

CULTURE ELEMENT DISTRIBUTIONS:VI
SOUTHERN SIERRA NEVADA

BY

HAROLD E. DRIVER

ANTHROPOLOGICAL RECORDS

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PREFACE

BY

A. L. KROEBER

Mr. Driver's ethnographic element survey of the region of the Southern Sierra Nevada and San Joaquin Valley is wholly parallel to Drucker's survey of Southern California, which constitutes the preceding number of this series of Culture Element Distributions. Both undertakings, which included preparation of questionnaire list, field work, and editing of results, were made possible by a grant from the Institute of Social Sciences of the University of California. The work was done simultaneously. Because Driver's notes were somewhat more voluminous, his report was completed slightly later. Both studies are to be viewed as part of a larger program in which Gifford's Yana and Pomo surveys were the first installment, under which further field work is now in progress, and through which it is planned to resurvey the ethnography not only of California but of adjacent regions on a comparable basis as intensively as possible. Responsibility for the accomplishment of the larger part of this program lies with the Institute of Social Sciences, to which appreciation is herewith expressed.

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BY
HAROLD E. DRIVER

OBJECTIVES AND METHODS

INTRODUCTION

The material presented here is the result of one hundred days of field work in south central California, from January to April, 1935. This was made possible by my appointment as research assistant in Anthropology, University of California, from January 1 to July 1, 1935. Previously published literature is given in the bibliography at the end. The bulk of information is in the unpublished notes of Dr. Ann Gayton Spier, Dr. John P. Harrington, Dr. C. Hart Merriam, Mrs. Erminie Voegelin, and Mr. F. F. Latta and far outweighs the published literature and this modest addition combined. It is hoped that these persons will make their valuable material generally available as soon as possible. Corrections on my present study are welcome; and I hope that my efforts will be of some help to those who follow.

I am especially indebted to Professor A. L. Kroeber for giving me the opportunity to conduct this research and for many valuable criticisms and suggestions in all stages of the work. His unparalleled knowledge of California has contributed to all good aspects of the paper. To Mr. E. W. Gifford I am grateful for my introduction to this type of field technique in the summer of 1934, for supervising the assemblage of pictures used by me in the field, for access to his unpublished northern Yokuts notes, and for the gift of a number of his publications on Californian cultures. I wish further to express my gratitude to Dr. Stanislaus Klimek for much stimulating companionship and discussion of common problems; to Mr. F. F. Latta, of Shafter, for a profitable afternoon's conversation in a field of common interest; to the trustees of the Eastern California Museum at Independence for access to the collection there; to Mrs. Black, of Big Pine, for the privilege of examining a number of specimens in her private collection; to Mr. Richard Newmeyer, of Bakersfield, for cashing checks in an hour of need; to Mr. and Mrs. Packer, of Tule River reservation, for lists of informants and pleasant times as a guest in their home; to Mr. and Mrs. A. B. Overholzer, of Squaw valley, for introductions to informants, access to their unparalleled collection of Yokuts and Mono basketry, and many welcome and delightful evenings; to Mr. and Mrs. Oscar P. Noren, of Reedley, who helped with informants, gladly showed me their collections, mostly archaeological, of Fresno and Tulare county specimens, and kindly took me into their home as a guest for the entire four days of my work with the Choinimmi; to Miss Joyce Hackett for much-needed

clerical and stenographic assistance at crucial stages of the work; and to some 40 native Californians who patiently served as informants and interpreters.

The purpose of this paper is to present a new body of comparable ethnographical material. Interpretations have largely been left to a future date. Anyone who has ever made a comparative study from the monographic literature knows how uneven a number of good reports can be. No two authors begin or end at the same place for any topic. The systematic tabulation or conceptualization of such material inevitably leads to serious gaps in knowledge. The most common fault of nine out of ten ethnographies is that almost all the space is given over to describing cultural elements present and almost none to citing aspects inquired into but found absent. As a result, the comparative ethnologist is unable to distinguish between lack of inquiry and true absence. The resulting confusion is fatal to serious comparison.

Although it is hoped that these comparative tables will serve as a welcome antidote to the monograph, no one connected with this type of work thinks it a panacea for ethnologic ills. It is obviously ancillary to full-length individual accounts of cultures. The element list itself must be compiled from previous literature. It consists partly of captions which have little meaning in themselves, which serve merely as mnemonic devices for the field worker and reader. However, certain sections are fuller or more specific than those of many of the smaller ethnographies. If the present plan is compared with other surveys made with the same amount of time and money it will not be found wanting. It cannot, of course, stand comparison with work done at many times the time and expense.

FIELD TECHNIQUE

In order to work as rapidly as the plan demanded, it was necessary to ask more or less direct questions of informants. However, these were usually preceded by a general question such as, "How did they hunt deer in the old times?" After a few essential aspects of the culture were volunteered in this way and the informant had reached a stopping place, I began asking for more specific items: e.g., "What was the point of a deer arrow made of?" When such a completion type of question failed, the next alternative was multiple choice: "Did the arrow with which you shot a deer have a

stone, bone, or wood point?" Sometimes informants were apparently unable to carry three or even two alternatives in their head at once, hence it was necessary to ask a single item at a time. Some informants at first imagined that I expected them to affirm every question. To correct such an impression, it was only necessary to ask about something totally foreign to their culture such as, for the San Joaquin, a skin-covered tipi. After several denials of this kind, they began to understand the routine. It took from an hour or two to a day to wear the informant down to the point where he would confine his answer pretty much to the question asked. There was no pressure applied toward this end. The novelty usually wore off after a few hours and he was willing to submit to direct questioning. Pictures were a great help for material culture. An informant was often shown a plate with a half dozen variants. After he picked out the one nearest his own, further details, where necessary, were then inquired into.

When an informant showed special interest in some topic he was given his head and allowed to volunteer in the usual way. With more time, this could have been worked to greater advantage. Certain informants seemed to be more suggestible than others. On the whole, the comparative knowledge shown by the ethnographer in the course of questioning interested informants and increased their respect for him. Occasionally an informant developed an inferiority complex and seemed to think that I knew more than he did about his own culture. A little well-controlled flattery plus special encouragement of volunteer testimony seemed to be the best antidote for this condition. Whenever I doubted a response I simply inquired further concerning the point and its relation to others. The use of several hundred Yokuts and Mono nouns facilitated communication and increased the reliability of the answers. Often a rest or a return to the point in another context clarified the matter. The list was usually covered in about the order presented here. It seemed best to ask more personal questions, such as those on sex and religion, toward the last. No hard and fast rule was observed, however, and probably on no two occasions did I stop at the same place at the end of each day. The fatigue factor is thus fairly randomly distributed over various sections of the list and has not influenced one section much more than another.

RELIABILITY OF THE DATA

Any study begins to become science only when the reliability of its data can be measured. No time or funds for this important matter were appropriated in this work. Consequently I have only a few scraps and indirect evidence to offer. The symbols of the table below are these: ++, affirmed by both; --, denied by both; +-, affirmed by the first, denied by the second; -+, affirmed by the second, denied by the first.

<u>Subsistence (1-286)</u>	++	--	+-	-+	% Disagr.
Entimbich: L.P. vs. D.S.	175	67	23	6	11
Kawaiisu: F.C. vs. B.R.	103	104	32	1	13
Koso: G.G. first vs. G.G. second	96	117	4	18	9
<u>Tools and Weapons (400-601)</u>					
Entimbich: L.P. vs. D.S.	200		4	6	5
Kawaiisu: F.C. vs. B.R.	174		19	7	13
Koso: G.G. first vs. G.G. second	185		7	8	8
<u>Body and Dress (602-794)</u>					
Entimbich: L.P. vs. D.S.	210		1	9	5
Kawaiisu: F.C. vs. B.R.	179		20	6	13
Koso: G.G. first vs. G.G. second	186		1	13	7

The subsistence count was made from the data in the element list below. The other two counts are from the raw field lists which doubtless contain slightly more error than the edited version given here. Naively one might assume that the error of a single informant is only half that of the disagreement between the two, since one informant must necessarily be correct. On the other hand, there are likely to be some errors among the agreements also. No precise statement concerning the error of a single informant can be squeezed from this information.

A comparison of the frequencies in the two columns showing +- and -+ in the table above shows differences in informants some of which are probably real. Whether a greater number of positive responses indicates more knowledge or greater suggestibility cannot be determined for these data with any degree of certainty. I would guess that there are more errors among negative responses than among positive. At least the number of negative answers would tend to increase as knowledge of the culture decreased. If this were consistently true, the informant giving the greater number of positive responses would be the more correct.

A further notion of differences in response and their causes can be gathered from the following. The Paleuyami informant, D. W., was used as the interpreter for the Bankalachi informant, M. S., after I had already obtained his responses for the Paleuyami. The tribal territories are contiguous and the cultures doubtless highly similar. Under the influence of M. S.'s remarks, D. W. "corrected" his former answers 59 times from the section on Marriage to the end of the list (1399-2307). He affirmed where he had formerly denied, 50 times, and denied former affirmations 9 times. The total number of elements was about 900, which gives 6-7 per cent alteration.

A still further notion concerning reliability can be obtained from a comparison of the responses of informants from pairs of local groups close together geographically, virtually identical linguistically, and giving every other indication of having been highly similar culturally. Responses of two such pairs yield the following. The entire element list as given here was counted.

ORTHOGRAPHY

	<u>Per cent</u>				<u>of</u>
	<u>Agree</u>	<u>Disagree</u>	<u>Disagr.</u>		
Tuhukwadj-Hodogida	804	963	151	222	18
Independence- Big Pine	730	826	107	125	12

Unless otherwise stated, exemplary words are in Americanized English.

a, as in father
 ǎ, as in ant, possibly a nasalized e
 ä, as u in but
 e, near e in obey, but without terminal i
 ɛ, as in met
 i, as in pique
 ɪ, as in sit
 o, near o in note, but without terminal u
 ɔ, as in cough
 ö, as in German könig or as e in French je
 u, as in rule
 ʉ, as in put
 ü, as in German über or brücke
 â, ɪ, etc., nasalized
 ae, as a plus ɛ above
 In all other diphthongs, the letters have the same values as individual vowels above
 Length of vowels is indicated by doubling
 Raised vowels are whispered or pronounced softly
 c, as sh in shoe
 dj, as j in jump
 ŋ, as ng in sing
 tɕ, as ch in change
 tʀ, postalveolar t near English tr and tc above
 x, as German ch
 Bilabial v appears more often as b, sometimes as v
 ʔ, glottal stop
 All other consonants about as in English
 ˈ, stress accent

How many of the disagreements are real and how many are errors is unknown. However, my guess is that the vast majority are errors on the part of one informant. In the 12 per cent disagreement I was fortified with Steward's monograph and was better able to control both the questions and answers.

Randomly distributed informants' errors in a body of data of this size are not serious from a broad point of view at 10 or even 15 per cent. The more or less cumulative error of the ethnographer, arising from misconceptions which are constantly being created and corrected in the field, impresses me as being of more importance. I deliberately discarded a number of items in the course of the field work because I discovered some new point which made my former inquiry seem inadequate or misleading. Such revision could go on indefinitely. Wherever inquiry ceases, a certain amount of error remains. No young student, nor perhaps an older one, can possibly have an equally even knowledge over as wide a range of topics as that offered here. As a result, he takes great pains with certain pet items, tolerates others, and asks still others only because the broader plan calls for them. In my own instance, I had no previous experience in the precise area of the study. Five weeks among Wappo and Pomo, some two or three hundred miles to the north, plus several years' acquaintance with the literature, were my background. There was not a single full-length report for the entire Yokuts and Mono area to serve as a guide. Under such conditions the ethnographer introduces appreciable error both in the questioning and recording of responses.

If this type of survey called for two informants to be worked independently for each local group, the reliability of each element could be measured in terms of the consistency with which it is reported by the various pairs of informants. Unreliable elements could be eliminated from the final form of the work or somehow distinguished from the others. Needless to say the ideal plan would include all possible combinations and permutations of numerous ethnographers and informants.

I have checked the material given here against the literature cited and from specimens in the University Museum of Anthropology, cited UCMA in the notes. Differences or additions are mentioned in the notes.

ETHNOGEOGRAPHY

(The chief source is Kroeber's Handbook. A few additional notes are here given.)

Since the purpose of this survey was to localize information geographically, the distributions given may not hold for the entire area occupied by the larger tribes. The degree of localization of an informant's testimony is given, in part, in the section on informants below. In some instances I believe such localization was carried too far. For example, the absence of most fishing elements for the Mono-Waksachi is explained by the fact that Ash Springs cr. is only a seasonal stream almost uninhabited by fish. The chances are ten to one that the Waksachi on the Kaweah drainage did more fishing. Furthermore, it is certain that every local group knew of many cultural elements of neighboring tribes which were not used locally because of the geographical factor. The tule balsa is an example. On the other hand, such differences form the basis of geographical correlations which are always welcome. Here and there I have drawn attention to such facts in the notes but have not had time to discuss the matter seriously.

W Mono.—According to three or four informants, it seems that Woponuch territory did not include

Mill cr., but the Kings r. above Big cr., and probably also Mill Flat cr. The town Shohonto was said to have belonged to the Kōu'nitc who were equated to the Woponuch. Big cr. belonged to the Tu'hukwadj "tribe." Their chief village site was Tsu'inawet^u. On Rush cr. lived the To'wintci (Towincheba, Krōeber) "tribe"; on upper Sycamore cr. the Kogo'hiba (Kokeheba, Merriam, 1914); on lower Sycamore cr. in Sycamore v. the Hodo'gida at a "town" called Pasiēpta'kapiwed (pasiēp, sand). None of my informants knew the name Holkoma. The above-mentioned four "tribes" were said each to have had its own chief.

I have called the Entimbich Mono because the informants I used spoke Mono. Kroeber, Handbook, does not commit himself. Gayton (1930b, 59) says they are both Yokuts and Mono with the former preponderating. Merriam, 1930, is sure they are Mono.

The North Fork Mono were called Pazo'utc and Yayantci by the Hodogida. The first is a subdivision of one of Gifford's moieties, the second a moiety. This is at least evidence that the Hodogida did not know the difference between social divisions and local groups and had no moieties themselves. It may add strength to Gifford's theory that the North Fork moieties and their subdivisions were once local groups.

Kawaiisu.-B. R. first called his tribe Ser-rano, then Paiute. F. C. gave Kōhaizi'wa. Their territory extended E to the Panamint mts. There must have been several local groups over an area so large, although informants knew no names for them and insisted that there had never been more than one chief for the area. Steward, in conversation, July, 1935, reported Kawaiisu in the southern end of Death v. Informants knew the Chemehuevi by that name and were aware of their linguistic affinity to themselves. The Kawaiisu call the Panamint "Pavo'tabo."

Panamint.-I obtained names and locations for five Panamint subgroups. The native names are said to designate both the territories and the peoples. (1) Pawo'nda. Called Koso in this study. Their territory included Koso mts., Koso v., and the modern towns Little Lake, Olancho, and Darwin. Roughly from the Sierra Nevada to the Argus, and the latitude of Walker pass to Owens lake. (2) Kō'ō. Saline v. (3) O'hya. The northern half of Death v. from about Stovepipe Wells north. (4) Tū'mbīca. The southern half of Death v., Furnace cr. Called simply Death v. here. (5) Haita. Panamint v. Informants said that all five groups spoke languages so similar that children had no difficulty in communication. The numeral systems appended below and a few odd nouns confirm this opinion.

TRIBAL ABBREVIATIONS

M-Tuh: W Mono, Tuhukwadj.
M-Hod: W Mono, Hodogida.
M-Wop: W Mono, Woponuch.
M-Ent: W Mono, Entimbich.

M-Wak: W Mono, Waksachi.
Y-Chuk: Yokuts, Chukaimina.
Y-Choi: Yokuts, Choinimni.
Y-Koch: Yokuts, Kocheyalī.
Y-Nut: Yokuts, Nutunutu.
Y-Tach: Yokuts, Tachi.
Y-Chun: Yokuts, Chunut.
Y-Wuk: Yokuts, Wukchamni.
Y-Yaud: Yokuts, Yaudanchi.
Y-Yaul: Yokuts, Yauelmani.
Y-Pal: Yokuts, Paleuyami.
K-Bank: Kern River, Bankalachi.
K-Tub: Kern River, Tūbatulabal.
U-Kaw: Ute-Chemehuevi, Kawaiisu.
P-Dth: Panamint, of Death v.
P-Sal: Panamint, of Saline v.
P-Koso: Panamint, of Koso area.
O-Ind: Owens Valley Paiute (E Mono), of Independence.
O-B P: Owens Valley Paiute (E Mono), of Big Pine.

INFORMANTS

The arrangement is the following: Tribe. Informant's name, initials. Address in 1935; age, health. Tribal affiliation of ancestors. Place of birth, childhood, and later life. Rating as informant. English.

M-Tuh. Julia Jensen, J. J. Sycamore v.; 65; good health. Father Woponuch, from middle fork of Kings r. Mother from Tsu'inawet^u. Raised there on Big cr. Fair informant. Interpreter necessary.
M-Hod. Frank Benson, F. B. Sycamore v.; 65; good health but totally blind. All known ancestors Hodogida. Raised at Sycamore v. Fairly good informant. Poor English, interpreter preferable.
M-Wop. Mary Samson, M. S. Dunlap; 80; good health. Parents Woponuch. Born and raised at unlocated town on Kings r. called Utcibūkwē'tā. Moved to Dunlap when grown. Fair informant, but oversuggestible. Interpreter necessary.
M-Ent. Lucy Pete, L. P. Dunlap; 70; good health. Born and raised at Kicheyu. Fair informant, but oversuggestible. Interpreter required. Also Dick Samson, D. S., used a little. Dunlap; 100; fair health but too deaf to be asked direct questions. Born and raised at Kicheyu. Probably impossible to get much from him any more. Good English.
M-Wak. Sam Osborn, S. O. Ash Springs cr.; 75; fair health, but totally blind. All ancestors Waksachi. Lived all his life at Ash Springs cr. Very good informant. Excellent English.
Y-Chuk. Doctor Bob, D. B. Squaw v.; 80; feeble, but clear head. Raised at Mashtinau. A shaman. Good English.
Y-Choi. Julia Davis, J. D. Sanger; 70; good health. All known ancestors Choinimni. Born and raised at Tishechu. Fairly good informant. Daughter of chief. Interpreter required.
Y-Koch. Lucey Charley, L. C. Squaw v.; 65; good health. Father and his parents Kocheyalī. Mother and her parents Michahai. Raised at Dochiu.

Good informant. She belongs to a chief's lineage and knows best political and social organization. Possible to communicate in English but interpreter needed for best results.

Y-Nut. Mary Tip, M. T. Squaw v.; 75; good health. All ancestors Nutunutu. Raised in Nutunutu territory, near Layton. Good informant. Interpreter necessary.

Y-Tach. Lucy Sisco, L. S. Assisted by her husband, Nick Sisco. Both Lemoore. L. S. 65; good health. Father from Monterey. Mother Tachi. Raised at Lemoore. Much of her information obtained from an older deceased full-blood Tachi, called Bill. Fair informant. She probably did not consistently differentiate the Tachi from other Tulare lake and Kings r. tribes.

Y-Chun. Josie Alonzo, Jo. A. Hanford; 79. Father Chunut. Mother Wolwol. Raised on E side of Tulare lake. Has since mixed with Tachi and Kings r. Yokuts. Probably did not consistently differentiate the tribes about Tulare lake. Rated by Gayton and Latta as the best remaining valley Yokuts informant. I found her mediocre, or over-cautious, or not adapted to direct questioning. English fair, good for a woman.

Y-Wuk. Sam Garfield, S. G. Tule River reservation; 74; good health. Parents Wukchamni. Raised at Tayá'pnucau, near Lemon Cove. Has lived at Tule r. since 30 years of age. Excellent informant. Much of his information was obtained from his grandfather, who died about 1890 around 100 years of age. Probably can distinguish Wukchamni from other tribes in this study. Excellent English.

Y-Yaud. Jose Vera, J. V. Tule River reservation; 67; good health. Father Mexican. Mother Koyeti. Mother's father Bankalachi. Mother's mother Koyeti. Raised mainly on the Porterville reservation. Also some knowledge of the Yauelmani, which he could not differentiate from other S San Joaquin tribes, from his stepfather. He spoke Koyeti himself. He was entirely unable to differentiate Koyeti and Yaudanchi culture. I chose the latter name because it is the best known. His wife is Yaudanchi and was used a little. A fairly good informant. English good.

Y-Yaul. Jim Alto, J. A. Tule River reservation; 80; good health. Father Yauelmani. Lived at Tejon till about 6 years old, then the Porterville reservation, later Tule River reservation. Fair informant, but probably cannot consistently differentiate Yauelmani from other tribes on the above-named reservations, or from Hometwoli and Tulamni in the southernmost San Joaquin v. Fair English. Also Jose Vera (see Y-Yaud).

Y-Pal. Dan Williams, D. W. Tule River reservation; 73; good health. Father a Scotchman. Mother and her parents Paleuyami. Raised at Shikidapau. He knew a few Bankalachi words. Moved to Tule r. when grown. Fair informant. Good English.

K-Bank. Mary Santiago, M. S. Tule River reservation; 70 (?); good health. Father Yauelmani.

Mother Bankalachi. Mother's parents Bankalachi. Born near Bakersfield. Lived at or near Shikidapau for awhile, also Deer cr., Porterville, and finally Tule r. Probably cannot differentiate Bankalachi from others. Fair informant. Interpreter needed.

K-Tub. Stephen Miranda, S. M. Weldon; 85; feeble. All known ancestors from South Fork of Kern r. Born near Weldon, but spent latter half of childhood at Tejon. Fairly good informant. Probably confused his own tribe with Yokuts occasionally. (Good Spanish, literate.) Interpreter for English.

U-Kaw. Bob Rabbit, B. R. Weldon; 60; good health. Father from "Panamint" mts. Mother from Kelso cr. Raised at Kelso cr. Rather poor, erratic informant, but good on topics that interest him, such as deer hunting. Fair English. Also Mary Duarte, M. D. Weldon, lives with B. R.; 70; good health. Ancestors apparently Kawaiisu. Lived at Tejon when young. Rather poor informant. Interpreter for English. Probably Spanish adequate. Also Fred Collins, F. C. Weldon; 40; excellent health. Father European. Mother Kawaiisu. Raised at Kelso cr. Remarkable knowledge for so young a man but oversuggestible. Would probably do better with volunteer methods than with direct questioning. Excellent English. Also Martina Collins (not differentiated in schedules from F. C.), mother of F. C. Weldon; 75; fair health. Certainly the best of these Kawaiisu informants, but used only as check on F. C. Interpreter necessary.

P-Dth. Bob Thompson, B. T. Furnace Creek camp; 59; good health. Parents from Death v. Father's father Tübatulabal. Mother's parents from Death v. Raised at Death v. Fair informant. English fairly good. Joe Kennedy, J. K., used an hour or so. 65; good health. Parents, at least, Panamint speaking. Probably better informant than B. T. English good.

P-Sal. Tom Joaquin, T. J. Furnace Creek camp; 65; good health. All known ancestors from Saline v. Raised at Saline v. Fair informant. Interpreter necessary.

P-Koso. George Gregory, G. G. Olanca; 75; good health. All known ancestors Koso. Raised in Koso territory. Fairly good informant, especially material culture. English good.

O-B P. Ben Tibbets, B. T. Big Pine; 80; feeble. All known ancestors from Big Pine. Poor informant. Probably well informed, but incoherent. Fair English. Also Tom Stone, T. S. Big Pine; 45; good health. All known ancestors from vicinity of Big Pine. Much of his information was gotten from his grandfather, who lived at Fish Springs, 7 mi. S of Big Pine. Excellent informant. Rated by Steward as the best he has ever worked. Excellent English and exceptionally clear Paiute, which linguists will welcome.

O-Ind. George Robinson, G. R. Independence; 72; fair health. All known ancestors from Owens v. at least. Raised 2 mi. S of Independence. Fair informant. Fair English.

CULTURE ELEMENT DISTRIBUTION LIST

SYMBOLS USED

In the element list the following symbols are used: +, present or affirmed by informants; (+), said to be present, but some doubt; -, absent or denied by informant; (-), denied by informant, but some doubt; ·, inquired into, but uncertain; blanks, no inquiry made. Stars refer to the notes on the element list: starred headings to general notes on the headings; starred elements to notes on elements; starred symbols in the tables to notes on particular tribes.

Other entries are explained in notes on the element list. When two or more seemingly contradictory entries occur, it means that there are alternatives which are practiced either by different persons or by the same persons at different times.

[The dagger and double dagger, † and ‡, indicate certain ways in which entries other than + or - (such as M for males, S for South, 5 for 5 days) have been counted for statistical correlations which have been computed for Kroeber but which will be published separately. The dagger means that in these counts the letter or number entries have been all read as plus; thus, M, F, and + count as +. The double dagger means that the element has been broken into two or more statistical elements: thus, ‡752, shell nose ornament, with entries +, M, F, becomes, in the count, 752x, shell nose ornament worn by males (+, M), and 752y, shell nose ornament worn by females (+, F). --A.L.K.]

	M-Tuh	M-Hod	M-Wop	M-Eat	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tsch	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dch	P-Sal	P-Koso	O-Ind	O-B P
Decoys and Disguises																							
*49. Deer (antelope) head, sometimes including most of the hide	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+	*	+	+	+	+
50. Grass, tule, or brush worn	+	+	+	+	(-)	+	+	+	+	-	+	-	+	+	(-)	(-)	+	(-)	-	-	-	-	-
*51. For deer	+	+	+	+	(-)	+	+	+	+	-	+	-	+	+	(-)	(-)	+	(-)	-	-	-	-	-
*52. For rodents	+	+	+	+	(-)	+	+	+	+	-	+	-	+	+	(-)	(-)	+	(-)	-	-	-	-	-
*53. Stuffed bird skin, floating	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	(-)	(+)	(+)	-	-	-	(+)	-
*54. Living birds	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+	-	-	+	+	-
*55. Auditory, leaf or grass, for deer	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	-
*56. Whistle, mouth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	-
*57. Vocal	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	-
Various																							
*58. Fire at night for birds	+	(-)	+	+	+	(-)	(-)	+	+	(-)	+	(-)	+	+	+	+	+	(-)	+	(-)	+	+	(-)
*59. Sharp stick for rodents	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+	+
*60. Single-bone-barbed rodent hook	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
61. Rodents smoked out	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
62. Feather fan	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
63. Basket fan	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*64. Rodents drowned out	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
65. Rat nests burned	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+	-	+	+	+	+
66. Rat nests prodded with stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	+
*67. Grasshoppers caught in trench	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
*68. Caterpillars caught in trench	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*Animal Foods Not Used (+, avoided; -, eaten; o, not in area)																							
69. Dog	-	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-	-	+	+	+	-	+
70. Wolf	+	+	+	(+)	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	o	o	o	-	+
*71. Coyote	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	+	(-)	+
*72. Fox	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*73. Bear	-	-	-	-	-	-	-	-	-	-	-	(-)	-	-	-	-	-	-	o	o	o	-	+
*74. Puma	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	o	o	o	-	+
75. Wildcat	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*76. Skunk	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*77. Mole	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	o	o	o	+	+
78. Eagle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+
*79. Prairie falcon	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	(-)	(-)	(-)	+
80. Buzzard	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*81. Raven	+	+	+	(-)	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	+
82. Crow	+	+	+	(-)	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	+
83. Great horned owl	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
*84. Road runner	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
85. Magpie	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*86. Rattlesnake	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
87. Nonpoisonous land snakes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
88. Water snakes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
89. "Lizards"	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
89a. Chuckwalla lizard	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*90. Tortoise	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*91. Frogs	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*92. Yellow-jacket larvae	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	o	o	(+)	-	+
*93. Grasshoppers	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*94. Angeworms	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*95. Caterpillars (chrysalids)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
96. Mussels	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	o	o	o	o	-
*Hunting Observances																							
*97. Deer heart taboo to young	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Deer heart taboo to women only	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
99. Fetuses taboo generally	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
100. Fetuses taboo to young only	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
101. Quail eggs taboo to young only	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
167. Fly of deer hair	+	+	+	+	-	-	-	-	-	-	-	-	*	+	-	-	-	-	-	-	-	-	-
168. Hair string for trout	-	-	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*169. Fish creel, spindle-shaped	+	+	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+	-	-	-	-	-
*170. Winnowing-type basket for scooping fish	+	+	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+	-	-	-	-	-
*171. Catching with bare hands	+	+	+	+	(-)	+	+	(-)	+	(-)	(-)	+	+	+	+	+	+	+	(-)	-	+	(-)	+
*172. Shooting with bow	-	+	+	+	-	-	-	-	+	-	-	-	+	+	+	+	+	+	+	-	-	-	+
173. Driving into natural "pen" only	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
174. Fire for night fishing	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
175. Fish poisoning	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+
176. Turkey mullein (dove weeds)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
177. Soaproot	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
178. Buckeyes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
179. Killing of fish	+	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+
180. Club, shaped	+	+	+	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
181. Biting neck	-	-	-	+	-	-	+	-	-	-	-	-	+	(+)	-	-	-	-	-	-	-	-	-
182. Breaking neck	-	-	-	+	-	-	+	-	-	-	-	-	+	(+)	-	-	-	-	-	-	-	-	-
183. Natural stone or stick only	-	-	-	+	-	-	+	-	-	-	-	-	+	(+)	-	-	-	-	-	-	-	-	-
*184. Stick through gills	+	+	+	+	+	+	+	+	+	-	+	-	-	-	+	+	-	-	-	-	-	-	+
<u>Gathering, Preparation, Storage</u>																							
*185. Crook for acorns or pine nuts	+	-	-	(+)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	+	-	-	+	+
*186. Straight pole for same	-	+	+	+	+	-	+	+	+	-	-	+	+	+	+	+	+	+	-	-	+	+	-
*187. Fork-top pole for same	+	-	+	+	+	-	-	+	+	-	-	(+)	-	-	-	-	-	-	+	-	+	+	+
188. Single pole with crosspiece	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	+	+
189. Sapling for tree climbing	-	+	+	+	+	-	+	+	+	-	-	-	+	+	+	+	+	+	+	-	-	+	+
190. Mainly men climb	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*191. Acorns leached in sand basin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+
192. Lined with grass, etc.	-	-	-	(+)	+	+	+	-	-	+	+	+	+	+	+	+	+	+	(+)	-	-	+	+
193. Water heated	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+
*194. Acorn "coffee"	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+
195. Acorn bread	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+
196. Baked on top of stone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+
197. In earth oven or ashes	-	-	+	+	+	-	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
198. Mixed with earth (clay)	-	-	+	+	+	-	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
199. Mush chilled in water	+	+	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	+	+	+
200. Mesquite	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
201. Pods beaten off tree with sticks	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
202. Women gather	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
205. Pods stored in granary	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
206. Pods stored in pit	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
208. Ground in deep wooden mortar	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
210. Pods ground, water added, juice extracted and drunk	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
*211. Yucca "cabbages" eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
*212. Buckeye nuts eaten	+	+	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+	-	-	+	+	-
*213. Cactus fruit eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)	+	+	+	-
*214. Agave cutter of wood	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*215. "Sunflower" seeds eaten	-	-	+	+	+	-	+	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
*216. Digging stick for roots	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)
*217. Soaproot	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	(-)
218. Fish poisoning	+	+	+	+	-	-	+	-	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-
219. Washing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
220. Medicine (emetic or purgative)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
221. Root eaten	-	-	+	(+)	-	-	-	-	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-
222. Green shoots eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
223. Adhesive for coating baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
225. Mineral salt	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
226. "Grass" burned for salt	-	-	+	(+)	+	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
227. Small mammals roasted whole	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
228. Pounded before cooking	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
229. Dried mammal meat (jerky)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
230. Pulverized or pounded jerky	-	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+	+
231. Dried fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	-	-	+	+

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tsch	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
567. Oval shape	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*568. More or less rectangular	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*569. Of steatite	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*570. Incised design for pyrography	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*571. 1-piece, perforated	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*572. 2-piece, single groove in each	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*573. Abrasive stone (e.g., pumice)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*574. Scouring rush	(-)	+			+	+	(-)	-	-	+		+				+	-	-	-	-	-	-	-
<u>Arrow Release</u>																							
*576. Primary	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
577. Secondary or Tertiary	-	-			(+)	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)(+)
578. Mongolian	-	-			-	+	-	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-	(+)(+)
579. Mediterranean	-	-			-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Quivers</u>																							
*580. Cased hide	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*581. Woven tulle, twined	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*582. Carried on back	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*583. Carried at side under arm	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
<u>Spears</u>																							
584. Stone point	-	-	+	-	-	-	+	+	+	+	.	-	-	-	-	-	-	-	-	-	(-)	+	+
585. Wooden point only	-	-	+	-	-	-	+	+	+	+	.	-	-	-	-	-	-	-	-	-	(-)	-	-
586. For war	-	-	+	-	-	-	+	+	+	+	.	-	-	-	-	-	-	-	-	-	(-)	-	-
587. For large game (especially bear).	-	-	+	-	-	-	+	+	+	+	.	-	-	-	-	-	-	-	-	-	(-)	+	+
588. Thrust mainly	-	-	+	-	-	-	+	+	+	+	.	-	-	-	-	-	-	-	-	-	(-)	+	+
<u>Slings</u>																							
*589. Sling used	+	+	+	+	(-)	(-)	+	+	-	-	(+)	+	+	+	+	+	+	+	+	+	+	+	+
590. For hunting birds	-	-	+	+	-	-	+	+	-	-	(+)	+	+	+	+	+	+	+	+	+	+	+	+
591. For hunting mammals	-	-	+	+	-	-	+	+	-	-	(+)	+	+	+	+	+	+	+	+	+	+	+	+
592. For war	-	-	+	+	-	-	+	+	-	-	(+)	+	+	+	+	+	+	+	+	+	+	+	+
593. As toy only	+	+	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
<u>Clubs</u>																							
*594. Simple, other than rabbit club	+	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
596. For war . . . . .	.	-	-	-	.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
597. For game . . . . .	.	-	-	-	.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
598. Straight rabbit club	-	-	+	+	-	+	+	+	+	+	(+)	+	-	+	+	-	-	+	+	+	+	+	+
<u>Bolas</u>																							
*599. Bolas used	-	-	-	+	-	+	+	+	+	-	-	-	-	-	-	-	-	+	-	-	-	-	+
600. Deer and large game	-	-	-	+	-	+	+	+	+	-	-	-	-	-	-	-	-	+	-	-	-	-	+
601. Rabbits and small game	-	-	-	+	-	+	+	+	+	-	-	-	-	-	-	-	-	+	-	-	-	-	+
<u>*BODY AND DRESS</u>																							
(M, male; F, female; +, present for both; -, absent for both)																							
<u>*Sitting Postures</u>																							
†602. Cross-legged (Turkish)	+	+	+			F	+	+	+	F	M	-	+	+	M	M		M					OO
†602a. One leg flexed inward, other extended	F	F	F			+	+	F	+	.	+	-	+	+	M	+							
†602b. One leg flexed inward, other knee up	M	F	F			-	M	F	+	.	-	-	+	+	M	-		M	M				
†602c. Both legs flexed, feet same side	M	F	F			+	+	F	+	.	+	F	-	+	+								
†602d. Knees drawn up, clasped	M	M	M			+	M	-	+	M	M	M	-	+	M	M							
†602e. Both legs extended in front	+	+	+			M	F	+	+	+	+	+	+	+	+	+	F						
†602f. Feet crossed	+	+	+			M	F	.	+	+	+	+	+	+	+	+							
†602g. Feet sat on	+	+	+			M	M	.	+	+	+	+	+	+	+	+							

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P	
†602h. Toes in, ankles crossed	M			M			-																	
†602i. Toes in, not crossed	+		M	M			+	-	F	+	F	F	F	+	F			F						
†602j. Kneeling, buttocks on heels	+		+	+	+		+	+	+	M	+	-	+	+	+			F				+		
†602k. Squatting	M		M	M			-	M	-						M									
†602l. On one knee, buttock on heel, other knee up	M		M	M			-	M	M				M	M	M						M	M	M	
<u>Hair</u>																								
Length																								
603. Long, past shoulders	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
604. Bobbed, children only	-	+	+	+	-	+	+	+	-				+	+	-			-		+	+	+	+	+
†605. Bangs on forehead	F	F	F	F	F	F	F	F	F	(+)	(+)	F	F	(-)		F	F	F	F	F	F	F	F	F
606. Singed off	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Beard																								
†607. Allowed to grow	M	M	M	M	-	-	-	-							M					M	M	M	M	M
†608. Plucked	M	*	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M		-	-	M	M	M
†609. With fingernails	M	-	M	M	M	M	M	-	M			M	.		-	M								
†610. Stone flake opposed to fingernail	-	-	-	-	M	-	M																	
†611. Tweezers of shell	-	-	-	-	-	M	M			M	M	.												
†612. Tweezers of split cane or wood	-	-	-	-	M	-	M			-	-	.	M	M	M	M	M	M				M	M	M
Eyebrows																								
613. Depilation of eyebrows	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
Coiffure																								
†614. Parted in middle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		(-)	F	+	+	+
†614a. Part painted red	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-						
†615. One tie at back of neck	F	+	+	+	+	+	+	+	+	+	+	F	+	+	+	+	+	+	+	+	+	+	+	+
†616. Knotted (done up) in back or on top of head	M	+	+	+	+	M	+	M	+	+	M	-	M	-	-	+	-	F		M	M	F	+	M
†617. Braided	F	-	+	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+
618. 1 down back						+	-	-	+	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-
†619. 2 down back	F	-	+	+	-	+	-	-	+	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-
†620. 2 in front of shoulders	-	-	-	-	-	+	-	-	+	-	-	-	-	+	-	M	-	-	-	-	-	F	F	F
Various																								
*621. Mud or clay applied to head	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*622. Nettle roots to wash head	-	-	+	+			+	+	+															
*623. Hair greased with animal fat	-	-	+	+	-	-	+	+	+	+	+	+	.	-	+	+	-	-	-	-	-	-	+	+
<u>Mutilations</u>																								
†624. Ear lobe bored	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	F	+	+	+	+
†625. Nasal septum bored	+	F	+	+	F	+	+	+	+	+	F	F	F	+	+	F	F	F		(-)	F	F	F	F
626. Intentional head deformation or shaping	-	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
627. Frontooccipital flattening	-	-	-	-	-	(+)	(+)	(+)																
628. Shaping toward "normal"	-	-	-	-	-	(-)	(-)	(-)	+															
†629. Tattooing	+	+	+	+	F	+	F	+	M	F	-	(+)	F	+	F	+	F	F	F	+	+	+	+	+
†630. Chin, vertical lines	+	+	+	+	F	+	F	F	-	F	-	(F)	F	+	F	F	F	F	+	F	F	F	+	+
†631. Cheeks, horizontal or radiating across	+	+	+	+	F	+	F	F	-	-	-	(F)	-	-	F	F	F	-	F	-	-	+	+	+
†632. Forehead, vertical lines	-	F	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†633. Arms	F	+	+	+	F	+	F	+	M	-	-	(+)	-	-	-	+	F	+	M	M	+	+	+	+
†634. Legs	-	-	-	-	+	F	-	-	-	-	-	-	-	-	-	F	-	-	-	-	-	+	+	+
†635. Chest	-	+	-	-	-	+	+	F	-	-	-	-	-	-	-	F	-	-	-	-	-	M	F	F
<u>Powder</u>																								
*636. Powdered steatite to prevent chafing	*	-	-	-	-	-	+	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	-	-
<u>Clothing</u>																								
Headgear																								
†637. Basketry cap (technique under Basketry)	F	F	F	F	F	F	F	F	(-)	F	F	F	F	F	F	F	F	F	F	F	F	F	F	F
†638. For carrying only	F	F	F	F	F	F	F	F	(-)	F	F	F	F	F	F	F	(-)	F	(-)	(-)	F	F	F	F

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
†639. Cap of animal fur (e.g., raccoon or fox)	-	M	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†640. Cap of buckskin	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	M	-	-	-
Robes and Capes (over shoulders)																							
†641. Hide, hair on	+	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
†642. Wildcat skins	+	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
643. Puma	-	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
†644. Bear	-	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
645. Mt. sheep	-	-	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
646. Deer	-	-	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
647. Buckskin (dehaired)	+	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
648. Painted	+	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	+	+	(-)	+	+	M	+
†649. Warps of bird skin, woven	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
†650. Woven rabbitskin blankets	+	+	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	(-)	+	+	+	+
†652. Mats of whole tules	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†653. Woven inner bark (e.g., willow)	-	+	+	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Shirts and Gowns																							
†654. Buckskin shirt	-	-	M	M	(-)	(-)	(-)	(-)	(-)	-	-	-	-	-	-	-	-	-	M	M	-	M	M
†655. Buckskin gown	-	-	F	F	(-)	(-)	(-)	(-)	(-)	-	-	-	-	-	-	-	-	-	F	F	-	-	-
Loin Covering																							
†656. Breechclout, between legs	M	+	+	+	+	+	+	+	+	+	+	+	+	+	+	M	M	+	+	M	+	+	+
†657. Buckskin or fur	M	+	+	+	+	+	+	+	+	-	M	+	+	+	+	M	M	+	+	M	+	+	+
†659. Shredded vegetable fiber	-	+	+	+	-	+	+	+	+	-	F	+	+	+	+	-	-	-	-	-	-	-	-
660. Tule leaves, grass, etc.	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
†661. Woven rabbitskins	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	M	-	-	+	+	+	+	+
662. Woven bird skins	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-
†663. Ends form apron	M	+	F	F	+	+	F	+	+	+	+	+	+	+	+	M	-	-	-	-	-	-	-
†664. Front apron	-	M	-	-	-	-	-	-	-	+	F	F	+	+	+	F	F	-	M	F	-	-	-
†665. Buckskin	-	M	-	-	-	-	-	-	-	-	F	F	+	+	+	F	F	-	M	F	-	-	-
†666. Fringed	-	M	-	-	-	-	-	-	-	-	F	F	+	+	+	F	F	-	M	F	-	-	-
†667. Tule leaves, grass, etc.	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-
†668. Shredded vegetable fiber	-	-	-	-	-	-	-	-	-	-	F	F	+	+	+	-	-	-	-	-	-	-	-
†669. Woven rabbitskins	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	F	-	-	-	-	-	-	-
670. Woven bird skins	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-
†671. Worn alone	-	-	-	-	-	-	-	-	-	M	M	-	-	-	-	-	-	-	M	-	-	-	-
†672. Worn with back apron	-	-	-	-	-	-	-	-	-	F	F	F	F	+	+	F	-	-	-	-	-	-	-
673. Back apron	-	-	-	-	-	-	-	-	-	F	+	F	F	+	+	F	-	-	-	-	-	-	-
674. Buckskin	-	-	-	-	-	-	-	-	-	-	F	+	+	+	+	F	-	-	-	-	-	-	-
675. Fringed	-	-	-	-	-	-	-	-	-	-	F	+	+	+	+	F	-	-	-	-	-	-	-
676. Tule leaves, grass, etc.	-	-	-	-	-	-	-	-	-	F	F	+	+	+	+	F	-	-	-	-	-	-	-
677. Shredded vegetable fiber	-	-	-	-	-	-	-	-	-	-	F	F	+	+	+	-	-	-	-	-	-	-	-
678. Woven rabbitskins	-	-	-	-	-	-	-	-	-	F	+	+	+	+	+	F	-	-	-	-	-	-	-
679. Woven bird skins	-	-	-	-	-	-	-	-	-	F	+	+	+	+	+	F	-	-	-	-	-	-	-
†681. 1-piece "skirt"	F	F	F	F	+	+	F	+	+	-	-	-	-	-	-	-	-	-	F	+	+	+	+
†682. Tule leaves, grass, etc.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†683. Shredded vegetable fiber	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†684. Buckskin	F	F	F	F	+	+	F	+	+	-	-	F	+	+	+	-	-	-	F	+	+	+	+
†685. Skin, hair on	-	-	F	F	-	-	-	+	+	-	-	F	-	-	-	-	-	-	-	-	-	-	-
Hands and Arms																							
†686. Muff	M	M	M	M	(-)	M	M	M	-	-	-	M	M	M	M	M	M	M	M	M	M	M	M
†687. Of cased fur	M	M	M	M	-	M	M	M	-	-	-	M	M	M	M	M	M	M	M	M	M	M	M
†688. Of bird skins	-	-	-	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	-
Footgear																							
†690. Low buckskin moccasin	M	+	M	+	+	+	+	+	+	-	-	(+)	+	+	+	-	+	+	+	+	+	+	+
†691. Separate sole	M	+	M	+	-	+	+	+	+	-	-	.	+	+	+	-	+	+	+	+	+	+	+

	M-Tub	M-Hod	M-Wop	M-Ent	M-Walk	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P	
†692. High buckskin moccasin, separate sole	M		F	F		+	M												+	+	+	+		
*693. Tule "moccasin"									+															
*694. Yucca-fiber sandal																			(1)					
*695. Milkweed-fiber sandal				+					+															
*696. Leather (hide) sandal																				+				
697. Buckskin moccasins made by women													+	+										
698. Buckskin moccasins made by men	+	+	+	+	+	+	+	+	+				+	+	+								+	+
699. Snowshoes				+																				
*700. Circular type				+															(1)					
701. Lashings of thongs				+																				
702. Lashings of vegetable fiber string																			(1)					+
703. Lashings of withes																			(1)					+
704. "Handled" type																			(1)					+
705. Fur (e.g., bear) moccasin or snowshoe			+	+			+	+					+											

*Adornment and Ceremonial Dress

Feather Regalia

†706. Eagle-down rope crown	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	
†707. Down-feather strings or ropes	+	+	+	+	+	+	+	+	+										M	(-)	M	(-)	(-)	+	M
708. In hair or to tie hair	+	+	+	+	+	+	+	+	+																
†709. Around arms				M	M	+	M	+	+				M	M	M		M	-	M	-	M	-	+	M	
†710. Around legs																									
†711. Around neck	-	M	M	M	M	M	M	M	M				M	M	M										
†712. Held in hands				M	M	M		M	-	(-)	(-)	M	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)	M	(-)
†713. Eagle-down rope skirt	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M
†714. Yokuts djux	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M
†714a. Erect feathers eagle					M																				
†715. Erect feathers magpie	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	(-)	M	M	M	M	M
†716. Erect feathers road runner	M	M	M	M	M	M	M	M	M																
†717. Base feathers crow	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M	M					M	M
†718. Feather garment on net foundation				M	M	M	M	M	M																
†719. Short type																									
†720. Full length, neck to ankles				M	M	M	M	M	M																
†721. Yellowhammer (flicker) quill band	(-)			M	M	M	+	+	+	+	(-)	M	M	(-)	(-)	+	M	M	M	M	+	M	M	M	
†722. Feather tips at intervals				M	M																				
†723. Feathers solid, edge trimmed																									
†724. Feathers solid, untrimmed							+	+																	
†725. Worn across forehead				M	M	M	+	+	+				M	M											
†726. Worn down back				M	M																				
†727. Worn as belt				M	M		+	+	+																
†728. Worn as bandolier																									
†729. Worn as arm bands																									
†730. Mallard-drake green belt																									
†731. Woodpecker scalps on band	M	+	+				+	+	+																
†732. Belt	M	+	+																						
†733. Headband	M	M	+				+	+																	
†734. Glued on buckskin																									
†735. Sewed on woven vegetable fiber																									
†736. Number of rows				+																					
†737. Feather forks and darts				1	1	0	1	1	1	0	0	0	0	0	0	3	2	0	0	0	1	1	0	0	
†738. Yellowhammer-quill attachment				M	M																				
738a. Hand-held bunches of feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

Fur Regalia

†739. Mustela (weasel, mink) fur				M	M	+	+	M	+	M	M	M	M	M	+	M	-	M	-	-	M	M	M	M
†740. Worn on head or neck				M	M	+	+	M	-	M	M	M	-	M	-	M	-	M	-	-	M	M	M	M
†741. Worn on arms				M		+	+	M	+	+	M	M	M	M	+	M	-	-	-	-	M	M	M	M
†742. Worn on legs								M	-	M						M	-	-	-	-				

Ear Ornaments

†743. Wooden ear stick	F	F	+	+	F	+	F	+	+	+	(-)	(-)	+	(-)	(-)	+	+			F	+	+	+	(-)
†744. Painted			+	+	F																	M		

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
*POTTERY																							
949a. Informant has seen it made	+	+	+	+	+	+	+	+	-				+	+								+	
949b. Informant has made it	+	-	+	+	-	-	-	+	-				-	-								-	
949c. Sex of informant	F	M	F	F	M	M	F	F	F				M	M	M							M	
<u>Manufacture</u>																							
*950. Coiled	+	+	+	+	+	+	+	+	(+)	(+)	-	+	+	(+)	(+)	+	(+)	+	+	+	+	+	+
951. Without paddle, scraping	+	+	+	+	+	+	+	+	(+)	(+)	-	+	+	(+)	(+)	+	+	+	+	+	+	+	+
952. With fingers	+	+	+	+	+	+	+	+	(+)	(+)	-	+	+	(+)	(+)	+	(-)	+	-	+	+	+	+
953. With cobblestone (often steatite). . . . .	-	-	+	+	+	+	+	+	.	.				.	.					(+)
954. Coiling clockwise (looking into vessel). . . . .	+	+	+	+	.	.	+	+	.	.				.	.	
955. Temper	-	-	-	-	-	-	-	-	(-)	(-)													
956. Sand	-	-	-	-	-	-	-	-	(-)	(-)													
957. Crushed rock	-	-	-	-	-	-	-	-	(-)	(-)													
958. Rim bound with fiber	-	-	(+)	-	-	-	-	-	-	-													
959. Firing in open wood fire	+	+	+	+	+	+	+	+	(+)	(+)	-	+	+	(+)	(+)	+	+	+	+	+	+	+	+
<u>Shapes, Uses, Decoration</u>																							
*960. Truncated cone, flat bottom	+	*	+	+	+	+	+	+	(+)	(+)	-	+	+	(+)	(+)	+	+	+	+	+	+	+	+
*961. Hemispheroid bowl, flat bottom	-	-	+	+	.	+	+	-	-	-	-	-	.	-	-	-	+	+	+	+	+	+	+
*962. Lugs, straight type, two	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*963. Pottery spoon	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*964. Incised decoration	-	-	+	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*965. Painted decoration	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	*
*GAMES																							
<u>Ball or Stick Race</u>																							
(a, b, c denote game varieties: see Notes)																							
966. Men play	+	+	+	+	+	+	+	+	+	.	.	+	+	+	+	-	+	-	-	-	-	-	
967. Women play	+	-	+	-	-	*	+	+	+	*	.	.	-	-	-	-	-	-	-	-	-	-	-
968. Along a course, not returning	-	-	-	a	a	-	-	-	a	-	-	-	-	-	-	-	a	b	-	-	-	-	-
969. Along a course and return	a	a	a	-	-	a	a	-	-	a	a	-	a	a	a	-	-	-	-	-	-	-	-
970. Puck, wood ball	b	b	b	b	b	b	b	b	b	b	-	*	b	-	-	-	-	-	-	-	-	-	-
970a. Tule ball	-	-	-	-	-	-	-	-	c	-	-	-	-	c	-	-	-	-	-	-	-	-	-
971. Stuffed buckskin ball	a	a	-	a	-	a	a	-	a	-	-	-	-	-	-	-	-	-	-	-	-	-	-
972. Hoop	-	c	c	c	c	c	c	-	c	-	-	c	c	c	-	-	-	-	-	-	-	-	-
973. Stick	-	-	-	-	-	-	-	-	-	a	-	-	-	-	-	-	-	-	-	-	-	-	-
974. Propulsion, curved stick	b	b	b	b	b	b	b	b	b	b	-	*	b	-	-	-	b	-	-	-	-	-	-
975. Straight stick	-	c	c	c	c	c	c	-	c	-	.	.	-	c	-	-	-	-	-	-	-	-	-
976. Feet	a	a	a	a	a	a	a	-	a	a	a	-	a	a	a	-	-	a	-	-	-	-	-
Goal																							
978. Hole for home	a	a	a	*	-	a	a	-	.	.	.	.	.	.	-	-	-	-	-	-	-	-	-
978a. Stake for home	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
979. Stake at far end of course	a	a	a	-	a	a	a	-	.	.	.	.	a	a	a	-	-	-	-	-	-	-	-
*979a. Home man catches on stick	b	b	b	-	b	b	b	b	b	-	-	b	b	b	-	-	-	-	-	-	-	-	-
980. Paired posts at end	-	-	-	-	-	-	-	-	a	.	.	.	.	.	-	-	-	-	-	-	-	-	-
981. Bent over poles . . . . .	-	-	-	-	-	-	-	-	-	.	.	.	.	.	-	-	-	-	-	-	-	-	-
982. Speed wins	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-	-	-	-	-	-
*983. Number on a side, a	3	3	4	4	1	6	2	0	1	.	1	0	1	1	1	0	0	1	0	0	0	0	0
b	3	3	4	3	4	6	2	4	3	1	0	0	4	0	0	0	0	1	0	0	0	0	0
c	0	3	4	4	4	6	2	0	3	0	0	0	3	0	1	0	0	0	0	0	0	0	0
*984. Number of sides	2	2	2	2	2	2	2	2	2	.	.	.	2	2	2	0	0	.	0	0	0	0	0

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P	
1026. Counters in 1 pile at start	+	+	+	+	-	+	+	+	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	
1027. Counters in 2 piles at start	-	-	-	-	-	+	-	-	-	-	.	+	.	.	-	-	.	-	-	-	-	+	
1028. Sides cast simultaneously	-	-	a	-	-	a	-	-	-	-	-	.	.	.	-	a	.	.	-	-	-	-	-	
1029. Sides cast in turns	a	a	a	-	-	-	-	-	a	-	-	b	b	.	.	-	-	.	a	-	-	-	a	
1030. Sides are moieties	b	b	b	b	b	b	b	b	b	-	-	b	b	b	b	-	-	-	-	-	-	-	-	
1031. Sides are districts	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*1032. Number on a side	1	1	2	2	2+	6	2	2+	1	0	0	3	1+	2	2	0	1	2	0	*	0	0	0	1+
<u>*Guessing, Hand, Grass, or Peon Game</u>																								
1033. Men play	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1034. Women play	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
"Bones"																								
1036. Bone	-	+	+	+	-	+	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	+	+	
*1037. Hollow, cylindrical	-	+	+	+	-	+	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	+	+	
*1038. Solid, bitapered	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
1039. Shell	-	-	+	+	-	+	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	+	+	
1040. Wood	+	-	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	
1041. Cane	-	-	+	+	-	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1042. 1 of each pair wrapped or marked	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1044. Wrapped guessed for	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1045. Unwrapped guessed for	-	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1046. Called man and woman	+	+	-	-	-	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	
1047. Called black and white	-	-	+	-	-	+	+	+	-	-	-	-	-	+	-	-	-	-	+	-	+	-	-	
1048. Separate terms	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*1049. Finger loops	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1050. 1 pair per player	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1051. Each player holds 1, other hand empty	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	
1053. Hiding in bare hand only	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1054. Shuffling under mat	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1055. Blanket	-	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1056. Grass	-	+	-	-	-	+	+	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	
1057. Basket	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
*1058. Number of counters	10	10	10	12	10	10	11	2	12	*	(8)	12	12	12	12	12	15	12	10	10	10	10	10	
1059. Counters in 1 pile at start	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*1060. Number of players on a side	1+	1+	1	2	4	2	1+	2	2	1+	1	3+	4	2+	4	2+	2	2+	1+	1+	1+	2	1+	
1060a. Sides are moieties	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
<u>Stick Game, Sticks Laid Down, Position on Ground Guessed</u>																								
1061. Men play	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
1062. Women play	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
1063. 4 sticks, 2 large and 2 small	-	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
1064. 2 sticks, same size	-	.	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
1065. 1 of each pair wrapped	-	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
*1066. Large guessed for	-	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
1067. Unwrapped guessed for	-	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
1068. Covered with basket	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
1069. Covered with blanket	-	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
1070. Number of counters	-	10	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	8	10	10	
1071. Counters in one pile at start	-	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
<u>*Guessing Marks on Ground</u>																								
1072. Men play	+	+	-	-	-	+	-	-	-	-	-	+	+	+	+	-	+	-	-	-	-	-	-	
1074. Under basket	+	+	-	-	-	+	-	-	-	-	-	+	+	+	+	-	+	-	-	-	-	-	-	
1075. Under blanket	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	
*1076. Maximum number of marks made	3	10	-	-	-	3	-	-	-	-	-	3	5	3	3	-	3	-	-	-	-	-	-	
1077. Short and long marks	+	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	+	-	-	-	-	-	-	
1078. All combinations win points	+	-	-	-	+	-	-	-	-	-	+	.	.	+	-	.	-	-	-	-	-	-	
1079. One point every time opponent misses . . . . .	.	.	-	-	-	+	-	-	-	-	-	+	.	+	-	+	-	-	-	-	-	-	-
1080. Number of guesses allowed . . . . .	.	2	-	-	-	4	-	-	-	-	-	6	.	.	.	-	1	-	-	-	-	-	-
1081. Guesser marks guess	+	-	-	-	-	+	-	-	-	-	-	+	+	+	+	-	+	-	-	-	-	-	-	
*1082. Number on a side	1	1	-	-	-	1	-	-	-	-	-	1	1	1	1	-	1	-	-	-	-	-	-	
1083. Number of counters . . . . .	.	10	-	-	-	6	-	-	-	-	-	.	.	.	12	-	15	-	-	-	-	-	-
1084. Counters in one pile at start	+	+	-	-	-	+	-	-	-	-	-	+	+	+	+	-	+	-	-	-	-	-	-	

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
<u>Fan-tan or Odd or Even</u>																							
1085. Men play	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1086. Women play	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1087. Take away 2 at a time (guess 0 or 1)	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1088. Objects are sticks	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Dice, "Stick" Type</u>																							
1089. Men play	-	-	-	-	-	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	+
1090. Women play	-	+	+	+	-	-	-	-	+	+	+	+	+	-	-	-	-	-	-	+	+	+	+
1091. Wood, split sticks or cane	-	+	+	+	-	-	-	-	+	+	+	+	*	-	-	-	-	-	-	+	+	+	+
†1093. Number	0	8	8	8	0	0	0	0	8	8	8	8	0	0	0	0	0	0	8	8	8	8	
1094. Burnt on curved side	-	-	+	-	-	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	
1095. Painted.	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1096. Number of designs in set	0	2	2	0	0	0	0	1	0	2	0	0	0	0	0	0	0	0	1	1	1	1	
1097. Unmarked (flat vs. convex)	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	
*1098. Points scored for all colored or flat side up.	0	0	4	10	0	0	0	0	4	3	3	0	0	0	0	0	0	0	5	0	16	16	
1099. Points scored for all down	0	0	4	10	0	0	0	0	4	4	4	0	0	0	0	0	0	0	5	0	16	16	
†1100. Number of combinations that score	0	8	4	4	0	0	0	0	4	4	4	0	0	0	0	0	0	9	9	9	9	9	
1101. All combinations score	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	
1102. Negative points	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1103. Number of counters	0	10	27	0	0	0	0	24	20	8	0	0	0	0	0	0	0	28	0	0	32	32	
1104. Counters in one pile at start	-	+	+	+	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1104a. Scored with scoring circuit	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	
1105. Played on hard ground	-	+	+	+	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1105a. Sides are moieties	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
<u>Dice, Disk Type</u>																							
1106. Men play	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	+	+	-	-	-	-	+	
1107. Women play	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
*1109. Split acorn kernels, or shells	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(-)(-)	
1110. Shell and pitch inlay	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(-)(-)	
*1111. Half walnuts	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1112. Asphalt filled	-	-	-	-	-	(+)(+)	(+)(+)	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1113. Pitch filled	+	+	+	+	+	(-)(-)	(+)(+)	-	-	+	+	+	+	+	+	+	+	-	-	-	-	+	
1114. Shell inlay	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1115. Wooden hemispheres	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	
1116. Pottery hemispheres	-	-	-	-	-	-	-	-	+	0	-	-	-	-	-	-	-	-	-	-	-	-	
1117. Painted on flat side or inside	+	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1117a. Number of dice	8	8	8	8	8	5	8	8	8	8	8	8	5	6	8	0	0	8	6	8	8	8	
†1118. Points for all flat side up	0	0	4	10	4	0	4	4	4	3	3	4	5	20	2	0	0	5	2	16	16	16	
1119. Points for all flat side down	2	2	4	10	4	4	4	4	4	4	4	4	5	0	2	0	0	5	2	16	16	16	
†1120. Number of scoring combinations	4	2	4	4	4	3	4	4	4	4	4	4	3	5	2	0	0	3	9	9	9	9	
1121. All combinations score	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1122. Number of counters	10	10	24	27	10	8	12	20	24	20	28	12	12	10	20	12	0	0	5	12	0	0	
1123. Counters in one pile at start	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1124. Played on basket tray	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1125. Played on blanket, hide, or mat	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
1126. Scored with scoring circuit	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1126a. Sides are moieties	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
<u>Various</u>																							
*1127. Scoring circuit for dice	-	-	-	-	-	-	-	+	-	-	-	*	-	-	-	-	-	-	+	+	+	+	
1128. Curvilinear	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1129. Cross	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1130. Sticks in ground	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1131. Number of sticks	-	-	-	-	-	-	-	-	48	-	-	-	-	-	-	-	-	-	28	0	0	32	
*1132. Foot-bone dice	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	
1133. Men play	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1134. Women play	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
*1135. Number thrown	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	2	
1136. Number of counters	0	0	0	0	0	0	0	0	0	0	8	0	0	0	0	0	0	0	0	0	0	0	
*1137. Jacks	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1140. Stones	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	
1141. Footbones	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	

	M-Fuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
1205. Buckskin pouch	-	-	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1206. Cased-fur pouch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1207. Uses, bedtime smoking	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1208. Also daytime smoking	+	+	+	+	+	+	+	(-)	+	(-)	(-)	(-)	+	(-)	+	+	+	(-)	(-)	(-)	(-)	(-)	(-)
1209. Eaten with pine nuts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+
*1210. Eaten with lime	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	+	F	F	F	F	F
*1211. Eaten unmixed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	F	F	F	F	F
*1212. As offering	-	-	(-)	(-)	(+)	-	+	+	(+)	+	(+)	-	-	-	-	+	+	(+)	(+)	(+)	(+)	(+)	(+)
1213. Mixed for smoking, with pine nuts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+
MUSICAL INSTRUMENTS																							
*1214. Cocoon rattle	+	+	+	+	+	+	+	+	+	(-)	(-)	+	+	+	+	+	+	+	-	-	-	-	+
1215. Number of cocoons	2	3	2	2	1	2	3	3	2			3	+	+	+	1	2	6					
1216. Stick handle	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	-	-	-	-	-	+
1218. Handle feathered	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1219. Used in curing only	+	+	+	+	+	+	+	+	+	-	-	-	-	-	(+)	-	-	-	-	-	-	-	+
*1220. Used in general	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	-	-	-	-	-	-
1221. Used by shaman only	+	+	+	+	+	+	+	+	+	-	-	+	+	+	(+)	+	+	-	-	-	-	-	+
*1222. Split-stick clapper	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1224. Snake rattles on stick	+	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
1225. Gourd rattle	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1226. Fish "lung" rattle	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1227. Ear of artiodactyl rattle	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1228. Deer-hoof rattle	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
1229. Stick handle	(+)	(+)	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1230. Number of hooves	2	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	8	0	0	0	0	0	0
1231. In bunch	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+	+
1232. General use	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+	+
*1233. Bull-roarer	(-)	+	+	+	(-)	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+
1234. Wood	-	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1235. Horn or bone	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1237. Used by shamans, publicly	-	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1238. Used by shamans, privately	-	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1239. Used by men only	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1240. To assemble people for ceremony	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1241. Produces storm	-	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1242. Produces health	-	-	(-)	(-)	-	-	+	(-)	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-
1243. Produces sickness	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1244. For amusement	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1245. Musical bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1246. Hunting bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1247. Separate instrument	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1248. Modern, with peg	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1249. Played with finger	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1250. Played with stick	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1251. Played with arrow	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1252. Whistles, single hole	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1253. Bone	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1254. Bird or rodent	(-)	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1255. Large mammal	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1256. Wood or cane	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1257. Stop of gum or pitch	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1258. Stop of asphalt	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. Single	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1260. Double, 2 instruments bound together	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1261. Flutes, multiple holes, without reed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1262. Number of holes	6	4	4	4	4	4	4	6	3	4	6	8	8	6	6	6	6	6	6	6	4	4	4
1263. End blown	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1264. Mouth blown	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1265. Flattened (squared) around holes	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1266. Of elderwood	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1267. Of cane	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)	+	+

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Cho	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P	
<u>Ceremony</u>																								
1408. Child betrothal, before puberty	+	+	+	(-)	+	(-)	+	+	+	+	*	(-)	*	*	+	+	+	(-)	+	+	+	+	*	(-)
1409. With exchange of presents	+	+	+	(-)	+	(-)	+	+	+	+	+	(-)	*	*	+	+	+	(-)	+	+	+	+	*	(-)
1410. Binding	+	-	-	-	-	-	+	+	+	-
1411. Usually chief's or prominent families	+	-	-	-	-	-	+	+	+	+
*1412. Presents for bride	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1413. Exchange of presents	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1414. Marriage feast	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	+	+	+	+	+	+	+
1415. Given by bride's side primarily	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1416. Given by groom's side primarily	-	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1417. Both contribute	-	-	-	-	-	-	+	+	+	+	+	-	-	-	-	-	-	+	+	+	+	+	+	+
<u>Marriage of Affinal Relatives</u>																								
1418. Sororate	+	+	+	+	.	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+
1419. Simultaneous (polygynous)	+	+	+	+	-	+	+	+	+	-	-	-	+	-	-	-	-	-	-	-	+	+	+	+
†1420. Maximum number of sisters "paid" for	1	2	2	2	1	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
†1421. Maximum number of sisters in same house	2	2	2	2	1	2	2	2	2	1	1	1	1	1	1	1	1	1	1	1	1	2	2	
*1422. Sister of barren wife	-	+	+	-	-	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-	+	+	+	
1423. Successive (post-mortem)	+	+	+	+	.	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+	
1424. Said to be obligatory	-	+	*	.	.	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	+	-	
1425. Depends on attitude of parents	-	+	+	.	.	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	+	-	
1426. With additional "payment"	-	+	+	+	.	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	+	*	
1427. Levirate	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	(-)	+	(-)	+	+	+	
1428. Simultaneous (polyandrous)	+	*	-	*	-	+	+	+	+	+	+	+	+	+	+	(-)	-	-	-	-	-	*	-	
†1429. Maximum number of brothers who paid	1	1	1	1	1	1	2	1	1	.	.	.	.	.	.	1	1	1	1	1	1	1	1
†1430. Maximum number of brothers in same house	2	2	1	2	1	2	2	2	2	2	2	1	1	1	1	1	1	1	1	1	1	2	1	
1431. Successive (post-mortem)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	(-)	+	(-)	+	+	+	
1432. Said to be obligatory	-	+	*	+	-	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-	-	+	
1433. Depends on attitude of parents . . . . .	-	.	.	.	.	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	+
1434. With additional "payment"	-	+	+	.	.	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	+	-	
1435. Marriage of man to stepdaughter	-	-	(-)	+	-	-	-	*	-	-	.	.	(+)	-	-	-	-	-	-	-	-	.	-	
†1436. Man to wife's brother's daughter	-	-	-	+	+	+	+	+	+	-	.	.	+	+	+	-	-	-	-	-	-	+	-	
<u>Post-Nuptial Residence</u>																								
1437. First residence patrilocal	-	-	-	-	-	-	-	-	-	-	+	+	-	.	.	-	-	-	-	-	-	-	-	-
1438. Husband's parents' house	-	-	-	-	-	-	-	-	-	-	+	+	-	.	.	-	-	-	-	-	-	-	-	-
1439. Own house	-	-	-	-	-	-	-	-	-	-	-	+	-	.	.	-	-	-	-	-	-	-	-	-
1440. First residence matrilocal	+	*	+	+	+	*	+	+	+	-	-	-	-	.	.	*	+	+	+	+	+	+	+	+
†1441. Time in months . . . . .	.	12	2	6	.	12	2	12	.	.	.	.	.	.	.	12	12	12	.	.	.	.	12
1442. Wife's parents' house	+	+	+	+	-	+	+	+	+	-	-	-	-	.	.	+	+	+	+	+	+	+	+	
1443. Own house	-	-	-	-	-	-	-	-	-	-	-	-	-	.	.	-	-	-	-	-	-	-	-	-
1444. Final residence patrilocal	+	+	+	+	-	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1445. Husband's parents' house	-	+	+	-	-	+	+	+	+	-	-	-	-	+	+	+	+	+	+	+	+	+	+	
1446. Own house (later)	+	+	+	+	-	+	+	-	+	-	+	+	.	+	+	+	+	+	+	+	+	+	+	
1447. Variable, informant gives no rule	-	-	-	-	+	-	-	-	-	+	.	.	+	-	-	-	-	-	-	-	-	+	-	-
<u>Adultery</u>																								
1448. Unfaithful wife beaten	+	+	+	+	+	(-)	+	+	(-)	+	+	+	+	+	+	+	(-)	+	+	.	+	+	+	
*1449. Unfaithful wife killed	-	-	-	+	+	-	+	-	-	+	+	+	.	.	.	+	+	+	+	+	+	+	+	
1450. Paramour assailed by husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*1451. Paramour killed	(-)	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	(-)	+	+	
1452. Compensation for adultery	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Divorce</u>																								
1453. For infidelity	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1454. Barrenness	+	+	+	(+)	+	+	+	+	+	-	.	.	.	+	+	+	+	+	+	+	(-)	+	+	
1455. Quarreling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1456. Laziness	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	
1457. Repayment of bride price	-	-	+	-	-	+	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	(-)	(-)	

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yeud	Y-Yeul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
1573. Deposited only by killing	+	+	+	+		+	+	+	+							*							
*1575. Number of individual chiefs					2+		3			.	.	*	+	1	1	3	1	1	1	1	1	1	1
*1576. Number of lineages of chiefs	1	1	1	1		1	2	2															
1577. Female chiefs	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)					
1578. Same root term as male chief	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+						
1579. Nominal only, or male chief also	-	-	-	+	+	-	-	-	-	+	+	+	+	+	+	+	+						
1580. Head chief, no male head chief	+	+	+	-	-	+	+	+	+	-	-	+	+	+	+	+	+	(+)					
1581. Sister of male chief	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+						
1582. Daughter of male chief	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+						
1583. Wife of male chief	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+						
1584. Functions as steward	+	+	+	+	+	+	+	+	+														
1585. Gives orders to men or sends messenger (winatum) with orders	+	+	+	+	+	+	+	+	+			+	+	+	+	+	+	(+)					
Prerogatives and duties																							
*1587. Does own hunting	(+)	-	(+)	-	(+)	-	(+)	-	-	-	-	-	-	-	-	-	-	*	+	+	+	+	+
1588. Son or other relative hunts for him	+	+	+	-	+	+	+	-	-			+	+	+	+	+	+	+					
1589. Food bought by chief	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					
1590. Food given him free	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					
1591. Fed visitors, impoverished	+	(-)	+	+	+	+	+	+	+	.	.	+	+	+	+	+	+	+				+	+
1592. Provided more food for a feast than others	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+					
1593. Provided more money or property for a ceremony than others	+	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+						+
1594. Approval necessary for every public ceremony	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1595. Makes speech (prayer) at public ceremony	+	+	+	+	+	+	+	+	+	+	-	+	-	+	+	+	+	+	+	+	+	+	+
1596. Owned all eagles and aeries	+	+	-	+	-	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1597. Buys captive eagles or pays to have them released	+	-	+	+	-	+	+	+	+			+	+	+	+	+	+	+					
1598. Settles disputes	+	+	+	+	+	+	-	+	+	.	.	-	+	+	+	+	+	+	-	-	-	+	+
*1599. Sanctioned killing of certain persons (e.g. poisoners)	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	.	+	+
*1600. Paid to kill (or hire killed) certain persons	+	+	+	*	-	+	+	+	+			+	-	+	-	-	-	*	+	+	+	.	+
1601. Goes to war	-	-	+	-	-	-	-	-	-			-	-	-	-	-	-	*	+	+	+	.	+
Chiefs (of highest or equivalent status) for																							
*1603. Tribe	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.	.	+	+
1604. Moiety	-	-	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+					
1605. Assistant chief	-	+	*	+	-	-	-	-	-	+	+	+	+	+	+	+	+	+					
*1606. Number per tribe	-	2	1	.	-	-	-	-	2	-	-	*	2	-	-	-	-	-	-	-	-	-	-
1607. Hereditary, paternal line	-	-	+	+	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1608. Lifelong office	-	-	+	+	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1609. Paternal male blood kin called by title	-	-	+	+	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1610. Paternal female blood kin called by title	-	-	+	+	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1611. Advises chief	-	-	+	+	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1612. Substitutes for head chief when latter absent	-	+	+	+	-	-	-	-	-	-	+	.	-	-	-	-	-	-	-	-	-	-	-
*1613. Provides money for public ceremony	-	+	+	*	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1614. Functions as steward	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1615. Messenger	+	*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				+	+
1616. Hereditary, paternal line	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				+	+
1617. Lifelong	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				+	+
*1618. Number of individuals					2+		3			2	2	2	2	1	2	1						2	
*1619. Number of lineages	1	1	2	1		1	2	2															
Functions																							
1621. Messenger for chief	*	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+	+				+	+
1622. Messenger for shaman	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					
1623. Messenger for anyone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					
1624. Welcomes visitors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					
1625. Steward at feast	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+	+	+				+	-
1626. Orders hunting for chief	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					
1627. Builds fire for ceremony	+	+	+	+	+	+	+	+	+			+	+	+	+	+	-	-	-	-	-	-	+

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ird	P
1629. Cane (stick) as symbol of office.	+	-	+	+	-	+	+		+														
1630. Painted																							
1631. Feathers attached																							
1632. Female messenger	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1633. Term same root as male	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1634. Sister of male	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1635. Daughter of male	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1636. Wife of male	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1637. Welcomes female visitors	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1638. Steward at feast	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1639. Goes alone as messenger	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1640. Crier, orator, or clown.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1641. Hereditary, paternal line	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1642. Sister or daughter of male	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1643. Lifelong	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
†1644. Number of individuals	1	1	1	1	1	1	1	1	1		1	1	1	1	1	1							
1645. Appointed by chief	+	+	+	+	+	+	+	+	+	(+)	+	+	+	+	+	+							
1646. Daily announcements around camp	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1647. Only when there is "news"	+	+		+	+	+	+	+	+		+	+	+	+	+	+							
1648. Only at ceremonies	+	+		+	+	+	+	+	+		+	+	+	+	+	+							
1649. Moral lectures to children	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1650. Steward at feast	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1651. Dance manager functions	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1652. Clowns and ridicules	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1653. Clown, distinct from crier	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1654. Hereditary	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1655. Lifelong	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1656. Appointed by chief	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
†1657. Number of individuals	1	1	3	3	1	1	1	3	1		1	1	1	1	1	1							
1658. Clowns at ceremonies, paid	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1659. Dance manager	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1660. Hereditary, paternal line	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1661. Lifelong	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1662. Appointed by chief	+	+		+	+	+	+	+	+		+	+	+	+	+	+							
1663. Schedules dances	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1664. Shouts during dancing	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1666. Females also	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1667. War chief	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1668. Hereditary, paternal line	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1669. Lifelong	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1670. Appointed by chief	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
†1671. Number of individuals	1	+								1			1	1	1	1							
1672. Leads whole tribe or village	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1673. Term same root as head chief	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1674. "Judge" or counsellor	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1675. Hereditary, paternal line	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1676. Lifelong	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1677. Consulted by chief	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1678. Divider of food (not messenger)	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1679. Hereditary, paternal line	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1680. Appointed by chief	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1681. Number	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1682. Singer or song leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
1683. Hereditary, paternal line	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+							
†1683a. Number of individuals in tribe	3	2	2	2	2	1	4	4	4		2	2	1	1	2								
1684. Lifelong	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1685. Appointed by chief	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1686. Chosen by people	+	+		+	+	+	+	+	+		+	+	+	+	+	+							
1687. Sang solos	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1688. Females	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1689. Same term as for males	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+							
1690. Sister of male	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1691. Daughter of male	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+							
1692. Irrigator	-	-	+	+	+	+	+	+	+		+	+	+	+	+	+						+	+

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaud	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
1734. Squats	-	+		+																			
1735. Lies flat on back	-					+																	
1737. Holds to stake	-			+	+					+	+												
1738. Holds to cord from roof	-																						
1739. Midwife assists	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					+	+
1740. Shaman assists if difficulty	+		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+					+	+
*1742. Bear parts to hasten delivery	+	+	+	+	+	+	+	+	+		+												
1743. Paw or claws on abdomen	-		+	+	+	+	+	+	+		+	+											
1744. Concoction drunk	+	+				+																	
*1745. Puma parts on abdomen to hasten delivery	-		+			+					+		+										
1746. Baking in pit after birth	+	+	+	+			+	+	+							+	+	+				+	+
1747. Delivery in pit	-						+	+	+							+	+	+					
1748. Afterbirth buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				+	+
1749. Turned over to change sex of offspring	+	+	+	+	+	+	+	+	+				+	+	+	+	+						
1750. Turned over to prevent further off- spring	-	-	-	-	-	-	-	-	-		+											+	+
1751. Afterbirth burned or buried in ashes to prevent offspring	+	+	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+				+	+
1753. Afterbirth dried and kept to prevent offspring	-	-	-	-	-	-	-	-	-														
1754. Child bathed at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				+	+
*1755. Mother and child steamed	-	-	+	-	-	-	+	+	+	+	-	-	+	+	+	+	-	-	-	-	-	+	-
Navel cord																							
1757. Cut with flint	-	-	+	-	-	-	-	-	-		+										+	+	
1758. Cut with cane	+	+	-	+	+	+	+	+	+		+	+	+	+	+	+	+						
1759. Cut with shell	-	-	-	-	-	-	-	-	-		+												
1760. Tied with mother's hair	-	-	-	-	-	-	+	+	+		+												
1761. Tied with vegetable-fiber string	+	+	-	+	+	+	-	+	-	+	-	+	-	-	-	+	-	+	+	+	+	+	+
1762. Tied with buckskin string	-	-	+	-	-	-	-	-	-														
1763. Seared and pinched together, not tied	-	-	-	-	-	-	-	-	-		+					+							
1764. Detaches in how many days?	3+	3+	3+	3+	6+	3	4+	4	3+	3+	4	4+	3	3+	3+	4	7	7	3+	3+	3+	3+	3+
1765. Tied on cradle	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+
1766. Worn by child	-	-	-	-	-	-	-	-	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-
1767. Kept in the house	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1768. Put on an ant hill	-	-	-	-	-	-	-	-	-		+												
1769. Buried	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	+	+
1770. Buried on the shady side of a bush	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
<u>Restrictions on Mother</u>																							
1771. Meat products taboo	30	30	60	90	30	30	60	60	30	+	+	30	+	30	30	30	30	+	+	+	+	30	30
1772. Salt taboo	-	10	-	90	-	30	+	10	30	+	+	+	+	-	-	+	+	+	+	+	-	+	
*1773. Cold water taboo	10	-	10	12	10	7	10	10	10	+	+	9	+	60	30	30	30	+	+	+	+	30	30
1774. Combing hair taboo	-	5	10	12	-	14	10	10	10														
1775. Scratches with stick	-	5	-	12	-	-	10	-	10	+	+	+	+	+	-	-	+	+	+	+	5	5	
1776. Scratches with bone	-	-	-	-	-	-	-	-	-						30	30							
*1777. Making baskets taboo	30	30	30	90	30	7	6	60	+	+	30	60	-	14	30	6	7	+	+	+	5	5	
1778. Cooking for family taboo	10	30	30	90	30	2	6	60	10	+	+	10	60	-	30	14	6	7	+	+	5	5	
*1779. Travel taboo	30	30	30	90	30	30	10	60	10	+	+	60	14	21	30	6	7	+	+	+	5	5	
1780. Loud talk taboo	-	-	2	+	-	-	2	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
*1781. Stays in pit, days	10	10	10	12	-	-	6	+	+	-	-	3	-	+	+	6	7	5	5	2+	5	5	
1782. Special childbirth hut	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+	
1783. Purification ceremony with bath	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	5	5	
<u>Restrictions on Father</u>																							
1784. Meat products taboo	10	10	10	12	U	1	7	10	+	+	U	U	U	U	U	-	-	-	-	+	5	5	
1785. Salt taboo	-	10	-	12	-	-	7	10	-	+	+	+	+	-	-	-	-	-	-	-	-	+	
1786. Cold water taboo	-	-	10	12	-	-	7	10	-	+	+	U	U	U	U	-	-	-	-	-	5	5	
1787. Combing hair taboo	-	+	+	-	-	14	-	10	-														
1788. Scratches with "stick"	-	10	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
1789. Sweating mandatory	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
*1790. Sweating taboo	-	30	10	12	U	7	60	-	-	+	+	+	+	30	+	+	-	-	-	-	-	+	
1791. Must remain indoors	-	-	10	12	-	-	7	10	U	+	+	-	-	-	-	-	-	-	-	-	-	-	
1792. Must lie down	-	-	12	-	-	-	-	-	U	U	U	-	-	-	-	-	-	-	-	-	-	-	
1793. Loud talk taboo	-	-	2	+	-	-	2	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
*1794. Wears hunger belt	-	-	10	12	-	2	7	10	3	-	-	-	-	-	-	-	-	-	-	-	-	-	
1795. Smoking taboo	-	10	10	12	U	7	6	10	10	+	+	+	+	10	3+	+	-	-	-	-	+	+	
*1796. Gambling taboo	10	10	10	12	U	2	7	10	10	+	+	+	+	60	2+	+	-	+	+	+	+	30	

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dch	P-Sal	P-Koso	O-Ind	O-B P	
1883. Restrictions extend to husband	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1884. Hunting taboo	-	-	-	-	-	-	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1885. Fishing taboo	-	-	-	-	-	-	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1886. Gambling taboo	-	-	-	-	-	-	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1887. Intercourse taboo.	10	10	14	10		14	14	14															
*DATURA																							
*Group Drinking																							
1889. Annual	+	-	+	+	-	-	+	+	+	-	.	.	+	(-)	+	.	+	-	-	-	-	-	
1890. Springtime	+	-	+	+	-	+	+	+	+	-	.	+	+	+	+	-	+	-	-	-	-	-	
1890a. Fall	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	
1891. Wintertime	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	
1892. Males only	-	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	+	+	-	-	-	-	
1893. Both sexes	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1894. Sexes separated	+	-	-	-	+	-	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-	
1895. Before sexual experience	-	-	-	-	-	-	+	+	+	(+)	+	+	+	+	+	+	+	-	-	-	-	-	
1896. For all persons as defined above	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	
*1897. Number of drinkers	+	+	+	+	+	+	6	3	+	+	+	+	+	+	+	+	6	-	-	-	-	-	
*1898. Age of drinkers	25	-	10	19	19	24	40	20	16		2		18	20	18	18							
†1900. Meat products taboo, days	90	-	30	60	30	60	6	+	+	+	30	30	12	30	30	1	1	+	+	+	-	-	
†1901. Cold water taboo, days	-	-	-	-	-	-	-	-	-	-	-	-	-	14	14								
†1902. All water taboo, days	1	-	1	1	-	2	6	4	3		1	2	3	-	-	1	1						
1903. Mixed in sacred mortar	-	-	-	-	-	-	-	-	-	+	-	-	-	-	.	.
1904. In basket	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1905. In pot	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1906. Plant in cold water	+	-	+	+	-	+	+	-	+	-	-	-	-	-	-	-	-	(+)	(+)	(+)	-	-	
1907. Steeped	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1908. Boiled	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-	-	+	-	-	-	-	+	+
1909. Only juice, no water	-	-	-	-	+	-	+	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	
1910. Drunk in sweat house	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1912. Dwelling-house type	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1913. Outdoors	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1914. Vomiting may cause death	-	-	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	-	-	-	-	-	
1915. Foot race	+	-	+	+	+	+	+	+	+	(-)	(-)	+	+	+	+	+	-	-	-	-	-	-	
1916. Before drink	+	-	(+)	(+)	+	+	(+)	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1917. After drink	+	-	(+)	(+)	+	+	(+)	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
†1918. Around house or camp, times	2	-	3	2	1	3	6	4	3		3	+		3	3								
1919. Drinkers dance after drink	+	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	-	+	+	-	+	+	
1920. According to totem	+	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1921. Drinkers painted	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1922. According to totem	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
*1923. Ant fortitude ordeal	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1924. Ants swallowed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1925. External biting	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1926. Drinkers sing while drinking	+	-	+	+	-	+	+	+	+	-	-	+	-	+	+	+	-	-	-	-	-	-	
1927. Drinkers sleep one night	+	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1928. Singing to awaken drinkers	-	-	+	+	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1929. Whipping with nettles to awaken	+	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1930. Whipping with stick to awaken	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	
1930a. Whistling to call intoxicated, wandering drinker	+	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+	
*1931. Vision obtained	+	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1932. All get visions	+	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
1933. Only some get visions	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1934. Rapport with totem or guardian spirit	(-)	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*1935. Instruction of drinkers	+	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1936. Sponsor for each drinker	+	-	+	+	-	+	+	+	+	-	-	(+)	+	-	-	-	-	-	-	-	-	-	
*1937. Rite conducted by chief	-	-	+	+	-	+	+	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+	
1938. Rite conducted by old man	-	-	+	+	-	+	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	
*Individual Drinking																							
1939. For broken bone	+	-	+	+	-	+	+	-	+	+	+	+	+	+	+	+	(+)	+			(+)		
1940. Anaesthetic, bone set	-	-	+	+	-	+	+	-	+	-	-	-	+	-	-	-	+						

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	Y-Yand	Y-Yaul	Y-Pal	K-Bank	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
2144. Eats part of corpse for power	-	+	+	+		-	-	+	+	-	+	-	-	-		-	-	-	-	-	-	-	-
2146. Liver	-	+				-	-	+	+	-	-	-	-			-	-	-	-	-	-	-	-
*2147. Vision quest with isolation	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-
†2148. Age of first quest (P = ca. puberty)	-	-	20	20	15	10	40	15	16				20	20	30				P	P	P	-	
2149. Repeated later in life	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
†2150. Isolation, days or nights	-	-	2	1	1	1	1	1	1				1	1	1	1			-	-	-	-	-
2152. Repeated until power comes	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
†2153. Fasts from food, days	-	-	2			4							+	1	1	2			-	-	-	-	-
†2154. Fasts from water, days	-	-							+				+	2	2	1	+		-	-	-	-	-
2155. Fasts till power comes	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2156. Ants eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2157. Tobacco eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2158. Datura drunk in isolation	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2159. Bathes in lake or stream	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	-	-	-	(+)	-	-
2160. Under water	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	-	-	-	(+)	-	-
2161. Sees guardian spirit or totem	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2162. Hears guardian spirit or totem	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2163. Feels guardian spirit or totem	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2164. Gets song	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2165. Curing technique	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2166. Vision quest general, not confined to prospective doctors	(-)	(-)	(-)	(-)	(+)	(-)	(+)	(-)	(+)	+	(+)	(+)	+	(+)	(+)	(+)	+	-	-	-	-	-	
2168. Power from sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2169. Power from trance or faint	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2170. Sick, days or nights	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2171. Nose or mouth bleeds	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2172. Guardian spirit or totem	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2173. Songs	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2173a. Curing technique	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2174. Diagnoses by singing and dancing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
2175. Split-stick clapper	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2176. Cocoon rattle	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+	(+)	-	-	-	-	-	-	-
2177. Whistle	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2178. Rubs Datura on eyes to see poison	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2178a. Drinks Datura	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2179. Guardian spirit tells location of poison	+	+	+	+	+	-	+	-	+	+	+	+	+	+	+	+	+	-	-	-	-	+	(-)
2180. Cures by sucking	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
2180a. Through pipe	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+
2181. Scarification or blood letting	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+
2182. Extracted poisonous object always exhibited	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
2182a. Recovers lost soul	-	-	(+)	(+)	-	(+)	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2182b. Shaman recovers	-	-	(+)	(+)	-	(+)	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2182c. Sends guardian spirit	-	-	(+)	(+)	-	(+)	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2183. Brushes or fans away disease	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+
2184. With feathers	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+
2185. Weasel skin	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+
2186. Sprays water or saliva from mouth	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
2187. Blows tobacco smoke	-	-	+	+	+	-	-	+	+	-	-	+	+	+	+	+	+	-	-	-	-	+	+
2188. Ashes applied to patient	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	+
2190. Uses quartz crystal	-	-	-	-	-	*	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2191. Uses charmatone	-	-	-	-	-	*	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
†2192. Assistant(s), number	1	3	2	1	3	1	1	-	-	-	1	+	+	+	2	1	-	-	-	-	-	-	-
2193. Patient decides amount of fee	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2194. Paid before cure	+	+	+	+	+	(+)	+	+	+	-	+	+	+	+	+	+	+	-	-	-	-	+	+
2195. Paid after cure	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2196. Instalments throughout the night	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2197. Returned or not taken if unsuccessful	(+)	-	+	(+)	-	(+)	+	(+)	(+)	-	-	-	-	-	-	-	-	-	-	+	+	+	+
2197a. "Fetish sack" or outfit bundle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2198. Liability for declining case	+	+	+	+	+	-	+	+	+	+	(-)	-	+	+	+	+	+	-	-	(-)	(-)	(-)	(-)
2199. Financial	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2200. May be accused of poisoning	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2201. Poisoning by doctors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2201a. "Bullets" shot	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-

ELEMENTS DENIED BY ALL INFORMANTS

SUBSISTENCE

Hunting observances. Own kill taboo until marriage. Ritual disposal: of deer bones; of fish bones. All-night ceremony for deer after kill. Fishing. Nets: on A-frame, poles vertical (Kroeber, Hdbk., pl. 7); kite-shaped (Hdbk., pl. 6); A-frame, poles horizontal; on semicircular pole; tule-wrapped clay sinker. Weir: "double fence"; with fall doors, string triggers. Harpoon (detachable point): single toggle; triple toggle, feathers in toggle; toggle barbed. Fish spear (fixed point): single point; stone point; prongs spread by ring. Eel hook (raking gaff). Angling: circular hook of Haliotis; circular hook of mussels; fly of mouse hair; fly of wood duck. Large fish scoop of sticks, handled. Shell beads tied to fish basket or weir for luck. First-salmon rite. Gathering, preparation, storage. Acorns leached in openwork basket. Acorns buried whole in mud. "Moldy" acorns (whole kernel). Acorn bread dyed with red-spruce fungus. Pine bark winnower for meal. Mesquite: pods stored in ollas. Wooden knife for harvesting. Cactus tongs. Stonering-weighted digging stick. Digging stick with foot rest. Seaweed eaten in place of salt. Salt from ocean. Parching with coals in pot. Storage indoors in baskets the only method. Agriculture. Flood agriculture. Maize: several colors; several sizes; popcorn. Teparies besides true beans. Summer squash, green. Gourds grown. Melons, not watermelon. Weed cutter.

HOUSES

(Note: Unless otherwise stated, the trait is absent for all types of houses.)

General. Frame: Ground plan--L-shaped; trapezoidal; rectangular for sweat houses. Four-post central frame, top of roof flat, 4 pitches to roof. Perpendicular walls on all sides. Perpendicular corner or side posts. Flat roof with circular ground plan. No posts, end plank notched for ridge pole(s). Medial posts besides center post(s). Vertical, double, sand-filled, front wall. Covering: Planks. Skins. Entrance: Shape round. Smoke hole as entrance. Hide covering opening. Sliding door. Stone platform outside door. Second side or back entrance in earth-covered house. Fireplace: In pit. Smoke hole in sweat house. Sweat house. Cobble-lined exit pit. Individual wooden pillow. Pole pillow. Named and ranked places. Plank or slab floor. Ladder. Special location in town. Fuel-gathering ritual. Steam (vapor) heat. Hide fire fan. Slept in regularly by males. Dwellings. Furnishings: Beds on raised scaffold. Wooden stool, cylinder or mushroom. Ladder. Central pit. Various. House names. Drying house for fish and meat. Grinding house at town, with portable mortars and metates.

NAVIGATION

Simple dug-out boats. Redwood dug-out canoe. Plank boat. Grooved anchor. Paddles and poles: crutch handle; notched blade; single blade, compound; double blade. Ferriage in pots.

TOOLS, UTENSILS, PROCESSES

Grinding. Stone slab food mortar. Wood slab mortar. Small mortars only for poisoners. Wood pestle. Ringed-stone pestle. Bulb-ended stone pestle. Looped muller. Two-horned muller. Brushes. Agave fiber. Roots (?) for hair (excluding soaproot). Swab for sipping. Stirrers and stone lifters. One-stick food stirrer. Three-stick food stirrer. Split-stick stone lifter. Spoons. Horn. Wood. Pottery. Gourd dipper. Receptacles. Wood: Cylindrical box with lid. Steatite: Small mouthed vessels (ollas). Knives. Only split cobble. Awls and needles. Bone awl for lamprey splitting. Adzes. Curved stone, mussel blade. Wedges. Of bone or horn. Mauls. Pear shaped, of stone. Fire making. Bow drill. Pump drill. Skin dressing. Horn flesher.

WEAPONS

Bows. Self bow tips sinew wrapped; ends recurved. Sinew-backed bow of yew. Arrows. Single shaft, no head, for war (affirmed by Kroeber, Hdbk., 530; Powers, 374, agrees with me). Arrow straightener of sandstone; of clay (pottery); of wood. Arrow release. Mongolian (thumb). Spears. Thrown mainly. Spear thrower. Shields. Armor. Slings. Clay shot. Clubs. Cone-ended (potato masher). Of stone, edged. Curved rabbit club. Daggers.

BODY AND DRESS

Hair. Neck or shoulder length for adults. Cut with stone, bone, or shell. Beard: Shaving with obsidian flake. Various: Hair dye. Depilation of body hair. Mutilations. Special fate of soul of untattooed. Clothing. Headgear: Eye shade. Robes and capes (over shoulders): Sea otter; buffalo. Leggings. Adornment and special dress. Feather regalia: Two feathered sticks, one on each side of head, on band. Spliced condor-feather head-dress trimmed with woodpecker scalps. Three rods, woodpecker covered, headdress. Head hoop, woodpecker scalps. "Big head" radiating feather-tipped sticks. Visors of all kinds. Masks of all kinds. Down stuck to face. Palut skirt (Kroeber, Hdbk., pl. 42c). Woodpecker scalp headband, 2 or 3 rows of scalps. Paint: Applied by roller printing; brush. Mud as cosmetic. Various: Abalone rim "horns." Sea-lion tooth headdress. Flat wands on forehead.

CARRYING

Spreading pack strap. Nets: small net sack, often in hand; large back sack. Frames on back: sticks and cord (Mohave); hide on frame. Coolie yoke. Dog packing.

BASKETRY

Technique. Coiling: To left of worker. Single-rod. 5-rod. 3-rod, vertical. Bottom (start) checker. Bottom wood or rawhide. Twining: Clockwise (when looking into basket). To left of worker. Downward lean of outer weft, basket upright. Wrapped (1 weft around slat). Lattice (2 wefts around slat). 3-strand or 3-braided. Overlay. Types and uses. Cap: pointed top; plain twine. Seed beater: circular; radiating warp; wicker. Leaching basket. Asphalted water bottle. Basket hopper, twined. Carrying basket: truncated cone; bell-shaped. Various. Entire basket covered with feathers. Pattern in feathers. Shell-bead decoration. Haliotis pendants. Normal Xerophyllum decoration. Adantia, Woodwardia, Alnus, Evernia decoration. Alnus (alder) red dye. Porcupine-quill decoration. Break in banded woven ornament. Ownership marks. Plants. Squaw grass (Xerophyllum tenax). Hazel (Corylus rostrata).

WEAVING AND NETTING

Rabbit-skin blankets coiled without foundation. Mats: of tule skin; of shredded tule fiber; of mesquite fiber; checker weave.

CRADLES

Sitting type. Lying type: board; kite-frame (Hdbk., pl. 40n); hooked-ladder-frame (Kroeber, Hdbk., pl. 39f); U-ladder; oval-ladder; U-frame, vertical warp. Hood: radiating warp, twined; wicker. Sex of child indicated by cradle shape.

CORDAGE

Materials: Iris; nettle; human hair. Manufacture: spinning stick with crosspiece; spindle whorl. Thumbguard of mussel for fiber drawing.

POTTERY

Manufacture. Shaped only. Coiled with paddle. Temper: sherd; shell. Shapes and uses. Small-mouthed olla. Shallow dishes. Plate. Lip. Eyed lugs. Pointed bottom. Pointed parching tray. Oval plate. Quail spoon, rattling. Duck jar, asymmetrical. Small-mouthed water jar. Large bowl for ferrying. Various. Pot rests of pottery. Painted decoration.

GAMES

Ball and stick race. Stone puck. Looped stick, rawhide mesh. Fewest number of strokes wins.

Shinny. Puck: bone, e.g., elk astragalus; 2 sticks tied to ends of buckskin cord; rope ring. Propulsion with seed beater. Goal a single post at each end of field. Hoop and pole. Pole male, hoop female. Ring and pin, or cup and ball. Guessing, hand, grass, or peon game. Bones called tep and wei. Hiding in sand. Counters: divided between sides at start; all held by guessing side, transferred. Many stick guessing game. Stick game, sticks laid down, position on ground guessed. Long wrapped. Short wrapped. Counters divided at start. Fan-tan or odd or even. Take away 4 at a time, guess 0, 1, 2, 3. Hidden-ball game. Dice, "stick" type. Wood tablets. Bone, beaver teeth. Counters divided at start. Played on: basket; blanket, hide, or mat; stone. Dice, disk type. Counters equally divided at start. Played on stone.

MONEY, BEADS, PIPES, TOBACCO, MUSICAL INSTRUMENTS

(Money and Beads.) Dentalia. Clam-disk beads cheapest form of money. Magnesite cylinders (burnt red) as treasure. Methods of measure: counting (sometimes done but not the standard method); true fathom; 4-fathom string; sternum to end of arm; breast nipple to end of opposite arm.

(Pipes.) L-shaped. Obtuse-angled. Tubular: wood, double bowl end; wood, mortised steatite bowl, Haliotis inlay. Disk bowl, stone.

(Tobacco.) Mixed with bark for smoking.

(Musical Instruments.) Cocoon rattle as garter or belt. Turtle-shell rattle. Notched rasp. Deer-hoof rattle: hoofs in line; at girl's puberty; at ear piercing. Drums. Bull-roarer associated with initiation. Flutes: side blown; nose blown; of bone. Flageolet, with reed.

CALENDAR, ASTRONOMY, AND COSMOLOGY

Stars as month markers. Hand or arm in sky. Rainbow coyote's penis. Thunder a "dragon." Lightning from eye. New moon observances: children spanked; moon dance. Eclipse of the moon: turning vessels over; dogs beaten; bear eats moon; raccoon eats moon. Frog in moon. World a tree, roots north. World an animal, head north. Color symbolism associated with directions. Water flow instead of cardinal directions.

MARRIAGE

Ceremony. Negotiated marriage price. Service for bride. "Half-marriage." No payment or presents. Wife sharing by unrelated male namesakes. Marriage of relatives. Man to wife's sister's daughter; man to mother's sister; man to all first cousins; man to all first cousin's daughters. Post-nuptial residence. First residence matrilineal. Adultery. Slain adulterer paid for. Fine for constructive adultery. Fine for seduction. Unchaste girl killed.

BERDACHES, KINSHIP AVOIDANCES, JOKING
RELATIONSHIP, SOCIAL RANK

(Berdaches.) Berdache-making ritual. Berdaches shamans. Female berdaches.

(Kinship Avoidances.) Mother-in-law son-in-law: don't speak at all. Mother-in-law daughter-in-law: don't speak at all; head covered; not eat together. Father-in-law son-in-law: don't speak at all; head covered; not eat together. Father-in-law daughter-in-law: don't speak at all. Brother sister: don't speak at all.

Joking relationship.

(Social Rank.) Slavery. Ostracism of bastards. Appellations from house or marital status.

CLANS, MOIETIES, LINEAGES, CHIEFS, AND OFFICIALS

Clans.

Lineages: territory; name; chief.

Head chief: chief's affinal kin (other than wife) called chief; chief's paternal male blood kin separate title; chief's affinal kin separate title; wealth influence only; chief for clan, lineage, ceremonial party. Fire tender (exceptions in Notes under this major heading). Kohota festival chiefs. Assistant cult chief (paha). Rabbit drive official.

LAND OWNERSHIP, WAR

(Land Ownership.) Clan owned. Private, household owned: pushing match to settle disputes; stick fight to settle disputes; compounding of injury.

(War.) Women captives violated. Captives tortured.

BIRTH

Delivery. Mother bathed at birth (I am not certain of this). Navel cord: cut with bone; thrown in a certain direction; thrown by spring sapling. Restrictions on mother. Fresh meat only, taboo. Drinking tube. Restrictions on father. Drinking tube. Retired to childbirth hut with mother. Twins. Fear of twins. Killed: youngest only; only if of opposite sex. Favored or signalized: special heaven; reincarnation of dead twins. Milk teeth. Put in gopher's hole. Thrown over house.

GIRLS' PUBERTY, MENSTRUATION

Restrictions. Confined in menstrual hut. Girl may not sleep, nor talk. Covered or veiled when going outside: basket hopper; feather visor. Looking at people taboo; at snakes taboo; at acorns (crops) taboo. Girl's hair cut. Girl takes Datura. Hair mud-plastered. Haliotis looked into. Public recognition. Several girls together. Only prominent families' daughters. Coincides with boys' initiation in time. Dancing: day time; sexes dance separately; abreast; girl dances with

visor; held in ceremonial enclosure; in ceremonial house; song cycles used. General sexual license. Instruction of girl(s). Instruments used: deer-hoof rattle; split-stick clapper; pottery rattle; turtle-shell rattle; drum; whistles. Rite with pit roasting (see note on element 1852). Fire ring at girl's rite. Trench at girl's rite. Race at conclusion of rite. Rock painting. Girl painted with moiety patterns.

Menstrual hut. Menstrual penthouse against dwelling. Taboo: basketmaking; wood-gathering; smoking by husband.

BOYS' PUBERTY RITE, DATURA

Boys' puberty rite.

(Datura.) Group drinking. Only for persons of prominent families. Instruction of initiates: "clan" songs; songs of other "clans"; enemy songs; dances; fire dance; wand swallowing. Ritual crawling to enclosure. Sand-painting altar. Wanawut figure rite. Initiates painted moiety patterns. Pole climbing. Song cycles used. Horloi ("war dance").

DEATH

Treatment of corpse. Corpse passed through wall. Burial: cemeteries within town; sand in grave; string from grave, to insure arrival of next child. Cremation: partial cremation when relatives separated; ceremonial eating of flesh; secondary urn burial. Presents sent by related clans. Undertaker. Undertaker of opposite moiety. Mourners. Widow: In remarriage must not sleep with back to spouse. Blood relatives: Sweating. Scratch selves. Braided mourning necklace. Pitch lump mourning necklace. Mourner's claims satisfiable before dance. Mourner pays to waive his taboos. Ghosts. Goes: to ocean after death; above, skyland; below, underworld. Dream of dead, or appearance of ghost, gives power.

MOURNING CEREMONY

Tribal mourning ceremony. For warriors only. Images made by opposite moiety; by nonrelatives; by another tribe. Eagle sacrifice. "War dance" for rain; for sickness. Special ceremony for Datura initiates: regalia burned in sand painting.

SHAMANISM

Doctors. "Spirit doctor": Mostly women. Sucking doctor distinguished from singing doctor. Public "doctor making" dance. Power from material "pains." Sucks through pipe. Assistant(s) to "interpreter." Gives Datura. Gives ants. Possessional shamanism.

VARIOUS RELIGIOUS CONCEPTS

Offerings. Feather wands; arrows; tule pollen. Trail offering places.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

The numbers below correspond to those of the element list. General notes on numbered captions come first. Specific notes on single tribes afterward. The tribes follow the order of the tables. Notes on centered headings are identified by a repetition of the heading. References are given in full in the terminal bibliography. Measurements are usually in feet and inches: 2' 2": 2 feet, 2 inches. Y and M after native nouns refer to Yokuts and W Mono respectively.

SUBSISTENCE

Y-Tach: Informants said seeds supplied larger part of diet; land animals next; fish and waterfowl least important.

Hunting

Driving and Trailing

An important method in the San Joaquin v. but not listed or questioned on was the surround, Hdbk., 528-9.

3. U-Kaw: Denied by B. R.

4. M-Ent: Denied by L. P.

5. Y-Tach: No particular species of small game hunted separately. Rabbits, squirrels, rats, etc., lived among tules, which were set afire and all species present burned to death, clubbed, or shot.

7. Steward, 253. P-Dth: Stone walls to hide behind were built along runways in the hills. In 1891 thirty mt. sheep were thus killed in one drive. Chalfant, 1930, 92.

9. Y-Yaul: Denied by J. V. The reference at least in most accounts is to following the animal's trail until a shot can be obtained, not to the special method of continuous pursuit by a single hunter until the animal collapses in complete exhaustion.

10. Y-Yaul: Denied by J. V.

12. U-Kaw: Denied by B. R. P-Dth, P-Sal: Information from G. G., Koso informant.

13. By hunters to show each other where they are when separated in pursuit of game. Fire built on hill or ridge. No blanket or the like to cover fire.

Traps, Nets, and Snares

14. Barrett and Gifford, 185. makwa't M.

15. P-Sal, O-Ind: For mt. sheep, not deer.

18. Barrett and Gifford, 183. U-Kaw: Denied by B. R.

23. Flat like a tennis net. tapi'ha M;
wa'na Y.

25. Y-Tach: Dimensions: 30 x 4 ft. Stretched between two sage bushes. Two lines of Indians extended from its ends at obtuse angles, the whole arrangement forming a truncated V-shaped chute into which rabbits were driven and clubbed. Animals could not see net and would run into it in their effort to escape. From Latta, 33.

26. U-Kaw: Denied by F. C.

27. M-Ent: Denied by D. S. Y-Tach: A net on a hoop 2 ft. in diameter, doubtless handled, was used to catch waterfowl flying overhead. Latta, 32.

28. atc M. M-Ent: Denied by D. S.

30. Ducks swam into this enclosure, could not find their way out. Volunteered by one Y-Yaul informant, confirmed by the other. Practiced on Kern and Buena Vista lakes where the Y-Yaul often went. Probably also on Tulare lake, but no information.

34. I obtained all affirmative answers from illustration of stone deadfall in Steward, fig. 2. There may have been other types, e.g., log.

37. From mice to foxes and wildcats. Woodrats mentioned most often. to'm'ic Y.

40. M-Ent: Denied by D. S.

41. These do not seem deep enough, but perhaps stake and noose were essential features. Certainly the M-Tuh pit is impractical without them.

44. Kroeber, Hdbk., 528, mentions a similar device for Yokuts, but does not specify the tribe.

46. Apparently only for wild pigeons. See Kroeber, Hdbk., 529 and pl. 46. Besides, pigeons were often "lassoed" around the neck, and as many as eight live decoys used. Decoys were periodically startled with a stick so that their fluttering made them conspicuous to the wild birds. U-Kaw: Denied by B. R. P-Koso: Denied on one occasion, affirmed later.

47. P-Dth: A string was attached to bird arrow, so as to recover it without much alarm to birds. Chalfant, 1930, 92.

48. Y-Yaul: On Kern and Buena Vista lakes. K-Tub: I doubt this absence. Duck decoys (53) and spearing from balsa (158) were known.

Decoys and Disguises

49. Kroeber, Hdbk., pl. 8, 528. P-Dth: No deer in territory.

52. The hunter tied, e.g., a bunch of grass to his head and crawled along toward the rodents, chiefly ground squirrels.

53. Usually a duck decoy. Loud and Harrington, pls. 32-34, 59. Y-Yaul: Denied by J. A. Affirmed by J. V. for Kern and Buena Vista lakes. K-Tub: Denied by S. M. Affirmed by U-Kaw informant F. C. U-Kaw: Denied by B. R. O-Ind: Probably on Owens lake. Denied by Steward, 255.

54. Associated with snaring of wild pigeons with noose on stick.

55. Leaf held between base of thumbs and blown.

56. Many animals, including deer and rabbits, will stop an instant when fleeing if they hear a strange sound such as a whistle. Although the whistle was usually from the mouth, an instrument may have been used sometimes. Hunter is thus enabled to get a pot shot at animal.

Various

58. Kroeber, Hdbk., 529. Also for quail.
 59. U-Kaw: Denied by B. R.
 60. A stick about 3 ft. long with a single straight piece of mammal bone about 1 in. long bound to the end at an angle of some 45 degrees so as to form a hook was observed in the Eastern California Museum at Independence. From Saline valley.
 62. P-Sal, P-Koso, O-Ind: Absence of any kind of fan here must be an error. Smoke does not automatically go down holes.
 63. Y-Choi: Also a hide fan, Latta, 27.
 64. During a rain small channels were dug in order to run water down holes.
 65. M-Ent: Denied by D. S.
 68. Steward, 256. M-Ent: Denied by L. P.

Animal Foods Not Used

Animals marked plus were not eaten sometimes because they were definitely considered poisonous, sometimes because of religious reasons, and sometimes simply because they were not palatable. Concepts involving totems or personal guardian spirits may have crept into some of the responses, although I tried to rule out such limited usages. The common food species, e.g., deer, were purposely left out of the list. Certain species, such as eagles and hawks, were the totems of chiefs and officials, and could not be killed for that reason. Although the dove was the totem of the messenger (wina'tum Y M), it was universally eaten where it occurred. Native nouns for animals not given here may be found in the noun lists.

70. iwe'yit Y; tiwo'ya M. M-Ent: Denied by L. P.
 71. O-Ind: Contradicted by Steward, 256.
 72. au'tsa Y M.
 73. Unfortunately I did not distinguish brown or black bear (*Ursus americanus*) from grizzly (*Ursus horribilis*). The chances are that horribilis was eaten less often--for both religious and practical reasons. O-Ind: Contradicted by Steward, 253.
 74. wəhə'sit Y M.
 76. tcox Y; pōhu tc M. Kroeber, Hdbk., 526, says S. Yokuts ate the skunk. Powers, 379, affirms it for Yokuts generally.
 77. toyo'x Y; a'tckil Y M; po'mohiyo'də M. M-Ent: Affirmed by L. P.
 78. Y-Yaud: A local group has one man who may kill an eagle, eat its meat, and sell its feathers. Position inherited from father to son. Man must be the chief, although my notes do not specify.
 79. li'mik Y; k'ini' M.
 81. hōto'i Y; kadap't'dj M. M-Ent: Denied by D.S.
 82. M-Ent: Denied by D. S.
 84. oi'ui Y; oi'oina M.
 86. musege'Y M; tcamxana Y-Chun.
 89. djě'nak Y; pokwě' M.
 90. atca' Y; aya'ko M.
 91. ugu'ku Y M.

92. pa'unai Y; pēna M.
 93. pomi M.
 94. itcwa'iu Y; kiwa' M.
 95. ba'ntūk Y; piyag M.

Hunting Observances

Y-Wuk: A deer must always be butchered on branches, not on bare ground. A piece of heart is thrown to east for sun's breakfast, another to west for sun's supper. After butchering, hunter must turn brush over before leaving. This means that the deer will rise in three days. Its spirit goes to a cave where the dead deer live. It tells the others who killed it. If hunter performed butchering ritual correctly, deer spirits are pleased and communicate to living deer who then allow hunter to kill them more easily. U-Kaw: Same kind of rationalization for deer rituals. Deer appreciate care being bestowed upon their dead bodies and are glad to die thus nobly, according to B. R.

97. The most common rationalization is that the heart produces an undue amount of sexual desire. Y-Wuk: Heart meat causes the eater's heart to palpitate. Y-Yaul: Denied by J. A.
 106. Usually only for deer, and for only one night before the hunt.
 109. The root is Angelica, mētckīc, li'pītc, Y.
 111. U-Kaw: Denied by B. R.
 112. U-Kaw: Denied by B. R.
 113. Deer butchered and distributed the next day. Held outdoors.
 114. P-Dth, P-Sal: Information from G. G., Koso informant.

Fishing

122. Gifford and Schenck, pl. 11. M-Wak: Few fish in Ash Springs cr. Y-Wuk: Informant says all true nets are modern. Y-Yaul: On Kern and Buena Vista lakes.
 124. M-Ent: Denied by L. P. Y-Choi: The mouth was held open by a willow hoop, and faced upstream. Wings of willow sticks converged to the net. Fish were driven down stream into it. Latta, 25.
 125. O-Ind, O-B P: Apparently something of this kind was used in Owens v., Steward, 252.
 126. tuwūnwa'dū M. M-Hod: This net served as a barrier so that fish could be driven into either a natural or a constructed "pen" to one side of stream. It was not supposed to catch fish by the gills.
 128. M-Ent: Denied by D. S.
 129. Powers, 376, affirms this for the Yokuts on streams emptying into Tulare lake. Parenthetical entries from this statement.
 135. M-Ent: Affirmed by L. P.
 136. wisi Y. M-Ent: Denied by D. S.
 137. The presence of basketry fish traps where weirs are absent suggests that some may have been carrying-baskets used occasionally for such a purpose or some other makeshift device. However, all affirmative answers were obtained by showing

Hdbk., pl. 33. See Steward, 251. M-Ent: Denied by D. S. U-Kaw: Denied by B. R.

138. Kroeber, Hdbk., pl. 33a.

139. Kroeber, Hdbk., pl. 33c. Y-Choi: About 3 ft. max. diam., 18 in. high, 8 in. min. diam. at truncated apex. It was thrust down over the fish which was then pulled out the opening at the apex. Latta, 27.

140. Kroeber, Hdbk., pl. 33b.

142. Y-Tach: A weir 50 or 60 yds. long was built at an angle from shore of lake, so that weir and shore formed a converging chute. A large number of persons would wade out into the lake and drive fish into this chute and toward shallow water near shore. From Latta, 32.

144, 145. Kroeber, Hdbk., pl. 7. I used this illustration in the field but am not certain that scaffolds in this area were all like it. Y-Choi: Latta, 26, describes a fishing scaffold almost identical to one in Hdbk., pl. 7. Two converging poles perhaps 15 ft. long, bottoms set 10 ft. apart in the river, were the support for another pair of converging poles running horizontally from the bank. Other poles laid across latter formed platform, which was covered with a dense shade. Darkening within booth, plus elimination of reflection from water, greatly increased visibility. The fisherman lay prone, and thrust his gig through an opening in the floor.

146. A dam, mainly of stones, was built. When water had risen enough to overflow bank and form a pond, fish were driven into pond. Then dam was broken so as to lower water level and strand fish.

147. pǐdjeká'mǐni Y M, specifically the toggle. M-Tuh: Said to be modern; I doubt it. Y-Tach, Y-Chun: Latta, 32, says fish were giggered from a tule balsa on Tulare lake. He does not specify whether the point of the gig was detachable. U-Kaw: Denied by B. R.

151. Barrett, 1910, pl. 22, 4. Usually the cannon bone of the deer, which was the most common source of bone for all implements. Y-Wuk: The toggle was bipointed with string tied to groove in middle. This may explain some of the problematical bipointed pins found archaeologically. See Beals, fig. 1. Other informants agreed that the toggles were of straight unbarbed bone, but said only the front end was pointed; the butt end formed a socket in which the point of the foreshaft rested, as in Barrett.

153. kotcǐs M; pakwa'tǐnu M. U-Kaw: Denied by B. R.

157. One point is bound fast to the shaft; the other detaches like a harpoon. A typological transition between a spear and harpoon. Y-Choi: Described in detail by Latta, 26. The fixed point made contact more sure, preventing the detachable point from slipping off the fish.

159. To form a white background, thus increasing the visibility of the fish.

160. U-Kaw: Denied by B. R.

162. Loud and Harrington, pl. 51, bottom.

163. Kroeber, Hdbk., fig. 28. M-Ent: Denied by D. S.

166. Barrett, 1910, pl. 22, 3. M-Ent: Denied by D. S.

167. Y-Wuk: S. G. has used this, but says it is modern. I failed to ask for the type of hook associated with it.

168. Bait is tied to a human-hair string at the end of a line. When a trout strikes the line the angler gives a jerk, the hairs catch in the trout's mouth, and it is hurled onto the bank.

169. Twined openwork, similar to basketry fish traps, with a small opening in the side, suggestive of native bird cages. O-B P: I saw a single specimen about 2 ft. long and 18 in. in diam. in Mrs. Black's collection at Big Pine, but could not determine to what local group it belonged.

170. Probably other types of openwork baskets were so used. U-Kaw: Denied by B. R.

171. This is possible when the fish is in a hole, in or under the bank of a stream, or has been stranded. It must have been practiced to some degree by all tribes. Y-Yaul: Affirmed by J. V. from his stepfather's testimony. Denied by J. A.

172. Certainly an uncommon or incidental method. U-Kaw: Denied by B. R. O-Ind, O-B P: Steward, 261-2, describes a special 2-wood-pointed featherless arrow for fish.

175. U-Kaw: Denied by B. R. O-Ind, O-B P: Steward, 251, says slim solomon (*Smilacina sessilifolia*) was used to poison fish.

176. yau'ha Y M.

177. tǒene'cǐl Y; tǒkcibā M; coho'cib M.

178. weyo'no, woyo'nop, topǔ'n, M.

180. M-Ent: Denied by D. S.

181. Y-Yaul: Denied by J. A. Affirmed by J. V. from stepfather's testimony.

182. U-Kaw: Denied by B. R.

184. Modern anglers run a string through the gills. Stick serves same purpose. It also eliminates the necessity of killing fish to prevent them from flopping back into the water.

Gathering, Preparation, Storage

185. A stick intentionally bent at one end. Doubtless sometimes confused with 187 and 188. M-Ent: Denied by D. S.

186. Y-Yaud: Trips were made to Kernville, on the Kern r., K-Tub territory, for pine nuts.

187. Either a Y fork or a single acute angle like the number 7. P-Sal: Number 7 type with cord reinforcement near vertex of angle. Only women gathered, at least in 1891. Coville, 377.

188. U-Kaw: Denied by B. R.

190. P-Sal: See 187, P-Sal.

191. Kroeber, Hdbk., pl. 14. Y-Tach: Informants said there were no acorn trees in Tachi territory. Fish were traded for acorns with the tribes to the east.

192. Also pine needles, bark, depending on locality. M-Ent: Denied by L. P. Y-Choi: A bundle

of grass, djabas, was used to break fall of water when pouring on meal. Barrett, notes. U-Kaw: Denied by B. R.

194. Acorns were roasted, ground, boiled, and liquid drunk. Probably modern. J. V., Y-Yaud, says it is modern. D. B., Y-Chuk, thinks it aboriginal.

196. This was often the shape of a hot cake or tortilla. Informants differed concerning recent vs. aboriginal origin of this shape but were certain it was made from acorn flour. If aboriginal it may be anciently related to the piki bread of the Southwest and ultimately the Mexican tortilla.

199. ho'lu Y; honowoi' M.

205. See 251, seq.

208. See 410.

211. The flower, or head, if I understood informant correctly.

212. Only when acorns scarce. Considered inferior to acorns.

213. Prickly pear. U-Kaw: Denied by B. R. P-Dth: Joints of the stalk also. Coville.

214. Stick, bladed at one end.

215. Probably other genera besides Helianthus included. I first used the word "sunflower" to informants, and later on used unidentified native terms said to mean "sunflower." da'xälä Y; pöküh M.

217. See 433-5. I doubt the total absence in Owens v.

221. M-Ent: Denied by L. P.

225. M-Hod: Imported from E. Mono (N. Paiute) of Bishop.

226. M-Ent: Denied by L. P.

230, 231. U-Kaw: Denied by B. R.

234. M-Ent: Denied by D. S.

236. The small earth oven. Diameters varied from 1-5 ft., averaging 2 or 3; depths less. P-Dth: 10 in. deep, 3 ft. diam. Coville, 354.

241. U-Kaw: Contradicted by 853.

248. Most often 4 forked posts with cross-pieces. Typologically related to the flat shade (ramada).

249. Between trees or stakes; a foetal frame.

252. Gifford, 1932, pl. 4. Powers, fig. 32.

255. Kroeber, Hdbk., pl. 38. M-Ent: Denied by D. S.

256. Kroeber, Hdbk., pl. 60. Kroeber, 1908, pl. 2.

257. Gifford, 1932, pl. 4. Powers, fig. 32. Y-Tach, Y-Chun: Of tules.

259. Hole dug a few feet deep, conical thatch-earth-covered roof. Typologically related to sweat house as informant pointed out. Possibly sometimes confused with 260 which lacks a pitched roof.

260. U-Kaw: Denied by B. R.

Agriculture

See Tobacco.

P-Dth: B. T. said his great-grandfather visited the Mohave and brought back domestic

plants to Death v. I estimate the date to have been about 1840. The presence of agriculture in 1849 is confirmed by Chalfant, 1933, 77.

P-Koso: When G. G. was about fifteen years old, around 1875, agriculture was present in Koso area. He does not know where it came from. Modern shovels, etc., were being used at the time, but formerly a plain digging-stick (265) was used in planting. Maize was planted in irregularly placed hills, not rows. The canyons of the Sierras were most commonly chosen. There was one communal patch of 2 or 3 acres near Little lake. Steward, 334, confirms presence of maize and squash, with beans lacking.

265. A plain digging-stick, Hdbk., pl. 67b.

Pets

267. Powers, 379, says Yokuts kept dogs largely for their flesh.

273. O-B P: From Steward, 257.

274. Quail, doves, or pigeons, and possibly others. Pigeons associated with pigeon snaring (46). Sometimes in cages.

275. One or two primaries plucked to prevent their flying away.

276. Rabbits, squirrels, coons, etc.

277. M-Ent: Denied by L. P.

Various

282. Steward, 247.

283. For tobacco (see no. 1200).

284. M-Ent: Only observed by those with bear totem, L. P.

286. M-Wop: Only bear lineage refrained from eating acorns until after this rite. Gayton, 1930, 380.

HOUSES

Most of structural features are to be found under "General"; hence classificatory priority is given to structure rather than function. Letters refer to individual types within a single tribe, and at same time have been more or less equated from tribe to tribe in order to facilitate comparison. Thus, "s" is the sweat house; "a" a dwelling with a single ridgepole, either a double lean-to with gabled ends, or with ends rounded and slanting (hip-roofed); "b" a conical or domed dwelling, thatched or mat covered; "c" a conical dwelling of poles, bark, and conifer boughs. Kroeber, Hdbk., 521-522, describes for the Wechibit and Tachi "small tule houses of another type, elliptical or oblong with rounded but vertical ends." It may or may not have a ridgepole. This would fall under a or b in my classification, depending on the ridge.

The published illustrations in the area of this work are the following. Sweat house: Kroeber, Hdbk., pl. 56; Steward, fig. 4, pl. 6a. Dwelling a: Powers, fig. 39; Barrett, 1910, pl. 11. Dwelling b: Steward, pl. 3c. Dwelling c: Gifford

1932, pls. 2, 3a; Gifford and Barrett, pl. 30, 2. Verbal descriptions are abundant in these sources. Besides, Krause has assembled some 25 illustrations, mainly from the northern half of California.

Garcés, in the year 1775-1776, observed at Poso cr., Y-Pal territory, sweat houses with a single entrance, either in the side or roof. A ladder was used with the roof entrance. Men sweated in the morning or evening. Coues, 284.

Native terms and notes follow. Terms for sweat house are in the noun lists.

M-Hod: a, toonobi (probably tomo nobi, winter house); b, towa'no nobi, spring house. M-Wop: a, kawi (a Yokuts word). I doubt the occurrence of this type here. b, pa'unöp; c, wö'kõb. M-Wak: a, mapú'x¹ ta'nobi, bark house; b, nüm nobi'tci, round house, or cunaba nobi, grass house. Bark house, a, only in the higher altitudes. Y-Koch: b, tomõx. Y-Nut: No type a, but informant knew of it for Y-Tach. Y-Tach: a, kawi; b, tumulus. Generic name for house, tci; optionally suffixed to term for a. Y-Chun: a, kawitci; b, tci. Y-Wuk: b, tci or t'ri. Type a was made in recent times but not anciently. Y-Yaud: b, ti. Flat shade said to be Mexican influence, recent. Kroeber, Hdbk., 522, describes a type "a" house. Y-Yaul: a, wa'atci; b, co'toltci, round house, or pomomkotci. K-Bank: a or b, hanil, equivalent to Yokuts tci. K-Tub: b or c, möhöst. This is the K-Bank word for sweat house, possibly an error here. S-Kit: a or b, xups. U-Kaw: a, asi ga'ni, bark house; b, tomo kani, winter house. P-Dth: c, to'mo kãti, winter house; s, moo'sa. P-Sal: b or c, tõti. P-Koso: b, tõthi. O-Ind: b, toni or toonobi; a or c, woga'ni, mountain house (wo means "head" or "top"). Sex dichotomy in wogani, as described by Steward, denied to me. Men might, however, erect a clubhouse of same construction. Toni type also served as a men's clubhouse in the valley. Floor was about 2 ft. below surface. As a dwelling it may also have been excavated. Women sometimes went inside toni or sweat house for a general gathering. Performers danced or sang in center with audience on all sides. No dichotomous seating arrangement. Place of honor was, as usual, opposite door. O-B P: Identical with O-Ind.

General

287. This shape is doubtless sometimes confused with 288, which in turn grades into 289. When a house had a ridgepole, I found myself assuming it to be elliptical or elongated. Informants used the word round for all curvilinear shapes. The distinction between 288 and 289 is most tenuous, and I have arbitrarily decided to call only those houses without a ridgepole "circular or nearly." Y-Tach: Some were "at least one hundred feet long." Latta, 31. I doubt it.

291. Two is, of course, the minimum number. Three or more were probably used more often than here indicated.

292. As described by Steward, 265, fig. 4, pl. 6a.

293. The ends are triangular. The roof slants down to the ground; no vertical side walls. See Powers, fig. 39.

294. In theory it is easy to distinguish between conical and domed houses. In practice every gradation occurs. True domed dwellings apparently occur on the coast from the Pomo to the Chumash. Going east these become more conical until the Plains tipi is reached.

295. An echo from the Plains. Steward, 264, reports it from Mono lake, and Lowie, 1924, gives several instances elsewhere in the Basin.

296a. The mat covering was loosened at bottom and propped up to form a flat shade.

297. M-Wop: Informants said also for type a. I doubt it.

300. Steward, pl. 3c.

301. Gifford and Schenck, pls. 5, 6. See 914, 915. Y-Tach: Latta, 31, says the shore line of Tulare lake shifted noticeably, necessitating frequent moving. Mats could be rolled up and together with the poles loaded on a tule balsa.

307. Those who denied any orientation usually said entrance faced stream. Since town locations on north side of a stream predominate on western slope of Sierras, door would face south. The fact that east and west moieties (1530, seq.) occur where sweat-house entrances face south is probably not an accident. M-Ent: Or north, L. P. Y-Choi: See note 311. K-Tub: To avoid wind, to get sun. O-B P: T. S. said the same.

310. This applies only to oblong or elliptical houses.

311. Y-Choi: Informant constructed sweat-house frame out of twigs. Ridgepole ran east and west. Door was made just south of east post supporting ridge; hence it faced southeast. At my suggestion, she admitted that it might be in the side of the house facing directly south.

315. For the sweat house, the fire was sometimes so near the door that the sweaters almost got burned in exit. Where the sweat house was sometimes used for the assembly of both sexes (no. 331), this could not have been the situation. For dwellings the fire was said to be in the center but was usually nearer the door than the opposite side.

Sweat House

321. Not used to fan the heat toward the opposing side in Pomo fashion. Apparently only to start the fire.

328. U-Kaw: Denied by F. C.

331. O-B P: The tõti was also so used.

333. Y-Choi: Chief sat opposite door "in the middle," Nutuwuts moiety on E side, Troxelhiwitic on W. The latter always went out last, hence no competitive sweating. Y-Yaul: A leader for each side put wood on other side to make it hot for other group. No names for sides other than east and west (notu, troxil). Although sweaters felt

a sense of competition in seeing who could stand most heat, a given individual did not consistently join up with same side each time, and for this reason there were no real sweating groups.

335. M-Ent: Denied by D. S. Y-Nut: The sweat house was used daily, but a given individual did not sweat every day.

336. Y-Tach: A fireman (hotoo'net), appointed by a chief, made the fire. U-Kaw: A separate office of "fireman" for sweat-house and public ceremonial fires.

Dwellings

339. U-Kaw: Denied by B. R.

343. Y-Yaud: Affirmed by Kroeber, Hdbk., 522. Y-Yaul: Affirmed by Kroeber, Hdbk., 521.

348. Powers, fig. 39.

349. See no. 2061. I am not certain whether this holds for more permanent winter dwellings as well as summer shelters. I inquired half-heartedly without putting the question in a proper context. It may be only a ceremonial arrangement. M-Ent: Denied by L. P.

350. Y-Yaul: Denied by Kroeber, Hdbk., 521. My data may apply to Hometwoli or Tulamni since my informants thought of entire southern end of San Joaquin as a unit.

357. U-Kaw: Denied by B. R.

358. K-Tub: kuma'l. P-Koso: hügi. O-Ind: toonobi.

359. P-Dth, P-Koso: undabíč'gani; dabí or tabé means sun; hence a house in which to sun oneself. P-Sal: 8 or 10 ft. in diam. One for each family. The walls were of pine branches on brush merely piled into a loose row 2 or 3 ft. thick and about same height. "Their uses seemed to be few--to secure a little privacy for the occupants; to serve as a slight wind-break during the night, when the family slept inside, and during the day to serve as a rack in holding out of the dirt the blankets, extra clothes, cooking utensils," etc. Fire was in center. From Coville. P-Koso: kãti. Apparently a more or less generic root for house.

360. P-Dth: höpa or högi. O-Ind: toonobi.

NAVIGATION

385. Lowie, 1924, fig. 32. Y-Choi: Ordinary balsa carried only one or two passengers, but for annual trips to Tulare lake in spring they were "at least fifty feet long." I doubt it. Made of three bundles, middle one lower. Ends pointed in usual manner, and two or three feet above "deck." Supplies including mortars and pestles, baskets of acorns, acorn bread, seeds, meat, skins for bedding and many other things (some of which were doubtless traded for shell money and other articles made only at the lake) were piled in the middle. Three such large balsas were built one year, one or two families for each. Trip was made in late spring when river was highest. From Latta, 29-30. Y-Tach: Prow was not raised but

both ends were pointed. There was a hole in center through which fish were gilled. A few feet in front of hole was earthen hearth on which fire for cooking (and also doubtless to keep the hands warm for shooting in cold weather) was built. Loose tules were thrown over balsa and passengers to form a blind. Sometimes three or four men would live a week on a single balsa. From Latta, 32. Y-Yaud: Used by Koyeti. O-Ind, O-B P: Length 10 ft. From Steward, 258. Denied to me.

388. Y-Choi: See 385.

390. Principally children. Men waded across stream pushing basket. Probably more common than this distribution shows.

392. This implement hardly deserves to be called a paddle, but was sometimes flattened at broad end to form dull blade. Used also for poling. Perhaps equivalent to 393.

394. A tree was felled, probably with fire, for this purpose. Kings River Mono informants knew of incident of stretching a rope across the San Joaquin r. and somehow pulling persons across on it by means of another rope. River at this point was about 20 ft. across.

SWIMMING

395. Arms and legs used at the same time in "frog" fashion. The arms and legs work alternately in the European breast stroke. The body in both is prone.

396. Usually with both arms under the water. Y-Wuk: Specifically the overarm side stroke, one arm lifted out of water.

397. Prone, arms working alternately entirely under water or hands just breaking the surface.

398. Prone, arms working alternately, drawn completely out of water. The crawl requires a special kick, the existence of which I doubt for any primitive group. Y-Choi: From Latta, 12. Denied to me.

399. Arms and legs worked together.

TOOLS, UTENSILS, TECHNOLOGICAL PROCESSES

Grinding

400. Kroeber, Hdbk., pl. 45.

401. Mythological. I do not think any informants believe it now, if ever.

403. U-Kaw: Denied by F. C.

404. See no. 401.

406. Mason, pl. 25, fig. 1. By far the majority of about fifty specimens from Kings r. district east of Reedley observed in private collections are nothing more than a river boulder with a hole in it. The sides are thick, the workmanship clumsy, the shape asymmetrical.

407. Definitely shaped. Barrett and Gifford, pl. 34; Schenck, pl. 50. These are most common in the floor of the San Joaquin v. or on the west side. In the foothills, where the bedrock mortar was common, little care was given to portable mortars.

408. Some were of steatite, which is too soft for serious grinding, were symmetrically made, polished, and more on the order of bowls. A concoction of tobacco was eaten directly from them by licking it off the pestle. See no. 1210.

410. Three specimens observed at Stovepipe Wells, Inyo co., Panamint territory, were about 1 ft. in diam., and 2 ft. high, with cavity in the end of the log.

411. *dih' n* Y; *tsökö* M. Kroeber, Hdbk., pl. 45. Some specimens are definitely rectangular, probably owing rather to the fact that the sides of the oak log are already straight than to deliberate stylism. All are greater in diameter or length than in height. Y-Choi: *di'hin*.

413. UCMA 1-1408 is a coiled hopper basket, 22 in. max. diam., without any hoop reinforcement around the rim, asphalted onto a stone mortar, 12 in. max. outside diam. by 6 1/2 in. outside height by 5 in. inside depth. From Three Rivers, Kaweah r., W. Mono territory. Although this mortar is relatively shallow, it certainly could not be called a slab mortar. Two other S. California UCMA mortar and hopper specimens (Cahuilla, Diegueño) are made of boulders of about the same outer proportions but only an inch or two deep. Except for the bottom, the Yokuts and southern California hopper baskets are identical with those put to other uses. N. California specimens are more specialized.

414. Kroeber, Hdbk., pls. 24a, 44a, 60. I observed a Kitanemuk specimen, max. diam. only 12 in., min. diam. 10 in., height, 6 in.

415. The bottom was cut out of an old basket or allowed to wear out with pounding. A coiled hopper basket can be made without a bottom. This is impossible in twining technique. Bottom must be cut out after basket is finished.

420. Barrett and Gifford, pl. 32, 10. There is obviously a correlation in grade of workmanship between mortars and pestles. These inadequate distributions fail to show it.

421. Barrett and Gifford, pl. 32, 5.

422. Kroeber, Hdbk., fig. 58a. K-Tub: Largest specimen at UCMA, 1-19791, is 15 3/4 in. long. Not used with wooden mortar.

423. *nica'nit* Y.

424. Kroeber, Hdbk., pl. 66, Kings River Yokuts.

425. Kroeber, Hdbk., pl. 66, Cupeno. I showed this illustration to informants. However, in the archaeological collection of Mr. Oscar P. Noren of Reedley, which consists mainly of Fresno co. specimens, there were a number of metates with 1, 2, or 3 straight sides. Very few were completely "squared." I suspect some of the positive instances here refer to relatively crude specimens of such transitional character, although Loud and Harrington, pl. 60 M,P, show completely squared specimens farther north in Humboldt v., Nevada.

427. Lowie, 204-215, says one side is used for hulling, the other for complete grinding. I merely asked a categorical question. I doubt if my data mean anything.

428. M-Tuh: Rubbed on a bedrock.

429. Gifford-Schenck, pl. 31.

430. Perhaps merely worn on ends from use as hammerstone. Manufacture uncertain.

431. It might be supposed that back and forth motion is associated with squared metate, but schedules show several negative instances. I suspect that the material being ground has something to do with it. L. P., M-Ent, says that manzanita berries were ground with a circular motion, perhaps with one hand, and only mashed a little to make cider. Fine grinding of hard seeds would require both hands and a pressure that could best be maintained with a straight push away from the body. Although this motion is usually associated with the grinding of maize, the large number of occurrences in a nonmaize area shown here cannot all be errors. I demonstrated the motions myself and often witnessed the informant do likewise. Lowie, 1924, 204, reports back and forth motion for nonagricultural Basin tribes associated with fine grinding. He also describes a hulling process with a sidewise motion added, which shows the relation between the kind of grinding and the motion.

Brushes, Stirrers, Stone Lifters

433. Gifford, 1932, pl. 13c, d.

437. Kelly, pl. 32a. M-Ent: Denied by L. P.

438. *tala pa* Y; *ti'cayau* M. Kroeber, Hdbk., fig. 38, pl. 44. U-Kaw: Denied by B. R.

439. *caya'u* Y; *tciko'on* M. Kroeber, Hdbk., fig. 38. U-Kaw: Denied by F. C.

441. Barrett and Gifford, pl. 30, 1.

Spoons, Receptacles

443. Especially for acorn mush.

446. Oak was the most common wood. Gifford, 1932, pls. 14b, 15f.

447. Gifford, 1932, pls. 14c, 15b.

448. Kroeber, Hdbk., pl. 16, "salmon grease dish." K-Tub: Specimens observed. Brought from Tejon by informant.

Knives, Awls, Needles

458. See 1758.

460. Y-Choi: *pa'wük*.

461. Kroeber, Hdbk., fig. 67c, d, f, g. Certainly universal.

462. Kroeber, Hdbk., fig. 67a, b.

463. U-Kaw: Denied by B. R.

464. Kroeber, Hdbk., fig. 67h. Barrett and Gifford, pl. 39, 1, 2, 3, 9.

Drilling

471. U-Kaw: Denied by B. R.

472. See 1181.

473. O-Ind, O-B P: Steward, 277, says they are common archaeologically.

482. Gifford and Schenck, pl. 17. For other uses of such stones see 571; 1165, Y-Choi; 1267d.

Flint Flaking, Fire Making, Skin Dressing

486. Pope, 1918, pls. 27, 29. M-Ent: Denied by D. S. Y-Yaul, K-Bank: Also a stone flaker.

487. M-Ent: A cannon-bone flaker was used. P-Dth: Imported. No deer in Death v. Possibly mountain sheep was used.

490. Steward, pls. 3a; 4d, e.

492. Lowie, fig. 10. O-B P: Steward found only the 1-piece drill.

494. Two stones were used; steel was ruled out. Whether this is Spanish influence or truly aboriginal, I do not know. Informants' opinions varied.

498. Schenck, pl. 40E.

499. Schenck, pl. 40.

500. Since this is most common type, it is strange archaeologists have not mentioned it. UCMA has 15 or 20 artiodactyl ulna artifacts with an unnotched but ground edge and blunted point (distal end), as in Schenck, pl. 38C. Because informants often spoke of the ulna flesher as a knife, I believe most of them were unnotched, in which event the UCMA artifacts would be the type. But most informants said the flesher was held in both hands and pulled toward the body like a draw knife. Used thus, there would be no point in working the distal end at all.

502. M-Wop: The stump of a tree, some 6 in. in diam. and 4 ft. in height, used thus, was observed.

504. O-Ind, O-B P: Denied by Steward, 276.

505. O-Ind, O-B P: Steward, 276, says by women.

WEAPONS

Harpoon under Fishing.

Bows

507. M-Ent: A specimen 46 in. long, 1 3/4 in. wide in middle, 5/8 in. thick in middle was observed. It was new and the maker may have been intending to put on sinew backing later. Middle not constricted. O-B P: Denied by B. T.

508. Estimated lengths were between 3 and 4 ft. for all tribes. Latta, 16-17, says sinew-backed juniper bows were made in the mountains, particularly by Mono. Valley tribes got them in trade. Powers, 373, confirms this.

510. I made motions to show the shape to informants but could not determine this element with accuracy. I had no picture. K-Tub: A bow in the process of manufacture was very definitely recurved about 6 in. from the ends.

511. tcee'pYn Y. Y-Tach: Mountain mahogany was volunteered. P-Dth: Desert Juniper, *Juniperus californica*. Coville, 360.

515. O-B P: Denied by B. T.

517. Y-Yaud, Y-Yaul, Y-Pal, U-Kaw: Plus after entry number indicates it is an approximation between that and one more. In a few instances elsewhere in the list, 3-5, or like figures, are treated similarly.

518. More exactly, the opposite side from which the bow is grasped, Kroeber, Hdbk., pls. 18, upper, and 78. Plate 18, lower, shows arrow on left side, or side from which bow is grasped. This seems to me a more significant variation than the angle at which the bow is held.

519. U-Kaw: Denied by B. R. O-B P: Denied by B. T.

520. These angles were estimated by me from demonstrations by informants with bows or sticks.

521. U-Kaw: Denied by F. C.

Arrows

525. Y-Yaul: Used for war, Kroeber, Hdbk.,

530. Denied to me.

531. Cane: cikil Y; haobi M.

533. Steward, fig. 3d.

534. Pope, 1923, pl. 55, no. 8. Steward, fig. 3c. ta natc Y; djana M. Latta, 41, says it was intended only to stun the bird. I supposed the purpose was to increase chance of hitting such small game by enlarging the arrow point.

535. With detachable toggle and cord.

536. A single barb, of bone or carved in the wood point. Prevented escape of rodent down a hole and facilitated pulling animal out after it got in a hole. Typologically suggestive of the rodent hook (no. 60).

538. Imported from mountains, not made.

539. Schenck and Dawson, pl. 93c, d, g, h.

540. Schenck and Dawson, pl. 94f, h. U-Kaw: Denied by B. R.

541. Schenck and Dawson, pl. 94b, c.

542. Schenck and Dawson, pls. 93j; 94d. U-Kaw: Denied by B. R.

543. Schenck and Dawson, pl. 93a, b.

548. By far the most common number. Two were used especially for large game arrows where speed at close range was more desirable than extreme accuracy.

550. The natural curve in wing primaries was utilized to produce a spiral. It was necessary to use feathers from same side of bird so curvature would be in same direction. The twist was sometimes as much as a quarter of a turn, 90 degrees. O-Ind, O-B P: Steward, 260, says "occasional feather spiraling seems accidental." All 6 E. Mono specimens at UCMA are spiraled. Some 30 specimens of other tribes in this study are all spiraled. It seems to me that it is certainly intentional in Owens v. and elsewhere.

557. O-Ind, O-B P: Probably, if I interpret Steward, 263, correctly.

Arrow Straightening and Smoothing

Y-Choi: Also with hands and teeth. UCMA 1-10769 shows teeth marks. Barrett, Notes.

563. Kroeber, Hdbk., pl. 49. M-Wop: tupa'dano. P-Dth: Coville, 360, says green cane arrowshaft was heated on stone arrow straightener, but actual straightening done in hands and teeth.

567. K-Tub: UCMA 1-19802,3 are both oval.

568. Kroeber, Hdbk., pl. 49c. UCMA 1-14056,7 are two such, labeled Mono (?), Tule r. M-Wop: UCMA 1-10911 is definitely squared.

569. pũko'yũn Y.

570. Kroeber, Hdbk., pl. 49d.

571. See no. 482.

572. Associated with 573. It is doubtful that this shape was manufactured. The grooves were probably merely worn with use.

573. tcě'xĩn Y M.

574. co'gocuc'kulitc Y.

Arrow Release

Terminology as in Kroeber, 1927.

576. I doubt if this release is as exclusively frequent as shown here. It is the most natural release and would most likely be given when the informant did not know the facts. O-Ind, O-B P: From Steward, 263. I was given no. 578, which he does not mention.

577-578. These releases were inferred by me from notes on the grips on the butt of the arrow. For 577 the arrow was held by thumb, index, and third fingers; for 578, by thumb, index knuckle, and third knuckle, as figured in Pope, 1918, 120.

579. Y-Choi: From Latta, 40. String grasped by index and middle fingers, arrow held between them. 4th finger was used on string of a heavy bow.

Quivers

580. Pope, 1918, pl. 23, no. 5.

581. Barrett, 1910, pl. 20, no. 1.

582. Arrows pulled from over left shoulder by right arm.

583. Usually slung from left shoulder.

Spears, Slings, Clubs, Bolas

589. Loeb, pl. 2, B. tuku'i'na, yo'kyũk, yoko'hi, Y; ma'dadaihwi' dā M. Y-Wuk: Recent. S. G. has used it for ducks. Y-Yaud: At my suggestion informant admitted it might be Mexican influence.

592. O-Ind, O-B P: "...in brawls over pine-nut land," Steward, 263.

594. ho'wātē Y. Probably universal in some form.

598. Y-Wuk: Modern. I doubt it.

599. tox'hui Y; ma'utakwicikũdũ M. Stones were tied on ends of a cord and thrown at legs of a running animal. Possibly brought by Spanish from South America. Y-Pal: Informant has heard of its use on horseback somewhere in the San Joaquin v. Y-Koch: tukũ'na. This is the word for sling and may indicate a confusion of the two.

BODY AND DRESS

M, male only; F, female only; +, present for both; -, absent for both.

Sitting Postures

I demonstrated the positions myself, hence it

is certain the informants understood. I think it is hopeless to treat sitting postures generically. If put in an occupational context, such as pounding acorns, playing dice, etc., better results might be obtained. At Squaw v. six women observed throwing walnut-shell dice sat in five positions: 602, 602a, c, e, f. There is certainly no consistent behavior here. A proof of a culturally determined pattern, here as elsewhere, demands enough instances for each local group to override individual preferences or idiosyncrasies.

602. Y-Koch: Volunteered.

602i. Y-Pal, K-Bank: Volunteered.

602k. Y-Pal: Volunteered.

602l. Y-Pal: Volunteered.

Hair

603. O-Ind, O-B P: One of Steward's informants said men bobbed their hair. (Steward, 275.)

605. atca'lwas Y. Most of the old W. Mono women at Sycamore v. still wore bangs, with hair parted in middle and tied at back of neck with string or cloth. Most wore it shoulder length, possibly from mourning. Y-Wuk: Modern. I doubt it.

606. Usually hair was held between two sticks and burnt off at that point with a glowing stick.

607. Y-Pal: Garcés, in the year 1775-1776, observed bearded Indians a few miles north of Poso cr., Y-Pal territory. Coues, 285.

608. M-Hod: Beard was burned off.

614a. O-Ind: Steward observed one instance at Lone Pine, a few miles south of Independence. Denied to me.

615. With string, string of beads, down-feather string, etc. Hair hung down back. Y-Choi: Tied with a milkweed string into which eagle down had been twisted. This string was also wrapped several times around the head at level of forehead. Feathers were stuck inside this band or in hair. Latta, 38.

616. Garcés in the year 1775-1776 observed men's hair done up in a topknot (copete). He called the tribe Noche. They were southern valley Yokuts. Coues, 282. U-Kaw: Denied by F. C. O-B P: Denied by T. S. Steward, 275, says it was sometimes bundled up under a basket hat by women, or "knotted behind holding sticks bearing feathers" by men.

617. O-B P: Denied by B. T.

619. M-Ent: Denied by L. P.

620. O-B P: By men, according to Steward, 275.

621. hẽpe'ki Y.

622. coxo' Y.

623. Including marrow which was the most common form.

Mutilations

629. Kroeber, Hdbk., figs. 45, 46. Y-Wuk: Modern. I doubt it. Y-Pal: Only a few women were tattooed. However, this may only be the informant's recent observation. O-Ind, O-B P: Denied by Steward, 275.

630. U-Kaw: Women only, B. R. O-B P: Women only, T. S.

631. M-Hod: The male informant had short solid lines, perhaps an inch long, from corners of his mouth toward his ears.

632. O-B P: Denied by B. T.

633. U-Kaw: Denied by B. R.

Powder

636. Chiefly for babies. M-Tuh: Pulverized yellow-pine bark used as body powder.

Clothing

642. Pope, 1918, pl. 35.

644-6. U-Kaw: Denied by B. R.

647. M-Hod: Single hide with hole for head, poncho style. U-Kaw: Denied by B. R.

649. Technique under weaving.

650. Technique under weaving.

654. kamii'ca Y; mana'was M. M-Wop, M-Ent: Shirts and gowns said to have been painted in some way. L. P. denied paint for M-Ent but confirmed presence of garments. Possibly recent eastern influence. O-Ind, O-B P: Affirmed by Steward, 274. Denied to me.

655. na'wasimín Y; mana'was M.

656. ku'yu, ku'yül Y; ta'bitän M. Y-Choi: Breechclout was 10 in. wide, the full length of the deerskin, but folded in the middle to half that length when worn. A buckskin thong around waist ran inside fold in rear, and held both ends in front. Ends hung down to form a small front apron. From Latta, 38. O-Ind, O-B P: Men only, Steward, 274.

664. I doubt all absences of double apron west of Sierras, and that men wore it anywhere in the area. Y-Choi: Front apron was larger than that behind. Both reached about to knees. Latta, 38. Y-Yaud: All data on 2 aprons from Kroeber, Hdbk., 519. Denied to me.

668. Loud and Harrington, pl. 19.

681. tcunt'c Y; makwas M.

686. Primarily to keep hunter's hands warm in cold weather so he could shoot efficiently. M-Tuh, M-Hod: Two cased furs, usually fox, were worn, one over each arm. A buckskin cape was often worn with them.

Footgear

Although some kind of footgear was probably universally known, majority of population went barefoot most of time.

690. lahai'tc Y.

692. M-Tuh: Worn for protection against snakes. M-Ent: Denied by L. P.

693. Loud and Harrington, pls. 22, 23. Steward, 274, mentions such types made of bark and used in the snow. Unfortunately I limited the query to tule material.

694. Kroeber, Hdbk., pl. 62.

695. Volunteered after seeing photograph of Yucca fiber sandal (no. 694). Details unknown.

696. Affirmed by Powers, 375, for Yokuts generally.

700. Kroeber, Hdbk., fig. 68. U-Kaw: Affirmed by F. C.

Adornment and Ceremonial Dress

Except for Nose Ornaments, Ear Ornaments, and Various, this section is classified primarily according to materials, not functions.

Feather Regalia

O: Steward, 321, suggests that certain of these regalia were introduced recently from "South fork," almost certainly Tübatulabal.

706. Steward, pls. 7a; 8e, f. piwi'bi M.

707. püč'ctn Y.

709. U-Kaw: Denied by B. R.

713. Kroeber, Hdbk., pl. 42a, b.

714. Kroeber, Hdbk., 508. Steward, pl. 7b. djux, djuxa, Y.

716. M-Tuh: Erect feathers crow also.

717. Y-Choi: Base feathers eagle.

719. Kroeber, Hdbk., pl. 80; Barrett and Gifford, pls. 64, 65. M-Wop, M-Ent: Tied around waist. Y-Chuk: Tied over shoulders or under arms.

720. Barrett, 1919, pl. 22, figs. 3, 4. See no. 2285. M-Ent: Denied by D. S.

722. Kroeber, Hdbk., pl. 59, 267. U-Kaw: Denied by B. R.

723. Kroeber, Hdbk., pl. 58, Luisefio, bottom Miwok.

724. Kroeber, Hdbk., pl. 58, Koso, top Miwok.

726. Kroeber, Hdbk., pl. 77 middle. O-B P: Denied by B. T.

727. U-Kaw: Denied by B. R.

732. M-Wop, M-Ent: Informants said for women only on another occasion.

737. Kroeber, Hdbk., 268. Barrett and Gifford, pl. 72.

Fur Regalia

739. The weasel was often a shaman's source of power (2185).

740. Barrett and Gifford, pl. 59.

Ear Ornaments

See 761.

743. bo'wo Y; tcí'pitáp M. Loeb, pl. 3. Specimens observed at Squaw v. were about 1/8 in. in diam., feathered only on one end. Probably wooden sticks of some kind were worn universally. UCMA 1-10919 are matchlike sticks worn when ears are first pierced. The size of these is gradually increased until full size is reached.

745. Drum v., Y-Chuk or Y-Koch: UCMA 1-10880, 1 have feathers about 3 in. long on one end. Y-Choi: UCMA 1-10739, 40 have two feathers 8 in. long at one end.

748. huma'na Y. See nos. 752, 1181.

749. Haliotis, tcone'e'ki Y.

750. Cane, cíkíl Y; haobi M.

751. M-Wak: The feather of one's guardian spirit. Usually by shamans.

Nose Ornaments

752. See nos. 748, 1181. U-Kaw: Denied by F. C.
755. U-Kaw: Denied by B. R.
757. U-Kaw: Denied by F. C.

Beads

761. O-Ind, O-B P: Steward, 275, says both sexes.

Paint

M-Hod, M-Tuh: All mineral paint imported from E. Mono (N. Paiute) of Bishop. Y-Choi: Mineral paint from E. Mono.

780. U-Kaw: Denied by B. R.
781. See nos. 1553, 1922.

Various

787. Probably universal. Y-Choi: UCMA 1-10763 pointed only on one end, 250 by 6 mm. P-Dth, P-Sal: Hair tied up with string. P-Koso: Of cactus spine.
788. Certainly more common than given here.
791. Kroeber, Hdbk., pls. 55a; 72; wa'lak Y; tapi'ha M. Y-Choi: djod'i'x. UCMA 1-10765 about 3 1/2 ft. square when spread out, but ends are gathered on a loop like Cahuilla, Kroeber, Hdbk., fig. 59. UCMA 1-27001 a bag, some 4 ft. deep, with a drawstring at the mouth; called a head-net by Gayton, catalogue.
793. See no. 1997. Y-Tach: From Kroeber, Hdbk., 500. K-Bank: Hangs forward in front of face. Used in connection with death and mourning.
794b. Usually worn around neck.
794c. Schenck and Dawson, pl. 90h. K-Tub: Specimen observed. Four holes in base. Brought from Tejon by informant. Probably not common, if present at all, anciently.

CARRYING

Carrying baskets under Basketry. A load was suspended from a pole carried on the shoulders of two persons by M-Wop, M-Ent, Y-Choi. A net of strips of buckskin was used by U-Kaw, O-Ind, O-B P. Some sort of folded case of skin, perhaps remotely related typologically and historically to the parfleche, was affirmed by the P-Koso and O-Ind. Descriptions vague. It was painted, however, Burdens were doubtless rolled up in tule mats when moving camp wherever mats were known.

795. I doubt occurrence of twined and checker weaves for pack straps, in spite of fact that informants demonstrated the weaves with cords. Every specimen examined in Museum and field was sewn (see no. 798). However, I did observe in Squaw v. a single modern cradle strap of yarn which was checker weave.

798. UCMA 1-10851, from Drum v., Y-Chuk or Y-Koch territory. Length 7 ft. Warp of 5 2-ply milkweed cords, sewn together with smaller 2-ply weft cord. Warp cords, twisted in usual way on thigh, are stretched on a frame. Weft is sewn back and forth between 2 plies of warp and can only be seen from sides of band or by spreading warp. A needle, eyed or grooved, was probably used; an awl and hand threading would be clumsy. A loop at one end is formed by the 5 warp cords being doubled back on themselves to make a total width of 10 warp for the band. Ends of warp are tied at other end of strap to form a second loop. UCMA 1-10825, from Dunlap, M-Ent territory; same weave; warp of 4 milkweed cords doubled back for a width of 8 in.; both ends looped; length 5 ft. UCMA 1-10856, also from Drum v.; warp of 4 milkweed cords doubled back to make width of 8 in.; one end looped, other frayed, uncertain; length 7 ft. This method of weaving was first drawn to my attention by Latta. I later confirmed it in the field. Other descriptions are by Dr. O'Neale in Gifford, 1932, 28, and Gifford and Barrett, 247. She seems to imply that the 2-ply warp cords are twisted in the process of weaving. I was told that the twisting was done previously.

800. The braiding may have been on ends of a woven strap, but is here supposed to constitute entire strap. See no. 945.

801a. Y-Chuk: Besides, a strip of bark, not spun, or woven, was used.

806. Kroeber, Hdbk., figs. 53, 59. tcuti'a Y. Unfortunately I confused the Cahuilla type of adjustable loop with other loops. M-Hod: Observed specimen of 2-ply milkweed string mesh about 4 in. square, length of net (from loop to loop) about 2 1/2 ft. Strap as described above. Y-Wuk: A strap alone was used for packing wood, game, etc., according to informant. This may often have occurred, but I doubt absence of net. Y-Pal: Same as Y-Wuk. O-B P: Denied by B. T.

808. Probably universal in some form.

812. E.g., acorn mush at a feast, or water. M-Tuh, M-Hod, Y-Choi: Liquids carried on shoulder.

BASKETRY

Cradles under separate heading below.

Technique

Terminology based on Weltfish.

Coiling

Y-Nut: Informant said coiling is recent for Y-Nut, Y-Tach, and Y-Chun. Formerly only twining. I doubt her.

814-815. The E. Mono (O-Ind, O-B P) are the only group to show any definite difference from the area as a whole in working position. Field observations are supplemented by the following data from UCMA specimens. See no. 818. Yokuts:

Of 45 open bowls and truncated cones, 39 are clockwise, 6 counterclockwise. Of the latter 6, 3 are Chukchansi Yokuts, 2 Madera County Yokuts, 1 from Dunlap Yokuts. Since all counterclockwise specimens are northern Yokuts, this looks like a true areal difference. Of 16 flat trays, 15 are clockwise. Five bottlenecks are all counterclockwise. K-Tub: Of 13 open bowls and truncated cones, 11 are clockwise. Of 7 flat trays, 6 are clockwise. Of 4 "bottlenecks" all are counterclockwise. U-Kaw: Of 12 bowls or truncated cones, 11 are clockwise. All 10 flat trays are clockwise. Two bottlenecks and a small globular basket are counterclockwise. P-Dth, P-Sal, P-Koso: Of 8 bowls and truncated cones, 4 are clockwise. Both (2) flat trays are clockwise. All 9 "bottlenecks" are counterclockwise. One globular basket is clockwise. O-Ind, O-B P (E. Mono): 56 out of 57 specimens are clockwise. This includes 3 bottlenecks, about 20 globular shapes too small to be worked from inside, larger globular baskets, open bowls and truncated cones, but no flat trays. Some of these specimens are from Bishop and other points north of Big Pine.

816. Gifford, 1932, pl. 16.

817. Steward, pl. 6b.

818. For open bowls, truncated cones, and flat trays at least. See no. 814. Reasons for working from inside or outside are far from clear except where basket is too small to be worked from inside. Y-Wuk: A bottleneck basket might be started from inside, but necessarily finished from outside. Willy Curtis, M-Wop interpreter, said that the side from which basket is worked is of better workmanship because hole made by awl can be controlled better where point enters side of basket than where it protrudes. Hence flat baskets, such as dice-throwing trays, which show inside surface the more, are worked from inside; deep baskets with outside more conspicuous are worked from outside. Other informants seemed to imply that inside of basket was ideal surface to work because it was easier to pull on foundation to produce proper curvature than to push on it. Outside was worked only when basket was too small to get awl and hand inside. This last point is consistent with direction of coiling (no. 814) and informant's statements concerning right and left direction from worker (nos. 816-817).

819. Steward, pl. 6b, at least for bottlenecks and other small and constricted forms.

820. P-Dth: Specifically a "bundle of 2 or 3 grass stems and one very slender withe." Coville, 359.

Types and Uses

832. Kroeber, Hdbk., pls. 53a; 55c, d; 73d. Coiled caps are usually flat-topped, diagonally twined never. This is explained by weaves and applies also to receptacle basketry. Coiling permits an abrupt change of contour; twining does not.

836. Kroeber, Hdbk., pls. 29, Chumash; 50d. Steward, pl. 9c.

839. In contrast to radiating warp, Kroeber, Hdbk., pl. 29, Nongatl, Yuki.

840. Kroeber, Hdbk., 695.

841. Kroeber, Hdbk., pl. 50b, e. Steward, pl. 10d, e. pama'na, tamoyä Y; too'tuwä, patso, puan M. Distinction between triangular and oval shapes can be made with a few specimens, but a large number show continuous series of variation.

842. All plain twined specimens observed (including UCMA) are openwork. Most diagonally twined are close, but some open.

848. Kroeber, Hdbk., pl. 52. Y-Wuk: kayoo'tu.

849. Y-Choi: e'wën.

853. U-Kaw: Contradicted by no. 241.

855. Gifford, 1932, pl. 11, po'nñ M.

858. This shape extends from Chumash east into Basin. Plain twining west of Sierras; diagonal east. The few diagonal twined specimens west of Sierras were probably imported.

861. Kroeber, Hdbk., pl. 53c. Lowie, fig. 20b. Shapes 861-863 are arbitrarily selected types from continuous series. I doubt both the reliability and the reality of these types. U-Kaw: Denied by B. R.

862. Kroeber, Hdbk., pl. 55e.

863. Gifford, 1932, pl. 14. Lowie, fig. 20a, c.

864. Kroeber, Hdbk., pl. 53. Y-Nut: Of tules.

865. Y-Choi: Probably imported.

866. See no. 413.

867. Kroeber, Hdbk., pl. 50a. Called o'sa, probably by all Yokuts. This is E and W Mono word for small-necked pitched water bottle, Steward, 273, and Gifford, 1932, 26. This convinces me that "bottleneck" type is derived historically from Basin type water bottle. The occurrence of round-shouldered, relatively tall "bottleneck" types in E California may be influence from Yokuts as Kroeber, Hdbk., 531-532, believes, but if so, it looks more like a backwash of a fundamentally Basin shape rather than a diffusion of an independent Yokuts type.

873. a'nac Y.

874. Steward, pl. 10a, b, c.

875. Kroeber, Hdbk., pl. 73a. U-Kaw: 2 specimens, identical to that referred to, were observed.

880. Usually with buckskin.

881. U-Kaw: Two specimens observed were heavily coated with pine pitch, but informants said this was from use in pine nutting rather than intentional application. Shape as shown by Kroeber, Hdbk., pl. 73a. P-Dth, P-Koso: Some root, doubtless a Brodiaea, was used to coat basket.

882. Kroeber, Hdbk., pl. 73b. Steward, pl. 10f. wo'no Y; pomik, pomigi' M. This type is a vague conceptualization. Some specimens approach water jugs or "bottlenecks" in shape and are diagonal twine, others as in Steward. They vary in size from a capacity of a pint or so to a burden basket. Probably universal in some form.

889. U-Kaw: Denied by B. R.

890. Probably nearly universal. See no. 913.

WEAVING AND NETTING

Pack strap technique under Carrying.

891. Including blankets of any twisted fur. See Loud and Harrington, pls. 17-19. Latta, 33, describes a weave which I quote in full. "In making the blanket, two of the strings (strips of fur) were twisted together for a distance of about six feet. Then the ends were doubled back and looped through the twists of the first portion. Working back and forth across the blanket in this way it was woven into a square about six feet on each side."

895. O-Ind, O-B P: Strips of buckskin, Steward, 270. Denied to me.

897. See no. 940.

903. M-Tuh, M-Hod: Weaving upward. O-Ind, O-B P: Weaving downward.

908. Weft is inserted between twisted warp (2-ply), or by piercing warp.

914. Gifford and Schenck, pl. 5.

915. Gifford and Schenck, pl. 6.

CRADLES

Basketry cradles, of course, were made by women. For Y-frame cradles, men usually cut frame and sometimes made entire cradle.

917. Kroeber, Hdbk., pl. 40m. takla'la Y. Bottom was sharpened, and was stuck in ground while the mother gathered seeds, etc. It was often tilted backward so that movement of child or hand of mother would make it rock back and forth.

918. Kroeber, Hdbk., pl. 40m. Fur was used for cradle bed by Y-Yaud and K-Bank.

919. Kroeber, Hdbk., pl. 40g. Typologically related to vertical warp basketry cradles, Hdbk., pl. 39a, c, d, e. Y-Tach: Used when child is small, or at night when asleep.

920. Kroeber, Hdbk., pl. 40h, i, j, k. Gifford, 1932, pl. 8. Both horizontal and vertical warps, twined together with a third weft element. Y-Choi: Latta, 40, reports a U-ladder type with the cross sticks projecting 2 in. (otherwise like Hdbk., pl. 39b). No hood is mentioned. P-Dth: This type was observed, but may be recent.

920a. Kroeber, Hdbk., pl. 39a, c, d, e. P-Sal: For girls only. I doubt such sex dichotomy. M-Ent: Hdbk., pl. 40, l, is used for the first 10 days after birth. A hood is unnecessary because such a young child is not taken outside.

924. Kroeber, Hdbk., pls. 39, 40. In contrast to radiating warp, Hdbk., pl. 35, Northern Wintun.

925. Kroeber, Hdbk., pl. 40h, i, j, k. In contrast to horizontal, Hdbk., pls. 39b; 40o.

926. Kroeber, Hdbk., pl. 39c.

930. Y-Pal, K-Tub, U-Kaw: 3-strand braid.

933. Gifford, 1932, pl. 8. Also Kroeber, Hdbk., pl. 40h (girl), i (girl), j (boy), k (girl). Designs on lashing probably conformed to those on hood and bed. M-Wop and Y-Nut said Y-frame cradle was painted somehow to distinguish sex.

935a. Kelly, pls. 29, 30, 31. Certainly not a complete covering, as in Kelly. Use of buckskin as a blanket in which to bundle child may have been what informants were thinking of sometimes.

940. See 897.

946. Grapevine, cana'tápá Y. The inner bark of a tall shrub, hoh Y, was used for "rope" by Y-Wuk, Y-Yaud, K-Bank, and certainly others.

POTTERY

Pottery was culturally more important east of Sierras where stone boiling in baskets was denied (no. 241). This strengthens opinion of Kroeber, Gayton, and Steward, that diffusion was from east to west. Connection with Pueblos must have been via Nevada and Utah, rather than Yuman area, as Gifford's map, 1928, and Kroeber, 1928, 382-383, show. For pottery pipe see no. 1194. Y-Tach: I place little reliance on this information. It contradicts Gayton, 1929, fig. 3. Y-Yaul: Both my informants affirmed presence of pottery, J. V. from his stepfather and J. A. probably also from hearsay since he was about 6 years old when he left Tejon and moved to Tule r. Nevertheless I think it doubtful. Sherds are almost absent archaeologically in the S. San Joaquin. Y-Pal: Denied by Gayton, 1929, fig. 3, but I lean toward accepting it. The informant said he had seen it made at Poso Flats. The K-Bank informant confirmed him also. P-Dth: Two pots from Death v. were observed in the collection of Mrs. Black at Big Pine. Both were truncated cones, but better made than San Joaquin ware. The sides were not more than 1/4 in. thick and edge of rim was flat and in one plane, not irregular and rounding. Steward, pl. 5a, shows a round-bottomed, slightly necked pot from Death v. Coville failed to see any pottery there in 1891.

950. Adequate descriptions are given by Gifford, 1928, and Gayton, 1929.

951. P-Dth: Pot was also laid on its side on a large flat stone and tapped on inside with a small stone. This is paddling principle, but applied differently than by Shoshoneans and Yumans to south. See Gifford, 1928.

960. Kroeber, Hdbk., pl. 51, upper middle. Gayton, 1929, pls. 99, 101 (except c). This is by far most common shape. M-Hod: Pot observed most similar to Gayton, 1929, pl. 101e.

961. Gayton, 1929, pl. 102f. Kroeber, Hdbk., pl. 51, upper right.

962. Gayton, 1929, pl. 100a. Kroeber, Hdbk., pl. 51, lower left. M-Ent: Also 3 and 4 lugs, L. P. I doubt it.

964. Kroeber, Hdbk., pl. 51, upper right.

965. O-B P: The swastika ("Indian cross," T. S.) was painted on in black or red.

GAMES

Y-Chuk: Informant qualified all statements about number of counters in games with "sometimes,"

suggesting variation. When he gave two alternatives, I recorded only the first mentioned. Y-Choi: "Each rancheria had a gaming court at, or near, its center. This court was made by smoothing the earth and tamping it solid. It was covered with fine sand, and many games were played upon it. Here was always an excited, shouting, yelling, laughing group, generally including men, women, and children, all intent upon their game and as carefree and happy as it is possible for human beings to be." Latta, 19. "On the same court they used to roll round stones at a hole in the ground and throw flat rocks at a line." Latta, 20.

Ball or Stick Race

The point is to kick or strike a ball or stick along a course faster than one's competitors. Each side has its own puck. Barrett and Gifford, fig. 87. Three varieties have been distinguished: a, ball kicked with feet; b, ball struck with stick; c, hoop thrown with stick. Plus refers to all three varieties. Where two or more players are on a single side, I failed to distinguish whether they all followed the puck or relayed it to one another. My belief is that the ball was usually relayed, especially when it was struck with a stick. In the true southwestern form, all on a side followed the puck. West of Sierras, distance of course was often only a few hundred yards. There were courses in southwest of many miles. O-Ind, O-B P: Steward describes a ball race of several miles, but does not localize the data geographically. M-Wak: a, nasitukwi weda'ŋwě; b, nohi we'darwě to'o'no; c, nats'ŋwinā weda'ŋwě. Y-Choi: a, tala'wac; b, koo'nitca; c, wipki'wītca. Y-Tach: a, patni'wītca; b, awi'sxo. Y-Wuk: c, wipki'wīs. Y-Yaud: a, ta'lwats; c, wipwāts. Y-Yaul: a, ta'lowīs.

967. Y-Choi: Mostly men, some women. Y-Tach: only variety b.

969. Y-Yaud, b: Round trip about 1200 yds.

970. M-Wak: Buckeye nut, or pottery ball, used for game a:

974. Y-Yaud: Specifically a looped end like a mush stirrer. Culin, fig. 767.

978. M-Ent: Hoop for home, game a.

979. M-Hod: Hole at far end, game a.

979a. "Goal keeper" must catch the hoop on his stick.

983. Cf. note 517. Y-Wuk: Variable.

984. Cf. note 517. Y-Tach, Y-Chun, Y-Wuk, U-Kaw: Variable.

Shinny

This game is played with one puck, on a definite field, with 2 goals, one at each end. The point is to drive the puck through the enemy's goal. Modern ice hockey is homologous in principle. Three varieties have been distinguished: a, kicking the puck along; b, propelling it with a

stick; c, an exclusively women's game. Plus refers to all present. Similarity between this game and coexisting forms of ball or stick race deserves mention. Although principles of games remain different, pucks, sticks, and goals are often identical. In fact, the two may have become confused a time or two in these data. For illustration of c, see Barrett and Gifford, fig. 86.

M-Wak: b, tiiwo'no da'ŋwě nohi'we. Y-Choi: All information from Latta, 20. The game was denied to me. Y-Tach: b, konwitsho. Y-Chun: b, katli'wīts. Y-Wuk: a, ta'lwac; b, katli'wīs. Y-Yaud: b, katli'wīts. Y-Yaul: b, katli'wīs. K-Tub: b, pawacil. P-Sal: b, witsimu'. P-Koso: a or b, tikwi'ya. O-Ind: a, b, c, witsimu'.

989. M-Tuh: Wooden hoop for puck. Y-Choi: A spherical stone 2 or 2 1/2 in. in diam. Latta, 20. U-Kaw: Covered with buckskin.

994. Y-Nut: On top of pile of dirt at start.

996. Y-Chun: talwats.

1001. M-Hod: Goal a line across end of field. Y-Yaud: b, goals about 400 yards apart. Culin, 630.

1005. Y-Choi: Goals were about 200 yds. apart. Latta, 20.

1008. Cf. note 517. Y-Yaul: 5-10. Y-Tach, Y-Chun, U-Kaw, P-Sal, P-Koso, O-B P: Variable.

Hoop and Pole

Commonly called pitching pole. Two varieties are distinguished: a, pole pitched at hoop; b, pole pitched at short stick, 2 or 3 in. long. Plus in the tables applies to both games. Typologically this game is analogous to modern quoits or horseshoes. Equipment is sometimes shared by forms of ball race and shinny. Pole was usually grasped with both hands, somewhat like a shovel is held, and pitched or tossed underarm; not thrown like a javelin. See no. 1165, Y-Choi. Barrett, Notes, gives following description of game as played at Dunlap, M-Ent territory. "This game called aiki'uca, is played, usually by four people though any number from 2 up may participate, upon a ground about 20 paces in length, at each end of which is placed a small block (wo'nok). At a distance of about 6 feet in front of this block a line is drawn, and the players may not, in throwing their poles at the block at the opposite end of the ground, step over or upon this line without losing their chance to throw upon that occasion. The players always choose sides and the points won by a player are not for himself but for his side. Points are counted upon the nearness of the pole to the block, the nearest pole not directly over the block counting one, but a pole directly over the block counting two. In case poles belonging to men of opposite sides come side by side directly over the block, or in case the poles fall at equal distances from this block, no score is counted; but in case their poles cross over the block, only the lowest pole, that is, the one nearest the block, counts the

full number of points, two. In case two poles belonging to men of the same side fall side by side over the block or at equal distances from it, each pole counts the full number of points, namely 2 and 1 respectively, for that side. Six points constitute a score, the winning side taking the whole of the bet." M-Wak: b, na'he weda'ŋwě. There were two kinds of poles, long and short. Pitching short pole was more difficult. Players decided at beginning which kind to use. Michahai, Yokuts: b, tawa'wici. Pole, aiŋ'k; block, witčé't. Barrett, Notes. Y-Wuk: b, ai'kiwís. Y-Yaud: a, hutuu's; b, aiki'wíts. A variation of b in which pole thrown must strike ground and end over was called wätti'wís. Y-Choi: b, aiki'witc. Supplementary data from Latta, 19: Sides chosen and 1 player from each selected to roll hoop. These 2 stood 20 or 30 yds. apart at each end of game court and rolled hoop back and forth between them. Players lined up on opposite sides of line along which hoop was rolled.

1011. U-Kaw: The entire game was denied by F. C. M. D. lived at Tejon for awhile and may have confused localities.

1012. Y-Choi: "Of bark coiled into a flat disk and held together with slender willow shoots." About 1 1/2 ft. in diam. with hole in center 2 or 3 in. in diam. Latta, 19.

1016. Nine UCMA specimens from Kings River Yokuts and Mono have these ranges: length 47-76 mm.; diam. 10-22 mm. Cylindrical shape. Y-Yaud: Stick in the ground; Culin, 501. Lying loose on the ground; Culin 484. The latter agrees with my findings. O-Ind, O-B P: Steward, 288, describes a game in which poles were pitched at a stake in the ground, but does not localize it.

1018. O-B P: Steward, 287, says contact counted 1.

1021. Y-Wuk: One point.

1022. Cf. note 517.

1028. Y-Choi: 30 or 40 poles (1 by each player) cast at once, Latta, 19.

1032. Cf. note 517. M-Hod: 1-4. Y-Nut: 1-3.

Y-Choi: Latta, 19, says 30 or 40 for variety a. My data must be for variety b. P-Sal: Variable.

Guessing, Hand, Grass, or Peon Game

M-Wak: naya'ŋwě weda'ŋwě. Y-Tach: wehelo'witc. Y-Yaud: ali'wís. Y-Yaul: ali'was.

1034. Y-Yaul: Women and men play separately and have different songs.

1037. Barrett and Gifford, pls. 57; 71, figs. 2, 3. O-Ind, O-B P: Steward, 285, says swan bone, which would certainly be hollow, but he doesn't localize statement.

1038. Barrett and Gifford, pl. 71, fig. 1.

1041. U-Kaw: Denied by B. R.

1042. Y-Yaul: Men only.

1045. Y-Chuk, Y-Koch: Either guessed for; decided at start of game. Y-Yaul: Men only.

1048. Y-Chun: Wrapped, kapmats; unwrapped, wo'nots.

1047. Y-Yaul: Men only.

1049. Culin, fig. 382. Y-Yaul: Men only.

1050. Y-Yaul: Men only.

1051. Y-Yaul: Women only.

1053. Affirmed by F. C. U-Kaw: Affirmed by F. C. Denied by B. R.

1054. U-Kaw: Affirmed by B. R. Denied by F. C.

1055. U-Kaw: Affirmed by B. R. Denied by F. C.

1057. U-Kaw: Affirmed by B. R. Denied by F. C.

1058. Barrett and Gifford, pl. 58. Y-Tach: 10 or 12.

1060. This was intended to mean the number holding the bones. Numbers above 2 probably include singers and bettors who did not hold bones. Cf. note 517.

1065. M-Hod: The small stick is wrapped.

1066. Scoring is identical with that of hand game.

Guessing Marks on Ground

Y-Yaud; Y-Yaul: tcä'mwäs.

1083. Y-Wuk: 8 or 12.

Dice, "Stick" Type

I suspect numerous errors in the distribution of these dice.

1091. Y-Yaud: tatsni'wís.

1098, 1118. Dice scoring:

	M-Tuh	M-Hod	M-Wop	M-Ent	M-Wak	Y-Choi	Y-Koch	Y-Nut	Y-Tach	Y-Chun	Y-Wuk	O-Ind	O-B P
<u>For 8 dice</u>													
Stick type	-	-	+	+	+	+	+	+	+	+	+	+	+
Disk type	+	+	+	+	+	+	+	+	+	+	+	+	+
8 up, 0 down	0	0	4	10	4	4	4	4	3	3	4	16	16
7 up, 1 down	0	0	0	0	0	0	0	0	0	0	0	1	1
6 up, 2 down	0	0	0	0	0	0	0	0	0	0	0	2	2
5 up, 3 down	1	0	1	1	2	1	1	1	1	1	1	3	3
4 up, 4 down	0	0	0	0	0	0	0	0	0	0	0	4	4
3 up, 5 down	1	0	0	0	0	0	0	0	0	0	0	5	5
2 up, 6 down	1	1	1	1	1	1	1	1	1	1	1	6	6
1 up, 7 down	0	0	0	0	0	0	0	0	0	0	0	7	14
0 up, 8 down	2	2	4	10	4	4	4	4	4	4	4	16	16

	Y-Yaul	K-Bank	P-Koso		Y-Chuk	Y-Pal
<u>For 6 dice</u>						
Stick type	+	+	+			
Disk type	+	+	+			
6 up, 0 down	5	2	2	5 up, 0 down	0	20
5 up, 1 down	0	0	0	4 up, 1 down	0	4
4 up, 2 down	0	0	0	3 up, 2 down	3	3
3 up, 3 down	1	0	1	2 up, 3 down	2	2
2 up, 4 down	0	0	0	1 up, 4 down	0	1
1 up, 5 down	0	0	0	0 up, 5 down	4	0
0 up, 6 down	5	2	2			

1099. Y-Yaul: 8 or 12.

1102. M-Hod: Four of the dice are painted with one design, 4 with another. When dice are thrown, number having one design is subtracted from number having the other. If former preponderate, player loses on the throw.

Dice, Disk Type

1109. Barrett and Gifford, pl. 70, figs. 7, 8.
 1111. Kroeber, Hdbk., fig. 54. Gifford and Barrett, pl. 71. M-Tuh, M-Hod, M-Wop, M-Ent: Modern. Y-Choi: ho'wac. Modern. I observed an old Y-Choi woman chewing a lump of asphalt to soften it, and pressing it into the shells. Y-Yaud: hutsus. Y-Yaul: huutsus.
 1113. UCMA 1-10783 are pitch filled. From Drum v., Y-Chuk or Y-Koch territory.
 1115. Y-Nut: Made of a ball on roots of ash tree. Walnut shells are recent.
 1117a. Y-Nut: Only 4 with circuit (no. 1127). Y-Yaul: Scoring taken from Culin, 139.
 1118. See 1098. Y-Nut: Only 1 with circuit (no. 1127).
 1119. Y-Nut: Only 1 with circuit (no. 1127).
 1120. Y-Nut: Only 2 with circuit (no. 1127).
 1122. Y-Choi: Barrett, Notes, says 14.
 1125. Y-Choi: A mat; Latta, 20. Denied to me.

Various

1127. Culin, 140-141, describes a scoring circuit of 25 sticks associated with split cane dice for Tule r. Y-Yaud territory. The scoring is same as Owens v. scoring. I suspect it is recent at Tule r. Y-Nut: Central square of 4 x 4 = 16 squares, flanked by 4 rectangles each of 2 x 4 = 8 squares; total 48 squares arranged in figure of a Greek cross.
 1128. About a 90° arc.
 1132. Distribution probably unreliable.
 1135. Cf. note 517. Y-Chun: Scoring with 2 dice; both standing up (on end), 2 points; one up, 1 point; none up, 0.
 1136. Y-Pal: Variable.
 1137. A stone was tossed in air, another picked from a pile with same hand, and first caught before it hit ground. One who made longest run of successful catches won. Y-Yaud: kämtu'wits.
 1151. Kroeber, Hdbk., fig. 41.
 1152. Lump of pitch in place of acorn on matchlike shaft.
 1153. Y-Wuk, Y-Yaud: Recent. Y-Yaul: Recent type of leather.
 1156. Kroeber, Hdbk., fig. 15.
 1160. U-Kaw: Denied by B. R.
 1165. Y-Choi: A perforated stone, 3 or 4 in. in diam. with a hole in center 1 in. in diam., was rolled across game court like hoop of hoop-and-pole game. It was shot at with wood-pointed arrows. From Latta, 19-20. Y-Yaud: A buckskin-wrapped hoop is rolled. See no. 482.
 1166. U-Kaw: Denied by B. R.

1169. Barrett and Gifford, pls. 67-69.
 1173. U-Kaw: Denied by B. R.

MONEY AND BEADS

1175. These were measured around hand, and were thus true money. I am not certain about other kinds of beads. However, all kinds were worn as ornaments or for wealth display.
 1177. Schenck, pl. 45d-o.
 1181. See nos. 748, 752. Made only about Tulare lake with a slender bone-pointed drill, from marine clam. Barrett, Notes.
 1183. Gifford and Schenck, pl. 16. Y-Choi: Made by drilling into end of a steatite cylinder ("pencil") held in a "doughnut" stone vise. Every so often the perforated part was broken off and the ragged surface ground smooth to form a bead. Y-Yaul: kotoo't.
 1185. Kroeber, Hdbk., 565. Vaguely akin to N.W. California, Hdbk., pl. 11. Y-Chun: From tip of middle finger to distal ends of radius and ulna; recently valued at 10 cents. K-Tub: From base of middle finger to tip, around palm and back to tip; recently, 5 cents. Twice length of middle finger, 1 cent.
 1186. Discussed under Notes 2055-2060.

PIPES

1191. Kroeber, Hdbk., pl. 30. Barrett and Gifford, pl. 56. M-Hod: Recent. Y-Choi: cū'kmai.
 1193. Schenck and Dawson, pl. 101. Schenok, pl. 52. O-B P: From Steward, 319. Denied to me.
 1194. Gayton, 1929, pl. 102d, h. Steward, pl. 4.

TOBACCO

- Y-Choi: The seed, not the leaves, was ground and used. Latta, 21.
 1197. See no. 1698.
 1199. Young plants were pruned to increase size of remaining leaves.
 1200. For burning for food crops, see no. 283.
 1207. Usually, only men smoked.
 1210. Often just to "feel good." Also associated with vision quest (no. 2157). The lime was from burnt fresh-water mussel shells. It was mixed in the small tobacco mortar (no. 408). P-Dth, P-Sal, P-Koso, O-Ind, O-B P: Women apparently chewed it without swallowing the quid. Steward, 320, confirms this and adds that men took it as an emetic in Owens v.
 1212. Parenthetical entries contradicted by no. 2297.

MUSICAL INSTRUMENTS

1214. Kroeber, Hdbk., fig. 37.
 1215. Cf. note 517. M-Ent: UCMA 1-10792, from Dunlap, has 2. Y-Choi: UCMA 1-10747 has only 2 cocoons. Variation likely.

1220. As an accompaniment for any singing and dancing. As shamans were chief performers, this concept does not differ radically from Kroeber's association of cocoon rattle with shaman, Hdbk., 509. See nos. 2175-2176.

1222. Kroeber, Hdbk., pl. 67e. See no. 2175. Often of cane.

1225. U-Kaw: Denied by B. R.

1233. Kroeber, Hdbk., pl. 44. U-Kaw: Denied by B. R.

1242. Y-Wuk: The bull-roarer was rotated in hands as in making fire and point applied to afflicted part of body. Supposed to extract poison. Steward, 316, says that in Owens v. a firedrill was rotated until a spark appeared and the point then applied to the aching part.

1243. Y-Wuk: Poison might be placed on the bull-roarer and shot at someone by whirling the instrument.

1247. Powers, fig. 33 (called guitars). Y-Choi: ma'wo. Of elderwood, natural round cross-section; 3 ft. 3 in. long; sinew string tied to longitudinally oriented pegs in the hollow ends. The aboriginal form according to Barrett, Notes, but I doubt this.

1253. Barrett and Gifford, pl. 57.

1260. Powers, fig. 33.

1261. Kroeber, Hdbk., pl. 43. Steward, fig. 9.

1262. I doubt the 3 occurrences of 8 holes.

It is almost impossible for the hands to cover so many unless 2 are out of line for the little fingers or underneath for the thumbs. M-Ent: 4-8. Y-Chun: 4-6.

ARCHAEOLOGICAL RESIDUUM

1267b. Gifford and Schenck, pl. 20A, B, C, D.

1267c. Gifford and Schenck, pl. 23.

1267d. See no. 482.

1267e. Particularly a baby's bath water.

1267f. Schenck and Dawson, pl. 95.

1267h. M-Wak: Specifically doctors, po'hage. They painted their "spirits" (kñit) on rocks to "show themselves, to let people see what they had done." The spirit must first come in a dream. The informant said he was certain that the Yokuts from Tule r. north and the other W Mono had the same belief and practice.

1267j. The Shoshonean water baby, pau'ha, M-Hod.

CALENDAR

Several informants volunteered information on the week. M-Wop: nafai tada'be, 6 days or suns; or sũmũ ciman, 1 week; ciman Spanish. M-Ent: Seven-day time period called sũmũ taatsui, one seven. Modern. M-Wak: nafai tada'be. The invitation period. The messenger invited neighboring tribes to attend a ceremony to start 6 days hence. Y-Chuk: Terms for 7 days in the week same as Y-Koch. Y-Koch: Days of the week in order, starting with Monday: woulau, pone'xo, cope'xo,

hate'pxo, yite'cxo, cawa'dxo, kōto. Based on numerals; cawa'dxo Sp. sabado; kōto means to sit down. Obviously modern. Y-Pal: wou'lau, po'neato, co'peato, ho'tebato, itesa'daf, savalo, holsau.

1268a. M-Hod: March, kōōwo'wā; Oct. or Nov., siinĩnĩhĩ mowā; Dec. wa'sasohĩmo'wā. Y-Chuk: Jan., lu'ci; Feb., tanlai'u, big wind comes. Y-Koch: Mar., yocoo'to; Apr., ya'mha. Y-Wuk: Nov., kala'sā, "knock the leaves off." O-Ind: Feb., pĩpoci mũa, red insect moon; Mar., tũtci mũa, small moon; Apr., icaro'a^{1a} mũa, coyote going to have pups.

1269. U-Kaw: Denied by B. R. P-Koso: Four enumerated moons in winter, 4 in summer.

1271. See note 1891.

COUNTING

Numeral Systems

All the numeral systems of the area are decimal: 11 is 10-1 (or 10 + 1, or 1-over), 20 is 2-10, etc. The actual words are given in the Appendix, as part of the identifying vocabularies obtained. Some earlier lists will be found in Dixon-Kroeber, Num. Systems of Calif., AA 9:663-690, 1907.

For 11-19 there is a suffix method among the Yokuts (like Engl. "four-teen") besides the 10-1 or 10-plus-1 method. This occurs among the Tachi and Choinimni: Tachi 13-19, so'pĩm, ha'tspom, yĩ'tcam, tso'lpam, no'mtsam, mo'ntsam, triyē'u yo sapo'nhot; Choinimni, co'pĩm, ta'tcpām, yĩ'tcām, tco'lpām, no'mtcām, mo'ntcām, no'npām. The Koche-yali inf. gave an alternative for 11 like the Choinimni form; the Choinimni said the compounding method was in use as well as the suffixing one. According to Kroeber, Yokuts Language, UC-PAAE 2, 1907, the suffix form occurs in Yaudanchi (p. 230), Chukaimina-Michahai (p. 351), Choinimni (p. 352), Gashowu (p. 353), Dumna (p. 354), Tachi (p. 361).

Y-Yaul: There is a separate word for 12 corresponding to English dozen, si'yukai, used also by the Koyeti. Some large number, either 1000 or 1200, was also designated by an isolated root, pe'eta.

In P-Koso and P-Dth there is a phonetic variation in the initial of the second element of 11-19: P-Koso, toi'ñũn, except 12 and 13 roi'ñũn; P-Dth, roi'ñũn except 17 toi'ñũn. These seem to be occurrences of the spirantizing-unsprantizing law of Shoshonean.

The E Mono and Panamint all possess a fuller form for the teens in which the term for ten forms the initial word. Thus in E Mono "sũũ wono nũ'na sũũ'ma tsibu'it" literally means "one ten and one over." (Cf. Steward, 331.) In the form given in the tables (Appendix) eleven means "one over." This contraction is only applied to the teens, the higher numbers following the form of twenty-one in the tables. These remarks probably also apply to the W Mono, although they only volunteered the contracted forms.

Terms for 40, 50, etc., up to 90 are based on ten preceded by a unit number indicating how many times ten the number is. The numbers 20 and 30 in the tables illustrate this.

Several Yokuts informants volunteered ponoi pits for two hundred, coopin pits for three hundred, etc., but were not certain what one thousand would be. They thought tiyëu pits, "ten hundred," might be correct. The term pits means "count." I often heard interpreters use it to informants when asking for the numeral system.

1272. Y-Choi: The 8 dice were counted by placing them in pairs between the fingers with the hand palm down on a flat surface. This suggests an octonary system: it is exactly the method by which the Yuki count by eights with pairs of twigs.

1286a. Y-Tach: Beads on a pelican primary to keep track of moons.

1287. Barrett and Gifford, pl. 62, fig. 1.

ASTRONOMY AND COSMOLOGY

1289. Y-Chun: kō'tōl.

1300. Y-Chun: kae'ti, "girls."

1302. O-B P: Called dancing girls at Bishop, Steward, 288.

1303. Y-Chun: tsaitas kaleta; tsaitas means north star.

1335. See no. 1362. Y-Tach, Y-Chun: A woman's breasts may also fall off.

1338. Some sort of bodily contact makes the noise.

1362. See no. 1335.

1364. Y-Wuk: The moon is taking a bath.

1371. O-Ind, O-B P: The moon's death, Steward, 289.

1397. M-Hod: Because the Sierras are east and the valley west.

1398. I am doubtful about the reports of 6 directions. All informants gave up and down when asked. It is difficult to tell whether up and down had the same status as N, S, E, W. P-Dth: N, kwiyāhai'po; S, pita'po; E, tawē'dokw; W, pana'ḡwā; up, tuguna'ḡwā; down, tūna.

MARRIAGE

S. G., M-Wak informant, was told by Bob Bautista, a former Y-Tach chief, that the Y-Tach married "cousins." All other informants denied all cousin marriages. I used native kinship terms in the questions. Y-Choi: 20 was the average age of marriage, 15 the minimum. Latta, 21. O-Ind, O-B P: Steward, 294, says local exogamy was the rule, plus exogamy with respect to the father's community which was normally not one's own because of matrilineal residence. "Villages comprised enlarged families plus a few others, all regarded as relatives." Thus local exogamy is here a special instance of forbidden marriage of relatives. Similar tendencies probably existed in the entire area of this study wherever local groups were small.

1399. Gayton, 1930, 374, says "polygamy" was infrequent among Yokuts and Western Mono, the chief more often than others having two wives. Y-Yaud: The informant's aunt once learned that her husband had another "wife." When her parents got the news they ordered the husband to leave her. Monogamy was obviously preferred here. The possession of a second wife was grounds for divorce. An account was given of a Koyeti man who was married to a Koyeti and a Paleuyami woman at the same time. The 2 women were not related. Sometimes when a man's "wives" lived in 2 different localities he might have children from both of them, and apparently was considered the father in both families. I believe that polygamy was uncommon for the Yokuts generally and that informants often confused it with brittle monogamy.

1403. M-Ent: A man often left them gifts, hence this borders on prostitution (no. 1464). M-Wak: Not true marriage, but mere sexual looseness. Y-Chuk: Not paid for.

1407. M-Ent: Social fatherhood of the child, including inheritance of tribal affiliation and totem, was always from the "first man," the one who legitimately married the mother.

1408. Y-Tach, Y-Yaud, Y-Yaul, O-Ind: Said to have been the common practice.

1412. The groom or his family took the initiative by offering presents to the bride or her family. These gifts might be articles of clothing, beads, and other treasure. If the bride and her family were in accord with the plan they in turn would give baskets, food, and other products of woman's labors. Powers, 381, says the Yokuts paid \$20 to \$30 in gold for a wife in 1877, but only for a virgin.

1413. I.e., the giving of additional return gifts by the bride's family. I doubt all negatives here. Y-Yaul: Gifts were returned only when the suitor was rejected. This probably means that groom's offerings were returned if marriage did not meet approval of bride's family. Steward, 295, says that in Owens v. returning money meant disapproval.

1414. U-Kaw: Denied by B. R.

1422. Sometimes. Barrenness of first wife not necessary to acquiring a second. It was an additional or sufficient incentive, however.

1424. The younger sister might be obligated, especially if there were children. M-Wop: Mildly preferred, no real obligation.

1425. Y-Wuk: If parents like their son-in-law, they ask him to marry a younger daughter.

1426. O-Ind, O-B P: But not as much as for the first sister. Steward, 296, denies additional payment.

1428. M-Hod: "Not right, don't last long," but known to have existed. M-Ent: D. S.'s sister had two husbands who were brothers. She had a reputation for sexual looseness, however, according to other informants. Y-Koch: Informant's two brothers shared a single wife, at Dochiu. Considered legitimate. Y-Yaud: A man sometimes would allow a

brother to have sexual relations with his wife, but the relationship was temporary. P-Sal: Joe Kennedy knew of an occurrence in area of Goldfield, Nevada.

1432. M-Wop: Mildly preferred, no real obligation.

1435. M-Wop: A single occurrence was cited by L. C., Y-Koch informant.

1436. Doubtless both the levirate and sororate were everywhere extended to more remote affinal relatives than spouse's sibling. Steward, 296, confirms this for Owens v.

Post-Nuptial Residence

Residence is specified with reference to local groups, not to houses in same community. Without census data there is no way of determining how correct generalizations of informants are. Almost all informants admitted many exceptions to these rules. However, the fact that tribal, moiety, and lineage affiliation west of the Sierras were all three patrilineal, supports the patrilocal bias of this area. Tribal affiliation is the most significant here because tribes were localized geographically. The absence of strict local exogamy and the many marriages within the larger local groups prevented the crystallization of such tendencies into hard and fast residence rules. Kroeber, Hdbk., 493, states generically that the Yokuts were matrilocal. Probably he is referring to initial temporary abode. M-Wak: Apparently no rules. At discretion of couple, but husband's opinion was given more weight. A lazy man might live with his wife's parents to avoid supporting (hunting for) her. Proper procedure was to set up a new household. I suspect that the informant was more cautious than others and that there was actually no essential difference between the M-Wak and their neighbors. The same may be true of other informants.

1440. M-Hod: During first year or so of married life, a couple often alternated between wife's and husband's parents' homes. Y-Chuk: Also with reference to house when couple were both from same local group.

1441. Y-Nut: Up to 12. Y-Pal: 6 to 12. K-Bank: Up to 12.

1442. Y-Choi: Latta, 21, says groom built a new house from a short distance to a half mile or more from bride's parents' house.

1444. O-Ind, O-B P: Steward, 295, gives initial matrilocal residence for one year, followed by a year of patrilocal, then independent, the place chosen by the girl, the house built by the boy's family. Elsewhere, 294, he favors permanent matrilocal. The first statement doubtless refers to house, the latter explicitly to local group.

Adultery

1449. Legitimately and without reprisal by her family. Although this is affirmed by many in-

formants, occurrences must have been rare in light of sexual looseness characteristic of the area.

1451. Legitimately and without redress from his family.

1457. O-Ind, O-B P: Affirmed by Steward, 296.

Remarriage of Widow or Widower

The levirate and sororate are excluded here. See 2002a, 2040, 2089-2091. There seem to be 3 or 4 partly distinct motives here for making payment or gifts to one's dead spouse's family.

1458. In N. W. California this would be the return of the bride price. Here purchase is less developed and this payment less crystallized. Y-Wuk: Only if widow's parents are still living. See 1459. Y-Pal: A widow or widower pays former parents-in-law as a contribution to expense of mourning ceremony. The association of this payment with remarriage is doubtless owing to the fact that one does not remarry until after the mourning ceremony for the dead spouse.

1459. Y-Choi: He pays because he is afraid of his parents-in-law. They may think he poisoned his first wife unless he proves his good will by making her family a gift. Y-Koch: To "make it right." Y-Wuk: Merely to help out his former parents-in-law. When asked if these payments were compensation for failure to meet sororate and levirate obligations, informant denied such an explanation. Probably a contribution to mourning ceremony expense. Y-Yaud: The widower pays at time of mourning ceremony so that his former parents-in-law won't "feel bad" if he marries again. The informant's explanation is that property acquired jointly by a married couple does not all belong to surviving spouse; hence part of it should be returned to dead spouse's parents. On another occasion the same informant said that the payment was to prevent the former parents-in-law from being jealous or feeling insulted. It was made at the little mourning ceremony. I suspect variation and the partial correctness of both statements. It also seems likely that payments represented widower's family's contribution to mourning ceremonies. On the contrary, I find another statement that the widower gives the little mourning ceremony for his dead wife. O-Ind, O-B P: Steward, 296, says a widower returned his dead wife's parents' marriage gifts when about to marry into another family. This may have been the situation cited above.

1460. Y-Choi: But less than for a previously unmarried girl.

Remarriage of Divorcée

Y-Yaud, U-Kaw: The husband pays his parents-in-law when he leaves his wife. This may also be a return of marriage gifts.

1463. U-Kaw: Denied by B. R.

BERDACHES

1483. Y-Chun: tonootci'üm. Y-Yaul: tonoo'-tcim. U-Kaw: hwiptüdzi. P-Dth: toiyǵ'mp. J. K.'s father's older brother was "just like a woman." He made baskets and gathered seeds. He never married and continued to live with his parents. P-Koso: hu'yu.

KINSHIP AVOIDANCES

M-Wop: Although confined to two pairs of relatives, avoidances were more marked in quality as well as in quantity than among the majority of tribes studied. M-Wak: Parent-in-law avoidances are the result of shame at having first sexual intercourse. Not all newlyweds were ashamed. The informant S. G. was not ashamed when first married. O-B P: Avoidance between parents-in-law and children-in-law of opposite sex was more intense.

1487. Y-Choi: Denied by Latta, 21. U-Kaw: Denied by Kroeber, Hdbk., 603.

1488. U-Kaw: Denied by B. R.

1489. Including avoidance of personal name in address. Cf. 1525. Y-Yaud: Plural address, and at least a feeling of mutual respect is extended to all one-step affinal relatives, i.e., the blood relatives of one's spouse. Also to one's child's spouse's parents, and doubtless other more complex relationships. An obvious explanation is that one addresses certain affinal relatives in the plural because he thinks of each as a member of a group. Marriage is a compact between two groups of blood relatives rather than two individuals, as Tylor emphasized some sixty years ago. A satisfactory solution of such problems is impossible from arbitrarily limited data such as these schedules contain. U-Kaw: Denied by B. R.

1491. Y-Yaul, O-B P: The son-in-law leaves the trail.

1497. U-Kaw: Denied by B. R. P-Dth: J. K. says an industrious daughter-in-law is not bashful around her parents-in-law. Only lazy ones feel ashamed.

1498. U-Kaw, O-Ind, O-B P: More than with father-in-law.

1500. O-B P: The daughter-in-law leaves the trail.

1505. Y-Wuk: This pair is the most bashful of the four. They speak to one another "easy," "good," and "slow." U-Kaw: Denied by B. R.

1506. O-Ind, O-B P: More than with mother-in-law.

1513. U-Kaw: Denied by B. R.

1525. This is obviously a difficult item on which to obtain information without going some distance into linguistic forms. If M-Wop understood correctly before answering yes, there would be considerable presumption that the trait occurred also in neighboring dialects. Of course the only proof would be cited phrases from the idiom itself.

MOIETIES AND LINEAGES

1530. M-Wop: Informant recognized moietai names of N. Fork Mono but denied any such for Woponuch. Y-Tach: Informant's father from Monterey, possibly Costanoan. She was certain that "Monterey Indians" had the same moiety organization. So far as I know, this is the only evidence on record for Costanoan moieties. However, history records that Yokuts from Tulare lake were literally lassoed by the church and taken to the missions on the coast. Whether the Costanoans had moieties or the Yokuts organization was maintained at the missions is problematical.

1531. Kroeber, Hdbk., 494, says tohil (t'oxil) means "downstream." My informants flatly said it means "eagle" and "west." Notu was said to mean merely "east." See noun lists in Appendix. Since all streams flow in a general westerly direction from the Sierra, the difference is one of definition rather than of fact.

1532. Y-Chuk: Nutu'wite equated to N, t'oxelhi'wite to S. I doubt it: Squaw Valley cr. flows N, Mill cr. a little N of W, so that if there is a stream-flow correlation, nutu'wite should = S.

1533. Totems and their moiety affiliation. No distinction between inherited totem and supernaturally acquired guardian spirit is made. Informants were asked if an animal might serve as one's "pet" or "dog." Plus indicates affirmative answer, minus negative. N refers to Nutuwuts moiety, T to T'oxelhiwic, M to middle. In many places where minus signs occur the informant said the animal was meat, meaning that everyone could eat it. Native terms not given here will be found under Subsistence and in the noun lists. Asterisks refer to notes below.

	M-Tuh	M-Hod	M-Wop	M-Ent	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Chuk	Y-Choi	Y-Nut	Y-Tach	Y-Chun
<u>Mammals</u>													
Coyote	+	+	+	+	+	+	+	+	N	N	N	N	N
Fox	+	+	+	+	-	-	+	+	T	-	N	N	N
Bear	+	+	+	+	+	+	+	+	N	N	N	N	N
Puma	-	+	+	+	-	+	+	+	N	N	N	N	N
Wildcat	-	-	+	+	-	+	+	+	T	T	T	T	T
Deer	-	+	-	-	-	-	+	-	-	-	T	T	T
Elk (soy'd'l, Y)	-	-	+	-	-	-	+	-	-	-	T	T	T
Beaver (nde'big, Y-Tach; tee'big, Y; t'e'bik, Y, M; ti'yabug, M)	+	+	+	+	-	+	+	-	T	N	T	N	N
Otter (waki'as, Y; t'etci'ta, M; djiku'letc, M)	+	+	+	+	-	+	-	-	T	N	T	T	N
Jackrabbit	-	+	-	-	-	-	+	+	-	-	T	-	-
Cottontail (tei'ux, Y-Chun).	-	-	-	-	-	-	+	+	-	-	T	-	-
Wood rat (hitsit, Y-Chun; ho'mtca, Y; ka'wa, M).	-	-	-	-	-	-	+	+	-	-	T	-	-
Mole	+	+	+	+	-	+	+	-	N	T	N	T	-
Skunk	+	-	+	-	-	+	-	-	N	N	N	N	N
Raccoon (kitsi, Y-Chun; kityi, Y-Tach; kutsu'u, M).	-	-	+	-	-	+	+	+	N	-	N	N	N

	M-Tuh	M-Hod	M-Wop	M-Ent	Y-Chuk	Y-Choi	Y-Koch	Y-Nut	Y-Chuk	Y-Choi	Y-Nut	Y-Tach	Y-Chun
<u>Birds</u>													
Eagle	+	+	+	+	+	+	+	+	T	T	T	M	M
Condor (wiits, Y-Tach; wetc, Y, M; huhu'na, Y-Nut)	-	-	+	+	+	+	+	-	-	T	N	M	M
Buzzard or turkey vulture	-	-	+	-	+	+	+	-	N	N	N	N	N
Prairie falcon	+	+	+	+	+	+	+	+	N	N	N	N	N
Cooper's hawk (po'hiyan, Y-Tach; poho'yon, M; makoya'na, M).	+	+	+	+	+	+	+	+	N	N	N	N	N
Sharp-shinned hawk (kohuiye, Y-Tach)												N	N
Marsh hawk (tistis, Y-Tach).												N	N
Great horned owl	+	+	+	+	+	+	+	+	N	N	N	N	N
Screech owl (tokale'li, Y; mopo'po, M)	+	-	+	+	+	+	+	+	N	T	N	N	N
Billy or ground owl (wetcita, Y-Tach; wetiti, Y-Chun)												N	N
Unidentified owl (solili, Y-Tach).												N	N
Unidentified owl (oostwiya, Y-Chun).												N	N
Crow	+	+	+	+	+	+	+	+	T	N	T	T	T
Raven	+	+	+	+	+	+	+	+	T	T	T	T	T
Mountain quail (teipti, Y; teipit, M).	-	-	-	-	-	-	-	-	-	-	N	-	-
Valley quail (tsakaa'ka, Y; hu'mntil, Y, M; hmo'nwa, M).	-	-	-	-	-	-	-	-	-	-	N	N	.
Dove	-	+	+	+	+	+	+	+	T	N	T	T	N
Mallard duck (wa'twat, Y; oxuld'm, Y; iyeyitc, Y).	-	+	+	+	-	-	-	-	-	-	T	T	-
Canvasback duck (wa'u, Y).	-	+	+	+	+	-	+	+	T	-	T	N	-
Goose (la'alä, Y)	-	+	-	-	-	+	-	-	-	-	T	N	-
Swan (hohu'imts, Y; nuna'tstci, M).	-	+	+	-	+	-	+	-	-	T	T	T	T
Crane (ulats, Y-Chun; waxuts, wa'hat, M)	-	+	-	+	-	+	-	-	-	-	T	N	N
Kingfisher (tsutottukulis, Y; kowi'tu, M).	+	.	+	+	-	+	-	T	N	T	T	T
Pelican (xaha'l, Y)									-			N	N
Woodpecker (palataa'te, Y; palaa'tat, Y, M).	-	-	-	-	-	.	+	+	N	.	N	T	.
Yellowhammer (triwica, Y; atsaba'na, M)	-	-	-	-	-	.	+	+	N	.	N	N	N
Bluejay (tcaitcai, Y-Chuk; tcaitci, Y; tsai'gun, M).	-	-	-	-	-	.	+	+	N	-	N	N	N
Road runner	+	+	+	+	+	+	+	+	T	N	N	T	.
Magpie	+	+	+	+	-	+	+	+	N	T	T	T	.
Hummingbird (peumuntu'itc, Y-Tach; kumku'mna, Y; piidjig, M)	+	+	+	+	-	+	+	-	T	.	-	T	.

Reptiles and Amphibians

Rattlesnake (tcamxama, Y-Chun).	+	+	+	+	+	+	+	-	*	N	N	N	.
Gopher snake (wakihk, Y-Tach; hoto'nic, Y, M).	-	-	-	-	-	+	+	-	T	N	-	T	.
King snake (kolwantei, Y-Tach; kolongi, Y, M).	-	+	+	-	-	+	+	-	T	N	T	T	T
Lizard	-	-	-	-	-	+	-	-	N	-	T	T	.
Frog	-	+	-	-	-	+	-	-	-	-	T	T	T
Tortoise	-	+	-	-	-	+	-	-	N	.	T	T	N
Horned toad (tsitiboo'bi, Y-Tach; tcätooboite, Y, M).	-	+	+	-	-	+	+	-	N	N	T	T	N

M-Tuh
M-Hod
M-Wop
M-Ent
Y-Chuk
Y-Choi
Y-Koch
Y-Nut
Y-Chuk
Y-Choi
Y-Nut
Y-Tach
Y-Chun

Moiety Leadership

Head of Nutuwuts, coyote	- - +
Bear	+ - -
Prairie falcon	- + +
Buzzard	+ - -
Head of Troxelhiwic, eagle	+ + +

Notes:

Eagle, Y-Tach: Or T. Condor, Y-Tach: Or N.
Dove, Y-Chuk: Or M.
Rattlesnake, Y-Chuk: Two kinds of rattlesnakes, "white" and "black."
White in one moiety, black in the other.

Kroeber, Hdbk., 494, says "only a limited number of animals are associated with each division." My list of 52 species or genera seems to indicate that almost all animals possessed moiety affiliation. Pressure of time prevented me from increasing the number of forms to exhaust the evidence.

1534a. Y-Tach: Gifford, 1916, 293, affirms exogamy. My informant said that marriage within the moiety was permitted as long as no actual blood relationship existed between the couple. Eight occurrences recorded were distributed among the two moieties thus: T to T 2; T to N 2; N to T 4; N to N O. The chance figures in the same order would be: 3; 1; 3; 1. Obviously no conclusion can be drawn from so few occurrences.

1539. I use the term "lineage" deliberately, although these groups were usually without chiefs, territories, names, or exogamy. Some were local groups. Rigid rules of descent were often lacking. See 1547 and note on Owens v. under Marriage. Y-Wuk: "Everything gotten from your parents" but there is little or no differentiation between the paternal and maternal lines. I doubt the latter. Concerning the relation of chiefs to lineages, the informant first said that the head chief, tiyaa, and the second or assistant chiefs, tuyei, each had a separately named following which ate at separate "tables" at public ceremonies. He could not remember names for these groups. Later he said that there were two tables, one for the hosts and one for the visitors, and that the particular visiting tribe that washed the mourners at the mourning ceremony was always served first. I believe the above-named (?) groups, each with its own chief, may have been lineages, in spite of the failure of the informant to make a very clear distinction between paternal and maternal lines.

1541. A supernatural experience (dream) was

necessary before any power or help could be derived from the "pet" or totem. See 1920, 1934, 2138-73. Contrary to Kroeber, Hdbk., 495, and Gayton, 1930, 368, my Yokuts and Mono informants did not clearly distinguish between inherited totem and supernaturally acquired guardian spirit. Although the pairs of nouns below suggest a distinction, almost all informants used them synonymously and agreed that supernatural experience with one's inherited totem was the rule. Even shamanism was partly determined by heredity (2133, 2221, 2263a). However, it seems reasonable to believe that one might have both an inherited totem and some other spiritual helper at the same time; and in speaking of his totem he might refer to it generically or to its body as "dog," but for its spirit or soul use another term. Gayton, 1930, 367, says that the number of lineage-owned totems are today (1925-8) not more than a dozen. My bare lists of animals (note 1533) seem to indicate more. However, some of my animals may not have been inherited, and I have no census material for proof. M-Hod: Not everyone had a totem, but chiefs, officials, shamans, and successful persons generally did. The relatively full list of totem animals (1533) inclines me to doubt any great restriction. However, if such a limitation is true, it is probably owing to the fact that a supernatural experience is necessary, and such did not always come; or else that some of the animals in the list were not lineage-owned. M-Wop: Two terms were given: puk, literally dog, equivalent to Yokuts te'écic; and iwín, spirit, equivalent to Yokuts ñnitc. I could not determine any difference in meaning corresponding to inherited totem vs. individually acquired guardian spirit. M-Ent: No distinction between puk, and ñnit or iwín. The latter apparently means spirit or soul, of oneself or another individual. M-Wak: Spirits, iwi'na, cannot be seen,

but totems, puus, can. Possibly informant means that spirits have no corporeal existence. Doubtless when one's totem appears to him in a dream, it is considered to be the totem's spirit. Y-Chuk: In response to totemistic functions of animals listed in note 1533, informant often said a certain animal was "pretty hard to get." I recorded minus for such answers although some may have been totems. This may account for the relatively small number of positive responses. Informant wavered concerning universality of totems, but ended up by saying all persons had them. Willy Curtis, a Woponuch bystander about 45 years old, was positive all Woponuch had totems. Y-Choi: gapa'wic. Y-Koch: A dream is also necessary. If one dreams of an animal different from his father's he "doesn't believe it and lets it go." When the right one comes, he accepts it. Y-Nut: One dreams of both his inherited totem and noninherited guardian spirit. The latter is called inats-an'ic. Y-Yaud: knit. Some children get their father's anit, some their mother's, but the former seems to be the more common. Y-Yaul: knit. Inheritance is uncertain. Y-Pal: Inheritance denied but otherwise like other Yokuts. Called knit.

1544. This was probably owing to respect for one's mother or her totem rather than to inheritance and possession of totem. Extension of taboos to one's wife's totem supports this interpretation. Gayton, 1930, 367, says that sometimes a woman transmitted her totem to her offspring for that generation only, which I interpret as meaning that in such instances her children also took their father's totem so that the males would have one to transmit to their offspring.

1547. Gayton, 1930, 367: "Except in those tribes in which moiety exogamy prevailed persons having the same totem might marry provided they were not more closely related than by third or fourth cousinship. In fact, the marriage of a boy and girl both having eagle or dove totem (the chief's and winatum's totems, respectively) was an occasion for rejoicing." Nevertheless the great majority of marriages must have been without one's lineage. This would happen even if spouses were chosen at random for the simple reason that the vast majority of the available mates would be outside any one of a dozen or more lineages. See note on Owens v. under Marriage.

1548. "Although names had no totemic reference they were said to belong to the lineage: two people could not have the same name unless they were related." Gayton, 1930, 367. She found no interlineage duplicates in more than 200 Yokuts and W. Mono names. The four relatives chosen here represent common sources of names rather than the only sources. I present the following informants' generalizations without instances to support them. M-Wak: Namers and namesakes were always from the paternal line. A child was usually named after a dead paternal relative but sometimes a living one would give a child his own name. Many

persons had two names, both patrilineal. Y-Chuk: Persons often had two names, both from the paternal line. Often from father's brother, never mother's brother. Y-Choi: Same as Y-Chuk above. Y-Koch: Same as Y-Chuk above. At least some names were the exclusive property of a lineage. The informant's name (macu'let) was inherited from her father's sister. Y-Nut: Same as Y-Chuk above. Y-Wuk: The first-born male was named from the father's father, and father's brother was volunteered as another source of names. The namer was usually the father. Apparently, for the younger children, there was more freedom of choice, almost any deceased ascendant relative serving as a namesake. Some persons had two names, one paternal, the other maternal. Anyway, there were at least some lineage-owned names. Y-Yaud: The father named a child. Father's father's and father's mother's names were given to the eldest boy and girl, and other paternal relatives served as sources of names for the other children. If there were not enough close paternal ancestors, those on the maternal side were chosen. Y-Yaul: Most names from paternal line. Y-Pal: Often two personal names, but one from each line, maternal and paternal. K-Bank: Same as Y-Pal above. K-Tub: Most names from paternal line. U-Kaw: Any deceased ascending relative might serve as namesake. A parent named a child.

1552a. See 1556-68, 1607, 1616, 1641, 1654, 1660, 1668, 1675, 1679, 1683, 2133. Y-Wuk: Personal names went with offices and were inherited. Since the father's father was the preferred namesake, names must have often appeared in alternate generations.

1553. See 1922.

1554. Probably confined to the rattlesnake and bear ceremonies, 2233, 2274.

CHIEFS AND OFFICIALS

Although I have not listed it, some supernatural rapport with totem of office (1692a-n) was necessary for eligibility for all inherited offices. Y-Tach: Besides officials given below, there was a fireman, hotoo'net, said to have been appointed by chief, whose job was to build fire for sweating and for gatherings of both sexes. This is messenger's job elsewhere. U-Kaw: Besides, B. R. said there was a single individual to tend the sweat-house fire. Acquisition of position unknown. Y-Yaud: An interesting description of the viability of certain personality types was volunteered. A man must be mediocre, or depart only a little way from the norm, in order to be successful. A man who was too generous and held open house with plenty of food too often would incite the jealousy of the chief and most likely suffer death. A bad man would ultimately be killed by someone. A stingy man was also likely to be killed, apparently just for spite.

1555. M-Wak: Called old chief, nanap pogina'bi. See 1568. Y-Tach: tiya or t'oxil. The latter means

eagle. Y-Wuk: Called old chief, poha'ta tiyaa, according to S. G., M-Wak informant. S. G. said just tiya. K-Tub: t'imiwá'l. There were two chiefs for two local groups on the two forks of Kern river. U-Kaw: niya'gádtm. In part contrary to Kroeber, Hdbk., 603, I obtained the impression that heredity, without differentiation of paternal and maternal lines, played a definite part in succession of chieftainship. Perhaps, as Kroeber suggests, it was secondary to wealth. P-Dth: tiyū'ga. J. K. said each of the 5 Panamint local groups had its own chief. The chief chooses his "best" son as successor, subject to a vague popular approval. P-Koso: G. G. insists there was only one chief for the five local groups. O-Ind, O-B P: pogina'bi.

1556. Gayton states generically for the Yokuts and Mono, 1930, 373, that an enfeebled chief chose his own successor, subject to approval of other chiefs and elders of the village. A gift of money was sent to the nominee, but he did not have to accept the office. Y-Wuk: The individual's capabilities were taken into consideration by the chief's lineage. Assuming personal factors to be about equal, the rank of the chief's relatives in regard to selection of the next chief was: brother, son, wife, daughter, sister, then nephews and nieces or grandchildren. Brother outranking son reflects the principle of age-priority within the paternal line. It is strange that an affinal relative such as a wife should be eligible at all. Y-Yaud: The formal transmittal of office to a succeeding heir took place at the little mourning ceremony for the dead chief.

1564. M-Ent, M-Wak: Gayton, 1930, 373, found from actual occurrences that the brother usually outranked the son, but that the office reverted to the elder brother's eldest son. This is probably because a chief's brother would normally be older than a son. My M-Ent informant was on the fence. My M-Wak favored the son.

1567. Y-Koch: Volunteered.

1568. M-Wak: The older of two equally distant paternal relatives had the better chance for an inherited office. See 1555.

1571. Y-Chuk: The husband of a woman in the chief's paternal lineage is called chief. The son of a woman in the chief's lineage is a half chief. An affinal connection apparently outranks one of blood. I doubt the first statement.

Y-Choi: Same term for both moiety chiefs. Y-Pal: The chief's paternal relatives (maternal uncertain) were called tiiyan yokuts, "chief people."

1573. The office was lifelong. K-Tub: See note on 1555.

1575-1576. In tribe or local group or village. The figures probably are almost worthless. The distinction between a head chief and other males in the paternal line is feeble. It seems likely that any local group of any size had its own chief since he was so essential to the social and ceremonial life of the area. When a single

tribe had several villages or local groups, probably the chief of the largest of these, or the chief with the most overbearing personality, was considered the leader of the tribe as a whole, if ever and whenever the tribe functioned as a unit. Y-Wuk: Gayton, 1930, 377, says 5.

1577. K-Tub: From Kroeber, Hdbk., 609. Denied to me.

1578. Y-Chun: Called mokē'la tiya, "woman chief." Y-Pal: Called tiiya kayena, "chief woman." K-Bank: Called tiiya kaina, "chief woman."

1587. If young enough and so inclined. U-Kaw: Denied by F. C.

1589. U-Kaw: Denied by B. R.

1591. Y-Chuk: Theoretically, at least, chief cannot refuse any request for money or property from a "subject." E.g., the chief would loan a man money with which to get married. I did not ask about interest in this context.

1593. Y-Choi: But got his cut out of money made by performers at public ceremonies, and possibly curing fees also.

1599. The victim's family could not retaliate if the chief sanctioned the killing. Gayton, 1930, 400.

1600. Bribes were often given chief to obtain his consent to a murder. See Gayton, 1930, 400. M-Ent: Chief might kill or have killed a person without redress from the offender's relatives.

1601. U-Kaw: Denied by F. C.

1603. Where a tribe had several permanent villages, each of these probably had its own chief.

1604. Y-Nut: Chief of Troxelhiwic moiety was called tiya. Nutuwuts chief was apparently called either tiya or limik, prairie falcon. Former outranked latter. A tribal council consisting of the two chiefs, two assistant chiefs, two messengers, and two doctors (antru) met and discussed tribal matters. One of each pair belonged to one moiety, the other to the other moiety. Anyone might attend such meetings, and the 8 officers sometimes bribed an eavesdropper not to divulge their secrets. He might be killed if he did. Informant gave two totems each for assistant chief and messenger, one in each moiety (1692h-m, note 1533). Y-Tach: A hypothetical setup consisting of a tribal chief plus two moiety chiefs, all called tiya, was given. Head chief notified moiety chiefs when a public ceremony was to take place and they took charge of details, told hunters to get game, etc. Gifford, 1916, 294, affirms moiety chiefs.

1605. M-Wop, M-Ent: Called tuyei, same as Yokuts. Gayton, 1930, 386, says there was no title; he was the chief's brother. Y-Nut: tuyei.

1606. Y-Wuk: 3 to 12, tuyei. Y-Yaud: There was a second chief, toiyei, and also a third chief with separate title.

1613. Especially the mourning ceremony. M-Ent: More than the chief.

1615. Latta told me that each Yokuts household appointed a certain child as its winatum; he answered the door and ran errands for the

family. Those Yokuts whose houses were arranged in rows (343) had a winatum living at each end. He was first to greet a stranger, ask him his business, and introduce him to chief who theoretically lived in center of row. Several informants compared this official (win'at'm Y, nit'nap M for all tribes in each group) to a modern officer of the law, at least when in the services of a chief. M-Hod: "Next to chief" in rank but acts as messenger and aid to chief. K-Tub: tu'lungil. U-Kaw: pagä'ë'. Apparently not an office. The chief might choose a different person for every message. O-Ind, O-B P: t'ibihnganiwe'dü, "person who goes between."

1618. Cf. note 517. O-Ind: Both for a single local group near Independence.

1621. M-Tuh: This official also acts as undertaker. Y-Chuk: Chiefs' and shamans' messengers said to be "different kinds." Chiefs and shamans both asked other's permission before using other's messenger. At a feast both kinds assisted with the food, however. O-Ind: Besides functions listed here, messenger leads singing and clowns at gatherings.

1625. Buys food with chief's money or sees that it is donated. Ushers guests to "table" and gives orders to women preparing food. Sometimes acts as a waiter by bringing food to guests. M-Wak: At mourning ceremony, and perhaps other intertribal gatherings, visiting "messengers," both men and women, assisted in distribution of food. They were paid for their services.

1640. M-Ent: Called tiya dü ha'kütü, chief of talk. Tiya, at least, is a Yokuts word, and suggests that this office was derived from Yokuts example. M-Wak: takwanü'dü. Y-Koch: hohoo'titc. Y-Chun: hilee'tik. Y-Wuk: hilee'tits. Y-Yaul: hilee'tits. Paid by chief to talk for him. Y-Yaud: Hired privately to make an announcement such as the name of a recently born child. K-Tub: hili'dats.

1642. Called by term for crier or sometimes functioned as such.

1649. M-Ent: Merely a part of moral lecture given to everyone at a public ceremony to prevent quarreling and ultimately murder.

1653. Coyote was inherited totem. K-Tub: İci'l. Coyote is İct.

1657. Cf. note 517.

1659. M-Tuh: A single individual for tribe. M-Hod: Several persons so functioned. They also ridiculed errors of dancers. Y-Wuk: Gayton, 1930, 387, describes a dance manager. From functions and totem, he seems to be equivalent to my crier (1640).

1664. So-called Indian yell, voice in falsetto and hand alternately opening and closing mouth.

1667. Y-Chun: Called toti hiyauta. A war leader, without status of chief. Y-Wuk: "A bad, tough man" was called tran'yit'tit. He was not a war chief. Y-Yaud: Called tran'yit'tit. Perhaps not a war chief but at least heredity played a part. However, hunters and gamblers were also said to

have inherited their vocations, which may mean merely that a son often pursued the occupation of his father without any crystallized rule involved. Y-Yaul: tra'nyit'tit. K-Bank: Called lo'owa'sin tiya, "war chief." K-Tub: nōgoyil. Drink Datura for power. U-Kaw: Denied by B. R. Affirmed by F. C. who called him küt'sūpuge'p.

1671. Cf. note 517.

1674. Y-Tach: ōts'tits, magpie. A wise man who knows everything. He is or has mana (tcipni). Also a clairvoyant. No political authority. Paid for his advice. Power from supernatural experience: a spirit comes at night and tells him to bathe in the lake. Thus it appears that this person is a shaman rather than a true official.

1678. U-Kaw: Apparently chosen by chief for a period of 3 or 4 months at a time, hence not comparable to a permanent office. Called numa'gädä.

1682. M-Ent: hobia'gë. Also accompanied a doctor on a case and sang while he danced and treated patient. M-Wak: Visiting song leaders took part in mourning ceremony, etc., and were paid for services. Y-Tach: wipelit. Y-Wuk: Not an office comparable to those above. Y-Yaul: aha'näho. K-Tub: ya'nibül.

1683a. Cf. note 517. M-Tuh, Y-Choi: Many.

1692. O-Ind: t'ibaidjutimi. O-B P: t'ibaidju.

1692b. M-Wop, M-Wak: From Gayton, 1930, 367. A bird ceremony (2307) was performed for both eagle and prairie falcon by the M-Wak.

1692m. M-Tuh: Also Cooper's hawk.

LAND OWNERSHIP

1698. See 1197-1201.

1700. A gatherer left his pole used in gathering acorns or pine nuts leaning against or hanging from a limb of the tree.

1704. Y-Chuk, Y-Koch: Something was tied on a tree.

WAR

War was of little consequence. Informants seemed to know little and care little about it. Tribal wars and local feuds between families, shamans, and even chiefs, were probably not distinguished in the native mind. These abominably scrappy data perhaps convey such a notion.

1706. M-Hod: Fought against N. Fork Mono. M-Wop: Fought with M-Hod and Y-Wuk. Y-Choi: Fought Yokuts at Table mt. Y-Yaul: At one time a "Mohave" war party invaded the Y-Yaul territory and murdered some women. The Y-Yaul hired some of their neighbors and together drove the Mohave out of the valley. I can't vouch for the presence of the Mohave in the San Joaquin.

1712. U-Kaw: Denied by B. R.

1726. U-Kaw: Denied by B. R.

1727. Near Tulare lake two Spanish soldiers apparently raped two Indian women. The Indians cut off their hands, laid open their breast, tore

them asunder and scattered the remains. Coues, 288. Y-Yaul: J. V., quoting his stepfather, said a hand was sometimes cut off and carried home as a trophy.

1728. Y-Yaul: Denied by J. A. U-Kaw: Denied by B. R.

1729. Y-Yaul: Hand on pole.

BIRTH

1733. Y-Wuk: On one knee, the other knee raised. Intermediate between kneeling and squatting.

1737. M-Hod: Held by midwife.

1742-5. The fetus is frightened by parts of such ferocious animals and tries to flee out of the womb.

1745. Y-Wuk: Puma tallow.

1746. O-B P: The father of the child makes the fire in the pit.

1755. Probably in pit. Water is poured on hot stones. This is analogous to earth-oven technique (236).

1757. P-Koso: Also bitten off (?).

Restrictions on Mother

M-Tuh: A small group, perhaps only housemates, feasted when some of the taboos were waived on the tenth day. A larger feast was given one month after birth when rest of taboos ceased. Y-Koch: For first-born, all 60-day restrictions are increased to 90. At least some of the restrictions were observed during pregnancy.

1764. Cf. note 517.

1771. M-Wak: Or 60. Y-Nut: Or 60. Y-Yaud: 35 to 42 days. Y-Yaul: Or 60. K-Tub: Or 60. U-Kaw: 7 to 30 days. P-Koso: 7 to 21 days.

1772. Y-Nut: Or 60.

1773. Y-Yaul: 7 to 14 days.

1775. O-Ind, O-B P: From Steward, 290. Denied to me. M-Hod: Actually the soaproot brush.

1777. M-Wak: Or 60. Y-Wuk: The use of the bone awl in making coiled baskets would be equivalent to punching baby's viscera. Y-Yaud: Or 90.

1778. Cf. note 517. M-Wak: Or 60. Y-Yaud: Or 90.

1779. M-Wak: Or 60. Y-Wuk: 15 to 20 days. Y-Yaud: Or 90.

1781. Cf. note 517.

1783. When mother permanently leaves pit, for those tribes which used it (1781). Probably about same length of time after birth for the others. O-Ind, O-B P: On the 6th morning, Steward, 290. Mother's clothes given to one who washes her.

Restrictions on Father

1784. Y-Choi: Or till umbilical drops off. Y-Nut: 7 to 30 days.

1785. Y-Choi: Or till umbilical drops off.

1786. Y-Choi: Or until umbilical drops off. O-Ind: From Steward, 290. Denied to me.

1788. M-Hod: Actually the soaproot brush.

1792. Y-Chun: Or six days.

1794-1796. Cf. note 517.

1795. Y-Choi: For first child taboo lasted until child grown, about fifteen years.

1797. Y-Pal: Or 90. Both seem too high.

1798. Y-Yaud: An entire year. I doubt it.

K-Tub: Or 60.

1803. O-Ind, O-B P: Steward, 290, says on the 6th morning after birth. In paragraph above, same page, he says the next morning after birth. Apparently variation. Clothes, weapons, and other personal possessions are given to the washer.

Abortion; Weaning

1806. K-Tub: Concoction of pitch drunk.

1808. O-B P: Abortion delivered in pit, same as normal childbirth (1747).

1814. Powers, 382, says Yokuts practiced infanticide in event of deformity. Most of my informants seemed to know nothing about deformed infants, hence denied killing them. I have the impression that any infant would be killed if it were not wanted, regardless of specific reasons. It was an affair of the parents, especially the mother. There was no moral issue involved.

1815. Cf. note 517. M-Tuh: Babies were ducked in cold water to make them stop crying.

Mutilations; Milk Teeth

1819. M-Ent: "Any time"; apparently up to maturity. Y-Nut: 2-8.

1821. Cf. note 517. Y-Nut: 2-8.

1825. M-Hod: To make second teeth grow.

1826. Based on the belief that the moon is born and dies every month. The child's second teeth will grow like the new moon.

1830. The child is instructed, and goes alone to relieve himself, afterward dropping the tooth in the excrement. I suspect this is connected with the idea of growth; the excrement making plants grow.

GIRLS' PUBERTY

Numbers refer to days from the beginning of menstruation; M, during menstruation. Probably tribes where M is entered had a theoretical number of days for the menstrual period.

1833. Cf. note 517. M-Wak: 14 to 30. O-B P: No fixed time. Steward, 293, says five days for Owens v. generally.

1838. Y-Chun: Wears basket on head.

1844. U-Kaw: Moon only.

1850. O-Ind, O-B P: Steward, 293, says "she ran westward (see 1799) to avoid later indolence, and her grandmother made her carry wood and a water basket daily."

1852. O-Ind, O-B P: "The first and two following days her parents bathed her as she stood in cold water, then steamed her in a pit." Steward,

293. T. S. denied this to Steward, saying her only bath was on the 5th morning.

Public Recognition

Sponsored by one family for its own girl. Not a tribal affair. K-Tub: Affirmed by Kroeber, Hdbk., 609. Denied to me.

1857. Y-Yaud: Apparently only the more prominent families.

1865. Y-Choi: With shamans of some kind.

1869. Y-Koch: I doubt this. He probably was invited as the guest of honor.

1870. Y-Koch: By her older sister's husband's sister.

MENSTRUATION

1873. M-Tuh: 5 or 10.

1878. O-Ind, O-B P: From Steward, 293. Denied to me.

DATURA

Universally called tanai by Yokuts in this study. All W. Mono in this study, tana'bi. P-Dth, P-Sal, P-Koso: moip. Y-Choi: About a half gallon drunk. Unconsciousness complete in an hour, continues from 12 to 24 hours. When recovering, drinker sees visions, events at a great distance, events in the future. Thus he can foretell sickness, death, etc. Often drunk by doctors who then announce names of those who will become ill or die. They doctor the unfortunate in advance to prevent ill befalling them. UCMA 1-10753-4 are red solid-painted walking sticks used to walk when awakening from the stupor, doubtless to steady the half-conscious drinker. From Barrett, Notes. J. D.'s two brothers died from drinking Datura a few years ago.

Group Drinking

Not an initiation or a puberty rite. The generic reason for drinking Datura was to give one a good life, success in health, wealth (gambling), love, doctoring, etc. Gayton, 1928, M-Ent, says it was drunk by the sick, by those whose children were sick, or by those who "just wanted to see the country to find out something." She cites a drinking where drinkers from three tribes joined together for the purpose. Y-Chun: Ceremony called tanyu'wic. P-Dth, P-Sal, P-Koso, O-Ind, O-B P: No group drinking or public rite. I have entered specific traits associated with individual drinking in this section to save space.

1891. U-Kaw: At winter solstice.

1896. There was no compulsion. I am under the impression that the majority drank it some time in life, but Gayton, 1928, says "the majority of men and women never took it, and their social status was in no way impaired." It is certain that the drinking was not confined to any special

group such as officials' or shamans' families, certain lineages, etc. See 1938. M-Ent: Shamans drank Datura ten successive seasons if they wanted to be very powerful. Gayton, 1928.

1897. Where both sexes participated, usually half were males and half females. Cf. note 517. M-Tuh: 4-10. M-Ent: 8 or 10. Y-Chuk: 6 or 8. Y-Nut: 8 or 10. U-Kaw: F. C. said only two, a boy and a girl.

1898. Usually the age when it was first drunk. Repetition later in life was common. See 1895. Kroeber's estimated age of 12 to 15 years, Hdbk., 503, is lower than mine. However, Gayton, 1928, says "usually about eighteen years or older." Y-Koch: Any older person who wished might drink it at the same time. Y-Wuk: 18 to 25.

1900. M-Ent: Grease taboo for 1-3 months. "Went on" acorn mush six days before. No meat until six days after drinking. From Gayton, 1928. M-Wak: Or 60. Y-Chuk: Or 90. Y-Koch: 180. Y-Nut: 180. Y-Wuk: Also sexual intercourse taboo.

1902. Acorn soup was, of course, eaten.

1908. U-Kaw: Plant somehow "roasted" before being pounded, mixed with water and boiled.

1912. I am uncertain whether this was a house used as a dwelling, temporarily appropriated for the drinking, or a special structure erected for the purpose. It may have sometimes been only a flat shade or a brush-fence enclosure, which would be more in keeping with Kroeber's generalization, Hdbk., 503, that it was drunk outdoors by the Yokuts. M-Wop, M-Ent, Y-Choi: Drinkers stayed in a camp away from village for six days. Each night drinkers went to secluded spot to talk to their maiwin (supernatural helper previously acquired by dreaming). Gayton, 1928. Y-Wuk: Initiates and the giver of the drink "camp out" in a brush house or shade.

1916. M-Wop, M-Ent, Y-Choi: According to Gayton, 1928, but my informants said after the drink. There may have been variation or my data may refer to a different part of the ceremony.

1918. M-Wop, M-Ent, Y-Choi: Gayton, 1928, says that on the morning of the 6th day the giver of the drink picked up the Datura plant and carrying it "ran a complete circuit of the village back to the temporary camp." "All the boys and girls ran with him and every one in the village, whether they were going to drink the tanabi or not (informant did not know purpose of this)." I am under the impression that this race was usually around the house or camp where the drinkers were secluded rather than the whole village. Anyway, most of my informants said the circuit was completed several times. Some of my informants (unfortunately I don't remember which) said the purpose of the race was to hasten the effect of the drug. This is certainly plausible but would require race to be staged close to time of actual drinking and not twelve hours or so before, as given by Gayton for the three tribes above. She adds in a note, however, that all other tribes in the San Joaquin valley drank Datura in the

morning, apparently close to the time of the race. Y-Yaud: The estimated distance of a single circuit was 200 yards.

1920. Either a sort of imitation or impersonation of one's totem or in the manner prescribed by the totem in a previous supernatural experience. M-Wop, M-Ent, Y-Choi: From Gayton, 1928: "The members of different lineages had to dance at different speeds: Coyote the hardest, Chicken Hawk next, Eagle and Snake both slow."

1922. See 1553.

1923. A large red ant, kakau Y.

1926. M-Tuh: Songs concerned with totem or guardian spirit. K-Bank: Sing next morning.

1928. Y-Koch: L. C. has sung these songs on three occasions herself and volunteered to sing them for me.

1931. The content of some of these visions is given by Gayton, 1928, from a M-Ent informant.

"(1) A person looked as if he were covered with blood, or maggots or vermin (these were regarded as causes of sickness and were invisible under ordinary conditions) and the seer would brush this sick person off with his eagle-feather brush. The microcosms would swarm all over the ground and could then be brushed into the fire and destroyed. In discovering sickness the seer had an eagle bone whistle which he blew and then listened; he could hear the sickness (informant does not know how). (2) If some man had poison you could see where it was. (3) You could see people in a house no matter how far distant, and see a man dying there. (4) They could see what medicine-man had killed people (by witchcraft) and told on them. (5) And regarding wealth; if a man had lost his money they could hear it rattling and find it for him; gold mines were like sparks stuck up out of the ground; a medicine-man's secret cache could be seen."

1932. M-Ent: "Some men do not have visions. This is because some medicine-man fears his bad deeds will be discovered. He renders tanabi harmless (by magic) and 'covers up' those people." Gayton, 1928.

1934. Some may acquire their totem or guardian spirit for the first time. Others may already have it. M-Wop, M-Ent, Y-Choi: Guardian spirit previously acquired, Gayton, 1928.

1935. Probably more common than shown here. Kroeber, Hdbk., 503, speaks generically for the Yokuts of instruction in the origin of the world and advice "regarding their own future."

1937. I failed to determine the functions here. They were probably nothing more than tacit sanction or at most a speech.

1938. Untitled. He mixed and gave the drink. He kept Datura seeds and "administered them, powdered, at any time during the year to anyone who wanted to find out something. The same taboos were observed then." Gayton, 1928. The tribal, moietai, or lineage affiliation of this person or of the drinkers in no way affected their participation. Lineage affiliation manifested itself in

the painting, dancing, and singing of drinkers (1920, 1922, 1926), and often in the content of the vision itself.

Individual Drinking

Drink probably mixed by a professional. See 1938.

1943. M-Hod: First drink at about 25 years of age.

1945. In general the distinction between shamans and nonshamans seems to me not to exist natively. Shamanism or shamanistic power is a matter of degree. However, the drug permitted the shaman to predict disease in advance and then cure it before it occurred or ward it off. See note under Datura, Y-Choi; note 1931; Hdbk., 505.

ANT ORDEAL

1946. U-Kaw: Supposed to be retained 24 hours, then vomited up. If the ants were still alive, the patient would recover.

1950. O-Ind, O-B P: From Steward, 316.

DEATH

1956. Y-Yaul: According to J. G., from his stepfather's account.

1960. M-Tuh: Post-European. U-Kaw: Rocks piled over body. Probably true of other arid regions.

1962. There is no religious motive here. Most corpses were packed to grave on back of a single undertaker in a carrying net, carrying basket, or perhaps with the aid of only a pack strap. Flexing made this a lighter task and permitted digging of smaller grave. M-Wop, Y-Nut: To save digging a large grave and to make packing of corpse easier. Y-Wuk, Y-Yaud, Y-Pal, K-Bank: To make packing easier. O-Ind: To save digging a large grave.

1964. Although the head usually is to the west, the reason is often so the face or eyes may be turned toward the rising sun in the east. It may also be connected with the belief that the ghost of the dead travels northwest, although I most frequently recorded north. See 2021. Y-Nut: South formerly but more recently west. O-Ind, O-B P: Steward, 297, also gives east and west.

1969. Y-Koch: Especially in summer when ground was too hard to dig a hole big enough for a grave. Y-Tach: Kroeber, Hdbk., 499, says the Tachi "burned every one of any account" to prevent the remains being used in sympathetic magic. My plus for 1970 is a partial confirmation of Kroeber.

1970. O-Ind, O-B P: Affirmed by Steward, 298, but not localized.

1977. Remains from cremation buried in basket.

1978. In regard to the disposal of nonreal corporeal property, most informants first said it was all burned or otherwise destroyed at death of owner. Further inquiry usually revealed that some articles were hidden away for awhile and then later distributed to close relatives of deceased.

Distribution immediately after death was rare if it occurred at all. M-Ent: Some property distributed to "friends."

<u>Man's Property</u>	Y-Choi	Y-Tach	Y-Pal	K-Tub	U-Kaw	P-Dth	P-Sal	P-Koso	O-Ind	O-B P
To s	+	+	+	+	+	+	+	+	+	+
To b	+	+	+	+	+	+	+	+		+
To b s		+	+	+				+	+	+
To ss s	-	+	+	+	+	+	+	+	+	+
To s s		+	+							
To d s		+	+							
S outranks b		+	-	+						+
B outranks s		-	+	-						-
B s outranks ss s		+	+	-				-	-	+
S s outranks d s		+	+							
Primogeniture	+	-	-	-	-	-	-	-	-	-
Older outrank younger	+									
To w					+			+	+	
W outranks ch				+				-	+	

Woman's Property

To d	+	+	+	+	+			+	+	+
To ss	+	+	+	+	+			+	+	+
To b d	+	+	+	+	+			+	+	+
To ss d	+	+	+	+	+			+	+	+
D outranks ss	+	+	-							+
Ss outranks d	-	-	+							
B d outranks ss d	+	-						-	-	+
Ss d outranks b d	-	+	-					-	-	

1979. M-Hod: Nonrelatives but friends of deceased cooked and ate dog.

1983. Usually relatives were not supposed to touch corpse.

1984. M-Ent, Y-Nut: Undertakers were married and had children, according to information got in another context. They could not have been true berdaches. I am not certain of the sex of any of the nonberdache undertakers but guess they were women.

1986. Y-Koch: tonoo'tcim.

1990-1992. Cf. note 517.

1991. U-Kaw: Denied by B. R.

1993. U-Kaw: Denied by B. R.

1994. U-Kaw: Denied by B. R.

1997. Kroeber, Hdbk., 508, says this was "much used by the Yokuts."

1999. U-Kaw: Denied by B. R.

2000a. Y-Choi: A mixture of pitch and charcoal on hair and face. Latta, 39. Denied to me.

2002a. Same for widower. This may have been a contribution toward mourning ceremony, little or tribal. See 1458-59, 2089.

2003. Cf. note 517.

2005. At least mothers, sisters, and daughters. Total extent not inquired into. Y-Wuk, O-Ind: Men cut it "a little bit."

2006. Kroeber, Hdbk., 500, says that for Yokuts generally, parents and spouses were subject to this fast, and children and grandparents exempt.

2007. U-Kaw: Denied by B. R.

2008. U-Kaw: Denied by B. R.

2014. O-Ind, O-B P: Steward, 298, says only in presence of acquaintances.

2021. Gayton, 1930b, 78, gives NW for all the Yokuts and Mono. M-Wak: NW. Y-Pal, K-Bank: Above into sky. Perhaps modern.

2028. K-Tub: Angelica called pa'nict.

MOURNING CEREMONY

Barrett, Notes, speaks of a mourning ceremony among the Yokuts of Dunlap, probably M-Ent or Y-Chuk. Mourners washed about 9 a.m. by another family. Washers gave washed new clothes and a little money. The latter also kept the basket which contained the water. Probably a "little" ceremony.

Little Mourning Ceremony

This was always in addition to the tribal mourning ceremony. It was a simple feast to celebrate the waiving of mourners' taboos. No property was burned and no images were made. The same dead would be fêted later at the tribal mourning ceremony. Y-Chuk: eplau'ca or epla'wica, literally "wash." Y-Koch: epla'wica. Sponsored by a single family. Y-Wuk: epla'wis. No structure was built and nothing burned. Y-Pal: looni'wis.

2034. O-Ind, O-B P: A private affair, held any time, according to my notes.

2035. M-Wak: To 60. Y-Choi: 7 to 60. K-Bank: A few months.

2036. Cf. note 517.

2039. M-Hod: Only relatives of dead attend. M-Ent: Besides relatives of dead, one family of nonrelatives was invited. They washed the relatives (2041). Y-Wuk: All tribal members were included.

2040. M-Wak: Parents of dead wash and supply new clothes for spouse of dead. Spouse gives beads and other gifts to parents-in-law for this service, and is then free to marry again. Y-Yaud: See 2118.

2042a. Y-Koch: Washed by Y-Choi and vice versa. Y-Choi also brought meat and sold it to Y-Koch for the occasion.

Tribal Mourning Ceremony

Actually an intertribal affair. M-Wak: The mourning ceremony, lakina'nit, was given so the mourners would cease to "feel sorry" over a death. The term is Yokuts and contains the word for spirit or soul, anit. Y-Chuk: Called "big time" wati loonü'wica. Y-Choi: lakí'na or da'li'wica. Y-Koch: lakí'na. Y-Chun: lakí'nanit. Y-Wuk: lakí'nawas. Y-Yaud, Y-Yaul, Y-Pal: lakí'na.

K-Tub: tsa'mi'níl. O-Ind: t'ínéiwei. O-Ind, O-B P: Steward, 320, calls this an "Annual social dance or 'fandango'." Most of my informants called it "big time," "fandango," or "fiesta." Steward, 322, says occasionally individuals wailed for the dead, and that one evening was given over to mourning. This fandango certainly differs only in degree from other mourning ceremonies to the south and west. Strong believes that the fandango atmosphere of mourning ceremonies is recent for southern California, and that they were earlier limited to actual mourning rites. Owens v. differs from Yokuts and W. Mono in tolerating profane or common dancing and merrymaking before the specific ceremony for the dead.

2044. U-Kaw: Not a tribal affair. Merely a re-burning a year after death by the mourners.

2045. Cf. note 517.

2046. U-Wuk: Children, and even babies, were mourned the same as adults. While I was staying on the Tule River reservation a baby not more than a year old died. S. G. said that perhaps the parents would give a dinner in about a month for it (the little mourning ceremony). In aboriginal times this would certainly have been done. Tribal mourning ceremonies are no longer given. See 2034-43.

2047. K-Tub: Primarily, according to Kroeber, Hdbk., 609.

2048. Cf. note 517. Y-Wuk: If a person died in the fall, his relatives would join in the mourning ceremony the following summer. If he died in the spring they would wait until the summer of the following year. Y-Yaud: "As soon as they (the relatives of the dead) get enough money."

2049. M-Hod: One might attend three or four mourning ceremonies of other tribes in a single year, but his own tribe gave only one.

2050. Often held in successive years but sometimes a year skipped, depending on number of deaths, financial condition of the relatives, etc. Everyone attended at least one every year, but some years only as a guest of another tribe. M-Wak: Mourners waited until three or four deaths had occurred before giving tribal mourning ceremony. Apparently they needed mutual financial support. O-Ind, O-B P: Annual for Owens v. as a whole, but less often for each local group. Also depended on wealth of mourners.

2050b. Y-Wuk: July or August.

2053. Cf. note 517. Many informants said a week, but closer inquiry showed that it usually began Monday evening and ended following Saturday night or by dawn Sunday morning, i.e., in recent times. Y-Wuk: Some of the visitors might stay two or three days longer to gamble. O-Ind, O-B P: Steward, 322, says five days or a week.

2054. Y-Yaud: Chief sets date for ceremony and tells mourners to be ready.

2055. M-Hod: Not confined to mourning ceremony. Loans might be made any time and for any reason but always to a member of another tribe; paid back any time or whenever agreed. Y-Koch: Y-Choi

brought meat which they sold to Y-Koch to feed visitors. Y-Nut: Apparently chiefs, either moi-et al or tribal, made negotiations. Wealth involved came from a number of persons. In another context I find a statement that relatives of dead made loans at little mourning ceremony, epla'wica, and were paid back at tribal mourning ceremony, lakí'na. Y-Wuk: 50 per cent, tu'nwús; 100 per cent, iti'lwús. Loaner group supposed to buy anything loanee group has to sell, e.g., game. Entire host tribe contributed food for ceremony. Visitors do not contribute, but sell to hosts. Y-Yaul: Loaner group supposed to buy anything loanee group has to sell, e.g., meat. Y-Yaud: 50 per cent, tu'nwás; a personal loan for any purpose. 100 per cent, iti'liwas; a loan to another tribe, or local group, to raise money for a mourning ceremony, negotiated by chiefs of two tribes. Loan with interest must be repaid at beginning of mourning ceremony.

Money is used by host tribe to pay performers and to provide food for all visitors. Hosts are obligated to buy anything visiting tribe has to sell, particularly food. Thus visitors recover some of their interest immediately. Y-Pal: 100 per cent, iti'luwas. O-Ind, O-B P: A borrower returned a little more but no fixed interest rate. Steward, 258. He does not mention loans in connection with mourning ceremony.

2057. M-Wop: To M-Ent and vice versa. Y-Wuk: For all reciprocal functions, such as loaning money and washing the mourners, M-Wak tribe was "main one." There was open house to everyone, but important functions were performed mainly, if not wholly, by a single neighboring tribe.

2060. M-Wak: 100 per cent, iti'liwac, negotiated one to three months before a mourning ceremony, payable then. 50 per cent, tu'nwac, not connected with mourning ceremony, negotiated and returned any time. A poor person might borrow money for a mourning ceremony without interest. Messenger delivers itiliwas loans to another tribe. Y-Nut: 100 per cent loan, iti'liwas, only in connection with mourning ceremony; 200 per cent (?), tu'nwas, for gambling, etc.

2061. This structure served as a shelter for visiting tribes. It was camped in and constituted both living and ceremonial quarters. Where element list shows a total absence, it means that informant denied systematic arrangement of shades and fences camped in or under, as well as construction of a single large fence or shade. Gifford, 1932, 20, cites a circular fenceless arrangement of huts with a dance space in middle, but as a normal plan instead of a special one for a mourning ceremony. Two of my informants, 349, responded affirmatively concerning a circular arrangement for everyday use.

2063. M-Tuh, Y-Yaul: Top was bent inward to make more shade. Perhaps a kind of lean-to. Y-Yaud: An elliptical enclosure some 100 yds. long by 50 yds. wide, open at both ends. Long axis ran east and west. Fence was about 6 ft. high

and bent inward at top to form shade. Visitors camped under this shade and cooked over small fires around periphery of ellipse. A large fire was built at night near center in front of section occupied by host tribe. This was center of activity. O-Ind, O-B P: I was told about 150 ft. in diam. Steward, 320, says 300-400 ft.

2065. Y-Wuk: A flat shade, with a brush fence or wall on one side, about 300 ft. long and 16 ft. wide. Wall was on back side, and open front faced a stream. Entire structure formed about a 20° arc with ends curving toward stream, doubtless so that those near ends would have an unobstructed view of dancing, etc., between shade and stream. Hut where images were kept, and later burnt, stood in middle of arc between shade and stream. Chief purpose of shade was to provide shelter for visitors who camped under it the entire week.

2068. Y-Chuk: Messenger (winatum) responsible for center pole. Y-Yaud: Brought by visitors and sold to hosts. Y-Yaul: Same as Y-Yaud.

2070. Y-Wuk: See no. 2065.

2071-9. A visiting tribe often sat or camped on that part of circular or elliptical enclosure which corresponded to its geographical position from tribe giving ceremony. Those from N sat on N side or arc, those from S on S side, etc. In some enclosures the diameter (or long axis, if elliptical) from main entrance to opposite side, or from one entrance to the other when there were two, served as a dividing line between two sides. Where tables give seating as both dual and multiple, it means that enclosure was divided on a dual plan with the washer tribe sitting on the opposite side from the hosts (washed), and visitors from still other tribes situated in groups more or less in accord with their home geographical position. Localization of lineages within enclosure is more doubtful, but if true, lineages merely formed further subdivisions of tribal or moiety groups. How strictly any of these groupings were adhered to and whether they were definitely formalized or only vague, almost optional, customs, I do not know. I suspect that what I have called the pairing of tribes may sometimes mean nothing more than that nearest neighbors attended in greatest numbers and hence were most often washers, etc., for hosts. M-Hod: Woponuch, Entimbich, Waksachi on the E side, N. Fork Mono and other tribes to the N or W on the W side. The Hodogida, as hosts, slept and ate in their usual houses, not in enclosure. They might sit "any place" in enclosure during festivities. The duality apparently affected only the visiting tribes. Usually it is between host tribe and one of visiting tribes. See no. 2119. M-Wop: M-Ent sat on S side and M-Wop on N. Other tribes also according to geography: M-Wak on S; Y-Tach W; Chukchansi N; since M-Ent were the washers (2119) and loanees (2057), duality is also present. O-Ind, O-B P: When these two local groups were paired, O-Ind took the S side, O-B P the N. When

O-Ind paired with Lonepine (S of Independence) O-Ind became the N side, Lonepine the S. A spirit of competition prevailed throughout the performances, each side trying to outdo the other. They performed alternately. The chiefs of the two groups sat in the rear opposite the "gate" each on his own side of the E-W dividing line. This dual alignment did not extend to competitive games or sweating.

2080. Y-Yaud: Only visiting performers paid. No real professional mourners, but rather entertainers.

2081. Y-Wuk: Paid 5 or 10 cents worth by the relatives of the dead each time they danced.

2085. Y-Yaud: From Kroeber, Hdbk., 500. M-Hod: Nonberdache undertakers.

2087a. a'nt'u Y; puha'gǝ M.

2089. Gayton, 1930, 377, says entire tribe contributed to mourning ceremony, noncontributors not attending. Main contributors were chiefs, subchiefs, and bereaved families. Noncontributors were likely to be poisoned by shaman friends of chief. An image for each dead. See 1458-9, 2002a. M-Tuh: When a woman dies, both her own and her husband's relatives contribute for mourning ceremony. M-Hod: A deceased woman's affinal relatives supply bulk of money, food, etc. M-Wop: Paternal and maternal blood and affinal relatives all three contribute money and other property. Y-Nut: Both paternal and maternal blood relatives and also affinal relatives of dead contribute toward mourning ceremony. Y-Tach: Denied by Kroeber, Hdbk., 501.

2090. M-Tuh: Mother of dead, if living, makes image.

2091. I do not know whether mourners supplied clothes, etc.

2092. Y-Nut: Only stick frames burnt. Clothes given away to individuals or thrown to crowd.

2093. Y-Wuk: About half burned. Mourners decide which ones. Rest are thrown to crowd. Burning takes place about 3 a.m. Sunday, and throwing an hour or so later.

2094. M-Tuh: Spouse of dead, if still living.

2106. Y-Yaud: From Kroeber, Hdbk., 500. Specifically berdaches.

2109. Y-Wuk: Of brush, rectangular ground plan, flat roofed, sides uncertain. Images burned in hut. See 2065. Y-Yaul: Round ground plan, domed, of brush. Y-Pal, K-Bank: Of brush, round ground plan, flat roof, probably walled.

2112. Y-Yaud: In center of enclosure (2068). Offerings burnt at cemetery, not in enclosure.

2113. Y-Tach: Visitors despoil mourners of property, according to Kroeber, Hdbk., 501.

2114. O-Ind, O-B P: Visitors arrive and camp first night a short distance away. Next day they attack hosts and gain admittance to enclosure where they camp for rest of week.

2115. Y-Koch: Members of visiting tribes demand sticks of images, are given them, whereupon the original owners buy them back.

2116. Y-Nut: This washing rite was called

kiyiwis. Apparently either another tribe, Y-Tach, or the other moiety, washed mourners. I don't know whether at same ceremony or on a different occasion, or why. All the mourners' moiety were washed by the other, but a visiting tribe washed only actual mourners (?).

2117. Y-Chuk: Washer must be of opposite moiety, and may or may not be from a visiting tribe. Paternal blood relatives would be barred on account of moieties, but perhaps distant maternal relatives would be considered nonrelatives, and nonmourners.

2118. Individuals, or individual families or paternal lineages, often formed reciprocating pairs within reciprocating tribes and moieties. Kroeber, Hdbk., 499, confirms reciprocity of individuals for Y-Yaud but in connection with money payments and only a month after death, doubtless at the little mourning ceremony. Payment must have been to washer. Y-Choi: Washed by Y-Chuk, Y-Koch, and Hōcmičā or Hocomā, an unidentified tribe. Y-Nut: Washed by Y-Tach. K-Tub: See Kroeber, Hdbk., 609. O-Ind: Usually, but not always a member of the visiting tribe.

2119. M-Tuh: Washed by Tointoi and vice versa, according to F. B., M-Hod informant. Washed by an older paternal relative according to J. J. but her mother-in-law bathed her when her husband died. This suggests that the relation of the mourner to the deceased may have determined the relation of washer to washed. Contradicted by M-Hod informant, below. M-Hod: At first informant stated that any of several tribes, Yyanchi (N Fork of San Joaquin, one of Gifford's moieties), M-Wop, and M-Tuh might wash M-Hod. Reciprocally, M-Hod might wash any of them. Later he said only one tribe acted as washers, usually nearest neighbor, in this instance Kogohiba. See 2071-9. M-Wop: Washed by M-Ent and vice versa. M-Wak: Washed by Y-Wuk and vice versa. The washer tribe "sit at the first table," i.e., they are served before other visitors and members of host tribe.

2120. Probably equivalent to nonmourner.

2122. Y-Wuk: As compensation for free food which hosts have supplied for the week.

2123. Minus means that only actual mourners, chiefly blood relatives of dead, were washed. M-Wak: Infants able to walk were even included.

2123a. Y-Yaud: A "happy dance" but the mourners do not take part.

2124. The 1870 Ghost Dance, Gayton, 1930b, 81. My informants agreed with hers that the W. Mono, specifically Woponuch and Entimbich, were the carriers of the dance W and S. Men chose women partners and all joined hands and danced in a circle. Y-Tach: Information from S. G., a M-Wak. O-Ind, O-B P: From Steward, 321, who suggests Tūbatulabal origin. I am not sure that my data refer to the same dance.

SHAMANISM

The doctor's power and the supernatural ex-

perience necessary to acquire it differed only in degree from that of an ordinary person. That shamans had any organization or sanctioned public ceremonies, other than the rattlesnake rite or bear dance, is doubtful. The Y-Yaud informant said a spirit would appear before a doctor in a dream and tell him to give a tribal feast.

Herb Doctor

M-Wak: The herb doctor, tīspasa'dē natēsoo'pīt, gives medicine; the spirit doctor, pohagē, never. The former learns his art from ancestors, probably patrilineal. Y-Yaul: toiyo'hīts. K-Tub: tibō'hickanan. O-Ind, O-B P: natizu'ka.

"Spirit Doctor"

Requisites for position, as with chiefs and officials, are multiple. Although supernatural experience is perhaps the most obvious requisite, this was often obtained with an inherited totem. Instruction probably had more to do with methods of acquiring power than with actual curing technique. Owls were most common totems or spirit helpers of doctors. For doctors, the terms puha'ge M, a'nt'ru Y, are universal for the two linguistic groups within the area of this study. Kroeber, Hdbk., 511, gives tuponot for the Tachi. Y-Wuk: A tcī'pni is one who knows a little of everything because of supernatural power. All doctors, a'nt'ru, are or have some tcipni, but all those who are or have tcipni are not necessarily doctors. Apparently tcipni is a generic concept that runs through all shamanism or supernaturalism. See Kroeber, Hdbk., 512-3. K-Tub: adzawa'l. All doctors sang and sucked, although another term was given for sucking doctor, holo'inanapūl. U-Kaw: pohaga'ta. P-Dth: pua'gandā. P-Sal: pua'gandā. P-Koso: pua'gandā. O-Ind, O-B P: puha'ga. A poisoner was called sida puha'ga, bad doctor. Another kind was called moip puhaga, Datura doctor.

2133. One did not inherit curing power directly. He obtained it from a dream helper which was often a hereditary totem. In spite of the fact that Gayton, 1930, 389, 413, denies the hereditary factor, I am convinced that it was a partial determiner although not a necessary and obviously not a sufficient one. As Steward suggests, 311, a psychopathic biological inheritance may be a contributing factor. However it may be, several of my Yokuts informants volunteered patrilineal succession of shamanistic power and I see no reason to soft-pedal it. O-Ind, O-B P: Most of Steward's informants said doctor's power "ran in families" (p. 311). Steward seems to think this is inconsistent with supernatural experience and tries to explain it away.

2140. M-Hod: Acquisition of power was a gradual process. It starts at about 10 years of age but the power is not "felt" till about 20. O-Ind, O-B P: From Steward, 312, who also adds that the

acquisition of power was a gradual process consummated at 30 or 40 years of age.

2141. O-Ind, O-B P: Sources of power were as often inanimate objects or forces of nature as they were animals, Steward, 308-16. West of the Sierras they are mostly animals.

2147. Usually on a hill at night, alone. Bathing often took place before the visionary ascended the hill. Since this occasion with the eating of tobacco was an individual affair, it was probably set off in the native mind from Datura drinking which was a group affair. However, the purpose of both was similar.

2148. P means about puberty.

2150. Cf. note 517. In most instances where I is recorded, the visionary went out only at night, returning home before morning and perhaps sleeping during the day. This was repeated, sometimes intermittently, until power came. See 2152. Y-Yaud: The vision may come the first night, more often the second. The visionary converses with the spirit. He continues to fast the next day after the vision, and by night "has" his spirit. He then returns home, apparently having stayed away the whole time. Y-Yaul: A person often went out and returned home three times in one night.

2152. M-Wop, Y-Choi, Y-Nut: It might be repeated "all winter."

2153. Cf. note 517. I asked about food generically in this question, but I believe it was the usual meat fast with acorn gruel permitted.

2154. Cf. note 517. Acorn gruel permitted.

2157. Excepting M-Tuh, which is probably informant's error, all tribes ate tobacco (1209-11). Minus here means it was not eaten in association with a vision quest.

2158. See 1944, which does not specify isolation.

2159. Gayton, 1930b, 76, says all foothill Yokuts and Mono bathed every morning. "It had a salutary effect, especially in the acquisition of supernatural power by both shamans and laymen. A boy or girl approaching puberty was roused from sleep and made to swim three times during the night for six days, usually in the coldest months. This was supposed to give them a long life as well as to harden their characters. Water was venerated and regarded as immortal."

2177. Whistled and listened for the sickness. See 2229, 2289, 2291, and Gayton in my note 1931.

2178a. Probably all Yokuts and Mono doctors drank Datura. See nos. 1945, 1931.

2180a. From Steward, 313. Denied to me.

2181. Probably universal in association with sucking.

2182a. M-Wop, M-Ent, Y-Choi: I doubt the presence of this concept here.

2184. Several informants said the object brushed with depended on the doctor's guardian spirit. This was often a bird but might be almost any other animal; hence negative statements differ perhaps only in this respect from the posi-

tive. The theory behind this brushing is that disease is caused by invisible organisms on the surface of the body. Compare Gayton, in my note 1931.

2190. M-Wak: Only if it is part of his visionary experience. This qualification probably applies to this whole section. However, the informant himself possessed two such crystals and was said to be a doctor by others although he denied it to me. Y-Choi: Barrett, Notes, says obsidian spearpoints, katca, found by doctors, were used in curing. UCMA 1-10774 is one such.

2192. Cf. note 517. Y-Choi: The doctor's messenger. See no. 1622.

2197. Parentheses indicate that only some doctors returned the fee.

2197a. Usually a cased hide. M-Hod, Y-Tach, Y-Chun: Some kind of woven tule bag. Both are like quivers, nos. 580-581, and were a common receptacle.

2201. Y-Wuk: A certain poison, a'ntcawa, might be put in food. Only a few persons knew how to manipulate it. Acquisition of the power uncertain. Doctors poison laymen because they are jealous, and each other to eliminate competition. K-Tub: Poisoners, mäcma'ganan, were perhaps malicious doctors.

2201a. This is the usual poisoning technique. Three or four years ago at Squaw v., a Kochevali accused a Chukaimina of shooting poison at him. A warrant was sworn out and the offender arrested. The court, obviously, dismissed the case. This notion flatly contradicts Kroeber's generic statement, Hdbk., 513: the "concept that sickness is produced by an injected substance is not even in rudiment a part of the San Joaquin Valley culture." See 2178, 2179, 2182. Gayton, 1930, 390, confirms my data: "The most common cause of illness was believed to be the intrusion into the body of some foreign object which had been projected by the evil magic of a doctor."

2204. M-Wak: Probably not a distinct class of individuals but at least their activity was well enough established to be described by a single noun. Y-Chuk: Only supposed to kill "bad" doctors. Y-Tach: pñe'wits. Said to mean "poisoner," but same noun as for doctor killers among other Yokuts. Y-Chun: pñe'wits. "Kills a doctor." Y-Wuk: pñe'wits. An "outlaw." Definitely no supernatural experience necessary. "Anybody can be one." Y-Yaud: pñe'wits. Positively not a poisoner. Kills with weapons. Y-Pal: kuyo'hots or pñe'wits. Kills only doctors, i.e., poisoners.

2208. Y-Yaul: Also kills by poisoning.

Public Competitions

Y-Wuk: Four doctors stand on E side of dance grounds, four on W. A doctor first catches a bullet from the sun, rubs it in his hands, and drops it on a basket tray. It looks black, like a number 7 shot. Then he rubs it on basket and it disappears. He tells spectators to watch leaves on a

near-by cottonwood tree. He strikes basket three times on the ground, and shoots the invisible bullet through the air. It knocks leaves off the tree. Then the contest begins in earnest. The shamans shoot back and forth at one another, the victims going into contortions like a wounded animal. Those who are unable to extract bullet lapse into unconsciousness, but are usually revived in about ten minutes by winners. Doctors' purpose in having contest is to make immediate money, which the crowd offers them, and to advertise their powers for acquisition of further wealth and prestige. The spectators are content to pay for show. Gayton, 1930, 375, says generically that the majority of shamans in such a contest were outsiders invited for the occasion.

2209. Absences in starred columns are inferred from one or two generic questions. This section was added later in the field work.

2210. This was the chief occasion at least. A separate ceremonial occasion was universally denied.

2218. Gayton, 1930, 401: "Only the doctor who projected the fatal shot into a fallen opponent could withdraw it."

Rattlesnake Shamans

At least some, probably most, were also called by the general term for doctor, a'nt^ru Y, puha'g^s M, and functioned as such. They were merely specialists for rattlesnake bites.

Y-Chuk: Called tcil^um. They might also be general curing doctors, a'nt^ru. Y-Koch: A single person was often both a general doctor, ant^ru, and a rattlesnake doctor. Y-Tach: laya'ats. Laya means mash. Y-Chun: Called ant^ru laya t^ramxama, "doctor mash rattlesnake" or simply laya'ats. Y-Wuk: lai'was.

2222. Y-Yaud: Martha Alto's father was a rattlesnake shaman. When she was a mere child he used to put snakes around her neck as part of the training toward full status of shaman. She was also said to have had or been tcipni.

2226. Same for other shamans. See 2168. This probably extended to nonshamans as well and was equivalent to an animal guardian spirit. Steward, 288, says the sun was sometimes an individual's "power."

2229. See 2177. Y-Chuk: At sound of whistle, snakes come out from their dens in rocks. Shaman asks which of them wish to see the people. Snakes answer affirmatively by moving tongue and shaking rattles. Shaman grasps one of the willing ones and places it in a large "bottleneck" basket at least a foot high and perhaps 18 inches maximum diameter.

2233. M-Tuh: Attended rattlesnake ceremony of neighboring tribes. Y-Chuk: For the specific ceremony, spectators form a circle. Rattlesnake shamans and their sons dance once around the circle. Then hole is dug and spectators file by, making a feint at stepping on snake with left

leg. They pay the shamans' messengers as they file by. Kroeber, Hdbk., 505-6, says the Y-Yaud shamans pay the people as they file by. Y-Yaud: la'ela. Y-Yaul: lai'la.

2237. Often began on Monday and ended on Saturday in recent times. The actual rattlesnake ceremony is given on Saturday.

2238. Actually a few hours.

2240. M-Ent: Whole tribe contributed. There was open house with visitors from other tribes welcome as in the mourning ceremony.

Weather Shamans

Y-Tach, Y-Chun: xoto. Y-Wuk: hoto'o. K-Tub: poha'm. U-Kaw: opoha'bi.

2245. M-Wop: From Tejon. M-Ent: From the S. Y-Chuk: From the S. Y-Choi: From Tule r., perhaps ultimately farther S. Y-Wuk: From the K-Tub. From 2 to 6 traveled together during the summer; West as far N as Kings r., W to the Y-Tach, and S to Tejon.

2245a. Y-Tach: From Kroeber, Hdbk., 518.

2247. Powers, 380, for Yokuts in general, says Datura seeds were chewed. Y-Wuk: Power from tules. Compare 1346. Y-Yaul: At least fasting was necessary. Y-Pal: From Y-Tub.

2252. Y-Tach, Y-Chun: Black stone for rain, white for wind. Y-Yaul, Y-Pal: Some stone used.

2253. U-Kaw: Seeds in water in a steatite bowl were somehow used.

2260. Y-Wuk: Lasted for only one day.

2261. Y-Koch: Collects money in a swan skin.

2262. The shaman bets on his own ability to produce rain.

Bear Shamans

Y-Tach, Y-Chun: pi'iwasa, literally, grizzly bear. Y-Yaud: Affirmed by Kroeber, Hdbk., 517. Denied to me. All data for this tribe in this section are from Kroeber.

2263. M-Wop: Bear shamans from Lemoore, Y-Tach, sometimes came to attend performance of local ones. S. G., M-Wak, said "bear people" were all those whose totem was the bear; they were not shamans in the sense of being a group with special supernatural experience.

2272. Y-Tach: From Kroeber, Hdbk., 517. Denied to me.

2277. M-Wop: Gayton, 1930, 380, gives three days.

2278. Y-Nut: Only about ten minutes.

2280. M-Hod: At the mourning ceremony.

2281. M-Tuh: No public ceremony, but if a person of the bear lineage dreamed that a certain other person was to be killed by a bear, he danced over future victim in order to save him.

2282. M-Wop, M-Ent: From Y-Tach. M-Wak: From Tule r. Y-Koch: Informant has seen two perform, but does not know from what tribe they came. Y-Nut: Called huhu'na, which means condor. See 2286. Y-Wuk: From Tule r. Y-Yaud: Called huhuu'na.

Y-Pal: huhu'na. From N, probably Y-Yaud. K-Tub: I find in my notes a generic statement that finders of lost objects were known. U-Kaw, P-Dth, P-Sal, P-Koso, O-Ind: The absences in these columns are inferred from the fact that informants denied the occurrence of finders of lost objects. O-B P: Lost objects were found with the aid of Datura.

2285. M-Wop: Also wears wooden "horns" on his head.

2286. M-Ent, Y-Chuk: Eagle, raven, magpie, and blue jay feathers also used. Perhaps other tribes had such alternatives.

2289. See 2177.

2293. Y-Yaud: Saturday morning.

2294a,b. I do not know by what kind of shaman or on what occasion these are done.

2297. See 1212.

2300. Informants said the Devil.

2307. This is merely a special instance of the treatment anyone would give to his totem. Tribal participation results from fact that eagle or prairie falcon is totem of chief.

Bird Ceremony

	M-Wak	Y-Nut	Y-Wuk	Y-Yaul	Y-Pal	K-Bank
Lasts, days	1	-	1	1	1	-
Feast only	+	-	+	+	+	-
For eagle	+	-	+	+	+	-
For prairie falcon	+	-				-
Chief captures bird	-	-	-	-	-	-
Chief pays for bird	+	-	+	-	-	-
Whole tribe contributes	-	-	+	+	+	-
Bird carried in cradle	-	-	-	+	+	-
Bird killed at ceremony	-	-	+	-	+	-
By shaman's tactics	-	-	-	-	-	-
Natural means	-	-	+	-	+	-
When caught, not at ceremony	-	-	+	+	-	-
Plucked	-	-	+	(+)	+	-
Head saved and stuffed	-	-	+	-	-	-
Buried like human	-	-	+	-	+	-
Bird released by chief	+	-	+	-	-	-

Y-Wuk: The chief orders the bird captured and killed. Y-Pal: Called t' oxili tautan tiiya, "eagle chief kill." The chief kills the eagle. It may have been captured by anyone.

APPENDIX 1: YOKUTS KOCHEYALI KINSHIP TERMS

Abbreviations as in Gifford, 1922. The terms given exhaust all blood relationships from gg p to gg ch, and collaterally to 1st c. Affinal terms given are more restricted lineally, stopping with g p and g ch. St relations include only p, offspring, and sb. These include only sp blood relatives and blood relatives' sp, there being no 3-step affinal terms (blood relatives' sp blood relatives or sp blood relatives' sp), except ch sp p. So far as I could determine all terms are used for both address and reference. Possessive pronouns such as nim (nopopnim, "father my") have been eliminated. When a somewhat generic English term, such as g f, is used, it implies the equating of all relatives within the class, in this case m f and f f, or mn m f, wm m f, etc. A genealogy was used in obtaining about half of the relationships and the others were gotten from hypothetical examples based on the genealogy. Only one informant was used, but she spoke without hesitation and withstood repeated checking.

no'pop: f
 no'om: m
 bū'tcon: s, mn b s, wm ss s, wm g d s, mn g s s,
 wm f ss s, w f ss s, st s, w ss s, h b s
 a'xīl: d, wm ss d, mn b d, wm g d d, mn g s d,
 st d, w ss d, h b d
 ně'bītc: o b, male // c o than speaker
 ně'ēc: y b, male // c y than speaker
 na'at: o ss, female // c o than speaker
 no'ot: y ss, female // c y than speaker

ǎ'nāc: g f
 paa'pīc: f m
 mūdu'yā: m m
 nā'cūc: f g m, f ss
 něgēt: m g m, m ss, st m, f b w, m b d, m b s d,
 and all other descending females in one's
 mother's paternal lineage
 komo'ic: f g f, f b, st f, m ss h
 a'gūs: m g f, m b, m b s, m b s s, and all
 other descending males in one's mother's
 paternal lineage
 na'patc: g ch, wm b ch, wm g s ch, wm f ss d,
 h f ss ch, h ss ch
 tcayax: mn ss ch, mn g d ch, mn f ss ch
 kapac: st sb, literally "companion"
 loo'tūp: h
 iwī'nīm: w
 kapci'wīc: c sp, when on friendly terms, liter-
 ally "partners"
 aucu'wūs: c sp, when "mad at each other"
 o'ntūp: sp m, sp p ss, sp m b d
 naxa'mīc: sp f, sp p b, sp m b s
 napa'tīm: d h, sb d h, mn ss h, mn f ss h, mn
 female // c h
 onmūl: s w, sb s w
 nīpe': w b, w male // c, w b s, w g f
 onpoi: w ss, w female // c, h b, h male // c, wm
 ss h, wm female // c h, mn b w, mn male // c w,
 wm f ss h, w b d, h g f, w g m, w f ss d
 kawa'ic: m b w
 kītwī'nītc: h ss, h female // c, h g m
 ni'itiwā: wm b w, wm male // c w
 ma'ksi: ch sp p

APPENDIX 2: COMPARATIVE VOCABULARY

(Including numeral systems--element list item 1272)

	<u>Deer</u>	<u>Jackrabbit</u>	<u>Dog</u>	<u>Coyote</u>	<u>Black bear</u>	<u>Grizzly</u>	<u>Wildcat</u>	<u>Eagle</u>	<u>Great horned owl</u>
M-Wak	tłhi'nä	xumux	puk	ıca'abd'dzi	ınd	ınd	tu'kuvıtc	kwi'ga	mıhu
M-Ent	tuhu'tc	{xomo' käm	puk	ıca'abd'dj	tu'wahobı	önö	tomo'do	kwina'ıa	mü'hü
M-Wop	töhö'tc	xo'om	puk	ıca'abd'tc	tu'khöb	önö	tomo'do	kwina'ıa	mü'hü
M-Hod	tühü'ts	kämä	puk	ıca'abd'dj	tuwäho'bi	unu'ıu	tono'no	kwina'ıa	mü'hü
M-Tuh	tuhü'ts	käm	puk	ıca'abd'dz	tu'wäho'bi	ınd'	tono'no	kwina'ıa	mü'hü
O-B P	tłhi'na	kämä	pu'ku	ıca'ıa	pahabi'tci	ınd'ü	tukuwı'tci	kwi'ga	mıhu'
O-İnd	tłhi'na	kämä	pu'ku	ıca'ıa	pahabi'tci	ınd'ü	tukuwı'tci	kwıga'ıa	mü'hü
P-Koso	tu'ya	kä'mu	pü'gu	ıcawaip	paha'wıtc	mö'ridj	tuku'wıtc	kwı'ıya	mu'mbıtcö
U-Kaw	tuhü'ya	kä'mu	pugu'tsi	sına'bi	powı'ta	mori'dji	tu'kutsi	mı'ni	muhu'tsi
K-Tub	töxil	cuit	pu'kubıct	ıct		unal		asawıt	muhu'mbıct
K-Bank	toxil	coit	pu'ıktıl	ıspıst	uu'nal	uu'nal	tu'hkıt		muhu'mbıst
Y-Yaul	xoi	to'pdl	puus	kai'yu	noho	noho	tundl	t'öxil	hutu'lueit
Koyeti	xoi	tö'pdl	puus	kai'yu	no'ö	piıwa'sa	tu'nıl	t'öxil	hutu'lu
Y-Chun		sa'pal		kaiyi'u	nöhö	{pi'ıwasa' matök nöhö	tundl	t'öxi'l	
Y-Tach									
Y-Nut	xoi	humı'x	puus	kai'yu	no'ho'ö	no'ho'ö	tond'l	t'ö'xıl	hımhım
Y-Pal	xoi	tö'pdl	puus	kai'yu	möloi	metsnöhö	tu'nıl	t'öxil	hutu'lu
Y-Yaud	xoi'i	tö'pdl	tc'e'sts	kai'yu	noho'ö	piıwasan	tu'nıd	t'öxid	hutu'du
Y-Wuk	hoi	to'pdl	tc'g'zıs	kai'yu	noho'ö	noho'ö	tu'nıl	t'öxil	hutu'lu
Y-Koch	xoi	xumu'x	tee'e'cıc	kai'yu	tonhop	no'ho'ö	to'nıl	teo'xıl	hu'htulu'
Y-Choi	hoi	xumu'x	tcöög'cıc	kai'yu	do'nhop	{noho' biäwa'ca	tond'l	t'öxil	tcıti'kııı
Y-Chuk	xoi	hu'mux	tc'ög'cıc	kai'yu	noho'	piyawa'ca	tond'l	t'öxil	tcıti'kııı

	<u>Buzzard</u>	<u>Crow</u>	<u>Magpie</u>	<u>Dove</u>	<u>Head hair</u>	<u>Head</u>	<u>Eye</u>	<u>Ear</u>	<u>Nose</u>	<u>Mouth</u>
M-Wak	wihutsa'na	pa'at ^a	ɔtc'ɔtc	hewi	wu	wu	bus	nak ^a	woo'bi	dü'pə
M-Ent	wi'ho	kadapü'dj	kwidawo'yä	hee'wi	wo	wo	bus	nak	wo'bi	dü'pə
M-Wop	wi'ho	ka'dapü'dj	kwidawo'yä	he'wi	wo	wo	bus	nak	wo'bi	dü'pə
M-Hod	wi'ho	{ pa'adä ka'dapü'dj	{ ku'igui ozatŋs	hewi	wə	wə	pus	nak	wo'bi	tü'pe
M-Tuh	wi'ho	{ pa'adä ka'dapü'dj	ku'igui	hewi	wo	kubŋ'c	pus	nak	wu'bi	tüp
O-B P	wi'ho	kadapü'dzi	kwidawoi'yo	haiwi	wo	wo	bu'si	nak ^a	wu'bi	lŋp ^a
O-Ind	wi'ho	dadapü'dzi	kwidawoi'yo	haiwi'	wo	wo	bu'si	nak ^a	mu'bi	lŋp ^a
P-Koso	yoo'lapŋn	akapŋct	a'nant	owit	dzopi'pä	bä'mbi	bu'i	nəgi	mu'bi	dŋbə
U-Kaw	wiku	atäkä'zi		hoyo'bi	tcopi'wa	tötŋsi'	pu'i	nəgäbi	mubito	tŋbi
K-Tub	yoo'lapŋn	akapŋct	a'nant	owit	tcampmon	kowän	pundz(ŋn)	nəng(än)	mop(ŋn)	tög(än)
K-Bank	wisoko'mbŋst	aka'pŋst		owit	tcämpmouŋt	ko'wän	pŋndz(ŋn)	nəng(än)	mop(ŋn)	tö'g(än)
Y-Yaul	ko'otce'ya	a'lwüt	ɔts'ɔts	uplŋli	ɔto	ɔto	säsä	tŋk	tcŋnik	sa'ma
Koyeti	kootce'yä	a'lwüt	ɔts'ɔts	uplä'li	ɔto	ɔto	säsä	tŋk	tcŋnik	sa'ma
Y-Chun		kankas								
Y-Tach										
Y-Nut	tca'nka	a'lwüt	ɔts'ɔts	ŋplŋ'li	o'tcou	to'ŋl	säsa'	tuk	tcŋnŋ'k	cama'
Y-Pal	kö'ɔtce'ya	a'lwüt	ɔts'ɔts	ŋplŋ'li	ɔ'to	ɔ'to	säsä	tuk	tcŋnŋ'k	sä'mä
Y-Yaud	tca'ntka	a'dwüt	ɔts'ɔts	upye'yi	ɔto	ɔto	säsä	tŋk	tcŋnik	sama
Y-Wuk	tca'ntka	a'lwüt	ɔts'ɔts	upye'yi	ɔto	ɔto	sasa'	tŋk	tcŋnik	sama'
Y-Koch	hötc	aluu't	ɔtc'ɔtc	upiei'	ɔtco'	to'ŋ'l	säca'	tötk	tcŋnŋ'k	cama
Y-Choi	hotr	a'lwüt	ɔtc'ɔtc	opiei'	ot'ro'	to'ŋ'l	säsa'	tok	tŋnik	cama'
Y-Chuk	hätc	a'lwüt	ɔtc'ɔtc	upyei'	otcou'	tsowä'l	säsa'	tok	tcŋnŋ'k	cama'

	<u>Tongue</u>	<u>Neck, throat</u>	<u>Shoulder</u>	<u>Arm</u>	<u>Hand</u>	<u>Thumb</u>	<u>Heart</u>	<u>Lungs</u>	<u>Leg</u>	<u>Foot</u>
M-Wak	é'gu	tuiŋwé'no	yaŋá	wai'ya	wapé'dŋ		cunŋp		hu'ka	tape'dá
M-Ent	é'go	mo'do	deb	bŋt	wai'yá	wato'go	su'wap	sŋm	(ta)witic	(ta)hok
M-Wop	é'go	mo'do	deb	bŋ'tá	wai'yá	wato'go	suwap'	sŋm	(ta)witca	(ta)hok ^a
M-Hod	é'go		teb	bŋ'ta	wai'yá	watogo	su'wap	so	{witic(foreleg) sa'i(thigh)	hok ^a
M-Tuh	é'go		teb	bŋt	wai'yá	watogo	su'wap	so	{witic sa'i	hok ^a
O-B P	é'go	*gut ^a	a'ka	bŋtš	we'yá	watogu	bŋwá	zō'go	hukábá	hu'ká
O-Ind	é'go	*gut ^a	a'ka	bŋ'ta	we'yá	watogu	bŋwá	zō'go	hukábá	hu'ká
P-Koso	é'go	*gu'ra	na'ha	bŋdiá	mō ^{ra}	mato'gu	bi'hwá	asō	ŋŋwá'p ^a	š'mbe
U-Kaw	šgu	*kura	cŋkŋpu	pŋdŋbu	mo'o	motowo	pŋhyu	palyu	wŋdŋwu	nabi
K-Tub	lal(an)	*kulan	cŋk(ŋn)	maɖzon	ma(n)	ma'šgeyan	cuna(n)	mocohá'n	ugap(ŋn)	ŋng(ŋn)
K-Bank	la'l(an)			maadzon	man	nomit	cuuna(n)	moocán	u'gap(ŋn)	ŋ'g(ŋn)
Y-Yaul	talhat	ookŋn	ka'psai	pŋntŋk	xapal	noomit	u'sŋk	hacpai'yal	kala'sa	tadat
Koyeti	talhat	mŋkŋs	ka'psai	pŋntŋk	xapal	nomit	u'sŋk	hacpai'yal	kala'sa	tadat
Y-Chun										
Y-Tach										
Y-Nut	ta'lhat	mŋkŋs	kapsai'	pontrŋk	pontrŋk	no'omit	ucu'k	katai	tata't	tata't
Y-Pal	talhats	mŋ'kŋs	tca'pal	po'nd'ŋk	po'nd'ŋk		ustk		kala'sá	ta'tat
Y-Yaud	tadhat	mŋkŋs	tca'pat	pu'tŋŋ	xapád	omotcá'teáŋ	hāŋhŋŋ	co'mit	kada'sa	wŋtán
Y-Wuk	ta'lhats	mŋ'kŋs	tapat	putŋ'ŋ	xapad	xapad	hāŋhŋŋ		kada'sa	wŋtŋ'ŋ
Y-Koch	ta'lhite	mŋkŋc	tcatal	pōtrŋn	ha'lilit	no'omit	honhon	piic	gēlē'c	wōdiá'n
Y-Choi	talxŋ'ts	mŋkŋc	tcatal	be'wi	potro'n	no'mit	honhŋn	sond'k	yu'kŋtc	wōdián
Y-Chuk	mada't	mŋkŋc	tcatal	potrān	potrān	no'mit	honhon	kawé't	hacŋc	wōdiá'n

* "Neck."

	<u>Knee</u>	<u>Big toe</u>	<u>Tobacco</u>	<u>Sweat-house</u>	<u>North</u>	<u>South</u>	<u>East</u>	<u>West</u>	<u>Up</u>
M-Wak			cōg	moosawi	kwī	pita	pa'gate	peta'we	to'gopa
M-Ent	dando'b ^u	dato'go	sook	mus	kwii'ti	piitatu'gu	tina'k ^u	tibe'u	tugupa
M-Wop	dadano'b	dato'go	sōōkō	muu'sā	kwitā	pita'te	tina'kwitū	tibe'witū	togopa'tē
M-Hod	tanabo'do	tato'go	soo'gu	mōs	kwitū	pi'tāt	tina'kwetā	tibe'uti	togopa'tē
M-Tuh	tanabo'do	tatago'o	soog	mōs	kwitū	pita'tū	tina'kwitū	tibe'wūtū	tu'gupatū
O-B P	dāga'bā	dato'go		muuza	kwīwī	pita'	sibi'	pamī	
O-Ind	dāga'bā	dato'go			kwīwī	pi'ta	si'bi	pa'mī	
P-Koso	dāngāp	dato'go		muu'ca	kwī'ohīpo	pitapu	tabē'dukwa	pa'nā'wa	tuu'nā'wa
U-Kaw	tana	tapui	so'o'dā	tubikāni	tūdowi	tūbeidowi	tabido'wi	hūgūri'dārowi	
K-Tub	tōg(ān)	ūngūnagayan	cōōgant	muuca't			talūntsilil-	wicpan	
K-Bank	tō'g(ūn)		coogānt	mō'hōst					pāgādī
Y-Yaul	ku'yut	tadat nomīt	sōōkūn	mos	xosīm	xomoti	notu	toxil	teipīn
Koyeti	ku'yut	tadat nomīt	sōōkūn	mos	xosīm	xomō'ti	notu	tōxil	teipīn
Y-Chun			mōc		xosi	xomoti	notu	toxi'l	teipin
Y-Tach					xosi	xomoti	nootu	toxil	tripīn
Y-Nut	koiyu't	no'omīt	soo'kūn	mos	xosīm	xomoti	notu	troxīl	teipīn
Y-Pal	koiyūt		soo'kūn	mōs	xosīm	xomōō't	taagtīsan	taagkoopīntau	teipīn
Y-Yaud	koyosīt	wūtān omotcātca	sōōkūn		xosīm	xo'mot	not	pa'lu	teipīn
Y-Wak	koyo'sit	wūtū'ŋ	cyoo'kūn		xosīm	xomō'ti	dā'mto	datu'	
Y-Koch	po'sōpsui		cookūn	mōs	xocū'm	xomot	not	wa'kūliu	teipīn
Y-Choi	pōsōpsu'i	no'mīt	cookūn	mōs	xocū'm	xo'mot	not	wakli'yu	teipīn
Y-Chuk	posō'psui	nomīt	coo'kūn	mōs	hocū'm	ho'mot	not	wakli'yu	teipīn

	<u>Down</u>	<u>Sun</u>	<u>Moon</u>	<u>Earth</u>	<u>Fire</u>	<u>Water</u>	<u>Winter</u>	<u>Spring</u>	<u>Summer</u>	<u>Fall</u>
M-Wak	peta'we	tada'be	tawiyä	tibu'p	kos	pai'ya	itci'we	{towa'nawe {tawa'ndp	üdü'we	to'wan
M-Ent	tu'hë	tada'b	tawu'wä	tübo'p	kös	pai'ya	toowa'no	{tawa'noti {hubigatä	tatsawanotö	yibanotö
M-Wop	tadohwe'ti	tada'be	tawu'wa	tübo'p	kös	pai'ya	too'wandtth	tawa'ndtth	taza'wandtth	yüba'ndtth
M-Hod	pedawitth	tada'be	tawu'wä	tibo'p	kös	pai'ya	tomo	tawa'not	taza'wano	yiba'no
M-Tuh	tí'bitwet	tada'be	tawa'wä	tibo'p	kös	pai'ya	to'wanot	ta'wanot	ta'zawano	yiba'not
O-B P	ta'baiduwé'li	ta'baiduwé'li	mü'ya	tibip	koso	pai'ya	towa'no	tawa'no	ta'zawano	yüba'no
O-Ind	ta'baiduwé'li	ta'baiduwé'li	mü'ya	tibip ^a	koso	pai'ya	towa'no	tawa'no	ta'zawano	yüba'no
P-Koso	täna'	ta'bë	mü'wa	sögo'bi	ku'na	paa	to'mo			
U-Kaw	ta'bi	ta'bi	muwä'zi	tiipü	ku'nä	po'o	tomo	ta'maná	ta'zo	yobä'nä
K-Tub	tal	tal	muya'bict	cuwal	kdt	pal	tum'xsu	tisa'mio	haiya'lif	
K-Bank	taal	taal	muyabist	cuwal	kdt	paal				
Y-Yaul	atil	taak	öp	paan	osit	il'ik	tomí'xsu			
Koyeti	atil	taak	öp	paan	osit	il'ik	tomí'xsiu	tisa'mio	haya'liu	latwä'nüu
Y-Chun	atil						tämö'xis	tisa'moi	haiya'l	
Y-Tach	atil						tomo'xis	tisa'mi	haiyal	tomoxiya
Y-Nut	atil	op	op	pa'a'n	o'sit	molyoxon	tomo'xis	tisa'mwí	haya'li ^{wä}	puwa'geu
Y-Pal	atil	taak	öp		o'sit	il'ik	tumí'xsu	tisa'mio	haya'lif	
Y-Yaud	atil	opötdä	o'pis	paan	osit	id'ik				
Y-Wuk	atil	opo'tdth	o'pis		u'sit	id'ik	tomo'xsu	tisa'myu	haiyaa'du	
Y-Koch	adil	opbc	opbc	pa'an	ocd't	il'ik	tomoxis	tica'mwe	hayal	bowa'gyu
Y-Choi	adi'l	opd'c	opd'c		osd't	il'ik	tomo'xic	tica'mwi	haiyé'l	buwa'gyu
Y-Chuk	atil	opbc	opbc	paan	osd't	il'ik	tomo'xic	tica'myu	ha'yäl	bo'wak

	<u>Father</u>	<u>Mother</u>	<u>Son</u>	<u>Daughter</u>	<u>O. Brother</u>	<u>Y. Brother</u>	<u>O. Sister</u>	<u>Y. Sister</u>	<u>One</u>	<u>Two</u>	<u>Three</u>
M-Wak	na'wa	bi'ya	tu'wä	be'dü	ba'bi	wä'pa	hama'	büni	si'mu	wä'hä	pa'hi
M-Ent	na'wä	bi'ya	du'wä	bë'dü	ba'bi	wa'na	hama	bü'ni	sü'mü'ü	wa'hai	pa'hi
M-Wop	na'wa	bi'ya	du'wä	be'dü	ba'bi	wa'na	hama	büni	sümf'ü	wahai'	pahi'
M-Hod	na'wa	pi'yä	tu'wä	pë'dü	pa'bi	kwä'na'ä	ha'ma'ä	pü'ni	stümf'ü	wahai'	pahi'
M-Tuh	na'wa	bi'yä	tu'wä	be'dü	pa'bi	wä'ng'ä	ha'ma'ä	pü'ni	stümf'	wahai'	pa'hi
O-B P	na'wa	bi'yä	du'wa	be'dü	babi'	wä'ga	hama'	bäni	stümf'ü	wahai	pahel
O-Ind	na'wa	pi'yä	tu'wa	be'dü	babi'i	wä'ga'ä	hama'ä	päni'i	stümf'ü	wahai	pahel
P-Koso	nä'pa	bi'ya	du'wa	be'dü	ba'bi	da'wä	ba'tsi	na'mi	suu'tä	waat	pai'tä
P-Sal	mu'wä	pi'yä	tu'wä	pe'dä	pa'bi	tcaki'	patsi'	nami	suu'tä	wahai'yu	pëhe'yu
P-Dth	ana	abunä	tu'umunä	tu'umunä	padzinä	naluinä	kuudzinä	imba'yena	suu'tä	waat	pai'tä
U-Kaw	aana(n)	a'bun	tu'umün	tu'umün	peadzin	naluin	kuudzin	imba'yisr	suu'tä	waat	pai'tä
K-Tub	no'pop	noom	wi'tcëp	wi'tcëp	nipëts	nëës	naat	noot	yët	po'noi	coo'pün
Koyeti	nopop	no'om	wi'tcëp	wi'tcëp	nipëts	nëës	na'at	no't	yët	po'noi	coo'pün
Y-Chun	apo'	ama'	potu	katap	nipët	nëës	naat	noot	yët	ponoi	copün
Y-Tach	poptoi	{bapai noom}	putcon	katcap	nipët	nëës	naat	noot	yëët	ponoi	coo'pün
Y-Nut	no'pop	no'om	pu'tcon	katsaap	lipëts	në'ës	na'at	no't	yëët	ponoi'	coo'pi
Y-Pal	nö'pöp	nööm	wi'tsëp	wi'tsëp	nipëts	nëës	naat	nööt	yët	po'noi	coo'pün
Y-Yand	natet	nacoc	butcoŋ	axid	nipëtc	në'ëc	na'at	no't	yët	po'noi	cö'pün
Y-Wuk	natet	nästis	axid	axid	nëës	nëës	huko'yis	huko'yis	yët	ponoi	coo'pün
Y-Koch	no'pop	no'om	bü'tcon	a'xil	në'bïtc	në'ëc	na'at	no't	yët	po'noi	coo'pün
Y-Choi	nopop	no'om	butco'n	a'xil	në'bï'tc	në'ës	na'at	no'otc	yët	bo'noi	copün
Y-Chuk	no'pöp	no'am	bü'tcon	a'xil	puha'ta	nëës	naat	noot	yët	po'noi	coo'pün

	<u>Four</u>	<u>Five</u>	<u>Six</u>	<u>Seven</u>	<u>Eight</u>	<u>Nine</u>	<u>Ten</u>	<u>Eleven</u>
M-Wak	watsi'ŋwi	manö'gi	naa'fai	taa'tsiwi	wöös'siwi	kwa'nŋki	süü'wono	si'mmä tciwöhdh'khdh
M-Ent	watsu'kwi	manö'gi	naaba'hi	taa'tsiwi	wöös'süwi	kwa'nëk ⁱ	süü'wono	sü'mü'u'wa tciibu'ikhdä
M-Wop	watsü'kwi	mane'gi	naa'bahi	taa'tsiwi	wöös'siwi	kwa'nëki	siwö'nö'wi	süümü'u'wa tciibu'ikhdh
M-Hod	watsükw ⁱ	mane'gi	na'bahi	taa'tsiwi	wöös'süwi	kwa'nëki	süüwö'nowi	süümü'u'wa tciibu'ikhdh
M-Tuh	watsü'kwi	manö'gi	naa'bahi	taa'tsiwi	wöös'siwi	kwa'nëki	siwiwö'nowe	süümü'ng tciibu'ikhdh
O-B P	watsü'ŋwe	manö'gi	naafai	taatsu'i	wöös'su'i	kwan'ki'	süü'wono	süü'ma tsibu'it
O-Ind	watsü'ŋwe	manö'gi	naafai	taatsu'i	wöös'su'i	kwan'ki'	süü'wono	süü'ma tsibu'it
P-Koso	waatsu'i	mane'gi	naa'fai	taa'tsui	wo'sui	wä'nŋki	süüwono	suu'tŋm toi'ŋdn
P-Sal	waatsu'i	ma'nögi	naafai	taatsu	woosui	wä'nuki	süüwono	suu'tŋm ro'fk
P-Dth	watsui	manögi	naafait	taa'tsui	wöösui	wänuki	süüwono	suu'tŋm roi'ŋdn
U-Kaw	watsu'yu	manegi'yu	navähai'yu	noho'mozi	nänowatsu'yu	su'kum's	mum'su'yu	mu'masu su'yu
K-Tub	nanau	mahaidji'ŋä	nepai	nö'mdzin	nabhdzä'ŋä	la'ägi	amaidji'ŋä	amaidji'ŋä tciite
K-Bank	nanau	mahai'dji'ŋ	na'pai	nö'mdzin	nabhdzi'a	la'ägi		
Y-Yaul	hötponoi	yitsi'nŋl	tsü'lŋpi	no'mtsil	no'nos	säpo'nhot	tiyëu	tiyëu yët
Koyeti	hötponoi	yitsi'nŋl	tsolŋpi	no'mtsil	mu'nos	säpo'nhot	ti'yëu	ti'yëu yo yët
Y-Chun	hatponoi	yitsi'nŋl	tsolŋpi'	no'mtsil	mo'no's	säpo'nhot	tiyë'u	tiyë'u yo yët
Y-Tach	hatponoi	yitsi'nŋl	tsolŋpi	no'mtsil	mo'nos	säpo'nhot	t'iyë'u	yee'tsam
Y-Nut	hötponoi	yitsi'nŋl	tsolŋ'pi	no'mtsil	mo'nos	säpo'nhot	t'iyëu	t'iyë'u yo yët
Y-Pal	hötponoi	yitsi'nŋl	tsolŋ'pi	no'mtsil	mo'nos	säpo'nhot	tiyë'u	tiyë'u yo yët
Y-Yand	hatpäni	yitsi'nŋd	tcodŋ'pi	no'mteid	mu'nos	nö'nŋp	ti'yëu	ti'yëu yo yët
Y-Wuk	hötpo'noi	yitsi'nŋl	tsulŋpi	no'mtsil	mo'nos	säpo'nhot	tiyëu	tiyëu yo yët
Y-Koch	hatponoi	yiti'cnŋl	tcu'lŋpi	no'mtcŋn	mo'noc	no'nŋp	ti'yëu	ti'yëu yët
Y-Choi	hatponoi	yiti'cnŋl	tcu'lŋpi	no'mtcŋn	mo'noc	noo'nŋp	t'e'yëu	{yee'tcäm {yee'tcäm
Y-Chuk	hatponoi	yiti'cnŋl	tcu'lŋpi	no'mtcŋn	mo'noc	no'nŋp	ti'yëu	tiyëu yo yët

	<u>Twelve</u>	<u>Twenty</u>	<u>Twenty-one</u>	<u>Thirty</u>	<u>Hundred</u>
M-Wak	wá'hámá teiwúhú'ktáá	wahá'náp súú'wono	wahá'ndp súú'wono si'mu	pa'hináp súú'wono	si'mu una'tútsín
M-Ent	wa'haima teibu'iktáda	wahá'náp súú'wonowi	wahá'náp súú'wonowi sú'mú'u	pa'hináp súú'wonowi	sú'mú ma na'tútsín
M-Wop	wahama teibu'iktáá	wahá'náp siiwó'nó'wi	wahá'náp siiwó'nó'wi sú'mú'u	pahi'náp siiwó'nó'wi	sú'mú una'tútsín
M-Hod	wahama teibu'idú	wa'ha wó'nó'wi	wa'ha wó'nó'wi sú'mú'u	pahi'wó'nó'wi	sú'mú ma na'tútsín
M-Tuh	wa'hamá teibu'iktáá	wa'ha wo'no wé	wa'ha wo'no wé sú'mú'	pa'hi wo'no we	sú'má'ána'tútsín
O-B P	wahá'ma tsibu'ít	wa'ha wo'no	wa'ha wo'no súúma tsibu'ít	pa'hi wo'no	(súú'wonowono súú'wonouna'tútsún
O-Ind	wahá'ma tsibu'ít	wa'ha wo'no	wa'ha wo'no súúma tsibu'ít	pa'hi wo'no	súú'wonowono
P-Koso	wa'hatúm roi'ŋún	wa'ha wo'no	wa'ha wo'no suu'túm roi'ŋún	pa'hái wo'no	súú'wono unatsiu'né
P-Sal	waatúm róik	wa'ha wo'no	wa'ha wo'no suu'túm róik	pa'hái wo'no	súú sié'nto (Spanish)
P-Dth	waatúm roi'ŋún	wa'ha wo'no	wa'ha wo'no suu'túm toi'ŋún	pa'hái wo'no	piésúúwono (Spanish)
U-Kaw	mu'musu wahai'yu	wahó'mú su'yu	wahó'mosu su'yu	péhe'mú su'yu	su'yu sié'nto (Spanish)
K-Tub	amaidji'ŋá wó	wó maidji'ŋá	wó maidji'ŋá teite	pai maidji'ŋá	teite moil
K-Bank					
Y-Yaul	tiyéu po'noi	po'noi tiyéu	po'noi tiyéu yét	coo'pín tiyéu	yét pīts
Koyeti	ti'yéu yo po'noi	po'noi ti'yéu	po'noi ti'yéu yo yét	coo'pín ti'yéu	yét pīts
Y-Chun	tiyé'u ponoi	ponoi tiyé'u	ponoi tiyé'u yét	copín tiyé'u	yét sié'nto (Spanish)
Y-Tach	po'tstam	ponoi t'iyé'u	ponoi t'iyé'u yét	coo'pín t'iyé'u	yéét sé'nto (Spanish)
Y-Nut	t'iyé'u yo ponoi'	ponoi t'ri'yéu	ponoi t'ri'yéu yét	coo'pi t'ri'yéu	yét pīts
Y-Pal	tiyé'u yo po'noi	po'noi tiyé'u	po'noi tiyé'u yét	coo'pín tiyé'u	yét pīts
Y-Yaud	ti'yéu yo po'ŋoi	po'ŋoi ti'yéu	po'ŋoi ti'yéu yo yét	cóŋ'pín ti'yéu	yét pīts
Y-Wuk	tiyéu yo ponoi	ponoi tiyéu	ponoi tiyéu yét	coo'pín tiyéu	yét pīts
Y-Koch	tí'yéu po'noi	po'noi tí'yéu	po'noi tí'yéu yét	coo'pín tí'yéu	yét pítc
Y-Choi	pó'tctám	bo'noi tre'yéu	bo'noi tre'yéu yét	copí'n tre'yéu	yét pí'tca
Y-Chuk	tiyéu yo ponoi	po'noi tiyéu	po'noi tiyéu yo yét	coo'pín tiyéu	yét pí'tca

REFERENCES CITED

ABBREVIATIONS

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| <p>AA American Anthropologist.
 AMNH-AP American Museum Natural History, Anthropological Papers.
 BAE-B Bureau of American Ethnology, Bulletin.
 CNAE Contributions to North American Ethnology.
 PMM-B Public Museum (of City of) Milwaukee, Bulletin.
 UC-PAAE University of California, Publications in American Archaeology and Ethnology.</p> <p>Barrett, S. A.
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