

ANTHROPOLOGICAL RECORDS

1:6

CULTURE ELEMENT DISTRIBUTIONS: X
NORTHWEST CALIFORNIA

BY
HAROLD E. DRIVER

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

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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.

CONTENTS

	Page
Preface	v
Introduction	297
Orthography	306
Tribal abbreviations	307
Informants	307
Symbols in the element list	308
Culture element distribution list	309
Subsistence, elements 1-424	309
Houses, 425-667	317
Navigation, 658-682	322
Swimming, 683-688	322
Land transportation, 689-722	322
Technology, 723-840	323
Weapons, 841-923	326
Body and dress, 924-1140	328
Weaving; cordage, 1141-1257	333
Money and beads, 1258-1280	336
Pipes; tobacco, 1281-1310	337
Musical instruments, 1311-1365	337
Games, 1366-1565	338
Counting, mnemonic devices; calendar; astronomy, meteorology, cosmology, 1566-1646	342
Marriage; berdaches; kinship avoidances, 1647-1809	344
Birth, 1810-1941	348
Girl's puberty; menstruation of mature women, 1942-2040	351
Death, 2041-2205	353
Social stratification; chiefs and officials; war and feuds, 2206-2364	357
Shamanism, 2364a-2558	360
Ceremonies, 2559-2709	364
Schools, 2710-2766	368
Elements denied by all informants	370
Ethnographic notes on the element list	374
Appendices	
1. Local ethnographic and methodological inferences. By A. L. Kroeber	425
2. Four-cell values underlying coefficients	430
3. Karok world-renewal ceremony at Inam	431
Bibliography	433

TEXT FIGURE

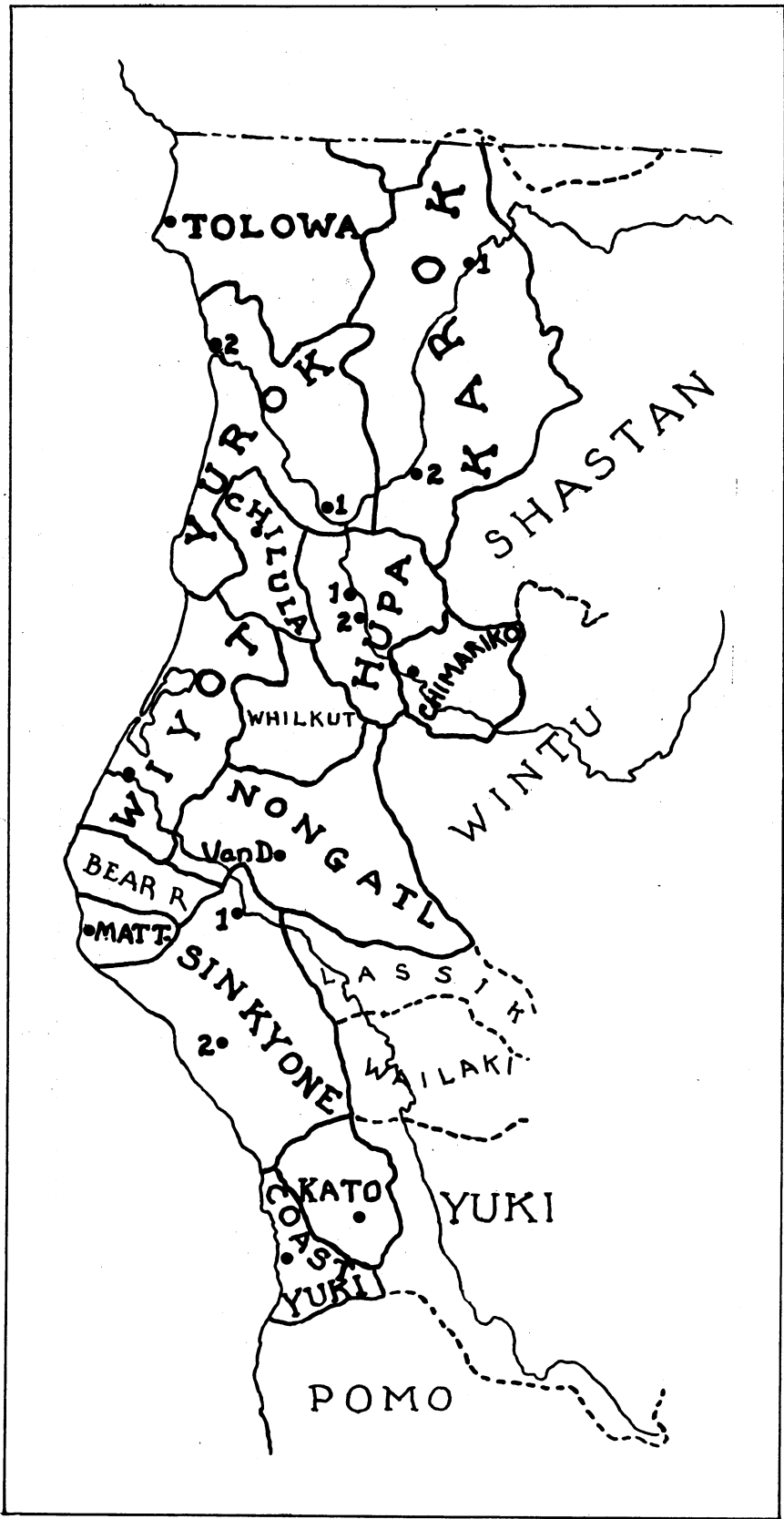
1. Q_c coefficients	426
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MAP

1. Tribal territories and origin of informants	vi
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PREFACE

The data presented here were obtained in the field from August 10 to October 30, 1935, at which time the author was research assistant for the Department of Anthropology, University of California. The aims and scope of this paper are the same as those of preceding distribution studies of this series. The material has not been checked in detail against previous field reports in the area. It should not be used for final conclusions until this is done. However, it represents the descriptions of the informants as truthfully as I have been able to conceptualize and transcribe them. It is not a completely independent record because I read the previous literature before and during the field work. On the other hand, the recompilation from field notes into the present form has not been directly influenced by other reports. I am aware of numerous contradictions with the literature to date and am convinced that many are errors by myself or my informants. The differences between the pairs of Yurok, Hupa, and Karok informants are significant in this respect. The two Karok lists come from local groups which doubtless have some true differences in culture. A special study of the reliability of this and other field data has appeared as Culture Element Distributions: VIII of this series. I wish to thank Mr. George W. Bayley for showing me a number of Karok photographs, mostly from Somes Bar.



Map 1. Tribal territories and origin of informants (dots).

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INTRODUCTION*

This section is concerned chiefly with theory. Its purpose is to bring my point of view, which differs in certain respects from Kroeber's and Klimek's, up to date.

Field technique.—This section attempts to dispel a number of false ideas concerning the field technique of the culture element program. Since the field program started, in 1934, there has been an increasing tendency to stay longer in each locality and to rely more and more on volunteer testimony. Gifford and Klimek worked only a single day with some and never more than two days with any of the Yana and Pomo informants. When Drucker and I surveyed Southern California and Southern Sierra Nevada areas respectively, we started on a three-day schedule and stayed longer occasionally. Some of the later field trips have averaged five or six days of actual work with each informant, a week each including traveling. The result is longer lists of traits, more supplementary notes, or both.

I would judge that almost half of the positive entries in all culture element field reports, certainly in the later ones, were filled in from essentially volunteer testimony. We have all started inquiry on a topic by asking the Indian to tell us in his own way about something. For example, "How did they play the hand game?" As he talked we filled in the element list and wrote additional information in a notebook or on the backs of list pages. Then when the informant began to slow up, which usually was after the definitive points had been given, we began to ask specific questions. Even specific questions can be put in completion form, such as, "How many sticks did you use to keep score?" It is still not necessary to suggest the answer in the question. The speed of the program is explained largely by the fact that it takes less time to record plus and minus signs than to write out a phrase the length of an average element description. The other chief time-saving factor is the mnemonic value of the list itself to the ethnographer. He has before him a large number of facts or leads, which greatly facilitates the construction of questions to the informant. Time is saved not by a rapid barrage of questions and the filling in of pluses and minuses from the Indian's grunts, but by organizing the questioning and the recording of responses.

Contrary to what most ethnographers seem to believe, element-list work is not intrinsically

simpler than standard ethnography. It is definitely more difficult when done rapidly and effectively, because the ethnographer is automatically making a comparative study as he fills in each list and describes each local group.

The present report and my earlier Southern Sierra Nevada study published as CED: VI were done in thirteen months, including preparation before going into the field, field work, and writing. I believe they are less satisfactory than later work, especially when compared to Erminie Voegelin's Northeast California results (in manuscript at this time). While Mrs. Voegelin had the advantage of our previous basic work, the additional time which she was able to spend in the field and in writing up the material seems to me to show definitely in her work.

Kroeber has correctly stated that the present element list is overloaded with northern traits and underloaded with southern. The reasons for this are several: (1) I did not spend time enough preparing the prefield list; (2) Gifford's Pomo list was much briefer than later lists and offered less from which to select; (3) informants in the north were much better and volunteered more; (4) the Coast Yuki and Kato were worked last and it did not seem practical to add many items which would have only one or two positive occurrences. This is only part of the result of insufficient planning. The rest is that only about half the items in Barnett's Oregon Coast list (published as CED: VII) and the present one are comparable.¹

Correlations computed from raw data such as these, not checked in detail against museum specimens or the previously published literature and subject to the type of sampling error shown by Kroeber, can at best give the more general groupings of tribes.

Formulas.²—In the past few years quantitative ethnologists have devoted considerable space to a discussion of correlation formulas. No general agreement has been reached to date because there is a confusion between the purely mathematical properties of formulas and inferences drawn from their numerical results. It is generally admitted that the absolute values of correlation coefficients have little meaning in ethnology. The argument has been chiefly over which formula gives the most satisfactory rank order of coefficients in an intercorrelation table. In the pages

¹See CED: VIII--The Reliability of Culture Element Data, UG-AR 1: 205-219, 1938.

²This section is from my Ph.D. thesis, 1936.

*In the preparation of this paper, Works Progress Administration employees were used.

and diagrams to follow, it will be shown that formulas used to date give identical rank orders when the distributions compared are symmetrical, that is, when each trait or tribe has exactly 50 per cent positive and 50 per cent negative entries. Differences are brought about by different degrees and different directions of skewness.

To show the effect of skewness on various measures of relationship, I have constructed five diagrams. These are the formulae compared:

Let the fourfold table be

+	-			
+	-	a	b	a+b
-	-	c	d	c+d
		a+c	b+d	N

$$r_{hk} = \frac{ad-bc}{\sqrt{(a+c)(b+d)(a+b)(c+d)}}$$

$$Q_s = \frac{ad-bc}{ad+bc}$$

$$Q_s = \sin 90^\circ r_{hk}$$

$$G = \frac{a}{\sqrt{(a+b)(a+c)}}$$

$$A = 1/2 \left(\frac{a}{a+b} + \frac{a}{a+c} \right)$$

$$T = \frac{a}{a+b+c}$$

$$W = \frac{a+d}{N}$$

Formula for r_t :

$$\frac{\frac{d}{N} - \left(\frac{c+d}{N}\right) \left(\frac{b+d}{N}\right)}{zz'} = r_t + xx' \frac{r_t^2}{2!} + (x^2-1)(x'^2-1) \frac{r_t^3}{3!} + (x^2-3x)(x'^2-3x') \frac{r_t^4}{4!} + (x^4-6x^2+3)(x'^4-6x'^2+3) \frac{r_t^5}{5!} \dots$$

where x = deviation of one variable from its mean in terms of standard deviation, x' the same for the other variable; $z = \frac{1}{\sqrt{2\pi}} e^{-\frac{x^2}{2}}$ which is the ordinate of the normal probability curve at x , z' the same for the other variable at x' .

r_t is the tetrachoric r of Pearson; r_{hk} , usually called the Boas-Yulean r but discovered earlier by Pearson; Q_s , the simple Q of Yule; Q_s , a trigonometric function of r_{hk} suggested by Pearson as an approximation to r_t which involved a great amount of labor before the appearance of Shepard's tables to facilitate its calculation; W ,

used by Gifford and Kroeber. The several forms of r and Q are thoroughly discussed by Pearson, Yule, and Heron. r_t can now be computed in two or three minutes from Thurstone's diagrams and, contrary to Kroeber and Chrétien, is no longer practically forbidding.⁵

Because the greatest possible range of G , A , T , and W is 1.00 to .00 and that of forms of r and Q +1.00 to -1.00, I have shown the short scale on the right ordinate and the long scale on the left and have plotted G , A , T , and W on the short scale and r 's and Q 's on the long scale. The series of fourfold tables at the bottom of each diagram are samples, chosen arbitrarily, from those used to compute formulas at about 20 ordinates.

Diagrams 1-4 hold asymmetry constant and vary correlation. The choice of r_t as the x axis on which the curves of other formulas are plotted is not meant to imply that r_t is the best formula.

Diagram 1 shows that when both variables of the fourfold table are symmetrical, all measures give parallel results. In fact the per cent in any one of the four cells would be an adequate measure of correlation because under these simple conditions the value in one cell determines those in the other cells.

Diagram 2 shows the results of a definite amount of positive asymmetry in both variables.

Diagram 3 gives the results of the same amount of negative asymmetry in both variables.

Diagram 4 shows what happens when there is positive asymmetry for one variable and negative for the other.

Because both kinds and all amounts of asymmetry frequently exist together in a single table of intercorrelation, such as in Klimek's tables,⁴ it is easy to see that a given value of a certain formula (say $Q_s = 0$) may be equated to a high value of another (A , G , T , or W) on one occasion and a low one on another. Anyone who doubts this can compute a sample of intertrait per cents (A , G , T , and W) from Klimek's tables and compare them with his results from Q_s .

Diagram 5 will perhaps make this point clearer. Forms of r and Q are held constant at zero, and A , G , T , and W are varied over their entire ranges simply by varying asymmetry.

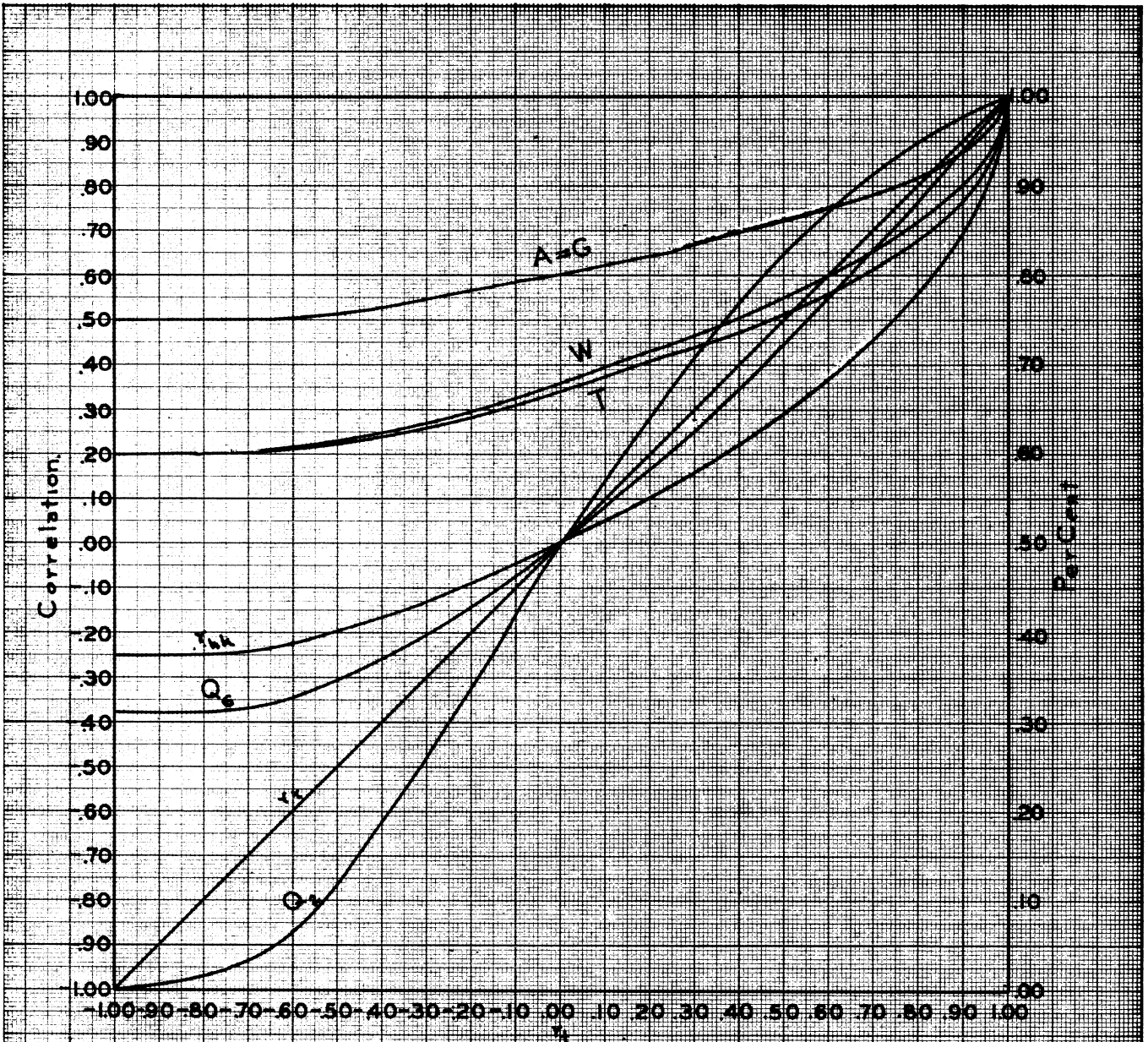
There are certain situations where certain formulas produce utter nonsense. These are illustrated by hypothetical distributions

Tribes:	a	b	c	d	e	f	g	h	i	j
Trait 1....	+	-	-	-	-	-	-	-	-	-
Trait 2....	-	-	-	-	-	-	-	-	-	-

Comparing these two trait distributions we find: $A = .00$, $G = .00$, $T = .00$, $W = .80$, $Q_s = -1.00$, $r_t = -1.00$, $r_{hk} = -.11$, $Q_s = -.17$. The value of W in this situation is completely misleading. The crude summation of common presences and common absences is a hopeless procedure. It is obvious that high "relationship" between two distributions must be the result of some common presences.

⁵ Kroeber and Chrétien, 98.

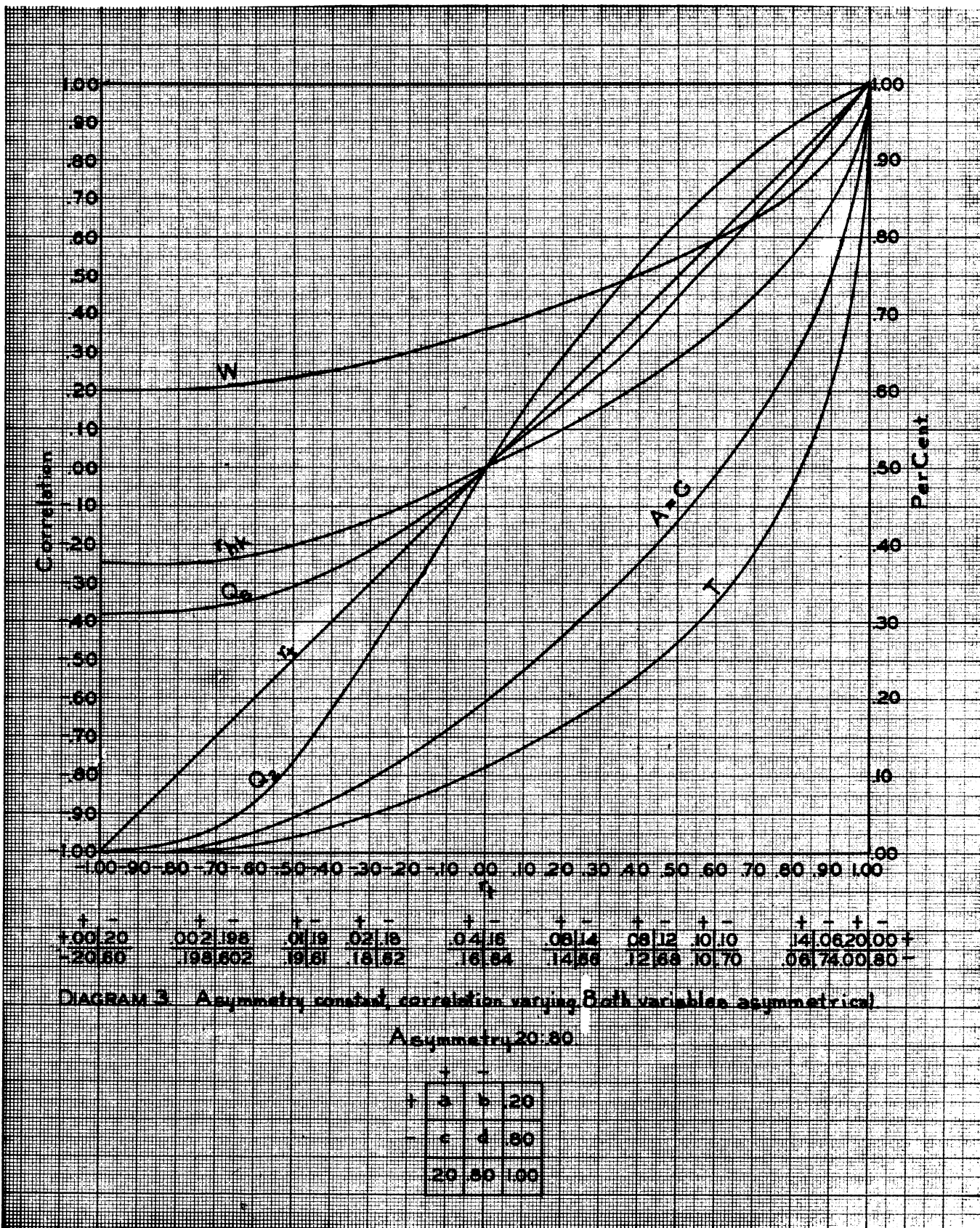
⁴ Klimek, 1935, tables 2-6.

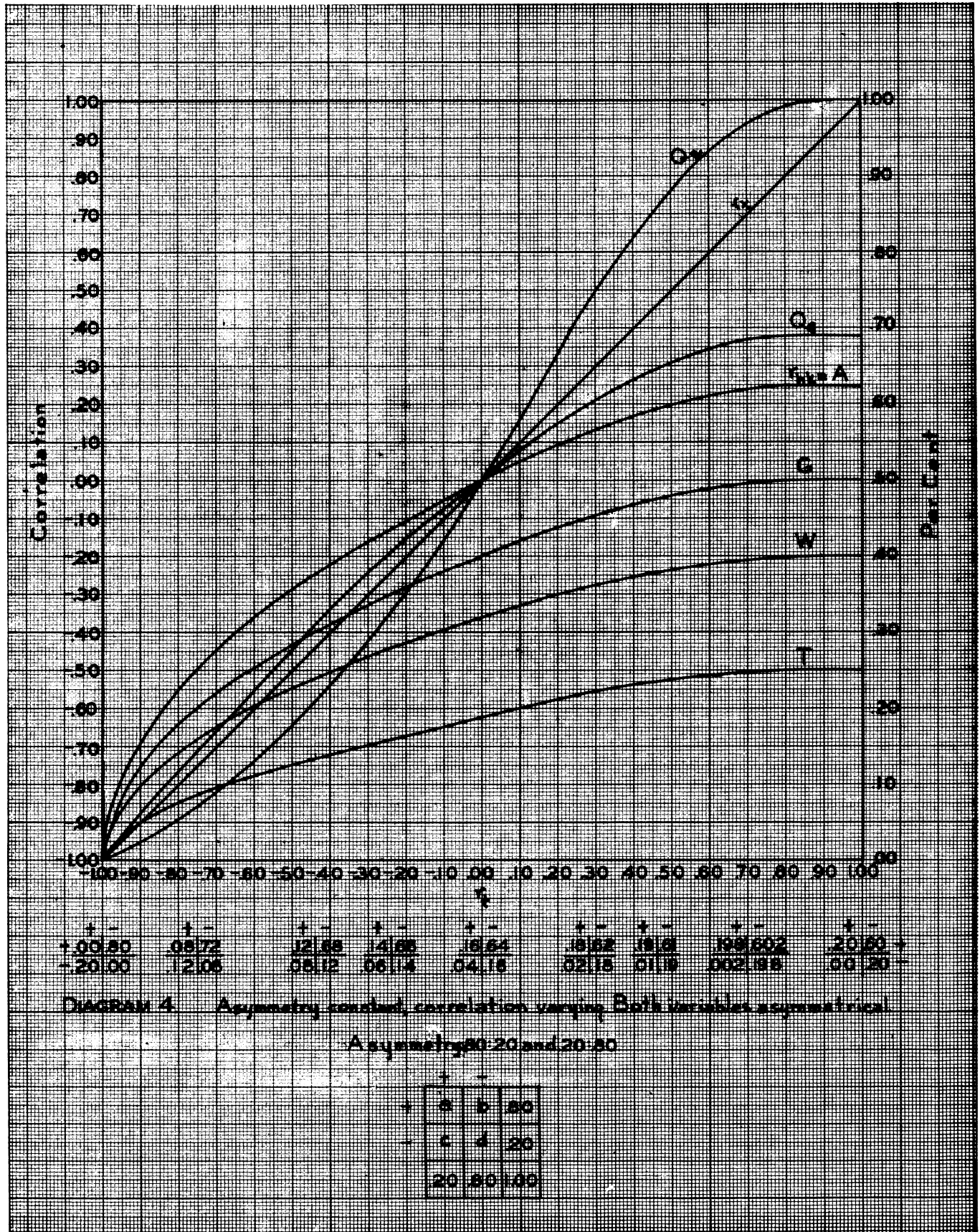


+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-
.60	.20	.50	.198	.61	.19	.62	.18	.64	.18	.66	.14	.68	.12	.70	.10	.74	.06
-.20	.00	.198	.002	.19	.01	.18	.02	.16	.04	.14	.06	.12	.08	.10	.10	.06	.04

DIAGRAM 2 Asymmetry constant, correlation varying. Both variables asymmetrical. Asymmetry 80:20.

+	-	
a	b	.80
c	d	.20
.80	.20	1.00





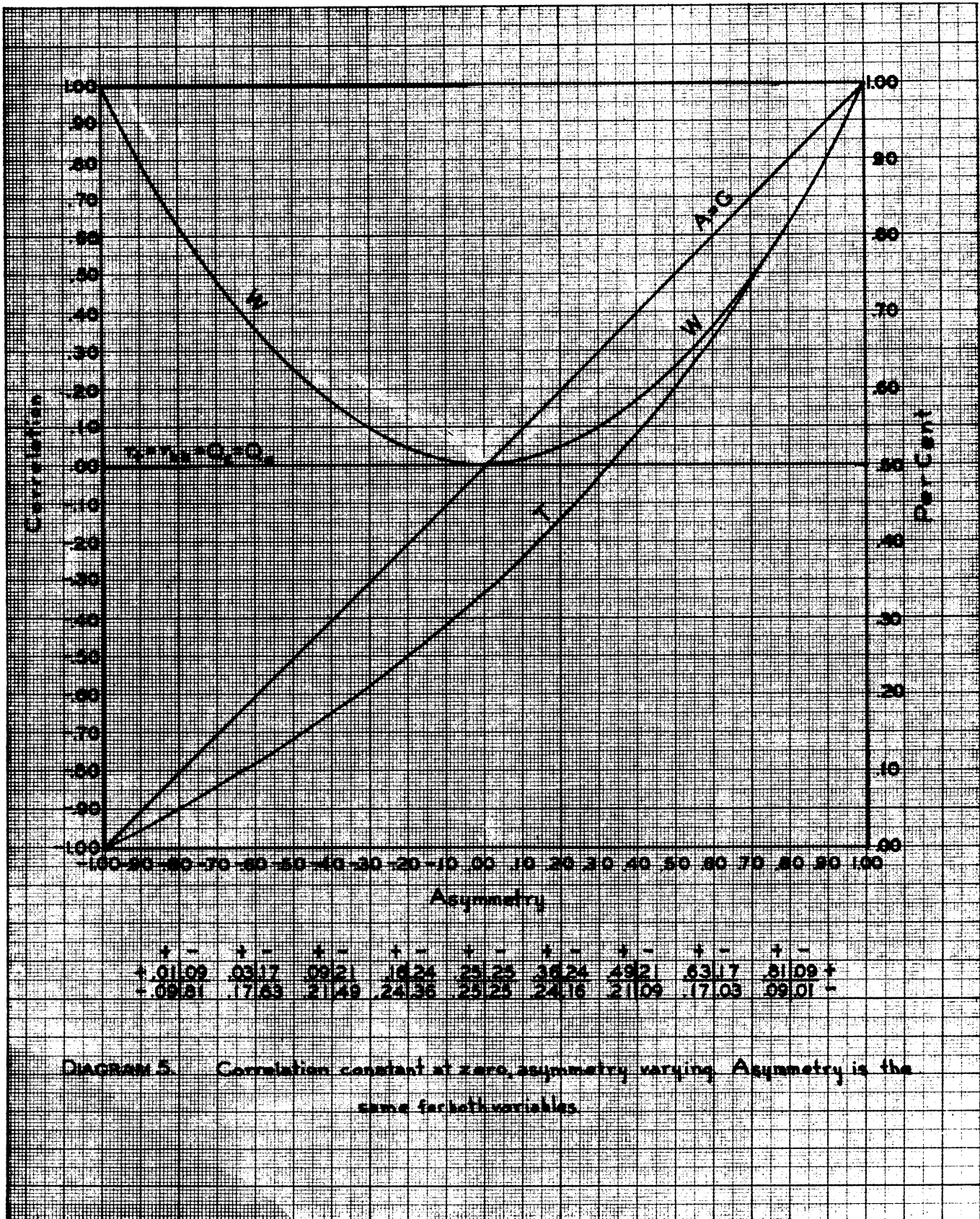


DIAGRAM 5. Correlation constant at zero, asymmetry varying. Asymmetry is the same for both variables.

In the following situation, Q_e and r_t fail miserably.

	Tribes: a b c d e f g h i j									
Trait 3....	+	+	+	+	-	-	-	-	-	-
Trait 4....	+	+	+	+	+	+	+	+	-	-
Trait 5....	-	-	-	-	+	+	+	+	-	-
	3:4	3:5	4:5							
A	.75	.00	.75							
G	.71	.00	.71							
T	.40	.00	.40							
W	.60	.20	.60							
Q_e	1.00	-1.00	1.00							
r_t	1.00	-1.00	1.00							
r_{hk}	.41	-.67	.41							
Q_e	.60	-.87	.60							

If correlation is to mean anything at all, things which correlate positively and perfectly with the same thing must correlate positively and perfectly with each other. In other words, perfect positive correlation must indicate identical distribution. Q_e and r_t fail to satisfy this requirement.

Q_e and r_{hk} are functions of each other, so always give parallel results. I prefer r_{hk} merely because its calculation on a slide rule is one step less than Q_e .

A, G, and T differ from forms of r and Q in ignoring common absences. This causes the element or tribal universe and the total number of elements or tribes (N) to differ for almost every pair of elements or tribes compared. There is no tertium quid. Q_e and r_{hk} maintain a constant universe which constitutes the tertium quid. In the long run I believe Q_e and r_{hk} yield the most satisfactory arrangement of distributions, as in Klimek's tables, and at the same time satisfy contemporary correlation theory which demands the tertium quid.

For the sake of those who have followed Pearson and Heron⁵ in favoring r_t , it should be emphasized that the assumption of normal distribution for all ethnographic traits is ridiculous. For example, in western North America the aboriginal distribution of maize in terms of bushels per annum per capita would not yield a normal curve because maize was totally absent among the vast majority of tribes. It is impossible for a normal correlation surface to have .00 in one quadrant of the fourfold table and substantial values in the other three. The fact that a large number of ethnographic fourfold tables show .00 in one cell is sufficient reason for shelving r_t .

Other numerical devices, such as a or $b + c$, used recently by Kroeber and Chrétien, are unsatisfactory in the long run. Where distributions are

nearly symmetrical they give rankings similar to other measures, providing the amount of available data is equal for all units compared. Both these conditions were satisfied by their data on Indo-European languages. But unpercentaged counts, or summations of them, are dangerous because of variation in sheer quantity of information available.

Concerning the use of rank-order comparisons, as in Gifford and Kroeber, figures 3-5,⁶ I do not believe they tell us anything of importance that cannot be read from similar diagrams based on numerical intervals on the correlation scale, as in figures 1 and 2 of the same work.

Recantation.—Since the appearance of a paper written jointly with Kroeber,⁷ my views on statistical ethnology have changed considerably. Certain points of difference seem important enough to be reviewed.

Our chief aim was to establish a more objective method for reconstructing history. We imagined that there ought to be a mathematical formula, which when applied to distributional data, would yield numbers which would reflect the major historical events, contacts, or changes in an area. We therefore assembled some formulas, applied them to several sets of data, and "tested" the formulas according to the nearness of their results to the more intuitive findings of several ethnologists. It is easy to see that if statistical methods must be tested by more subjective methods they are less valid than the latter. Therefore, I fail to see that we accomplished much.

Turning to more specific criticisms, we argued (p. 212) that our method was more valid than Tylor's or Hobhouse's because we limited ourselves to a single culture area, a relatively small group of continuously distributed tribes. The real point which we touched but did not emphasize is that we considered the geographical positions of the tribes with respect to one another. This had been done previously by Boas (1895), Czekanowski (1911), and Clements (1926), but not by Tylor (1889) and Hobhouse (1915).

We confused the meaning of X^2 and P used by Clements (1926). We said that the direct measure of correlation was E , and that P merely stated the probability of E being due to chance. This is incorrect. E is a device suggested to Clements by Kroeber to simplify the situation. When we said (p. 215) that "historical relationships are referable wholly from these counted E 's," we were completely ignoring X^2 and P , which in that case should never have been quoted at all. X^2 is not a very convenient measure of correlation because it has no definite limits such as +1.00 to -1.00. When its values are converted to P , it may take 15 or 20 decimal places to express a very high correlation. The objection to this expression of correlation is merely its clumsiness. Its results

⁵Pearson and Heron, 1913.

⁶Gifford and Kroeber, 1937.

⁷Driver and Kroeber, 1932.

will more nearly parallel those from forms of r and Q rather than W, A, G, or T.

When we said (p. 217) that Clements doubted whether r_{hk} and Q_{α} were applicable to data of the Sun Dance order for reasons of statistical theory, we were misquoting him. As I remember the conversation, he merely expressed caution in applying any correlation formula to ethnological data. His doubts applied to all measures alike.

We give a table (p. 223) in which the "known Polynesian interrelationships are ranked in the order which follows logically from the way in which the cultures group themselves, in other words, from the scheme of relationships viewed as a whole." We then proceed to compare the results of several formulas with this ideal grouping. Obviously cultures do not group themselves. In this case they were grouped by inspection of the data by Kroeber. He had arranged them independently and some time before I made a parallel arrangement with the G formula, which was my favorite at the time, 1931. I have no quarrel with Kroeber's intuitive groupings of Polynesian cultures, but I believe this should have been stated in 1932.

Concerning the Plains Indian Sun Dance, we said (p. 227) that our formulas make fewer assumptions of negative evidence than forms of r and Q. This is not true. A, G, and T make exactly the same assumptions regarding any body of data as other formulas. With respect to Spier's original tabulation of traits, we have all assumed that blanks are minuses. If blanks tended to fall in the minus-minus cell more frequently than any other of the fourfold table, then A, G, and T might be more valid because they ignore minus-minuses. Since we have no evidence that this is the case, it cannot be used as an argument for these formulas.

A simple illustration will make this clear.

Tribes:	1	2	3	4	5	6	7	8	9	10
Trait a....	+	+	+	+	+					
Trait b....			+	+	+	+				
Trait c....					+	+	+	+	+	

Suppose we make no assumptions whatsoever regarding blanks. We then get 1.00 for A, G, or T, and .00 for forms of r and Q, among all three pairs of traits, because we only have positive information and that can only show agreements. If we interpret these distributions as being other than identical we must assume that blanks are absences. This we must do regardless of formula because it is the only way to get + - and - + values. When all blanks are changed to minuses, we automatically get common absences somewhere, in this case in comparing a with b, and b with c.

Without laboring any more specific points, it can be said in summary that I now believe Kroeber and I were placing too much faith in numbers. Because for the Sun Dance our historical scheme agreed more nearly with Spier's than with

Clements's, and because Spier's reconstruction was more nearly like that generally accepted for the Plains area, we thought our formulas were superior. I no longer believe one should reconstruct history so directly from numbers. Whatever superiority for this purpose our formulas seemed to have shown over others in such tests strikes me as sheer luck.

The chief purpose of statistics in ethnology, I believe, is chiefly to arrange distributed data systematically, such that the pluses and minuses fall in rows and columns. This was first done by Klimek and is an important contribution to technique. Any inference or interpretation should be derived intuitively from such a table, in preference to numbers alone. When distributions approach perfect symmetry, or when skewness is nearly uniform in amount and in the same direction for all units correlated, then correlation coefficients have more definite meaning. Under conditions of extreme variability in both amount and direction of skewness, a given correlation value can arise from a great variety of distributions, and no formula can express the ethnographical facts satisfactorily. In such a case, the percentaged values in all four cells should be given, or a table showing plus and minus entries grouped in rows and columns, or a series of maps.

Historical inference.—The best American exposition of methods used to reconstruct history is still that of Sapir.⁸ Sapir mentioned a number of different criteria for inferring past history, and in a rough way ranked them according to validity. Assuming that this ranking is correct, there are still two important points omitted: (1) how much better or worse is each criterion than the others; (2) how good are any of them. Until we know these facts we cannot reconstruct history with any measurable amount of accuracy.

I do not mean to imply by this statement that all historical inferences are invalid and therefore not worth anything, but merely that their validity is not measurable.

Several persons with whom I have conversed seem to think that all statistically minded ethnologists believe that correlations express the probability of a historical inference being correct, or that all correlations in any body of data are caused by purely historical factors. Although this latter statement does seem to be true of the majority, nevertheless such "functional" factors as the compatibility of the trait with the rest of the culture may determine its acceptance in a number of cultures and its rejection in many others exposed to it. Anyone who has worked with a number of informants cannot help being impressed by the fact that almost all know of many features of foreign cultures different from their own and that every culture is exposed to many more elements than it can utilize at a given point in its history. One of the most interesting but heretofore almost un-

⁸Sapir, 1916.

touched fields of correlation is the determination of these mutual-compatibility patterns by a combination of functional and historical theory. There may be none that are universal even for "primitive" peoples, but there are almost certain to be some which hold for large areas.

I cannot wholly accept Kroeber's⁹ argument that the method of academic historians differs only in degree from that of ethnologists who work without documents, dates, or personalities. Although there is certainly much overlapping in aim and technique, the fundamentals of the two methods seem to me to be quite different.

Academic historians frequently begin with a number of events or facts reckoned by documents to have occurred in certain places at certain dates. The discussion is concerned chiefly with interpolating additional facts between the known facts, such as which earlier fact influenced a later one, or offering motives or causes for the known or interpolated sequence of events. In much of ethnology the logical process is quite different. One starts mainly with geographically distributed facts of a single time level, and extrapolates them backward into the past. Logically this process is as much like prediction of the future as the interpolation of some academic historians. The difference, however, is that ethnologists almost always have some bits of direct evidence from the past, whereas we have absolutely none for the future. To continue the analogy, extrapolation is less valid than interpolation, and less valid the farther it is extended. Ethnologists reconstruct dates in terms of centuries and millennia, historians more often in terms of years and decades.

The modern tendency to rely more and more on multiple and independently gathered evidence, such as ethnology, linguistics, anatomy, and archaeology, seems to me to be the chief way out of the dilemma. What we need is more comparable source material, more detailed analyses of it, and briefer and less labored historical inferences. When two or more independently gathered types of evidence can be explained by a single historical inference, the probability of the inference being correct is no doubt raised. Whether such inferences contribute toward determining the "processes" of history is more doubtful. Such "processes" are usually the premises from which particular historical inferences are derived.

Nevertheless there are some historical inferences that seem so highly valid that no one but a crank would question them for a moment. For example, the fact that the Southwest Athabascans derived their language from the north. Yet this is logically an inference. But it seems highly probable because the number of linguistic elements shared by Southwestern and Northern Athabascans, which at the same time occur nowhere else in the world, is large. Because we have no evidence from documentary sources of whole languages spreading

by diffusion or imitation, and much evidence that they spread by migration, the inference is drawn that some of the Northern Athabascans at some time in the past split off from the others and migrated southward. When we see that the present culture of Southwest Athabascans has been strongly influenced by the Pueblos, although the language remains distinct, cannot we say that this is a case where language was more stable than culture? Is not this inference specific enough and true enough from the world point of view to be accepted as a fact which may be used inductively to determine the "processes" of history? I believe it is, but I cannot prove it.

The difficulty in trying to determine the "processes" of history from strictly documentary evidence is that such evidence represents a very meager and highly selected fraction of the totality of human history. And even if we continue to accumulate more direct evidence of change in the form of acculturation studies, there will still be thousands of questions unanswered concerning the slower and less pretentious types of change which seem to have taken place on a more primitive level where change may have occurred in different ways.

The naïve belief, shared by some, that a first-rate mathematician can sit down and figure out the probability of two cultures independently inventing or acquiring so many similar traits is without foundation. He can only figure out probabilities for masses of data when he knows them for individual elements, and this is a matter of direct historical record, not guesswork.

Correlation technique.—Concerning the possibilities of extending correlation studies to larger areal and element universes, it is true, as Kroeber says, that we will never be able to correlate each tribe with every other tribe and each trait with every other trait. However, there are several ways to extend the range of such work; use punched cards and Hollerith electric sorting; sample large bodies of material; pool highly intercorrelated blocks of tribes and traits; correlate by inspection. A discussion of such methods will appear in the future in a study of girl's puberty rites in western North America.

Orthography

Unless otherwise stated exemplary words are in Americanized English.

a, as in father
 ǎ, as in sat
 ǔ, as u in but
 e, as in obey, but without the vanish
 ǧ, as in met
 i, as in pique
 ʏ, as in sit
 o, as in note
 ǫ, as in cough
 ö, as in German könig
 u, as in rule
 ů, as in put
 ü, as in German über

⁹1935.

rr, as the vowel sound in her or fir
 ā, ī, etc., nasalized vowels
 c, as sh in shoe
 dj, as j in jump
 kl, a prominent k, glottalized, or perhaps some-
 times kL, kX, or ky
 L, surd l
 ŋ, as ng in sing
 n^k, similar to ŋ but short and ending in k
 q, velar k
 tç, as ch in chat
 θ, as th in thought
 v, bilabial v
 x, as German ch in ich, forward
 X, velar and rough
 Z, as in azure
 ', glottal stop
 ' , stress accent

Other consonants about as in English.
 Length of vowels is indicated by doubling.
 Raised letters are whispered or spoken softly.

Tribal Abbreviations

The abbreviations given below are those used in this paper. The two-letter abbreviations enclosed in parentheses, and which have been entered also in the element list underneath the longer-type abbreviations, are those employed for comparative and map use in later work connected with this Culture Element Distributions survey.

Tol, Tolowa (To)
 Chim, Chimariko (Cm)
 Kar 1, Upper Karok (K1)
 Kar 2, Lower Karok (K2)
 Yur 1, Yurok of vicinity of Martin's Ferry (Y1)
 Yur 2, Yurok of vicinity of Requa (Y2)
 Wiyot, Wiyot of Eel R. (Wy)
 Hup 1, Hupa (H1)
 Hup 2, Hupa (duplicate of Hup 1) (H2)
 Chil, Chilula (C1)
 Van D, Nongatl of Van Duzen R. (VD)
 Matt, Mattole (Mt)
 Sin 1, Sinkyone of S Fork of Eel R. (S1)
 Sin 2, Sinkyone of upper Mattole R. (S2)
 Kato, Kato (Ka)
 C Yuk, Coast Yuki (CY)

Informants

The arrangement in the following is: tribe; informant's name; address, age, and health in 1935; tribal status of ancestors; place of birth and later life; rating as informant; rating in English.

Tol: John Lopez. Smith River; 79; almost totally blind. Father Spanish, mother and her ancestors Tolowa. Born and reared on a lagoon called Earl Lake, a few mi. N of Crescent City. Good informant, exceptionally quick in response to questions. Good English.

Chim: Lucy Montgomery. Trinidad; 80; sight and hearing waning. Father and ancestors Chimariko,

mother from Pit River. Born and lived at Burnt Ranch until 12-13 years of age. She was married soon after to a white man (Montgomery), who took her to the coast and discouraged her association with Indians. She knows none of the language and almost none of the ethnology of any tribe except her own. Her father was a chief and his father was still living the native life during her childhood. A poor informant, but the only one left. Good English.

Kar 1: Ben F. Goodwin. Cottage Grove; 69; good health. Father white, mother and her ancestors Karok. Born and reared in upper Karok territory. Good informant. Is an acknowledged leader of his group. English excellent.

Kar 2: Frank Ruben. Orleans; 60; good health. Father and ancestors Karok, mother and ancestors Yurok from Weitchpec. Born and reared at Orleans. Good informant. Good English.

Yur 1: Charley Rube. Weitchpec; 72; slightly blind. Father Yurok of Wahsekw, mother Yurok of Weitchpec. Born and reared at Wahsekw. Good informant. Fairly good English. Owns many regalia. Several women of his family are shamans.

Yur 2: William Brooks. Requa; about 90; feeble, sight and hearing waning. Father and his parents Yurok of Requa, mother and her parents Yurok of Kenek. Born and reared at Requa. Fair informant; probably good knowledge but difficult to communicate with; very cooperative. Fair English.

Wiyot: Amos Riley. Loleta; 85; blind in one eye. Father Wiyot from Humboldt Bay, mother Wiyot from Eel River. Born on Eel River. Taken to Smith River as a child, and later Hupa. Has lived most of his life on Eel River. Unless otherwise specified, all information on the Wiyot is localized on Eel River. Good informant. Good English.

Hup 1: Sam Brown. Hoopa; 57; good health. Father white, mother and her ancestors Hupa. Has lived all his life in Hupa Valley. Good informant, very cooperative. Excellent English.

Hup 2: John Shoemaker. Hoopa; about 85; hard of hearing. All known ancestors Hupa. Has lived all his life in Hupa Valley. Fair informant; doubtless good knowledge, but mediocre handling of it. Fair English.

Chil: Dan Hill. Hoopa; 65; good health. All known ancestors Chilula. Born at Nolë'din near the mouth of the Redwood Creek. Lived there and at Hoopa. Good informant. Good English.

Van D: Nick Richard. Korbelt; 85; good health. Parents from Van Duzen River. Born near Bridgeville. Removed to Smith River Reservation when 8 or 9 years of age, and later to Hupa. At perhaps 20 years of age he returned to Bridgeville and spent the next fifteen or twenty years of his life there with his relatives. He then moved to Whilkut territory, where he married and has lived to the present time. Fair informant, good considering his long separation from his people. English good. Positively the only one of his people left.

Matt: Ike Duncan. Petrolia; 61; good health. Father from mouth of Mattole River, mother from Bear River. Born and reared at mouth of Mattole.

Excellent informant, very cooperative. Excellent English.

Sin 1: George Bert. Loleta; 84; fair health. Parents from the upper Mattole River near Ettersburg, according to Ike Duncan, Mattole informant. Born and reared on Bull Creek, which flows into the South Fork of the Eel River, near its junction with main Eel River. Taken to Smith River and Hupa as a child. Has spent most of his life on the South Fork of the Eel, including the region around Garberville. I tried to localize his material on the South Fork of the Eel which he seemed to know best. Fairly good informant. Fair English.

Sin 2: Jenny Young. Briceland; died in Jan. 1936; 80 years old. Parents died when she was young. Reared by her grandmother on the upper

Mattole River. Has lived for many years with her late sister, Sally Bell, whose husband, Tom Bell, is Coast Yuki. Poor informant. Fair English.

C Yuk: Tom Bell. Briceland; 85; bad heart. Parents Coast Yuki. Born and reared in Coast Yuki territory. Fairly good informant. Good English.

Kato: Alex Frazier. Laytonville; 75; good health. Father white, mother Kato. Born and reared near Laytonville. Has lived much of his life in Round Valley. Rather good informant. Excellent English.

As a check on the tribal identifications of informants, I obtained a vocabulary of some fifty nouns from each. These vocabularies have been filed with the Department of Anthropology, University of California.

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS IN THE ELEMENT LIST

+	Present or affirmed by informant.		letter entries under this element have been read as +.
-	Absent or denied by informant.		
(+)	Probably present or said to have been present by the informant, but with doubt on the part of informant or ethnographer.	‡	For statistical computations, the element has been broken into two or more (e.g., 1 foot or less; more than 1 foot).
(-)	Absent with similar qualifications as for preceding.	o	For statistical computations, the element has been eliminated.
.	Inquired into but uncertain.	*	Indicates that there is a remark or further information on the starred element or entry in the section entitled Ethnographic Notes on the Element List.
Blank	No inquiry made.		
†	For statistical computations, the number or		

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Chim	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
*210. Eel pot, inner-cone entrance	-	-	-	*	+	+	+	*	*	-	+	*	+	-	-	-	-
211. "Crab" (crayfish?) pot, circular frame, netted across	-	*	-	*	+	+	+	-	-	-	-	+	-	-	-	-	-
212. "Crab" (crayfish?) pot, openwork twined basket	*	-	+	+	+	-	-	-	-	-	-	-	*	-	-	-	-
*213. Pole trough, apex out of water	+	+	+	+	+	-	-	-	-	-	-	-	+	-	-	-	-
214. Half cylinder at falls or rapids	-	-	+	+	+	+	-	+	+	+	+	-	+	-	-	-	-
Hooks																	
*215. Composite acute-angled hook, 1 barb	+	.	+	+	-	-	+	+	+	+	+	-	-	-	-	-	-
*216. Split-stick acute-angled hook	*	.	+	+	-	-	-	-	-	-	+	+	-	-	-	-	-
*217. Bipointed bone or wood pin (gorge)	+	.	-	-	-	-	-	-	-	-	+	+	+	-	-	-	+
*218. Bird-claw hook	-	.	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-
*219. Hair string or ball for jerking trout	-	.	-	-	-	-	-	-	+	-	(-)	+	+	-	-	-	+
*220. Vegetable fiber ball for jerking trout	-	.	-	-	+	-	-	-	-	-	(-)	-	-	-	-	-	-
*221. Knot or block on end of line	-	.	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
222. Hair "fly" attached to hook	*	.	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
*223. Several hooks on a line	+	.	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-
*224. Short line, float and hook	-	.	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
Harpoons, Spears																	
*226. Harpoon, detachable points, for fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
227. 1 point	*	+	+	+	+	+	+	-	-	+	+	+	+	+	-	-	+
*228. 2 points	+	(-)	+	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+
229. Point of bone or horn	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
230. Pitch used	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*231. Barbed toggle, 3-piece	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*232. Simple toggle, 1-piece	-	(+)	+	-	-	-	+	-	+	+	*	+	+	-	-	-	+
233. Fish spear, fixed point	-	-	-	-	-	-	+	-	-	-	-	+	-	-	-	-	-
234. 1 point	-	-	-	-	-	-	+	-	-	-	-	+	-	-	-	-	-
236. Many points, circular arrangement on shaft	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
237. Wooden points	-	-	-	-	-	-	+	-	-	-	-	+	-	-	-	-	-
239. Fish "spear," 1 point fixed, other detachable	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
Various Fishing Methods																	
*240. Fish driven	*+	-	-	+	-	+	+	+	+	+	+	+	+	+	+	+	-
241. Basket for scooping fish	*+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
242. Catching with bare hands	*+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
243. Lamprey dip net	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*244. Lamprey gaff	+	(-)	+	(+)	(-)	+	+	(-)	(-)	(-)	+	+	+	+	+	+	+
245. Trout gaff	+	-	-	-	+	+	+	-	-	-	-	+	+	+	+	+	+
246. Salmon gaff	+	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+
*247. Fire at night for lampreys	+	-	-	-	-	-	+	-	-	-	-	+	+	+	+	+	+
*248. Fish shot with bow	+	+	+	-	+	+	+	-	-	*	-	+	+	+	+	+	+
249. Noose slipped over tail of large fish	*+	-	-	-	+	+	+	-	-	-	-	+	+	+	+	+	+
250. Salmon dived for, bled at throat	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
251. Fish poisoning	-	(-)	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+
252. Turkey mullein (dove weeds)	-	(-)	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
253. Soaproot	-	(-)	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+
254. Fish killed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*255. Manufactured club	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
256. Natural stone or stick only	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
257. Breaking neck or back	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+
258. Fish creel	-	-	-	+	-	-	-	-	-	-	+	+	+	+	+	+	+
259. Fish carried on stick through gills or jaw	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*Fishing Observances																	
260. Sexual continence before fishing	+	-	-	+	+	-	-	-	-	-	-	-	+	+	+	+	-
261. Sexual continence when building weir, scaffold, or net	+	-	+	+	+	-	-	-	-	-	+	+	-	+	+	+	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
*262. Women fish	+	(-)	-	-	+	-	+	+	-	-	+	-	+	+	-	-
*263. No noise when making net	+	-	+	+	+	+	-	-	-	-	-	+	+	-	-	-
264. Plant(s) tied under water for luck	+	-	+	+	+	+	-	-	-	-	-	-	-	-	+	-
265. Salmon bones thrown back in river	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
266. Salmon bones burned	+	-	-	-	-	-	+	-	-	-	-	+	+	+	-	+
*267. First salmon caught by youth taboo to him	-	-	+	+	+	-	-	-	-	-	-	+	+	+	+	-
268. First-salmon rite	+	-	+	+	+	+	-	+	+	-	-	-	-	-	+	-
268a. Taboo to catch salmon previous to rite	+	-	+	+	+	+	-	+	+	-	-	-	-	-	-	-
269. Spring of year	+	-	+	+	+	+	-	+	+	-	-	-	-	-	+	-
270. Lasts for one day	+	-	-	-	+	+	-	+	+	-	-	-	-	-	-	-
†271. Priest makes preparations before rite, days	-	-	-	10	7	*5	-	10	*5	-	-	-	-	-	-	-
†273. People abstain from eating after rite, days	5	-	-	5	-	1	-	-	10	-	-	-	-	-	-	-
275. Chief or headman catches first salmon	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
276. Priest catches first salmon	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
277. Anyone may catch first salmon	-	-	-	+	+	-	-	-	-	-	-	-	-	-	+	-
278. All eat first salmon	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
279. Only priest(s) eat first salmon	-	-	-	+	+	+	-	+	+	-	-	-	-	-	+	-
280. People hide while priest eats	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
281. Priest tries to eat all of salmon	-	-	+	+	+	-	-	+	+	-	-	-	-	-	-	-
282. Priest painted	-	-	-	+	-	-	-	+	+	-	-	-	-	-	-	-
283. Similar rite for lampreys	+	-	-	*	-	-	-	+	+	-	-	-	-	-	+	-
*Seals, Sea Lions																
284. Sexual continence before hunt	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
*285. Harpoon: bone head	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
286. Unilateral barbs, 2 or 3	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
287. Thrown	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
288. Gaff	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
289. Clubbing	+	-	-	-	-	+	+	-	-	-	-	+	-	+	+	+
290. Pursued in canoe	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
Whaling																
291. Beach owned by local groups	+	-	-	-	-	+	+	-	-	-	-	+	-	+	-	-
292. Whale communal	+	-	-	-	-	+	+	-	-	-	-	+	-	+	-	+
293. But certain parts owned by individuals	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	+
294. Stone rendering platters	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+
295. Shell rendering containers	+	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
296. Kelp grease containers	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
297. Sea-lion bladder or paunch grease containers	+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
Gathering																
298. Men climb trees	-	-	+	+	+	-	-	+	-	-	-	+	+	+	+	+
299. Acute-angled hook stick for acorns or pine nuts	-	-	+	+	+	-	+	+	+	-	-	+	-	-	+	-
*300. Tree climbing taboo	-	-	-	-	-	-	+	+	-	-	+	-	-	-	-	-
*301. Burning for better wild-seed crop	+	+	-	-	+	+	+	+	-	+	+	+	+	+	+	+
302. Burning under acorn trees	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
303. Plain digging stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
304. Bone- or horn-pointed digging stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
305. Both sexes gather acorns or pine nuts	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
306. First-acorn rite (separate from other ceremonies)	+	-	-	-	+	-	-	-	-	-	-	+	-	+	+	+
307. Annual	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	+
308. Fall of year	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	+
†309. Lasts, days	-	-	-	-	-	-	-	-	-	-	-	1	-	+	1	1
310. Dancing	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
399. Rented for share of catch	+	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
400. Owner liable for injury of renter . . .	-	-	*	+	+	+	+	+	+	-	-	-	-	-	-	-
401. Owner liable for injury of bystander .	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
402. Fish weir privately owned	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-
403. Pens on weir privately owned	-	-	-	-	*	-	-	+	+	-	-	-	-	-	-	-
405. Beach owned by local groups	*+	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
406. Hunting land or spots privately owned . . .	*+	-	-	(+)	*	-	+	+	+	+	+	-	-	(+)	-	-
407. Places to set snare private property .	+	-	-	(+)	+	-	-	+	+	+	+	-	-	(+)	-	-
408. Owned jointly	+	-	-	(+)	+	-	-	-	+	+	-	-	-	(+)	-	-
409. Rented for share of catch	-	-	-	-	-	-	-	-	-	-	+	-	-	(+)	-	-
410. Seed-gathering land owned privately	-	-	-	(+)	+	+	+	+	-	+	-	-	-	(+)	-	-
411. Jointly	-	-	-	-	+	+	-	-	-	-	-	-	-	(+)	-	-
412. Permanently	-	-	-	-	+	+	+	+	-	+	-	-	-	(+)	-	-
413. Tobacco plot owned privately	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.	.
414. Jointly	+	+	+	+	+	+	+	-	-	-	+	+	+	.	.	.
*415. Land for a season only	+	+	-	+	-	-	+	+	+	+	-	-	+	.	.	.
416. Trees owned privately and permanently	-	-	-	-	+	+	-	+	(+)	-	-	-	-	(+)	-	-
*Various																
*417. Soaproot: for washing self	+	+	*	-	+	+	*	+	+	+	+	+	+	+	+	+
418. Root eaten	*+	+	+	*	+	+	+	+	+	+	+	+	+	-	+	+
419. Top eaten	-	-	-	+	-	-	-	-	-	+	+	+	+	+	+	+
420. Cooked in earth oven	+	*	+	+	+	+	-	+	*	+	+	+	+	+	-	-
421. Milkweed chewing gum	+	*	+	+	+	+	+	+	+	+	+	*	+	+	-	-
422. Pine-pitch chewing gum	-	+	+	+	+	+	-	+	+	+	+	-	+	*	+	+
*423. Food sold	*+	-	*	+	+	-	+	+	-	*	(+)	+	-	-	-	-
424. In time of famine mainly or only	-	-	-	+	+	-	-	+	-	-	-	+	-	-	-	-
*HOUSES																
Structural Features																
Frame																
425. Ground plan rectangular: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
426. Type b	+	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-
427. Type c	-	-	*	-	*	+	+	+	+	+	-	*	-	-	-	-
428. Type d	-	-	-	-	*	+	+	*	-	+	-	-	-	-	-	-
428a. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
429. Ground plan circular: type e	-	+	-	-	-	-	*	-	-	-	+	*	+	+	+	+
430. Type y	-	*	-	-	-	-	-	-	-	-	+	+	-	-	+	+
431. Single ridgepole: type b	+	+	-	+	+	+	+	+	+	-	-	-	-	-	-	-
432. Type c	-	-	+	-	+	+	+	-	-	+	-	+	-	-	-	-
433. Type e	-	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+
434. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	+	-	-
435. Type y	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
436. Ridgepole in 2 pieces: type x	*.	-	+	+	-	-	-	+	+	+	-	-	-	-	-	-
*437. Double ridgepole at single ridge: type b	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
438. Two ridgepoles, 2 ridges: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
*439. 3-pitch roof: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
440. 2-pitch roof: type b	+	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-
441. Type c	-	-	+	-	+	+	+	-	-	+	-	+	-	-	-	-
442. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
442a. 1-pitch roof: type d	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-
443. Hip-roofed: type e	-	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+
444. Type y	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
495. Earth: type e	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-
496. Type y	-	+	-	-	-	-	-	-	-	-	-	*	-	-	+	+
Entrances, Exits																
497. Projecting: type e	-	-	-	-	-	-	-	-	-	-	*	-	-	-	-	-
498. Type x, exit only	-	-	-	+	+	-	+	-	-	-	-	-	+	-	-	-
499. Type y	-	-	-	-	-	-	-	-	-	-	-	*	-	-	-	-
500. Flush: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
501. Type b	+	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-
502. Type c	-	-	+	-	+	-	+	-	-	+	-	+	-	-	-	-
502a. Type d	-	-	-	-	-	-	-	*	-	+	-	-	-	-	-	-
503. Type e	-	+	-	-	-	-	-	-	-	-	+	+	+	+	-	+
504. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
505. Type y	-	+	-	-	*	-	*	-	-	-	-	-	-	-	-	+
506. Faces east: type a	-	-	-	-	*	-	*	-	-	-	-	-	-	-	-	-
507. Type e	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
508. Type y	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-
509. Faces south: type e	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
*510. Shape, looking into, round: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
511. Type b	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
512. Type x, exit only	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
*513. Shape, looking into, rectangular: type b	+	-	-	+	+	+	+	+	+	*	-	+	-	-	-	-
514. Type c	-	-	+	-	+	-	+	-	-	+	-	+	-	-	-	-
514a. Type d	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
515. Type e	-	+	+	-	-	-	-	-	-	-	+	-	+	+	+	+
516. Type x, entrance only	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
517. Type y	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-	+
518. Shape, looking into, converging at top: type c	-	-	-	-	.	-	-	-	-	-	-	-	-	-	-	-
519. Type e	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
520. Type y	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
*521. In middle of side of house: type d	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
521a. Type e	-	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+
522. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
523. Type y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
524. In middle of end of house: type a	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
525. Type b	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
526. Type c	-	-	-	-	.	-	+	-	-	+	-	+	-	-	-	-
527. Type x, exit only	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
528. Type y	-	.	-	-	-	-	-	-	-	-	-	+	-	-	-	-
*529. In right side of the end of house (viewed from outside): type a	-	*	+	+	+	+	-	+	+	-	-	-	-	-	-	-
530. Type b	+	-	+	+	.	-	-	+	+	-	-	-	-	-	-	-
531. Type c	-	-	+	-	.	-	-	-	-	-	-	-	-	-	-	-
532. Cut out of single plank: type a	-	-	+	+	+	+	-	+	+	-	-	-	-	-	-	-
533. Type b	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
534. Type x, exit only	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
535. Ground level: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
536. Type b	+	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-
537. Type c	-	-	+	-	+	-	+	-	-	+	-	+	-	-	-	-
537a. Type d	-	-	-	-	-	-	+	-	-	+	-	-	-	-	-	-
538. Type e	-	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+
539. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
540. Type y	-	+	+	+	+	+	-	+	+	-	-	+	-	-	-	-
541. Below surface: type x, exit only	+	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
543. Sliding wood door: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hrp 1	Hrp 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
544. Type b	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
*545. Swinging or lifting wood door: type x	+	-	+	+	+	+	+	+	+	+	-	*	-	-	-	-
546. Swinging or lifting mat, bark, or bough door: type c	-	-	+	-	+	-	+	-	-	-	-	+	-	-	-	-
546a. Type d	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
547. Type e	-	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+
548. Type y	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	+
549. Type b	+	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-
551. Stone hand-holds outside: type a	-	-	+	+	+	+	-	+	+	-	-	-	-	-	-	-
552. Type x	-	-	-	-	*	+	+	+	+	-	-	-	-	-	-	-
*553. Smoke hole main entrance: type x	+	-	+	-	+	+	+	+	+	+	-	-	-	-	-	-
554. Smoke hole used in ceremonies: type y	-	-	-	-	-	-	+	+	-	-	-	-	-	-	+	+
555. Trench or tunnel draft exit: type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
556. Cobble-lined outside house	-	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
557. Open, trench	+	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
558. Boarded over, tunnel	-	-	-	*	+	+	+	-	-	-	-	-	-	-	-	-
*559. Carved in single plank	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
560. Plug stop of wood	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
561. Carved in handle	-	-	-	-	+	+	-	+	+	+	-	-	-	-	-	-
562. Trench inside house from fireplace to exit	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
*563. Stone paving in front of: type a	-	-	+	+	+	+	-	+	+	-	-	-	-	-	-	-
564. Type b	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
565. Type x	+	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
Fireplace																
566. On surface or shallow depression: type b	+	-	-	+	(+)	(+)	-	(-)	(-)	-	-	-	-	-	-	-
567. Type c	-	-	+	-	+	-	-	-	-	+	-	*	-	-	-	-
567a. Type d	-	-	-	-	+	-	+	+	-	+	-	-	-	-	-	-
568. Type e	-	+	-	-	-	-	-	-	-	-	+	+	+	+	+	+
569. Type y	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+
570. In definite pit: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
571. Type b	+	-	-	-	(-)	(-)	+	+	+	-	-	-	-	-	-	-
572. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
573. Type y	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	-
574. Pit round (cylindrical): type a	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
575. Type b	+	-	-	-	(-)	(-)	+	+	+	-	-	-	-	-	-	-
576. Type x	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
577. Type y	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
*578. Pit square (cubical), 4 stones: type a	-	-	*	*	+	-	-	-	-	-	-	-	-	-	-	-
579. Type b	-	-	-	-	(-)	(-)	-	-	-	-	-	-	-	-	-	-
580. Type x	-	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
*581. Pit pentagonal, 5 stones: type a	-	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-
582. Pit clay-lined: type x	+	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-
583. Pit stone-lined: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
584. Type b	+	-	-	-	(-)	(-)	+	+	+	-	-	-	-	-	-	-
585. Type x	-	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
*586. Fire in center of house or between center and door: for all types	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Ladders																
*588. Notched plank or log: type a	-	-	+	+	+	+	+	+	+	-	-	-	-	-	-	-
589. Type b	+	-	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-
590. Type x	+	-	+	+	+	+	+	+	+	+	-	-	-	-	-	-
*Sweat House																
591. Chief or headman nominal owner					*	*					-	+	-	-		
592. Shaman nominal owner					-	.					-	+	-	-		

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
650. In sacred sweat house only . . .	-	-	-	+	*	*	-	-	-	-	-	-	-	-	-	-
651. Whale vertebra	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
652. Only men use stool	+	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
653. House names	*	-	(T)	(-)	+	+	+	+	+	(-)	-	*	-	-	-	-
654. Permanent locations for houses	-	-	+	+	+	+	+	-	-	+	-	-	-	-	-	-
655. Flat shade, no sides, summer dwelling	-	-	-	-	+	-	+	-	-	+	-	-	-	-	+	-
656. Circular brush enclosure, roofless, summer dwelling	-	-	-	-	-	-	-	+	+	-	*	*	-	+	+	-
<u>Dance Structure</u>																
657. Circular brush fence, roofless												*	*			
*NAVIGATION																
*658. Dugout boat or canoe	+	+	+	*	*	+	+	*	+	-	-	*	+	+	-	-
659. Manufactured	+	+	-	*	+	+	+	*	-	-	-	*	+	+	-	-
660. Redwood	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
661. Shovel nose	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
662. Shovel stern	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
663. Ends peaked	+	-	+	*	+	+	+	+	+	-	-	-	+	+	-	-
664. Carved-in seat	+	+	+	+	+	+	+	+	+	-	-	-	+	+	-	-
665. Carved-in foot braces	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
666. Carved-in "heart"	+	+	+	+	*	+	+	+	+	-	-	-	+	+	-	-
667. Carved gunwale, turned in	+	-	+	+	+	+	+	+	+	-	-	-	+	+	-	-
*668. Detachable prow ornament	+	-	+	+	+	*	+	+	+	-	-	-	-	-	-	-
669. Talked to	+	-	-	-	+	+	+	+	-	-	-	-	+	+	-	-
670. Launching ceremony	+	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
671. Basket bailer	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
672. Single-bladed paddle	+	+	+	+	*	+	+	+	+	-	-	+	+	+	-	-
673. Blade end rounded (convex)	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
674. Blade end pointed	-	-	+	+	+	+	+	+	+	-	-	+	+	+	-	-
*675. Longer narrower type, poling	-	-	+	+	+	+	-	+	+	-	-	+	-	-	-	-
*676. Shorter broader type, steering	+	+	+	+	+	+	+	+	+	-	-	+	+	+	-	-
677. Poling rod, plain	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
678. Log raft	+	+	+	+	-	-	-	+	+	-	-	+	+	+	+	-
679. Ferriage in baskets	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
680. Drifting canoe property of finder	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
681. Finder receives compensation for returning lost canoe	+	-	+	*	+	+	+	+	+	-	-	+	+	+	-	-
682. Boatman must ferry traveler free of charge	+	-	+	+	+	+	+	+	+	-	-	+	+	+	-	-
682a. Eating in boat taboo	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*SWIMMING																
683. Pseudo breast stroke	+	*	+	*	+	+	+	+	+	+	+	+	+	+	-	*
684. Side stroke	+	+	+	+	+	+	*	+	+	+	+	*	+	+	+	*
685. Dog fashion	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
686. Double overhand	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+
687. On back, frog stroke	*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
688. Children swallow live minnows for swimming skill	*	-	-	+	-	-	-	-	-	-	-	-	+	+	+	-
*LAND TRANSPORTATION																
*689. Woven pack strap	+	-	-	-	+	+	+	*	+	+	-	*	-	-	+	+
690. "Checker" braid	+	-	-	-	+	+	+	+	+	-	-	-	-	-	-	-
693. 2-ply materials	+	-	-	-	+	+	*	+	-	-	-	+	-	-	+	+
694. Ends braided	+	-	-	-	+	+	+	+	-	-	-	+	-	-	+	+

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hap 1	Hap 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
<u>Fire Making</u>																
793. Hand drill, one-piece	+	+	+	*	*	+	+	+	+	+	*	*	*	+	+	+
794. Percussion, 2 stones	-	+	-	-	+	-	+	-	-	-	+	+	+	+	-	-
795. Slow match of bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
795a. Oak bark					+		+				+					
<u>*Flint Flaking</u>																
796. Retouching by pressure	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+
797. Antler flaker	+	-	-	+	+	+	+	+	+	+	+	+	-	+	+	+
798. Cannon-bone flaker	+	-	-	-	-	-	+	(-)	+	+	-	*	+	+	-	+
*799. Flaker hafted	+	+	+	-	+	-	-	+	+	+	-	-	-	-	-	-
*800. Retouching by percussion	+	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-
801. Stone flaker	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
802. Bone or horn flaker	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
803. Steatite anvil	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>*Skin Dressing</u>																
804. Ashes to aid in dehairing	-	-	*	-	-	-	+	+	*	*	+	+	.	.	+	*
*804a. Soaking in water to aid dehairing and flesh- ing, days		3			2		*	+				*				
805. Fleshing or dehairing: hide staked out	+	.	-	-	-	-	-	-	-	-	-	-	-	*	+	+
806. One stake, other end held	+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
807. Stretching frame	-	.	-	-	-	-	-	-	-	-	+	-	-	-	-	-
808. Hung up by one end	+	.	-	-	+	+	+	+	+	+	-	+	+	-	-	-
809. On plank	-	.	+	+	-	+	+	+	+	+	-	+	+	-	-	-
810. On log or pole	-	.	+	+	-	+	+	+	+	+	-	+	+	-	-	-
811. Flesher or dehairer of bone or horn	+	.	+	+	-	+	+	-	-	-	-	*	+	+	+	-
812. Rib	-	.	+	+	-	-	-	-	-	-	-	-	-	-	-	-
813. Ulna	-	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
814. Elkhorn	+	.	+	-	-	+	-	-	-	-	-	-	+	+	+	-
815. Flesher or dehairer of stone	-	.	-	+	+	+	+	+	+	+	+	-	+	+	+	-
818. Flesher or dehairer of shell	+	.	-	-	-	+	-	-	-	-	-	+	+	+	+	+
819. Flesher or dehairer of wood	+	.	-	-	-	-	-	-	-	-	-	+	+	+	+	+
820. Brains applied to hide	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*821. Brains preserved with moss	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+
822. Rubbed after brain treatment with: elkhorn	+	.	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+
823. Unworked cannon	+	.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
824. Wood hand tool	+	.	+	+	+	+	-	+	+	+	+	+	+	+	+	+
825. Stone	+	.	-	-	-	-	-	+	-	+	+	+	+	+	+	+
826. On blunt post	+	.	-	-	-	-	-	+	-	+	+	+	+	+	+	+
827. On loose pole	+	.	-	-	-	-	+	+	+	+	+	+	+	+	+	+
827a. Finished hide sometimes smoked over fire to darken	+	.	*	+			+					*				
<u>Glue</u>																
827b. Fish skin	+	+			*	-	+			*	+	+	+	+	+	+
827c. Lamprey skin	+	+									+	+	+	+	+	+
827d. Fish internal organs	-	-		+	+		*				-	-	-	-	-	-
827e. Horns and hoofs	+	-									-	-	-	-	-	-
827f. Milkweed gum	+	+	+	+							-	-	-	-	-	-
827g. Pine pitch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
827h. Wild-cherry gum	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
<u>*Wood Working</u>																
*828. Wedges: of horn	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
829. Of wood	+	.	-	-	+	-	+	+	+	-	+	+	+	+	+	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Gm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
*Poisoning																
871. Blood as poison	-	+	-	-	-	-	-	-	-	-	-	-	+	-	-	-
872. Liver or gall as poison	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
873. Rattlesnake venom as poison	-	+	-	-	+	-	-	-	-	-	-	-	-	-	+	-
874. Flint or obsidian thought to be poison	+	-	-	-	+	-	+	+	-	-	+	+	+	-	+	-
874a. Only from certain localities	+	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-
Arrowshaft Straightening, Smoothing																
875. Stone straightener, 2-piece, longitudinal grooves	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
876. Abrasive stone	+	(-)	-	+	+	+	+	+	+	+	+	+	+	+	+	+
877. Steatite	+	(-)	+	-	-	-	-	-	-	-	-	+	-	-	-	-
878. 1-piece straightener, abrasive stone	-	(-)	-	-	-	-	-	-	-	-	-	+	-	-	-	-
879. Wooden straightener	+	(-)	+	+	+	+	-	+	+	-	-	-	-	-	+	-
*880. Perforated	+	(-)	+	+	+	+	-	+	+	-	-	-	-	-	-	-
881. Forked stick	+	(-)	+	+	+	+	-	+	+	-	-	-	-	-	-	-
882. Hands and teeth to straighten	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
883. Hands and knee to straighten	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
884. Scouring rush to straighten	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Shooting Position																
*885. Bow horizontal	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+
886. Arrow on top of bow	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+
*887. Bow vertical	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-
*888. Arrow to right of bow	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-
*889. Arrow release: primary	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+
890. Secondary	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
891. Tertiary	-	+	+	+	-	-	-	-	-	-	+	-	-	-	+	-
Quivers																
892. Cased hide	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
893. Buckskin, sewn	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
894. Twined tule	-	-	-	-	(-)	+	+	-	-	-	-	-	-	-	-	-
*895. Carried at side under arm	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+
896. Carried on back	+	+	+	+	+	+	+	-	-	+	+	+	+	(-)	-	-
897. When traveling	+	+	+	+	+	+	+	-	-	+	+	+	+	(-)	-	-
Daggers or Knives																
898. Horn	+	+	-	-	-	-	+	+	+	+	+	+	+	+	+	+
899. Bone	+	+	-	-	-	-	+	+	+	+	+	+	+	+	+	+
900. Chipped stone, hafted	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
*Spears																
901. Stone point	-	+	+	+	+	-	-	+	+	+	+	-	+	+	+	+
902. Bone or horn point	-	+	+	+	+	+	-	-	-	-	-	+	+	+	+	-
903. Wood point	-	+	+	+	+	+	-	-	-	-	-	+	+	+	+	+
904. For war	-	+	+	+	+	+	-	-	-	-	+	+	+	+	+	+
905. For large game	-	+	+	+	+	+	-	-	-	-	+	+	+	+	+	+
906. For dress or ceremony only or mainly	-	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
907. Thrust mainly	-	+	+	+	+	+	-	-	-	-	+	+	+	+	+	+

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Gm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
942. Tweezers of shell	-	-	-	-	-	+	.	-	-	-	-	-	-	-	+	+
943. Burnt off	-	-	-	-	-	-	-	-	-	-	-	+	-	-	.	.
*Coiffure																
†944. Parted in middle	MW	W	W	MW	MW	MW	W	W	W	W	MW	W	W	W	W	W
†945. 2 full-length rolls in front of shoulders . . .	*g	W	W	W	W	W	W	W	W	*W	W	W	-	W	W	W
†946. 2 "clubs" at sides of head, shoulder length . .	MW	W		M	M	MW	-			W	M	-	W	-	-	-
†947. 1 full-length roll down back	-	M	M	M	-	M	M	M	M	M	MW	MW	MW	M	-	-
†948. 1 tie at back of neck, ends loose	MW	M	M	M	MW	M	MW	M	M	M	MW	MW	MW	M	MW	-
†949. Combed up, 1 tie on top of head	-	-	-	-	-	-	*M	-	-	-	-	*M	M	M	M	M
†950. 1 tie around head, forehead level	M	-	-	M	M	M	-	M	M	M	M	*M	M	-	.	MW
†951. Rolled up on top of head	*M	M	M	*M	-	M	-	M	M	M	*M	*M	-	.	*M	M
†952. Braided, 3 strands	MW	W	-	W	MW	Mg	W	*g	-	-	-	-	-	-	W	-
†953. At temples	-	-	-	-	g	g	-	g	-	-	-	-	-	-	-	-
*954. "Ribbons" of fur or buckskin	+	+	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
*955. Mink fur	*+	+	+	+	*+	+	+	+	+	+	+	-	+	+	-	-
956. Haliotis pendants on ends	+	-		+	+	+	+	+	+			-	+	+	-	-
957. Vegetable-shell pendants on ends	+	.		*+	+	+	+	+	+			-	+	+	-	-
*Comb																
958. Fish-bone comb	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-	-
959. Wood handle	-		-	-	-	-	+	-	-	-	-	-	-	-	-	-
960. Comb of twigs bound together	-		+		+	-	-	-	-	-	-	-	-	-	-	-
961. Soaproot brush	+	+	-	-	-	-	+	-	+	-	+	+	+	+	+	+
962. Whale whiskers	+	+	-	-	-	-	+	-	+	-	+	+	+	+	+	+
963. Head scratcher used as comb	+	-	+	+	+	+	-	+	+	+	-	*+	+	+	+	+
964. Split stick as comb	*+	-					-					-				-
Various																
965. Eyebrows plucked to thin line	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
*966. Soaproot to wash head	+	+	-	-	+	-	-				+	*-		+	+	+
967. Hair "whipped" with stick to dry	+	(-)		+	+	+	+				+	-	+			-
*968. Hair greased with animal fat	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
969. Hair perfumed with aromatic plant					*+	+					-					
<u>Mutilations</u>																
Ears and Nose																
*970. Ear lobes pierced	+	+	+	+	+	+	+	*+	*+	+	-	+	+	+	+	*+
*971. Nasal septum pierced (on the living)	+	-	+	+	-	-	-	-	-	-	-	-	-	-	+	-
*Tattooing																
†972. Chin, vertical lines	(W)	W	-	-	-	-	-	-	-	(W)	-	W	-	W	W	W
†973. Chin, almost solid	W	(W)	W	W	W	W	W	W	W	W	-	-	W	-	-	-
†974. Cheeks, horizontal or radiating from mouth . .	-	W	-	-	-	-	-	-	-	-	W	-	W	W	MW	W
†975. Nose, vertical line or figure														W	W	-
†976. Arm or hand	MW	W	M	M	MW	MW	MW	MW	MW	M	M	*MW	MW	W	MW	MW
†977. Legs	M	-	-	-	W	MW	-	+	+	+	-	-	-	-	W	-
†978. Chest	M	-	M	M	*MW	MW	M	M	-	M	-	-	MW	-	MW	W
979. With bone awl	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
980. With stone knife	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+

	To1	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
<u>Clothing</u>																
<u>Headgear</u>																
981. Basketry cap, twined	+	+	+	+	+	+	+	+	+	+	+	*	+	+	+	+
†982. Worn habitually	W	W	W	W	W	W	W	W	W	W	W	W	W	W	W	W
†983. For carrying	-	MW		MW	MW	MW	W	MW	MW	MW	MW	-	-	MW	W	-
†984. For fishing with A-frame dip net	-	M		M	M	M	-	M								
†985. Always undecorated	-	M	M	M	M	M	-	M	M	M	M	-	M	-	-	-
†986. Cap of fur	M	(-)	M	M	*M	-	M	-	-	-	*M	*M	M	M	M	-
†987. Cap of buckskin	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-
†988. Eyeshade of deer fur	-	-	-	-	-	-	-	-	-	-	-	*M	-	-	-	-
<u>Upper Body</u>																
*989. Robes of deer hide, hair on	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*990. 2 hides sewn together	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
991. Painted on smooth side	+	+	+	+	+	+	+	+	+	+	-	-	+	-	-	-
*992. Woven rabbitskin blankets	-	+	-	-	-	-	+	+	+	-	-	+	+	-	-	-
993. Tule mats as raincoat, sewn type	+	-	-	-	-	+	-	-	-	-	-	+	-	-	-	-
†994. Skin shirt	*MW	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
o995. Buckskin (hair off)	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
†996. Deer fur (hair on)	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
997. 2 or more hides	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
o998. Sides and shoulders sewn	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
999. Fringed	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†1000. Painted	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Loin Covering</u>																
*1001. Breechclout (between legs)	M	-	MW	M	-	*M	M	*	-	*M	M	MW	M	M	MW	M
1002. Buckskin	M	-	MW	M	-	M	M	-	-	M	M	MW	M	M	MW	M
†1003. Fur	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	-
†1004. Inner bark	-	-	W	-	-	-	-	-	-	-	-	-	-	-	-	-
†1005. Whole grass stems	-	-	-	-	-	-	-	-	-	-	-	-	-	-	W	-
†1006. 1-piece skirt or apron	MW	(-)	MW	MW	MW	MW	MW	MW	MW	MW	MW	MW	MW	M	MW	M
o1007. Buckskin	-	(-)	-	-	M	-	-	-	-	-	-	M	-	M	MW	-
o*1008. Deer fur	M	(-)	M	M	M	M	M	M	M	M	M	M	M	M	M	M
†1009. Inner bark	W	-	W	W	W	W	W	W	W	W	W	W	W	W	W	-
†1010. Grass	-	-	-	-	-	-	-	-	-	-	-	W	-	W	-	-
†1011. Double apron	W	W	W	W	W	W	W	W	W	W	W	W	W	W	W	(-)
1012. Buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)
1013. Fringed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)
*1014. Nuts or seeds strung	+	+	+	+	+	+	+	+	+	(-)	+	+	+	+	(-)	-
1015. Animal-shell embroidery	+	+	+	+	+	+	+	+	+	(-)	.	+	+	+	(-)	-
1016. Length: between knees and ankles	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+
†1017. Buckskin trousers		*M		*M												
<u>Hands, Arms</u>																
†1018. Muff of cased fur, single	M	-	-	-	M	-	-	-	-	-	-	-	-	-	-	M
†1019. Double, one over each forearm	(-)	-	-	-	(-)	-	-	-	-	-	-	-	-	-	-	M
<u>Feet, Legs</u>																
†1020. Moccasins	*MW	MW	*MW	MW	MW	*MW	*MW	MW	*MW	MW	*MW	MW	MW	MW	*-	*MW
1021. Buckskin	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hap 1	Hap 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C. Tok
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
1022. Deer fur, fur inside	-	-	-	+	-	-	-	-	+	-	+	+	+	+	-	+
1023. Bear fur, fur inside	-	-	-	+	-	-	-	-	-	-	-	-	+	-	-	-
1024. 1-piece upper	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1026. Separate sole of elkhide	+	+	+	+	+	+	+	+	+	+	-	+	+	-	-	+
1027. Ankle length	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1028. Boot (calf) length	+	+	(-)	+	+	+	-	(-)	(-)	(-)	+	-	-	-	-	-
1029. Painted	-	+	-	+	+	+	+	-	-	-	-	-	-	-	-	-
1030. Shell embroidery	-	-	-	-	-	-	+	-	-	-	-	-	+	-	-	-
1031. Made by men	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1032. Made by women	-	+	-	+	-	-	+	-	-	-	-	-	+	-	-	-
*1033. Snowshoes	-	+	+	+	+	-	-	+	+	+	+	-	+	(-)	(-)	-
1034. Circular or oval frame	-	+	+	+	+	-	-	+	+	+	+	-	+	(-)	(-)	-
1035. Lashing hide thongs	-	-	-	-	-	-	-	-	-	-	-	-	-	(-)	(-)	-
1036. Lashing withes	-	-	+	+	+	-	-	+	+	+	+	-	+	(-)	(-)	-
†1037. Leggings	M	(-)	M	M	-	M	M	M	M	M	*	M	M	-	*	-
1038. Buckskin	+	(-)	+	+	-	+	+	+	+	+	+	+	+	+	-	-
1039. Fur, fur inside	+	(-)	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1040. Fringed	-	(-)	-	+	+	+	+	+	+	-	-	-	+	-	-	-
1041. Painted	-	(-)	-	-	-	-	+	+	+	-	-	-	+	-	-	-
1042. Knee length	-	(-)	+	-	-	+	-	+	+	-	+	+	+	-	-	-
1043. Thigh length	-	(-)	-	+	-	-	+	-	-	+	+	-	-	-	-	-
Adornment and Ceremonial Dress																
*Feather Regalia																
†1044. Feather garment on net foundation, half length	-	-	-	-	-	-	*	-	-	-	*	*M	*M	M	M	M
1045. Tied over shoulders	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1046. Tied under arms	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1047. Tied around waist	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
†1048. Yellowhammer-quill band	-	M	-	-	-	-	-	-	-	+	-	M	M	M	*M	MW
*1049. Feather tips at intervals	-	+	-	-	-	-	-	-	-	+	-	+	+	+	+	+
1050. Worn across forehead	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*1051. Worn down back	-	+	-	-	-	-	-	-	-	-	-	-	+	+	+	-
†1052. Mallard-drake green skins on band	-	-	-	-	-	-	M	-	-	-	-	M	-	-	M	-
1053. Belt	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1054. Headband	-	-	-	-	-	-	+	-	-	-	-	+	+	-	+	-
*1055. Woodpecker scalps on band	MW	MW	M	*M	M	M	MW	M	M	M	-	M	M	-	-	-
1056. Buckskin band	MW	MW	M	M	M	M	MW	M	M	M	-	M	M	-	-	-
1057. Fur band	W	*MW	-	-	-	-	MW	-	-	-	-	*M	-	-	-	-
1058. Scalps sewn on	MW	-	-	*M	M	M	MW	M	M	M	-	M	M	-	-	-
1059. Scalps glued on	+	-	M	M	-	-	MW	-	-	-	-	-	-	-	-	-
1060. Beaks left on scalps	-	-	-	M	-	-	MW	-	-	-	-	-	-	-	-	-
†1061. Headband.	M	MW	M	M	*M	M	MW	M	M	M	-	*M	M	-	-	-
†1062. 3-rod support	M	-	-	M	M	M	-	M	M	-	-	-	-	-	-	-
1063. 2 or more rows of scalps	*M	MW	M	M	M	M	-	*M	M	M	-	M	-	-	-	-
1064. Bandolier	-	-	M	M	M	M	MW	-	-	-	-	M	M	-	-	-
†1065. Down front of body	-	W	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1066. Tail feathers solid on band, all same direction	-	-	-	-	M	-	*M	-	-	-	-	-	+	-	M	+
1067. Buckskin band	-	-	-	-	-	-	M	-	-	-	-	-	-	-	M	+
1068. Fur band	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1069. Down-feather background	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1070. Haliotis attached	-	-	-	-	-	-	+	-	-	-	-	-	+	-	-	-
†1071. Feather head plumes	M	M	M	M	M	M	M	M	M	M	-	M	-	M	-	-
†1072. Single tail feather	M	M	M	M	*M	M	*M	M	M	M	M	-	M	-	-	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hap 1	Hap 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Gm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
†1073. Woodpecker scalp in center	M	.	M	M	M	M	-	M	M	M	-	-	M	.	-	-
†*1074. Forked	M	.	M	M	*M	M	M	M	M	M	M	-	M	.	M	-
†*1075. Number worn	2	.	2	2	2	2	2	2	2	2	.	-	1+	.	2	-
o*1075a. Number of forks in each					3		*2+	3	3	3					2+	
†1076. Twisted sinew body	M	.	M	M	M	M	-	M	M	M	-	-	M	.	M	-
†1076a. Bird or mammal fur on body	M	.	M	M	M	M	M	M	M	M	-	-	-	.	-	-
†1077. Natural primaries or tail feathers	-	.	-	-	-	-	-	-	-	-	M	-	M	.	M	-
†1079. Spliced condor or eagle tail feathers.	-	M			*M	M	-				-	-	-	.	-	-
†1080. Double, 2 flat together	-	M			M	M	-				-	-	-	.	-	-
†1081. Bird skins and mammal fur on quill	-	.			M	M	-				-	-	-	.	-	-
†1081a. Hand-held forked plume	-	.												.		M
†1082. Stuffed buckskin head hoop	-	.	M	M	M	M	-	M	M	M	-	-	M	-	-	-
†1083. Woodpecker scalps on	-	.	M	M	M	M	-	M	M	M	-	-	-	-	-	-
†1084. Other bird skins on	-	.					-				-	-	M	-	-	-
†1085. "Big Head," feather-tipped radiating sticks	-	-	-	-	-	-	-	-	-	-	-	-	-	-	M	-
†1086. Feather radiating from crown	-	.			M	M	*M	M	M		-	-	+	.	M	-
†1087. On buckskin cap foundation	-	.			M	M	M	M	M		-	-	+	.	-	-
†1088. Feathers tipped with small white feathers	-	.			M	M	*M	M	M		-	-	.	.	M	-
*1088a. Suspended-feather headband				+			+									
Fur Regalia																
†*1089. Fur headband or visor	M	-	M	M	M	M	M	M	M	*M	M	-	*M	-	*W	-
†1090. Wolf	-	-	M	M	M	M	.	M	M	M	M	-	.	-	.	-
†1091. Cougar	M	-	-	-	-	-	.	-	-	-	-	-	-	-	-	-
†1092. Swan skin	M	-	-	-	-	-	.	-	-	-	-	-	-	-	-	-
Ear Ornaments																
1093. Wooden ear stick	+	*	*	+	+	+	+	+	+	-	-	+	+	+	+	+
1094. Painted	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1095. Feathers on ends	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1096. Sea-lion tooth in ear	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1097. Haliotis shell	+	+	+	+	+	+	+	+	+	+	-	+	+	.	-	-
†*1098. Round.	M	M	M	M	M	M	M	M	M	M	-	-	M	.	-	-
†*1099. More or less rectangular, pendant	W	W	W	W	W	W	W	W	W	W	-	*MW	W	.	-	-
1100. Dentalium shell, living	+	+	+	+	+	+	+	+	+	-	-	-	+	-	-	-
†1101. Pendant	W	M	W	W	W	W	W	W	W	-	-	-	W	-	-	-
†1102. Through ear	MW	-	MW	MW	-	MW	MW	-	-	-	-	-	-	-	-	-
1103. Clamshell	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
1104. Cylinder through ear	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)
†1105. Beads, string through ear	-	-	-	-	-	-	-	-	-	-	-	-	(W)	W	W	-
1106. Feather alone	-	-	-	+	-	-	-	(+)	-	-	-	-	-	-	MW	-
1107. Quill alone	+	-	-	-	-	-	-	-	-	+	-	-	-	-	-	+
Nose Ornaments																
†1108. Bone pin, bipointed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	MW	-
†1109. Dentalium	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
†1110. Feather	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*MW	-
1111. Mussel-shell pin	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1112. Wood pin	+	-	-	-	-	-	-	-	-	-	-	-	-	-	*MW	-
*Shell Beads																
†1113. Haliotis necklace	-	-	+	W	W	W	W	+	+	+	W	W	W	W	W	-
1114. Haliotis on clothing	W	W	+	W	W	W	W	+	+	+	-	W	W	W	W	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	GY	
1248. Down thigh, then up, men	-	+	+	+	-	-	-	-	-	-	-	+	+	-	+	-	+
1249. Down thigh, then up, women	-	+	-	-	-	-	+	+	+	+	-	+	+	-	+	-	+
1250. Up thigh, then down, men	+	-	+	-	+	+	+	+	+	+	+	-	-	-	-	-	-
1251. Up thigh, then down, women	+	-	+	-	+	+	+	+	+	+	+	-	-	-	-	-	-
*1252. Sinews twisted with stick.	+	+	+	-	+	+	+	+	+	+	+	-	-	-	-	-	-
†1253. Braided, number of ply	*3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1254. Iris	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1255. Thumb guard of mussel for fiber drawing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1256. Withes of grapevine, hazel, etc.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1257. Head to floor fathom measure			+	+	+			+	+	+							
*MONEY AND BEADS																	
1258. Dentalia	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. Standard of value	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1260. Incised	+	.	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1261. Feather-tipped	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1262. Wrapped with snakeskin	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1263. Graded on finger creases	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1264. Graded on forearm tattoo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1264a.5 shells																	
1265. Graded on upper-arm tattoo	+	-	+	-	+	+	-				+	+	+	+	+	+	+
1265a.10 shells											+	+	+	+	+	+	+
1266. Fathom measure	-	-	-	-	-	-	-	+	-	-	+	-	+	-	-	-	-
*1267. Around-neck measure			+	+	+						+						
*1268. Cylindrical purse of horn	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-
*1269. Purse of forked horn ("triangular")	+	-	+	+	+	+	+	-	-	-	+	-	-	-	-	-	-
1270. Shells rolled in fur	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1271. Clamshell	*+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1272. Disks	+	-	+	+	+	.	+	+	+	+	+	+	+	+	+	+	+
1273. Manufactured	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1274. Standard of value	-	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1275. Counted . . . . .	-	.	.	.	.	.	+				+	+	+	+	+	+	+
1276. Measured on arm tattoo . . . . .	-	.	.	.	.	.	+				+	+	+	+	+	+	+
1277. Fathom or half-fathom measure	+	.	-	-	+	.	-	-	+	+	+	+	+	+	+	+	+
1278. Around-neck measure	-	.	.	.	+	.	-	-	-	+	+	+	+	+	+	+	+
1279. Cylinders as treasure.	-	+	-	-	-	-	(-)	-	-	-	+	-	-	-	-	-	-
1280. Magnesite cylinders as treasure	-	-	-	-	-	-	-	-	-	-	-	-	(-)	+	+	+	+
*PIPES																	
1281. Tubular	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1282. Concave, NW Californian type	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1283. Wood	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1284. Mortised stone bowl	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1285. Mortised clay (pottery) bowl	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1286. Mortised stone mouthpiece	+	-			+	+	+				-	+	+	+	+	+	+
*1287. Haliotis shell inlay				+	+	+	+				+	+	+	+	+	+	+
1288. All stone	-	+	+	+	+	+	-	+	+	+	-	-	-	-	-	-	-
1289. Central Californian types of wood	-	-	-	-	-	-	-	-	-	-	-	-	+	.	+	+	+
1290. Bulb bowl (Kroeber, Hdbk., pl. 30, a,b,f)	-	-	-	-	-	-	-	-	-	-	-	-	+	.	+	+	+
1291. As in Kroeber, Hdbk., pl. 30,f	-	-	-	-	-	-	-	-	-	-	-	-	+	.	+	+	+
1292. As in Kroeber, Hdbk., pl. 30,g	-	-	-	-	-	-	-	-	-	-	-	-	+	.	+	+	+
1293. Horn	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1294. Pipe sack, buckskin	*-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1295. Cased fur	+	.	-	-	+	+	-	-	-	-	-	-	-	.	-	-	-

	To	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Ka	Ka	CY	CY
*TOBACCO																		
1296. Gathered wild	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1297. Imported	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1298. Sown	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1299. Always on hill	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1300. Ground cultivated with digging stick	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1301. Log or brush burned, sown in ashes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1301a. Oak best	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1302. Thinned if too thick	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1303. Transplanted if too thick	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1304. Pruned	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1305. Plot fenced	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1306. Mixed with angelica root for smoking	+	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1307. Smoking at meals or social gatherings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1308. Used as offering (other than smoking)	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+
1309. Tossed or blown in the air	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1310. Burnt in fire	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1310a. Container: basket with lid	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1310b. Buckskin pouch	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1310c. Cased-fur pouch	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1310d. Elk-scrutum pouch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
MUSICAL INSTRUMENTS																		
*Drum																		
1311. Hide drum	+	+	+	+	+	+	+	+	-	-	-	-	+	+	+	+	+	-
1312. Cylindrical	-	-	+	+	+	+	+	+	-	-	-	-	+	+	+	+	+	-
1313. Rectanguloid	+	+	+	+	+	+	+	+	-	-	-	-	+	+	+	+	+	-
1314. Modern	+	+	+	(+)	(+)	+	+	+	-	-	-	-	+	+	+	+	+	-
*1315. Wood foot-drum	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Rattle																		
†1319. Cocoon: number of cocoons	-	-	1	-	-	-	-	-	1	1	-	-	-	3+	3+	3	1+	-
1322. Stick handle	-	-	+	-	-	-	-	-	+	+	-	-	-	+	+	+	+	-
1323. Feathers on handle	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
1324. Used in curing	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
1325. Used in gambling	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
1326. General singing or dancing	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
1327. Child's toy	-	-	+	-	-	-	-	-	+	+	-	-	-	+	+	+	+	-
*1328. Deer hoof, including dew claws	+	+	-	-	-	-	+	+	+	+	-	-	-	+	+	+	+	-
1329. On buckskin, without stick	+	+	-	-	-	-	+	+	+	+	-	-	-	+	+	+	+	-
1330. Stick handle	+	+	-	-	-	-	+	+	+	+	-	-	-	+	+	+	+	-
1331. Hoofs bunched	+	+	-	-	-	-	+	+	+	+	-	-	-	+	+	+	+	-
1332. Hoofs in line	+	+	-	-	-	-	+	+	+	+	-	-	-	+	+	+	+	-
1333. Rattlesnake rattles on stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1334. Split-stick clapper	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1335. Single split	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1336. Multiple splits	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1337. Painted	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1338. General singing and dancing	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1339. Girl's puberty rite	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1340. Basket, stone inside, child's toy	-	-	+	-	-	-	+	+	+	+	+	+	+	+	+	+	+	-
*Bull-roarer																		
1341. Wood	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-
1342. Men only play	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-
1343. Voice of thunder	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-
1344. Produces storm	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-
1345. Stops storm	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
1391. Netted hoop	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1392. Pole thrown overhand	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1393. Pole thrust, hoop picked up	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
1394. Pole through hoop scores	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
1395. Sides cast or thrust simultaneously	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
1396. Individuals cast or thrust in turns	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
1397. Number on a side	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-	+
†1398. Number of sides	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-	2
1399. Sides local groups	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
<u>Spear or Dart Throwing</u>																	
1400. Men play	+	-	+	-	+	+	+	-	-	-	-	-	+	-	-	-	-
1401. Thrown overhand	-	-	-	-	+	+	+	-	-	-	-	-	+	-	-	-	-
1402. Spear	-	-	-	-	-	-	+	-	-	-	-	-	+	-	-	-	-
1403. Arrow	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1404. Dart, not arrow	-	-	+	+	-	-	-	-	-	-	-	-	+	-	-	-	-
1404a. Feathered	-	-	+	+	-	-	-	-	-	-	-	-	+	-	-	-	-
1405. 2 feathers tangential	-	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-
o 1406. Length in feet	-	-	-	-	4	-	-	-	-	-	-	-	2+	-	-	-	-
1407. Target stationary	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1408. Tule bundle	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1409. Buried hoop	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1410. Stake	-	-	+	+	+	+	-	-	-	-	-	-	+	-	-	-	-
1411. 2 targets, back and forth	+	-	+	+	+	+	-	-	-	-	-	-	+	-	-	-	-
1412. Closer wins point	+	-	+	+	+	+	-	-	-	-	-	-	+	-	-	-	-
1413. Players cast in turns	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†1414. Number on a side	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1415. Number of sides	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Stick Bounced</u>																	
1416. Women and children play	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1417. For distance	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
<u>*Archery</u>																	
1418. Stationary target	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1419. Tree	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1420. Stake alone	-	-	+	+	+	+	-	+	-	-	+	+	+	-	-	-	-
*1421. Stake in hole in ground	-	-	+	+	+	-	-	-	-	-	+	+	-	-	-	-	-
1422. Stake in circle on ground	-	-	-	-	+	-	-	-	-	+	-	-	+	-	-	-	-
*1423. Circle alone on ground	-	-	+	-	(-)	-	+	-	-	(-)	-	+	+	-	-	-	-
1424. Slab of wood or bark	-	+	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1425. Tule or grass bundle	+	-	-	-	-	-	+	-	-	-	+	+	+	-	-	-	-
1426. Tule or grass deer or rabbit effigy	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-
1427. Double, shoot back and forth	+	-	-	-	+	+	+	-	-	-	+	+	+	-	-	-	-
1428. Mark rolled (often downhill)	+	(-)	-	-	*	-	-	+	+	-	+	+	+	-	-	-	-
1429. Manroot ball	+	(-)	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1430. Hoop of wood	-	(-)	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1431. Mark thrown in air	-	(-)	-	-	+	-	+	+	+	+	+	+	+	-	-	-	-
1431a. A grass ball	-	(-)	-	-	-	-	+	+	+	+	+	+	+	-	-	-	-
1432. For distance	+	+	-	-	-	-	+	+	+	+	+	+	+	-	-	-	+
<u>*Ring and Pin</u>																	
1433. Men play	-	-	-	-	-	-	+	+	-	+	+	+	+	+	+	+	+
1434. Women play	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
1436. Fish-vertebrae rings	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
1437. Some glued together	-	-	-	-	-	-	+	-	+	-	-	-	+	+	+	+	+

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
<u>Single Stick Hidden Behind Fingers</u>																
1485. Men play	+				+	+	1				-	-	-	-		
1486. Women play	+				+	+	1				-	-	-	-		
1487. Boys play	+						+									
1488. Hider wins point when opponent misses	+				+	+	+									
1489. Correct guesser hides	+				+	+	+									
†1490. Number of counters	*					10	-									
1491. Counters sticks	+				+	+	1									
<u>*Dice, Disk Type</u>																
1492. Women play	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
1493. Dice of shell	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
*1494. Mussel	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
1495. Haliotis or "oyster"	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1497. All same size	-	-	+	+	-	-	-	-	-	-	+	+	-	-	-	-
1498. 2 large, 2 small	+	-	-	-	+	+	+	+	+	-	-	-	+	-	-	-
†1499. Number of dice thrown	4	-	2	2	4	4	4	4	4	-	*2	*3	4	-	-	-
1500. Concave (inside) side called "up"	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
†1501. 2 up, 0 down	-	-	1	1	-	-	-	-	-	-	1	-	-	-	-	-
1502. 1 up, 1 down	-	-	0	0	-	-	-	-	-	-	0	-	-	-	-	-
†1503. 0 up, 2 down	-	-	0	1	-	-	-	-	-	-	1	-	-	-	-	-
ol504. 3 up, 0 down	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
ol505. 2 up, 1 down	-	-	-	-	-	-	-	-	-	-	3	-	-	-	-	-
ol506. 1 up, 2 down	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-
ol507. 0 up, 3 down	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
†1508. 4 up, 0 down	1	-	-	-	1	1	1	1	1	-	-	0	-	-	-	-
ol509. 3 up, 1 down	0	-	-	-	0	0	0	0	0	-	-	-	2	1	-	-
ol510. 2 up, 2 down, paired	1	-	-	-	1	1	1	1	1	-	-	-	2	-	-	-
1511. 2 up, 2 down, not paired	0	-	-	-	0	0	0	0	0	-	-	-	0	-	-	-
ol512. 1 up, 3 down	0	-	-	-	0	0	0	0	0	-	-	-	1	-	-	-
ol513. 0 up, 4 down	1	-	-	-	1	1	1	1	1	-	-	-	2	-	-	-
ol514. 5 up, 0 down	-	-	-	-	-	-	-	-	-	-	4	-	-	-	-	-
ol515. 4 up, 1 down	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-
ol516. 3 up, 2 down	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
ol517. 2 up, 3 down	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
ol518. 1 up, 4 down	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-
ol519. 0 up, 5 down	-	-	-	-	-	-	-	-	-	-	4	-	-	-	-	-
ol520. Number of counters	12	-	.	10	6	.	12	.	12	-	30	8	14	-	-	-
1521. Counters sticks	+	-	+	+	.	.	+	.	+	-	+	+	+	-	-	-
1522. Counters stones	+	-	+	+	.	.	+	.	+	-	+	+	+	-	-	-
1523. Counters in 1 neutral pile	+	-	+	+	.	.	+	.	+	-	+	+	+	-	-	-
1524. Counters in 2 piles	-	-	*	-	.	.	*	.	-	-	*	+	-	-	-	-
1525. Referee to hand out counters . . . . .	-	-	-	-	.	.	.	.	-	-	-	-	-	-	-	-
1526. Played on: flat basket tray	-	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-
1527. Hopper basket on buckskin	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1528. Mat, blanket	+	-	+	-	+	+	+	+	+	-	+	+	+	-	-	-
1529. Stool	-	-	-	-	+	+	+	+	+	-	-	-	-	-	-	-
1530. Stone	+	-	-	+	-	+	+	+	+	-	-	-	-	-	-	-
1531. Plank	+	-	+	-	-	+	+	+	+	-	-	-	-	-	-	-
1532. Hard ground	+	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-
1533. Two sides	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
1534. Sides districts	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
1535. Sides individuals	+	-	+	+	+	+	+	+	+	-	+	+	+	-	-	-
<u>*Stick Thrown Up</u>																
1539. Stick sharpened on both ends	-	-	-	-	-	+	-	-	-	-	-	+	+	-	-	-
1540. Natural vestigial deer metapodial	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1541. One point when it lands erect in ground	+	-	-	-	-	+	-	-	-	-	-	+	+	-	-	-

	ToI	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
1542. Thrower scores	+			-		-	+					+	+		-	
1543. Unsuccessful thrower transfers				-		-	+					+	+		-	
1544. Each player has stick or bone	*			-		-						**	+		-	
1545. Number of counters				-		-							+		-	
<u>*Jacks</u>																
1546. Women and children play	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
†1547. Stones, number	-	-	-	-	-	-	-	-	-	-	-	5	-	-	-	-
o1548. Number of counters	-	-	-	-	-	-	-	-	-	-	-	11	-	-	-	-
<u>Tops</u>																
1549. Children play with	+	+	+	-	+	+	+	-	+	+	+	-	+	+	+	-
*1550. Acorn	+	+	+	-	+	+	+	-	+	+	+	-	+	+	+	-
1551. Pepperwood nut	-	-	-	-	+	-	-	-	-	-	+	-	+	-	+	-
1552. Bark or wood disk, horizontal plane		-	-	-	-	-	+	-	-	-	-	-	-	-	-	+
<u>Buzzer</u>																
1555. Children play primarily	+	-	+	+	+	+	+	-	*	*	+	+	+	+	+	+
*1556. Acorn	-	-	-	-	+	-	-	-	-	-	+	-	-	+	+	+
1557. Rawhide	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-	+
1558. Wood or bark	-	-	-	-	+	-	+	-	-	-	-	-	-	+	-	+
1559. Shell	+	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1560. Edge of disk notched	+	-	-	-	+	-	+	-	-	-	-	-	+	-	-	+
<u>Cat's Cradle</u>																
1561. Men play	+	-	+	+	+	+	+	+	*	+	+	-	+	+	+	-
1562. Women play	+	-	+	+	+	+	+	+	-	+	+	-	*	+	+	-
1563. Static figures	+	-	+	+	+	+	+	+	-	+	+	-	+	+	+	-
1564. Moving figures	-	-	+	+	+	+	+	-	-	+	+	-	+	+	+	-
1565. Toes worked in	+	-	+	-	+	+	+	-	-	+	+	-	+	(-)	+	-
<u>*COUNTING, MNEMONIC DEVICES</u>																
1566. Counting on fingers	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1567. Counting on toes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1569. Stick for 10	+	-	-	-	+	+	-	-	-	+	+	*	*	.	.	*
1570. Stick for 100	-	-	-	-	-	-	-	-	-	+	+
1571. Larger stick	-	-	-	-	-	-	-	-	-	-	+	*
1572. Knotted string: for months	-	-	-	-	-	-	-	-	-	-	-	+
1573. For messages	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1574. Stick mat for messages	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
<u>*CALENDAR</u>																
†1575. Number of moons in year			13	13	*13	13	.	.	.	.	.	12	12	.	.	.
o1576. Number of numeral names for months			*9	*8	*8	*13	.	8	10	.	.	.	.	.	.	.
1577. Descriptive month names	+	+	+	+	+	+	.	+	+	*	+	+	+	+	+	+
*1578. Beginning of calendrical year near winter solstice			+	+	+	+	.	+	+	+	(-)	.	.	.	*	.
<u>ASTRONOMY, METEOROLOGY, COSMOLOGY</u>																
<u>*New Moon Observances</u>																
1580. Monthly birth-and-death theory	+	-	-	-	-	-	-	+	-	-	-	-	-	-	.	+
1581. All go out to see	+	-	-	+	+	+	+	+	-	-	+	-	+	+	.	+

	To1	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
1582. Only children go out to see	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1583. Racing by children	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1584. Speak, shout, or pray to moon	+	+	-	+	+	+	-	+	-	-	+	-	+	+	-	+
1585. Address moon with kin term	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
1586. Throw stone at moon	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1587. Position of "horns" significant	+	(-)	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1588. Horizontal: full of water	+	-	-	-	-	-	+	-	-	-	-	+	+	-	-	+
1589. Rain or storm	+	-	+	-	-	-	+	-	-	+	-	+	-	-	-	+
1590. Dry weather	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
1591. Death or sickness	-	-	+	+	+	-	-	+	+	+	+	-	+	-	-	+
1592. Vertical: rain	-	-	-	+	-	+	-	-	-	-	-	-	+	-	-	+
1593. Dry weather	+	-	-	-	-	-	+	-	-	+	+	+	-	-	-	-
1594. Good fortune	-	-	-	+	+	-	-	+	+	+	+	-	-	-	-	+
<u>Eclipses</u>																
1595. Eclipse of sun known	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1596. Eclipse of moon known	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1597. Eating theory	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1598. Sun	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1599. Moon	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1600. Bird	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1601. Condor	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1602. Bluejay	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1603. Dog	-	-	-	-	-	-	+	-	-	+	-	-	+	-	-	-
1604. Coyote	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1605. Puma	-	-	-	-	+	-	-	+	+	-	-	-	-	-	-	-
1606. Bear	-	-	-	+	-	-	-	-	(+)	-	-	+	-	+	+	-
1607. Lizard	-	-	-	+	+	-	-	-	-	-	-	+	-	-	-	-
1608. Rattlesnake	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1609. Make dogs squeal	+	-	-	+	-	+	+	+	+	+	+	+	+	+	+	+
1610. Twist dogs' ears	+	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+
1611. Shout	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1612. Strike plank or canoe	-	-	+	+	-	-	-	-	-	-	-	+	-	-	-	-
1613. Shoot arrow into air	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1614. Hold raccoonskin on stick in air	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1615. Men go to mts. to make medicine	-	-	-	+	+	(-)	-	-	-	-	-	-	-	-	-	-
1616. Turn vessels over or throw out food and water	-	-	(-)	+	+	+	-	(-)	(-)	+	+	-	-	-	-	-
1617. Turn over canoe	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
<u>Rainbow</u>																
1618. Penis	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1619. Sign of childbirth somewhere	+	-	-	-	-	-	-	+	+	-	+	-	-	+	+	-
1620. Must not look at too long, otherwise weak eyes	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1621. Sign of rain	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1622. Sign of dry weather	-	-	+	-	-	-	-	-	-	-	-	+	-	-	-	+
1623. Bad sign, evil spirit in	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1624. Bad luck in hunting or fishing	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1625. If point finger at, finger injured or drops off	+	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-
<u>Thunder and Lightning</u>																
1626. Thunder anthropomorphic	+	-	+	+	+	+	+	+	+	+	-	+	+	+	+	(+)
1627. Male	+	-	+	+	+	+	+	+	+	+	-	+	+	+	+	(+)
1628. Female	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1629. Noise from shouting	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1630. Noise from playing shinny	-	-	+	-	-	(+)	-	+	+	+	-	-	-	-	-	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	ChM	Van D	Matt	Sin 1	Sin 2	Kato	C	Ynk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ks	KY	CY
1631. Noise from running around or dancing				-	+	+	(+)										
1631a. Noise from sliding snow	-	.	+	+	-	-	-				.						
1632. Lightning from mouth of thunder person														+			
1633. Lightning from eyes of thunder person	*-1	.	-	-	-	-	.			+	.			+	+	+	
1633a. Thunder and lightning feared	+	.												+	+	+	+
1634. Food and water thrown out or covered during storm													+	+	+		
1635. Dogs made to squeal . . . . .		.											+	+		+
<u>*Whirlwind</u>																	
1636. Some kind of evil associated with	+	.	+	+	+	+	(+)	+	+	+	+			*			
1637. Spirit or ghost in	*+	.	-	-	-	-	-	-	-	-	.						
1638. Snake in	+	.	-	-	-	-	-	-	-	-	.						
1639. Sign of war or trouble . . . . .		.	.	+	+	-	-	+	+	+	.			
1640. Wind playing . . . . .		.											+		
1641. "Explosion" from ocean . . . . .		.					+								
1642. Talked to	-	.		+													
1643. Throw water at to stop	*+	.	-	-	-	-	-	-	-	-	-						
1644. Struck or pierced with weapon	+	.	-	-	-	-	-	-	-	-	-						
1645. Dodged	+	.	-	-	-	(+)	(+)	+	+	-	-						
1645a. Recite formula and bathe with angelica	-	.			+	-	-										
<u>*Various</u>																	
1646a. Milky Way ghosts' road	*-1	.	+	*	+	+	*	+	+	+	.	*					
1646b. Sun male	*+	.	-	.	*	+	*	+	+	-	.	*					
1646c. Sun female	*-1	.	-	.	.	-	-	-	-	-	.	.					
1646d. Moon male . . . . .	*+	.	.	.	.	+	+	+	+	+	.	.	
1646e. Moon female	-	.	.	.	*	-	-	-	-	-	.	.					
*1646f. Frog in moon	-	.	+	-	+	-	-				.	.					
1646g. Dog in moon	-	.	-	-	-	-	+				.	.					
†1646h. Number of cardinal directions	4	4	-	-	-	-	4	4	4	4	4	4	4	4	4	4	4
1646i. Water flow for directions	-	-	+	+	+	+	+										
1646j. World a tree, roots north, top south	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1646k. World a horizontal disk . . . . .		.			+	+	*								
1646n. Floating on water or water all around	-	.	-		+	+	-						+	+	+		
1646m. World a person	*+	.					-										
<u>*MARRIAGE</u>																	
<u>Ceremony</u>																	
1647. Child betrothal before puberty	+	-	-	-	+	+	-	-	-	-	-	-	+	.			
1648. With payment by groom's side	-	-	-	-	-	*	-	-	-	-	-	-	+	.			
1649. With exchange of presents	-	-	-	-	-	-	-	-	-	-	-	-	-	.			
1650. Binding	-	-	-	-	+	+	-	-	-	-	-	-	-	.			
1651. Only a goodwill pledge	+	-	-	-	-	-	-	-	-	-	-	-	+	.			
1652. To pay debt or to bolster family finances	-	-	-	-	*	.	-	-	-	-	-	-	-	.			
1653. Only prominent families	+	-	-	-	-	+	-	-	-	-	-	-	-	.			
1654. Common	-	-	-	-	+	-	-	-	-	-	-	-	-	.			
1655. Negotiated bride price	*+	+	+	+	+	+	+	+	+	+	+	+	(+)	(+)	(+)	-	-
1656. Intermediary negotiates or proposes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1657. Suitor proposes personally	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1658. Husbands bought	*+	-	-	-	*	+	-	-	-	-	-	-	-	-	-	-	+
1659. Only mutual exchange of gifts by families	-	-	-	-	-	-	-	-	-	-	-	(-)	-	-	+	+	+
1660. Wedding at groom's home	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
o*1661. Duration, days, bride's family stays	-	*	10	*	14	3+					*	1	*	-	-	-	-

	To	Ch	K1	K2	Y1	Y2	Wyt	H1	H2	Cl	VD	Mt	S1	S2	Ka	C	Yuk
<u>Polygyny with Unrelated Wives</u>																	
1702. Polygyny, unrelated wives	+	+	-	+	+	+	+	+	+	+	-	-	+	+	+	-	-
†1703. Maximum number paid for	*4	5	-	2	10	2	*10	10	2	2	-	-	2	2	3	-	-
†1704. Maximum number in same house	4	2	-	2	*2	2	1	.	2	2	-	-	2	2	2	-	-
1705. First wife outranks others	-	-	-	-	.	.	-	(+)	.	-	-	-	-	-	-	-	-
1706. Usually only by prominent men	+	+	-	+	+	+	+	+	+	+	-	-	+	+	+	-	-
<u>Postnuptial Residence</u>																	
(Note: With reference to local group.)																	
1707. First residence patrilocal	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
1708. Husband's parents' house	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
1709. Own house	+	-	-	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1710. Final (permanent) residence patrilocal	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
1711. Husband's parents' house	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
1713. Own house later	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
1714. First residence matriloca	-	-	*	-	-	-	-	-	-	-	-	-	-	+	+	+	+
ol715. Time in weeks	-	-	-	-	-	-	-	-	-	-	-	-	-	52	.	1	.
1716. Wife's parents' house	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1717. First residence variable	-	+	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1718. Final (permanent) residence variable	-	+	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1719. Wife from another local group preferred	*+	-	-	+	+	+	+	-	-	-	-	+	+	+	-	-	-
<u>*Sexual Relations of Unmarried</u>																	
1720. Unchaste girl physically chastised	+	-	-	+	+	+	+	+	+	+	+	+	-	-	-	-	*
1721. Fine for seduction without pregnancy	*+	-	*	+	-	-	+	+	+	+	+	+	+	-	-	-	-
1722. Fine for pregnancy	*+	*	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
1723. Seducer must pay damage but is free	+	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
1724. Seducer must pay damage but may marry girl without paying bride-price	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1725. Seducer must pay damage and also brideprice if he marries girl	+	-	+	+	*	+	+	+	+	+	-	-	-	-	-	-	-
1726. Seducer must marry girl	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-	-
<u>*Adultery</u>																	
1727. Unfaithful wife beaten by husband	+	+	+	+	*	+	+	+	+	+	+	-	+	+	+	-	-
1728. Unfaithful wife sometimes killed by husband	+	+	-	-	-	+	+	+	+	+	-	-	+	+	-	-	-
1729. Husband then pays fine to wife's family	+	-	-	-	-	+	-	+	.	+	-	-	+	+	+	-	-
1731. Seducer assailed by husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1732. Seducer sometimes killed by husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1733. Husband then pays fine to seducer's family	*+	+	+	*	+	+	-	+	*	+	+	+	-	-	-	-	-
1734. Seducer pays fine to husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1735. To wife's family also	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-
1736. Seducer pays husband for constructive adultery	+	-	+	+	+	+	+	+	+	+	+	-	+	-	-	-	-
1737. Woman fined for constructive adultery to a man	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1738. Her husband pays offended man	+	-	+	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-
1739. Her family pays her husband	-	-	-	-	-	(-)	-	-	-	-	+	-	+	-	-	-	-
1741. Man fined for speaking to married woman with whom he had had premarital intercourse	+	-	-	+	+	+	-	-	-	-	+	-	+	-	-	-	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hap 1	Hap 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
<u>*Divorce</u>																
1742. Husband may divorce wife: for unfaithfulness	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1743. For barrenness	+	-	-	-	+	+	-	+	-	+	+	+	-	+	-	-
1744. For laziness	+	+	-	-	+	+	+	+	-	+	+	+	+	+	+	+
1745. Wife may divorce husband: for unfaithfulness	+	+	+	+	+	+	*	+	+	+	*	*	+	+	+	+
1746. For maltreatment by husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1747. Wife returned if fine paid	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1748. Divorce for incompatibility	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
†1750. Additional payment for wife after how many children?	*3	-	-	*3+	-	-	-	-	-	-	-	-	-	-	-	-
1751. Repayment to husband's family on divorce	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-
1752. Amount depends on number and status of children	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1753. Children go to husband's family	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1754. If he refuses repayment	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1755. Children go to wife's family	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1756. If husband accepts repayment	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1757. Children sometimes divided	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
<u>Non-affinal Remarriage of Widow or Widower</u>																
1758. Widow's family pays former husband's family	*+	+	+	+	+	+	+	-	+	+	+	-	(-)	-	-	-
1759. Widower's family pays former wife's family	-	-	(+)	(-)	(-)	(-)	.	+	+	+	+	+	+	-	-	-
1760. New husband pays widow's family	*.	-	+	+	+	+	.	-	-	-	+	+	+	-	-	-
1761. New husband pays widow's former husband's family . . . . .	.	-	-	-	.	.	.	+	+	-	-	-	-	-	-	-
<u>*Intercourse</u>																
1762. Man lying superior . . . . .	.	.	+	.	.	+	+	+	.	.	+	+	+	.	.	.
1763. Woman lying inferior, legs raised . . . . .	.	.	+	.	.	+	+	+	.	.	+	+	+	.	.	.
1764. Intercourse taboo inside permanent dwelling	+	.	+	+	+	+	-	+	.	.	-	-	-	.	.	.
<u>Various</u>																
1765. Wife's father pays husband for death of first child	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>*BERDACHES</u>																
1766. Wear women's clothes	+	-	-	-	+	-	+	+	-	+	-	+	-	+	+	+
1767. Do women's work	+	-	-	-	+	-	+	+	-	+	-	+	-	+	+	+
1768. Not allowed in sweat house . . . . .	.	-	-	-	.	-	+	-	-	+	-	+	-	-	-	-
1769. Some shamans	+	-	-	-	+	-	+	+	-	+	-	+	-	-	-	-
1770. Female berdaches	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1771. Dress like man and hunt	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
<u>*KINSHIP AVOIDANCES</u>																
1772. Mother-in-law son-in-law	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1773. Do not speak at all	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1774. Speak little	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1775. Plural address	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1776. Speak through third person	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1777. Head covered (m-in-1).	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1778. Turn aside on trail	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
1779. Must not eat together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	*	+
1780. Must not hand things to one an- other	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1781. Must not laugh together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1782. Obscenity taboo together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1783. For life	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1784. Temporary, newly wed or before 1st child	-	-	-	-	-	-	-	-	-	-	-	-	-	+	*	+
1785. Mother-in-law daughter-in-law	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1786. Speak little	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1787. Plural address	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1788. Must not laugh together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1789. Obscenity taboo together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1790. For life	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1791. Temporary, newly wed or before 1st child	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1792. Father-in-law daughter-in-law	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1793. Do not speak at all	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1794. Speak little	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1795. Plural address	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1796. Speak through third person	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1797. Head covered (d-in-1)	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
1798. Turn aside on trail	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1799. Must not eat together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
1800. Must not hand things to one an- other	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1801. Must not laugh together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1802. Obscenity taboo together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1803. For life	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1804. Temporary, newly wed or before 1st child	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1805. Father-in-law son-in-law	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1806. Speak little	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1807. Plural address	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1808. No obscenity together	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1809. Temporary, newly wed or before 1st child	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
*BIRTH																
<u>Obstetrics</u>																
1810. In separate hut	*	+	-	-	+	+	-	-	-	-	-	-	-	-	-	+
1811. In dwelling	+	+	+	+	-	-	+	+	+	*	+	*	+	+	+	+
*1812. Mother reclines backward	-	-	+	+	+	+	(+)	-	-	+	+	-	-	-	-	-
1813. Sits	+	+	-	-	-	-	-	+	+	+	-	-	+	+	+	+
1814. Squats	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1816. Holds to stake or loose stick	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1817. Holds to cord or strap from roof	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1819. Midwife assists	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1820. Paid or given a present	+	+	-	+	*	+	+	+	+	+	+	+	+	+	+	+
1821. Shaman assists	-	-	-	-	-	-	*	-	-	-	+	+	-	+	-	-
1822. Herb doctor assists	+	-	-	+	+	+	*	-	-	-	+	(+)	+	-	-	-
1823. Birth aided by drinking vegetable concoction	+	-	+	-	-	+	+	+	+	+	-	+	+	-	+	-
1824. External application of vegetable concoction	+	-	-	+	+	+	-	-	-	-	+	+	+	-	+	-
1825. Warmed ground or shallow pit for mother to lie on or in	-	*	+	+	+	+	+	+	+	+	-	+	+	+	+	+
1825a. Mother steamed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1826. Mother steamed in or on warmed pit or ground	-	-	+	+	+	+	+	-	+	+	*	-	-	+	-	+

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Ynk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
1827. Mother steamed with basket of hot water and blanket	+	+		+	+	+	+				+	+	+	+	+	+
1828. Navel cord: cut with flint	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+
1829. Tied with mother's hair	-	-	-		+	-	+	-	-	+	-	-	-	-	-	-
1830. Tied with vegetable-fiber string	-	+	-		*	-	+	-	+	+	-	+	-	-	-	+
1831. Tied with buckskin string	-	-	-		-	+	-	+	+	+	+	-	+	-	-	-
1832. Tied with sinews	+	-	-		-	-	(-)	-	-	-	-	-	-	-	-	-
1833. Tied on itself	-	-	+		-	-	-	-	-	-	-	-	-	-	-	-
o1834. Detaches in how many days (V, variable)	2+			V	V	*2	V	V	2+	4+	5	10*	5		6	V
1835. Kept till death	+	-	-	-	-	-	-	-	+	+	*	-	-	-	-	-
1837. Kept in bottom of cradle	-	-	-	-	-	-	-	+	+	*	-	-	-	-	-	-
1838. Tied on cradle	+	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-
1839. Worn by child	-	-	-	*	*	+	-	-	+	-	-	-	-	-	-	-
1840. Put in tree	-	*	-	*	*	+	-	+	-	-	-	+	-	-	-	-
1841. Top of tree split, cord inside	-	-	-	-	+	+	-	+	-	-	-	-	-	-	-	-
1842. Buried	-	+	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1843. In gopher hole	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1844. Afterbirth buried	+	+	-	-	*	+	+	+	+	*	-	+	+	+	+	+
1845. Turned over to change sex of future offspring	-	-	-	-	-	-	-	+	.	+	.	-	-	-	-	-
1846. Afterbirth destroyed or mutilated to prevent offspring	+	(-)	-	-	+	+	.	+	(-)	-	.	-	*	-	*	-
1847. Burned	+	-	-	-	+	+	.	-	-	-	.	-	-	-	-	-
1848. Cut up or pierced	+	-	-	-	+	+	.	+	-	-	.	-	+	-	-	-
1849. Afterbirth thrown in stream	+	-	+	.	+	+	.	+	-	-	.	-	-	-	-	-
1850. To prevent offspring	+	-	-	-	+	+	.	+	-	-	.	-	-	-	-	-
1851. Child bathed at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
†1852. Steamed in basket, days after birth	-	-	-	-	*10	5	-	10	10	10	10	-	-	-	-	-
<u>*Restrictions on Mother</u>																
(Note: Nos. refer to days after birth.)																
†*1852a. Meat taboo for boy	10	10	40	30	*30	20	7	40	30	40	30	*10	+	5	30	*4+
†*1853. Meat taboo for girl	10	10	30	30	30	20	7	50	40	50	30	10	+	5	30	*4+
1853a. Fresh mammal meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	+
*1854. Fresh fish taboo	+	-	-	3+	+	+	+	+	+	+	+	+	+	.	+	+
1855. Dried mammal meat taboo	+	+	+	+	-	+	+	+	+	+	+	-	+	.	+	-
1856. Dried fish taboo	-	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-
†*1857. Eats alone, separate receptacles, for boy.	10	10	*40	30	30	20	7	40	30	40	30	10	5	5	30	*4+
†*1857a. Eats alone, separate receptacles, for girl	10	10	30	30	30	20	7	40	40	50	30	10	5	5	30	*4+
†*1858. Cold water taboo	10	(-)	1+	30	*30	20	7	10*	+	2+	30	-	+	5	-	*4+
1859. Combing hair taboo	10	-	-	-	30	-	-	-	-	10	-	-	+	-	-	-
†1860. Uses scratching stick	-	+	+	-	-	-	*	-	-	-	-	-	+	-	*30	+
†*1861. Uses scratching bone	-	-	-	-	30	-	+	-	-	10	-	-	+	5	-	-
†*1863. Lies down	*10	1+	+	1	10*	+	7	9	10*	+	6	10	5	5	+	+
1864. Stays in childbirth hut	-	10	-	-	30	.	-	-	-	-	-	-	-	-	-	-
†1865. Travel taboo for boy	10	10	40	30	30	10	7	9	10	40	30	.	30	5	30	30
o1865a. Travel taboo for girl	10	10	30	30	30	10	7	9	10	50	30	.	30	5	30	30
†1866. Making baskets taboo for boy	10*	+	-	30	30	*20	7	40	30	40	30*	+	60	5	30*	+
†1866a. Making baskets taboo for girl	10*	+	-	30	30	20	7	50	40	50	30*	+	60	5	30*	+
†1867. Cooking for family taboo for boy	10	10	40	30	30	20	7	40	30	40	30*	+	60	5	30	30
o1867a. Cooking for family taboo for girl	10	10	30	30	30	20	7	50	40	50	30*	+	60	5	30	30
1868. Noise taboo near child	10	-	-	-	+	+	-	+	.	-	-	-	-	-	-	-
1869. Noise made to condition child to it	-	-	-	-	-	-	-	+	.	+	-	-	-	-	-	-
†1870. Bathing in stream taboo	10	10*	+	30	30	10	7	+	.	+	30*	1	5	5	30	30
o1871. Bath at end of taboo period	10	10			30		7		10		30	10	+	5	30	30

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
<u>*Restrictions on Father</u>																
(Note: Nos. refer to days after birth; N, until navel cord drops off.)																
†1874. Meat, except dried fish, taboo	5	-	-	+	10	5	-	N	10	N	5	-	5	-	-	-
1875. Eats alone, separate receptacles	5	-	-	+	10	5	-	9	10	5	5	-	5	-	-	-
1876. Cold water taboo	5	-	-	+	10	-	-	-	-	-	-	-	5	-	-	-
†1877. Wears "hunger" belt	5	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1878. Combing hair taboo	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1879. Scratches with bone	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
†*1880. Must lie down	-	-	-	-	-	-	-	-	-	-	-	-	3+	-	-	-
†1881. Must remain indoors	*5	-	-	-	-	-	-	-	-	-	-	-	5	-	-	-
1882. Travel taboo	5	-	-	+	10	5	-	-	-	10	5	-	5	-	-	-
1883. Sweating taboo	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1884. Sweating mandatory	5	-	-	+	10	5	-	-	-	-	-	-	-	-	-	-
*1885. Smoking taboo	-	-	-	*	10	-	-	*	10	-	-	-	2+	-	-	-
*1886. Gambling taboo	5	-	-	+	10	20	-	+	10	+	30	3+	5+	-	30	7
1887. Hunting deer taboo	5	-	-	+	20	+	-	+	+	10	30	1	10	+	30	30
*1888. Bathing in stream taboo	-	-	-	-	-	-	-	-	-	-	-	-	2+	-	30	-
1889. Daily bathing mandatory	-	-	-	+	10	-	-	-	-	-	-	-	-	-	-	-
†1890. Bathing mandatory, end of taboo period	5	-	-	-	-	5	-	-	-	-	*5	-	-	-	30	-
<u>Sex Restrictions on Parents</u>																
†*1891. Contenance (months after birth)	*+	*	1	*6	7+	*24	-	24	24	2	-	12	1+	-	2	1
1892. Child wears dentalia anklet until parents resume intercourse	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1893. Adultery of either parent sickens nursing child	-	-	-	+	+	+	-	-	+	-	-	-	-	-	-	-
<u>Abortion</u>																
1894. Medicine eaten or drunk	+	*	-	-	-	-	(-)	-	-	-	-	+	+	-	+	-
1895. Blows or pressure on abdomen	+	-	-	-	-	-	(-)	-	-	-	-	-	-	+	+	-
1896. Hot stones on abdomen	(+)	-	-	-	-	-	(-)	-	-	-	-	-	-	-	-	-
1897. Lifting, hard work	(+)	-	-	-	+	-	(-)	-	-	-	+	-	-	-	-	-
<u>Infanticide (not of twins)</u>																
1898. Chiefly bastards	+	-	-	-	-	-	+	-	-	*	-	-	-	+	+	+
<u>Twins</u>																
1899. One killed	-	*	-	-	+	+	-	+	*	-	-	-	-	-	-	-
1900. If opposite sex, incest theory	-	-	-	-	*	*	-	-	-	-	-	-	-	-	-	-
<u>*Nursing</u>																
1901. Before nursing, fed hazel-nut or acorn broth.	+	+	-	+	+	+	-	-	-	-	-	-	*	-	-	-
1902. Fed pulverized Haliotis shell in water	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1903. Weaned, years of age (-, not definitely weaned)	1	*1	*1	*1	1	1+	*	2	-	-	*1	*1	1+	3	*1	*
<u>Mutilations</u>																
*1904. Ears pierced soon after birth	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
†*1905. Age in years	*6	2	*	*	8	5	.	*	*	5	-	*1+	-	10	*	*

	Tol	Chim.	Kar 1	Kar 2	Yur 1	Yur 2	Wlyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
†*1906. Nose pierced (age in years)	*6	-	15	20	-	-	-	-	1	-	-	-	-	-	4+	-	-
1907. Girls tattooed about puberty (10-13 years) . .	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-	+
1907a. Girls tattooed before puberty	-	+	-	-	+	-	-	-	+	-	-	+	-	-	-	-	-
1908. Girls tattooed after puberty	+	-	+	+	-	+	+	+	+	-	+	+	+	+	+	+	+
o*1909. Girls tattooed (age in years)	18	3+	18	7	20	20	25	+	+	10	17	2	15	15	.	12	
†1910. Boys tattooed (age in years)	20	-	18	20	18	20	25	+	+	18	20	17	18	-	6+	-	
<u>*Milk Teeth</u>																	
1911. Thrown away	*+	-	-	-	-	-	*+	+	+	-	*+	+	+	.	*+	+	+
‡1912. Direction	E	-	-	-	-	-	W	-	-	-	E	E	E	.	-	W	
1913. Toward sun	+	-	-	-	-	-	-	-	-	-	+	+	+	.	-	-	-
1914. Toward new moon	-	-	-	-	-	-	-	-	-	-	-	-	-	.	-	-	+
1915. Over pregnant woman	+	-	-	-	-	-	-	+	+	-	-	-	-	.	-	-	+
1916. Over house	+	-	-	-	-	-	-	-	+	-	-	-	-	.	-	-	+
1917. Placed in animal manure	+	-	*	-	+	-	-	-	-	+	-	-	-	.	-	-	+
1918. Placed in gopher hole	-	-	-	-	-	-	-	-	*	-	-	+	-	.	-	-	+
1919. Placed in mole tunnel	-	-	-	+	-	-	-	-	-	-	-	-	-	.	-	-	+
<u>*Name</u>																	
1920. Given soon after birth (up to 6 months) . . .	+	-	-	+	-	-	-	-	-	-	+	+	+	.	-	.	.
o*1921. Given, age in years	-	*	1	1	1	4	*	-	*	1+	-	1	-	.	1	.	.
1922. Name of living taboo in address	-	-	-	-	-	-	-	-	-	-	-	-	-	.	+	.	.
1923. Namesake a relative	+	+	+	+	+	+	+	+	+	+	*	-	-	.	+	.	(+)
1924. Paternal relative . . . . .	.	+	+	+	+	+	+	+	+	.	-	-	-	.	-	.	(+)
1925. Maternal relative . . . . .	.	-	+	+	*	+	+	+	+	.	-	-	-	.	-	.	(+)
1926. Deceased	+	-	+	+	+	+	+	+	+	+	-	-	-	.	-	.	(+)
1927. Living	-	+	-	*	-	-	-	+	*	+	-	-	-	.	-	.	(+)
1928. Renamed after kin	+	-	-	+	+	+	+	-	-	-	-	-	-	.	-	.	(+)
1929. Namer a relative . . . . .	.	+	+	+	+	+	+	-	-	+	+	+	-	.	-	.	(+)
1930. Paternal . . . . .	.	+	+	+	+	+	+	-	-	+	+	+	-	.	-	.	(+)
1931. Maternal . . . . .	.	+	+	+	+	+	+	-	-	+	-	-	-	.	-	.	(+)
1932. Named after house . . . . .	.	-	-	-	+	+	-	+	-	-	-	-	-	.	-	.	(+)
1933. Named after village	+	-	+	+	+	+	-	-	+	-	+	-	-	.	-	.	(+)
1934. Husband named after wife's house or village .	-	-	-	-	+	+	-	-	-	-	-	-	-	.	-	.	(+)
1935. Wife named after husband's house or village .	-	-	-	-	+	+	-	-	-	-	-	-	-	.	-	.	(+)
1936. Naming-feast given	*+	*	-	-	-	+	-	-	-	-	+	-	-	.	-	.	(+)
1937. Pure names (untranslatable)	+	*	-	-	-	+	-	-	-	-	-	-	-	.	-	.	(+)
1938. Nicknames, descriptive of person	+	-	+	+	+	+	+	+	+	+	+	+	+	.	+	.	(+)
1939. Animal names . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	-	.	-	.	(+)
<u>*Various</u>																	
†1940. Child placed in cradle, days after birth . .	10	1	10	10	10	7	10	10	.	.	.	.	.	.	.	.	*
†1941. Child's hair burnt, days after birth	-	-	-	-	10	-	-	10	-	-	-	-	-	-	-	-	-
<u>*GIRL'S PUBERTY</u>																	
<u>*Restrictions</u>																	
(Note: Nos. refer to days after menstruation commences.)																	
‡1942. Meat, except dried fish, taboo	10*	+	30	10	10	10	10	10	20*	40	60*	5	+	14	6	*	+
1943. Eats alone, separate receptacles . . . . .	.	+	.	10*	10	10	10	.	.	.	60	5	5	14	6	.	+
1943a. Salt taboo	-	-	-	-	-	-	-	-	-	-	5	-	-	-	-	-	-
†1944. Total food fast	-	-	-	-	-	-	-	-	-	-	5	-	5	-	-	-	-
1945. Cold water taboo	10*	-	.	10	10	10	10	-	20	10	60*	5	5	14	-	-	-
1946. Confined in menstrual hut	-	+	30	-	10	-	-	-	-	-	60	-	-	-	-	-	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Gm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
1947. Confined in dwelling	*10	-	-	10	-	10	*10	10	10	10	-	5	5	14	6	+
*1948. Covered or veiled when going outdoors	*10	-	-	10	10	10	10	10	-	10	60	5	5	14	-	+
1949. Wears basket hopper	-	-	-	-	-	-	-	-	-	-	-	-	-	14	-	-
†1950. Looking at fire taboo	-	-	-	-	-	-	-	10	10	10	60	+	+	14	6	+
1951. Looking at sun or moon or sky taboo.	10	-	-	10	10	10	-	10	10	10	60	+	5	14	6	+
1952. Looking at people taboo	10	-	-	-	-	10	-	10	*10	10	60	+	5	14	-	+
1953. Combing hair taboo or relative may comb it .	-	.	+	-	10	-	(-)	10	10	10	60	10	30	14	6	+
†1954. Scratches with stick	-	+	+	-	-	-	-	-	-	-	-	10	30	-	6	+
†1955. Scratches with bone or horn	*10	(+)	-	-	10	-	10	10	10	10	60	-	30	14	-	-
1955a. Uses drinking straw	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1956. Laughing taboo	10	-	-	-	10	10	10	10	10	10	-	-	-	14	6	-
†1957. Work taboo: preparing food	10	+	-	+	10	10	10	10	-	10	60	10	60	14	6	+
†1958. Making baskets	10	+	-	+	10	10	10	10	-	10	60	10	60	14	6	+
ol959. Getting wood	10	+	-	+	-	10	10	10	-	-	60	10	60	14	6	+
1960. Gathering vegetable food	10	+	-	+	10	10	10	10	-	10	60	10	60	14	6	+
†1961. Work compulsory, getting wood	-	-	-	-	10	-	+	-	10	10	-	+	-	-	-	-
1962. Hair cut	-	-	+	-	-	-	-	+	-	-	-	-	-	-	-	-
1963. Bathes daily in stream, times	-	-	+	-	*10	+	2	*7	+	*2	+	-	*2	-	-	-
1964. Runs to stream and back	-	-	.	.	+	+	+	+	+	+	+	+	+	+	-	-
*1965. Bathing in stream taboo	+	+	-	-	-	-	-	-	-	-	-	10	-	5	6	2+
1966. Must not sleep in daytime	-	-	-	-	-	-	-	+	+	+	+	+	+	-	-	+
†1967. Purification bath at end, on what day	10	+	+	.	+	+	10	+	+	+	+	*5	5	5	6	-
*Public Recognition																
1968. For all girls	-	+	+	+	-	-	-	-	-	-	-	+	+	+	+	-
1969. Each girl a separate rite	+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	-
o 1970. Begins days after beginning of menstruation.	1	+	10	2	-	-	-	3	5	2+	1	1	1	2	-	-
†1971. Duration of rite, days or nights	10	10	7	10	-	-	-	7	10	5	5	5	5	1	4	-
1972. At night	+	+	+	+	-	-	-	-	-	-	+	+	+	+	-	-
1973. In daytime	-	+	+	+	-	-	-	-	-	-	-	-	+	-	-	-
1974. Rite inside dwelling	+	+	-	+	-	-	-	+	+	+	+	+	+	-	+	-
1975. Rite outdoors	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
1976. Singing without group dancing	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+	-
1977. Dancing	+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	-
1978. Men dance	*+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	-
1979. Wear Haliotis rim horns	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1980. Sea-lion tooth headbands	-	+	-	-	-	-	-	+	+	+	-	-	-	-	-	-
1981. Woodpecker-scalp headband	*+	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1982. Fur headband or visor	+	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1983. Faces painted black	+	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1984. Deer-fur apron	-	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1985. Bead necklace	-	+	-	-	-	-	-	-	-	-	+	-	+	-	-	-
1986. Feather plumes	-	+	-	-	-	-	-	-	-	+	-	-	+	-	-	-
1987. Yellowhammer headband	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1988. Dancers file out of house after each dance	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1989. Competition among local groups	-	-	-	+	-	-	-	+	+	+	-	-	-	-	-	-
1990. Women dance	+	+	+	+	-	-	-	*-	-	+	+	-	-	+	+	-
1990a. Virgins only	+	+	+	+	-	-	-	-	-	-	-	-	-	+	-	-
1991. Bead necklace	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1992. Basket hat	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1993. Fur headband	-	+	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1995. Girl dances	-	+	+	+	-	-	-	+	-	-	+	+	+	-	+	-
1996. Alone	-	+	+	+	-	-	-	+	-	-	+	+	+	-	-	-
1997. With others	-	*+	*+	+	-	-	-	+	-	-	*+	*+	*+	-	+	-
1998. Both sexes dance together	-	+	+	+	-	-	-	-	-	+	-	-	+	.	+	-
1999. Each sex dances separate	+	-	+	-	-	-	-	+	+	+	-	-	+	.	-	-
*2000. Dancers in circle	*+	+	+	-	-	-	-	+	+	+	-	-	+	.	+	-
2002. Dancers abreast in a row	*+	+	+	-	-	-	-	-	+	-	-	-	+	+	-	-

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Gm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
2003. Multiple split-stick rattle	-	+		+	-	-	-	+	+	+	-	-	-	-	*	-	-
*2004. Single split-stick rattle	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
*2005. Girl wears Olivella headband	+	-	-	-	+	+	-	+	+	+	+	-	-	-	-	-	-
2006. Deerhoof headband	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2007. Woodpecker headband	+	+											*	+			
*2008. Deerskin head-covering	+	-	-	-	-	-	-	-	*	-	+	-	-	-	+	+	-
2009. Hair hangs over face	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2010. Face painted	+	-	+	+	-	-	-	-	+	-	-	-	(-)	-	-	-	-
2012. Singers mainly men	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2013. Singers mainly women	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-	-
2014. All may sing	-	+	+	+	-	-	-	-	-	*	+	+	+	+	+	+	-
2015. Entire assemblage fed publicly	+	+	-	+	-	-	-	-	-	*	+	-	+	-	-	+	+
*2016. Girl looks into Haliotis at end of rite	-	-	-	-	-	-	-	+	+	*	+	-	-	-	-	+	+
*2017. Girl ceremonially bathed at end	+	+	-	-	-	-	-	-	-	-	+	-	+	+	*	+	+

*MENSTRUATION OF MATURE WOMEN

(Note: Nos. refer to days after menstrual beginning.)

†*2018. Meat, except dried fish, taboo	6	5	7	7	10	10	*7	10	10	10	5	*	4+	5	6	*	+
†*2019. Eats alone, separate receptacles	6	5		7	10	10	7	10	10	10	5	5	4+	5	6		+
*2020. Cold water taboo	-	-	-	7	10	10	7	-	-	-	5	-	*4+	-	-	-	-
†2021. Confined in menstrual hut	-	5	7	7	10	10	-	10	10	10	-	-	-	-	-	-	-
†2022. Confined in dwelling	6	-	-	-	-	-	-	-	-	-	5	-	*	5	-	-	-
2023. Scratches with stick or bone	-	+	+	-	-	-	+	-	-	-	-	-	+	-	6	+	+
*2024. Cooking for family taboo	6	5	7	7	10	10	-	10	10	10	5	*	4+	5	6	+	+
†*2025. Cooking meat taboo	6	5	7	7	10	10	-	10	10	10	5	-	4+	5	6	+	+
†*2026. Pounding acorns taboo	6	5	7	7	10	10	-	(-)	(-)	(-)	5	5	4+	5	6	+	+
*2027. Making baskets taboo	-	5	-	*7	-	-	-	-	-	-	-	5	4+	5	6	+	+
*2028. Getting wood taboo	-	5	-	7	-	-	-	-	-	-	-	-	*	5	.	+	+
*2029. Gathering vegetable food taboo	-	5	-	7	10	10	-	-	-	-	-	5	4+	5	6	+	+
*2030. Bathes daily	-	-	7	7	-	-	7	10	10	*10	5	5	4+	-	-	-	-
2031. In stream	-	-	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-
2032. Warm water indoors	-	-	-	+	-	-	-	-	-	-	-	-	+	-	-	-	-
†*2033. Bathing taboo in stream	3	5	-	-	10	10	-	-	-	-	-	-	4+	5	6	+	+
*2034. Purification bath at end	6	5	7	7	10	10	7	10	10	10	5	5	4+	5	*6	+	+
*2035. Restrictions extended to husband	6	-	-	7	10	*10	-	10	10	10	5	5	5	5	6	+	+
†2036. Eats alone, apart from wife and others														5	-	-	-
2037. Hunting taboo	6	-	-	7	10	10	-	10	10	10	5	5	5	5	6	+	+
2038. Fishing taboo	-	-	-	-	-	-	-	-	-	-	-	5	-	.	6	+	+
2039. Gambling taboo	-	-	-	7	10	10	-	10	10	10	5	5	5	5	6	+	+
†2040. Intercourse taboo, from beginning of menstruation	6	5	7	7	10	10	7	10	10	10	5	15	5	5	6	+	+

*DEATH

(Note: Unless otherwise specified, nos. refer to days after death.)

*Treatment of Corpse

*2041. Corpse left in house until buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2042. Corpse taken out through wall of house	+	-	+	+	+	+	-	+	+	+	+	+	+	+	-	-	+
2043. Through door	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2043a. Feet first							+	+	+	+	+	+	+	+	+	+	+
2044. Passed out	+	-	+	+	+	+	+	+	+	+	+	-	+	+	-	-	-
2045. Throw ashes out after corpse	+	+	+	+	+	+	+	+	+	+	+	-	+	+	-	-	-
2046. Corpse carried on plank	-	-	+	+	+	+	+	+	+	+	+	-	+	+	-	-	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
2047. Carried on pole stretcher		-	-	-	-	-	*	-	-			+	+			+
2048. Carried on back by single person		+	-	-	-	-	-	-	-							+
*2049. Interment	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2050. Corpse washed at grave	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2051. Corpse painted	+	-	-	+	+	+	-	+	+	+	+	+	+	+	+	+
*2052. Corpse's nose and ears pierced	-	-	-	-	+	+	-	+	+	+	-	-	-	-	-	-
2053. Dentalia in corpse's nose and ears.	+	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
2053a. Corpse flexed, sitting up	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2054. Corpse extended supine	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
†2055. Direction corpse's head pointed (-, not oriented)	N	E	N	N		N	*W	S	S	S	*SE	E	*E	*S		
2056. Corpse's head pointed upstream	-	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2057. Corpse wrapped in blanket	+	+	-	+	+	+	+	-	-	+	+	+	+	+	+	+
2058. Grave plank-lined	+	-	-	+	+	+	+	+	+	-	+	+	+	+	+	+
2059. Cord to lower corpse	+	-	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2060. Withe	-	-	+	+	+	-	-	+	+	-	-	-	-	-	-	-
2061. Twisted or woven	+	-	+	-	-	+	+	+	+	-	+	-	+	+	+	-
2062. Tracks covered or obliterated in or around grave	+	-	+	+	+	+	-	+	+	+	+	+	+	+	+	-
2063. Horizontal plank on top of grave	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	-
2064. 2 planks, double lean-to, on top of grave	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2065. Vertical pole or plank as grave marker	-	-	+	-	-	-	+	-	-	-	-	+	+	+	+	-
2066. Fence around grave for all	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
2067. Fence around grave for unmarried	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2068. Family owned grave plots	+	+	+	+	+	+	-	+	+	+	+	-	-	-	-	-
2069. Wife buried at husband's plot or locality.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2070. Wife buried at own fam- ily's plot	+	-	-	-	-	-	-	+	-	-	+	-	-	-	-	-
2071. Cemetery close to dwellings	+	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-
2072. Cemetery away from village.	-	+	-	-	-	-	+	-	-	-	+	+	+	+	+	+
2073. Boat travel stopped after a death	+	-	-	+	+	+	-	+	(-)	-	-	-	+	+	+	+
2074. Offender pays mourners	+	-	-	+	+	-	-	+	(-)	-	-	-	-	-	-	-
*Destruction of Property																
2076. Deceased's dog sacrificed	+	-	-	+	-	+	(-)	+	+	(-)	+	-	(+)	+	+	+
2077. Hung by neck in tree	-	-	-	+	-	+	-	+	+	-	+	-	+	+	+	-
2078. Deceased's money and valuables buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2079. Personal property buried	+	+	+	+	+	+	(-)	+	+	+	+	-	-	-	-	+
2080. Personal property on top of grave	+	+	+	+	+	+	-	+	+	+	+	-	-	-	-	-
2081. Personal property burnt	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+	+	+
2082. Buried property broken	+	-	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2083. Canoe broken	+	-	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2084. House where death occurred burned	-	+	-	-	-	-	-	-	-	+	+	-	+	+	+	+
2085. Torn down and moved	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
2086. Deserted temporarily	-	-	-	-	5	-	-	-	+	+	+	+	+	+	+	+
2087. Purified with aromatic vegetation	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2088. Tobacco smoked inside	+	-	-	+	+	+	+	+	+	+	+	-	+	+	+	+
2089. Must be occupied constantly after death	5	-	+	+	-	-	-	-	-	-	-	+	-	-	-	-
2090. Mourners burn own property at funeral	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
*Undertakers																
†*2091. Dig grave, number	1	2	1	1	*1	1	1+	*1	1	1	1	1	1+	1+	3+	3+
o*2092. Handle corpse, number	4+	2	4	*2+	4	*2+					4	6	*4			
2093. Blood relatives	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2094. Paid	-	-	-	-	-	-	+	-	-	-	-	+	(+)	-	-	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
2095. Contamination scapegoat (gravedigger)	+	-	+	+	+	+	*	+	+	+	+	+	+		-	
2096. Male	+	-	+	+	+	+	-	+	+	+	+	+	+		-	
†2097. Visits grave successive nights after death, number	*5	-	5	5	5	1	-	*5	5	5	5	-	-	-	-	
2098. Builds fire at grave each night	*1	-	+	+	+	*	-	*+	+	+	+	+	*	-	-	
†2099. Puts food out for ghost	-	-	-	5	5	-	-	-	-	-	-	-	-	-	-	
2100. Wears brush on head	-	-	-	-	+	-	-	+	+	-	-	-	-	-	-	
†2101. Looking around taboo	-	-	-	5	-	-	-	-	-	-	-	-	5	-	-	
2102. Certain grass in mouth while digging grave.	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
†2103. Uses head scratcher	-	-	-	-	-	-	-	-	-	-	-	-	-	5	-	
†2104. Eats alone, separate dishes	5	-	-	5	*5	5	5	-	-	5	5	5	5	5	-	
*2105. Meat, except dried fish, taboo	5	-	5	5	5	5	5	5	*5	5	*5	5	5	5	-	
2106. Hunting taboo	5	2+	5	5	5	5	5	5	10	10	+	10	10		7	
o2107. Gambling taboo	5	60	+	5	5	5	5	5	10	30	+	10	10		7	
†2108. Smoking taboo	-	-	-	-	5	5	-	-	5	-	-	5	-	-	-	
2109. Travel taboo	5	2+	5	5	5	5	5	5	10	10	+	10	5	-	-	
†2110. Sexual continence	5	30	5	5	5	5	5	5	10	10	5	10	10		7	
*2111. Purification	5	1	5	5	5	5	5	5	5	5	5	10	5		1+	
2112. Formula	+	(-)	+	+	+	+	+	+	+	+	+	+	(-)		(-)	
*2113. Scarification and bleeding	+	-	+	+	+	+	-	-	-	-	-	-	+	-	-	
2114. Sweating, open fire	+	-	-	-	+	+	-	+	+	+	*	-	-	-	-	
2115. Steam type	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	
2116. Plants rubbed on body	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	
2117. Drink medicine	-	-	+	+	-	-	-	-	-	-	-	-	+	+	-	
2118. Roots chewed	-	-	-	-	+	+	-	-	-	-	+	+	+	+	-	
2119. Medicated water applied to body	+	-	-	-	+	+	-	+	+	+	+	*	+	+	+	
2120. Offering of tobacco	+	-	-	-	+	-	-	+	+	-	*	+	+	+	-	
2121. Offering of roots	+	-	*	-	+	-	-	-	+	+	+	+	+	+	+	
2122. Plunge in stream	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2123. All mourners together	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2124. Every day	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	
2125. On final day of taboo period	-	+	+	+	-	-	+	-	-	-	-	-	-	-	+	
<u>Widow</u>																
2126. Touching corpse taboo	-	-	-	-	-	-	-	-	-	-	-	-	*	+	-	
2127. Steps between legs of corpse as release from marriage tie	-	-	-	-	-	-	-	*	+	+	+	-	-	-	-	
*2128. Lies down beside corpse at grave	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
*2129. Hair cut or burned off, days after death	5	+	5	5	5	5	1	5	5	5	1	1	1+		1	
2130. Ends thrown in river	-	-	+	+	-	-	-	+	.	+	.	.	+	+	+	
2131. Ends buried	+	-	-	-	-	-	-	-	-	-	-	-	*	+	+	
2132. Ends burned	-	+	-	-	-	-	+	-	.	-	.	+	+	+	+	
2133. Ends hid in woods	*	-	-	-	+	+	-	-	-	-	.	-	-	-	-	
2134. Face not washed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2135. Pitch on face or head	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2136. Dirt or ashes on face or head	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2137. Cutting or scratching at funeral	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
*2138. Wears mourning necklace of plants	-	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
2139. Till wears off	-	.	-	-	+	+	+	+	+	+	+	+	*	+	-	
2140. Till remarriage	-	.	.	+	+	+	+	+	+	+	+	+	+	+	-	
2141. Wears cap with hole in it	-	-	-	+	+	-	-	+	+	+	-	-	-	+	-	
2142. Meat, except dried fish, taboo	*5	-	5	5	5	5	5	5	5	5	-	-	+	+	-	
†2143. Cold water taboo	*1	-	-	5	5	5	-	5	5	5	-	-	-	-	-	
†2144. Uses head scratcher	-	-	-	-	-	-	-	-	-	5	-	-	-	-	-	
†2145. Confined in house	5	-	-	-	-	-	-	5	5	5	-	-	-	*5	-	
†2146. Making baskets taboo	5	-	5	5	5	5	*	5	5	5	+	-	-	*30	-	
†2147. Gathering taboo	5	-	5	5	5	5	.	5	5	5	-	-	90	-	-	
†2148. Purification by sweating	5	-	5	5	5	5	-	5	5	5	-	-	-	-	-	

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
<u>*Blood Relatives</u>																
2149. Women cut hair	+	-	+	+	+	+	+	+	+	+	+	+	+			+
†2150. Meat, except dried fish, taboo	5	-	5	5	5	5	5	5	5	5	-	-	5			-
2151. Cold water taboo	-	-	-	5	5	5	-	5	5	5	-	-	1+			-
†2153. Hunting deer taboo	5	-	5	5	5	5	5	5	5	5	-	-	14			-
2154. Making baskets taboo	5	-	5	5	5	5	5	5	-	5	+	-	60			-
2155. Gathering taboo	5	-	5	5	5	5	5	5	-	5	-	-	90			-
*2156. Confined in house	5	-	5	-	-	5	-	5	5	5	-	-	2+			-
*2157. Use head scratcher	-	-	-	-	-	-	-	-	-	-	-	-	2+			-
2158. Purification by sweating	5	-	5	5	5	5	-	5	5	5	5	1	1			-
*2159. Wear mourning necklace of plants	-	+	+	+	+	+	+	+	+	+	+	-	+			-
2161. Mourners financially satisfiable before dance	*	-	+	+	+	+	+	+	+	+	+	+	+			-
2162. Violent deaths excepted	-	-			+	+	+						+			-
†2163. Duration of claim, weeks	-	-	52	52	52		+	52	52	52	52		+			-
2164. Deerskin dance	-	-			+	+										-
2165. Jump dance	-	-			+	+										-
2166. Brush dance	-	-			-	+										-
2167. Girl's puberty rite	-	-			-	-										-
2168. Doctor-making dance	-	-			+	-										-
<u>Professional Paid Mourners</u>																
2169. Relatives of deceased	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Name</u>																
2170. Name of deceased taboo	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2171. Indefinitely	-	(-)	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2172. Months (-, no definite number)	-	(-)	*	*	*	*	*	-	-	-	-	-	-	-	-	+
2173. Till formally regiven	-	(-)	+	+	+	+	+	+	+	+	-	-	-	-	-	-
2174. Only in presence of kin	-	(-)	+	+	+	+	+	-	*	+	-	-	-	-	-	+
2175. Change name at death of namesake	-	(-)	-	-	-	-	-	+	-	-	-	-	+			+
†2176. Circumlocution at death of namesake, days	-	(-)	+	*	-	-	-	+	+	5	*	30	-			+
2177. Compensation for uttering in pres- ence of kin	-	(-)	+	+	+	+	+	+	+	+	+	-	-			-
<u>*Ghosts</u>																
2178. Visible	+	.	-	+	+	+	+	+	+	+	-	-	+			-
2179. Like a person	*	.	.	+	-	+		-	.	-	+		+			-
2180. Like a skeleton	-	.	-	*	-	-	-	+	.	+	-	-	-			-
2181. Like a fog or cloud	+	.	.	.	+						-	-	+			-
2182. Audible	+	.	+	+	+	+	+	+	+	+	-	-	+			+
†2183. Leave grave after death, days	5	1	5	5	5	5	5	5	5	5	5	5	4+			*4
†2184. Go N, S, E, W	*N				W	.	E	*W		W			S			E
*2185. Go up or to sky	+	+	+	+	+	+		+	+	+	+	+	+	+	+	-
2186. Go down or to underworld	-	-	-	-	-	+			+	+	+	+	+	+	+	-
2187. Go across ocean	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
2188. Ghost crosses a river, boatman	+	-	-	-	+	-		-	-	-	+	-	-	-	-	-
2189. Doorkeeper at entrance to land of dead	-	-	-	-	-	-		-	-	-	+	+	-	-	-	-
2190. One destination for all	+	-	+	+	-	-		-	-	+	+	+	-	-	-	+
2191. Rich and poor different destinations	-	-	-	-	+	-		-	-	-	-	-	-	-	-	-
2192. Good and bad different destinations	+	+	.	+	+	+		+	+				+	+	+	-
2193. Ghosts of bad stay on earth	+	.	.	+	+	-	+	+		(-)						-
2194. Ghosts of improperly buried stay on earth	-	-	+													-
2195. Precautions to keep ghost away: formula	+	.	-		+			+	+	+	+	-	-	-	-	-
2196. Hopper basket in door	-	-	*	-	-	-		+	+	+	-	-	-	-	-	-
2197. Grass snare in door	-	-	*	+	+	-		+	+	+	-	-	-	-	-	-

	To	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hap 1	Hap 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
2198. Eating with dog	+	.					-										
2199. Aromatic herbs burned	+	.	+	+	+	+		+	+	+	+						
2200. Bath with medicated water	+	.			+												
2201. Tobacco smoked	+	.			+												
2202. Tell ghost to leave	-	.															
2203. Reincarnation . . . . .	.	-						+								
2204. In newborn child . . . . .	.	-						+								+
2205. From animal to human or human to animal . . . . .	.	-						+								
*SOCIAL STRATIFICATION																	
2206. Chiefly wealth basis	+	+	+	+	+	+	+	+	+	+			+	+			
2207. Combination of birth and wealth	+	+	+	+	+	+	+	+	+	+			+	+			
2208. Commoners related to "nobles"	+	+	+	+	+	+	+	+	+	+			+	+			
<u>"Slaves"</u>																	
†*2209. Maximum number owned by single man	2	-	-	1	2	.	-	1	1	2+	-	-	-	-	-	-	-
2210. For debt or offense	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2210a. Liberty purchasable	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2211. Father gives daughter (as slave) in payment of debt	+	-	-	-	+	+	-	-	-	-	-	-	*	-	-	-	-
2212. War capture	+	-	-	-	-	.	-	+	-	+	-	-	-	-	-	-	-
2213. Starving person gives self for keep	+	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-
2214. Girls traded for food in time of famine	+	-	-		+	+	-	-	-	-	-	-	-	-	-	-	-
2215. Bride price for female slave when she marries	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2216. Paid to owner	+	-	-	-	+	+	-	+		+	-	-	-	-	-	-	-
2216a. Owner gives some to her family	+	-	-	-	-	-	-	-		+	-	-	-	-	-	-	-
2217. Female slave free on marriage to free man	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2218. Owner may buy wife for male slave	+	-	-		+	+	-	+			-	-	-	-	-	-	-
2219. Relatives of male slave may buy him wife	+	-	-		+	-	-	-			-	-	-	-	-	-	-
2220. Permission of owner required	+	-	-		+	-	-	-			-	-	-	-	-	-	-
2221. Male slave brings wife to owner's house	+	-	-		+	+	-	-			-	-	-	-	-	-	-
2222. Male slave may marry free woman	+	-	-	-	-	-	-	-			-	-	-	-	-	-	-
2223. Male slave may marry slave woman	+	-	-	-	+	+	-	-			-	-	-	-	-	-	-
2226. Children of slave man and free woman free	+	-	-	-	+	+	-	+	+	+	-	-	-	-	-	-	-
2227. Children of slave woman and free man free	+	-	-	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2228. Children of 2 slaves, slaves	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>*Bastards</u>																	
2229. Not allowed in sweat house	*	+	-	-	-	-	-	+	-	-	-	-	-	-	*	-	-
2230. Not allowed in dances	-	+	-	-	*	-	-	+	+	-	-	-	-	+	-	-	-
*CHIEFS AND OFFICIALS																	
†2231. Chief or headman, number per local group	1							*	*			(1)	(1)	1	1	*	1
2233. Hereditary	+																
2234. Patrilineal	+																
2235. Matrilineal	-																
2236. Chosen at popular assembly	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2237. Position lifelong	+																
2238. Son or other relative hunts for chief	+											+	+	+	+	+	+
2239. Food given chief free	+											+	*	+	+	+	+
2240. Food bought by chief	-											+	-	-	-	-	-
2241. Fed visitors, impoverished	+											+	*	+	+	+	-

	To	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Chim	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
2242. Sanctioned every public ceremony . . .													+	*		+	+
2243. Provided largest share of food and property for ceremony	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2244. Made speech at public ceremony . . .														+			+
2245. Addressed people from top of sweat house	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	+	+
2246. Settled disputes	-	+	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
2247. Sanctioned killing of offenders . . .	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2248. Goes to war	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2249. Declares war	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2250. Directs communal food-quest activities		+											+				
2251. Titled woman chief	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2252. Wife of male chief	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2253. May be head chief, gives orders to men	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	+
2255. Crier, messenger, orator	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	+
2256. Appointed by chief	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2257. Office lifelong	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2258. Acted as messenger	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2259. Daily announcements at home village.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2260. Addressed people from top of sweat house	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2261. Moral lectures to children	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
†2262. Firetender, number	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-
2263. For sweating	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2264. For ceremonies	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2265. Office lifelong	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2266. Appointed by crier	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
†2267. War chief, number	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	1	-
2268. Office lifelong, or as long as able.	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+	-
2269. Chosen at popular assembly	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+	-
2270. Leads local group or tribe	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+	-
*WAR AND FEUDS																	
2271.. Causes: murder	+	+	+	*	+	+	+	+	+	+	+	+	+	+	*	+	+
2272. Witchcraft	-	.	+	+	+	+	-	-	+	+	+	+	-	+	(-)	+	-
2273. Insult	+		+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2274. Rape	+		+	+	+	+	-	-	-	-	.	-	+	-	-	-	-
2275. Abduction of women or children . . .	+	+	-	-	-	-	-	-	+	+	+	+	+	+	+	+	-
2276. Poaching	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
2277. Stealing stored food	+			*	+	-	-	-	-	-	-	-	-	-	-	-	-
2278. Stealing valuables	+			+	-	-	-	-	+	+	-	-	-	-	-	-	-
2279. Prearranged battles	-	-	-	*	-	-	+	+	-	-	-	-	+	+	-	+	-
2280. Surprise attacks	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2281. Warriors hired	*+	-	+	-	-	+	*	+	+	+	+	-	-	-	-	-	-
2282. War paint red	*+	+	+	+	-	+	+	+	+	+	+	+	-	-	.	+	+
2283. Black	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+
2284. White	+	+	+	+	+	+	+	+	+	+	+	+	-	-	.	+	+
2285. Chief (not war chief) leads people . . .	-	+	*	-	-	-	-	-	-	-	-	-	+	-	-	-	+
2286. Chief neutral	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
2287. Scalps taken	+	+	-	+	-	-	-	-	-	-	-	-	-	+	+	+	+
2288. Whole head taken	-	+	-	-	-	+	-	-	-	-	-	-	-	+	+	+	+
2289. Special custodian for scalp	-	*	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
2290. Prisoners taken: men	*+	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2291. Women	+	-	+	-	-	-	-	-	+	-	+	-	-	-	-	-	-
2292. Children	+	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
*2293. Enslaved	*+	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2294. Women and children killed	*+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+
2295. Envoys (peace makers) chiefs	-	+	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hip 1	Hip 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
2296. Envoys not chiefs	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
2297. Paid for services	+	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
2298. Compensation by both sides	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2299. For all dead and injured	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2300. According to wealth, more for the rich	+	+	+	-	+	+	+	+	+	+	-	-	+	+	-	-	+
2301. According to sex, more for a male	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2302. According to age, more for adult than child	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2303. No leniency for accidental injury	+	-	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-
2304. Sticks of l-string length for negotiation	+	-	-	-	+	+	-	-	-	+	+	-	-	-	-	-	-
2305. Deceased wife's blood money to husband's family	+	+	+	+	+	+	+	+	+	+	-	+	+	+	-	-	+
2307. Wife's family	+	-	-	-	-	-	+	-	-	-	+	+	+	-	+	-	-
2308. Amount same as bride price	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2309. Amount more than bride price	+	+	-	-	+	+	+	-	-	-	-	+	+	-	+	-	-
2310. Slave's compensation paid to owner	+	-	-	-	+	+	-	+	+	+	-	-	-	-	-	-	-
2311. Slave's compensation paid to slave's family	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2312. For all property destroyed	+	-	+	+	+	+	+	+	+	+	-	+	+	+	-	-	-
2313. Woman or girl given as compensation	+	-	-	-	+	+	+	+	-	-	-	+	+	-	-	-	-
2314. Purification of killers	+	-	-	-	+	-	+	+	+	-	-	-	-	-	-	-	+
2315. Song	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2316. Bath without sweating	+	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-	+
2317. Sweating, steam type	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
*2318. Scarification and bleeding	+	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	+
2319. Aromatic plants applied to body	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	+
2320. Must stay awake	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+
†2321. Meat, except dried fish, taboo, days	10	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
2322. Cold water taboo, days	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2323. Dance of incitement before fight	-	+	+	+	-	-	-	+	+	-	+	+	-	-	-	-	-
2324. Lasts one day or night	-	+	+	+	-	-	-	+	+	-	+	+	-	-	-	-	-
2325. At village	-	+	+	+	-	-	-	+	+	-	+	+	-	-	-	-	-
2326. Dancers abreast	-	+	+	+	-	-	-	+	+	-	+	+	-	-	-	-	-
2327. Effigy of enemy, shot at	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2328. Shamans attend	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2329. Predict who will be killed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2330. Poison enemy	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2331. Formula-type medicine against enemy	+	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2332. Victory dance when enemy killed	+	-	+	+	+	+	+	+	-	+	-	-	+	+	+	+	+
2334. Scalp on pole	-	-	-	+	-	+	+	-	-	-	-	-	+	+	+	+	+
2335. Effigy of enemy	+	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
2336. Women dance	-	-	-	-	-	-	+	+	-	-	-	-	+	+	+	+	+
2337. Men dance	+	-	+	+	+	+	+	+	-	-	-	-	+	+	+	+	+
2338. Dancers abreast	+	-	+	+	+	+	+	+	-	+	-	-	+	+	+	+	+
2339. One foot stomped	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2340. Both feet, together or alternating	-	-	-	-	-	-	+	-	-	-	-	-	+	-	-	-	+
2341. Walking back and forth in front of row	+	-	-	-	-	-	+	-	-	-	-	-	+	-	-	-	-
2342. Men wear war costume	+	-	-	+	+	+	+	-	-	-	-	-	+	+	+	-	-
2343. Red paint	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2344. Black paint	-	-	-	-	+	+	-	-	-	-	-	-	-	+	+	-	-
2345. Elkhide helmet	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
2346. Elkhide tunic	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
2347. Carry bows and arrows	+	-	-	-	+	+	+	-	-	-	-	-	-	+	+	-	-

	To1	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chi1	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Cm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
2383. With an older shaman	+	(-)	+	+	+	+	(-)	+	+	+	+	-	-		+	-
2384. With a group	-	-	-	-	-	-	-	-	-	-	-	-	-		+	-
2385. Compulsory (necessary)	+	(-)	+	+	+	+	(-)	+	+	+	+	-	+		+	-
o2387. Age of first quest (V, variable; 0, old)	V	(-)	*	25	15	20	(-)	0	V	*V	V	-	30		*	-
o2388. Season (V, variable)	V	(-)	Sp	*Su	Su	W	(-)	Su	Sp	Su	V	-	Su		W	-
2389. Repeated later in life	+	(-)	+	+	+	+	(-)	+	+	+	+	-	+		+	-
2390. Immediately before doctor-making dance	+	(-)	+	+	+	+	(-)	+			-	-				-
2391. Immediately after doctor-making dance	-	(-)	-	-	+	+	(-)	+			-	-				-
2392. Complete food fast	-	(-)	+	+	+	+	(-)	+	+	-	-	-	+		+	-
2393. Complete water fast	+	(-)	+	+	+	+	(-)	+	+	+	+	-	+		+	-
2394. Restrictions below refer: to sucking doc- tor	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2395. To soul-loss doctor	+	-	-	-	-	-	.	+	+	-	-	+	+		+	-
2396. To herb doctor	*	-	-	-	-	-	-	-	-	-	-	-	-		+	-
†*2397. Meat, except dried fish, taboo (days)	*	+	5	*10	10*	+	*7	+	+	+	5	+	+		+	30
†2398. Eats alone, separate receptacles (days)	+	+	5	10	10	+	7	+	+	+	5	+	+		+	.
†2399. Water taboo (days)	+	+	5	10	10	+	7	+	+	+	5	+	+		+	+
2400. Sexual continence (days)	*	+	+	+	10	+	7	+	+	+	+	+	+		+	+
2401. Sexual continence after power ac- quired			-	-	-	-		+	+			+			+	
2402. Observances below refer: to sucking doc- tor	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2403. To soul-loss doctor	-	-	-	-	-	-	.	-	+	-	-	+	+		+	-
2404. To herb doctor	-	-	-	-	-	-	-	-	-	-	-	-	-		+	-
2405. Bathes for power in natural body of water	+		+	+	+	+	+	+	+	-	+	+	+		+	-
2406. Immersion	+		+	+	+	+	+	+	+	-	+	+	+		+	-
2407. Bathes with medicated water	+		+	+	+	+	-	+	+	+	+	+	+		+	-
2408. Rebuilds stone altar	+	*	+	+	+	+	-	+	+	+	+	+	+		+	-
2409. Smokes tobacco	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2409a. Burns angelica	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2410. Sweats in open-fire sweat house	*	+	+	+	+	+	-	+				+	+		+	+
2411. In steam-type sweat house	-	-		+	+	-	-								+	+
*2412. Scarification and bleeding	+	-													+	-
2412a. Smokes self over fire	+	+													+	-
2413. Female novice wears maple-bark skirt	+	-	+	+	+	+	-	+	+	+	-	-	-		+	+
2414. Female novice wears buckskin aprons	-	+	-	-	-	-	+	-	-	-	+	+	+			+
2415. Instruction by older doctor: for sucking doctor	+	(-)	+	+	*	+	+	+	+	+	+	+	+		+	+
2416. For soul-loss doctor	-	-	-	-	-	-	.						+		+	-
2417. For herb doctor	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
2418. In school	-	-	-	-	-	-	-	-	-	-	-	+	-		+	+
2419. Formula taught herb doctor	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
*2420. Instructor paid	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
*2421. Heredity: for sucking doctor	-	*	+	-	-	-	-	-	-	-	-	+	+		+	+
2422. For soul-loss doctor	-	-	-	-	-	-	.	-	-	-	-	-	-		+	+
2423. For herb doctor	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
*Powers or Guardian Spirits																
2424. Human (spirit or ghost)	+		+	+	*	+	+	+	+	+	+	+	+		+	(+)
2425. Lives under water	-				+		-				-	-	+			
2426. Doctor receives "pain" from	+		+	+	*	+	-	+			-	-	+		+	

	To	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hap 1	Hap 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Gm	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
2427. Sun	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2427a. Moon	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2428. Thunder or lightning	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2429. Mammals	+	-	*	-	-	-	-	-	+	+	-	-	-	-	-	-	+
2430. Birds	+	-	*	-	-	-	-	-	+	+	-	-	-	-	-	-	+
2431. Reptiles	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2432. Fish	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2433. Power seen	+	-	-	-	+	+	+	-	+	-	+	-	-	-	-	-	+
2434. Power heard	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2435. Novice gets song	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2436. Novice gets dance	+	-	-	-	+	+	+	+	+	+	+	-	+	-	-	-	+
<u>*Public Doctor-making Dance</u>																	
2437. For sucking doctor	+	+	+	+	+	+	+	+	+	+	-	+	+	-	-	-	-
2438. For soul-loss doctor	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2439. Duration, days or nights	5	2	5	1	10	10	7	.	.	.	.	.	2	5	.	.	.
2440. In sweat house	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2441. In dwelling	-	+	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
2442. During entire rite	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†2443. On what day of rite?	-	-	-	-	-	-	-	6	-	-	-	-	-	-	-	-	-
2444. In circular brush enclosure	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-
2445. Novice assisted by older doctors	+	+	+	+	+	+	+	+	+	+	-	+	+	+	-	-	-
2446. Novice swallows and vomits up "pains"	+	.	+	+	+	+	+	+	+	+	-	+	+	+	-	-	-
2447. Exhibits "pains"	+	.	+	+	+	+	+	+	+	+	-	+	+	+	-	-	-
2448. Patient brought in for novice to cure	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2449. Novice or doctors handle fire	+	-	*	-	+	-	-	-	+	-	-	-	-	-	-	-	-
2450. "Eat" fire	-	-	-	-	+	-	-	-	-	+	-	-	-	-	-	-	-
2451. All or anyone sings	+	-	-	+	+	+	+	+	+	+	-	+	+	-	-	-	-
2452. Contests between local groups	+	-	-	+	+	-	-	-	+	+	-	-	-	-	-	-	-
2453. Novice enters sweat house via exit hole	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2454. Novice enters sweat house head-first down ladder	+	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-	-
2455. Men performers kick on floor plank(s)	+	-	-	-	*	*	+	+	+	-	-	-	-	-	-	-	-
2456. Sit on stools	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2457. Sit on wooden pillows	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2458. Lie on backs	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2459. Novice compelled to dance	+	+	-	-	+	+	+	+	+	+	-	+	+	+	-	-	-
2460. Room dark	+	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-	-
<u>*Theories of Disease</u>																	
*2461. Intrusion of inanimate poison object	+	+	*	*	+	*	+	+	+	*	+	+	+	+	+	+	+
2462. Intrusion of animate poison object	+	-	-	-	+	+	+	+	+	+	-	+	+	+	+	+	+
2463. Disease organisms fly around in air	+	-	-	-	+	+	+	+	+	*	+	+	*	+	+	+	+
2464. Disease due to soul loss	+	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+
2465. Breach of taboo (offended spirit or ghost).	+	.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
<u>*Poisoning Technique</u>																	
2466. Snaring with noose on stick	-	.	-	-	-	-	-	-	+	+	*	-	-	-	-	-	+
2467. Poison object put in food	+	.	+	-	+	+	+	+	+	+	+	-	-	+	-	-	+
2468. Victim touched with poison object . . . . .	+	.	.	.	.	.	.	.	.	.	.	+	-	-	-	-	+
2469. Poison object pointed at victim . . . . .	+	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
2470. Poison object blown off hand at victim . . . . .	+	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
2471. Blown through pipe	+	.	-	-	+	+	-	-	-	-	-	-	-	-	-	-	+
2472. Poison object thrown at victim . . . . .	+	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
2473. Poison object shot at victim with miniature bow	-	.	-	-	+	-	-	-	+	+	-	-	-	-	-	-	-

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
2518. Doctor burns aromatic vegetation	+	+	+	+	+	+	+	+	+	+	+	+	+		-		+
2519. Confession of breach of taboo if sickness caused thus	+	(T)		+	+	+	+				+		+		+		+
2520. Fee paid before cure	+	-	+	+	+	+	+	+	+	+	+	+	+				
2521. Fee paid after cure	-	+	-	-	-	-	-	-	-	-	-	+	+				+
*2522. Fee placed in basket near patient during treatment	-	-	-	-	+	-	+	-	-	+	-	-	+				+
2523. Negotiated fee	+	-	+	-	+	+	+	+	+	+	+	+	+				+
*2524. Fee returned or not taken or not offered if unsuccessful	+	+	+	+	+	+	+	+	+	+	+	+	+				+
2525. If patient dies within 1 year	-		+	+		+	+	+			+	-	+				+
† 2526. From 1 to 6 months, time in months	*1	-	-	-	-	-	-	-			-	-	5†				+
2527. 1 week or less	-	-	-	-	-	-	+	-			-	+					+
*2528. Liability for declining case	+	-	+	+	+	+	+	+	+	+	+	+	+				+
2529. Financial	+	-	+	+	+	+	-	+	+	+	+	-	+				+
2530. Amount equal to doctor's fee	-	-	+	+	+	+	-	+	+	+	+	-	-				+
2531. Amount less than doctor's fee	*+	-	-	-	-	-	-	-	-	-	-	-	+				+
2532. Doctor likely to get sick	-	-	-	-	-	-	-	-	-	(T)	-	-	-				+
2533. Unsuccessful doctor killed	-	-	-	-	-	-	-	-	-	(T)	-	-	-				+
<u>Special Functions of Priests and Shamans</u>																	
2534. Rattlesnake bites cured by sucking doctor . . .	*-	-			+	-	+			+	-	-	-				+
2535. Rattlesnake bites cured by herb doctor . . .	-	-			+	-	-			+	-	-	+				+
2536. Sucking doctor immune to snake bite	-	-			+	-	-			-	-	-	-				+
2537. Make rain	*-	-			+	+	+	+		-	-	-	-				+
2538. By formula or song	-	-		+	+	+	+	+		-	-	-	-				+
2539. With aid of rain rock	+	-		+				+		-	-	-	-				+
2540. Sprinkles or blows water on. 2541. Points at	-	-			-	-	-	+		-	-	-	-				+
2542. Builds fence across creek	+	-								-	-	-	-				+
2543. Make rain stop	*+	-				+	-			-	-	+	-				+
2544. Bears impersonated	*+	-			+	-	-	-	-	+	+	+	+				+
2545. Transformation into bear	-	-			+	-	-	-	-	+	+	+	+				+
2546. Wears bearskin	-	-			-	-	-	-	-	+	-	-	+				+
2547. Power from bear	-	-			-	-	-	-	-	-	-	-	+				+
2548. By a malicious person not a doctor	-	-			-	-	-	-	-	+	-	-	+				+
2549. Impersonator invulnerable	-	-			-	-	-	-	-	-	-	-	+				+
2550. Power of rapid travel	-	-			-	-	-	-	-	-	-	-	+				+
2551. Lost or stolen articles found: by sucking doctor	+	+	+	+	+	+	+	+	+	-	+	+	+				+
2552. By soul-loss doctor	-	-	-	-	-	-	-	+	+	+	-	-	+				+
2553. By herb doctor	-	-	-	-	-	-	+	-	-	-	-	-	+				+
2554. Money	*+	+	+	+	+	+	+	+	+	+	+	+	+				+
2555. Persons	+	+	+	+	+	+	+	+	+	+	+	+	+				+
2556. Finder can hear money rattle	+	+															+
2557. Foretelling the future	+	+			+	+	+				+	+	+				+
2558. "Seeing" happenings at distance	-	+		+			+				+	+	+				+
*CEREMONIES																	
*World Renewing and Periodic "Big Time"																	
2559. Annual	-	+	+	+	+	+	+	-	+	+	+	+	+				+
2560. Biennial	-	-	-	-	-	-	-	+	+	+	+	+	+				+
2561. Irregular	*+	-	-	-	-	-	+	-	-	+	+	+	+				+
2562. Month or season: summer	-	+	-	-	-	-	-	-	-	-	-	-	+				+
2563. July	-	-	-	-	-	-	-	-	-	-	-	-	+				+

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY
2564. August	-		+			+		+	+							
2565. September	-			+	+		+									
2566. October	-															
2567. November	-														+	
2568. Winter	+															
2568a. At dark of moon			+	+												
2569. Associated with weir building	-				+											
2570. At many localities (progressive)	-		+	+	+	+		+	+							
*2571. Duration, days or nights	10	10	10	7	10	10	6	8	8			2+	7		1+	7
2572. All must attend																
2573. Open house to all visitors	*+		+	+	+	+	+	+	+			+	+			+
2574. Free food provided (nominally) by rich man	-	*		+	+	+		+	+							
2575. Free food provided by all host group	+												+	+		+
2576. Hunting taboo for all during ceremony	*-							+	+							
2577. Two or more local groups compete	*+		+	+	+	+		+	+							
2578. Dance in turns	-			+	+	+		+	+							
2579. Dance together	+		+													
2580. Dancing outdoors	-		+	+	+	+	+	+	+				+			+
2581. Dancing indoors	*+		+				+					+				+
2582. Dwelling	+		+				+									
2583. Circular brush enclosure	-											+	+		+	
2584. Dancers kick house wall	-						+							+		
2585. Dance in daytime	-		+	+	+	+	+	+	+							
2586. Dance at night	*+		+				+	+	+				+			
2587. Dancers abreast	+	*	+	+	+	+		+	+				+			+
2588. Men	*+		+	+	+	+		+	+				+			
2589. Women	*+		+	+	+	+		+	+				+			
o2590. Number (+, no special number)	+	+	+	+	13 (12)			11	11				+			+
†2592. Number of obsidian carriers	*2		2	4	4	4	*	4	4							
†2594. Number of singers in center	-	*	3	3	3	3		3	3							
2595. Singers sit down between songs	*-				+	+		+	+							
†2596. Singers at ends of row	*+		+													
†2597. Number of "stanzas" sung while carrying obsidians . . . . .	.			8	8	8		8	8							
2599. One foot at a time stamped	+	+	+	+	+	+		+	+				+			
2600. "He-he" grunts after beats, 2 to a measure	-		+	+	+	+		+	+							
2601. Whistles blown	-		+	+	+	+		+	+							
2602. In time with "he-he"	-				+	+		+	+							
2603. Whoops successively by ends of row	-			+	+	+		+	+							
2604. 3/4 time	-		+	+	+	+		+	+							
o2605. Whole hides on sticks, used days	-		+	2	10	10		8	8							
2606. Deerskins	-			+	+	+		+	+							
2607. Otter skins	-		+								*					
2608. Men dancers wear: fur headbands	+			+	+	+	*	+	+							
2608a. Wolf	-			+	+	+		+	+							
2609. Close-woven (long) head net	-			+	+	+		+	+							
2610. Loose-woven (short) head net	-			+	+	+		+	+							
2610a. Yellowhammer headband	-	*														
2611. Sea-lion tooth headband	-		+	+	+	+		+	+				+	+	+	+
2611a. Woodpecker-scalp headband	*+		+				+					+				
2612. Feather plumes on head	+	+	+	+	+	+	+	+	+				+		+	
2613. Face painted black	+		+	+	+	+		+	+							
2614. Feather cloak on net foundation	-											+	+	+	+	+
2614a. Single split-stick rattle	-											+	+		+	+
2615. Beads around neck	+	+	+	+	+	+	+	+	+			+	+			
2616. Deerskin apron	*+		+	+	+	+	+	+	+				+			
2617. Ring-tailed or civet-cat apron	*-		+	+	+	+		+	+							
2618. Quiver carried	*+		+	+	+	+	+	+	+							
2618a. Bow and arrows carried	+	+					+					+				

	To	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
*2619. Obsidians carried	+	-	+	+	+	+	+	+	+	-	-	+					
2619a. Women dancers wear: basket cap	+	+	-	-	-	-	+	-	-	-	-						
2619b. Haliotis-spangled headband	+	-	-	-	-	-	+	-	-	-	-						
2619c. Mink fur hair ribbons	+	-	-	-	-	-	+	-	-	-	-						
†2619d. Single-feather plumes, number	*2	-	-	-	-	-	-	-	-	-	-						
2619e. Dentalia in nose	+	-	-	-	-	-	-	-	-	-	-						
2619f. Dentalia in ears	+	-	-	-	-	-	+	-	-	-	-						
2619g. Shell beads around neck	+	+	-	-	-	-	+	-	-	-	-						
2619h. Buckskin shirt	+	-	-	-	-	-	-	-	-	-	-						
2619i. Embroidered buckskin double apron	+	+	-	-	-	-	+	-	-	-	-						
2619j. Bandolier	+	+	-	-	-	-	-	-	-	-	-						
2619k. Moccasins	+	+	-	-	-	-	-	-	-	-	-						
2620. Standing behind performers taboo	-	-	-	+	+	+	-	+	+	-	-						
2621. Boat dance	-	-	+	+	+	+	-	+	+	-	-						
2622. Men dance	-	-	+	+	+	+	-	+	+	-	-						
o2623. Number of boats	-	-	1	1	*1	2	-	4	4	-	-						
†2624. Number of false starts	-	-	-	+	*4	6	-	+	+	-	-						
†2625. Number of false landings	-	-	-	+	6	-	-	+	+	-	-						
2626. Dancers face bow of boat	-	-	-	-	+	+	-	+	+	-	-						
2627. Dancers face gunwale	-	-	+	+	+	+	-	+	+	-	-						
2628. Deerskins on sticks	-	-	-	-	+	+	-	-	-	-	-						
2629. Single song for all	-	-	1	-	+	.	-	+	+	-	-						
2630. Individual (ad lib.) songs	-	-	+	+	-	.	-	+	+	-	-						
2631. Dancers in circle	-	+	+	-	-	+	-	+	+	-	-						
2632. Men	-	+	+	-	-	+	-	+	+	-	-						
2633. Women	-	+	+	-	-	+	-	+	+	-	-						
2633a. Both sexes together	-	+	+	-	-	+	-	+	+	-	-						
2634. Clockwise direction	-	+	+	-	-	-	-	-	-	-	-						
2635. Counterclockwise	-	+	+	-	-	-	-	-	-	-	-						
2636. Marching formation around circle	-	+	+	-	-	-	-	-	-	-	-						
2637. Side step around circle	-	+	+	-	-	-	-	-	-	-	-						
2638. Priests associated with ceremony	-	+	+	+	+	+	-	+	+	-	-						
o2639. Number of male priests	-	1	2	2	1	1	1	2	2	-	-						
o2640. Number of female priests	-	-	-	2	1	-	-	-	-	-	-						
2641. Ritual acorn-preparation by female	-	-	-	-	-	-	-	+	+	-	-						
2642. Female priests assist males	-	-	+	+	+	+	-	-	-	-	-						
2643. Fasting by priests during ceremony	-	-	+	+	+	+	-	+	+	-	-						
†2644. Priests begin before public joins, days	-	-	30	-	1	5	-	-	-	-	-						
2645. Priests painted	-	-	+	+	+	+	-	-	-	-	-						
2646. Priests pile rocks before public participation	-	-	+	+	-	-	-	-	-	-	-						
2647. Buck brush burned on fire	-	-	+	+	-	-	-	-	-	-	-						
2648. Breath-holding run for water to extinguish	-	-	+	-	-	-	-	-	-	-	-						
2649. Ceremonial bow shooting	-	-	+	+	-	-	-	-	-	-	-						
2650. Many localities (progressive)	-	-	+	+	-	-	-	-	-	-	-						
2651. Betting	-	-	+	+	-	-	-	-	-	-	-						
2652. Two sides	-	-	+	+	-	-	-	-	-	-	-						
2653. Special place for mourners to shoot	-	-	+	-	-	-	-	-	-	-	-						
2654. Ceremonial eating of food by all	-	-	-	-	-	-	+	-	-	-	-						
*2655. "Hash"	-	-	-	-	-	-	+	-	-	-	-						
*2656. Ceremonial "planting" of "hash"	-	-	-	-	-	-	+	-	-	-	-						
2657. Chief or priest prays over food	-	-	-	-	-	-	+	-	-	-	-						

	Tol	Chim	Kar 1	Kar 2	Yur 1	Yur 2	Wiyot	Hup 1	Hup 2	Chil	Van D	Matt	Sin 1	Sin 2	Kato	C	Yuk
	To	Ch	K1	K2	Y1	Y2	Wy	H1	H2	C1	VD	Mt	S1	S2	Ka	CY	
SCHOOLS																	
*Puberty School																	
2710. Sexes separate	-	-	-	-	-	-	-	-	-	-	-	+	-	+	*	-	+
2711. Every 2 years, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2712. Duration 6 days, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2713. Duration 7-14 days, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2714. Duration 2-3 months, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2715. Fall of year, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2716. Winter, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2717. In ceremonial house or sweat house: boys	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2717a. Girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2718. Women excluded: boys	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2719. Girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2720. Boys and girls of puberty age	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2721. All boys and girls in tribe attended	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2722. Chief directs and instructs boys	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2722a. Chief directs and instructs girls	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†2723. Total food fast, boys, girls, days	-	-	-	-	-	-	-	-	-	-	-	-	-	5	*	6	
†2724. Water fast, boys, girls, days	-	-	-	-	-	-	-	-	-	-	-	-	-	5		6	
2725. Meat fast for total school period, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2726. Scratching implement, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2727. Head covered when outside, boys	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2728. Head covered when outside, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2729. Must not resleep after awakening in morning, boys, girls	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2730. Boys and girls must lie down	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2731. Boys' and girls' ears or noses pierced	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2732. Boys and girls painted	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2733. Boys thrown in or out of house	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2734. Ghosts impersonated for boys and girls	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2735. Ghosts masked	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2736. Painted	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2737. Remain outside	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2738. Talk in strange tongue	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
Doctors' School																	
2739. For men only	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	+	
2740. Every 2 years	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†2741. Duration, days	-	-	-	-	-	-	-	-	-	-	-	-	-	-	90	30	
2742. Winter time	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2743. In sweat house or ceremonial house	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	+	
2744. Nondoctors excluded	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	+	
2745. Women doctors excluded	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2746. Chief directs school and instructs novices	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	+	
2747. Novices dance	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2748. Feather thrust down novices' throats	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2749. Novices bleed at nose or mouth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2750. Patients brought in for novices to cure	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2751. Novices practice on each other	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	
2752. Novices taken to mountain or lake for 1 night	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
†2753. Total food fast, days	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	3	
2754. Water fast	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2755. Meat taboo, days	-	-	-	-	-	-	-	-	-	-	-	+	-	-	90	30	
2756. Scratching implement used	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2757. Head covered all the time	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2758. Must not resleep after awakening	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
2759. Must lie down all the time	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	

ELEMENTS DENIED BY ALL INFORMANTS

SUBSISTENCE

Hunting

Driving and trailing.--Into enclosure. Into enclosure in water. Nets, traps, and snares.--Nets, long flat type, for deer, for rabbits. Nets, bag type, on pole for waterfowl at night. Basket trap, long, for quail. Duck snare, under water. Noose in bottom of pitfall. Blinds, disguises, decoys.--Blind on tule balsa. Bird-skin effigy. floating. Carved duck decoy. Live birds. Various hunting methods.--Single-bone-barbed rodent hook. 7-fork rodent hook, all wood. Fire at night for quail. Straight or curved rabbit club. Tabooed animal foods and combinations.--Deer fawn taboo to all. Deer- and bear-meat together taboo. Eggs taboo to young. Eggs aid in human reproduction. Bear meat taboo to children. Grasshoppers caught in trench. Hunting observances.--Eagle-down offering on ground, before hunt, or to slain deer. Slain deer stepped over. Killer gets front quarters. Killer gets hind quarters. First kill burned. First kill taboo to youth's parents. Kill taboo till marriage. Deer bones and other remains buried. Bear meat eaten in one house.

Fishing

Nets.--Dip-net on crossed poles (?). Dip-net on parallel poles (?). Bone net sinkers. Tule-wrapped clay sinkers. Floats of bladder or paunch. Casting net for fish. Weirs, pens, scaffolds.--Falling doors in weir, string trigger. Stone dam or pen. White rocks on bottom for gigging. Traps.--Conical basket trap, apex open. Eel pot with opening to extract catch. Hooks, harpoons, spears.--Composite acute-angled hook, two barbs. Right-angled hook. Wooden U-shaped hook. Wooden V-shaped hook. Circular hook. Feathered "fly" attached to hook. Kelp line, Haliotis bait. Harpoon, three points detachable. Fish spear: fixed points spread by ring; fixed points trident; fixed points of bone; fixed points barbed. Various fishing methods.--Herring rake, Buckeyes for fish poisoning. Man root for fish poisoning. Carved-figure fish clubs. Crescent-headed fish clubs. Biting neck to kill fish. Fishing observances.--Shell money tied to fish basket or weir for luck. First salmon caught by youth taboo to parents. Special weir built for first-salmon rite. Only chief or headman eats first salmon. Only children eat first salmon. Whaling.--Beach owned privately. Whale belongs to finder. Sing and beat log to bring in floating whale. Wooden trough for rendering. Canoe for rendering. Whales hunted at sea.

Gathering

Bent stick for acorns or pine nuts. Y-fork stick for acorns or pine nuts. Antler digging

implement. Crutch-handled digging stick. Stone-weighted digging stick.

Food Preparation

Animal food.--Stone boiling in paunch. Stone boiling in hide in hole in ground. Only sun drying of meat and fish. Drying only on shrubs, rocks, cords, single poles. Vegetable food.--Acorns leached in openwork basket: sand-lined. Acorns leached in grass-lined sand basin. Earth added to acorn bread. Red-spruce fungus added to acorn bread. Acorn mush chilled in water. Stone boiling in wooden or bark boxes. Water sprinkled into earth oven. Acorn "coffee."

Various

Eating etiquette.--Only men wash hands after eating deer meat. Individual finger bowls.

Storage.--Outside granaries: on bedrock; on platform; thatched; coiled; vertical posts; semi-subterranean. Storage house of logs. Storage pit in house.

Pets.--Dog house.

Real property.--Tree crop claimed by pole. Boundaries marked.

Various.--Seaproot as emetic or purgative. Honey dew from leaves. Irrigation of wild-food crops. Agriculture (other than tobacco).

HOUSES

Frame.--Trapezoidal ground plan. Elliptical ground plan. End posts, type a,b,d,x,y. Center post painted or carved. Medial posts. Horizontal beams rest on horizontal crosspieces on, or fastened to, posts. Four-pole or three-pole foundation for conical structure. Log foundation. Pile foundation. Covering.--Roof planks "shingled" (?). Mat-lined walls. Mats. Thatch. Hides. Entrances and exits.--Hide door covering. Fireplace.--Fire in corner of house. Fire near end wall. Fire near side wall. Plank chimney. Ladders.--Holed plank or log. Notched plank or log carved and painted. Tied-rung ladder.

Sweat house.--Sweaters sit in direct-fire type. Sweaters lie down or kneel in steam type. Pole pillow. Named and ranked places set off by poles. Women's sweat house, no men allowed, steam type. Competitive sweat groups, N vs. S, or E vs. W. Patrilineal inheritance of sweat-group affiliation.

Dwellings.--Bed platform or scaffold. Partitions other than anteroom. Separate fires, entrances, space in multiple-family house. Back rests. Houses in rows. Camp circle. Flat shade before house. Windbreak before house.

NAVIGATION

Dugout boat or canoe: sharp nose; sharp stern; carved gunwale turned out; named. Sails. Double-bladed paddle. Single-bladed paddle: crutch

handled; blade end squared; blade end concave (notched). Split-base poling rod. Tule balsa. Skin-covered-frame boat. Bark-covered-frame boat. Plank boat.

LAND TRANSPORTATION

Toboggan. Sled. Human pulling. Dog pulling. Dog packing. Entire packstrap twisted (rope). Bark headband for packing. Fur headband for packing. Hammock-type carrying net. Mohave-type carrying frame. Grass or bark ring for head carrying.

TECHNOLOGY

Mush stirrers and stone lifters.--Plain stick(s). Looped stick. Elkhorn paddle. Two sticks, bound at one end, for stone tongs. Split-stick stone tongs. Spoons.--Wooden ladle. Spatulas of wood for eating. Fish-jaw spoon. Rabbit or squirrel foot for eating. Wood and stone receptacles.--Wooden bowls as finger bowls. Wooden box of bent and sewed boards. Stone vessels, boiling directly on fire: carved decoration. Horn bowls or cups. Knives.--Cane knife for butchering. Awls and needles.--Awl handle (base) wrapped: covered with pitch. Wood needle. Grinding.--Bedrock mortar. Portable stone mortar for vegetable food. Wooden pounding slab. Wooden mortar. Hopper basket stuck fast to pounding slab. Stone pestle: natural cobble; cylindrical; carved decoration, other than flange; bulb-ended, slender body. Wooden pestle. Metate (grinding slab). Muller. Drilling.--Vise, perforated stone. Fire making.--Hand drill, composite. Bow drill. Skin dressing.--Flesher or dehairer, scapula. Marrow applied to hide. Wedge of whale bone. Hafted hammer. Adz: elbow-shaped; D-shaped; carved decoration on handle. Engraver of beaver tooth.

WEAPONS

Bows.--Middle recurve. Wood from stormy side of tree: side away from river. Bowstring: of gut; of vegetable fiber. Arrows.--Cane shaft. Pyrographic ornament. Ring(wrapped)-pointed arrow for water skipping. Harpoon arrow for fish, detachable point. Arrowheads.--Stone: multiple side notched; concave base, no notches; laurel leaf. Bone or horn, unilateral barbs. Feathering.--Radial feathers spiral. Poisoning.--Mineral, including salt and ashes. Arrowshaft straightening and smoothing.--One-piece, steatite, transverse groove straightener. Horn straightener. Notched obsidian or flint smoother. Shooting position.--Arrow to left of bow. Arrow release: Mediterranean; Mongolian.

Daggers or knives.--Whalebone. Spears.--Thrown mainly. Spear thrower. Slings.--Clay shot. Bola.

War clubs.--Manufactured wood clubs: potato-masher type; stone, horn or bone spike inset; teeth inset; spatula (paddle) shape; carved decoration. Stone club, "slave-killer" type. Whalebone club. Shield.--Fringed hide shield. Of twined rods (cf. note 915). Armor.--Sea-lion hide, no rods. Of coiled vegetable-fiber rope. Wood helmet.

BODY AND DRESS

Head hair.--Bobbed. Forelock (cf. 949). Beard.--Plucked with tweezers of split cane or wood. Shaved with obsidian. Coiffure.--Parted on both sides, topknot (cf. 949). Comb.--Carved wooden comb. Porcupine-tail brush. Pine-burr comb. Various.--Hair line plucked back in front. Mud or clay on head, for lice or to wash. Hair dyed.

Mutilations.--Ear rims pierced. Nasal alae pierced. Lip pierced. Head deformation. Tattooing on forehead. Tattooing with thorn. Tattooing by burning.

Clothing.--Cap of bird skin. Upper body.--Woven bird-skin robe. Woven vegetable-fiber robe. Hooded cape or coat. Buckskin or deer-fur shirt, sleeves separate pieces. Buckskin gown. One-piece hide "shirt," head hole. Loin covering.--Breechclout: fringed buckskin; woven rabbitskins; woven bird skins. One-piece skirt or apron of woven rabbit- or bird skins. Double apron of grass, tules, or inner bark. Woven rabbit- or bird skins for any kind of loin covering. Hands and arms.--Mittens. Muff of bird skins. Feet and legs.--Hide moccasins, two- or three-piece upper. Snowshoes: tennis-racket frame; 6-frame; sliding-board type; lashing of spun vegetable fiber. Leggings of vegetable fiber.

Feather regalia.--Down stuck to face. Down-feather strings carried or worn. Topknot (Yokuts-Maidu) headdress. Full-length feather garment on net foundation. Yellowhammer quill band: feathers solid; worn as belt; worn as armband. Woodpecker scalps on band: woven vegetable-fiber band; worn as belt. Forked-feather head plumes, yellowhammer-quill attachment. Ear ornaments.--Wooden ear stick, beads on ends. Bone ear tube. Cane or cane pipe. Nose ornaments.--Shell cylinder. Bone tube. Quill. Haliotis ring. Cane tube. Shell beads.--Haliotis worn to ward off snakes. Claws and hoofs.--Deerhoof necklace. Bird-claw necklace. Various.--Headdress of human hair.

WEAVING

Basketry.--Coiling: awl enters inside of basket; bundle foundation, grass; wood or hide start. Twining: clockwise; to left of worker; lattice twining. Seedbeater: oval or "triangular"; hoop and sticks, unweaved; wicker weave. Oval or "triangular" winnowing tray. Circular coiled tray. Circular tray for dice. Boiling baskets diagonal twine. Necked water bottle. Carrying basket: rounded bottom; bell-shaped; coated with pitch; coated with soaproot. Elliptical storage basket, coiled, constricted

mouth. Patterns painted on. Feather ornamentation, patterns in two kinds feathers.

Cradles--Lying cradle. Hood twined, parallel warp. Hood of hoop and (or) sticks. Strap across mother's breast.

Rabbitskin blankets--Warp two-ply, of fur. Weft of buckskin. Bird-skin blankets woven same method.

Cordage--Milkweed. Human hair. Cord coated with pitch.

POTTERY; MONEY AND BEADS

Pottery in any form.

Dentalia wrapped with fishskin. Clamshell disks measured around palm. Steatite beads. Olivella disk or square beads. Loans at interest.

PIPES; TOBACCO

Central California type pipe, double or grooved bulb bowl. Clay (pottery) pipe. Elbow pipe.

Tobacco irrigated. Mixed with bark or leaves for smoking. Mixed with pine nuts for smoking. Chewed or eaten. Snuffed.

MUSICAL INSTRUMENTS

Drums--Wooden-box drum. Roof plank as drum when doctoring. Rattles--Cocoon, quill, or feather handle. Hollow wood. Gourd. Fish gill sack. Ear of artiodactyl. Notched-wood rasp. Basket scraped. Bull-roarer--Of horn or bone. Used in curing. Produces sickness. Musical bow--Modern type, perpendicular tuning peg. Flute--Side blown.

GAMES

Ball or stick race. Shinny--Stuffed buckskin ball. Braided or knotted buckskin cord. Basket racket. Seedbeater. Goals: arch of poles; hole; hoop. Running with puck on or in stick or racket permitted. Sides moieties. Hoop and pole; spear throwing--Women play. Bark-wrapped hoop. Buckskin-wrapped hoop. Perforated stone. rolled. Pole thrown at stick lying loose. Pole thrown at stake in ground. Pole tossed underarm with both hands. Pole over hoop scores. Closer wins point. Sides moieties. Ring and pin--Mammal-vertebrae rings. Acorn-cup rings. Deer-hoof rings. Tule ball, single-looped. Hand, grass, or "Indian card" game--Bones or sticks of cane. Shell cylinders. Finger loops. Hide by laying under basket, mat blanket, or grass heap. Counters stones. Counters marks on ground. Counters all held by one side, transferred. Guessing marks on ground. Many sticks; take away, guess remainder--Take away four at a time, guess 0, 1, 2, 3. Hidden-ball game--Ball hidden in holes, sand heaps, canes, etc. Dice, stick type. Dice, disk type--

Men play. Acorn shells, kernels, cups. Half walnuts. Solid wood hemispheres. Wood tablets. Counters marks on ground. Counters all held by one side, transferred. Jacks--Men play. Foot bones. Juggling Tops--Of pitch lump. Buzzer--Bone or horn. Rattles of snake.

COUNTING, MNEMONIC DEVICES, CALENDAR

Counting by placing twigs in spaces between fingers. Beads slipped over feather or bone for messages. Summer solstice observed in calendar.

ASTRONOMY, METEOROLOGY, COSMOLOGY

New moon observances--Face rubbing. Children's hair cut. Babies tossed in air. Finger injured or drops off if pointed at moon. Vertical "horns," cold weather. Vertical "horns," death or sickness. Eclipses--Eating theory: "bugs"; gopher. Moon's husband lying on her. Coyote's tail in front of. Condor in front of. Thunder and lightning--Thunder an animal or bird. Noise from beating sticks together. Lightning from drilling or rubbing sticks. Lightning from striking stones together. Lightning from bird flying fast. Lightning from waving of "ribbon." Whirlwind--Spit at to stop. Offer beads to it. Motion it away (?). Milky Way--Smoke from fire. Dust from race or travel of animals or birds. Meal. Frame or backbone of sky. Various--Tree and river in moon.

MARRIAGE

Ceremony--Speeches by headmen of families. Marriage of affinal relatives--Successive sororate obligatory only if children. Successive sororate obviated if children. Simultaneous (polyandrous) levirate. Marriage of blood relatives. Polyandry--Unrelated husbands. Postnuptial residence--Final (permanent) residence matrilocal. Local exogamy. Sexual relations of unmarried--Unchaste girl killed. Unmarried pregnant girl killed. Concubines legitimate. Adultery--Unfaithful wife's hair cut. Prostitution.

BERDACHES

Live with a normal man. Homosexual intercourse with normal man. Berdache-making ritual. Special functions at burial.

KINSHIP AVOIDANCES

Mother-in-law daughter-in-law: don't speak at all; speak through third person; head covered; turn aside on trail; must not eat together. Father-in-law son-in-law: don't speak at all; speak through third person; head covered; turn aside on trail; must not eat together; must not laugh together; for life. (Brother-sister taboo uncertain.)

BIRTH

Obstetrics.--Mother kneels. Birth aided by drinking concoction of animal parts, or by external application of animal parts. Delivery in pit. Navel cord cut with cane; with shell; seared and pinched together, not tied; kept till puberty or marriage; put on ant hill; put in creek; buried on shady side of bush; placed by spring sapling. Afterbirth hidden in tree fork: buried, turned over to prevent offspring. Child rubbed with oil at birth. Child bathed in stream soon after birth. Restrictions on father.--Scratches with stick. Running mandatory. Abortion.--Concoction of pitch drunk. Paid abortionist. Twins.--Feared (?). Have supernatural power. Favored, special heaven. Reincarnation of soul. Mutilations.--Nose pierced soon after birth. Milk teeth.--Thrown: in river; back over shoulder; or with eyes shut. Placed in child's excrement. Buried on shady side of bush. Name.--Given at puberty. Given at marriage.

GIRL'S PUBERTY

Restrictions.--Confined in penthouse against dwelling. Girl deloused. Girl tattooed. Named. Bathes in house. Public recognition.--Deer-hoof rattle. Cocoon rattle.

MENSTRUATION OF MATURE WOMEN

Confined in penthouse against dwelling. Covered when going outside. Combing hair taboo.

DEATH

Treatment of corpse.--Taken out of house before death. Taken out of house immediately after death. Taken out of house through roof. Corpse eviscerated and dried. Interment, corpse flexed. Head pointed downstream. Corpse in basket. Wood coffin. Shed over grave. Scaffold burial. Canoe burial. Cremation of corpse. Destruction of property.--Slaves sacrificed. House torn down and rebuilt same place. Mourning ceremony. Undertaker.--Priest or shaman. Berdache. Concoction of tobacco applied to body. Widow.--Hair ends saved, made into mourning regalia. Finger amputation. Blood relatives.--Touching corpse taboo. Face not washed. Pitch on head or face. Dirt or ashes on head or face. Finger amputation. Cutting or scratching at funeral. Ghosts.--Breath. Heart. Plants hung on door to keep ghost away (?).

SOCIAL STRATIFICATION

Titles of address for nobility. "Slaves".--Bastards made slaves (contradicted for Hupa by Goddard, 1903, 56). Orphans made slaves. Slaves

bought and sold. Owner may kill slave without paying compensation. Bastards.--No compensation paid for injury (contradicted for Hupa by Goddard, 1903, 56).

CHIEFS AND OFFICIALS

Chief or headman: title extended to male kin; totem; paid to act as go-between in dispute; paid to kill (or to hire to be killed) offenders. Woman chief: sister or daughter of male chief; nominal only, or man chief also; functions as stewardess. Assistant or second chief. Crier, messenger, orator: hereditary; chosen at popular assembly; acts as clown; totem. Clown. Fire tender: appointed by chief; hereditary; totem. War chief: hereditary; appointed by chief; totem.

WAR AND FEUDS

War paint according to totem. Hands or feet taken. Prisoners tortured. Crier, messenger, orator acts as envoy. Purification of all participants. Purification dance. Dance of incitement: women dance; dance in circle. Victory dance in circle.

SHAMANISM

Acquisition of power.--Novice eats tobacco. Novice eats part of corpse. Medicine formulas bought and sold (this means complete relinquishment on part of seller). Poisoning technique.--Poison object shot with basket tray. Curing technique.--Curing by sucking through quill. Disease object swallowed permanently by doctor. Disease object returned to poisoner. Doctor likely to be killed for declining case. Special functions of priests and shamans.--Snakes handled. Whistle to call snakes. Public rattlesnake ceremony. Paid for making rain; betting on outcome. Public bear dance. Finder of lost or stolen articles wears full-length feather cloak. Public money-finding performance.

SCHOOLS

Puberty school.--In specially built house. Men excluded. Boys and girls in trench, fire over. Flints or feathers thrust down throats, boys, girls. Girls thrown in or out of house. Ghosts impersonated: whirl bull-roarers; swing novices over fire; handle fire; eat fire; clown; lead novices around fire by penis; instruct novices; dance with novices. Doctor's school.--In specially built house. Flint thrust down novices' throats. Ghosts dance with novices. Novices tossed in or out of house.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

SUBSISTENCE

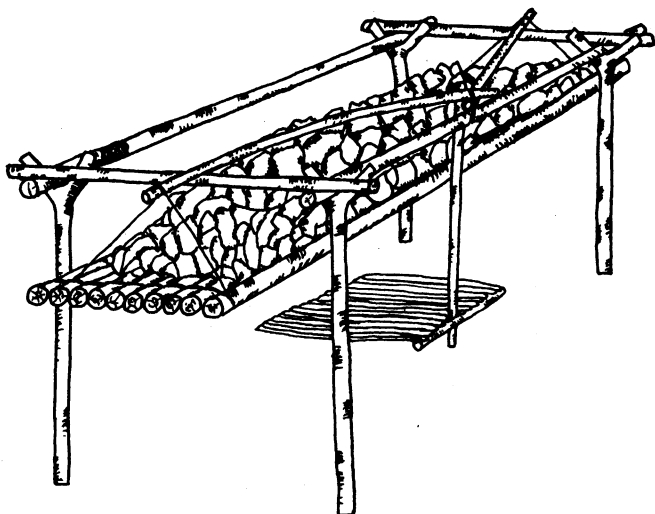
Hunting

Driving, trailing.--

1. Wiyot: Short fences built either side of noose in trail; no long fences. Hup 2: Fire used to drive animals into fence. Sin 2: Noise made by beating with sticks.
4. Chim: Fence sometimes 2-3 mi. long.
5. Tol: Noose attached to sapling. Wiyot: Many snares set in runways; rabbits beaten out of brush; no definite fence. Van D: Natural runways in brush, plus short fences.
6. Matt: Noose tied to spring pole.
8. Cf. nos. 301, 302, 1198a, 1301. Same fire may have served 2 or more purposes. Tol: Hunting tracts burned over every summer to facilitate pursuit of game. Yur 2: Hunting tracts burned to facilitate pursuit of game. Wiyot: Fire burned toward hunters, stationed at intervals, who shot deer with bow. Hup 2: Two fires set in canyon so as to burn toward bottom. Some hunters drove with the fire; others awaited game at bottom. Matt: Annual burning in Sept. One side of river burned one year, other side following year. Animal tracks visible in ashes.
11. Chil: Small game got incidentally with deer drive.
13. Driving. Tol: Into ocean with aid of dogs. Yur 1: With aid of dogs; some hunters in boats. Wiyot: Into Humboldt Bay at mouth of Eel R., where animals mired down in mud.
14. Yur 1: Elk, especially, driven into snow-bank.
16. Chiefly elk trailed. Kar 2: Especially in winter: easy to track in snow. Wiyot: Often trailed 10-20 mi.; if animal killed in territory of another local group, meat must be given to owners of tract, who gave part back to killer, perhaps half. If hunter caught carrying home entire carcass, had to forfeit it, pay fine in addition. Hup 2: Formula-type medicine to make elk tired. Sin 1: Animals driven back and forth between 2 or more groups of hunters till worn down. C Yuk: Sometimes trailed for 2 days.
18. Kar 1: Trailing in relays; runners stationed at intervals along game trail.
20. Tracks, especially of elk, measured so hunter sure to follow certain animal.

Nets, traps, snares.--

21. Kar 2: A-frame of dip-net somehow covered with net and propped up horizontally. Whether flat net or bag-type, I am not certain.
 24. Yur 2: 2 nets, stretched parallel just below surface, enmeshed waterfowl when they dived for food.
 28. Kar 2: Woodpecker net often fastened to end of stick and pulled shut with drawstring. Cf. nos. 36, 58. Rattle, of sections of deer long bones on string, shaken to drive out woodpecker
- from tree. Yur 1: Net only 1 or 1 1/2 ft. long. Yur 2: Net used at night or early morning, when woodpecker inside tree. Chil: Net mouth somehow closed by hunter, probably by pulling cord.
29. Kar 1: Net staked up. Hunter pulls string to close entrance. Kar 2: Net held open by frame. Seeds placed at mouth, inside net. Hunter hides; when quail gather throws stone, or rushes forward and frightens them into net. Yur 1: Net 5-10 ft. long.
 31. Kar 1: Deer cannon bone somehow fixed in noose so animal could not gnaw rope. Sapling bent over in direction animal was expected to be walking, so when trigger sprung, noose would be pulled toward animal if it happened to jump backward. Log or pile of brush sometimes placed across trail in front of noose so animal would be forced to take off at right distance to land directly in noose. Wiyot: For birds, noose left lying on ground with seeds inside; for rabbits, left setting vertically. Chil: Noose set in gap of brush fence. Matt: Noose called tcinã'a'ilkwot; associated with 2 vertical stakes, butca'atë, and horizontal stick, kona'nūnai across their tops, forming rectangular frame within which noose was set. Noose used mainly for birds but, I suspect, noose with frame used for mammals.
 32. Chim: Spring-pole trap also for wolf, coyote, cougar. Informant stressed snaring more than other hunting methods.
 33. Yur 1: Noose set in frame (like that of Matt; cf. no. 31). Animal was squeezed or choked to death against crosspiece. Chil: Spring-pole trap also for fox, fisher, wildcat, ring-tailed cat, raccoon.
 35. Kar 2: Noose often placed on narrow trail around bluff. Hunter sings to snare for luck. Wiyot: Noose tied to pole or log, which animal dragged till tired. If tied to tree or rock, rope more likely to snap. It took 2 men to carry rope for elk snare.
 36. Wiyot: Called va'yok'itcero.
 37. Wiyot: Noose on stick especially for tree rodents (such as squirrels and wood rats).
 39. Kar 2: Deadfalls "modern"; other informants said native. Yur 1: Stone walls on both sides to prevent animal from going around deadfall. Yur 2: Ca. 10 ft. long. Horizontal poles supporting stones were twined together with withes. Chil: Poles on which stones were piled were ca. 8 ft. long; laid parallel, to a width of some 2 ft. Short brush fences on either side encouraged animal to enter trap. (See fig., p. 375.) Matt: Called btk'ë'ttkat. I do not know whether this term refers to nos. 41, 42, or to both. Another type, c'nogelai, consisted of 4 small logs propped up at one end and arranged so animal (e.g., rabbit) would be pinned down by 2 logs on top and 1 on each side. Sin 1: Poles on floor of passageway prevented escape by digging out.
 40. Sin 1: Single-stone deadfalls especially for quail.



41. Matt: Single-log deadfall: one end propped up, other on ground; chiefly for bear.

42. Poles-and-stones deadfall for large game; ton or more of stone necessary.

44. Kar 1: Large-game deadfalls for bear especially. Trigger placed over bear track. Frame ca. 5 ft. high, 10 ft. long.

46. Tol: Meat bait usually placed in middle, between triggers.

48. Tol: "Box" drop-trap: of small sticks; perhaps modern. Wiyot: Round openwork bowl-shaped basket. Hunter pulls trigger with string.

49. Tol: Pitfall technique apparently most common for deer, elk. Wiyot: Deer, elk driven along game trail in which pitfall.

52. Fence in front of pitfall to insure animal's taking off at adequate distance to land in pit.

55. Converging poles made it impossible for animal to get sufficient footing to escape. Tol: 4 poles used thus. Kar 1: Pit converges.

Blinds, disguises, decoys.--

56. Wiyot: Blinds mainly for waterfowl. C Yuk: Blinds actually traps; built directly over entire spring; opening left for birds, mammals to enter; hunter pulls cord which drops door over opening, traps game.

57. Yur 1: Stick with noose on end held through blind hole by hunter inside; curiosity said to attract birds.

60. Kroeber, Hdbk., pl. 8. Tol: Deer-head disguises not worn because feared cougar might mistake hunter for deer and attack. Kar 2: Always doe-head disguise, to attract buck. Wiyot: Disguises not used often; chiefly in mating season. Matt: Disguises never kept in house; always left in woods.

61. See nos. 284-290.

65. Tol: For swans. Hunter approaches in intervals when swan dives to feed.

67. Wiyot: Leaf held by 1 thumb to lips, air

inspired. Chil: Also for grizzly bear with predatory intent, attracted by call of fawn.

68. Usually imitated fawn sound. Van D: Sound of fawn to attract bear.

69. Yur 1: Whistling as decoy for quail, wood rats also. Matt, Sin 2: Any other sharp noise would do.

Various hunting methods.--Kar 2: In winter, hunters cleared snow from patch of ground, snared or shot quail which came to feed.

70. Matt: Slain deer sometimes left in woods as bear bait.

72. Kar 1: One man enters den with torch, stirs up bear, gets out before bear; others wait outside, weapons ready.

73. Wiyot: Mouth of den sometimes closed with poles and rope; bear smoked to death inside.

74. Yur 1: Pepperwood (bay) leaves, especially, burned; yield strong fumes. Matt: Wormwood, pepperwood, etc.

75. Yur 1: Sticks driven across mouth of hole to prevent escape of rodent. Matt: During flood of river, all kinds of drowned, stranded, or non-swimming animals taken.

76. Yur 1: Sharpened stick used also for raccoons in holes in trees. Van D: Also for raccoons. Matt: Also to retrieve those killed by smoking or drowning.

78. Tol: Entrances stopped up; rats smoked to death. See no. 74.

79. Yur 1: All-day hunts for rats sometimes organized. Hup 1: Hunter says to rats, "Get out, your feces stink."

80. Wiyot: Fire of pine pitch built on prow of boat inside covering with narrow horizontal aperture through which firelight gleamed. Certain species of geese were approached and blinded thus. Single hunter cast flat net, on frame ca. 8 ft. square, with stone weights attached, at geese floating on surface. Hundreds got with one such outfit in single night. When caught thus, divided communally.

85. Mud hens chased in boat in season when fattest and scarcely able to fly--more or less run down. Tol: Birds often struck with paddle. Best time to shoot into flock was when they were alighting on water, because death struggles and cries of slain minimized by fluttering of all. Possible to shoot several times before frightening them away.

Animal food not eaten by anyone.--Animals universally not eaten: dog, coyote, eagles, hawks, buzzard, crow, raven, great horned owl, all snakes, lizards, frogs. Animal foods universally eaten: *Urus americanus*, dove, crabs (or crayfish), bird eggs. Birds which ate snakes, such as eagles, hawks, owls, were often taboo for this reason. Hup 1: Some did not eat raccoon because it eats frogs, which are considered poisonous. Mole's heart, eaten raw, caused person's heart to palpitate in warning when he was about to eat poisonous food. Taboo to bring fresh sea foods to Hupa Val-

ley; they should first be dried. Chil: Mole's heart fed to children to ward off sickness. Matt: Crow meat eaten as medicine; children fed small portions to give them long lives.

87. Van D: Some eat fox occasionally. Matt: Only old persons ate small piece to give them courage.

88. Yur 1: Some persons ate grizzly, but majority did not. Taboo against eating said to have been stronger at mouth of Klamath, but Yur 2 informant denied it. He had heard that bears were formerly humans, but said it was merely a story no one believed. See nos. 170, 171. Matt: Fishermen abstained from bear meat of any species because fish heard ground shake when bear walked, therefore heard bear-eating fisherman.

89. Tol: Puma killed for hide. Chim: Considered clean because it lives on deer. Kar 2: Too strong to eat fresh; dried, kept for winter; considered inferior food. Yur 1: A few ate it. Matt: A few ate it, but it tasted "funny."

90. Wild cat. Yur 2: Inferior; used in time of famine. Matt: Eaten only as medicine. Sin 1: Some ate it.

91. Hup 2: Skunk eaten as medicine. Matt: Considered delicacy. Sin 1: Some ate it.

92. Sea gull. Tol: Young ones especially. Matt: A few ate. Sin 1: Some ate.

94. Octopus. Tol: Including dead ones which drifted ashore. Matt: Besides use as normal food, thought to cure pimples.

96. Tol: Woodpecker tongues eaten to cure mus-sel poisoning. Wiyot: Mussels, got high up on rocks where sun and moon shines, considered poisonous; cooking long time supposed to remove poison; poisoning never severe but usually left rash. Matt: Mussels at mouth of Mattole R. never poisonous; only at certain localities. Sin 2: Mussels low down on rocks not considered poisonous. C Yuk: Mussels poisonous in August.

98. Wiyot: Wild-bee honey also eaten. Matt: Yellowjackets smoked out of nest with wormwood. Shamans did not eat larvae.

99. Van D: Grasshoppers obtained by burning grass.

101. Kar 2, Yur 1: Slugs eaten only when other foods scarce.

Tabooed animal foods and combinations.--Chim: See note 927. Hup 1: Marrow in humerus also taboo to women. If women eat any of these tabooed parts, killer's luck would be spoiled. Doubtless associated with menstruation. Hup 2: Front quarters somewhat taboo to women. Matt: Young boys permitted to eat all parts taboo to females of all ages. These parts always cooked by men. Deer shoulders also taboo to females. Sin 1: Old women permitted to eat tabooed parts, apparently because menstruation had ceased. Sin 2: All taboos listed (nos. 103-121) apply to both sexes up to 50 or 60 years of age. Old of both sexes permitted to eat any of these parts. I doubt if difference between this and other local groups is

reliable. C Yuk: Old women past menopause might eat.

103. Hup 2: Deer breast also taboo to females.

104. Kar 2: Youth will not learn things of the heart, how to pray or wish for success, if he eats deer heart. Yur 1: Those who ate heart would be easily frightened.

107. Wiyot: Ears cut off well down on head, roasted on coals, for at least mature men to eat.

108. Kar 2: Youth will not remember what he hears if he eats deer ears. Yur 1: Beneficial for boy.

110. Deer's tongue. Yur 1: If eaten, deer will lick off all acquired knowledge and child will be stupid. Considered great delicacy by adult males. It was slit, roasted on coals, and periodically removed from fire by hunter to pour off juices into his mouth.

117. Kar 1: Deer fetus cooked in earth oven. Yur 1: If hunter does not want to carry fetus home, he may eat soft parts of feet and nose in woods. Abandoned fetus placed in tree. Matt: Left in woods with remains from butchering doe.

119. Chim, C Yuk: Deer fetus taboo up to ca. 50 years of age.

124. Sin 1: Lasted only for single meal. Sin 2: They never hunted and fished at same time so never had fresh mammal meat and fish together.

Hunting observances.--Elements 130-139 are usual ritual acts performed to gain any kind of power. Cf. nos. 2405-2412. Tol: Hunter prays to mountain for success in deer hunting and wishes for luck as he performs ritual acts. Chim: Night before deer hunt both sexes might join in informal song fest, sometimes lasting all night. Kar 1: Evil person can spoil hunter's luck by placing on grave deer-meat from animal killed by hunter. If hunter shoots deer and it drops, then gets up and licks wound, this means hunter will die within a year. Kar 2: Small boy given miniature bow and guided through motions of shooting at deer fetus against back wall of house. Also made to drink water washed in after meal of deer meat (see no. 366). Yur 1: Better to leave early before women went out to gather wood. Apparently presence of a woman, especially if menstruating, in woods would spoil hunter's chances. Certain parasite found in flesh from back of deer's neck placed alive on boy's tongue; if it bites, boy will be good deer hunter. Yur 2: Harry Roberts told me Yurok apologize to young of all species when killed. Hup 1: When both sexes go on hunting expedition, women must stay on one side of campfire, men on other; women may, however, join in singing of deer songs at night.

130. Kar 1: Steam-type sweat house, with fir boughs on hot rocks, used. Sweating after scarification and bleeding. Kar 2: Frequently hunters camp away from village, sing, sweat, etc., all night; sometimes at village. Wiyot: Usual morning sweat, except hunters concentrate on deer hunting as they sweat. Hup 2: Nothing more than routine evening and morning sweat.

133. Cf. nos. 2113, 2318, 2412. Yur 1: Almost entire body cut slightly with flint; blood smeared on skin as scraped with stick downward off body onto fir boughs on which bleeder stood. Purpose: to get rid of bad blood to feel lighter for chase. Usually done in sweat house; sometimes in woods. Less painful when body warm and sweating. Sin 1: Not regularly; chiefly when hunter had had bad luck.
134. Kar 2: Root incense also buried in ground at deer lick.
135. Chim: Only 2 puffs tobacco permitted. Matt: Hunter wishes for success while smoking.
136. Kar 2: Also smokes snare rope over fire.
137. Sin 1: Some lie on fir boughs over hot coals or ashes, outdoors.
138. Matt: Angelica called yuba'tcūn.
139. Wiyot: Sexual intercourse lowers one's courage. Matt: Hunter works on weapons during days before hunt. Unless sex continence observed, deer will not die when shot.
140. Cf. note 464. Sex continence. Tol: From 10-30 days. Kar 2: From few days to month. Yur 1: The longer the better. Chil: Also for 5 days after hunt.
141. Tol: Hunter might eat fish or marine-mammal meat while on deer hunt, but must avoid land mammals. One time informant spoiled luck by killing, eating rabbit. Wiyot: Breakfast not taboo, but hunters usually left early before it was prepared. Chil: Merely because early morning best time to hunt. Matt: Hunter eats light breakfast. Sin 2: Hunter eats very little.
142. Yur 1: If hunter watches wounded deer die, it will wish him evil. He must look away.
143. Tol: After skinning, hide placed over carcass and withdrawn 5 times. Each time hunter wishes for certain one of the deer's relatives, such as brother, to "follow him up" and allow itself to be killed. Yur 1: Meat often packed home in hide, hide of legs serving as pack straps. Sin 2: Deer must be butchered away from women for fear of menstrual blood.
145. Wiyot: Because everything, including deer, came from east where Creator lives.
146. C Yuk: Bad luck to walk on bloody leaves or grass.
149. Yur 1: Deer's liver, kidneys, fat often eaten raw. Someone must eat eyes lest disease follow; however, might be eaten by dog. Recently dogs forced to eat eyes. Hup 1: Eyes eaten by hunter to improve his visual perception of deer. C Yuk: Eyes roasted, eaten at home by old persons.
150. Hup 2: Deer's nose cut off, fed to dogs so deer unable to smell dogs.
151. Wiyot: Information from Jack Wright, white man, who has seen Wiyot Indians cut out deer's tongue.
152. Kar 1: Dogs sometimes allowed to eat remains, etc.
- 152-3. Conceptually identical to nos. 166, 370.
153. Chil: Hunter recites formula afterward.
154. Yur 1: After butchering, hide hung with hair side and head toward fire, head down; on 4th day after killing, it is turned with hair side away from fire; this day deer's soul leaves earth for deer "heaven" and hunter rubs mashed pepper-wood nuts on his hands and lets housemates smell them to prove he is clean. Deer prefer to be killed by clean hunter.
155. Cf. no. 267. Tol: After youth killed his 1st of any important species, he was made to sit in one corner of house, back to fire, with used maple- or hemlock-bark woman's skirt over his head. This insured good fortune for his entire family. Cf. girl's puberty rite (nos. 1948-1950). Wiyot: Some youths to increase success in hunting did not eat 1st kill. Hup 1: Youth must give most of 1st kill away. Hup 2: Youth must eat some of 1st kill, otherwise bad luck. Sin 1: 1st kill taboo for 1 or 2 yrs. C Yuk: Taboo extended to 1st animal of any species killed.
156. Wiyot: No customary distribution of various parts. Generous killer might say to companion, "You butcher him," meaning he was giving away entire carcass.
157. Probably whenever killer gets head, includes all tabooed parts of head, although these sometimes cooked, eaten by hunters in woods. Matt: Killer keeps all parts taboo to women and cooks them outside house. Sin 2: Killer gets all tabooed parts.
159. Tol: To prevent visitors from stealing meat from killer. If deermeat stolen from hunter, he will not be able to kill another deer for 1 or 2 yrs. Wiyot: To everyone within killer's own community. Such universal distribution no doubt only ideal one; probably not done when several deer killed in drive.
162. Chim: Deermeat kept, prepared in back part of house. Kar 2: Deermeat always kept on earth ledge in back part of house; fish, acorns on ledge at sides. Hup 1: To keep meat away from menstrual blood, which might be near door. Returning hunter bathes before entering the dwelling, to get spider webs off his person.
163. Yur 1: Deermeat always kept in close-woven carrying basket (no. 1177).
164. Sin 1: Sometimes, to increase hunter's success.
166. Cf. nos. 152-3, 370. Yur 1: So menstruating woman will not step on remains. Wiyot: All village refuse, including bones and shells, piled in one place. Burnables burnt there. A practical procedure, not a ritual one. Hup 1: To prevent evil magic being worked on remains, thus spoiling killer's luck.
167. Matt: Apparently remains hidden not far from house; not done secretly.
168. C Yuk: Bad luck to burn bones.
170. Tol: Bear hunter after awakening in morning must not go to sleep again lest bear put up hard fight. Kar 2: Myth relates that certain person of human form was over-industrious berry picker; others made fun of him, so he changed self into bear. Yur 1: Following incident told by Kar 2 informant, who learned it from his Yurok mother: Ten brothers went bear hunting together. They came to bear's den in hollow tree. Youngest brother challenged bear to come out and fight. Suddenly bear appeared in human

form at mouth of den. He suddenly became painted, next instant armed with bow and arrows. He jumped down from tree and attacked brothers; youngest torn to pieces; others escaped, ran home, told what had happened. Moral: do not talk roughly to a bear or challenge it to fight.

171. Bear thought to understand language and come out of den to meet hunters who he believes are his relatives. See note 88. Matt: Bears formerly of human form; were changed to bear-form as punishment for evil act. Taboo to look at bear's foot while eating bear meat, because it resembles that of human.

172. Kar 1: Within a year after killing. When anyone kills bear he rubs its feet on his hands and head to gain strength for future bear hunts.

173. Matt: Bear butchered on leaves similar to deer. Sin 2: Remains burned.

Fishing

Nets.--

174. Kar 2: For small fish such as trout, not salmon. Matt: Sometimes made of willow inner bark; had to be left in water constantly or fiber would break.

176. Chim: Dragged or circled by fisherman wading. Yur 1: In boat.

177. Kroeber, Hdbk., fig. 7,b,d. Wiyot: Any stone sinker called kat'v'äv. Elliptical water-flattened stones with notches chipped in opposite sides most common form. Ground grooves rare.

178. Kroeber, Hdbk., fig. 7,a,c,e.

179. Where set nets occurred without floats, held up with stakes.

180. Chim: Of Iris; ca. 8 ft. wide at mouth; staked horizontally in stream with stone sinkers on bottom; for salmon; said to have been used before dip nets known.

181. C Yuk: Set in weir. Perhaps confused with no. 208.

183. Wiyot: Observed smelt net on A-frame had these dimensions: mesh, 3/4 in.; total length, 11 ft.; length of mouth, 7 ft.; length of tail, 4 ft.; width at mouth, 5 ft. 5 in.; width at mouth of tail, 1 ft.; end of tail converges to point.

184. Kar 2: For lampreys. This shape may be a confusion of no. 188.

185. C Yuk: Held so that diameter of pole horizontal and resting on beach with plane of frame parallel to shore; frame strengthened with radial pole which bisected semicircle; no projecting pole for handle. Longest linear dimension, diameter, 4-5 ft.

186. Kroeber, Hdbk., pl. 7. Wiyot: Called tea-wüddä'atc. Sin 2: Cord runs from net to ear so fisherman can feel fish strike.

188. Kroeber, Hdbk., pl. 6. Wiyot: Called tea-wüddä'atc. Also for lampreys. Hup 1: For trout and other small fish. C Yuk: String attached to net and held in hand.

190. Used on river, not in surf. Wiyot: On set gill net.

Weirs, pens, scaffolds.--

192. Yur 1: At Kepel. Yur 2: No weirs below Kepel. Wiyot: Made of split redwood slats bound together (twined?) with willow bark. It could be rolled up and carried. Cf. no. 203. Supported by row of vertical posts ca. 6 ft. apart across stream. At bottom, branches and gravel piled up to block passage beneath. Sections of weir, ca. 10 ft. wide, privately owned. Usually pen built on each section, out of which fish were dipped with A-frame net, fisherman standing in canoe. Eel-pot type baskets (no. 210) also used in pens. Chil: Weir small and mainly for eels, which were gotten with dip net. Few large fish entered Redwood Cr. Sin 2: Called nanūñai. C Yuk: Log laid across stream and single post driven in middle as reinforcement.

193. Tol: There was a high weir, ca. 4 ft. above surface of water, downstream from which was a low weir some 4-6 in. above surface. Fish jumps low weir on its way upstream, finds itself trapped between the two, turns to one side or other, and finally gets stranded in kind of openwork basket trap near shore. Trap made so downstream end out of water. Fish enters it at upstream end.

195. Yur 1: Also doors to let fish through to continue upstream when plenty had been caught. Hup 2: Informant familiar with Yurok use of them.

197. Sin 2: Fire built on platform; whether for warmth, to attract fish, or for illumination uncertain. C Yuk: Fire built on platform.

203. Wiyot: Called talabätkanäwoi. Used by boys, partly as sport, to drive fish down creek into long basket (no. 208). Cf. note 208. Matt: Fish driven downstream thus into eel pot (no. 210) set in narrow place in creek or at falls. Sin 2: Used in summer when river low. Small fish dragged or scooped onto shore.

204. Kroeber, Hdbk., pl. 7. Hup 1: Stones piled in river upstream from scaffold to form eddy at it.

207. Matt: Called ta'üsilai.

Traps.--

208. Kroeber, Hdbk., pl. 33,a. Chim: Trap of hazel shoots; mouth 6 ft. in diam.; set at narrow place in stream; held by stakes and stones, which also partially dammed stream. Wiyot: Placed in weir, mouth upstream. Fish driven downstream into basket, cannot turn around, and cannot back up on account of current. Weir made so tight that current was strongest into basket. Cf. note 203. C Yuk: Wider at mouth and proportionately shorter than that in Hdbk., pl. 33,a.

210. Kroeber, Hdbk., pl. 33,b. Kar 2: Eel pot used from Bluff Cr. to mouth of Klamath; would cause excessive rain if used in Karok territory. Wiyot: Informant claims eel pots unknown on Klamath and Smith rivers in 1861, when he was taken as child to Smith River Reservation. He says that when introduced to the Yurok soon afterward, certain "prophets" predicted calamity on account of them. On Eel R., mink sometimes caught in its efforts to get at lampreys. Hup 1: Modern; learned

from tribes to south. Hup 2: Modern; learned from coast tribes. Matt: Set in weir.

211. Chim: Somehow "crabs" caught with meat bait on end of string. Matt: Willow inner-bark mesh. Mussels for bait.

211-212. Kar 2: Salmon viscera for bait. Trap lowered to river bottom; raised occasionally to take out catch.

212. Yur 1: A carrying basket; raised rapidly; often fish caught in it.

213. Pole-trough apex pointed downstream. Fish apparently swept into trough by current and stranded near apex; made mostly of hazel shoots, openwork, probably twined. Probably confused with no. 214 sometimes. Tol: See note 192. Sin 1: No top, but sides high enough to prevent fish from escaping.

214. Kar 2: Pointed at both ends, half-tamale shape. Yur 1: With small converging weir on one or both sides. Sin 2: Openwork basket placed in falls.

Hooks.--

215. Goddard, 1903, pl. 13, fig. 1.

216. Kar 1: Split-stick hook bound with string over apex of split, which held open by string inside split; 1 of 2 diverging ends tied with line, the other sharpened to form hook point. See figure.



217. Barrett, 1910, pl. 22, no. 3. Tol: Mostly wood, some bone. Matt: For sea trout and bull heads.

218. Matt: Barb cut in claw.

219. Baited; when strike felt, angler jerks string, hair catches in trout's mouth, and it is hurled onto bank.

220. Same principle as for no. 219.

221. Worm bait. Small fish thus caught. This element may be a confusion of no. 216 or no. 217.

222. Sin 1: Human hair wrapped around hook to disguise it.

223. Tol: Left overnight.

224. For summer salmon; baited with minnows; number placed in lagoon; movement of float indicates catch. Probably absent away from coast.

Harpoons, spears.--

226. Line attached to shaft in all known cases. Seal harpoons are described by nos. 285-287. Matt: Called bYlké'.

227. Tol: 1 point for trout, 2 for salmon. Sin 1: 1 point more common than 2.

228. 2 points generally more common.

231. Goddard, 1903, pl. 13, figs. 2, 4. C Yuk: Point of deer metapodial, barbs of deerhorn.

232. Barrett, 1910, pl. 22, no. 4. Van D: Used by Wintu of Hayfork.

233. Wiyot: Fish pinned to bottom with multipoint type and held till worn out or dead, then retrieved. For small fish. Up to 10 or 12 points.

Various fishing methods.--

240. By wading or throwing stones in stream. Tol: Fish entrails and certain plants obnoxious to olfactory sense of fish put in stream; fish swam downstream to avoid them. Yur 1: Driven downstream into dip net set in narrow place.

241. Tol: By men or women in surf or stream. Hup 2: Makeshift device, not recognized technique. Chil: By women, with carrying baskets.

242. Tol: After being driven back and forth in pool till worn down.

244. Informants say lampreys hide in daytime and travel at night. They are hooked off or from among rocks in rapids. Kar 1: With single barb of bone bound to wood shaft. Kar 2: Said to be modern. Van D: Handle only ca. 2 ft. long.

245. Yur 1: Made of fork of elkhorn bound to wooden shaft. Yur 2: Same as no. 244. Sin 1: Same implement as no. 244 used incidentally for small fish.

248. Always incidental or sporting method. Chil: Shooting salmon, at least, taboo. Matt: By young people in groups partly as sport, with special featherless wood-pointed arrow called Loáchwi.

249. Tol: Noose slipped over tail after fish, driven back and forth till tired, had sought refuge in hole under rock or bank. Yur 1: When resting with tail protruding from hole under roots or rocks, or when struggling in narrow and shallow rapids.

251. Sin 2: Stupified fish scooped up with openwork basket.

255. Goddard, 1903, fig. 2.

258. Kar 2: Fish carried in trapezoidal net sack (no. 703). Matt: Called kaastci'. A small openwork cylindrical basket, constricted at top and bottom, opening apparently in side.

Fishing observances.--Yur 1: If someone smells fresh fish in time of scarcity, it is sign from underground people and means there are fish in streams. Sin 1: Coarse gravel tossed into net in water for luck.

260. Yur 1: Sex continence at least for salmon.

261. Kar 1: If rattlesnake rattles while man is cutting poles for fishing scaffold, man must stop work, perhaps 1 or 2 days. Man must also not start work on scaffold for 2 or 3 days after eating deer-meat. Matt: Builders camp at dam until it is finished. Women bring food to them.

262. Fishing primarily man's work; women only helped occasionally. Yur 1: Women fished at some unappropriated spot; not at fishing place. They must first put their hair up on top of head in man's style. Wiyot: Informant's wife used to help him paddle canoe. Hup 1: Women fished with kite-shaped dip net; must not go near weir.

263. If noise, fish or lampreys would be

frightened away from net. Tol: Size of mesh must not be mentioned lest fish hear it. Gill net always made at night by light of pitch torch, because used at night. Kar 2: Net made in sweat house. Matt: Netmaker sits alone at work. Sin 1: Songs sung softly while working.

264. Kar 1: Moss tied on scaffold for salmon. Yur 1: Some grass root (because fish like odor) tied on dip net or scaffold.

265. Tol: Bones supposed to turn into fish and thus increase supply. C Yuk: No ritual significance; merely to keep them out from under bare feet.

266. Matt, Sin 2: Same as no. 265 C Yuk above.

267. Cf. no. 155. Matt: First 10 salmon taboo. Sin 1: Taboo for some time, perhaps a season. Sin 2: Fisherman may eat a little.

268. Tol: Priest recites formula, telling each species of fish which river to enter. Kar 1: Informant familiar with such rites among neighboring localities, which makes his denial appear correct. Kar 2: Informant himself has played one of ritual rôles on 2 occasions, hence following account likely to be as correct as any. First-salmon rite performed at Ike's Ranch, just below Somes Bar. There were 2 priests: elder called fatave'nan, a "god," other sa'rukiduwloni'han, eater of first salmon; besides, an old woman, called ipicikia'wan, cooked acorn gruel for priests and observed same fasts as they. Priests lived in sacred sweat house for 10 days before rite proper. Sacred sweat house used only for ritual preparations and differed from ordinary sweat-house in having paved stone floor, stone pillows, and 5 sacred stones on roof. Priests ate only acorn gruel; drank no water. Their eating utensils must be made new each year. They sit up most of night. Sleep always with one knee bent, otherwise many people would die, because legs of dead are straight. Bathe in river about every hour during night; must always bathe immediately after leaving sacred sweat house and again before reëntering it. Sweat 3 times a day: morning, afternoon, evening. Much of day spent gathering sweat-house wood. They pray or wish constantly for renewal of world, for plenty of all foods, especially salmon and acorns, for the health of all, especially children. Songs sung for each separate desire. On one occasion when raining hard, priests prayed for clear weather. On appointed day first salmon caught in previously-used A-frame net by any man of good character. Salmon given to priests, who take it across river in canoe to prepare and eat it. Priests build fire at certain spot, rebuild circular stone altar, bathe in river. Salmon roasted on coals and seasoned with plants put in fire or around fish. Elder priest watches like a god while younger tries to eat entire fish. Same evening priests recross river and return to sacred sweat house. From time priests leave sacred sweat house to cook and eat fish till they return to it at nightfall, must not speak, otherwise would die within year. While priests carrying out ritual, people assemble at certain spot and hide,

so as not to see smoke from first-salmon fire. Sight of smoke will bring death within year, unless special medicine is made in sweat house for 5 or 10 days after. People feast on last year's dried salmon and acorns while in hiding; may eat fresh salmon 5 days after rite. Priests continue to live in sacred sweat house and fast for at least 5 days after rite. When they return home, must eat alone out of separate receptacles for 10 additional days. Sexual continence required until leaves fall, ca. November. Yur 1: Kepel had public rite. Farther upstream each family saved ca. 14 in. of tail skin of its first salmon, put head and bones left over from eating inside, hung it up in house as charm. Kato: When first of any plant or animal species obtained in its season, several old men sing over it for 1 night, and eat some of it; after, all may eat.

269. Yur 2: At full moon.

271. Yur 2: Uncertain whether 1 or 2 priests, however there was, besides, woman to cook for priest(s), as with Kar 2. Hup 2: Priest fasts from meat, water.

275. Yur 2: Perhaps chief same individual as priest, or 1 of 2 priests. He must wait 5 days after rite before eating fresh salmon.

278. Tol: Acorns and other kinds of food mixed with salmon: general first-fruits rite with emphasis on salmon.

279. Hup 2: Priest splits raw fish, lays it on coals; angelica root burned as it cooks. For 9 nights following eating of salmon, priest prays: "May the fish come to Rekwoi and may they think there is only one passage direct to Sugar Bowl. May they not go up the Klamath beyond the junction of the Trinity. May they always hear the roar of the falls at Sugar Bowl."

283. Kar 2: Eel songs played on flute.

Seals, sea lions.--

Yur 2: Two men wearing sea-lion skin disguises (no. 61) lie on rocks making motions and calls of animals. Five men harpooned from boat. Rope from harpoon tied to redwood float or drag, which hampered flight and indicated whereabouts of animal. Eventually animal captured with second harpoon and line held by 2 men in prow of boat, or with aid of gaff.

285. Harpoons: nos. 226-232. Tol: Of elk metapodial. Wiyot, Matt: Also a long unbarbed detachable bone point for piercing heart.

288. Matt: Point of deer metapodial, with single barb. Seals towed with line through nasal septum.

289. Tol: Important to wait till animal's neck completely extended in its strike; otherwise might get hunter. Wiyot: Spruce club; two used at once: one to thrust at seal's mouth and receive its bite, other to strike it over head. Matt: Nose more vulnerable than cranium.

290. Tol: Canoe sometimes paddled into certain cave in rock, which was sea-lion den. All sea foods obtained in canoes distributed communally to all who stood by when canoe landed; included fish, shellfish, mammals. Matt: Also swam after.

Whaling.--

294. C Yuk: Whale meat roasted on oak or manzanita coals; grease not saved.

296. Sin 2: Slit and held open with sticks to catch dripping grease.

Gathering

298. Sin 2: Sapling leaned against large tree to facilitate climbing.

299. Kar 1: Two sizes hooked sticks: one--large, wrapped at intervals with hazel withes to facilitate climbing, requiring sometimes 2 or 3 men to handle--hooked over a limb; other--small--used to knock off nuts after tree had been climbed. Hup 1: Most common gathering method: throwing rocks into trees. Hup 2: Used any handy natural pole; not manufactured stick. Matt: Called bitLu'uhwal. Kato: Chiefly for climbing. Acorns knocked off with smaller stick.

301. Cf. nos. 8, 1198a, 1301. Wiyot: Burning every 2 or 3 years, to get better berry and seed crops, and to increase feed for deer. Hup 1: Tarweed patches burnt over to get rid of grass, which hindered gathering, and to make easier loosening of seeds. Matt: Also to make tarweed seeds "shell off" easier.

302. Tol: Burning under tree to make acorns drop off; also to kill parasites on or underneath tree. Yur 2: Merely to get rid of leaves so fallen acorns could be seen.

304. Kar 2: From Bayley photo.

306. Tol: See no. 278. Yur 1: Prayers for acorns included in formulas spoken by priest of White Deerskin dance. Kato: See note 268.

307. C Yuk: "Once in awhile." Acorns not taboo before rite.

309. Sin 2: Off and on for a month. Acorns never eaten before at least 1 month after being gathered. This was no arbitrary taboo: had to be dried before being prepared.

310. Matt: Acorn dance called txowi nona üwikan.

Food Preparation

Animal food.--Kar 1: When bear skinned, fat remaining on hide rendered by hanging hide hair down over slow fire, and cupping it so that grease would run to center.

317. Broiling or roasting common method for any meat or fish. Hup 1: Small mammals singed, drawn, pinned together again.

321. Chim: Awl hafted with two pieces of wood bound around it. Kar 1: Lampreys severed transversely by pinching in a loop of hazel. Hup 1: To cook fresh, lampreys cut with flint and drawn. Slit with bone awl for drying. Awl run under skin which was ripped. Sin 1: Awl or knife of hard wood also used. Kato: Also wood awl.

323, 324, 326. Cf. no. 338.

324. Tol: Together with scraps of fishmeat to make kind of hash.

327. Sin 2: Blood cooked until solid enough to be sliced, as with sausage.

330. Sun drying certainly practiced to some extent; always preliminary or secondary to smoking. Chim: Salmon split only once, not cut into 15 or 20 longitudinal slices as on Klamath R. and at Hupa. Certain "grass" put on fire to flavor meat or fish, or perhaps as smudge against insects. Wiyot: Smoked fish stacked in house, as with cord wood, for winter use.

333. As much to drive away insects as to cure meat.

334. Chil: Only if long way from home.

336. Yur 2: Drying house of planks. Wiyot: Double lean-to of planks. Matt: Conical; slab or bark covering.

338. Cf. nos. 323, 324, 326. Probably duplicate one another in many cases where scraps of both meat and bones were ground together. Kar 2: Admitted for Yur 1. Wiyot: This hash consisted mainly of acorns and grass seeds; meat, fish, and salal berries added. Van D: Scraps of fish, salmon eggs, and perhaps vertebrae ground together. Kato: Meat, fish, bones, seeds, berries, "everything," pounded fine, eaten by pinching in fingers, as with pinole. Used especially on journeys.

340. Kar 1, Yur 1: Manzanita berries ground into meal.

Vegetable food.--Chim: Acorns also roasted whole in ashes, apparently unleached. Wiyot: Acorns normally dried in sun or over fire before being stored for winter; some deliberately allowed to mold (no. 346a) to give them another flavor. Moldy acorns washed, dried, pounded, leached and cooked, same as with those originally dried. Hup 1: Another way to prepare acorns: pound them when fresh, boil for short time to leach, and press dough down in basket to form cake. Half acorn shell placed in center was called heart of cake. Chil: Acorns also boiled whole, pounded, packed tight in basket and buried. Result: sort of cheese or cake, which tasted slightly sour; eaten cold.

341. Kroeber, Hdbk., pl. 14.

342. Hup 1, Chil: Cold water at first, gradually hotter. Sin 2: Warm at first, gradually cooler.

343. Wiyot: First roasted, then pounded for leaching. Result eaten cold as side dish or substitute for acorns. Buckeyes never stored. Kato: Raw buckeyes first placed on coals until skin cracked loose, then peeled, baked in ashes, pounded, leached. Sometimes leached whole in stream, other times after partial pounding; took longer than for acorns.

344. Kar 2: 3 years ago informant buried whole acorns. Not "ripe" yet because he forgot to bite rotten branch, which is part of burial ritual. Yur 2: Quantity of acorns buried in mud a partial measure of family's wealth and prestige; "good" family had at least a year's supply in advance.

Hup 1: Leaves in bottom of hole, bark on sides and over top. Acorns left 6 or 7 months. Chil: For about a year. Van D: For about a year. Kato: Only for 2 or 3 months. Rocks on top to keep out animals.

345. Hup 1: Shelled kernels in burden basket, left ca. 2 weeks. Chil: From 1 day to a week. Matt: Green (undried) acorns, soon after being picked, placed in long cylindrical openwork basket laid horizontally in stream; shells, left on, crack open in the water.

346a. Sin 1: Some green acorns pounded and leached as with dried acorns, others boiled whole and eaten.

349. Acorn bread used especially when traveling. Yur 2: Soaked in water before eating.

350. Stone usually flattened river cobble, tilted toward fire.

351. Van D: Bread covered with maple leaves. Matt: Bread covered with thimbleberry leaves.

352. Tol: Scarcely any grass seeds available on coast; imported occasionally. Cf. absence of seed beater (nos. 1159-1162). Wiyot: Alder-bark coals best: slow burning, and ashes do not dirty seeds as much as other woods. Parching also burns off "beards" on husks.

356. Tol: Earth oven for shellfish, not for mammal or fish meat. Kar 2: Especially for bear-meat, which wrapped in leaves, including maple. Wiyot: Mainly for shellfish.

357. Yur 2: Oven diam.: 4-5 ft.

360. Tol: Berries mashed, put in openwork basket, through which water filtered to watertight basket below.

Salt

361. Tol: Gathered from rocks along shore where formed by evaporation. Direct use of ocean water most common method of salting. Kar 2: Occasionally imported in prepared form from upriver. Wiyot: Plank laid and staked down in natural basin in marsh; as water evaporated, salt precipitated on plank. Hup 2: From up Trinity R. Van D: Imported from Hayfork. Kato: Imported from coast or from Salt Cr., Trinity Co.

363. Matt: Most common method: kelp hung over fire in house; heat evaporated water, leaving salt on surface of plant; salt scraped off and stored in buckskin bags. Sin 2: Salt pressed into cakes. Pinole salted, but not acorn mush.

364. Sin 2: Seaweed called lək or lē'ga; roasted or steamed near fire.

365. Yur 2: According to Chim informant, Coast Yurok burned "grass" for salt near Trinidad.

Eating Etiquette

Chim: If married couple had had intercourse recently must not even look at deermeat, much less eat it; if deermeat being served to others, couple sat facing each other, as close together as possible, with heads bowed. Kar 1: Meals eaten

after men had sweat and bathed, hence no formal washing before meals. Yur 2: Breakfast about 10 A.M., dinner about 8 P.M., for "high-toned" people. Wiyot: Breakfast about 8 A.M., supper about 4 P.M. "High-toned" person grasps food only with thumb and index finger; other fingers, particularly little finger, held straight. Smoking not indulged in until after meal, when single pipe passed around. "High-toned" men sit with arms folded on knees, little fingers extended: formal position when not eating.

366. Tol: After eating deermeat, one must not touch body with his hands until after they are washed. Pepperwood nuts sometimes mashed in hands after washing: deer like odor. Chim: Religious significance denied; merely for cleanliness. I doubt it. Kar 1: Sometimes hand-washing followed by complete bath in stream. Yur 1, Yur 2: Pepperwood nuts or other aromatic-plant products mashed and rubbed on hands after washing. Deer like odor. Chil: Washing hands obligation to entire community as well as to self.

370. Cf. nos. 152-153, 166.

372. Kar 2: Men sit along back wall of house, women nearer fire. Kato: Men and women eat together. Among Wintu, of Hayfork, men eat first.

373. Sin 2: Guests given separate baskets.

375. Tol: Women ate from cook basket only to finish mush left over from meal. Yur 1: Sometimes ate out of cook basket, apparently only to finish contents. Hup 1, Hup 2: Only when no visitors present. Separate basket for each woman correct way. Males must not eat out of cooking baskets or clean mush off boiling stones because this will cause them to get hit in head in rock fight. Pregnant woman must not eat out of cooking basket for fear her child will have large head and be difficult to bear.

Storage

378. Sin 1: Granaries of madroña bark; floor covered with ferns, etc. Sin 2: Acorns also stored in holes under roots of trees. Perhaps equivalent to no. 344.

383. Kar 2: Acorns.

Pets

Following pets volunteered. Tol: Deer fawns kept to attract wild deer. Raccoons kept. Sea gulls and crows stayed close to camp and grew tame. Kar 1: Deer fawns. Kar 2: Quail, squirrels, cougar kittens. Yur 1: Turtles, woodpeckers. Wiyot: Crows, raccoons. Kato: Coyotes.

384. Several informants said dogs trained to round up animal and drive it toward waiting hunter. Tol: Dogs fed "mussel worms" to make them "mean"; also fed flies to increase olfactory powers, because flies able to smell fish at great distance. Kar 1: Hunting dog must be fed before his master eats, lest dog leave. When dog lies with head on paws, it is said he is "putting his plate down." Yur 2: Informant insisted native dogs stood 2 ft. high--collie size--, were spotted black and white,

and had erect ears. He has seen them. Matt: They never barked, and were obtained from N in small numbers. Sin 1: If only some of litter of pups wanted, all thrown in water and those able to swim out kept.

386. Matt: Informant's grandfather called his dog no'yě'ya'ntcIn.

387. Chim: In bark lean-to, perhaps projecting entrance, against house.

391. Squeals or whines in manner interpreted as singing; thought to increase power of dog's senses and general hunting ability.

392. Yur 1: Dog's soul immortal. Some reincarnated in form of animal. Wiyot: Sometimes brush and stones piled over body. Rich man might wrap body in hide. Matt: Buried with head pointing E. Passage, lined with sticks, extended down from surface to dog's nose to permit dog to breathe. Sin 1: Dog's snout left protruding from ground; said to be "healthy."

393. Kar 2: For good hunting dogs.

394. Kar 1: Basket cage for quail, jays. Sin 1: Also for rabbits.

394-395. Birds kept merely as pets; no religious or social (totemistic) significance.

Real Property

See also no. 291. Hup 1, Hup 2: Private unit might be headman and his village, former being nominal owner but dividing produce among all villagers, as Goddard (1903:58) stresses. Matt: "Chiefs" nominal owners of sections of beach, a mile or so each. When whale or sea lion drifted ashore, "chief" summoned to take lion's share, including head and jaw which contain lots of fat, and to divide rest among others of local group. There was a "boss" over trees and gathering tracts, but each individual kept results of his own labors. "Boss" told people when to gather and saw to it that everyone had equal chance to obtain share; sort of second chief. Sin 2: Informant said no strangers could hunt or gather in one's territory. Unit of ownership may have been village group. Informant stressed fact that relatives owned land together.

397. Kar 1: If man were killed at fishing place of another, latter must forfeit the spot to deceased's family. Yur 1: Same as for Kar 1. Also, if I ask man to walk or join with me in any undertaking, I am financially responsible for his injury or death.

400. Kar 1: Owner liable only when renter was from another local group or tribe.

403. Yur 1: Each pen had name.

405. Tol: Beach owned for whales and marine mammals; all territory open for smelt.

406. Tol: Pitfalls privately owned. Kar 2: Informant said "ranches" owned land. This means villages or local groups, and, where small, is comparable to private ownership. Yur 1: Apparently only pitfalls, deadfalls, snare spots privately owned. Fleeing game could be pursued anywhere.

415. Informants generally vague, hence responses unreliable.

Various

Tol: Sick lived on acorns, sea weed. To please deer, acorns eaten with deermeat.

417. Cf. no. 966. Kar 1: Buckbrush and arrowweed used as soap. Wiyot: Little or no soaproot in Wiyot territory; occasionally got from mountains; used also to wash buckskin. Hup 1: Raw soaproot for washing; cooking removes soapiness. Sin 1: Soaproot applied as poultice on injuries, sores.

418. Tol: Soaproot traded from inland tribes for smelt. Kar 2: Apparently ate roots of one species, tops of another.

420. Chim: Soaproot cooked ca. week. Hup 2: Cooked 2 or 3 days.

421. Chim: Milkweed dried, then cooked in ashes. Kar 1: Cooked in mussel shell. Matt: Plant, called taLán, put in sun, heat bringing sap to surface.

422. Sin 2: Also cedar gum.

423. Food sold for negotiated price, payable in money or valuables. Trading for other natural products or manufactured articles universal. Tol: Generally traded for some other product or manufactured article, but sometimes for dentalia. Kar 1: Receiver of food gift might make return gift of money or valuables. Chil: Only vegetables sold.

HOUSES

Structural Features

Letters used throughout this section refer to house types: a, 3-pitch-roof plank dwelling; b, 2-pitch-roof plank dwelling; c, 2-pitch double lean-to dwelling without side walls, of planks or bark; d, 1-pitch-roof single lean-to, or "shed"-roof dwelling; e, circular ground plan, conical or hip-roofed dwelling; x, 2-pitch-roof rectangular plank sweat house; y, circular ground plan, conical or hip-roofed, earth-covered pole sweat house. Purpose of this symbolism: to preserve association of various elements as they occur in nature. E.g., all elements of single local group referring to type a house belong to single structure. Bringing together all house types under Structural Features done deliberately to show common elements shared by circular vs. rectangular ground plan, and by dwellings vs. sweat houses. When type letter (a, b, etc.) does not appear under descriptive element, element absent for that type of structure.

Although houses with circular or elliptical ground plans often had short ridgepoles in center (hip-roofed), these ridges invariably supported by pairs of crossed poles (dipods), not by vertical posts with base in middle of floor. Tol: Two house types, according to native classification,

lumped under type b here: first, permanent plank dwelling over central pit; second, temporary structure, same shape, made of brush with grass thatch or bark roof, all on surface. Nos. 437, 451, 466, 469, 472, 480, 484, 489, 511, 533, 544, 563, 571, 575, 584, 589, 637 refer exclusively to permanent plank dwelling. At least most alternative elements refer exclusively to temporary structure. Hup 1: Goddard (1903) mentions "small pit roofed with planks which met at a point," which served as menstrual and childbirth hut. Curtis (13:21) mentions "underground hut not larger than eight feet square," serving same functions. Neither entered in element list. Sin 1: Very temporary dwelling, of deerskins covering dome-shaped frame, exactly like steam-type sweat house.

Frame.--

427. Kar 1: This house type occupied ca. 1 month annually when gathering acorns on certain flat 2 mi. from Klamath R. Yur 1: Type c rare. Matt: Type b called ko'ntxa; occupied by wealthy; others invited in in stormy weather.

428. Yur 1: Called Bald Hill houses, after those of Chilula. Hup 1: Type d used especially by women when away from village in spring gathering hazel shoots for baskets.

429. Wiyot: Round dwellings, type e, rarely used (only when camping out); recorded as absent. Matt: Type e called y'tso'wosët; most common, especially in summer.

430. Chim: Circular sweat house known from time of informant's grandfather, hence previous to 1870 Ghost Dance.

437. Kroeber, Hdbk., figs. 23, 24. Tol: This construction typologically transitional between 2- and 3-pitch-roof buildings. Had ridgepoles been spaced few feet farther apart and gap bridged with third set of planks, 3-pitch roof would have been realized. Upper ends of planks on each side bound between corresponding ridgepoles and smaller ones on top and parallel to them.

439. Goddard, 1903, pl. 2, fig. 1.

447. Rectangular sweat house (x) is double lean-to from outside view. However, seemingly more in keeping with construction to call it 4-walled house sunk into ground. Cf. no. 450, type x.

459a. Wiyot: Often leaned against large log.

464. Tol, Yur 1, Hup 1, Hup 2, Chil: Plus following the entry number means it is an approximation between that and one more. In a few places, elsewhere in the list, 1-3, or similar number-ranges, have been treated in this same manner.

466. Yur 2: 1-4.

467. Yur 1: Some not excavated.

472. In all observed cases planks horizontal in dwelling house, vertical in sweat house.

473. Yur 1: Excavation stone lined.

474. Matt: Planks horizontal on edge, as in type a houses, held in place by pairs of vertical stakes at intervals.

476. Hup 1: Floor only partly paved. Matt: Sweat-house floor covered with sand, "indigo weeds" on top.

477. Tol: At least some dwellings had plank floor. Cf. no. 2582. Yur 1, Yur 2: Planks only as substitute for stone.

Covering.--

480. Yur 2: Slabs or unsurfaced planks for roof; brush sides. Cf. no. 492, Yur 1.

481. Chil: Only roof of planks; ends of bark.

484. Tol: To facilitate escape in case of attack, plank left loose in each corner. End planks of certain house so wide, only 5 necessary for entire wall.

487. Wiyot: Single horizontal plank, said to have been 6 ft. wide, on each side; corresponding to "plates" supporting roof at eaves of other houses in area. Only end planks vertical.

492. Tol: Grass or tule thatch also used. Yur 1: Bark and "bastard planks" for roof, sides of boughs or brush.

493. Chil: Bark or slabs only for ends; roof of planks.

494a.C Yuk: Timber split to make slabs, which not of uniform length or surfaced, hence not called planks.

495. Chim: Earth over madroña bark. Perhaps earth covered only part of house.

496. Matt: Plank covering.

Entrances, exits.--

497. Van D: For storage of wood and housing of dogs.

499. Matt: Double lean-to, with ridgepole running same direction as that of house, projected few feet; supported by 2 dipods. Wood stored along sides of this passage. Kato: So low one had to crawl through entrance.

502a. Hup 1: For entrance, front usually left entirely open.

506. Yur 1: Most doors faced river; this almost necessity since door in downhill side of house. Houses with doors otherwise rare enough to be nicknamed "House with door downriver," or "House with door upriver." Wiyot: Entrance facing E in houses used in "religious way" (public dances).

510. Kroeber, Hdbk., pl. 12.

513. Kroeber, Hdbk., pls. 13, 14.

514. Chil: Can enter standing erect.

517. Chim: Informant said round entrance; at any rate, so low one had to negotiate it on hands and knees.

521. Kroeber, Hdbk., pls. 13, 14.

529. Kroeber, Hdbk., pl. 12. Kar 1: Entrance in left side of end.

530. Tol: Or entrance in left side of end.

545. Kroeber, Hdbk., pl. 13. Matt: Used with type c dwelling and probably also type y sweat house. Two wooden bars fastened transversely to plank door; ends protruded and fitted into slots made by binding cleats to posts on both sides of door. Door lifted in and out of place. Door called tana'sitxan.

551. Yur 2: Hand-holds also inside.
 552. Yur 1: No hand-holds at exit either.
 553. Or, main entrance was smoke hole; no other smoke hole.
 554. Kato: Also wood thrown in through smoke hole. C Yuk: Smoke hole near apex of roof, on one side of long axis of house; too high to see in or out.
 555. Wiyot: Exit through draft trench only occasionally or in emergency.
 558. Kar 2: According to G. W. Bayley. Yur 1: I saw tunnel ca. 5 ft. long, with planks laid horizontally across and dirt piled on.
 559. Kroeber, Hdbk., fig. 5.
 560. Wiyot: Also short broad plank leaned over opening from outside to keep out wind and rain.
 563. Kroeber, Hdbk., pl. 14.

Fireplace.--

567. Matt: "Pit" only few inches deep, filled with sand; sand and ashes removed every few days, replaced with fresh sand.
 573. Kato: "Pit" 8 or 10 in. deep.
 578, 581. Minus means no specific number of stones. Kar 1: 4-6 stones. Kar 2: 4-8 stones.
 582. Yur 1: Clay a substitute for stone lining.
 586. In rectangular sweat house, type x, fire between center post and exit or trench draft. Sweaters sometimes burned a little in exit.

Ladders.--

588. Kroeber, Hdbk., fig. 4. Dwelling-house ladders 1-2 ft. wide; sweat-house types only 4-6 in.

Sweat House

No woman's sweat house, but women shamans sweated in small steam type among Tol, Kar 1, Kar 2, at least. Men also used this type, but not together with women. Tol: Sweat house men's workshop; weapons, nets, etc., always manufactured in it or on its stone "porch." Kar 1: Men sweated twice daily, morning, late afternoon, followed each time by bath in river. Spent evening talking or at some leisurely task, then some took another plunge 10 or 11 P.M., and all retired. Kar 2: Sometimes person digs hole on mountain or at other sacred spot, piles rocks in semicircle around it, builds fire inside, sweats or smokes himself there. Yur 1: Frame of observed sweat house mortised at joints to withstand pressure from outside; no pegs or withes. Without earth against walls, structure could have been collapsed by pushing against frame from inside. Yur 2: Following from Mr. Harry Roberts, who has associated with Yurok for several years: At ca. 6 years of age a boy began sleeping in sweat house; he ran errands, got wood, was instructed in law and tribal lore from time to time. Inapt pupils dropped as instruction in-

creased in complexity, and education of 1 or 2 at 25 or 30 years of age completed by sending him to discuss law with various neighboring authorities. Ca. once a year prominent man would hold "smoke." Invitations sent to Hupa, Trinidad, Smith R., even Rogue R. Guests were feasted, then host lit pipe, passed it twice around circle counterclockwise, each in turn taking puff; then discussion of law followed. Chil: Those seeking supernatural power sometimes sweated outdoors around fire of conifer boughs for 5 or 10 successive nights. Van D: No sweat house nor assembly house on Van Duzen R. At Blocksburg, on Larrabee Cr. was circular, earth-covered assembly house, probably of Ghost Dance origin. Matt: 2 kinds sweat houses: sacred sweat house, hip-roofed, double layer of planks or slabs with earth between, owned, at least nominally, by shaman and (or) chief (ka'xqǝ), used only by shamans and those training for shaman's power; common sweat house, used twice daily by any man, of bark or slabs, without earth covering. Exclusive use of sacred sweat house by shamans constitutes shaman's society of central California type, at least analogous to those of Sinkyone, Kato, C Yuki, etc. (nos. 2739 seq.) A myth relates that sweat house of southern origin; this probably historically correct. It must have been introduced at least a century ago (hence pre-Ghost Dance) or informant's ancestors (his source of information) would have mentioned it. Both sweat houses had smoke hole; were not danced in. Men sweated in early morning before sunrise, after sundown in evening. Meals eaten immediately after sweating. After sweating, shamans sit for awhile with both legs flexed to same side (woman's position [no. 927]). After smoke has cleared, change position, sitting with arms on raised knees; then head shaman rubs sweat off their bodies with wormwood leaves, lights pipe and passes it once around circle. Each takes puff and makes wish. Then all go out single file, head shaman last, and plunge into river.

591. Yur 1: One man organized building of new sweat house, "had most to say about it," but all men helped build and shared its use. Wiyot: Rich man supplies planks; all men help build and use.
 593. Chil: Sweat house communally built.
 594. Matt: In some cases 2 sweat houses: sacred and common.
 597. Tol: Steam-heat technique used when away from plank sweat house or by one seeking power alone somewhere. Kar 2: Some plant always placed on hot rocks.
 599. Loeb, 1926, pl. 2. Kar 1: Cedar-bark tinder kept on hand to rekindle fire from coals.
 600. Kato: No single standardized posture, but smoke forced all to keep noses to floor.
 601. With forehead in hands or on pillow, hands cupped to keep out smoke; reminiscent of oriental prayer posture. Matt: Leaf pillow held in hands over nose to serve as smoke filter.

604. Chim: Both sexes dance, sing until exhausted, then rush for river. This certainly refers to occasional ceremonies rather than daily sweating.

606. Wiyot: Sleep without covering; fire kept going, both doors closed; cracks in roof doubtless provided necessary ventilation.

608. Chim: Cf. no. 604. Hup 2: Male and female doctors, or those training for power, sweated together; not others usually.

610. Matt: Pillow of myrtle leaves, which are aromatic and also which were burnt on fire.

611. Goddard, 1903, fig. 1. Wiyot: Pillow sometimes turned upside down, used as stool.

612. Kroeber, Hdbk., fig. 6.

613. Only for doctor-making dance were women permitted to enter rectangular plank sweat house.

614. Fuel gathered ritually was burned green (undried) as sort of incense on fire; gathering brought gatherer good fortune. Bulk of fuel burned was manzanita or oak. Yur 2: Gathering preferably in morning, ca. 5 A.M. Wood packed on head and back, gatherer crying the while, thinking of money. Green fir boughs often used because fumes induced vomiting, which made one feel light. Wiyot: Fir boughs burnt on sweat-house fire by doctors and neophytes, but no specific tree-trimming technique. Hup 1, Hup 2: Ritual associated with quests for supernatural power. Green boughs might be burned on fire in woods.

615. Kar 2: While in top of tree gatherer prays to ocean: "Feel sorry for me, help me, give me money." If he desires wealth, sometimes hangs from limb.

617. Hup 1: Night better time for fuel-gathering. Chil: Night gathering mostly.

619. Top limbs left on certain side of tree. Kar 1: N side because corpse laid head to N. Hup 1: N side because dentalia come from N. Hup 2: N, S, E, or W side, depending on what "medicine" being made.

620. Yur 2: Top limbs left parallel to river so could be seen from river.

622. Yur 1: Wood rack on wall opposite entrance. Yur 2: 2 such.

624. Kato: Groups unnamed; man had no permanent affiliation with either side.

625. Yur 2: Sweated early morning and ca. 4 P.M. Wiyot: Men sweated before both meals, which eaten ca. 10 A.M. and 8 P.M.

626. Hup 1: Each sings own song.

628. Kar 2: Cry especially when outsider trims tree and brings the firewood. Yur 2: Because they want money so badly.

632. Drum used in rectangular plank sweat house only for doctor-making dance; novice never kicked it. Kar 2: Kickers lie on backs, kick floor plank with 1 heel. Yur 1: Floor plank next to wall opposite exit hole so used. Several men sat on stools in row facing wall, stamping in unison with 1 foot. Hand under thigh helped lift leg, made stamping less tiresome.

635b. Wiyot: Dancers entering door line up along left wall; face house interior, kick with heels wall in back, in unison.

Dwellings

636. Matt: Mats called inö'kwüt.

642. Matt: Earth shelf apparently plank covered on top as well as down side.

644. Kroeber, Hdbk., pl. 9.

645. Kar 1: Winter-deer fur more common.

646. For blanket manufacture see nos. 1210-1222.

648. Kroeber, Hdbk., pl. 19,a.

649. Harrington, pl. 11,c.

650. Yur 1, Yur 2: Cubical stool; called heart of sweat house; placed against center pole.

653. Kar 1: House sometimes named after owner; apparently no pure house names.

654. Tol: If house burned down, rebuilt at another place. Similarly, when cougar prowled around camp at night, moved fire 20 ft. or so; supposed to keep cougar away. Matt: Houses torn down, moved every 2 years or so "to keep clean."

656. Van D: Square enclosure for summer dwelling.

656-657. Matt: Called bö'nasai. Dance enclosure had gate on E, no center post.

657. Sin 1: Dance structure sometimes roofed. Roof conical, supported by center post.

NAVIGATION

Yur 1: Water depth measured by lowering plumo line; reckoned in fathoms, because line so measured. Matt: Rich men used buckskin sails (called bina'itu'ylai), which said to be aboriginal, but this doubtful.

658. Kroeber (Hdbk., pl. 13) illustrates nos. 661-664, 667. Yur 1: Depth of boat measured with foot or leg; smallest literally 1 human foot deep; large boat more than knee deep. Two boats often made from two halves of split log; outside shaped before inside; inside worked out chiefly by burning. Holes in boats patched with bark, which was fastened on with pitch and sewing (cords through perforations).

659. Kar 2: Boats bought from Yurok. Wiyot: Outside shaped first and shavings used for fuel to burn out inside. Hup 1: Bought from Yurok. Matt: Outside shaped first. Also bought some from Wiyot.

660. Tol: Also boats of cedar. Chim: Boats of pine.

663. Kar 2: Bayley photo shows canoe with peaked bow but flat stern.

666. Yur 1: "Heart" in middle of boat, ca. 3 ft. from front; front paddler braces self with 1 foot on it.

668. Kroeber, Hdbk., pl. 15. Yur 2: Prow ornament called wrrs'ip; sometimes also on stern.

670. Wiyot: No special launching ceremony for new boat. When launching boat in surf, men prayed for safety.

672. Yur 1: 4 paddles to 1 boat, 2 long, 2 short, were standard equipment. If man without male assistance he might have wife steer boat from stern position.

675. Kroeber, Hdbk., pl. 67,i.

676. Kroeber, Hdbk., pl. 67, f.
 680. Tol: Canoe finder claims "half."
 681. Kar 2: Good man would not accept pay for returning canoe.

SWIMMING

I have described these strokes in my S Sierra report (CED:VI). Chim: All strokes volunteered without suggestion from me. Hup 2: Sexes swam separately. Chil: Bad luck to swim with clothes on because drowned bodies found clothed.

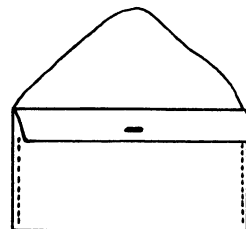
683. Kar 2: Breast stroke used by old, stiff persons. C Yuk: By men only.
 684. Wiyot: Stroke definitely on side, but arms used under water together, not in opposite directions. Matt: Side stroke taught; considered best; other strokes used less often. C Yuk: Most common.
 687. Tol: Overhand or racing back stroke volunteered; must have been without modern flutter kick.
 688. Tol: To teach child to swim, certain snake put around its neck. Child jumps in water, snake escapes, and child is able to swim out. Informant taught thus.

LAND TRANSPORTATION

Yur 1: Index finger held straight for all distances when pointing. Chil: Index finger held straight when implying long distance; flexed, when for short distance; various degrees of flexure when intermediate distances.

689. Kroeber, Hdbk., pl. 23, b. Hup 1: Woven pack strap imported from coast. Matt: Called saikLoL.
 693. Wiyot: Half the warps "right" twist, half "left" twist so strap would not curl up. Cf. nos. 1247-1251.
 696. Matt: Hide pack strap only for shoulder strap of underarm bag (no. 706). Kato: Rare.
 698. Shoulder-type pack strap. Kar 1: Long enough to use in head position. To take up slack, frequently twisted with stick; ends of stick rested in armpits, preventing strap untwisting. Kar 2: For light loads. Yur 1: Same as for Kar 1. Yur 2: Only for change; mostly strap across forehead. Hup 1: By women occasionally for change. Hup 2: Only for light loads.
 699. Matt: Single thin longitudinal section split from large willow root.
 700. Carrying nets used mainly by men. Kato: Carried by strap over 1 shoulder.
 703. Goddard, 1903, pl. 6.
 705. Kar 1: Hide bag primarily for storage rather than for carrying, except when used as quiver. C Yuk: Especially of deer (fawn) skin.
 706. Some kind of folded sewn hide bag probably universal. This element presumably refers to fairly large bag; 711 to small sack for tobacco, etc. Tol: Observed specimen ca. 1 ft. sq. Kar 2: Sticks, apparently like a spring, held opening shut; Bayley photo. Yur 2: Bag ca. 2 ft. sq.

Matt: Bag called tehěłě' (see figure); sewn at sides, folded at bottom, top covered with flap held shut with cord or pin through perforation.



711. Harrington, pl. 36. Matt: Salt stored in bag.
 712. Yur 1: Objects to be stored (e.g., cylindrical chests; purses) often rolled in mats. Matt: Especially in rainy weather.
 713. Carrying basket used mainly by women. Tol: Men used it as much as women. Kar 2: Used by men for packing fish only. Sin 1: Used by men sometimes.
 714. Kar 1: Carrying frame was oval hoop with rawhide mesh. Load piled on, fastened first by single wide strap of buckskin running longitudinally, then by two transverse straps. Carried flat against back, tumpline across forehead. Kar 2: Known, but declared modern. Yur 1: Iris-string mesh. Straps around load placed similarly to those of Kar 1.
 716. Liquids carried mainly by women. Chim: Carried on head rarely; when did, steadied with 1 hand.
 718. Kar 2, Yur 1: Sometimes carried 2 baskets, 1 on each upturned palm. Matt: Informant insisted aboriginal water baskets made with 2 handles. His mother's mother made them. I doubt their native origin.
 721. Tol: Food, especially, left at trail places as offering, theory being that rock or tree may be metamorphosed person. Chim: Informant has seen tree into which arrows had been shot by travelers. Kar 2: Must toss another stone on pile. Yur 1: Almost any offering, including arrow shot into tree, might be left. Wiyot: Sharpened stick thrown into tree; if failed to stick fast, thrower would not live long. Coast Yurok of Trinidad offer dentalia to certain rock.
 721a. Tol: Butt end of broken branch points in direction taken by traveler. Kar 2: One branch is leaned against tree or rock; second is placed on ground, radiating from base of first in direction maker has gone. Wiyot: Natural (distal) end points desired direction.
 722. Kar 2: Bad luck to look back once one has started on journey. Yur 1: In prehuman times loads traveled on their own power. One prays to load to help him.

TECHNOLOGY

Tol: Nets, boats, buckskin, weapons, etc., made by specialists and sold for dentalia. "When-

ever they hired anyone to do anything they paid Indian money."

Brushes.--

723. Matt: Cylindrical grass brush used when mealing.

724. Matt: Soaproot fibers bound flat (not cylindrically) to buckskin or cord; whole rolled up in cylindrical form. Called qac.

725. Kar 1: Handle a hazel withe. Hup 1: Buckskin handle, or fibers, bound or glued to buckskin.

727. Tol: Sea-gull or pelican wing common brush. Yur 2: Eagle wing used in sweat house. Hup 2: Bird wing used in sweat house.

Mush stirrers, stone lifters.--

730. Chim: Wooden paddle inlaid with red obsidian.

731. Kroeber, Hdbk., pl. 17. Sin 2: carved wooden paddle only for "high-toned" people.

733. Kroeber, Hdbk., pl. 14. Probably sometimes used mush paddle for tongs. Yur 1: Certain man, presumably shaman, picked up hot stones with bare hands before crowd at White Deerskin dance.

734. Matt: Paddle-shaped tongs undecorated, of harder wood than for mush paddle, although latter sometimes used for tongs.

Spoons.--

736. Matt: Kelly, 1930, pl. 106,c.

737. Kroeber, Hdbk., pl. 20. Chim: Carved-handle spoons for rich men, plain handle for majority. Sin 2: Carved handle only for "high-toned."

738. Hup 1: If woman uses horn spoon, will have difficulty in parturition.

740. Yur 1: Spoons of madroña.

742. Kelly, 1930, pl. 119,b. Yur 1: Small deer or fawn skull for spoon. Yur 2: Used by women.

743. Tol: Spatulas for eating seaweed. Kato: Fingers more commonly used.

Wood, stone receptacles.--

747. Wood platters. Tol: Some rectanguloid, several inches deep. Yur 1: Called saikw. (U.C. Museum has several wooden bowls, 5-8 in. deep.) Chil: For deermeat only. Sin 1: Of madroña. Kato: For any meat or fish.

749. Kroeber, Hdbk., pl. 15. Tol: Hollow elder stems for feather receptacles.

750. Kar 2: Rectanguloid chest recent.

755. Chiefly steatite vessels. Chim: Also used as eating vessels and water containers. (Ledge of steatite near Burnt Ranch.) Kar 2: Used to roast fish, and as eating receptacles. Seaweed dipped into grease contained in such vessels and eaten.

756. Shallow vessels used chiefly to catch grease dripping from broiling meat or fish.

757. Kroeber, Hdbk., pl. 16. Chil: Some vessels had handle-like protrusions at both ends.

Knives.--

760. Kroeber, Hdbk., pl. 16. Tol: Knife often an unretouched flake. Sin 2: Called kks.

762. Kar 2: Arrow-wood knife handle.

764. Matt: When stone not available, shell used temporarily.

Awls, needles.--

765. Cf. no. 321. Matt: Called tsymx.

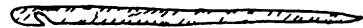
766. Sin 2: Called tc!yn.

767. Yur 1: Deer-ulna awl most common. Hup 1: Meat cut off ulna before cooking. Ulna was always saved for tools; would be ruined if cooked.

768. Sin 1: Eyed bone needle to sew buckskin, although awl more common.

768-769. Cf. nos. 1227-1228. Even though informants agreed eyed and notched needles were native, perhaps one or both are modern.

769. Matt: Needle first perforated, then cut through to form notch. Knot tied in end of thread which was slipped into notch from side of needle (see figure). Called Ytc!y's.



Grinding.--

770. Chim: Supposedly, all grinding in mythical period, before introduction of hopper basket and slab, done with portable stone mortar. Chil: Mortars occasionally found; kept as "good-luck rocks" (may refer to Hupa).

772. Kar 2: Steatite mortar for plant food.

773. Kar 2: Portable stone mortar made by Wolf.

775. Matt: Twined hopper basket, called sš' tsza. Sin 2: For bones, meat, as well as vegetables.

776. Matt: Slab, called sš' kxatc, hollowed out 3 or 4 in. in center to prevent hopper basket from sliding around. Informant has seen specimens from Eel R. with holes 6 or 7 in. deep; perhaps these should be called mortars.

777. Matt: Stone pestle, called Ysš' tc!ynš, made in woods. First chipped out, then ground under water with some abrasive stone. If maker has bad dreams, must stop.

779. C Yuk: (See figure, from spec.) Maul-shaped pestle for meat, bones.



780. Kroeber, Hdbk., pl. 16. Kar 1: Some pestles flanged top, bottom. Yur 1: Bulk of U.C. Museum specimens without flange; none have

top flange, which may refer to slight bulge analogous to bulge of mauls.

781. Top flange. Yur 1: Serves to prevent hand slipping. Yur 2: Present occasionally.

Drilling.--

782. Tol: For drilling pipe, used thin hazel shaft with abrasive stone point.

785. Matt: Called bilbuwa aiyug'is.

787. Wiyot: Element volunteered. Pipes drilled with bone-pointed wood-shafted drill.

788. Sin 2: One-hand vise; other hand held bead in piece of buckskin against flat bit of wood.

791. Kato: Most common vise: 2 sticks tied together.

792. Matt: Object laid on wood block when being drilled.

Fire making.--Tol: Fires to relay messages built on points of land along coast. No code or sign language, fire or smoke merely a warning; facts brought later by runners. Wiyot: Fire and smoke signals used when boat lost in ocean so everyone would be on lookout for survivors. Early settler in Marin Co. said Coast Miwok at Nicasio built fire on mountain (probably Tamalpais) to announce "big time."

793. Kar 2: Willow drill, cedar hearth. Yur 1: Willow-root hearth. In a myth, Frog stole fire, finally spat it out on willow tree. Wiyot: Both hearth and drill of willow or alder root; carried in buckskin pipe sack when for pipe-lighting use, or in quiver when for hunting use. Van D: Buckeye-root drill. Matt: Willow-root drill best. Sin 1: Buckeye-wood drill; moss tinder.

795. Wiyot: Alder and white-fir coals also. Matt: Also live coals carried in sand-lined basket.

Flint flaking.--The direction of force applied differs as well as technique of application between pressure and percussion flaking. Pressure exerted from edge toward middle, force of percussion from middle toward edge. Matt: Black, red, white obsidian blades occasionally excavated; never made; very valuable. Sin 2: Rich men kept black obsidian blades (tc'usa'hale) as treasures.

796. Tol: Abrasive stone kept at hand to re-shape point of flaker when damaged from use. Wiyot: Stone sometimes heated to make it chip more easily (?).

798. Matt: Use of ulna flaker volunteered; considered superior to antler.

799. Goddard, 1903, pl. 12. Hup 1: Flaker hafted especially for making large obsidian blades.

800. Where pressure flaking also occurs, percussion flaking preliminary rough work not strictly retouching. Chim: Flake in piece of buckskin held in left hand, struck with stone in right hand. Kar 1: Flake laid on flat piece of

steatite; upper edge chipped by striking with another piece of flint or quartz. Notches for binding to arrowshaft made same way.

Skin dressing.--Universal process: moisten or soak hide few days; flesh, dehair, apply brains; after short interval, "grain" by rubbing with blunt instrument.

804. Kar 1, Hup 1: Ashes sprinkled on hair side of fresh hide; hide rolled up; left few days. Hup 2, Chil: Ashes method known, but modern. C Yuk: Hair never removed from hides as part of tanning process; might be done later when making buckskin breechclout or bag.

804a. Soaking dry hides probably universal; fresh hides already moist. Wiyot: Hide kept in warm damp condition. Matt: Water wrung out by tying one end to tree, twisting other with stick.

805. Sin 2: One end of hide sat on, other held with one hand.

808. Matt: Hide tied to tree.

809. Sin 1: Or hide on flat stone, "anything flat."

811. Matt: Dehairer also a mussel shell, held to fingers by string. Cf. no. 1255.

815. Kato: Dehairer a split cobble.

818. Tol: Dehairer a mussel or Haliotis shell.

819. C Yuk: Wooden dehairer called paddle.

820. Tol: Brains applied to hide, which then buried in damp sand, finally exhumed, fleshed. Chim: Soaked 2 days after brains applied.

821. Fresh brains not always available; so used, then, preserved (with moss), which moistened before application. Yur 1: Only moss from black-oak tree. Wiyot: Moss combined with fine elderwood scrapings.

824. Yur 1: Rubbing tool of yew wood. One end of hide held inside right bent knee, other in left hand, rubbing stick in right hand; worked thus at intervals while being dried in sun.

825. Sin 2: "Sponge rock" (probably steatite) rubbing stone.

827a. Kar 1: Smudge of fir. Wiyot: Alderwood. Matt: Hide colored green with certain grass, or red with alder bark.

Glue.--

827b. Yur 1: Skin of fish scraped of scales, warmed near fire to get rid of oil, chewed; saliva final product. E.g.: arrow maker spat out glue as needed. Chil: Fish (especially salmon) skin scraped both sides; scrapings chewed, rolled in madroña leaves, cooked in ashes ca. 10 minutes.

827d. Wiyot: Sturgeon-gall glue.

827h. Chil: Lumps of natural wild-cherry gum soaked to soften before using.

Wood working.--Wood carving done mainly by grinding with abrasive stones. Such techniques shared by stone, horn, bone materials; articles, such as spoons, pipes, often made in 2 different materials.

828. Goddard, 1903, pl. 3.

829. Wood wedges inserted in split started with horn wedge; probably universal. Matt: Wedges 3 or 4 ft. long. Logs split from end. Sin 1: Wood wedges placed in cleft to hold open while changing position of horn wedge.

830. Kroeber, Hdbk., pl. 19,d,e. Van D: Pear-shaped maul crudely made. Like middle specimen bottom row of U.C. Museum negative 15-4843. Sin 1: Roughly chipped into shape, then ground.

832. Kroeber, Hdbk., pl. 19,b,c. Chim: Boats worked with chisel (wedge) and maul. Kar 2: Composite adz observed in Bayley photo. Chil: Planks smoothed with unhafted piece of flint. Matt: Planks, boats smoothed with heavy stone chisel pushed like plane or struck on butt with hand. Sin 1: Bone or horn chisel struck with maul to accomplish work of adz elsewhere.

833. Yur 1: Minority of Yurok specimens in U.C. Museum have straight stone handle.

834. Yur 1: Yew wood from close to ground where hardest.

838. Kar 2: Adz blade an unretouched-flake. Yur 2: Stone-blade adz positively absent.

839. Wiyot: Bone or horn blade frequently whetted on stone.

840. Chim: Core or large flake, retouched by percussion, inserted into split in limb of certain tree; when tree grew fast around it, limb cut off; formed ax handle. Such axes used both for war and hewing. Informant insists her grandfather made such axes before white people arrived.

WEAPONS

Bow and Arrow

Bows.--Kar 1: Several bows, uniform size, shape, observed. Dimensions of 1: length, 3 ft. 3 in.; maximum width, ca. halfway between grip and ends, 2 1/4 in.; width at grip, 1 1/2 in.; maximum thickness, near ends, 3/8 in.; thickness at grip, 5/16 in.; minimum thickness, ca. halfway between grip and ends, 1/8 in. Thickness measurements for wood alone; with sinews added, thickness a little more than twice as great. Sinews from back of deer. First dried, later twisted and rubbed to separate fibers. Back of bow covered with fish-skin glue, sinews dipped in it before being stuck fast to bow. Sinews of 4 or 5 deer required to make single bow. Thickness of sinews on any part of bow corresponds closely with thickness of wood itself.

842. Goddard, 1903, pl. 11. Matt: Sinew-backed bow called bina'kinoi'lsas.

843. Van D: Bows made by Hayfork Wintu considered superior.

845. Grip of all observed Karok, Yurok, Hupa specimens wrapped with buckskin thong.

846. Wiyot: Yew wood, for bows, from limbs 3-4 in. in diam. Chil: Main trunk of sapling best. Kato: Also bows of mt. mahogany.

847. Wood from shady side of tree may be superior to that from sunny side because of fewer

limbs, hence fewer knots, on shady side. Tol: Wood from E side tree so as not to kill tree (?). Kar 2: From N side tree because it is shady side.

848. Kar 1: Wood from river side of tree supposed to have greater elasticity. Yur 2: Wood from river side of tree stronger, because wind blows from river, puts greater strain on river side (?).

849. Chil: Painted bows only for display; unpainted for hunting.

Arrows.--

851. Cf. note 464.

852. Wiyot: Shaft point fire hardened.

853. Yur 1: Hollow shafts always foreshafted when stone pointed; otherwise shaft would split. Stone heads mounted directly on solid shafts. Matt: Called k'a.

854. Matt: Called ta'ttc'ësti.

855. Chil: Foreshaft purposely made detachable from main shaft because short shaft less likely to become dislodged in animal's flight.

857. Kar 1, Hup 1: Multiple-pointed arrow made from natural multiple-fork branch.

858a. Kar 2: Hummingbird scalps fastened to woodpecker-scalp headbands. Yur 1: Multiple-pointed arrow only for hummingbirds, whose skins used to decorate woodpecker-scalp regalia.

Arrowheads.--

861. Wiyot: Stemless, barbless points probably due to failure in manufacture; used for small game. Matt: Hunter carried extra flint arrowheads in quiver to replace ones broken.

864. Hup 1: Stemmed, barbless points unintentional; due to breaking barbs off in manufacture; same true of stemless.

865. Chil: Bone or horn points sometimes colored red, black, or green to resemble stone.

866. Some U.C. Museum Yurok and Hupa specimens have 2 or 3 pairs barbs, total of 4 or 6 barbs.

Feathering.--

868. Kar 1: Feathers of long-range arrows shorter. Yur 2: One observed arrow spiral feathered, perhaps accidentally. Ca. 200 observed specimens from Klamath R. vicinity unspiraled.

869. Wiyot: Used by men for small game.

Poisoning.--Matt: Man-root juice so used.

871. Sin 1: Snake blood used.

872. Chim: Deer liver struck by rattlesnake used.

873. Kar 1: Meat or fish tied to stick, allowed to be struck by rattlesnake; used as poison. Yur 1: Rattlesnake killed to get venom. Poison from some marine animal also used. Kato: Only war arrows poisoned.

Arrowshaft straightening, smoothening.--

876. Sin 1: 2-piece abrasive stone also used to smooth bows and other wood objects.

878. Matt: Called kutsY'si.

879. Kato: Split-stick straightener.

880. Kroeber, Hdbk., pl. 16. Kar 2: Also steatite perforated straighteners. Two pieces of yew wood sometimes rubbed over arrowshaft.

884. Chil: Rush wrapped entirely around arrow.

Shooting position.--

885. Any angle less than 45° recorded horizontal, any more than 45°, vertical.

886. Yur 2: Arrow held underneath bow when shooting downhill to counteract tendency to overshoot.

887. Kroeber, Hdbk., pl. 18 top. Tol: Bow vertical for war; acts as shield; end sometimes rested on ground. Chim: Horizontal position more common; at close range sometimes bow vertical, end on ground. Wiyot: Bow vertical for war.

889. Releases after Kroeber (1927: 284).

Kar 1: Primary considered inferior.

890-891. Kar 1: arrow releases: (Abbreviations: 1, thumb; 2, index finger; etc.; kn, knuckle.)

Pull on	Pull by	Butt between	Palm of arrow hand
1. Arrow + string	(1+2 kn)+(2)	1+2 kn	Up or down
2. Arrow + string	(1+2 kn)+(2+3)	1+2 kn	Up or down
3. Arrow + string	(1+2 kn)+(2+3+4)	1+2 kn	Down
4. String	2+3	1+2+3	Up or down

No. 1: For long distance. Almost entire length of thumb grips arrow; ordinarily only distal half of thumb used. No. 2: Most common. Up or down position of palm of arrow hand reckoned from horizontal position of bow. Generally speaking, bow held slanting or nearly vertical when associated with "down" position. Kar 2: Released exactly as no. 1 of Kar 1, except palm always up. No. 4 of Kar 1 also known.

Quivers

892. Yur 1: Tail of observed otterskin quiver decorated with Haliotis-disk beads spaced ca. 3 in. apart, single woodpecker scalp at tip; used in wealth-display dances, not for hunting. Chil: Fisher and otterskins for ceremonial quiver; any hide--fox, deer fawn--acceptable for utility type.

894. Wiyot: Apparently made quiver of split sections of tule rather than whole stems; Yurok also made such quivers.

895. Kroeber, Hdbk., pl. 78 top. Tol: Carried underarm when traveling.

897. Tol: Carried on back when shooting. Chil: Carried on back when shooting, underarm when walking.

Daggers or Knives

898. Chil: Horn or bone daggers carried in hair.

899. Sin 2: Called sos.

Spears

Cf. no. 233.

901. Chim: Handle only 2-3 ft. long, like that of Hupa.

903. Matt: Called ciono'tdi.

905. Matt: Spears for sleeping deer.

Slings

Loeb, 1926, pl. 2.

908. Kar 2: Sling known, but recent. Yur 1: Small hole in sling pouch to keep stone in place. Chil: Slings known, but recent. Matt: For waterfowl, partly as sport.

910. Sin 2: Called sitlbäkatsin.

War Clubs

913. Yur 2: Specimens dug up by Indians in recent times; called Indian knives, but have no known use.

Shield

915. Wiyot: Mattole informant gave following details concerning shield of Wiyot and Sin 1: Of double rawhide, doubtless elk, with wood rods between and wood handle in middle; 5 ft. long, 2 ft. wide; held vertically; often painted red with alder bark. Sometimes bark put between two layers. Used only by rich man or war leader. Sin 1: Informant has seen shields ca. 18 in. sq., with single stick across middle as frame and handle.

Armor

916. Kroeber, Hdbk., pl. 78 top. Tol: Fine gravel glued to elkhide to increase protective-ness. Double thickness extended only to hips. Wiyot: Hide fastened at back. Sin 2: Elkhide armor called tcëka'; worn by "boss." C Yuk: Elkhide armor rare. Warrior slept with it on when feared attack.

918. Probably hide always slit at sides to give legs freedom.

920. Sin 2: Bark armor form of vest.

921. Kroeber, Hdbk., pl. 78 top. Yur 2: Few men owned rod jacket. Chil: Jacket protruded slightly above shoulders with openings for arms and down between legs like baseball catcher's body pad; rods twined with buckskin-thong weft. Jacket 1-piece, laced up back; supplemented by elkhide around neck.

922. Yur 1: Hide curtain sometimes hung from helmet to chest, with holes for eyes. Rich men wore erect feathers on helmet. Chil: Helmet of rawhide, shaped like basket cap.

BODY AND DRESS

Kar 2: Because dead have both legs straight, those making medicine or training for supernatural power slept with 1 knee bent; always sat down to eat, made motions of fire drilling before eating. Yur 2, Chil: When wishing for money, "high-toned" man would lie on his back with 1 knee up, the other leg crossed on it, back of one wrist on brow. Matt, Sin 2: Lying posture: legs same as for Yur 2, arms any way. Kato: When meeting stranger, to indicate peaceful intentions man squats on 1 heel with other knee up, foot flat, lays his weapons on ground.

Formal Sitting Postures

926. Matt, Kato: Kneeled playing many-stick game.

927. Goddard, 1914, pl. 40. Chim: Eating, visiting, lower leg crossed over upper above knee; majority of other tribes, legs parallel. Informant remembers feasts where women sat in crossed position for 2-3 hours while men gorged selves on venison. Taboo for women to eat deermeat with men; did not apply to other food.

Hair

Head.--

929. Matt: Women's hair full length, men's not more than 1 ft. below shoulders.

932. Yur 1: Temple locks allowed to grow full length. Hup 1: Cut at puberty, then all hair allowed to grow.

933. Yur 1: Scalp lock allowed to grow full length; hung down back in single mass, or roll (like Chinese queue). Hup 1: Cut at puberty, then all hair allowed to grow; same time boy starts sleeping in sweat house. C Yuk: Only ca. to shoulders.

934. Yur 1: Forehead bangs up to perhaps 5 or 6 years.

Beard.--

937. Yur 2: Only by old men. Chil: Apparently rare.

938. Matt: Ashes or pitch rubbed on face to kill hair growth (?).

940. Chil: Recently steel knife opposed to fingernail for plucking. Kato: Flat stick opposed to fingernail used.

Coiffure.--Tol: To keep neck warm in cold weather, hair divided into 2 bunches which wrapped once around neck in opposite directions and left hanging down back. Yur 1: Hair sometimes wrapped around neck when swimming.

945. Roll in front each shoulder. Goddard, 1903, pl. 5. Tol: Only at girl's puberty rite. I doubt this restriction. Chil: Full length for formal dress, shoulder length (no. 946) when working.

947. Matt: Both sexes also wore roll doubled into single "club" down back.

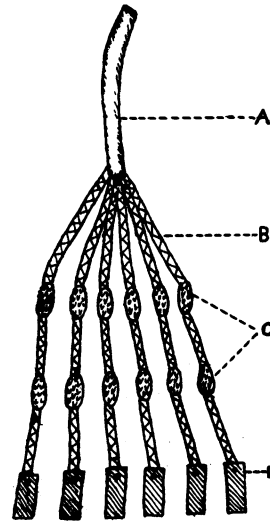
949. Tied together above head. Perhaps equivalent to no. 951. Wiyot: Called kawira'tc'il. Hair done up thusly was only little past shoulder length; ends stuck up ca. 6 in. above head, forward for war, backward for dress or peace. Matt: War style only. Messenger carrying news of war wore hair thus. Killer wore tuft forward, others wore it backward.

950. Wiyot: Fur tie from mink, otter, deer's belly (white). Matt: Buckskin tie.

951. Top head roll. Tol: In war this prevented enemy from grabbing one by hair. Kar 2: Usual style, under basket cap; probably also style for hunting, war. Hup 1: Dancing, war style. Van D: War style. Matt: Hunting style; after kill, hunter lets down hair, returns home with it loose. Kato: Tied up with string.

952. Braids of adults same in number, position as rolls of hair (nos. 945-947). Hup 1: Braided at puberty. Chil informant, who has lived with Hupa most his life, denies this for Hupa.

954. Fur or skin ribbons mainly women's article. Kar 2: See figure. Band worn over neck with ends twisted around rolls of hair in front of shoulders, as in Goddard, 1903, pl. 5. Flint flakes sometimes substituted for Haliotis pendants. Sin 2: Men wore undecorated "ribbons." Women at least also wore otter and fisher fur.



A, buckskin band
B, "braided" Xerophyllum grass
C, pine nuts
D, Haliotis pendants

955. Otter-fur ribbons also common. Tol: Mink-fur ribbons with small woodpecker scalps glued on at intervals. Cf. nos. 1055-1065. Yur 1: Observed otter-fur ribbon decorated with large woodpecker scalps glued ca. 6 in. apart over its entire length.

957. Kar 2: Pine-nut shells traded for Olivella and Haliotis shells from coast.

Comb.--Kar 2: Each man kept stick in sweat house with which to whip hair dry after river plunge. Matt: Unidentified shrub, *ilakd'ntca*, had spines, which used as comb by poor people.

960. C Yuk: Unbound twigs, also fingers, used as comb.

962. Matt: For comb, two flat sticks between which whale whiskers.

963. Matt: Lice mashed between 2 spatula-shaped bone scratchers.

964. Tol: Split-stick comb used in sweat house or dwelling; 1-2 ft. long, 2-3 splits.

Various.--

966. Cf. no. 417. Matt: Thimbleberries used to wash head; soaproot tended to bleach hair.

968. Usually marrow hair grease. Chil: Bear grease.

969. Yur 1: Hair perfumed with honeysuckle buds and certain roots from Bald Hill.

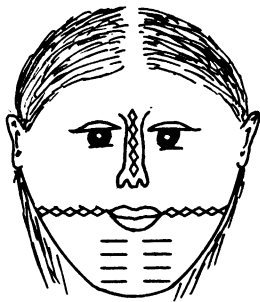
Mutilations

Ears and nose.--

970. Hup 1, Hup 2: Ear piercing with porcupine quill. C Yuk: Ear lobes warmed with warm water to lessen pain; pierced with bone awl.

970-971. Nose piercing apparently for both sexes. Cf. nos. 1904-1906, 2052-2053.

Tattooing.--Soot used universally. Matt: Done by man specialist: not compulsory; girls asked if they wanted it done. Sin 2: Informant's tattoo shown in figure.



972. Kroeber, Hdbk., fig. 45,b,c,e,f, etc.

973. Kroeber, Hdbk., fig. 45,a,d.

974. Kroeber, Hdbk., fig. 45,d,e,g,i,l,m,s.

976. Cf. no. 1264. Matt: Warriors tattooed mark under right elbow for each man killed.

978. Yur 1: Also tattooed back of each shoulder.

Clothing

Headgear.--

981. Matt: Basket cap rare.

983. Yur 1: When carrying, cap lined with leaves. Sin 1: Cap used by some men; apparently less common than farther N.

984. Vertex of A-frame rests against head.

which acts as fulcrum; arms pull frame toward body.

986. Kroeber, Hdbk., pl. 18 top. Yur 1: Deer-head fur cap; sometimes with deer ears left on. Van D: Rabbit fur wrapped around head in winter. Matt: Deer-fur cap covered entire head, neck, fastening at front of neck and leaving face exposed.

988. Matt: Fur from legs of deer for eyeshade, especially when flint flaking; supposed to increase visibility somehow; perhaps protected against flying chips.

Upper body.--

989. Kroeber, Hdbk., fig. 3. Deerhide robe, hair on, chiefly man's garment, but probably universally worn by some women. Hides of other animals--cougar, bear--also used, but deer certainly mostly used generally. Tol: Robes of raccoon skin more common than of deerskin. Matt: Sometimes smooth side covered with small animal furs, such as fox.

990. Single hides probably used to some extent by all tribes, although 2 hides the ideal. Van D: Informant made robe of 3 hides some 50 yrs. ago.

992. Rabbitskin blankets. For manufacture see nos. 1210-1222. Hup 2: Bought from Mad R.

993. Yur 2: Tule-mat raincoat worn when fishing.

994. Tol: Skin shirt noted in photograph. Tail worn inside double apron, at least by women. Yur 2: Informant declares he has seen buckskin shirts which were older than direct white contact, say prior to 1850. I believe they were introduced from east not more than century ago.

996. Tol: Fur side usually outside, but shirt turned wrong side out in rainy weather to protect fur.

Loin covering.--

1001. Worn underneath aprons or skirt by women. Yur 2: Worn only by young men; elders naked. Hup 1: Men apparently wore only buckskin flap suspended from front of gee string. Chil: Front end of clout permanently fastened to gee string. To put on, gee string was tied around the waist at back, and clout pulled between legs and stuffed under string in back.

1008. 1-piece deer-fur skirt generally worn only for adornment, dancing.

1009. Goddard, 1903, pl. 9. 1-piece bark skirt, mostly maple. Matt: Twined redwood bark skirt; sometimes twined buckskin strips.

1011. Goddard, 1903, pls. 5, 8. Chim: Back apron tied on top of front apron, same as for Hupa, Yurok, Karok.

1014. Nuts, seeds chiefly on front apron.

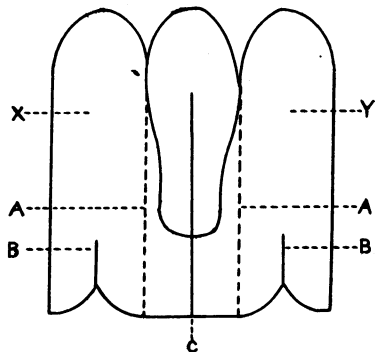
1016. C Yuk: Double-apron length: just below knees.

1017. Buckskin trousers almost certainly modern. Chim: Definitely shape of modern trousers. Denial of leggings, no. 1037, may mean leggings confused with trousers. Kar 2: Burlap imitation in Bayley photo sewn on insides of

legs to crotch; opened at sides like in modern women's trousers.

Feet, legs.--

1020. Tol: Moccasins used for dress, travel; normally all barefoot. Kar 1: See figure, from



paper model by the informant. Sides x and y are folded under at "a" to give sole double thickness; elkhide might be sewn on sole in addition; slit at c forms opening for foot, those at b, made after fitting, allow overlapping necessary to shape heel; single seam runs up back of heel. Sometimes seam sewn from instep to toe to tighten moccasin, but always on gather, not on cut slit. Sometimes additional piece of buckskin sewn on to make higher top. Yur 2: Not worn habitually, only for dress. Wiyot: With seams at instep and heel. Hup 2: Worn as protection from rattlesnakes. Van D: Worn mainly in winter; were seamed at instep and heel. Matt: Worn only by wealthy. Kato: Piece of unsewn deer fur wrapped around feet in cold weather. C Yuk: Moccasins not made; a few were obtained from N.

1023. Kar 2: Bear-fur moccasins rare.

1026. Yur 1: Four out of 5 U.C. Museum pairs had separate sole.

1028. Kar 2: Moccasin ca. halfway up calf.

1030. Wiyot: Prior to ca. 1850 moccasins also embroidered with trade beads.

1031. Hup 2: Moccasin makers more or less professionals.

1033. Kroeber, Hdbk., fig. 68. Chim: When walking with snowshoes, staff always carried. Van D: When party of both sexes traveled, man leader took short steps so women able to walk in his tracks.

1034. Kar 2: Also kite-shaped snowshoes. See no. 188.

1036. Yur 1: Lashings knotted above knee so handier to untie if wearer got stuck in snow.

1037. Van D: Laggings used chiefly for snow. Matt: Called atca'tug'lywi. Kato: Men wore straw around ankles, calves for adornment.

1039. Tol: Mink-fur strips wrapped around leg from top of moccasin to thigh.

1043. Kar 2: Leggings covered thigh, upper half of calf, where met moccasin top; only worn by rich men, apparently for protection from

shrubs rather than for warmth or modesty. Wiyot: Compared to chaps; fitted close up to breech-clout; protected against briars, shrubs when hunting; called cē'wula. Chil: Formal dress.

Adornment and Ceremonial Dress

Feather regalia.--Chim: For dancing, women wore unidentified headdress, mainly of eagle feathers, which apparently radiated from crown or bent toward front; feathers fastened to basketry foundation, which indicates central California affiliation. Men did not wear this type.

1044. Feather garment, net foundation. Kroeber, Hdbk., pl. 80. Wiyot: This and associated no. 1048 spread to Wiyot from S after white contact. Van D: This and 1048, associated with circular earth-covered dance house, occurred at Blocksburg, on next stream S of Van Duzen; probably from 1870 Ghost Dance. Matt: This and 1048 twice introduced with "feather dance"; came directly from Shelter Cove, more remotely from Russian R. (Pomo); Wiyot got them from Matt. First introduction ca. 1850 when informant's father was pubescent and there were only a few shacks in Eureka. Dancers from S came again in 1874, when informant was in utero; after 1874, Matt made own costumes. Informant insists this second wave reached Hupa; apparently connected with 1870 Ghost Dance. Sin 1: This and associated regalia used as far N as Philippsville, on S Fork Eel R., N of Garberville.

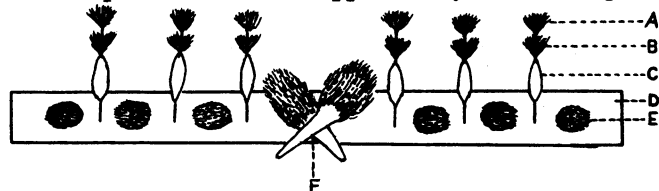
1048. Kato: Called ta'pahos.

1049. Kroeber, Hdbk., fig. 20, pl. 59.

1051. Kroeber, Hdbk., pl. 77, middle.

1054. Wiyot: Part of headband of figure described in note 1055.

1055. Chim: Woodpecker-scalp band worn by women of chiefs' and rich men's families. Kar 2: Specimen observed in Bayley photo had single row of 35 scalps with beaks; another had 27 in single row. Buckskin bands ca. 4 in. wide, 3-4 ft. long; 1-2 ft. of one end hung loose in back, in central California style. This type distinct from Jump Dance wide band, with at least 2 rows of scalps and a 3-rod support. Wiyot: See figure.



A, white swan feathers; B, red woodpecker feathers; C, stuffed mole fur; D, buckskin band covered solid with green mallard skins; E, woodpecker wings; F, woodpecker scalp with beak attached.

Sometimes the band was of fur. Other kinds of plumes may be substituted. I have impression that W in the list refers to virgins.

1057. Chim: Fisher-, otter-, mink-fur bands. Matt: Otter-fur bands.

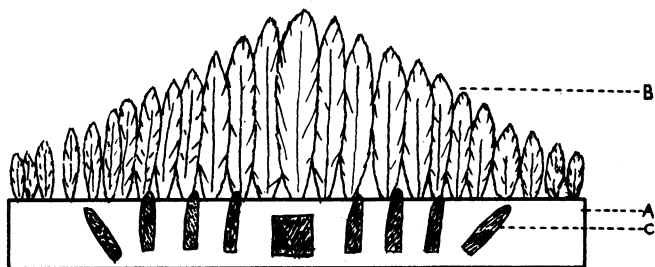
1058. Kar 2: Scalps sewn on with sinews.

1061. Goddard, 1903, pl. 29. Yur 1: This headband when put away was rolled up on a cylindrical solid block of wood. The block had raised ends, like a horn purse (no. 1268), and the headdress was wrapped around the smaller diametered middle section. Matt: Worn in feather dance. See 1044.

1063. Tol: Observed headband had 40 large scalps in 2 rows. Two rows of large species woodpecker were worth more than 3 or 4 rows smaller, more common, species. Hup 1: 40 or 42 scalps, in 2 rows.

1065. Chim: Band from neck to knees.

1066. Wiyot: See figure.



A, buckskin band covered with white swan's down; B, white eagle tail feathers; C, Haliotis-shell objects.

1072. Yur 1: Observed white eagle tail feather decorated with bunches of eagle down dyed red, green. Wiyot: Observed plume ca. 12 in. long, consisting of 2 white pelican tail feathers with concave surfaces together, bound to stick and decorated with white pelican down at base of feathers; appears to be a single feather; doubling shows affinity to spliced condor-feather type (no. 1080).

1074. Kroeber, Hdbk., fig. 21, a, b, c, only generically akin to NW California forms. Yur 1: Sinew bodies of the 3 forks covered with large woodpecker scalps, green mallard skins, bluejay skins, yellow birdskins (unidentified), and white deer fur from belly; at point where they joined single stick base, eagle down attached. (From observed specimens.)

1075, 1075a. Cf. note 464.

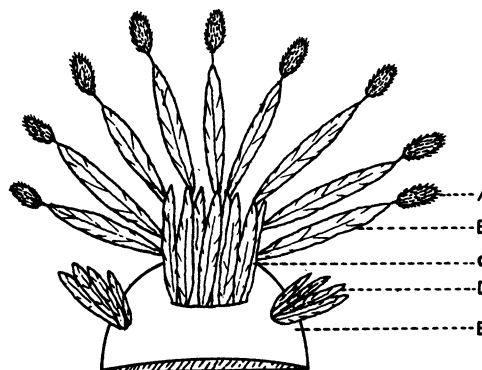
1076. Wiyot: Twisted sea-lion whiskers formed body.

1079. Yur 1: Observed specimen 2 ft. long, made of 4 "eagle" (condor?) tail feathers. Feathers fastened together to form two-forked plume, each fork consisting of two spliced feathers almost twice length of single one. Feathers of 2 forks touched on concave surfaces, gave whole appearance of single enormous feather. Base of plume a single stick. Top of each fork decorated with 2-in. loop of braided yellow-dyed porcupine quills, like those used for overlay basketry patterns. One such plume worn erect at back of head in deerskin dance.

1082. Goddard, 1903, pl. 4.

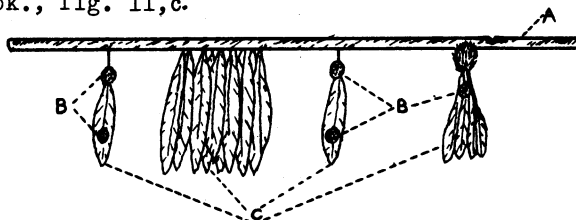
1086. Feathers radiating from crown. All occurrences, except those of Sin 1, Kato, given by Wiyot informant who has lived among Hupa and vis-

ited Yurok. Wiyot: Called pitso'laks. See figure.



A, white sea-gull feathers; B, C, yellowhammer tail feathers; D, yellowhammer wing feathers; E, buckskin foundation.

1088a. Kar 2: See figure. Wiyot: Kroeber, Hdbk., fig. 11, c.



A, buckskin thong; B, down; C, woodpecker tail feathers.

Fur regalia.--

1089. Used other than as foundation for feathers, Haliotis, etc. Chil: Mink fur, at least, worn merely as adornment. Sin 1: Otter, fisher, raccoon, etc. Kato: Haliotis attached; probably not a visor.

Ear ornaments.--

1093. Chim: String worn in ear hole to keep it open. Kar 1: Ear stick merely hazel twig.
1094. C Yuk: Painted stick rare.
1198. Goddard, 1903, pl. 10, fig. 2.
1099. Goddard, 1903, pl. 10, fig. 1. Matt: Single pendant from each ear.
1104. C Yuk: Perhaps solid-bone cylinder through ear.

Nose ornaments.--

1109. Tolowa and Karok wearing dentalia barred from Hupa White Deerskin and Jump dances because they resembled Hupa dead (no. 2052-2053).
1100. Kato: 2 feathers in opposite directions.
1112. Kato: Wood-pin ends feathered.

Shell beads.--Cf. nos. 1258-1280, 1093-1107.

1115. Sin 2: I observed a few small broken dentalia on a necklace of mainly trade beads.
1116. Wiyot: Olivellas gathered at coast, traded to inland tribes. Matt: Olivellas called tcuxūba'xi.

1117. Kar 2: See note 1271, Kar 2. Yur 2: Photograph showed reputed natively dressed woman with clamshell-disk necklace. Sin 2: Men wore only when gambling.

Teeth.--

1120. Sin 1: Sea-lion tooth necklace to ward off sickness. Same for no. 1121.

Face and body paint.--Additional paints and uses: Kar 2: Alder bark for red; cottonwood buds for painting bows, arrows red; "dog berries" for painting bows, arrows green. Van D: Alder bark to paint objects.

1125. Wiyot: For black, pine, tules burned for charcoal. Hup 1: Scraped black off sweat-house roof interior.

1130. Sin 1: Bear grease on body. Kato: Pepperwood nuts roasted, pounded, water added, oily concoction rubbed on chapped legs, feet.

Head nets, pins.--

1133. Goddard, 1903, pl. 7.

1134. Yur 1: Design always painted on head net.

1138. Kelly, 1930, pl. 119, f, g. Yur 2: Sharp bipointed bone pins worn in war so enemy could not grab hair.

1139. Matt: Fish-bone hair pins from large fish; some 6-7 in. long.

WEAVINGBasketryTechnique.--

1141. Wiyot: Coiling, called watá'ktayi'-wákwákwá; apparently occasionally done, probably recent. Van D: Non-utilitarian small baskets coiled at Blocksburg on next stream S of Van Duzen; may be recent.

1151. Hup 1: Left-handed persons worked to left, clockwise.

1155. Chim: Mythological origin of openwork twining: from spider's web.

1156. Wiyot: I observed openwork "plate" entirely of diagonal twine, made by informant's wife. It is the only completely diagonal twined basket from this area observed by me. Another specimen, from Blue Lake: open bowl mostly diagonal but with some plain twining.

1158. Kar 2: From Bayley photograph.

Types and uses.--For basket cap see nos. 981-985.

1159. Tol, Yur 2: Few or no grass seeds on coast.

1159-1161. Kroeber, Hdbk., pl. 24, b or 29, Nongatl.

1162. Kroeber, Hdbk., pl. 29, Chumash.

1163. Goddard, 1903, pl. 25, fig. 1.

1166. Matt: Called iraa'té.

1170. Tol: Sifted with whole deer metapodial.

1175. Kroeber, Hdbk., pl. 24, a.

1177. Kato: Close-work, twined carrying basket used exclusively by women; men sometimes used open-work type.

1179. Kroeber, Hdbk., pl. 24, d.

1180. Kroeber, Hdbk., pl. 23, b. Matt: Called tXe'bYx.

1181. Matt: Called ta'nYtYs.

1182. C Yuk: Storage basket covered with basket bowl or tray to keep out rodents.

1183. O'Neale, pl. 39.

1191. O'Neale, pls. 55, 56.

Various.--

1198a. Cf. 8, 301-302, 1301.

Cradles

Yur 1: Maple leaves sewn together to make "blanket" for cradle lining.

1199. Wiyot: Called pda'tán wé'él. Sin 2: Called koltsat.

1200. Kroeber, Hdbk., pl. 35, Yurok.

1203. Wiyot: Hood rare; perhaps not permanent part of cradle.

1205. Basket on cradle, in position of hood, to protect child's face from falling objects, flies; radiating warp. Kar 2: Hood tied fast to cradle by single buckskin thong; hung down at one side when cradle upright. From Bayley photograph. Matt: Fawnskin to cover cradle.

1206. Yur 1: If straps omitted from cradle, brings ill fortune for baby, because cradles of dead babies are without straps.

1209. Girl's cradle wide at bottom so her hips will grow wide. Kar 2: Boy's cradle has "bow" tied on one side of handle hoop to keep away lizards.

Rabbit-skin Blankets

For uses see nos. 646, 992. Tribes with all negative entries did not make blanket; some got them through trade. Wiyot: Rabbit case skinned, skin cut in spiral around its cylindroid form and twisted while fresh; hung up to dry.

1220. Chim: Skin warp perforated and literally sewn together. Perhaps patchwork of skins.

1221. Sin 1: Men cut, twist skins; women weave.

Mats

1223. Yur 1: Tules grow at Fish Lake, few miles NE Martin's Ferry.

1229. Matt: Called is'á'él.

Netting

1236. Goddard, 1903, pl. 14, fig. 2. Kar 2: Bayley photo shows shuttle, width about 1/3 of length, used only on which to wrap twine, not on which to make nets.

1237. C Yuk: Pieces of 2-piece shuttle same shape as would be obtained by longitudinally bisecting 1236.

1239. Bone, horn shuttles usually much narrower than wooden. Hup 1: Small size, for eel nets.

1241. Kar 2: Yew- or maple-wood mesh spacer.

1242. Goddard, 1903, pl. 14, figs. 4, 5, 6.

1243. Matt: Experts measured mesh with fingers.

CORDAGE

Several techniques, seldom clearly conceptualized, for making cordage, rope: (1) Spinning together of individual fibers by twisting in 1 direction, forming single-ply cord or strand; usually preliminary to twisting cord of 2 or more plies, but may be final step, as for sinew bowstrings (no. 851). Single-ply cord more satisfactory for sinews than most other fibers because they stick together when dry and do not unwind as easily. (2) Twisting 2 or more plies together. Requires 3 motions: twisting each separately, holding ends with left hand and twisting by rubbing right hand along thigh; allowing strands to twist on each other by releasing grip of left hand; finally tightening twist on each other by rolling 2-ply cord back in opposite direction on thigh, holding ends with left hand. This can be accomplished with 3 or 4 strands if worker sufficiently skillful. (3) Adding another ply to cord of 2 or more plies; this is the most common technique for making 3- and 4-ply cord in this area. Cord being reinforced is partially untwisted, additional strand twisted and released so as to twist itself into cord; also done on thigh, as above. (4) Secondary twisting together of cords of 2 or more plies each to form heavier cord or rope; done exactly as in techniques (2) and (3) above, except that units are 2 or more plies instead of 1. Cord made by twisting 2 2-ply cords rougher than one made by twisting 4 1-ply strands by techniques (2) or (3), and the two kinds are easily distinguished. Matt: Rope for snare made by hunter in the woods, not at village.

1245. Tol: Plies as high as 10-12. Kar 1: Native rope observed made of total of 12 plies, first twisted into 3 cords of 4 plies each, then the 3 twisted to form single rope.

1246. Matt: 3 plies sometimes twisted at one time.

1247. Elements 1248-1251 refer to technique (2) in general note on Cordage above.

1249. Sin 1: A few women twisted string, but it was considered men's work.

1252. Freshly made sinew cord always suspended with weight to stretch. Chil: To make bowstring, which was always single ply, sinews twisted on thigh; completed end was tied to a stick, and as the cord progressed it was wound around the stick to prevent untwisting. Other materials often wrapped around left fingers or hand to hold them temporarily in twisting. Before sinew string entirely dry, it was unwound from stick, and hung with stone weight to stretch.

1253. Tol: 3-6. 6 plies for elk snare, braided round like modern lariat. I suspect it is modern.

1254. Tol: Iris string wrapped for keeping on net shuttle, probably because netmaking most common use of string.

1255. Goddard, 1903, pl. 14, fig. 3. Kar 2: Leaf split longitudinally and each half drawn separately across edge of mussel-shell thumb guard (worn over and parallel to thumb nail) to isolate the single fiber in each. Chil: Fibers drawn dry following gathering of leaves.

1257. Measurer sits on floor, stretches cord over his head to where his completely extended arms touch floor, perhaps 18 in. on either side of body; obviously longer than true fathom, which also used for cordage in this area. Kar 2: A term for 50 such units.

MONEY AND BEADS

Cf. nos. 1113-1117. Money never borrowed; credit, except from relative, unknown in area. All debts were unpaid compensation for offenses. Wiyot: Money was never borrowed, except perhaps from close relatives, in which case it was not considered legal debt. One in need of money to settle quarrel pawned some of his possessions.

1258. Tol: See note on Tol under Technology. Kar 1: Dentalia from upriver; supposed to be gotten from fresh water, boiled to kill organism. Bayley says dentalia obtained along Oregon coast about 20 ft. under water. Matt: If dentalia taken S of Needlerock, supposed to break of their own accord; this is a novel type of factor limiting diffusion. Sin 2: Dentalia rare.

1260. Decorated shells (nos. 1260-1262) worth a little more than same size undecorated; feather-tipped type not strung, worn as jewelry.

1262. Kar 1: Certain snake, called money snake, caught alive, held by neck and stripped of skin; released afterward and lived. Chim: Snake-skin dentalia imported.

1263. Kar 1: Shells of one grade always showed some size variation; always strung from longest to shortest. Chil: There were 3 grades, recently valued at \$.25, \$.50, \$1.00. Each string always contained 12 shells regardless of size.

1264. Kar 1: Forearm tattoo of 4 marks corresponded to 4 grades of dentalia; likewise 4 marks on upper arm. Wiyot: Informant has 7 dots tattooed on left forearm: 4 "for style," 3 to measure dentalia.

1265a. Van D: 11 shells measure to upper arm.

1266. Van D: Fathom measure for broken pieces worn around neck.

1267. Around-neck measure for broken, small shells worn as beads.

1268. Kroeber, Hdbk., pl. 15. Wiyot: Called swIné's.

1269. Kelly, 1930, pl. 117,k,1..

1270. Kar 2: Informant's fur for rolling shells in: fringed weasel; rolled from tail. Yur 1: Mink fur.

1271. Kar 1: Clamshells rare; obtained from downriver. Kar 2: "Pretty high," worn only by wealthy; more valuable than the kind of broken dentalia used for necklaces. Bayley says more clamshells used as money than dentalia. Yur 1: Necklace formerly worth \$20.

1272. Tol: Clamshell disks called woman's money. Matt: Called belkaa'lë. Kato: Worth about 1 cent each. C Yuk: Worth half-cent each.

1277. C Yuk: Half fathom of clamshells worth \$1.

1280. Sin 2: Magnesite cylinders rare, valuable.

PIPES

Kar 1: Informant showed me steel tomahawk pipe, wooden handle or stem, given him by his grandmother, who did not know its history. Only specimen known to Karok. Sin 2: Use of tobacco denied; must be error.

1282. Goddard, 1903, pl. 17.

1285. Matt: Clay bowl exact shape of stone bowl; more than mere clay lining of wood bowl.

1287. Harrington, pl. 27, a. Yur 2: Observed pipe had 4 triangular pieces of Haliotis inlaid 90 degrees apart near mortised steatite bowl.

1288. Kar 2: All-stone pipes used especially by seekers of supernatural power. Myth relates certain man took stone pipe, tobacco to mountain god, Ma'ruka'ra, as offering. Wood pipe would crack if god smoked it. Ma'ruka'ra inhaled 2 pipefuls, fell into stupor, during which man stole from his net sack a large flint, piece of white deer fur, some woodpecker scalps, other valuables. Man left these valuables in basket for 10 days; when again looked at them they had multiplied.

1295. Tol: Weasel- or mink-fur pipe sack.

TOBACCO

Mostly leaves rolled in hands to crush, not ground in mortar. Tol: Unidentified leaf pulverized, snuffed; theoretically a medicine, but habit forming. Kar 1: Leaves cured by placing in split willow stick placed near fire; when leaves turned brown, stored in large buckskin pouch lined with green maple leaves which kept tobacco slightly moist. Yur 2: Excepting shamans, women did not smoke. Sin 1: Tobacco ground with stone inside buckskin pouch which was rested on hard surface.

1297. C Yuk: Tobacco from inland tribes; none grew on coast.

1298. Yur 1: Person ate deermeat before sowing.

1299. Hup 1: Sowing beside river.

1301. Cf. nos. 8, 301-302, 1198a. Hup 1: Fire kills other seeds which later might choke out tobacco.

1304. Kar 2: When plants partly grown, some leaves, blossoms removed to increase size, strength of remaining. Yur 1: Poorest bottom

leaves plucked, placed in baby cradle, carried home on shoulder; dried and kept in sweat house; meaning not clear to me.

1307. Chim: After meal, pipe passed around.

Kar 1: Visitor, upon arriving, offered smoke.

1308. Yur 1: For medicine making in either kind of house, tobacco sprinkled in every corner, then thrown on fire; done for all medicines.

1310. Yur 2: Tobacco burnt in sweat house.

MUSICAL INSTRUMENTS

Drums.--Chim: 2 sticks beat together during grass game. Kar 1: Men tapped plank or pole with stick during gambling.

1312. Matt: Tambourine of a longitudinal section of maple root, ca. 3 in. wide, 20 in. in diameter, with buckskin stretched over 1 or both sides. Beat with buckskin-headed stick. Informant positive drum aboriginal. Sin 2: Tambourine-shape hide drum; struck with stick. Kato: Hole cut through side of log and a hide stretched over it.

1313. Sin 1: Majority hide drums rectangular; played when gambling with many sticks (no. 1450).

1314. Kar 1: Hide drum imported or learned from Tolowa.

1315. For details, see 632-635b.

1319. Cf. note 464. Kato: 3-6.

Rattle.--

1319. Kroeber, Hdbk., fig. 37.

1326. Kato: Cocoon rattle sometimes used apart from curing, possibly by shaman.

1328. Goddard, 1903, pl. 18, fig. 4. Tol: Deer-hoof rattle used chiefly by gamblers. Wiyot: Dewclaws, not hoofs. Sin 2: Used when gambling.

1331. Sin 1: Hoofs perforated, strung on string which was wound around stick.

1333. Tol: Rattlesnake rattles worn on head as charm against attack or poisoning. Kar 1: Worn by men on basket caps as health charm because snake never gets sick. Yur 1: Used by shaman from Anderson, Wintu territory. Sin 1: Shaken by anyone to keep away sickness.

1334. Matt: Split stick from south; introduced with feather dance. See note 1044.

Bull-roarer.--Kroeber, Hdbk., pl. 44, d, e, f.

1341. C Yuk: Bull-roarer denied by informant; Sin 2 informant has seen boys playing with it at Westport, C Yuk territory.

1344. Sin 1: Bull-roarer produces especially wind; apparently more often used to stop than start it. Striking piece of madroña bark suspended from one hand also supposed to stop wind.

Musical bow.--

1346. Matt: Hunting bow used by boys; for amusement.

1348. Wiyot: Played specifically with thumb.

Whistle.--

1350. Matt: Called tyli'tci.

1352. Yur 1: Eagle-bone whistle; few small feathers loosely tied with sinews over hole in middle so would flutter when whistle blown.

1353. Kar 1: Fawn-humerus whistle.

1354. Tol: Alder bark slipped off branch, for whistle.

1355. Grass projected over hole and permitted exact adjustment of opening. Yur 1: Only on wooden whistles.

Flute.--

1358. Matt: Wood flute colored black.

1359. Kar 1: Elder wood never handled; pith supposed to cause arthritis.

1361. Cf. note 464. Kar 2: Flute in Bayley photo had 4 holes; top one covered by index finger of left hand; others by index, third, fourth of right. Wiyot: Rarely 4 holes. In recent times flutes made of gun barrel.

1362. Kroeber, Hdbk., pl. 43,d.

GAMES

Games in addition to those described in schedules: Sin 1: 2 sticks, bent and twisted when green till limber as rope, pitched at stakes 50-60 ft. apart. 2 sides, each having 1 or 2 men players. "Ringer" (when missile more or less wrapped around stake) counted 10 or 12 points: if no ringer, closest won point. 10 or 12 counters. Players pitched back and forth as in modern horseshoes. I suspect game modern. Matt, Sin 2, Kato, C Yuk denied game. Wiyot: Boy drew zigzag line in sand; at an apex (angle) hid piece of wood. The opponent, by planting small stick vertically in sand, guessed at which apex wood had been hidden.

Shinny.--Kato: Learned from "Spanish Indians," probably Pomo.

1369. Matt: Buckeye-burl ball. Women's shinny equipment and field smaller than men's.

1372. Goddard, 1903, pl. 19, fig. 4.

1374. Kato: Ball thrown up to start game.

1375. Kato: Burying ball to start, recent.

1376. Tol: Men's stick flattened on end, like a paddle. Matt: Men strike with 1 hand, women with 2.

1379a. Netted stick primarily for throwing puck.

1380. Paired-posts (-trees) for goals. Matt: 40-50 ft. apart. Kato: Ca. 10 ft. apart. C Yuk: Ca. 20 ft. apart.

1381. Sin 1: Goal a row of stakes.

1386. Cf. note 464. Kato: 6 to ca. 10 (variable) players each team. C Yuk: 5 up, variable.

1387. At least sometimes; probably all had intralocal group games also.

1388. Tol: Substitute followed each player from side lines in case player "gave out."

Hoop and pole.--C Yuk: Pole thrower stands in center of course; another man rolls hoop past;

thrower gets only 1 trial, then another's turn; hoop rolled back from end of course by some other man.

1390. Sin 1: Unwrapped hoop ca. 1 ft. in diam.

1397. C Yuk: 5-10 players each team.

Spear or dart throwing.--

1406. Cf. note 464.

1408. Kato: Target of bark.

Archery.--Wiyot: Elk effigy of tules, ca. 1 ft. long, tied on end of long stick, carried around as moving target. Matt: During berry festival, deer effigy, which made of sticks, filled with berries, fastened on end of long pole. Someone runs around with it, others shoot; when it is hit, everyone stops and eats the berries.

1418. Sin 1: Stationary target ca. 100 yds. distant.

1421. Hole may have been worn by arrows striking ground around base of stake.

1423. Arrow shot straight up, supposed to light in circle. Kato: Circle 4-5 ft. in diam.

1424. Kato: Target a marked slab of madroña bark.

1427. Wiyot: Targets ca. 40 yds. apart. Shooting back and forth called dat8l8l8kui.

1428. Rolling targets. Yur 1: Burls off roots. Kato: Sugar-pine cones.

1431. Wiyot: Often marksmen, after picking berries, put them all together in jack pot, which went to winner. Matt: Called ite'wilsas.

Ring and pin.--Kroeber, Hdbk., fig. 14.

1433. C Yuk: Children's game.

1438. Van D: Ca. 12 rings.

1440. Cf. note 464. Sin 1: Mostly 2 strings of rings and 2 pins.

1441. Cf. note 464.

1442. Wiyot: Variable number of counters; agreed on by players at start. Van D: 130. I doubt it. Sin 1: 10-20. Kato: Variable.

Hand, grass, or many-stick game.--2 varieties distinguished: a, many small sticks, 1 marked; b, 1 or 2 bones or sticks shuffled in grass, 1 marked. Goddard, 1903, pl. 19, fig. 1. Kar 1: Grass game, type b, played at Happy Camp, on northern fringe of Karok territory and farther up Klamath in Shasta territory. Matt: Women play type b separate from men and use shorter sticks. Kato: Type b learned from Pomo.

1451. Chil: Cheater hid marked stick under each leg, held no marked sticks in hands. Which ever hand was guessed, would contain no marked stick. While opponents watched for marked stick as guessed handful thrown down, cheater picked up marked stick needed for hand not guessed.

1452. Matt: 8 sticks per man player, 6 per woman; each had 1 marked.

1459. Kato: Tep marked. C Yuk: Equivalent: tep, man, marked, black; wei, woman, unmarked, white.

1470. Kato: Rarely 16 counters.

1470a. Matt: Men 12 counters; women 10. Kato: 12-16.

1471. Tol, Hupa 1: Counter taken from bunch of sticks held in hands.

1474. Matt: Losing player must win back own counters before drawing from opponent's. Each holds 10.

1479. Kar 2: As long as holder of sticks is winning he continues, otherwise relinquishes to a partner. Similarly, one supposed to be best guesser performs this function for his side.

Single stick hidden behind fingers.--

1487. Tol: Young men play.

1490. Tol: 6 or 10 counters.

Dice, disk type.--Kato: Split-stick dice introduced within memory of informant.

1494. Goddard, 1903, pl. 19, fig. 2.

1499. Van D: 2-5.

1500. Matt: Marked on concave side.

1524. Kar 1, Wiyot: Counters divided equally.

Matt: Total number necessary to win given both sides.

Stick thrown up.--Matt: Called tase'ylkwotc.

Sin 1: Sharpened stick also thrown up as omen. If it lights sticking in ground, good luck; otherwise, bad luck.

1545. Tol: 6 or 10 counters. Matt: 11 or 12.

Jacks.--Matt: Called tase'ylto.

Tops.--

1550. Kroeber, Hdbk., fig. 41.

Buzzer.--

1555. Hup 2: Known, but modern. Chil: Modern.

1556. Kroeber, Hdbk., fig. 15.

1580. Tol: Players would saw through tules.

Cat's cradle.--

1561. Hup 2: Known, but modern.

1562. Sin 1: If pregnant woman makes figure called boy, will have boy baby; girl figure produces girl.

COUNTING, MNEMONIC DEVICES

Data on Tol and Chim numeral systems are additions to or differences from Dixon and Kroeber.

Tol: 8, lani'cwüt natí'ä. Term for 10 (neesö) repeated at beginning of each teen, thus: 11, neesö La tc'aata. 18, neesö natí'ä. 60, hwösta'-nitë neesö. 70, c't'eete neesö. 80, lani'cwüt natí'ä neesö. 90, La'ntü'wi neesö.

Chim: 21, ho'kümptün craanpün. 60, püntcipä'-mtün craanpün. 70, hokü'mtüm craanpün. 80, hotai'-tcipüm craanpün. 90, püntciküm craanpün. 100, craanpün craanpün.

Chil: Identical to Hupa (Goddard, 1905).

Van D: 1, Lá'ha'. 2, nak!. 3, taak!. 4, dīk!.

5, löskö'la. 6, büküs La'. 7, büküs nak!. 8, büküs tak!. 9, büküs tīk!. 10, LaVa'gntei. 11, bo'wa La. 12, bo'wa nak!. 13, bo'wa tak!. 14, bo'wa dīk!. 15, tēlo löskö'la. 20, nak!tn LaVa'gntei. 30, tak!tn LaVa'gntei. Higher multiples of 10 formed same way.

Sin 1: 1, Lá'ha'. 2, nak!. 3, taak!. 4, dīk!. 5, skölä'. 6, köstán. 7, büküs nak!. 8, büküs taak!. 9, büküs tīk!. 10, LaVa'gntei. 11, LaVa'gntei büküs Lá'ha'. 12, LaVa'gntei bükük nak!. 13, LaVa'gntei bükük taak!. 14, LaVa'gntei bükük dīk!. 15, töölöskö'la. 16, LaVa'gntei bükük kīsta'ñ. 17, LaVa'gntei büküs nak!. 18, LaVa'gntei büküs taak!. 19, LaVa'gntei büküs tīk!. 20, natü'nügesyän. 21, natü'nügesyän büküs Lá'ha'. 30, taak!ttü'nügesyän. 40, dīk!ttü'nügesyän. Higher multiples of 10 regular. 100, Lá'ha'tītēin.

Matt: 1, la'yäha. 2, na'Xē. 3, ta'ak!ē. 4, tēntsye. 5, tcūqo'lä. 6, kostan. 7, La'askot. 8, tcutsiē't. 9, tcutsiē't bük!ēt la'yäha. 10, nīsiya'n. 11, nīsiya'n bük!ēt la'yäha. 12, nīsiya'n bük!ēt na'Xē. Regular through 19. 20, la'yäha tītēin. 21, la'yäha tītēin bük!ēt la'yäha. 30, la'yäha tītēin nīsiya'nä bük!ēt. 40, naXē tītēin. 50, naXē tītēin nīsiya'nä bük!ēt. 100, tcūqo'lä tītēin. Other multiples of 10 follow same vigesimal principle. In addition informant volunteered pure decimal system above 10, which he called "baby way." 20, naXē nīsiyan. 30, ta'ak!ē nīsiyan, etc.

Following sources give other systems in area: Dixon and Kroeber (Karak, Yurok, Wiyot); Reichard (Wiyot); Goddard, 1905 (Hupa); Goddard, 1912 (Kato).

1569. Matt: Stick also for 20. Sin 1: 10's marked on board with charcoal. C Yuk: stick for 10 used when counting clamshell-disk beads. 1 stick (10 beads) called 1 shell.

1572. Matt: Knotted string called hwaitinLián. Head doctor or chief ties knot each month. String hangs from sacred sweat-house roof.

CALENDAR

Wiyot: Kept track of seasons by observing constellations, such as Pleiades, and also shadows of house. Day (daylight) called capayäk. Matt: Head doctor or chief, kaxqē (see note on Matt under Sweat House), kept track of seasons by watching location of rising and setting sun on horizon. Sin 1: Names for 11 moons obtained; identifications with our calendar uncertain: Jan., kaini'-tcük; Feb., kīltci'sa; Apr., nacīgu'lca (leaves appearing); May, gnta'nü; June, gnci'nü; July, t'oltülkr'r stci; Aug., gnta'ñkük; Sept., kēst-ca'ca; Oct., gnka'i; Nov., kayēnaya; Dec., ta'ntī'leica (leaves fall off).

1575. Yur 1: January and December bad months; curse more effective then; people keep quiet, refraining especially from talk of food.

1576. Kar 1, Kar 2: Harrington (p. 81) gives 10 numeral names for months. Because the 3 non-enumerated months were associated with new-

year celebration, salmon fishing, acorn gathering, I suspect that when a month was dropped, as it had to be about every other year, it was 10th month. Descriptive names also duplicate numerical names in several cases; my informants could remember only former. Otherwise my lists of moon names agree completely with Harrington's. Yur 1, Yur 2: Kroeber (Hdbk., 74-75) gives 8-10 numeral names.

1577. Chil: December or January called xwanitcwē'ntcwūŋ, "moon no good."

1578. Karok called world-renewing ceremonies in August and September new-year rites, but notion is one of new harvest and fishing season, not astronomical year. Kato: Informant certain there were names for solstices, but could not recall them.

ASTRONOMY, METEOROLOGY, COSMOLOGY

New moon observances.--Hup 1: Observances performed only at first new moon of new year, i.e., first after winter solstice. In addition, boys would bend forward, spread cheeks of buttocks, expose ani to new moon; this was doubtless merely a prank.

1584. Tol: People asked moon to give them new life. Old persons supposed to regain some of their youth at this time. C Yuk: Children pick up stones, circle head with them several times, throw them at moon, which is supposed to catch and keep them. They ask moon to take care of them.

1585. Sin 1: Address moon: "Father's father, when I see you I live."

1591. Kar 1: Moon supposed to be lying on its back sick. Yur 1: People will get sick and lie down just as the moon is lying down. Weather predictions, rain vs. dry weather, modern.

1592. Kar 2: Moon does not catch falling rain when in vertical position. Myth relates moon placed in sky by being catapulted skyward from end of "teeter totter." Yur 2: Vertical a sign of trouble because moon is like a bow bent to shoot. Sin 1: Water runs out when "horns" tip up.

1594. Chil: Vertical moon "clean."

Eclipses.--

1595. Yur 2: Sun's wife catches his flesh and blood in basket and takes them back to him. This myth used as medicine formula for wounded warrior. Hup 1: Sun has 2 puma cubs, which he feeds each morning. While waiting to be fed, cubs lick their lips, wish for sun's flesh. If sun fails to give them enough, they eat him, causing eclipse. Toad, who is sun's wife and lives inside him; escapes being eaten; licks together blood of sun and somehow revives him with it.

1600. Yur 2: Eclipse caused by any bird eating sun.

1611. Sin 1: Shout at eclipse: "Do not eat my father's father."

1612. Yur 1: At eclipse strike also skin drum or make any kind of noise. Matt: Rattle *Haliotis* shells together.

1614. Tol: In myth, raccoon threw sun back up in the sky after it had fallen.

1616. Yur 1: Also overturn vessels, throw out food and water when an earthquake. Hup 1: Acorns, at least, submerged in water to prevent blood of moon dripping on them; otherwise, acorn eater would suffer weak heart. Chil: Heart trouble would result from eating food supposed to contain blood from moon.

Rainbow.--

1623. Chil: Some kind of bad medicine at end of rainbow.

Thunder and lightning.--

1626. Kar 1: Raccoon hide used as medicine to stop thunder. Cf. no. 1614, Tol, Matt: Thunder is bluish disk-shaped stone that moves slowly on clouds, like a snail. It is full of electricity and smells like a dog; once informant almost smothered from its odor during storm. Lightning, thunder caused by stone sending electricity which is harmful.

1627. Yur 1: Thunder caused by 10 brothers in each of 2 lakes having dance of settlement. Sometimes 1 brother seen flying through air, alighting in tree. Brothers little larger than raccoons. Yur 2: Thunder is short man with large head; informant claims to have seen him in woods when boy.

1629. Tol: Thunder's vociferous chastisement for wrongdoing of some human on earth causes noise.

1630. Kar 2: Thunder and raccoon playing shinny causes noise.

1633. Tol: Thunder god sends lightning somehow.

1633a. Sin 2: Thunder, lightning caused by evil ghosts in underworld; therefore feared. Ghosts travel mostly at night; have single large eye; rain is their tears. Kato: Deer hide or woman's hair burned to end storm.

1634. Sin 1: If eat or drink during storm, sore throat results.

1635. Sin 1: Dogs' ears twisted during storm.

Whirlwind.--Matt: Called istYk'ŋn.

1636. Yur 2: Children warned to stay indoors on windy days for fear of whirlwinds. Sin 1: Whirlwind a source of supernatural power.

1637. Tol: One of informant's ancestors taken bodily but invisibly out of coffin by whirlwind on way to cemetery; on arrival coffin empty.

1640. Matt: Whirlwind caused by playing of wind god, who 4-5 ft. long, amorphous shape, invisible.

1642. Kato: Person beats ground, says to whirlwind: "I'm here." Beating apparently signal to ghost in the underworld.

1644. Tol: Informant once saw white man shoot at whirlwind with shotgun.

Various.--Wiyot: Pleiades supposed to be 6 persons in boat. If in nightly journey across sky they turn back, sign of tidal wave. Matt:

Informant once found a "dead star," a black disk-shaped stone some 3-4 in. thick, 1 ft. in diam.

1646a. Tol: When Milky Way turns around (changes orientation), it is bad sign. (Obviously its orientation is seasonal, not irregular.) Wiyot: Milky Way somehow equated to ocean, probably foam. Kar 2: When Milky Way plainly visible it means someone has died and road is being kept open for him. Hup 2: Bad luck to look at Milky Way. Matt: When Milky Way plainly visible, sign of cold weather. (This observation probably correct because almost constant fog in summer.)

1646b. Tol: Formerly 15 suns. Cf. note 1646d.

make pursuit and fighting impossible. Turtle, who had been hiding on the roof, descended and stole fire. In the ensuing fight, 3 moons were killed. That is why there are now only 12 moons in a year. Turtle's back was cut by the stone knives of the moons. That is why Turtle's back is marked today. To escape the moons, Turtle dived with the fire and hid among the roots of a redwood tree. That is why redwood roots are used today to drill fire.

1646f. For other animals in moon see section on eclipses above. Yur 1: Frog is moon's husband.

1646h. Terms for directions follow:

	North	South	East	West	Upstream	Downstream
Tol.....	t'ë t'ënti	tiyëñë	Lëha'yanta	t'itöni		
Chim.....	kata'itä	wa'itä	huna'idä			
Kar 1, 2.....					ka'rük	yü'rük
Yur 1.....					pëskwük	pulë'kwük
Yur 2.....					ko'tëp	pulik
Wiyot.....	poreila'ko	crila'ko(?)	dYneila'ko	coreila'ko	adaa'kcats	adaa'kso
Hup 1, 2.....	yitë'	yinak	yitak	yitse'n		
Chil.....	yitë'	yinak	yitak	yitsë'n		
Van D.....	yitë''	yinäk	yitäk'	yisë''		
Matt.....	yitëë'	yë'nakë	yitäkë	yitse'		
Sin 1.....	yitë'	yinä'kä	yitäkä	yisë'	tëgü yinä'kä	tëgü yitë'
Sin 2.....	yitë'	yinä'kük	yitäkük	yisë'		
Kato.....	yoitë	yoinäk	cawyëhä'äη	ba'ga		
C Yuk.....	önkuht	önha'tl	ha'köt	u'kötit		

Yur 1: Red at sunset thought to be caused by alder wood burning in "heaven," the land of money. Wiyot: Sun is moon's son. Matt: Myth relates that in beginning no light. Coyote told people there was light in east, that he would go there and get sun, moon, stars if they would pay him to do it. People agreed to board him awhile for service. They made him 6 torches and he started. Upon arriving at land of east, Coyote disguised himself as woman with broken leg. The people there, thinking him harmless, left him alone in camp with sun and moon and their custodian, blow fly. Coyote stole the orbs, and blow fly buzzed to call the others, who pursued Coyote but finally turned into trees (magic flight). As Coyote approached earth it began to rock back and forth. He was so exhausted by his rapid flight that he dropped the orbs on a rock, stunning them. Sun recovered first and moved across the sky. Moon followed that night. As time went on Coyote sinned and was transformed into a canine by "god." C Yuk: Near noon sun thought to go slower because going through bad place in sky.

1646d. Tol: Following myth concerns moon and origin of fire: Formerly all fire was in possession of 15 moons, who lived across a river. The animals at first asked Turtle to go alone and steal some fire, but finally they decided to go in a body and steal some during the excitement of a many-stick game. While some animals played with the moons, the rats gnawed holes in the moons' boats and chewed up their bowstrings, to

Tol: NE, t'ëni; SE, Zë'nëni; SW, 0i0xöñëñ or 0i0xöñta. Yur 1: SW, from river, wöxpükw; NE, from river, hëLkY'kä. Yur 2: S, weyo, probably referring to the Eel R. region called weyot or wiyot. Hup: N, S, E, W equated to downstream, upstream, uphill, downhill. Considering wider distribution of Athabascan terms, I believe these primarily cardinal directions, secondarily and locally water flow. Chil: N, yitë' nYlIn, down water. Distance from 1 stream to another more or less parallel to it is called La'ninsan (lit., 1 world; freely, 1 "mile"). Distance upstream or downstream not measured. Sin 1: tëgü, "in river." Sin 2: ba'gän, to coast. Kato: ba'ga, coast; cawyëhä'än, underneath. C Yuk: ha^{tl}, top; kuht, base of tree; ön, ground.

1646k. Wiyot: World spins around (comparable to spinning of aboriginal disk top).

1646m. Tol: Earthquakes caused by movement of earth-person. When one stumbles, falls, he says to earth: "Mother, do not hurt me."

MARRIAGE

Tol: Blood relatives such as first cousins occasionally married if they had had premarital sex relations, theory being that they had already transgressed and marriage would not increase wrongdoing. Kar 1: Second cousins sometimes married if they had had premarital sex relations because if either married another

person they would not be allowed to speak one to the other without paying a fine. Yur 1: Blood relatives married only when pregnancy resulted from extramarital intercourse. Wiyot: (1) After negotiations completed, couple fêted at wedding "supper" in groom's home; 3-4 days later they attend another feast in bride's home; then they return to groom's home where marriage consummated. Intercourse forbidden sooner. (2) There were two brothers: a wealthy gambler, and a hunter. Hunter wanted gambler to buy him a wife. Gambler refused. They quarreled, fighting with stones; hunter injured gambler. Hunter avoided financial settlement on grounds of poverty but gave his daughter as a wife to his gambling brother. Thus hunter became father-in-law as well as brother of gambler and, though he had no wife himself, held 2 options on the fortune. Hup 1: Marriage of blood relatives permitted only in case of illegitimate pregnancy. Matt: Marriage of blood relatives thought to produce berdaches, cripples, feeble-minded children. Chief supposed to prevent marriage of blood relatives.

Ceremony.--

1648. Yur 2: When payment made, girl taken away by groom's family; marriage consummated when she matured.

1652. Yur 1: Child betrothal often to pay doctor, but it only slightly reduced bride price.

1655. Tol: Informant paid \$125 in American money and about same in Indian money and property for wife for his son. Kar 1: When girl marries, her sweetheart, if she has one, given preference; if he declines, she goes to highest bidder. Kar 2: Those who marry without payment compared to brush, "no people at all." Wiyot: In native theory, one pays for future children, not for wife. Hup 2: Certain man paid 10 strings, worth \$200, and Jump dance woodpecker-scalp headband, worth \$100. Chil: Before verbal negotiation, money, valuables displayed. If woman has no relatives to receive bride price paid for her, she keeps it herself, and after child born, places it in cradle. Money belongs to child. Van D: Bride price 5-6 strings of dentalia. Matt: Girl's father never asks for more money; perhaps he merely refuses if not enough. Before bargain closed girl asked if willing to marry suitor. Girl eligible for marriage 1 year after first menstruation. Low-caste people, orphans, and probably bastards sometimes married without payment. Couple might elope, although this was not really legitimate. Sin 1: Money brought on 2d or 3d visit. If girl likes man, she tells her father to accept what he offers. Groom often takes bride home with him before full amount agreed upon is paid, especially if she wants to go. Down payment always made, however. Sin 2: At least some discussion of price.

1656. Kar 2: Apparently negotiator not related to either party; functioned equally for both without pay. Generally in this area bargainer is older male relative of groom, often father. Yur 1: Intermediary wears double deerskin robe over both

shoulders and cap of fine soft grass (basket cap); carries money, valuables under left arm, not in sack; always given present of food, whether or not offer accepted. Girl who does not want to marry man of her father's choice may threaten to drown self in river. In such case gets her way. Payment of bride price causes offspring to have "sense."

1658. Tol: \$50 paid by informant's wife's aunt to his mother for him. His male relatives paid bride price of \$100, which was considered small, a day or so after the \$50 had been received. The bargain demanded residence with bride's family. Informant was good hunter, best shot in a neighborhood where regular Sunday contests offered prize money, and, because of his general industry, an asset to any family. Philip Drucker's more complete information makes this case appear to be a fabrication by my informant to improve his status, which other informants said was that of a "half-married" man. Yur 2: Information from Tol informant. I doubt it.

1661. Cf. note 464. Kar 1: Wedding at groom's home; bride's family stays from 1-2 days to a month. Yur 1: From 4-10 days. Van D: From 1-2 days to a month. Sin 1: A few days.

1662. Kar 1: Bride's family took initiative in gift giving, but groom's people always returned gift of equal value. In modern times horse often given away. Hup 1: Both families also give presents to newlyweds.

1663. Hup 1: "Half-marriage" wedding at bride's home.

1664. Cf. note 464. Yur 2: Wedding at bride's home; groom's family stays 1-2 weeks.

1667. Half-marriage. Kar 2: 3 reasons for it: when man had no home of his own; when man did not have full bride price; when girl had no brothers and man needed in her household. Chil: Sometimes demanded by girl's family when dearth of young men in their house. Matt: Not definitely conceptualized. Sin 1: Doubtful, or at least in less specific form.

1672. Sin 2: Elopement without payment not allowed with virgins; tolerated with mature woman, perhaps divorcee or widow.

1673. Yur 1: When girl given as debt payment, some bride price paid besides.

Marriage of affinal relatives.--

1680. Chim: When dying wife tells husband and sister to marry, both obliged to do so. Wiyot: Successive sororate if husband liked by wife's family. It also insured proper treatment of children by stepmother. Presence of children increased obligation of sister. Chil: From viewpoint of wife's family, successive sororate insures property (baskets, other household articles), which they contributed to primary marriage, remaining in family. Sin 2: Widow or widower supposed to remain single 4 years after spouse's death.

1681. Sin 1: Successive sororate apparently always obligatory for deceased's sister; not for deceased's cousins, aunts, nieces.

1683. Wiyot: In successive sororate, bride price optional. Man paid for more remote relative of deceased wife--cousin, etc. Chil: "Just a little" payment.

1687. Chim: Successive levirate "sometimes, not often." Matt: When widow young or needs to be taken care of, as probably when immature child

1688. Sin 1: Successive levirate obligatory to keep wife, who was paid for, in family.

1689. Sin 2: Brother obligated to take care of widow, especially if there are children.

1690. Wiyot: Usually no additional bride price, but better families paid.

1694. Yur 1: 1 or 2 cases stepdaughter marriages known; considered illegitimate, subject for gossip. Yur 2: Permissible only when premarital intercourse discovered. Hup 1: Occasionally; not desirable. Hup 2: Stepfather received bride price for stepdaughter; if he married her, equivalent to paying self, which is no payment at all. Marriage of blood relatives also incompatible logically with purchase concepts.

1699. Yur 1: When sisters exchanged, payments usually smaller than usual. Van D: Small payments.

Polygyny with unrelated wives.--

1702. Chim: Wives often fought each other.

1703. Tol: Yur 2 informant knew Tol man who had had 10 wives. Wiyot: Certain man, who lived near Ferndale, owned 10 houses and 10 wives, 1 in each. His home constituted separate village.

1704. Cf. note 464. Yur 1: Houses all at 1 village.

Postnuptial residence.--

1713. Kar 2: Separate house rare, because new houses seldom built.

1714. Kar 1: Matrilocal residence less common than patrilocal; occurred when bride's father needed young man in his family to hunt, fish, etc. C Yuk: Groom hunts, his father-in-law butchers.

1715. Sin 2: Matrilocal residence sometimes shorter than year, but couple always went to bed for first time at bride's home in view of her parents (no. 1666). C Yuk: 1-4 weeks.

1717. Sin 1: 1st residence depends on which family most in need of care or help, or preference of newlyweds.

1718. Sin 2: Bias seemed to be patrilocal for final residence, but circumstances, such as available food supply, age of parents, etc., apparently took precedence over any rule. Couple, however, usually had their own house.

1719. Tol: Certain rich man had wife from Siletz, Oregon, 200 mi. N. Yur 1: Foreign wife preferred because less likely to return home to her parents after quarrel. Sin 2: Foreign wife might be poisoned.

Sexual relations of unmarried.--

Wiyot: Rape always punished by death. No compensation paid for offender's death. Apparently rape more serious offense than murder.

1720. C Yuk: Unchaste girl merely reprimanded, but blamed more than man. Man usually not punished; sometimes he married the girl.

1722. Tol: If seducer does not have necessary money someone may pay fine, take child. Fine is equivalent to purchasing child. Chim: Seducer usually killed. Kar 1: When woman dies in illegitimate childbirth, seducer must pay price of her life. Matt: Woman blamed more than man for illegitimate pregnancy. Sin 1: Father gets child. Sin 2: Seducer pays only bride price and marries the girl.

1723. Wiyot: Seducer most frequently killed.

1725. Yur 1: Damage always paid first.

Adultery.--Kar 2: If adulterous or sexually loose person eats with virtuous one, latter likely to get sick. Wiyot: One of the participants in an adulterous union usually killed; no compensation for death.

1727. Yur 1: Often wife beaten to elicit confession.

1729. Sin 1: Because unfaithful wife in wrong, husband, after killing her, paid little to her family.

1731. Chim: Adulterer socially ostracized, kept out of sweat house for 3-4 months.

1732. Sin 1: If adulterer refuses to pay fine, killed by husband.

1733. Tol: If husband who killed adulterer does not have the money to pay fine, likely to divorce wife to get return of bride price. Kar 2: Fine less than full price for a life. Hup 2: Either small fine or none paid.

1734. Kar 2: Certain man from Orleans repeatedly encouraged seduction of his wife in order to collect fine, which was larger than bride price. Hup 2: Seducer may pay fine and bride price to husband, and keep woman. Sin 2: Sometimes seducer buys wife from husband, apparently, without paying fine. C Yuk: Sometimes seducer pays fine.

Divorce.--Van D: Bride price less for divorced woman than for virgin. Matt: On remarriage of divorcee bride price paid providing her divorce fault of former husband, her conduct above reproach.

1745. Wiyot: Divorce of unfaithful husband less common than no. 1742. Van D: Husband may settle by money payment to wife's family. Matt: At divorce, bride price given as legacy to children.

1747. Matt: Maltreatment not settled by fine. Sin 1: Fine paid only when injury serious. C Yuk: No fine paid, but wife returned; her relatives might retaliate with violence.

1750. Cf. note 464. Tol: 3-6 children; after, additional payment made to improve their status, theory being one should pay more for many offspring; if not made, mother did not have to return to her parents. Kar 2: Additional payments only by "big" men. If original bride price \$150, ca. \$20 more voluntarily paid by father for each child after 3 or 4. Purpose: to maintain social status of offspring.

1752. Generally, amount repaid negatively correlated with number of children husband's family keeps. Full price probably returned only when union childless, not when wife's family kept all children.

1753. Kar 1: If man accepted repayment and kept children, children would have status of bastards. Kar 2: Often children divided between the families. Chil: If children have preference, may be given their will. Sin 2: Couples with small children did not divorce, or rarely.

1756. Kar 2: Good man would not accept much repayment lest his children rate as bastards. If man did accept large repayment he might later offer substantial sum to divorced wife's family to improve rating of his children. Divorces said to have been as common aboriginally as today in the broken-down conditions of half-Americanized culture. Wiyot: Husband usually kept children, especially if nearly grown, refused repayment.

1757. Chim: Mother took girls, father boys. Hup 1: Younger children stay with mother, older with father. Matt: Spouse who is considered at fault forfeits children to righteous one. Sin 1: Children usually divided. Husband does not keep all, even when none of bride price returned to him. Young children stay with mother.

Nonaffinal remarriage of widow or widower.--

1758. Tol: Widow's family merely returns part of bride price. Kar 1: Widow's family must release her from obligation to first husband's family by repaying bride price. If repayment refused, her first husband's family gives small additional payment and she becomes wife of one of its members. If repayment accepted, she reverts to own family and may be purchased from them in original manner. After divorce, which always entails repayment, both spouses free to remarry anyone. Yur 1: Widow's family simply returns bride price. Wiyot: Widow's family returns bride price. Sin 1: Repayment only when former husband's family requests it.

1759. Kar 1: Widower had to get permission from former wife's family before remarrying, otherwise a fine. E.g.: If dead wife's parents say to widower, "We still remember our daughter," he must not remarry; but if they approve, he may remarry. Hup 1: To buy back first wife's family's friendship, widower's family pays. Hup 2: Payment to compensate for insult to former wife's family. Van D: Payment "to get out of marrying his wife's relations." Sin 1: Payment to compensate for insult inflicted by not taking another wife from them.

1760. Tol: Widow's family and deceased husband's family talk over distribution of new bride price. This doubtless depends on amount of original bride price returned to deceased husband's family.

Intercourse.--Position described in list so-called "natural" one, certainly rules. I made no effort to get nonsocially sanctioned or infrequent

positions or perversions. Kar 2: Couple ate apart from others out of separate receptacles during period of intercourse. Hup 1: Withdrawal used as contraceptive technique in illegitimate intercourse. Both participants abstained from meat on day of intercourse and day following. If man lay on back with woman astride, he would always be poor. Habitually, foreskin covered glans; if glans exposed, even in company of men, caused laughter. Certain girl known to have used her finger to stimulate clitoris of girls. Her brother had anal intercourse with boys. Matt: Children sometimes witnessed intercourse of adults and played at it in imitation.

1764. Kar 1: After intercourse, both bathe before entering dwelling house. Kar 2: Intercourse inside house would spoil man's hunting luck. Hup 1: Intercourse chiefly from June to October.

Various.--

1765. Tol: Man pays son-in-law \$5-\$10 for first-born child's death, to somehow bring better "luck" for future children.

BERDACHES

Berdaches probably universal in this area. Tol: Wiyot informant knew of Tol berdache and shaman, married to woman. They worked together at women's tasks. Chil: Hup 2 and Sin 1 informants said Chil had berdaches. Matt: Informant knew of one case among Matt, 2 at Bear River.

1770. Wiyot: Female berdaches, according to Matt informant.

KINSHIP AVOIDANCES

Hup 1: For fear of incest, siblings and cousins of opposite sex not supposed to tickle each other or have other bodily contact. C Yuk: Taboos in order of intensity: mother-in-law son-in-law; father-in-law daughter-in-law; mother-in-law daughter-in-law; father-in-law son-in-law.

1772. Sin 2: Better families stricter than others regarding mother-in-law son-in-law avoidance.

1774. Kato: Mother-in-law son-in-law must look away when speaking to one another.

1779. Kato: Mother-in-law eats after son-in-law.

1784. Kato: Mother-in-law son-in-law avoidance for 2-3 yrs. C Yuk: Lasts month or so.

1786. Sin 2: Mother-in-law daughter-in-law talk "nice and slow."

BIRTH

Kar 2: Woman who desires healthy boy baby goes, before conception, to certain rock at Katinin; stands at prescribed distance, throws stone with left hand (with right hand if left-handed) at hole in rock. If hits hole, wish will

come true. Kar 2: When child born, gifts, mainly food, given to it by family friends. Wiyot: Families of both parents joined in feast ca. 10 days after birth.

Obstetrics.--

1810. Tol: After miscarriage, woman isolates self 10 days; husband, 5.

1811. Chil: Miscarriage delivered in menstrual hut. Matt: Screened off corner of dwelling used for birth; also during pregnancy.

1812. Reclining backward perhaps equivalent to sitting (no. 1813).

1816. Matt: 2 loose sticks held 1 in each hand.

1819. Chim: Midwife places knee in middle of mother's back and squeezes her. Second midwife receives child at parturition. Cane knife used to cut chorion when necessary. Sin 2: Sometimes husband assists.

1820. Yur 1: Midwife keeps baskets used for medicine. Sin 1: Midwife paid when nonrelative. Relatives assist without pay.

1821. Matt: Shaman assistant usually man.

1822. Wiyot: Herb-doctor assistant usually woman. Sin 1: Mother's body rubbed with madroña leaves, then doctor blew down her throat, supposedly to force fetus down. Podalic version practiced.

1825. Chim: Ground "kind of dished out," greens laid on top of ashes. Kar 1: Mother lies on level ground in which hot stones buried. Kar 2: Hot stones buried just below surface of earth floor of dwelling; aromatic plants, including wormwood, placed on top, upon which mother lies. Sin 1: Ground not pitted; hot stones, ashes buried. C Yuk: Warm ashes on pit bottom, then greens, then deer hide upon which mother lies. Steam was from greens.

1825a. Tol: Mother steamed if ill from birth. Kato: Steam is from greens on which mother lies and under which warm stones and ashes.

1826. Van D: Ground not pitted; hot stones buried just below surface.

1827. Yur 2: Herbs in water.

1828. Hup 1: Knife must not be used again until umbilicus detaches. Chil: Midwife who cuts navel cord abstains from meat, water till cord comes off. Matt: If navel region swells, reed with one end on navel, other in fire applied as cure. Powdered charcoal from same reed also may be applied to navel.

1830. Yur 1: Navel cord tied twice: near child's belly, also several inches away.

1834. Cf. note 464. Yur 2: 2-7 days; if cord detaches in 1 day, child will become rich. Hup 1: If umbilicus detaches in 4 days, baby will be lucky, healthy; 5, unlucky, unhealthy; 6, no significance; 7, very unlucky. Sin 1: 5 days means child will be healthy; longer, unhealthy.

1835. Sin 1: Umbilicus put in grave at death.

1837. Chil: Wounded or sick person chewed on own navel cord for cure. Van D: Cord kept in special basket, some 2 in. in diam., made for purpose.

1840. Chim: Shasta of Siskiyou Co. put umbilicus in small basket made for it; hung it from top of tree. Kar 2: Umbilicus hung on limb so wind would strike it; would make child healthy. Yur 1: Father smokes himself over fire on mountain, or sweats in sweat house on return.

1844. Yur 1: Afterbirth buried 2-3 ft. deep, covered with stones to prevent animal from getting it. If this happened, mother would have no more children. Chil: When mother desires another child she goes to spot where afterbirth of last buried, pokes ground with stick, asks for another baby.

1846. Sin 1: If afterbirth completely destroyed, mother will die. To prevent future offspring, mother punches afterbirth with sharp stick. Kato: Afterbirth buried in rodent hole where some animal sure to get it.

1847. Yur 2: Burning afterbirth also poisons mother; apparently seldom done.

1851. Hup 1: Mother licks blood off newborn's face.

1852. Yur 1: Formulas recited while child held over basket of medicated hot water. Purpose: to keep child, which has just come from warmth of womb, warm.

Restrictions on mother.--(Nos. refer to days after birth.) Tol: If woman who has had miscarriage enters house where newborn, must pay fine to parents. Yur 2: All taboos more rigidly observed, or lasted longer time, for first baby. Wiyot: Where I have recorded 7 days, informant said 1 week; aboriginally, probably 10 days. Hup 1: Pregnant woman must not loiter in door of dwelling or go part way through and draw back, lest at childbirth fetus hesitate likewise. Taboos of 40 or 50 days extended to 60 when miscarriage.

1852a. Cf. note 464. Yur 1: If mother ate meat it would not harm her or child, but would harm hunting luck of father. Matt: Mother ate a little meat on tenth day, gradually more, normal diet being reached in perhaps a month. Sin 1: For both boys and girls mother observed meat taboo of 200-365 days. Angelica sprinkled over first meat eaten. C Yuk: Informant later gave 30 days for either sex.

1853, 1854. Cf. note 464.

1856. Yur 1: Dried fish should be boiled.

1857. Cf. note 464. Kar 1: Mother's first meal after birth eaten with another woman, perhaps midwife, then alone for 30 or 40 days. C Yuk: Mother may be served from common supply, but must not help self.

1857a. Cf. note 464.

1858. Cf. note 464. Tol: Cold water taboo lest mother's teeth fall out. Yur 1: Mother's drinking would make child's abdomen swell. Hup 2: If girl, mother observed 40 days of cold-water taboo; if boy, 30.

1859. Sin 1: Combing hair taboo 8 or 10 days; otherwise mother's hair will come out.

1860. Chim: Informant positive scratching implement used at all times by women. Kar 1: Informant's grandmother used bone scratching implement at all times for both head, body; wore it on string around neck. It saved getting head or body dirty when hands engaged in cooking, etc. Wiyot: "High-toned" people used a scratching bone habitually. Kato: Used habitually by all women. C Yuk: Used for 14-21 days after birth. One (probably women only) always scratched with flattened stick. Finger nails considered poisonous to skin.

1861. Goddard, 1903, pl. 10. Kelly, 1930, pl. 119, h, i.

1868. Cf. note 464. Tol: Mother not continually lying; depends on her condition. Kar 1: Lies few days. Yur 2: Lies 5 or 10 days. Chil: Lies until well. Kato: Lies until well. C Yuk: Lies 4 or 5 to 14 days.

1864. C Yuk: Mother stays behind hide screen in dwelling.

1866. Yur 2: Taboo only for mother of boy to make close-woven decorated baskets; twined open-work permitted.

1866-1866a. Chim: Making baskets taboo to mother 20-30 days. Matt: Taboo 5 or 6 months, when baby begins to sit up and move around. C Yuk: Taboo 14-21 days.

1867-1867a. Matt: Family cooking taboo to mother 90-120 days.

1870. Kar 1: If boy, stream bathing taboo to mother 40 days; if girl, 30. Hup 1: Daily sponge bath inside house. Matt: Some sort of bath taken from 2d day on after birth. At least for 10 days no immersion; water thrown over body with hands.

1871. Chim: After bath, mother dresses in fine clothes; holds child in cradle, prays, sings for it and self.

Restrictions on father.--Kar 1: Father avoids close contact with those outside his family lest he pollute them; apparently no restrictions for sake of father or child. Kar 2: All positive entries lasted 10-30 days. Father who wanted future son to be particularly successful underwent training similar to that of shamans for 1 month. Those of poor or low families cared too little for their children to observe such restrictions. Yur 1: Father sometimes helps care for infant, feeding it hazelnut broth at night while mother sleeps.

1880. Cf. note 464.

1881. Tol: Father stays in sweat house; makes medicine for health of child.

1883. Hup 1: Father sometimes sweats self for purification.

1885. Cf. note 464. Kar 2: Father's smoking beneficial to self and child. Yur 1: Smoking will burn baby. Hup 2: Smoking taboo only for young men.

1886. Cf. note 464.

1887. Yur 2: Deer hunting taboo 20-30 days. Hup 2: 40 days if boy, 30 if girl.

1888. Cf. note 464.

1889. Kar 2: Father bathed thrice daily.

1890. Van D: Aromatic plants rubbed on father's body after bath.

Sex restrictions on parents.--

1891. Cf. note 464. Continnence. Tol: 1-12 months after birth. Chim: After 6 months of pregnancy. Kar 2: For 6 months after birth, in order to have "good" children. Yur 2: Longer the better for child's health and parents' wealth.

1893. Yur 1: Adultery stunts baby's growth.

Abortion.--

1894. Chim: Husband would kill wife if he knew she had attempted abortion.

1895. Kato: Mother tramps on pregnant daughter's abdomen.

Infanticide (not of twins).--

1898. Chil: Killing bastards rare; not socially accepted act. C Yuk: Mother's parents kill bastard.

Twins.--

1899. Chim: Shasta of Siskiyou Co. killed 1 of twins. Hup 2: Twins feared. Twinning considered contagious disease.

1900. Opposite-sex twins. Yur 1: More often killed girl. Yur 2: Either twin starved to death.

Nursing.--Tol: When child first walks, stranger throws dentalia between its legs to bring it good fortune. At some time when still small it is raised from floor to roof in smelt net to make it grow.

1901. Sin 1: Wet nurse used if mother's milk slow in starting.

1903. Cf. note 464. Chim: Infant weaned at 1 1/2 yrs. Kar 1: Weaned when teeth first appear. Kar 2: To nurse child several years supposed to make woman old. Wiyot: Informant suckled mother till ca. 10 years old; denied weaning. Mothers manipulated legs of infants to develop them before they walk. Child encouraged to stand straight, throw out chest. Van D: Infant weaned when walks. Matt: Infant weaned when milk teeth appear; charcoal or bad-tasting stuff put on mother's breasts to discourage infant. Kato: Weaned from 1-8 yrs. of age. C Yuk: Weaned from 1-10 yrs. of age. Something distasteful, "like mustard," put on breasts to discourage child.

Mutilations.--

1904. Sin 1: Ears pierced when ca. month old; not felt much then.

1905. Cf. note 464. Ears pierced. Tol: At 6 yrs. up. Kar 1: From 10-15 yrs. Kar 2: From 15-17 yrs. Hup 1: From 10-14 yrs. Hup 2: From 5-12 yrs. Matt: To make unruly child obey, threatened it with ear piercing. Sometimes piercing done as punishment. Kato: From 4-6 yrs. C Yuk: At 2 mos. Cf. no. 2731.

1904-1906. Cf. nos. 2052-2053.

1906. Cf. note 464. Tol: Nose pierced at 6 yrs., up.

1907. Chil: Little before girl's puberty, vertical lines tattooed; later widened to form 3 broad stripes. C Yuk: Tattooed, specifically, after 1st menstruation.

1907a. Matt: Girls tattooed in springtime when geese fly N. 2-yr.-child, supposedly, did not feel tattooing much.

1909. Cf. note 464. Girls tattooed. Hup 1: From 10-16 yrs. Hup 2: From 5-15 yrs.; before marriage.

1910. Cf. note 464. Boys tattooed. Hup 1: From 10-16 yrs. Hup 2: From 10-20 yrs.

Milk teeth.--Kar 2: Snail shell tied to cradle for baby to chew on while teething.

1911. Milk tooth. Tol: Thrown E over house of pregnant woman. Wiyot: Flipped off finger. New tooth, supposedly, came as fast as old went away. Van D: Flipped off finger. Kato: Child throws; tells some animal to take it.

1917. Kar 1: Mature persons placed extracted teeth in dog manure.

1918. Hup 2: Child says to gopher, "I'll trade you teeth."

Name.--Kar 1: One man had 3 names, apparently of equal status: ikdnu'pūnāf (salmon heart); tana'xnax (salmon's tail drying); sūci'tihan (penis). Kar 2: Informant had 2 names: pixtanw (to pick up, or dig up); katipi'nakeim (poor man of Katip'idik [a town]). Wiyot: Most names pure, untranslatable terms. Informant's name, dī'nīr, also that of mother's father. Hup 1: Unnamed small children designated by numerical terms in order of birth. Hup 2: Child preferably named after one who was old, to insure it long life. Matt: Names never unaltered words or phrases; always altered, though not enough to disguise their etymology, as is case with Yurok. Examples: katc'yn (c'yn means stick); tēhētik!ō (swim down toward bottom); tēšēnala (floating on water). Kato: Informant's name beetsa tsowitsēts ("string neck"). He had long neck.

1921. Cf. note 464. Chim: Name given "any time." Wiyot: Informant was 8 or 10 yrs. old when named. Hup 2: Any time.

1922. Kato: Person sometimes fought when called by name.

1923. Van D: Names apparently chosen at random, but probably often after relatives. Sin 1: Bad luck to be named after relative. Informant's name is atatī'tī'lo ("laughs when cries"). C Yuk: Namesake a relative in some cases; namesake and namer same person. Parents give child present when it receives its name.

1925. Yur 1: Namesake a maternal relative chiefly for child of "half-marriage."

1927. Kar 2: When namesake living, name had qualifying affix, such as diminutive. Hup 2: Rarely named after living.

1929. Matt: Namer relative sometimes; not necessarily so.

1932. Hup 1: Only head man named after house.

1936. Tol: Feast when renaming grown person. Person to be named waits outside while his elders feast; finally enters; addressed by relative who uses new name; sits, eats with all. Yur 2: Feast when renaming grown person. Matt: Naming-feast sometimes.

1937. Chim: Informant's father, a chief, called hib'ilia'pku. His full name: hib'ilia'pku waiwa'lik (his father's name) a'wu (big mountain) drē'wu (?) patcitā (owned by him). Other statements of informant suggest one's father's name used as sort of surname of Swedish type. Woman's name also included that of husband. Tendency toward surnames may be modern. Child named at certain rock in river.

Various.--Sin 2: Informant rubbed her boy baby with blue rock (probably steatite) and prayed. He grew strong and healthy.

1940. C Yuk: No set time after birth for using cradle; when infant first carried.

GIRL'S PUBERTY

Yur 2: Mr. Harry Roberts, of Requa, says there is certain rock in ocean some 200 yds. from shore, to which adolescents of either sex are forced to swim during storm, apparently to test spiritual as well as physical strength. Wiyot: 1st menstruation called gratsfi wask. Sin 1: Immediately after 1st menstruation ceases, girl must do everything quickly lest she be slow all her life.

Restrictions.--(Nos., unless otherwise specified, refer to days after menstruation commences.) Chim: Girl confined 2 yrs. in separate hut, alone or with female relative of same age; lies most time on straw; taught songs, moral conduct, mythology, etc., by older female relatives, never by men; drinks from separate spring; wears buckskin double apron, not bark or grass skirt. At end of 2 years, medicine made from certain aromatic root (angelica ?) roasted in ashes. Then girl purified by bath, after which her betrothed embraces her publicly; each rubs other's body all over with medicine, then both dressed in fine clothes. Marriage consummated month or so later.

1942. Chim: Meat taboo 2 yrs. Chil: Meat taboo from beginning of 1st menstruation till 10 days after beginning of 2d. Matt: At least fresh venison taboo until marriage, normally at least a year. Fresh fish permitted after 5 days. Sin 1: Meat taboo from 6-12 months. C Yuk: Meat taboo until menstruation ceases; unless otherwise specified, this applies to all taboos in this section.

1943. Yur 1: Each village had certain spot at river where girl ate.

1945. Matt: All pure water taboo. Sin 2: Small amount cold water permitted after 5 days.

1946. Chim: Confined in hut 2 years.

1947. Tol: Confined in dwelling behind curtain of mats or blankets. Wiyot: In solitude, girl wishes for good acorn and seed crops. Purpose of

head covering is to prevent her being distracted from such thoughts by visual stimuli. Sin 1: Girl must stay near dwelling for a month.

1948. Girl usually covered with hide outdoors. See no. 2008. Tol: Covered with woman's dress for 10 days; may wear tule mat over head when outdoors. Matt: Covered for entire 5 days with deer-skin blanket; goes outdoors only at night; sits with back to fire. Sin 2: Hair hangs over face entire time. C Yuk: Covered outdoors lest girl see ghost.

1950. Hup 1: Must not look at fire lest sore eyes or blindness result. Chil: Lest girl go blind. Matt: For from 5-10 days. Same for 1951-1952.

1951. Sin 1: Girl will die if she looks up or around, even at hills.

1952. Hup 2: People would sicken or die if pubescent looked at them.

1955. Tol: Or scratches with Haliotis rim.

1956. Sin 2: Talking also taboo.

1957. Chim: Work taboo 2 yrs. (Applies also to nos. 1958-1960.)

1961. Wiyot: After 10th day girl given training in all women's tasks. Hup 2: Work compulsory, otherwise girl would be lazy all her lifetime. Matt: After 10th day, work compulsory.

1963. Yur 1: Girl bathes in stream late afternoon and evening, warming self an instant at dwelling-house fire between trips. Children accompany girl to and from stream because she is afraid to go alone after dark. Yur 2: Bathes from ca. 4 P.M. till dark; in given day must go to stream each time by different trail. Brothers or friends whistle at girl or make some noise to scare her. If she looks at them her breasts will swell up. Cf. no. 1952. Hup 1: Bathes 7 different places in river. Chil: Bathes morning, evening; does not immerse, but pours water over body with hands. Van D: No immersion.

1964. Chil: Girl runs to and from stream to gain strength, health. Sin 1: Races with brothers and sisters from stream to house; if stumbles and falls, will be no good rest of lifetime. Girl brings back 1 or 2 sticks each trip.

1965. Cf. note 464. Chim: Stream bathing taboo 2 yrs.

1966. Van D: Girl must tell all dreams to elders. Sin 1: May sleep in daytime, but must always get up as soon as she awakens, lest she be lazy forever.

1967. Chim: Purification bath at end of 2 years. In bathing, girl "dips" 5 times. Hup 1: Bath of warm water with angelica in it. Matt: On morning of 6th day, feast prepared after bath and girl served first, after which all eat.

Public recognition.--Wiyot: Mad R. Wiyot had public rite, but not Eel R. Wiyot. Hup 1: Dance, given at request of rich man, as much social as ritual. Tol: Rite called medicine dance; apparently given to ward off epidemic thought to be imminent. Van D: "Sometimes they say, 'Let's have some fun'; then girl's puberty dance given.

1970. Cf. note 464. Chim: Rite given 2 yrs. after menstrual beginning--at end of confinement.

1975. Kato: Rite in circular brush enclosure.

1977. Kato: No special dancers' costumes.

1978. Tol: From 2-10 men danced in costume.

Chim: Men wear also otter- or fisher-fur bandoliers. Chil: 4 men wear sea-lion-tooth headbands, open-woven head nets, carry spear or painted stick. 4 others wear Jump Dance type woodpecker-scalp headbands, hold same implements. Ca. 20 others wear wolf-fur-headband blinds, carry painted multiple-split-stick rattles.

1981. Tol: Woodpecker-scalp headband only worn last few hours last night of dancing as climax of costume display. Chim: Also woodpecker scalps on otter or fisher fur worn as bandolier.

1990. Hup 1: Women sit on earth ledge around house pit, sing and clap hands to beat of dance.

1995. Hup 1: Girl dances on last morning of dance, after purification bath. Kato: Dances on last night.

1997. Chim: Girl dances with mother in center of house. Kar 1: One man dances in center with girl, slapping her deerhoof headband to make it rattle. Van D: Girl dances on morning of last day of rite in center of group; 4 persons hold deerskin covering over her. Matt: Dances mostly on last night; weak from fast so mother holds her up. Sin 1: Dances in center with woman.

1998. Kar 1: First men stand abreast in single row; later both sexes join hands in circle.

2000. Where dance held in plank house, crowd gathered all around house wall. Tol: Dancers in circle only on 10th day when outdoors on way to stream or ocean to bathe. Sin 1: Dancers moved counterclockwise, then clockwise (sunwise) around circle, holding hands.

2002. Tol: Apparently chief performers, costumed as above, danced abreast in single row, virgins and men alternating.

2003. Chim: Marine and pine-nut shells attached to multiple split-stick rattle. Sin 2: Drum (no. 1311) beaten, or 2 sticks clapped.

2005. Apparently girl's Olivella headband merely string of whole shells. Tol: Headband worn entire 10 days. Same for 2010. Also Haliotis shell on headband. Yur 1, Yur 2: Headband worn, but not at public rite. Van D: Headband put on at end of rite after bath; worn for ca. 10 days. Matt: Buckskin wristlets only specific article of dress worn. Shell beads of some kind put on 5 days after menstrual beginning, worn for 5 days.

2007. Sin 1: Headband of buckskin, 2 in. wide, with single spaced row woodpecker scalps.

2008. See no. 1948. Tol: On 10th day, for public rite, girl's entire body wrapped in deer-fur blanket. Hup 2: If girl sees others dancing she will go blind.

2010. Sin 1: Majority girls' faces unpainted.

2015. Van D: Sometimes entire assemblage fed, but not every night. Kato: Fed at end of rite.

2016. Chil: Girl looks into Haliotis on morning of 10th day, when looks up first time.

2017. Probably all positive instances refer to same fact as no. 1967. Element no. 2017 seems to be woolly concept. Kato: Girl bathes self alone.

MENSTRUATION OF MATURE WOMEN

(Unless otherwise specified, nos. refer to days after menstrual beginning.) Kar 2: After menstruation, woman puts fresh sand on earth floor of dwelling.

2018. Cf. note 464. Yur 2: If woman ate meat, it would spoil men's hunting; it would not harm her. Wiyot: As woman grows older, meat-taboo period reduced to 6, then 5 days. Matt: Meat taboo from 5-10 days. C Yuk: Meat taboo until menstruation ceases. Same taboo period for all entries in this section.

2019. Cf. note 464.

2020. Cf. note 464. Sin 1: Cold water causes cramps.

2022. Sin 1: Woman avoids groups of people.

2024. Cf. note 464. Matt: Woman cooks separately for self.

2025, 2026. Cf. note 464.

2027. Cf. note 464. Kar 2: Making undecorated openwork baskets permissible.

2028. Sin 1: Woman carries light loads of wood.

2029. Cf. note 464.

2030. Cf. note 464. Chil: Merely routine morning, evening baths, theoretically every day.

2031. Van D: Bathes without immersion.

2033. Cf. note 464.

2034. Cf. note 464. Kato: At end, purification bath for husband also.

2035. Yur 2: Restrictions also for father.

DEATH

Treatment of corpse.--Kar 2: Doctors forbidden to look at corpse lest their future patients die. Sin 1: For violent death, corpse not buried for 4 or 5 days, until soul leaves; otherwise ghost would cause illness.

2041. Corpse always buried day following death, unless distant relatives had not yet arrived, or unless death due to violence (cf. preceding paragraph).

2045. To remove contamination from house, Goddard states Hupa throw out earth deceased lay on. Since sick often lay on bed of ashes, this certainly same concept. Kar 2: Throw ashes after corpse to keep ghost from returning. See nos. 2195-2202. Yur 1: Symbolic of removing all thought of dead. Hup 1: Following formula is said: "You will be the only one going out of the house this way. We will be happy when you are gone. You have gone to a better land by your own wishes. There will be no more sorrow in this home hereafter." Sin 1: Throw ashes to keep ghost away.

2047. Wiyot: Pole stretcher for carrying corpse distance; plank too heavy. Matt: Called c'ntöö'kan; made of 8 or 10 poles tied together in one plane; supported by 3 crosspieces at ends and middle underneath; for 6 pall-bearers. Kato: 2 long poles with some woven material between. Usually, however, single individual packed dead

or injured on his back.

2049. Cremation reckoned universally absent because no positive instances obtained directly. However, Matt informant said coast Sinkyone of Big Flat cremated. Van D informant weak in his denial. C Yuk cremated sometimes, according to Kroeber (Hdbk., 215). Tol: Grave ca. 4 1/2 ft. deep. Murdered corpse might be hidden in hollow log.

2050. Corpse. Chim: Washed with medicated water. Van D: Washed with medicated water, rubbing toward feet. Sin 1: Washed with plants dipped in water.

2051. Corpse. Tol: Painted solid black on one side of face. Kar 2: Only painted doctors. Hup 1: Vertical stripe of charcoal on nose, arms, legs. Matt: Only painted murdered corpses with charcoal.

2052. Cf. no. 971. Yur 2: Corpse's nose only pierced. Same for 2053.

2055. Wiyot: Corpse's head W so face will be toward rising sun; induces spirit to rise from grave. Van D: Corpse's head toward sun. Sin 1: Any direction other than S causes sickness, apparently because soul gets headed wrong direction (cf. no. 2184) and loiters around.

2057. Yur 1, Yur 2: Corpse wrapped in deer-skin robe; deer-tail at corpse's head. (The living wear tail down, at feet.) Yur 2: Also, feet and head of hide must be cut off.

2058. Yur 1: Grave-lining boards are not fastened together, so soul can get out easily. Yur 2: Grave lined with 4 planks: top, bottom, sides.

2059. Matt: Buckskin strap to lower corpse.

2061. Tol: Lowered corpse with twisted or woven tules. Sin 1: With twisted cord (same as for deer snare).

2062. Kar 2: Sprinkled trail of sand, apparently from inside grave to short distance away, to show ghost direction to go. Ghost told to take trail to right of certain pine tree to get to "heaven." Yur 1: Tracks around grave obliterated so those of one who might come to poison corpse can be seen. Hup 2: Undertakers' tracks obliterated by sprinkling sand around grave; fresh tracks proof person or spirit had visited grave. Van D: Tracks obliterated so those of one seeking to harm corpse (magically) would be visible. Matt: Undertakers' tracks obliterated by sweeping around grave with broomlike, twig-ended stick; otherwise they would become poisoned, apparently by contagious magic.

2063. Yur 1: Top grave plank raised a little by stones under ends. Hup 2: Boat placed on grave of one who had died in boat or drowned from one. Sin 1: Poles, stones on top to keep out animals.

2065. Kar 1: Grave marker out of top of bull pine tree; taboo to use this wood for other uses. Matt: Stick with twigs tied to one end for sweeping around grave planted at E end of grave, broom end up. Sin 1: 2 stakes driven side by side at angle (?) at head of grave.

2069. Sin 1: Sometimes wife buried at birth-

place. Probably when married only short time it was felt she still belonged to her parents' locality. To bury man anywhere except at place of birth (or, for a wife, home) was like "throwing him away."

2070. Hup 1: Sometimes wife buried at own family's plot, probably when matrilocal residence, but not when she lived distant.

2072. Van D: Cemetery 200-300 yds. from house.

2073. Yur 1: When boat used to transport corpse it must be turned over afterward, half in, half out of water, to empty out disease and prevent unknowing from using it until after it is purified. Yur 2: According to Wiyot informant, foot travel stopped. Hup 1: Boat held till 5 days after death, when soul left corpse. Sin 1: Small fine charged for not attending funeral.

2074. Boat travel taboo after death. Tol: Mourners confiscate offender's property. Hup 1: Offender, even though from wealthy family, often made slave. See note under Slaves.

Destruction of property.--Inheritance of property probably favored paternal line, except perhaps for southernmost tribes in this area. However, informants failed to make any sharp distinction between lineages or relatives within them. Rich man often "willed" property to certain descendants, i.e., specified who was to get certain articles after his death. Those incapable of managing property were cut out, regardless of nearness of blood relationship. Kar 2: Valuables were considered property of entire family, not individually inherited. Hup 1: Ritual regalia, such as Deerskin Dance costumes, belong to house, dwellers being mere custodians of them. Matt: Property of dead given away or traded by relatives; worthless articles might be destroyed. Sin 1: Any property might be willed to anyone. Wills always respected. If man were suddenly killed, his relatives decided division of his property. Kato: Bulk of deceased's property buried or burnt.

2076. Wiyot: Deceased's dog sacrificed only when no relatives to take it. In general, property destroyed only when no heirs; chief exception: small amount of valuables buried. No distinction made between paternal, maternal lines. Chil: If no relatives to take dog, it was killed. Sin 1: Dog sacrificed only when owner so desired; buried always with nose protruding from ground. Cf. no. 392.

2078. Tol: Also redwood fire drill and hearth buried with corpse. Yur 1: Rich man may say before death, "I don't want anything (buried with me)"; then relatives keep his property.

2079. Tol: Most of deceased's property was smoked to purify and kept by relatives. Yur 2: Deceased's property destroyed only when no one wanted it. Van D: Some property buried, some placed on top of grave, but clothes burned. Any personal property might be willed to anyone.

2080. Chim: Only worthless articles placed on top of grave. Most of deceased's property kept a year by spouse or close blood relative, then dis-

tributed among all relatives. Kar 2: On 5th night after death property placed on top of grave; at same time, eating baskets (probably deceased's) punctured, hung in tree in woods. Yur 2: Wiyot informant said Yurok relatives of deceased would sometimes take back some property placed on grave.

2081. Chim: Deceased's property burnt usually only when no relatives to claim it. Yur 1: Burnt on 4th morning after death; only old or worn-out articles were burnt; others kept. Sin 1: Property broken before burning.

2082. Tol: Broke property for burial to prevent grave robbery.

2083. Kar 2: Deceased's canoe "willed" to relatives. Sin 1: Canoe broken up, then burnt. Sometimes inherited.

2084. Chim: House burned sometimes, according to wishes of surviving spouse and family. Chil: Torn down, planks burnt. New house built at different site. Sin 1: Torn down, materials burnt; never burned standing.

2086. Hup 2: House also "fixed over," apparently repaired. Kato: House deserted for year or so.

2087. Tol: Aromatic plants burned, whipped around house. Van D: Pepperwood boughs whipped around house.

2089. Tol: To prevent house being vacant, one relative even stayed home from funeral. Kar 1: If deceased had lived alone, relative moved into house.

2909. Matt: Personal property of mourners, and perhaps some of deceased's, traded to nonmourners.

Undertakers.--Where there is a contamination scapegoat, this section refers to him. Where several undertakers of about equal status, observances are maximum followed by any of them.

2091. Cf. note 464. Yur 1: Undertaker usually man, rarely woman. Hup 1: When gravedigger digs up bones of previous burial he plugs his nostrils with wormwood.

2092. Cf. note 464. Yur 1: 2 corpse handlers for common man, 4 for rich man. Wiyot: 2 may carry corpse, but 4 always lower it in grave. Sin 1: Pallbearers observe taboos similar to gravediggers but only for about 2 days.

2094. Wiyot: Undertaker paid when nonrelative. Matt: Paid because job dangerous.

2095. Wiyot: Gravedigger confined indoors for few days, otherwise behaves no differently than other undertakers.

2097. Tol: Gravedigger brother or widow of deceased; visits grave about 4 A.M.

2098. Tol: Fire built at grave, apparently at time of funeral, in pit lined with 5 stones. Yur 2: Fire to warm corpse. Hup 1: Fire obtained from undertaker's private fire in corner of dwelling. Sin 1: Undertaker keeps own fire going steadily for 5 days.

2104. Yur 1: Undertaker's "dishes" (baskets) afterward hung in tree.

2105. Hup 2: Meat taboo also on 10th day after

death. Van D: Taboo 10-15 days. Same for nos. 2106-2109.

2106. Cf. note 464.

2107. Kar 1: Gambling taboo up to 1 year.

2109. Cf. note 464.

2111. Cf. note 464. Kato: Purification immediately after funeral.

2113. Cf. no. 133, 2318, 2412.

2114. Yur 1: Gravedigger may bury hot rocks in earth floor of dwelling where corpse lay, and lie there. Rattlesnake, after biting person, supposed to steam self thus. Van D: Undertaker smokes self over fire outdoors.

2115. Kar 1: All mourners sweat; 6 or 8 at a time in turns. Fir boughs laid on earth floor. Men shoot at fir-bough deer effigy with miniature imitation bows and featherless arrows made on spot. Those who hit target will be successful hunters, those who miss, unlucky. Kar 2: Formerly steam-type sweat house only brush covered; blankets recent.

2117. Kar 1: All mourners (first men, then women) drink medicine.

2119. Matt: Wormwood rubbed on undertaker's body.

2120. Van D: Tobacco thrown in fire; same for angelica (no. 2121).

2121. Kar 1: Where angelica root dug, hole must be covered up or storm will follow. Informant once failed to do this; rain, hail followed.

2122. Kar 2: Undertakers plunge in stream "to drown bad luck." Sin 1: Also throw water over body with hands or pepperwood boughs.

2123. Yur 2: Contamination scapegoat (gravedigger) makes medicine each day for 5 days; other mourners only on 5th day. Chil: All except gravedigger bathe immediately after funeral. Matt: After funeral, all who attended bathe in river. Kato: Only undertakers purify selves together.

Widow.--

2126. Sin 1: Informant positive that touching corpse taboo.

2127. Hup 1: Widower, also, steps between legs of deceased wife.

2128. Tol: Widow puts arm around corpse.

2129. Cf. note 464. Matt: Widow's hair cut, burned off to shoulder; she cries for 5 days.

2131. Sin 1: Widow's hair ends buried in wet ground; if in dry, would get sick. Kato: Buried sometimes in grave.

2134. Tol: Widow bathes in stream or ocean after each visit to grave.

2135. Kato: Pitch left on face or head for year or so.

2137. Kato: Widow also pulls hair at funeral.

2138. In most cases widow wears Xerophyllum-grass necklace.

2139. Sin 1: If necklace comes off soon, widow will not live to be old.

2141. Yur 1: Wears undecorated cap.

2142. Sin 1: Meat taboo 7-10 days.

2143. Tol: When available, warm water generally drunk in preference to cold.

2145. Sin 1: Widow does not look up or at distance; stays close to house but is not strictly confined.

2146. Wiyot: Making baskets not strictly taboo, but many desist; same for no. 2147. Van D: Taboo 60-90 days. Sin 1: Taboo 30 days more or less.

Blood relatives.--Because undertakers are in most cases blood relatives, this section partly duplicates that on Undertakers. It includes both sexes, however, and is intended to extend at least to siblings, parents, offspring, although certain usages probably limited to 1 or 2 of these classes. Tol: At end of 5-day taboo period, acorns, fish, and some of all other foods at hand made into hash; each mourner takes a little in mouth, plunges into stream and spits out food upon water. Mourners then return to house, cut widow's hair and feast. Yur 1: After "cleaning" grave, one must chew salmon bones lest rattlesnake strike him.

2149. Hup 1: Also men cut hair, but not as short as women. Van D: Only the wife cuts her hair short; sisters some; mother not at all.

2150. Hup 2: All mourners, including gravedigger, given small piece of deermeat immediately after purification bath.

2151. Cf. note 464.

2153. Chil: Hunting deer taboo indefinite time, but more than 5 days.

2154. Van D: Basketmaking taboo 60-90 days.

2156, 2157. Cf. note 464.

2159. Probably mourning necklace universally of Xerophyllum tenax. Chim: Separate necklace worn for each relative deceased within past year, hence mourner might be wearing 2 or 3.

2161. Tol: Asked permission of mourners to hold dance, otherwise postponed it. Yur 1: Nowadays pay mourners \$5. Hup 2: Paid mourners 5 days after death for ensuing year's dance privileges, apparently all nonmourners contributing. Chil: When child dies within 10 days after birth, considered miscarriage and no mourners' compensation paid. Van D: Sometimes pay declined. Matt: Paid only for first dance after death. Sin 1: Permission of mourners asked by those sponsoring dance; sometimes granted without pay.

2162. Yur 1: Providing murderer apprehended and pays mourners, no other compensation.

2163. Sin 1: Mourners' claim lasts 8-12 weeks. Wiyot: 1-4 weeks.

2164. Kar 2: Gravediggers must hide during world-renewing rite. Wiyot: Mourners' compensation applied to annual world-renewing rite.

Name.--

2170. Tol: There was certain rock on beach near which deceased's name must not be spoken lest all near-relatives die within year.

2172. Kar 1: Deceased's name taboo from few months to several years. Yur 1: Name might be re-given 6-12 months after death. Wiyot: Name taboo several years, partly depending on grief.

2174. Chil: Deceased's name strictly taboo only in presence of kin, but "clean" person would never utter it.

2175. Sin 1: Surviving namesake changed name "for awhile anyhow."

2176. Kar 2: If surviving namesake related to deceased he may be called by name. Hup 2: Namesake's name circumlocuted for few weeks. Van D: Namesakes rare or lacking.

2177. Yur 2: If fine not paid, utterer might be killed.

Ghosts.--Kar 2: Certain man, to become "tough," went to fork of a trail 5 nights after a death and waited for ghost. Ghost came, traveling fast, shaking, bending all over. Man dropped to ground and ghost jumped over him. Ghost smelled like deer. [Probably was a deer.] Yur 1: Sometimes when person folds his arms about his body to keep warm in the wind, he catches ghost; later may feel it move. Hup 1: Ghost of former shinny player seen running around with shinny stick at night.

2179. Ghost. Tol: Walks around with arms straight out, like with scarecrow. Sin 1: Shape human but material like shadow or black fog.

2180. Kar 2: Ghost skeleton-like when long time after death.

2181. Yur 1: Ghost also like, or in, wind. Cf. no. 1637.

2183. Cf. note 464. Matt, Kato: Before going away permanently, ghost visits every place deceased has been on earth.

2184. Tol: At grave side, torch of grass ignited, waved 5 times to N to show ghost direction to go, then thrown away to E. Hup 1: Doctors (full-believers) go to sky, live forever. Others (half-believers) go to "hell" in W, are not immortal. Participants in great dances go to place of perpetual dancing.

2185. Cf. no. 1646a. Kar 1: Ghost comes to fork in trail: path to "hell" goes between 2 pine trees; road to "heaven" is Milky Way.

2186. Van D: Certain person visited land of dead, returned. While traveling along road where dust knee deep (probably Milky Way), came to elder-berry tree protruding from hole some 2 ft. in diameter; climbed down. Below saw crowd of people with torches in hands, who shouted at him, telling him to go back home. He climbed back out, went home.

2188. Tol: One gunwale of boat broken off. Soul of bad person refused ferriage by boatman and returns to earth. Ghosts feared because only evil ones stay on earth. Yur 1: Boatman has dog and waits beside weir. If dog bites paddle and breaks it, boatman cannot ferry soul across and it goes back to earth. Feathers offered in graves used to decorate top of this weir. Person's soul might go as far as river and return again to body, renewing consciousness. States of unconsciousness, some lasting 10 days (?), interpreted as such soul journeys. At some stage of journey to land of dead, soul comes to fork in trail. The good take left fork, the bad the right.

2192. Sin 1: The good go to sky, the bad "down hill."

2193. Kar 2: Also ghosts of drowned haunt river, apparently because bodies not properly buried.

2197. Kar 1: Xerophyllum grass hung on house door 4th night after death; inmates required to stay indoors.

2198. Tol: Person and dog share food placed on single plate.

2199. Hup 1: Burned especially plants, such as pepperwood, whose crackling sound scares away ghost.

2204. Hup 1: After miscarriage, spirit of fetus reincarnated in next baby. Medicine made to prevent second baby from dying. Kato: In the case of a stillbirth, its spirit reincarnated in next baby.

2205. Hup 1: Certain slave got into trouble, ran away to Bald Hills. His owner hired party to find him, bring him back. Slave appeared before party at night, said, "I'm not going back. I have place to go. Tell my master not to look for me. I'm going to turn into animal and live here in Bald Hills with Tans (gods of woods who control deer). Whenever you get hungry for deermeat, pray to me and blow powdered angelica to me." As slave finished speaking, deer hair began to grow on his skin and he disappeared.

SOCIAL STRATIFICATION

Wiyot: At least 3 terms for social rank:

däklynó'ly's, rich man owning plank house; taliklynó'ly's, common man; ca'waná'kwi, poor man. Common man often had more friends than rich man because not trying to "get ahead" so fast. Matt: 5 social classes, with numeral designations, recognized. Those of lowest 4 classes cannot step in front of one of highest class. Highest class throws ashes out of house after common person leaves (cf. no. 2045).

Slaves.--Yur 1: Slaves supposed to have red spots on ventral side of bodies from sitting too close to fire; considered lazy, but make good fishermen. Hup 1: A "good" family once passed by in a boat soon after a death (cf. no. 2074); mourners kept a girl as slave. Later a man of a third family paid satisfactory sum to her owners, and in addition bride price to girl's family, took her as his wife. Offspring from union rated all the more because their mother had been doubly bought. Chil: Informant compared slaves to adopted children. Van D: People from Van Duzen and neighboring streams taken to Smith River Reservation in 1860's. Many ran away. Some made slaves by Hupa when they tried to pass through Hupa Valley on way back to Van Duzen.

2209. Cf. note 464.

2210. Tol: Third party might pay offender's fine and make him slave. If slave continually

got into trouble and cost master too many fines, master sometimes killed him. But master had to pay compensation to slave's family for the life.

2211. Yur 2: One time informant buried certain woman. Her family were not able to pay him so they gave him prepuberty girl as slave. Later, girl's relations bought her back. Sin 1: Father gives daughter as bride, not as slave, in payment of debt.

2212. Tol: War-capture slaves usually women; especially when enemy was another tribe.

2214. Yur 2: Only a low family ever sold girl as slave.

2216. Hup 1: See note at beginning of this section.

2218. Hup 1: If slave well liked, owner may buy him wife or even may give him own daughter, but in latter event slave's family scrapes together small bride price to insure at least fair rating for children.

2226. Tol: Because free wife of slave man paid for, children free, but controlled by father's owner and said to belong to him, and treated like blood descendants. Slave's master receives bride price when slave's daughter marries.

Bastards.--Chim: Compensation for injury of bastard paid by his father's family to his mother's family. I do not know whether offender paid father's family first. Bastards equated to dogs. Illegitimacy an "awful thing." Kar 2: For injury of bastard, small compensation paid to his mother's family. Hup 1: When bastard abused, "his blood spreads farther than the wealthy"; meaning: morally worse to abuse helpless person than one able to retaliate. Sin 1: Small fine paid for injuring bastard.

2229. Tol: There was a fine for trying to keep anyone out of sweat house. Sin 2: No sweat house.

2230. Yur 1: Bastards allowed to dance only at end of row, lowest ranking place. Hup 1: Bastard could be given legitimate status any time by his father paying his mother's family. Wiyot informant said bastards must walk to and from Deerskin Dance grounds on separate trail and stand apart from crowd while watching dance. Sin 2: If bastard danced, someone might throw water on fire to put it out and stop performance.

CHIEFS AND OFFICIALS

Matt: There were several persons whose positions approached offices: "chief" or "big doctor"; second "chief," also a doctor; 4 representatives of these chiefs, who were substitute leaders and acted as go-betweens in settling disputes. Second chief succeeds first. Among Matt, several head chiefs or big doctors; each had own sacred sweat house. They appear to me more like rich men than true chiefs, although distinction academic.

2231. Hup 1: Present ceremonial leader, Milo

Ferry, not "blooded"; acquired office by election. Of "blooded" family which lived in Great House and assumed leadership in great dances, only remaining member today is a woman; ritual requires man. Chil: Man who owns most regalia, i.e., richest, in local group called niḡxatdēn ("chief"). Sin 1: Apparently only richest and most influential man in village designated ka'ti'-niḡste ("chief"). C Yuk: Chief also shaman.

2234. Chim: Informant's father's father a chief. He turned over office and regalia to his son when he became too old to be active.

2236. Kato: Chief chosen at assembly of males. All contributed money, valuables, utilitarian articles to new chief. Often former chief's relative chosen.

2239. Sin 1: Hunter always gives part of kill to chief.

2241. Sin 1: Chief tells people to help the poor because it looks bad to have around starving people.

2242. Sin 1: Chief planned "big time" but had little to do with puberty rite.

2243. C Yuk: If possessed enough, chief provided most of food, property for ceremony.

2244. Sin 1: Chief gave moral lecture before "big time" to minimize fighting, wrangling.

2245. Sin 2: No sweat house. Chief must have good sense. "Foam runs out of the mouth, they talk so much."

2253. Kato: Woman chief only for awhile, apparently till suitable male chosen.

2255. Kato: Called kō'la. C Yuk: Chief selects messenger for each message. Dangerous mission because neighboring tribe may kill him.

2267. Kato: War chief second in general authority.

WAR AND FEUDS

Tol: Informant's grandmother used to sing to fox to find out if war imminent. If fox answered, then war was near. Chim: At times fought with all neighboring tribes, including Hupa, Whilkut, Yuki, Wintu, Shasta. Kar 1: Fought with Tolowa and Indians of Jacksonville, Oregon. Kar 2: Fights with Shasta of Etna, Siskiyou Co., common. (1) On one occasion party of Shasta came down Salmon R. after Karok. All Karok except 2 shamans took to woods, hid. Shasta killed 1 shaman, started back home. On way Shasta were killed, one at a time, by rattlesnakes, falling limbs and rocks, which murdered shaman's spirit had sent. Only 1 arrived to tell tale and he died soon after. (2) Certain man was "tough." Though he fought at every opportunity and even offered opponents pot shots at him, he was never injured. Finally he grew old and decided to give himself up. He had recently harpooned 2 rotten logs in mistake for Chinook salmon; this bad luck. After making visit to certain mountain he returned home. That night a posse, armed with guns, bows, knives, surrounded his house. They tried in vain to kill him. Finally they seized his own knife, which was only one that would harm him.

With this they cut off his head, but it rolled back to join his body. They finally cut him into many pieces. Yur 1, 2: Tol informant said those engaged in rock fights would pick up 2 stones, strike them together to fracture to make sharp edges, then throw these more effective missiles at enemy. Wiyot: (1) Certain Wiyot was visiting with Mattole Indians near Petrolia. An argument started and he kicked over food receptacles at a meal. They came to blows and Wiyot was killed. War between Wiyot and Mattole followed. (2) Certain Wiyot woman did not return one day from gathering seeds near Eel R. Her body found later; showed evidence of murder. Inquiry revealed that a Sinkyone from upper Mattole R. had been in vicinity. He was found bathing in ocean, eating "periwinkles," which was characteristic act for malicious bear impersonators. He was killed and war followed. For settlement, Sinkyone gave Wiyot some land. (3) When someone was killed, certain yell was given and relayed to surrounding villages. Hup 1: Following details refer to the Yurok-Hupa war described by Kroeber (Hdbk., 50-51): When Yurok massacred Hupa of Tatkimilding they cut off arms and legs and cut out hearts of victims, some of whom were women and children. When homeward bound down Trinity they gave boat dance. Later when Hupa journeyed to Rekwoi for revenge they took along woman, probably a shaman, who knew "chloroform song" which would put enemy to sleep. On arriving at Rekwoi they found Yurok holding victory dance with a Hupa head on a pole. Shaman sang her song and sentries, even waterfowl, went to sleep. Just before dawn Chimariko allies of Hupa gave cry of wolf, which was signal to attack. A Chimariko obtained a Yurok head, which he took home. Van D: (1) If man stumbles on war expedition he will be killed by enemy. To avoid this, leader sends him home. (2) Van D often fought with Wintu of Hayfork. Matt: Prominent man from Eel R. was criticized by a Mattole for not paying enough for tarweed seed. In anger he struck Mattole man's wife. Dispute finally grew into war with Eel R. Indians vs. Bear R. and Mattole R. Indians. Eel R. suffered heaviest losses, so "big doctor" or chief of Mattole gave them tarweed field at Morgan's Pt., a few miles S of Bear R. Both sides exchanged women (for wives) as part of settlement.

2271. Kar 2: Man accidentally shot woman while repairing gun. Her relatives demanded large sum, which he could not pay. This led to feud. Sin 2: Jealousy of 2 men over woman might lead to feud.

2276. Sin 1: No private, or apparently village, ownership of land (cf. nos. 397-416). Food free, like with air and water.

2277. Kar 2: Outright theft from houses in village caused war.

2279. Kar 2: Sometimes man would challenge another to duel, with bows and arrows or stones. Men stood some distance apart, dodged each other's missiles. Duel ended when 1 or both were tired or injured; was usually settled with money payments.

2281. Wiyot: Man might be hired to commit single

murder, but not to take part in protracted feud. Hup 2: Man who needed good fighter would offer him daughter as wife. Once married, son-in-law obliged to help his wife's family.

2282. Tol, Kar 2: Paint masked identity of warrior.

2285. Kar 1: Rich men stayed home; tried to avoid trouble and resulting fines.

2288. Chim: Information from Hup 1 informant. Yur 2: From Hup 1 informant.

2289. Kato: Scalp custodian fasts, lives apart, prepares scalp.

2290. Tol: Some men begged to serve as slaves to victors so their lives would be spared. Kar 1: Prisoners usually recaptured by own side, or escaped.

2293. Hupa, Chilula, Whilkut fought Sinkyone, Lassik, Wailaki. Former won; some sought to take home group of captives as slaves; some thought presence at home of enemy blood would bring harm, and protested; affair ended by shooting captives.

2294. Tol: Women sometimes seized sticks or stones, joined in fight; in such event would be killed same as men. Women who offered no resistance usually spared. Yur 2: Women fought with clubs. Hup 2: Women, children usually not killed. Sin 1: Killed only when they took active part.

2295. Matt: Feathered stick with feathered end up means peace; feathered end down, war. C Yuk: If peace makers cannot agree, fight continued on spot.

2298. Kar 2: One who witnessed drowning had to pay fine, even though in no way responsible and even if had tried to save victim. Yur 2: Sometimes wergild deliberately spurned because revenge preferred. Wiyot: Wergild refused if side to whom due preferred to continue fighting. When a side refused to accept compensation for initial wrong, equivalent to declaration of war. Hup 1: (1) He who breaks wind in presence of visitor must pay fine. (2) Informant's grandmother owned grove of acorn trees. Certain woman was "stealing" acorns there, i.e., gathering without permission. After filling her carrying basket, she placed her cradled infant on top and started home. She stumbled, baby fell off, struck its head on rock, and was killed. She demanded compensation from owner of land, who was unable to pay and had to forfeit property to her. Matt: Apparently actual killers or their relatives furnish compensation, but chiefs handle transaction. Sin 1: Original parties paid and collected all compensation and distributed it to their allies. C Yuk: Shell beads preferred but any other property sufficed. Informant certain about nos. 2298-2302.

2299. Chim: Only prominent families compensated for all dead, injured.

2303. Matt: Smaller amount paid when accidental injury.

2305. Wife's blood money. Tol: Divided about equally between husband's and wife's families. Either might receive payment from murderer. Amount varied: peaceful family satisfied with as much as

bride price, more courageous one demanded more. Chim: Husband's family may give part to wife's family but not obliged to do so. Wiyot: If there were children, money paid to husband's family. Hup 1, Hup 2: Husband's family may give part to wife's family. Chil: (1) Always paid to husband, unless he were offender, in which case he paid wife's family. Husband, however, often gave part to wife's family. (2) Man's wife was sleeping with own arm around body in such manner that husband thought another man with her. He shot and killed her; paid wergild to her family. Sin 1: Husband must give part to wife's family otherwise they will "get sore" or "feel bad."

2309. Chim: Wergild about twice as much as bride price.

2310. Hup 1: Owner who abused slave did not compensate slave's relatives; latter, however, might raise money and buy slave's freedom.

2313. Wiyot: Sometimes one or both warring sides compensated by giving woman in marriage to close relative, such as brother, of deceased. This called "married by blood"; offspring "blood child." Hup 1: Slaves of either sex might be given as compensation.

2318. Cf. nos. 133, 2113, 2412. Hup 2: Scari-fication and bleeding, especially of killer's legs; supposed to make them light to facilitate running. C Yuk: Flat stick used to scrape blood over skin, off body.

2323. Kar 2: No distinction between dance of incitement and victory dance. Warriors danced every day or night during war. Matt: Feast for warriors the night before setting out on foray. They carried dried meat and pinole with them; women followed in rear with other food, water. Kato: No distinction between dance of incitement and victory dance. During war danced daily.

2324. Kato: Incitement dance lasts sometimes 3 nights.

2326. Kato: 2 or 3 persons dance in front of line.

2328. Hup 1: Shamans sometimes dream of blood; in recent times, of blood running out of gun, a sign of war. If one person dreams of misfortune

happening to another, dreamer must "pray" to prevent it.

2332. Tol: No distinction between victory and settlement dances. Dancing takes place twice daily, before meals, for a period of a few days to a month. Go-betweens carry on negotiations constantly; as they make progress, two sides camp closer and closer until they are dancing in full view of each other. One side sometimes shoots a poisoned arrow over ranks of other to cause them to fight among selves within year. Kar 1: Victory dance from time first enemy killed until settlement

2334. Yur 2: Head on pole. From Hup 1 informant. C Yuk: Scalp passed back and forth along row of victory dancers. Enemy sometimes attacked during dance.

2336. Hup 1: Women relatives of slain participate in victory dance.

2338. Victory dance. Wiyot: 4 men dancers stand abreast, 1 walks back and forth in front of row, giving death cry and blowing whistle. 1 woman dances at end of row, waving basket in air. In addition to schedules, men wear fur headbands with feather plumes at sides, lightweight deer-fur robes around waists. Killer wears hair combed straight up, held with single tie on top of head, ends bending forward. Chil: Dancers wear feathers erect from knot of hair on top of head, or bone daggers stuck horizontally through hair. 2 men walk around in front of single row. Kato: Dancers abreast but spread out, as in fighting formation.

2341. Tol: Dancers blow whistle while walking.

2355. Sin 1: Men, occasionally a woman with them, in settlement dance.

2356. Yur 2: 2 sides start dancing few hundred yards apart in full view of each other. Valuables for settlement displayed. Obsidian blades carried back and forth in front of line of dancers. Dancers wear feather plumes. Psychology seems to be to tantalize enemy into settling by wealth display. Sin 1: 2 sides facing likely would cause renewal of hostilities.

2358. Wiyot: Dancers armed only with single knife or dagger in hand.

NATIVE TERMS FOR DOCTORS

	Sucking	Soul-Loss	Herb
Tol.....	tii'nē		tcēēce ZēLtcYc
Chim.....	tcu'wu		
Hup 1.....	kli'te'tau	t'Yntatcē'n xwa'ane tan xwa'ane xona'to na'ai	
Hup 2.....	k'Yte'tau	t'Ynta'tc'Yn xona'tau na'ai	
Van D.....	k'Ysē'nē	tcei'tai'tc'Yn ma'a'ne	
Matt.....	isē'nē	yēt'Ylei	tc'oo'būgi yo'lts'Yn tc'e'lhwi
Sin 1.....	k'Ysē'nū	tc'Ynna'lal k'Ysē'nū tcei'ti'itsū k'Ysē'nū	
Kato.....	tiy'ŋ		
C Yuk.....	hēhtūm		

2360. Kar 2: Women dance with blood money in twined openwork tray or bowl.

SHAMANISM

Discrepancies between distribution of soul-loss doctors (no. 2364e-h), curing by recovering lost soul (no. 2505), and brush dance (nos. 2683-2709) (which is sometimes to cure soul loss) may indicate error.

Sex of doctors.--

2364d. Tol: Women doctors considered better.

Hup 2: Another type of doctor, not entered in the element list, is fire-eating doctor, kilwətc'əltu. He cures fever.

2364e. Wiyot: Little known concerning this type except distinct from other types of doctors; native noun unknown. Perhaps Athabascan soul-loss doctors visited Wiyot occasionally.

Native terms for doctors.--(See preceding page.)

Acquisition of power.--Although vision seeking is perhaps most intimately associated with curing power, it is also means of acquiring almost every other kind of power or good fortune. Tol: When young man, informant sought power as described below; soon after got job for \$3.50 a day instead of standard \$1.25, later killed otter worth \$90, still later earned \$125 by diving and recovering body of drowned white girl. This financial success he attributed directly to his visionary experience. Yur 1: Power seeker sometimes rolls around large rock weighing ca. 300 lbs. Yur 2: Fanny Flounder received her power and "pains" by eating something given her by her mother, who was shaman. Hup 1: (1) Stages of acquisition of shaman's status same as those of Yurok (Kroeber, Hdbk., 63), except perhaps for "cooking the pains," about which I failed to ask. (2) Warriors seeking power went to certain spots where skeleton might appear and tell them what to do for success. Certain warrior bathed in hollow tree where thunder spirit lived. He attained invulnerability. In war with white men he was shot 6 times without harm. He unloosened his clothes and shook out bullets, which could not penetrate his skin. Then storm arose: thunder spirit had saved him. (3) Those seeking wealth also had particular place to "train." Restrictions similar to those for doctors. (4) When one sees ghost he puts right arm around it, holds left hand over his genitals lest ghost grab them (?). (5) Certain man was returning to Hupa from Redwood Cr. one night. He heard noise behind him but kept on. Voice told him to wait, but still he kept on. He crawled under a log and fixed his bow to shoot. Something struck log, pushed bow away. He saw skull with sparks of fire coming from eyes. Skull (ghost) said, "I felt sorry for you. You will live to be old. In war you will always be safe. I will always protect you." Man fainted;

awoke with headache and found he had bled from nose, mouth, ears. Predictions of skull came true. Matt: No stereotyped periods or methods of training. Potential doctor gets sick at stomach, vomits up heavy food. During meal his power may tell him to stop eating, which he does at once, pushing aside food. Hiccoughs (sɪnsɪn; also term for "pain") are sign one will be doctor. Sin 1: Certain man was poor hunter; his wife and children fed by others. He wondered why he never found any deer and asked others. One day he went alone to high outcrop of rock on Grasshopper Hill. While walking he saw little trail, wondered what had made it. It was deer trail and led to deer cave. He looked in at entrance, saw only deer hair. As he went in he thought, "It may be lucky." He looked up, saw condor perched on ledge. Condor stretched its wings, looked at him. He thought, "There ought to be no harm in my coming in here." Condor spoke to him in squeaky voice, "You will be powerful man and will always have good luck if you come in and see me. Nothing will get you down. You and your family will never get sick and will live long lives." Man fainted; after several hours awakened; it was midafternoon. He remembered what the eagle had told him and a song it had sung. He started home singing the song, staggering as though drunk; blood flowed from his nose and mouth. In meantime he was missed, and searching party went out to look for him. When they found him they knew he had found a "place" and would be lucky. They accompanied him back to village. There he built a fire apart from his family (did not go in the house) and sat there singing. Others built a circular brush enclosure and sang and danced for him 5 nights. After, he told of his experience, but never betrayed exact location of cave. As result of this experience he became good hunter, sucking doctor, chief, lucky in gambling, and neither he nor his family were ever sick. When white men killed him, land almost flooded with rain, so great was his power even in death. Kato: Certain man was great hunter. One morning when he went out early in fog, he saw panther come out of brush. Man sat down Turkish fashion and panther did likewise. Panther said, "What are you looking for?" Man said, "I'm hunting deer." Panther replied, "I've been looking around this morning and haven't seen anything. I give you this bow and arrow. Keep it and hunt with it." They exchanged bows and arrows. Then Panther said, "Don't tell anyone about me; if you do you will die. Always leave this bow and arrow outside; never take them indoors. Now I leave you. You must abide by what I have told you. I'll meet you again somewhere sometime." After this, hunter went out every other morning, usually got 10-12 deer. Finally, about 3 years after vision, his wife asked him how he killed so many deer. He said, "If you want me to die, I'll tell you." So he called people together in sweat house, told them of his meeting with Panther. He died 2 days later.

2365. Some sort of supernatural experience always came before one trained specifically to be doctor, otherwise no way of knowing predisposition. Wherever visions sought, quest usually more important than preliminary dreams.

2374. Refusal of power by novice. Tol: Death will result. Yur 1: Illness will result. Experienced doctor may extract "pain" causing illness, but cure never final until novice becomes reconciled to being doctor. Wiyot: Experienced doctor hired to suck out "pain" acquired as result of refusal.

2375. Kar 2: Visionary asks his spirit to have pity on him. Sin 1: Vision sought by hunters, gamblers, etc., as well as by doctors.

2379. Kar 2: A certain mountain where gamblers trained.

2381. Cf. note 464. Tol: Quest repeated 5 successive nights for beginner, 10 for experienced shaman. Sin 1: 1-5 days; 5 is ideal duration of quest, but some cannot stand ordeal so long. Some return to village during day, eat little, although continuous isolation and complete fast best. Doctor novice often starts training in winter; goes to certain mountain in daytime, comes home at night; observes at least meat fast, probably water except acorn soup. He trains at first only for short periods, gradually acustoming self to physical privation. Over period of some months he feels his "nerves" gradually changing. Following summer he completes quest with 5-day fast and isolation on mountain. Theoretically, all who follow rules get power. Spirits or ghosts punish those who break them. Those who cannot endure prolonged training get less power than those who can and do.

2382. Vision seekers probably went alone at times everywhere in this area. Those training to be doctors supposed to have an older sponsor.

2383. Tol: Experienced doctor, who can see spirits, tells novice when to grab for one and whether good one. After seizing, novice then pretends to swallow it. Hup 1: Older shaman and novice must be of same sex unless related.

2385. Kato: Often spirit tells novice to go out and meet it at certain place.

2387. Age of 1st quest. Kar 1: Between 15th and 20th yr. Chil: One prepuberty case known. Kato: Between 15th and 30th yr.

2388. Kar 2: Vision sought at dark of moon in July.

2396. Tol: See no. 2400.

2397. Brief formal doctors' training periods of from 5-10 days often repeated at intervals for year, or even lifetime. Tol: Meat taboo 5-10 days. Same for nos. 2398-2399. Chim: Meat taboo 2 yrs. Same for nos. 2398-2400. Kar 2: Fresh salmon taboo until following spring. Yur 2: Meat-taboo duration varied, but theoretical 10-day period probably existed. Wiyot: 7-day meat taboo corresponds to 7 days of doctor-making dance (no. 2439). Hup 2: Meat taboo perhaps year. Chil: Meat taboo from early spring till fall, perhaps intermittently.

2400. Sex continence. Tol: Most rigidly observed of all vision-quest taboos for sucking doctor; also for herb doctors (contrary to tabular list). Woman shaman would die if she had sexual relations during vision quest. Chim: Observed by doctor 2 yrs. Kar 2: Observed by doctor 1 yr.

2405. Yur 2: Mr. Harry Roberts, of Requa, told me that Fanny Flounder, shaman, suddenly got supernatural power while on a cliff 120 ft. above ocean, and jumped off; she was found swimming around in waves below. Hup 1: To gain invulnerability to arrows, warriors bathe in hollow tree. Matt: Doctors bathe in river, gamblers in lake.

2406. Sin 1: Visionary poured water over body with hands. Immersion permitted if bather first chewed angelica root and spat it in water.

2408. Hup 1, Chil: Visionary rebuilds altar in shape of circular stone wall with opening.

2409. Chim: Visionary always takes 2 puffs. Sin 1: Smoking most important single act.

2410. Tol: Vision seeker returns with sweat-house wood. Smaller fire for woman power seeker than for man. Matt: Sacred sweat house used.

2412. Cf. no. 133, 2113, 2318.

2415. Yur 1: Informant paid \$100 to have wife taught to doctor. C Yuk: Instruction more moral than curative.

2420. When instructor relative, usually not paid, or, at least, paid less than nonrelative. Matt: Instructor paid after training finished or after new doctor became financial success.

2421. Doctoring power hereditary. Not strict social heredity, merely tendency to run in families. Chim: "Pretty often." Matt: Usually some children of doctor were doctors. C Yuk: Sometimes, but not necessarily.

Powers or guardian spirits.--Kar 1: Apparently mountain itself, irrespective of any spirit dwelling on it, might be source of power (?). Informant's aunt dreamed of "rock house" and composed song about it. Van D: "Indian devil" once caught in deadfall; it's body was human. Matt: Evil spirits, called tihwo'bi or itsëë'bi, are dwarflike and live underground in S. They pass by in storm.

2424. Tol: Deceased doctor best source of power. Spirit offers food or a smoke to novice. Once informant dreamed man was making ocean waves by rhythmically raising, dropping pole in water. Man told him to run along pole toward end when it was out of water, but each time before he reached end of pole it fell into ocean. This was considered bad dream; informant prevented recurrence by eating with a dog (no. 2198). Yur 1: Each doctor has own guardian spirit. Hup 1: Tans, nature spirits, are guardian spirits of soul-loss doctors. Hup 2: The ghosts of dead doctors, especially, were guardian spirits. Matt: Good luck to dream of dead relative, especially parent. Sin 1: Guardian spirit often dead relative. Kato: Guardian spirits were dwarf spirits. C Yuk: Doctor gets sick, throws up sometimes because "shadow" (ghost?) has gotten inside him.

2425. Sin 1: Under-water spirits are especially dangerous.

2426. Yur 1: In form of bad-tasting food or drink. Sometimes novice asks doctor to give him "pain" which has been extracted from some patient.

2427. Sin 1: Sun most powerful of all guardian spirits, especially for soul-loss doctors; addressed as tcü (father's father).

2427a. Tol: Informant's grandmother raised from dead by moon, who spoke to her. Her soul had been underground 5 days.

2428. Tol: "Pains" come in lightning.

2429. Sin 1: Those who dream of mink wear or use mink fur in curing. Raccoon is a doctor in mythology; black stripe across its nose and cheeks supposed to have been painted on when it was dancing for doctoring.

2430. Kar 1: Yellowhammer feathers kept, worn by doctors as charms, but the bird was not a guardian spirit. Eagle feathers similarly used, but less powerful. Hup 1: Condor or "angel bird" common shaman's helper. Certain gray owl serves as assistant to the Tans, who control deer.

2431. Tol: Informant's uncle's wife once dreamed of rattlesnakes doctoring one another. Hup 1: Woman bitten by rattlesnake, died. As she lay in death, nice-looking young woman came to her, said, "I didn't mean to bite you. It was only because you stepped on my tail. You will get well." She who had spoken turned into a snake, crawled away. Dead woman came to life, foaming at mouth; vomited up snake. She became sucking doctor, specializing on snakebites. Rattlesnake continued to be her helper.

2432. Tol: Power from dream of salmon good for curing salmon poisoning. Sin 1: Certain man saw red water flowing from mouth of creek. Pretty soon he saw a fish tail flopping around in bloody water. He heard singing. He felt faint, prayed, and repeated song. He arrived home, bleeding at mouth and nose. He had received power from the fish and became a sucking doctor.

Public doctor-making dance.--Kar 2: Novice returns from vision quest carrying cane painted red and black, as are king snakes. He dances for a time outside sweat house in exit trench, then enters via exit hole; crowd inside sheds tears when hears him outside. Hup 1: Novice supervised by 2 persons: "trainer"; "smoker," who lights pipe for novice and holds her during her contortions, lest she injure herself. Session begins with "heavy" (slow) song by group of singers. They rest a moment, sing "light" (fast) song to which novice dances. Then another rest, heavy song again, rest, light song with dancing, etc. When novice gets "pain" from air, singers stop an instant and join in certain song to make "pain" disappear. On 6th night novice dances in dwelling, wearing special head covering of buckskin with yellowhammer feathers attached, carrying condor feathers in 1 hand, pipe in other; sings song she has dreamed. Men, women join in circular dance around house to

music of certain song. Next morning sides of house removed and both sexes dance in more elaborate costumes. Hup 2: One of spectators at doctor-making dance sometimes gets "pain" and ultimately becomes shaman.

2439. Hup 1: Dances 5 nights in sweat house, 6th night in dwelling, then returns to sweat house 7th night, or possibly begins another round of ceremony. Cf. Hup 1 in foregoing paragraph.

2444. Matt: Called ta'Isylai ko'nta (leaf house).

2445. Sin 1: Larger the crowd the greater the power acquired by novice.

2446. Tol, Yur 2: Novice thrusts finger down his throat to induce vomiting. Wiyot: Fundamental theory of all training is that novice develops resistance to disease and technique of "spitting out" whatever "pains" happen to get inside him.

2449. Kar 1: Doctors customarily pick up a coal in bare hand to light pipe.

2451. Tol: Crowd sings before and when novice arrives from vision quest.

2455. Men pick floor planks. Yur 1: In rear of sweat house. Yur 2: On 3 sides of sweat house.

Theories of disease.--Kar 1: Supposed poor health of halfbreeds thought to be caused by mixture of white and Indian blood in veins. Yur 1: As many kinds of poison objects as individual doctors, "just as different kinds of guns take different kinds of bullets"; but flint most common. "Pains" come in groups of 4, all identical. Sin 2: Once when informant sick, apparition appeared before her, told her she had been poisoned. It was human in form and clothed, but face poorly defined. Another time she fainted on road and her spirit went to "heaven." "God" said to her, "It isn't your time yet." Then she regained consciousness. On still another occasion "God" stood on a flat and showed her a great pit where bad people were thrown.

2461. Poison objects. Distinction between animate and inanimate objects not native because all are animate in sense that they are thought to move and inflict injury. European concepts implied here: pieces of stone, bone, wood vs. reptiles, worms, fetuses, etc. Kar 1: Include blood clots, mucus, etc. Kar 2: One object was 1/2 in. long, shaped like arrowhead; apparently bone. Yur 2: Each kind of pain has separate color. Hup 2: E.g.: worms, salamanders, pieces of flint. C Yuk: E.g.: feathers or string-wrapped sticks.

2463. Hup 2: Disease organisms similar to flies; doctors only can see them. Matt: Similar to white flies, but after entering body turn into white, thin, slimy worms (actually probably discharge from mucus membrane of doctor); sometimes black.

2464. Sin 1: Soul loss from fright; probably general in this area.

2465. Hup 1: (1) Confession by patient a necessary part of cure. Doctor sucks out poison, then asks who or what caused it. If man commits murder and is not caught, his children will get sick.

Their cure demands his confession. (2) Certain man killed horse. His daughter acted like dying horse. He finally confessed but too late, and she died.

Poisoning technique.--Yur 1: Poisoner may talk to stick, speaking name of desired victim, then leave it on trail. If victim steps over it, he succumbs. Wiyot: "Pain" sent by poisoner harder to extract than one "caught" from air. Hup 1: To determine who poisoned person, doctor gathers suspects at patient's house, sucks out "pain," puts it in basket with lid, then pronounces name of each suspect in turn. After each name he looks into basket to see whether "pain" still there. It disappears when name of guilty uttered. Chil: Before going to war, weapons left on graves overnight to make them more deadly. Matt: Informant denied poisoning in any form, although familiar with it for other tribes. Sin 1: Poisoner names victim, breaks stick, throws it his direction. Sin 2: Person called bǎ'ntāk ("son of a bitch") supposed to die.

2466. Hup 1: Poisoner makes little snare on end of stick, sights through loop till it appears victim's head inside it, then gives quick jerk (cf. no. 36). Victim later feels choking sensation; may die. Chil: Noose made from sinews of dead person.

2475. Tol: Called cteeyǎL. Wiyot: Children of wife bought with money received as fee for poisoning will die, if wife herself does not die first. Sin 1: Wailaki sometimes hired to poison Sinkyone.

2476. Wiyot: When poisoner known, which seldom, hired to extract own poison.

Curing technique.--Kar 1: Sucking doctor called for serious illness. If he failed to extract pain, herb doctor might be hired to weaken pain. Ultimately, however, sucking doctor must extract it if cure to be permanent. Kar 2: Good doctor can tell whether he is able to cure patient; if cannot, recommends another doctor. Apparently considerable specialization. Informant suffered for 8 nights with bad case of inflammatory arthritis; finally cured by sucking doctor from Anderson (Wintu), who before sucking rubbed buckeye nut on joints. Yur 2: (1) Robert Spott bothered for several years with swelling in throat. Veterans' Hospital in San Francisco failed to diagnose case. Fanny Flounder, Yurok shaman, told him he had two "pains" in molar area of lower jaw, but that she did not have power to extract them. Spott went to dentist in Crescent City, who found two abscessed molars. After their extraction original trouble ceased. (2) Aching teeth drilled into with stone-pointed miniature drill to liberate wormlike organism supposedly causing pain. Wiyot: Before going on case, doctor bathes for power; stands in water facing E, dips up to neck 12 times. He then gets his cane, which is stick with indented carved hand-hold and feather "tassel" on one end, his pipe, and headdress (no. 1088a) and goes to patient.

Doctor sits on tule mat, holding cane vertically in front of self; soon lights pipe, blows smoke into air, motioning with hands to clear atmosphere of "pains," the while "wishing" (concentrating on diagnosis). Then sings, dances 3 or 4 times, smoking during rests between. By this time doctor ready to tell in detail without suggestion from patient how and where patient acquired "pain" causing illness. Once more doctor dances, sucks out 1st "pain," sometimes after several attempts; exhibits it to those present. He continues, drawing out 4 more "pains," total of 5. At this stage patient, if not too weak, sits up, tells how he thinks he became ill, confessing wrongdoing if any. Next night doctor sucks out 5 more "pains," now total of 10, and patient considered cured. Chil: Aching tooth drilled into with flint to release "pain." Kato: Dinner given 4 days after cure to feed spirits who assisted.

2477. Kar 2: Doctor smokes during rests between songs. Yur 1: While he fills pipe, doctor may tell patient what breach of taboo caused illness.

2480. Yur 1: Doctor calls his spirit by humming with closed hand to mouth. Spirit may teach doctor new song during cure.

2483. Kar 1: Married woman doctor always takes husband with her to assist. Matt: Assistants catch doctor when he falls in faint from power of extracted "pain" he has swallowed; on recovering, doctor thrusts finger down his throat to induce vomiting to recover "pain," which he holds pinched in his fingers.

2486. Sin 1: Paying assistants optional.

2488. Chil: Deerhoof rattle used, providing one was so instructed in his supernatural experience. Sin 1: Some kind of doctor also blows whistle.

2491. C Yuk: After sucking doctor extracts disease object, he sings and shakes cocoon rattle.

2496. Kar 1: "Pain" may be swallowed by doctor immediately after extraction, but always vomited up for exhibition and disposal. Wiyot: Doctor from Eel R. sucked Tol informant. He placed one end of buckskin belt, blackened with soot, on patient's heart, sucked from other end. Force or power of "pain" received so great that doctor fell down unconscious; remained so for ca. 10 minutes. On regaining faculties, he vomited into basket, produced miniature sea lion (perhaps fetus of some small mammal), which was supposed to have caused illness.

2497. Wiyot: Sucking pipe held 1-2 ft. from patient.

2499. Removing disease object with hand at least analogous to catching stray soul by soul-loss doctor (no. 2508). Kar 1: Informant's aunt put bowl end of pipe against patient's afflicted part, and at mouth end made pulling motion with hand; supposed eventually to catch "pain" in hand. Yur 1: As doctor grabs "pain," he makes sucking sound with his mouth and catches "pain" there. Wiyot: Disease object removed with hand during training, apparently as stunt. Kato: Only best doctors could remove disease objects with hands.

2501. Disease object. Yur 2: Sometimes blown

off hand. Wiyot: Goes into air. If flies out of house, cure complete; if stays inside, illness will recur. Doctor only one who can see it. Van D: Doctor, holding it, dances with back to spectators for ca. 10 minutes, then throws it away. Sin 1: Doctor rubs, mashes it in hands; blows or throws it away.

2502. Disease object. Sin 1: Buried in damp ground, tramping on fill. C Yuk: Spat or put in basket, carried outside, buried.

2503. Matt: Disease object spat in basket, which is emptied in river.

2505. Hup 1: Spirit of one who has been to land of dead can go there, bring back a soul to earth. Certain woman's soul so rescued by Mink. Thereafter Mink became her guardian spirit; she used a mink-fur tobacco pouch. Matt: Doctor carries patient on back and dances while "power" is bringing back stray soul. Sin 1: Doctor dances near where soul supposed to have gone; calls for it. When it comes he takes close-woven seed basket, makes motion of beating seeds into it. He finally grabs soul with both arms, places it on patient's chest, rubs chest, claps his hands.

Sin 2: Some kind of doctor goes outdoors, talks with some spirit, tries to coax "pain" outside.

2510. Tol: Much of reciting and singing done while collecting plants. Kar 2: If anyone enters house while formulist "praying," breaks spell. All nonhousemates of patient must stay away for 5 days during cure. If stream runs near by, outsider may shout from far bank to members of household. Wiyot: Herb doctor must have faith in formula and treatment; otherwise it will fail.

2513. C Yuk: Apparently sucking doctor.

2515. Matt: Herb doctor kills "pain" or drives it out through skin.

2516. Wiyot: Toward end of treatment doctor brushes off disease with feathers.

2517. Yur 1: After "pain" extracted; to keep it away doctor blows smoke.

2520. Matt: Fee shown before cure.

2522. Theory: fee is for spirits who perform cure, not for doctor.

2523. Yur 1: Doctor first diagnoses case, then if he thinks he can cure patient names fee; otherwise, declines, recommends another doctor. Wiyot: Fee \$40-\$50. Chil: Doctor often remains noncommittal about accepting case until fee amount has been raised once or twice. C Yuk: Patient or relatives decide fee amount.

2524. Depending on 2520-2522. Kar 2: When relatives of dead patient come to get back fee, doctor returns it; no conversation by either side. Wiyot: When unsuccessful result, only half fee paid. Kato: Unsuccessful doctor may give fee to colleague who continues.

2525. Kar 2: Death must be from disease, not accident or violence, for fee repayment. Hup 1: If year almost up at time patient dies, some of fee repayment given back to doctor.

2526. Cf. note 464. Tol: 1-4 mos. Informant once bargained with doctor to return half of fee if he died within 2 months after cure.

2528. Wiyot informant, who has lived with Yurok and Hupa, says these people often called doctor when patient about to die. If doctor took case, would return fee after death; relatives of patient would lose nothing. If doctor refused, had to pay fine equal to fee offered. Good doctor often preferred to decline such cases rather than risk reputation in failure; family of dying patient gained thereby. Wiyot: If doctor's relative has died recently, doctor must be paid mourner's compensation in addition to regular fee. Matt: Doctor who declines case merely gets bad reputation.

2531. Tol: When declining, doctor fined about half of fee.

2533. Chil: Doctor killed only after he has refused to return fee when unsuccessful, or to pay compensation for poisoning someone.

Special functions of priests and shamans.--

2534. Tol: Anyone bit by rattlesnake may cut off head of snake and press bleeding neck to wound: raw rattlesnake flesh sucks out poison. Yur 1: Only certain doctors cured rattlesnake bites, not all. Wiyot: Doctors among Wiyot of Blue Lake sucked through hollow stem of plant to cure rattlesnake bites, according to Van D informant.

2535. Chil: Cold-mud poultice applied to rattlesnake bite, and (or) stalk of bunch grass poked against wound.

2537. Tol: Anyone can point at rain rock, produce rain; apparently can stop it same method. Yur 2: Anyone who knows ritual can make rain--not necessarily doctor. Kato: Rain by rolling large rocks down mountain.

2538. Kar 2: Shamans train at certain rock near Katimin and ultimately make rain by singing songs there.

2543. Yur 2: Stop rain by removing fence (?).

2544. Tol: Certain malicious persons, called t'etna'ge (Indian devils), transformed themselves into any animal; went about only at night.

2549. Kato: Sometimes bear impersonators killed by being shot in back or buttocks through the opening where the hide fastened.

2551. Kar 2: Once informant's hog stolen; he hired doctor to trace it. Once his niece lost diamond ring, which doctor located in house for fee of \$1. Doctor never questions loser. Hup 1: Little boy and his dog lost in woods. Woman shaman got out her pipe, feathers, and smoked and sang for awhile; finally told exactly child's whereabouts.

2554. Tol: When part of money stolen, layman could poison remaining part, causing thief to go crazy. Kar 1: Purse and money lost. Crowd assembled, and shaman danced in their midst. Suddenly she pointed to certain person. He had stolen money.

2557. Chim: Foretelling, at least, whether patient will live or die.

2558. Kar 2: One night informant awoke with left arm shaking. His position was such that

arm was on downstream side of body. Next day death reported downstream. He considered his experience omen of it.

CEREMONIES

Regalia in this section described more fully under Adornment and Ceremonial Dress (nos. 1044-1140).

World renewing and annual "big time."--For those local groups which had White Deerskin dance, entries refer to it. Probably Chil and Van D had some kind of periodic public dance. In case of former, absences entered because Deerskin dance denied and nothing else of similar nature volunteered. Chim: Rite called *tcitchu'sa*. Kar 2: Rite held 2 mi. above Orleans. 3 "big" men and their followings now participate: Sandy Bar Jim, who lives at location of ceremony; Sawmill Jack, who lives a mile above Orleans; and Red Cap Tom, of Red Cap Creek. Yur 1, Yur 2: Mr. Harry Roberts, of Requa, says majority of songs wordless and are learned on beach, where waves wash through hollows in rocks. Wiyot: Games played in daytime during intermissions in dancing.

Matt: Following dances performed: (1) *nat'ylos*. Both sexes dance in circle, first counterclockwise, then clockwise. (2) *y'etco'*. Men, wearing woodpecker-scalp headbands, carrying obsidians, otter, fisher, mink furs, dance up and down in same spot in circular formation. At end, basket of pounded angelica scattered around village. (3) *nuwuta'x* ("party dance"). Both sexes march around single file in circle. (4) *kwotlwilt'e* ("shindig"). Dancers circle around single file, march outside dance enclosure and return. (5) "Brush dance." Both sexes tie brush on heads and dance for fun. Sin 1: Following dances performed during "big time"; apparently also given separately when desired; purely social in character: (1) *yi'tco'*. Both sexes join. At first they (perhaps men only) dance abreast in single row; later form circle, face center, hold hands, sidestep counterclockwise, then clockwise. Men wear beads around necks, any kind of feathers on head, deerskin apron around loins. Women wear beads, narrow woodpecker-scalp headbands. (2) *na'tylos*. Both sexes hold hands in circle facing inward and sidestep first one direction, then the other. No special costumes; same as for Matt, above. (3) *yalt'o*. Both sexes dance single file in circle, each person grasping one ahead of him by sides. (4) *kinaxta'mlt'e'lti*. Both sexes form circle holding hands, facing inward, sidestepping as in (1) and (2) above, but faster. Woman and girl dance in center. It is a humorous take-off on girl's puberty rite. (5) *ne'yit*. Both sexes dance, beginning abreast, later moving single file around in circle. Men wear the feather cloak on net foundation, yellowhammer headbands, blow whistles, clap split-stick rattles. Women do not use these articles. This dance obviously of central California origin. See note 1044.

2561. World-renewing ceremony. Tol: Purpose merely "to have fun." Games, of course with gambling, played in daytime. Wiyot: Held every 2 or 3 yrs. Matt, Kato: Held every 1 or 2 yrs. Chief plans, announces it. Main motive simply "to have fun."

2562. Sin 1: No particular month or season for ceremony.

2571. Cf. note 464. Nos. in element list are theoretical; in many cases, certainly for Yurok and Hupa, dance often lasted several days longer.

2573. Tol: Menstruating women kept apart from festivities. Kar 2: Visitors served first. Wiyot: Some visitors boarded with local families; rest stayed in rich man's house, where all danced.

2574. Chim: Food collected, prepared long time before dance. Chief's wives, daughters count (e.g., number of deer hams on hand); assume responsibility for abundance of food.

2576. Kar 2: Hunting taboo during ceremony rarely observed because most of day spent in ceremonial shooting.

2577. Tol: 2 rich men sponsor dance, but their followers dance together abreast in single row, one group constituting right half of row, other left half. Regalia belongs mostly to sponsors of performance.

2582. Tol: Dance preferably in house with plank floor. Kato: Dance in sweat house in winter; in circular brush enclosure in summer.

2586. Tol: Dance from 9 or 10 P.M. till daylight.

2587. Chim: Men stand in row facing row of virgins. Boys ca. 10 years of age parade back, forth in opposite directions in pairs between two rows, carrying miniature bows, arrows.

2589. Tol: Virgins dance abreast. Virgins and men dancers perform alternately or together. When dancing together, virgins stand near center of row, alternately placed between young men. Chim: Virgins dance abreast.

2592. Tol: Obsidian carriers pass on left as among Yurok and Hupa. Sometimes crowd calls for certain dancer to step out in front of line and assume leading rôle. Wiyot: Obsidian held flat against chest by any man who owns one, not carried back and forth--held up in right hand.

2594. Chim: All dancers sing.

2596. Tol: 4 or 5 male singers at each end of line, facing wall.

2607. Matt: Otter, fisher, mink furs carried; not held on sticks.

2608. Wiyot: No prescribed costumes for either sex; any finery appropriate. All regalia hung up during daytime when not in use; watched by one man, as among Yurok and Hupa; owned, however, by those who wore them rather than by single rich man.

2610a. Chim: A headband, either yellowhammer or woodpecker-scalp, hangs down man's back to hips in Sacramento Valley fashion.

2611a. Tol: Woodpecker-scalp headband worn last night as regalia climax.

2617. Tol: Men dancers' aprons of raccoon, mink, or fox fur.

2618. Tol: Quiver held in front of face, partly as disguise.

2619. See no. 2592.

2619d. Tol: Single-feather plume with single woodpecker scalp in center (nos. 1072, 1073) worn at sides of woman dancer's head.

2619k. Chim: Only chiefs' daughters wear moc-casins in dance.

2623. Boat dance. Yur 1: 1-4--at Weitcpec 1 boat; at Kepel 4.

2624. Cf. note 464. Boat-dance false starts. Yur 1: At Weitcpec 4; at Kepel 6. Hup 1, 2: 5 or 10.

2625. Hup 1, 2: 5 or 10 false landings.

2628. Yur 2: Only cheap deerskins risked in boat.

2631. Chim: Regalia same as in abreast formation (nos. 2608-2619k). Wiyot: All march in couples, wife on right of husband, around circle ca. 100 yds. in diam.; afterward eat "hash" (no. 2654). This done on last day of rite. Previous times they dance inside house, kicking house wall or sidestepping to right. When crowd first assembles, men line up around walls, women sit in center. Women choose partners and take places to right of partners around house wall. Headman tells wife to start the singing as dancers take places. Then all join in song. Headman's wife raises feather to end each song.

2633. Chim: Both virgins and matrons dance in circle.

2634. Chim: Dance first counterclockwise, then clockwise.

2638. Chim: Apparently chief and (or) shaman associated with ceremony; dressed same as male dancers (nos. 2608-2616). Yur 1: During building of salmon weir, priest painted black. He sits in silence and watches progress of dam; is addressed only concerning dam. During construction, no boat allowed to go upstream from dam.

2643. Kar 2, Yur 1: During ceremony, priests eat only after sunset; avoid all meat except dried salmon.

2645. Kar 2: 2 women who cook for priests also painted.

2651. Kar 2: Winnings divided among competitors of winning side. Sides not necessarily local groups.

2655. "Hash": some of every available food.

2656. Food sprinkled on ground by priest as offering, accompanied by prayers for abundance in future.

Jump dance.--

2658. Wiyot: Jump dance described here given on Mad R. Eel R. had none.

2662. Hup 2: In 1935, dance given middle of September, but considered 2 weeks or so late.

2663. If visitors arrived late and clamored for more dancing, dance duration usually extended.

2672. Kar 2: Dance begins, continues 8 days at Mekie'ram, thence to mouth of Salmon R. for 2 days more.

2673. Yur 1: Priest, accompanied by woman, sweeps dance place with brush broom.

2674. Yur 1: Head singer stood in center with assistant on each side. Yur 2: 11 or 12 dancers abreast. Wiyot: Dancers face E, point baskets N, S, E. Only 1 or 2 women dance, at end of row.

Brush dance.--Yur 1: Brush dance given any time except within 3 months after Deerskin dance. If given in tabooed interval, evil spirits or ghosts of underworld who caused child's sickness likely to inflict illness on all.

2683. Yur 1: If child dreams of eating coals of fire, or actually tries to eat them, Brush dance given.

2684. Yur 1: Dance 2 nights, but with 1 night skipped in between.

2686. Yur 1: Child for which dance held, its mother or father, and doctor dance in middle of house, apparently abreast. Toward morning more valuable regalia brought forth and 2 men parade back and forth with small flints 6-7 in. long. (I do not know whether they were mounted on shafts to form short spears.) Yur 2: Doctor and sick child in middle.

2695. Yur 1: Spear only 2-3 ft. long.

2696. Yur 1: Virgins dance apparently separate from men, at least part of time.

2705. Brush tied on top end of doctor's beating pole.

SCHOOLS

Puberty School

Matt: Once a month chief and (or) head shaman instructed boys 16-17 years of age in common sweat house. Session lasted all morning. Attendance not compulsory; no restrictions upon novices. Most apt pupils later trained to be shamans.

2710. Kato: Boys sit on one side of sweat house, girls on other. C Yuk: Girls' school held few days after boys'.

2717. Sin 2: Ceremonial house where puberty schools held called ye'tcoobi; of bark or slabs, conical or hip-roofed, without earth covering; not sweated in.

2723. Kato: Only disbelievers observed total food fast. C Yuk: Boys, girls must not ask for food or drink; purpose: "to see if they can stand it."

2727. C Yuk: If when outdoors either sex looks up or around, may see ghost.

2731. Sin 2: Ears, noses pierced after attending school. Kato: Piercing if not already done.

2732. C Yuk: Girls, boys painted with tattoo designs.

2734. Kato: Dwarf spirits impersonated or supposed to appear.

Doctors' School

2739. Only men students. Matt: 21-22 yrs. of

age. Kato: Ca. 20 yrs. of age. C Yuk: 25-30 yrs. of age. Woman between 25 and 30 yrs. old might be taught individually in sweat house.

2748. C Yuk: Feather thrust down throats to toughen esophagus and stomach to withstand poison to be sucked out in future.

2751. Kato: Novice's first poison, then cure each other.

2752. C Yuk: Males, in both puberty and doctors' schools, taken into woods for 1-2 hours to "see what they could see." Those who believed in the teachings saw nothing evil. Disbelievers saw ghosts.

2755. Matt: Eating meat, hunting, gambling, sexual intercourse taboo for 2-3 months.

2759. C Yuk: Novices lie on grass or ferns, customary for beds in dwellings.

APPENDIX 1

LOCAL ETHNOGRAPHIC AND METHODOLOGICAL INFERENCES

By A. L. Kroeber

Certain important methodological interpretations have already been drawn from this material by Dr. Driver, in his Introduction and in Culture Element Distributions: VIII--Reliability. I add here a discussion of the local ethnographic bearings plus some points on method.

Before these are entered upon, however, it will be necessary to consider one fact already discussed by Driver: namely that for four "tribes" duplicate lists were obtained. He concludes that the two Hupa lists refer to the identical culture; also the two Yurok ones, except that Yurok 2 may show some minor influence of coast habitat. The Karok 1 and 2 lists, which are somewhat more different from each other ($r_{12} = .88$, as against Hupa 1 and 2, .97, Yurok 1 and 2, .91, and Hupa 1, Yurok 1 and 2, Karok 2, .84, .86, .86, .86, among themselves, but Karok 1-Yurok 1 only .77), he construes as reflecting cultures that were intrinsically distinct. This may be so: the upper Karok about Clear Creek have been very little inquired into, and may have been modified by adjacent Shasta influence.

The two Sinkyone informants yielded very different series of Q_{21} correlations, and the low correlation of $Q_{21} = .57$ with each other. Sinkyone 1 showed strongest similarities northward, Sinkyone 2 southward. The latter list might be accepted as a reflection of fact if it referred to the very southern end of Sinkyone territory, adjacent to Coast Yuki and Kato, where the Sinkyone might have been influenced by these two tribes. Actually the informant's birthplace was north of that of informant 1. The explanation is twofold. First, she was feeble with age, and obviously an inferior informant generally. Second, she was the sister of a Sinkyone who was long married to an immigrated Coast Yuki. She had lived with this couple for years, and, though the sister was dead, was still living in the Coast Yuki's house when the list was filled in 1935. The brother-in-law, incidentally, furnished the Coast Yuki list. In short, Sinkyone informant 2 gave a picture of a culture which never existed; part northern Sinkyone, part Coast Yuki. For ethnographic fact on the Sinkyone, her list may therefore not be used without check. Nor are the coefficients for her list worth much, except methodologically as an indication of the sensitivity of the lists to disturbing factors, such as coresidence of individuals.

I

Ethnographically the present set of lists is of interest because it is the first block yet secured, by a single worker in a single field trip, from tribes belonging to two major culture areas. The first eight or nine lists are from groups gen-

erally included in the Northwest Coast culture; the other seven or eight, in the Californian culture, or to be more exact, either transitional (Wiyot?, Chimariko, Van Duzen, Mattole, Sinkyone) or pure Central Californian (Coast Yuki, Kato).¹⁰

Nine of the lists are from Athabascans: Tolowa, Hupa, Chilula, Van Duzen, Mattole, Sinkyone, Kato. The Yurok and Wiyot are by many considered Algonkin in remote speech ancestry; the Karok and Chimariko are Hokan; the Yuki are isolated.

The coefficient table (1) and diagram (fig. 1) at once sort out three blocks of tribes:

- 1, Tolowa, Yurok, Karok, Hupa, Chilula, and largely Wiyot.
- 2, Chimariko, Van Duzen, Mattole, Sinkyone 1.
- 3, Kato, Coast Yuki (and the hybrid Sinkyone 2).

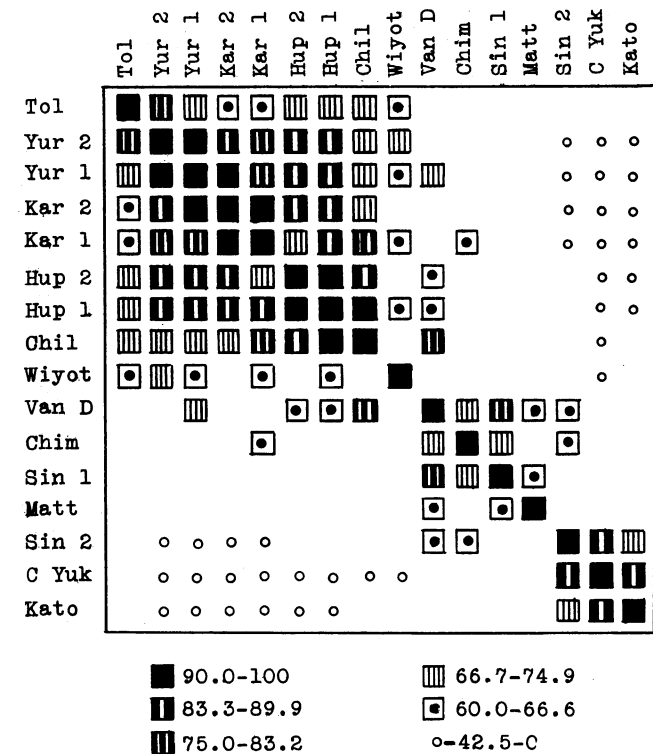


Fig. 1. Q_{21} coefficients.

¹⁰Klimek, CED: I, operating statistically on the published literature, puts the Tolowa, Yurok, Karok, Hupa, and Chilula in the "Northwest Coast" culture province; the Wiyot, Chimariko, Nongatl (=Van Duzen), Mattole, and Sinkyone in the "Northwestern" (viz. NW Californian); the Coast Yuki and Kato in the "Central" province (map 3, p. 52, 1935). A similar grouping, but on subjective impression and non-statistical, is made by myself, in *Natural and Cultural Areas*, in press, UC-PAAE. In CED: III, Area and Climax, UC-PAAE 37:101-116, 1936, the Tolowa, Wiyot, and Chilula are treated as "subclimax" to the Yurok-Hupa-Karok climax.

TABLE 1
 Q_{22} Coefficients of Intertribal Relationship¹¹

	To	Y2	Y1	K2	K1	H2	H1	C1	Wy	VD	Cm	S1	Mt	S2	CY	Ka
Tol .....		.77	.68	.64	.65	.73	.70	.72	.66	.59	.49	.59	.45	.29	.00	.01
Yur 2 .....	.77		.93	.89	.79	.90	.88	.73	.70	.44	.32	.35	.19	-.12	-.31	-.31
Yur 1 .....	.68	.93		.90	.81	.90	.89	.71	.62	.72	.26	.32	.09	-.14	-.39	-.30
Kar 2 .....	.64	.89	.90		.92	.89	.89	.69	.58	.57	.54	.39	.14	-.04	-.29	-.24
Kar 1 .....	.65	.79	.81	.92		.74	.84	.77	.64	.56	.61	.45	.24	-.03	-.29	-.18
Hup 2 .....	.73	.90	.90	.89	.74		.99	.86	.58	.61	.48	.46	.13	.17	-.43	-.24
Hup 1 .....	.70	.88	.89	.89	.84	.99		.92	.66	.66	.47	.49	.22	.12	-.29	-.18
Chil .....	.72	.73	.71	.69	.77	.86	.92		.59	.76	.54	.55	.30	.42	-.09	.23
Wiyot .....	.66	.70	.62	.58	.64	.58	.66	.59		.38	.55	.53	.59	.21	-.07	.01
Van D .....	.59	.44	.72	.57	.56	.61	.66	.76	.38		.67	.79	.61	.65	.21	.41
Chim .....	.49	.32	.26	.54	.61	.48	.47	.54	.55	.67		.74	.60	.63	.38	.37
Sin 1 .....	.59	.35	.32	.39	.45	.46	.49	.55	.53	.79	.74		.64	.57	.32	.45
Matt .....	.45	.19	.09	.14	.24	.13	.22	.30	.59	.61	.60	.64		.44	.42	.43
Sin 2 .....	.29	-.12	-.14	-.04	-.03	.17	.12	.42	.21	.65	.63	.57	.44		.83	.72
C Yuk .....	.00	-.31	-.39	-.29	-.29	-.43	-.29	-.09	-.07	.21	.38	.32	.42	.83		.86
Kato .....	.01	-.31	-.30	-.24	-.18	-.24	-.18	-.23	.01	.41	.37	.45	.43	.72	.86	

It will be seen in the diagram that the only negative Q_{22} coefficients occur between the first and the third blocks.

The northerly block however shows somewhat varying degrees of closeness of relationship. These varying degrees appear in the finer gradations of the diagram.

First of all, it is clear that Yurok, Karok, and Hupa form the most closely interrelated group of tribes. This is the long-accepted "climax" group for the region.

Next in adhesion is Chilula, but particularly through Hupa. Chilula and Hupa speech is almost identical. On the other hand, the Chilula had a small stream and lived a good part of each year off it on the prairies of Bald Hills ridge. Also they made no major world-renewal rites.

The Tolowa have consistently lower relations within the climax block, though all their higher ones lie there. Their highest coefficient is with Yurok 2, that is, with the Yurok both nearest them and also on the coast.¹²

Still lower in their interconnections are the Wiyot. Only one of their coefficients is above .67, only four others above .60. On the other

hand, their coefficients outside the climax block are lower still, and at least one is negative.

We can therefore decompose this northerly block as follows, as regards degree of participation in the specialized culture in question:

- 1, Yurok, Hupa, Karok: the true climax
- 2, Chilula, through Hupa
- 3, Tolowa, through Yurok
- 4, Wiyot, through Yurok, barely within the culture type.

The four transitional tribes have no very high coefficients inter se, but several moderate ones with both the northerly and southerly blocks.

The Chimariko habitat was farther inland than any other except the Karok. The only tribe here dealt with whom they adjoined were the Hupa. However, these were the Hupa-speaking people of South Fork, who lacked the major ceremonies of Hupa Valley, are uninvestigated as a separate entity, and might be conjectured to have lived considerably more like Chilula than did the "classical" Hupa. Perhaps this is why Chimariko coefficients run higher with Chilula and Karok than with the Hupa of Hupa Valley.

Still higher, however, are the Van Duzen and Sinkyone coefficients of the Chimariko. We can only conclude, in view of the geography, that all three of these tribes are part of a margin or hinterland with reference to both the climax of the Northwest and any well-characterized form of Central Californian culture.

The Van Duzen list is presumably Nongatl. The

¹¹For the computations, only those elements were used which were represented by entries from at least five tribes.

¹²In Barnett's Oregon Coast study (CED:VII), the Tolowa seem to come out more different from the Oregon Athabascans than here from the Yurok. Different lists were used by Barnett and Driver; also Barnett's Tolowa is based on Drucker's notebooks, not on direct list questioning. The relative affinity of the Tolowa to the Tututni and the Yurok will have to be ascertained from a

new list, with a wider frame, compiled from both Barnett's and Driver's and perhaps still other lists.

Athabascan groups south of the Chilula and Wiyot remain rather vaguely defined.¹⁵

From the Sinkyone, the caution must be repeated that only the first Sinkyone list is valid for ethnography.

Mattole relations come out highest with Sinkyone, Van Duzen, and Wiyot, who are their neighbors, and with Chimariko at a distance.

II

The gravest defect of these data, for which I am more responsible than Driver, is that they refer to two culture areas, but were secured with a list which was primarily made up with reference to one of these cultures. The work was to begin and center with the northwestern tribes, and on some of these the extant literature was fairly full. On the Kato and Coast Yuki, on the contrary, there is comparatively little ethnographic literature. The list was therefore necessarily loaded in favor of the Hupa and Yurok and tribes similar to them. Moreover, early pre-occupation in the field was wholly with such tribes. The more southerly tribes were thus almost inevitably measured more or less by the northerly yardstick, instead of by their own or by a combination one. More time, both in list preparation and in the field, would undoubtedly have partly remedied this situation. It was hoped that the Yuki and Wailaki could have been included, and the survey thus brought into geographical contact with the Pomo whom Gifford had already covered. The appropriation and time allowed proved insufficient for this. Driver has mentioned some of the additional difficulties that piled up as his work progressed from north to south.

The question is, how far this condition has warped results.

First of all, the lists run fairly uniform in total length: from 2164 to 2626 items, if we omit the unsatisfactory Sinkyone 2. On the other hand, the number of positive entries varies from 716 to 1376, or by 92 per cent; as against only 21 per cent variation in total length. Corresponding to this is a range from 31 to 55 in the percentage which positive answers constitute of the total. The full figures are shown in table 2.

¹⁵The only map available for the entire body of California Athabascans is mine in the Handbook. This is based on brief articles contributed by Goddard to the Handbook of American Indians (BAE-B 30) before the completion of his studies, and on information which I extracted from him. He was not really interested in classification or boundaries. Since then, Nomland has established the Bear River group as distinct from Goddard's Mattole. She has also shown that Bel River from the mouth of the Van Duzen to the mouth of South Fork was not Mattole (UC-PAAE 35:40, 1936; 36:150, 1935). It probably was Nongatl, possibly Wiyot. We know very little about the Nongatl except what is in Driver's present Van Duzen list; nor about the Lassik, and their relations to either Nongatl or Wailaki. Lassik territory does not look like a natural one.

TABLE 2

Positive Items Ranked, and Total Items

Tribes	+	%+	Total
*Yurok 1.....	1376	55	2520
*Tolowa.....	1284	51	2530
*Yurok 2.....	1235	51	2443
*Hupa 1.....	1211	55	2216
*Karak 2.....	1199	50	2388
Sinkyone 1....	1164	46	2545
*Hupa 2.....	1150	52	2196
*Wiyot.....	1149	46	2522
Kato.....	1060	42	2524
*Karak 1.....	1030	45	2316
*Chilula.....	1005	43	2315
Mattole.....	954	36	2626
Van Duzen.....	880	36	2471
Chimariko.....	721	33	2164
Coast Yuki....	716	31	2347
(Sinkyone 2....	695	36	1948)

*Northwestern tribes

It is at once apparent that high frequency and proportion of traits present is characteristic of the nine northwestern lists: 1005 to 1376 pluses, mean 1182, percentage 43 to 55, mean percentage 50. The central and transition tribes run 695 to 1164, mean 884, percentage 31 to 46, mean 37. This in spite of the fact that the longest total lists are from transition tribes: Mattole and Sinkyone.

In short, in the progress of the work from north to south, the questionnaire list being held substantially uniform, as more southerly groups had progressively less of the northern culture, their proportion of plus answers went down. New items which they possessed instead, they either did not volunteer to mention, or if they did, it was so late in the progress of the work that they appeared only among a minority of all the tribes and were therefore left out of the statistical count as sporadic.

However, Coast Yuki and Kato come out with a high coefficient of similarity, (.80), comparable to those which the Yurok, Karok, and Hupa have among one another (.74 to .99); a situation which accords with all previous ethnographic knowledge. The cause is the large number of northern traits which the two southern tribes jointly lack. This is shown incisively by these values taken from Appendix 2:

	a	b	c	d	Q _e
(N-N) Yur 1-Hup 1..	777	168	203	783	.89
(N-S) Yur 1-Kato...	330	741	465	566	-.30
(S-S) C Yuki-Kato..	333	150	231	1328	.86

The high value of d, common absences, gives the two southern tribes a coefficient close to

that of the two northern ones. In other words, the list unfortunately did not do the Coast Yuki and Kato cultures intrinsic justice, as regards their common positive content; but their coefficient does reflect their actual similarity, relative to the other cultures dealt with, because after all they were all measured with the same yardstick, however warped. Any formula not including common absences, such as A, G, or T, gives them a similarity definitely lower than the northern tribes have among each other. Thus, for G, Yurok-Hupa = 81, Coast Yuki-Kato = .64, Yurok-Kato = .36. This is a much worse fit to ethnographic expectability, in view of everything previously known about the area, than the Q_e coefficients yield.

In short, we have here an empirical illustration that a one-sided or imperfect list will give a truer picture of the actual cultural relations if the common absences are used than if they are omitted. The d's tend to salvage the situation.

Why then any hesitation over common absences? The reasons seem to be two: habit and a mistaken fear.

The habit is due to the custom of most descriptive ethnographers of not mentioning absences, except where there is a difference between nearby tribes. The implicit frame of reference is local. If the Chilula lack the white deerskin dance, that is almost certain to be stated because the neighboring Hupa make it. That they also lack the spear-thrower, is almost always not mentioned, because spear-throwers do not occur within hundreds of miles, and either that fact is implied as known, or the ethnographer has never thought of spear-throwers when he thought of the Chilula. This method of presenting data with reference to an unexpressed but quite narrow frame of cultural reference represents a healthy reaction against the older procedure of boldly attacking ultimate problems without any reference to geography or historic relationship. But it is obvious that this technique avoids all general problems, and even postpones into an indefinite future all broader historical problems.

The theoretical objection seems to be based on an allied fear: that when we are concerned say with native Karok and Kato cultures, we may write them down as jointly lacking automobiles, and by swelling the list of such d's, we may manufacture coefficients enabling us to prove a mysterious ulterior something. The answer is obvious: when we are comparing the Karok and Kato with each other, automobiles are irrelevant, and a d based on them is meaningless. (In all papers in this series of studies, negatives universal within the field of inquiry have been omitted not only from counts and computations but from the tabular lists.) But if the comparison is between Karok, Kato, and our own culture, the automobile is pertinent and may not be left out. It must in

fact be entered as a d item for the two native tribes if we want the complete picture of the situation.

Evidently everything depends on the frame of reference. And both the purpose and the frame of reference of sound ethnography have prevailingly been not only limited but left unexplicit in the past generation. It is true that comparison need not be made at all. But this also does not satisfy most anthropologists.

The one condition under which there are no common absences and we must operate with a, b, c alone, is when only two tribes are being studied. But this is an unusual objective, and a comparison only in name. The moment we deal with three cultures, there will be traits peculiar to one, and their joint absence from the other two cultures will be significant.

In short, with a clearly defined frame of reference, consideration of common absences is not only justified but necessary.

In the present body of material, d is greater than a in every intercorrelation. This is the result of only 44 per cent of all list entries being for presences. The question arises what conditions, other than a list weighted in favor of part of the cultures dealt with, would produce extreme skewness of distribution of presences and absences.

When might we in practice expect a distribution in which there was heavy asymmetry in favor of common absences, say like a 10, b 90, c 100, d 800? Among tribes of the same area, it is unthinkable. Just so for the reverse, 800, 100, 90, 10. With b + c = 190, d would inevitably be greater than 10 unless there were only one other culture in the field of investigation and this were a hybrid of the two first; and such a field of inquiry would hardly be chosen, least of all for quantitative treatment.

It is however possible that we might get such a ratio as 10, 90, 100, 800 between say the Eskimo and Arunta in a study in which a considerable number of primitive cultures the world over were being compared. Here the frame of reference being very broad, common absences would necessarily run high. On the other hand, the two peoples being widely separated in history, geography, and environment, the common traits present would be very few. Also the b and c might well run about as in the example chosen. But, when we think of the Eskimo and Arunta, would coefficients like $Q_e = -.06$ or $Q_e = -.02$ seem reasonable? I believe not. And they would certainly seem more representative of the situation than a W of +.81, which would be so high because W expresses merely ratio of agreements and disagreements, without reference to how present and absent traits are distributed.

Sooner or later comparisons such as of Eskimo and Arunta will presumably be attempted, and should be. Plainly, one does not wish forever to analyze out the relations only within northern

California, or California, or Australia. Heretofore, all quantitative studies, except the early ones of Tylor and of Hobhouse, have been on a local basis: the Oregon coast, the Plains, the Tupi area, Southeast Melanesia. But it is well to realize that with spread of the frame, difficulties of a kind scarcely yet met will be encountered in the definition of the elements compared. Are the Eskimo and Australian spearthrowers a single element, or two clusters of traits mainly different yet with one or two common features which our mind seizes upon? In other words, how far are these two implements realistically alike or only logically or teleologically alike? There will be many hard choices of this sort to make. Some we shall begin to meet in a year or two when we try to tie together the dozen or more separate fieldwork studies on perhaps two hundred and fifty tribal cultures in western North America. But this will still be a local study, though synthetic. When the worldwide attempt is made, its chief first value is likely to be the sharpened but broad-based typological analysis which it will force on ethnology.

I feel less pessimistic than Driver about the value of expressing cultural relationships quantitatively; though I agree with him that a grouping of actual traits present and absent together is more fundamental. Obviously, a set

of coefficients expresses only respective average or gross similarities, without specifying where in the cultures the similarities lie. For most further analysis, the coefficients as such do not help; for perspective classification, they are significant, if reliable. How reliable they are, we do not yet know. That they are potentially reliable is indicated by their sensitivity to factors like inferior or acculturated informants. Driver is more disturbed over our lists not holding the total field of inquiry constant; I, about element titles not meaning exactly the same thing to different inquirers or informants. In both respects, we are still far from exactitude; but ought to be able to approach it increasingly.

What remains incontestable as a result of Driver's present study is a large body of ethnographic fact: 38,071 present-or-absent items in the tabular list, and thousands of amplifications and qualifications in the notes. Even where we have had previous monographic accounts, as for the Tolowa, Hupa, Yurok, new material is presented. For the Karok, Chimariko, Sinkyone, and Kato the new data outnumber what was extant; whereas on the Chilula, Wiyot, Nongatl, and Mattole nothing detailed has heretofore been available on the culture as wholes. It is as a contribution to ethnographic record that this monograph should first of all be appraised.

APPENDIX 2

FOUR-CELL VALUES UNDERLYING COEFFICIENTS

In the order:	a	b	c	d	In the order	a	b	c	d
Tol-Yur 2:	708	273	286	836	Kar 1-Sin 1:	424	337	390	814
Tol-Yur 1:	721	274	388	773	Kar 1-Matt:	293	480	331	880
Tol-Kar 2:	622	332	325	779	Kar 1-Sin 2:	174	381	325	670
Tol-Kar 1:	534	391	246	837	Kar 1-C Yuk:	131	570	335	802
Tol-Hup 2:	637	243	293	718	Kar 1-Kato:	271	487	486	609
Tol-Hup 1:	652	249	310	679	Hup 2-Hup 1:	837	54	97	888
Tol-Chil:	588	315	250	822	Hup 2-Chil:	601	292	119	779
Tol-Wiyot:	600	394	276	872	Hup 2-Wiyot:	518	363	273	708
Tol-Van D:	480	499	226	918	Hup 2-Van D:	427	465	165	729
Tol-Chim:	326	504	184	834	Hup 2-Chim:	307	452	169	713
Tol-Sin 1:	621	375	348	802	Hup 2-Sin 1:	489	402	307	681
Tol-Matt:	459	550	279	880	Hup 2-Matt:	321	573	275	634
Tol-Sin 2:	316	431	239	593	Hup 2-Sin 2:	212	352	247	572
Tol-C Yuk:	254	649	304	780	Hup 2-C Yuk:	151	643	313	538
Tol-Kato:	399	575	459	673	Hup 2-Kato:	293	587	445	542
Yur 2-Yur 1:	873	134	204	916	Hup 1-Chil:	650	286	82	861
Yur 2-Kar 2:	741	203	186	878	Hup 1-Wiyot:	565	369	218	704
Yur 2-Kar 1:	580	330	176	861	Hup 1-Van D:	442	506	142	784
Yur 2-Hup 2:	705	167	183	809	Hup 1-Chim:	317	477	162	677
Yur 2-Hup 1:	777	190	206	781	Hup 1-Sin 1:	523	430	274	651
Yur 2-Chil:	536	361	195	831	Hup 1-Matt:	351	609	253	679
Yur 2-Wiyot:	596	372	247	864	Hup 1-Sin 2:	234	448	224	542
Yur 2-Van D:	401	577	229	842	Hup 1-C Yuk:	180	663	288	588
Yur 2-Chim:	294	537	212	743	Hup 1-Kato:	332	602	404	510
Yur 2-Sin 1:	506	478	378	735	Chil-Wiyot:	463	285	352	846
Yur 2-Matt:	348	654	300	823	Chil-Van D:	430	332	168	941
Yur 2-Sin 2:	210	542	274	560	Chil-Chim:	287	362	202	860
Yur 2-C Yuk:	160	739	326	801	Chil-Sin 1:	468	290	347	750
Yur 2-Kato:	276	626	500	592	Chil-Matt:	319	452	302	789
Yur 1-Kar 2:	809	234	158	897	Chil-Sin 2:	239	321	226	743
Yur 1-Kar 1:	580	330	176	861	Chil-C Yuk:	176	512	300	733
Yur 1-Hup 2:	746	192	177	814	Chil-Kato:	312	446	329	747
Yur 1-Hup 1:	777	168	203	783	Wiyot-Van D:	380	482	349	978
Yur 1-Chil:	585	397	204	819	Wiyot-Chim:	314	417	199	907
Yur 1-Wiyot:	609	470	245	801	Wiyot-Sin 1:	508	367	376	895
Yur 1-Van D:	634	442	201	846	Wiyot-Matt:	460	474	257	1024
Yur 1-Chim:	304	605	210	718	Wiyot-Sin 2:	228	439	247	725
Yur 1-Sin 1:	541	556	349	701	Wiyot-C Yuk:	194	634	301	851
Yur 1-Matt:	364	745	306	756	Wiyot-Kato:	322	542	453	783
Yur 1-Sin 2:	219	601	270	556	Van D-Chim:	271	248	235	1073
Yur 1-C Yuk:	175	859	315	678	Van D-Sin 1:	490	177	362	1122
Yur 1-Kato:	330	741	465	566	Van D-Matt:	337	307	316	1176
Kar 2-Kar 1:	655	227	125	988	Van D-Sin 2:	243	211	226	925
Kar 2-Hup 2:	690	164	209	824	Van D-C Yuk:	170	386	311	1074
Kar 2-Hup 1:	709	142	238	799	Van D-Kato:	326	304	445	996
Kar 2-Chil:	527	345	236	848	Chim-Sin 1:	362	148	360	969
Kar 2-Wiyot:	534	395	285	803	Chim-Matt:	275	243	301	1046
Kar 2-Van D:	420	523	198	894	Chim-Sin 2:	210	184	221	841
Kar 2-Chim:	322	463	166	799	Chim-C Yuk:	183	311	258	983
Kar 2-Sin 1:	483	450	352	746	Chim-Kato:	250	243	425	901
Kar 2-Matt:	328	518	319	791	Sin 1-Matt:	486	481	235	1055
Kar 2-Sin 2:	204	503	265	602	Sin 1-Sin 2:	325	306	161	866
Kar 2-C Yuk:	159	691	304	722	Sin 1-C Yuk:	254	553	242	952
Kar 2-Kato:	291	628	471	618	Sin 1-Kato:	441	437	351	911
Kar 1-Hup 2:	568	190	318	862	Matt-Sin 2:	228	292	272	892
Kar 1-Hup 1:	590	123	343	791	Matt-C Yuk:	239	445	254	1151
Kar 1-Chil:	508	226	278	932	Matt-Kato:	345	322	451	1067
Kar 1-Wiyot:	479	280	329	862	Sin 2-C Yuk:	255	234	110	1105
Kar 1-Van D:	365	405	241	956	Sin 2-Kato:	316	171	283	946
Kar 1-Chim:	287	343	185	897	C Yuk-Kato:	333	150	231	1328

APPENDIX 3

KAROK WORLD-RENEWAL CEREMONY AT INAM

A brief account of this ceremony has been obtained by Kroeber. It is appended to Drucker's fuller description of a similar rite at Panaminik.¹⁴ Harrington's description¹⁴ refers mostly to the rite at Katimin. My information was obtained from Ben Goodwin, of Cottage Grove, a few days after the 1935 performance. He has witnessed the ceremony since childhood but has not played one of the ritual rôles. It is still being given annually.

The rite is called tu'i'rahiv (Kroeber), or idai (Frank Ruben, Karok of Orleans), or pikia'wic (Ben Goodwin; Kroeber says this last term means "making"). It is divided into two main parts: a five-day period of formula recitation and ritual by a single man and woman assistant at the dark of the moon in July; an eight-day period of public participation at the dark of the moon in August. The lower Karok ceremonies come one moon later according to all informants. The chief formulist is called fatawe'nan; his assistant, imu'saan; the July formulist and assistant imnanwa'an; the woman assistants who cook for them, itia'van (Kroeber).

In the dark of the moon in July the imnanwa'an rebuilds a stone altar just below the mouth of Clear Creek at Imnanava'ram (Kroeber), starting in the morning. The stones are piled to form a semicircular rock wall shoulder high, with the opening facing a hill called asaxe'va (Ned's Point, just northwest of the mouth of Clear Cr.). The ritualist stands a madrone branch inside the wall so that it leans against the middle of the semicircle. Then he goes to the river, gets a crayfish from under rocks, and eats the "tail." He places the remains of the crustacean on a piece of bark and sends it floating down the river. Then he wades into Clear Creek, scoops a mouthful of water with his hands and blows it up the creek so salmon will enter the stream. He camps for the next five days at Xumaru (Kroeber), Ferry Point, three miles below Clear Creek. During these five days his food is prepared by a woman assistant. He and the woman must eat alone, even separate from each other. Before each meal a certain man announces that the imnanwa'an is going to eat, so that everyone in the vicinity will cease talking. He eats twice each day, bathing in the river before each meal and again before going to bed. He must not be addressed by his personal name for the five days, only by his title.

The rest of this account refers to the August observances.

First day.--Four days before the dark of the moon in August, ceremonial archery begins at Ferry Point. The contestants bathe about 8 A.M.,

abstaining from food till after the shooting, when they return to Ferry Point, bathe again, and eat. Steelhead trout are taboo from April until after this first day of shooting. The shooting is progressive. It is done at twelve different spots from Ferry Point south down the east bank of the Klamath to Independence Creek.

The archers are divided into two sides for all contests connected with the ceremony: those living above Clear Creek are called the upriver side; those below, the down-river side. There are an equal number of contestants from each side, or else some from the smaller side shoot an extra arrow to equalize the total number of shots. Each man ordinarily shoots two arrows at each target. The first side to make 5 points win the wager for the day. The target is a single stake. A hit wins 1 point, or if no hits, the closest wins a half point. If neither side has made 5 points by the end of the prescribed course, the two best shots from each side shoot back and forth at a pair of targets until one group makes the necessary score. Sometimes such experts shoot this way for half a day, making additional bets. Archers always abstain from food until after the shooting, eating only once during the day, and bathing before the meal.

Frank Ruben, lower Karok of Orleans, gave the following additional facts concerning the archery at Katimin. The spots where stake targets are driven have been scraped clean of grass and shot into so many times that holes are worn in the ground. This is how the precise spot is located. Water as well as food is forbidden the contestants until after the shooting each day. Each side enters four men. The entire eight form a single line and each steps up and shoots once. After the last has shot, the first begins again and each takes a second shot in the same order. Then all proceed to the location of the next target. A crowd follows, those from each locality encouraging their own participants. A good shot hits the ground a little in front of the stake and slides in.

Second day.--The archers start at Siskiyou Mine on the west bank of the river and proceed west uphill to the top of the ridge, shooting at eight targets along the way.

Third day.--Relatives of those who have died within the past year may shoot at Siskiyou Mine. They are forbidden to shoot at any other locality.

Fourth day.--Archers shoot at six targets, from the mouth of Titus Creek east up the hill. The populace assembles later on the bar at the mouth of Clear Creek. All eat about 8 P.M. Then the men dance the "war dance." There is no specified number of performers: from about four to thirty. Neither are there any prescribed costumes, although some wear dentalia necklaces, feathers in the hair, and deer-fur aprons. The division below

¹⁴ Drucker, UC-PAAE 35:23-28, 1936. Harrington, BAE-B 94:241-252, 1932.

Clear Creek dances abreast in a single row, with the upriver group lined up in another abreast row behind them. The front row sings four or five songs, then the back row does the same, after which both form a single line and sing some more. They stamp one foot and grunt "he he" after the beat. Three in the center are the chief singers. Two performers march back and forth in front of the rows carrying obsidians, bows and arrows, or a bundle of brush, and blowing whistles. Those abreast carry otterskins on poles, and also deerskins according to Kroeber, although the latter was denied to me. This dance is obviously very similar to the White Deerskin dance of the lower Karok, Yurok, and Hupa, but is less precise in details.

Fifth day.--In the morning the fatawenan begins his ritual at Ferry Point. He goes north, fords Clear Creek near the mouth and proceeds to the "bench" on the north side of the creek. There he makes a fire and awaits the arrival of two or three persons who "prompt" him (rehearse him in a specified way). Thence the fatawenan goes to a certain spot at the river and bathes, after which he goes to another specified spot, builds a fire and takes his seat on a certain rock. It is now about 8 A.M. From this time until his return at perhaps 6 P.M. he must not talk to anyone nor sit down again. The crowd assembles to witness his painting by the imnanwa'an. The latter paints the fatawenan's entire body red and then adds a single black ring around each of his calves, thighs, forearms and upper arms, and a single horizontal black stripe across his cheeks and nose. On his head is placed an open-work net which flows down his back. A mink-fur headband holds it in place. Behind each ear, pendant from the headband, is a yellowhammer feather. The fatawenan arises and walks slowly toward the river reciting a formula. The crowd remains at the painting spot, watching him. The imnanwa'an tosses offerings of tobacco into the air until the fatawenan gets out of sight on the far (east) side of the river. To cross the river, the fatawenan goes to a certain rock on the bank and jumps from it into the middle of a boat standing by. The boat must not touch the rock. When the crowd hears the sound of his landing in the boat they all "feel good." If there is no sound he will die within a year. He stands in the center of the boat fixing his eyes on a certain mountain while two men paddle the boat "sideways" (apparently "quartering" it) across the river to another specified rock. He lands, takes a few slow steps, quickens his pace, and finally trots. When he comes to a certain ledge of rock, he stops, turns his head without turning his body and looks at the crowd on the other side of the river. Then everyone in the crowd looks away and he goes in a south-west direction till out of sight. The imnanwa'an follows him to give aid if he faints from previous fasting, the physical exertion of the journey, and the clearing of the fire space.

Finally he arrives at the spot where he must make a fire. He clears and sweeps the ground over a circular area some 40 feet in diameter. This work must all be done with one hand. If he fails to move a stone or log with one hand it is a bad sign. He therefore tests the weight or resistance of the more formidable objects with a foot to avoid failure with a hand. He gathers firewood and piles it about waist high. He makes fire with a drill and lights the pile.

After the fatawenan is out of sight the crowd follows, shooting at eight or ten targets on the way from Clear Creek to the place of the fire. They return afterward to Clear Creek. The fatawenan follows, again standing in the boat as he is ferried over the river. He arrives at Clear Creek about 5 P.M. and is served food at once. The crowd must be quiet while he eats.

Then the boat dance is given. There is one boat, with a paddler in bow and stern, and eight dancers who stand sideways in the boat facing the crowd on the bank. The dancers wear dentalium necklaces, hold otterskins on poles, stamp one foot, grunt "he he" and otherwise attempt to give a performance like that on land. The chief singer is in the center. Four songs are sung before the boat leaves the shore. It starts on the fifth which is continued the distance of the course and repeated again after landing before disembarking. A "war dance" on land follows immediately. Then the crowd feasts. Sometimes they dance again after eating.

Sixth day.--At daybreak the fatawenan goes to a certain spot near the mouth of Clear Creek. He clears a space and builds a fire. Here he is painted as before. He starts his journey slowly, gradually quickening his pace. Offerings of tobacco are thrown after him. He passes a certain oak tree near the present Clear Creek store in a trot and touches it with his left elbow to insure a good acorn crop. Thence he climbs Ned's Point and builds fires at two places about halfway up. A second ritualist, the imusa'an, is painted likewise and follows the fatawenan, apparently as a substitute in case the latter becomes faint. The former wears a long white eagle feather in his hair. The crowd follows and the archers shoot at twelve targets. After the shooting, the woman ritualist is painted on the face only; first solid red, then three vertical stripes the length of the face, one down the middle of the forehead, nose and chin, and one on each side parallel to it. She gathers wood, drills fire at a certain spot, and cooks food.

That night about 8 P.M. they dance the "war dance" as previously. After this dance the fatawenan's costume is removed. He builds a fire and gathers some buck brush. At a signal from a civil leader, everyone present "hides," that is, covers his head. It is taboo for anyone except the fatawenan to see the buck brush burn. He throws the buck brush on the fire, then, holding his breath, runs to the river, gets a basket of water and puts out the fire with it. He regains his breath,

mounts a certain rock near by, and jumps to the ground. The sound of his landing is a signal for the crowd to look up. They all clap their hands. This ritual insures good luck and long life

without sickness to everyone. Then all eat.

They gamble for the next two days and then give another "war dance," which ends the festivities.

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