

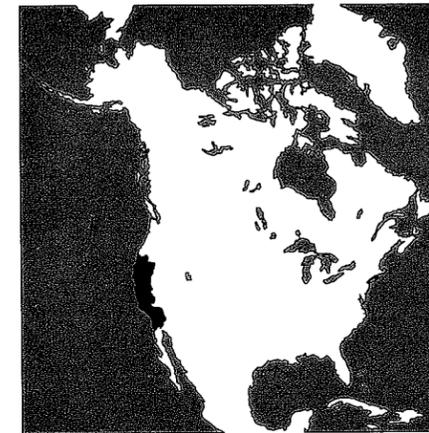
# Handbook of North American Indians

WILLIAM C. STURTEVANT  
*General Editor*

VOLUME 8

# California

ROBERT F. HEIZER  
*Volume Editor*



SMITHSONIAN INSTITUTION

WASHINGTON

1978

Copyright © 1978 by Smithsonian Institution  
All rights reserved.

For sale by the Superintendent of Documents,  
U.S. Government Printing Office, Washington, D.C. 20402.  
Stock Number: 047-000-00347-4

**Library of Congress Cataloging in Publication Data**

Handbook of North American Indians.

Bibliography: pp. 721-768

Includes index.

CONTENTS:

v. 8. California.

1. Indians of North America. 2. Eskimos.

I. Sturtevant, William C.

E77.H25 970'.004'97 77-17162

## Synonymy

The general name Yokuts derives from the Valley word for 'person' or 'people', but most of the Foothill tribes said *may(i)* or *tʰaʰatʰ(i)* instead.

The following list of Foothill tribes is arranged according to the anglicized spellings used by Kroeber (1963:237), except that his Gawya and Wükchamni are here Gawia and Wikchamni. The second items in each entry are the pronunciations in Yokuts, first in the singular form and then in the plural, as provided by Geoffrey Gamble (personal communication 1974). After these appear some of the major spelling variants from earlier sources.

Ayticha, *ʔaytičʰa*, *ʔaye-tacʰi*, aiʔkitca, Kocheyalí.

Bokninwad, *pokʰninuwat*, *pokʰenwati*, Bokninuwad.

Choynimni, *čʰoynimniʔ*, *čʰoyehmañi*, Choinimni, Choe-nim-na, Chainimaini.

Chukaymina, *čʰokʰoyemniʔ*, *čʰukʰaymina*, Chukaimina, Cho-ke-min-nah, Chokimaupes.

Chukchansi, *čʰukʰčʰansiʔ*, *čʰukʰatniša*, Shukshansi, Chookchances, Chukchancy.

Dalinchi, *taʰlinčʰi*, *taʰelnaši*.

Dumna, *tumna*, *tumaʰniša*.

Gashowu, *kašowuʔ*, *kašwuša*, Kosh-sho-o.

Gawia, *kaʰwiyatʰ*, *kaweʰyayi*, Gawya, Kawia (not to be confused with the Takic-speaking Cahuilla).

Kechayi, *kʰečʰayiʔ*, *kʰečʰeʰwali*, Ka-chi-e.

Kumachisi, *kʰumáčʰisi*, *kʰumečʰwati*.

Palewyami, *pʰalewiyami*, *pʰalewiyami*, Paleuyami,

Padeuyami, Peleuyi, Paluyam, Pal-la-a-me, Paloyama, Pal-lah-wech-e-am.

Toltichi, *tʰoltʰičʰi*, *tʰoleʰtʰáčʰi*.

Toyhicha, *tʰoyxičʰa*, *tʰoye-xáčʰi*.

Wikchamni, *wikʰčʰamni*, *wikʰatʰmina*, Wükchamni, Wukchumni.

Yawdanchi, *yawtančʰi*, *yawetčʰani*, Yaudanchi, Yaulanchi, Yawedentshi.

Yokod, *yowkʰot*, *yuwe-kʰati*, in other dialects Yokol, i.e. *yowkʰol*, *yuwe-kʰali*.

## Sources

Based on field research begun during the middle 1920s, Gayton (1948) is the most recent full-scale study of these people, with at least half devoted to Foothill peoples. Kroeber (1925) devotes four chapters to data gathered two decades earlier. Latta (1949), the result of 25 years' work by a skilled amateur ethnographer, emphasizes Valley rather than Foothill Yokuts.

Specialized studies with substantial bearing on the Foothill Yokuts include Newman (1944) on languages and Gayton and Newman (1940) and Rogers and Gayton (1944) on myths. Gayton also published papers on pottery making (1929), chiefs and shamans (1930), the Ghost Dance of 1870 (1930a), social organization (1945), and culture-environment integration (1946).

Two historical accounts of early Indian-White contacts are available for the Northern Foothills. Bunnell (1911) has passed through several editions. The diaries of Eccleston (1957) concern the Mariposa Indian War of 1850-1851. The foothill territories of most Yokuts received little attention, from a historical view, because they lay beyond the southern limit of the gold rush country, which was roughly the line of the San Joaquin River.

# Costanoan

RICHARD LEVY

## Language and Territory

The term Costanoan is a linguistic one; it designates a language family consisting of eight languages. In 1770 the Costanoan-speaking people lived in approximately 50 separate and politically autonomous nations or tribelets (fig. 1). Each tribelet had one or more permanent village sites. During various seasons of the year parties went out from the villages to temporary camps at scattered locations in the tribelet territory to engage in fishing, hunting, and collection of plant foods. The average number of persons in a tribelet was approximately 200. Tribelet population seems to have ranged from about 50 to about 500 persons. The larger tribelets usually had several permanent villages; frequently these were located in close proximity to one another.

The ethnic groups recognized by the Costanoan themselves were sets of tribelets who spoke a common language and lived in a contiguous area. Many of the tribelets within an ethnic area were distinguished from one another by slight differences of dialect. This is particularly true in the Rumsen and Awaswas ethnic areas.

The languages comprising the family and their locations in 1770 were approximately as follows. Karkin was spoken in a single tribelet on the southern edge of Carquinez Strait and appears to have had approximately 200 speakers. Chochenyo or East Bay Costanoan was spoken among the tribelets occupying the east shore of San Francisco Bay between Richmond and Mission San José, and probably also in the Livermore Valley, by about 2,000 people. Tamyen or Santa Clara Costanoan was spoken around the south end of San Francisco Bay and in the lower Santa Clara Valley and seems to have had about 1,200 speakers. Ramaytush or San Francisco Costanoan was spoken by about 1,400 people in San Mateo and San Francisco counties. Awaswas or Santa Cruz Costanoan was spoken among the people living along the ocean shore between Davenport and Aptos in Santa Cruz County; its speakers numbered about 600. Mutsun was spoken among the tribelets of the Pajaro River drainage and seems to have had about 2,700 speakers. Speakers of Rumsen numbering about 800 occupied the lower Carmel, Sur, and lower Salinas rivers. Chalon or Soledad was spoken by about 900 people on the Salinas River (Levy 1970).

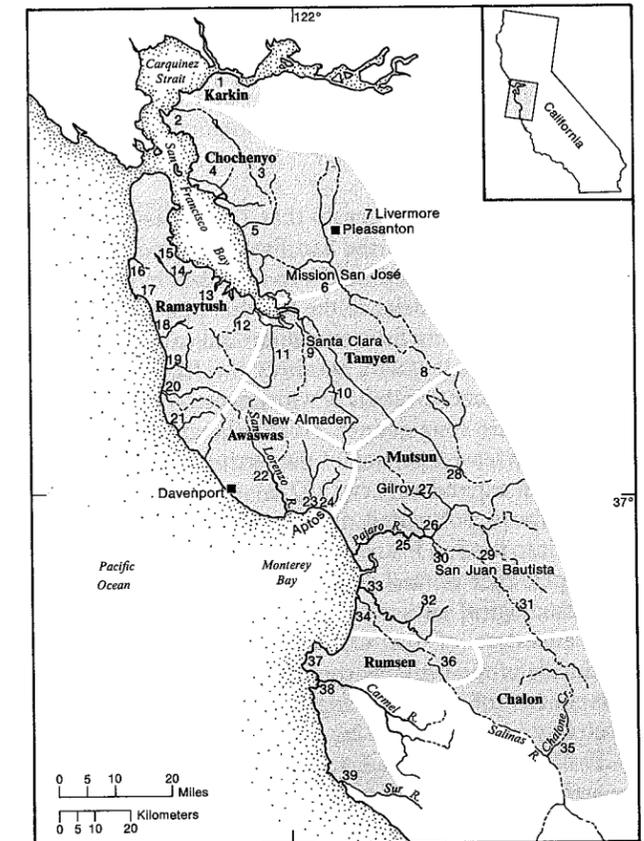


Fig. 1. Ethnic groups and tribelets (late 18th century). Tribelets: 1, *karkin* (Los Carquines); 2, *xučyun*; 3, (Palos Colorados); 4, (San Antonio); 5, *lisyan*; 6, *ʔoroyšom* (San Francisco Solano); 7, *šewnen* (El Valle); 8, (Santa Ysabel); 9, (Santa Clara); 10, (San Juan Bautista); 11, (San José Cupertino); 12, *puyšon* (Arroyo de San Francisco); 13, *lamšin* (Las Pulgas); 14, *šalšon* (San Matheo); 15, *šipliškin* (San Bruno); 16, *ramay* (Cañada de las Almejas); 17, *šatunumno* (San Egidio); 18, *kotxen* (La Purísima); 19, *ʔolxon*; 20, *kaxašta* (San Antonio); 21, *čitaktak* (San Juan); 22, *šayant* (San Juan Capistrano); 23, *ʔuypi* (San Daniel); 24, *ʔaptoš* (San Lucas); 25, *ʔawsayma*; 26, *xuristak*; 27, *kulu-listak* (San Bernardino); 28, *ʔorestak*; 29, *košetak*; 30, *xumontwaš*; 31, *paxšin*; 32, *mutsun* (La Natividad); 33, *wačron*; 34, *kalenta ruk*; 35, *čalon*; 36, *ʔensen* (Los Sanjones); 37, *ʔačista* (San Carlos); 38, *ʔičxenta* (San José); 39, *sarxenta ruk* (R. del Sur). Names in parentheses are Spanish designations.

The eight branches of the Costanoan family were separate languages (not dialects) as different from one another as Spanish is from French. They form a language