

CONTRIBUTIONS OF THE
UNIVERSITY OF CALIFORNIA
ARCHAEOLOGICAL RESEARCH FACILITY

Number 9

July, 1970

PAPERS ON CALIFORNIA ETHNOGRAPHY

UNIVERSITY OF CALIFORNIA ARCHAEOLOGICAL RESEARCH FACILITY
Department of Anthropology
Berkeley

CONTENTS

I.	CONTINUITY OF INDIAN POPULATION IN CALIFORNIA FROM 1770/1848 TO 1955, by A. L. Kroeber and Robert F. Heizer.....	1
II.	A CHUMASH "CENSUS" OF 1928-1930, by Robert F. Heizer	23
III.	INDIAN RANCHERIA NAMES IN FOUR MISSION RECORDS, by C. Hart Merriam.....	29
	1. La Purisma Mission	30
	2. San Buenaventura Mission	40
	3. Mission San Francisco	49
	4. Santa Ynez Mission	54
IV.	MORE J. P. HARRINGTON NOTES ON VENTUREÑO CHUMASH BASKETRY AND CULTURE, by Robert F. Heizer	59
	Document. An Early Newspaper Account of the Chumash.	75
V.	NAMES AND LOCATIONS OF SOME ETHNOGRAPHIC PATWIN AND MAIDU VILLAGES, by Robert F. Heizer and Thomas Roy Hester.....	79
	Documents 1a-c. Some Sacramento Valley Indian Censuses of 1846 and 1847.....	94
	Document 2. Spanish Exploring Expedition to Sacramento Valley, 1821.....	97
	Document 3a-c. Some Early Treaties with California Indians.....	107
	Document 4a-b. Two Sutter Letters on Indians.....	112
	Document 5. An 1850 "Census" of Feather River Villages.....	116
VI.	SHASTA VILLAGES AND TERRITORY, by Robert F. Heizer and Thomas Roy Hester.....	119
	Part 1. Shasta Villages.....	120
	Part 2. Territorial Boundaries of the Shasta Indians.....	133
	Documents. Two Letters on U.S. Army Relations with the Shasta Indians.....	148

V. NAMES AND LOCATIONS OF SOME ETHNOGRAPHIC PATWIN AND MAIDU INDIAN VILLAGES

Robert F. Heizer and Thomas R. Hester

Dr. C. Hart Merriam collected a great amount of information from living California Indians between 1902 and 1935. He was particularly interested in ethnogeography, and the mere listing of his unpublished data on names of tribes, bands and villages runs to ten pages (Heizer 1969: 10-20). The Merriam card file referred to here is part of the Merriam Collection (Heizer 1969:4).

We present here an annotated list of River Patwin village names as recorded by Merriam and located by him on U.S.G.S. quadrangle sheets. Also presented is a list of Maidu villages on the lower Feather River for which we have precise locations from maps made by Merriam.

An archaeological site survey of this area aimed at determining how many of these historic villages are still extant would be desirable. Many of the sites have doubtless been destroyed by farmers in land-leveling operations; some have been buried by the large levees which were raised about 1890 to control the river floods. But in those sites which remain and are accessible for excavation, some "direct-historical approach" archaeology could be carried out. It is our hope that the Merriam data presented here will be of interest to archaeologists. We have annexed several documents which give further information on the subject.

Document 2

Spanish Exploring Expedition to Sacramento Valley, 1821.

In 1821 Capt. Luis Arguello led an expedition from San Francisco some 50 leagues N for the purpose of ejecting some Americans or Englishmen whom it was rumored were settling in the country. The expedition was often referred to as Arguëllo's Expedition to the Columbia River. Fr. Blas Ordaz accompanied the expedition and kept a diary in which he mentions the following tribes and rancherias: Benenuc, Caguillome, Canucaymos, Catalillomi, Capa, Cha, Cheno, Chiyasayacume, Chugelempa or Chuguelempa, Corú, Dacdac, Ehita, Gapetely, Goroy, Gualactole, Gualactos, Guiguillomi, Guiritoy, Hutulrabe, Libantiliyami, Libaytos, Llali, Lonita, Magma, Olompali, Pachí, Poquetoe, Pulpunnes, Satumtutillami, Suisun, Suñus, Teroti, Tuyaja, Ululatos.

The following is a translation made in 1917 from a copy of Fr. Ordaz's diary in the Bancroft Library entitled "Diario de la Expedicion del Sr. Don. Luis Arguëllo 1821," Arch. Sta. Barbara Mission, Vol. IV, pp. 161-190, 1806-1821. It was carefully compared [by S. R. Clemence] in 1919 with the original MS at the Mission of Sta. Barbara, a 32-page 8vo document, numbered 824. Typographical errors in rancheria names in the copy of the diary at the Bancroft Library are given in footnotes to the following translation.

Dr. H. I. Priestley in an article on Expeditions sent out from California Missions (in galley proof, not published) gives an abstract of this diary, and his identifications of localities are here given in footnotes.

An account of the expedition with an abstract of the Ordaz Diary is given in Bancroft, History of California, Vol. II, pp. 446-449, 1885.

Pedro Amador, who accompanied the expedition also gives an account of it in his Memorias sobre Historical California, MS, Bancroft Library, 1877.

Diary of the Expedition of Don Luis Arguello Commander: written by Fr. Blas Ordaz, chaplain of the Expedition.

October 19.-- Set out from the port at 11 in the morning with course into the N, which direction was followed until 5 or 6 in the afternoon arriving at the boundaries of the asistencia of San Rafael, contiguous to the estero...thence course to the E to one of the boundaries of San Pablo called Ruyuta where we rested tonight having arrived between 9 and 10 at night, on which site we made permanent camp until the following day.

Oct. 19.-- Set sail to the E, to the Carquines river, where we saw on the right of the coast the boat San Francisco Solano which arrived the previous night.

Oct. 20.-- Last night one of the boats arrived from the Mission of San Josef, which was in the Pulpunes manned by three vestantes, to begin to transport the horses which in truth was done, the troops occupying themselves with this as the time permitted. It also happened that some Ululatos and Canncaymos appeared who were going to make a visit in their country, and it was determined to transport them in order that they might hear mass on the following feast day.

Oct. 21.-- This day Sunday, celebrated mass, all the troops assisting, formed in two sections together with the Ululatos and Canucaymos Indians, who for this purpose had been transported the preceding day. But from the urgent necessity of beginning the journey, it was necessary, as soon as mass was over, for the troops to employ themselves in ferrying over the rest of the horses that had remained the day before, and the order was given to the Ululatos and Canucaymos Indians to withdraw to their lands, advising the neighboring rancherias by means of runners, not to leave their houses, for although the troops would tread their boundaries, they were not going to seek them to do them harm, and so they were to be quiet; and we would be very glad to find them peaceful.

Oct. 22.-- Took road to the E that leads to the Suisun, in whose proximity there was a water hole at the foot of a hill, which was named Poza de San Blas: there we camped for a time and after a limited sojourn, undertook the march following the plain of the Suisun until 5 in the afternoon, where a site was found to pass the night.

Oct. 23.-- Marched at 8 in the morning taking the road to the N and at 3 in the afternoon arrived at the rancheria of the Ululatos where we rested for a short time. Tried to investigate this rancheria to see if

there were any dangerously sick, and in truth there was a child about to die which was baptised with the name of Antonio. But astonished at the small number of gentiles that there were in this rancheria (for there were not more than 30). I asked some of the Christians who were there to explain to me the reason; to which they answered that they had just arrived, but according to the story of their neighbors, it seemed they had had war with the Gualactos whom that havoc had wearied. With these assurances I went away when I repeatedly heard the call to take up the march and we immediately went on. And at 6 in the afternoon arrived at the rancheria of Libaytos, who previously notified of the troops received us without fear, . . . In this rancheria I should say there are about 50 Indians, the rest being away for the time to gather seeds, but according to the houses there might be 400 Indians of both sexes. Adjoining this rancheria there is a river of considerable size to which we gave the name of San Pedro,¹ on the opposite side of which we camped to pass the night.

Oct. 24.-- At nine in the morning when the troop was all ready, we had news that the next rancheria was well peopled and that the inhabitants were warlike, a fact which had been little appreciated. . . We took the road to the N having taken some guides, and at one or two in the afternoon sighted a rancheria named Ehita; on the way some Indians were found gathering seeds, who having been warned of our coming ran away although we overtook some of them. This rancheria is situated on the shores of a river² facing a grove covered with oaks and live oaks which protect it. Our visit would have been pleasant but for the cries of the voices of its inhabitants . . . Peace assured the troops filed to the right at a short distance from the rancheria, where some chiefs came up who were called with the idea of taking them for guides and at 3 or 4 of the same afternoon, the march was resumed on the same road, camping after two leagues where they passed the night. This rancheria from the number of houses would have about 900 people.

Oct. 25.-- At 9 o'clock resumed march with road to N and to the E, following it up to 12 in the morning when we came to a rancheria named Goroy,³ situated on the banks of the river Jesus Maria and fortified by a stockade that formed a wall. Our visit here was very pleasant; the land although uncultivated seemed very good, for wild grapes abounded. It had more than a thousand inhabitants, who as soon as the troop was seen immediately began to give voice to welcome our arrival (they had

¹ Priestly: Putah Creek.

² Priestly: Cache Creek.

³ Priestly: On Sacramento River, at a spot not far north of Grimes.

been previously told by one of the Gentiles that we promised to do them no harm). They showed their welcome in the terms by which they called us, which they used sparingly for we heard nothing except these words, Buey, Guerete, Guerete, which according to the interpreter Rafael is the same as to say, welcome, welcome, it is good. These gentiles formed themselves on the fort which served them as a wall; but the troop that traveled in column went to the right on the left side of the rancheria in order to take the bank of the river on a little hill that was beautified by a grove. It was very high in this place so more comfortable in the excessive heat; there immediately visited us a chief with his gang who brought the present (a custom no doubt among them); the present consisted of guego of coras, several different secles and some mecates. Several questions were asked them about the establishment we were looking for, to which they answered that at the rancheria Guiritoy¹ two men like us had arrived and that there we could get more definite information. This caused us sufficient pleasure and made us want to find out the truth. We resumed the march between 2 and 3 in the afternoon carrying some guides that these natives offered us with road to the NW, and at 8 at night after having traveled 4 leagues camped on the bank of the aforesaid river where we passed the night.²

Oct. 26.-- At 9 in the morning we resumed the march road to the NW until 5 in the afternoon, when we sighted the rancheria Guiritoy, situated on the bank of the river Jesus Maria in a spacious plain. It has in front of it about a gunshot's distance away a spacious grove of large oaks that form a line of almost 10 leagues. The inhabitants amount to more than 1600 people of both sexes, counting the 3 rancherias that are like suburbs of this. One is about a cannon shot away on the left; one other in the rear and very near, and the third on the opposite side of the river. Two leagues before arriving we discerned 5 signal smokes which they have to assemble the people. The troop followed their march according to the direction of the guides and having arrived at the oak wood that dominated it, immediately heard the formidable voices and mingled cries of several threats and other indications of war breaking out, but did not attach much value to it for they were accustomed to hear them. So knowing their obstinacy (for they did not want to assist or even give ear to their supplications which were made by means of the interpreter, the neophyte Rafael of the Mission of San Francisco, before they broke forth into threats) the Commander saw the necessity of having the troops fall back, drew his troops into line of battle, ordered the cannon brought up to frighten them and at the same time charged on them. At this all became silent and fled precipitately, part through the adjoining woods and part by the river adjacent to their houses where it was presumed (from the story of some soldiers that two gentiles who were wounded were submerged in the running water.

¹ Erroneously spelled Guitistoy in copy in Bancroft Library.

² Priestly: Probably not above Colusa.

(Baptized a wounded gentile) ... Camped on the banks of the river near the river where we spent the night.¹

Oct. 27.--The night before while at prayers it was observed that the Indians who went away to the opposite side of the river, shot some arrows at our camp, two of them in fact falling a short distance from the circle that the troop formed. For this reason the commander doubled the guard, with express orders at the least noise that was heard, to shoot for the purpose of frightening them, which were executed, but nothing occurred during the night. The next morning after reveille, a considerable number of gentiles were seen on the opposite side of the river, who attracted by curiosity, were undecided about crossing the river, divided between fear of the attack of the previous day and the novelty that a people unknown to them caused. It was necessary for the commander to send out the interpreter Rafael in order to quiet them and make them lose their fear. This was done and they, perceiving that no harm would be done them, according to the admonitions made, some of them decided to cross the river although with suspicion and fear as their appearance indicated. As soon as they saw the civility with which they were treated, they called to the others camped on the opposite side of the river, giving them fribolas reasons which induced them. The greater part of the morning passed in this way, until following the guides, we resumed the march at 1 or 2 in the afternoon with road to the N and at 5 or 6 reached our goal, the rancheria of Capá without meeting the least resistance.²

Oct. 28.-- After mass resumed march at 10 in the morning, road to N and at 5 in the afternoon the troop camped in the rancheria of Cha, where we were received with great content by the inhabitants, who set out with several banners to meet us. All of the children up to the age of 14 years were arranged in the vicinity of the houses, forming an oval in each one of them, from which form their number was calculated to be 400 or 500; and of older people there seemed to be about 1,000. And on the way here there was another rancheria near this named Corú with a sufficient number of inhabitants, where a short stop was made to glean information relative to our departure.

Oct. 29.--Resumed march at 9 in the morning after having followed some guides that took the road to the N in which passage were found the rancherias named Teroti, Hutulrabe, Dacdac and Pachi', where we did not make any stop until at five in the afternoon we perceived the rancheria Sunūs and not being able to pass on because of the scarcity of pasture and water, the troop camped in the rancheria Sunūs remaining here until the following day.

¹ Priestly: "They reached the latitude of Glenn."

² Priestly: "Bancroft queries as modern Capay, opposite Chico. This would make the journey average 17 miles a day, which is not impossible."

Oct. 30.-- Having arrived at the point where the interpreters were ignorant of the language of the natives, it was necessary to talk to them by signs, to make them understand that some guides were asked for. For which purpose some were offered, and between 8 and 9 we began the march to the N and on the way we found the rancherías Cheno and Llali at a short distance from which the troop camped at 5 in the afternoon, the place being suitable. The place where we found ourselves was at the foot of the Sierra Madre where, as we were informed by the English interpreter Juan Antonio, can be seen two mountains named Los Quates [=the twins] on the opposite side of which was the presidio and river of the Columbia. The rancherías mentioned up to now were situated on the banks of the river Jesus Maria¹ from where in the morning we took a different direction according to the signs which the natives indicated.

Oct. 31.-- Between 8 and 9 in the morning we resumed the march with road to the W until coming to the foot of a mountain 15 leagues distant from the Sierra Nevada which runs from S to N ending in the site of Bodega (Russian possession) and between 7 and 8 at night, we found a rancheria of whose name we were ignorant because of the lack of an interpreter of the language of the natives, who as soon as they learned from the noise that the troops were in the vicinity of their houses, began to shoot arrows and immediately voices were heard so confused that we could not understand what they said. We opened fire on them and made them retreat. But it was not enough; they kept on following, although at some distance, with their usual cries, that lasted for the space of two hours. As we could not determine the victims who died because the night was getting dark, the commander ordered the troop to withdraw a gunshot away from the rancheria and to camp in suitable site where we remained until the following day.

Nov. 1.-- In the morning we heard the outcry like that of the preceding night and in a short time saw some gentiles who were approaching the camp, showing by their various gestures that they forgave us, for they had proceeded in ignorance judging us to be gentiles from another rancheria, their enemies. At which I gave them satisfaction, showing them that we would not do them any harm and that our coming was in search of other people, like ourselves; that we were sorry that our approach frightened them, but that we thought they would give us guides for the road, which was accomplished although with some difficulty because of our ignorance of the language. A short time after mass, we resumed the march, road to the S, which followed the base of the sierra by the bank of the river, which was adjacent to this

¹ Priestly: Sacramento River. "If they were now at Red Bluff, as Bancroft surmises, they would have turned W. by Cottonwood Creek, and probably did not go north as far as Shasta or Weaver-ville."

rancheria, to which [the river] was given the name of Todos Santos.¹ And at 5 in the afternoon the troop camped on the bank of this river, having previously found a rancheria with a small number of inhabitants, who were found to have scattered. Passed the night in the aforesaid site.

Nov. 2.-- At 8 or 9 in the morning resumed the march road to S between two rugged sierras until 5 in the afternoon where we found a rancheria (we remained ignorant of the names of most of them because the interpreter did not understand the language) named Tuyaja where the neophyte interpreter Rafael could understand one of their inhabitants, by which means some information was acquired....Camped at this rancheria on the bank of the river, which gentiles agree is that of the Todos Santos, where we remained until the following day.

Nov. 3.-- Resumed the march at 9 in the morning after having acquired 3 guides, road to the S following the course over the mountain that each day became more difficult, and at 5 in the afternoon saw a rancheria named Benenuc having passed the rancherias Lonita, Gapetely and Poquetoe, all peopled with gentiles, from which natives we found that some time ago four men on horseback had passed. In this rancheria Benenuc one of the natives was seen with a vara of blue cloth and a tunic of the same color; asked where he got it, he said from other gentiles on the coast who had communication with the establishments and lived there and from the direction which they pointed it would seem to be the establishment of Bodega . . . Desiring to know something more with more certainty, the commander ordered the night to be passed in this rancheria named Benenuc.

Nov. 4.-- After mass marched at 10 in the morning direction SW. On the way after having passed two mountains adjacent to the first, two valleys were found of appreciable situation and fertility, to the first of which we gave the name of Sta. Chatalina and to the second Na. Sa. del Carmen: before arriving at that of Carmen we found a rancheria named Chugelempa, leaving out two others that were omitted because so small, all inhabited according to their size, and at 6 at night camped to pass the night in the valley of Na. Sa. del Carmen.

Nov. 5.-- Resumed the march at 9 in the morning direction S which direction undertaken, by the natives of this transit, followed the same mountain, although more elevated and rough; in which roughness we passed the greater part of the day, until we found a little valley where an arroyo comes out, then ends between this and another mountain higher than the pre-

¹ Priestly: "Might have been Trinity, as Pedro Amador, who was on the expedition, afterward wrote [Memorias, 19-23]...more likely Eel River."

vious one, which locality because so difficult was named mountain of Maltrato and Arroyo de Sal si Puedes where there was a rancheria by name Chuguelempa, situated on its banks. Where having arrived between 6 and 7 we camped for the night.

Nov. 6.-- At 8 in the morning the troop moved, guided by some natives of the rancheria Chuguelempa toward the S along the same mountain until we found ourselves fha, without seeing anything except a sheer precipice, which in truth proved itself, 4 mules laden with food having fallen as far as an arroyo that there was in its depths, and we were able to extricate them with much difficulty. For this reason, in order not to lose our beasts, the troop went on foot through several places although with some risk until 12 when we made camp... In consideration of the difficulty of the mountain and the risks that it offered, the watering place was named the arroyo of the dangers (Arroyo de los Peligros) from where a more propitious side was seen at which short distance there was a small rancheria named Caguillomé¹ from where we took a guide that directed us by those of the Satuntutillami and Gualactole where we arrived at 6 in the afternoon and camped to pass the night. From this place several soldiers of the expedition searched the coast for the establishment of the Russian Bodega.

Nov. 7.-- At 8 in the morning began march direction S, some of the natives of the rancheria Guiaguillomi going as guides led us as far as that of Catalillomi where they were put at liberty, and we took others from this last. Between these two there is another rancheria named Oleyomi, all inhabited by gentiles; and at 6 in the afternoon we came to a rancheria called Chiyasayacume where we stopped to pass the night. This day we saw from one of the mountains of the sierra the sea coast and Cape Mendocino,² which was at the right about 15 or 20 leagues away whose passage was so steep and dangerous that it has been named El Espinazo del Diablo.

Nov. 8.-- At 9 resumed the march by the same road to the S over the sierra already mentioned and having arrived at a rancheria named Magma which was about 2 leagues away, two guides fled and we could not find them because of the rough character of the mountain. We remained in this place, when there was occasion to go a few steps 4 gentiles, fugitives from the neighboring rancherias, showed rebellion, discharging some arrows at two soldiers whom they had anticipated and the troop immediately arriving took them prisoners, but rather than do them any harm they gave two their liberty and the others remained as guides, continuing the journey with them until 6 in the afternoon when we arrived at a valley to which we gave the name Buena Esperanza in which

¹ Erroneously spelled Caguitlomé in copy in Bancroft Library.

² Priestly: "Point Arena?"

neighborhood there was an arroyo that we named San Ygnacio¹ where we camped for the night.

Nov. 9.-- Between 10 and 11 resumed march in the same S direction taking as guide a gentile who took the direction penetrating the rest of the sierra until arriving at a sublime eminence, from where we saw larger and more dangerous mountains than the ones previously passed and so we remained on high without knowing what means to take. Until having taken stock of the food of which there was enough for only three days and most of the horses remaining dead on the road from much work, scarcity of pasture and difficult passage, it was thought best that the guide should take another direction to go down to a valley in which another ended called Libantiliyami, contiguous to this mountain on whose elevation it was growing dark; the guide took this means of fleeing by some very steep gorges with bushes. But God be praised, some of the soldiers started after him as soon as they saw him and overtook him, punishing him. Already the shades of night were falling and in this difficult situation in which we found ourselves . . . the horses could scarcely keep their feet on account of the many leaves of trees with which the ground was covered. At 10 at night we arrived at the aforesaid site of the valley where we passed the night. After having turned in the direction for the valley, we received the news that there were gentiles in ambush a short distance from where we took the opposite direction, from whose top could be seen with all clearness the Russian presidio.

No. 10.-- This day began our retreat toward the S for the Asistencia of San Rafael, following the valley of Libantiliyami that is contiguous to the mountain that we left today with the title of Buen Retiro. In this valley we found the remains of a skull of one of the Christian neophytes of San Rafael, that was killed by the gentiles and carried there for the purpose of burial. Also we set free the last gentile who served as guide. After two leagues of our retreat we saw a multitude of gentiles on the opposite side of the arroyo that runs at the foot of the mountain, whose rancharia² has the same name as the valley, gathered in a thick wood, of which situation they had made use to utter their accustomed cries with gestures of attacking. But as soon as they recognized the troop they had not the daring to come out of the site they had chosen, although some more intrepid put themselves in a position to throw stones, notwithstanding the troop was formed to see if they went out to the plain and to punish their boldness, and having known their timidity the commander ordered us to keep

¹ Priestley: "Russian River; perhaps a little N of Cloverdale as Bancroft thought."

² Priestley: Libantiliyami; "near modern Santa Rosa".

on our way back, and at 6 in the afternoon arrived at a spring to which the name of San Jorge was given, situated in this same valley where we made camp for the night.

Nov. 11.-- After mass resumed march at 11 o'clock following the same direction of retreat, toward the Asistencia of San Rafael. At 6 in the afternoon we came to the site named Olompali,¹ 6 leagues distant from San Rafael where we stopped to pass the night.

Nov. 12.-- At 8 in the morning resumed march toward the mission of San Rafael.

[No further events of interest. The expedition returned to San Francisco Presidio Nov. 15.]

[Signed] Fr. Blas Ordaz

¹ Erroneously spelled Alompali in copy in Bancroft Library.