

Mount Shasta Annotated Bibliography

Chapter 2

Native Americans of the Mt. Shasta Region

This section of the Mount Shasta Collection bibliography contains a diverse selection of scholarly studies on the Shasta, Wintu, Achomawi, and other tribes historically located about the base of Mt. Shasta. Several entries were included because of their relevance to determining the tribal origins of the name "Shasta." A few studies of ethnography, archaeology, and linguistics were included for their importance in helping to identify the historic geographical distribution of the Shasta and other local tribes. A few entries were added because of their importance in illustrating the wide range of scholarly approaches to Mt. Shasta's Native American history. Some native legends of Mt. Shasta, including native names for the mountain, can be found in this section of the bibliography, but are more fully treated in Section 15. Legends: Native American. An important group of materials concerning the philological naming of the Shasta language is found in Section 9. Early Exploration: American Government Expeditions, 1841-1860, in particular those entries pertaining to the Native American vocabulary collected by the Wilkes-Emmons overland expedition at the base of Mt. Shasta in 1841. For materials on the possible relationship between the name "Shasta" and the southern Oregon "Chastacosta" tribe, see Section 3. Chastacosta Tribe.

The [MS number] indicates the Mount Shasta Special Collection accession numbers used by the College of the Siskiyou Library.

[MS1221]. Clewett, S. E. and Sundahl, Elaine. **Archaeological Excavations at Squaw Creek, Shasta County, California.** 1983. Source of Citation: Connolly 'Points, Patterns and Prehistory' in Table Rock Sentinel, Vol. 9, No. 5, Sept.-Oct. 1989, p. 10. One of the important Indian site excavations in the Mount Shasta region. Squaw Creek begins on the slopes of Mt. Shasta and its course roughly parallels the McCloud River southward. 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS1221].

[MS451]. Cook, Sherburne Friend. **The Epidemic of 1830-1833 in California and Oregon.** Berkeley, Calif.: University of California Press, 1955. The author studied the journals of explorers and pioneers such as David Douglas, Charles Wilkes, Samuel Parker, Dr. John McLoughlin, John Work, Philip Edwards, Peter Skene Ogden, and Hall J. Kelley, many of whom had traveled near Mt. Shasta. The author has no doubt that it was malaria, spread by mosquitoes, which caused most of the sickness. This is a fascinating and detailed report which considers other diseases as possible causes of widespread sickness. But the 'intermittent fever' or 'ague' as described by the early explorers, who often got it themselves, matches perfectly the symptoms of malaria.

Note that George Foster Emmons of the 1841 Wilkes-Emmons overland expedition wrote of the "ShastŹ" Indians attempts to keep white people out of the region because of the white people bringing in diseases (see Emmons "Replies..." In Schoolcraft, Vol. 3, 1853). 02. Native Americans of the Mt. Shasta Region. [MS451].

[MS39]. Curtis, Edward Sheriff 1868-1952. **The North American Indian: Being a Series of Volumes Picturing and Describing the Indians of the United States, the Dominion of Canada, and Alaska. Written, Illustrated, and Published by Edward S. Curtis. VOL. 13. Originally published 1924.** New York: Johnson Reprint Corporation, 1980. First published in 1924. Third Reprinting, 1980, by Johnson Reprint Corporation. New York. 20 volumes in the series. Original foreword by Theodore Roosevelt. Contains important ethnographic material about the Shasta Indians of northern California and southern Oregon. Edward S. Curtis wrote (and shot the photographs for) all twenty volumes in the

series. Volume 13 of the twenty volume series contains cultural information on the Shasta Tribe (pp. 105-126), an Appendix on the Shasta (pp. 230-234), and an extensive Shasta vocabulary (pp. 253-262). According to Curtis, the Indian word of "Withassa," meaning "Crotched," was one of the Shasta Indian names for Mount Shasta (p. 233). Names for the various Shasta tribes of Shasta Valley, Klamath River, Hamburg, etc., are also given (p. 225). Other tribes covered in this volume are the Hupa, Yurok, Karok, Wiyot, Tolowa, Tututni, Achomawi, and Klamath. 02. Native Americans of the Mt. Shasta Region. [MS39].

[MS40]. Curtis, Edward Sheriff 1868-1952. **The North American Indian: Being a Series of Volumes Picturing and Describing the Indians of the United States, the Dominion of Canada, and Alaska. Written, Illustrated, and Published by Edward S. Curtis. VOL. 14. Originally published 1924.** New York: Johnson Reprint Corporation, 1980. First published in 1924. Third Reprinting, 1980, by Johnson Reprint Corporation. New York. 20 volumes in the series. Original foreword by Theodore Roosevelt. An important ethnographical work by the famous photographer Edward S. Curtis. Volume 14 of the twenty volume series contains cultural information on the Wintun Tribe (pp. 73-98), an Appendix on the Wintun (pp.189-192), and an extensive Wintun vocabulary (pp. 220-229). Some unusual facts are to be found in this book. For example, according to Curtis, the Indian word of 'Wai-mak,' meaning "North Belong" was one of the Wintun Indian names for Mount Shasta (p. 192). A Wintun myth about the creation of Mount Shasta describes the creator "West Thrower Left-hand" (p. 192). 02. Native Americans of the Mt. Shasta Region. [MS40].

[MS561]. Dixon, Roland Burrage 1875-1934. **The Shasta Achomawi: A New Linguistic Stock, with Four New Dialects.** In: American Anthropologist. Apr.-June, 1905. Vol. 7. No. 2. pp. 213-217. Contains Dixon's account of his discovery in 1904 of an old woman on the upper Sacramento River who knew of the location and some of the language of the long-surmised but never found Shastean- speaking tribe called the Okwanuchu (p. 215). Dixon also describes a unique dialect of the Shastean language which was spoken by a nearly extinct tribe near the Forks of the Salmon. 02. Native Americans of the Mt. Shasta Region. [MS561].

[MS119]. Dixon, Roland Burrage 1875-1934. **The Huntington California Expedition: The Shasta.** American Museum of Natural History, 1907. Reprint of Volume 17, Part V, pp. 381-498, of the Bulletin of the American Museum of Natural History. An important ethnological study of the Shasta tribe, compiled from information gathered in the field from 1900 to 1904. A large part of the information was given to Dixon by Sargent Sambo, a chief of a Klamath River Shasta tribe. Note that decades later Sargent Sambo was an informant for the field work of Catherine Holt (see Holt 1946), and later for Shirley Silver (see Silver "The Shasta: Sargent Sambo..." In Hannon and Olmo 1990).

Dixon's book is the source of the often-quoted story that the tribal name of Shasta can be traced to a chief named "Shastika" or "Susti." The author states that the name "Shastika" can be separated into the name "Susti" and the suffix "-ka." He says: "Unlike many of the Indian stocks in California, the Shasta have, almost from the beginning, been known by a distinct and invariable name. The earlier forms --such as Saste, Shaste, Sasty, Chasty, Shastl, Shastika-- have given place to the form Shasta, which is that now mainly used to designate the Indians of this stock. The origin and meaning of this term (the various forms of which, in spite of the slight differences shown above, are clearly one and the same throughout) 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 Achoma«wi and Atsuge«wi. 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 (Susti«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 50s. Inasmuch as the suffix ka is the regular subjective suffix, we should have Susti 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 XXXXXX, 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 relationship of the so-called 'Chasta' of Oregon, and of explaining the recurrence of the same term in the name of the Athabaskan tribe of the Chasta-Costa of the Oregon coast" (p. 385).

Note that in 1877 Stephen Powers used the term "Shastika" exclusively for the Shasta tribe and makes no mention of a chief by this name (see Powers, Stephen. "Tribes of California." In Heizer 1976). For more information on the interesting problem of the "so-called 'Chasta' of Oregon" refer to Swanton's discussion of the "Chastacosta" (see Swanton 1984).

Names from neighboring tribes for Mount Shasta are given; the name of 'Yet' for Mount Shasta from the Achomawi and Atsugewi tribes is mentioned (p. 385). Dixon's study includes chapters on geography and history, material culture, art, social organization and law, life cycles, religion, and mythology. Many illustrations and plates are interspersed with the text, including detailed drawings of snowshoes, fishing nets, cradles, baskets, shaman's belts, and gaming tools. Plate LIX is an important map of territory from Mount Shasta to Mount Pitt (Mt. McLoughlin) showing the location and subdivisions of the Shasta and surrounding tribes and principal villages of the Shasta (facing p. 498). 02. Native Americans of the Mt. Shasta Region. [MS119].

[MS1170]. Dixon, Roland Burrage 1875-1934. **Shasta**. In: Hodge, Frederick W. 1864-1956. **Handbook of American Indians North of Mexico: Part 2**. Washington, D.C.: Bureau of American Ethnology, 1910. pp. 527-528. Edited by Hodge, individual author's initials are given after most articles. The initials R. B. D. follow the 'Shasta' entry. Dixon writes: "Shasta (from Sust'i'ka, apparently the name of a well-known Indian of the tribe living about 1840 near the site of Yreka). A group of small tribes or divisions forming the Shastan linguistic family of N. California and formerly extending into Oregon. The area occupied by the Shasta is quite irregular, and consists of one main and three subsidiary areas. The main body, comprising the Iruwaitso, Kammatwa, Katiru, and Kikatsik, with whom there was little diversity in language...The three subsidiary groups, consisting of the Konomihu, New River Indians, and Okwanuchu..." Main part of this article consists of an ethnographic cultural description of the tribe.

Article completed by an appended reference list which cites different historical spellings and uses of the tribe name, e.g. "Chester Valley Indians.--Spalding in H.R. Rep. 830, 27th Cong., 2d sess., 59, 1842 (probably identical: Chester = Shasta);" "Chestes.--Allen, Ten Years in Oregon, 128, 1850;" etc.

Hodge's entry on the "Shastan Family" (p. 528-529) follows Dixon's "Shasta" entry. 02. Native Americans of the Mt. Shasta Region. [MS1170].

[MS189]. Du Bois, Cora 1903. **Wintu Ethnography**. Berkeley, Calif.: University of California Press, 1935. This is the classic study of the Wintu tribe. The Wintu were one of the major Indian groups in the greater Mount Shasta region, and their ethnography as presented here will give insight into the history of Mount Shasta. The Pit-McCloud, upper Sacramento, and Trinity river systems were the home of the Wintu. Du Bois also discusses the Squaw Creek and upper McCloud River area as a distinct region of a mix of Wintu and Shasta languages (p. 8). The book discusses both material culture and belief systems. Photographs and illustrations are given.

One story, from a Wintu informant about the maturation of a respected Wintu shaman named Charlie Klutchie, is a significant story not only because it mentions Mount Shasta, but also because it demonstrates that in some cases psychological despair must be overcome with the help of a tribal professional. The unnecessary death of his son causes "Charlie," then living at Sisson [present-day Mount Shasta City] to spend "the night on Mount Shasta. He didn't eat anything. He traveled around Mount Shasta for a month, crying and singing and not eating anything. He didn't know how long he was gone. He tried doctoring (i.e., going into a trance) several times. He was half crazy. He didn't know what was wrong. Once he was in Fort Jones and a Nomkensius doctor (probably a Shasta doctor) helped him through. This is why he talks Nomkensius sometimes when he doctors. Nomkensius doctors have the strongest doctor songs." (p. 94). The foregoing is only one of dozens of such stories in this book which offer a glimpse of tribal ways of life around Mount Shasta. 02. Native Americans of the Mt. Shasta Region. [MS189].

[MS522]. Farrand, Livingston. **Shasta and Athapascan Myths from Oregon**. In: Frachtenberg, Leo Joachim 1883-1930. *Journal of American Folklore*. July-Sept. 1915. Vol. 28. No. 109. pp. 207-242. These tales were collected in 1900 on the Siletz Reservation in northwestern Oregon. Fifteen of the tales are Shasta traditions. None of the tales appear to mention Mt. Shasta directly. 02. Native Americans of the Mt. Shasta Region. [MS522].

[MS1092]. Gairdner, J. and Laframboise, Michel. **Dr. Gairdner on the Columbia: Notes on the Indian Tribes on the Upper and Lower Columbia; List of the nations on the lower part of the Columbia, and along the sea-coasts southwards, from Michel la Framboise**. In: *Journal of the Royal Geographic Society of London*. 1841. Vol. 11. pp. 254-257. An early account of Oregon Indians, written in 1835. Makes reference to 'Michel la Framboise'[Laframboise] and his estimation of the 'Sasty' tribe's location. Contains a section entitled: 'Notes on the Indian Tribes on the Upper and Lower Columbia- List of the nations on the lower part of the Columbia, and along the sea-coasts southwards, from Michel la Framboise:' Thirty three tribes are listed by number and name, with brief geographical location information.

Tribe No. 31, Sasty, is noted as being: 'On a river of the same name to W. of No. 30. [Clamet is No. 30 on the list]. The river Stotonia is 60 miles N. of Clamet River, at its entrance into the sea. Its source is on the N. side of the Clamet Mountain, and that of the Clamet River on the South side of the mountain. Sasty is between the Clamet and Buenaventura River. There are two snowy peaks between the mountains Vancouver and Clamet.'

Scholarly references to La Framboise are rare, and La Framboise references to 'Sasty' are rarer still. Gairdner or his editor in a footnote on a preceding page (p. 254) make reference to an 1834 J. Arrowsmith document when clarifying the spelling of an Oregon place name. In all probability they are referring to the Arrowsmith 1834 map of British North America, a well-known map which might also help in determining the locations of the various places named in the Sasty description. Note that when the author states that Sasty is between the Clamet and Buenaventura Rivers it lends strong evidence that the Sasty tribe was indeed living near present-day Mount Shasta.

The author also makes reference to the 'Rayouse Indians,' and from the context 'Rayouse' probably is a mistranscription the 'Kayouse Indians' of north central Oregon. (pp. 256-257) 02. Native Americans of the Mt. Shasta Region. [MS1092].

[MS1236]. Gannett, Henry. **Origin of Certain Place Names in the United States.** Washington, D. C.: 1905. Source of Citation: Stewart 1929 #56 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS1236].

[MS973]. Gatschet, Albert Samuel 1832-1907. **'Sasti-English and English-Sasti Dictionary.** 1877. Manuscript no. 706, National Anthropological Archives, Smithsonian Institution, Washington D.C. Source of citation: Renfro 1992, p. 122. 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS973].

[MS656]. Gatschet, Albert Samuel 1832-1907. **The Klamath Indians of Southwestern Oregon.** In: Powell, John Wesley 1834-1902. **Contributions to North American Ethnology. Volume II, Part I.** Washington, D. C.: Department of the Interior. U.S. Geographical and Geological Survey of the Rocky Mountain Region, 1890. Frontispiece map shows Mt. Shasta as "Mt. Shasta or Mlaikshi." Bibliography found on pp. xii-xv.

This is the classic ethnography of the Klamath Indians. Emphasis on transcribing and translating the Klamath stories as given by Klamath Indians. The stories are often historical accounts, though more often are mythological tales. This is a massive book, and in the lengthy introduction Gatschet covers the geography, Indian Wars, Spiritual Beliefs, and Customs of the Klamath People. Fully half of the book is a complete grammar of the Klamath Language using the Klamath stories as text for analysis of grammatical principles. The name "Shasti" appears from time to time in the Klamath stories; the name "Shasti" refers to the neighboring Indians now known by the name "Shasta." 02. Native Americans of the Mt. Shasta Region. [MS656].

[MS733]. Gibbs, George 1815-1873. **Comparative Vocabulary of Lutami (Clamet) -- from Hale, Palaik--from Hale, and Pitt River--recorded by Gibbs, Washington, D.C., 1861-62, 4p.; notes entitled, 'Lutuami, Language of Klamath Lake, Pitt River &c,' 2p. [manuscript].** 1862. Catalogued at the National Anthropological Archives, Washington, D. C., in the American Ethnology Catalogue of Manuscripts, Call Number #KLAMATH 549 'Gibbs, George. Comparative vocabulary...' Unpublished manuscript. Number three. Gibbs compares this with the word 'tsushti' for the number three as recorded in the Lutami vocabulary of Hale. Hale had been the ethnologist for the Wilkes Expedition, and spent years compiling vocabularies from many sources. Gibbs merely lists hundreds of words, and does not further annotate the entries for 'Tchaste' and 'Tsushti.'

The Indian informant for the recording of this Pit River vocabulary traveled to Washington D.C. Gibbs writes: "The language of Klamath Lake, Pitt River, etc. This was obtained by me in Washington in the winter of 1861-62 from a young Indian of the Apui band named Ie-op-to-mi, who was brought out by Lieut. Fielner, U.S. Army. The language was called Lutuami by Mr. Hale, and the name adopted by Gallatin, and I have therefore retained it, as genuine. The word in the Pitt River __(?) means 'lake'...the following bands were stated to speak this language in its various dialects...Apui at the entrance of Fall into Pitt River...Mo-dok or [G?]ol-ma-wi between Shaste Butte and Rhett Lake..Lu-tu-a-mi (Li-lak, the chief) on Klamath Lake and River...[many names of bands here omitted]...The tribe is therefore bounded west by the Shaste and upper Sacramento Indians...."

Note that another variation on the use of the word for 'three' is found in Gatschet's Sisson vocabulary of 1884, wherein Gatschet or J. H. Sisson notes the following: " __(?) tsastl ki ki three peaks" (see J. H. Sisson "Local Indian Names..." manuscript, In Gatschet Notebooks 1884).

Also note that one unsubstantiated theory is brought to mind by the word "tchaste" meaning the number 'three.' Peter Skene Ogden, near Klamath Lake in Dec. of 1826, was told by local Indians that the Indian tribe living west over the hills was the "Sastise" tribe (see LaLande 1987). Later drawings and photographs of the Indians within the historical southern Oregon and northern California boundaries of the Shasta tribe show these Indians, especially the women, as having three heavy bands of ink lines below the mouth. Is it possible that these three lines caused these tribes to be named for the word for three by outlying Klamath and Pit River tribes? 02. Native Americans of the Mt. Shasta Region. [MS733].

[MS893]. Guilford-Kardell, Margaret. **Papers on Wintu Ethnography: 239 Wintu Villages in Shasta County Circa 1850.** Redding, Calif.: Redding Museum and Art Center, Dec., 1980. Additionally subtitled: 'Some Pre-Contact

Shasta County Wintu Site Locations: A Correlation of the Previously Unpublished Notes of Jeremiah Curtin and J. P. Harrington with Later Published, Recorded, and Unrecorded Data on the 'Dawpom, Wenemem, Puidalpom, and Waimuk Areas of Wintu Population.' Appendix: Dotta, James. 'Some Elements of Wintu Social Organization as Suggested by Curtin's 1884-1889 Notes.' Mt. Shasta is not mentioned in this work and the upper McCloud river region is not considered. Nonetheless the middle McCloud and Pit River regions were populated by peoples who utilized the resources of Mt. Shasta.

The author analyses the 1884-1889 field notes of Jeremiah Curtin, the field notes of Curtin's wife, the 1931 work of J. P. Harrington, other workers' field notes, and the additional input of dozens of living Indian Elders. The result is a correlated list of Wintu Indian Village sites.

Also contains biographies of ethnologists and Indian informants, such as Stephen Powers, Jeremiah Curtin, Norel-Putis, Mike Reed, Klencladdy, Topiwita, C. Hart Merriam, J. P. Harrington, Mary Nichols, EDC, Margaret Guilford-Kardell, James Dotta, Frank LaPenã, Bud McCardle, Martha Charles, Renia Coleman, Flora Jones, Emerson Miles, Al Thomas, and Oriẽal Radcliff.

Table 5 consists of Jeremiah Curtin's list of Wintu Indian proper-names for both men and women (pp. 102-114). Contains a reference list (pp. 114-117). 02. Native Americans of the Mt. Shasta Region. [MS893].

[MS123]. Hall, Betty. **Faces of the Shasta People: Who We Were and Who We Are, The Shasta Nation.** In: Hannon, Nan and Olmo, R. K. **Living With the Land: The Indians of Southwest Oregon. The Proceedings of the 1989 Symposium on the Prehistory of Southwest Oregon.** Medford, Ore.: Southern Oregon Historical Society, 1990. pp. 136-140. Contains material pertaining to commissioner Redick McKee's U.S. treaty expedition to the Shasta people, concluded in Fort Jones in 1851. Specifically this paper states that tribal memory records a mass poisoning of Indians by local white people. The authors state: "And keep in mind that many of our ancestors lived to become centenarians" (p. 136). Unspecified whites poisoned the tribe at a feast a short time after the treaty signing. This paper also presents current attempts to understand the family genealogies within the Shasta nation. 02. Native Americans of the Mt. Shasta Region. [MS123].

[MS922]. [Hall, Betty. **To the City of Mt. Shasta.** No place: No date. One page typewritten paper. Contains a statement of the Shasta Indian account that a chief named "Shastika" (see Dixon 1907) at one time lived in the region. The author says: "Oh! City of Mt. Shasta! What an honorable name you have. Taken from our Great Chief Shastika, who guided our nation. He fought gallantly to preserve his homeland, his wife Blaze beside him, his daughters fled to the mountains. Shastika was led away in chains through your city, and on to the south, never to see Wak-a again." Note that Wak-a is the author's Indian name for Mt. Shasta. 02. Native Americans of the Mt. Shasta Region. [MS922].

[MS1226]. Heizer, Robert Fleming 1915-1979. **Languages, Territories, and Names of California Indian Tribes.** Berkeley, Calif.: University of California Press, 1966. Contains detailed territories of language groups of local Indians; includes the O-kwahn'-noo-choo group of Shastan Stock. 02. Native Americans of the Mt. Shasta Region. [MS1226].

[MS1225]. Heizer, Robert Fleming 1915-1979. **Catalogue of The C. Hart Merriam Collection of Data Concerning California Tribes and Other American Indians.** Berkeley, Calif.: University of California Archaeological Research Facility, Department of Anthropology, 1969. Source of Citation: Heizer, Robert F. 'The Indians of California' *NAA Critical Bibliography.*' 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS1225].

[MS921]. Heizer, Robert Fleming 1915-1979. **The Eighteen Unratified Treaties of 1851-1852 between the Californian Indians and the United States Government.** Berkeley, Calif.: Archaeological Research Facility, Department of Anthropology, University of California, Berkeley, 1972. pp. 97-100. This book contains the text, and the names of the Indian signees, of the Shasta treaty of Oct. 6, 1851, resulting from the McKee Expedition of 1851 (see Gibbs 'George Gibb's Journal...' In Heizer 1972). 02. Native Americans of the Mt. Shasta Region. [MS921].

[MS1171]. Hodge, Frederick W. 1864-1956. **Shastan Family.** In: Hodge, Frederick W. 1864-1956. **Handbook of American Indians North of Mexico: Part 2.** Washington, D. C.: Bureau of American Ethnology, 1910. pp. 528-529. Edited by Hodge, individual author's initials are given after most articles. Article begins: "Shastan Family (adapted from Shasta, q. v., the name of one of its divisions). A linguistic stock comprising two principal groups, the Sastean and the Palaihnihan of Powell, which until recently...were regarded as two distinct families." Most of this article consists of a description of the geographical boundaries of the Shastan dialects. The article is appended by a long list of the historical varieties of spellings, with sources, of the linguistic and/or tribal name "Shasta": "Saste.-- Hale in U.S. Expl.

Exped., VI, 218, 1846. Gallatin in Trans Am. Ethnol. Soc., II, pt. 1, c,77, 1848."; etc. Among other names listed are "ShastyShastiesShasti ...ShastĹSastiShastaShas-ti-ka"etc. 02. Native Americans of the Mt. Shasta Region. [MS1171].

[MS179]. Holt, Catherine 1891. **Shasta Ethnography**. Berkeley, Calif.: University of California Press, 1946. This study was meant as a supplement to Dixon's classic 1907 paper on the Shasta (see Dixon 1907). The information was gathered by the author in April and May of 1937, at Horse Creek on the Klamath River. The main informant was Sargent Sambo, a hereditary chief of the tribe. This was the same informant who was interviewed by Dixon in 1904. This 1946 paper is mostly relevant to Klamath River Shasta Indian life. However, much of the information on material culture would apply to the plants and materials also found on Mount Shasta, and thus the paper has great value for those studying the mountain. Holt's paper includes chapters on material culture of hunting, fishing, dwellings, warfare, games; social organization; religion, including beliefs and concepts of the world; and discussions on education, pets, healing methods (especially with plants), etc. Contains a discussion and map of the four main geographical divisions of the tribe. 02. Native Americans of the Mt. Shasta Region. [MS179].

[MS939]. Kniffen, Fred Bowerman 1900. **Achomawi Geography**. Berkeley, Calif.: University of California Press, 1928. The Achomawi were a Pit River Indian tribe. The editor's preface states that between Kniffen and C. Hart Merriam: "The largest area of disagreement is in the northwest, where Kniffen extends Achomawi claims across the upper McLoud to Mt. Shasta, whereas Merriam attributes the tract to the Okwanuchu. Since the area was uninhabited forest, little more than hunting rights seems involved" (p. 298).

Contains a list of place names including Mt. Shasta = "Yet Ach," and Shasta [tribe] = "Shastichu." 02. Native Americans of the Mt. Shasta Region. [MS939].

[MS906]. Kroeber, Alfred Lewis 1876-1960. **Serian, Tequistlatecan, and Hokan**. Berkeley, Calif.: University of California Press, 1915. Consists of Kroeber's supportive evidence tentatively affirming that the Hokan language, of which the Shasta language is a member, is related to two Mexican Indian language families. 02. Native Americans of the Mt. Shasta Region. [MS906].

[MS190]. Kroeber, Alfred Lewis 1876-1960. **California Place Names of Indian Origin**. University of California Press, 1916. Contains a lengthy discussion of the name "Shasta." Kroeber discounts the idea that the word is derived from the French "chaste," meaning pure. He quotes extensively from Dixon's 1907 monograph on the Shasta, and concludes that "The origin of the word must therefore be regarded as still undetermined, although almost certainly Indian" (p. 58). Kroeber also mentions how a statement by Steele, on page 120 of the 1864 Report of the Commissioner of Indian affairs, 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 the Shasta river" misled Maslin to state that the word Shasta meant "stone house or cave dwellers" (p. 58).

Kroeber also discusses the origins of the term "Siskiyou." Kroeber quotes Maslin but doubts that it is true that Siskiyou "is a corruption of French 'Six Cailleux [sic],' applied in 1832 to a ford on the Umpqua river in Oregon because of six stepping stones" (p. 58). 02. Native Americans of the Mt. Shasta Region. [MS190].

[MS577]. Kroeber, Alfred Lewis 1876-1960. **Handbook of the Indians of California**. Berkeley, Calif.: California Book Company, Ltd, 1953. First published in 1925 as Bulletin 78 of the Bureau of American Ethnology, the Smithsonian Institution. Famous and frequently quoted reference for the origin of the name "Shasta." Kroeber says: "The origin of the name Shasta, made famous by the great extinct volcano to which it now attaches, is veiled in doubt and obscurity. It seems most likely to have been the appellation of a person, a chief of some consequence, called Sasti. Besides the now standardized form of their name, the Shasta have been known under the appellation Saste, Shasty, and Shastika. The latter contains the native nominative suffix. The Achomawi and Atsugewi call them Sastidji, which seems to be a native coinage from the name given by the whites" (p. 285). Note that the story about the chief named 'Sasti' was probably derived from Dixon's 1907 paper on the Shasta.

Kroeber was one of the most respected authorities on the Californian Indians. He is famous for his work with Ishi, the last wild Californian Indian. Kroeber's classification of Californian Indian languages is still the starting point for more modern refinements. He discusses (pp. 279-284) the six Shastan languages in the Shastan language group. Note that one of these six languages is the Okwanuchu's language (see Dixon 1907). One chapter (pp. 285-318) is devoted to the Shasta tribe.

The book also contains a Hupa Indian legend mentioning Mt. Shasta (p. 72). 02. Native Americans of the Mt. Shasta Region. [MS577].

[MS1174]. Laframboise, Michel. [**Clamet Indians**]. In: London Geographical Society Journal. no date. Vol. 11. p. 255. 'Framboise.' Source of Citation: Bancroft, Vol. 1, p. 444. 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS1174].

[MS121]. LaLande, Jeff. **The Indians of Southwestern Oregon: An Ethnohistorical Review**. In: Hannon, Nan and Olmo, R. K. **Living With the Land: The Indians of Southwest Oregon. The Proceedings of the 1989 Symposium on the Prehistory of Southwest Oregon**. Medford, Ore.: Southern Oregon Historical Society, 1990. pp. 95-119. Also published separately by Dept. of Anthropology, Oregon State University, 1991. A detailed attempt to construct an 'ethnohistorical' view of the Indian world of Southern Oregon and Northern California at the time of contact with the white man. The emphasis is on both the social and the material aspects of the regional culture. With extrapolation, the text and especially the footnotes accompanying this report can help clarify the history of the early Indian conditions of the Mount Shasta region. The author uses the often detailed written records of the region's early explorers of the 1820s, '30s, and '40s, explorers such as Peter Skene Ogden, Alexander McLeod, Jedediah Smith, and the Wilkes overland expedition. Through comparison and synthesis, these early documents record a picture of what the Indian peoples ate, dug up, built, buried, etc. Social relations and beliefs are also studied. The author gives suggestions for further use of historical resources in studying the southern Oregon and northern California native cultures. 02. Native Americans of the Mt. Shasta Region. [MS121].

[MS197]. LaPena, Frank Raymond. **Wintu**. In: Heizer, Robert Fleming 1915-1979. **Handbook of North American Indians: California**. Washington, D. C.: Smithsonian Institution, 1978. pp. 324-340. The author is a member of the upper Sacramento Wintu tribe. He states the historical tribal boundary of the Wintu extended up the Sacramento River canyon as far as Black Butte and Mount Shasta (p. 324). The history, culture, and means of subsistence of the Wintu tribe as a whole are considered. Maps and photographs are included. 02. Native Americans of the Mt. Shasta Region. [MS197].

[MS1120]. Latham, Robert Gordon. **On the Languages of Northern, Western, and Central America**. In: Transactions of the Philological Society of London for 1856. 1857? Source of Citation: p. 94 and p. 182, J. W. Powell's 'Lingusitic Families...' 1971 reprint of 1877 Seventh Annual Report, Bureau of American Ethnology. According to Powell, this is the most important of Latham's Indian Language publications, citing it as containing the name 'Shasti;' Latham also used the 'Shasti' name in a manuscript dated 1850, and in published works dated 1854, 1856, 1860, and 1862. 02. Native Americans of the Mt. Shasta Region. [MS1120].

[MS7]. Mason, Otis Tufton 1838-1908. **Aboriginal American Basketry**. In: **Report of the U.S. National Museum under the Direction of the Smithsonian Institution for the Year Ending June 30, 1902**. Washington, D.C.: Government Printing Office, 1904. One of the best sources on Shasta and Wintu baskets. The 1902 Annual Report of the U.S. National Museum is devoted almost entirely to Otis Tufton Mason's work on native American basketry. Mason was the curator of the division of ethnology at the National Museum, and as such he had access to the nation's premier collection of American Indian artifacts, photographs and ethnographical writings. The present work is comprehensive and is acknowledged as one of the standard reference works on Native baskets. Nearly half of the book is comprised of photographs: baskets, tools, materials, and the basket makers themselves. Of regional interest are photographs of Klamath, Pit River, Hat Creek, Wintun, and Shasta baskets and basket makers. The text covers in detail the various technical processes of basket making and weaving, and includes botanical references. A lengthy bibliography is included. 02. Native Americans of the Mt. Shasta Region. [MS7].

[MS855]. Masson, Marcelle. **Grant Towendolly**. In: The Siskiyou Pioneer in Folklore, Fact and Fiction. Siskiyou County Historical Society. Aug., 1947. p. 20+. Contains an account of the Wintu chief Grant Towendolly, p. 20+. Contains stories: 'Story of Sedit (Coyote) and Torraharsh (Sandhill Crane)', p. 21+. Note that Mr. Towendolly was one of the foremost Indian personalities of the greater Mt. Shasta region (see also Masson Bag of Bones). 02. Native Americans of the Mt. Shasta Region. [MS855].

[MS761]. Merriam, Clinton Hart 1855-1942. [**letter to Mr. Reuben P. Box, Hat Creek Forest Ranger, dated Sept. 5, 1925, inquiring about an extinct Indian tribe formally inhabiting upper Sacramento and Squaw Creek region**]. 1925. Copy of transcribed letter found in the Schrader File. C. Hart Merriam wrote: "Dear Sir: The Wintoon Indians of McCloud River, and some of the Pit River tribes, tell me that in the early days another tribe, wholly different from the Wintoon, inhabited the mountains from the neighborhood of Dunsuir, on the Sacramento River, and Country Club, on the McCloud River, to Mt. Shasta and Black Fox Mountain. I have never been able to find any Indians of this

tribe, but have been told recently that two or three survivors still exist. It is said that two old sisters (one named Lottie) still live in the neighborhood of Dana, or perhaps between Dana and Bartle. One of the last headquarters of the tribe was said to be on Squaw Creek. I am very anxious to connect with these people and would be most thankful if you could tell me where any of them live. An early reply will greatly oblige."

Merriam elsewhere wrote about R. B. Dixon's naming of this lost tribe as the "Okwanuchu" tribe (see Dixon 1907, and Merriam 1976). Note that other letters found in the Schrader File document other attempts to find the woman named "Lottie" (see Meyers 1925). [The Schrader File is a large collection of historical materials in the possession of the Shasta-Trinity National Forest]. 02. Native Americans of the Mt. Shasta Region. [MS761].

[MS452]. Merriam, Clinton Hart 1855-1942. **Wintoon Indians**. Berkeley, Calif.: University of California, June 20, 1957. 'The following brief description...is taken from Dr. Merriam's journal, dated July 19, 1903.' 3 pages. Contains no mention of Mt. Shasta. Dr. C. Hart Merriam and Dr. J. C. Merriam explored the McCloud River together: "Dr. John C. Merriam and I spent the day along the McCloud River collecting many species of brush and talking with the Indians, from whom I obtained a valuable vocabulary of 350 words, including the names of more than 100 animals and plants. The Indians here belong to the Wintoon tribe. They are drying Salmon..." Contains descriptions of the Indians making soup and bread of acorns, twined basket making, skirts made of stringed Digger pine seeds, etc. Contains an account of the recent discovery of an Indian woman's skeleton at the bottom of a pit in Samwell cave, thus substantiating a 65 year-old story about the famous McCloud River cave. 02. Native Americans of the Mt. Shasta Region. [MS452].

[MS335]. Merriam, Clinton Hart 1855-1942. **Ethnogeographic and Ethnosynonymic Data from Northern California Tribes**. Berkeley, Calif.: Archaeological Research Facility, 1976. Publication supported by Mary W. Harriman Foundation. Important but little-known report. From 1910 to 1942 C. Hart Merriam spent about half of each year studying and personally visiting the Indians of California. The chapter on the 'Shastan Tribes, Bands, and Villages' lists (with annotations) over 200 old village sites of the Shasta Indians. Merriam states that: "The Indians everywhere pronounce the name Shas-te--never Shasta" (p. 52).

Merriam lists the following entries which relate to Mount Shasta:

"Kwits-sahts-sah-wish a Shaste village at spring at Sheep Rock, just north of Mt. Shasta. (named from Sheep Rock, Kwit-sah)" (p. 50).

"A-te (Ate). Modesse name for tribe on Squaw Creek south of Mt. Shasta and extending northeasterly=Wi-muk of the Wintoon;=Okwanutsu of Dixon. Called Oo-chah-hah-roo-chah-wish by Shaste of Yreka Valley" (p. 40).

"Hah-too-ke-wah (or Hah-to-kwe-wah, Hah-to-kwa-wah). Name used by the Shaste of Shasta Valley and Upper Klamath Canyon for the Wintoon tribe south of themselves on Sacramento River. Though given me as Wintoon, may be Dixon's Okwanutsu, called Wi-muk by the Wintoon" (p. 42).

"Iqusadewi. An Achomawe and Atsukawe name for Okwanutu (Dixon)" (p. 44).

"Ok-wah-noo-choo (Okwanuchu, Okwanutcu). Roland Dixon in 1905 introduced the term Okwanuchu (later amended to Okwanutcu) for a Shastan tribe on Upper Sacramento and Upper McCloud rivers, reaching down to Salt and Squaw creeks. The term appears to mean 'south people', from the Shaste words O-kwah-too south and soo-ish people (or dwellers). They are called Wi-muk by the McCloud River Wintoon and Hah-to-kwe-wah by the Shaste" (p. 50).

"Poo-e-soos (Pooespooshs?). Powers (1874) gave Pooesoos as name of a 'mixed race' on extreme Upper Sacramento and in Squaw Valley--the people later called by Dixon Okwanuchu. The Wintoon name for this tribe is Wi-muk" (p. 51).

"Wi-e-kah. Wintoon name for Shasta tribe. Shaste place name for Mt. Shasta. Not used by Shaste Indians for any tribe or band, origin of names Wi-re-ka, Wai-ri-ka, Yreka, &c; sometimes erroneously used by whites in tribal or subtribal sense. Not to be confused with I-kah or I-e-kah, a Shaste village at Hamburg in Klamath canyon" (p. 56).

"Ye-ti. Achomawe and Ahtsookae name for Okwanutcu (Dixon)" (p. 57).

C. Hart Merriam was a noted biologist and ethnologist. In 1898 he conducted the first detailed biological study of Mount Shasta. The present book contains an essay by A. L. Kroeber entitled "C. Hart Merriam as Anthropologist" (pp. v-xii) which mentions the existence of unpublished detailed eyewitness accounts of many native rituals, including the Wintun Big-head (p. x). Mention is made also of Merriam's records of great Wintun Chiefs (p. x). Merriam's photographic collection also mentioned (p. x). 02. Native Americans of the Mt. Shasta Region. [MS335].

[MS124]. Merriam, Clinton Hart 1855-1942. **Indian Names for Plants and Animals among Californian and other western North American Tribes**. Socorro, N. M.: Ballena Press, 1979. C. Hart Merriam compiled from standardized check-lists the names for plants and animals used by various California tribes. Wintu and Shasta plant names are given, and these names should by inference apply to plants and animals found on Mount Shasta. The book contains both a biography (by Heizer, pp. 1-8) of Merriam and a bibliography of Merriam's published works (pp. 292-296). Because Merriam was both a biologist and an ethnographer long familiar with the Mt. Shasta region he was in a

unique position to accurately record and identify the plants corresponding to the Indian names. However, note that Heizer's biography points out that Merriam had his faults as a scientist. Contains a selected bibliography of works relating to ethnobotany and ethnobiology (pp. 270-291). 02. Native Americans of the Mt. Shasta Region. [MS124].

[MS762]. Merriam, Clinton Hart 1855-1942, Meyers, Frank, Hall, J. R., Hawkins, and Durst. [series of 6 or more letters to and from various writers, dated from Sept. 16 to Sept. 28, 1925 concerning the search by C. Hart Merriam for the location and history of 'Lottie']. 1925. Copies of transcribed letters found in the Schrader File. Possible still living member of the lost tribe known as the "Okwanuchu" (see Dixon 1907, Merriam 1976, and Merriam 1925). Merriam's inquiry to the Forest service produced a series of replies.

For example, District Ranger Frank Meyers writes in a letter dated Sept. 24, 1925 that: "Mrs. C. J. Austin of Fall River Mills tells me that this Indian woman they called Lottie used to wash clothes for her a good many years ago and believes she lives in Big Valley at the present time. This Lottie and another woman named Lucie are supposed to be sisters, Lucie was Old Sisson Jim's wife she lives on the Griffith place or was living there with her son a short time ago, no doubt Dr. C. Hart Merriam can locate them by calling on Mr. C. W. Hill of Dana, California (I am told that Sisson Jim is dead)."

A different conclusion as to the identity of Lottie is reported by Forest Supervisor J. R. Hall, who writes in a letter dated Sept. 26, 1925 that: "The other day there was an old Indian man who came into our office at McCloud and said that his name was John Auble and that his home was at Cayton, California. This is not far from Fall River Valley. Auble professed to have a sister whose name is Lottie and who lives in the Big Valley country, address Lookout, California. It is understood from him that Lottie is quite old and feeble. He also claimed to have another sister whose name is Rosie and who lives at Dana. Auble was asked what tribe of Indians he belonged to and he said that they all belonged to the same tribe, Pit River Indians. These Indians years ago lived somewhere in the part of the country around McCloud."

C. Hart Merriam responded to J. R. Hall by stating in a letter dated Sept. 28, 1925 that "The Indian John Auble of whom you speak must have been a little mixed in his geography when he said that his people were 'Pit River Indians....'

" 02. Native Americans of the Mt. Shasta Region. [MS762].

[MS196]. Olmsted, D. L. and Stewart, Omer C. **Achumawi**. In: Heizer, Robert Fleming 1915-1979. **Handbook of North American Indians: California**. Washington, D. C.: Smithsonian Institution, 1978. pp. 225-235. The Achumawi were Pit River Indians whose geographical range touched upon the eastern side of Mount Shasta. 02. Native Americans of the Mt. Shasta Region. [MS196].

[MS120]. Pitkin, Harvey. **Wintu Dictionary**. Berkeley, Calif.: University of California Press, 1985. Wintu-English and English-Wintu dictionary. This thick dictionary was compiled from a few remaining native speakers during field work in the 1980s. Some Wintu tribes historically lived along the upper Sacramento and southern base of Mount Shasta. The dictionary does contain Wintu words for Mount Shasta - "way wan buli," "bulim phuyug," and "bulit" (pp. 34-35) and for the McCloud River - "wenemmem" (p. 346). The dictionary is meant to accompany the author's Wintu Grammar (1984), in which details of the field work process are given. The vocabulary translations give insight into the ways of thinking of this Indian tribe. 02. Native Americans of the Mt. Shasta Region. [MS120].

[MS657]. [Powers, Stephen. **The Shastas and Their Neighbors [manuscript]**. 1874. No author. Housed at the Bancroft Library. Source: Gaschet, p. xv.-'A manuscript in the possession of Mr. H. H. Bancroft, San Francisco.' H. H. Bancroft also cites this manuscript in his 'Native Races,' Vol. I. It appears to have no attributed author. The date may indicate it is by Stephen Powers (see Powers 1976). 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS657].

[MS134]. Powers, Stephen 1840-1904. **Tribes of California: With an Introduction and Notes [by] Robert F. Heizer**. Berkeley, Calif.: University of California Press, 1976. pp. 243-251. First published in 1877. Reprinted from Contributions to North American Ethnology, Volume III, Department of the Interior, U. S. Geographical Survey of the Rocky Mountain Region, J. W. Powell, in charge (Washington: Government Printing Office, 1877). Contains a chapter entitled "Chapter XXVI: The Shas-ti-ka." Powers calls the Shasta tribe the "Shas-ti-ka." As an explanation of the term he states that: "It is extremely difficult to learn from the Indians any comprehensive, national name; and in this case it was impossible. Only a mere handful of them are left, none of whom remembered their tribal designation, and only one man had ever heard the above or any other, though this one is probably correct, being apparently the original of the name "Shasta," by which they are usually known. Sometimes they are called Sai-wash, from their relationship to the Oregon Indians; sometimes also Wai-ri-ka, from a corrupt pronunciation of wai-i-ka (mountain), their name for Mount Shasta" (p. 243). This is one of the earliest attempts to uncover the origins of the term name "Shasta." Note that in 1907, R. B. Dixon, without mentioning Powers, defines the term 'Shastika' as having been the name of a tribal chief, from whom the tribe

took its name (see Dixon 1907). Note also that in an earlier article Powers spelled the tribal name as 'Shasteeca.'

Powers collected the material for his Tribes of California during the years 1868 to 1875, and his first-hand accounts of the Shastika and other Indian tribes makes fascinating reading. Especially noteworthy is the sad story of Tolo, a Shastika chief who was tricked in 1851 by U.S. Treaty agent Redick McKee.

For biographical information about Stephen Powers, see Robert F. Heizer "Stephen Powers as Anthropologist," In Powers California Indian Characteristics... 1975, pp. 39-53. Note that in 1868 Stephen Powers walked across the entire U.S., from North Carolina to California. In 1872 he published a book about the walk, entitled Afoot and Alone. 02. Native Americans of the Mt. Shasta Region. [MS134].

[MS923]. [R., S. T. **Shasteka's Vision [poem]**. In: Yreka Semi-Weekly Journal. Yreka, Calif.: Feb. 23, 1887. Long poem. Signed S. R. T., Cecilville, Feb. 13. Seen only as a typewritten transcript. Appeared as part of S. R. T's 'Salmon Scales' (column). An 1887 account of "Shasteka," the Indian whose name is often reported to be the source of the name "Shasta" (see Dixon 1907, and Powers 1976).

Poem begins: "As a dream, I see before me now,/A youthful form upon a mountain brow." Poem ends: "And when Shasteka seeks the shining shore,/Thee and thy friends, can read his vision o'er."

The poem is introduced as follows in "Salmon Scales" --10th paragraph. "Not having sufficient scales on hand to make a respectable letter, I append Shasteka's Vision, seen by him fifty years ago. The old man has long since made his final trip to the happy hunting grounds, although there are hundreds of people still living in Siskiyou County, who remember him well." 02. Native Americans of the Mt. Shasta Region. [MS923].

[MS1282]. Reading, Pierson B. [**Vocabulary of one of the California languages**]. No date. Catalogued at the National Anthropological Archives, Washington, D. C., in the American Ethnology Catalogue of Manuscripts, Call Number #WINTUN 2934 [formerly Shasta 2934]. Catalogue note: 'Maj. P. B. Reading - Presented to the B.A.E. by Dr. Walter Hough. Vocabulary of one of the California languages. 8 p. in Indo-Amer. Languages form. Ident. as Wintun July 17, '67 by [?] H. Landar.' 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS1282].

[MS972]. Renfro, Elizabeth. **The Shasta Indians of California and Their Neighbors**. Happy Camp, Calif.: Naturegraph Publishers, 1992. From the Introduction: "What I have tried to present in this book is an honest and fairly objective overview of a people and culture, both its aboriginal and its contemporary elements, based on materials and evidence available to me. In the narrative sections in chapter 2, which are entirely imaginary, I have incorporated information based upon Shasta informants' accounts, particularly those of Miss Clara Wicks, in an attempt to recreate the tenor of aboriginal Shasta life" (p. 10). Contains chapters on the place of Shastan tribes among California Indians, lifestyles before contacts with the incoming white population, mythology, cultural survival, and Shasta tribes' neighbors. Includes vocabularies, references, and photographs. The book presents a sympathetic view to the political plight of contemporary Shastan peoples.

Mt. Shasta itself does not figure in prominently to the narrative except for an introductory legend about Waka (the Great Spirit) creating Wyeka, (Mount Shasta) and the Grizzlies creating Wahkalu (Shastina) (pp. 7-8). The origin of the name Shasta is considered (p. 15), but not in as well-documented a fashion as could have been possible using the book's excellent bibliography (pp. 121-126). 02. Native Americans of the Mt. Shasta Region. [MS972].

[MS41]. Riddell, Francis A. **A Bibliography of the Indians of Northeastern California**. Sacramento, Calif.: State of California. The Resources Agency, Department of Parks and Recreation, Division of Beaches and Parks, 1962. 10pp. Contains a valuable list of academic books and articles on the Shasta Indians (pp. 6-7). The Shasta list includes references to eight different papers by R. B. Dixon on the Shasta Tribe. Also includes 'Klamath and Modoc (pp. 1-5; Achomawi (pp. 7-10). 02. Native Americans of the Mt. Shasta Region. [MS41].

[MS49]. Ritter, Eric W. **Sheep Rock Shelter (CA-Sis-266): Archaeological Test Excavations in Shasta Valley**. Bureau of Land Management, California, 1989. Sheep Rock is a large volcanic uplift located at the northern base of Mount Shasta. Sheep Rock has an important place in the history of Mount Shasta, not only as a former site of the now extinct Shasta variety of the Big Horn Sheep, but also as a major landmark of the fur trader's and later of the emigrant's trails from Yreka to both Fall River and to the Klamath Basin. The Sheep Rock Shelter cave was a prehistoric Indian camp site. Its excavation gives valuable information as to the conditions of prehistoric Mt. Shasta. 'Use of this shelter and it's immediate surroundings seems to be centered within an approximate time frame of 600 B.C. to A.D. 750. There may be earlier use going back 4500 years.' (p.42). 02. Native Americans of the Mt. Shasta Region. [MS49].

[MS1249]. Sicade, Henry. **Aboriginal Nomenclature**. In: Mazama: A Record of Mountaineering in the Pacific Northwest. Dec., 1918. Vol. 5. No. 1. pp. 251-254. The article begins: 'Of the big peaks or snow covered mountains, in the United States, there is but one which is known and called by its aboriginal name, Mt. Shasta' (p. 254). The article contains no other reference to Mt. Shasta, but does discuss the legends and place names of the Pacific Northwest within the philosophical context of Native American contributions to North American culture. 02. Native Americans of the Mt. Shasta Region. [MS1249].

[MS195]. Silver, Shirley. **Shastan People**. In: Heizer, Robert Fleming 1915-1979. **Handbook of North American Indians: California**. Washington, D. C.: Smithsonian Institution, 1978. pp. 211-224. Important compilation of research on the Shastan language family. Updates Dixon's 1907 linguistic classification by suggesting that there are four, not six, groups which spoke or speak Shastan languages. The four are the Shasta, Konomihu, Okwanuchu, and New River Shasta. The Achumawi and Atsugewi tribes are no longer considered Shastan. A map is provided showing the geographical distribution of the four groups. Sub-groups are also suggested. Contains a brief history of the name "Shasta" with a list of synonyms that includes the unusual forms "Chastays," "Shasteeca," and "Shasto" (p. 223). Contains discussions of Shastan words for geographical locations. References are given, including several obscure or little-known unpublished papers from the 1860s and 1870s (p. 224). 02. Native Americans of the Mt. Shasta Region. [MS195].

[MS122]. Silver, Shirley. **The Shasta: Sargent Sambo and the Ethnographic Past**. In: Hannon, Nan and Olmo, R. K. **Living With the Land: The Indians of Southwest Oregon. The Proceedings of the 1989 Symposium on the Prehistory of Southwest Oregon**. Medford, Ore.: Southern Oregon Historical Society, 1990. pp. 132-134. The name 'Shasta' is discussed vis-à-vis the various dialects of the Shastan languages. The author is an expert on the Shasta culture, and personally studied with Sargent Sambo from 1957 until 1963. When still a young man Sargent Sambo had also been the major informant for the Dixon study of the Shasta tribe during the period 1900 to 1904 (see Dixon 1907). Silver's account of Sargent Sambo is therefore an invaluable link to the past. 02. Native Americans of the Mt. Shasta Region. [MS122].

[MS731]. Sisson, Justin Hinckely. **Local Indian Names around Mount Shasta, Cal.** In: Gatschet, Albert Samuel 1832-1907. **[Notebook Containing Vocabularies and other Linguistic Notes on a Variety of American Indian Languages. Ca. 1881-1886]**. 1884. Catalogued at the National Anthropological Archives, Washington, D. C., in the American Ethnology Catalogue of Manuscripts, Call Number #WINTUN-SHASTA? Ms 1449, 189-190, [under the incorrect spelling: 'Lisson, J. H.'] Catalogue states: 'Sent from Berryvale, Jan. 4, 1884 to Gilbert Thompson, U.S. Geol. Survey, by J. H. Lissou, an old settler there. Refers to dialects spoken by the MacCloud's, Cottonwoods, Sacramentos, and Trinity Indians. 2pp., in A. S Gatschet's handwriting.' Consists of Gatschet's hand-copied transcript of the original letter sent by Thompson. Mt. Shasta pioneer J. H. Sisson gives about two dozen place names with translations. Each entry is annotated, sometimes in detail, by Gatschet or others. Among these names are:

Shasti Mt = i«s-bo-lim po«yok ('big mountain'); Shasti Valley = Wye ken pom ('north place'); Black Butte = Sawchem po«yok ('beaver mount'n', "because piled up conically like a beavers' house"); Castle Rocks = clo-clum numtara ('rocks on the ridge'). Other names entered include: Big Castle Rock Creek= clo clum nor-wok-et ('rock south creek'); Little Castle Rock Creek = clo-clum wye woked ('rock, north creek'); McCloud River = Winne mŽm (from wene, 'to see'; Pit River = poay mŽm ('east river'); Sacramento River = num-ta-pom ('west place'); Upper Soda Springs (Wye-al-chupsus); Mud Creek = Kone-woket-ton ('mud creek'); Falls on McCloud R. = No (or us?)ka wit ka pom ('place that stops the salmon').

Consult the document itself for many other names and annotations. Especially interesting are two cryptic comments that read: "Shasti may be Russian word, he thinks" and " __(?) tsastl ki ki for three peaks." [Also see: Gibbs "Pit River Vocabulary manuscript" 1861 for the Klamath and Pitt word of 'Tchaste' = three; and Powell 1880 for the Wintu word of 'ki ki' = ice].

J. H. Sisson, a famous Mt. Shasta inn-keeper and mountaineer, was a college-educated settler and pioneer who arrived in Strawberry Valley in the 1850s. He was the namesake for the town of Sisson, now known as Mt. Shasta City. As a mountain guide in far northern California he befriended many famous people, including Albert Bierstadt, Clarence King, and John Muir. In 1884 Gilbert Thompson surveyed Mt. Shasta for the U.S. G. S. and presumably met J. H. Sisson at that time. 02. Native Americans of the Mt. Shasta Region. [MS731].

[MS616]. Spier, Leslie. **[letter to C. L. Stewart, Feb. 28, 1928 Norman , Okla., concerning Stewart's chapter on 'the significance of Mount Shasta to the Indians']**. 1928. Source of Citation: Stuhl bibliography. 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS616].

[MS1173]. Steele [Elijah]. **[Shasta Indians]**. In: **Indian Affairs Report**. 1864. p. 120. Source of Citation: H. H. Bancroft, Vol 1. p. 447. Steele states: "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, and south of the Siskiyou mountains, and west of the lower Klamath lake." Note that this etymology by Steele is refuted by Kroeber (see Kroeber California Place Names of Indian Origin 1916, p. 58). 02. Native Americans of the Mt. Shasta Region/40. Find List. [MS1173].

[MS1103]. Stewart, Charles Lockwood 1907. **Indian Names for Mount Shasta**. no date. Unpublished manuscript. Gives tribe, name; and reference authority for eight names for Mt. Shasta from six tribes according to five scholars. Authorities cited are Dixon, R. B.; Gatschet, A. S.; Merriam, C. H.; and Curtin, J. Names for Mt. Shasta are "Yet," "Melaikshi," "Et-ah-ko," "Ate chan-nah," "Wai-ika," "Wy-e-kah," "Wakalu," "Bohem Puyok." 02. Native Americans of the Mt. Shasta Region. [MS1103].

[MS265]. Svensson, Sandra. **Studies in Federal Recognition of a Native Tribe: Shasta Nation**. Weed, Calif.: 1989. 14 page typewritten report. Written as a report for a class at the College of the Siskiyous. Presents the claim that the Shasta Nation was once recognized by the U.S. Government as a sovereign people by virtue of treaties signed in the 1850s. Therefore the author argues that the tribe should be recognized today, which it is not. The study outlines the political process, the historic geographical distribution of the tribe, and the Shasta culture. Stories of injustices and poisonings are told, and the difficulties of documenting such wrongdoing are acknowledged. A brief history of the name "Shasta" is given. The importance of Mount Shasta to the identity of the tribe is discussed (p. 6). 02. Native Americans of the Mt. Shasta Region. [MS265].

[MS148]. Swartz, B. K. 1931. **A Bibliography of Klamath Basin Anthropology: With Excerpts and Annotations, Revised Edition**. Moscow, Idaho: Northwest Anthropological Research Notes, 1967. Reprint of an undated report originally written by B. K. Swartz for the Department of Sociology and Anthropology, Ball State University, Muncie, Ind. Although nominally only a bibliography of the Klamath Indians, it is actually an essential reference work for the Indian tribes of northeastern California, even for those tribes south of Mount Shasta. Works are arranged alphabetically and then chronologically for each author. There are several hundred entries and annotations are often extensive. Mount Shasta itself is mentioned in several entries, e.g. "...Modok now and then visited Trout Creek, about a dozen miles east of Mt. Shasta, for the purpose of securing wood of the Yew tree for their bows (Merriam, 1955. pp. 16-17)" (p.53). This book is highly recommended for those wishing an overview of the history of anthropology for the Mount Shasta region. 02. Native Americans of the Mt. Shasta Region. [MS148].

[MS1172]. Taylor, Alex S. **The Indianology of California**. In: California Farmer. June 8, 18, 22, 1860. A complete run of this early California ethnography was not available. An extensive compilation of Indian materials, including miscellaneous material from obscure sources of great interest to the study of the ancient and modern Indians of the West.

For the Shasta region contains statements such as: 'The Yuka inhabited the Shasta Mountains in the vicinity of McCloud's fork of Pitt River, and with the Ylackas, the Yrekas and the Siskiyou, their neighbors, are treacherous warlike tribes of cognati who always have been troublesome to the old hunters and the present settlers' (June 8, 1860, p. 138).' Note the plural form of the 'Shasta mountains,' being a name found in several earlier sources, for either/or the present Siskiyou and the Sacramento Canyon mountains.

Contains a mention attributed to a Dr. Hubbard in 1856 of the 'Sisticoosta Band, 130 souls; chief's name, Yachamsee; location, above the Big Bend, of Rogue river' (p. 122, June 22, 1860). Note that geographical distribution of the Athabaskan-speaking 'Chastacosta' tribe of southern Oregon is important to the origin of the name 'Shasta.'

Also contains an account of volcanic eruptions seen by an old Indian woman in El Dorado county, who was living in 1857 or 1858, and who was thought to be about 150 years old. Quoting an editor of the Placerville American: '...she declares to have seen what her descendants never have, viz: great fires streaming from the tops of the snowy mountains, that by night reached the stars, and the smoke of which by day darkened the sun (Italic emphasis from the original.; June 8, 1860, p. 138). 02. Native Americans of the Mt. Shasta Region. [MS1172].

[MS1220]. Whistler, Kenneth W. **Wintun Prehistory: An Interpretation Based on Linguistic Reconstruction of Plant and Animal Nomenclature**. 1977. Paper presented at Third Annual Meeting of the Berkeley Linguistic Society, 1977, Source of Citation: Connolly 'Points, Patterns and Prehistory' in Table Rock Sentinel, Vol. 9, No. 5, Sept.-Oct. 1989, p. 10. Concerns a new and controversial assessment of the prehistory of the tribes speaking the Hokan and Penutian language families of northern California. In part the author attempts to locate the original Wintu (Wintu is a Penutian language)homelands by tracing the borrowings of names from surrounding tribes over time as the Wintu moved into new territories. This method stipulates that plant and animal geography is more or less constant over time and that

one would expect a tribal vocabulary to reflect the specific plants and animals of the region. The author looks at the Wintu who in part inhabit chaparral lands, and concludes that the original vocabulary of the Wintu is not consistent in origin with the chaparral portions of environment of the Sacramento Valley; hence the tribe probably originated somewhere else most likely from the north. Contains good maps of the general language groups of California and southern Oregon. Also contains a list of 'reconstructed Proto-Wintun Plant and Animal Nomenclature' (p. 164). 02. Native Americans of the Mt. Shasta Region. [MS1220].