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(= "people of the
id. Owlapsh—
E., 280 (1877).
aple" = "people
Quilapac—Boas
67, 1895. Wheel-
9, 32d Cong., 1st
E. Aff. Rep., 138,
Coast, 211, 1857.
N. Am., 1, 445, 1880,
1854. Willenoh.—
ilopah.—Ind. Aff.

the half-breed
as Red-headed
ant Cherokee
low Ft Payne,
(J. M.),
B. A. E., 516, 1900
o called. Will-
Royce in 5th Rep.

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A Klikitat town
(F. B.).

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witz r.—Gibbs,

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n *Esopus* cr.
Ulster co., N. Y.
Dutch in 1660.—
on R., 95, 128,

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ween Combahee
Hist. S. C., 106,
sted by Rivers,
(J. M.).

ivillage, named
n 1832 on the N.
e N. part of Cass

Wi-me-co's village.—Royce in 18th Rep. L. A. E.,
pl. cxxvi, 1899. Wi-me-go's village.—Ibid., pl.
cxxxvi.

Wimian (*Wimian*). A ruined village
pertaining to the Zuñi, situated 11 m. n.
of Zuñi pueblo, N. Mex.—ten Kate,
Reizen in N. A., 291, 1885.

Wimilchi. A Yokuts (Mariposan) tribe
formerly living n. of Kings r., Cal., op-
posite the Wechikhit. They were gath-
ered on the Fresno res., and with the Tachi
(Tadji) numbered 165 in 1861.

Wo-mel-ches.—Johnston in Sen. Ex. Doc. 61, 32d
Cong., 1st sess., 23, 1852. Mowelches.—Ind. Aff.
Rep., 219, 1861. Ne-mil-ches.—Barbour in Sen. Ex.
Doc. 4, 33d Cong., spec. sess., 251, 1853. Was-mil-
ches.—Ibid., 253. We-mal-che.—MeKeen in Sen. Ex.
Doc. 4, 33d Cong., spec. sess., 75, 1853; Royce in
18th Rep. B. A. E., 782, 1899. We-meiches.—Lewis
in Ind. Aff. Rep., 1857, 339, 1858. We-mil-che.—
Weems in H. R. Ex. Doc. 76, 31th Cong., 3d sess.,
31, 1857. We-mol-ches.—Ind. Aff. Rep., 224, 1861.

Wiminche. A division of Ute formerly
ranging in s. w. Colorado, chiefly in the
valley of the San Juan and its s. tribu-
taries. There were 463 under the Navajo
Springs school, Col., in 1910.

Wibisnuches.—Salazar in Ind. Aff. Rep., 141, 1860.
Guilamaches.—Cooley, *ibid.*, 21, 1865. Mame-
nuche.—Taylor in Sen. Ex. Doc. 4, 40th Cong.,
spec. sess., 10, 1867. Nomenuches.—Delgado in
Ind. Aff. Rep., 163, 1865. Foruches.—Ibid., Wama-
nuche.—Steenney and Hall, *Ind. Tribes*, III, 81,
1874 (identical). Wamenuche.—Norton in Ind.
Aff. Rep., 145, 1866. Wannemuches.—Cooley, op.
cit., *Weminuche*—Taylor, op. cit., *Weminuche*.
Utah.—Graves in Ind. Aff. Rep., 135, 1866.
Webrinuches.—Ibid., 132. Weeminuche.—Treaty of
1868 in U. S. Ind. Treaties, 981, 1873. Wemenuche.—
Neelley in Ind. Aff. Rep., 1863, 151, 1864. Weme-
nuche Utah.—Army in Ind. Aff. Rep., 1867, 201,
1868. Wibisnuche.—Delgado, *ibid.*, 138, 1866.
Wiminanches.—Collins, *ibid.*, 125, 1861. Wimme-
nuches.—Davis, *ibid.*, 1869, 255, 1870. Woman-e-
che Utah.—Marey, *Border Reminis.*, 335, 1872. Wome-
nuche.—Collins in Ind. Aff. Rep., 238, 1862.

Winamac ('eafish,' from *wic' nād' naid-
dy, māk* 'a fish.'—J. P. Dunn). A prin-
cipal chief of the Potawatomi in the pe-
riod of the War of 1812. He was one of the
signers of the noted treaty of Greenville
in 1795, and of others in 1803 and 1809.
In this last treaty, concluded at Ft
Wayne, the Miami, Delawares, and Pot-
awatomi sold a large tract of land in
central Indiana. This so provoked Tec-
umseh that he threatened the life of
Winamac, but there appears to have been
a speedy reconciliation, as we find Wina-
mac leading the warriors of his tribe at
the battle of Tippecanoe two years later.
In the War of 1812, he, with most of the
Indians of the central region, joined the
British side. He claimed to have caused
the massacre of the surrendered garrison
of Ft Dearborn, Chicago, Aug. 15, 1812,
but the actual leader in the affair seems
to have been Blackbird (Makahta-pena-
she, not to be confounded with Makata-
pake, Black Partridge, a friendly Pot-
awatomi of the same period), another Pot-
awatomi chief. Some three months later,
Nov. 22, Winamac was killed in an en-
counter with the Shawnee chief Captain
James Logan (Spemicalawba), who had

espoused the cause of the Americans in
the war. The name appears also as Ou-
enemek (French form), Wenameac, We-
nameck, Winemac, Winnemeg, Wye-
mac, etc. (J. M.)

Winamac. Another Potawatomi chief
of the same period, the name being a
common one in the tribe. Unlike his
namesake, he was generally friendly to the
Americans and interposed in their behalf
at the Ft Dearborn massacre, although
he was said to have been among the hos-
tities at Tippecanoe in 1811. He visited
Washington several times and died in the
summer of 1821. His village, commonly
known by his name, was near the present
Winamac, Pulaski co., Ind. See Dunn,
True Indian Stories, 1909; Thatcher, *Ind.*
Biog., 1832. (J. M.)

Winangik (*Wi-nan-gik'*). Given by
Powers (Cont. N. A. Ethnol., III, 393,
1877) as a Shoshonean tribe on the N.
fork of Kern r., Cal., but there was no
tribe in this region except the Tubatu-
labal (q. v.).

Winanis. See *Ouananiche*.

Winaugusconey. See *Moanahonga*.

Wingido. See *Weendigo*.

Winema ('woman chief'). A Modoc
woman, better known as Toby Riddle,
born in the spring of 1842. She re-
ceived her name, Kaitchkona Winema
(*Kitchkani laki shawedsh*, 'female sub-
chief'), because, when a child, she
guided a canoe safely through the rapids
of Link r. She justified her title when,
but 15 years of age, she rallied the Modoc
warriors as they took to flight when sur-
prised by a band of Achomawi. After
she grew up she became the wife of
Frank Riddle, a miner from Kentucky.
When the Modoc left Klamath res. in
1872 to return to Lost r. he served as
interpreter to the various commissions
that treated with them. After they had
fled to the lava-beds and had defeated a
detachment of soldiers, the Government
decided to send a commission of men
known to be in sympathy with them to
arrange a peace. Winema warned Com-
missioner Meacham of the murderous
temper of some of Captain Jack's fol-
lowers (see *Kintpuash*). Meacham was
convinced and told his fellow-commis-
sioners, Gen. Edward R. S. Canby and
Rev. E. Thomas, that they were going to
their death, but could not swerve them
from their purpose. Shonchin (q. v.),
the shaman, threatened to kill her unless
she confessed who had betrayed the plot,
but she declared that she was not afraid
to die, and Captain Jack forbade him
to shoot a woman. When Gen. Canby
refused to withdraw the troops from
the lava-beds, the Modoc chief gave the
signal, and Canby and Thomas fell in-
stantly. Shonchin then turned his rifle

upon Meacham. Winema, who was
sent as interpreter, pleaded for the
the man who, when Indian superin-
tendent, had presented to white men
with Indian women the alternat
legal marriage or criminal prosec
She seized the chief's wrists and
herself between the assassins and
victim, and when he dropped from
erical bullet wounds and a Modoc
his hair to take the scalp Winema
out that the soldiers were coming,
upon they all fled. When the E.
came at last, she advanced alone t
them. Meacham, crippled and inva-
afterward took Winema with her s
Riddle, one of the two whites who e
from the massacre, to the E. to c
his intercession in behalf of the I
especially the Modoc, who had r
fidiously required his previous b
lence. For her portrait, see *Modoc*
sult Meacham, Wi-ne-ma, the V
Chief, 1876. (F.)

Winemac. See *Winamac*.

Wingandacoa. A term which, like
samocomoco," was once supposed
the native name of Virginia. In his
(made in 1584) to Sir Walter R.
Capt. Arthur Barlowe, in narratin
occurred after his landing at the is
Wococoon (now Ocracoke), states
the fourth day he was visited by
boats" with "fortie or fiftie
among whom was the brother of th
of the country, and then proceeds
"His name was *Grauganimeo*, a
king is called *Wingina*, and the
Wingandacoa, and now by her
Virginia." Subsequently, Sir
Raleigh, in mentioning the fact t
catan, Peru, and Para are but w
native languages which the Sp
mistook for place-names, remarks
same happened among the Englis
I sent under Sir Richard Grenvill
of the memory for Captains Am
Barlowe) to inhabit Virginia. F
some of my people asked the nan
country, one of the savages answe
gan-da-coa, which is as much as
'You wear good clothes' or 'gay e'
From this it would seem that w
English interrogator asked a w
signs, the name of the country,
dently embraced in his gestures,
to include everything in sight,
ing which he wore. The Indi
fore laconically answered: "Win
which means simply 'exceller
material.' (W)

Wingatakw. The term for whi
possible "Wingandacoa" is a c
due to a mis-hearing; from *win*
'excellent,' and the nominal te-
-takw (of which the sound of
not be expressed by type), 'fibi

Winamac No. 1

ently included a portion of the interior, s. of Nantucket harbor. See Mass. Hist. Soc. Coll., 2d s., III, 25, 1815.

Shavehead. A well known Potawatomi chief, so named by the whites because, like many of his ancestors, he kept the hair shaved from the greater part of his scalp. The dates of his birth and death are not known, but he lived during the early part of the 19th century in the s. e. part of Cass co., Mich. As a warrior Shavehead was the terror of the vicinity, feared by both whites and Indians. He participated in many battles and manifested a determined hatred for the whites, openly boasting of the scalps he had taken, and wearing them as trophies about his person. It was reported, although probably with great exaggeration, that he possessed a string of 99 white men's tongues. Many incidents of Shavehead's vindictiveness are related. After the mail stages had begun to run on the Chicago road, Shavehead, claiming the rights of his people as proprietors of the soil, established himself at a ferry of St Joseph r., near Mottville, and demanded tribute from every one who crossed, especially the settlers who were compelled to use this route to the nearest grist mill. Finally, exasperated beyond endurance, one of the settlers caught the Indian unaware and administered a severe beating, which had the effect of curing his deprecations, but making him more sullen. He is described in his old age as being tall and erect, quite dark, and with not a hair on his head. Both a lake and a prairie bear his name.

Several stories are told of the manner of Shavehead's death, but they can not be substantiated. One is that the old chief, while boasting of his part in the massacre at Ft Dearborn, Chicago, in 1812, was recognized by a surviving soldier, who followed him out of the village, and, it is supposed, murdered him. Another account states that after significantly saying that there was no longer game enough for both the Indian and the white man, he was killed by a white hunter who had been his companion on many hunting expeditions. The last and more probable story is that he died, enfeebled by age and poverty, and was buried in a hollow log in the forest. Settlers visited his grave and severed his head from his body, and his skull was said in 1889 to be in the collection of the pioneers of Van Buren co. One of Shavehead's sons died in prison under a life sentence for murder. See Coll. Mich. Pion. and Hist. Soc., v, 1884; xiv, 1890; xxviii, 1900. (F. S. N.)

Shawakhtau. The name, in the Yaudanchi dialect of Yokuts, of a place on

Tule r., Cal., above Springville, where the Yaudanchi frequently wintered. **Sa-walk'-tu.**—Powers in Cont. N. A. Ethnol., III, 370, 1877 (given as a tribal name). **Shawakhtau.**—A. L. Kroeber, inf'n, 1906.

Shawala ('Shawnee'). A band of the Brulé Teton Sioux, descended from a Shawnee chief adopted into the tribe. **Cawala.**—Dorsey in 15th Rep. B. A. E., 218, 1897 (c=sh). **Sawala.**—Ibid.

Shawangunk (*sháw* 'side,' *ong* 'hill,' *wuk* locative: 'at or on the hillside.'—Gerard). An important fortified Waranawongkong village near the site of Tuthill, Ulster co., N. Y. It was destroyed by the Dutch in 1663.

Chauwanghugh.—Doc. of 1684 cited by Rutenber, Ind. Geog. Names, 140, 1906. **Chauwangung.**—Doc. of 1686, *ibid.* **Chawangong.**—Deed of 1684 quoted by Rutenber, Tribes Hudson R., 388, 1872. **Chawangong.**—Patent of 1686, *ibid.* **Shawangung.**—Doc. of 1709 cited by Rutenber, Ind. Geog. Names, 141, 1906. **Shawangunk.**—Dutch record (ca. 1660) cited by Rutenber, Tribes Hudson R., 388, 1872. **Showangunk.**—Doc. of 1723 cited by Rutenber, Ind. Geog. Names, 141, 1906.

Shawi ('raccoon'). A Chickasaw clan of the Ishpance phratry. **Shá-u-ee.**—Norgan, Anc. Soc., 163, 1878. **Sháwi.**—Gatschet, Creek Migr. Leg., I, 96, 1884.

Shawiangto. A former small village of the Tuscarora, containing about a dozen houses, situated on the w. side of the Susquehanna, not far from the present Windsor, Broome c., N. Y. It was burned by Gen. Clinton, Aug. 17, 1779. In 1778 there appear to have been four villages of the Tuscarora not far below Oquaga, in the same county. (J. N. B. H.)

Shawiti. The Parrot clans of the Keresan pueblos of Laguna, Acoma, Santa Ana, San Felipe, and Sia, N. Mex. That of Laguna claims to have come originally from Zuni, while the Parrot clan of Acoma formed a phratry with the Hapaniyi (Oak) and Tanyí (Calabash) clans. (F. W. H.)

Shá-wi-ti.—Stevenson in 11th Rep. B. A. E., 19, 1894 (Sia form). **Sháwiti-háno.**—Hodge in Am. Anthr., IX, 351, 1896 (Laguna form: *hánoch* = 'people'). **Sháwiti-háno.**—*Ibid.* (Acoma form). **Shó-wati-hano.**—*Ibid.* (San Felipe form). **Shó-wi-ti-hano.**—*Ibid.* (Sia and Santa Ana form).

Shawnee (from *sháwín*, 'south'; *sháwínogí*, 'southerners.'—W. J.). Formerly a leading tribe of South Carolina, Tennessee, Pennsylvania, and Ohio. By reason of the indefinite character of their name, their wandering habits, their connection with other tribes, and because of their interior position away from the traveled routes of early days, the Shawnee were long a stumbling block in the way of investigators. Attempts have been made to identify them with the Massawomec of Smith, the Erie of the early Jesuits, and the Andaste of a somewhat later period, while it has also been claimed that they originally formed one tribe with the Sauk and Foxes. None of these theories, however, rests upon sound evidence, and all have been abandoned. Linguistically the Shawnee belongs to the group of Central Algonquian dialects, and is

very closely related to Sank-F name "Savanoos," applied by Dutch writers to the Indians living on the E. bank of Delaware r., in Ne



SHAWNEE MAN

did not refer to the Shawnee, and is evidently not a proper tribal designation, merely the collective term, "Savages," for those tribes south of Manhattan id., just as Wappanet, "Savages," was the collective term living toward the E. Evelin, about 1646, gives the names of several small bands in the s. part of N. C., but neither mentions the Shawnee.

The tradition of the Delaware people in the *Walum Obum*, mentions the Shawnee, and the Shawnee, and the Shawnee, the originally one people, the separation taken place after the tradition of the Talligewi (Cherokee) from the N., it being stated that the Shawnee went S. Beyond this to theorize on the origin of the Shawnee to strive to assign them any position than that in which they are known and where their oldest place them—the Cumberland basin, Tennessee, with an outlying colony in the middle Savannah in South Carolina, this position, as their name indicates, they were the southern advance of the Algonquian stock. The Shawnee history begins in 1669-70. The Shawnee then living in two bodies a

Ref