

ANTHROPOLOGICAL RECORDS

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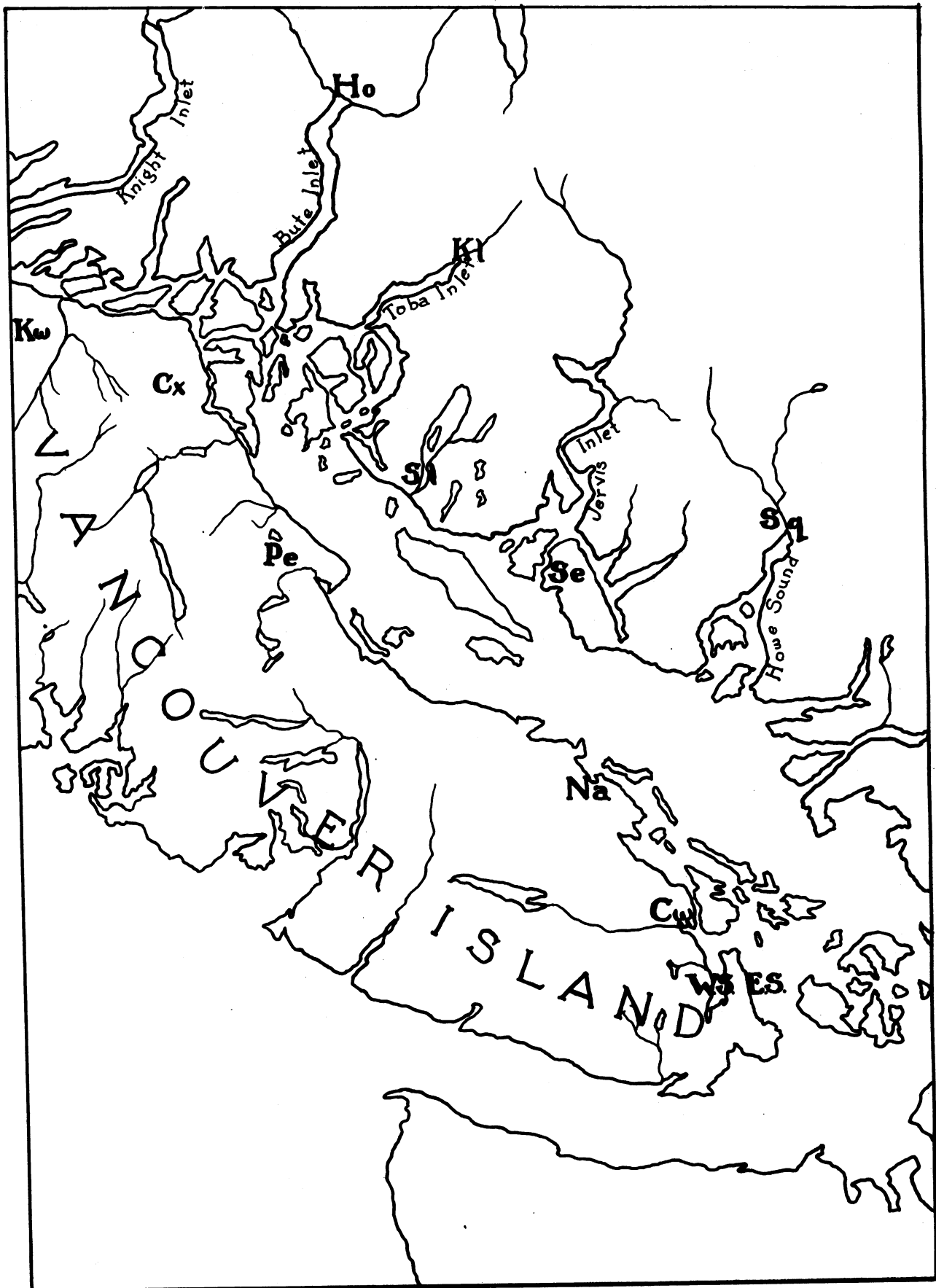
**CULTURE ELEMENT DISTRIBUTIONS: IX
GULF OF GEORGIA SALISH**

BY

H. G. BARNETT

**UNIVERSITY OF CALIFORNIA PRESS
BERKELEY, CALIFORNIA**

1939



Map 1. Tribal locations.

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H. G. BARNETT

ANTHROPOLOGICAL RECORDS
Vol. 1, No. 5

ANTHROPOLOGICAL RECORDS

EDITORS: A. L. KROEBER, R. H. LOWIE, R. L. OLSON

Volume 1, No. 5, pp. 221-295

Transmitted November 4, 1937

Issued April 20, 1939

Price, 75 cents

UNIVERSITY OF CALIFORNIA PRESS

BERKELEY, CALIFORNIA

CAMBRIDGE UNIVERSITY PRESS

LONDON, ENGLAND

The University of California publications dealing with anthropological subjects are now issued in two series.

The series in American Archaeology and Ethnology, which was established in 1903, continues unchanged in format, but is restricted to papers in which the interpretative element outweighs the factual or which otherwise are of general interest.

The new series, known as Anthropological Records, is issued in photolithography in a larger size. It consists of monographs which are documentary, of record nature, or devoted to the presentation primarily of new data.

MANUFACTURED IN THE UNITED STATES OF AMERICA

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CULTURE ELEMENT DISTRIBUTIONS: IX

GULF OF GEORGIA SALISH

BY
H. G. BARNETT

INTRODUCTION

This paper¹ is one of a series which aims at the presentation of cultural data in a more specific and exhaustive, if less readable, manner than is commonly met with in ethnographic accounts. The endeavor was prompted by a realization of these inadequacies in the Californian literature, particularly as they relate to the questions of comparables and explicit absences in traits or culture elements. Since that time circumstances have favored the extension of the program, which today proposes a resurvey along these lines of all the area west of the Rockies from Alaska to the Southwest. In good part this has been achieved and already the value of the undertaking is apparent from the uniformity of the approach, the bridging of gaps, and the impartial attention to all aspects of culture. This does not mean that all is now clear sailing for a synthetic treatment of the western area, for the student still finds himself confronted with problems in some respects similar; but they are at least more expectable and minor than previously. Consistent regard for a broadly comparable scheme or framework has relieved many of the difficulties besetting distributional studies.

The method of the investigation, so far as this paper is concerned, has been first of all to prepare a tentative outline of traits on the basis of a previous Oregon Coast list, which in turn goes back to a rather sketchy all-California summary. Many of these elements were eliminated at the very beginning of field work, others fell by the wayside or were modified as time went on. Still others, it may be, should have been modified or eliminated altogether and were not, for this drawing upon previous descriptions engenders a falsification which must be guarded against. Long familiarity with a certain phraseology, in a sense or by interpretation appropriate, will carry it through situations where a restatement of the facts would give a truer picture. In the many times the list has been gone over several of these inveterates have been caught; some may have slipped through into print.

While the Oregon data were used for what they seemed to be worth, at the same time the effort was made to remold or augment them so that they would suit more specifically the demands of Salish culture as indicated by such literature as was available for that area and others surrounding it.

The final result was ponderous and highly speculative but calculated to provide a clue for every contingency. The first weeks of interviewing were therefore laborious but served to eliminate definitely all irrelevant data. From then on, however, the list rather shaped itself.

Every effort was made not to press an issue nor to ask a leading question except as a final resort, a time-consuming procedure by list standards but worth while in the long run. The informant was asked first, for example, how his people made canoes, and if the name of a native craftsman could be learned, that was used as a guide and a check against vague generalizations. It was impressed that no detail was too minor to be neglected, the process was followed through step by step, and manual demonstrations and gestures were encouraged. Peripheral questions were asked to clear up uncertainties which were significant; and finally if these did not succeed, or in order to ascertain definite absences, direct questioning was begun. Volunteered information when clearly and confidently given was valued above anything which might come out of a rehashing. It is thought worth while to make a statement of these principles in view of the obvious opportunities the situation affords for a rapid-fire questioning with doubtful results. The procedure was consistent except when the salient features indicated that a short cut could not do violence to the facts.

While the list gradually lost its irrelevant items it grew along other lines in several ways. Most of the additions were provided by the informants themselves through substitutions, counter-suggestion, or by the refinement of an original trait. Frequently the elaboration amounts to an enumeration of attributes; sometimes it outlines a process in a concise manner; again it has taken form through a consideration of conceptual opposites or alternatives, or by attention to problems of wider import. In any case a feature is thought of as an element when no reasonable end can be served, when nothing of critical or differential value can be gained, by further subdivision.

A cultural inventory of this sort will appeal above all to one interested in distributions and such inferences as can be drawn from them. The method used is analytical and the result can be quite lifeless by some standards. A well-meshed dynamic whole was neither feasible nor intended in this presentation, but some care has been taken to indicate such bonds and linkages as are

¹The preparation of the illustrations in this paper was done by a Works Progress Administration employe.

consistent with an already complex summary. This has led to repetitions, for precisely the same element will appear again and again in different associations. A simple statement of its presence or absence does not sufficiently dispose of a trait. The same ceremonial group of masked dancers is given a place several times in the list; so are potlatching and certain items of ritual behavior. This follows from the plan of recording, as given and in full, an outline of each practice or procedure as it presents itself to the mind of the informant. We have, therefore, not only a catalogue of traits but a description of the context which gives them their significance. The relational aspect of culture is not entirely neglected and so some notion is possible of processes and patterns.

This is less true of technological matters than of the nonmaterial. Woodworking is taken into account under the heading of canoes, and not under houses; dishes are considered along with food preparation and not in connection with feasts or woodworking as they might have been. Basketry, dress, and other conceptual departments of culture are given separate treatments in the interests of clarity.

A real lack, however, not only of integration but in toto, is that which has to do with mythology. A satisfactory handling of this material would have required more time, money, and training than could be commanded under the circumstances. Time was the main concern. A minimum of fifty hours, preferably more, was felt requisite for going over the list as it stands. Under this requirement and the pressing desire to cover the twelve or thirteen groups in a representative way, there was little incentive to enter upon another widely ramifying field of culture.

Similar reasons argued against the inclusion of recent usages and patterns which might be of interest from an acculturation standpoint. These could have been designated by an appropriate symbol along with the rest, but the addition of a small number of them appearing thus, incidental to the primary objective, did not seem to be worth while. A systematic treatment is called for and, as with ethnobotany and mythology, the desirability of background and an exhaustive technique makes this a study in itself.

In consequence, the ethnographies offered here essay to be characterizations of the aboriginal conditions. To what extent such an aim can ever be realized in a culture so definitely and so long ago influenced by white contact remains a question. Too much is not urged for it. It means drawing upon the memory of a memory, but oftentimes with surprising results. The best that can be said is that the informants were regularly cautioned until they got the idea and formed the habit of thinking along the lines of aboriginal group differences. Most of them reacted admirably.

Their responses were recorded as given, even when there existed reason for doubting them. A minus therefore represents a negation of the

trait; a plus means that the informant said the trait was present. Presence or absence was not always explicitly stated, but the evidence was at least unambiguous in the recital. In other words, a conscious noninterpretative attitude was maintained. Most of those elements which demanded a definition or an interpretation in order to proceed or throw light on a problem have been discussed under Ethnographic Notes on the Element List. It cannot be denied that in many instances, especially in the social and ceremonial organizations, the symbol given is only an interpretation. This is unavoidable. Whether the society was stratified or families had crests, for example, can be answered only after a careful evaluation and comparison by the investigator. Sometimes the concise wording of a trait made a decision difficult: it was both yes and no and a paragraph with qualifications seemed the only conscientious answer. Sometimes doubt persisted to the very end as to whether two statements had the same substance. Upon occasions the informant himself could be made to do a bit of comparative ethnography. The easiest way out is to add traits which satisfy the specific circumstances and to let the reader fret about equivalences. This only shifts the burden, however. Eventually someone must decide whether two descriptions involve the same concept. Proceeding upon the assumption that the field worker is best qualified to make such decisions the list has been condensed wherever possible with this in mind.

A free filling in with minus signs, mainly for statistical purposes, has been allowed for the subdivisions under a trait which was declared absent, on the reasonable presumption that subdivisions too are absent. Alternates, however, have been inquired about consistently. A minus does not always signify that the trait was unknown but simply that it was not present. Local conditions, they may be geographical, at times made the difference between knowledge and use. For economy in printing, the universal absences have been abstracted and are entered under Elements Denied by All Informants. They are such as might have relevance for the area, judging from its neighbors, but which were found not to apply.

Another form of condensation employed to save space and cost will become apparent to the reader, and perhaps if he is not forewarned will confuse him. With two partial exceptions² the policy of reserving one column for each informant was followed. When, for one of several causes, an informant was dropped, his column, vacant as a result, has been omitted. There are a few places where

²Some uneasiness was felt from the first about portions of the original Homalco and Klahuse information, and although recorded it was with a certain hesitancy. A checkup with subsequent informants revealed errors pertaining to the ritualist, the girls' puberty recognition, and the winter ceremonials, which could not be tolerated, and revisions were made in the two lists. The errors were due to a misunderstanding as much on my part as on that of the two men.

such a column reappears later. Time, tide, and sailing schedules have much to do with these mysteries. The summer season is an especially difficult one in which to deal with these people, who still follow their old pattern of fair weather activity and migration. Old and young alike travel about, fishing and visiting, and it is a great relief to find one's prize informant in an idle mood. A good run of salmon will see him off and many go far to the north for the fishing season. Ordinarily a preliminary interview was undertaken to establish the advisability of beginning on the list, so that few informants were dropped for their inadequacy; most of the omissions came about because the informant had other things to do. Voluntary excursions into topics other than the one at hand account for the reappearance of some columns; sometimes, because of the short time available, a discreet skipping and concentration upon those features for which informants showed a reliable capability was suggested. Where the column remains but is blank for certain elements it is because those elements were added too late for inquiry from that group; a few other elements were simply overlooked. The information under Ethnographic Notes on the Element List is intended in part to compensate for these irregularities as well as to supply additional and corrective data gained from a subsequent visit.

Two summers, in 1934 and 1935, were spent in collecting the information. For the first opportunity thanks is due the Polish Fundusz Kultury Narodowej, of Warsaw, for its financial assistance, and Dr. Stanislaus Klimek, for his interest and confidence. Its results are shown in the element list as it is given here, with a few minor exceptions. Even at that time, however, a need was felt for a better understanding of the area than was possible in three months. For an appreciation of this need, and for the encouragement and help necessary to carry on the work for a second summer, grateful acknowledgment is made to Drs. Olson, Kroeber, and Lowie, of the Department of Anthropology at the University of California. The same ground as in the first field trip and a little more was covered, with the aim of verifying first impressions and obtaining more complete accounts for a descriptive publication.

Perhaps a personal rating of the informants will be of some value to the user of the list. Unfortunately, two of the best--West Sanetch and Slaiamun 1--do not show up to advantage because they were not available for the full time. Both were well informed on most matters (particularly Slaiamun 1) and above all they were honestly interested and sincere. The West Sanetch informant was pained when he could not remember some of the details of his old culture, and the importance of saving the fragments was never more certainly a part of native consciousness. The Comox list is also due to a particularly good informant, who was very able in the nonmaterial

aspects of culture. In these his recollections are without parallel. His father was a Scotchman, killed in a drunken brawl by his Indian brother-in-law when George, the informant, was a child, and from that time on he learned the Indian ways and lived them as they existed. Today he dotes upon the old "stories," and the only resentment he has is that his mother never permitted him to learn to read and write. This finds expression in his determination to keep his quarter-blood son in the Catholic boarding school on Kuper Island.

Among the Cowichans there are perhaps two or three who could have served as informants with good results. It is not certain that the one chosen was the best, but he was willing in a modest way, attentive, and spoke sufficient English to obviate an interpreter. He is a responsible member of his community and has endeavored until quite recently to preserve the old formalities as they devolve upon a respected man. He did not volunteer as freely as could be desired, but rather waited upon questions.

Somewhat better and not far below the first three should be ranked the Nanaimo, the Sechelt, and the Klahuse. The Sechelt man is the oldest of all those contacted, excepting perhaps the Pentlatch, and he was still active upon our first meeting. His information is full, but it may in places be colored by alien touches and a certain ethnocentric pride. In his younger days, he had traveled widely and seen much, not only of Indians but of white men, so that care had to be exercised in the beginning to insure that he realized the specific nature of the information desired. His memory was amazing and his animated descriptions of particular occasions long past and with gratifying detail are worthy of remark. The Klahuse informant was capable but a little apologetic of the ancient customs in a humorous way. Also, he lacked confidence under the critical eyes of two older men in the village, who could not be reconciled to ethnography upon the first visit. When not pressed, his information was reliable. The Nanaimo man was confident, even overconfident, and impatient of (to him) irrelevant questions and those which seemed to involve a repetition. He knew his culture and would speak for it only, though his asides were illuminating. He is a despiser of missionaries, has a feeling for the culture he believes they wrecked, and is today a militant leader of such winter ceremonies as are allowed to persist at Nanaimo.

The Squamish was an average good informant. He was inclined to be lazy, not easily enthused, and a bit too fond of whisky to be really helped by informing fees. As the least satisfying must be rated the Slaiamun 2 informant. He was carried along in sheer desperation until it became clear that he was being taught more than he had ever learned from his forefathers. Even so the data cannot be said to be incorrect. It gives the best of what would have become a poor list

if continued. The Homalco informant was better, but his knowledge was very patchy. His wife, had he let her, would have enhanced the results; indeed, she was responsible for much of the truth of his account. What is given as East Sanetch is reliable. The Kwakiutl informant was dropped as soon as it was ascertained that he was a Kwakiutl. The doubt arose from the circumstance that formerly the Comox lived on Campbell River and even farther north, as indicated on map 1. After the white people settled at Comox and a Hudson's Bay Company post was established there, the Comox moved south. The Kwakiutl appropriated their homeland and hold it undisputed today. The present Comox reserve is on old Pentlatch territory, but too few remain of either group to cause any comment or friction.

In fact, all the evidence is to the effect that there is only one existing Pentlatch. He is very old and was a desirable prospect; but, as it turned out, his information offered here as Pentlatch stands in question as being specifically that. The old man spoke no English and no inducement could stir an interest in imparting what he knew. For him the culture was quite dead, or would be with him, and he was content that it should be so. Soon he became impatient of the confinement and finally could not be kept from his daily chores. In a gradual way his wife, who began as half-informant half-interpreter, became the one to whom the questions were directed. She also was difficult because reluctant. From her life in proximity with the Kwakiutl she knew something of their customs; her knowledge of Pentlatch had come from her husband. The result probably is a mixture. If this is true, at least this much can be said in vindication of the confusion, namely, that the Pentlatch as well as the Comox undoubtedly belong culturally with the Kwakiutl rather than with the other Salish-speaking people. This is recognized by all concerned. The Comox informant spoke of the Pentlatch in terms of poor but close relations and continually drew distinctions with practices obtaining farther south. Conversely, at Nanaimo and Cowichan Bay informants were conscious of the disparity.

This introduces another question of personal judgments on the basis of impressions in the field, this time as they relate to cultural lines and affiliations within the area. The most striking and unexpected bond is the one just mentioned between the Comox and the Kwakiutl, or to put it in Salishan terms, the Comox and Pentlatch form a unit distinct from others of the same linguistic family. The division is sharpest on the island and most pronounced in the religious and ceremonial patterns. Across the Gulf of Georgia, the Homalco, Klahuse, and Slaiamun spoke a Comox dialect and were also closer culturally to the island Comox than were the Nanaimo, though not remarkably so. It is a fact that the conviction grew daily in the field that northern influences somehow had seeped farther down the mainland side

of the Gulf, or had at any rate there dissipated themselves into a homogeneity not to be discovered on its western shores; and that the Sechelt held a neutral position in this regard which could not be ascribed to the Nanaimo or Cowichan. The two last-named groups undoubtedly were to be brought together and with them the Sanetch. This seemed a natural minute culture area. The Squamish afforded no divergences or affiliations sufficiently noteworthy at the time to occasion any impressions.

It was a pleasure therefore to be able to check finally with the results of a quantitative analysis of the list as expressed in the simple form shown in diagram 1. This, so far as the

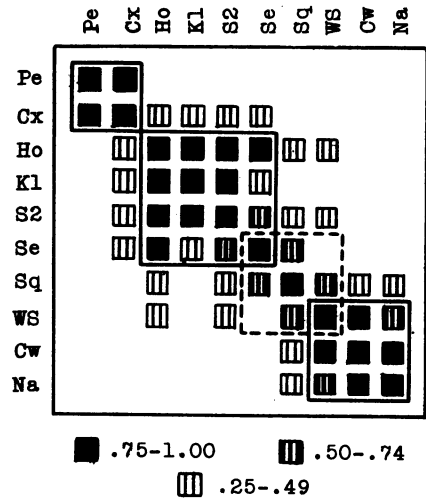


Diagram 1. Graphic representation of similarity coefficients (Qs).

writer is concerned, is a satisfactory representation of the situation, with one exception to be mentioned later. The rectangles outlining the more heavily shaded squares show a grouping of those relationships which reveal the greatest degree of similarity one to another. The tribes on the margins, at the junction of whose coordinates will be found an indicator of their degree of cultural relationship, have been arranged so as to effect this grouping into subareas. In the upper left-hand corner will be noted the Comox-Pentlatch block as expected, and in the opposite corner the Sanetch-Cowichan-Nanaimo group in a pattern which justifies the inferences of the preceding paragraph. The Nanaimo and Sanetch are definitely related, but not so closely as either is to the intervening Cowichan. Another set of affiliations, which could have been predicted from an impressionistic assimilation of the material, are those linking up most of the mainland Comox--the Homalco, Klahuse, and Slaiamun. There are explicit grounds for such a prediction, making it almost a certainty. There is the linguistic bond first of all, which no doubt favored the many instances of close contact which

are revealed by the testimony of intermarriages, free intercommunication, and a feeling of solidarity. Actually, the Homalco, Klahuse, and Slaiamun, for an uncertain length of time⁸ just previous to the break-up of their culture and within the memory of informants, all congregated at Grace Harbor for the winter season.

The Sechelt grade into this block in a natural way from a geographical point of view, correlating rather highly--71--with their immediate northern neighbors, the Slaiamun. To the southward they join with the Squamish to a degree expressed by a .51 coefficient of similarity. The latter then in turn tie up with the West Sanetch a little more intimately (.64), so that the Sechelt-Squamish nexus (shown by the broken line, diagram 1) probably owes its attenuation to its intermediate Janus character.

It occurs therefore that a very simple manner of comprehending the entire system of Coast Salish relationships about the Gulf of Georgia is on the pattern of a reversed C, with the gap representing the area between present-day Nanaimo and Courtenay. It is possible of course that this stretch was not really the cultural insulator it appears to be, but that the cleavage is produced by a lack of information. It is possible that this was more of a transition zone, but probability and personal conviction are against it. There were bands living at Nanoose Bay, Qualicum Beach, and Deep Bay--in fact everywhere that favorable conditions prevailed--but they were not major groups and rather suggest summer detachments or insignificant affiliates of the Nanaimo and Pentlatch. On the other hand, from information received at Point Grey subsequent to that of the list there is some reason to expect that had the Musqwium been included they would have welded the Sanetch more firmly to the mainland. Due to differences in material culture, which activity on

⁸I do not believe that this condition antedated the earliest white influences.

the Fraser involved, and because of some influences from the interior there would have been divergences, but also many linkages. The West Sanetch enjoyed fishing privileges near Point Robert.

The coefficients which form the basis for diagram 1 are taken from table 1. They were calculated from the formula known as Yule's Q_e , which takes the form: $(ad-bc)/(ad+bc)=Q_e$, where "a" represents the common presence of the trait in question, "d" its common absence, "b" a presence for one group and an absence for the other, and "c" the same but in the opposite relation. This does not achieve the degree of refinement given by Q_e but is sufficient for present purposes. Of the 2600-odd elements to be found in the list, 1086 have been eliminated by reason of their unsuitability. All universal pluses and minuses, for example, were disregarded, as were pluses and blanks, minuses and blanks, and those showing less than five plus and minus symbols. The reasons for these omissions will occur to one familiar with statistical methods and need not be gone into here.

One or two points, however, call for comment. The most striking irregularities in the figures, if we put our trust in the expectable, are those revealed in connection with the Homalco. There are no reasons in actual fact which can be offered in explanation of the high degree of correlation indicated between this ethnic body, the Squamish, the West Sanetch, and especially the Sechelt. The only logical one which suggests itself has to do with the fragmentary nature of the Homalco data. Perhaps this is such as to give it a selective effect and render the illusion of a culture particularly congenial to the Sechelt, whereas the more complete Klahuse list, from an even nearer people geographically, yields only about half the coefficient but one more to be anticipated. The same reasons may be urged for other sudden fluctuations for which there is no

TABLE 1
Coefficients of Similarity
Yule's Q_e

	Pe	Cx	Kw	Ho	Kl	Sl	S2	Se	Sq	WS	ES	Cw	Na	No. elem.	%+
Pe	1.00	.91	.72	.13	.22	.36	.16	.08	.00	.13	.28	-.03	.07	1836	64
Cx	.91	1.00	.44	.36	.39	.76	.48	.28	.21	.10	.12	.05	.16	2094	72
Kw	.72	.44	1.00	-.14	.12	.72	.01	-.23	.21	.15	-.29	-.18	.31	217	60
Ho	.13	.36	-.14	1.00	.86	.76	.83	.81	.45	.33	-.05	.06	.07	1218	59
Kl	.22	.39	.12	.86	1.00	.74	.85	.46	.10	.15	-.20	-.14	-.01	2191	62
Sl	.36	.76	.72	.76	.74	1.00	.96	.80	.44	.37	.06	.07	.31	129	61
S2	.16	.48	.01	.83	.85	.96	1.00	.71	.48	.29	-.34	-.06	.02	572	61
Se	.08	.28	-.23	.81	.46	.80	.71	1.00	.51	.22	-.03	-.03	-.19	2241	53
Sq	.00	.21	.21	.45	.10	.44	.48	.51	1.00	.64	.07	.26	.40	2259	59
WS	.13	.10	.15	.33	.15	.37	.29	.22	.64	1.00	.70	.83	.62	1638	64
ES	.28	.12	-.29	-.05	-.20	.06	-.34	-.03	.07	.70	1.00	.74	.68	295	62
Cw	-.03	.05	-.18	.06	-.14	.07	-.06	-.03	.26	.83	.74	1.00	.94	1951	67
Na	.07	.16	.31	.07	-.01	.31	.02	-.19	.40	.62	.68	.94	1.00	1988	63

apparent cause. The incomplete, almost negligible, data from the Kwakiutl may account for the otherwise meaningless array of figures supposedly signifying its Salish correspondences.

Nothing would be gained by another evaluation of this manner of handling ethnographic problems. In the first paper of the series upon element distributions (UC-PAAE 37: 1-70, 1935) Dr. Klimek has argued plausibly in its favor, and

Dr. Kroeber has presented the issues clearly. Dr. Kroeber has further discussed the matter at length and undertaken an analysis in an appendix to my Oregon Coast report (CED: VII). Suffice to say here that it is not the only end for which a summary on this order can be conceived, and that possibly the present one may have some value for reference in an area about which so little has come to light.

STATISTICAL NOTE

By A. L. Kroeber

Table 1 includes the Q_c coefficients for all tribes on which data were obtained; diagram 1 includes only those tribes for which the coefficients seem reasonably reliable. The cause of the unreliability of three is the fragmentary nature of the lists obtained.

The next to the last column in table 1 shows for each tribe the total number of elements recorded for it which entered into the Q_c computations. The shortest lists are Slaiamun 1, 129 elements; Kwakiutl, 217; East Sanetch, 295. The coefficients for the first two of these fall quite randomly, as compared with geography and known ethnography. For the East Sanetch, the fit of the coefficients to expectability is roughly right, but only fair. These three tribes have therefore been omitted from the diagram.

Slaiamun 2 is the next smallest list, based on 572 elements. The fit of this is conformable to all other known facts: its coefficients range themselves in size to accord with geography about as well as the coefficients for any other tribe. The Slaiamun 2 list is therefore reliable. This fact is of methodological interest, because while larger than the three preceding, the Slaiamun 2 list is very much smaller than any of the other nine admitted to the diagram. These others range from 1218 to 2259 elements, with an average of 1935. This means that for material collected more or less as Barnett collected, a list less than half the size of the next smallest, and less than a third the size of the average of all others, will yield sufficiently reliable results.

Since even the East Sanetch list, which is only half as long as the Slaiamun 2, is fairly reliable, it appears that in case of necessity lists one-fifth or one-sixth the size of those with which they were being compared, could be used for reasonably accurate cultural classification of groups.

In other words, if in our Culture Element Survey we were interested only in the statistical expression of the relationship of tribal cultures, we could obtain this expression satisfactorily with less than a fourth of the data we are collecting. We trust that the time, labor, and cost spent in securing the surplus three-quarters will be construed as our contribution to the old-fashioned cause of accumulating ethnographic knowledge, irrespective of statistics.

The last column of table 1 shows the percent-

age of plus or positive answers among the total used for calculation. This is given because analysis of Gifford's Pomo data showed that an informant's excessive leaning toward either yes or no answers might be a symptom of unreliability. Barnett's lists range from 53 to 72 per cent plus, and seem all to be within the limits of reliability on this score.

Personally I incline to query Barnett's construal of the Homalco list as most out of step. True, the Homalco-Sechelt coefficient of .81 seems somewhat high; but Klahuse-Sechelt .46 is unduly low. And Squamish-Klahuse .10 is certainly out of line. These irregularities point to Klahuse and Sechelt, and perhaps Squamish, as being as likely at fault as Homalco. It is interesting in this connection that these three tribal lists are the longest obtained, whereas Homalco is, except for Slaiamun 2, much the shortest list of those admitted to the diagram. Inasmuch as analysis of the Pomo data revealed the longest lists pretty uniformly below par in fit and therefore in apparent reliability, I am inclined to look upon length as the disturbing factor rather than the Sechelt list being highest in proportion of negative answers (+, 53%; -, 47%). On this point of relatively excessive length of list, more experience is needed; but if this is confirmatory, I should suspect a correlation of length with something in the ethnographer's or informant's attitude rather than a statistical cause.

The cultural gap between Pentlatch and Nanaimo on Vancouver Island is remarkable. It is much the most pronounced break in the ring of relationship of tribes; definitely greater than between island Comox and mainland Comox, or island Sanetch and mainland Squamish. Barnett is no doubt correct when he says that this fits with all else that is known of the ethnography; but also right when he doubts whether all the Pentlatch information recorded really applies to the Pentlatch. The Comox are situated farther from the Nanaimo and Cowichan than are the Pentlatch, but their coefficients with them are higher. This confirms Barnett's doubts. The Pentlatch list is probably somewhat broadened out beyond purely Pentlatch reference, perhaps by inclusion of Southern Kwakiutl features. Nevertheless, there can be no serious doubt of the reality of a sharp alteration of culture between Pentlatch and Nanaimo, due to some unknown historic cause.

INFORMANTS

Louie Pelke; East Sanetch; age about 60; mother and father both of East Sanetch.

Louie Underwood; Cowichan Bay; age 68; mother Cowichan, father white.

Albert Westley; Nanaimo; age about 70; mother and father both Nanaimo.

Joe Nimmim; Pentlatch; age between 85 and 95; mother Pentlatch, father Comox. His wife, age 45, used as interpreter and gradually as informant, came from a peripheral group of the Comox in the region of Campbell River.

Johnnie Galakomy; Kwakiutl; no further information.

George Mitchell; Comox; age about 60; mother Comox, father white.

Chief Tom; Slaiamun; age about 80; mother Kwakiutl, father Slaiamun.

Isaac Paul; Slaiamun; age about 50; mother Squamish, father Slaiamun.

Johnnie Dominick; Klahuse; age 71; mother and father both Klahuse.

Frank George; Homalco; age about 60; mother Slaiamun, father Homalco.

Joe Dally; Sechelt; age between 80 and 85; mother and father both Sechelt.

Jimmy Frank; Squamish; age about 60; mother and father both Squamish.

Tommy Paul; West Sanetch; age 72; mother Klallam, father West Sanetch.

CULTURE ELEMENT DISTRIBUTION LIST

TRIBAL NAMES

The group names employed are those which the natives now use in referring to themselves and to one another. It was thought best to forego accurate phonetic renditions in favor of more common spellings which often appear as place names on maps of this region.

Boas in The First General Report on the Indians of British Columbia (BAAS 1889:806) calls the Comox Catlo'tq or K'o'moks. My Kwakiutl is of the southernmost group, the Yukwiltaw, which he writes Le'kwiltok. Sechelt is the same as his Si'ciatl. His other renderings are P'E'ntlac for Pentlatch, Sk'qo'mic for Squamish, and K'au'itcin for Cowichan. In The Second General Report (BAAS 1890:563) he refers to the Qsa'nitc (Sanitch) as close linguistic relatives of the Lku'ngEn (Songish). The Snanaimuq (Boas, AA, o.s., 2:321-328, 1889) are my Nanaimo.

References to the other three groups are few. I am familiar with only two. Sapir (CGS-M 63:2, 1915) alludes to the L10'hOs dialect spoken on the British Columbian mainland with which Comox proper "was stated to be identical." This must be the Klahuse who, with the Homalco, Slaiamun, and Sechelt, are closely related linguistically to the Comox. For these others I find only the names mentioned. Curtis (North American Indian, 9:32, 1913) gives Huma'hkkyu, Hlaa'min, and Tlakyu's, with which I equate Homalco, Slaiamun, and Klahuse.

ABBREVIATIONS

ES, East Sanetch
 Cw, Cowichan proper
 Na, Nanaimo, a Cowichan division
 Pe, Pentlatch (supposedly)
 Kw, Kwakiutl, now at Campbell River and Cape Mudge
 Cx, Comox, formerly at Campbell River and Cape Mudge
 Sl, Slaiamun 1, viz., Powell River Comox
 S2, Slaiamun 2, also at Powell River
 Kl, Klahuse, viz., Toba Inlet Comox
 Ho, Homalco, viz., Bute Inlet Comox
 Se, Sechelt (Siciatl), viz., Jervis Inlet Comox
 Sq, Squamish
 WS, West Sanetch

SYMBOLS USED IN THE ELEMENT LIST

- + Trait present, or statement true.
- Trait absent, or statement not true.
- () "Sometimes," "a few," or any other qualification made or implied by the informant.
- +? or -? Despite statement made by informant, doubted by me for some reason.
- Informant does not know.
- ? I do not know; that is, presence or absence cannot be determined from the information obtain
- * See section Ethnographic Notes on the Element List.
- † For statistical computations, the number or letter entries under this element have been read as plus.
- ‡ For statistical computations, the element has been broken into two or more: e.g., 1 foot or less, more than 1 foot.

ELEMENTS	OCCURRENCE												
	ES	Cw	Na	Pe	Kw	Cx	S1	S2	K1	Ho	Se	Sq	WS
FISHING													
<u>Weirs and Dams</u>													
*1. Weirs and dams	-	+	+	-	+	-	(+)	(+)	-	+	+	+	+
2. Stake uprights	-	+	+	-	+	-	+	+	-	(+)	+	+	+
3. Removable lattice work	-	+	+	-	+	-	+	+	-	+	+	+	+
*4. Simple wing dams	-	+	-	-	-	-	-	-	-	+	-	-	-
5. Upstream pocket	-	+	-	-	-	-	-	-	-	-	-	-	-
6. Basket in connection	-	-	-	-	-	-	-	-	-	+	-	-	-
*7. Converging wings	-	-	-	-	-	-	-	-	-	+	-	-	-
8. Straight across	-	+	+	-	+	-	+	+	-	(+)	+	+	+
*9. With trap door	-	+	-	-	-	-	-	-	-	-	-	-	-
*10. With square enclosure	-	+	-	-	+	-	-	-	-	-	-	-	-
11. Slanting from vertical (downstream)	-	-	-	-	-	-	+	+	-	-	-	+	-
*11a. Stake driver	-	+	?	?	-	-	-	-	-	-	-	-	-
11b. Flat river stone	-	+	+	-	-	-	-	-	-	-	-	-	-
11c. Circular river stone	-	+	+	-	-	-	-	-	-	-	-	-	-
12. Rock dams	-	-	-	-	-	-	-	-	-	+	-	-	-
*13. Scaffold on dam	-	+	+	-	-	-	-	-	-	-	-	-	+
14. Scaffold alone	-	-	-	(+)	-	+	+	+	-	-	-	+	+
15. Fishing from shore or canoe	+	+	+	+	+	+	+	+	+	+	+	+	(+)
16. Tidal impounding	+	-	+	-	?	+	+	+	+	+	+	-	+
17. Rock enclosure	-	-	-	-	-	-	+	+	-	+	+	-	+
18. Stake enclosure (permanent)	+	-	+	-	+	-	-	-	-	-	-	-	+
*19. Levered lattice work	-	-	-	-	-	-	-	-	+	+	+	-	-
*20. Fish maze	-	-	-	+	-	+	-	-	-	-	-	-	+
<u>Spears and Harpoons</u>													
*21. 2-pronged detachable gig	-	-	-	-	-	-	+	+	-	(+)	-	-	-
22. Hardwood fixed prongs	-	-	-	-	-	-	+	+	+	+	+	-	-
23. Single barb on prongs	-	-	-	-	-	-	+	+	+	+	+	-	-
24. 2-pronged fish harpoon	+	+	+	+	+	+	+	+	+	+	+	+	+
*25. Fixed foreshafts	+	+	+	+	+	+	+	+	+	+	+	+	+
*26. 3-piece toggle heads	+	+	+	+	+	+	+	+	+	+	+	+	+
27. Goat horn	-	-	-	-	-	-	+	+	+	+	+	+	-
28. Hard hack	-	-	-	-	-	-	+	+	(+)	+	+	+	+
29. Bone	+	+	+	+	+	+	+	+	+	+	+	+	+
30. Bear bone	-	-	-	-	-	-	+	+	+	+	+	+	+
31. Unilaterally barbed point	-	-	-	-	-	-	-	-	+	+	+	+	+
32. Unbarbed point	+	+	+	+	+	+	+	+	+	+	+	+	+
33. Multiple-barbed salmon harpoon	-	-	-	-	+	-	+	?	-	-	-	-	-
*34. Bilateral barbs	-	-	-	-	+	-	+	-	-	-	-	-	-
35. Detachable head	-	-	-	-	+	-	?	-	-	-	-	-	-
*36. 3-pronged spear (gig)	+	+	-	-	+	+	+	+	+	+	-	+	+
37. Fixed foreshafts	+	+	-	-	+	+	+	+	+	+	-	+	+
*38. 2-pronged spear (gig)	-	-	-	-	-	-	-	-	-	-	+	(+)	-
*39. Trident harpoon butt	+	+	+	+	+	+	+	+	+	+	+	(+)	+
40. Cupped harpoon butt	-	-	-	+	-	-	-	-	-	-	-	-	-
<u>Floats</u>													
40a. Carved animal float	-	-	-	-	-	-	+	?	-	-	-	-	-
41. Wooden fish-net float	+	+	-	-	-	-	-	-	-	-	-	-	+
42. Upright cedar sticks	+	+	-	-	-	-	-	-	-	-	-	-	+
43. Block floats for seal net	-	-	-	-	-	+	+	+	+	+	+	+	+
44. Pole floats for seal net	-	-	-	-	-	-	-	-	+	+	+	+	+

	ES	Cw	Na	Pe	Kw	Cx	Sl	S2	Kl	Ho	Se	Sq	WS
45. Seal-bladder halibut line floats	-	-	-	+	+	-	(+)	-	-	-	-	-	+
46. Line held up by hand	+	+	+		+	-	+	-	+	+			
<u>Basketry Traps</u>													
*47. Basketry traps	(+)	+	-	-	-	-	+	-?	+	+	+	-	-
48. Of cedar strips.	+	+	-	-	-	-	+	-	+	+	+	-	-
49. Large cylinder, tapering	+	+	-	-	-	-	-	-	-	-	-	-	-
50. Open at small end.	+	-	-	-	-	-	-	-	-	-	-	-	-
51. Detachable end "cup"		+	-	-	-	-	-	-	-	-	-	-	-
52. Long cylinder, straight.	-	-	-	-	-	?	+	-	+	+	+	-	-
*53. Invaginated mouth.			-	-	-					+	+	-	-
53a. Of sharp sticks.										+	.	-	-
54. Top opening to extract fish			-	-	-		+	-	+	+	+	-	-
55. Full-length upper opening			-	-	-			-	+	-	-	-	-
*56. Rectangular lattice used at falls.			+	-	-	-	-	-	-	-	-	-	-
*57. Free enclosures in river				+		+	+	+	+	+	+	+	-
57a. Of lattice work.				+		+	+	+	+	+	+	+	-
57b. Horseshoe shape.				+	.	+	-	-	-	-	-	-	-
57c. V shape.												+	-
57d. Rectangular.							+	+	+	+	+	(+)	-
57e. With wings							+	+	+	+	+	+	-
57f. With inclined bottom									+	-	+	+	-
57g. With lateral pockets				+		+							-
57h. With slanting-stick entrance							+	+	+	+	-	-	-
<u>Nets</u>													
58. Nets	+	+	+	+	.	+	+		+	+	+		+
59. Of bark.	+	+	+	.	.	.	-		+	+	+	-	+
60. Of Apocynum.	-	-	-	-	-	-	-		?		+	+	-
61. Of nettle.	+	+	+	+		+	+		+	+	-	+	+
*62. Gill net	+	+	-	-	-	-	-		.		-	-	-
63. Crab-claw-rattle signal.	-	-	-	-	-	-				-	-	+
64. Cedar-stick floats	+	+	-	-	-	-	-				-	-	+
65. Seine.	+	+	+	+	.	+	-		-	-	-	+	
*66. Reef net	+	+	+	+		+	-		-	-	-	+	-
*67. Lifting net on A frame	-	-	-	-	-	-	-		-	-	-	+	-
*69. Lifting net, triangular opening.	-	-	-	-	-	-	-		-	-	-	+	-
*70. Racket-shape lifting net	-	+	-	-?		+	+		+	+	+	+	+
71. Slip ring.	-	+	-	-		-	-		-	-	+	-	+
72. For herring.	-		-	-		+	+		+	+	-	+	-
73. For sea eggs	-		-	-		+	(+)		.		-	-	-
74. For salmon	-	+	-	-		-	-		+	+	+	+	+
75. Vertical dip basket.	-	+	-	-		+	-		-	-	-	-	-
76. On pole.	-	+	-	-		-?	-		-	-	-	-	-
<u>Hooks and Miscellaneous</u>													
78. Hooks.	+	+	+	+	+	+	+		+	+	+	+	+
*79. Sharp-angled, 2-piece.	+	+	.	+	.	+	(+)		+	-	+	+	+
80. Duck's bone.						+	.						.
81. 1 barb only.	+	+		+		+	+		+		+	+	+
*82. Bent wood, 1-piece									+		-	-	-
*83. Wooden U-shaped.	+	+	+	+	+	+	+		-?	+	+	-	+
84. Halibut fishing.	+	+	+	+	+	+	+		-	-	+	-	+
85. Cod fishing.			+	+	+	+	+			+	(+)	-	(+)
*86. Simple toggle (gorge).	+	-	-	-	-	-	-		-	+	-	-	+
*88. Salmon gaff.	+	+	.	+	+	+	+		+	+	-?	+	+
*89. Detachable head with line.	+	+	+	+	+	+	+		+	+	-	+	+
90. Hard hack.			+	+	+	+	+		+	+	-	+	+
91. Bone	+		+	+	+	+	+		+	-	-	+	+

	ES	Cw	Na	Pe	Kw	Cx	Sl	Kl	Ho	Se	Sq	WS
*92. Herring rake	+	+	+	+	+	+	+	+	+	+	+	+
93. Grooved stone sinker	+?	-	-	-	+	-	+	+	-?	-	+	+
94. Round	+		+	+	+	+	-		-		-	-
95. Long	(+)		(+)		+	-	+	+	+	+	+	+
96. Transverse groove	+				+		+	+	-		+	+
97. Longitudinal groove							+	+	-		-	-
98. Wrapped sinker	+	+	+	+	+	+	-	-	-	?	-	-
*99. Spinner	-	+	+	+	.	+	+	+	+	+	+	+
100. Salmon-egg bait	(-)	(-)	(-)	-	-	-	-	(+)	+	+	+	+
101. Cockle bait	+	+	+	+	+	+	+	+	.	+		+
102. Fish bait			+	+	+	+	+	+	+	+	+	+
103. Octopus bait			+	+	+	+	+	+	+	+	-	+
104. Fish-skin bait							+	+	+	.		
105. Herring bait	+	+	+	+	+	+	+	+	+	+	+	+
106. Fish dragged (transport)	+	(+)	(+)	(+)	(+)	-	(+)	(+)	(+)	(+)	+
107. On forked branch		+	+	+	-	+	-	+	+	+	+	+
108. Fish carried on forked branch		+	+	+	+	+		+	+	+	+	+
109. Fish strung on back	-	-	+	+	(+)	+	.	+	+	+	+
110. Two strings		-	-	+	-	-	-		+	+	+	+
111. Fish club	+	+	+	+	+	+	+	+	+	+	+	+
112. Reserved for this purpose	+	+	+	+	+	+	+	+	+	+	+	+
113. Definitely shaped	+	-	-	-	-	+	-	-	-	-	-	+
114. Carved figure on it	(+)	-	-	-	-	+	-	-	-	-	-	+
114a. Roe gathering on submerged branches		+	+	+	+	+	+	+	+	+	+	+
115. Women fish	+	+	+	+	+	+	+	+	+	+	+	+
116. Halibut	+	+	+	+	+	+	+		+	+		+
<u>Net Making</u>												
117. Wooden net shuttle	+	+	+	+	.	.	-	+	+	.	+	-
*118. Elliptical							-	+	+		+	+
*119. Cartridge shape	+?	+?	+?	+?			-	-	-		-	-
120. Wooden mesh spacer	+	+	+	+	.	.	-	+	+	+	+	+
121. Rectangular, with handle	+	+	+	+			-	+	+	+	+	+
122. Perforated for grip	+	+	.	+			-	-	+	-	+	+
123. Horn or bone spacer	(+)	+	.	(+)	.	.	-	+	+	-	-	-
124. Rectangular	+	+		+			-	+	+	-	-	-
HUNTING												
<u>Drives</u>												
125. Group	+	+	+	+	-	+	+	-	+	+	(-)	+
126. Surrounding technique				+		+	+			+	-	+
127. Game driven through narrow pass and shot	-	+	-	.	-	-	-	-	-	-	-	+
128. Pursuit on snowshoes	-	-	.	+	+	-	+	+	+	+	+	+
129. Game driven over cliff	-	-	-	-	+	-	-		-	-	+	-
130. Game driven into water	(-)	+	-	+	+	+	+	+	+	+	+	+
131. Dogs used	-	+	-	+	+	+	(+)	+	+	+	+	+
132. Clubbed game to kill		+	-	+	+	+	+	+	+	+	+	+
133. Torch for night hunting					+		+	-	-	+	-	(+)
134. With nets	+	+	+	-	-	+	+	(+)	+	(+)	-	+
136. Deer	+	+	+	-	-	-	+	-	+	-	-	+
137. Elk		+	-	-	-	-	-	-	-	-	-	-
138. Seal							+	+	+	+	-	+
139. Surrounds resting place							+	+	+	+	-	(+)
140. Released from bottom							+	+	+	+	-	-
150. Duck	+	+	+	-	-	+	+	+	-	+	-	+
151. Permanent high net	+	+	+	-	-	-	-	+	-	+	-	+
152. On poles in boats							+	?	-	-	-	-
153. Slightly submerged net	+	+	+	-	-	-	+	+	-	+	-	-

	ES	Cw	Na	Pe	Kw	Cx	S2	K1	Ho	Se	Sq	WS
<u>Decoys and Lures</u>												
155. Dead fish for ducks.			+			+	+	.	.	.	+	+
156. Deer-head decoy.	+	.	-	-	-	+	+	+	+	-	-	+
157. Seal call (with mouth only).			+	+	+	+	+	+	+	+	-	+
158. Deer call (grass blade).	+	+	+	+	+	+	+	+	+	+	+	+
*159. Duck flares in canoes.	+	+	+	+	-	+	+	+	+	+	+	+
<u>Traps and Minor Devices</u>												
*160. Loop snare for beach birds		+	+	+	.	+	+	-	-	+	-	.
*161. Duck snare, submerged.	-	-	-	-	-	+	-	+	-	-	-	-
162. Latticework with cord loops.	-	-	-	-	-	+	-	+	-	-	-	-
163. Loop snare with bent-over limb	-	+	+	+	-	+	+	-	-	+	+	+
164. Deer	-	-	-	-	-	+	+	-	+	+	+	.
165. Goat	-	-	-	-	-					+	+	-
166. Bird	-	+	+	+	-	+	+	-	+	+	+	+
167. Bird-trapping blind or screen.	+	.	+	(+)	+	+	+	+	+	+	+	+
*168. Slip loop foot catch							+	-	.	+	-	-
*169. Drop trap release.	+	.	+	+	+	+	+	+	+	+	+	+
170. Bird-shooting blind (duck, etc.)	-	-	-	-	+	+	+	+	+	+	+
*171. Pyramidal lattice trap (figure-4 ?).		+	?	-	-	-	-	-	-	-	-	-
172. Deadfall	+	+	+	+	+	+	+	+	+	+	+	+
173. Pitfall.	+	+	+	+	.	+	+	-?	+	+	+	+
174. Impaling stick	+	+	-	+		+	+	-	+	+	+	+
175. Big game only.	+	+	+	+		+	+	-	+	+	+	+
*176. Shouting at ducks to paralyze.										+	+	-
177. Multiple-pronged duck spear.	+	+	+	-	+	-	-	-	+	+	+	+
178. 2 prongs only.			+	-	+		-	-	-	-	-	-
179. Sling shot for grouse.					+	.	+	+	+	+	-	-
180. Beaver harpoon	-	-	-	+	+	+	+	+	+	-	-
182. Foreshafted.		-	-	-	+	+	-?	+	+	+	-	-
183. 1-piece head		-	-	-	+	-	+	?	-	-	-	-
*184. Bilaterally barbed		-	-	-	+	-	+	-	-	-	-	-
*185. 3-piece toggle head.		-	-	-		+	-	+	+	+	-	-
186. Beaver spear (fixed, 1-piece head)							+	?	-	-	-	-
187. Beaver musk taken.	-	-	+	.	+	+	+	+	+	+	+
<u>Trained Dogs</u>												
188. Dogs for hunting	+	+	.	+	+	+	+	+	+	+	+	+
189. Breed other than woolly.	+	+	-	-	-	-	-	-
190. Dogs kenneled	+	+	-	-	.	+	+	+	-	+	-	+
191. Hole in bank	+	-	-	-			.	.	-	-	-	-
192. Live in house.	-	-	+	?	-	-	(+)	-	-	+	+	(-)
193. Dogs scarce, trained one valuable.	+	+	.	+	.	+	+	+	+	+	+	+
*194. Trained by putting wild onion in eyes.										+	-	+
194a. Trained on deer vitals and urine	+	.	.	+	.	+	-	-	-	-	-	+
194b. Nose rubbed on meat which is set out for crows									+	+	-	-
194c. Nose cut, concoction rubbed in	+			+		+	+	-	-	-	-	+
195. Dogs named.	+	+	+	+	+	+	+	+	+	+	+	+
196. Dogs buried	-	(+)	.	(+)	-	-	+	-	+	-	+	+
<u>Mountain-Goat Hunting</u>												
197. Mountain goats hunted.	-	-	-	-	-	+	+	+	+	+	+	-
198. Bow and arrow used	-	-	-	-	-	+	+	+	+	+	+	-
199. Loop snare of cedar bark used.	-	-	-	-	-	+	-?	+	+	+	+	-
200. Dogs used.	-	-	-	-	-		+	+	+	+	+	-
<u>Sea-Mammal Hunting</u>												
201. Seals.	+	+	+	+	+	+	+	+	+	+	+	+
202. Disguise used.			+	.	-	+	+	+	+	+	.	.

	ES	Cw	Na	Pe	Kw	Cx	S2	Kl	Ho	Se	Sq	WS
203. Call used.			+	+	+	+	+	+	+	+	+	+
204. Specialization	+	+	+	+	+	+	+	+	+	+	+
205. Ceremonial preparation	-?	+	+	+	+	+	+	+	+	+	+
206. Contenance			+	+	+	+	+	+	+	+	+	+
*207. Seal power or special power.		-	+	+	+	+	+	+	+	?	+	+
208. Inherited.			+	+	+	+	(+)	(+)			+	+
209. Inherited call only.								+				
210. Hunter sings when seal struck.							+	+	+	-	+	+
211. Song dreamed							+	(+)		-	-	-
212. Song inherited								(+)		-	+	+
213. Purification before hunt		-	+	+	+	+	+	+		+	+	+
214. 2 men hunt together.	+	+	+	+	+	+	+	+	+	+	+	+
215. Shore screen and canoe	+	-	(+)	-	-	-	-	-	-	-	-	-
216. Both in canoe.		+	+	+	+	(+)	+	+	+	+	+	+
217. Seal harpoon	+	+	+	+	+	+	+	+	+	+	+	+
218. Fixed double foreshaft	(+)	-	+	-	-	-	+	+	+	+	-	+
219. Fixed single foreshaft		+	-	+	+	+	-	-	-	-	+	-
*220. 1-piece head	-	-	-	+	+	+	-	-	-	-	-	-
*221. 3-piece heads.	+	+	+	-	-	-	+	+	+	+	+	+
*222. Unilaterally barbed point.	-	.	-	-	-	+	+	+	-	-	-
223. Line to shaft.	-	(+)	-	-	(+)	(+)	-	-	(+)	(+)	-	-
224. Not fixed, slips on line	-	+	-	-	+	+	-	-	+	+	-	-
225. Floats or buoys on line.	+	+	-?	+	+	+	+	+	+	-	-	+
*226. Whole village shares seal.	+	+	+	+	+	+	+	+	+	+	+	+
227. Roasted on beach			+	+	+	+	+	+	+	+	+	+
228. Chief gets most.	(+)	-	(+)	-	+	+	.	-	?	?	?	-
229. Seals clubbed.	-	-	+	+	+	+	+	+	-	+	.	+
230. On beach	-	-	+	+	+	+	+	+	-	+	.	+
231. Ball-headed wooden club.					+	.	-	-		-	-	-
232. Porpoises.	+	(+)	+	+	+	+	+	+	+	+	-	+
233. Pursued in canoes.	+	+	+	+	+	+	+	+	+	+	-	+
234. Harpoon same as seal	+	+	+	+	+	+	+	+	+	+	+	+
235. Floats used.			-	+	+	+	+	+	+	-	+	+
236. Clubbed to dispatch.	-	-	+	+	+	+	+	+	+			+
237. Speared to dispatch.	+	+	-	-	-	-	-	-	+			-
238. Sea lions.	+	+	-	+	-	.	+	-	(+)	+	-	-
239. Clubbed on shore	+	?	-	-	-	-	-	-	-	-	-	-
240. Harpoon foreshafted.	+	+	-	+	-	-	+	-	+	+	-	-
241. Line to shaft.	+	(+)	-	-	-	-	-	-	(-)	-	-	-
242. 1-piece, bilaterally barbed heads.	+	-	-	+	-	-	-	-	-	-	-	-
243. Heads same as seal	-	+	-	+	-	-	+	-	+	+	-	-
244. Floats on line	+	+	-	+	-	-	+	-	+	-	-	-
245. Pursued in canoe		+	-	(+)	-	-	+	-	+	(+)	-	-
246. Whales hunted at sea	(+)	-	-	-	-	-	-	-	-	-	-	-
247. Used stranded whales	+	+	-	-	-	-	-	-	-	-	-	+
248. Buoys (for sea hunting).	+	+	-	+	+	+	+	+	+	-	-	-
249. Cedar blocks			-						+	-	-	-
250. Hair-seal skins, inflated.	+	-	-	-	-	-	-	-	-	-	-	-
251. Seal bladder	+	+	-	+	+	+	+	+	(+)	-	-	+
252. Painted.	-	-	+	+	+	-	-	-	-	-	-
253. Ocher and salmon-roe paint		-	-	+	+	.	-	-	-	-	-	-
254. Red and black paint		-	-				-	-	-	-	-	-
255. Thunderbird and lightning design		-	-	+	?	-	-	-	-	-	-	-
256. Variable design.		-	-	+	+	+	-	-	-	-	-	-
257. Painted for identification		-	-	+	+	+	-	-	-	-	-	-
<u>Hunting Specialization</u>												
*258. Hunting specialization	-	-	-	-	+	+	+	+	+	+	-
259. Hunters esteemed	-	-	-	-	+	+	+	+	+	+	-

	ES	Cw	Na	Pe	Kw	Cx	S2	K1	Ho	Se	Sq	WS
<u>Skin Dressing</u>												
260. By women.										+	-	
261. By both sexes	+	+	+	.	-	+	+	+	+	-	+	+
262. Specialization.		+				+	+	+	+	+	+	+
263. Unimportant			+	+	+	+	-	-	-	-	+	+
264. Skins painted	+					-	-	-	-	-	-	-
265. Colored in bark infusion.		+				+	-	-	-	-	-	+
266. Mussel-shell knife.	+	+			-	-	-	-	-	-	-	-
267. Water soaked for dehairing.	+	+	+	.		+	+	+	+	+	+	(+)
268. In pool	+	+				+	+	+	.	+	+	
269. In containers						+	+	+	.	-		+
270. Stretching frame.		(+)	-	.	.	-	(+)	+
271. Hand stretching							+	+	-	+	+	+
*272. Scraping log.	+	+	.	.		-	+	-	+	?	+	+
273. Wooden scraper.	+	+	+	.		-	+	-	+	+	+	+
274. Mussel scraper.	+	+	+	.		+	-	-	-	-	-	+
275. Slate scraper										+	.	
276. Deer-rib scraper.	-	.	-	.		-	-	-	(+)	+	.	-
277. Beveled wooden grainer.									+	-	(+)	+
278. Softened with bark shredder						+	-	-	-	-	-	+
279. Rounded, slanting post for rubbing and scraping	-	-	.	.		.	-	-	+	+	-	-
280. Seal oil for curing		+				.	+		(+)	-	.	-
281. Brains for curing	+	-	.	.		.	+	+	+	+	.	-
282. Dog-fish oil for curing	+		.	+	(+)	(+)	-	.	+
283. With decayed fir wood	+	+	.	-	.	.
284. Frame for smoking	-?	+	.	.		.	+	+	+	-	+	.
285. Bent-stick frame.							+	+	+			(+)
286. Tripod frame.		+					+	(+)	-			(+)
287. Held by hand.										+		
FOOD AND ITS PREPARATION												
317. Rendering of fat on spit.	+	+	+	+	+	+	+	+	+	+	+	+
318. Clamshell receivers			+	+	+	(+)	+	-	+	-	+	+
*319. Wooden chest rendering.	-	-	-	+	+	+	+	+	+	-	-	-
320. Canoe rendering.	-	-	-	+	+	.	+	+	+	-	-	-
321. Wooden oil-tank container	-	-	+	+	+	-	+	?		-	-	-
322. Sides of 1 piece	-	-	+	+	+	-	-	-	-	-	-	-
323. Dug out	-	-				-	+	-	-	-	-	-
324. Sea-lion-bladder containers	-	+	-	+	?	-	-	+	-	-	-
325. Seal-bladder containers	+	+	+	+	+	+	+	+	+	+	+	+
326. Stone oil dishes.	-	-	?	?	?	-	-	-	+	-	.	.
327. Wooden oil dishes	+	+	+	+	+	+	+	+	+	+	+	-
328. Clamshell oil dishes.	+	+	+	+	+	+	+	+	+	-?	+	+
*329. Kelp container for oil.			+	+	+	+	-	-	-	-	-	-
330. Digging stick	+	+	+	+	+	+	+	+	+	+	+	+
331. Both ends pointed		+	+	+	.	-	(+)	(+)	-	-	-	-
332. Plain, straight	+	+	+	+	+	(+)	(+)	(+)	+	+	+	+
*333. Straight, crutch handle	-	-	-	-	-	-	+	(+)	-	-	-	-
334. Curved, crutch handle	-	-	-	-	-	+		(+)	-	-	-	-
336. Clam digging stick.	+	+	+	+	+	+	+	+	+	+	+	+
337. Same as root digging stick.	+	+	+	+	+	+	+	+	+	+	+	+
338. Earth oven.	+	+	+	+	+	+	+	+	+	+	+	+
339. Maple-leaf covering							-	.	-	+	-	-
340. Fir-bough covering.							+	(+)	+	-	-	-
341. Fern-bough covering		+	+	+	+	-		+		+	+	
342. Kelp covering	+		+			-		-	-			+
343. Salal-leaf covering		+	+			.						.
344. Mat over top.	+	+	+	+	+	+	(+)	(+)	(+)	+	+	+
345. Fire on top	-	-	-	-	-	-	(+)	(+)	(+)	(+)	(+)	(+)
346. Salmon split dorsally	+	+	+	+	+	+	+	+	+	+	+	+
347. Similunar bone knife.			+		.		+	+	+	+	+	+

	ES	Cw	Na	Pe	Cx	S2	Kl	Ho	Se	Sq	WS
348. Mussel-shell knife	+	+	+	-?	-	-	+	+	-	-	+
349. Semilunar slate knife		+	.	+	+	+	+	+	+	+	+
*350. Hafted		+	.	+	+	+	+	+	+	+	+
*351. Hole for finger					+	+	+	-	+	-	-
352. Stone boiling	+	*	*	*	+	+	+	+	+	-	(+)
354. In bark containers	-	-	-	-	-	-	-	-	+	-	-
*355. In wooden "canoe"-shaped vessels	+	-	-	-	-	-	-	-	-	(+)	.
356. In wooden boxes (other than pail or trunk)	-	-	-	+	+	+	+	+	+	-	.
357. Bent sides	-	-	-	+	+	-	+	+	+	-	.
358. Rabbeted sides and bottom	-	-	-	-	-	+	+	+	+	-	.
359. Sewn corners	-	-	-	+	+	-	+	+	+	-	.
360. Sewn bottom	-	-	-	(+)	(+)	-	+	+	+	-	.
361. Doweled connections	-	-	-	+	+	+	+	+	+	-	.
363. Wooden bowl water "pail"						+	(+)	-	-	-	+?
364. Square wooden water "pail"		+	+	+	+	-?	+	+	+	+	+
365. Doweling			+	+	+		+	+	+	-	.
366. Sides of 1 piece	+	+	+		+	+	+	+	+
367. Sewing			+	+	+		+	+	+	+	.
*368. Round cup with handle											-
*369. Deer-paunch water container							+	+	+	+	+
370. Split wooden tongs		+	+	+	+		+	+	+	+	+
371. Broiling or roasting		+	+	+	+		+	+	+	+	+
372. On wooden frame		+	+	+	+		+	+	+	+	+
373. On coals		(+)	+	(+)	(+)		+	+	+	+	+
374. Inclined sticks		+	+	+	+		+	+	+	+	+
375. Sticks split		+	+	+	+		+	+	+	+	+
*377. Stone mortar		-	-	+	-		-	-	-	-	-
378. Undecorated, shallow, for paint		-	-	+	-		-	-	-	-	-
*380. Stone pestle, spool shape		-	-	+	-		-	-	-	-	-
382. Simple fire drill		+	+	+	+		+	+	+	+	+
*383. Cedar wood and tinder		+	+	+	+		+	+	+	+	+
*387. Slow match		+	+	+	.		-?	+	+	+	+
388. Cedar punk		-	+	+			+	+	+	+	+
389. Fern-root punk			+	.			.	+	.	.	+
390. Coals in clamshell		+	-	+			+	+	+	+	+
391. Firewood fed radially		+	.	+	+		+	+	+	+	-?
392. Horn spoons	+	-	-	+	+		+	+	+	+	+
393. Mountain sheep	-	-	-	+	+		-	-	-	-	+?
393a. Carved goat-horn handle	-	-	-	+	+		-	-	-	-	.
394. Perforated handle	-	-	-	.	+		-	-	-	-	.
395. Mountain goat	+	-	-	+	+		+	+	+	+	+
396. Wooden spoons	+	+	+	+	+		+	+	+	+	+
397. Shell inlaid				+	+		-?	+	+	-	+
398. Perforated handle		+	(+)	+	+		-?	+	(+)	+	-
399. Ornamented	-	-	+	(+)	+		+	+	-	-	-
400. Arbutus wood		+	+	+	.		?	.	-	.	+
401. Maple wood	+	+	+	+	.		-	+	-	+	-?
402. Alder wood		+	+	+	+		+	+	-	+	-?
403. Fir wood							+	+	+		
*404. Eating spatulas		(+)	(+)	(+)	+		+	+	+	+	+
405. Wood		+	+	+	+		+	+	+	+	+
406. Clamshell spoon		+	+	+	+		+	+	+	+	+
*407. Porpoise-jaw spoon									+	-	.
*408. Fish-jaw spoon		-	+	-	+		+	+	+	-	+
409. Wooden ladle	+	+	+	+	+		+	+	+	+	+
410. Wooden dishes	+	+	+	+	+		+	+	+	+	+
*411. Canoe-shaped	+	+	+	+	+		+	+	+	+	+
*412. Carved end figures	-	-	-	+	+		+	+	+	-	-
413. Flat meat platter		-	-	+	-		-	+	-	+	.
414. Incised, painted		-	-	+	+		-	+	-	-	-
415. Bowls		-	-	+	+		+	+	-	+	+
*416. Long, rectangular		-	-	+	+		+	+	.	+	+
417. Of cedar, for dry fish		-	-	.	+		+	+	+	+	+

	Cw	Na	Pe	Cx	S2	Kl	Ho	Se	Sq	WS
*418. Formal feasting dishes.	-	-	+	+	+	+	+	-	-	.
*419. Crest	-	-	+	+	?	?		-	-	
420. Animal forms.	-	-	+	+	+	+	+	-	-	
421. Shell inlaid.	+	+	+	+	+	+	+	+	-	+
*422. Folded cedar-bark vessel.	-	-	+	+	+	+	.	+	-	+
423. Clams stored.	+	+	+	+	+	+	+	+	+	+
424. Steamed on rocks.	+	+	+	+	+	+	+	+	+	+
425. Roasted	+	+	+	+	+	+	+	+	+	+
426. Trampled on	+	+	+	+	+	+	+	+	+	+
427. Strung on circular string	+	+	+	+	-	-	-	-	+	+
428. "Strung" on sticks.					+	+	+	+	-	-
429. Dried	+	+	+	+	+	+	+	+	+	+
430. Salmon dried.	+	+	+	+	+	+	+	+	+	+
431. Spread open by cross sticks	+	+	+	+	+	+	+	+	+	+
432. Salmon eggs dried	+	+	+	+	+	+	+	+	+	+
433. Box container					+	+	+	+	-	-
434. Paunch or bladder container	-	-	+	+	+	+	+	+	+	+
435. Rush baglike container.	+	+	-	-	-	-	-	-	(+)	+
*436. Halibut dried	-	-	+	+	(-)	-	-	+	-	+
437. Cod dried	+	+	+	+	+	+	+	+	+	+
438. Herring dried in sun.	+	+	+	+	+	+	+	+	+	+
439. Skates roasted.	+	+	-	+	+	+	.	+	+	+
440. Fern roots roasted.	+	+	+	+	+	+	+	+	+	+
441. Pounded	+	+	+	+	+	+	+	+	+	+
442. Dried	+	+	+	+	+	+	+	+	+	+
443. Mixed with fish eggs.	+	-	+	+	+	+	+	+	+	+
444. Wooden pounding club.	-	-	-	+	+	+	+	+	+	+
445. Inner bark eaten (maple and alder).	+	+	+	+	+	+	+	+	+	+
446. Hemlock					+	-	+	+	-	
447. Bark scraper.	+	+	+	+	+	+	+	+	+	
448. Bone.	-	-	+	.	-	-	-	-	-	
449. Wood.	+	+	(+)	+	+	(+)	+	+	+	+
450. Hard hack	+	+	+	+	+	+	+	+	(+)	+
451. Rectangular	+	+	+	+	+	+	-	(+)	+	+
452. Bent slat							+	?	-	-
453. Clamshell			+	+	+	+	+	+	+	+
454. Marrow extraction	+	+	+	+	+	+	+	+	+	+
455. Cosmetic and hair oil also.	-	-	-	-	+	+	+	+	+	+
456. Acorns eaten.	-	(+)	(+)	(-)	-	-	-	-	-	(+)
457. Steamed or roasted whole.	-	+	.	.	-	-	-	-	-	+
458. Salt used	-	-	+	+	+	.	.	-	-	-
459. Seaweed	-	-	+	+	+	.	.	-	-	-
460. Sea water as an emetic.	+	+	-	+	-	.	.	+	+	+
461. Eggs eaten.	+	-	+	+	+	+	+	+	+	+
462. Duck.	+	-	+	+	+	+	+	+	.	+
463. Sea gull.	+	-	+	+	+	+	+	+	+	+
464. Loon.	+	-	.	.	+	.	.	+	.	+
465. Shag.	-	.	.	-	.	.
466. Grouse.	+	-	+	+	+	+	+	+	+	+
467. Fetuses eaten	-	-	-	(+)	+	+	+	+	-	+
468. Taboo to young.					+	+	+	+		+
469. Blood drunk	+	+	+	+	+	+	+	+	+	+
470. Boiled blood.	+	?	+	?	+	+	+	+	+	+
471. Octopus eaten	+	+	+	+	+	+	+	+	+	+
472. Barnacles eaten	(+)	(+)	(+)	(+)	+	-	.	-	-	-
473. Yellow-jacket larvae eaten.	-	-	.	-	-	-	.	-	-	-
474. Used as "salve"	+	+	.	.	+	-
475. Used to "train" warriors.		+	+	+	+	+
476. Wild parsnip used	+	+	+	+	+	.	.	+	?	+
477. As food.	+	-	?	+	-	.	.	+	.	+
478. Medicinal.	-	+	+	+	+	-

	Cw	Na	Pe	Cx	S2	K1	Ho	Se	Sq	WS
479. Hair ointment.			+		+					-
480. Eat on floor	+	+	+	+	+	+	+	+	+	+
481. On mats.	+	+	+	+	+	+	+	+	+	+
482. "Finger bowls"	+	+	+	+	+	+	+	+	+	+
483. Bark napkins	+	+	+	+	+	+	+	+	+	+
484. Food sold.	+	-	-	+	+	+	+	+	+	+
485. Professional hunters	-	-	-	+	?	+	+	+	+	+
486. Seal only.	+	+	+	-		-	-	-	-	-
FOOD TABOOS AND PRESCRIPTIONS										
487. Absent hunter's wife must stay in bed.		+	+	+	-	-		(+)	(-)	-
488. Must do everything gently.					+	+		+	+	+
489. Especially for seal and porpoise			+	+		+		+	+	+
490. Forbidden to comb hair			+	+	+	+		+	+	+
491. May cook or use fire				-	+	+	?	-	-	+
492. Hunter forbidden to comb hair.						+		+	+	+
493. Hunter may announce intention to hunt.	+	+	+	-	-	+		-	-	-
494. Blood of game ritually disposed of	-	-	-	-	-	-		-	+	+
494a. Hunter must take goat heart, tongue, etc., home to eat								+		
495. Indiscriminate distribution of game.	+	+	-	-	-	-		+	-	
496. To adults.	+	+	+	+	+	+		+	+	+
497. Children may eat liver	+	+	-	-	-	-		+	-	+
498. Children may eat heart.. . . .			-	-	-	-		+	-	+
499. Children may eat tongue.	+	+	-	-	-	-		+	-	+
500. Children may eat fawn.	+	+	+	.	-	-	-	+	-	+
501. Children may drink blood					-	+	+	+	-	+
502. Deermeat never stepped over.	+	+	+	-	-	-	.	-	+	-
503. Women prohibited especially.				+	+	+	.	+	+	+
*504. Deermeat allowed to touch floor.	+	+	+	+	-	-	.	-	+	-
*505. Deermeat must be covered					+	+				+
506. Ritual disposal of bones	-	-?	-	+	+	+	+	+	+	+
507. Thrown in water.	-	-	-		+	+	+	+	-	+
508. Deer bones hidden or buried.	-	-	-	+	-	-	-	-	+	-
509. Dogs may have.	+	-	+	-	-	-	-	-	-	-
510. Salmon bones thrown in river	-?	+	-?	+	+	+	+	+	+	+
*511. Deer and salmon may be eaten together.	+	+	-?	-?		+	+	-
512. River and sea food may be eaten together	+	+	.	+	+	+		+	+	+
*513. First kill eaten by youth.	-	-	-	-	-	-	-	-	+	?
514. Taboo on first three.. . . .	+	-	-	+	+	+	-	+	-?	-
515. Taboo on first one only.	-	+	+	-	-	-	-	-	-?	+
516. Taboo on first five.	-	-	-	-	-	-	+	?	-	-
517. Ceremony with ritualist.	-	+	-	+	?	+	-	-	-	?
518. Given to the old people.	+	+	+	+	+	+	+	+	+	+
*519. Feast in his honor	-	(+)	(+)	.	-	+	.	.	+
*520. First salmon eaten by youth.	-	+	?	-	+	+	.	-	+	+
521. Any old person prepares and eats	+	-	+	+	-	-		+	-	-
*522. Down put on goat head when roasted						+	+	-	-	-
523. Bear ceremonialism.	-	-	(-)	(-)	(-)	(+)	(+)	(-)	(+)	(-)
524. Ceremonial preparation to hunt	-	-	+	+	+	+	+	+	+	+
525. May announce intention to hunt	+	+	+		-	.	.	-	-	-
527. Bear once a person	-	-	+	+	-	+	+	.	+	+
528. Head set up in woods	-	-	-	-	+	+	-	+	-
529. Facing east.	-	-	-		-	+	+	-	+	-
530. Down sprinkled on it							+		-	
*531. Bear licks paws in hibernation	+	-	.	+	+	+	.	+	.
532. Bear eaten.	+	+	+	+	+	(+)	+	+	+	+
533. Panther eaten	+	-	+	-	+	.	?	.	+
533a. Wildcat eaten					-	+	+	-	-	-
534. Cougar eaten.					-	+	+	+	.	+
535. Raccoon eaten	+	+	-	+	+	+	+	+	+	+

	ES	Cw	Na	Pe	Cx	S2	Kl	Ho	Se	Sq	WS
536. Sea gull eaten.	(+)	(+)	+	+		+	+	+	+	+	+
537. Dove eaten.	+	.		-	+	.	+	.	.
538. Eagle eaten.	+	+	+	+		-	+	+	+	+	+
*539. First-salmon rite	+	-	-	.	+	-	-	-	-	+	+
541. For sockeye only.	+	-	-	.	+	-	-	-	-	-	+
*543. Ritualist catches and officiates.		-	-	.	+	-	-	-	-	+	+
544. Wife prepares it.		-	-	.	-	-	-	-	-	+	+
545. Group watching and praying for salmon return.		-	-	.	+	-	-	-	-	-	+
546. Children carry salmon from canoe.	+	-	-	.	-	-	-	-	-	+	+
547. Down in hair.	+	-	-	.	-	-	-	-	-	-	+
548. Head of salmon kept upstream.	+	-	-	.	.	-	-	-	-	+	+
549. Soup prepared	-	-	-	.	+	-	-	-	-	-	-
550. Roasted.	+	-	-	.	.	-	-	-	-	+	+
551. Especially reserved dishes.		-	-	.	+	-	-	-	-	-	+
552. Ceremonial marching around.		-	-	.	+	-	-	-	-	-	-
553. All partake of 1st salmon	+	-	-	.	-	-	-	-	-	+	+
554. Only "chief" and his family		-	-	.	+	-	-	-	-	-	-
555. Children may eat of it.	+	-	-	.	+	-	-	-	-	+	+
556. Faces painted	+	-	-	.	+	-	-	-	-	-	+
558. Bones ceremonially treated.	+	-	-	.	+	-	-	-	-	(+)	+
559. Thrown back in river.	+	+	-	-	-	-	+	.	-	-	+
560. Crooked-mouth salmon ominous.	+	+	+	-	-	+	.	.	+
561. Eaten fresh, never dried.		-	-	-	.	-	-	+	.	.	-
562. Thrown back in water.		+	+	+	.	-	-	-	.	.	+
563. Dog salmon only.		-	-	+	.	-	-	-	.	.	-
*564. Associated with mythical serpent.	+	.	.	-	.	.	+

BOATS

Types

566. Shovel nose.	-	-	-	-	-	-	-	(+?)	-	-	-
*567. Nootka type made	(-)	(-)	(-)	(-)	+	+	?	-	(+)	-	+
*568. nukwil	-	-	-	-	-	+	+	+	+	+	-
*569. Northern	-	-	-	+	+	-	-	-	?	-	-
*570. yicelt	+	+	+	+	+	-	-	-	-	-	+

Construction

570a. Of cedar, dug out.	+	+	+	+	+	+	+	+	+	+	+
571. Tree felled by burning	-	+	-	+	+	+	+	+	+	+	+
572. Felled with chisel	+	(+)	+	.	-	-	-	-	(-)	-	-
573. Hollowed by burning.	+	+	+	+	+	+	+	+	+	+	+
574. Hot rocks.	+	-	-	+	+	+	+	+	+	+	+
575. Horn wedge.	+	+	+	+	+	-	-	-	-	-	+
*576. Unilateral bevel	+	+	+	+	+	-	-	-	-	-	+
577. Curved elkhorn	-	-	-	-	-	-	-	-	-	-	+
578. Wooden wedge.	+	+	+	+	+	+	+	+	+	+	+
579. Yew wood	+	+	+	+	+	+	.	+	+	+	+
581. Whalebone wedge.	+	-	.	+	+	-	-	-	-	-	+
582. Wedge head bound	+	+	+	+	+	-?	+	+	+	+	+
583. Wood chisel.	+	+	+	+	+	+	+	+	+	+	+
584. Stone celt set in wood		+	+	+	+	+	+	+	+	+	(+)
585. Stone celt set in elkhorn.	+	+	.	-	+	-	-	-	-	-	+
586. Maul stone	+	+	+	+	+	+	+	+	+	+	+
*587. Spool shaped	+	+	+	+	+	+	+	+	+	+	+
588. Plain head.	+	+	+	+	+	+	+	+	+	+	+
589. Wooden-club maul.	-	-	-	+	?	-	+	+	-	-	-
*590. Elkhorn hammer	+	-	.	+	.	-	+	+	-	-	+
*591. Straight adz	-	-	-	-	-	(+)	(+)	-	-	-	-
592. Stone frame.	-	-	-	-	-	+	+	-	-	-	-
593. Bone frame	-	-	-	-	-	+	+	-	-	-	-

	ES	Cw	Na	Pe	Cx	S2	Kl	Ho	Se	Sq	WS
594. Wood frame	-	-	-	-	-	(+)	(+)	-	-	-	-
595. Buckskin knuckle guard						+	+				
596. Elbow adz	-	-	-	+	+	-	-	-	-	+?	+?
597. Carved	-	-	-	+	+	-	-	-	-	.	.
598. "D" adz	+	+	+	+	+	+	+	+	+	+	+
599. Wooden frame	+	+	+	+	+	+	+	+	+	+	+
600. Bone or horn frame	+	+	-	+	+	-	-	-	-	-	-
601. Stone blade on adz	+	+	+	+	+	+	+	+	+	+	+
602. Mussel adz blade	+	-	-	-	-	-	-	-	-	-	-
604. Drill with shaft	+	+	+	+	+	+	+	+	+	+	+
605. Bone point	+	+	+	+	.	+	+	+	(-)	+
606. Slate point	+	+	+	+	+	+	(-)	-
607. Flint point	-	-	-	-	+	+	-
608. Stone knife	+	+	+	+	+	+	+	+	+
609. Slate	+	+	+	+	+	+	(-)	-	+
610. Wood carving knife	+	.	+	+	.	.	.	-	+	+
612. Mussel shell, curved	+	.	-	-	-	.
613. Slate	+	+	.
614. Beaver-tooth engraver	-	.	.	+	-?	+	.	-	-	.
*615. Canoe ends separate pieces	-	(+)	-	+	+	+	+	-	(+)	-	(-)
*616. Carved	-	-	-	+	+	+	+	-	-	-	-
617. Shell inlay	-	-	-	+	+	-	+	-	-	-	-
618. Gunwales turned out	+	+	+	+	+	+	+	+	+	+	+
619. Gunwale strips	+	+	+	+	+	+	+	+	+	-	+
620. Haliotis or shell inlay	+	+	-	-	-	-	-	-
621. For replacement	+	+	+	+	+	+	+	+	+	.	+
622. Painted or carved	-	-	-	(+)	(+)	-	-	-	-	.	-
623. Thwarts	+	+	+	+	+	+	+	+	+	+	+
624. Sewed	+	+	+	+	+	+	+	+	+	+	+
625. Flat	-	-	-	+	+	+	+	-	-	-	-
626. Bow and stern	+	-	-	-	-	-	-
627. Carved figures	+	-	-	-	-	-	-
628. Round	+	+	+	+	+	-	+	+	+	+	+
629. As seats	-	-	-	+	+	+	+	-	(+)	(-)	.
630. Mats to kneel on	+	+	+	+	+	-?	+	+	+	+	+
631. Basketry pad on bottom	+	+	+	+	+	-	-	-	-	-	+
632. Raised board on bottom	+	+	+	+	+	+	+
633. Harpoon rest	+	+	-	+	+	-	-	-	-	-	+
634. Bar of soft wood only	+	+	-	-	-	-	-	-	-	-	-
635. Carved and painted	-	-	-	+	+	-	-	-	-	-	-
636. Used notch in bow	+	+	+	+	+	-?	+
637. Painted canoe	(+)	(+)	(+)	(+)	(+)	(+)	+
639. Inside red	+	(+)	(+)	(+)	(+)	+	+
640. Ocher and salmon roe	+	-?	+	+	+	+	+
641. Just inside rim	+	+	+	+	+	-
642. Oiled canoe	+	+	-?	+	+	+	+	+	+	+	+
643. Scorched or blackened inside of canoe	+	+	+	+	+	+
644. Scorched over outside of canoe	+	+	+	-?	+	+	+	+	+	+	+
<u>Associated Features</u>											
645. Canoe maker specializes	+	+	+	+	+	+	+	+	+	+	+
*646. Inherited power	+	-	?	-	?	(+)	(+)
647. Dreamed power	+	-	-	.	-	+	-	?	(+)	(+)
648. Taboo on sex while making	+	.	+	+	+	-?	+	+	-?	+	+
649. Taboo on combing hair	+	-	-	-	-	-?	+	+
650. Wife also	+	-	-	-	-	+	+
651. Taboo for others to watch maker	(+)	-	+	(+)	+	-	+	+	-?	+	+
652. Young people only	+	-	-	+	(+)	-	-	-	-	-	-
653. Launching ceremony	-	-	-	+	+	+	-	-	-	-	-
654. Helpers paid	+	+	.	.	+	+	+	-	+	+
655. Feast	-	-	-	(+)	(+)	+	(-)	(-)	-	-	+

	ES	Cw	Na	Pe	Cx	S2	Kl	Ho	Se	Sq	WS
656. Gifts by owner.	-	-	-	?	+	+	-	-	-	-	+
*657. Doctoring	-	-	-	.	+	-	+	-	-	-	+
658. Canoe named	-	-	-	+	+	+	+	-	-	-	-
659. According to prow figure.	-	-	-	+	+	+	+	-	-	-	-
660. Platform resting on 2 canoes.	+	+	+	+	+	+	+	+	+	-?	+
661. Ceremonious visits.	+	+	+	+	+	+	+	+	.	+
662. Transport	+	+	+	+	+	+	+	+	+	.	+
663. Landed stern foremost	+	+	+	+	+	+	+	+	+	+	+
664. Sail.	+	+	+	+	+	-	+	+	+	+	+
665. Thin boards	-	.	-	-	-	-	+	+	-	-	-
666. House planks.	-	.	-	+	+	-	.	.	.	-	-
667. Rush or bark.	+	.	+	-	-	-	(+)	(+)	+	+	+
668. Woven	-	.	-	-	-	-	+	+	+	-	-
669. Brush	-	-	.	.	.	-	(+)	+	-	.	-
670. On crosspiece	-	-	.	.	.	-	(+)	(+)	+	+	-
671. Mast only support	+	-	.	+	+	-	(-)	(-)	-	-	-
672. On diagonal pole.	-	+	.	.	.	-	-	-	-	-	+
673. Block mast socket	+	+	+	+	+	-	+	+	+	+	+
674. Sheets and braces	+	+	+	-	-	.	(+)	(+)	+	+	+
675. Bailers	+	+	+	+	+	+	+	+	+	+	+
676. Wooden, triangular.	-	-	-	-	-	-	-	-	-	-	+
677. Ladle shape	+	-	-	-	-	-	-	-	-	-
*678. Cedar bark.	+	+	+	+	+	+	+	+	+	+	+
*679. Cedar-bark canoe.	-	-	-	-	-	+	+	+	-	-	-
680. Rectangular, vertical ends.	-	-	-	-	-	+	+	+	-	-	-
681. Log raft for lake	+	+	.
<u>Paddles</u>											
682. Single paddle	+	+	+	+	+	+	+	+	+	+	+
683. Crutch handle	+	+	+	+	+	+	+	+	+	+	+
684. 1-piece	+	(+)	(+)	(+)	(+)	(+)	(+)	+	+	+	+
685. 2-piece	(+)	(+)	(+)	(+)	(+)	+	+	+	-	(+)	(+)
686. Doweling.	-	(+)	(+)	(+)	(+)	+	(-)	(-)	-	-	(+)
687. Hide wrapped.	+	+	+	-	-
688. Splayed butt.	-	-	-	(+)	(+)	-?	(+)	(+)	-	(+)	-
689. Woman's paddle.	-	-	-	+	+	-	+	+	-	+	-
690. Of yellow cedar	+	+	+	+	+
691. Of maple.	+	+	+	+	+	+	+	+	+	+	+
692. Of yew.	-	(+)	-	(+)	-	(+)	(+)	(-)	(+)	(+)	-
693. Blackened	+	+	.	+	+	+	+	+	+	+	+
694. Decorative designs.	-	-	-	-	-
695. Burned spiral	-	-	-	-	-
696. Ownership markings.	-	.	.	+	+	-	+	+	-	-	-
697. Painted red	+	(+)	(+)	(+)	(+)
698. Stained	-	-	-	+	.	-	+	+	-	+	-
699. Hemlock "blisters".	+	+	.	+	.
700. Alder stain	+	.	.
*701. Paddle blade widest near end.	+	+	+	+	-
*701a. Lenticular blade.	+	+	.	.	-
*702. Angular blade, widest near middle	+	.	+	.	+	+	+	-	+
703. Poling rods	-	+	+	+	+	+	+	+	+	+	-
704. Pointed	+	.	+	+	+	+	.
<u>Sea Lore</u>											
705. Fishing songs owned	+	-	+	+	+	-	-	+
706. Laughing taboo while fishing.	+	.	+	+	+	(+)	+
707. Portentous spots.	+	+	.	+	.	+	+	+	+	+	+
708. Propitiated	-	-	.	-	.	+	(+)	-	-	+	-
709. Silence maintained in passing	+	-	+	.	.	+	+	+	+	+	+
710. Serpent in river.	-	.	+	+	+	+	+	-	.	+

	ES	Cw	Na	Pe	Cx	S2	Kl	Ho	Se	Sq	WS
*710a. Sea skate monster.			+		.	?	.	.	.	-	.
*711. Serpent in sea	+	.	+	+	+	+	+	+	+	(+)	+
712. On land as well.	+	.	+	+	+	+	+	+	-	+	+
713. Winged	+		.	.	.	-	(+)	.	-	.	+
714. Double-headed.				+	+	+	+	+	-?	+	-?
715. Horned				+	+	+	.	+	-	+	+
716. Has feet											+
*717. Dangerous to cross its trail	+		+	+	+	+	.	+	+	+	+

OTHER TRANSPORTATION

*718. Skin "toboggan".	-	-	-	-	-	(+)	-	-	-	-	-
719. Snowshoes.	+	-	+	-	+	+	+	+	+	+	+
720. Cedar-withe netting.			-	+	-	-	-	-	-	-	-
721. Rawhide netting. . . . .	.	-	-	-	-	+	+	+	+	+	+
722. Gut netting.			-	-	-						+
723. Sinew netting.			-	-	-	+	-	-	-	-	-
724. Cross sticks	+	-	.	-	+	.	+	+	+	-?	-
725. Oval shape	+	-	-	-	-	-	-	-	-	-	-
*726. Blunt toe, sharp heel.	+	-	+	-	+	+	+	+	+	+	+
*727. Sharp toe, raised.	-	-	-	-	-	-	+	-	+	-	-

PACKING

728. All-wool pack strap.						(+)	-	-	-	-	-
729. Fiber pack strap	+	+	+	+	+	+	+	+	+	+	+
730. Braided ends	+	+	+	+	+	+	+	+	+	+	+
731. Cedar-bark checkerwork						+	+	-	-	+	?
732. Twined	+	+	+	+	+	+	+	+	+	+	+
733. Wool weft.			-	-	+	(+)	+	+	-	-	.
734. Skin pack strap.	+	-	-	-	-	+	+	-	-	-	.
735. Skin warp, wool weft						+	+	-	-	-	.
736. Pack strap for head.	+	+	+	+	+	+	+	+	+	+	+
737. Pack strap for chest	+	+	+	+	+	+	+	+	+	+	+
738. Rolled-mat pack.	+	+	+	+	(+)	(+)	(+)	+	+	+	+
739. Deerskin-bundle pack	-	-	-	-	(-)	(-)	(-)	(+)	(+)	(+)	(+)
740. Mat-bundle pack.				+	+	-	-	-	-	-	-
741. Lashed-snowshoes pack.						+	-	-	-	-	-
742. Skin-bag pack.	-	-	-	-	-	-	+	-	-	-	+

CORDAGE AND FIBER

743. 2-ply string	+	+	+	+	+	+	+	+	+	+	+
744. Rolled on knee	+	+	+	+	+	+	+	+	+	+	+
*745. "Sharp" river grass.	+	+	+	.	?	+	+	+	+	+	+
746. Inner alder bark	-	(+)	-	-	-	-	-	-	-	-	-
748. Apocynum	-	-	.	?	-	-	-	+	+	+	-
749. Rush.	+	+	+	+	+	+	+	+	+	+	+
750. Cedar bark and rush.								+	.	-	+
751. Nettle	+	+	+	+	+	-	+	+	-?	+	+
752. 2-ply cord and rope.	+	+	+	+	+	+	+	+	+	+	+
753. Braided cord	+	+	+	+	+	+	+	+	+	+	+
754. Gut.			+	+	-	-	-	-	-	-	-
755. Cedar bark	+	+	+	+	+	+	+	+	+	+	+
755a. Willow	+	+	+	+	+	+	+	?	?	+	+
756. Cedar-withe rope	+	+	+	+	+	+	+	+	+	+	+
757. 3-strand . . . . .	.	.	-	-	+	+	+	+	+	+	+
758. Kelp fiber	-	-	-	+	-	-	-	-	-	-	-
759. Bear gut	+	-	+	-	-?	+	+	+	-	+	+

	Cw	Na	Pe	Cx	S2	K1	Ho	Se	Sq	WS
814. Central posts	(+)	(+)	(+)	(+)	-	+	+	+	-	+
815. If house is double	+	+	.	-	-	-	-	-	.	+
816. Carved and painted	+?	-	+	+	.	+	+	+	.	(-)
817. Gabled	(+)	(+)	+	(+)	+	(+)	(+)	(+)	-	(+)
818. Shed type	+	+	+	+	+	+	+	+	+	+
819. Few	-	+?	.	-	-	-	-	-	-	-
820. Summer house	-	-	-	-	+	+	.	+	-	-
821. For poor people	+	+	.	+	+	+	.	(+)	-	-
822. Double ridgepole	-	-	(+)	X	-	-	+	?	-	-
*823. On double end posts	+
824. Single ridgepole	+	+	(+)	+	+	+	(+)	+	-	+
825. Supported by long end posts	+	+	+	+	+	+	+	+	.	+
*826. Supported by crosspiece	(+)	+	-	+	.	.	-
*827. Supported by short end posts	-	-	(+)	(+)	-	-	-	-	.	-
828. Rafters	+	+	+	+	-?	+	+	+	?	(+)
829. Longitudinal poles resting on rafters	+	+	+	+	-?	+	+	+	+	(+)
830. Beams directly on post tops	-	-	+	+	+	+	+	+	+	+
830a. Fitted (laid in groove)	-	-	+	+	+	+	+	+	+	+
*831. Wall planks not connected with corner posts	+	+	-	(+)	-	-	-	-	-	-
832. Wall planks horizontal	+	+	+	+	+	+	+	+	+	+
833. Vertical binders	+	+	+	+	+	+	+	+	+	+
834. Mat-lined walls	+	+	-	+	+	+	+	+	+	+
835. Roof plates	+	+	+	+	+	+	+	+	+	+
*836. With water shed	+	+	+	+	+	+	+	+	+	+
*837. Bracket cross-section	+	+	-	+	-	-	-	-	+	+
838. Bark roof	-	-	-	-	(+)	(+)	(+)	(+)	-	(+)
839. Summer time	+	+	+	+	+	+
840. Lateral smoke escape	+	+	.	+	.	+	.	+	+	+
841. Adjustable cover	+	+	.	+	.	.	.	+	+	+
*842. Short roof plank	+	+	.	+	.	.	.	+	+	+
*843. Overlapping plates at ridge	+	+	+	+	.	+	+	+	-	(+)
<u>Furnishings and Additional Features</u>										
844. Fireplaces around sides	+	+	+	+	-?	+	+	+	+	+
845. Shelf for storage along walls	+	+	+	+	.	+	+	+	(+)	+
846. Wood storage under bed platform	+	+	.	-	-	-	-	-	+	+
847. Drying frames in house	+	+	+	(+)	(+)	(+)	(+)	(+)	+	+
848. Post supports	+	+	-	(+)	-	(+)	+	(-)	.	.
849. Suspended	-	-	+	+	+	(+)	(+)	(+)	-	-
850. Bed platform	+	+	+	+	+	+	+	+	+	+
851. All around (all sides)	+	+	+	+	-	+	+	+	+	+
852. Plank shed over bed	+	+	+	+	+	-	-
853. Mat shed over bed	+	+	+	-	-	-	-	+	+
854. Rolled mat pillow	+	+	+	+	.	.	-	+	+
855. Partitions	-	-	+	+	+	+	+	(+)	-	+
856. Mat	-	-	(+)	-	-	-	-	-	-	-
857. Plank	-	-	+	+	+	+	+	+	+	+
858. Boothlike, front open	-	-	-	-	+	-	+
*859. Compartments	-	-	+	+	+	+	+	-	-	-
859a. Between families	-	-	+	+	+	+	+	+	-	+
860. Door in each wall	+	-	-
861. End	(+)	(+)	+	+	+	+	+	+	+	+
862. Side	(+)	(+)	-	-	-	-	-	(+)	-	-
863. Center	(+)	-	+	(+)	(+)	+	+	-	+
864. Near corner	+	(+)	+	-	+	(+)	-	+	+	+
865. Ground level	+	(+)	+	+	+	+	+	+	+	+
*866. Oval	(+)	(+)	-	+	-	-	-	-	-	(+)
867. Carved	-	-	-	+	-	-	-	-	-	-
868. Rectangular	+	+	(+)	+	+	+	+	+	+	+
869. By plank omission	+	+	+	+	+	+	+	+	+	+
*870. Animal-face door	(+)	(+)	(+)	(+)	-	-	-	-

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
871. Swinging door.	+	-	+	+	-	-	-	+	+
872. Cedar-withe hinge.	+	-	+	+	-	-	-	+	+
*873. Plug door.	-	+	+	+	+	+	+	+	-
874. Door faces water	+	+	+	+	+	+	+	+	+
875. Painted door	-	+	+	+	.	+	-	(-)
876. Symbolic		-	+	+	+		+	-	-
876a. Carved door.	-	-	+	+	+	(+)	-	-	-
878. Plank shields inside door.	+	+	+	+	+	+	+	+	+
879. Rear door.	+	+	+	+	+	+	+	+	+
880. Tied-rung ladder	-	-	-	+	-	-	-	-	-
881. Notched-log ladder	+	+	+	+	+	+	+	+	+
882. For climbing to storage racks.	+	+	+	+	+	+	+	+	+
883. Carved and painted	-	-	+	+	.	+	-	-	-
884. Beams projecting in front.			+	+	+	+	(+)	+	-
885. Crest carvings thereon			+	+	+	+	+	-	-
886. Painted house front.	(+)	-	+	+	+	-?	+	-	-
887. Animal figures	(+)	-	+	+	+		+	-	-
*888. Totem pole	-	-	+	+	(+)	(+)	-	-	-
889. Apart from house			+	+	+	+			
890. External ridge support carved.	-	-	+	.	+	-	-	-	-
891. Tall slender posts outside house	+	-	-	+	-	-	+	(+)	-
894. Crested.	-	-	-	+	-	-	+	(-)	-
895. Knobbed.	+	-	-	-	-	-	-	-	-
*896. Carved "bedposts".	-	-	.	+	-	-	(+)	-	+
897. Crests	-	-	.	+	-	-	?	-	?
*898. Front platforms.	+	.	+	+	+	+	+	+	+
898a. Retaining planks.			+	+	+	+	+	+	+
*898b. Potlatch-dispensing platform	+	+	+	+	-	-	+	+	+
899. Whale-vertebrae stools	+	?	-	-	-	-	-	-	-
900. Back rests (seats)	+	-	-?	+	+	+	+	-	+
901. Elevated (no arms) for chief	+	?	-	-	-	-	-	-	-
902. Settee, outside, facing beach.	(-)	-	-	+	+	+	+	-	+
904. All houses in line	(-)	-	-	-	-	-	-	+	+
905. Stockaded houses	-	-	+	?	-	-	-	-	.
906. Stockaded villages	-	+	-	-	+	+	-	-	.
907. Stockaded refuge	+	+	-	.	.	-	.
908. Elevated exterior platform for storage	-	-	-	+	-	.	-	-	-
909. Storage pit in house	-	-	-	-	+	+	-	-	.
910. Separate drying and smoking structure.	-	-	-?	+	+	+	-	-	+
911. Inclosed	-	-	-	+	+	+	-	-	+
912. Houses named	-	+	+	+	+	+	-	-
913. Completion ceremony.	+	+	+	+	+	+	+	+	+
914. Potlatch given	+	+	+	+	+	+	+	+	+

SUMMER CAMP HOUSE

*915. Lean-to:	-	+	.	+	+	+	-	+	-
*916. Shed type.	+	-	.	-	-	(-)	+	-	+
917. Mat-covered.	+	+	.	+	(+)	(+)	+	+	+
918. Bark-covered					(+)	(+)	-	-	+
919. Plank roof	-	-	-	-	-	+	-	-	+
921. Brush shelter (no frame)					+	(+)	+	-	(+)

SEMISUBTERRANEAN STRUCTURE

*922. Semisubterranean structure	-	-	-	-	+	+	+	+	-
923. Round.	-	-	-	-	(+)	.	+	-	-
924. Square	-	-	-	-	-	-	(+)	-	-
925. Top entrance	-	-	-	-	-	.	-	+	-
926. Side entrance.	-	-	-	-	-	.	+	-	-

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
927. Tunnel entrance.	-	-	-	-	+	+	-	+	-
928. Refuge from war attack	-	-	-	-	+	+	+	+	-
929. Earth-covered.	-	-	-	-	+	+	+	+	-
930. Under floor of house	-	-	-	-	-	-	-	+	-
SWEATING									
931. Sweating for purification.	-	-	-	-	+	+	+	+	
932. Sweating for minor curing.	+	+	+	+	+	+	+	+	+
933. Steam (not direct fire).	+	+	+	+	+	+	+	+	+
934. Praying as water put on rocks.	-	.	.	+	+	+	-	(+)	+
936. Blanket body covering, no structure.	+	-	-	-	-	-	-	-	-
937. Plains type structure (mat, brush)	-	+	+	+	-	-	-	-	+
938. Bent willows, etc.	-	+	(+)	(+)	-	-	-	-	-
939. Inside living house.	-	-	+	?	-	-	-	-	-
*940. Crossed-stick frame.	-	-	-	-	+	+	+	+	.
941. Excavated.	-	-	-	-	+	+	+	+	
942. Covered with bark.	-	-	-	-	+	+	+	+	
943. Earth-covered.	-	-	-	-	+	+	+	+	
944. Facing creek					+	+	+	+	+
*945. Woman's "sweat bed".					+	-	-	-	-
WEAPONS AND PROTECTION									
<u>Bow</u>									
946. Broad, thin, short	+	+	+	+	+	+	+	+	+
947. Constricted grips.	+	+	+	+	(+)	+	+	+	+
948. Recurved tips.	+	+	+	(+)	+	+	+	+	+
949. Yellow cedar root.					+	+	+	+	+
950. Yew wood	+	(+)	+	+	(-)	(-)	-	(+)	+
951. East side of tree.	+
952. Shady side of tree					+	+	+	+	+
953. Painted or colored.	-	.	+	+	-	-	-	+	.
954. Spiral design.	-		+	+	-	-	-	-	.
955. Tipped with sharp point.	-		-	-	+	?	-	-	-
956. Fiber bowstring.	-	-	+	+	-	-	-	+	-
957. 2-ply.	-	-	+	+	-	-	-	+	-
958. Sinew bowstring.	-	(+)	+	-	+	+	+	(-)
959. Gut bowstring.	+	+	-	+	-	+	+	-	+
960. Deerskin-thong string.					+	-	-	-	-
961. Held horizontally.	+	+	+	+	+	+	+	+	+
<u>Arrows</u>									
962. Straightened with hands.	+	+	+	+	+	+	+	+	+
963. Polished with horsetail rush	+	+	-	-	-	-	-	+	+
964. Polished with dogfish skin	+	+	+	+	+	+	+	+	+
965. Feathered double, tangential	+	+	+	+	+	+	+	+	+
966. Whole feather used	+	+	+	+	+	+	+	+	+
967. Feather doubled back and wrapped on.	+	+	+	+	+	+	+	+	+
968. Knob on butt end.	(+)	+	+	+	+	+	+	+	+
969. Sinew-wrapped.	+	-	.	+	+	+	+	-	?
970. Butt wrapped with cherry bark.					+	+	+	.	-
971. Bone points.	+	+	+	+	+	+	+	+	+
*972. Long, thin for ducks					+	.	+	+	+
973. Multiple barbs	-	-	+	+	-	-	-	-	-
974. For warfare.	-	-	+	+	-	-	-	-	-
975. Detachable, barbed	+	+	-	?	+	+	+	+	+
976. For hunting.	+	+	-	+	+	+	+	+	+
977. For warfare.	+	+	-	+	+	+	+	+	+
978. Obsidian, flint points	-	-	-	-	-	+	+	-

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
979. Slate points		+	+	+	+	+	+	+	+
980. Retouching by pressure		-	-	-	-	-	+	+	-
981. Heating previous to		-	-	-	-	-	+	+	-
982. Specialization							+	+	.
983. Grinding of points		+	+	+	+	+	+	+	+
984. Tanged points	+	+	+	+	-	.	-	(+)	+
985. Bird arrows, fiber-wrapped tip	+	+	-	-	-	-	-	-	-
986. Bird arrow, wooden-knob tip		+	+	+	+	+	-	+	+
987. Line to bird arrow				+	-	.	+	+	-
988. Multiple-pointed arrow	+	+	+	+	+	+	+	+	+
989. Double, for small game	+	+	+	+	+	+	+	(+)	+
990. Bone, stone points		-	-	+	-	-	-	-	-
991. Painted to identify	-	-	+	+	.	+	-	+	.
992. Spirally	-	-	(+)	(+)	-	-	-	-	.
993. Other identifying marks							+	-	.
*994. Arrow poison	-	.	-	-	-	-	-	-	+
995. Family owned	-	.	-	-	-	-	-	-	+
996. Arrow release primary	+	+	+	+	+	+	+	+	+
997. Sewed-skin quiver			+	+	+	+	+	+	+
998. Seal			+	+	+	+	+	+	+
999. Otter			(+)	-	-	-	-	-	-
1000. Beaver							+	+	.
1001. Cylindrical cedar-bark quiver	+	+	-	-	-	-	-
1002. Quiver carried at side	+	.	+	+	+	+	+	+	+
<u>Clubs</u>									
1003. Clubs	+	+	+	+	+	+	+	+	+
1004. Buckskin, stone enclosed								+	-
1005. Wooden	+	+	+	+	+	+	-?	+	+
1006. Plain, round cross-section	+	+	+	+	+	+	-	+	+
1007. Knobbed head	+	-	-	-	.	-	-	+	-
1008. Stone spike	-	-	-	+	-	.	-	-	-
*1009. Paddle shape	-	-	+	.	.	+	-	-	+
1010. Carved, realistic	-	-	+	.	.	.	-	-	+
1011. Stone	-	-	+	+	+	+	-?	.	.
1012. Paddle shape	-	-	+	-	+	+	-	-	-
1013. Animal silhouette	-	-	+	.	.	.	-	-	-
1014. Cylindrical, ringed end	-	-	+	+	.	-	-	-	-
1015. Whalebone, 2-edged	+	.	+	-	-	-	-	-	.
1016. Whalebone, round							+	-	.
1017. Antler	+	.	+	.	-	-	-	-	+
<u>Spears</u>									
1018. Spears	+	+	+	+	+	+	+	+	+
1019. In warfare	+	+	+	+	+	+	+	+	+
1020. Slate blade		+	+	+	+	+	-	+	+
1021. Obsidian or flint blade	-	-	-	-	-	-	-	+	-
1022. Bone blade	+	+	+	+	+	+	+	+	+
1023. Hard hack (wooden)	+	-	+	+	(+)	(+)	.	+	+
1024. Yew					+	+	.	+	+
<u>Daggers</u>									
1025. Daggers	+	+	+	+	+	+	+	+	+
1026. Slate	+	+	+	+	+	.	-	+
1027. Bone	+	+	+	+	+	.	+	+
1028. Double-pointed, constricted grip	-	-	.	+	-	-	.	-	-
1029. Wooden handle		-	-	-	-	-	.	+	(+)
1030. Yew or hard hack	+	+	+	.	+	+
1031. Whale bone	(+)	(+)	-	-	.	-	.

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
<u>Sling</u>									
1032. Sling	+	+	+	+	-	+	+	+	+
1033. Gut cords	+	+	-	+		-	-	-	+
1034. Buckskin cords							+	+	.
1035. For warfare . . . . .	.	.	+	+		.	+	-	+
1036. For hunting birds . . . . .	.	+	+	+		+	+	+	-
1037. In contest (game)	+	+	+	+	.	+			
1038. Boys used chiefly	+	+	+	+		+		+	
<u>War Dress</u>									
1039. Warriors naked	(-)	+	+	+	(+)		+	+	(+)
1040. Elkskin gown, sleeveless	-	-	-	-	+		-	(+)	-
1041. Elkskin vest	+	-	-	-	-		-	-	.
1042. Elkskin helmet	+	-	-	-	+		-	-	
1043. Human-hair headdress	+	+							+
DRESS (NONCEREMONIAL)									
(M, man; W, woman; B, both)									
*1044. Naked	M	M	M	M	M	M	-	M	M
1045. Cedar-bark breechclout	-	-	B?	M	-	-	-	-	-
†1046. Cedar-bark pubic fringe	M	M	-	(M)	-	-	-	-	.
†1047. Fiber skirt	W	W	W	W	(W)	W	-	W	W
1048. Shredded bark	+	+	+	+	+	+		+	+
1049. Grass or rush	-	-	-	-	-	-		+	+
1050. 1-piece	+	+	+	+	(-)	(+)		+	+
1051. Front apron	-	.	+	-	(-)	-		-	-
1052. 2-piece	-	-	-	-	+	+		-	-
†1053. Skin apron	(-)	-	-	W	W	W	-	(W)	-
1054. Dressed	-	-	-	+	-	+	-	+	-
1055. 2-piece	-	-	-	-	+	.	-	.	-
1056. 1-piece	-	-	-	+	(+)	.		.	-
†1057. Wool apron	-	-	-	W	W	W	W	W	W
†1058. Buckskin shirt	-	-	-	-	-	-	M	-	-
1059. 2-piece, back and front	-	-	-	-	-	-	+	-	-
1060. Sewed, short sleeves	-	-	-	-	-	-	+	-	-
1061. Appliqué ornamentation (wool)	-	-	-	-	-	-	+	-	-
†1062. Buckskin trousers	-	-	-	-	-	-	M	(M)	-
†1063. Buckskin gown to knee	-	-	-	-	-	-	W	-	-
1064. 2-piece, sewed, sleeves	-	-	-	-	-	-	+	-	-
1065. Laced up front	-	-	-	-	-	-	+	-	-
1066. Appliqué ornamentation (wool)	-	-	-	-	-	-	+	-	-
†1067. Unsquared skin cape	B	B	B	B	B	B	-	(B)	-
1068. Fastened at neck	+	+	+	+	+	+		(+)	-
1069. Wood or bone pins	+	+	+	+	+	+	+	.	-
1070. Raccoon-skin sewed robe						+	(+)	(+)	+
†1071. Seal-skin vest	M	-	-	M	-	-	-	-	M
†1072. Grass or bark cape	B	-	B	B	-	-	-	B	B
1073. Shredded bark	+	-	+	+	-	-	-	-	+
1074. Rush	+	.	-	.	-	-	-	+	+
1075. Sewed rush		-			-	-	-	+	+
1076. Square, tied at throat	+	-	+	+	-	-	-	+	+
1077. Circular, hole for neck	-	-	-	.	-	-	-	+	+
†1078. Blanket robe	B	B	B	B	B	B	B	B	B
1079. Caught at shoulder			(+)	-	(+)	(+)	(+)	(+)	(+)
†1080. Bark headband, unshredded . . . . .	.	.	M	M	M	M	-	-	-
†1081. Fur headband	-	-	-	-	M	.	-	-	-
†1082. Fur cap (seal, bear)	M	-	M	M	M	M	M	M	M
†1083. Basketry hat	-	-	-?	B	W	B	B	-	-
1084. Rain only	-	-	-	+	+	-	-	-	-
1085. Ceremonious occasions	-	-	-		-	+	+	-	-

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
1144. Head deformation.	+	+	+	+	+	+	-?	+	+
1145. By cedar pads.	+	+	+	+	+	+		+	+
*1146. Cowichan type.	+	+	(-)	(-)	-	?		+	+
*1147. Koskimo type	-	-	-	?	?	?		-	-
†1148. Eyebrows plucked.	-	W	W	W	W	W	W	W	W
1148a. Ceremonial, at puberty only.	-	+	+	+	+	+	+	+	+
†1149. Hair line raised (plucked).	-	W	W	W	W	W	W	W	W
1150. At puberty	-	+	+	+	+	+	+	+	+
1151. Necklace.	(W)	-	-	(W)	-	.	-	+	W
1152. Dentalium.	-	-	-	-	-	-	-	-	+
1153. Bone beads . . . . .	.	-	-	-	-	-	-	+	+
1154. Olivella shell	+	-	-	-	-	-	-	+	+
1155. Claws or teeth . . . . .	.	-	-	-	-	-	-	+	+
1156. Puffin beaks . . . . .	.	-	-	(+)	-	-	-	-	-
†1157. Bracelet.	(W)	-	-	(W)	-	-	-	+	W
†1158. Anklet.	(W)	-	-	W	-	-	-	-	-
1159. Copper rod	(+)	-	-	+	-	-	-	-	(+)
1160. Bone	-	-	-	-	-	-	-	+	+
1161. Shell strings.	-	-	-	-	-	-	-	-	+

HAIRDRESSING

†1162. Hair worn shoulder length	-	-	(M)	-	M	-	-	-	-
1163. Hair loose (unbound)	(M)	.	-	-	(+)	-	-	-	-
†1164. Bangs.	M	.	-	M	M	-	-	M	-
†1165. Gathered with thong at back	B	.	M	-	M	-	-	-	M
†1166. Braided on both sides	B	B	W	W	W	W	W	W	W
1167. 1 plait per side	+	+	+	+	+	+	+	+	+
†1168. Center part, back knot.	M	M	M	-	-	M	M	M	M
1169. Work, war, etc.	+	+	+	-	-	-	-	+	+
†1170. Single topknot, pin holding	-	-	-	M	-	-	(M)	-	-
1171. Hair oiled.	+	+	+	+	+	+	+	+	+
1172. Hair washed in urine.	+	+	.	+	+	+	+	+	+
1173. Container reserved	+	+	.	+	+	+	+	+	+
1174. Combs or brushes.	+	+	+	+	+	+	+	+	+
1175. Carved wooden comb.	+	+	+	+	+	+	+	+	+
*1176. Yew, rectangular	+	+	+	(+)	+	+	+	+	+
1177. Maple, rectangular . . . . .	.	.	.	+	+	+	+	+	+

BASKETRY

1178. Conifer-root warps.	-	-	-	.	(+)		(+)	(+)	+
1179. Conifer-limb warps.	+	+	+	+	(+)		(+)	(+)	+
1180. Conifer-root weft	+	+	+	+	+		+	+	+
1181. Twined.	+	+	+	+	+		+	+	+
1182. Plain.	(+)	-	(+)	(+)	+	?	-	-	+
*1183. Wrapped.	+	+	+	+	+		+	+	+
*1184. Crossed warp . . . . .	.	-	+	.	.		-	-	+
*1185. Split warp	-	-	+	.	.		-	-	+
*1186. Coiled.	+	+	+	+	+		+	+	-
1187. Strip foundation	+	+	+	+	+		+	+	-
1188. Imbricated	+	+	+	+	+		+	+	-
1189. Cherry bark	+	+	+	+	+		+	+	-
1190. Reed stems.	+	+	+	+	+		(+)	(+)	-
1191. Dyed.	+	+	+	+	+		+	+	-
1192. Coiled bottom.	-	-	-	-	?		-	(+)	-
1193. Strip bottom	+	+	+	+	+		+	+	-
1194. Twilled	(+)	(+)	(+)	(+)	(+)		+	+	+
1195. Basket bottoms	+	+	+	+	+		+	+	+
1196. Baskets.	+	-	-	-	-		-	-	+
1197. Checkerwork	+	+	+	+	+		+	+	+

	Cw	Na	Pe	Cx	Kl	Se	Sq	WS
1198. Cedar-splint baskets.	+	?	-	-	-	-	-	+
1199. Mats.	-	-	+	+	+	+	-	-
1200. Rush baskets.	-	+	+	+	-	-	-	-
*1201. "Ring" sewed baskets (no coil)	?	-	+	-	+	+	+	-
1202. Alnus dye.	+	-	+	.	+	-	?	-
1203. Hemlock dye.	+	-	-	.	+	+	+	-
1204. Mud dye.	-	-	+	+	+	-	-	-
1205. Oregon-grape root dye.	+	-	+	+	-	-	-	-
1206. Quill decoration	-	-	-	-	+	-	-	-
1207. Water basket	+	+	+	+	-	-	+	-
1208. Coiled.	+	+	+	.	-	.	+	-
1209. Pitched	+	-	-	.	-	.
1210. Carrying basket.	+	+	+	+	+	+	+
1211. Rectangular	+	+	+	+	.	-	+	+
1212. Wrapped twine	+	+	+	+	.	-	+	+
*1213. Rectangular, convex sides.	+	+	+	+	+	+	+	+
1214. Wrapped twined.	+	+	+	+	+	+	+	+
*1215. Rectangular coiled	+	+	+	+	+	+	+	-
1216. Storage baskets, as above.	+	+	+	+	+	+	+	+
1217. Top eyelets (gatherings).	+	+	+	+	+	+	+	+
1218. Low globular coiled	-	-	+	-	-	-	+	-
1219. Rush bags.	+	+	+	+	-	-	-	+
1220. Checkerwork	-	+	+	+	-	-	-	-
1221. Twined, plain	+	-	+	+	-	-	-	+
1222. Storage	+	+	+	+	-	-	-	+
1223. Cedar-bark bags.	+	+	+	+	+	+
1224. Checkerwork	+	+	+	+	+	-

SMOKING

*1225. Smoking.	+	?	-	+	?	+	?	-
1226. Yew or arbutus leaves	+	-	+	+	-	+	-	-
1227. Slate pipe.	+	.	+	+	.	+	-	-

MONEY AND VALUABLES

1228. Haliotis	+	+	+	+	+	+	+	+
1229. Valuable.	+	+	+	+	+	+	+	+
1230. Crescents . . . . .	.	.	+	+	.	+	+	.
1231. Rectangles.	+	+	+	+	.	+	+	+
1232. Disks	+	+	+	+	.	.	+	.
1233. Olivella shell as decoration	+	-	-	-	-	-	+	+
1234. Goat skins . . . . .	.	.	.	.	+	+	+	(-)
1235. Copper plates.	-	-	+	+	-	-	-	-
1236. Blankets	+	+	+	+	+	+	+	+
1237. Sea-otter skins.	-	-	(+)	(+)	-	-	+	+
1238. Cedar chest for valuables.	+	+	+	+	+	+	+	+
1239. Sides of 1 piece.	+	+	+	+	+	+	+	+
1240. Sewn joint.	+	+	+	+	+	+	+	.
1241. Doweled joint	-	+	+	+	+	+	+	.
1242. Bottom doweled on	-	(+)	(+)	(+)	(+)	(+)	-	.
1243. Lid rabbeted.	-	-	-	-	-	+	+	+
1244. Flanged lid	+	-?	+	+	+	+	+	+
1245. Deerhide hinges . . . . .	.	.	.	.	.	.	+	?
1246. Inlaid with shell . . . . .	.	.	+	+	+	-	-	+
1247. Cord or rope lashing.	+	+	+	+	+	-	+	+
1248. Buckskin lashing. . . . .	.	.	.	.	.	.	+	-

CALENDAR, COUNTING, DIRECTION

1249. Lunar calendar	+	+	+	+	.	+	+	+
1250. Begins with new moon.	+	+	+	+	.	+	+	+

	Cw	Na	Pe	Cx	Kl	Se	Sq	WS
GAMES								
*1305. Shiny, men only	+	+	+	(+)	-	-	-	+
1306. Hardwood ball	+	+	+	+	-	-	-	+
1307. Ball race	+	+	+	+	+	.	-	+
1308. Hand cast		+	+	+	+		-	+
1309. Hoop and pole	+	+	+	+	+	+	+	+
1310. Hoop and arrow	+	+	+	-	-	+	+	+
1311. Wrapped fiber hoop	+	+	+	+	+	+	+	+
1312. 2 men				(+)	(+)	+	+	+
1313. Hoop rolled between 2 lines of men				+	+	+	+	+
1314. Throwing lance at stake	+	+	+	+	+	+	+	+
*1315. Buried kelp war game				+	-	.	-	-
1316. Ring-and-pin game	+?	.	.	-	-	-	-	-
1317. Sex connotations	+							
1318. Ring of rush	+							
1318a. Guessing game	+	+	+	+	+	+	+	+
*1319. 2 stick	+	+	+	+	+	+	+	+
1320. 4 stick (2 men to a side)	+	+	+	+	+	+	+	+
1321. Sticks concealed in bare hand	(+)	+	+	+	(+)	+	+	+
1322. In grass	-	-	-	-	(+)	-	-	-
1323. Under mat or blanket	-	-	(+)	.	+	+	+	+
*1324. Disk game	+	+	-	-	-	-	-	+
1325. Dice game	+	+	+	+	+	+	+	+
1326. Beaver teeth	+	+	+	+	+	+	+	+
1327. 4 pieces	+	+	+	+	+	+	+	+
1328. Played on mat or blanket	+	+	+	+	+	+	+	+
1329. Women play	+	+	+	+	+	+	+	+
1330. Jacks with stones	-	-	.	-	+	.	+
1331. Tops (bark or wood)	-	-	+	+	+	-	-	+
*1332. Buzzer toy	-	+	+	+	+	+	+
1333. Wooden button	-	-	+	+	+	+	+	+
1334. Shell button			+	+	+	-	+	+
1335. Cat's cradle	+	+	+	+	+	+	+	+
1336. Women gamble	+	+	+	+	+	+	+	+
*1337. Shuttlecock	+	+	+	+	+	+	+	+
1338. Only when salmon all up		+	+	+	.			
BIRTH								
<u>Pregnancy Taboos</u>								
1339. Sleep on bow and arrow for boy				+	+	-	-	
1340. Eat shell soup to bear a fair child				+	+	-	-	
1341. Must bathe frequently	+	+	+	+	+	+	+	
1342. Trout dangerous		+	-	-	-	-	-	
1343. Must not look at devil fish		+	+	+	+	+	+	
1344. Must not eat young cod	+	+	+	.	+	-	
1345. Must not roast duck	+	+	+	+	-	-	-	
1346. Must not eat black shag	-	-	.	?	.	+		
1347. Must not look at or eat animal heads		+	+	+	-	+	+	
1348. Must not touch or look on death or suffering	+	+	+	+	+	+	+	
1349. Must not look at an ugly thing	+	+	+	+	+	+	+	
<u>Delivery</u>								
1350. Mother secluded	+	+	+	+	+	+	+	
1351. In hut	(+)	-	-	-	(+)	+	+	
1352. In corner of room	+	+	+	+	+	(-)	(-)	
1353. Mother's relatives as midwife	-	-	+	-	-	-	-	
1354. Special midwives	+	+	-	+	+	+	+	
1355. Always helps from behind patient		+	-	.	.	(+)	.	
1356. Inherited function from mother	+	+	-	+	+	+	+	

	Cw	Na	Pe	Cx	Kl	Se	Sq
1857. Midwife paid.	+	+	(+)	+	+	+	+
1358. Given things mother and child used.	+	.	+	+	+	+	+
1859. Mother holds to upright post.		+	-	+	+	-	+
*1360. Hair let down--loose		+	+	+	+	+	+
1361. Abdomen bound.	+	+	-		+	+	+
1362. After delivery only	+	+	+		-	+	+
1963. Mat on ground for delivery.	+	+	+	+	+	+	+
*1864. Childbirth concoction drunk	+	+	+	+	+	+	+
1965. Husband excluded.	+	+	-	-	(+)	+	+
1366. Aids midwife	-	-	+	+	(+)	-	-
1367. Maintains perfect quiet.	+	+	-	-	+	+	+
1968. A 2d midwife may be called.	+	+
1869. Recitation by midwife	+	+	-	.	+	-	+
1370. Stroking of patient.	+	+	-	+	+	+	+
*1371. Doctors mother's milk.	-	-	.	+	+	-	-
1972. Navel string kept	+	+	+	+	+	+	+
1373. "Kept till it 'gets lost'"	+	+	+	+	.	.	.
1374. Given to old woman to tie on neck.			+	+	-	-	-
1375. Put under tree bark.						+	(+)
1376. Child becomes simple if it is lost	+	.	+	.	-
1377. Child unhealthy if it is lost.	+	+	+	+	-	.	+
1378. Afterbirth hidden, in tree fork	-	-	-	-	-	-	+
1379. Buried in woods.	+	+	+	+	+	+	-
*1380. "Right side" up	+	+	+	+	+	+
1381. By father or other adult	-	+	+	.	-	?	(+)
1382. By midwife	+?	-	-	.	+	-	+
1383. If destroyed, woman becomes barren.	+	+	+	.	-	(+)
1384. If destroyed, hurts child	+	+	-	-	.	+	+

Child Treatment

1385. Bathed in wooden dish	+	+	+	+	+	+	+
1386. Dashed with cold water.	+	+	-	-	+	-	-
1387. Rubbed with oil.	+	+	+	+	+	+	+
1388. Dose of oil	+	.	+	+	+	-	-
1389. Rabbit-fish oil used	-	.	+	+	+	+	+
*1390. Prepared "milk" before nursing.	-	-	-	-	+	-	-
1391. Crushed roots.					+	-	.
1392. Clams to suck.	+	+	+	+	.	.	.
*1393. Body shaped with hands.	+	+	+	+	+	+	+
1394. Bathed in cold water.	+	+	-	.	-	-	-
*1395. Woman employed to interpret baby talk	+	+	-	-	-	-	-
1396. Never scold (might leave)	+	+	+	+	+	+	+
*1397. Never let 2 infants "talk" together	+	+	.	+	+	-?	+
1398. Ears pierced	+	+	+	+	+	+	+
1399. Paid specialist.	+	+	-	-	-	-	-
1400. Midwife	+	-	-	-	-	-	-
1401. At birth (4 days after).	+	+	+	+	+	+	-
*1402. Wait for snow.					(+)	(+)	-

Postnatal Observances

(F, father; M, mother; B, both)

1403. Mother kept close to fire	+	+	+	+	+	+	+
1404. Breasts steamed.	+	+	+	+	+	+	+
1405. Eats "milky" foods	+	+	+	+	+	+	+
1406. Soups.	+	+	+	+	+	+	+
1407. Clams	+	+	+	+	+	+	+
1408. Uses scratcher	-	-	+	.	-	+	+
1409. 4 days' duration.	-	-	+	.	-	+	+
1410. Uses drinking tube	-	-	-	-	-	-	+
1411. Semicouvade.	+	+	-	(+)	(+)	+	+

	Cw	Na	Pe	Cx	Kl	Se	Sq
†1412. Confined to house.	(B)	(B)	-	-	-	B	B
†1413. Must "show" child every proposed act	F	F	-	.	-	.	-
†1414. May cook for self.	F	F	-	F	F	F	-
1415. May work	-	-	F	-	-	-	-
†1416. Must eat apart, separate dishes.	M	M	-	M	M	M	M
†1417. Fresh-food taboo	-	-	-	-	M	-?	M
†1418. Sweats and prays	-	-	-	-	F	F	B
†1419. Bleeds self.	-	-	-	-	F	-	-
1420. Hunt, fish taboo	+	+	-	+	+	+	+
1421. For birth of every child	+	+	-	+	+	+	+
1422. 4 days' duration (or 8).	+	+	-	+	.	-	(-)
1423. Same for male and female child	+	+	.	+	+	+	+
<u>Ceremonies, Naming, etc.</u>							
1424. Ceremony at birth.	+	.	+	+	+	+	+
1425. Feast (birth)	-	.	+	-	+	+	+
1426. Women (only) invited	+	.	-	+	-	-	-
1427. Remains taken home	-	.	+	-	+	+	+
1428. Presents to guests	+	.	+	+	+	+	+
1429. Blanket strips.	+	.	+	+	+	+	+
1430. Presents to child.	+	.	-	(-)	+	-	(+)
1431. Presents from father-in-law to son-in-law. . . . .	.	.	.	+	(+)	(+)	+
1432. Child named at birth (i.e., soon after)	+	+	.	+	+	+	-
*1433. Before birth	-	-	(+)	(+)	-	-	-
1434. Temporary name	+	+	+	+	+	+	+
1435. Children's name	+	+	+	+	+	+	+
1436. Family name (like later ones)	+	-	-	-	-	-	-
1437. Nicknames	+	+	+	+	+	-	-
1438. From place of birth.	-	-	+	+	+	+	-
1439. Changed at few months	-	-	+	+	+	+	+
1440. Hair-singeing ceremony.	-	-	+	+	+	-	-
1441. Women only (or children) present. . . . .	.	-	+	+	+	-	-
*1442. Gifts distributed . . . . .	.	.	+	+	+	+	+
1443. Subsequent names	+	+	+	+	+	(+)	(+)
1444. Specific times to assume.	-	(+)	(+)	(+)	(+)	(+)	+
1445. Puberty.	-	-	+	+	+	+	+
1446. Society initiation	(+)	(+)	.	(+)	.	.	.
1447. Marriage.	-	(+)	+	+	+	+	+
1448. Depend on wealth, importance, etc.	+	+	+	+	+	+	+
1449. Self-assumed	+	+	+	+	+	+	+
*1450. Bought with mother	-	-	+	+	-	-	-
1451. Bestowed by relatives.	+	+	+	+	+	+	+
1452. Father's or mother's kin.	+	+	+	+	+	+	+
1453. Names belong to family.	+	+	+	+	+	+	+
1454. Patrilineal inheritance.	+	+	+	+	+	+	+
1455. Matrilineal inheritance.	+	+	+	+	+	+	+
*1456. Child's sex does not determine	+	+	+	+	+	+	+
1457. Teknomy . . . . .	.	.	.	+	.	?	-
*1458. Naming potlatch	+	+	+	+	+	+	+
1459. By paternal or maternal kin	+	+	+	+	+	+	+
1460. At each change	+	+	+	+	+	+	+
1461. Eulachon oil on fire . . . . .	.	.	.	+	-	-	-
1462. Masked dancers may perform	+	+	+	+	+	+	+
1463. Named from dead kin	+	+	+	+	+	+	+
1464. Regard for taboo	+	+	+	+	+	+	+
1465. When worthy of the name.	+	+	+	+	+	+	+
1466. Given name of living relative	(+)	(+)	(+)	(+)	+	+	+
1467. Living father to son	(+)	(-)	+	+	+	(+)	(+)
1468. Relative therewith drops his	+	-?	+	+	+	-	-
1469. Relative gives name.	+	+	+	+	+	+	+
1470. Son may take dead father's name	+	(-)	+	+	+	+	+

	Cw	Na	Pe	Cx	Kl	Se	Sq
1471. First teeth disposed of	+	+	+	+	+	+	+
1472. Put on gooseberry-bush thorn.	+	-	+		-	-	-
1473. Thrown in salt water.	+	-	+	+	-	+
1474. Thrown in fire.	+	-	-	+	+
1475. Abortion	+	+	+	+	+	+
1476. Paid abortionist.	+	+	+	+
*1477. Children given as slaves	-	-	-	+	+	+	+
1478. Adoption (out of family)	-	+	(+)	+	+	(-)	(-)
*1479. Child becomes commoner.	-	+	+	+	+	(+)	(+)
<u>Twins</u>							
1480. Portentous	+	+	+	+	+	+	+
1481. If one died, other sure to follow.	+	+	+	+	-?	-	-
1482. Had supernatural power	+	.	-	?	+	+	+
1483. Good luck to parents if reared carefully.	+	+	.	+	+	+	+
*1484. Children avoided them	+	+	+	+	-	-	+
1485. Father seeks power.	+	+	+	+
1486. Parents under restrictions.	+	+	+	+	-	-	+
1487. Contact with others harmful.	+	+	+	+	-	-	-
1488. For twins, not others	+	+	+	+	.	.	+
1489. Secluded	+	+	+	+	-	.	+
1490. Sent away in woods	+	+	+	+	-	.	+
1491. Continence.	+	+	-	.	+
1492. Fasting	-	-	-	-	-	.	+
1493. Twins wanted	-	-	+
1494. Involve certain danger	+	+	.	+	-	-	+
1495. Special heaven for twins	-	+	+	+	-	.
1496. Back to salmon home	+	+	+	.	.
1497. Twins associated with salmon	-	-	+	+	+	-	-
<u>Baby's Tub</u>							
1498. Round, wooden.	+
1499. "Canoe-shaped" dish tub.	-	-	+	+	.	-	.
1500. Elliptical, wooden	-?	+	-	-	.	+	.
1501. Basket tub	+	?	-	-	-	-	.
1502. Bark tub	-	-	-	-	(+)	-	.
1503. Washed with urine.	+	+	+	+	+	+	.
<u>Cradle</u>							
1504. Checkerwork bark cradle.	+	+
1505. Limb frame.	+	+
1506. Woven cedar-strip cradle	+
1507. No. 1504 for emergency or poor people.	+	(+)
1508. No. 1504 for 1st month for all children.	-	+
1509. Basketry cradle.	-	-	-	-	-	+	-
1510. Flat board	+	+	+	+	-	-	-
1511. "Keystone" shape.	+	+	+	+	+	+	+
1512. Enclosed in blanket	+	+	-	-	-	-	-
1513. Dugout, deep	-	-	-	-	-	-	+
1514. Turned up or added sides	-	-	+	+	+	+	-
1515. Added foot and headpieces.	(+)	+
1516. Handle (perforated).	-	-	-	-	+	-	-
1517. Cross-bar handle	(+)	-
1518. Drainage grooves	-	-	-	-	+	-	+
1519. Raised lattice-work bottom	+	+	+	+	+	-	+
1520. Thong perforations	-	-	+	+	+	+	+
1521. Cradle hood.	-?	-?	.	.	.	+	+
1522. Cedar-limb bow frame.	-	-	.	.	.	+	+
1523. Textile, removable.	-	-	.	.	.	+	+

	Cw	Na	Pe	Cx	Kl	Se	Sq	WS
1523a. Same shape for male and female.	+	+	+	+	+	+	+	+
1524. Decorated	-	-	+	+	+	(+)	+	
1525. Shell inlaid	-	-	+	+	-	-	-	
1526. Cedar-bark padding.	+	+	+	+	+	-	+	
1527. Wool blankets					+	+	+	
1528. Cedar-bark blankets	+	+	+	+	(+)	-	+	
1529. Feather padding					+	.	+	
1530. Fur padding and blankets.	-	-	-	-	(+)	+	+	
*1531. Spring sapling-rocker	+	+	+	+	+	+	+	
1532. Child carried in arms (not on back)	+	+	+	+	+	+	+	

GIRL'S PUBERTY

Treatment

1533. Menstrual hut	-	-	-	-	-	+	(-)	-
1534. Curtained couch	-	-	+	+	+	(-)	+	+
1535. Bed platform	+	+	+	-	-	-	+	+
1536. Raised above beds, 2d tier				+	+			-
1537. Day and night.	+	+	+	+	+	+	+	+
1538. Old woman proctor.	+	+	+	+	+	-	+	+
1539. Aunt, grandmother, attends	-	-	-	-	+			
1540. Singer attendants.	+	+	-	-	-			
1541. Mother attends	-	-	-	-	+	+	(+)	-
1542. Gets girl's blankets, etc.	+	-	+	+	-	-	-	+
1543. Drummers get strips of them		+			-	-	-	
1544. Gets baskets she makes	-	-	-	-	-	-	-	+
1545. Paid	+	+	+	+	-	-	+	+
1546. Avoids house fire	+	+	+	+	+	+	+	+
1547. Coals or fire of own to eat by.	-	-	-	-	-	+	?	-
1548. Complete fasting.	+	+	(-)	(-)	(-)	+	+	-
1549. 4 days and nights.	+	+	(+)	+	+	-	-	+
1550. Fresh meat and berry taboo.	+	+	+	+	+	-?	+	+
1552. Hot food taboo.					+	+	+	+
1553. Drinking taboo.	(+)	(+)	(+)	(+)	(+)	+	+	+
1554. Bone tube used	-	-	+	+	(+)	+	+	+
1555. Drinks from small wooden bowl.					+			
1556. Own dishes.	-	-	+	+	+	+	+	-
1557. Destroyed.	-	-	-	-	+	+	-	-
1558. To woman proctor	-	-	+	+	-	-	-	-
1559. Eats after singing performances	(+)	(+)	-	-	-			
1560. Eats before sun up and sunset	-	-	-	-	-	+	+	-
1561. Eats after others			+	+				
1562. Mouth wiped with goat wool.			+	+	-	.	.	.
1563. Bathes daily	+	-	-	-	+	-	+	-
1564. Every 4 days.			+	+	.	-	-	
1565. Only fresh water	+	+	+	+	+	+		
1566. Inside house.	(+)	+	+	+	(+)	-		
1567. In river	(+)		-	-	+	+		
1568. River taboo	-	+	-	-	-	1		
1569. Bathes on last day only.						+	-	
1570. Proctors always in attendance	+	+	+	+	+	+	+	+

Dress

1571. Wool headdress	+	+	-	+	.	-	+	-
1572. Bark skirt (cedar).	+	+	+	+	(+)	+	+	-
1573. Bands on ankles, wrists, chest.			+	+	+	-	+	-
1574. Of wool				+	+	-	+	-
1575. Of cedar bark			+	-	-	-	-	-
1576. Hung on bush at conclusion of period			+	+	+	-	+	-
1577. Skin blanket.						+	-	-
1578. Buckskin skirt.	-	-	-	-	(+)	-	-	-

	Cw	Na	Pe	Cx	Kl	Se	Sq	WS
1579. Blanket covering (wool).	+	+	+	+	+	-	+	-
1580. Sprinkled with red paint.					+	-	+	.
1581. Paints red	+	+	-?	+	+	-	+	+
1582. Face only	+	+		+	+		+	+
1583. Own paint box	-	-		-	+		+	-
1584. Hair done up	+	+	+	+	+	-	+	+
1585. Braided	+	+	+	+	+	-	+	+
1586. By proctor.	+	.	+	+	+	-	+	+
1587. Each day.	+	.	+	+	+	-	+	-
1588. After 4 days.				+		-		+
1589. Braided with goat wool.			+	+	-	-	+	-
1590. Part painted red.	+	+	+	+	+	-	+	+
1591. Down in hair.	+	+	-?	+	+	-	+	-
1592. Charcoal on eyebrows				+	+	-	+	-
1593. Old clothing worn.	+	+	+	+	+		+	+

Behavior and Miscellaneous

1594. Occupied (cards wool).	-	+	-	-	-	-	+	+
1595. Sleeps little, talks little.	+	+	+	+	+	+	+	+
1596. East significant	+	.	-?	+	+	-?	+	+
1597. Sits facing east.	+	.	-	+	+	-	+	+
1598. Head covered inside.	-	-	+	+	-	-	-	-
1599. Must not look around	+	+			+	+	+	+
1600. Covers head on going out	+	+	+	+	+	-	+	+
1601. Conical hat worn.			+	+	-	-	-	-
1602. Taboo on looking at sun.	+	.	+	+	+	-	+	+
1603. Harms her, makes eyes weak.	+	.	+	+	+	+	+	+
*1604. Taboo on looking at people	+	.	+	+	+	+	+	+
1605. Head scratcher.	+	+	+	+	+	-	+	+
1606. Wooden.	+	+	+	+	+	-	+	+
1607. Yew wedge							+	-
1608. True comb	+	+	+	+	+	-	-	+
1609. Hair cut (bangs) at end.	-	-	+	+	.	-	-	-
1610. Duration 8 days.	-	-	-	-	.	-	+	-
1611. Duration 10 days	-	-	-	-	.	+	?	-
1612. Duration 4 days.	+	+	-	-	.	-	-	+
1613. Duration 16 days	-	-	+	+	.	-	-	-
*1614. Builds mock-feast arrangement.						+	-	-
1615. Food allowance increases gradually	+	.	+	+	+	-	-	+
1616. 4 days increase	+	.	+	+	.			
1617. Ceremonial feeding by old proctor or ritualist	-	+	+	+	+	-	+	+
1618. Deer-fat pellets dipped in pitch.			+	+	(+)	-	-	-
1619. Observances not repeated	+	+	+	+	+	+	+	+
1620. No food restrictions after 1st menstruation.	+	+	+	+	+	+	+	-
1621. Tattooed	-	+	+	+	+	+	+	+
1622. Wrists.	-	+	+	+	-	-	+	+
1623. Legs.	-	+	+	+	-	-	-	-
1624. Optional.			+	+	+	+	+	+

Public Recognition

1625. Public-recognition ceremony.	+	+	(-)	(-)	+	-	-	+
*1626. Women invited in for a "cry".	-	-	+	+	-	-	-	-
1627. Inside the house.	+	+	+	+	+	-	-	+
1628. Men participate	(+)	+	-	-	+	-	-	(+)
1629. Suitor may participate.		+			.	.	.	.
1630. Women participate	+	+	+	+	+	-	-	+
1631. Dance by girl	(-)	(-)	-	-	+	-	-	(-)
1633. Drumming on planks.	-	-	-	-	+	-	-	-
1635. Wears bark headband; down	-	-	-	-	+	-	-	-
1636. Sings father's song; others join in	-	-	-	-	+	-	-	-
1637. Covered with blanket (red-splashed)					+			

	Cw	Na	Pe	Cx	Kl	Se	Sq	WS
1700. Sweating.	-	-	-	+	+	+	-	
1701. Carried rock into lake or river to submerge self.	+	+		+	+		+	
1702. Rubbing with nettles.	+	+	+	+	+	-	+	+
1703. Fasting	+	+	+	+	+		+	
1704. Rubbing with spruce boughs.	+	+	+	+	+	+	+	
1705. Tattooed.	-	+	+	-	-	-	
1705a. Ceremonial recognition	-	-	+	-	+	-	-	+
*1706. Secluded for 16 days.	-	-	+	?	-	-	-	-
1707. Scratcher and drinking tube used.	-	-	+	-	+	-	-	+
1708. 4-day fast.	-	-	+	-	-	-	-	-
MARRIAGE								
<u>Procedure</u>								
1709. Previous negotiations.	(+)	-	+	+	+	-	(+)	
1710. Intermediary	+	(+)	+	+	+	(+)	(-)	
1711. Father.	+	+	+	+	+	+	+	
1712. With speaker	+	+	+	+	(+)	+	+	
*1713. Suitor accompanies.	(+)	+	(+)	(+)	+	+	+	
1714. Last-resort method	+		-	-	-	-	-	
1715. Usual.		+	(+)	(+)	+	+	+	
1716. Sits near door	+	+	-	-	+	+	+	
1717. Suffers indignities.	+	+	-	-	+	+	+	
1718. All bride's people judge	+	+	-	-	+	+	+	
1719. Out of village method, too			+	(+)	+	+	+	
*1720. Payment to speakers of opposite side	+	+	+	+	+	-	(-)	
*1721. Wedding at bride's home.	+	+	+	+	+	+	+	
*1722. Myth dramatization	-	-	-	?	?	?	?	
1722a. Groom's people bring food.	+	+	-	+	+	+	-	
1723. For general feast	-	-	-	(+)	+	+	-	
1724. For assembled to take home.	+	+	-	(+)	-	-	-	
1725. Food eaten after groom's people depart	+	+	-	+	+	-	-	
1726. Groom's people fed by bride's people	+	+	+	+	+	+	-	
1727. Given food by bride's father.	(+)	+	+	+	+	+	-	
1728. When they leave.	(+)	-	+	+	+	+	-	
1729. Only if proposal rejected.	+	-	-	-	-	-	-	
1730. At later return visit, i.e., at winter ceremonies.	+	+	-	+	+	+	-	
1732. Repaid more		+	+	+	(+)	?	-	
1733. Bride's father gives present to son-in-law	(+)	(+)	+	+	(+)	+	+	
*1734. Names and privileges.	(-)	(-)	+	+	-	-	(-)	
1735. Blankets for bride to sit on	+	+	-	+	-	-	(-)	
1736. Given to groom's father to take home.	+	+	-	+	-	-	(-)	
1737. Blankets for groom to sit on	+	+	-	+	+	-	(-)	
1738. More than for bride	+	+	-	+	.	-	-	
1739. Given to bride's father to be distributed	+	+	-	+	+	-	-	
*1740. Scrambled.			-	+	+	-	-	
1741. Speeches by 2 respective headmen	+	(+)	-	+	+	+	+	
*1742. Ritualist officiates	+	?	-	-	-	-	-	
1743. Masked dancers may perform	+	+		+	(+)	-	-	
1744. Bride carried to canoe by relatives.	-	(+)		(+)	-	-	-	
1745. Masked dancers transport her.	-	+		+	-	-	-	
1746. Final residence patrilocal	+	+	+	+	+	+	+	
*1747. Inviting in by bride						+	-	
1748. Presents exchanged by bride and female in-laws	+	-	-	-	+	-	-	
1749. Bride price apart from above (1748)	+	+	+	+	+	+	-	
1750. Equivalent of bride price returned by bride's people.	+	+	-	-	(+)	+	+	
1751. Only part	-	-	-	-	(+)	-	-	
1752. More than equivalent	-	-	+	+	(+)	-	-	
1753. When groom's party depart.	-	-	-	-	-	+	+	
1754. At winter ceremony	+	+	(+)	(+)	(+)	-	-	
1755. Family songs sung by bride's father			+	+	+	?	-	

	Cw	Na	Pe	Cx	Kl	Se	Sq
1756. All relatives share in bride price return.	+	+	+	+	+	+	+
1757. Foregoing ceremony for rich man only	+	+	+	+	+	+	+
<u>Types</u>							
*1758. Half marriage	+	+	+	+	+	+	+
1759. Temporary (tried to buy out)	-	-	+	+	+	+	+
1760. Permanent.	+	(+)	(-)	-	(-)	(-)	?
1761. Rich man, poor boy situation	+	+	+	+	+	+	+
*1762. Loan by rich man	-	-	+	+	+	-	-
1763. Sister exchange	+	.	+	+	.	+	+
1764. Money transfer	+	.	+	+	.	+	+
1765. At option	+	.	-	-	.	-	-
1766. Elopement	+	+	?	+	+	+	+
1767. Allowed if consummated	+	+	+	+	+	+	+
1768. Payment to legitimize.	+	+	(+)	+	+	+	+
1769. Girl in payment to shaman	+	+	.	+	+	+	+
1770. To shaman's son.	+	+	.	.	+	+	+
1771. Child betrothal.	+	+	+	+	+	+	+
1772. Reared together	+	-	-	-	-	-
1773. Payment immediately.	-	+	+	+	+	+	+
1774. Exchange "payments," i.e., presents.	+	.	-	-	+	+	+
1775. Small--no other marriage ceremony	+	-	-	-	-	-
*1776. Good-will pledge.	+	+	+	+	+	+	+
1777. To acquire more names, etc.	-	-	+	+	-	-	-
1778. Often happened	+	+	+	+	+	+	+
*1779. Unchaste girl married at parents' option.	+	+	+	+	+	+	+
1780. Seducer must pay for her if she is to be his wife.	+	+	+	+
1781. Seducer may be killed.	+	+	-	-
*1782. Fiction marriage	+	-	-	-
1783. Polygyny according to wealth	+	+	+	+	+	+	+
1784. 1st wife head of household	+	+	+	+	+	+	+
<u>Divorce</u>							
1785. Divorce.	+	-?	+	+	+	+	+
1786. For barrenness.	-	-	+	+	+	-	-
1787. Partial return of money.	-	-	-	-	+	.	.
1788. Sister of childless wife married instead	+	+	-	-	-	-	+
1789. For incompatibility	+	-	+	+	+	+	+
1790. For maltreatment.	+	-	+	+	+	+	+
*1791. Fine for	-	-	(+)	(+)	+	-	-
1792. Wife returned if fine paid	-	-	(+)	(+)	+	?	-
1793. Father-in-law paid if husband kills wife	-	-	-	-	(+)	(+)	-
1794. An equal exchange will rectify	+	.
1795. Children to husband on divorce.	(+)	.	+	+	+	+	(+)
1796. Repayment on divorce.	+	-	(-)	(-)	+	(-)	-
1797. Settlement according to respective losses.	+	-	-	-	-	-	-
*1798. Bride price return releases wife	-	-	+	+	-?	+	+
*1801. "Wisher" employed to prevent divorce	+	+	+	+	+	.	.
<u>Adultery</u>							
1802. Divorce only reaction.	-	-	+	+	-	+	(-)
1803. Paramour killed	-	-	-	-	-	-	(+)
1804. Beaten	+	+	-	-	+	-	+
1805. Father-in-law appeases husband with gift	-	-	-	-	-	-	(+)
1806. Continues to live with wife.	(+)	(-)	-	-	+	-	(+)
1807. Punishment of wife.	-	+	-	-	-	-	+
1808. If continues to live with her	-	+	-	-	-	-	+
1809. Hair cut	-	-	-	.	+	-	-

	Cw	Na	Pe	Cx	Kl	Se	Sq
<u>Remarriage</u>							
1810. Feast not so elaborate	+	+	(-)	(+)	+	+	+
1811. Levirate	+	+	+	+	+	+	+
1812. Optional.	+	+	+	+	(-)	+	+
*1813. Bride-price return cancels obligation	(+)	(+)	+	+	+	+	+
1814. Further payment to her people	(+)	+	+	+	+	+	+
1815. Food chiefly	+	-	-	-	(-)	(-)	+
1816. Requisite.	(+)	(+)	+	+	+	+	+
1817. Sororate	+	+	+	+	+	+	+
1818. Optional.	+	+	+	+	(-)	+	+
1819. Simultaneous.	+	+	-	+	-	-	+
1820. Prerogative on all sisters.	-	-	-	-	(+)	-	-
1821. After death (successive).	+	+	+	+	+	+	+
1821. Immediately effective.	+	+	(+)	+	.	(+)	(+)
1822. Further payment requisite.	(-)	+	+	+	+	+	+
1823. Father-in-law contributes to funeral expense	+	.	+
1824. Same as any marriage.	(+)	(+)	+	+	+	+	+
<u>Regulations</u>							
1825. 1st and 2d cousin marriages generally avoided.	+	+	-	+	+	+	+
1826. Married only if premarital relations.	-	+	+	-	-
1827. Nobility may if no other possibilities.	-	-	.	+	-	-	(+)
1828. Parallel cousins possible	-	-	(+)	-	-	-	-
1829. Marriage within village.	+	+	+	+	+	+	+
1830. Slaves always	+	.	+	+	.	.	-
1831. Nobility may also	+	+	+	+	+	+	+
1832. Marriage out of village.	(+)	+	+	+	+	+	+
1833. Preferred	+	+	(-)	+	+	.	+
1834. Extra-tribal marriage preferred above all	+	.	+	+	.	+
*1835. Preferred villages to north	-	-	+	+	-	-	-
1836. To insure help in case of trouble	+	+	(+)	(+)	+	+	+
*1837. To have as many "homes" as possible	+	+	-	-	+	+	+
1838. Wife's brother's daughter a potential mate	+	+	+	+	-	-	+
1839. Wife's sister's daughter a potential mate.	+	+	+	+	-	-	+
1840. Stepdaughter a potential mate.	+	+	-	+	-	-	-
1841. Father's sister a potential mate	+
1842. Mother's sister a potential mate	-	-	-	-	-	-	(+)
<u>DEATH</u>							
<u>Corpse Treatment</u>							
1843. Dying taken from house	+	-	-	-	-	-	-
1844. Corpse left in house	-	+	+	+	+	+	+
1845. Corpse returned to house	+	-	-	-	-	-	-
1846. Corpse faced toward east	+	.	+	+	+	+	+
1847. Placed in coffin in house	-	+	-	+	+	+	(-)
1848. Placed on bed for night	+	+	.	.	+	+	+
1849. Head to exit	+	?	?	.	(+)	?
1850. Sat up with	+	+	+	+	+	+	+
1851. Body in center of house	-	-	.	+	-	-	-
*1852. Paid wailers.	-	-	-	-	-	+	-
1853. Paid "watchers" (not relatives)	+	-	+	-
1854. Alternate crying and talking (comforting)	+	+	+	+	+	-	-
1855. Washing face after each "cry"	+	+	+	+	+	-	+
1856. "Cry songs"	+	+	+	+	+	+	?
1857. Tells of words or actions of deceased	-	-	+	+	?	+	+
1858. Repetition of relationship term	+	+	(+)	(+)	?	+	+
1859. 1-night wake	+	+	+	+	(+)	+	-
1860. 4-night wake	-	-	-	-	-	-	+
1861. Corpse taken through rear wall	+	+	+	+	+	+	-
1862. Corpse taken through rear door	+

	Cw	Na	Pe	Cx	Kl	Se	Sq
1863. Bearers walk through with corpse.	-	-	+?	-	+?	-	+
1864. Bearers pass corpse through.	+	+	-?	+	-?	+	-?
1865. Exit feet first				+	.	-	-
1866. Corpse's face painted	+	+	-	-	+	-	-
1867. Red paint used	+	+	-	-	+	-	-
1868. Hair combed ritually.	-	-		+?	+	-	.
1869. Corpse washed	+	+	+	+	+	+	+
1870. Outside of house	+	+	-	-	-	-	-
1871. Wrapped in new blanket.	+	+	+	+	+	+	+
1872. Bound tightly	-	.	+	+	+	+	+
1873. Faced east in burial.		+	+	+	-		+
1874. Extended on back in burial.	-	-		-	-	-	+
*1875. Flexed, sitting, in burial.	+	+	+	+	+	+	-
*1876. Masked dancers "wash" body.	+	+	+?	-	-	-	+
1877. If relatives can afford.	+	-	-	-	-	-	-
1878. If deceased or family belong		+	+	-	-	-	+
1879. Friends and relatives accompany corpse to graveyard	+	+	+	+	+	-	+
1880. Masked dancers lead way.		+	.	-	-	-	.
1881. Food put in with body	-	-	+	-	-	-	-
1882. Valuables put in with body.	+	+	-	+	-	+	+
1883. Put on outside of coffin	+	+	-	+	+	(+)	.
1884. By express wish of deceased.	+	.	-	.	+	-	-
1885. To use in spirit world	+	-	+	+	+	+
1886. May be removed later	+	+	-	.	-	-	+
1887. Bed, and old clothes burned	+	+	+	+	+	+	+
1888. Gifts of relatives put with coffin.	-	-	-	?	-	-	-
1889. Personal possessions burned					+	+	+
1890. Blankets put up by grave.						+	-
<u>Officials</u>							
1891. Undertaker as such.	+	+	-	+	-	-	+
1892. Inherited function	+	+	-	+	-	-	+
1893. Specific.	+	+	-	+	-	-	-
1894. Makes coffin	+	-	-	-	-	-	-
1896. Purifies self.	+	+	+	+	+	+	+
1897. Uses word formula.	+	.	-	+	(+)	-	+
1898. Bathes	+	+	+	+	+	+	+
1899. Uses herbs to rub body	+	.	-	+	+	+	+
1900. Hunting, fishing taboo	+	+	-	.	+	-	+
1901. Eats apart	+	.	-	.	-	-	-
1902. 4-day taboos	+	+	-	-	+	-	(-)
1903. Paid	+	+	(+)	+	+	+	+
1904. Dives in salt water.			+	+	+	+	+
1895. Anybody may take care of the corpse	-	-	+	-	+	(+)	-
1905. Platform maker.							+
1906. Special coffin maker.	-	+	-	-	(-)	-	-
1907. Purifies self.	-	+	-	-	+	-	-
1908. 4-day taboo (hunting, fishing).	-	+			+	-	-
1909. Inherited function	-	+			-	-	-
1910. Coffin from roof planks.	-	+	-	-	-	-	-
1911. Typical cedar chest used as coffin		-	+	+	+	+	-
1912. Pall bearers purified		+	+	+	+	-	+
1913. 4-day restriction, less severe		+	-	-	+		(-)
1914. Simple washing to purify		+	+	+	+	+	-
1915. Paid		+	+	+	+	+	+
1916. Paid with deceased's possessions	(+)	(+)	-	.	.
<u>Purifications</u>							
1916a. All who look on dead purified	+	-	+	+	+	-	-
1917. Wash selves in river	+		+	+	+	-	-
1918. In water near bush.	-		+	+	-	-	-
1919. No others but family						+	

	Cw	Na	Pe	Cx	Kl	Se	Sq
1920. Children kept away.	+	(+)	+	+	+	+	
1921. House exorcised.	+	+	+	+	-	+	+
1922. Ritualist exorcises it.	+	+	-?	+	-	-	+
1923. Song	+	-	-	-	-	-	+
1924. Word formula		+		+	-	-	.
1925. Rattle	-	-		(+)	-	-	-
1926. Boughs burned.	+	+	+	+	-	+	+
1927. People drum.	+	+	-	-	-	-	-
1928. Evening of funeral	+	+	+	+	-	+	+
1929. House owner purifies house.	-	-	+	?	-	-	-
1930. Immediate family purified.	+	+	(-)	+	+	+	+
1931. At same time as house exorcised	+	+	+	(+)	-	-	-
1932. Before eating	+	+	+	+	+	+	+
1933. Faces painted			-	+	+	+	-
*1934. Family-group ritual diving on beach		+	-	+	-	-	-
1935. 4-day abstention period	+	-	-	-	(-)	-	(-)
1936. Sweat, swim for several days.						+	+
1937. Special purification for spouse.	+	+	+	+	+	+	+
1938. Widow only.	-	-	-	-	+	-	-
1939. Under care of ritualist	+	+	-	-	-	-	+
1940. Ceremonially fed morning after funeral.	+	+	-	-	-	-	+
1941. 2 dog salmon; bites hidden	+	+	-	-	-	-	(-)
1942. Remains given to old people		+	-	-	-	-	-
1943. Secluded inside behind screen					+	-	(-)
1944. Secluded in hut outside			+	+	-	-	-
1945. Under care of an older relict			+	+	-	-	-
1946. Wrapped in red daubed blanket	+	+	-	-	+	-	+
1947. Goes to woods each day.	+	+	+	+	-	+	+
1948. Swimming, diving	+	+	+	+	-		+
1949. All-day fast.	+	+	?	+	-		+
1950. May not use fire.			+	+	+	+	+
1951. Eats apart.	+	+	+	+	+	-	+
1952. 8-day abstention.	-	+	-	-	-	+	(+)
1953. 4-day abstention.	+	-	-	+	+	-	(+)
1954. 16-day abstention	-	-	+	-	-	-	-
1955. Special formula before going canoeing	+	+	-	-	-	-	+
1956. Ritualist administers.	+	+	-	-	-	-	+
1957. Ritual feeding before any fresh food eaten.					+	+	+
1958. Ritual feeding before eating clams, devil fish, and seal.	+	+	-	(-)	(+)	-	+
1959. Self-administered.		+	-	+	+	-	-
*1960. Ritual of 3 attempts				+		-	+
1961. Ritual shooting at animal form.	+	-	-	.	-	-	-
<u>Disposal of Remains</u>							
1962. Relics saved—hair or nails.	+	.	+	+	-	-	-
*1963. For later potlatch distribution	+		+	+	-	-	-
1964. Property destroyed at death.	-	-	+	+	+	+	+
1965. Slave killed with master.	-	-	-	+	+	-	-
1966. Slave to undertaker	+	-		+	-	-	-
1967. Canoe, tools, etc., burned.	-	-	+	+	+	(+)	+
1968. If not claimed by others	-	-	+	+	+	.	+
1969. On beach	-	-	+	+	-		+
1970. House deserted for a time.	-	-	-	-	+	-	-
1971. Interment, in chest, shed cover.	-	-	-	+	?	-	-
1972. On beach in sand.	-	-	-	+	-	-	-
1973. Disposal of corpse in canoe.	+	(+)	-?	+	-	+	+
1974. By request.	+	+	-	+	.	.	-
1975. Only if no relatives to claim canoe	+	?	-	?	-	.	-
1976. Shed over	+	+	-	+	-	-	+
1977. Subsequent burials in	-	-	-	+	-
1978. Punctured	+	+	-	+	-	+	+
1979. On scaffold	+	+	-	-	-	-	-

	Cw	Na	Pe	Cx	Kl	Se	Sq
1980. On logs	-	-	-	-	-	+	+
1981. Bow toward river	+	.	-	.	-	+	-
1982. Uncommon	+	+	.	+	.	+	+
1983. For wealthy man.	(-)	(-)	-	+	-	+	+
1984. If die away from home.	-	.	-	.	+
1985. Disposal in basket (for infants only)	-	.	(+)	.	+	-	-
1986. Hidden in brush.	+	.	.	-	-
1987. Disposal above ground in chests	+	+	(+)	+	+	+	-
1988. On scaffold.	+	+	-	+	(-)	-	-
1989. Shed over.	+	+	-	+	+	-	-
1990. Several under same shed.	+	+	-	+	+	-	-
1991. Usual.	+	+	-	+	+	+	-
1992. Disposal, extended, on platforms.	+
1993. No chest but shed over	+
1994. Disposal in tree, in chests	-	-	+	+	-	-	-
1995. Height indicates rank.	-	-	+	+	-	-	-
1996. Tree stripped of leaves, cones, etc.	-	-	+	+	-	-	-
1997. Spruce tree.	-	-	+	+	-	-	-
1998. Shamans same as others.	+	+	+	+	.	.	+
1999. Suicide same as others	+	+	+	+	.	.	+
2000. Body always brought home.	+	+	.	.	.	+	+
2001. Buried temporarily if far away	+	+	.	.	.	-	+
2002. Undertaker paid to fetch it.	+	+	.	.	.	-	-
2003. Canoe used is destroyed.	+	.	.	-	-
2004. Cemetery within settlement.	+	.	-	-	-	-	-
2005. Cemetery in grove	+	+	-	-	+
2006. Cemetery on beach, near village	-	+	(+)	(+)	-	(-)	-
2007. Cemetery in rock shelters	+	-
2008. Cemetery on islands	(+)	(+)	(+)	(+)	+	+	+
<u>Subsequent Observances</u>							
*2009. Grave poles, crest representations.	-	-	-	+	+	-	-
*2010. Grave figures	-	.	+	+	+	-	-
2011. Crest.	+	+	+	.	.
2012. Food offerings (subsequent to disposal)	+	+	+	+	+	-	+
2013. Burned near cemetery	+	+	+	+	(-)	-	+
2014. By ritualist	+	+	-	-	-	-	+
2015. Faced east.	+	+	-	.	.
2016. In fall of year.	+	(+)	-	-	(+)	-	-
2017. Whenever the need felt	+	+	+	+	+	-	+
2018. Bereaved person does it.	-	-	+	+	(+)	-	-
2019. Group (village) undertaking.	+	+	-	-	-	-	-
2020. At night	(+)	-	-
*2021. Redressing of corpse.	+	+	-	+	+	-	+
2022. More than once	-	-	.	+	-	-
2023. By undertaker.	+	+	-	+	-	-	-
2024. By bereaved with paid assistants	-	.	+	-	+
2025. Gifts distributed.	-	-	-	+	(+)	-	-
*2026. Potlatch for dead	+	+	+	+	+	+	+
*2027. Return blankets previously laid on coffin.	-	-	?	+	+	-	+
*2028. Effigies of dead exhibited	+	+	-?	+	-	-	(-)
2028a. Effigies given to relatives.	+	+	-	+	-	-	-
*2029. Relatives may use effigies again later	+	+	-	(+)	-	-	(-)
2030. Children get names	+	+	-?	+	+	-?	+
2031. Only rich man gives.	+	+	+	+	+	+	+
2032. To advance to status of deceased	+	+	+	+	+
2033. Man may assume name himself.	+	+	-?	+	+	+	+
2034. Given 4 days after funeral	(+)	(+)	.	+	(+)	.	-
*2035. Reciprocation in kind on a similar occasion.	(-)	+	.	(-)	-	.	-
2036. Reciprocation in kind at any time.	+	+	.	+	+	.	+
2037. Masked dancers perform	+	-	+

	Cw	Na	Pe	Cx	Kl	Se	Sq
<u>Mourning</u>							
2038. Faces painted red	+	+	+	+	+	+	+
2039. Spouse only	+	+	-	-	+	-	.
2040. Widow's hair cut upon return to house	-	.	+	+	-	+	+
2041. Widow's hair cut day after funeral	+	+	.	+	+	+	.
2042. Specialist to cut widow's hair	+	-	+	+	-	+
2043. Hair saved	-	+	-	.	-	-	+
2044. Hair thrown in fire	+	.	(+)	.	+	+	-
2045. Hair buried	+	.	-	.	-	-	-
2046. Hair of immediate family cut	+	+	+	+	+	-	+
*2047. Scratch face, beat breast, pull hair in mourning	+	-?	+	+	+	-	+
2048. Braided mourning necklace worn	-	-	-	-	+	+	+
2049. Goat wool	-	-	-	-	+	+	+
2050. Till it falls off	-	-	-	-	+	-	-
2051. Widower and widow only	-	-	-	-	+	-	+
2052. Woolen arm and leg bands (relicts)	+
2053. Drinking tube used (relicts)	+
2054. Any visible signs of widower mourning	+	+	+	+	+	(+)	(+)
2055. Cut hair	+	+	+	+	+	-	-
2056. Bereaved father only	-	-	-	-	-	.	+
2057. Sweats, bleeds self	-	-	-	-	+	+	+
2058. Weeping at grave each morning	+	+	+	+	+	-	-
2059. Wash and bathe before breakfast	+	+	+	+	+	-	-
2060. Taboo on name of dead	+	+	+	+	+	+	+
2061. Namesake drops his	(+)	(+)	.	+	(+)	+	-
*2062. Name offense paid for	+	+	-	-	.	-	-
2063. A return payment (more) by injured	+	+	-	-	.	-	-
*2064. Withhold any celebration till 4 days after death	+	-	-	-	+	-	-
<u>Post-mortem Observances</u>							
2065. Burn food on beach when dream of dead	+	+	+	+	(+)	-	-
2066. Ritualist hired to exorcise dreamer of dead	+	+	-
2067. Sweat and bathe when dream of dead	+	-	-
2068. Offerings for dead person after dream	+	+	+	+	+	-	-
2069. Dream of dead not portentous	-	-	-	-	-	-	+
2070. Altered terms for kin-in-law after death	+	+	?	+	-?	?	.
*2071. Mourning songs sung	+	+	+	+	+	+	+
2072. Following summer	+	(+)	+	(+)	(+)	(+)	(+)
2073. Distribution of gifts at that time	+	+	+	+	+	+	+
2074. Return expected	-	(-)	(-)	+	-	-
2075. Masked dancers perform	+	+	+	+	+	-	+
<u>Souls and Ghosts</u>							
2076. Souls visible to shaman only	(+)	(+)	+	+	+	+	+
2077. Ghosts (visible to others)	+	+	+	+	+	+	+
2078. Omen of death in family	+	.	.
2079. Owls are ghosts (never killed)	+	+	+	+	+	+	+
2080. Of nature of breath	-	.	+
2081. Of nature of heart	+	+	+	+	.
<u>Destiny of Souls</u>							
2082. Rises on 4th day	-	.	+	.	+	-	+
2083. Rises on 5th day	-	.	-	.	-	+?	+
2084. Returns on 4th day	+	.	.	.	-	-	-
2085. Goes below earth	+?	.	.	.	-	-	-
2086. Goes east	+
2087. Social status significant	-	.	+	+	+	+	(+)
2088. One destination for all	-	.	-	-	-	-	-
2089. Evil different	+	.	.	.	-	-	-
2090. Reincarnation	+	+	+	+	+	+

	Cw	Na	Pe	Cx	Kl	Se	Sq
*2091. In new-born child	+	+	+	+	+	+
*2092. In animals	+	+	+	+	+
2093. Land hunter becomes wolf	+	+	+	+	-
2094. Sea hunter becomes blackfish	+	+	+	+	-
2095. In owl	+	+
2096. Restless, unsatisfied souls around village	+	+	+	+	+	+	-
2097. Those not properly treated at death	+	+	+	+	+	+	-
2098. Feared	+	+	+	+	+	+	-
2099. Torment mortals in sleep	+	+	+	+	+	-
2100. Valuables offered so satisfied and not come back	-	-	.	.	+	-	-
2101. Food burned to satisfy	+	+	+	+	.	.	.
2102. Comes back for other (old, sick) people	+	.	+	+	.	.	-
2103. To be caught in whirlwind meant death soon	+	+	-	+	.	.	.

WARFARE

2104. War to display power of novice	+	+	.	+	+	.	+
2105. To avenge murder or injury	-?	+	.	+	+	+	+
2106. As slave raid	+	+	+	+	+	+	+
*2107. Recruited relations of other villages	+	+	+	+	+	+	+
*2108. Dance of incitement	?	-	.	-	.	-	-
2109. In house . . . . .	+	.	.	.	.	.	.
*2110. Individual dance by leader . . . . .	+	.	.	.	.	.	.
2111. Warriors' guardian spirits	+	+	.	+	+	+	.
2112. Spirit sanction necessary for undertaking	+	(+)	.	(+)	(-)	-	.
2113. Spirit tattooed on arm	-	-	.	+	-	-	.
2114. Necessary to good warrior	+	+	.	+	+	+	.
2115. War dreams by leader . . . . .	+	+	.	.	.	.	.
2116. Whirlwind bad omen . . . . .	+	.	.	.	.	.	.
2117. Owl bad omen . . . . .	.	+	.	.	.	.	.
2118. War paint black	+	.	.	+	+	+	+
2119. Warrior's hair tied up in knot	+	+	.	+	-	.	.
2120. Feathers in warrior's hair . . . . .	.	.	.	+	+	.	-
2122. Canoe fighting	+	.	.	.	(+)	-	-
2123. Surprise attacks at dawn	+	+	+	+	+	+	+
2124. Division of party into groups with specific functions	+	+	+	+	+	+	+
2125. Scouts	+	+	.	+	+	+	+
2126. Owl calls, etc. . . . .	.	.	.	+	(+)	(+)	.
2127. Burned houses of enemy	+	-?	.	+	+	+	+
2128. Heads taken	+	+	+	+	+	+	+
2129. Men only	-	+	.	+	+	+	+
2130. Drank enemy blood . . . . .	.	+	-	+	-	-	-
2131. Those with special powers only . . . . .	.	+	-	+	-	-	-
2132. Prisoners taken	+	+	+	+	+	+	+
2133. Ransomed	-	(+)	+	(+)	(+)	+	+
2134. Purification of warriors (all)	-	-	.	.	+	+	+
2135. Individual, self-purification	-	-	.	.	+	+	+
2136. "Few days" duration (4 ?)	-	-	.	.	+	+	+
2137. Sweat and bathe	-	-	.	.	+	+	-
2138. Bleed selves . . . . .	.	.	.	.	+	-	+
2139. Victory song	+	+	+	+	+	+	+
2140. By warriors approaching in canoe	+	+	+	+	+	+	+
2141. Heads set on village poles	-	-	+	+	+	-	-
2142. Set up out of village	-	+	(+)	-	+	+	+
2143. Face east	-	+	.	.	-	-	.
2144. Face water . . . . .	.	.	.	.	.	.	+
*2145. Ceremonial counting of warrior's victims . . . . .	.	-	.	+	-	-	-

MURDER

2146. Blood revenge for murder	+	+	+	+	+	+	+
2147. Blood money in lieu	+	+	+	+	+	+	+

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
*2259. Distribution of property last day	+	+	+	+	+		(-)	+	
2260. Outside	+	+	(-)	+	(-)		+	+	
2261. To men only	+	+	+	+	+		+	+	
2262. Called individually	-	-	+	+	+		+	+	
2263. Family head or chief called and then divides with his group	+	+	-	-	-		-	-	
2264. Men of own village receive also	+	+	+	(-)	+		-?	+	
2265. Later, after guests depart	-	-	-	+	-		+	-	
2267. Donor employs speaker	(-)	(-)	(+)	(+)	+		+	+	
2268. Any able man	-	-	+	+	+		+	+	
2269. Temporary and paid	-	-	+	+	+		+	+	
*2270. Respondent to speaker	-	-	+	+	+		+	+	
2271. Wealth songs sung by donor	+	+	+	+	+		+	+	
2272. Inherited	+	+	+	+	+		+	+	
2273. Acquired with wife	-	-	+	+	-		-	-	
2274. May acquire new one	+	.	+	+	+		-?	-	
2275. May be bought from song maker			+	+	+		-	-	
2276. Donor leads his song	+	(+)		+	(+)		+	+	
2277. Speaker leads for him	-	.	+	? -	+		-	-	
2278. Rattle used	+	+	+	+	+		+	+	
2279. Wool fringed	+	+	-	-	-		+	+	
2280. Anyone can join in song	+	.	+	+	+		-	+	
2281. Names bestowed	+	+	+	+	+		+	+	
2282. Masked dancers perform	(+)	(+)	(+)	(+)	+		+	+	
2283. Blankets stripped	+	+	+		+		(+)	(+)	
2284. Scramble for some	+	+		(+)	(-)		+	+	
2285. Coppers given away	-	-	-?	+	-		-	-	
*2286. Distributor stands on platform	+	+	-?	(+)	(+)		+	+	
2287. Minor affair only	-	-	-	-	+		-	-	
*2288. Host's wife distributes to women	+	+	+	+	+		+	+	
2289. Guests leave immediately	+	+	-	+	-		+	+	
2290. Only if early in day			+		+			+	
2291. Expect more than equivalent return	+	+	+	+	+		+	+	
*2292. Expect twofold return	(+)	(+)	.	+	(+)		(+)	(+)	
2293. Expect return only of young man	+	+	+	+	+		+	+	
2294. Expect no return of any stripped blankets		+			+		+	+	
*2295. Face-saving potlatch	+	+	+	+	+		+	+	
2296. Scramble type					(+)				
2297. Same as any potlatch					(+)		+	+	
2298. Revenge or rivalry potlatch	+	+	+	+	-		-?	.	
2299. Destruction of property	-	-	+	+	-				
2300. Totem-pole erection potlatch	-	-	+	+	-		-	-	
2301. Within village potlatch				+	+		+	+	
2302. Any time				+	+		+	+	
2303. Inside house				+	+		+	+	
2304. Donor exhibits masks				+	+		-	+	
2305. Mask wearers paid by donor (i.e., their owner)				+	+		-	-	

RELIGION

Guardian Spirit Concept

*2306. Vision seeking	+	+	+	+	+	+	+	+	+
2307. Deliberate	+	+	+	+	+	+	+	+	+
2308. At definite localities	(+)	(+)	-	+	+	+	+	+	+
2309. At body of water	+	+		+	+	+	+	+	+
2310. All kinds of spirits there	+	+		+	+	+	+	+	+
2311. Alone	+	+	+	+	+	+	+	+	+
2312. Sent out as child	+	+	+	+	+	+	+	+	+
2313. Boys only	(+)	(+)	(+)	(+)	(+)	(+)	(+)	(+)	(+)
2314. Secluded in hut outside house			+	-	-		-	-	
2315. At night	(+)	(+)	(+)	(+)	(+)	(+)	(+)	+	+
2316. Emetic taken				+	+	-	(-)	+	-

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
2317. Sweating	-	-	-	-	+	+	+	+	-
2318. Bleeding self	+	+	-	+	-	-	-	-	-
2319. Fasting	+	+	+	+	+	+	+	+	+
2320. Avoids menstruants.	+	+	+	+	+	+	+	+	+
2321. Continnence requisite.	+	+	+	+	+	+	+	+	+
2322. Dives under water (endurance)	+	+	-	+	-	-	-	-	+
2323. In lonely pools.	+	+	.	+	+
2324. Anybody may get power	(+)	(+)	?	+	+	+	(-)	-	(-)
2325. Makes him "sick".	-	(+)	-	(+)	-	-	-	-	-
2325a. "Sick" when power too strong.	-	+	.	+
*2326. Gets song	+	+	+	+	+	+	+	+	+
2327. In vision.	+	-?	+	-	+	+	-	-	-
*2328. In trance.	+	+	-	+	(+)	(+)	-	+	(+)
2329. In dream	+	+	-	+	+	+	+	+	+
2330. Later than vision.	(-)	-	-	+	(-)	(+)	(+)	(-)	+
2331. Later than an encounter with some animal	+	+	+	+	(+)	+
2332. Gets dance.	+	+	-	+	+	+	+	+	+
2333. Gets animal cry	+	+	+	+	+	+	+
2334. Falls unconscious at acquisition.	+	+	-	+	(+)	(+)	-	(+)	(+)
2335. Bleeds at mouth.	+	+	.	+	+	+	-	(-)	+
2336. Only prospective shaman bleeds so	+	+	.	+	-	-	-	?	+
2338. Only those who get aixos power bleed.	+	+	-	+	+
2339. Personal power called on in time of stress	+	+	+	+	+	+	-	+	+
2340. Repossession each winter season.	+	+	-?	(+)	+	+	(+)	(+)	-
2342. Seeking chiefly around puberty	+	+	-	+	+	+	+	+	+
2343. Must seek before marriage	+	+	(+)	(-)	+
2344. Girls must seek before marriage	-	-	.	(+)	+	(+)	+	+	+
2345. May seek any time	(+)	(+)	.	-	-	-	(+)	-	-
*2346. Secretive about power.	+	+	+	+	+	+	+	+	+
2346a. Acquisition not immediately revealed.	+	+	+	+	+	+	+	+	+
*2347. Made obvious at winter dance.	(+)	(+)	-	(+)	(+)	(+)	(+)	(+)	(+)
2348. Never revealed.	-	-	+	?	-	-	-	-	-
2349. Headdress represents power	(+)	(+)	.	-	-	-	-	-	-
*2350. Carved representation of power	-	+	.	-	+	?	-	-	-
2351. Rag or cedar-bark image.	-	+	?	.	-	-	-	-	-
2352. By bed.	-	+	.	-	-	-	-	-	-
2353. Owned by shaman	-	+	.	-	+	-	-	-	-
2354. Guardian spirit tattooed on body	+	-	-	-	-	-
2355. Restrictions on killing guardian spirit.	+	+	.	.	-	.	(+)	(+)	.
2356. Involuntary reception of power	+	+	.	+	+	+	(+)	.	(+)
2357. Accident, unusual occurrence, fright.	+	.	+	+	+	+	+	+
2358. Dream	+	+	.	+	+	+	-?	.	+
2359. Dead person.	(+)	+	+	-	.	+
2360. Get song in dream	+	+	.	+	+
2361. Must accept	+	+	.	+	+	+	.	.	+
2362. Power may be inherited	-	-	.	(-)	(-)	-	-	-	(-)
*2363. Doctor's power.	(+)	.	-	-	-	+
2364. Predilection only	?	?	.	+	+	+	-	-	?
2365. Several may have same power.	+	+	+	+	+	+	+	+	+
2366. May sing together at ceremonies.	+	(+)	?	-	-	-	-	-	-
*2367. Spirit (power) singing	+	+	.	+	+	+	+	+	+
2367a. During winter festivities	+	+	.	+	+	+	+	+	+
*2368. Shaman may show power then.	-	-	.	.	+	.	(+)	(+)	-
2369. Time for novice to show powers.	+	+	.	+	+	+	+	+	+
2370. Others helped dance	-	-	.	-	+	+	-	-	-
2371. Others helped sing.	+	+	.	+	+	+	+	+	+
<u>Kinds of Powers</u>									
2372. Mythological	(+)	(+)	+	+	(+)	(+)	(-)	(+)	(+)
2373. Restricted in number.	-	-	+	+	+	+	-	-	-
2374. Prophecy	+	+	-	.	+	.	-?	+	+

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
*2375. Ritualist only.	+	+	.		-		+	+	
2376. Weather power.	+	+	-	.	-	-	-	+	.
2377. Dreams of elements.	+	+	-		-	-	-	-	
2378. Induce and coerce elements.	+	+	-		-	-	-	+	.
2379. Specialists only.	+	+						+	
*2380. Farsightedness (shaman only)	+	.	-	-	+
2381. Clairvoyant.	+	+	-	-	+	+	+	+	+
2382. Same as prophet	+	+			-	.	-	-	-
2383. Combined with curing function	-	-			-	-	(+)	+	+
2384. Specialist.	+	+			(-)	.	-	-	-
2385. Uses plank drum	+	.			-	-	-	.	
2386. Finding lost articles or persons.	+	.			+	+	+	+	+
2386a. Thunder.	+	+	+	+	+	+	-	+	+
2387. Strongest of all.	+	+	+	+	-	-	-	(-)	.
2388. Shaman's power only		(+)	-	+	-	-	-	+	.
2389. Owl.					+	+	+	+	+
2390. Fire	+	.	-	-	-	-	+	+	+
2391. Eaten, walked on, etc.	-		-	-	-	-	+	.	+
2392. Lightning.	+	.	+	+	(+)	+	-	(+)	+
2393. With thunder.	+		+	+					
2394. Aixos.	+	+	+	+	+	+	-	+	+
2395. Double-headed			+	+	+	+	.	.	.
2396. Sun.	-	-	-	-	+
2397. Moon	.	.	.	+	-	-	-	-	.
2398. Under-water spirits.	+	+	.	+	+	+	(-)	-	+
2399. Blowfly	+	+	.	-	-	-	+	+	+
2400. Wolf	+	+	+	+	+	+	+	+	+
2401. For hunting	+	+	+	+	+	+	+	+	+
2402. For war	+	+	+	+	-	-	-	-	-
2403. Kingfisher		+	-	-	-	-	-	-	-
2404. Frog						+	-	.	-
2405. Eagle.		+	-	+	-	-	(+)	+	-
2406. Devil fish	+				-	-	-	-	(+)
2407. Blackfish.							+	-	+
2408. Seal	+	+	+	+	+	+	-	+	-
2409. Woodpecker	+	+		+			-	+	-
2410. Raven.	+	+	+	+	-	-	-	-	-
2411. Mink	+	+	+	+	-	-	-	-	-
2412. Yellow jacket.	+	+	-	-	-	-	(+)	-	+
2413. Good for hunting.	+	+	-	-	-	-	-	-	+
2414. Grizzly bear	+	+	+	+	-?	-	-	-	-
2415. Dead person.		-	.	+	+	+	+	+	+
2416. Brown bear	+	+	-	+	-	+	+	+	+
2417. Goat					+	+	+	+	-
2418. Mountain, lake, tree	-	-	-	-	-	(-)	(+)	(+)	+
2419. Dwarfs	-	-	-	-	-	-	-	-	+
*2420. Specifically malignant powers.	+	+	+	+	-	.	-	-	+
2421. War powers.	+	+	.	+	.	.	-	.	+
2422. Dog eating.		+	+	-	?		-	+	.
2423. Human-blood drinking.		+	.	+	-	-	-	-	+
2424. Salt-water drinking		+	.	.	-	-	-	-	+
2425. Eating anything alive		+	+	+	-	-	(+)	(+)	(+)
2426. Bleeding mouth.	+	+	+	-	-	-	+	+	+
2427. Aixos			+	+	-	-	-	+	+
<u>Shamanism</u>									
2428. Spirit quest	+	+		+	+	+	.	+	+
2429. Quest more intense than layman's.	+	+		?	+	+	.	+	+
2430. Specific curing spirits	(+)	(+)		(+)	(+)	(-)	?	(-)	(+)
2431. Some definitely not for doctor	+	+		+	+	.			+
2432. Aixos best				+	+	.			+

	Cw	Na	Cx	Kl	Ho	Se	Sq	WS
2433. Spirits same as layman.	+	+	+	(-)	(+)	(+)	(+)	
2434. Announce character	-	-	+	-	.	(-)	-	
2435. Bestow according to visionary's wish	+	+	?	+	.	+	+	
2436. Vision type same as layman's.	-	-	(+)	(+)	(+)	.	+	+
2437. Underwater trials especially	+	+	(+)	(+)	(+)	.	-	+
2438. Trance, unconsciousness, bleeding.	+	+	(+)	(+)	(+)	.	-	+
2439. Can get dance spirits	+	+	+	+	.	+	+	+
2440. Could cure with aid of, but different song	+	(+)	.	.	.	-	-	-
2441. Curing spirit may give dance song.	+	.	.	+
2442. Has more spirits than layman.	+	+	+	-	+	+	+	+
2443. Intention determines career as shaman	+	+	-?	+	.	.	+	+
2444. Power may come unsolicited.	-	-	+	?	-	.	-	-
2445. Must accept.	-	-	+	-	.	-	-	-
2446. Novice preacceptance demonstration	+	+	+	+	+	+	+	+
2447. On sick person.	+	+	+	+	+	+	+	+
2448. Must cure 4 times before paid	+	+	+	-	.	-	-	+
2449. Secret attempts	(+)	(+)	?	+	+	.	+	+
2450. Personal, informal.	+	+	+	+	+	+	+	+
2451. Gets all powers before married	+	+	-	.	-	.	+	+
2452. Most shamans men	+	+	+	+	+	+	+	+
2453. Shaman wears skin cap.	+	+	-	.	+	(-)	(-)	.
2454. Shaman wears woodpecker feather.	+	-	-	+	-	(-)	+	(+)
2455. In hair	+	-	-	+	-	-	-	-
2456. Lower part of face painted	-	-	.	.	.	+	-	-
2457. Both good and evil acknowledged shamans.	+	+	(+)	-	.	+	+	+
2458. Evil ones killed and no revenge.	+	+	-?	+	+	+	-	+
2459. Good ones might be evil for gain or revenge.	-	-	-	+	+	+	+	+
2460. Shamans victimize secretly	+	+	-	+	+	+	+	.
2461. Novice, trying his power.	+	+	-	+	+	.	(+)	.
2462. Victim not made fatally ill	+	-	-	+	+	.	-	.
2463. Killed if victim died	-	(+)	-	+	+	-	+	.
2464. Forced to doctor victim	(+)	+	-	-	-	.	-	.
2465. Paid to doctor him	+	+	.	+	.
<u>Causes of Sickness</u>								
2466. Intrusion of foreign object.	+	+	-	+	+	+	+	+
2467. Bone with hair attached	+	+	-	+	+	+	+	+
2468. Foreign spirit intrusion	+	?	-	+	+	-	+	+
2469. Shaman's.	+	.	-	+	.	-	+	+
2470. Has to be extracted by sender	+	-	+	.	.	-	.
2471. Breach of taboo.	+	+	+	.	?	+	+
2472. "Bad blood" (sluggish, lazy)	+	+	+	+	.	+	+	+
2473. Sucked out by shaman.	-	-	-	+	.	-	-	-
2474. Cured by sweating or bleeding	+	+	+
*2475. Contagious magic	+	+	+	+	+	+	+	+
2476. Ritualist (only) practised.	+	+	+	-	-	?	+	+
2477. Hair or clothes on grave.	+	+	+	+	+	+	+	.
2478. Spittle	+	+	+	+	+	+	+	+
2479. Provoked by jealousy.	+	+	+	+	+	+	+	+
2480. Soul loss.	+	+	+	+	+	+	+	+
2481. Evil shaman steals.	+	.	-	.	+	.	+
2482. Theft by ghosts	+	.	+	+	+	+	+	+
2483. Wandering soul.	+	+	+	+	+	+	+	+
2484. Through fright.	+	+	+	+	+	+	+	+
<u>Curing by Shaman</u>								
2485. Paints face red.	+	+	-	+	+	+	+	+
2486. Sings.	+	+	+	+	+	+	+	+
2487. Dances	-	-	-	+	-	(+)	(+)	-
2488. With aides.	+	+	+	+	-	+	-	+

	Cw	Na	Cx	Kl	Ho	Se	Sq	WS
2489. Anybody who comes in helps.	+	+	-?	+	+	+	-	+
2490. Family of doctor only.			+	-	(+)	-	-	-
2491. Sing, drum on plank.	+	+	+	+	+	+	-	+
2492. Paid.	-	-	+	-	+	(+)	-	-
2493. Tambourine used by shaman.	+	?	-	-	-	-	-	-
2494. Deer-hoof rattle used by shaman.	-	-	-	+	-	-	-	-
2495. Shaman's carved mannikin.	-	-	-	+	-	-	-	-
2496. Shaman's lay assistant.	(-)	(-)	(-)	(-)	(-)	(-)	(-)	(-)
2497. Wife	(+)	(+)	(+)	(+)	(+)	(+)	(+)	(+)
2498. No power	+	+	+	+	+	+	+	+
2499. Helps to lead singing.	+	+	+	+	+	+	+	+
2500. Smokes before starting.	+	?	-	-	-	-	-	-
2501. Swallows smoke	+	-	-	-	-	-	-	-
2502. States whether can cure	+	+	+	+	+	+	+	+
2503. Names shaman responsible for sickness	+	+	+	+	+	+	-?	+
2504. Sucks out congestion.	(-)	(-)	+	+	+	+	+	+
2505. Sucks intruded object (direct).	+	+	-	+	+	+	+	+
2506. Removes object with hands	+	+	-	-	+	-	+	+
2507. In case of minor illness	+	+	-	-	+	-	+	+
2508. Submerges object.	+	+	-	+	-	-	+	+
2509. It sizzles	+	+	-	+	-	-	+	+
2510. Held by other men as he struggles with object	+	+	-	-	-	-	+	+
2511. Only if intruded spirit.	+	?	-	-	-	-	-	-
2512. Destroys object	+	+	-	+	+	+	+	+
2513. Blows on it.	+	+	-	-	(+)	-	-	-
2514. Burns it	+	+	-	+	-	+	-	+
2515. Throws it away	+	+	-	-	-	-	-	-
2516. Cuts it up or mashes it.	+	+	-	+	-	-	+	+
2517. Kills sender thereby.	+	+	-	+	-	-	-	-
2518. Only if intruded spirit	+	?	-	-	-	-	-	-
2519. Retrieves vagrant soul.	+	+	+	+	+	+	+	+
2520. Sends power after.	+	+	+	+	+	-	+	+
2521. Sends his soul	-	-	-	-	-	+	-	-
2522. It searches spirit world.	-	-	-	(+)	(+)	(+)	(+)	-
2523. It searches about the earth	+	+	+	+	+	+	+	-
2524. Pantomime search by shaman	-	-	-	+	-	+	+	-
2525. Receives lost soul in bowl or bark tow	+	+	-	-	-	-	-	-
2526. Clasps soul in cupped hands.	+	+	+	+	+	+	+	+
2527. Blows on it	+	+	+	+	+	+	+	+
2528. Restores it to patient's head	+	+	+	+	+	+	+	+
2529. Shaman's pay set aside when he arrives.	+	+	+	(+)	+	+	(-)	+
2530. Paid if cure not effected.	+	+	+	+	(+)	-	-	+
2531. Gets some	+	+	+	+	+	-	-	+
2532. Shaman obliged to try to cure	+	+	+	+	+	+	+	+
2533. Several may work on 1 case.	+	+	+	+	+	-	-	+
2534. Independently.	+	+	+	+	+	-	-	+
<u>Ritualist</u>								
2535. Ritualist	+	+	+	-	-	?	+	+
2536. Power by dream	-	-	-	-	-	+	?	(-)
2537. By inheritance and instruction.	+	+	+	-	-	-	+	+
2538. To any of children			+	-	-	-	+	+
2539. Within lineal family only.	+	+	+	-	-	-	+	+
2540. By purchase	-	-	+	-	-	-	-	-
2541. With wife.	-	-	+	-	-	-	-	-
2542. Sings.	(+)	-	-	-	-	-	+	+
2543. Prays to creator or world spirits.	+	+	+	-	-	-	+	-
2544. Functions ritually	+	+	+	-	-	(+)	+	+
2545. Marriage.	+	-	-	-	-	-	-	+
2546. Paints masked dancers	+	+	+	-	-	-	-	+
2547. First-salmon ceremony	-	-	+	-	-	-	+	+

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
2548. Puberty ceremony.	+	+		+	-	-	-	+	+
2549. Birth	+	+		+	.	.	-	+	+
2550. "New Dancer"	+	+		(+)	-	-	-		+
2551. Attempts to make salmon run		+		.	-	.	.	+	.
2552. Purifications	+	+		+	-	-	(+)	+	+
*2553. Specific and restricted functions	(+)	(+)		-	-	-	(+)	-	-
2554. Paints subject ritually	+	+		+	-	-	-	+	+
2555. Cures.	(+)	+		+	-	-	-	+	.
2556. For soul loss	+	+		+	-	-	-	-	.
2557. Asperion treatment	+	+		+	-	-	-	(+)	
2558. By recitations.	+	+		+	-	-	-	+	
2559. Aids to long life		+		.	-	-			
2560. Blowing away illness.	+	+		+	-	-	(+)		
2561. Breech of taboo cure.					-	-	?	.	.
2561a. Fees.	+	+		+	-	-	+	+	+
CEREMONIAL GROUPS									
*2562. Secret societies.	(+)	(+)	+	+	(+)	(+)	(+)	(+)	(+)
2571. Women admitted	+	+	+	+	-	-	+	+	+
2572. Power blown into by member					-	-	+	-	-
2573. Members few in proportion.	-	-	+	+			+	+	-
2574. Novices are adolescents.	+	+	+	+	+	+	+	+	+
2575. Guardian spirit required.	(+)	(+)	(-)	(-)	(+)	(+)	(+)	(+)	(+)
2576. Few adults.	+	+	+	+	+	+	+	+	+
2577. Group initiation.	-	-	-	-	-	-	+	-	-
2578. Informed of their candidacy	-	-	-	-	+	+	+	-	-
2579. Attempt to escape	+	+	+	+	-	-	-	+	+
2580. Terrorized.	(+)	(+)	+	+	-	-	-	+	+
2581. Seized upon by members	+	+	+	+	-	-	-	+	+
2582. Thrown in air 4 times.	+	+	-	-	-	-	-	-	+
2583. "Knocked out".	+	+	-	-	-	-	-	+	+
2584. Members imitate power spirit	?	?	+	+	-	-	-	-	-
2585. Novices are secluded	+	+	(-)	(-)	-	-	-	+	+
2586. In living house	+	+	-	-	-	-	-	+	+
2587. Supposed to be dead	?	?	?	?	-	-	-	+	?
2588. Lie quietly	+	+	-	-	-	-	-	+	+
2589. Naked	+	+	-	-	-	-	-	+	+
2590. Heaped with blankets—sweated	+	+	-	-	-	-	-	+	+
2591. Fast.	+	+	-	-	-	-	-	+	+
2592. Drinking tube	+?	-	-	-	-	-	-	-	-
2593. Members in attendance	+	+	(-)	(-)	-	-	-	-	+
2594. Ritual each A.M. and P.M.	+	+	-	-	-	-	-	+	-
2595. Blow on novice	+	+	-	-	-	-	-	+	-
2596. Carry him out 4 times.	+	-	-	-	-	-	-	-	-
2597. Head covered	+	+	-	-	-	-	-	+	-
2598. Others may see	+	+	-	-	-	-	-	+	-
2599. "4-day" seclusion	+	+	.	.				+	+
2600. "Lost" in woods	-	-	+	+	+	+	?	-	-
2601. "Caught" by ceremonial group	-	-	.	.	+	+	-	-	-
2602. Escapes them (formal device)	-	-	+	+	-	-	-	-	-
*2603. Novices publicly resurrected	?	?	?	?	?	?	?	?	?
2604. Naked	+	+	(+)	(+)	-	-	-	+	+
2605. "Washed".	+	+	-	+	-	-	-	+	+
2606. Ritualists (individual).	+	+	-	-	-	-	-	(+)	+
2607. Hot stones, branches, racing to get.	+	-	-	-	-	-	-	+	-
2608. Masked dancers perform	(+)	(+)	-	-	-	-	-	-	+
2609. Water poured on from roof.	+	+	.	.	-	-	-	-	+
2610. Head kept covered			+	-	-	-	-	+	+
2611. Retires to be ceremonially clothed.	+	+	?	(-)	-	-	-	+	(-)
2612. Blanket skirt.	+	+	-	-	-	-	-	+	+
2613. Wool headdress	+	+	-	-	-	-	-	+	+

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
2614. Cedar arm and leg ruffs	+	+	+	+	-	-	-	-	(+)
2615. Woolen arm and leg ruffs	-	-	-	-	-	-	-	+	(+)
2616. Hair ceremonially combed	+	+	.	.	-	-	-	+	+
2617. Down in hair	+	+	+	+	-	-	-	+	+
2618. Face painted red	+	+	+	+	-	-	-	+	+
2619. Rope tied to waist	+	+	.	(+)	-	-	-	+	+
2620. Taken to woods	+	+	+	+	-	-	(+)	+	+
2621. Dances before going	+	+	-	-	-	-	-	-	-
2622. Dances after going	+	+	+	+	-	-	+	+	(+)
2623. Accompanied	+	+	-	(-)	-	-	-	+	+
2624. Swimming, diving	+	(-)	+	(+)	-	-	+	-	-
2625. Swimming "just to wash"	+	?	.	-	-	.	+	+
2626. Supposed to get power	-	?	+	+	-	-	+	+
2627. Goes from house to house of village	+	+	+	+	-	-	-	+	+
2628. Ritualist doctors doors	+	+	-	-	-	-	+	+
2629. People follow	+	+	+	+	-	-	-	+	+
2630. Held by rope	+	+	.	(+)	-	-	-	+	+
2631. Fed ceremonially	+	.	+	-	-	-	+	+
2632. Ritualist	+	.	.	-	-	-	+	+
2633. Expected to behave queerly	+	+	+	+	-	-	-	+	+
2634. Attendant	+	+	+	+	-	-	-	+	+
2635. May be possessed any time	+	+	-	-	-	-	-	+	+
2636. Face remains painted	+	+	.	-	+	+	-	+	+
2637. Contenance requisite	+	+	+	+	+	+	-	+	+
2638. Menstruant avoidance	+	+	+	+	+	+	-	+	+
2639. Drinking tube used	+	+	+	+	+	-	+	+
2640. Scratcher used	+	+	+	+	+	-	+	+
*2641. Physically repels nonmembers	(+)	.	+	-	-	-	+	+
2642. Carries sharpened stick	+	.	-	-	-	-	+	+
2643. Friends put food on stick	+	.	.	-	-	-	+	+
2644. Must be fed clams, seal, and devil fish cere- monially, 5th day after seclusion period	+	-	-	-	-	-	+	+
2645. Public performance of society	+	+	+	+	+	+	+	+	+
2646. In winter (quiet time)	+	+	+	+	+	+	+	+	+
2648. Pantomimic dances	+	+	+	+	+	+	+	+	+
2649. Myth dramatization	-	-	+	+	-	-	-	-	-
2650. Held inside	+	+	+	+	+	+	-	+	+
2651. Held outside	-	-	-	-	-	-	+	-	-
2652. Members' faces painted black	+	+	(-)	(-)	-	-	-	+	+
2653. Masks at dances	-	-	+	+	-	-	-	-	-
2654. Animal, painted	+	+	-	-	-	-	-
2655. Headdress individual	+	?	?	-	-	-	-	-	-
2656. Headdress of cedar bark	+	+	-	-	-	-	-	+	+
2657. Dances identical with spirit singing	+	+	-	-	?	?	+	+	+
*2658. Masked dancers	+	+	+	+	+	+	+	+	+
2659. Taboo retirement chamber	+	+	+	+	+	+	+	+	+
2660. Hereditary, patrilineal	+	+	+	+	+	+	+	+	+
2661. Limited to 1 son	+	-	+	-	-	-	-	(+)	-
2662. May get from mother's father	+	+	+	+	+	+	+	+	+
2663. Functions nonessential to ceremony	+	+	+	+	+	+	+	+	+
2664. Services to members and relatives only	+	+	+	+	+	+	(+)	(-)
2665. Function as purifiers	+	+	+	(+)	-	-	-	+	+
2665a. Deer-hoof rattles	-	-	-	-	+	-	-	-	-
2666. Scallop-shell rattle	+	+	+	+	-	-	+	-	+
2667. Deer-hoof anklets	+	+	+	+	+	-	+	+	+
2668. Swanskin leggings	+	+	+	+	-	-	+	-	+
2669. Swan-feather shirt	+	+	+	+	-	-	+	-	+
2670. Goatskin covering	+	-	+	+	-
2671. Dance to patron's song	+	+	+	+	+	+	+	+	+
2672. "First man" origin	+	?	.	+	.	.	-	-	.
*2673. Clown attendant	+	-	+	.	.	-	-	-
*2673a. Human masks	-	-	-	-	+	+	+	?	-
*2674. Animal masks	+	+	+	+	+

	Cw	Na	Pe	Cx	Kl	Ho	Se	Sq	WS
*2675. Hook-swinging society	-	-	?	+	-	-	-	-	-
2676. Dog-flesh-eating spirit dance	+	+	-	+	+	+	+	+	-
2677. Fool society	-	-	?	+	-	-	-	-	-
2678. Bleeding-mouth spirit dance	+	+	-	-	-	.	-	+	+
2679. Death and resurrection society	-	-	-	+	-	-	-	-	-
2680. Hamatsa society	-	-	?	+	-	-	-	-	-
2681. Human-blood-drinking spirit dance	+	+	.	+	+	.	-	-	-
2682. Giant (greedy) society	-	-	-	+	-	-	-	-	-
2683. Thunderbird society	-	-	-	+	-	-	-	-	-
2684. Seal society	-	-	-	+	-	-	-	-	-
2685. Wolf society	-	-	-	+	-	-	-	-	-
2686. Raven society	-	-	-	+	-	-	-	-	-
2687. Airos society	-	-	-	+	-	-	-	-	-
2688. Grizzly-bear society	-	-	-	+	-	-	-	-	-
2689. Moon society	-	-	-	+	-	-	-	-	-
*2690. Sun society	-	-	-	-	-	-	-	-	-
*2691. Division of social group in wintertime into members and nonmembers	-	-	-	+	-	?	-	-	-

ELEMENTS DENIED BY ALL INFORMANTS

Fishing.--Fish poison. Diagonal fish weirs. Double dam, i.e., enclosed strip across stream. Enclosure utilizing canoe as part of it. Bilaterally barbed fish harpoon point. One-piece salmon harpoon heads. Fish spear with longer central prong, with prongs spread by ring, and with barbed points. Seal paunch net floats. Eel pot. Open-top basketry salmon trap. Composite basketry traps composed of cone or funnel and cylinder. Rectangular basketry trap, and that of a half-unrolled cylinder. Dip nets on crossed poles, and on parallel bars. Crab nets. Bilaterally barbed fishhooks. Carved V-shaped halibut hook. Eel hook. "Hair, bundle" hook. Perforated sinker; release for sinker on halibut lines. Fishing flies. Fish creel. Stone "hammer" for killing fish. Bone net shuttle. Elliptical and other-shaped net mesh spacers except rectangular.

Hunting.--True communal hunts; driving of game into enclosures in water or on land. Running game down. Rabbit, quail, grouse, and beaver nets. Duck net for night use (known by informants but attributed to more southerly mainland peoples). Duck-effigy decoy. Rabbit, elk, and moose call. Rabbit, grouse, and quail fence-snare contrivance.

Dogs eaten. Dogs killed at owner's death or buried with him. Singing to dogs to train them. Bird pets. Seals sought in caverns. Sea-lion hunting disguise and probably clubbing them on shore.

The entire whale-hunting and using complex and its ritual, including claims for stranded whales, claiming of portions, supernatural sanctions before embarking, use of corpse or skeleton in ceremonial preparation.

Food and its preparation.--Stone rendering platters. Steatite oil dishes and probably all stone oil dishes. Digging stick with knob or sa-ber handle; those of antler or with weights. Eel-splitting knife or awl. Paddle food stirrers. 2-piece fire tongs. Meal brush. Jointed or bow fire drill. Fire by percussion. Pounding slab or basketry hopper. Stone or horn bowl. Bark scrapers other than given.

Special treatment for drying spring salmon. Skate dried or its grease saved. Dried pulverized meat. Ground-bone soup. Seeds or pine nuts for food. Leaching of acorns and use as mush or cakes. Salt from source other than seaweed.

Sling, caterpillar, yellow-jacket larvae, mink, wolf, otter, buzzard, raven, owl, or reptile as food.

Food taboos and prescriptions.--First-fruits rite.

Boats.--Shovel-nose canoe (?). Oar. Canoe lashed together. Frame canoe. Balsa. Double paddle; paddle with square, round, or notched end blade.

Sea jargon. Restrictions on women, dogs, or corpses at sea.

Other transportation.--Sled; dog packing or drawing.

Packing.--Sewed pack strap. Conical-shaped carrying basket. Carrying nets.

Cordage and fiber.--Cordage of hair, iris, and conifer roots. 3-ply cordage.

Fabrics.--Fabrics of down and fireweed cotton only; of cedar-bark warp, wool weft; of down or feathers twisted into fiber strands; of animal- or duckskin strips; of rabbitskin.

Plank houses.--Houses on log foundations and on piles. Separate ridge cover. Boarded or stone-lined fireplace. Boards on floor; mats on floor except for sitting. Sliding door. Suspended mat or hide door. Steps. Anteroom proper. Stools probably. Fort. Plank sweat house. Latrine.

Weapons and protection.--Sinew-backed bow; compound, double curved, and horn bow. Bow held vertically. Foreshafted arrow. Arrow straightener. Radial arrow feathering. Quiver of uncut skin and squared cedar wood. Club with inset teeth and antler spike. Spear with copper blade and detachable blade. Spear thrower. Copper dagger. Rod armor, wooden helmet, shield, cedar-bark armor.

Body ornament.--Dentalium as money and for most part as decoration. Labret. Chinook-type head deformation. Copper necklace ornaments (some bracelets occur). Hair net; hair dyed and mud plastered. Combs other than carved wooden ones.

Basketry.--Diagonal and 3-strand twined basketry. Overlay basketry. Cooking baskets and dishes. Seed beater and tray.

Smoking.--Tobacco smoking or chewing.

Money and valuables.--Olivella and clamshell currency. Obsidian blades as wealth. Ornatly carved treasure box.

Musical instruments.--Upright-plank drum, foot drum, roof-plank drum. Deer-hoof and puffin-beak pendants on rattles. Notched-stick rattle. Flute.

Birth.--Priest or shaman (apart from midwife) present at births.

Puberty.--Vision seeking at girl's puberty; tattooing at boy's. Brother-sister avoidance. Parent-in-law avoidance.

Marriage.--Matrilocal residence (except half-marriage). Distinguishing mark for divorcee. Fine for adultery. Chief's heir marries his wife. Village exogamy. Preferential mating. Marriage to a brother's daughter (one on record, however).

Death.--Corpse set up in state. Sprinkling of ashes. Corpse evisceration. Undertaker segregated. Head scratcher and fresh meat taboo for undertaker. House burning at death. Cremation. Faces blackened, body mutilation, hair or face gumming in mourning mortification. Ghost association with whirlwind or Milky Way.

Warfare.--Ritual war dance of incitement. Shaman or ritualist on war party in that capacity. Professional or mercenary warriors. Settlement negotiation or dance. Scalping. Warrior-purification dance. Victory dance. Murderer or warrior purification by ritualist.

Social organization.--Tribute to chief. Chief's office transmitted to son-in-law and sister's son. Insignia for chief's speaker. Matrilineal groups and moieties. Unilateral reckoning of descent. Assumed blood exogamy. Group naming after crest or animal.

Religion.--Definite spirit localities except bodies of water. Seeking of exclusively hereditary spirits. Building of rock piles while spirit seeking. Rattle representation of guardian spirit. Reluctance to accept power. Power salable.

Shaman novice control dance (Yurok type). Berdache esteemed as shaman. Office of shaman's assistant. Shaman's demonstrations with fire. Possession by shaman while curing. Curing societies.

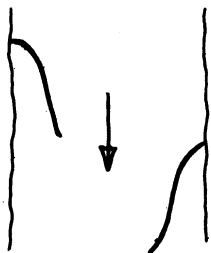
ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

FISHING

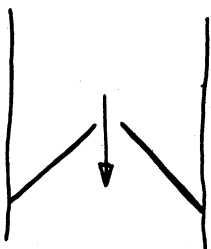
Weirs and dams.--

1. Here, absence of the trait does not necessarily indicate ignorance of it. Its presence is governed rather by possibility of use, the availability of sizable streams being the controlling factor.

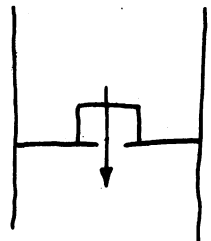
4. Not across the stream. Small cul-de-sacs along the banks with a wide opening downstream.



7. Diagonal arms converging toward an opening in midstream.



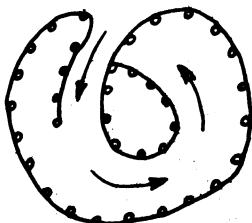
9, 10. There are openings in the dam for the fish to pass through into baskets or enclosures.



11a. The two positive responses are questioned because it is doubtful if they possessed a driver especially designed and reserved for this use. Others around them use boulders or the maul stone.

13. A platform from which to spear or net fish.

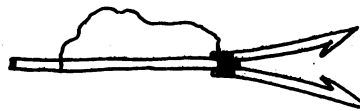
19. A lattice fence across the neck of a small embayment, lying flat at high tide, raised upright and so impounding the enclosed fish and even seal at times. Stone and stake enclosures, including a labyrinth with a small entrance and no exit (20),



served the same purpose. Many of these are observable today at low tide, as at the mouth of the Puntlege River (Comox).

Spears and harpoons.--

21. The two prongs forming a V are socketed to the pole handle and are barbed on the inside. A sudden thrusting of the V over the back of a fish embeds it securely; the line allows for the violent play of the fish.



26.



34.



36. Spears, i.e., heads not detachable.

39.



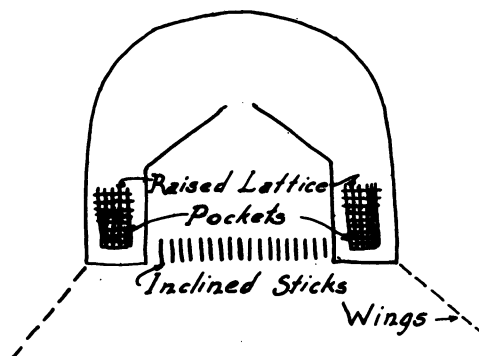
Basketry traps.--

47. Here again knowledge does not necessarily coincide with utilization. Where streams are not large or are absent, dams and basketry traps cannot serve so efficiently as the harpoon, or hook and line, for example.

53. Sharp sticks converge radially and inwardly to an opening just large enough to allow for entrance, but which renders exit next to impossible.

56. For catching salmon as they fall back after an unsuccessful leap.

57. These were not used in connection with a weir. They were constructed in small streams with



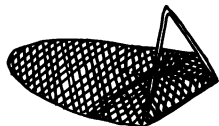
the opening downstream. The fish were retained in several ways: a lattice bottom inclined upward from the opening will flounder a salmon; lateral basketry pockets may be provided with narrow entrances so that as the fish noses around the inner periphery of the enclosure it inadvertently enters the pocket; again sharpened sticks inclined upward at the enclosure opening will permit a relatively easy entrance but bar escape. The figure represents a composite of these features.

Nets.--

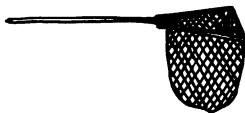
62. The size of the mesh permits passage of the head but because of the gills does not allow a retreat.

66. A rectangular net requiring two or four canoes to operate. Only slightly submerged at the upstream end it sweeps down in an arc so that its forward end is at a greater depth and controlled by sinkers and lifting lines. Hauling these in at intervals will bring up the catches of fish.

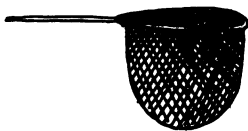
67. See Yurok in Kroeber's Handbook.



69. Pole handle, small triangular frame for bag net.



70. Shaped similar to a tennis racket with a long pole handle. Slip ring refers to fact that the net, released by a string, slips freely on its frame opening, thereby gathering the top together.



75. I was told this was used for cod. I feel uncertain about it.

79.



82.



Hooks and miscellaneous.--

83. See Niblack, fig. 153.



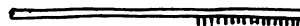
86. Double-pointed bone "pin" with an offset groove for attachment to the line. A pull jerks it into a crosswise position.

88. See Niblack's fig. 145, which he calls a gig. It is to be distinguished from the barbed spearlike device so called in this paper.



89. I was assured that this was aboriginal.

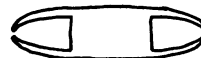
92.



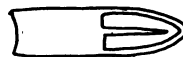
99. Very similar to a shuttlecock. It is submerged by means of a long pole. Upon release it rises to the surface with a spinning motion, thus attracting cod.

Net making.--

118. This has the appearance of the letter H with the tips of the two parallel arms bent close together, top and bottom, so that only a narrow slit separates them. The cord is wound upon the central core.



119. This is the type in present-day use, and I suspect post-Columbian. A free finger is enclosed by the outer rim of the nose.



HUNTING

Drives.--

139. A circular net surrounds a favorite seal rock, pressed to the bottom by stones which can be displaced by lines to the shore, thus allowing the net to rise by reason of floats attached to its upper rim. Cannot be termed a "drive," however; nor can no. 153.

151. A net is stretched high between two poles close to ponds and bays. At dusk or early morning a frightened flock of ducks can be made to fly into it and so become entangled or stunned.

153. Ordinary netting in which duck becomes enmeshed while diving for food--not lattice and loop affair (see no. 161). S1: Should be S2.

Decoys and lures.--

159. A shielded fire in the front of the canoe causes the ducks to swim into the shadow at the stern, from where they are speared or taken with the hands. The net used elsewhere to the south for this purpose in night hunting is not to be found among the groups listed here, though they know of it.

Traps and minor devices.--

160. A small slip loop fastened to a thin spike driven into the sand; for snipes and the like. Same principle as no. 163, except latter is for larger game and involves a release of the bent-over branch which springs upward and hoists the prey in the air.



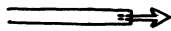
161. Ducks caught by foot or head in one of the numerous slip loops.

168, 169. Bird snaring was usually boys' play. A string leads from the screen to a trigger on a box trap or to a slip loop which is tightened as the bird steps in it.

171. I cannot determine whether the release on this--or even its construction--is aboriginal.

176. Flying ducks are said to respond to a terrific din by dropping to earth in a momentarily stupefied condition. The information was volunteered. It may be a figure of speech denoting a multitude of people.

184.



185. Identical in construction with but heavier than the salmon harpoon.

194. These are magical means, of course.

207. It is extremely difficult to determine whether the individual received his supernatural sanction from a seal or merely from any animal or "power" which might bestow the privilege and ability to hunt seals.

220. Symmetrical multiple-barbed head. See fig., note 34.

221. The three pieces consist, as in the salmon harpoon, of two slightly spreading wings (spreading posteriorly) between which is bound the piercing point. This point may of course vary in the matter of barbing, or be without it as is generally so.

222. This refers to a single, one-sided barb on the piercing point, as in the figure.



224. The line is threaded through small loops on the shaft so that it remains loosely attached to the line.

226. It would appear that the division of the seal catch did not follow any prescribed form. It is extremely doubtful that the chief got more than anyone else or that the hunters got the oil. Probably the hunter was at least an influential man and a display of munificence was all to his credit.

258. The purpose of this element was to determine the degree of professional specialization. Direct questioning fails to elicit a satisfactory response in such matters and much must be gathered by implication. With the more attenuated forms of land ownership and prerogatives on the island, decision was rendered very difficult, and I cannot be certain that the negatives in the element list fully represent the situation, though they do represent the informant's attitude. With the island Comox and the mainland groups this ambiguity disappears, for with the occurrence of landed privileges, and goat hunting especially, there are frequent allusions to the greatness attaching to an excellent goat or bear hunter.

272. The skin is laid over any convenient log for scraping. Not the same as no. 279, which is a post driven in the ground at a low angle, its rounded upper end being used to work the skin.

FOOD AND ITS PREPARATION

319. Rendering by stone boiling.

329. Long tubes of kelp kept coiled in a box contained the oil.

333. Crutch, i.e., a cross-bar handle, like a T.

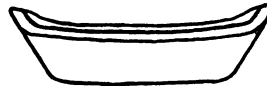
350. The straight side is set in a round of wood, as in our vegetable choppers.

351. Hole for thumb refers to a small semilunar perforation, as in figure.



352. These informants consistently held that stone boiling was unknown to their people. Only in one respect was there any contradiction in their testimony: during ritual observances at puberty and on other momentous occasions a small quantity of water was especially heated by this means for purification purposes.

355.



369. A container for carrying water on the trail.

377. This is to be taken as an absence of the mortar so far as food preparation is concerned.

380. As the figure shows, this is a miniature maul apparently.



387. A means of transporting sparks to obviate a redrilling of fire.

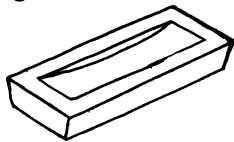
404. Spatulas are always of wood and not carefully shaped, perhaps not even retained but made when occasion for use arises; not to be confused with the more ideally shaped ones farther to the north. (Cf. Niblack, fig. 224.) They are employed only in eating a froth called supolali or "berry ice cream," which is made from a certain berry. I got no indication that seaweed was used in this concoction. (Cf. Niblack, 277.)

408. A spoon used when traveling and camping.

411. See fig., note 355.

412. To what degree, if any, these carved heads represent "crests" or "owned" designs it is impossible to say, though very likely they were associated with other privileges.

416. One-piece troughs, 10-15 ft. long, shallow. (Niblack, fig. 182.)



418. Refers to the large ostentatious receptacles, out of which were taken the individual services.

419. "Crest" is used throughout to signify any artistic representation to which are attached ideas of exclusive and privileged ownership, apart from any other significance it might have.

422. The bark was folded lengthwise, and the ends gathered or woven. The result was a rather flat case which could be spread.

436. The irregularity in the data can be explained, I was told, as due to the distribution of productive halibut banks which would supply quantities sufficient to be dried.

FOOD TABOOS AND PRESCRIPTIONS

505. Done for fear that, otherwise, ghosts might steal it.

511. This idea was difficult to get across and I doubt if the negatives represent a true taboo.

519. Such recognition was uncertain and variable. It probably depended upon the pretensions of the family.

520. Relates to first catch of a youth--not first-salmon rite. A ritualist did not officiate.

522. That is, the head may be eaten but eagle down is sprinkled on it before it is set in coals.

531. The paw licking is for sustenance, it is thought.

539. I have since learned that the Nanaimo had such a rite.

543. With the Comox it was the "chief" or owner of the fishing scaffold who took the first salmon and it would seem that any such owner might so function and himself perform the ritual in virtue of certain inherited privileges. At Squamish and W Sanetch the situation varied in that only one or

at most a few individuals knew the proper rites in this connection.

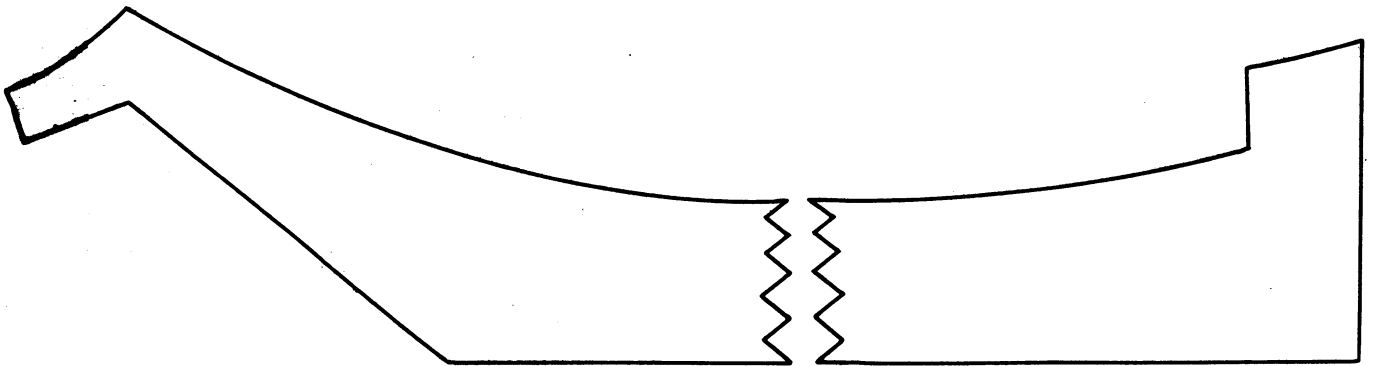
564. The so-called aixos, of which more later.

BOATS

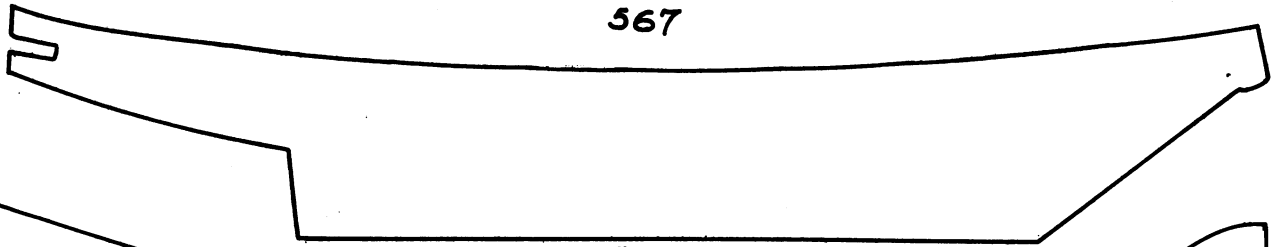
Types.--

567. All of these people knew of this type and made use of it, at least in relatively recent times. Still one and all speak of it as "West Coast," thereby recognizing its provenience. The effort has therefore been made to distinguish between manufacture and acquisition through trade, purchase, potlatch, etc.

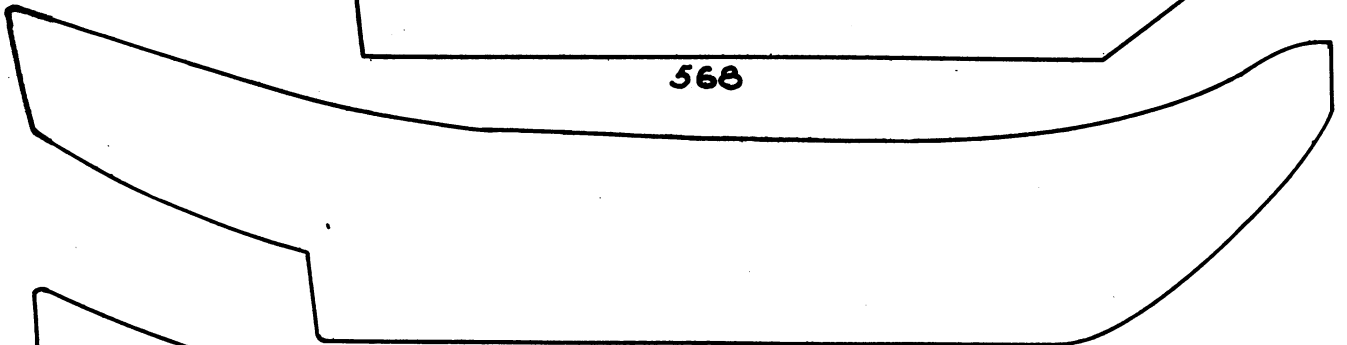
568-570. For nos. 568 and 570 no differential descriptive terms are available in English and the native name is used. The figures are outlined from models made by a Klahuse informant and confirmed by others; in the minds of these individuals there exist greater distinctions of shape and provenience than can perhaps be gathered from these sketches. Curtis gives some good photographs of the yicelt (folio pls. 324 and 325). Apart from this, the literature is unsatisfactory regarding canoe types of this area and I can do no better than refer to the publication by Waterman and Coffin and to relate the nukwil to "b," and the yicelt to "c" of their plate 1. Niblack, figure 169, seems to represent the yicelt. The list information yields a notable cleavage between these two types, the one island, the other mainland, and although one could not subscribe to any such rigid and exclusive delimitation, I believe that in the main the distinction holds as regards characteristic type. Squamish offered another model, comparable to Waterman's "f." The representations given of these canoes may be taken with an assurance of such accuracy as goes with roughly done flat models, some allowance being made for details of the Nootka type. After some hesitation I have included sketches of three northern forms cut out for me by the same Klahuse informant. Model 569 is known over all the Gulf area as the hwetukla and is variously referred to as "northern," "Fort Rupert," and Haida." It was used by the Homalco, Klahuse, and Slaiamun, but only doubtfully made by them. Perhaps the stern should be a little flatter. I can offer no certain corroboration from the literature; Niblack's figure 170 suggests the type rather than does the more likely figure 172. Model 569a was completed only by reason of continued encouragement, the maker being uncertain of its details; two other Klahuse said its stern should be higher and more like that of the hwetukla. Its distinctive feature is the broad or deep bow, on account of which it is called pelalt ("wide throat") in the Comox dialect. Comox, Klahuse, and Homalco knew the type: Slaiamun volunteered the name but said it was another one for the hwetukla. I should not have offered model 569b had not two other Klahuse and



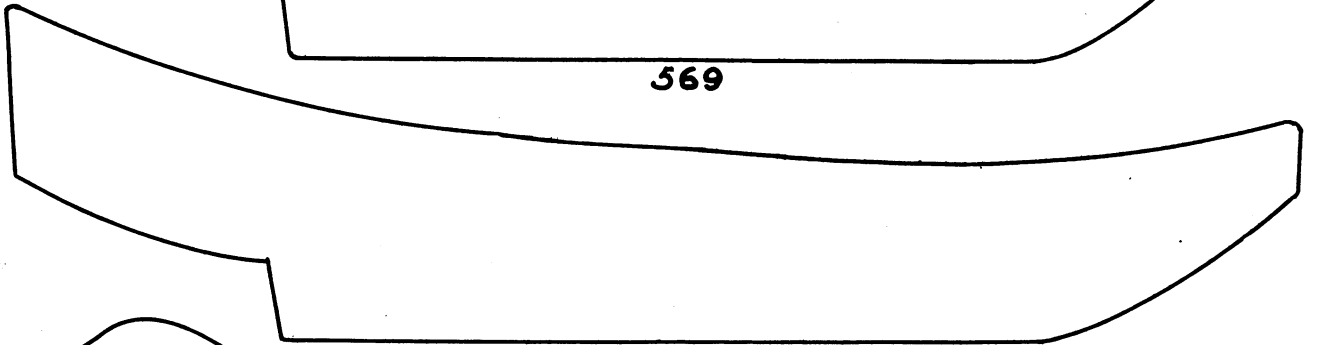
567



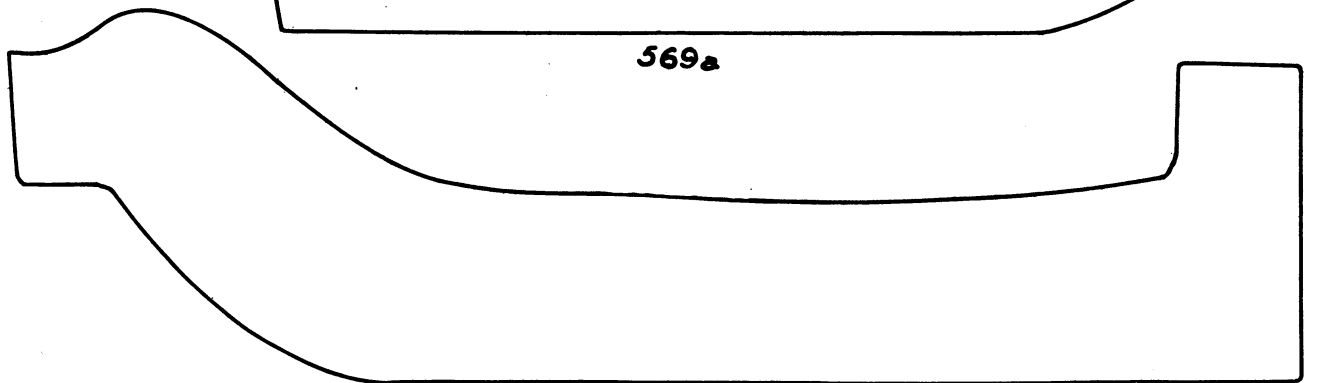
568



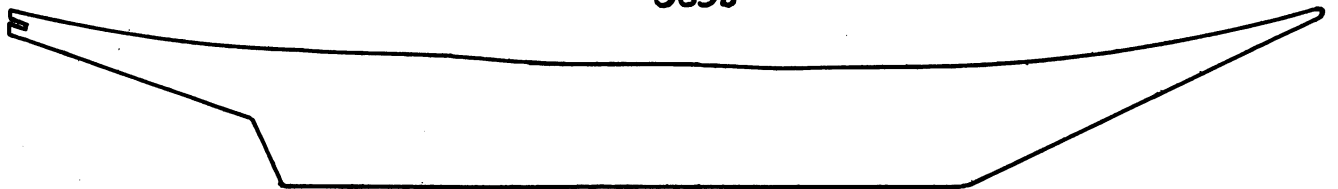
569



569a



569b



570

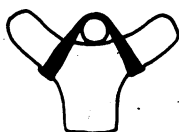
a Homalco readily recognized the model and agreed in calling it either munka or kwots. All said it came from the north. Its juxtaposition with the Nootka type was made on other considerations, but the similarities are suggestive. Curtis (10:12) describes the munka.

Construction.--

576.



587. See fig., note 380.
590. Used for pegging, caulking, etc.



591. For adz types refer to Olson, UW-PA 2:13-17.

615. The positive instances refer to the larger and obviously more seaworthy northern and Nootka types and to what seems to be an uncommon occurrence with the specifically Georgian Gulf types (nos. 568, 570). This at once raises the question as to the adequacy of the latter in respect to the practical demands of a rough sea and heavy cargo, together with the ever present requirements of vanity and ostentation. My information is consistently to the effect that the yicelt and nukwil were of one piece, which would put considerable limitation on the sturdiness and design of the prow and stern. It may be that, though the Gulf people did not make them, they have been supplied

from time immemorial with the Nootka canoe, in which they made their major crossings and pretentious visits. Informants, however, do not hesitate to maintain the adequacy of large-scale yicelt and nukwil for Gulf traffic.

616. That is, carving other than the conventional profiles embodied in the structural type of the canoe form itself. The Slaiamun and Klahuse probably incised rather than carved in relief.

Associated features.--

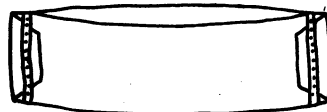
646. This, in effect, may coincide with no. 647. Though it is difficult, and the results too often not definitive, an attempt has been made throughout to determine the degree of control and guidance exercised by the hereditary stock, and on the other hand to what extent there was independent and unrestricted acquisition of supernatural power.

657. Magical treatment for the good of the canoe.

678.

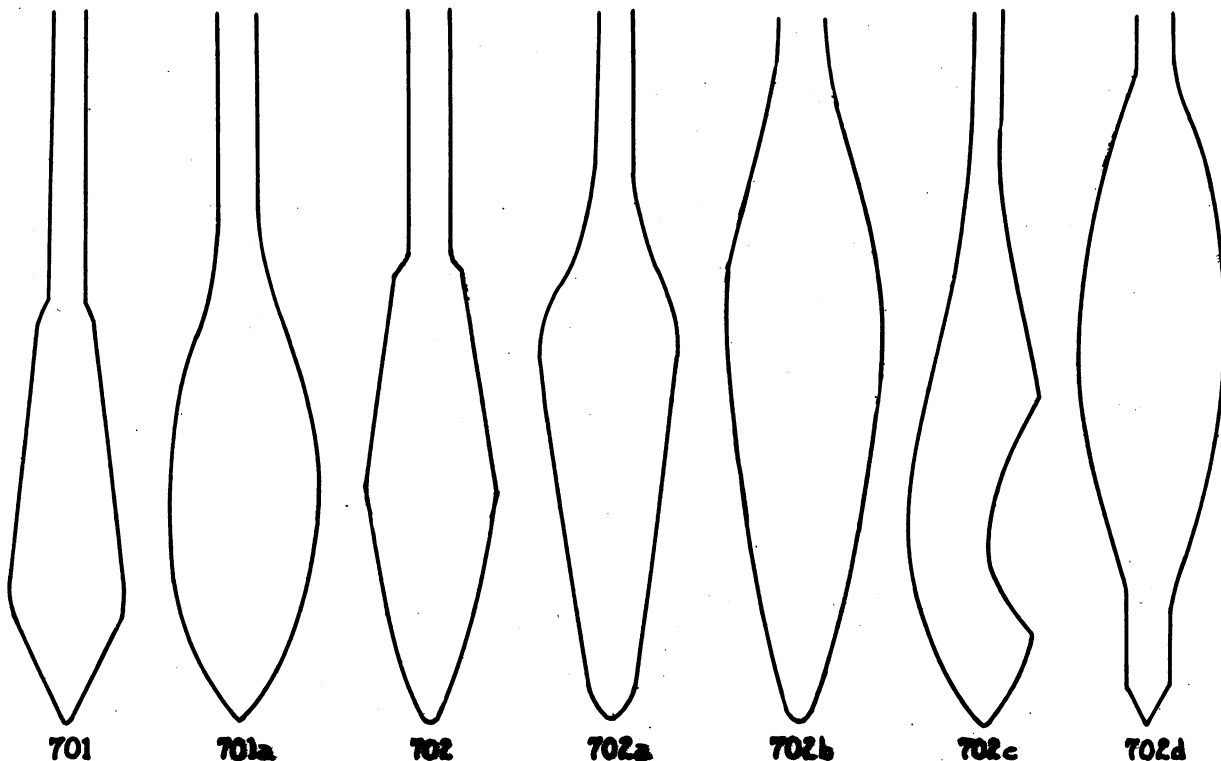


679. Made only for inland waters. Bark sheet, ends folded back and clamped between wooden strips.



Paddles.--

701-702. A curious array of paddles was obtained, and I give them as I got them for what they are worth. In each case the informant was urged to cut a model of the types known to his people, then shown others made by neighboring



groups. The sketches are outlines of these models. Model 702 is the most consistently made man's paddle; 702a the woman's, as reported by Comox, Sanetch, Sechelt, Slaiamun, Klahuse, Homalco, and Squamish. Model 702b is another woman's paddle from Klahuse. Model 701 is rather a northern type and was so acknowledged by a Klahuse man. Model 701a was said to be a steersman's paddle by Klahuse and Homalco. Model 702c, or a variation of it, was made for me by unprompted Squamish, Klahuse, and Homalco informants, who called it a sealer's paddle; the Squamish said the Sechelt had it; it was denied by Sanetch and Comox. Model 702d was made by a reliable Slaiamun informant, who called it a sealer's paddle; the same was said of it by one Klahuse, while another described it as used by the steersman; the Comox and Sanetch also had it. Explanations which had the earmarks of rationalizations were given for the odd shapes of models 702c and 702d, and it is very probable that they have magical connotations. Men's paddles are colored black, women's red.

Sea lore.--

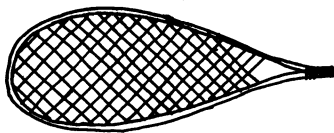
711. This was believed to occur in any body of water or on land. It was a terrible monster of tremendous supernatural power. To avoid expressions such as winged or horned or plumed serpent, the simple Comox name of aixos is used hereafter in referring to it.

717. Such unsuspecting contact would result in a horrible twisting and distortion of one's neck and extremities.

OTHER TRANSPORTATION

718. A crude affair, hardly more than a skin bundle with fur inward and "something" put on outside to make it slide better on the ice.

726.



727. Homalco gave a pointed toe and heel, Squamish a rounded heel and pointed toe.

CORDAGE AND FIBER; FABRICS

745. Name of plant uncertain; the long thin blades have edges keen enough to cut one's hands.

760. My question marks derive from the fact that the concerned groups denied sea-lion hunting. That would of course not positively deny their use of the gut if they could get it.

766.



767.



774. So far as fabrics are concerned, twined work seems to have been confined to the northern and eastern part of the Gulf and to have some positive correlation with the suspended warp weaving (see nos. 776, 782, 803). The evidence of the rush or bark cape is not so clear-cut however (no. 1072).

779. A channel in the base was used for running over the needle and thread as they were passed through the rushes.

780. Usually shaped like a duck.

789. An adulteration no doubt to be correlated with a dearth of wool.

793. Diatomaceous earth was thoroughly mixed with the wool at first to clean it. Then it was removed and the other fibers beaten in.

798. Otherwise held in the hands, twirled with the left.

799. A device for preliminary twisting preparatory to the use of the spindle. The artificial form saves the thigh.

802. The Pentlatch informant was certain that this was not known or used north of Nanaimo. The Comox description was admittedly vague.

PLANK HOUSES

Construction.--

815. It appears that the shed-type house is generally rationalized as being half of the gabled type, there being no conception of structural difference or localization involved, at least so far as some informants were concerned. Both shed and gabled types occurred in the same village, the gabled type indicative of wealth or necessitated by a larger family (which might amount to the same thing), the shed type, often of bark, sufficing for the less fortunate or at the summer resorts. Yet the shed type was the specific and exclusive one for the Fraser River mouth (Point Grey and Point Roberts) and the Squamish. There seems little doubt therefore that the two are historically diverse.

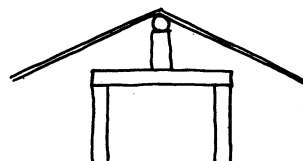
823.



826.



827.



831. In a house seen at Cowichan Bay the walls were an integral structure apart from the roof-supporting frame, there being space enough between to allow for the raised benches or bed platforms. Comox informant allowed this for "big potlatch houses."

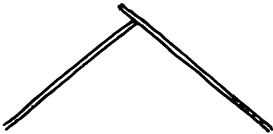
836. That is, the planks were laid with their lengths up and down the incline of the roof.

837.



842. A loose roof plate which could be lifted with a pole and set aside. The more recent adjustments were small sheds over the smoke holes.

843.



Furnishings and additional features.--

859. Wholly enclosed, mats or otherwise. With the possible exception of one instance (Cowichan), there was no information which would give a picture of a long segmented house with an aisle or corridor running down the center length. These booth or compartment partitions did not extend out into the floor space if my judgment is correct.

866. At most, only one oval door was remembered.

870. The animal's mouth appears to swallow the entrant.

873. The plug was set into the door aperture and barred.

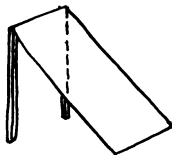
896. These were small posts within house, supporting the bed platform. It is impossible to say precisely what the nature of the carved representations were or what their significance was.

898. A level area in front of house.

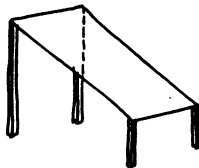
898b. They stood in front of the house, perhaps 10-12 ft. high, 4 ft. wide, and sometimes connected to interior of the house by runway over which the goods to be given away was carried. Naturally, they usually faced the beach.

SUMMER CAMP HOUSE

915.



916.



SEMISUBTERRANEAN STRUCTURE

922. Such a structure, very similar to the Squamish description but apart from the house, was known at Slaiamun; the remains are discernible today at Scuttle Bay. A later Klahuse informant described underground houses in regular use by his people at the head of Toba Inlet before the white people came.

Sweating.--

940.



945. A bed of hot rocks on which is laid sand and fir boughs; no structure above.

WEAPONS AND PROTECTION

Arrows.--

972. Double, nondetachable, one longer than other.

994. I suspect this of having only magical potency.

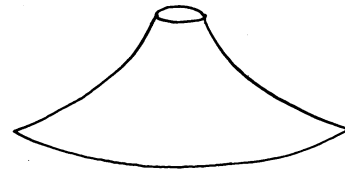
Clubs.--

1009. From such descriptions as were given, I take it that these, as well as nos. 1012 and 1015 had much the same shape as those figured and described by Boas, AMNH-MJ 4:404 seq.



DRESS (NONCEREMONIAL)

1086.



BODY ORNAMENT

1113. This was often done when snow was available for use in numbing the flesh.

1121. This is again a matter of interpretation and difficult to determine.

1122. That is, by pricking rather than cutting or threading.

1123. This term is used for lack of a better one to signify those enjoying more respect, prestige, and power. They are spoken of by the informants as "rich men," "big men," "chiefs," "high-tone men."

1146. See Boas, BAAS 1890:652, fig. 31.

1147. The Comox deformed heads to some extent but not as much (or same way?) as the Cowichan. They used a Chinook word which meant "dough" and referred to their southern neighbors as "dough heads." The Klahuse did not make the head "broad like Cowichans." Somewhat the same pertains to the Homalco, but whether these instances point to a closer approximation to the Koskimo type I could not decide.

HAIRDRESSING

1176. Rectangular, as opposed to fan shaped. E Sanetch have the same.

BASKETRY

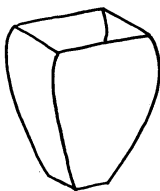
1183-1185. See Mason, USNM-R 1902.

1183. This technique was used frequently for making an openwork rectangular clam basket.

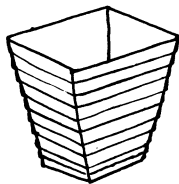
1186. One gets the impression that anciently coiled basketry was not made or was not characteristic on Vancouver Island. Two informants expressed themselves to this effect, assigning this type of weaving to the Fraser River region. Even elsewhere the baskets shown are almost always admitted to have come from across the Gulf, though at the same time accompanied by an affirmation that the technique was known at home also. The E Sanetch informant denied that his people knew the technique; his account coincides with the W Sanetch.

1201. In this, the warp was not a continuous spiral band from bottom to top. Each "ring" constituted a complete unit.

1213. This sometimes comes to a ridge along the bottom.



1215.



SMOKING

1225. All recognized that tobacco was not possessed by them until "after Columbus came" as one phrased it, but those questioned believed that the Indian smoked leaves before this. At Nanaimo I received a graphic account of the introduction of smoking with the arrival of the first ship there

and the natives' amazement over men who had to keep their mouths open with tubes so as to breathe. Amusing too was their introduction to hardtack, which they tried to use as floats, and of molasses, which they attempted to use for pitching cracked canoes.

CALENDAR, COUNTING, DIRECTION

1251. There was always disagreement on this point, naturally, some claiming 12 moons, others 13. The adjustment was made with the return of some periodic phenomenon, as the salmon run.

1253. The beginning of the year inferred from informants beginning their month enumerations with what corresponds to January. Whether this was so in ancient times or a well-ingrained adjustment, questioning did not reveal.

MUSICAL INSTRUMENTS

1276. The Comox informant said the skin drum came from across the Gulf recently.

1284. Simply a long plank set up knee high in front of the seated chorus or spectators.

1285. Door drumming with pole seems to have had a rather special significance and may not have been common.

1288. The wooden rattle was used upon other occasions also, but it was not a shaman's appurtenance.

1290. There is some doubt of any wide use of sheep horn for most of these groups, especially on the island.

1292. An attempt to differentiate between carving in the round or high relief (Niblack, pl. 53) and the etching found on all the plainer globular forms.

1297. Used in connection with the Hamatsa and said originally always to have been of this material.

1302. A stick in the hand, to which is attached the string and the bull-roarer.

GAMES

1305. This fades out to the north giving place to the ball race (no. 1307), which is something like "keep-away."

1315. A lance was thrown at protruding kelp stems and bulbs, one of which represented the "chief."

1319. The idea being to guess the hand which holds the "ace," or, with two playing together, the pattern combinations of the two aces in the four hands of the two co-operating players.

1324. Ten disks including an ace manipulated under cover of cedar-bark tow. After the guess, the suspense was prolonged by rolling the disks out one by one from the guessed hand over a mat spread in front of the player.

1332. A double string threaded through two holes in the button which, when started, spins with the tension on the string.

1337. Played only by young girls. Objects resembling shuttlecocks were kept bouncing in the air by individual efforts. The sport was enlivened by such fancies as "the first to miss will be the first to marry."

BIRTH

Delivery.--

1351. The rigor with which this was enforced depended upon the weather, since often, if not always, the hut was of mats.

1360. Magical treatment for ease in delivery.

1364. Also conceived to have a magical effect. The prospective mother drinks it. Some preparations may have had sound therapeutic value.

1371. Ritual manipulating of the breast.

1380. Their own expression. I am not clear on the meaning.

Child treatment.--

1390. Before the child could take the mother's milk it was given this.

1393. The male baby's hips were pressed in, its shoulders spread outward; for females broad hips and narrow shoulders were admired, so that the manipulation was directed toward this end.

1395. Such women were believed to have supernatural gifts. Children were thought to be very sensitive about their earliest treatment and frequently not happy with their new existence. Their babbling together (no. 1397) might create a nostalgia for their old home and cause them to die and return to it.

1402. For the purpose of numbing the ear.

Postnatal observances.--

1413. A pantomime of wood cutting, cooking, etc., before the child.

Ceremonies, naming, etc.--

1433. When it was derived from the father-in-law at the time of marriage.

1442. See 1458, of which this is an example.

1450. Parallels the Kwakiutl situation in which a man secures privileges and names for his children from his father-in-law as part of the bride's dowry.

1456. That is, a male child need not take his name from the paternal side.

1458. In connection with all crises ceremonies, as well as upon other significant occasions, a man of rank was bound to make a distribution of property to do honor to himself and his relatives and to establish or reaffirm his social status. This action was the recognized mechanism for convening, apprising, and securing the approval of the people for some event of social importance--and the only one. Without access to it a man was socially nil. According to his circumstances and aspirations the affair might be modest and concern fellow villagers only, or it might assume grandiose proportions, but at any rate its central and essential feature

was a circumspect giving away of wealth to responsible members of the community in token of respect and propitiation. Therefore I have, after much deliberation, used the word potlatch in the present connection. For the Salish the term or its native equivalent had quite a special meaning, reserved as it was for that grand intervillage affair of mixed motives and functions, which demanded long preparation and ended in glory and material poverty. For the lesser occasions--though they revolved about and capitalized upon the same social facts--they used the English word "presents" for the goods which were given away. Whether these presents implied a return was not clearly formulated in the minds of those who were pressed for an answer. The inference may be allowed that the element of reciprocity in these instances was more fluid, less rigorously conceptualized, than when it was a question of the potlatch proper. At the same time there can be little doubt that the giving was calculated and long remembered by both donor and recipient, and that a return was expected and gracefully made, though I have not been able to bring out this in terms of express statements in the list. See nos. 1676, 1750, 1752, 2025, 2026, etc.

1477. Under exceptionally pressing circumstances as deprivation, life forfeits, and famine.

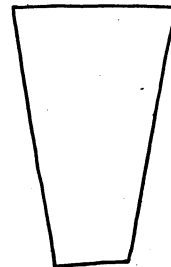
1479. That is, he would not enjoy the privileges of his foster siblings and would be obliged to assume more menial duties. Parentheses represent pure supposition on the part of informants. Adoption by nonrelatives must have been very rare.

Twins.--

1484. But it appears also that the effects of contact were pernicious to the twins also and that the segregation was as much for their good as for others. See no. 1488.

Cradle.--

1511. At times this approaches a more ovate shape, as in the southern part of the island.



1531. A bent-over limb, from the end of which the cradle was suspended.

GIRL'S PUBERTY

1604. The point here is that the girl was harmed by looking at other people. This response was given

by all upon the direct question. For the most part the taboos were a schooling in demure behavior. A brazen or flippant attitude at this critical period would set its stamp upon the girl.

1614. With sticks and stones at some secluded spot.

Public recognition.--

1626. This was very informal and strikes one as embodying the minimum of ritual and necessity of conformance. The "cry" signalized the loss of the girl or the change in her status.

1640. Compare Gunther's Klallam Ethnography, p. 240. The proctors were privileged performers who could be hired by anyone. The girl took no active part in the ritual. She did not sing or dance and had no rattle. Many people attended, going in and out as they pleased, sitting on the bed platforms, and joining in the singing. Men spectators were present but did not take part.

1657. One type of wooden mask only, called *swaihwe*, was known at Cowichan Bay and Nanaimo. Its protruding eyes and other features are distinctive. The exhibition was not an integral part of any ceremony, but it was an added feature which owners of the privilege could make use of at any distribution of property by them. All such owners in a community (perhaps from 4 to 6 to 8) acted together, though in part the dances were individual. Their function in the present instance was rationalized as a purificatory one. They were spoken of as "washers." The Klaluse masks differed, showing affiliation with the north, and the idea of purification was absent.

1669. These "washers" were without masks but enjoyed the prerogatives to certain antics, songs, and costumes of an individual character. A man and his brothers, for example, might own the right to a given dance to be used at a puberty celebration. I have recorded two such in one of the villages at Cowichan Bay.

1674. Water was heated by hot stones in a basket for the ceremonial washing. Young men were chosen to get these and the requisite ferns in a regulated foot race. At Nanaimo several boys raced over a certain course, picked up the stones placed there for them, and raced back to the first point. The course was not very long, perhaps 100 yards.

BOY'S PUBERTY

1696. This was bound up with vision seeking. At Cowichan Bay one or two men took it upon themselves (without pay) to rout out all the eligible youths early each morning and see to it that they went to the river for a bath and scouring with conifer boughs; this was but one aspect of the training.

1706. I feel that there is a confusion with initiation practices in this seclusion report.

MARRIAGE

Procedure.--

1713. Sometimes the appearance of this entourage

at the bride's door was unexpected or at least unannounced, although, it may be argued, not altogether a surprise. A description of this type of wooing is also to be found in Gunther's Klallam.

1720. Each of the fathers if he had any regard for his dignity at all did not speak directly to the other party but only indirectly through the medium of his speaker. The suitor took no part in these preliminary harangues.

1722. A suspicion of myth dramatization may be permitted on the basis of the trials to which the suitor was subjected, but there are no specific elements and no direct testimony to this effect.

1734. The only instance among those marked (-) is the privilege of performing with the masked dancers.

1740. "Scrambled," meaning torn in strips (usually) and flung to the crowd, the ablest member of which wrested it away from the others. Sometimes, at a signal, all rushed into a pile of blankets and got away with what they could. Such scrambles frequently resulted in injuries and hence in "face-saving" potlatches.

1747. She invited other young women in her newly adopted village or house for a sort of housewarming.

Types.--

1758. A term for the situation in which a young man, unable to meet the requirements of a bride price, went to live with his father-in-law, and in a sense served out the indebtedness.

1762. Collusion to satisfy the demands of dignity, whereby a wealthy farmer secretly loaned a sufficient sum to his prospective son-in-law. I was told, in one instance at least, that the son then went to live with his father-in-law. This would seem to defeat the purpose of the collusion, though not necessarily, since even half-marriage, which this would suggest, entails some exchange of wealth.

1776. As a token of friendship and a wish to bring two families closer.

1779. That is, marriage was not automatic or a foregone conclusion.

1782. All the ceremony, or most of it, but no bride. Another device for the transfer of privilege.

Divorce.--

1791. The delicately adjusted and graduated system of injury and compensation known in northwestern California, and to some degree in Oregon, was not ingrained in the consciousness of these people. The concept of a fine or penalization as such was foreign to them, though it occurred in some degree in connection with murder. An ostentatious, though essentially empty, exchange sometimes supplied the machinery for the adjustment of grievances.

1798. This seems to be the essential legal fact, for, in the normal course of events, a year or two after the marriage the two families stood about even so far as financial outlay was concerned. With divorce the equalization was made complete if it was not so already. In fact, among the Comox, so little

were the bride's people the gainers after the return visit that she was said to be staying with her husband "for nothing" and to secure her he usually (if he wished) further obligated his father-in-law, this play continuing theoretically without end, since the latter was not to be outdone in munificence.

1801. "Wishers" were certain persons accredited with magical powers to preserve the marriage union.

Remarriage.--

1813. Which is good reason why neither of these forms, the levirate and sororate, were thought of as obligations.

1825. First and second cousins were not permitted to marry; third cousins were, on both sides.

1835. The two groups marked affirmatively recognized the differences in their culture as compared with those to the south and noted their affiliations with the people to the north. The same division was remarked upon by the southern informants.

1837. The mother's native village was another "home" for her children, and the accumulation of such ties over a period of generations brought prestige and backing from abroad.

DEATH

Corpse treatment.--

1852. Those who come to view the body are given a blanket "to dry their faces."

1875. This must be accomplished before rigor mortis makes it too difficult.

1876. Another performance exactly like that given for the pubescent girl and having no intrinsic relationship with either rite.

Purifications.--

1922. One who was called upon in such extremities to act for others; in other words, one who filled a recognized office.

1934. A ritual procedure at night, in which the family lined up along the beach. Small lighted wands were stuck in the hair of each one to be extinguished by a concerted dive into the salt water.

1960. On the fourth time the food was actually taken into the mouth and eaten; from then on it was without danger for the relict.

Disposal of remains.--

1963. As mementos of the deceased upon an occasion in his honor. Within the family relics might change hands often.

Subsequent observances.--

2009. Perhaps grave poles should be given the name mortuary columns and be compared with Niblack's plate 69. Among the Klahuse they were called by the same name as the totem pole and the

front post supporting the ridgepole. Both were carved with likenesses of seals and sea lions (sometimes mask figures). So far as the informant knew seals and sea lions were the only animals so employed.

2010. Refers to figures carved on the grave structure itself, recalling Niblack's fig. 349. In the south of the area the figures (some are still to be seen at Sanetch) are of one variety only, namely the half-mythical minklike animal shown by Boas (1890: 565, fig. 4), and the use of which was claimed by my Sanetch informant as a prerogative of his family, who acquired it through marriage connections with the Fraser River people.

2021. The soiled and decayed wrapping of the corpse or its bones were removed and replaced with new. This might take place any time after death.

2026. May, but need not, coincide with no. 2025, which is for the redressing. The two observances were distinct.

2028. Bundle dolls to represent the deceased were made of blankets. They were clothed in the deceased's hat or other possessions. In recent years photographs were used, the whole surrounded by the blankets to be given away.

2029. That is, for later memorial potlatches.

2035. This is the result of one attempt to determine whether the kinds of obligations were differentiated and kept account of separately--whether the blankets a man received at a funeral were repaid only when death took some member of his family, or whether they simply constituted a generic obligation which could be met at the true potlatch as well as upon any other occasion.

Mourning.--

2047. In the anguish of the wailing, mourners exhibited these signs of grief.

2062. For the most part response to this was definitely negative, but it is difficult to believe that it was absent. The Nanaimo and Cowichan account goes like this: If a man, for example at a potlatch calling of names, unwittingly spoke the name of one recently dead, he might in a measure save his face or "shame" by giving "maybe fifty cents" to some relative of the deceased who happened to be present. Nonetheless, if this relative were a person of consequence he would retaliate by giving back the money plus 50 cents. If the offender, in the first instance, failed to realize his error the relative might rise and make it known to him in a galling fashion by giving him something. In either situation the offended person had the controlling hand and made the most of "shaming" the offender. It is to be noted that the payment was not in the nature of a fine or an assessment upon an affront but rather, characteristically, as a means of relief from an embarrassment.

2064. Refers to ceremonies other than those having to do with death.

Post-mortem observances.--

2071. Wailing refrains of a eulogistic or anguished character, sung usually during the period of the potlatch congregation, whether or not it was of one's own calling.

2074. Another, and rather abortive, attempt to get at the bottom of "presents" and their return implications.

Destiny of souls.--

2092. This is obviously connected with no. 2087, though not so clearly in the minds of informants as the record of no. 2087 reveals. Their responses for that trait offered little that was tangible and I have taken the liberty of filling in in accordance with the present complex.

WARFARE; MURDER

In spite of the prominence of war exploits in informants' minds and the numerous "stories" they liked to tell upon the least provocation, I found them singularly and curiously ignorant of the pertinent details.

2108. This may be so interpreted, but certainly not conceptualized as such by any of the informants. The preliminaries were usually as secretive and unobtrusive as possible.

2110. This consisted of belligerent antics by the leader of the war party. No ritual was involved.

2145. This took place as a part of a proud warrior's dance in wintertime along with the other privileged performances.

2150. This represents, I believe, a first reaction rather than an actual rule of behavior.

SOCIAL ORGANIZATION

Stratification of society.--

2154. Actually, it is not feasible to attempt a relative evaluation of the factors which make for social status, because they are intimately and functionally interrelated, but most informants felt that, of the two, good birth counts for more than the amassing of wealth. In reality a person of high birth, like everyone else, had to make financial outlays at every step to validate his status, and a person beginning life with a lowly heritage had little opportunity of accumulating goods. A noble ancestry meant the possession of privileges and in good part these were wealth-creating prerogatives. Personal qualities, too, played no small share among the Salish in determining a man's rating and his acceptance within his society. Discrimination among legates was a real possibility on the basis of personal worth, even though primogeniture was the rule, and nephews and nieces were commonly favored if deemed worthy but poor and stalemated socially. One gets the impression that these people welcomed and subsidized industry and seriousness of purpose, no matter in whom it was to be found. These qualities, enhancing wealth possession and

good birth, made the successful man; deficiencies in any one factor jeopardized his chances proportionately; no one of them would win a man his way to the top.

2156. "Chief" is not a good rendition because it conveys meanings foreign to the situation. By it is meant the lineage head, who amounted to a house governor, among a number of whom in one village settlement there was likely to be one who was dominant by reason of his personal abilities and achievements. He lacked real authority outside the family and maintained his position by his good sense, generosity, and diplomacy.

2158. These are real titles analagous, I was told, to "Queen" and "Prince of Wales," and not merely "chief's son" or "chief's wife." At the same time it should be stressed that there were no critical lines of separation between the so-called "nobility" and the "commoners." These are misleading terms in their categorical implications. Distinctions were made, ceremonially and otherwise, but they were distinctions to be expected in a continuous graded scale of free men. No noble dared be generally aloof or arbitrary in the practical business of living; commoners--perhaps own brothers or cousins--were treated with consideration and often such differences as existed were of their own choosing: either social incompatibility or an honest self-respect kept them out of situations with which they were not fitted to cope.

2160. Meaning that the misfortunes of lowly birth, luck, supernatural power, marriage, or lack of ambition has deprived them of the best their society affords.

2171. Where positive answers are given it is still difficult to see how, with so many of the wealth sources pre-empted, with so little of a foothold to be gained, that any material progress upward could be made. Both birth and potlatching were necessary to rank, and even assuming the former, no small advantage was requisite to set out on a career of lavish entertaining and giving. Poor-boy-makes-good stories were current.

2176. Usually the most influential men, being the oldest, were too inactive or unaggressive to actually undertake a war raid themselves. The house or group chief was not obliged to go; it was a personal matter and the party was organized by one with a fighting reputation or by one who wished to prove himself. The advice and the warnings from the older men of importance undoubtedly carried weight, and war preparations for whatever purpose took due cognizance of this.

Village organization.--

2195, 2196. This, I am certain, depended upon the circumstances; age, character, ambition, and marriage relations were major factors in the determination.

2197. These men were eloquent masters of ceremony and were at the disposal of anyone who could afford to employ them. They did not hold an office and were not attached to any "chief."

2202. A disaffected leader with his followers would begin a new settlement.

2204. The extended family itself might be large enough to warrant the name of village and in that sense the winter retreats of all these groups could be called "larger entities than the village (summer)." I have interpreted the situation otherwise, however, and so there appears only one possible exception. Considering the Homalco, Klahuse, and Slaiamun aggregations as something more than extended families, there exists reason for speaking of a sort of an intertribal political body, for these three, though widely apart in summer, convened at Grace Harbor for their winters and there erected their large ceremonial houses.

2205. Extended families are meant. The male head, his sons, his brothers, and their sons formed the nucleus.

2214-2216. Within the extended family there were lineage differentiations with respect to these features, since marriage with bilateral inheritance provided the means.

PROPERTY

2235. This is my own interpretation, but I think a correct one for any of the property mentioned here.

POTLATCH

2241. A messenger was sent in advance from the temporary camp where preparations were made for the approach. Etiquette demanded that this take place early in the day.

2249. These debts were the obligations the visitor had been laid under by the potlatch donor at a previous date, in prospect of a twofold return at this time which enabled the host to put over the potlatch as planned.

2254. Some informants maintained these were recent features.

2255. Anyone present could take advantage of the congregation to commemorate a birth, a death, a naming, etc., by a distribution of property on his own account.

2259. This was the central and concluding feature of the entire potlatch.

2270. Any prominent man (or several) from among the visitors made a reply in acknowledgment of the virtues extolled by the speaker.

2286. I have since learned that the Slaiamun, Klahuse, and Homalco did not use this platform.

2288. Not a duplicate of the men's; household utensils were distributed.

2292. Among the Salish this was not a means of increasing one's material wealth, for it is clear that a gift inaugurated a never-ending series of transactions directed toward equalization of obligations. A gift of two blankets obliged a return of four: two in cancellation of the gift and two more as "thanks for coming," these last two being repaid and two (perhaps) added when the first

donor made his return. It was a gracious display of generosity without material loss, but required initial capital. See Barnett, AA v. 40, 1938.

2295. Given to "wipe one's face," to erase the shame of some injury, affront, or indignity suffered before others, as an injury in a brawl or falling down while dancing.

RELIGION

Guardian-spirit concept.--

2306. A distinction must be made here between the sincere guardian-spirit seeking, which involved a constant alertness to possibilities and a conscious desire to obtain a supernatural helper, and the purely formal system of kidnapping and induction into a secret society, or the Salish winter dancing organization called the "New Dancers." The traits given have to do with the former. True, the externals of spirit acquisition and its expression may coincide in the two types, but this was not necessarily or even normally so.

2326. The song, the dance, and the animal cry were of course also features of the initiations into the societies, whether they were taught to the novice or elaborated and crystallized out of his delicious fancies by his attendants.

2328. Refers to a delusion or hallucination in a semiconscious state, as distinct from a similar experience in the waking, active state (vision).

2346. Power is used synonymously with guardian spirit or supernatural assistant. It is the Indian's English equivalent.

2347. The dance, song, and cry revealed the nature of the power, as well as the fact of its possession.

2350. Again, as distinct from rattles and the like gained by inheritance or marriage and constituting what I have chosen to call crests. I believe it can be made clear from my notes that possession of crests was not dependent upon supernatural sanction, nor does the person owning them have visions of their supernatural essences. They represented a purely formal institution.

2363. Subsequent information gives plus for Klahuse and, inferentially, for Cowichan. I think this may have been generally quite true for doctors, though not for the ordinary person. That is to say, a doctor could throw his power into his son and so start him off as a shaman. The son would have to continue training to secure power himself, however.

2366. But there is no record of those having same power forming ceremonial groups, as was true with the secret societies.

2367. This was the activity which gave substance to most of the winter ceremonial, especially in the south. They were individual performances controlled and regulated except for spontaneous occurrences of possession.

2368. That is, in his capacity as shaman. All denied shamans' contests, except that the Comox informant claimed to have seen such a performance at Cowichan Bay.

Kinds of powers.--

2375. In contradistinction to the shaman. See "Ritualist" below.

2380. A person having this power was aware of distant happenings.

2420. These all have their native names. I give the characteristic feature of their manifestations as revealed in the dance exhibitions.

Causes of sickness.--

2475. Sympathetic magic performed on parts of clothing, saliva, hair, etc.

Curing by shamanism.--

2495. In the light of the other data the affirmatives for both this and no. 2494 seem erroneous.

Ritualist.--

2535. This individual was regarded differently from the shaman. He was called by a different name and had different functions. His behavior was not sanctioned by a guardian spirit or a personal supernatural helper.

2553. One individual did officiate upon all ritual occasions. His knowledge of the proper form might restrict him to one, or it might permit him to function at several.

CEREMONIAL GROUPS

2562. The nuances and the interdependences in the winter-ceremonial complexes of these groups render a plus and minus treatment extremely difficult. In the first place, the concept of a "secret society" stands in need of a sharper definition to allow for questions of presence and absence. According to ordinary Northwest Coast usage this phrasing would apply only to the Comox, whose ceremonial patterns parallel to a remarkable degree those of the Kwakiutl. They had a number of masked performances (see no. 2682 seq.) during the sacred winter season which involved a completely formalized initiation procedure and a hollow parody of spirit acquisition and possession. The winter ceremonial activities of the lower island and mainland, which have been spoken of as "spirit singing" (the novices locally are called "New Dancers"), really did require, in the first instance at least, a possessed state of mind, but this simple fact has been distorted and embellished by an elaborate formed pattern of initiation, which recalls particularly the hamatza to the north. Into this picture the Slaiamun, Klahuse, Homalco, and Sechelt barely entered. The ritual initiation so familiar to their northern

neighbors was only vaguely known to them, as was any consistent induction behavior. At the other end of the area the Sanetch participated in the "hunhunitin" as described by Gunther for the Klallam, and wooden masks were used by them. The list does not attempt to take this into account. For the Cowichan, Nanaimo, Sechelt, and Squamish, winter-dance wooden masks were unknown.

2571. Klahuse and Homalco should be plus also.

2603. Novices were said to be killed when first set upon. Some features seem to indicate a rebirth, though I should not stress the point.

2641. Neophytes were teased and provoked to fly into a frenzy by those who had never been initiated. Cowichan and Nanaimo should definitely be plus, since these harassed members sometimes do considerable physical damage with their sharpened sticks.

2658. Two distinct types of masked dancers are included; both are to be distinguished from the "societies," for that term has been reserved for the winter (sacred) ceremonial groups. The Squamish, (also Musqwium), Sanetch, Nanaimo, Cowichan, and Comox all had the type of mask known as swaihwe; only a few families among the Slaiamun, Klahuse, and Homalco had the right to use it and they recognized a Nanaimo-Cowichan source, from whence probably it came quite late. Curiously, all indications point to an origin either at the mouth of the Fraser River or somewhere up its course. The Kwakiutl got the mask from the Comox (see Boas, USNM-R 1895: 497 and AMNH-MJ v. 8, pl. 49, fig. 5). The other type was known to its owners (Slaiamun, Klahuse, and Homalco) as "tal" and was a representation of the Kwakiutl tsonogoa. Both types were used in their respective locales to enhance the impressiveness of an intrinsically profane occasion such as a marriage, a potlatch, or the reception of visitors. The swaihwe functioned as purificationists. Ownership was jealously regulated but there was no idea of an initiation. More recent information has made it doubtful whether the Sechelt had the swaihwe, and there is only a faint suggestion that they may have had the "tal" mask.

2673. This masked character, dressed in a bear-skin, is an exclusive Musqwium (Point Grey) privilege and may have nothing intrinsically to do with swaihwe. I have a picture of him in this association at Nanaimo, however, and he was so remembered.

2673a. That is, "tal," and the doubtful "clown" mask of Musqwium.

2674. Variations in the nose of swaihwe made it "owl," "beaver," "raven," etc. Cowichan and Nanaimo should be plus; Sechelt doubtful.

2675. See Boas (USNM-R 1895) for an account of most of the following dances.

2691. Cowichan, Nanaimo, and Sanetch should certainly be plus; the others are uncertain.

APPENDIX 1

FOUR-CELL VALUES UNDERLYING COEFFICIENTS

In the order: a b c d				In the order: a b c d					
ES-Cw:	68	25	26	65	Pe-Se:	218	330	196	348
ES-Na:	43	42	15	78	Pe-Sq:	254	302	243	288
ES-Pe:	45	35	36	50	Pe-WS:	231	183	178	182
ES-Kw:	15	31	15	17	Kw-Cx:	46	19	28	30
ES-Cx:	50	33	49	41	Kw-S1:	20	5	13	20
ES-S1:	14	20	10	16	Kw-S2:	22	20	24	25
ES-S2:	23	47	39	39	Kw-K1:	33	35	29	39
ES-K1:	35	60	43	49	Kw-Ho:	33	31	42	30
ES-Ho:	41	55	40	49	Kw-Se:	26	43	35	36
ES-Se:	36	61	37	59	Kw-Sq:	27	39	22	49
ES-Sq:	37	59	32	59	Kw-WS:	36	32	31	37
ES-WS:	69	27	26	58	Cx-S1:	28	9	12	28
Cw-Na:	481	128	57	459	Cx-S2:	106	89	29	69
Cw-Pe:	276	287	221	217	Cx-K1:	411	328	161	293
Cw-Kw:	25	33	27	25	Cx-Ho:	216	208	80	164
Cw-Cx:	362	233	286	204	Cx-Se:	290	372	140	320
Cw-S1:	24	29	8	11	Cx-Sq:	341	395	207	250
Cw-S2:	54	64	78	82	Cx-WS:	309	239	171	163
Cw-K1:	275	344	256	243	S1-S2:	13	4	0	14
Cw-Ho:	151	178	126	168	S1-K1:	34	15	10	29
Cw-Se:	220	404	184	315	S1-Ho:	38	11	15	32
Cw-Sq:	327	306	193	304	S1-Se:	36	14	10	34
Cw-WS:	338	57	130	236	S1-Sq:	27	25	14	33
Na-Pe:	251	242	251	279	S1-WS:	32	19	20	26
Na-Kw:	20	17	28	45	S2-K1:	131	34	42	137
Na-Cx:	350	193	327	247	S2-Ho:	121	32	43	126
Na-S1:	13	12	16	28	S2-Se:	107	53	45	133
Na-S2:	45	52	87	104	S2-Sq:	81	78	46	126
Na-K1:	266	299	278	306	S2-WS:	89	65	77	101
Na-Ho:	132	156	160	216	K1-Ho:	250	76	85	354
Na-Se:	205	359	271	322	K1-Se:	282	304	180	520
Na-Sq:	323	243	216	376	K1-Sq:	278	302	305	404
Na-WS:	286	117	166	291	K1-WS:	234	174	273	275
Pe-Kw:	39	16	21	52	Ho-Se:	216	111	71	339
Pe-Cx:	507	53	156	360	Ho-Sq:	198	137	143	266
Pe-S1:	18	15	17	30	Ho-WS:	204	112	189	207
Pe-S2:	81	79	51	69	Se-Sq:	292	191	274	549
Pe-K1:	290	252	221	303	Se-WS:	213	142	298	313
Pe-Ho:	151	156	114	152	Sq-WS:	323	112	186	294

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Abbreviations:

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AMNH-MJ	American Museum of Natural History, Memoir Journal.
BAAS	British Association for the Advancement of Science.
BAE-B	Bureau of American Ethnology, Bulletin.
CGS	Canadian Geological Survey, Memoirs, Anthropological Series.
MAIHF-INM	Museum of the American Indian, Heye Foundation, Indian Notes and Monographs.
UC-AR	University of California, Anthropological Records.
-PAAE	Publications in American Archaeology and Ethnology.
UW-PA	University of Washington, Publications in Anthropology.
USNM-R	United States National Museum, Report.

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