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NORTHERN PAIUTE

BY
OMER C. STEWART

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MANUFACTURED IN THE UNITED STATES OF AMERICA

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INTRODUCTION

This study is intended to show the presence or absence of certain elements of culture in representative bands of the Northern Paiute.^{1,2} Information from two neighboring peoples, the Achomawi and the Washo, is also included for the purpose of comparison. The Northern Paiute of Owens Valley are not included because of Steward's studies of them.³ Although some of the groups included here—notably the Hunipui, Walpapi, Wada, Yahuskin, Koa'agai, and Tagö—have been called Snake and Bannock and have had a "Plains type" of culture attributed to them, conclusive evidence is now on record to show that these bands are typically Northern Paiute.⁴

The habitat of the Northern Paiute is uniformly desert, being modified somewhat by streams carrying water into the area from the Sierra Nevada, Cascade, Teton, and Blue mountains. Their territory is shaped roughly like an isosceles triangle with its point at Owens Lake, California, and its 275-mile base at Blue Mountains in Oregon, about 600 miles to the north. With the exception of part of the arid plateau in the north, all the area lies within the Basin-Range physiographic province; in fact, the western edge of the Great Basin is approximately coterminous with the Northern Paiute western boundary. Even closer is the coincidence of the western or northern tribal boundary and the edges of the desert sagebrush vegetation zone. The valley flora is dominated by sagebrush, shadscale, and greasewood. The ranges are generally placed in the "Piñon-Juniper Zone,"⁵ but the piñon, found sporadically on the Nevada ranges, is absent from Idaho and Oregon. Antelope, deer, and mountain sheep are fairly common throughout the area, although jack rabbit, ground squirrel, and other small game were certainly the chief source of meat. Contrary

to what might be expected in such a desert region, fish and waterfowl were an extremely important dietary item for nearly all groups. Nevertheless, because of the inhospitable environment the available food was so often inadequate that the Indians learned to eat nearly everything which could support life. Seasonal migrations in search of food took Indians of nearly every band into the areas recognized as belonging to their neighbors.

In the two and a half months available for this study⁶ it was impossible to visit all the bands still represented by living Indians. Of the approximately twenty-one Northern Paiute bands, exclusive of those in Owens Valley, element lists were obtained from eleven.

Since it was impossible to follow the conventional methods of gathering ethnographic data, that is, by indirect questions which force informants to take the initiative in all descriptions, some mention of the methods employed should be made here. At the start of the inquiry of each complex, such as deer hunting or house building, a general question would be posed and the informant was allowed to offer what information he would. As a rule, however, it was necessary to ask about particular details, or to inquire whether something were done this way or that. With the first informant Northern Paiute names for various items and concepts were recorded; subsequently, with the remaining Indians, the native name was used in questioning. To supplement the name, descriptions and pantomimes were freely indulged in, but the greatest assistance was obtained from several hundred photographs of material culture and a number of actual specimens of beads, basket weaves, traps, games, and the like. Informants usually identified known types of material illustrated; consequently, blind informants were certainly at a disadvantage. The Indians seemed to appreciate seeing pictures of Indian artifacts and manifested particular delight upon seeing representations of their own types. Thus the pictures had the double value of establishing friendly relations between the investigator and the Indians and provided a means of exact identification of material culture.

For the obvious reason that no one individual knows all about everything in any culture, I checked, whenever possible, many parts of the list with two or more informants from the same band. Often it was necessary to use more than

¹The typewriting and drafting for this manuscript in preparation for publication was done by personnel of Works Progress Administration, Official Project 665-08-3-30, Unit A-15.

²Phonetic key.—ø, "mute" e as in French je, le; ü, pronounced much as the u in German kühl or French lune; u, as in German gut; e, as in French été; i, as in French fini; a, as in English far; g, a velar sonant g accompanied by a uvular vibration; r, pronounced as French uvular r; ', glottal stop; v, bilabial V, as in Spanish; q, nasal as in French. Other letters pronounced as in English.

³Julian H. Steward, Culture Element Distributions: XII—Nevada Shoshoni. AR 4: 209-359, 1941.

⁴Omer C. Stewart, Northern Paiute Bands. AR 2: 127-149, 1939.

⁵Shantz, 21, and map.

⁶June 5-August 15, 1936.

one informant in order to get information about certain aspects of culture. When one informant supplied the data or when several agreed, no indication is made in the list. An asterisk beside the plus or minus indicates a note when disparate information was received. The entry in the column is what I considered the most correct answer when informants disagreed.

Definite detailed information concerning certain complexes was difficult to get. For example, even the best informants were unable to give consistent and clear answers to queries about house types, dress, property, net manufacture, and techniques in basket weaving. With respect to the first three, difficulties appeared to be due to a lack of fixed styles within a band. With respect to the last two, lack of personal experience seems to be the explanation.

While arranging the list for publication, I consulted the available literature dealing with Northern Paiute culture. Whenever published information disagrees with that in the list, an asterisk is placed in the column to indicate a note concerning the element. Some confirmatory information from earlier sources is contained in the notes (also indicated by asterisk in list). The references to published sources are intended to serve as a guide to other, often fuller, de-

scriptions of data here skeletonized, as a check on information which could not be checked sufficiently in the field, and as a guide to illustrations. Of special value is the comparison of this material with that contained in Kelly's excellent monograph. Most of my data corroborate Kelly's, and disagreements occur usually in connection with traits for which she received conflicting accounts. Where published information refers to a single band, the abbreviation for that band name is given in the note. Thus: 272la. Ki: +, Kelly, 152, means that Kelly has reported the presence among the Kidü-dökadö of trait number 272la.

Since the Northern Paiute area extends far beyond that originally assigned to the Paviotso by Powell (who described only the Northern Paiute of west-central Nevada, especially the Agai, Kuyui, and Toe), since all the Indians of this area from Blue Mountain, Oregon, to Owens Lake, California, now call themselves Paiute, and since the Indian Service officials and other white people in the area know these Indians as Paiute, I have confined myself to the term Northern Paiute rather than Paviotso. When, however, references cited indicated the trait as common to the Paviotso, I have noted that fact in the Ethnographic Notes section.

BANDS AND INFORMANTS

1, Ts,⁷ Tasiget-tuviwarai, "between dwellers," occupied Winnemucca and Spanish Spring valleys NE of Reno, Nevada, and small section of Truckee River E of Reno.

Informant.—Nick Downington, or Tusi Nick ("Little Nick") (indicated as ND), age ca. 86, born at Doyle, California. His father was from Winnemucca Valley and his mother from Honey Lake, California, Wada territory. ND spent a considerable part of his life at Honey Lake, but in 1936 lived with his son-in-law, Harry Sampson, at the Indian Colony near Reno. In spite of his age, ND was extremely active physically and mentally, had good eyesight, but defective hearing. Although he understood English fairly well and could speak it sufficiently to explain almost everything, his faulty hearing made work without an interpreter difficult. ND was one of the best-informed Indians I met all summer and seemed to know about all phases of Paiute culture. His knowledge of birds and mammals, manifested by identifying and naming them from pictures, was astonishing. Also extensive was his knowledge of band areas and former band captains, for he gave information about all bands from Owens Lake to Oregon. A tireless worker, he seemed to tell all he knew, which was probably due in part to his previous experience as informant for Dr. Willard

Park. I spent seven days in the Reno Indian Colony. Each morning I worked with ND as long as my throat would stand the required shouting, and each evening Harry Sampson, aged 43, acted as interpreter for three or four hours. Sampson was a good interpreter and interested in "old Indian ways" in spite of being the player-conductor of a jazz band. He attended Carson Indian School from 1898 to 1913. No one else at the Reno Colony seemed willing or able to give much information, although I attempted to talk with several, including Harry Stevens, Ben Rae, Tom Davis, and Nellie Hinckley.

2, Kl, Kuyui-dökadö, "Chamistes cujus eaters," lived on the shores of lower Truckee River and Pyramid and Winnemucca lakes. Much of their original territory is now included in Pyramid Lake Reservation, administrative center for which is Nixon, Nevada.

Informants.—Dave Gibson (né Mahwee), or Dabidna (DG), age ca. 75, born on Virginia Mountain during a piñon-nut season. His mother was a Tasiget from Winnemucca Valley and his father was a Kuyui. Lived most of his life at Nixon, in school there from 1879 to 1887; spent two years, 1887-1889, at the government school at Grand Junction, Colorado. Being a reliable and willing worker he has had many positions with Reservation administrators and in 1936 had a contract to transport the mail to and from the railroad. When visited he lived with his son at Nixon. DG's sight and hearing were fairly good, but he was rather

⁷The numbers indicate the order in which lists were recorded (see map). The band abbreviations, like Ts, correspond with the headings of columns in the element list.

lethargic. He was less informed than ND and volunteered little except upon direct question. Although he also worked with Park, he seemed inclined to give an answer whether or not he was sure. Because his mail route required half of each day, I used his brother, Dick Mahwee, when he (DG) was not available, thereby obtaining a duplicate list (K2 in list).

3, K2, Kuyui-dökadö.

Informants.—Dick Mahwee (DM), age 59, born at Honey Lake; DG's younger brother. Except for visits to Virginia City and Reno, he lived at Nixon most of his life. Waterman,⁸ who took DM in 1910 to San Francisco to use him in linguistic work, said DM spent his childhood in Long Valley near Honey Lake. When interviewed he was nearly blind, but was otherwise in good health. Having been a "singing doctor" for 20 years and "dance captain" at times, DM was an excellent informant for certain phases of culture.⁹ For material culture his knowledge seemed reliable, but he refused to say anything about childbirth, puberty, and the like, professing complete ignorance. DM spent only four years in school, leaving in 1888. He spoke fair English. I worked with both him and his brother (DG) without interpreters. Ten days were spent in Nixon, slightly more time with DG than with DM.

Additional ethnogeographical data were obtained from Jane Holbrook, Kuyui, and Hattie Whitehead, Kamö. There were several other informants at Nixon who possibly could have given valuable information.

4, Kü, Küpa-dökadö, "ground-squirrel eaters," lived on the lower Humboldt River and near Humboldt Sink. In 1936 several lived in the Indian Colony at Lovelock, Nevada.

Informants.—Gilbert Natchez (GN), age ca. 54, born at Brown's Station, 20 miles SW of Lovelock, Nevada. Both his parents were Küpa. GN lived about 36 years at Nixon, but learned of "old Indian ways" from his mother and grandmother. He lived at Lovelock in 1936. He fell off a train when a young man, which left him badly crippled. His sight and hearing were good. He was forced to remain much of the time at home, which, he said, was spent in talking old Paiute lore. I was impressed by his breadth of knowledge and by his ability to express himself. His lack of personal experience with aboriginal culture limited his knowledge; notwithstanding, he surpassed anyone else I found at Lovelock. He was taken to San Francisco and used as a linguistic informant by A. L. Kroeber. He proved very apt and was kept three months. He learned to write his language in phonetic script and he has a paper published under his name.¹⁰ He also supplied the culture data recorded by Loud.¹¹ I worked with GN four days.

⁸UC-PAAE 10:13-44, 1911.

⁹ada (crow) is DM's power.

¹⁰Northern Paiute Verbs. UC-PAAE 20:254-259, 1923.

¹¹Lovelock Cave. UC-PAAE 25:1-183, 1929.

Skinny Dave, or Parviano, the "Küpa chief," proved to be an unsatisfactory informant. He had unlimited self esteem, but very meager knowledge.

Annie Lowry (AL), age 69, half-breed Küpa, has lived always at Lovelock. She was one of Lowie's informants for myths and had a ready answer for most questions. I asked her particularly about traits concerning women. She had lived too much with white people to be extremely well informed, and some of her information was obviously colored by European concepts.

5, To, Toe-dökadö, "tule eaters," possessed Carson Sink, Carson Lake, and lower Carson River; now found on Stillwater Reservation and at Fallon, Nevada, Indian Colony.

Informants.—Bob Springer (BS), age ca. 70, born at Stillwater and always lived there. Parents were Toe. He seemed very active and his sight and hearing were unimpaired, but he was not a willing worker. Although Lowie had used him, he refused to do systematic work with me. He seemed to know sufficient English to be a good informant without an interpreter. I spent four or five hours with him.

Little Pete, or Kupida (LP), age ca. 70, has always lived at Stillwater, as had his parents. LP could hear and see sufficiently, but his English was limited. His knowledge of aboriginal conditions was certainly not the best. He was aided by his wife (a Toe), who also acted as interpreter. About twenty hours were spent with them.

6, Tö, Tövusi-dökadö, "grass-nut eaters," in Smith and Mason valleys and upper Walker River in SW Nevada.

Informants.—Maggie Wright, or Tugövino (MW), age ca. 75, born at Wellington in Smith Valley. Both parents Tövusi. MW's hearing, sight, and memory were good. She had lived much of the old culture and also had heard about it, and was well informed, but needed an interpreter.

Goggles Wright, or Povawotso (GW), age ca. 85, born near site of Fort Churchill; MW's husband. Father was Agai, mother was Wada of Honey Lake, but GW had lived most of his life at Smith Valley, where he had been a famous hunter. In spite of his age, his sight, hearing, and memory seemed good, and he was willing to tell all he knew. His knowledge supplemented MW's, and their information is combined in the element list. He also needed an interpreter.

Interpreter.—John Wright, age 39, son of MW and GW. John had traveled considerably, having been two or three years in Oklahoma and more than a year at Fort Hall, Idaho. He lauded the Peyote cult as the "Indian New Deal," but, although he desired to, he could not start it at Stillwater, because he did not have a drummer and the fire. Of all the Indians I met the Wright family seemed to be the most active participants in the old Paiute culture. They had just moved their house and taken up new land because of a death on the previously occupied farm. Old Paiute superstitions and charms were carefully observed. The family lived at Stillwater. I spent three days with them.

7, Pa, Pakwi-dökadö, "chub eaters," on the S shores of Walker Lake, in Soda Spring Valley, and at Hawthorne, Nevada.

Informant.—Dan Voorhees (DV), age 66, born at Hawthorne. Father was Toe; mother "half Pakwi, half Kutsavi" (Mono Lake). Until DV was 30, he had lived at Hawthorne, then he moved to Schurz, Nevada (Walker River Reservation), where he was Indian policeman until 1935. His sight, hearing, and memory were good and he reads and writes English well. Although he seemed well informed, his information was probably equally true for the Agai (north Walker Lake) as for the Pakwi. He had acted as informant for Dr. C. Hart Merriam. He is the most Europeanized Indian I met. My attempts to interview other Indians at Schurz were fruitless.

8, Wa, Washo (non-Paiute). Washo territory was mostly in the Sierra Nevada Mountains surrounding Lake Tahoe. The valleys just at the eastern foot of the mountains—Truckee Meadows, Washo Lake Valley, Carson Valley, and others—served as winter homes. The territory extended from the southwestern shores of Honey Lake in the N to the North Fork of Walker River in the S. Gardnerville, Carson City, and Reno, in Nevada, are the present Washo centers.

Informants.—Charlie Rube, age 76, born near Coleville, California, at the extreme S end of Washo territory; both parents Washo. He lived winters near Minden, Nevada, for many years, spending summers near Bijou, California, on the S end of Lake Tahoe, where I found him. Charlie's faculties seemed normal, but his knowledge of English and of Washo culture was limited.

Susie Rube, age ca. 65, Charlie's wife, acted both as informant and interpreter for Charlie, although she steadfastly refused to talk openly to me. Two other old Washo women "unofficially" participated and on many points the women reached a joint decision before giving me an answer. During the four-day interview, the three old women did not let their conversation interfere with their basketmaking.

Dick Bender, 76 years old; Indian policeman at Carson City for thirty-six years (until he went blind in 1930). Dick was used especially for ethnogeographic data. He lived at Carson.

9, At, Atsa'kudökwa-tuviwarai, "red-butte dwellers," possessed the Quinn River drainage in northern Nevada; live now on the McDermitt Reservation in the same area.

Informants.—Pete Snap, or Nino'o (PS), aged ca. 60, half-breed, born at McDermitt. Mother an Atsa; during PS's youth she lived with her parents. PS lived most of his life at McDermitt, where I found him. Physically, he was sound in all respects. Although born after the establishment of Fort McDermitt, PS's family continued their nomadic life until he was about 14, so that he actually experienced much of the old culture. In fact, I consider my Atsa list one of the three best. PS was willing to tell all he knew and he had a very adequate command of English. I spent

about thirty hours with him. I believe valuable returns would be had from spending more time at McDermitt.

Emma Crutcher and Race Horse Bob; both of McDermitt, were interviewed, but they knew much less than PS.

10, Sa, Sawa'waktödö-tuviwarai, "sagebrush-mountain dwellers"; lived along the middle Humboldt River near the present town of Winnemucca, Nevada, where they still have a rather large colony.

Informants.—Sam Louie, or Tsa'kwöda (SL), age ca. 70; both parents Sawa. SL has lived at Winnemucca since his birth. He had good eyesight and hearing. His knowledge and his understanding of English were limited, although I worked with him without an interpreter.

Jack Miller, or Tupinatsi (JM), age ca. 75, born at Winnemucca; both parents Sawa. JM received a pension from the War Department in recognition for services rendered as a scout for Captain Wagner during the Bannock Indian War. His hearing was very impaired, yet I could shout loud enough to make him understand. His sight was good. He seemed a little better informed about "old ways" than was SL; they were interviewed together and discussed doubtful traits. JM spoke good English, and interpreted some for SL. I consider the Sawa list one of my least reliable; thirty hours were spent with them.

11, Tg, Tagö-töka, on Owyhee River in the SW corner of Idaho and the SE corner of Oregon; are now at Duck Valley Reservation.

Informants.—Dick Stanley (DS), age ca. 85, born along Owyhee River near Jordan Valley, not far from Silver City, Idaho. He grew to manhood on the Malheur Reservation, but was exiled to Yakima Reservation for participating in the Bannock War. After five years he was allowed to return to Tagö territory. He married at Yakima. DS lived at Owyhee for fifty years. He was nearly blind and was a little hard of hearing, but his memory was still good. Almost any question would start his talking at great length. Unfortunately he knew little English and my interpreter had difficulty getting detailed information when DS wanted to recall past exploits. He probably knew about the old culture better than appeared to me. I interviewed him about thirty hours.

Taviyoni'i, DS's wife, age ca. 80. Her parents belonged to the Koa'agai band of Paiute who had lived along Snake River near Bruneau and Boise, Idaho. She listened to the interviews and often made remarks about questions. The interpreter appeared to pay little attention to her, but I could never be sure whether DS or his wife supplied the information I received.

Anne Winnemucca, past 90 years old, supplemented information on chiefs and areas of old bands, but was too feeble for intensive questioning.

Interpreter.—Mrs. Jessie Little, age ca. 40, half-breed. Her command of English was fair, but her backwardness in guiding the discussion along

the lines of inquiry of the investigation, together with her inadequate translation of information volunteered by the informant in addition to that dealing with the topic under discussion, detracted from her value as an interpreter.

12, Wd, Wada-dökadö, "wada-seed eaters," centering near Malheur Lake, Oregon. The area claimed by this band extended N to the headwaters of Silver River and E to include most of Malheur River. They formed the largest band on the old Malheur Reservation, which was taken from them after the Bannock War. At present they are located in the Indian Colony at Burns, Oregon.

Informants.—Scarface Charlie, or Tokwa'nogit (SC), age ca. 69, born near Crane, Oregon; parents were Wada. SC lived at Burns all his life, visiting Warm Springs Reservation from time to time. He went blind a few years ago, but his hearing was good, and he was alert mentally. I talked with him without an interpreter, but it was difficult at times to make him understand what information I desired. He seemed better able to speak English than to understand it. He insisted he lacked information concerning much of the culture.

Blind Jim, or Töngio (BJ), age 76, born at Anderson Valley, SE of Burns; parents Wada. Except a few years spent at Fort Bidwell, BJ lived at Burns all his life. Blind since the age of 15, he lacked knowledge of certain features of the culture about which even much younger Indians knew. I used an interpreter with him, checking elements not known by SC, or about which there was doubt. Two or three young women acted as interpreters at separate times; none was very good. Dissension between strongly Roman Catholic and "heathen" Indians, and general dislike for white people, combined to make ethnographic work at Burns unpleasant and difficult. When the old Indians knew about the aboriginal culture, such knowledge was difficult to obtain because of their reluctance to talk or to interpret. About thirty hours were spent with SC and this informant.

In addition, Jack Hoodie, age 56, of the Hunipui-dökadö band; Pete Temens, about 65, a Tagö Indian, in 1936 "chief" at Burns; and several others were questioned but refused to give extended interviews. Miss Beatrice Blythe (Mrs. Frank Whiting), from Yale University, was in Burns laboring under these very unfavorable conditions to make a detailed ethnographic study.

13, Ki, Kidü-dökadö, "woodchuck eaters," occupying Surprise Valley, California, and adjacent territory in southern Oregon and northwestern Nevada, were interviewed at Fort Bidwell, California.

Informants.—Bob Anderson (BA), age ca. 80, born near Gold Mountain; parents Kidü. BA started acting as interpreter and scout for General Crook and later worked in this capacity two years at Fort Harney, Oregon, and six years at Yainax on the Klamath Reservation. He lived at Fort Bidwell forty years. He was nearly blind.

Charlie Washo (CW), age ca. 75, born in Surprise Valley; present "chief"; parents Kidü. CW lived alternately in Susanville and Surprise Valley; was nearly deaf.

Key Henderson (KH), age 66, born near Warner; parents Kidü. KH spent life in Warner and Surprise Valley.

Joshua Brown (JB), age ca. 75, born at Surprise Valley; blind for many years; parents Kidü.

The first three informants combined their resources to tell as much of the old life as they knew; JB, better informed than the others, supplemented their knowledge, but he was too ill to work with me for long periods. Kelly² used all except Key Henderson for her monograph on the Surprise Valley Paiute, rating JB "excellent." Although informants told all they knew willingly, circumstances were far from satisfactory in obtaining completely reliable information. Twenty-eight hours were spent with informants.

14, AE, Achomawi (non-Paiute). Claiming the western slopes of Warner Range, the Achomawi were neighbors of the Kidü Paiute. Their principal area consists of the upper Pit River drainage, and there is still a rather larger colony in the vicinity of Alturas, California.

Informants.—Sam Fox (SF), aged ca. 80, born and reared near Likely, California; parents both of the Likely band of Achomawi. SF's sight and hearing were still good, and in spite of extremely poor health he was mentally very alert and willing to tell of old culture. His understanding and use of English were good.

Lily Chip (LC), about 60, SF's niece, born near Likely; could supplement SF's knowledge about such things as childbirth, girl's puberty, and other topics. I consider the Achomawi list among the best recorded: twenty-four hours were spent with informants.

^{1,2}UC-PAAE 31:69, 1932.

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED

- + Element present.
- Element absent.
- Either question was not asked or informant did not understand.
- * Reference to a note in the section "Ethnographic Notes on the Element List."

ELEMENTS	OCCURRENCE													AE
	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	
SUBSISTENCE														
<u>Hunting</u>														
Deer Hunting														
1. Surround	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2. Drive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*2a. Communal	-	-	-	-	-	-	+	-	+	-	-	-	+	-
3. Past ambushed hunter	+	+	+	+	+	-	-	+	+	+	+	+	+	+
*5. Into enclosure	-	-	-	-	*	-	+	-	-	-	-	-	*	-
6. Into enclosure with pit	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*8. Into trap, net, or snare	-	-	-	-	-	-	-	*	-	-	-	-	-	-
*9. With fire	+	-	-	-	*	+	-	+	-	-	-	+	+	+
*10. With dogs	-	+	-	-	-	+	-	-	+	-	-	+	*	-
11. In relays	+	+	+	-	-	-	-	-	-	-	-	-	-	-
12. Shamanism	-	-	-	-	*	-	-	-	-	-	-	-	*	-
13. Ambush	+	+	+	+	*	+	*	+	-	-	+	+	+	+
14. In pit beside trail	-	+	-	-	+	+	+	-	-	-	-	+	+	+
15. In pit beside spring	-	+	-	-	+	+	+	+	-	-	-	+	-	-
16. In pit around which brush fence	-	+	-	-	-	-	+	-	-	-	*	-	-	+
17. Single hunter stalks	+	+	+	+	+	+	+	+	+	+	+	+	+	+
18. Runs down	+	-	-	-	+	+	+	+	-	+	+	+	+	+
18a. Runs down game when it is wounded	+	+	+	-	+	+	+	+	+	+	+	+	+	+
*19. Disguise	*	+	*	+	+	-	+	+	+	-	-	+	*	+
20. Deer head	+	-	+	+	-	+	+	+	+	-	-	+	-	+
21. Entire deerskin	+	-	+	-	-	+	+	-	-	-	-	+	-	+
22. Brush carried	-	+	+	-	-	-	-	-	-	-	-	-	-	-
23. Poison arrow	-	+	+	+	+	-	+	+	+	+	+	+	-	+
24. Fire to signal hunters	+	+	+	+	+	+	+	-	+	+	-	+	+	-
*25. Formal chief	+	+	+	-	-	-	-	-	-	-	-	-	-	*
26. Informal chief	-	-	-	-	-	-	-	+	-	-	-	-	*	-
*27. Magic	-	-	-	-	*	+	*	*	*	-	-	-	-	+
* Antelope Hunting														
*27a. Communal hunt	+	*	+	+	+	*	+	+	+	+	+	+	+	+
28. Corral	*	+	+	+	+	-	+	+	+	+	+	+	+	*
28a. Sagebrush-bark rope	*	+	-	+	*	-	+	-	-	-	+	+	+	+
29. Solid brush fence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*29a. Brush fence around hill	+	*	+	-	-	-	-	-	-	-	+	-	*	-
*30. Brush at intervals	+	+	+	+	+	-	-	+	+	+	+	+	+	+
31. Wings	*	+	*	+	+	-	+	+	-	-	+	*	+	+
*32. Shamanism	+	+	+	+	*	-	+	-	+	+	+	+	+	+
33. Shaman is chief of hunt	+	+	+	-	+	-	-	-	+	+	+	+	+	+
34. Shaman has an assistant	-	*	-	+	+	-	-	-	+	-	-	-	-	+
35. Shaman has special enclosure	-	-	-	-	-	-	-	-	-	-	+	*	-	+
36. Fire	+	+	*	-	-	-	-	-	-	-	-	+	-	+
*37. Notched stick	-	*	-	-	+	*	-	-	+	-	+	+	+	-
*38. Grass-stuffed hide	-	-	-	-	-	-	-	-	-	-	-	-	*	-
39. Hoof rattle	-	-	+	-	-	-	-	-	-	-	+	+	-	-

	Ts	K1	K2	Kù	To	Tò	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
40. Wand	-	-	+	-	+	-	-	-	-	-	-	+	-	+
*41. Shaman smokes	+	+	-	+	+	+	-	-	+	+	+	+	+	+
*42. Pipe passed	+	+	-	-	+	+	-	-	+	+	+	+	+	+
*43. Shaman sings	+	+	+	+	+	+	-	-	+	+	+	+	+	+
*44. Audience sings	+	+	+	+	+	+	-	+	+	+	+	+	+	+
46. Antelope dance	*+	+	+	+	+	-	-	*+	+	-	+	+	+	-
47. Antelope mask	-	+	+	-	-	-	-	-	-	-	-	+	-	-
*48. Round dance	+	-	-	-	-	+	-	+	-	-	-	-	-	-
*49. Stumbling taboo	-	+	+	-	-	-	-	-	+	+	+	+	-	-
*49a. Menstruating women taboo	+	-	+	+	+	+	+	+	+	+	+	+	+	-
49b. Sexual intercourse just before hunt taboo	+	+	+	-	-	+	+	+	-	-	+	+	-	-
*50. Loss of objects taboo	-	+	+	-	-	-	-	-	-	+	+	+	*	-
51. Antelope's souls caught	+	-	+	-	+	-	-	-	-	+	+	+	+	+
52. Antelope charmed in 1 night	+	+	+	-	+	+	-	+	+	+	+	-	+	+
*52a. More than 1 night to charm	-	*	-	+	-	-	-	-	-	-	-	+	-	-
*53. Messengers to antelope	-	-	+	-	-	-	-	-	-	-	+	+	-	-
*54. Scouts to antelope	+	+	+	-	-	-	-	-	-	-	-	-	*	+
*55. Antelope driven into corral	+	+	+	+	-	+	+	+	+	*	-	+	+	+
*56. Antelope charmed into corral	-	-	-	-	+	-	-	-	*	-	+	+	*	+
57. Fires to drive	+	*	-	-	-	+	-	-	-	-	-	-	+	-
58. Shaman in corral	-	+	-	-	-	-	-	-	+	-	+	-	+	-
59. Shaman "closes gate"	-	-	-	-	-	-	-	-	-	-	+	+	+	-
60. Special archer	+	+	-	+	+	-	-	+	*	-	+	+	+	+
*60a. Special runner to tire antelope before kill	*+	+	*	+	+	-	-	+	-	+	+	+	+	+
61. Individual stalking	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*62. Run down on foot	-	+	-	-	-	-	-	-	-	-	-	-	-	-
63. Run down on horseback	+	+	-	+	+	-	+	-	-	-	+	+	+	-
64. Drive	-	+	+	+	+	+	-	+	+	+	+	+	+	-
65. Past ambushed hunters	-	+	+	+	+	+	-	+	+	+	+	+	+	-
66. With dogs	-	+	-	-	-	-	-	-	-	-	-	-	+	-
67. With fire	-	-	-	-	-	+	-	-	-	-	-	-	-	-
70. Ambush beside spring	-	+	+	-	+	-	+	-	+	+	+	+	+	+
71. Hunters disguised	-	+	+	+	-	-	-	-	+	+	-	+	+	-
72. Hunters in hole	+	+	+	-	+	-	+	-	+	+	-	+	+	+
*73. Disguise	-	+	+	+	-	+	-	-	+	+	+	+	-	-
74. Antelopeskin	-	+	+	+	-	+	-	-	+	+	-	+	*	-
75. Brush	-	+	+	-	-	-	-	-	-	-	+	-	-	-
*Mt.- Sheep Hunting														
76. Surround	-	-	-	-	-	-	+	-	-	-	-	-	-	-
77. Drive	-	+	-	-	-	+	+	-	-	+	+	+	+	-
*78. Past hidden hunters	-	-	-	-	-	+	+	-	+	+	+	+	+	-
79. With fire	-	-	-	-	-	+	+	-	+	-	-	-	-	-
80. With dogs	-	-	-	-	-	+	-	-	+	-	-	-	+	-
*81. Into enclosure	-	-	-	-	-	-	*	-	-	-	-	-	-	-
83. Through V-fence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
84. Stalking by an individual	+	+	+	+	+	+	+	+	+	+	+	+	+	+
85. Attracting by pounding	-	+	*	-	-	-	-	-	*	+	+	+	+	+
*86. Disguise	-	-	-	-	-	+	-	-	-	-	-	-	*	-
88. Entire skin used	-	-	-	-	-	+	-	-	-	-	-	-	-	-
89. Fire to signal hunters	-	-	-	-	-	+	-	-	+	+	-	+	+	-
91. Magic	-	-	-	-	*	-	-	-	-	-	-	-	-	-
*Communal Rabbit Hunting														
92. Net	+	+	+	+	*	+	+	+	+	+	+	+	+	+
93. Club	+	+	+	+	+	*	+	+	*	+	+	+	+	+
94. Club thrown	-	-	-	-	-	-	+	-	-	-	-	+	*	-
95. Bow and arrow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
96. Men only hunt	-	+	+	+	+	+	+	+	+	-	-	+	+	+
97. All people hunt	+	-	-	-	-	-	-	-	-	+	+	-	*	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
97a. Fire to summon people to starting place	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Special leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98a. Dance before each drive	+	+	+	+	+	-	-	-	*	-	-	-	-	-
99. Duration of drive (days): 5	-	-	+	+	+	+	+	-	-	+	+	+	-	-
99a.3	+	+	-	-	-	-	-	-	-	+	-	-	-	-
99b. Not fixed	-	-	-	-	-	-	-	+	-	-	-	-	+	+
Snares, Nets, Etc.														
*100. Spring-pole trap	+	-	-	*	-	-	+	-	+	+	+	+	+	-
101. For birds	-	-	-	-	-	-	+	-	-	+	+	+	*	-
102. For sage hens	-	-	-	-	-	-	+	-	+	+	-	+	+	-
104. Trap behind fence	-	-	-	-	-	-	-	-	+	-	-	+	-	-
107. For rodents	-	-	-	-	-	-	+	-	+	-	-	+	-	-
109. For small mammals	-	-	-	-	-	-	+	-	+	+	+	+	-	-
110. For large mammals	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*112. For rabbits	+	+	+	+	-	-	+	-	+	+	+	+	+	+
112a. Noose set on rabbit trail in snow	+	+	+	+	-	-	+	-	-	+	+	+	-	+
113. Noose in fence gap	-	-	-	-	-	-	+	-	+	-	-	+	-	-
116. For birds	-	-	-	-	-	-	+	-	*	+	-	+	-	-
117. For sage hens	-	-	-	-	-	-	+	-	+	-	-	+	-	-
118. Long rabbit net	+	+	+	+	+	+	+	+	+	+	+	+	+	+
120. Bird net	+	+	+	+	+	+	+	+	+	+	+	+	+	+
121. Circular, dome shape	+	+	-	+	-	+	-	-	-	-	-	-	-	-
122. Tunnel shape	-	-	+	-	-	-	-	-	-	-	-	-	-	-
123. Rabbit net used	+	+	-	+	*	+	-	+	+	+	+	+	+	-
124. Willow frame	+	+	-	-	-	+	-	-	-	-	-	-	-	+
125. Sagebrush support	-	-	-	+	-	-	-	-	-	-	-	-	-	-
126. Edge staked down	+	-	+	+	-	-	-	-	-	-	-	-	*	-
127. Placed near water	+	+	-	+	+	*	-	+	*	+	+	+	+	+
128. Placed over creek	-	+	-	+	-	-	-	-	+	+	+	+	+	-
129. Sagebrush wings	-	-	-	+	-	-	-	-	+	+	-	+	+	-
132. For sage hens	+	-	-	+	-	+	-	+	+	+	+	+	+	-
133. For doves	-	+	-	-	-	-	-	+	-	-	-	-	-	-
134. For ducks	-	+	+	-	+	-	-	+	-	+	-	+	-	+
136. Birds driven to net	-	-	-	+	-	+	-	-	+	+	+	+	-	-
137. With antelope disguise	-	-	-	-	-	-	-	-	+	+	*	+	*	-
140. Net snare for rabbits	+	+	-	-	-	-	-	-	-	-	+	-	-	-
141. Basketry traps	+	-	-	-	-	-	-	-	-	-	-	-	-	-
142. Deadfalls	+	+	+	+	+	+	+	+	+	+	+	+	+	-
*143. Figure-4 trigger	+	+	+	+	+	+	+	+	+	+	+	+	+	-
144. 2-stick trigger	-	-	-	-	-	-	-	-	-	+	+	+	+	-
145. Bait used	+	+	-	+	-	+	+	+	+	+	+	+	+	-
146. For large mammals	-	+	+	+	+	-	+	-	-	-	-	+	-	-
147. For small game	+	+	+	+	+	+	+	+	+	+	+	+	+	-
148. For birds generally	-	-	-	-	-	-	+	-	-	+	-	+	-	-
149. For grouse	-	-	-	-	+	-	-	-	*	-	-	-	-	-
150. Pitfalls	+	+	+	-	*	-	+	-	+	+	+	+	-	+
151. Cover of cross bars	+	+	+	-	+	-	+	-	-	+	+	+	-	+
152. Bait on cover	+	+	+	-	+	-	-	-	-	-	-	+	-	-
153. For carnivores	+	+	-	-	+	-	-	-	-	-	-	-	-	+
154. For rabbits and rodents	-	-	+	-	-	-	+	-	+	+	+	+	-	+
Booths and Blinds														
155. Brush enclosure	-	-	+	-	-	-	-	-	-	+	-	-	*	+
*156. Domed brush house	+	+	+	+	-	-	-	+	-	-	+	+	-	+
158. Conical house	-	-	-	-	-	-	-	+	-	-	-	-	-	+
159. Pit	-	-	-	-	*	+	+	-	-	-	-	-	-	+
160. With brush fence	-	-	-	-	-	-	+	-	-	-	-	-	*	-
162. Concealment is near water	+	+	+	-	+	+	+	+	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
163. Shooting birds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
164. Game	+	+	+	+	+	+	+	-	-	+	+	-	+	+
165. Bird caught from blind with bare hand	+	+	+	+	*	+	+	+	+	+	+	+	*	-
166. Off perch	-	-	-	-	-	-	+	+	-	+	+	+	-	+
167. Inclined pole as perch	-	-	-	-	-	-	+	+	-	-	+	+	-	+
173. Game killed from blind: sheep	+	+	+	+	+	+	+	+	+	+	+	+	+	+
175. Antelope	+	+	+	+	+	+	+	+	+	+	+	+	+	+
176. Tule blind	+	+	+	+	+	-	+	-	+	-	-	+	+	-
*Decoys and Disguises														
178. Live birds	-	-	-	-	-	-	-	-	-	-	-	-	*	-
*180. Stuffed birds	+	+	+	+	*	-	+	*	-	-	*	-	*	-
180a. Stuffed heads on sticks	-	-	+	-	-	-	-	-	-	-	-	-	-	-
181. Moved with string	+	+	+	+	-	-	-	-	-	-	-	-	*	-
181a. Body of tule	+	+	+	+	+	-	+	-	-	-	-	-	-	-
182. Birdskin on head	-	-	-	-	-	+	-	-	-	+	-	-	-	-
183. Animal disguise	+	+	+	+	-	+	+	+	+	+	+	+	+	+
184. Head	-	-	+	-	-	+	+	+	+	+	+	+	*	-
185. Whole skin	+	+	+	-	-	+	+	-	+	+	+	+	*	-
186. Sticks as front legs	+	-	-	-	-	+	+	-	+	+	+	+	*	-
187. Paint arms	-	-	-	-	-	+	+	-	-	+	+	+	*	-
188. Deer	+	-	+	+	-	+	+	+	+	-	-	+	-	+
189. Antelope	-	+	+	+	-	+	-	-	+	+	-	+	*	-
190. Mountain sheep	-	-	-	-	-	+	-	-	-	-	-	-	-	-
191. Grass or brush disguise	-	+	+	-	-	-	-	-	-	-	-	-	-	-
Waterfowl Hunting														
Communal drive:														
*192. Balsas	+	+	+	+	*	-	+	+	+	+	+	+	+	+
193. Chief or director of hunt	+	+	+	+	+	-	+	-	+	+	+	+	+	-
194. Killing with club	+	+	+	-	-	-	+	-	+	+	+	+	+	+
194a. Killing with hands: break legs or neck	+	+	+	+	+	-	+	+	+	+	-	+	+	+
*194b. Rabbit net used	*	+	+	-	-	-	-	+	-	+	-	-	-	-
195. Mud hens taken	+	+	+	+	+	-	+	+	+	+	-	+	+	-
196. Young ducks taken	+	-	+	+	+	-	+	+	-	+	+	+	+	+
196a. Young geese taken	+	-	+	+	+	-	+	+	-	+	+	+	+	+
197. Hunter uses animal disguise	-	-	-	-	-	-	-	-	+	+	+	+	*	-
198. For ducks	-	-	-	-	-	-	-	-	-	-	-	-	-	+
200. For sage hens	-	-	-	-	-	-	-	-	+	+	+	+	*	-
Miscellaneous														
*201. Rodents taken from burrow by twisting stick into skin	+	+	+	-	-	+	+	+	+	+	+	+	+	+
202. Cottontail taken	+	+	+	-	-	+	+	+	+	+	+	+	+	+
203. Rat taken	+	-	-	-	-	-	+	+	+	+	+	*	+	-
204. Chipmunk taken	-	-	-	-	-	-	+	+	+	+	+	*	+	-
205. Reptile hook	-	+	-	-	-	-	-	-	-	-	-	-	-	-
206. Game hung on belt by head	+	+	+	+	+	+	+	+	+	+	+	+	+	+
207. Rats poked out	+	+	+	+	+	+	-	+	+	+	-	+	+	+
208. Rats burned out	-	+	-	-	+	-	+	+	+	+	-	-	+	+
*209. Smoking out of animal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
210. Jack rabbit	+	+	+	+	*	-	+	+	+	+	+	+	+	+
211. Cottontail	+	+	+	-	+	+	+	+	+	+	+	+	+	+
212. Other rodents	+	+	+	+	+	-	+	+	+	+	+	+	+	+
214. Fan to blow smoke in den	-	+	-	-	+	+	+	+	+	+	+	+	+	+
215. Sage-hen wing	-	+	-	-	-	-	-	-	-	+	-	-	+	+
216. Crow wing	-	+	-	-	-	-	-	-	-	+	-	-	+	+
217. Hawk wing	*	-	+	-	-	-	-	-	+	+	-	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
266. In weir	+	+	+	-	+	+	+	+	+	+	+	+	+	+
267. In dam	-	-	-	-	-	-	-	+	-	-	-	-	+	+
268. Supported by sticks	+	+	+	+	-	-	+	+	+	+	+	+	+	+
269. Held in hand	-	-	-	+	+	+	+	+	+	-	-	-	-	+
*270. Fish driven with willow bundles	*-	+	-	+	+	-	+	+	+	+	+	+	+	-
271. Hand-catch in shallow water	-	+	+	+	+	+	+	+	+	+	+	+	+	-
272. Harpoon	+	+	+	-	+	+	+	+	-	+	+	+	+	+
273. Spear	-	-	-	*	-	+	-	-	-	-	+	-	*	+
274. 1 prong	-	-	-	-	-	-	-	-	-	-	+	-	*	+
*275. 2 prongs	-	-	-	-	-	+	-	-	-	-	+	-	-	+
*276. Fish arrow, 1 prong	-	-	-	-	-	-	-	*	-	+	+	+	+	+
*276a. Fish arrow, 2 prongs	-	-	-	-	-	-	-	-	-	-	-	-	-	+
277. Night fishing	+	+	+	+	+	-	-	+	-	+	-	+	+	-
*278. Torch or fire	-	-	-	-	-	-	-	+	-	-	+	+	+	-
279. Moonlight	+	+	+	-	+	-	-	+	-	+	-	+	+	-
279a. Stream bottom prepared with white rocks	+	+	+	+	-	-	-	-	-	-	-	-	-
*280. Hook: gorget (straight, bipointed)	+	+	.	*	*	+	+	-	+	+	-	*	-	+
280a. Angle	-	-	.	+	+	-	-	+	+	+	-	.	-	+
281. Of bone	+	+	+	+	+	+	+	+	+	+	-	.	-	-
*281a. Of bone and wood	*	-	-	-	-	-	-	-	.	-	-
282. 1 barb at angle	-	-	.	-	-	-	-	+	-	-	-	.	-	-
284. Line attached	+	+	+	+	+	+	+	+	+	+	-	+	-	+
285. Pole	-	-	-	-	-	-	-	-	-	+	+	-	-	+
*286. Bait: angleworm	+	+	-	-	-	-	-	-	-	-	-	-	-	-
*287. Grasshopper	-	+	+	+	-	-	+	+	+	+	-	-	-	+
288. Salmon egg	-	+	-	-	-	-	-	-	-	-	-	+	-	-
288a. Minnow	-	+	+	+	-	-	-	+	+	+	-	+	-	-
289. Grub	+	+	+	+	+	+	+	+	+	+	-	+	-	-
290. Bait bag, buckskin	+	-	-	-	+	+	-	-	+	-	-	.	-	-
290a. Bait basket	+	-	+	-	+	+	-	-	-	.	-	-
291. Fly hook	-	-	-	-	-	-	-	-	-	-	-	+	-	-
292. Sinker	+	+	+	+	-	+	+	-	+	-	-	+	-	-
*293. Poison (to'za used) placed in stream	-	*	*	-	-	-	-	-	+	+	+	+	-	+
*293a. Fish poisoned by "smoking"	*	*	-	-	-	-	-	-	-	-	+	-	-
*294. Stream dammed	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*295. Creek diverted	-	-	+	-	-	-	+	+	+	+	+	+	+	+
296. Fish killed by striking	+	+	+	+	+	+	+	+	+	+	+	+	+	+
<u>Animals Eaten</u>														
297. Dog (sorobuku) eaten	-	-	-	-	-	-	-	-	*	-	-	-	-	-
297a. Mink (pai'una) eaten	-	+	-	-	+	-	-	-	-	+	-	-
297b. Mole (teödzi' kwüsöva) eaten	-	-	-	+	-	-	-	-	-	-	-	-	-	-
297c. Porcupine (tsa'kwuda or mühü) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	*
297d. Jack rabbit (kamö) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297e. White rabbit (tohakamö) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297f. Cottontail rabbit (tavüü) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297g. Pocket gopher (ungatsiva) eaten	-	-	-	-	-	*	-	-	+	+	-	+	-	+
297h. Kangaroo rat (kotsi) eaten	+	+	-	+	-	-	-	-	+	+	+	+	-	-
297i. Mouse (field) (pongatsi) eaten	+	+	+	+	+	+	+	-	+	+	+	+	*	+
297j. Muskrat (pamusö) eaten	-	-	-	-	-	-	-	-	+	+	+	+	+	+
297k. Wood rat (töka'wa) eaten	+	*	+	+	+	+	+	+	+	+	+	+	+	+
297kk. Woodchuck (kidü) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297m. Squirrel (ikwü) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297n. Ground squirrel (köbö or küpa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297o. Chipmunk (woda'a) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297p. Weasel (pavisi) eaten	-	-	-	*	-	-	-	-	-	-	-	-	-	-
297q. Skunk (poni) eaten	-	-	-	-	-	-	-	-	-	-	-	-	+	-
297r. Bat (biya'hana) eaten	-	-	-	*	-	-	-	-	-	-	-	-	-	-
297s. Elk (patu'hua) eaten	+	*	-	*	+	-	-	-	-	-	+	+	+	-
297t. Raccoon (patakai) eaten	+	-	-	-	-	-	-	-	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>Insect Food</u>														
*337. Caterpillars (piegö) eaten	+	-	-	+	+	*	+	+	+	+	-	+	+	+
*338. Larvae in lake (kutsavi) eaten	-	*	-	-	*	*	*	+	+	-	-	-	-	-
339. Ants eaten	-	-	+	+	+	-	-	-	+	+	+	+	+	-
340. As food	-	-	+	-	-	-	-	-	+	+	+	+	+	-
341. As tonic	-	+	-	+	+	-	-	-	-	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
343. Bee "eggs" (nota) eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+
344. Cicada (locust) (küa) eaten	+	+	+	+	*	-	+	+	+	+	+	-	-	-
345. Gathered in baskets	+	+	+	+	-	-	+	+	+	+	+	-	-	-
346. Roasted in coals	+	+	+	+	-	-	+	+	+	+	+	-	-	-
347. Ground on metate	+	+	+	+	-	-	+	+	+	+	+	-	-	-
*348. Cricket (miju or niju) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
351a. Picked up in early morning	+	+	+	+	+	+	+	-	+	+	+	+	+	+
352. Grasshopper (watata'a) eaten	-	-	-	-	-	-	-	+	-	-	-	-	-	+
353. Caught by hand in early morning	-	-	-	-	-	-	-	+	-	-	-	-	-	-
354. Gathered in baskets	-	-	-	-	-	-	-	+	-	-	-	-	-	*
356. Roasted in pit	-	-	-	-	-	-	-	+	-	-	-	-	-	+
357. Ground on metate	-	-	-	-	-	-	-	+	-	-	-	-	-	*
358. Stored, buckskin bags	-	-	-	-	-	-	-	+	-	-	-	-	-	-
<u>Animal-Food Taboos, etc.</u>														
360. Raw liver eaten	-	-	-	-	-	-	-	+	+	-	+	*	*	*
361. Fetus taboo	-	+	-	-	-	+	-	*	+	+	-	-	-	-
362. Deer heart taboo	-	-	-	+	-	+	+	-	+	-	*	*	*	+
363. To young	-	-	-	-	-	+	+	-	+	-	+	+	+	+
364. Liver taboo to young	-	-	-	-	-	-	-	-	-	+	*	*	*	+
365. Deer lung taboo to young	-	-	+	+	-	-	-	-	-	-	+	*	*	+
366. Lung eaten for strength	-	-	-	-	-	-	-	+	+	+	-	-	-	-
367. Bird eggs taboo to young	-	-	-	-	-	-	-	+	-	-	-	-	-	-
368. Scavenger eggs taboo	-	+	+	+	+	+	+	+	+	+	+	+	+	-
369. First kill taboo, if shot	*	+	+	+	+	*	*	+	+	+	+	+	+	*
369a. If trapped	-	-	+	+	+	-	+	+	+	+	+	+	+	+
370. To youth	+	+	+	+	+	-	+	+	+	-	-	-	+	+
371. To mother	+	+	+	+	+	-	+	+	+	-	-	-	+	+
372. To father	+	+	+	+	+	-	+	+	+	-	-	-	+	+
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	-	+	-	+	+	-	+	-
374. After ceremony youth eats special part	+	+	+	+	+	-	+	+	+	+	+	-	*	+
375. First kill after childbirth taboo	-	+	+	+	+	+	+	+	-	-	+	-	+	+
376. To father	-	+	+	+	+	+	-	+	-	-	+	-	+	+
377. To mother	-	+	+	+	+	+	-	+	-	+	+	-	+	+
378. Hunter distributes game	+	*	+	+	+	+	+	+	-	+	+	-	+	+
379. To all village	+	-	-	-	-	-	-	-	-	-	-	-	-	+
379a. To anyone	+	-	+	+	+	+	+	+	-	+	+	-	+	+
380. To relatives	+	+	+	+	+	+	+	+	-	+	+	-	+	+
381. To mother-in-law	+	+	+	+	+	+	+	+	-	+	+	-	+	+
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	+	+	-	+	-	-
<u>Miscellaneous Concepts</u>														
*388. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	*	+	+	+	-
389. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	*	-	-	-
389a. 1 night's continence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*391. Smoking before hunt to aid luck	-	+	+	-	-	+	+	+	-	+	+	+	+	+
392. Smoking during hunt without special effect	-	+	+	-	+	-	+	+	+	+	+	+	+	+
393. Bathing before hunt: cold bath	+	+	+	-	-	+	+	*	+	+	+	+	+	+
394. Sweat bath	+	+	-	-	-	-	+	+	+	+	+	-	+	+
395. Talking during bath	+	-	-	-	-	-	+	-	+	+	+	+	+	+
396. Disposal of deer bones regulated	-	-	-	-	-	-	+	*	-	-	*	-	-	-
397. Kept from dogs	-	-	-	-	-	-	+	+	-	-	-	-	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
398. Game believed immortal	-	+	+	+	-	-	+	*	-	+	-	-	-	-
399. Game increase controlled by ceremony	-	+	-	-	*+	+	-	-	-	-	+	+	-	-
401. Offering of game kill	-	-	-	-	*+	+	-	+	-	*+	*+	*+	-	*+
402. To "nature"	-	-	-	-	+	+	-	-	-	+	+	+	-	+
403. To spirit	-	-	-	-	-	-	-	-	-	+	+	+	-	+
404. With prayer	-	-	-	-	+	+	-	-	-	+	+	+	-	+
405. Piece of gall	-	-	-	-	-	-	*	-	-	+	-	-	-	-
406. Thrown in brush	-	-	-	-	-	-	-	+	-	-	-	-	-	-
409. Tip of deer tail hidden under rock for luck	-	-	-	-	-	+	+	-	+	+	-	+	-	-
<u>Gathering</u>														
*410. Acorns (wia)	+	+	+	-	-	+	+	+	-	-	-	-	-	+
411. Leaching in sage-lined pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
411a. In sand pit	+	+	+	-	-	+	+	-	-	-	-	-	-	+
413. Grinding in mortar (puranu)	+	*	+	-	-	+	+	+	-	-	-	-	-	+
414. Boiled mush	+	+	+	-	-	+	+	+	-	-	-	-	-	+
<u>Miscellaneous Plants</u>														
433. "Grass" seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*434. Cactus fruit eaten (navu or mütsó)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
435. "Stems" eaten	-	+	-	+	+	+	+	+	-	-	+	-	-	-
436. Needles burnt off	-	+	-	+	+	+	+	+	-	-	+	-	-	-
437. Needles brushed off	-	-	-	-	-	-	-	-	-	-	+	-	-	-
438. Roasted in ashes	-	+	-	+	+	+	+	+	-	-	+	-	-	-
439. Roots	+	+	+	+	+	+	+	+	+	+	+	+	+	+
440. Berries	+	+	+	+	+	+	+	+	+	+	+	+	+	+
443. Piñon Nuts (tuva)	+	+	+	+	+	+	+	+	-	+	-	*	+	*+
*443a. Hooked pole (tsamu) for piñon nuts	+	+	+	+	+	+	+	+	-	+	-	-	-	-
445. End fire bent	-	-	+	-	-	-	-	-	-	-	-	-	-	-
*446. End separate piece	+	+	+	+	+	+	+	+	-	+	-	-	-	-
447. Climb tree to gather	+	+	+	+	+	+	+	+	-	+	-	-	+	+
448. Men	+	+	+	+	+	+	+	+	-	+	-	-	+	-
449. Women	+	+	+	+	+	+	+	+	-	-	-	-	+	+
450. Climbing stick used	+	+	+	+	+	-	+	+	-	+	-	-	+	+
*451. Storage: green, in stone-lined, circular pit	+	+	-	-	-	-	-	+	-	-	-	-	-	-
451a. Piled on ground, covered	+	+	+	+	-	+	-	-	-	-
452. Whole cones in cache	+	+	-	+	+	+	+	+	-	+	-	-	-	-
453. Cooked seeds stored	-	-	+	-	-	-	+	-	-	-	-	-	-	-
*453a. Cones opened by roasting in earth oven	+	+	+	+	+	+	+	+	-	+	-	-	+	+
454. By burning	+	+	-	-	+	+	+	+	-	+	-	-	+	+
454a. By exposing to sun	+	+	+	+	+	+	+	+	-	+	-	-	-	+
455. Nuts struck from ripe cone	+	+	+	+	+	+	+	+	-	+	-	-	+	-
456. Cache for nuts removed from cone	+	+	+	+	+	-	+	+	-	+	-	-	+	-
457. Unlined pit	+	-	-	+	+	-	-	-	-	-	-	-	+	-
*458. Grass lined	+	-	+	-	-	-	+	+	-	+	-	-	+	-
459. Lined with pine-leaf soil	+	+	+	+	-	-	+	+	-	+	-	-	-	-
460. Brush-and-stone covered	+	+	+	+	+	-	+	+	-	+	-	-	+	-
461. Juniper-bark lined	+	-	+	+	-	-	+	+	-	+	-	-	+	-
*462. Nuts ground on metate (mota)	+	+	+	+	+	+	+	+	-	+	-	-	+	+
462a. In mortar	-	+	+	+	+	+	+	-	-	-	-	-	+	-
463. Parching	+	+	+	-	+	+	+	+	-	+	-	-	+	+
*464. In "fan" (twined basket)	+	+	+	+	+	+	+	+	-	+	-	-	+	+
*466. Conical burden basket for gathering	+	+	+	+	+	+	+	+	-	+	-	-	+	+
*467. Family owned plots	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*467a. Band owned plots	+	+	+	+	+	+	+	+	-	+	-	-	+	+
467b. Families wintered on piñon-nut range	+	+	+	+	+	+	-	+	-	-	+	-
*468. Nuts eaten as flour, raw	+	+	+	+	+	+	+	+	-	+	-	-	+	+
469. Nuts eaten as mush	-	+	+	+	+	+	+	+	-	+	-	-	+	+
*470. Nuts eaten chilled as mush	+	+	+	+	+	+	+	+	-	+	-	-	+	+

	Ts	K1	K2	Kii	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
487. Spatulate end	-	-	-	-	-	+	-	-	-	-	+	-	-	-
488a. Point both ends	+	-	-	-	-	+	-	-	-	-	-	-	-	-
489. Of mt. mahogany (tupi)	+	+	+	-	+	+	+	+	+	+	+	+	+	+
490. Of serviceberry (tuavoï)	-	-	+	-	-	-	-	-	+	-	+	+	+	-
491. Of greasewood (tonovi)	-	-	+	-	-	-	+	-	+	+	+	-	-	-
492. Conical seed basket (tüwaywono)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
493. Basketry seed beater (tsiku)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
495. Stiff edged	+	+	+	+	+	+	+	+	+	+	+	+	+	+
499. Seed knife ("sickle")	+	+	+	+	+	+	+	+	+	+	+	-	-	-
500. Wooden	-	-	-	-	-	-	+	-	-	-	-	-	-	-
501. Shin bone	-	-	-	-	-	+	-	+	-	-	-	-	-	-
501a. Stone	+	+	+	+	+	-	-	-	+	+	-	+	-	-
<u>Agriculture</u>														
Wild Seeds														
*505. Wild seeds irrigated	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*509. Burning for tobacco	+	+	+	+	+	-	+	+	+	+	*	+	+	+
510. Burning for wild seeds	-	+	+	+	-	-	-	-	+	+	-	-	+	+
Seed Storage														
521. Storage in pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
522. Bark or grass lined	+	+	+	+	+	+	-	+	+	+	+	+	+	+
523. Storage in basket	-	-	+	-	-	-	+	+	-	-	-	+	-	+
525. Storage in bark bag (kwisi)	-	-	+	+	+	+	-	-	+	-	+	+	+	+
526. Storage in buckskin bag	-	+	+	+	+	+	-	+	-	-	+	+	+	-
527. Storage in cave	-	-	+	-	-	-	-	-	-	-	-	*	+	-
528. Storage in rock cranny	-	-	+	-	-	-	-	-	-	-	-	+	-	-
<u>Food Preparation</u>														
*529. Salt from: playa	+	+	+	-	-	*	*	+	*	-	-	-	-	-
530. Mineral from rocks	-	+	+	-	-	-	-	-	-	*	-	-	-	-
530a. Trade from south	+	+	+	-	-	-	-	-	-	-	-	-	-	-
532. Small mammals roasted, eaten whole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*533. Roasted, entrails removed	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*534. Roasted, entrails boiled, eaten	-	+	-	+	+	-	-	-	-	-	-	-	+	+
535. Meat: dried on coals	-	-	-	+	-	-	-	+	-	-	+	+	-	-
536. Dried on frame in sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
537. Dried in trees	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*538. Smoked	-	-	-	-	-	-	-	-	-	-	-	-	-	-
539. In house	-	-	-	-	-	-	-	-	-	-	*	*	-	-
540. Pulverized	-	+	+	-	-	+	+	*	+	+	+	+	-	-
541. Mixed with seeds	-	+	+	-	-	-	+	-	-	+	-	-	-	-
*542. Mixed with berries	-	+	-	-	-	-	-	-	-	+	-	-	-	-
*543. Mixed with fat	-	+	-	-	-	+	-	-	-	+	+	+	-	-
544. Stored in sage bags	+	+	-	-	-	-	+	-	-	-	-	-	-	-
545. Tripe eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
546. Blood cooked in pouch, gut	+	-	+	+	*	-	+	+	+	-	+	*	+	+
547. Fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
548. Dried in shade, not sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
550. Smoked in sweat house	-	-	-	-	-	-	-	-	-	-	+	-	-	-
551a. Spawn (eggs) dried with seed	-	+	+	+	+	+	+	+	-	+	+	+	+	-
552. Pulverized	-	+	-	-	-	-	-	-	-	+	-	-	-	-
553. Bone: cooked bone ground	-	+	+	-	-	-	-	-	+	-	+	-	-	-
553a. Only fish bones ground	+	+	-	-	-	+	-	-	-	-	-	-	-	-
554. Ground bone cooked	-	-	-	-	-	+	+	-	-	-	-	+	+	-
555. Vertebrae ground	-	-	-	-	-	+	+	-	+	-	+	+	+	-
556. Joints ground	-	-	-	-	-	-	+	-	-	-	+	+	+	-
557. Entire bones: marrow extracted	+	+	+	+	+	+	+	-	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
558. Feet dried	+	-	+	-	-	-	*	-	+	+	-	+	+	+
559. Feet ground	+	-	-	-	-	-	-	-	-	-	-	-	-	-
559a. Feet boiled	+	+	+	+	+	+	+	+	+	+	-	+	+	+
560. Earth oven	+	+	-	+	+	+	-	+	-	+	+	-	+	+
561. Hole with hot rocks, earth cover	-	-	-	-	-	-	-	-	*	-	+	-	+	+
*562. Boiling: with stones in thorax	+	+	+	-	+	+	+	+	+	-	+	+	+	-
563. In basket	+	+	-	+	+	+	+	+	+	+	+	+	+	+
565. One bent stick to pick up stones	-	-	-	-	-	-	+	-	-	-	-	-	-	-
566. Pair forked sticks	-	-	-	-	-	-	-	-	-	-	+	-	-	-
567. Pair straight sticks	+	+	+	+	+	+	+	+	+	+	-	+	+	+
*568. Boiling in pot	-	-	-	-	-	-	-	-	-	-	-	-	-	-
569. Broiling	+	+	+	+	+	+	+	+	+	+	+	+	+	+
570. On forked stick	+	+	+	+	+	+	+	+	+	+	+	+	+	-
571. On coals	+	+	+	+	+	+	+	+	+	+	+	+	+	+
572. Parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+
573. In basket	+	+	+	+	+	+	+	+	+	+	+	+	+	+
575. Seed meal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
576. Husk burned from seed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
577. Cannibalism	-	-	*	*	-	-	-	-	*	-	-	-	+	-
*HOUSES														
<u>Dwellings</u>														
Windbreak														
578. Brush	+	+	+	+	+	+	+	-	+	+	+	+	-	-
579. Withe fence of brush	+	+	+	+	+	+	+	-	-	+	+	+	-	-
580. For temporary camp	+	+	+	+	+	+	+	*	-	+	+	+	-	-
581. For summer camp	+	+	+	+	+	+	+	*	-	+	+	+	-	-
Sun Shade														
*582. Brush or tree only	-	-	-	-	-	-	-	+	*	+	+	+	+	+
*583. Posts supporting roof	+	+	+	+	+	+	+	+	-	-	-	-	*	-
584. Posts: 6-8	-	+	+	+	-	-	-	-	-	-	-	-	-	-
584a. Any number	+	-	-	-	+	+	+	+	-	-	-	-	-	-
585. Horizontal brush roof	+	+	+	+	+	+	+	+	-	-	-	-	-	-
586. Side walls: 1	-	-	+	+	-	-	+	-	-	-	-	-	-	-
586a. More than 1	+	+	-	-	-	-	-	-	-	-	-	-	-	-
*587. Domed Wickiup	+	+	+	+	+	+	+	-	+	+	+	+	-	+
588. For summer use	-	-	-	-	-	-	+	-	-	+	+	+	-	+
589. For winter use	+	*	+	+	+	+	+	-	*	+	+	+	*	+
590. Dome of arched willows	+	+	+	-	+	+	+	-	+	+	+	+	-	+
591. "Cone" of bent willows	-	-	-	+	-	+	+	-	+	+	+	+	-	+
592. Circular ground plan	+	+	+	+	+	+	+	-	+	+	+	+	-	+
594. Height (feet): 6-8	+	-	-	-	-	-	-	-	-	+	+	+	-	-
594a. 8-10	-	+	+	+	-	+	+	-	+	-	-	-	-	+
595. Diameter (feet): 8-14	+	+	+	-	+	+	+	-	+	+	+	+	-	+
595a. 14-20	-	-	-	+	-	+	+	-	+	+	+	+	-	+
597. Covering	+	+	+	+	+	+	+	-	+	+	+	+	-	+
598. Layers of grass (waiava)	+	+	+	+	-	-	+	-	+	+	+	+	-	+
599. Tule or brush	+	+	+	+	+	+	+	-	+	+	+	+	-	+
600. Mat	-	-	-	*	*	*	*	-	+	+	*	+	-	+
602. Earth, 1 or 2 feet up wall	-	+	+	+	+	-	+	-	-	-	-	+	-	+
603. Pole-thatch binders	-	+	+	+	+	+	+	-	+	+	+	+	-	+
605. Doorway: 1	+	+	+	+	+	+	+	-	+	+	+	+	-	+
606. On E side of house	+	+	+	+	+	+	+	-	-	+	+	*	-	+
606a. Opposite wind	-	-	-	-	-	-	-	-	+	-	-	-	-	-
607. Flush with wall	+	+	+	+	+	+	+	-	+	+	+	+	-	+
607a. Entrance passage	+	+	+	-	*	+	-	-	+	-	-	-	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
608. Door: of twined bark	+	-	+	-	-	-	-	-	-	-	+	+	-	-
608a. Of twined tule	+	+	-	-	-	-	-	-	+	-	+	+	-	+
609. Of twined grass	+	+	-	-	-	-	-	-	+	+	+	+	-	-
609a. Of tule bound between pairs of sticks	+	+	+	+	-	+	+	+	+	-	-
610. Floor covered with grass	+	+	+	+	+	+	+	-	+	+	+	+	-	+
611. Fire: indoors, center of house	+	+	+	+	+	+	+	-	+	+	+	+	-	+
612. Outside house	+	+	+	+	+	+	+	-	-	-	+	+	-	+
613. In hollow pit	+	+	+	+	+	-	+	-	*	+	-	+	-	+
614. Smoke hole in roof	+	+	+	+	+	+	+	-	+	+	+	+	-	+
615. Tripod-Foundation House	-	-	-	-	+	-	+	+	*	-	-	*	+	-
616. For summer use	-	-	-	-	-	-	-	-	-	-	-	+	+	-
617. For winter use	-	-	-	-	+	-	+	+	-	-	-	+	+	-
618. Foundation poles in tripod	-	-	-	-	+	-	+	+	-	-	-	+	+	-
619. Forked poles interlock	-	-	-	-	+	-	-	-	-	-	-	-	-	-
620. Tied at intersection	-	-	-	-	-	-	+	-	-	-	-	+	+	-
*622. Cone-shaped House, Circular Ground Plan	-	-	-	-	+	-	+	+	-	-	-	+	*	-
623. Height, 10 feet	-	-	-	-	+	-	+	+	-	-	-	+	+	-
624. Diameter, 15 feet	-	-	-	-	+	-	+	+	-	-	-	+	+	-
625. Exterior encircled with stones	-	-	-	-	-	-	+	+	-	-	-	-	-	-
626. Covering	-	-	-	-	+	-	+	+	-	-	-	+	+	-
627. Tule	-	-	-	-	-	-	-	+	-	-	-	+	+	-
628. Bark	-	-	-	-	*	-	-	+	-	-	-	+	+	-
629. Grass: 2 layers	-	-	-	-	-	-	-	-	-	-	-	-	*	+
629a. 3 layers	-	-	-	-	-	-	-	+	-	-	-	+	+	-
630. Twined sage-bark mats	-	-	-	-	-	-	-	-	-	-	-	-	+	-
631. Mats	-	-	-	-	-	-	-	+	-	-	-	*	*	-
631a. Buffalo skin	-	-	-	-	-	-	-	-	-	-	-	+	-	-
632. Pole-thatch binders	-	-	-	-	-	-	-	+	-	-	-	+	+	-
*633. Earth (entirely)	-	-	-	-	-	-	-	+	-	-	-	-	-	-
635. Pine "sod"	-	-	-	-	+	-	+	+	-	-	-	-	-	-
635a. Brush	-	-	-	-	+	-	+	+	-	-	-	+	-	-
637. Doorway	-	-	-	-	+	-	+	+	-	-	-	+	-	-
638. E side of house	-	-	-	-	+	-	+	+	-	-	-	*	+	-
639. Flush with wall	-	-	-	-	-	-	+	-	-	-	-	+	+	-
640. Vestibule or tunnel	-	-	-	-	*	-	-	+	-	-	-	-	-	-
642. Height (feet): 4	-	-	-	-	-	-	+	+	-	-	-	-	-	-
642a. More than 4	-	-	-	-	+	-	-	-	-	-	-	+	+	-
643. Door	-	-	-	-	+	-	-	*	+	-	-	+	+	-
644. Of mat	-	-	-	-	+	-	+	-	-	-	-	+	+	-
645. Of skin	-	-	-	-	+	-	-	-	-	-	-	+	+	-
646. Of brush	-	-	-	-	+	-	-	-	-	-	-	-	-	-
647. Of twined bark	-	-	-	-	-	-	+	-	-	-	-	-	+	-
648. Fireplace	-	-	-	-	+	-	+	+	-	-	-	+	+	-
649. In center of house	-	-	-	-	+	-	+	+	-	-	-	+	+	-
651. Pit, 3 inches deep	-	-	-	-	-	-	+	+	-	-	-	+	+	-
652. Smoke hole in roof center	-	-	-	-	+	-	+	+	-	-	-	+	+	-
*653. Gabled House	-	-	-	-	-	-	-	+	-	-	-	-	-	-
654. For winter use	-	-	-	-	-	-	-	+	-	-	-	-	-	-
657. Ridgepole	-	-	-	-	-	-	-	+	-	-	-	-	-	-
658. Height (feet), 10	-	-	-	-	-	-	-	+	-	-	-	-	-	-
659. Width (feet), 12	-	-	-	-	-	-	-	+	-	-	-	-	-	-
660. Length (feet), 15	-	-	-	-	-	-	-	+	-	-	-	-	-	-
662. Covering	-	-	-	-	-	-	-	+	-	-	-	-	-	-
663. Brush	-	-	-	-	-	-	-	+	-	-	-	-	-	-
664. Bark	-	-	-	-	-	-	-	+	-	-	-	-	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
665. Twined-bark mat	-	-	-	-	-	-	-	+	-	-	-	-	-	-
666. Pine sod	-	-	-	-	-	-	-	+	-	-	-	-	-	-
667. Earth	-	-	-	-	-	-	-	+	-	-	-	-	-	-
668. Doorway	-	-	-	-	-	-	-	+	-	-	-	-	-	-
669. Side	-	-	-	-	-	-	-	+	-	-	-	-	-	-
671. Flush with wall	-	-	-	-	-	-	-	+	-	-	-	-	-	-
673. Fireplace inside	-	-	-	-	-	-	-	+	-	-	-	-	-	-
674. Pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
675. Smoke hole in roof	-	-	-	-	-	-	-	+	-	-	-	-	-	-
House Interior														
676. Bed of: grass or brush	+	+	+	+	+	+	+	+	+	+	+	+	+	+
677. Twined bark	-	+	+	-	-	-	+	-	-	+	+	+	+	-
678. Twined-rush mat	-	+	+	-	-	+	+	-	-	+	*	+	+	+
679. Furs	+	+	+	+	+	-	-	+	-	-	+	+	+	+
680. Skins	+	+	+	+	+	-	-	+	-	-	+	+	+	+
681. Woven-fur blanket	+	+	+	+	-	+	-	+	-	+	+	+	+	+
682. Bedcovers: woven-fur blanket	+	+	+	+	+	+	+	+	+	+	+	+	+	+
683. Furs sewed together	-	+	+	+	+	+	+	+	+	-	+	+	+	+
684. Tanned skins	+	+	+	+	+	+	+	+	+	-	+	+	+	+
685. Indoor storage pits	-	-	-	-	-	-	-	-	-	-	-	-	-	-
686. Indoor storage bags	+	+	+	*	+	+	+	+	+	-	+	*	+	+
687. Special storehouse	-	-	-	-	-	-	-	-	-	+	-	-	-	-
Sweat House (nasanovi)														
688. Wickiup-Type Sweat House	+	+	*	*	*	-	*	-	+	+	*	+	+	+
689. Domed willow frame	+	+	+	-	+	-	+	-	+	+	+	+	*	+
690. Covering: mats	+	-	.	-	-	-	-	-	-	+	-	-	+	+
692. Grass	+	-	.	-	-	-	-	-	-	+	+	-	-	+
693. Brush	+	-	.	-	-	-	-	-	-	-	-	-	-	-
694. Skin	+	-	.	-	-	-	+	-	-	-	-	+	+	+
695. Canvas	+	+	+	-	+	-	-	-	+	+	+	+	+	+
696. Earth	+	+	.	-	-	-	-	-	+	+	-	-	-	-
697. Pine "sod" (needles)	+	-	.	-	-	-	-	-	-	-	-	-	-	-
698. Pit, 1 foot deep	-	+	.	-	-	-	-	-	-	-	-	-	-	-
700. Door: on any side	+	+	.	-	+	-	+	-	+	+	+	+	+	+
700a. Of hide	+	+	.	-	-	-	+	-	+	+	-	+	+	+
701. Of twined brush	-	-	.	-	-	-	-	-	-	+	-	-	-	-
702. Of twined bark	-	-	.	-	-	-	-	-	-	+	-	+	+	-
703. Of twined grass	-	-	.	-	-	-	-	-	-	+	-	+	+	+
*704. Conical-Type Sweat House	-	-	.	-	-	-	-	-	-	-	-	-	-	-
713. Gabled-Type Sweat House	*	-	-	-	-	-	-	*	-	-	-	-	-	-
714. 2 interior posts	+	-	-	-	-	-	-	-	-	-	-	-	-	-
715. Ridgepole	+	-	-	-	-	-	-	-	-	-	-	-	-	-
717a. Built against side of hill	+	-	-	-	-	-	-	-	-	-	-	-	-	-
718. Roof covering	+	-	-	-	-	-	-	-	-	-	-	-	-	-
719. Brush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
720. Grass	+	-	-	-	-	-	-	-	-	-	-	-	-	-
721. Earth	+	-	-	-	-	-	-	-	-	-	-	-	-	-
722. Door	+	-	-	-	-	-	-	-	-	-	-	-	-	-
724. Flush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Sweat-House Operation and Use														
*727. Heating by: fire inside	-	-	-	-	-	-	-	-	-	-	-	-	-	-
728. Rocks (heated outside)	+	+	+	-	+	-	+	-	+	+	+	+	*	-
729. Pit for rocks	+	+	+	-	+	-	+	-	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
730. Rocks around patient	+	+	-	-	-	-	-	-	-	-	-	-	-	-
733. Water poured on rocks	+	+	+	-	*	-	+	-	+	+	+	+	+	+
734. Water in baskets	+	+	+	-	+	-	+	-	+	+	+	+	+	+
735. Uses: for sickness	+	+	+	-	+	-	+	-	-	-	+	+	*	+
736. For colds	+	+	+	-	+	-	+	-	-	+	+	+	+	+
737. For rheumatism	+	+	+	-	+	-	+	-	-	+	+	+	+	+
738. For general debility	+	+	+	-	+	-	+	-	-	+	+	+	+	+
739. Shaman treats inside	-	+	+	-	-	-	-	-	-	+	+	+	+	+
740. For bathing (i.e., cleansing)	+	+	+	-	+	-	+	-	+	+	+	+	+	+
742. Bather removes clothing	+	+	+	-	+	-	+	-	+	+	+	+	+	+
743. Attendant for bather	+	+	+	-	-	-	-	-	-	-	+	-	+	+
744. Prayers while bathing	+	+	+	-	+	-	+	-	+	+	+	+	*	+
745. Bad dream told	+	+	.	.	*	.	.	.	+	-	+	+	+	+
746. Personal power addressed	-	+	+	+	+	+	+	+
747. Hunting luck sought	+	+	+	+	+	+	*	+
748. Cold bath afterward (required)	+	+	+	-	-	-	-	-	+	+	+	+	+	-
748a. Optional	-	-	-	-	-	-	+	-	-	-	-	-	*	+
749. Smoking while bathing	-	-	-	-	-	-	+	-	-	-	-	-	-	+
750. Men used	+	+	+	-	+	-	+	-	+	+	+	+	*	+
750a. Men and women together used	+	+	-	-	-	-	+	-	+	+	+	-	*	-
751. Women used	+	+	+	-	+	-	+	-	+	+	+	-	*	+
752. No. persons accommodated: up to 4	-	-	+	-	+	-	+	-	-	-	-	+	+	-
752a. Up to 7	+	-	-	-	-	-	-	-	+	+	+	-	-	+
752b. 10 or more	-	+	-	-	-	-	-	-	-	-	-	-	-	-
*753. Use as clubhouse	-	-	-	-	-	-	-	-	-	-	-	-	-	-
757. Ownership by individual	+	+	+	-	+	-	+	-	+	+	+	+	+	+
759. Community uses	-	+	+	-	-	-	-	-	-	-	-	-	-	-
<u>Miscellaneous Houses</u>														
760. Dog house	-	+	-	-	-	-	-	-	-	-	-	-	-	-
761. Small, domed willow	-	+	-	-	-	-	-	-	-	-	-	-	-	-
762. Special grinding house	-	+	-	-	-	-	-	-	-	+	-	-	-	+
763. Menstrual house	-	-	-	*	-	-	-	-	+	+	+	+	-	+
763b. Cave dwelling: temporary	-	+	-	*	+	-	-	-	-	-	*	+	-
763c. Burial in caves	-	-	-	*	-	-	-	-	-	-	*	+	-
*764. Ceremonial Enclosure	-	+	+	+	-	+	+	-	-	-	-	-	*	-
765. For general gatherings only	-	+	+	+	-	+	+	-	-	-	-	-	-	-
766. Circular	-	+	+	+	-	+	+	-	-	-	-	-	-	-
767. Brush fence	-	+	+	+	-	+	+	-	-	-	-	-	-	-
768. Direction of opening: N and S (2)	-	+	+	-	-	-	-	-	-	-	-	-	-	-
768a. E	-	-	-	+	-	-	-	-	-	-	-	-	-	-
768b. Any direction	-	-	-	-	-	+	+	-	-	-	-	-	-	-
770. Fires around fence	-	+	+	+	-	+	+	-	-	-	-	-	-	-
NAVIGATION														
772. Pole or log raft	+	-	-	-	-	-	+	*	-	-	-	-	-	-
*773. Balsa raft of tules	+	+	+	+	*	+	+	+	+	+	+	+	+	+
*774. No. of bundles: 3	+	-	+	+	+	+	+	-	+	+	+	-	*	-
774a. 4 or more	-	+	-	-	-	-	-	+	-	-	-	+	+	+
775. Bundles side by side	+	+	+	+	+	+	+	+	+	+	+	+	+	*
*776. Bundles lashed together	+	+	+	+	+	+	+	+	+	+	+	+	+	+
777. Bundles pinned together	-	-	+	-	-	+	-	-	+	+	+	+	+	+
778. Length (ft.): 8 or less	-	-	+	-	-	-	-	+	+	-	-	-	-	-
778a. 8-12	+	+	-	+	+	+	-	-	+	+	+	+	+	+
778b. 12 or over	-	+	-	-	-	-	+	-	-	+	-	-	-	-
779. Prow curved up	-	+	-	-	+	+	+	+	+	+	+	+	+	-
780. No. of persons held: 2	-	+	+	+	+	+	+	-	-	-	-	-	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
*885a. Cannon	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*886. Ulna	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*887. Scapula	-	+	-	-	-	-	-	-	-	-	-	-	-
*888. Coyote bone: ulna	+	+	-	+	-	-	-	-	-	-	-	-	-	+
*888a. Tibia	+	-	-	-	-	-	-	-	-	-	-	-	+
889. Rabbit bone: tibia	-	-	-	-	-	-	+	-	-	-	-	-	-	-
889a. Radius	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*890. Cactus spine (navu)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
892. Awl case: bark bundle	-	+	+	+	-	-	-	-	-	-	+	-	-	-
893. Buckskin	-	+	+	+	-	+	+	+	+	+	+	+	+	+
<u>Drill</u>														
*894. Shaft with stone point	+	+	-	*	-	-	+	*	+	-	+	+	+	+
894a. Point attached in slot with glue	+	+	-	.	-	-	+	*	-	-	-	+	-	-
895. Shaft with bone point	-	-	-	-	-	+	-	-	-	+	-	-	-	-
895a. Unhafted bone point	+	-	-	-	+	-	+	+	-	-	-
896. Shaft with horn point	-	-	-	-	-	+	+	+	-	-	+	+	-	-
897. Stone knife for drill	+	+	+	+	+	+	+	+	+	+	+	+	+	+
<u>Various</u>														
901. Broken cobble for chopping	+	+	+	+	+	-	+	+	+	+	+	+	+	+
902. Natural cobble for hammer	+	+	+	+	+	+	+	+	+	+	+	+	+	+
FLINT FLAKING														
903. Flint (tupic') flaker	+	+	+	+	*	+	+	+	+	+	+	+	+	+
904. Sharp point	+	+	+	+	.	+	-	+	+	+	+	+	+	+
905. Notched end	-	-	-	-	.	-	+	-	-	-	-	-	-	-
906. Of antler tip	+	+	+	+	.	+	+	+	+	*	-	+	+	+
907. Of mt.-sheep horn	-	-	-	-	.	-	-	-	-	-	-	+	+	-
909. Flint warmed	-	-	+	+	.	-	-	-	-	-	-	-	*	-
910. Buckskin hand pad	+	-	+	+	.	+	+	+	+	+	+	+	+	+
911. Pressure flaking	+	+	+	+	.	+	+	+	+	+	+	+	+	+
SKIN DRESSING														
912. Skin soaked first	+	+	+	+	*	+	+	+	+	+	+	+	+	+
913. Hair removed: inclined rubbing post	+	+	+	+	+	+	+	+	+	+	+	+	+	+
915. Tanning: with brain	+	+	+	+	+	+	+	+	+	+	+	+	+	+
916. With spinal cord	+	-	-	+	-	+	+	+	+	+	+	+	+	+
920. Tanning agent cooked	+	+	+	+	-	+	+	+	+	+	+	+	+	+
921. Tanning agent kept: in piece of intestine	-	-	-	-	-	-	-	+	-	-	+	+	+	+
921a. In pericardial sack	+	+	-	-	-	-	-	-	-	-	-	-	-	-
922. Graining: soak and stretch	+	+	+	+	+	+	+	+	+	+	+	+	+	+
923. Rubbing stone used	+	+	-	-	-	-	*	-	+	+	+	+	+	+
924. Smoking	-	+	+	+	+	+	-	-	-	+	+	+	+	+
925. 1 side only	-	+	+	+	+	+	-	-	-	+	+	+	+	+
926. Both sides	-	-	-	-	-	-	-	-	+	+	+	+	-	-
927. Hide tied funnel shape	-	+	+	+	+	+	-	-	-	+	+	-	+	+
928. Hide on tripod over fire	-	-	-	-	-	-	-	-	+	-	-	+	+	-
929. Juniper-bark smoke	-	+	+	-	+	+	-	-	+	+	+	-	-	-
930. Wood-chip smoke	-	-	+	+	+	+	-	-	+	+	+	+	+	+
931. Done by men	+	+	+	+	+	+	+	+	-	+	+	-	-	-
932. Done by women	+	+	+	+	+	+	+	-	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
WEAPONS														
Bow (adö)														
*933. Self bow (soroadö)	-	-	-	+	+	+	-	-	-	-	+	*	*	+
934. Length (ft.): 3	-	-	-	-	-	-	-	-	-	-	+	-	+	+
934a.4	-	-	-	+	+	-	-	-	-	-	-	-	-	+
*935. Middle of bow sinew wrapped	-	-	-	-	+	+	-	-	-	-	+	-	*	+
936. Of willow	-	-	-	+	+	-	-	-	-	-	+	-	-	-
936a. Of juniper	-	-	-	-	-	+	-	-	-	-	+	-	+	*
*937. Sinew-back bow (nadamwaadö or atsa adö)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
938. Length (ft.): 3	-	-	-	-	-	-	-	+	-	-	+	+	+	-
938a.4	+	+	+	+	+	+	-	-	+	+	+	-	-	-
939. Width (in.): 1 or 2	-	-	+	+	+	+	+	+	+	+	+	+	+	-
939a. More than 2	+	+	-	-	-	-	-	-	-	-	-	-	-	-
*940. Double curve	+	+	+	+	-	-	+	-	-	-	+	-	+	-
*942. Of juniper	+	+	+	+	+	+	+	+	+	+	+	+	+	-
943. Of serviceberry	-	-	+	-	-	-	-	-	-	-	-	+	-	-
944. Sinew in 1 layer	-	-	-	-	-	+	-	-	+	-	-	-	-	-
944a. 2 layers	+	+	+	+	+	-	-	-	+	+	-	+	-	-
944b. 3 layers	-	-	-	-	-	-	-	+	-	+	+	-	+	-
*945. Glue: of horn	-	-	-	-	-	-	+	-	+	-	-	-	-	-
946. Of fish	+	+	+	*	+	+	-	+	-	+	+	+	+	-
946a. Pitch	+	-	-	-	-	-
947. From greasewood	-	-	-	-	+	-	-	-	-	-	-	-	-	-
*948. Horn bow	-	-	-	-	-	-	-	-	-	+	+	-	-	-
949. Sheep horn	-	-	-	-	-	-	-	-	-	+	+	-	-	-
950. 2 horns end to end	-	-	-	-	-	-	-	-	-	-	+	-	-	-
951. Sinew backed	-	-	-	-	-	-	-	-	-	+	+	-	-	-
952. Horn-backed wood bow	-	-	-	-	-	-	-	-	-	+	-	-	-	-
953. Bowstring: sinew	+	+	+	+	*	+	+	+	+	+	+	+	+	+
954. Vegetable fiber	-	-	-	-	*	-	+	-	+	-	-	+	-	+
955. No. of ply: 2	-	+	-	-	-	-	-	+	+	+	+	+	+	+
955a.3	+	-	+	+	+	+	+	-	-	-	-	-	-	-
956. Position of bow: approx. horizontal	-	-	-	-	-	+	+	+	-	+	-	+	-	+
957. Slanting	+	+	+	+	-	+	+	+	+	+	+	+	+	+
958. Approx. vertical	+	-	-	-	+	-	-	-	+	-	+	-	+	-
*959. Wristguard	-	-	-	-	+	+	-	+	+	+	+	+	+	-
*960. Bow designs	+	+	+	+	-	+	+	-	-	-	+	+	*	+
*960a. Paint	+	+	+	+	-	+	+	-	-	-	+	+	+	+
Arrows														
*961. Arrow without foreshaft	-	-	-	+	+	+	+	+	+	+	+	+	+	+
961a. Length (ft.): 2	-	-	-	-	+	-	-	-	-	-	+	+	+	+
962. 2 $\frac{1}{2}$	-	-	-	+	-	+	-	-	+	+	+	+	+	+
962a.3	-	-	-	-	-	-	+	-	-	-	-	-	-	-
963. Hardwood	-	-	-	+	+	+	+	+	+	+	+	+	+	+
964. Sharpened point	-	-	-	+	+	+	-	+	+	+	+	+	+	+
965. Crossed sticks near tip (for birds)	-	-	-	+	-	+	+	+	+	+	+	-	+	+
*966. Stone head	-	-	-	+	-	+	+	+	+	+	+	+	+	+
*967. Arrow with foreshaft	*	+	+	+	+	+	+	+	-	+	+	+	+	+
*967a. Rosewood shaft
*968. Cane shaft	+	+	+	+	+	+	+	+	-	+	-	+	+	+
*969. Hardwood shaft	+	-	+	+	-	-	-	-	-	-	-	-	-	-
*970. Hardwood foreshaft	+	+	+	+	+	-	+	+	-	+	+	+	+	+
*970a. Greasewood	+	+	+	+	+	-	+	+	-	+	+	+	+	+
*971. Plain wooden point	+	+	+	+	+	+	+	+	-	+	+	+	+	+
*972. Wrapped for ducks	-	-	-	-	-	-	-	-	*	+	-	+	-	+
*973. 4 cross sticks (for birds)	+	+	+	+	+	-	+	+	-	+	+	-	+	+
*975. Stone point	+	+	+	+	+	+	+	+	-	+	+	+	+	+
*976. Bone point	-	-	-	-	-	-	-	-	-	-	+	+	-	-
977. Horn point	-	-	-	-	-	-	-	-	-	-	+	+	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
979. Ornamentation: 3 spiral grooves	-	-	-	-	-	-	-	-	-	+	+	-	-	-
980. Paint	+	+	+	+	-	+	+	+	+	+	+	+	+	+
981. Blood	-	+	+	+	-	-	-	-	-	-	+	-	-	-
982. Feathering: 3	+	+	+	+	+	+	+	+	+	+	+	+	+	+
983. Or 2	-	+	-	+	+	+	-	-	-	-	-	-	-	-
984. Or 4	-	-	-	+	-	-	-	-	-	-	-	-	-	-
985. Spiral	+	+	+	+	+	+	+	+	+	+	+	-	+	+
986. Gum or pitch adhesive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
987. Sinew tied	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*988. Arrow poison	+	+	+	+	+	+	+	+	+	+	+	+	+	+
988a. Meat, decayed	+	+	+	+	+	-	+	-	-	-	-	+	-	-
989. Liver	-	+	-	+	-	-	-	-	+	-	-	+	-	-
*990. Gall	-	+	+	-	-	-	-	-	+	-	-	-	-	+
*991. Decayed blood from heart	-	-	+	+	+	-	+	+	+	+	+	+	-	-
992. Rattlesnake poison	-	-	-	+	-	-	-	+	-	-	-	-	-	+
993. Red ants	-	-	-	+	-	+	-	+	-	-	-	+	-	-
994. Special plant: tavisigup	+	+	+	-	-	-	-	-	+	-	+	-	-	+
*995. Arrow release, primary	-	+	+	+	+	+	-	-	+	+	+	+	+	+
996. Arrow release, special	+	-	-	-	-	-	+	+	-	-	-	-	-	-
<u>Arrow Straightener</u>														
997. Flat 1-piece stone slab, unshaped	-	-	-	+	+	-	-	-	-	-	-	-	-	+
997a. Teeth used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*998. Oval stone slab, grooved	+	+	+	-	+	+	+	+	+	+	+	+	+	+
998a.1 transverse groove	-	+	+	-	-	-	-	-	+	+	+	+	+	+
999. 2 or more transverse grooves	+	-	-	-	+	-	+	-	+	+	-	-	-	-
999a.1 lengthwise groove	-	-	-	+	-	+	-	-	-	-	-	-	-	-
1000. For cane shafts only	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1001. 2-piece stone (pa'avi)	-	+	-	-	-	-	-	-	+	+	+	+	+	+
1002. 1 groove in each	-	+	-	-	-	-	-	-	+	+	+	+	+	+
1003. For hardwood only	-	+	-	-	-	-	-	-	+	+	+	+	+	+
*1004. Perforated horn	-	-	-	-	-	-	-	-	-	+	+	+	-	+
*1005. Mt.-sheep horn	-	-	-	*	-	-	-	-	-	+	+	+	-	+
1006. Antelope horn	-	-	-	*	-	-	-	-	-	-	-	+	-	+
*1006a. Several holes	-	-	-	*	-	-	-	-	-	+	+	+	-	+
1008. 2 graduated holes	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1009. 3 graduated holes	-	-	-	-	-	-	-	-	-	-	-	-	-	+
*1009a. Perforated stone, oblong, 1 hole	+	-	-	-	-	-	-	-	-	+	+	-	-	-
1009b. 2 holes	+	-	-	-	-	-	-	-	-	+	+	-	-	-
<u>Quiver (hugutna)</u>														
1010. Whole skin, head down	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1011. Skin obtained whole by "peeling" off	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1012. Skin cut down stomach, resewed	-	-	+	-	-	-	-	-	-	+	-	+	*	-
*1013. Foxskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1014. Wildcatskin	+	+	+	+	-	-	+	+	+	+	+	+	+	+
1015. Coyote, badger, etc., skin	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1016. Fawnskin	+	+	-	-	-	+	+	+	+	-	+	+	+	+
1017. Young antelopeskin	+	-	-	-	-	+	+	+	+	-	+	+	*	+
*1017a. Piece of buckskin	+	+	-	+	-	+	+	+	-	-	+	+	+	+
1018. Quiver holds also: bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1019. Fire outfit	+	+	+	+	-	+	+	+	+	+	+	+	+	+
*1020. Arrow pulled over shoulder	+	+	+	+	+	+	-	+	+	-	-	-	-	+
*1021. Arrow pulled under arm	-	-	-	-	-	-	+	+	+	+	+	+	+	+
<u>Miscellaneous Weapons</u>														
*1021a. Atlatl	-	.	-	-	-	-	-	-	-	-	-	-	-
1022. Thrusting spear	-	+	-	-	-	-	-	-	-	+	+	-	-	-
*1023. Shield (topü)	+	+	-	-	-	+	+	+	-	-	+	-	-	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1071. Twined winnowing basket (tiwahan)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1072. Fan shaped, triangular	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1074. Parallel warps	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1075. Open twined (yata)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1076. Close twined (tsamo or töma)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1077. Used also for parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1079a. Angular tray (üano)	+	+	+	-	-	-	-	-	-	-	+	-	-	-
1080. Twined	+	+	+	-	-	-	-	-	-	-	+	-	-	-
*1082. Conical carrying basket (kurus)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1084. Open twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1085. Close twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1088. Buckskin-covered bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1089. Pointed bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1090. Rod-and-bundle rim	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1091. Fishing trap (anaku)	+	+	+	+	-	+	+	+	+	+	+	+	+	+
*1091a. Bipointed, opening on side	.	*	+	-	-	-	-	-	+	-	-	-	-	-
1092. Plain twine	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1092a. Men made	+	+	+	+	-	+	+	+	+	+	+	+	+	+
*1093. Twined hat (kötönanü)	+	+	*	-	+	+	+	-	+	-	-	-	-	+
1094. Hemispherical	+	+	-	-	+	+	+	-	+	-	-	-	-	+
1095. Black design applied	+	+	-	-	-	-	+	-	-	-	-	-	-	+
*1096. Twined water jug (osa; cf. 868)	+	+	+	+	+	+	+	+	+	+	+	*	+	-
1096a. Coiled	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1099. Rounded bottom	+	+	+	-	*	*	-	-	+	+	+	-	+	-
1100. Pointed bottom	-	-	-	+	+	+	+	+	+	+	+	-	+	-
*1101. Tapering spout	+	+	+	+	+	+	+	+	+	+	+	+	+	-
*1102. Pitch on outside	-	+	+	+	+	+	+	+	+	-	+	+	+	-
*1103. Pitch on inside	+	+	-	-	+	-	-	-	-	+	-	+	-	-
1104. Pitch on bottom	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1105. Paint: red	+	+	+	+	+	+	+	+	-	+	+	-	+	-
1108. Handle: horsehair	-	+	+	-	-	-	+	-	-	-	-	-	-	-
1108a. Willow	-	+	+	+	+	-	+	-	+	+	+	+	+	-
1110. Buckskin	+	+	+	-	-	-	-	+	+	-	-	-	+	-
1111. Vegetable string	+	+	+	+	+	+	+	+	+	+	+	-	+	-
1112. Stopper: juniper bark	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1113. Grass, etc.	+	+	+	+	+	+	+	+	+	+	+	+	+	-
*1114. Food bowl (tsida)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1115. Coiled	-	+	+	+	-	-	+	+	+	+	+	-	-	-
1116. Twined	+	+	+	+	+	+	+	-	+	+	+	-	+	+
1117. Pitch coated	+	-	*	-	-	-	-	-	+	-	+	+	+	-
1118. Basket for boiling (opo)	+	+	+	+	+	+	+	+	+	+	*	*	+	+
1118a. Coiled	.	+	-	+	-	-	+	+	+	+	-	+	-	-
1118b. Twined	+	+	+	+	+	+	+	-	+	+	+	-	+	+
1119. Ladle (tünöhamu)	+	+	+	+	-	+	+	-	+	+	+	+	*	-
*1120. Twined	+	+	+	+	-	+	+	-	+	+	+	+	-	-
*1121. Coiled	+	+	+	+	-	-	-	-	+	+	+	-	-	-
1122. With handle	+	+	+	+	-	+	+	-	+	+	+	+	-	-
1129. Lids modern	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1129a. Lids aboriginal	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1130a. Mending of basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1131. Bags (maro'o)	+	+	+	+	-	-	+	+	+	+	+	+	+	-
1131a. Of hides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1132. Of twined sage bark	+	+	+	+	+	+	+	-	+	-	+	+	+	-
1133. Of twined tule	-	+	-	+	+	-	+	-	+	+	+	+	+	-
1134. Mat (sönö)	+	+	+	+	-	-	+	-	+	+	+	+	+	+
1134a. For door	-	+	+	-	-	-	+	-	+	+	+	+	+	+
1135. Of twined sage bark	-	+	+	+	-	-	+	-	+	+	+	+	+	+
1136. Of twined tule	+	+	-	+	-	-	-	-	+	+	+	+	+	+

	Ts	K1	K2	Kū	To	Tō	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>WEAVING (other than basketry)</u>														
<u>Skin Blankets</u>														
1137. Animal furs used (twisted strips)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1138. Rabbit (kamōwi) fur	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1139. Rat fur	+	+	+	+	+	+	+	-	+	+	-	-	-	+
1140. Wildcat fur	-	-	+	+	+	+	-	-	-	-	-	-	-	-
*1140a. Muskrat fur	+	+	+	+	+	-	-	-	+	+	-	-	-	-
1141. Squirrel fur	+	+	+	+	-	-	+	-	+	-	-	-	-	+
*1141a. Mole fur	+	+	+	+	-	-	-	-	-	-	-	-	-	-
1142. Coyote fur	-	-	-	-	-	+	-	-	-	-	-	-	-	-
*1142a. Meadow-mouse fur	+	+	+	+	+	+	+	-	+	-	-	-	-	-
1143. Loom (wikato): 2 parallel bars	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1144. 2 horizontal, equidistant from ground	+	+	+	+	+	+	+	+	+	+	+	+	-	-
*1144a. 2 horizontal, 1 above the other	-	+	+	+	+	-	-	+	-	-	-	-	+	-
1145. 2 vertical	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1147. Warp: 2-ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1148. Single strip	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1149. Plain stick for twisting	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1151. Twisting on thigh	+	+	+	+	+	+	+	+	+	+	+	-	-	+
1152. Weft: of string	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1153. Of buckskin	-	-	+	+	-	-	-	+	-	-	-	+	+	-
1154. Twined weave	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1155. Sex of maker: male	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1155a. Female	-	+	+	+	+	-	+	+	+	+	+	+	+	+
<u>Feather Blankets</u>														
*1156. Bird skins used	-	+	+	+	+	-	-	-	-	-	-	-	+	-
*1157. Mud-hen skins	-	+	+	+	+	-	-	-	-	-	-	-	+	-
1159. Skins sewn together	-	-	+	+	-	-	-	-	-	-	-	-	+	-
1160. Skins woven, like with fur blankets (nos. 1137-1155)	-	+	-	+	+	-	-	-	-	-	-	-	+	-
1162. No. of ply warp: 1	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1162a. 2	-	+	-	-	+	-	-	-	-	-	-	-	+	+
1163. Vegetable-Fiber Blankets	-	-	-	+	-	-	-	-	+	-	+	+	-	+
(See also 1134-1136)														
1164. Material: juniper bark	-	-	-	+	-	-	-	-	-	-	+	+	-	-
*1165. Sage bark	-	-	-	+	-	-	-	-	+	-	+	+	+	+
*1168a. Tule matting	+	-	-	+	-	-	-	-	+	+	+	+	+	+
1169. Weaving: twined	-	-	-	+	-	-	-	-	+	+	+	+	+	+
1171. Nets	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1173a. Nets of dogbane or Apocynum (wihavi) fiber	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1174. Shuttle: string lengthwise on stick	+	+	+	-	-	-	+	+	+	+	+	+	+	+
1174a. Stick carved (like Hupa net needle)	+	+	+	-	+	+	+	+	+	+	+	+	+	-
1176. String ball on stick	-	-	-	+	-	-	-	-	+	-	-	-	-	-
1178. Knots: bowline at edge	+	-	-	-	-	+	+	-	+	+	+	+	+	+
1179. Weaver's	-	-	+	-	-	-	-	-	+	-	-	-	-	-
*1180. Overhand	-	+	-	-	+	-	-	+	-	-	-	-	-	-
*1180a. Square	-	-	-	+	-	-	-	-	+	-	-	-	-	-
1180b. Mesh gauge: wood	-	-	+	+	+	-	+	-	-	+	-	-	-	+
1180c. Fingers	-	+	-	-	+	-	+	+	+	+	+	+	+	-
1180d. Stone	+	-	-	-	-	-	-	-	-	+	+	+	-	-
1180e. End of shuttle	+	+	+	+	+	+	+	-	-	+	-	-	-	-

	Ts	K1	K2	Ku	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
CORDAGE (twisted)														
1181. Material: milkweed	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1182. Net (wana)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1183. Dogbane or Apocynum (wihavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1184. Sinew	-	-	-	-	-	-	-	-	-	-	-	-	-	+
*1184a. Artemisia (sagebrush)	+	+	+	+	+	-	+	+	+	-	+	+	+	+
1185. Buckskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*1185a. Tule	-	-	+	+	-	+	+	+	-	+	+	*	+
*1186. String: 2 ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1187. 3 ply	-	-	+	-	-	-	-	+	-	-	-	-	-	-
1188. Clockwise twist	-	+	+	+	+	+	+	+	+	+	+	+	+	+
*1189. Counterclockwise twist	+	-	+	-	-	-	-	-	-	-	-	-	-	-
*1190. No. of ply rope: 2	+	+	-	+	+	+	-	+	+	+	-	+	+	+
1190a. 3	-	-	+	-	-	+	+	-	-	-	+	-	-	-
1191. Braided rope of 3 strands	-	-	+	+	-	-	+	-	+	-	+	+	+	+
1192. Cordage maker: male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1192a. Female	-	-	-	+	-	-	-	-	-	+	+	-	+	+
1193. Rope of withes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1194. String rolled on thigh	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1195. POTTERY	-	-	-	-	-	-	-	-	-	-	-	-	-	-
BURDENS														
1228. Pack strap, skin, used by both sexes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1229. Pack strap, fiber, used by both sexes	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1230. Twisted rope: 2-ply	+	+	-	+	+	+	-	+	+	+	-	+	+	+
1230a. 3-ply	-	-	+	-	-	+	+	-	-	-	+	-	-	-
1231. Braided, 3-strand	-	-	+	+	-	-	+	-	+	-	+	+	+	+
1232. Pack strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1233. On top of basketry hat (kötönaṅu)	-	-	-	-	+	-	+	-	-	-	-	-	-	-
1234. On top of bark head pad	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1235. Pack strap across shoulder, chest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1236. Hand held under strap	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1237. Carrying nets (hopinokwa wana)	+	+	+	+	+	-	-	+	+	+	+	+	+	+
1238. Piece of rabbit net	-	+	-	+	+	-	+	-	+	+	+	+	-	+
1239. Hammock shaped, on back	+	+	+	+	+	-	+	+	+	+	+	+	-	+
1240. Bag (maro nokwa): deerskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1240a. Sagebrush	+	+	+	+	-	-	-	+	-	+	+	+	+
1241. Both sexes use	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1242. Conical basket (kurus)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
CRADLES (tsa kihopö)														
*1245. Simple temporary basketry cradle	+	+	.	+	+	-	+	+	+	+	+	+	+	-
1246. Elaborate permanent basketry cradle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1247. Oval outline	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1248. Rectangular outline	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1249. Rod rim	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1250. Twined horizontal rods	-	-	-	-	+	-	-	-	+	+	-	+	-	-
1251. Twined vertical rods	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1252. Horizontal reinforcing rod	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1253. Vertical reinforcing rod	-	-	-	-	+	-	-	-	+	+	-	+	-	-
1255. All buckskin covered	+	+	+	+	+	+	-	-	+	+	+	+	+	+
1257. Hood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1258. Twined basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. Pendants attached	+	+	+	+	+	+	+	*	+	+	+	+	+	+
*1260. Hood design indicates child's sex	+	+	+	+	+	+	+	+	+	+	+	*	+	+
1261. Boy: diagonal lines, parallel	+	+	+	+	+	+	+	+	+	+	+	-	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>DRESS AND ADORNMENT</u>														
1322. Necklaces (törakiapó)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1323. Shell beads (tsomi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1324. Shell disk	+	+	+	-	+	-	+	*	-	-	+	-	+	+
*1325. Olivella (tupo or botó)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1326. Dentalium (pahoka)	-	-	*	+	+	-	+	-	+	+	+	+	+	+
1326a. Haliotis (puidöwa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327. Glass beads	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1327a. Horn pendants	-	-	-	-	-	-	-	+	-	-	-	-	-
1328. Animal claws	-	-	+	+	-	+	+	+	+	+	+	+	+	+
1329. Bear	-	-	+	+	-	+	+	+	+	+	+	-	+	+
1330. Wildcat	-	-	-	-	-	-	+	-	-	-	+	+	-	-
1331. Animal teeth	-	-	-	+	-	-	-	-	+	-	-	-	-	+
1332. Dewclaws (takawono or tomitsö)	+	-	+	+	-	+	-	-	+	-	+	-	*	-
1333. Charred pine seeds	-	-	-	-	-	+	-	-	-	-	-	-	-	+
*1334. Bone tubes	+	+	+	+	-	-	-	+	+	+	+	+	+	+
1335. Of bird bone	+	+	+	+	-	-	-	*	+	+	-	-	+	+
1336. Of mammal bone	+	+	+	+	-	-	-	+	+	+	-	-	+	+
*1336a. Cane tubes	+	+	+	-	-	-
*1336b. Carved horn pendant, fish shaped	-	-	-	-	-	-	-	-	-	-	-	-	-
1337. Belts	+	+	+	+	+	+	+	+	+	+	*	+	+	+
1338. Belts of: buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338a. Tule	-	-	-	+	-	-	-	-	+	-	-	-	-	+
1339. Animal fur	-	+	-	-	+	-	-	-	+	-	-	-	-	+
*1339a. Mouse	-	-	-	-	-	+	-	-	-	-	-	-	+
*1340. Beads	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1341. Hoofs	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1342. Bones	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1342a. Quills	+	-	+
<u>Paint</u>														
1343. Dry pigment applied	-	+	-	-	-	-	+	+	+	+	+	+	+	+
1344. Applied over greased skin	-	+	-	-	-	-	+	+	+	+	+	+	+	+
1345. Applied over saliva on skin	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1346. Pigment mixed with: marrow	+	-	+	+	+	+	+	-	+	+	+	+	+	+
1347. Water	+	+	-	-	-	-	-	-	-	-	+	+	-	-
*1348. Pigment applied to: face	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1349. As rouge	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1350. Body	+	+	+	+	-	-	+	+	+	+	+	+	-	+
1351. Hair	+	+	-	-	-	-	+	+	+	+	+	+	+	+
1352. Pigment applied with: fingers	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1353. Stick	-	-	-	+	+	+	+	+	+	+	+	+	+	+
1355. Pigment applied after bad dream	-	+	-	+	-	+	+	+	+	+	+	+	+	+
1356. Pigment applied to prevent skin darkening in summer	+	+	-	-	-	-	-	+	+	+	+	+	+	+
1357. Pigment: black mineral	+	-	-	-	-	-	-	+	-	+	-	-	+	+
1358. Charcoal	+	-	+	+	+	+	+	+	+	+	+	-	+	+
1359. Soot (atuctaigan)	+	+	+	+	+	+	+	+	+	+	+	-	-	-
1360. White mineral (ivi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1361. Red mineral (pa'wina)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1362. Blue mineral	+	-	-	-	-	+	-	-	+	+	-	-	-	*
*1363. Yellow mineral (oaröpi)	+	-	+	+	+	+	+	-	+	+	+	+	+	+
1363a. Yellow vegetable (oha)	+	+	-	+	+	+	-	-	+	+	+	+	+
1364. Green mineral (puitcötaigan)	-	+	+	-	-	-	-	-	*	+	-	-	-	-
1365. Speculorite (yadupi) (galena?)	-	+	+	*	*	+	+	+	+	+	-	-	*	*

	Ts	Kl	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>Hair Dressing</u>														
1366. Hairbrush: porcupine tail	+	+	+	-	+	+	-	-	+	+	+	+	+	+
1367. Grass bundle	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1368. Rye-grass-root bundle (wai'ava)	-	+	+	+	+	+	+	+	+	+	+	+	+	-
1369. Rabbit-brush bundle	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1370. Men's hair: length to neck	+	+	+	-	-	-	+	-	-	-	-	-	-	-
1371. Length past shoulders	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1372. Hangs loose	+	+	+	+	-	-	-	-	-	-	+	-	-	-
1373. Coiled on head	-	-	-	-	-	-	-	-	-	-	+	-	-	+
1374. Tied up on head	+	+	-	-	-	-	-	-	-	-	+	-	-	+
1375. Bangs	+	-	+	-	-	-	-	*	-	-	-	-	-	-
1376. Front lock sticks up	+	+	.	-	-	-	+	-	-	-	-	-	-	-
1377. Middle hair part	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1378. Braid over each shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1379. Braid is fur wrapped	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1379a. Sea-otter (pasugu) fur used	+	+	+	+	+	+	-	+	+	+	+	+	+
1381. Women's hair: length past shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1382. Hangs loose	+	+	+	+	+	+	+	-	-	-	+	+	*	+
1383. Tucked under basket hat	+	-	-	-	+	+	+	-	+	-	-	-	-	+
1384. Tied back of neck	+	-	+	-	-	-	-	-	-	-	-	-	-	-
1385. Middle hair part	+	+	-	+	+	+	+	+	+	+	-	+	+	+
1386. Braid over each shoulder	+	+	-	+	+	+	+	-	+	+	*	+	+	+
1387. 1 braid (behind)	+	+	+	+	+	+	+	*	+	+	+	+	+	+
1388. Bangs	-	+	+	-	+	-	+	+	-	-	-	-	-	-
1389. Tied on top of head	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1390. Hair adornment and ointment: white clay	-	+	-	-	-	-	+	-	-	-	+	-	-	+
*1390a. Bone tubes	+	+	+	+	-	+	-	+	-	-	-	-	-
1391. Red paint	+	+	-	-	-	-	+	-	+	+	+	-	+	-
1392. Red paint in part	+	+	-	-	-	-	+	-	+	+	+	-	+	-
1393. Marrow	-	+	+	-	+	+	.	-	+	+	+	-	+	+
1394. Mud against lice	-	-	+	-	-	-	-	-	-	+	-	+	+	-
1395. Braids fur wrapped	+	-	+	+	+	+	+	-	+	+	+	+	+	+
1396. Washing: with plain water	+	-	+	+	+	*	+	+	+	+	+	+	+	+
1397. With white clay	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1398. Cutting head hair: with stone	+	+	.	-	+	+	+	+	+	+	+	+	+	+
1400. Depilation: of beard	+	-	+	+	+	-	+	+	+	+	+	+	+	+
1401. Of eyebrows	-	-	-	-	-	-	-	-	-	-	-	-	*	-
1402. Of pubic hair	+	-	-	-	-	-	+	-	-	-	-	-	-	-
1403. With stone flake	-	-	+	-	-	-	+	-	-	-	-	-	+	+
1404. With fingernails	+	-	-	+	+	-	-	-	+	-	+	+	+	+
1405a. Bone cup or tube for hair oil	-	-	+	+	-	+	-	+	+	+	+	+	-
1405b. Pericardium for grease	+	+	-	-	+	-	-	-	-	-	-	-	+
<u>Headgear</u>														
*1406. Woman's basketry hat	+	+	-	-	+	*	+	-	+	-	-	-	-	+
1408a. Men's bark hat	-	-	-	*	-	*	-	-	-	-	-	-	-	-
1409. Men's fur cap	+	+	-	+	-	+	+	-	+	+	+	+	+	+
1410. Tanned buckskin	+	+	-	-	-	-	+	-	+	+	+	+	+	+
1411. Fawnskin	-	+	-	-	-	-	-	-	+	+	+	+	+	+
1412. Antelopeskin	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1413. Mt. sheep lambskin	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1415. Muskratskin	-	+	-	+	-	+	+	-	-	+	+	+	+	+
1416. Beaverskin	-	+	-	+	-	+	-	-	-	+	+	+	+	+
*1416a. Badgerskin	-	+	-	+	-	-	+	-	+	+	+	+	+	+
1417. Wildcatskin	-	+	-	-	-	-	+	-	+	+	+	+	+	+
1418. Coyoteskin	-	+	-	-	-	-	-	-	+	+	+	+	+	+
1420. With quail tufts	-	+	-	+	-	-	-	-	+	+	+	+	+	+
1421. With other feathers	+	+	-	+	-	-	-	-	+	+	+	+	+	+
1422. With horns	-	+	-	+	-	-	-	-	-	-	-	+	-	-
1423. Hair net	+	-	-	-	-	+	-	+	-	-	-	-	*	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1532. Sole molded to foot	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1533. Heel seam	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1534. Ankle flaps added	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1535. Ankle height	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1538. Tongue added	-	-	-	-	-	-	-	+	+	+	+	+	-	+
*1538a.Olivella-shell beading	-	-	-	-	+	-	-	-	-	-	-	-	+
*1539. Skin moccasin, 1-piece	-	-	+	+	+	+	+	-	+	+	+	*	*	+
1540. Seam on outer side of foot	-	-	+	+	+	+	+	-	+	+	+	*	+	+
1542. Seam up heel	-	-	+	+	+	+	+	-	+	+	+	+	+	+
1543. Seam up toe	-	-	-	-	-	-	-	-	+	+	-	-	-	+
1545. Uppers added	-	-	+	+	+	+	+	-	+	+	+	+	+	+
1546. Ankle height	-	-	+	+	+	+	+	-	+	+	+	+	+	+
1547. Calf height	-	-	-	+	-	+	+	-	-	-	-	-	+	-
1549. Hard sole added	-	-	+	+	+	+	+	-	+	+	+	*	+	+
1550. Tongue added	-	-	+	+	-	+	-	-	+	+	+	-	-	+
1551. Moccasin of: deerskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1552. Badgerskin	-	-	+	-	+	+	-	-	+	+	+	-	+	+
1553. Ground-hog skin	-	-	-	-	-	-	-	-	-	+	+	-	-	+
1554. Fur left on skin moccasin for winter use	-	-	+	+	+	+	+	+	+	+	+	+	-	+
*1554a.Regularly for babies' use	-	-	-	-	-	-	-	+	-	-	+	-	-	-
*1555. Woven-bark moccasin	-	-	+	+	+	+	+	-	+	+	+	-	*	+
1556. Moccasin lining	+	+	+	+	+	+	+	+	+	+	+	*	+	+
1557. Shredded bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1558. Deer hair	-	-	-	-	-	-	-	-	-	-	+	-	-	+
1559. Rabbit hide	+	-	-	-	-	-	-	-	-	-	+	+	+	+
1560. Badger hair	+	+	+	*	-	-	-	-	+	+	+	-	-	+
*1561. Woven-bark overshoe	-	-	-	*	-	+	+	-	-	+	+	*	+	-
*1562. Sandal	-	+	-	*	+	-	-	-	+	+	+	-	-	-
1563. Leather	-	-	-	-	-	-	-	-	.	-	+	-	-	-
1564. Bark	-	+	-	-	+	-	-	-	.	+	-	-	-	-
*1564a.Tule and rushes	-	-	-	+	-	-	-	.	-	-	-	-	-
1565. Snowshoe	+	+	+	-	-	+	+	+	+	+	+	*	+	+
1566. Circular shape	+	+	+	-	-	-	+	+	+	+	-	+	+	-
1567. Oval shape	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1568. Tennis-racket shape	+	-	-	-	-	+	-	-	-	-	+	-	-	-
1569. Thongs of: leather	+	+	+	-	-	+	+	+	+	-	+	+	+	+
1570. Sinew	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1571. Vegetable cord	+	+	+	-	-	-	+	-	+	+	+	+	+	+
1572. Withes	-	-	-	-	-	-	-	+	+	+	+	+	-	-
1573. Sticks	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1574. Lacing: across	+	+	+	-	-	+	+	+	+	+	+	-	+	+
1575. Lengthwise	+	+	+	-	-	+	+	+	+	+	+	+	+	+
GAMES														
*1577. Ball Race (wutakoi)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1578. Race: race along course	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1579. And return	-	+	+	+	+	+	+	-	+	-	-	-	+	+
1580. Goal: line on ground	-	+	+	+	+	-	-	-	+	-	-	+	+	-
1580a.Paired posts	+	-	-	-	+	+	+	-	-	+	+	-	-	*
1581. Ball	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1582. Stuffed skin	+	+	-	+	+	+	+	-	+	+	+	+	+	+
1582a.Wrapped sagebrush	-	-	+	-	-	-	-	-	+	-	-	-	-	-
1583. Approximate diameter (in.): 3	+	+	+	+	+	+	+	-	-	+	-	-	+	-
1583a.5	-	-	-	-	-	+	-	-	-	-	-	-	-	+
1583b.8	-	-	-	-	-	-	-	-	-	-	+	+	-	-
1583c.12	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1585. Propulsion with foot	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1587. Bare foot	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1587a.Moccasins optional	+	+	+	-	+	-	*	-	+	+	+	+	+	+

	Ts	Kl	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1589. To win, ball must reach goal	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1590. Runner must reach goal	+	+	+	-	-	+	+	-	+	+	-	-	+	+
1591. No. players on side: any no. agreed upon	-	-	+	-	-	-	*	+	-	+	+	-	-	+
1591a.2	-	-	-	+	-	+	-	-	-	-	-	-	-	-
1591b.4	+	+	-	-	+	-	-	-	-	+	-	-	+	-
1592. No. of sides: 2	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1593. Referee	-	-	-	+	+	+	-	-	*	+	-	+	-	-
1593a.2 referees	-	-	-	-	-	-	-	-	+	-	-	-	-	+
1594. Men players only	-	+	+	+	+	+	+	-	+	+	+	+	+	+
1594a. Betting	-	+	+	+	+	+	+	-	+	+	+	+	+	+
1594b. Roughness allowed	+	-	+	-	-	-	-	-	-	-	-	-	-	-
*1595. Football (watsimwe)	+	+	+	+	+	+	+	+	+	+	+	+	-
1595a. Field	+	+	+	+	+	+	+	+	+	+	+	+	-
1595b. Goal	+	+	+	+	+	+	+	+	+	+	+	+	-
1595c. At each end of field	+	+	+	+	+	+	+	+	+	+	+	+	-
1595d. Willow arch	-	-	+	-	-	-	-	+	+	+	+	+	-
1595e. Paired posts	+	+	+	+	+	+	+	-	-	-	-	-	-
1595f. Ball: wrapped bark	-	+	-	+	-	-	-	+	-	-	-	-	-
1595g. Stuffed skin	+	-	+	-	+	+	+	+	+	+	+	+	-
1595h. Diameter (in.): 2	-	-	-	-	-	-	-	+	-	+	+	+	-
1595i. 3	+	+	+	+	+	+	+	-	+	-	-	-	-
1595j. Position to start game: in middle	+	+	+	+	+	+	+	+	+	+	+	+	-
1595k. In small hole	+	+	-	-	+	-	-	-	-	+	-	+	-
1595kk. Propulsion with feet	+	+	+	+	+	+	+	+	+	+	+	+	-
1595m. Roughness allowed	+	+	+	+	+	+	+	+	+	+	+	+	-
1595n. Ball may be carried	-	-	-	-	-	-	-	-	-	-	-	-	-
1595o. Referee in charge of bets	+	+	-	-	-	-	+	+	+	-	-	+	-
1595p. Betting	+	+	+	+	+	+	+	+	+	+	+	+	-
1595q. No. of goals to win: 1	+	+	+	+	+	+	+	+	+	+	+	+	-
1595r. No. of players: 4	+	+	-	-	+	+	-	-	+	-	-	-	-
1595s. 5	-	-	+	+	-	-	-	+	+	+	+	+	-
1595t. 6	-	-	-	-	-	-	+	-	-	-	-	-	-
1595u. Male players only	+	+	+	+	+	+	+	+	+	+	+	+	-
*1596. Shiny (natzi'tsaka)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1597. Field	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1598. Goal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1599. At each end of field	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1600. Paired posts	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1603. Single post and ring	-	-	-	+	-	-	+	+	-	+	+	+	-	-
1606. Line on ground (circle)	+	+	+	-	+	+	-	+	+	-	-	+	+	-
1607. Puck or ball	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1609. Stuffed skin, dumbbell shape	-	+	-	+	-	-	-	-	+	+	-	-	-	-
1610. Braided-skin cord	-	-	-	-	-	-	+	+	-	-	+	+	-	+
1611. Braided-bark cord	+	+	+	-	+	+	+	-	-	+	-	-	-	-
1612. Hide strip	-	-	-	-	-	-	+	-	-	+	-	+	-	+
1613. Position to start game: in middle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1614. On ground	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1615. Thrown in air	-	-	-	+	-	-	-	-	-	-	+	-	+	+
1615a. On sticks	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1616. Propulsion with straight stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1617. Length (ft.): 5 or 6	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1618. No. of goals to win: 1	-	+	+	+	-	-	-	+	+	+	+	+	+	+
1618a. Any no. determined at start	+	-	-	-	+	+	+	-	-	-	-	-	-	-
1621. Referee	+	+	+	-	-	+	-	+	+	+	-	+	-	+
1622. Betting	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1623. Men players	-	-	-	-	-	-	-	-	-	-	-	-	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1624. Women players	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1625. No. players on each side: any agreed upon	-	-	-	+	-	+	+	+	+	+	+	+	+	+
1625a.4	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1625b.5	+	-	-	-	+	-	-	-	-	-	-	-	-	-
*1626. Hoop and Pole	+	+	+	+	+	+	+	*	+	+	+	+	+	*
1627. Hoop (ring)	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1628. Of twigs or willows	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1629. Wrapped bark	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1630. Buckskin covered	+	+	+	+	+	+	+	-	+	+	-	+	+	-
1630a. Dogbane or Apocynum (wihavi)	+	+	+	-	-	-	-	-	-	-	-	-	-	-
1632. Diameter (in.): 3 or less	+	+	+	-	+	-	+	-	-	-	-	-	-	-
1632a.3-5	-	-	-	+	-	+	-	-	-	-	-	-	-	-
1632b.12	-	-	-	-	-	-	-	-	+	+	+	+	+	-
1633. Pole, plain	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1634. Length (ft.): 6-8	-	-	+	+	+	+	-	-	+	+	+	+	+	-
1634a.8-12	+	+	+	+	+	+	-	-	-	-	+	+	+	-
*1635. Course specially prepared	+	+	+	+	+	+	+	-	-	+	+	+	+	-
1636. Pile of horizontal willows as back stop	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1638. At both ends	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1640. Play: sides cast simultaneously	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1641. Sides cast successively	-	-	-	-	-	-	-	-	+	+	+	+	+	-
1642. Pole through hoop wins game	*	+	-	+	+	-	+	-	*	+	*	*	*	*
1642a.Counts 2	-	+	-	-	+	+	-	-	-	-	-	-	-	-
1643. Pole under hoop counts 1	-	+	+	+	+	+	+	-	-	-	-	-	-	-
1643a.Counts 2	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1644. Pole over hoop counts 1	-	+	+	+	+	+	+	-	-	-	-	-	-	-
1644a.Counts 2	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1645. Play for counters	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1645a.For poles	-	-	-	-	-	-	-	-	+	+	+	+	+	-
1646. Points to win agreed upon	-	-	+	+	+	-	+	-	-	-	-	-	-	-
1646a.5 points win	+	+	-	-	-	+	-	-	-	-	-	-	-	-
*1647. Winner by elimination	-	-	-	-	-	-	-	-	+	+	+	+	*	-
1648. No. players: any agreed upon	-	-	-	-	-	-	-	-	+	-	+	+	+	-
1648a. 1 on each side	-	-	-	+	+	+	+	-	-	-	-	-	-	-
1648b. 2 or 3 on each side	-	+	+	-	-	-	-	-	-	+	-	-	-	-
1649. Men players	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1651. Referee held bets	-	+	+	+	-	+	-	-	-	-	-	-	-	-
1652. Betting	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1653. Ring and Pin (nahatowatimu)	+	+	+	+	+	+	+	+	-	+	-	-	-	+
1654. 1 pin	+	+	+	+	+	+	+	+	-	+	-	-	-	+
1655. 1 string	+	+	+	+	+	+	+	+	-	+	-	-	-	+
1657. "Ring" of: pine cone	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1658. Brush ball	-	-	-	-	-	-	+	+	-	-	-	-	-	-
1659a.Tule ball	+	+	+	+	+	+	-	-	-	+	-	-	-	+
1661. Players: men	+	+	+	+	+	+	+	+	-	+	-	-	-	+
1662. Women	+	+	+	+	+	+	+	+	-	+	-	-	-	+
1663. Children	+	+	-	+	+	+	+	+	-	+	-	-	-	+
1664. Old men	-	-	-	-	+	-	-	-	-	+	-	-	-	+
1664a.Betting	+	+	+	-	-	+	-	-	-	-	-	-	+
*1665. Playing in summer taboo	-	-	-	-	-	-	-	+	-	-	-	-	-	+
*1665a.Loser received hit on hand or head	+	+	+	+	+	+	+	-	+	-	-	-	-
*1666. Hand Game (naiakwi)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1666a.Challenged had "bones" at start	+	-	-	+	+	+	+	-	+	+	+	+	+	+
1667. "Bones": hollow bone	+	+	+	+	+	*	+	-	+	+	+	+	+	+
1668. Bitapered, solid bone	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1668a.Horn	+	+	+	+	+	-	+	-	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1669. Wood	+	+	+	+	+	-	+	-	+	+	+	+	+	+
*1670. With finger loops	-	-	-	-	-	-	-	-	+	+	-	+	+	+
*1671. String of beads	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1673. 4 bones (2 pairs)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1675. 1 of each pair wrapped	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1676. Unwrapped guessed for	+	+	-	+	+	+	+	-	+	+	+	+	+	+
1677. Hiding: in bare hand	+	+	+	+	+	+	+	-	+	+	+	+	+	+
*1678. Guesses indicated by hand signal	+	+	+	+	+	+	+	-	+	+	+	+	+	+
*1679. By motion	+	+	+	+	+	+	+	-	+	+	+	+	+	+
*1680. Guess final only when vocalized	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1681. Side holding bones sings	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1682. Counters: plain, straight twigs	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1683. 10	+	+	+	+	+	+	+	-	*	-	-	*	+	+
1683a.12	-	-	-	-	-	-	-	-	+	+	+	+	-	-
1685. Divided at start	+	+	+	+	+	+	+	-	+	+	+	+	*	+
*1686. Called "cooked" (kwazup) and "raw" (sayu)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1687. Men players	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1688. Women players	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1689. Betting	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1690. Singing while playing	+	+	+	+	+	+	+	-	+	+	+	+	+	+
<u>1691. 4-Stick Guessing Game (wota'tzi)</u>	+	*	+	+	+	+	+	+	+	+	+	+	+	+
1692. Sticks of wood	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1693. 4 sticks	+	-	+	+	-	+	+	+	-	*	-	+	+	+
1694. 2 long or thin	+	-	+	+	-	+	-	+	-	-	+	+	+	+
1695. 2 short or thick	+	-	+	+	-	+	-	+	-	-	+	+	+	+
1696. Same as hand-game sticks	-	-	+	+	+	-	+	-	+	+	-	-	-	-
1697. Sticks covered with: winnowing basket	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1698. Basketry bowl	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1699. Guessing for: long	+	-	+	-	-	+	-	+	-	-	-	+	-	+
1700. Short, thin	-	-	-	+	-	-	-	-	-	-	+	-	-	-
1700a. Either, as decided at start	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1701. Thick	+	-	+	-	-	-	-	-	-	-	-	-	-	-
1702. Unwrapped	-	-	-	-	+	-	-	-	+	+	-	-	-	-
1703. Position guessed indicated as in hand game	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1704. Counters	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1705. Plain twigs	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1706. 8	+	-	-	+	-	+	-	-	+	+	-	*	+	-
1706a.10	-	-	+	-	+	-	+	+	-	-	+	-	-	+
1707. In neutral pile to start	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1708. Divided at start	-	-	+	+	+	+	+	+	+	+	+	+	+	+
1709. Called "cooked" (kwasup) and "raw" (sayu)	+	-	+	+	+	+	+	-	+	+	+	+	+	+
1710. Men players	+	-	+	+	+	*	+	+	+	+	+	+	+	+
1711. Women players	+	-	-	-	-	-	+	-	+	-	+	+	+	+
1712. Any no. of players each side	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1713. Singing while playing	+	-	+	+	+	+	+	+	+	+	+	+	+	+
* <u>1714. 4-Stick Dice (navo'koi)</u>	+	+	-	-	-	+	+	-	+	+	+	-	-	-
1715. Dice length (in.): 6	-	.	-	-	-	+	.	-	+	+	-	-	-	-
1715a.8	+	.	-	-	-	-	.	-	-	-	-	-	-	-
1715b.12	-	.	-	-	-	-	.	-	-	-	+	-	-	-
1716. Dice all red on 1 side	-	-	-	-	-	+	.	-	+	-	-	-	-	-
1718. 2 marked in middle	-	-	-	-	-	-	.	-	-	+	-	-	-	-
1719. 2 plain	+	-	-	-	-	-	.	-	-	+	-	-	-	-
1720. 1 with cross in middle	-	.	-	-	-	-	.	-	-	-	+	-	-	-
1721. 1 with parallel lines	+	.	-	-	-	-	.	-	+	-	+	-	-	-
1722. Dice called: "mother," "father"	-	.	-	-	-	-	.	-	+	-	-	-	-	-
1724. Play: throwing on winnowing basket	-	.	-	-	-	+	.	-	+	+	-	-	-	-
1724a. Each side 2 dice to start	+	.	-	-	-	-	.	-	-	-	-	-	-	-

	Ts	K1	K2	Ki	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1724b. First to turn up a marked stick gets dice . . .	-	.	-	-	-	-	.							
1725. Striking on: rock	-	.	-	-	-	-	.			*	+	-	-	-
1725a. Hard earth	+	.	-	-	-	-	.							
1729. Counting: marks on ground	-	-	-	-	-	+	.		+	+	-	-	-	-
1729a. 10 marks to win	-	-	-	-	-	+	.							
1730. Any no. agreed upon	-	.	-	-	-	-	.		+	+	+	-	-	-
1730a. Scoring: white up	-	.	-	-	-	-	.		+	+	-	-	-	-
1731. Red up	+	.	-	-	-	+	.							
1731a. "2 marked" up together wins	+	.	-	-	-	-	.				+	-	-	-
1732. Men players	+	-	-	-	-	+	.				+	-	-	-
1733. Women players	-	+	-	-	-	+	.		+	+	+	-	-	-
1734. Many Dice	+	-	-	*	+	-	-	+	+	-	-	-	-	-
1735. Dice of wood	+	-	-	+	+	-	-	+	.	-	-	-	-	-
1737a. Stick	+	-	-	+	+	-	-	+	.	-	-	-	-	-
1738. 1 side red	-	-	-	+	-	-	-	+	.	-	-	-	-	-
1739. Length (in.): 4	+	-	-	.	+	-	-	+	.	-	-	-	-	-
1739a. Number: 8	-	-	-	+	+	-	-	-	.	-	-	-	-	-
1740. 10	-	-	-	-	-	-	-	+	.	-	-	-	-	-
1740a. 16	+	-	-	-	-	-	-	-	.	-	-	-	-	-
1741. Throwing on winnowing basket	+	-	-	+	+	-	-	+	.	-	-	-	-	-
1742. Scoring: all white up counts as number of sticks	-	-	-	+	+	-	-	-	.	-	-	-	-	-
1743. All white up wins game	+	-	-	-	-	-	-	+	.	-	-	-	-	-
1744. 1 red up counts 1	-	-	+	-	-	-	-	.	-	-	-	-	-
1745. 2 reds up count 2	-	-	+	-	-	-	-	.	-	-	-	-	-
1746. 3 reds up count 3	-	-	+	-	-	-	-	.	-	-	-	-	-
1747. 7 reds up count 7	-	-	+	-	-	-	-	.	-	-	-	-	-
1748. All reds up count 8	-	-	+	+	-	-	-	.	-	-	-	-	-
1748a. All reds up count 0	-	-	-	-	-	-	+	.	-	-	-	-	-
1749. 1 white up counts 1	-	-	-	+	-	-	+	.	-	-	-	-	-
1750. 2 whites up count 2	-	-	-	+	-	-	+	.	-	-	-	-	-
1758. Counting: pebbles as counters	+	-	-	-	-	-	-	+	.	-	-	-	-	-
1759. Marks on ground	+	-	-	+	+	-	-	-	.	-	-	-	-	-
1760. Pebble pile = 5 marks	+	-	-	-	+	-	-	-	.	-	-	-	-	-
1761. Earth pile = 5 marks	-	-	-	-	+	-	-	-	.	-	-	-	-	-
1762. No. to win: 24	+	-	-	-	-	-	-	-	.	-	-	-	-	-
1762a. 20	-	-	-	+	+	-	-	+	.	-	-	-	-	-
1763. Women players	+	-	-	+	+	-	-	+	.	-	-	-	-	-
*1765. 8-Stick Dice (wikokotasurjiva)	+	+	+	+	+	+	+	-	+	+	-	*	+	+
1766. Dice of split cane	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1767. Split hardwood	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1769. 1 side red	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1771. No. of dice, 8	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1771a. Length of dice, 18 inches	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1775. End bounced on ground	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1777. Scoring: all white up, 8 points	+	+	+	*	+	*	+	-	+	+	-	-	+	.
1778. 8 doubled if 2 or 4 players	+	+	+	+	-	-	+	-	+	+	-	-	+	.
1779. Each white up, 1 point	+	+	+	-	+	-	+	-	+	+	-	-	+	.
1780. Each red up, 1 point	-	-	-	+	-	+	-	-	-	-	-	-	-	.
1785. 8 reds up, 8 points	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1786. Counting: counters moved between sticks in ground	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1787. Sticks arranged in arc	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1788. No. of spaces between sticks: 24	+	+	+	-	*	*	+	-	*	-	-	-	+	.
1788a. 36	-	-	-	+	-	-	-	-	-	+	-	-	-	.
1789. No. of moving counters: 4, 6, or 8	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1790. Go back when meet opponent	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1791. Men players	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1792. Women players	+	+	+	+	+	+	+	-	+	+	-	-	+	.
1793. Betting	+	+	+	+	+	+	+	-	+	+	-	-	+	.

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>*Archery (nadükwotö)</u>														
1794. Target	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1795. Arrow previously shot	+	+	+	+	+	+	+	+	+	+	-	+	+	+
1795a. Arrow especially marked	+	+	+	+	+	-	+	+	+	+	-	+	+	+
*1796. Arrow previously thrown	-	-	-	-	-	-	-	-	+	+	-	+	-	-
1797. Stick	-	-	+	-	-	-	-	-	-	+	-	-	-	-
1798. Brush bundle	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1799. Willow shavings	+	-	+	-	-	-	-	-	-	-	-	-	-	-
1800. Approximate distance 100-300 feet	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1801. Shooting of arrow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1802. Over tree at target	-	+	+	+	-	-	-	-	-	-	-	-	-	+
1803. Long arrow thrown	-	+	-	-	-	-	-	-	-	-	+	-	-	-
1804. 1 or 2 shot by each player	+	-	+	+	+	-	+	+	+	-	-	+	-	+
1804a. 4 shot	-	+	-	-	-	+	+	-	-	-	+	-	+	-
1804b. Any number shot	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1805. Scoring: nearest to target, 1 point	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1806. Touching target, 1	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1806a. Touching target wins	-	+	+	+	+	+	+	-	-	-	-	-	-	-
1807. No. of points to win: 1	-	+	-	+	+	+	-	-	-	-	-	-	+	-
1807a. 4	+	-	-	-	-	-	-	-	-	-	+	-	-	-
1807b. 5	-	-	-	-	-	-	-	+	-	-	-	+	-	+
1807c. Any no. agreed upon at start	-	-	+	-	-	-	+	-	+	+	-	-	-	-
1808. Men players	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1809. Boy players	+	-	+	+	+	+	+	-	+	+	+	+	+	+
1810. Arrows thrown for distance	+	+	+	*	-	+	-	+	+	+	+	+	+	+
1810a. Betting: of arrows	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1811. Ring and Dart	-	-	-	-	-	-	-	*	-	-	*	-	*	-
*1822. Quoits (natütavi)	-	-	-	-	-	-	-	+	+	+	+	+	+	.
1823. Target: stick	-	-	-	-	-	-	-	+	-	-	-	+	-	.
1824. Rock	-	-	-	-	-	-	-	-	+	+	+	+	+	.
1825. Quoit: rock	-	-	-	-	-	-	-	-	+	+	+	+	+	.
1825a. Stick	-	-	-	-	-	-	-	+	-	-	-	-	-	.
1827. No. of throws each player: 1	-	-	-	-	-	-	-	+	-	-	+	-	+	.
1827a. 2	-	-	-	-	-	-	-	-	+	+	-	+	-	.
1827b. 3	-	-	-	-	-	-	-	-	+	+	+	-	-	.
1829. Scoring: to hit goal counts 1	-	-	-	-	-	-	-	+	+	+	+	+	+	.
1838. Juggling (matapoi)	+	+	+	-	+	*	+	+	+	*	+	+	+	+
1839. Stones juggled	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1841. Maximum no.: 3	+	+	+	-	+	-	+	+	+	+	-	-	+	-
1841a. 4	-	-	-	-	-	-	-	-	-	-	+	+	-	+
1842. Women players	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1843. Girl players	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1844. Juggle while walking	+	+	+	-	+	-	-	-	+	+	+	+	+	+
1845. Foot Race (navidö'kwa'kwa)	+	+	+	+	+	+	+	+	+	+	+	*	+	+
1846. Across country	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1846a. Betting	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1847. Wrestling (nakoi)	+	-	+	+	-	-	+	+	+	+	+	+	+	+
1847a. Betting	+	+	-	-	+	+	+	.	+	+	+	+
1848. Shot Putting (tupito'kwinai)	+	+	+	-	-	-	+	-	+	+	+	+	+	+
1849. Putting with rock	+	+	+	-	-	-	+	-	+	+	+	+	+	+
1850. Men players	+	+	+	-	-	-	+	-	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wä	Ki	AE
1851. Boy players	+	-	-	-	-	-	+	-	+	+	+	+	+	+
1851a. Betting	+	+	-	-	-	+	-	-	-	-	+	+	+
<u>1852. Stilts (honömi)</u>	+	-	-	-	-	-	-	-	+	-	+	-	-	-
1853. Stilts used by boys	+	-	-	-	-	-	-	-	+	-	*	+	-	-
<u>1855. Jacks (nadakapi)</u>	+	+	+	+	+	*	+	-	+	-	-	*	*	-
1856. Jacks (no.): about 10	+	+	+	+	+	-	-	-	-	-	-	-	-	-
1856a. Any number	-	-	-	-	-	-	+	-	+	-	-	-	-	-
1857. Stones for jacks	+	+	+	+	+	-	+	-	+	-	-	-	-	-
1858. Jacks used by: girls	-	-	+	+	+	-	+	-	-	-	-	-	-	-
1858a. Boys	+	+	-	-	-	-	+	-	+	-	-	-	-	-
1858b. Adults	+	+	-	+	+	-	+	-	+	-	-	-	-	-
<u>1859. Tops (tunū)</u>	+	+	-	+	+	+	+	+	+	+	+	+	*	-
1860. Top: stick with pitch	+	+	-	+	+	+	+	+	-	+	-	+	-	-
1861. Rounded rock	-	-	-	-	-	-	+	-	+	-	+	-	-	-
1862. Spinning: twirling with fingers	+	+	-	+	+	+	+	+	-	+	-	+	-	-
1863. Twirling with string	-	-	-	-	-	-	-	-	+	-	+	-	-	-
1864. Lashing with whip	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1865. Spinning on ice	-	+	-	-	-	-	-	-	+	+	+	+	-	-
1866. Players: boys	+	+	-	+	+	+	+	+	+	+	+	+	-	-
1867. Girls	+	+	-	-	+	-	-	-	-	-	-	-	-	-
1867b. Player tried to break opponent's top with own	-	-	-	-	+	-	+	-	-	+	-	-	-	-
<u>1868. Sling (tökwi'wuwui)</u>	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1868a. Sling as toy only (cf. 1031)	-	+	+	+	+	+	+	-	+	+	+	+	+	*
*1869. Guessing for Clay Ball in Sand	-	+	-	-	-	-	-	-	-	-	-	-	-
<u>1870. Bull-roarer (wimo'to)</u>	+	+	+	+	+	*	+	-	*	+	+	+	+	+
1871. Whirrer: of wood	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1872. Of sheep horn	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1873. Bull-roarer used: as toy	+	+	+	*	+	-	+	-	-	-	-	-	+	+
1874. To make wind blow	+	+	+	+	+	-	-	-	+	+	+	+	+	+
<u>1875. Cat's Cradle (wiha'vitömar'aitce)</u>	+	+	-	-	+	*	+	+	+	+	+	+	*	+
1875a. String figures to determine sex of offspring	+	+	+	+	+	-	+	+	+	+	+	+	+	-
1876. Toes used	+	+	-	-	-	-	.	+	+	+	+	-	+	+
1877. Neck used	+	+	-	-	-	-	.	-	+	+	+	-	+	+
1878. Static figures	+	+	-	-	+	-	.	+	+	+	+	+	+	+
1879. Moving figures	+	+	-	-	+	-	.	+	+	+	+	+	+	+
1880. Players: men	+	+	-	-	+	-	+	-	+	+	+	+	+	+
1881. Women	+	+	-	-	+	-	+	+	+	+	+	+	+	+
1882. Children	+	+	-	-	+	-	+	+	+	+	+	+	+	+
<u>1883. Dolls (nanö'mö)</u>	+	+	+	+	*	*	+	-	+	+	+	+	+	+
1884. Unbaked clay effigies	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1885. Toy cradles	+	+	+	+	+	-	+	+	+	+	+	+	+	+
<u>Water Pistol; Popgun</u>														
1886. Section of elderberry with plunger	-	+	-	-	-	-	-	-	-	-	-	-	-	+
1886a. Deer bladder	+	-	+	-	*	-	+	-	-	-	+	-	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1887. Popgun	+	+	-	+	-	-	+	-	-	-	+	-	-	-
1888. MONEY (komitsa)	-	*	*	*	+	+	+	*	+	-	-	-	-	+
1889. Beads: shell disk	-	-	+	+	+	+	+	-	-	-	-	-	-	+
1890. Glass	-	-	-	-	+	+	+	+	+	-	-	-	-	+
1891. Measuring: around hand	+	+	-	-	-	+	+	-	+	-	-	-	-	-
1891a. With middle finger	-	-	+	+	+	-	+	-	-	-	-	-	-	-
1892. With thumb	-	-	-	+	-	-	+	-	+	-	-	-	-	+
1893. With hand to elbow	-	-	-	-	-	-	-	+	+	-	-	-	-	+
TOBACCO AND SMOKING														
<u>Pipe</u>														
*1895. Tubular bowl	+	+	+	+	+	+	+	*	+	+	+	-	+	+
1896. Of stone	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1900. Convex sides	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1901. With stem	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1901a. Round bowl	-	-	-	-	-	-	-	-	+	+	+	+	-	-
1902. L-shaped bowl	-	-	-	-	-	-	-	-	+	+	+	+	*	-
1903. Of stone	-	-	-	-	-	-	-	-	+	+	+	+	-	-
1904. With stem	-	-	-	-	-	-	-	-	+	+	+	+	-	-
*1905. Monitor, of stone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1906. Stem of: wood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1906a. Bone	-	-	-	-	-	-	-	-	+	+	-	-	+
1907. Cane	-	-	-	-	-	-	-	-	+	+	+	-	-
1908. Elderberry	-	-	-	-	-	-	-	-	+	+	+	+	-
1909. Rosewood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1910. Pipe smoked by: men	+	+	+	+	+	+	+	*	+	+	+	+	+	+
1911. Primarily old men	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1912. Women	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1912a. "Doctor"	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1913. Pipe passed	+	+	+	+	+	+	+	-	+	+	+	+	+	+
<u>Cigarette</u>														
*1914. Cane filled with tobacco	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1915. Elderberry filled with tobacco	-	-	-	-	-	-	-	-	-	-	-	+	-	-
*1916. Chewing	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Miscellaneous</u>														
1921. Smoking any time	-	+	+	+	+	+	+	-	-	+	+	-	-	-
1922. Bedtime	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1923. Occasional only	+	-	-	-	-	-	-	+	+	+	+	+	+	+
1924. At gatherings	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1925. By shamans	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1926. As offering	-	-	-	-	-	-	-	-	-	-	*	+	-	+
1927. To spirit	-	-	-	-	-	-	-	-	-	+	-	-	+
1928a. Sun lights pipe	+	+	-	-	-	+	-	-	-	-
<u>*Tobacco (pui'pamo)</u>														
1929. Tobacco gathered wild	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1929a. Plots burned to make grow	+	+	+	+	-	+	+	+	+	+	-	+	+	+
1930. Leaves dried and threshed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1931. Tobacco greased with rabbit fat	+	-	+	+	+	*
1931a. Tobacco mixed with another plant	+	-	+	+	+	+	+	+	+	+	-	-	-	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1992a. Drumstick: buckskin on end	+	+	+	+	+	-	-	-	+	-	+	+	+	+
1993. Fur on end	-	-	-	-	-	-	-	-	-	-	+	+	+	+
*1994. Musical Bow	+	+	-	-	-	-	+	+	-	-	-	-	-	+
1995. Archer's bow used	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1996. Bow held in teeth	+	+	-	-	-	-	+	-	-	-	-	-	-	+
1997. Bow plucked with fingers	+	+	-	-	-	-	-	+	-	-	-	-	-	-
1998. Bow rubbed with stick	+	+	-	-	-	-	+	-	-	-	-	-	-	+
1999. Bow used by antelope shaman	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2000. As toy	+	+	-	-	-	-	+	-	-	-	-	-	-	-
2000a. For dance	+	-	-	-	-	-	-	-	-	-	-	-	-	+
2001. Whistle	-	-	-	+	+	+	+	+	+	+	+	+	-	+
*2002. Bone whistle: 1 hole	-	-	-	-	+	+	+	+	-	+	-	+	-	+
2002a. 2 holes	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2003. Willow whistle: as toy	-	-	-	+	+	+	-	+	+	-	+	+	-	+
2003a. Also for special dance (food dance)	-	-	-	+	-	-	+	-	-	-	-	-	-	+
*2004. Flute (woina)	+	+	+	+	-	*	-	-	+	+	+	+	+	+
*2005. Flute: elderberry	+	+	+	+	-	-	-	-	+	+	+	+	+	+
*2007. Bone	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2008. Length (in.): about 12	-	+	+	+	-	-	-	-	-	-	-	-	-	-
2008a. About 18	+	-	-	-	-	-	-	-	+	+	+	+	+	+
2009. Pitch stop	-	-	-	-	-	-	-	-	+	+	+	+	+	+
2010. Holes: 4	-	+	+	+	-	-	-	-	+	+	-	-	+	+
2010a. 6	+	+	-	-	-	-	-	-	+	-	+	+	-	-
2011. End blown	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2013. Blowing: by mouth	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2013a. By nose	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2014. Use: for casual music	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2015. As toy	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2016. For courting	+	+	+	+	-	-	-	-	-	+	+	+	+	+
2017. By shaman	-	-	+	+	-	-	-	-	+	+	-	-	+	+
2017a. In hunting	-	-	-	+	-	-	-	-	-	-	+	-	-	+
MARRIAGE														
*2018. Bride price	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*2019. As present	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2020. Reciprocal present	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2022. Marriage by abduction	-	-	-	-	-	-	-	-	-	-	+	+	+	-
2023. Another's wife won by fight	+	+	+	+	+	*	+	-	-	+	+	+	+	-
2023a. Wrestling	+	+	+	+	+	-	-	-	-	-	-	-	+	-
2024. Friends assist in fight	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2025. Polygyny permitted	-	+	+	+	+	+	+	-	+	+	+	+	+	+
2026. Sororal obligatory	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2026a. Sororal usual	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2027. Polyandry permitted	-	+	+	-	-	-	-	-	*	+	+	+	-	-
2029. Sororate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2030. Required	-	+	+	-	-	-	+	-	-	-	-	-	-	+
2030a. Customary	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2031. Levirate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2032. Required	-	+	+	-	-	-	-	-	-	-	-	-	-	+
2032a. Customary	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2033. Choice of mates: any blood relative taboo	+	+	+	+	+	+	-	+	+	+	+	+	+	+
2034a. Mother's brother's daughter preferred	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2037. Child betrothal	-	+	+	+	-	-	-	*	-	-	-	-	-	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
2143. Temporary large organization: for annual dance . . .	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2144. For rabbit drive	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2145. For antelope drive	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2147. For mud-hen (or duck) drive	+	+	+	+	+	+	+	-	+	-	+	+	+	+
2148. For pine-nut trip	+	+	-	-	-	-	-	-	-	-	-	-	-	+
<u>Chiefs (vohenavi or voinavi)</u>														
2149. Band chief (tuvizi-voinavi) (leader of named and localized group)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2150. Patrilineal succession	-	-	-	-	-	-	-	*	-	-	-	-	-	+
2151. Community approval required	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2152. Chief's assistant	-	-	-	-	-	+	+	-	+	+	+	+	+	+
2153. Chief's announcer (navoinanomó)	-	+	-	-	-	-	-	-	-	+	+	+	+	-
2154. Chief's messenger	+	+	-	-	-	+	+	-	-	-	-	-	-	-
2155. Special chief: for dance (nugava voinavi)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2156. For rabbit drive (kamövoinavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2157. For antelope drive (tunavoinavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2158. For mud-hen (or duck) drive (saiyavoinavi)	+	+	+	+	+	*	+	-	+	-	+	+	+	+
2159. For fishing	-	*	-	-	-	-	-	*	-	-	-	-	-	-
2160. For hunting generally	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2161. For pine-nut trip	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2162. Village chief	-	-	-	-	-	-	-	*	-	-	-	-	-	-
PROPERTY														
2165. Band owned hunting territory	*	*	+	+	+	+	+	*	+	+	+	+	+	+
2165a. Band owned valley in which lived	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2166. Band owned pine-nut territory	+	+	*	+	+	+	+	+	-	+	-	-	+	+
2166a. Individuals owned pine-nut territory	+	+	*	+	-	+	*	+	-	-	-	-	-	-
2167. Band owned fishing streams	-	+	+	+	+	+	+	+	+	+	+	+	+	-
2168. Disputes settled by fight	+	-	-	-	-	*	-	-	+	+	-	-	-	-
2169. Family owned seed plots	-	-	-	-	-	-	-	-	+	+	-	-	-	+
2170. Family owned fishing place	-	-	-	-	-	-	-	-	+	+	-	-	-	-
2171. Chattels all privately owned	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2172. All destroyed at death	+	+	+	+	+	+	-	+	-	-	-	+	-	-
2173. Eagle aeries privately owned	+	+	+	+	+	+	+	+	+	+	-	-	+	+
2173a. Cold springs public	+	+	+	+	+	+	+	+	+	+	+	+	+
2173b. Hot springs public	+	+	+	+	+	+	+	*	+	+	+	+	+
WARFARE														
2174. Raids only	*	*	*	*	*	*	*	*	*	*	*	+	*	*
2174a. Protection only	+	+	+	-	-	-	-	-	-	+	+	+	-	+
2175. Warfare rare	+	+	+	+	+	+	+	+	+	+	+	+	-	+
2176. War ritual	+	+	.	-	-	-	-	+	+	-	-	-	-	+
2177. Captives	*	-	-	-	-	-	-	+	-	-	-	-	-	+
BIRTH CUSTOMS														
2178. Moleskin, stuffed, for charm (sex, gambling)	*	+	+	+	+	+	+	-	+	-	+	*	-	+
2179. Special house for childbirth	-	-	+	+	-	-	-	-	+	+	+	+	+	+
2179a. Dwelling-like	-	-	.	+	-	-	-	-	-	-	-	-	-	-
2180. Domed willow house	-	-	.	+	-	-	-	-	+	+	+	+	+	+
2180a. Regular house	+	+	.	-	+	+	+	+	-	-	-	-	-	-
2181. Confinement (no. of days): 22	*	.	*	+	*	*	*	-	-	-	-	-	*
2181a. 30 ("month")	-	.	-	-	-	-	-	+	+	+	+	+	-
2182. Ground warmed	-	-	.	+	-	+	+	+	+	+	-	+	*	-
2183. Ground covered with grass, bark	+	+	.	+	+	+	+	+	+	+	+	+	+	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
2246. Treatment of father: bathed	+	+	.	+	+	+	+	+	+	+	+	+	+	+
2247. Hot bath at birth	-	-	.	-	-	+	-	-	-	-	-	-	-	-
2248. Cold bath at birth	+	*	.	+	+	+	+	+	+	+	+	+	+	+
*2249. Bathed by another man	+	+	.	-	-	*	-	+	-	-	-	-	-	-
2250. Runs after bath	-	-	.	+	+	+	+	-	+	+	+	+	+	+
2250a. Runs before bath	+	+	.	+	+	-	+	+	-	+	+	+	+	+
2254. Father forbidden meat, grease 5 days	+	*	.	-	-	-	-	-	+	*	+	*	+	*
2254a. During wife's confinement	-	-	.	+	+	+	+	+	-	-	-	-	-	+
2254b. Indefinite period	-	+	.	-	-	-	-	-	-	-	-	-	-	-
2255. Salt forbidden 5 days	+	+	.	-	+	-	+	+	-	-	-	-	-	-
2256. Smoking forbidden	-	+	.	.	-	*	-	*	+	-	+	-	-	-
2257. Gambling forbidden	+	+	.	+	+	+	+	+	*	-	+	*	+	+
2258. Sweat bath forbidden	-	-	.	-	-	-	-	-	-	-	+	-	+	+
2259. Father must: run daily	-	+	.	-	-	-	-	-	+	+	+	+	+	+
2260. For 5 days	-	-	.	-	-	-	-	-	+	-	+	-	+	+
2260a. 10	-	+	.	-	-	-	-	-	-	+	-	-	-	-
2260b. 30	-	-	.	-	-	-	-	-	-	-	-	+	-	-
2262. Run any direction	-	+	.	-	-	-	-	-	+	-	-	+	-	-
2262a. Run to water	+	.	-	-	-	-	-	+	-	-	+	+	-
2263. Run in morning	-	-	.	-	-	-	-	-	+	-	-	-	-	-
2267. Bring back firewood from run	+	+	.	+	-	-	-	-	+	+	+	*	+	+
2268. Use scratching stick	-	-	.	-	-	-	-	-	-	-	-	+	+	+
2269. Bathe on day of birth	+	+	.	-	-	+	+	+	+	+	+	+	+	+
2270. Do housework	-	-	.	+	-	-	+	-	-	+	-	-	-	-
2271. Father at end of observances gets new clothes	+	+	.	*	-	+	+	+	+	+	+	-	*	+
2272. Gives away old clothes	-	.	.	-	-	-	-	+	+	-	-	-	-	+
2273. Throws away old clothes	+	+	.	*	-	+	+	-	+	+	+	-	-	-
2274. Bathes	+	+	.	+	+	+	+	+	+	+	+	+	+	-
2275. Paints self red	-	+	.	+	+	+	-	+	-	+	+	+	+	-
2276. Hunts	+	+	.	+	-	-	+	+	+	+	+	-	+	+
2277. Gives away first kill	+	+	.	+	+	+	+	+	-	+	+	-	+	+
2278. Father's requirements observed: at all births	-	+	.	+	+	+	-	+	+	+	-	+	+	+
2279. For 1st child only	-	-	.	-	-	-	+	-	-	-	+	-	-	-
2280. For 1st of each sex only	+	-	.	-	-	-	-	-	-	-	-	-	-	-
2281. Parents continent: 1-3 months	+	-	.	-	.	-	-	-	.	+	+	+	+	+
2281a. 3-6 months	-	-	.	+	.	-	+	-	.	-	-	-	-	-
2281b. 6-12 months	-	+	.	-	.	+	-	+	.	-	-	-	-	-
<u>Twins</u>														
2282. Twins feared	-	-	-	-	-	-	-	-	+	+	+	-	-	+
2283. Twins regarded as good luck	+	+	.	-	-	-	-	-	-	-	-	-	-	-
2284. 1 twin killed	-	-	-	-	-	-	*	-	+	-	*	-	-	-
2285. Death of 1 twin brings death of other	+	+	+	+	+	+	+	+	-	+	*	-	+	-
2286. Mother's sister adopts 1 twin	-	-	+	-	-	-	+	-	-	+	-	-	+	-
2286a. Twins considered illegitimate	+	-	-	-	-	-	-	-	-	+	-	-	-	+
<u>Infanticide</u>														
2287. Deformed infant killed	-	-	-	-	-	-	*	-	*	-	+	-	-	-
2288. Unwanted infant killed	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2289. Illegitimate infant killed	-	-	-	-	-	-	-	-	+	-	+	-	-	-
2290. Killing: By sitting on	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2291. By putting in badger hole	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2292. By leaving outdoors	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2292a. Any way	-	-	-	-	-	-	-	-	+	-	+	-	-	-
2293. Abortion	-	-	*	*	-	-	+	-	-	-	+	-	-	+
2294. By pressure	-	-	-	-	-	-	+	-	-	-	+	-	-	+
2295. By lying on rock	-	-	-	-	-	-	-	-	-	-	+	-	-	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>Loss of Milk Teeth</u>														
2295a. Milk teeth thrown any direction	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2296. Thrown toward west	+	+	+	+	-	-	+	+	-	-	-	-	-	-
2296a. Toward north	-	-	-	-	+	+	-	-	+	+	+	-	-	-
2297. Thrown over shoulder	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2300. Thrown under green bush	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2300a. Child jumps over bush	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2301. Teeth buried under green bush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>GIRL'S PUBERTY</u>														
*2304. First Menstruation (muhadanomani)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2305. Observance for each girl alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2306. Confinement	-	-	-	+	-	+	+	+	+	+	+	+	+	+
2307. 5 days	-	-	-	+	-	+	+	+	+	+	+	+	+	+
2307a. 30 days ("month")	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2308. In family house	-	-	-	-	+	+	+	+	-	-	-	-	-	-
2309. In special house	-	-	-	+	-	-	-	-	+	+	+	+	-	+
2310. Behind home	-	-	-	-	-	-	-	-	+	+	+	+	-	+
2313. Girl attended	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2314. By mother	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2315. By any female relative	+	+	-	+	-	-	-	-	-	+	+	+	+	+
2316. By any woman	+	+	-	+	-	-	-	-	-	-	+	+	+	+
2317. Attendant combs girl's hair	+	+	+	-	-	-	+	+	-	+	+	+	+	+
2318. Girl instructed about conduct	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2319. Girl forbidden meat or grease 5 days	+	+	+	+	+	+	+	-	-	-	-	-	-	+
2319a. "Month" or "4 weeks"	-	-	-	-	-	-	-	+	+	+	+	+	+	-
2320. Fish forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2321. Salt forbidden	+	+	+	-	-	+	+	+	+	+	+	+	+	+
2322. Cold water forbidden	-	-	+	-	-	-	-	+	-	-	-	-	-	-
2323. Talking forbidden	-	+	-	-	-	-	-	-	-	-	+	-	-	-
2324. Laughing forbidden	-	+	-	-	-	-	-	-	-	-	+	-	-	-
2325. Being visited forbidden	-	-	-	+	+	-	-	-	-	-	+	-	-	-
2327. Scratching self with fingers forbidden	+	-	-	+	-	-	-	+	+	-	-	-	+	+
2328. Combing hair forbidden	+	-	-	+	-	-	-	+	-	-	-	-	+	+
2329. Girl must arise early	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2330. Run daily	-	-	-	+	-	+	-	+	+	+	+	+	+	+
2330a. Run once in special ceremony	+	+	+	-	-	-	-	+	+	-	-	-	-	+
*2331. Carry firewood	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2332. Work hard	+	+	-	+	+	+	+	-	+	+	+	+	+	+
2334. Wear basket hat outside	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2335. Use scratching stick, 5 days	+	-	-	+	-	-	-	-	-	-	-	-	-	+
2335a. "Month"	-	-	-	-	-	-	-	+	+	-	+	+	+	-
2336. Use drinking tube	-	-	-	-	-	-	-	-	-	-	-	+	+	-
2336a. Use special cup	+	+	+	+	-	+	+	+	+	+	+
2337. Avoid hunters	+	+	-	+	+	-	+	+	+	+	+	+	+	+
2337a. Avoid gamblers	+	-	-	+	+	-	+	+	+	+	+	+	+	+
2338. Avoid sick	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2339. Avoid all people	+	-	-	+	-	-	-	-	-	-	-	-	-	-
2340. Bathe daily	-	-	-	+	-	-	-	-	-	-	-	-	-	-
*2340a. Every 5 days	+	+	+	+	+	-
*2342. At end of confinement girl bathes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2343. Hair cut	-	-	-	-	-	-	-	-	+	+	+	+	+	+
2344. Girl painted red	+	+	+	-	+	+	-	+	+	+	+	-	+	-
*2345. Clothes destroyed	-	-	-	-	-	+	-	+	-	-	-	-	*	-
2346. Clothes kept for future menses	-	-	-	-	-	-	-	-	-	+	-	+	-	-
2347. New clothes	-	-	-	-	-	+	-	+	-	+	+	+	-	-
2348. Delousing by mother	+	+	-	+	-	+	+	+	-	-	-	+	-	+
2349. Delousing by attendant	-	-	-	-	-	-	+	+	-	-	-	+	-	+
2350. Girl wears sage leggings	-	-	+	-	-	+	-	-	-	+	+	+	-	-

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
2351. Scratching stick of wood	+	-	-	*	-	-	-	+	+	-	+	+	+	+
2352. Single	+	-	-	+	-	-	-	+	+	-	+	+	+	+
MENSTRUATION (namadrarai)														
2354. Seclusion	-	-	-	+	-	-	-	-	+	+	+	+	*	-
2355. 5 days	-	-	-	+	-	-	-	-	+	+	+	+	-	-
2356. Until flow stops	-	-	-	+	-	-	-	-	-	-	-	+	-	-
2357. Special house	-	-	-	+	-	-	-	-	+	+	+	+	-	-
2359. Attendant: grandmother	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2360. Woman forbidden meat 5 days	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2360a. 4 days	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2361. Fish forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2362. Fat forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2363. Salt forbidden	+	+	+	-	-	+	+	-	-	-	-	-	-	-
2365. Cooking forbidden	-	-	-	+	-	-	-	-	+	+	+	+	+	-
2366. Intercourse forbidden	+	+	-	+	-	+	+	-	+	+	+	+	+	+
2367. Scratching self forbidden	-	-	-	+	-	-	-	+	-	-	+	+	+	+
2368. Woman must: use scratching stick 5 days	-	-	-	f	-	-	-	-	-	-	+	+	+	+
2369. Bathe	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2370. Avoid sick	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2371. Avoid dances	+	-	-	*	+	+	-	+	+	+	+	+	+	-
2372. Avoid hunters	+	-	-	+	+	+	+	+	+	+	+	+	+	+
2372a. Avoid gamblers	+	*	-	+	+	-	+	+	+	-	+	+	+	+
2373. Husband forbidden to hunt	-	-	-	-	-	+	+	+	-	-	-	+	+	-
2374. Fishing forbidden	-	-	-	-	-	+	+	+	-	-	-	+	+	-
2375. Gambling forbidden	+	-	-	+	+	-	+	+	-	-	-	-	+	-
2376. Sweat bath forbidden	+	-	-	+	-	-	+	-	-	-	-	-	+	+
2377. Husband must build new fire in home	-	-	-	*	-	-	-	-	+	+	+	+	-	-
2378. Husband must hunt	-	-	-	*	-	-	-	-	-	-	-	-	-	-
BOY'S PUBERTY (See also 369-374.)														
2379. Confinement 5 days	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2380. Head scratcher used	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2381. Lecture by father	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2382. At boy's 1st kill: covered with the viscera	-	-	-	-	-	-	-	-	-	-	-	-	*	+
2383. Father talks for hunting luck	-	-	-	-	-	-	-	-	-	+	+	-	+	-
2384. Mother washes boy	-	-	-	-	-	-	+	+	-	+	-	-	-	-
2384a. Father washes boy	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2385. Boy's kill taboo to him	+	+	+	+	+	+	+	+	+	-	+	-	+	+
2386. Boy's kill taboo to parents	+	+	+	+	+	+	+	+	+	-	+	-	+	+
DEATH CUSTOMS														
2389. Corpse removed from house at death	-	+	+	+	+	+	-	-	-	-	-	-	-	+
2390. Removed from house next day	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2391. Corpse prepared: painted	-	+	-	+	-	-	-	-	+	+	+	+	-	-
2392. Face washed	+	+	+	+	-	-	-	-	-	+	+	+	-	-
2393. Wrapped in blanket	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2393a. Wrapped in own horse's skin	+	+	+	+	+	+	+	-	-	-	-	-	+	+
2394. Adorned	+	-	-	-	-	+	+	-	+	+	+	+	+	+
2395. Tracks of dead covered	-	-	-	-	-	-	-	-	+	+	+	+	+	-
2395a. Belief: rain soon after a death to cover tracks	+	+	+	+	-	+
2396. "Undertaker" a relative	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2397. Any man	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2398. Purified by sweating	-	-	-	-	-	-	-	-	-	+	-	-	-	+

	Ts	K1	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
<u>Whirlwind (pitcumava)</u>														
2728. Whirlwind is spirit or ghost	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2729. People hit whirlwind with stick	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2730. People throw water on whirlwind	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2730a. People throw dirt on whirlwind	+	+	+	+	+	+	+	+	+	+	+	+	+	+
<u>Omens</u>														
2731. Twitching back muscle: someone will die	-	-	-	-	-	+	-	-	+	-	-	+	-	-
2732. You will carry a deer	-	-	-	-	-	-	+	-	-	-	-	+	+	+
2732a. You will carry blanket because cold	+	-	-	-	-	-	-	-	+	+	+	+	+	+
2731a. Twitching eye muscle: bad luck	+	-	+	+	-	+	-	-	-	-	+
2733. Twitching leg muscle: someone coming	+	-	-	-	-	+	-	-	+	+	+	+	+	+
2734. Sneezing: someone talking about you	+	-	-	+	+	+	+	+	+	+	+	+	+	+
2735. Opposite sex talking of you	+	-	-	+	+	+	+	+	+	+	+	+	+	+
2736. Omens of death: owl call	+	-	-	+	+	+	+	+	+	+	+	+	+	+
2737. Magpie call	-	-	-	-	-	-	-	+	-	-	-	+	-	-
2738. Crow call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2739. Dove call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2740. Meadowlark call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2740a. Coyote call	+	+	-	-	+	+	+	+	+	+	+	+	+	+
<u>Various</u> (See also 2295a-2301)														
2741. Pointing at rainbow: arm atrophies	+	+	+	-	+	+	+	-	-	-	+	+	+	-
2741a. Finger rots	-	-	-	-	-	-	-	+	+	-	+	+	+	+
2741b. Hand deforms	+	-	-	-	-	-	-	-	-	-	-
2742. Toothache caused by: worm	+	+	-	+	+	-	-	-	+	-	-	-	-	-
2743. Gopher	-	-	-	-	-	-	+	-	-	-	+	-	-	-
<u>Petroglyphs</u>														
*2744. Petroglyphs occur in area of band	+	+	-	-	+	+	-	-	+	-	*	+	-
2745. Informants had only heard of them	+	+	+	+	+	+	+	+	+	+	+	+	-
2747. Petroglyphs made by: Coyote	+	+	+	+	+	+	+	+	+	-	-	+	-
2748. "Devil"	+	+	-	-	-	-	-	-	-	-	-	-	-
2750. "Old-time" (non-Paiute) Indians	-	-	-	-	-	-	-	-	-	+	+	-	-

ELEMENTS DENIED BY ALL INFORMANTS

SUBSISTENCE

Hunting

Deer.—Driving over cliff; into enclosure with pit; through V into pit; into trap, net, or snare. Shamanism. Antelope.—Shaman wears grass-stuffed hide. Driving over cliff; into trap, net, or snare. Mountain sheep.—Driving into trap, net, or snare. Disguise a head of sheep. Relay or back and forth. Magic. Snares, nets, etc.—Spring-pole trap for waterfowl; in enclosure for sage hen; bird noose over hole. Running noose for deer. Noose in fence gap for deer; for rabbits. Deer net. Bird net, pull-over type; sack type; used mating season; for eagles. Bird driven to net with antelope manure; with deer disguise. Booths and blinds.—Stick-and-mud house. Pit with brush cover. Bird caught from blind with bare hand; with noose on stick. Bird killed by sitting on it. Decoys and disguises.—Live birds. Live animals. Waterfowl.—Animal disguise used; mud hens taken. Miscellaneous.—Smoking out bear. Eagle (and other) catching.—Eagle caught with deadfall; from pit with bait; seized by hand; caught from "house." Mockingbird chief other bird reared.

Fishing

Fish taboo as food. Fish absent. Stream damming. Hook with 2 barbs.

Animals Eaten

Dog (sorobuku). Weasel (pavisi). Bat (biya'-hana). Coyote (idtsa'a). Snakes generally. Rattlesnakes. All lizards. Lizard eggs. Chuckwalla lizard. Horned toad (töpotsö). Tortoise. Frogs.

Birds Eaten or Used

Bald eagle (pasia). Eagle (kwina). Buzzard (wihö).

Insect Food

Crickets taken by driving into trench; into pit; into fire circle. Grasshoppers eviscerated. Angeworms eaten.

Miscellaneous Concepts

Talking before hunt forbidden. Game caught by spirits. Offering of game kill: heart on stick; liver.

Gathering

Acorns.—Cooking in hot sand. Mesquite. Miscellaneous plants.—Yucca. Joshua tree. Cactus

fruit (navu or mütsö) eaten. Mescal (agave). "Cane" or reed sugar dried and ground. Piñon nuts.—Natural-hook pole. Parching in circular coiled basket. Gathering implements.—Digging stick horn shod. Basketry seed beater, plain; horn, wood, or rib edged. Seed knife ("sickle") of stone with wood handle; stone with horn handle.

Agriculture

Wild seeds.—Wild seeds planted. Wild seeds irrigated by elected irrigator; by dams; by ditches. Domesticated plants. Seed storage.—In pot.

Food Preparation

Brush burned for salt. Meat smoked; in house. Fish dried on coals; frozen. Tongs for hot rocks. Boiling in pot. Parching in pot.

HOUSES

Dwellings

Domed wickiup.—Ground plan portion of circle. House pit. Covering entirely earth. Center post. Tripod-foundation house.—Pit. Cone-shaped house, circular ground plan.—Covering of buckskin; of earth, partly; of stone slabs. Doorway: any side; excavated vestibule. Fire-place indoors near door. Gabled house.—For summer use. Pit. Doorway: end; vestibule or tunnel.

Sweat House

Conical-type sweat house. Gabled-type sweat house.—Pit. Door: tunnel; of twined bark; of twined grass. Sweat-house operation and use.—Heating by: fire inside. Rocks for heating in pile; covered with brush or grass. Uses: for daily bathing; for clubhouse; for gambling house; for dormitory; for meeting house. Ownership by community.

Miscellaneous Houses

Cave dwelling, permanent.

Ceremonial Enclosure

Fire in center.

FIRE MAKING

Compound drill with foreshaft in socket; foreshaft in split. Cottonwood-punk tinder. Striking for fire, 2 pieces of obsidian; flint and iron ore. Carrying coals in sheep horn.

MISCELLANEOUS IMPLEMENTS

Mortar and pestle.—Large, portable, stone mortar sunk in ground. Small stone mortar for grinding food. Pestle of wood. Used for mesquite. Metate and muller.—Metate cleaned with brush of sage fiber; of Joshua fiber; of hair. Muller used with rotary motion. Mush stirrer.—Single straight stick. Spoons, dippers, etc.—Dipper of: wood; gourd; turtle shell; deer skull; pottery. Spoon of cottonwood bark. Dishes: of horn; rough wooden slab; steatite bowls; pottery bowls. Wooden scoop for digging. Scrapers.—Pelvis-bone scraper. Awls.—Rabbit-hip-bone awl. Cactus spine; with handle pitch covered. Eyed awl or needle. Various.—Adz. Wedge. Stone ax.

FLINT FLAKING; SKIN DRESSING

Flint roasted in ground. Tanning with marrow; with liver; with wood ashes.

WEAPONS

Bow.—Sinew-back bow with ends recurved. Arrows.—Arrow with foreshaft: 2-pointed for bird; 1 cross stick for gophers. Arrow straightener.—Horn straightener with 1 perforation. Miscellaneous weapons.—Atlatl. Dagger. Sling with clay balls for slingshot.

BASKETRY

Materials.—Devil's claw. Joshua-tree root. Root for yellow. Applied decoration: feathers (whole); white paint. Basket weaving.—Wicker. Grass-bundle coiling foundation. Bead design partially covering. Basket forms.—Circular, twined seed beater. More rounded, twined winnowing basket. Coiled circular tray. Angular tray for parching. Conical carrying basket with coiled bottom; with wicker bottom. Twined water jug; wicker bottom; flat bottom; painted white; painted yellow; handle of human hair. Caterpillar basket. Bottleneck basket. Handles modern.

WEAVING (other than basketry)

Skin blankets.—Loom: 1 horizontal bar and pegs. Warp through hole. Feather blankets.—Other than mud-hen skins used. Skins woven, twisting on string. Vegetable-fiber blankets.—Materials: willow bark; inner cottonwood bark. Plain (checker) weave. Nets.—Material: milkweed; angawana. Shuttle: string around 2 sticks; string ball, no stick.

POTTERY; BURDENS; CRADLES

Pottery. Coolie yoke. Cradle: oval ladder type; bottom tip buckskin covered; board buckskin covered.

MUTILATIONS

Ear lobe bored: several holes; with cactus needle; of most females. Men's and women's ear ornament: feather on stick. Tattooing with burned piñon shells. Head deformation.

DRESS AND ADORNMENT

Necklaces.—Carved horn pendant, fish shaped. Belts.—Of beads. Paint.—Applied with: fingers; brush. Hair dressing.—Women's hair length to neck. Singeing hair. Depilation of eyebrows. Shaving. Headgear.—Women's basketry hat for carrying only. Men's bark hat. Man's fur cap peaked. Hair net for dancing only. Band around head: horse mane. Wooden hairpin. Robes and capes.—Hand muff of fur. Shirts and dresses.—Men's shirt sleeves wrist length. Skirts.—Small front apron worn under dress. Large back apron. Footgear.—2-piece skin moccasin knee height. 1-piece skin moccasin: seam on inner side of foot; toe puckered; knee height. Snowshoe laced radially.

GAMES

Ball race.—Ball: wooden stick. Carrying ball permitted. Football.—Carrying ball permitted. Shinny.—Goal: willow arch; single post and hole; rock pile; sack. Puck or ball: stuffed-skin ball. Carrying ball permitted. Grappling permitted. Men players. Hoop and pole.—Hoop (ring) of tule. Course: willow piles at one end. Women players. Ring and pin.—"Ring" of: rabbit skull; barrel cactus; cane, 1 hole. Hand game.—Two bones, 8 bones. Counters in neutral pile at start. Four-stick dice.—Two dice marked on end. Dice called "little ones." Counters. Many dice.—Dice of wood: square; oval. Men players. 8-stick dice.—Dice: peach stone; 1 side black. Casting: twirling in air; knocking from knee; knocking from hand; end bounced on rock. Ring and dart. Quoits.—Quoit: rounded rock. Scoring: nearest goal counts. Snow snake. Juggling.—Wild gourds juggled. Betting. Jacks.—Betting. Tops.—Betting. Guessing for clay ball in sand.

TOBACCO AND SMOKING

Pipe.—Tubular bowl: of horn or bone; of wood; of pottery. Cigarette.—Cane filled with tobacco. Chewing. Miscellaneous.—Smoking as offering to ghost. Tobacco.—Mixed with: leaf of buhu; Artemisia bark; suguwiv; arambi. Made into balls.

MUSICAL INSTRUMENTS

Rattles.—Cocoon: attached to arm; used dancing, sweat-house singing. Sheephorn rattle on stick.

Rabbit's-ear rattle used by women in hand game.
Deer's-ear rattle used by women in hand game.
Deer's testicle on stick. Gourd. Notched stick: ornamented; on stuffed hide "resonator"; used for amusement. Drum.—Drumstick simple stick.
Flute.—Material: willow; bone. End cut diagonally.

MARRIAGE

Bride price as present. Bride service. Fraternal polyandry obligatory. Choice of mates: father's sister's daughter preferred; father's sister's stepdaughter preferred; mother's brother's stepdaughter preferred. Betrothed girl's mother was paid for premarital intercourse with girl.

KINSHIP RELATIONS

Avoidances.—Mother-in-law son-in-law address in plural. Mother-in-law daughter-in-law. Brothers-in-law avoid obscenity. Father-in-law daughter-in-law. Father-in-law son-in-law. Joking relations.—Brothers-in-law play jokes.

BERDACHES OR TRANSVESTITES

Men: is shaman; social restrictions; regarded disapprovingly. Women: social restrictions; regarded disapprovingly.

POLITICAL ORGANIZATION

Political group.—Sovereign body is village. Chiefs.—Special chief for: fishing; hunting generally. Village chief.

BIRTH CUSTOMS

Mole or gopher foot for fertility. Delivery: mother holds to stake; mother is shaken. Midwife in difficult case is man to frighten out baby. Afterbirth is thrown away. Mother, at end of confinement, burns old clothes; leaves old clothes on tree. Infant: stroked with eagle feathers. Umbilical cord: placed in rock cranny; in tree; in deer trail; buried in birth house. Father confined in separate house; in birth house. Father forbidden to drink cold water. Father must run twice daily; east in morning; west in evening; clockwise around camp. Loss of milk teeth.—Call own name as throw teeth over shoulder. Relative flips teeth at child. Teeth

buried under sand grass. Teeth bark wrapped, buried in mountains.

GIRL'S PUBERTY

First menstruation.—Confinement in isolated place. Girl lies on heated ground. Girl forbidden to look at people. Girl must veil self when outside; bathes twice daily. Scratching stick of double wood. Menstruation.—Ground warmed in seclusion. Woman forbidden to drink cold water. Woman must use scratching stick 4 days.

DEATH CUSTOMS

Dying abandoned in house before death. Corpse left in house, burned. "Undertaker" purified with clay. Burial: body flexed; head uphill; in family plots; corpse left in house; burial in caves. Cremation of those dying away from home; bones brought home. Cremation in house. Funeral speech by old man, sacrifice of relatives. Destruction of property, cultivated crops in field destroyed. Mourning.—Female relatives throw hair on grave; gash ear lobes; abstain from meat. Male relatives abstain from meat. Mourning terminated at Annual Mourning Ceremony. Annual Mourning Ceremony.

RELIGION

Shaman.—Source of power sought in cave; sought through jimsonweed. Shaman interprets vision. Doctor's equipment: clay. Curing performances.—Doctor sucks through pipe. Patient's soul represented by stick. Miscellaneous.—Unsuccessful shaman killed for many failures. New doctor demonstrates power at general gathering. Offerings when traveling. "Muipö" (possibly jimsonweed).—Used.

DANCES

Circle dance.—Purpose: mourning ceremony. Music: split-stick rattle; drum; special singers. Dancing: in two concentric circles. Occasion for public mourning. Bear or "back-and-forth" dance.—Gourd rattle. Whip to make dance. Dance held at mourning ceremony. "South" or exhibition dance.—Skin rattle. Bundle of thin boards rapped. Two sticks struck together. Pretension of shooting spectators.

MISCELLANEOUS

Petroglyphs.—Made by Sai-düka; known Indians.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

(K indicates Kuyui-dökadö band; the asterisk may occur in the list under K1 or K2.)

SUBSISTENCE

Deer Hunting

- 2a. Owens Valley: + (Steward, 252).
5. Paviotso: "Both deer and mt. sheep were driven between very long wings paralleling a game trail, and so into a corral" (Curtis, 15: 71). To: Affirmed by BS, but I suspect he was confusing deer hunting with methods used for antelope.
6. Ki: +; pit constructed along trail (Kelly, 81).
8. Owens Valley: "Nets and pitfalls were denied, but some kind of trap was affirmed for deer and mt. sheep" (Steward, 252). Wa: Running noose for deer present (Smith, notes).
9. Owens Valley: Torches used in communal hunt to ignite brush, thus obtaining a large circle of fire with which to drive (Steward, 253). To: - (LP).
10. Nearly all informants at first said Paiute had no "dogs," but instead had "Indian dogs with ears straight up." Even these were small and scarce, and, although their use in hunting was affirmed by some, they were certainly not of much importance. Steward, 252, said Owens Valley Paiute used dogs for deer hunting. Ki: - (KH).
12. To: + (BS).
13. To: - (LP). Pa: Hunter must rub self with sagebrush first. Ki: Special fence was built to force deer through gate near which hunter hid (Kelly, 82).
16. Tg: Stone fence was built around pit.
19. Paviotso: Deer head with antlers used as disguise to approach game (Lowie, 197). Owens Valley: Skin and antlers used (Steward, 252). Ts: Deer disguise used only during rutting season. Hunter put on skin and head of buck and pawed ground to attract a buck. As deer charged to attack intruder he was shot with arrow. "It was dangerous." K1: No deer disguise was used because of fear of buck. A hunter once tried it and was killed. Ki: "Antelope head with ears and horns attached" was occasionally used to hunt deer (Kelly, 81). My informant denied such use.
25. Owens Valley: + (Steward, 253). AE: There was a formal chief for communal deer hunt who led ceremony of presenting offering of smoke and food to all things at start of hunt. The hunters were together for the ceremony and had fasted all day until after it was completed.
26. Ki: + (Kelly, 81).
27. Owens Valley: - (Steward, 253). To: - (LP). Tö: Hunter painted himself with a white paint (poen osai ivi) obtained near Dayton, Nevada, which made him invisible to deer. Pa: There is a spring near W shore of Walker Lake, 3 mi. S of Schurz, where a hunter could sleep if he wanted

luck for deer. He would dream of place and circumstances of hunt. Usually he learned not to kill the first deer, but to wait until the second, a big buck, came along. The place was called pai döpi ("clay rock"). Wa: Hunters painted themselves at times to help get deer.

Antelope Hunting

- Paviotso: The statement by Lowie, 197, that "the antelope lived in the mountains, not in the valley" is of course a slip of reversal. The herds still extant occupy the valleys. Lowie, 303, also quotes the rather full and apparently authentic account from Hopkins, 1883, 55-57.
- 27a. K: Lowie, 304, tells of the Kuyui antelope hunt. Only where his elements differ from those here recorded is a note indicated. Tö: MW did not know of communal antelope hunt, but GW said he had heard of just one such hunt in Smith Valley, home of Tövusi. Special antelope hunting was denied for their Owens Valley neighbors by Steward, 253, who treats antelope and mt. sheep together. Antelope, male, watsi', female, or in general, töna'.
28. Ts: Corral called kuapö.
- 28a. To: - (LP). Ts: A great rope, watsi'dö-göpö, about the size of a man's wrist, was made of twisted sagebrush bark. The rope was sometimes a mile long so that it could be placed on top of sagebrush and reach around a hill. Balls of sagebrush hung down between bushes. A: Rope of tules used at times instead of sagebrush-bark rope.
- 29a. N. Paiute: + (Hopkins, 57): Circles of sagebrush built around mounds of brush. K: A large mound of sagebrush was in the center of the brush circle (Lowie, 304). Ki: Mound of sagebrush in center of circle (Kelly, 84).
30. N. Paiute: + (Hopkins, 55).
31. K: + (Lowie, 304), Ts: Converging lines of humans served as wings to guide antelope into corral. Wd: - (BJ).
32. Owens Valley: - (Steward, 253). To: - (LP). Tö: The regular "captain" decided time of antelope hunt and the night before led ceremony, which included dancing, smoking, and the like.
34. K: + (Lowie, 304).
35. Wd: - (SC).
36. K: + (Lowie, 304).
37. K: Hopkins and Lowie mention notched stick which used in Pyramid Lake antelope dance (Lowie, 304). Tö: Wild-rose stick with thorns left on was used.
38. N. Paiute: Stuffed hide made in conical shape and wrapped with rope, then rubbed with a stick (Hopkins, 56). Ki: + (Kelly, 84).
41. N. Paiute: + (Hopkins, 56).
42. N. Paiute: + (Hopkins, 56). Smoking morning and evening; pipe passed to right around circle 5 times.

43. N. Paiute: + (Hopkins, 56). Tö: Chief led singing.
44. N. Paiute: + (Hopkins, 56).
46. Ts: As shaman (pohar'öm) dances he falls down in a trance. Each person throws a piece of sagebrush on him, and because of the great number he is completely covered. Wa: When hunt was not successful the first day, there was a dance.
49. N. Paiute: + (Hopkins, 56).
- 49a. N. Paiute: Children did not join hunt (Hopkins, 55).
50. N. Paiute: + (Hopkins, 56). Ki: + (Kelly, 85).
- 52a. K: Hunt lasted 3 days (Lowie, 304). N. Paiute: 5 nights required to charm antelope (Hopkins, 56).
53. N. Paiute: + (Hopkins, 55).
54. N. Paiute: + (Hopkins, 57). Ki: + (Kelly, 83).
55. Paviotso: "A communal antelope hunt with a pound into which the game was driven" (Lowie, 197). Sa: Sawa informants were not certain of antelope hunting methods, but their idea was that the antelope were charmed to allow a corral to be built around them.
56. Wd: - (SC). Ki: Charmed and driven in (Kelly, 86-87). N. Paiute: + (Hopkins, 57). At: Charm of shaman took effect when antelope arrived in the corral, but they had to be driven in.
57. K: + (Lowie, 304): wings of piles of sagebrush were set on fire.
60. At: The leader of the antelope would be killed by the shaman pointing his pipe, after which remaining antelopes became helpless. Last such antelope hunt took place 40 years ago. Such powerful shamans no longer exist.
- 60a. N. Paiute: The antelope "ran round and round inside the circle just as if there were a fence all around it" (Hopkins, 57). Ts: After runner had tired the antelope, he killed smallest one to present to shaman as his special prize. This would be signal for hunters, who were stationed around corral, to start general slaughter. K: + (Lowie, 305).
62. Paviotso: "A strong man might run down an antelope" (Lowie, 197).
73. Paviotso: "They approached the game wearing deer or antelope head with antlers" (Lowie, 197).
74. Ki: + (Kelly, 82).

Mt. Sheep Hunting

Paiute names for mt. sheep: male, koip^ö, female, mutsa'. Koip^ö also means mt. sheep in general.

78. Owens Valley: + (Steward, 253).
81. Owens Valley: Enclosures sometimes built in narrow canyons to catch sheep (Steward, 253). Pa: Stone enclosure built on top of Mount Grant, W of Walker Lake. Steward, 253, cites Muir's description of a stone corral and converging lines of rock he saw at the same place.

85. K2: Hunter would pound rock with moccasins. At: Mt. sheep could only be attracted by pounding in mating season.

86. Steward, 253, mentions a picture in Muir which shows a sheep hunter with headgear suggesting an antelope. Ki: Kelly, 81, said her informants had never seen mt. sheep, but had heard antelope disguise was used to hunt them at times.

91. To: Affirmed by BS, who said magic was used in all hunting. BS enjoyed telling of great powers of old shamans, and appeared to exaggerate the importance of magic.

Communal Rabbit Hunting

- Jack rabbit called kamö.
92. To: Lowie, 197, describes rabbit hunting nr. Fallon.
93. At, Tö: Fire used to drive rabbits.
94. Ki: No "rabbit stick" (Kelly, 88).
96. Owens Valley: + (Steward, 254).
97. Ki: + (Kelly, 88): women and girls helped in drive.
- 98a. At: In old days there was only 1 dance per year.

Snares, Nets, Etc.

100. Owens Valley: Although a snare was found in Hooker Cave, Steward, 255, denied its use in Owens Valley. Kü: In Lovelock Cave, Loud reported what is probably a spring-pole trap (Loud, 115).
101. Ki: Kelly, 89, said snare used only for sage hens.
112. Owens Valley: Steward, 254, said nooses in trails for catching rabbits and wildcats.
117. At: Nooses in fence gaps used for sage hens in mating season (about March in Atsa territory). The sage hens are said to have a dance at this time and it is on "dance ground" that fences were built.
120. To: A rabbit net was supported on sticks about 8 feet above water or just at tops of tules, usually across an opening in the tules. Just before dawn the ducks were frightened so as to be captured as they flew up. Wa: - (Smith, notes). Ki: I was told the birds were scared when they got under net, becoming entangled as they flew up. Kelly, 89, was told a supporting stick was pulled out so that the birds caught their heads in mesh as the net fell.
123. To: - (BS).
126. Ki: One edge staked down (Kelly, 89).
127. Tö: Net supported over spring on sticks so that it would fall when the birds flew against it. Hunter hid in a pit near by to frighten the birds at the right time. At: PS pointed out that sage hens, rabbits, and antelope only go to water at certain times of year—when too little dew, food too dry, days too hot, etc.—so that opportunities for netting over water were limited.
137. Ki: Antelope disguise worn in order to approach "dancing" sage hens at mating season

(Kelly, 89). Tg: In early times one disguised man was killed because another hunter mistook him for real antelope. Since then antelope disguise considered dangerous and so little used.

143. Owens Valley: + (Steward, 254, fig. 2, which represents general Paiute "figure 4" type trigger for deadfall trap).

150. To: - (LP). At: The only pitfall used was a pit 8 or 10 inches deep dug just at the entrance to ground-hog hole. In the spring when the young rodents first came from their burrow they fell in pit. Being young and weak they could not get out.

Booths and Blinds

155. Ki: + (Kelly, 90).

156. Owens Valley: + (Steward, 255): "blinds resembling wickiups or summer houses."

159. To: - (LP).

160. Ki: + (Kelly 89): near "dance" ground.

165. Ki: Sage hens struck with stick as they "danced"; young geese and mud hens caught by hand (Kelly, 89-90). To: Sometimes disguised head and walked with body submerged until a duck's legs could be seized from under the water.

Decoys and Disguises

Decoy called tia.

178-191. Wd: Checked with SC and BJ.

180. Owens Valley: - (Steward, 255), although Steward cites Simpson's description of their use on Carson (p. 85) and Walker (p. 480) lakes. To: Lowie, 198, fig. 1, shows duck decoy from Fallon. Similar specimen obtained by me is now in U. C. Anthr. Museum. Ki: + from 1 informant, - from others (Kelly, 90). Lovelock Cave: + (Loud, 49, and pls. 33, 34). Tg: Informant had heard about stuffed-duck decoys and thought that old-time Tagö had used them, but he was not sure and had never seen one although he was about 80 years of age. Wa: + (Smith, notes).

181. Ki: Strings were attached to decoy (Kelly, 90).

183. Wa: - (Smith, notes).

183-187, 189. Ki: + (Kelly, 82).

Waterfowl Hunting

192. To: Fledglings and flightless adults of certain species hunted by numerous Indians in tule balsas on Carson Lake (Curtis, 15, 73). Paviotso: Lowie, 197, describes 2 types of communal waterfowl hunting; both methods were similarly described by my informants. When mud hens were too fat to fly they were driven on to the land and caught when they tried to hide. Owens Valley: - (Steward, 255).

194b. Owens Valley: - (Steward, 255). Ts: Rabbit net was stretched near shore to keep birds from running too far. When net was not used fowl were allowed to hide under brush and

then were picked up. Even in bands where net present, it was not always used.

197. Ki: + (Kelly, 89): antelope disguise worn while hunting fowl in order to approach game.

200. Ki: + (Kelly, 89): "dancing" sage hens were approached by hunter wearing antelope disguise.

Miscellaneous

201. Owens Valley: - (Steward, 255).

203. Wd: - (SC).

204. Wd: - (SC).

209. Owens Valley: + (Steward, 255).

210. To: Entrance to hole was closed with brush so that the jack rabbit could not dash out when smoked. He would try to work through the brush, but would be suffocated.

217. Ts: Hawk wing called tüso'öpö.

221. To: Denied by LP, who said flooding out of rodents learned from white people. Wd: - (SC).

222. To: - (LP).

Eagle and Other Catching

223. Ts: Aeries owned by individual families and descended from father to son. Usually there were plenty of eagles. There was no idea of communal ownership.

225. At: A dry rattling hide was tied to a rope, lowered into an eagle nest, and moved around to frighten the young unprotected birds. The young eagles tried to fly away but were captured when they fell to the ground.

229. Tg, Ki: The young eagles, as with babies were tied in a cradle. They were tied thus wherever they were moved.

240. Owens Valley: + (Steward, 257): eagles "raised in small wickiups."

242. Owens Valley: + (Steward, 257).

244. Ts: Wing feathers were taken only when old eagles, which could not fly as a result of gorging too much rabbit meat, were discovered and killed.

244a. Owens Valley: + (Steward, 257).

248. Ku: A small bird called scalp bird (tsonomö) was sometimes kept in a cage. It was not the mockingbird (toga sugu), which the Shoshone kept. Tg: Hawks were caught when young and tamed so that they stayed uncaged around camp.

Fishing

252a. Loud (156) mentions two genera of trout for area we are considering: mountain trout (*Coregonus williamsoni*) and big Pyramid trout (*Salmo henshawi*). To, Tö: Trout were caught by Toe in both Walker and Pyramid lakes. These lakes are slightly brackish from mineral springs in them as well as from evaporation.

Both lakes are extremely deep and have rather large rivers emptying into them, so that they are not too salty for fish. Pyramid Lake claims the honor of supplying the world's largest trout; specimens have been caught weighing more than 20 pounds. "Pyramid lake is just reaching a degree of salinity sufficient to prevent human consumption." Pyramid Lake was a third more saline than Walker Lake in 1882 (Loud, 157). Kl: The Kuyui had the best fishing area in Nevada. Trout were designated by seasonal names: spring trout (tama arai), summer trout (tatsa arai), fall trout (uva arai), winter trout (tomo arai). It is to be doubted that these represent different varieties. Arai is sometimes generic term for fish. Ki: Trout caught only in Goose Lake and its tributaries.

252c. "Kuyui, black-skinned fish of Pyramid lake *Chamistes cujus*" (Loud, 157). Kl: The kuyui is a large sucker-like fish, often weighing more than 15 pounds, which is only caught in the spring and early summer when it enters the streams to spawn. The kuyui (pronounced by local white people *kwee-wee*) occurred only in Pyramid and Winnemucca lakes and the streams flowing into them, especially the Truckee River. Great quantities of this fish were dried each spring. The meat was stripped from the backbone so that from each fish two almost boneless pieces were prepared. Only about 4 pounds of meat were obtained from a 15-pound fish.

252d. Ki: + (Kelly, 97).

252e. Sucker called awagu. "Awago, red sucker *Catostomus tahoensis* (Loud, 156).

252g. Minnows called pak'ui or hopakui. Loud, 156: "tui-pagwi, a minnow or sucker *Siphoteles obesus* or *Lencidius pectinifer*"; "hu-pagwi, minnow *Richardsonius egregius*."

252i. Red-side salmon called koa'arai, "cold salmon." Silverside salmon called wovi-arai, "wood salmon."

255. Paviotso: "The dip-net and gill-net" (Curtis, 15:71). Tö: Fish net unknown in pre-white times. Only conical basket used. Kü: When the Kupa were at Nixon they employed the methods of Kuyui. In their own territory, the Kupa had different methods.

256. Ts: The Paiute fish net is similar to that of Yurok (Kroeber, Handbook, pl. 7).

257. Owens Valley: Fish net same shape as rabbit net (Steward, 257).

258. Wa: + (Smith, notes).

258a. Lovelock Cave: "Ice pick" (Loud, pl. 64, g and p. 107). Kü: Informant's mother told him that the old-timers tied a sharp rock onto a stick to use to break the ice. He thought it similar to the one from Lovelock Cave. AL denied ever hearing of such an instrument being used. Ice was broken with any big stick. Wa: + (Smith, notes).

259. At: Minnows caught by cutting hole through ice and dipping them out with a seed beater when they come up for air.

260. To: - (LP). Ki: + (Kelly, 96): A troughed willow dam and trap. Kl: The weir described by DG was a trap as well as a barrier. Willows were stuck in the mud so as to form 2 parallel rows about 2 feet apart and extending completely across the stream. The ends of the willows above the water were bent and tied together to form a trough about a foot deep. The fish trying to leap the barrier were caught in the trough. It is similar to the one described by Kelly.

261. Ki: Rock dam was only used to get suckers; trout were speared. Wa: - (Smith, notes).

262. Wd: SC denied the use of platforms for fishing for the Wada, but said the Hunipui employed them. Wa: + (Smith, notes).

263. Owens Valley: Steward, 251, reports conical basket used below willow dam. To: - (LP).

264. Wa: - (Smith, notes).

269. Ki: + (Kelly, 96).

270. Ts: Willow bundle used to drive fish was called tuma'nurqa. Practice was known by ND but not used by his band, the Tasiget. To: - (LP).

272. To: - (LP).

272-273. Wd: Denied by BJ, who described a single-pronged spear; however, SC claimed the Wada used the harpoon and no spear. I am inclined to think SC correct.

273. Kü: Fish-spear tipped with 18-inch leg-bone of sandhill crane reported seen at Humboldt Lake (Leonard, 161). Remy and Brenchley, 42, saw 1 used on Carson River. Ki: + (Kelly, 96).

274. Ki: + (Kelly, 96).

275. Owens Valley: + (Steward, 251). Paviotso: "The spear, a two-pronged pole with which the fish were pinned to the bottom" (Curtis, 15:71).

276. Wa: - (Smith, notes).

276a. Owens Valley: + (Steward, 251).

278. Owens Valley: Steward, 251, quotes from Chalfant's MS concerning fishing by aid of a fire on the bank. (See Note 293a.)

280. Kü: Leonard, 166, describes a bipointed hook, which was probably gorget type, seen used on Humboldt Lake. Paviotso: "Hook, made of two crossed bones" (Curtis 15:71). To: - (LP). Wd: Both BJ and SC claimed ignorance of type of hook used in old days, although both thought lines had been used.

281a. Kü: + (Loud, 41, fig. 8). University specimen 1-42988 from the Heizer-Krieger 1936 excavation of Humboldt Cave was carried and shown to informants, but none identified bone-barbed piece of greasewood as a fishhook. Lovelock Cave: + (Loud, pl. 51, p. 41).

286. Owens Valley: + (Steward, 251).

287. Owens Valley: + (Steward, 251).

293. All informants who knew of drugging fish said toza (*Leptotaenia dissecta* Nutt. var. *multifida* Jeps.) root was pounded and soaked in pools, streams, and the like. Steward, 251, re-

ports *Smilacina sessilifolia* Nutt. used by Owens Valley Paiute to stupefy fish.

293a. Kl, K2. Both Kuyui informants independently told of stupefying brook trout by building a smudge near the bank of a creek and fanning the smoke over the water.

294. Owens Valley: + (Steward, 251).

295. Owens Valley: + (Steward, 249): Streams diverted primarily for irrigation, but fish taken. Since the Paiute to the north diverted streams for the express purpose for fishing, it is conceivable that irrigation was an outgrowth of diverting for fishing.

Animals Eaten

297. At: Dogs were eaten when the people were starving.

297c. AE: Porcupine was used as food, but it also had a special prognostic property. If a sick man ate porcupine and it caused him to vomit it was a sign he would soon die; if it did not make him vomit he would surely get well. SF, being ill, wished for some porcupine to learn his fate.

297g. Owens Valley: + (Steward, 255): Gopher (mü'iyā). Tö: Pocket gophers' holes were raided to get the store of tovusi usually found there.

297i. Ki: - (Kelly, 91).

297k. Kl: Wood-rat skin was used to charm girls. If a stone was rubbed on a skin and then thrown at a girl, she would lie down anywhere with the thrower.

297n. N. Paiute: küpa or köbö is probably *Citellus douglasii* or *C. oregonus*. Commonly called ground dog, ground hog, or ground squirrel.

297p. Kü: White weasel skin used by shamans.

297r. Kü: Dried bats were used as charm (medicine) for gambling and love.

297s. Kü: A small elk, which lived in the tules, is said to have occupied Humboldt Valley before improved methods of hunting introduced by white people caused its extinction. Kl: Elk known to have existed in California, but seldom, if ever, seen around Pyramid.

297z. Kü: "We don't eat coyote because he is uncle to everyone."

297aa. Ki: BA's great-grandfather was supposed to have hunted buffalo in Warner Valley. Buffalo (pagu'ts^u) hunted near Eagleville (Kelly, 81). At: A buffalo skull was found by the Indians on Disaster Peak not far from McDermitt, Nevada. This find was probable basis for belief that buffalo once ranged in that country.

298. Bears do not occur in most of Paiute area. Owens Valley: Afraid to hunt it (Steward, 253). Kü: "Bear not eaten because it is aunt to everyone."

298g. Wa, At: Lizards eaten when the people were extremely hungry. Wa: - (Smith, notes).

298h. Owens Valley: + (Steward, 255).

298m. Leonard, 117, says frogs were eaten.

Birds Eaten or Used

299. Ts: The bird list was obtained by showing bird pictures to ND, Tasiget informant, and recording the Paiute names for birds he recognized. Both English and Paiute names were used in questioning subsequent informants. "Red Book," "Blue Book," and "Green Book of Birds of America," by Frank G. Ashbrook (1931, Whitman Publishing Co., Racine, Wisconsin), were used for these identifications.

308. Identification: *Corvus corax sinuatis*.

309. Identification: *Corvus brachyrhynchos* brachyrhynchos.

313. Identification: *Buteo borealis borealis*.

331. tavavonikudik ("one who looks at the sun").

Insect Food

337. Tö: Caterpillars were obtained from Mono Lake Indians. Owens Valley: Piüga (*Coloradia pandora* Blake) were caught in trenches, baked in earth ovens or openwork baskets (Steward, 256). Although my informants described use of trenches by the Owens Valley Indians, they denied using them themselves.

338. Steward, 256, credits Aldrich with saying "koo'-tsabe [*Ephydra hians* Say.] ... occurred in Walker lake, ... Pyramid lake, and Soda lake, near Carson, Nevada, where they served as food," as well as at Mono Lake. Kuyui and Toe informants denied using these pupae, but the Pakwi informant said his people got them from Pyramid and Soda lakes. Leonard's statement (p. 118; also cited by Steward) that flies were collected from "the lakes" has been mistakenly attributed to Humboldt Lake. The Küpa denied use of kutsavi. Leonard's account cannot be relied upon because of its inconsistencies and indefinite localization. His editors assumed it took from Sept. 4 to Oct. 10 to go from Humboldt to Carson lakes. Since Leonard mentions going directly from "these Lakes" to the Sierras, and since the Indian trail followed led through Walker Pass, I am convinced that Leonard described the taking of "flies" and use of pottery of the Mono and Owens Valley Indians. Leonard's ethnology must be accepted only after careful study and allowance for the fact that he wrote for popular interest largely from memory because "part of his narrative was stolen from him by hostile Indians" (Preface, 24). Walker's journal, to which he was supposed to have had access, has never been published nor is it known to have existed. Kl: DG knew that kutsavi once occurred in a little slough on the south edge of Pyramid Lake, but they were never obtained there for food, so far as he knew. He knew the Mono Indians ate kutsavi. "Kuzavi (larvae) ... were taken in fair quantities at Pyramid and at certain other salt lakes of central Nevada" (Curtis, 15:75). To: Some old-timers went from Stillwater to Mono Lake to get

kutsavi. There were none in Carson Lake. The Toe did not use the larvae said to occur in Soda Lake near Fallon. It was not important to them. Tö: Larvae kutsavi were obtained from Mono Lake by trade or expedition. Maggie and Goggles wondered why the Toe did not use the kutsavi which occur in Soda Lake, between Fallon and Hazen, Nevada. Pa: DV said he knew that kutsavi was obtained in old days from Mono Lake primarily, but also from Soda Lake and from a small slough near Pyramid Lake. Wa: Larvae were obtained from Mono. At: In the old days kutsavi larvae were found in the sloughs of Quinn River near Sod House. In the same place a green marble-like water plant was found, called ica pui ("wolf eyes").

342. Tö: Ant "eggs" were used as medicine.

344. To: Informants said cicadas (küa) did not occur near Stillwater.

348. At, Sa, Tg, Wd, and Ki: Informants pronounced the word miju, the other Paiute bands said niju.

356. AE: Grasshoppers were caught by encircling with fire to drive them together and roast.

358. AE: Grasshoppers stored in woven vegetable-fiber sack.

360. Wd, Ki, and AE: Only antelope liver eaten raw.

361. Wa: - (Smith, notes).

362. Tö: Deer heart and kidney only of his first deer was taboo as food to a youth lest become lazy. At: Deer heart was taboo to women and young men. A boy would be short-winded if he ate deer heart. Tg: Heart meat made all people lazy. Wd: - (SC).

364. Tg, Ki: Young people were allowed to eat cooked liver. Wd: - (SC).

365, 368. Wd: - (SC).

367. Wa: - (Smith, notes).

368. Wd: - (SC).

369. Ts: Not only the first kill, but any game shot with bow (or gun) was taboo to a youth until performance of a ceremony. Neither father nor mother were allowed his first game, but the youth's brothers and sisters would eat it. This taboo did not apply to game trapped or clubbed. ND said he never ate his own kill until he was nearly 25 years old. At that time, an old Indian, not a shaman, suggested to ND's parents that the boy was old enough to eat his own game. ND then killed a deer which he carried to camp where it was cut up. ND was smoked over a small fire of sagebrush, and then a willow hoop, wrapped with strips of meat from the game he had just killed, was prepared and he stepped through it 5 times. Next a small piece of meat was cut from either the right or left side just behind the front legs of the deer and roasted, and then handed to ND to eat. "I was afraid. I had never eaten meat that I had killed. The old man told me to go ahead and eat; said it wouldn't hurt me. I thought I would be sick, but I took the meat inside me. It almost came up again, but I tried hard and kept it down.

Next I went to the creek alone and took a bath. After the ceremony my mother and father and I ate things I killed. It didn't make us sick." The meat-wrapped hoop was hung in a tree for the birds to clean. Similar ceremony was described by Kuyui, Küpa, and Toe informants. Tö: Only heart of 1st deer taboo. Pa: Youth did not eat his own game until after a special ceremony which was performed after he had killed 4 or 5 deer. To free youth from taboo, "his mother chewed some of the deer meat mixed with sage and then sucked the boy's joints." He was supposed never to get tired after that. AE: Game killed by youth was taboo until after a shooting ceremony. A small piece of meat was hung up to serve as target for the boy to shoot at. As soon as he hit the target, but not before, was the taboo lifted.

373. Tg: Father washes boy to end taboo.

374. Ki: Kelly, 80, describes ceremony similar to one told by my informants.

378. Kl: Father must distribute a deer, or if not available, 5 small game animals. Man eats very little for 10 days.

388. Owens Valley: Continence not required (Steward, 252). Sa: - (SL).

389. Tg: Hunter avoided sexual intercourse during day if he hunted.

391. Owens Valley: Hunter returned to sweat house to smoke and tell of experiences. Deer not brought into camp until next day, when other men fetched it (Steward, 252).

394. Wa: + (Smith, notes).

396. Wa: All deer bones carefully thrown in water. Tg: Deer eyes and bladder kept from dogs.

398. Wa: + (Smith, notes).

399. To: - (LP).

401. To: - (LP). To, Tö, Sa, Tg, and Wd: Had offering ceremonies similar to this one described by BS (Toe): The ceremony took place the last morning of the big 5-day spring round dance. Just before dawn a half circle was formed at the west side of the dance place by basketry cups filled with Indian food. Each cup contained but one type of food, such as seeds, small pieces of fish or meat, piñon nuts, and so forth. Just as the sun came up the head man took each cup separately, danced around the circle of Indians, sprinkled the food in all directions, and prayed for a good season for all things. AE: See note 25 AE.

405. Pa: DV said, "Deer has no gall except one in the tip of his tail. That is buried."

410. Acorns, obtainable only through trade or expedition from California, not important in the Paiute diet. The groups marked + insisted on their pre-white use in their areas.

413. Kl: Mortar and pestle used to prepare acorns obtained in California. Kuyui did not make mortars, just found them. "Old Indians, or maybe God, made them."

434. The use of cactus was denied only in

areas where it was said not to occur. Nowhere is it common.

443. Wd: BJ said he had heard that Kuyui brought piñon nuts to Burns in the old days to trade. I think the distance would prohibit such a thing before the horse was introduced. AE: Piñon nuts were obtained on the Saddle Back, W of Eagle Peak. The piñon nuts, small but good, were not important as food.

443a, 446. Owens Valley: + (Steward, 241).

451, 453a, 458, 462, 464. Owens Valley: + (Steward, 242).

466. Owens Valley: Conical baskets and buckskin bags used to transport piñon nuts (Steward, 242).

467. Owens Valley: + (Steward, 242). Although among several of the bands there was said to have been family ownership of plots, among none of these was it true ownership. One family might claim a plot, but anyone who wished would get nuts there. No mention was made of quarrels or stone throwing resulting from trespass, as was recorded by Steward, 241, for Owens Valley.

467a. As with family ownership, so with band ownership. Each band claimed a certain area because it usually went there for piñon nuts; however, it went elsewhere, often to an area claimed by another band, in event of crop failure. Owens Valley: + (Steward, 241).

468-470. Owens Valley: + (Steward, 242).

470. Chilled mush is assumed to be flour made of roasted piñon nuts mixed with cold water and eaten without additional cooking. Mush is made the same except the flour and water are heated.

Miscellaneous Plant Foods

471. N. Paiute: "Cane" sugar was obtained at Carson and Humboldt sinks in same manner as described by Steward, 245. Tö: The seeds of the tövusi were so sweet that sugar was not important. Pa: The Agai and Pakwi went to Carson Lake for cane sugar. At: The Atsa traded buckskin, moccasins, Indian potatoes for cane sugar from Stillwater (Toe). Old trail from McDermitt to Humboldt ran just W of Santa Rosa mts.

471a. Sa: "Cane" sugar from Lovelock.

478-479. Wa: + (Smith, notes).

Other Plants and Seeds Used

Specimens of about 60 plants, most of which were used by the Indians, were pressed in the field and were presented to the U. C. Herbarium. I am indebted to Dr. Herbert L. Mason for identifications, unless otherwise noted.

483. Identification: *Radicula curvisiliqua* Hook., Cruciferae family (Steward, 242). *Sisymbrium sophia*, *S. incisum* Engelm., or *S. pinnatum* Green (Kelly, 98). Mason identified specimen from Reno as a Crucifera. This suggests that different genera of Cruciferae may have been designated by the same native term.

483a. Identification: *Wyethia mollis* Gray.

483b. Identification: *Helianthus annuus* L.

483c. Identification: *Wyethia ovata* T. and G. (Steward, 242). akö seeds used.

483f. Identification: *Allenrolfea occidentalis* Roem. kuhava seeds used. Habitat, extremely alkaline or salty places.

483g. Identification: *Castilleja confusa* Greene. taparogi bulb used. Habitat, protected dry spots of canyons or mountain sides.

483h. Identification: *Eriogonum baileyi* Wats. sanakö chewed as gum. Habitat, desert.

483i. Identification: *Atriplex*. Sünü seeds eaten; were probably an important source of salt, although only one informant, PS, mentioned this fact. Habitat, sandy spots near salt or alkali-encrusted deserts; near playa.

483j. Identification: *Tetradymia glabrata* Gray. Kl: DG said this plant furnished an arrow poison from its bark. Habitat, dry desert.

483k. Identification: *Chrysothamnus nauseosus* Britton. At the top of the roots of sigup, Indian girls and women found small lumps of some secretion. These were collected and chewed as we chew gum. Habitat, favored desert areas.

483kk. Identification: *Parosela polyadenia* Heller. mogodöhupi used as medicine. Habitat, favored desert spots.

483m. Identification: *Apocynum cannabinum* L. wihowi bark made into excellent fibers for rope, string, etc. Habitat, moist rich soil of river bottoms.

483n. Identification: *Oryzopsis hymenoides* Ricker. wai seeds used. Habitat, dry sandy hills.

483o. Identification: *Mentzelia albicaulis* Dougl. kuha seeds used. Habitat, sand hills.

483p. Identification: *Nicotiana attenuata* Torr. Owens Valley: + (Steward, 319).

483q. Identification: *Rumex crispus* L. pawia was considered native to Stillwater by LP, who said its seeds were eaten; PS said roots were used for medicine. Tidestrom, of U.S. Herbarium, in Flora of Utah and Nevada, said it (*Rumex crispus* L.) was introduced from Europe. Habitat, moist stream banks.

483r. Identification: *Scirpus acutus* Muhl. siavö furnished food in the form of seeds and root stock, also material for houses, cordage, footwear, and weaving. It was one of the most useful plants of the Northern Paiute.

483s. Identification: *Typha latifolia* L. toe roots eaten. The Indians around Stillwater were called Toe-dökado ("cattail or tule eaters") because they had little else to eat at certain seasons. When other food was abundant, toe was not eaten.

483t. Identification: *Eleocharis palustris* Roem. pamusivö used for weaving, bags, etc.

483u. Identification: *Scirpus americanus* Pers. avi, same uses as 483r.

483v. Identification: *Artemisia tridentata*

Nutt. sawava leaves used as tea for colds, etc. My informants insisted this was in pre-white days.

483w. Identification: *Atriplex argentea* Nutt. unaka seeds used. Habitat, favored desert conditions, good soil needed. DV, a Pakwi, called the same plant surru.

483x. Identification: *Chaetodelpha wheeleri* Gray. masai, an Indian lettuce, green vegetable food. Habitat, only favored spots where soil is good.

483y. Identification: *Glyptopleura marginata* Eat. commōsigi eaten as greens. Specimen furnished by Miss Beyers, Indian Service teacher, from a collection made by her Indian students at Schurz.

483z. Identification: *Hermidium alipes* Wats. hiwovi used as medicine. Specimen from Miss Beyers; see note 483y.

484. Identification: *Ephedra torreyana* Wats. tsudupi tea for medicine; powder to use as salve.

484a. Identification: *Psathyrotes annua* Gray. saiagava, emetic and physic. DV: "If one doesn't vomit he dies." Habitat, desert.

484b. Identification: *Leptotaenia multifida* Nutt. toza used for fish poison; smoked and chewed by Indians to cure a cold. Habitat, shady places on hillsides. Wa: The same word, toza, in both Paiute and Washo languages designates the root of Indian balsam. At: PS was first to mention use of toza as fish poison. He also mentioned rye grass (*Elymus condensatus* Presl.), watca wotavö, for house building.

484c. Identification: *Chenopodium album* L., from Steward, 1933, and Kelly, 1932.

484d. Identification: *Suaeda depressa* var. *erecta* Wats., from Kelly, 98. wada seeds eaten. Wa, At: wada absent from Washo and Atsa areas.

484h. tövusi, nut grass. Habitat, meadows or stream banks. Steward, 245: "probably *Brodiaea capitata* Benth"; Mark Kerr of Independence, California, had "Taboose" identified at the University as *Cyperus rotundus* L., according to Frank Essene, Ms.

485. AE: A crosspiece was placed on end of digging stick to serve as handle. Paiute name of digging stick is pörö.

505. Owens Valley: + (Steward, 247).

509. Owens Valley: Tobacco yield was increased by burning, pruning, and irrigating (Steward, 319). Tg: The Tagö knew that tobacco grew better in burnt-over places, but they did not set the fires. Wa: - (Smith, notes).

527. Wd: BJ said there were no caves near Burns, Oregon, but there were many of them on Juniper Mountain. These caves were thought to have been inhabited during winter months, also used for burials. BJ had seen the caves, had never seen anyone living in them, yet remembered "old-timers" telling of the caves as habitations.

529. Seven bands absolutely denied aboriginal use of any salt. Only PS of McDermitt even mentioned any salt from plants. Tö: The Tövusi went

to Alkali Lake near Topaz, California, to get salt. They did not claim this lake, but obtained salt there without payment. No one seems to have owned the lake, although it might have been Washo, MW said. Pa: Salt obtained at Rhodes Salt Marsh south of Mina (Steward, 325). DV said Osaviddökadö ("salt eaters") have been considered a separate band only since the building of the railroad through that country; before the railroad the country was used only as a place to get salt. At: Free salt not known before white people. Salt-brush, *Atriplex*, and sünū seeds were salty and that is all they used.

530. Sa: + (SL).

533, 534. Owens Valley: + (Steward, 255).

538. Owens Valley: - (Steward, 255).

539. Tg, Wd: "To dry meat faster a sort of sweat house was built and a fire was made inside" (DS). This was primarily only to dry faster; the smoking was incidental.

540. Wa: + (Smith, notes).

542, 543. Owens Valley: - (Steward, 255).

546. To: - (LP). Wd: - (SC).

558. Sa, Pa, At: Feet dried with cords and skin were used in case of famine.

561. At: Earth oven used only for crickets.

562. Cooking in the thorax filled with water which was brought to a boil by means of hot stones is described by Kelly, 92.

568. Owens Valley: + (Steward, 255).

577. K2: Once during a hard winter a Kuyiddökadö killed his daughter-in-law and ate her. The rest of the tribe disapproved and chased him away. Kū: "Not so many years ago, just before the white people came, a family lived high in the mountains during a hard winter. The mother couldn't get enough food, so one day the eldest son killed her, cooked her, and offered some of the meat to his younger brother. The younger one refused and the elder brother threatened to eat him next. The boy escaped, ran to Lovelock (saituka tuwiwarai), told his story. The Indians tried to kill the elder brother but he hid, then ran away" (GN). At: "In hard winters when food was gone those Indians who appeared weak, like they would die, were killed and eaten by the stronger ones" (PS).

HOUSES

Speaking of a Walker Lake lodge pictured in Mooney, Lowie (p. 221) says, "while round in ground plan was not very regular in shape, being neither distinctly conical nor beehive-like." Informants were unable to give accurate descriptions of houses. When I showed them pictures of dome-shaped houses of the Pomo tule type, informants said that type had been used formerly, but upon seeing plate 3,c, Steward, a conical house, most of them said that type was also used. It is impossible to ascertain if house

constructions changed from domed to conical, as Kelly, 104, suggests, or whether both kinds were built at the same time. I believe house forms were not stable but depended upon the available materials and whim of the builder. Inasmuch as the framework was chiefly willow, dome-shaped houses were probably more common.

580-581. Wa: + (Smith, notes).

582. Owens Valley: + (Steward, 265): Domed willow shade. At: In old days all Paiutes had was willow half dome or willow half circle with end leaning toward center. There were no flat roofs.

583. Owens Valley: + (Steward, 265). Ki: + (Kelly, 105, pl. 18,c); however, my informants said only brush enclosure was known formerly.

587. "Paviotso lodges were nearly hemispherical." "A very thick thatch of dry piñon needles was applied, and this sometimes covered with earth" (Curtis, 15:70, also pl. 78).

589. K: Picture of Pyramid Lake Paviotso dwelling (Lowie, 204, fig. 6). At: In old days some people would, at times, build no permanent winter camp. PS remembers his family wandering all winter much as they usually did only in summer. He did not remember why, yet thought it was to hunt. Although clothing was scant and often wet, PS did not remember being cold. Nights were spent huddled around a fire with only the shelter afforded by a few sagebrush piled as windbreak. Ki: Dome-shaped winter houses were said to have formerly existed (Kelly, 104).

600. Kú, To, T8, Sa, Pa, Tg: House was built of tule "mats" which were made by binding masses of tules between 2 or 3 pairs of sticks. The Tagö made also woven mats.

606. Wd: - (SC).

607a. To: - (LP).

613. At: A ring of willows was sometimes placed around fire to keep grass used to sleep on from catching on fire.

615. At: Paiutes used only tripod-type house after white people came. Wd: Tripod-type house used to be covered with buffalo skins. After buffalo left, grass and tules were used.

622. Owens Valley: + (Steward, 264). Ki: Conical houses borrowed from north (Kelly, 104, pl. 18,b). Some denied any shelter besides the shade or windbreak for aboriginal times (Kelly, 106).

628. To: - (LP).

629. Ki: + (Kelly, 104).

631. Wd: - (BJ). Informant said buffalo had been seen near Saddle Butte, but Wada never hunted them. Ki: Tule mat sewed and twined (Kelly, 104, pl. 19,c).

633. Owens Valley: + (Steward, 264).

638. Wd: - (SC).

640. To: + (BS).

643. Wa: Door was of woven willows, that is, of basketry.

653. Owens Valley: + (Steward): Mountain house used in fall and winter had 2 upright poles and ridgepole.

678. Tg: Although no special storehouse was built, an elevated cache was prepared and covered with a woven sagebrush-bark mat.

686. Kú: + (AL). Wd: - (SC).

Sweat House

Sweat house: nasanovi (Atsa); navaduva (Küpa); navagia novi (Tagö).

688. K2: Sweat house is a recent acquisition from northern tribes. Kú: + (AL). GN said old-time Paiutes took hot baths in warm mineral springs, but sweat-house baths were not known. AL denied this and insisted that her grandmother took steam baths and maintained that it was a Paiute institution. GN and AL both were used for some parts of list. Unless their ideas disagree no mention will be made; the reader may assume that all data are from GN or that AL substantiated data, unless a note explains the contrary. To: BS and LP both said that sweat bathing was a recent acquisition but it is now firmly instituted. + (Lowie, 308): "The Fallon Paviotso call the sudatory 'naBarinana.'" Pa: - (Curtis, 70). "At Walker lake sudatories were unknown" (Curtis, 169). Tg: Although the sweat house is almost universally used by the Paiute on Owyhee Reservation, DS said the Tagö never had it in old days. The Tagö Paiute learned it from the Warm Springs Indians, the Araitsi, a non-Paiute band. Sweat house first used by Paiute about 60 years ago.

689. Ki: + (Kelly, 202, pl. 19,b).

704. Owens Valley: + (Steward, 265, fig. 4). A conical earth-covered semisubterranean sweat house was denied by my informants.

713. Ts: ND had seen a gabled, grass- and earth-covered sweat house at Honey Lake, built against a hillside. Wa: "The sweat house was an earth-covered, conical hut over a shallow excavation. Three forked posts, set respectively in the center and near the rear of the pit, supported a two-piece ridgepole, against which willow poles and slabs of bark were leaned. Heat was generated directly by fire. The sweat bath, instead of being a regularly recurring event, was employed only to relieve actual physical ills" (Curtis, 94).

727. Owens Valley: + (Steward, 266).

728. Ki: + (Kelly, 203).

733. To: + (Lowie, 308).

735. Ki: + (Kelly, 203).

744. Ki: Bather prays to sun (Kelly, 203).

745. To: - (LP).

747, 748a. Ki: + (Kelly, 203).

750, 751. Ki: "Women never used sweat house" (CW). "Women bathe alone sometimes" (KH). "Women and men sweat together" (BA).

753-759. Owens Valley: + (Steward, 266).

763. Kú: GN insisted that Küpa menstrual hut existed in pre-white days. He knew that Kuyui had no menstrual hut.

763,b,c. To: - (LP). Wd: - (SC).

764. Paviotso: "The dance house a brush en-

closure roofed with green boughs" (Curtis, 169).
Ki: + (Kelly, 106): Used for shamanistic performances.

NAVIGATION

772. Wa: + (Smith, notes).
773. Owens Valley: + (Steward, 258). To: + (Lowie, 250, fig. 32).
774. Owens Valley: One bundle of tules with gunwales served as balsa (Steward, 258). Ki: Two bundles of tules used to make balsa (Kelly, 150).
775. AE: Gunwales were made on balsas by binding small bundles around top.
776. Paviotso: Tule rope used to lash balsa (Lowie, 233).
783. Sa: A rabbit net was used as rope and stretched across stream during floods or high water.

FIRE MAKING

784. Kü: + (Loud, 96, pl. 49, a, b). Owens Valley: + (Steward, 276). Wa: + (Smith, notes).
785. Ki: Foreshaft of sagebrush. + (Kelly, 142).
786. Tö: Charcoal put inside cane to aid start of fire.
790. Tö: Horn sometimes used on drill.
791. Sa: Bow drill now used by Sawa, and although time of introduction is not known, it was probably after time of white people.
792. Kü: Willow hearths were most abundant in Lovelock Cave (Loud, 96).
792a. Ki: + (Kelly, 142).
793. Owens Valley: + (Steward, 276). To: - (LP).
794. Owens Valley: + (Steward, 276). Ki: + (Kelly, 142).
797. Owens Valley: + (Steward, 276).
799. Wd: SC had heard that the Tagö, to E of the Wada on a Snake River tributary, could start a fire by striking two stones.

MISCELLANEOUS IMPLEMENTS

Mortar and Pestle

809. Owens Valley: Not used in Owens Valley, but occurs in Death Valley (Steward, 241). To, Kü: + (LP). The Saidöka, people who lived around Humboldt and Carson sinks before the Paiute, made all mortars; Paiute used them when found, however (GN). AL said that Paiute at Lovelock made mortars. "My mother made a mortar about 40 years ago, and she saw others made." Tö: "All mortars were made on Jolis Peak when animals were people. Deer made them. The Indians just find them some place. Pestles made by Indians."

Metate and Muller

- Owens Valley: + (Steward, 239).
830a. Ki: - (Kelly, 138).
834. Tö: Paint was ground to a fine powder, mixed with water, shaped into a small brick and dried. Powder was scraped from the brick as the paint was needed.
835. AE: Mortars and metates were left out so that the rain would clean them.
844. Paviotso: Seeds ground on metate with a forward and backward motion (Lowie, 203, 204, fig. 2), but "a forward and sidewise motion" was also used (p. 215).
845. Most informants demonstrated a back-and-forth motion using both hands on the mano. However, the shape of some of the metates and the condition of their worn surfaces suggest that a rather indefinite rotary motion was used. Some manos were too small to be held in two hands, which would also indicate an irregular movement with one hand, probably rotary. I did not inquire whether one or two hands were habitually employed.

Mush Stirrer

847. Owens Valley: + (Steward, 246). Tg: Spoon of mt.-sheep horn and basketry ladle were used to stir mush. The looped stick used only to "fish meat from hot water." Wd: - (BJ).

Spoons, Dippers, Etc.

852. Lovelock Cave: + (Loud, 42, pl. 15, b). Kü: + (Loud, 42, pl. 15, b, g, i).
863a. Tö: "The old-timers never knew coiling. This just started with younger generation." It is possible that this is true for all Northern Paiute.
864. Paviotso: + (Curtis, 169).
866. Owens Valley: + (Steward, 266). Steward, 269, cites Leonard's reference to pottery on Humboldt Lake which I criticized in note 338. Leonard visited Humboldt, Carson, Walker, and Mono lakes and refers to them collectively as "these lakes." Since he visited Mono Lake, and since we know they had pottery there, it would be safer to assume that is where he saw it.

867. Animal-stomach bag only used when other container lacking. Sometimes hunter will have no basket jug and then will use stomach of game.

868. Owens Valley: Steward, 273, translates osa, "water olla." Ki: Kelly, 124 (pl. 21, c), calls o'sa', "water jar." Kü: Loud, 65, (pl. 67), "basket water bottle." Same as 1096.

Knives

870. Owens Valley: + (Steward, 277).
871. Wa: + (Smith, notes).

872. Owens Valley: + (Steward 227, and fig. 3,j).
873. Wa: + (Smith, notes).

Scrapers

876. Kü: Broken cobble used to scrape inside of hide, especially elk.
883a. Kü: Scapula scraper from Humboldt Cave (U.C. Mus. cat. no.: 1-42991) was shown to informants. GN recognized scapula scraper and said it was used in old days to remove hair from hides. Specimen similar to Loud, 40, pl. 13,j.

Awls

- 885a-888a. Lovelock Cave: Awls from all these bones found in cave (Loud, 36).
890. Owens Valley: + (Steward, 271).

Drill

894. Owens Valley: T-shaped stone drills found archaeologically, but were not recognized by informant (Steward, 271). Kü: - (GN). Wa: + (Smith, notes).
894a. Wa: + (Smith, notes).

Flint Flaking

903. To: Neither BS, LP, nor LP's wife had ever seen any flint flaking, nor had they heard how it was done. More surprising, LP and his wife were ignorant of skin dressing.
906. Tg: DS insisted that the Tagö chipped flint by means of a second piece of flint. The flaker was said to have been white flint held between two sticks tied together or in the split end of one stick, or it was a large piece of flint that was partly wrapped with buckskin. Except that flint replaced the antler tip, the technique was the usual pressure flaking.
909. Ki: + (Kelly, 141).

Skin Dressing

912. To: LP and wife professed no knowledge of skin dressing. BS furnished facts here presented.
924. Pa: "Only during last thirty years have Paiutes smoked skins."

WEAPONS

Bow

933. Owens Valley: + (Steward, 259). Wd: Self-bow only for children. Ki: Boys' bow (Kelly, 143).
935. Owens Valley: - (Steward, 259). Ki: (KH).
937. Owens Valley: + (Steward). Lovelock Cave: + (Loud, 97, pl. 47, m). AE: Sinew-backed

bow obtained by trade from "down below" in California. The Achomawi traded sinew for the finished bows, which informant called "hickory." Sinew glued on with fish glue.

940. Owens Valley: Steward, 259, cites Chalfant's account of (mountain) "mahogany bows with reverse curves at ends."
942, 945. Owens Valley: + (Steward, 259).
946. Kü: Sinew was wrapped not glued (AL).
948. Paviotso: "...the powerful recurved bow of mountain-sheep horn was not uncommon" (Curtis, 15:71).
953. To: - (LP).
954. To: - (BS).
960. Owens Valley: + (Steward, 259). Ki: Undecorated (Kelly, 142).
960a. Owens Valley: + (Steward, 259).

Arrows

- 961, 966. Owens Valley: + (Steward, 262).
967. Paviotso: Arrows without foreshafts (Curtis, 15:71). Ts: Shaft usually made of chokecherry; some cane.
968. Owens Valley: + (Steward, 259). Lovelock Cave: + (Loud, 97, pl. 47, k,1).
969. Lovelock Cave: + (Loud, 97, pl. 47, b,c).
970, 970a. Owens Valley: + (Steward, 260). Lovelock Cave: + (Loud, 97, pl. 47,a).
971. Owens Valley: + (Steward, 260, fig. 3,a).
972. Owens Valley: + (Steward, 260, fig. 3,d). Sa: Arrows for ducks not wrapped, as in Owens Valley, but a feather was tied near point to keep arrow from sinking.
973. Owens Valley: + (Steward, 260, fig. 3,c).
975. None of my informants made arrow points. For the most part their knowledge of types was gained from arrow points they picked up. In private and public collections in the area several types occur. The 2-notch type seems to have been the most usual.
976. Owens Valley: - (Steward, 262).
985. Wa: + (Smith, notes).
988. Owens Valley: Used a yellow mineral (Steward, 263). Ki: + (Kelly, 145): spleen, wild parsnip, and rattlesnake poison.
990. Owens Valley: + (Steward, 263).
991. Owens Valley: + (Steward, 263). K2: Decayed blood was mixed with a yellow berry which gets ripe in September.
992. Wa: + (Curtis, 92; Smith, notes).
995. Owens Valley: + (Steward, 263).
996. Ts, Pa: Have secondary release, arrow held to string with thumb and index finger but middle and fourth fingers are used to help pull on the bowstring. Wa: Informant recognized that the Washo have same arrow release as Ishi had (University negative 15-5957).

Arrow Straightener

998. Owens Valley: + (Steward, 260, pl. 4, fig. 1, shows oval straighteners as described by other Paiute). Wa: + (Smith, notes).

1004. Lovelock Cave: + (Loud, 42, pl. 15,j,k).
 1005. Lovelock Cave: + (Loud, pl. 15,j,k).
 1005, 1006. Kü: + (Loud, 42, pl. 15,k).
 1006. Lovelock Cave: + (Loud, pl. 15,j,k).
 1009a. Arrow straightener similar to University neg. 15-4801, of a Klamath specimen.

Quiver

1012. Ki: + (Kelly, 145).
 1013. Owens Valley: + (Steward, 263): for hunting.
 1017. Ki: - (BA).
 1017a. Owens Valley: + (Steward, 263): for war. Ki: - (KH).
 1020. Wa: + (Smith, notes).
 1021. Owens Valley: + (Steward, 263). AE: Pulled under arm during war. Wa: - (Smith, notes).

Miscellaneous Weapons

- 1021a. Lovelock Cave: + (Loud, 100, fig. 16).
 1023. Owens Valley: - (Steward, 259). Pa: Tule padding was worn to protect arm from being chafed. Wa: Washo did not have shields but said Paiute did. AE: Elkhide shields were known, but were not common.
 1028. K2, Kü: GN knew of a stone-headed club that was found near Nixon, but he never heard of Küpa using them. DM described the tökuivamu as if it were well known and insisted that it had been used in pre-white times by Kuyui. He called it a tomahawk. Tg, Wd: These northern informants described a stone-headed club similar to the tomahawk of DM except that the stone was covered with buckskin. The hafted stone was sewed into wet buckskin which tightened and hardened as it dried.
 1028a. Kü: GN had heard of Bannock's use of stone on thong, but doubted that the Paiute ever had such an instrument.

BASKETRY

Materials

1033. Paviotso: Coiled and twined baskets made by Paviotso, but coiling less frequent and for few types (Lowie, 233). Curtis states that Paviotso made only twined baskets, yet on his published photograph of "Paviotso Basketry" opposite page 74, 5 of the 12 baskets are made by coiled technique. Lovelock Cave: + (Loud, 65). Ts, To: Coiled baskets rare in old days, but they were copied from Washo at times. Twining was the fundamental technique. Tö: MW denied coiling as old method (see note 863).
 1034. Lovelock Cave: + (Loud, 69). Paviotso: "All Paviotso baskets are made by the twining process" (Curtis, 70).
 1035a. Lovelock Cave: Twined tulle mats, baskets, trays, and carrying cases were found (Loud, pls. 10, 17, 31, and p. 69). Tulle baskets were

made for temporary use, especially to transport fish, and were often hurriedly made for an unexpected use, then thrown away once the food had arrived safely to camp. Sa: - (JM). Wa: + (Smith, notes).

1039a. K2: DM did not know where "old-timers" got basketry material. Wa: Dark brown and black obtained from bracken-fern roots. These are buried before use.

1040a. Paviotso: "Shoots dyed black by burial in mud" (Curtis, 70). Kü: AL said willow was dyed brown or black just by burying in any ground near Fallon. Color depended on time material was left in ground. Sa, Tg: Informants said willow dyed black by leaving in hot mud.

Basket Weaving

It is interesting that the relative abundance of modern Northern Paiute weaves is just opposite to that of the basketry found in Lovelock Cave, near the center of the Paiute area. Wicker, denied being known by informants, was the most common type in the cave; coiled ware, considered a recent innovation by the Paiute and less made than twined ware, was second in total number of pieces found in the cave; twined ware, considered by informants as the only true Paiute ware and still much more frequently seen in Northern Paiute basketry collections, was anciently only about a third as common as coiled ware and a tenth as common as wicker.

1048b. Lovelock Cave: 1115 pieces of wicker work were found (Loud, pls. 27-28, and p. 60). A small piece of wicker basketry which I obtained from Humboldt Cave was shown to all but one informant. All denied Paiute use of the technique.

1049. Paviotso: "All Paviotso baskets are made by the twining process, ..." (Curtis, 15:70). Ki: BA said, when the technique was discussed, that coil technique was used but he denied that any specific basket was coiled when questioned concerning the several types. The younger men thought coiling a Paiute practice. Coiling recent introduction (Kelly, 120).

1051-1055. Lovelock Cave: + (Loud, 65).

1052. Kü: - (AL).

1053. Kü: - (AL).

1056. Paviotso: "I observed a Paviotso woman proceeding from left to right, i.e., clockwise, in sewing a small, semiglobular coiled basket" (Lowie, 233).

1056-1057. Most of my informants were men and so probably did not know the intricacies of basketmaking; however, I tried to supplement their statements by asking the women. Ordinarily, all were unconscious of a fixed procedure and said individuals differed.

1057. Lovelock Cave: + (Loud, 66).

1057a. Kl: A small piece of split-stitch coiling from the 1936 University excavation of Humboldt Cave near Lovelock was shown to informant, and the method of its manufacture was dem-

onstrated. DG insisted the method was formerly employed at Pyramid Lake; however, I think it doubtful. His brother, K2, denied it.

1059-1063. Lovelock Cave: + (Loud, 69).

1064. Bead work only in recent times.

1064a. Paviotso: Curtis shows 9 modern beaded baskets on copy of photograph opposite page 76.

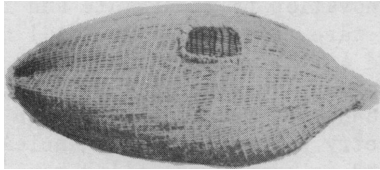
1066. Wa: Feather baskets made for Indian doctor; few made. Lovelock Cave: + (Loud, 68).

Basket Forms

1075. Paviotso: "Trays (tsamön'ö, ya'ta')" open and closed twine (Lowie, 234, and fig. 19,a).

1082. Carrying baskets had different names according to size and use. Some were: tsata, kurus, idiwa, kawono.

1091a. Paviotso: Curtis shows a bipointed "Nixon" type fish basket on photograph opposite page 74. Kl: Jane Holbrook, 75, Paiute at Nixon, was commissioned by someone to make an old-time fish trap. It was still in her possession. Made of slightly whittled willows, it

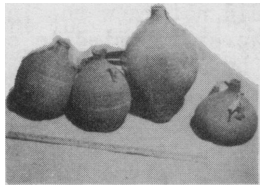


had a coarse open-twined weave. As it was closed at both ends, it had an oblong shape, 3 feet long with a diameter of 1½ feet. Minnows were supposed to enter the trap by way of a hole, 2 inches square on one side. (See fig.)

1093. Paviotso: Twined hats (Lowie, 233, 237, fig. 17). Used small basketry hat (Curtis, 70). Owens Valley: Used basketry hat for protection against pitch and tumpline (Steward, 241). K2: "Indians near Pyramid Lake had no hats. The ones near Susanville did" (DM). See note 1406, for use.

1096. (Same items as 868) Paviotso: "Jugs or bottles are twined and pitched, and are conical in lower half, and bulging to a hemispherical shape truncated by the neck in the upper portion"; bases are pointed, rounded, flat, and in some cases dented in the center (Lowie, 233-237, fig. 20,a). Wd: - (SC). Steward, 273, calls this "water olla."

1099. To, T8: In old days Paiute made only pointed bottoms, round bottoms since white people's advent.



1101.

Baskets of Reid collection; photo by Robert H. Heizer.

1103. Owens Valley: + (Steward, 273). Wd: - (BJ).

1114. Paviotso: Mush bowl (Lowie, 233-234, fig. 13,b).

1115. When baskets of one type were made by both coiled and twined technique the generic name was used for both, except when they were distinguished by adding adjectival words "töt-sic'kwa," meaning coiled, or "töwic'kwina," meaning twined.

1117. Kl, 2: Field Museum has two pitch-coated coiled food bowls from Pyramid Lake (Steward, 271).

1118. Tg, Wd: Boiling basket pitched on outside then placed in hole so it would not fall over.

1119. Ki: + (Kelly, 123).

1120. See note 1115.

1121. Owens Valley: + (Steward, 271).

WEAVING

Skin Blankets

1140a, 1141a, 1142a. Lovelock Cave: + (Loud, 50, 51).

1144. Paviotso: + (Lowie, 228). Steward, 270, describes this type for Death Valley Shoshoni.

1144a. Owens Valley: + (Steward, 270).

1145. Ki: Kelly, 137, confirms use of vertical loom.

Feather Blankets

1156, 1160. Lovelock Cave: + (Loud, 50).

1157. Owens Valley: + (Steward, 270). Ki: - (Kelly, 136).

Vegetable-Fiber Blankets

1165. Paviotso: "For babies, blankets of sagebrush were made" (Lowie, 217). Ki: + (Kelly, 137).

1168a. Lovelock Cave: + (Loud, 56).

Nets

1180, 1180a. Lovelock Cave: + (Loud, 85).

Cordage

1184a. Lovelock Cave: + (Loud, pls. 36,h, 73).

1185a. Lovelock Cave: + (Loud, 73, pls. 35, 73). Ki: + (Kelly, 137).

1186-1190. Paviotso: "Used the twisted stalk of the flat tule (toibi) to make rope." "My interpreter and I, each weighing 185 pounds, were unable to tear such a rope apart when pulling at opposite ends" (Lowie, 233).

1189. Lovelock Cave: Rope (tule bark) found in cave had a right or clockwise twist, whereas

string (twine) had a left or counterclockwise twist (Loud, 73).

1190. Lovelock Cave: + (Loud, 73): only .6 per cent of rope made by clockwise twist.

Pottery

1195. The account in Leonard concerning pottery at Humboldt Sink must be disregarded because there is nothing in the story which would locate the pottery at Humboldt except an editor's note. All logic and internal evidence point toward Mono Lake as the area where Leonard saw pottery in use. Steward, 1932, 269, admits Leonard's reference to pottery in a note: "the pottery described here and that seen by Leonard at Humboldt Lake may ultimately connect that on the Columbia river with the Southwest." (See note 338.)

CRADLES

1245a. The first cradle used is a simple, twined basket, which is replaced when soiled, usually about once a week, until the child is about a month old when it is bound in the elaborate, rigid carrying cradle (Kelly, 132, pl. 28).

1246. Wa, Pa: Cradle as in Owens Valley (Steward, pl. 9). This is different from most Northern Paiute cradles; see excellent examples in Kelly, pls. 30, 31.

1259. Wa: + (Smith, notes).

1260. Paviotso: "Cradle baskets have adjustable hoods on which appear in color phallic designs proclaiming the sex of the child" (Curtis, 71). Wd: Both BJ and SC, my two principal informants of Wada, were blind, which might explain why they denied that hood designs revealed sex of child. The cradles now have the different designs, and my women interpreters said they had heard it was an ancient custom. Ki: BA, blind informant, did not know hood designs were distinct for babies of different sex. Informants with good vision said it was a Paiute practice since "the world was made."

1266. Wa: + (Smith, notes).

MUTILATIONS

1301. Wa: Shaman only. (See note 1334.)

1306. Owens Valley: -, yet Owens Valley Indian said Walker River and Yerington Paiute tattooed (Steward, 275). Ku: Tattooing not known to old-time Indians (GN). To: LP thought it was old custom of Toe, but knew no details. BS was certain the old Toe did not tattoo.

1307a. Ki: + (Kelly, 116).

1308. Wa: + (Smith, notes).

1319. Pa: Child forced to lie in one position "until head set." No violent movement for some weeks after birth.

DRESS AND ADORNMENT

Necklaces

1324. Wa: + (Smith, notes).

1325, 1326. Lovelock Cave: + (Loud, 105).

1326. K2: DM got his dentalia at Susanville about 30 years ago; 25 shells cost seven dollars.

1327a. Lovelock Cave: + (Loud, 42).

1332. Ki: + (Kelly, 117).

1333. Tö: Bought from California. AE: Only women used pine-seed beads. Were used as beads on dress. Obtained from California Indians W of Achomawi.

1334. Paviotso: "Some who paid much attention to appearance had a bone cylinder in the nasal septum" (Curtis, 69). Wd: Fish vertebrae strung to wear were the only bone beads.

1335. Wa: + (Smith, notes).

1336b. Lovelock Cave: + (Loud, 42, also, pl. 12, c and University neg. 15-5931).

Belts

1337. Tg: Belts were made of wihavi (dogbane).

1340. Beaded belts made only since white contact.

1348. Paviotso: Men and women painted face daily with red or white material (Curtis, 69).

1361. Lovelock Cave: + (Loud, 109). Ki: "Red paint is yellow rock which is burned and ground."

1362. AE: Blue paint in hole near Tittle Hill, SE of Alturas.

1363. Lovelock Cave: + (Loud, 109).

1364. At: One Paiute word designates green and blue.

1365. Ku, To: Yadupi was obtained in abundance from a site in White Cloud Canyon, SE of Lovelock. The property now belongs to Mr. John T. Reid, mining engineer, who called the shiny powder "hematite." Mr. Otto F. Heizer, another mining engineer of Lovelock, identified the material as Fe_2O_3 , "specularite." I suspect it is the same as that listed by Steward as "galena," which it resembles. It was used to ward off evil spirits, especially bad dreams. Ki: Yadupi got from Nixon Indians. AE: Yadupi was obtained from the Paiute even in early days before white people.

Hair Dressing

1375. Wa: + (Smith, notes).

1378. Paviotso: "Men arranged the hair in 2 braids, with the ends wrapped with strips of otter fur" (Curtis, 61).

1382. Ki: - (Kelly, 115, but she cites De Angulo's statement that the hair was worn loose).

1386. Tg: Tagö women learned braiding of hair from Araitsi of Warm Springs, Oregon. Before that they just let hair hang loose. Borrowed braiding style before white people arrived.

1387. Wa: - (Smith, notes).

1390a. Lovelock Cave: + (Loud, 38).

1396. Tö: Pitch in the hair or on the hands

was removed by washing in water to which has been added ground piñon nuts.

1401. Ki: +, for youths and girls (Kelly, 115).

Headgear

1406. Paviotso: "They had basketry hats" (Lowie, 217). Tö: Only a few of the women wore basketry hats, and those women only wore them from time to time, especially when gathering piñon nuts.

1408a. Tö: The twined sagebrush-bark hat was used after the arrival of the white people. (Figured here is a John T. Reid specimen, probably made by a Küpa Indian; Robert H. Heizer photograph.)



1416a. Paviotso: Badgerskin caps occasionally worn (Lowie, 217).

1423. Ki: + (Kelly, 114).

1425. Tg: Fur eyeshade sewed on cap. Ki: - (Kelly, 114, said eyeshades were only on caps).

1426. Tö: "No headband in old days" (GW).

MW said she had heard of use for games even before the white contact.

Robes and Capes

1432. Paviotso: Baby blankets of sagebrush made (Lowie, 217). Ki: + (Kelly, 135).

1436, 1440. Wa: + (Smith, notes).

1441. AE: Whole wood-rat fur turned inside out, served as warm mittens even before white contact. To: + (LP).

Shirts and Dresses

1444. Owens Valley: Women wore nothing above their waist, skirts from there down (Steward, 274). K2: Men seldom killed deer enough to supply skin clothes. Kü: Only the best hunters were able to furnish their families with skin clothes. Most people wore nothing. Tö: The Tövusi were good hunters, consequently women had plenty of buckskins to make clothes. The Toe were less active hunters so that their women had to wear grass skirts. Wa: - (Smith, notes).

1445. Ki: Gown is shown by Kelly (pl. 20, a,b).

1461. Wa: - (Smith, notes).

1462. K: Pyramid Lake Paiute buckskin shirt in Field Museum (Steward, 274). Ki: Picture of men's shirt and pants (Kelly, pl. 20,c,d). Wa: + (Smith, notes).

Skirts

1475. Paviotso: "Men of the better class belted two deerskins about the waist" (Curtis, 69).

1481-1483. Paviotso: "The more prosperous wore skirts reaching to the knees" (Curtis, 69).

1488-1497. Paviotso: "Women of the poorer families had only a small apron in front and another behind" (Curtis, 69).

1493. AE: A shredded-bark apron was part of shiny costume, its only use.

1503. Lovelock Cave: + (Loud, 53). Ki: + (Kelly, 106): fiber skirt used by poor people.

1508. Wa: - (Smith, notes).

Leggings

1516-1517. Paviotso: Men wore fringed buckskin leggings; women wore no leggings (Lowie, 217).

1517. Ki: + (Kelly, 109).

Footgear

1527. "Two-piece" signifies the basic part of moccasin, sole and short upper; additional top or tongue might be added to either type (Loud, pl. 21). Lovelock Cave: + (Loud, 47).

1538a. Lovelock Cave: Moccasins beaded with Olivella were found in Lovelock Cave (Loud, p. 47, pl. 21).

1539. "One-piece" signifies the basic part of moccasin, sole and short upper; tongue, top, or sole may be added. Wd: + (BJ). Ki: Kelly, 110, figures a moccasin in construction, and remarks it is like Wissler's pattern 8.

1540. Wd: - (SC).

1549. Wd: - (SC).

1554a. Small moccasins with hair on found in Lovelock Cave (Loud, p. 47, pl. 22,e).

1555. Ki: Kelly, 109 (pl. 27), describes and pictures bark moccasin. (Figured are John T. Reid specimens.)



1556. Wd: - (BJ).

1560. Kü: + (AL); she said badger hide toughest material for soles, and that hair left inside to keep feet warm.

1561. To: + (BS). Wd: - (SC).

1562. Sandal a sole with strings or straps to hold it on the foot. Kü: + (AL). Although many sandals were found in Lovelock Cave (Loud, pls. 22, 23), GN insisted that "the Paiute didn't wear shoes like Jesus wore. I've seen pictures of Jesus." Paiutes mostly went barefoot in old days and traveled at night to avoid hot ground, GN said. AL said she saw old Indians wearing sandals of tule, grass, and rush.

1564a. Lovelock Cave: About 80 tule-and-rush sandals were found (Loud, pls. 22, 23, and p. 55). Paviotso: Sandals worn (Lowie, 218; 207, fig. 5).

1565. Wd: - (SC).

GAMES

Ball Race

1577. Paviotso: Called wu'to'goin (Lowie, 262). Owens Valley: + (Steward, 287).

1580a. AE: Willow arch.

1587a. Pa: Footgear determined by racers, but all wore the same.

1591. Pa: Runners raced in relays; in most bands all runners together.

1593. Sa: - (JM).

Football

1595. Owens Valley: + (Steward, 287). Paviotso: "Men played a football game (watci'muin)" (Lowie, 262).

Shinny

1596. Owens Valley: + (Steward, 287). Paviotso: + (Lowie, 262): nazi'tsaka.

1621. AE: Referee has to see that sticks are carried properly. While running, sticks must be held vertical.

1623. Owens Valley: + (Steward, 287).

Hoop and Pole

1626. Culin describes the Pyramid Lake and Bannock hoop-and-pole games. At Pyramid the pole was 19 inches long, but the Bannock pole was much longer. At Pyramid the hoop was 2 3/4 inches in diameter (Culin, 495, 499). Hoop and pole called paci (DG) or baici (DM) in southern part of area, and nowikonoi (PS) in the northern. Owens Valley: + (Steward, 287). Paviotso: Called ipai'ciin. "If the hoop, which was only several inches in diameter, rested on the dart, the player scored" (Lowie, 262). Wa, AE: Old-time Washo and Achomawi thought to have played hoop-and-pole game, although none of the Indians of these bands interviewed could tell any details of game.

1635. Owens Valley: Course 50 feet long (Steward, 287).

1642. Ts: Pole through hoop wins bets and sometimes gets double pay. Sa, Tg, At, Wd, Ki: After one person has his pole through hoop, others get a throw. Those who do not get poles through hoop forfeit their poles and so cannot play until they get new ones. No bets.

1647. When a player threw his pole through hoop, the others were eliminated if they did not also throw their poles through. Ki: Kelly, 171, reports the hoop-and-pole game as it was described

to me, and says, "each one who missed forfeited his pole."

Ring and Pin

1665a. GN (Küpa) described the game which was common in southern part of area. Boys and men bet a certain number of finger thumps on the head between the eyes. If player did not catch the ring on the pin in a given number of trials he submitted to thumping, which was at times repeated until a large bump raised. Girls bet gum, pins, and other things. Men bet cigarettes or "puffs on a pipe." Game was played at gatherings so that everyone joined in fun.

Hand Game

1666. PS said the hand game became the gambling game par excellence of native western America. He said Charlie Monday, a Paiute of Owyhee, earned his living and traveled all over the country for years as a professional hand-game player.

1667. Tö: MW said wood, bone, and horn "sticks" have been used only since about 1850; old-time Paiutes played with strings of beads.

1670. PS explained that finger loops were recent innovations which were supposed to make cheating impossible. Any number of ingenious devices were employed to cheat.

1671. Most informants thought strings of beads were used before "sticks" of bone or wood; however, they thought these materials were also played with before time of white people.

1678, 1679. Guesses were indicated as follows: thumb and little finger extended, other fingers folded, and then hand thrust out meant that wrapped "bone" is in outer hand of each opponent; all fingers extended and together, palm vertical and movement up and down meant wrapped "bone" is in inner hand of each opponent; all fingers extended and together, palm horizontal and sweeping motion to the right meant the wrapped "bone" is in the left hand of opponents; the same hand position with sweeping motion in the opposite direction meant the wrapped "bones" are in the right hand of opponents.

1680. By observing the reaction of opponents to trial motions or hand signals, the player might get a clue to the position of the "bones." Only when the hand signal or motion is accompanied by a vocalized signal is the guess complete. Owens Valley: + (Steward, 286).

1683. At: In old days there were 14 counters, then 12, and a few years ago the number was reduced to 10. Wd: SC said 20 sticks were used in old days, now 10 are used so that bets will be won (or lost) faster.

1685. Ki: Kelly, 173, confirms division of counters at start, but does not mention their being called "cooked" and "raw." Informants expressed surprised approval when I mentioned the native terms for "cooked" and "raw."

1686. When the counters are equally divided between the two sides they are called "raw" (sayu); counters which are won are considered "cooked" (kwazup). After one side has lost all its "raw" counters it is given the "raw" ones of the opponents. To win the bet, one must have all the "cooked" counters.

4-Stick Guessing Game

1691. Kl: Played by Pit River Indians; old Paiute at Pyramid Lake did not play it.

1693. Sa: The game wotatzi is played at Winemucca as it is played elsewhere, except 2 instead of 4 sticks are used.

1706. Wd: 8 or 12 sticks are used.

1710. Tö: Spectators can place a bet on either side they wish.

4-Stick Dice

1714. Paviotso: + (Lowie, 262): called nã-Boyo'in.

1725. Sa: The 4-dice game in which dice are struck on ground is similar to navokoi, yet is a separate game.

Many Dice

1734. Kü: - (GN).

8-Stick Dice

1765. Paviotso: + (Lowie, 262): called wo'gukoratsa'ñen; 6 cane dice used. Wd: BJ knew this game from Küpa and thought it was known by Wada in old days. SC had never heard of it.

1777. Kü, Tö: When counting points, white was counted everywhere except with Küpa and Tö-vusi; with these exceptions scoring was about the same.

1778. When only 2 are playing each is allowed 2 moving counters. In such a case, if all red or all white are thrown both counters move 8 places, the same is true if 7 of one color come up. For throws less than 7, only one counter is moved. These rules also hold if 2 partners oppose 2 others. If more than 4 players, each gets the indicated number of moves for only 1 counter (PS).

1788. To: Some games believed to have had 18 spaces. Tö: 20 spaces. At: Some games had 32 spaces.

Archery

Owens Valley: + (Steward, 287).

1795, 1796. Paviotso: Lowie, 265, learned of arrows being shot and thrown at target, usually an arrow previously thrown.

1810. Kü: "Bannocks threw long arrows but not these Paiutes" (GN).

Ring and Dart

1811. Wa: CR said he had heard of ring-and-dart game among his tribe, although he knew no particulars. Tg: DS had heard of game among other tribes. The Tagö did not have it. Ki: + (Kelly, 171, describes this as a ring-and-arrow game, in which one person holds the ring through which another tries to throw arrows). I conceived of ring and dart as the game where ring is held in the hand and darts are thrown at it.

Quoits, Juggling

1822. Owens Valley: + (Steward, 288).

1838. Tö: Juggling only introduced since time of white contact. Sa: JM thought juggling strictly post-contact. SL said it was aboriginal

Foot Race, Stilts

1845. Wd: Women used to race.

1853. Tg: Girls also used stilts.

Jacks, Tops, Sling, Bull-roarer

1855. Tö, Wd, Ki: Playing jacks introduced by white people. Ki: + (Kelly, 171).

1859. Ki: Top spinning learned from white people.

1868a. AE: Sling also used for hunting and fighting.

1869. Lovelock Cave: Baked clay balls were found which Gilbert Natchez (Küpa) thought were used in a guessing game (Loud, 109). Natchez denied such a game when I asked him.

1870. Tö: Bull-roarer known only since 1850. An especially feathered arrow made a similar noise. At: Bull-roarer used only to melt snow. Whirrer of juniper had to be painted red.

1873. Kü: + (AL).

Cat's Cradle, Dolls, Water Pistol

1875. Tö: Cat's cradle denied as an aboriginal trait. GW insisted that no Paiute ever made string figures and when told that ND made them he said, "Old Nick learned that from the Saidöka; his mother belonged with them on the Pit River. She taught him." Ki: - (Kelly, 177, understood cat's cradles as a recent innovation from white people).

1875a. Kü: AL knew of string figure to "determine sex of child," but that was all. GN denied any such games.

1883. To: - (LP). Tö: "All Paiutes learned to play with dolls from white children" (MW).

1886a. To: - (LP).

MONEY

1888. Kl, K2: Although DG said bead money is a recent Washo acquisition, his brother, DM,

insisted that bead money was very old among Paiute. Kū: Shell beads obtained from California to use as money even before white man arrived. Wa: - (Smith, notes).

Tobacco and Smoking

1895. Owens Valley: + (Steward, 319): Field Museum has specimen from Smith Valley. Lovelock Cave: + (Loud, pl. 52). Wa: Stone for pipes obtained in mountains near Topaz.

1902. Ki: + (Kelly, 139): Kelly was told by some informants that the elbow pipe was aboriginal, others denied it. She shows an elbow pipe on her plate 32,b.

1905. The monitor pipe was known to be a recent introduction.

1906a. Lovelock Cave: Loud (pl. 52,a).

1910. Wa: Only "doctors" and a few old men smoked much in old days.

1914. Owens Valley: + (Steward, 319).

1915. Owens Valley: + (Steward, 278).

1916. Owens Valley: + (Steward, 320).

1926. Tg: "One old Paiute from Steen Mountain offered smoke to spirits" (DS). He was Tōt-sikwōkwa, or Tsi Rida Jim, a relative to Lee and Old Winnemucca.

1928a. To, Tō: Shaman did not make offering of smoke to spirits. He did, however, hold the pipe toward the east and the sun would light it.

Tobacco

Paviotso: + (Lowie, 215): called pu'iba^{opu}.

1931a. AE: Skunk fat also rubbed on tobacco.

1933. Ki: + (Kelly, 181): said manzanita, *Arctostaphylos nevadensis* Gray, was mixed with *Nicotiana*.

MUSICAL INSTRUMENTS

Rattles

1944. Owens Valley: + (Steward, 278).

1950. Pa: It was used only by Mono Indians when they came to Walker Lake to dance. Wa: + (Smith, notes).

1953. Lovelock Cave: + (Loud, pl. 14, p. 44).

1960. "The Paviotso rattle was employed only by shamans, and consisted of the two ears of a deer sewn together" (Curtis, 71). Owens Valley: + (Steward, 278).

1965. Lovelock Cave: + (Loud, 44).

1970, 1971. Hoofs are first tied in line along a buckskin string; the string is wound about the end of a short stick to form a bunch.

1973. Owens Valley: - (Steward, 278): his informants thought "musical rasp" used at Pyramid Lake. K: + (Lowie, 304): notched stick on skin resonator used in antelope dance. Sa: Notched rasp was introduced to Sawa with the Bear dance about 20 years ago. Previous to that time the antelope shaman was only one to use it.

Tg: Notched stick borrowed from north about 30 years ago.

Buzzers

1981. Tō: Plaything brought in by white folks.

Drum; Musical Bow

1985. Owens Valley: - (Steward, 278): yet Owens Valley Indians said Walker Lake Paiute used drum. To: - (LP). Tō: Before white people, drum was unknown to Paiute. Wd: - (BJ). Single-headed drum obtained from Hunipui before white people arrived (SC). Ki: - (Kelly, 147): says drum was recently acquired, but my informants insisted it was always known. Paviotso: Drum not found (Curtis, 71).

1994. Mono Lake: + (Steward, 278). Wa: - (Smith, notes).

Whistle; Flute

2002. Paviotso: "The medicine men used also bird-bone whistles" (Curtis, 71). Wa: + (Smith, notes).

2003. Tō: Whistles also used by Indian doctor. Wa: Whistle was double type; used only by Indian doctor.

2004. Tō: Flute known since white contact. Wd: - (SC). Owens Valley: + (Steward, fig. 9, p. 277).

2005. Paviotso: - (Curtis, 71).

2007. Lovelock Cave: + (Loud, 39).

MARRIAGE

2018. Owens Valley: + (Steward, 295).

2019. Paviotso: + (Curtis, 80).

2020. Wa: + (Smith, notes).

2023. Tō: If a husband learns that his wife has been with another man, a fight always follows, after which both men leave the woman and will have no more to do with her.

2027. At: A polyandrous marriage in McDermitt now with woman married to two men who are not brothers. "In old days people would not allow a woman two husbands at once." (See Stewart, 1937.)

2037. Wa: + (Smith, notes).

2039. Ki: Kelly, 166, reports "initial matrilocal residence was the rule."

2040. Tō: Residence variable; however, usually it is matrilocal.

2041. Kū: AL said women were stoned to death for infidelity in old days. Tō: Wife is beaten if caught in the act by husband.

2041, 2042. To: - (LP).

2045, 2046. To: - (LP).

2047. To: No divorce (LP).

2050. Paviotso: + (Curtis, 80).

KINSHIP RELATIONS

2053. Paviotso: + (Curtis, 81).

BERDACHES OR TRANSVESTITES

2090. Tüvasa designated any sterile person as well as the sexually abnormal usually considered transvestites. Kl: "Charlie Lowry is tüvasa. He can't make babies. His wife has four children and Charlie supports them because he loves babies, but someone else made them" (DG). Tö: No tüvasa "because our Indians were good and taught their children right" (MN). MN once saw a Kuyui man at Virginia City who wore dresses, did washing, and so on. Ki: JB knew of a Paiute man who wore dresses, did bead work, and so on, but he did not live in Fort Bidwell.

2091. K2: See note 2090.

2091, 2092. Paviotso: + (Curtis, 80).

2100. GN: Women tüvasa "never menstruate or have babies" (Kü).

2110. Kl: To test a boy to see if he is really tüvasa, place him on a piece of paper or on some dry grass. On one side put a bow and some arrows, on the other put buckskin, awl, basketry (cloth, scissors, and thread), then set on fire paper or grass. Frightened child will pick up objects from one side as he saves himself. If he takes the bow and arrows, he is normal; if he takes the objects associated with women, he is tüvasa and will be funny and never make babies. The young man at Nixon who is said to be a berdache was submitted to the test and took the women's things. He isn't married (DG).

DIVISION OF LABOR

2136. Ts: Most of the metates used were found already made.

POLITICAL ORGANIZATION

2141. Owens Valley: + (Steward, 304). Wa: CR thought there had been one "captain" for all Washo. Dick Bender named a separate "captain" for each of the three bands or divisions of the Washo.

2142. Wa: "There were a considerable number of Washo villages, which were politically and socially independent of one another. Each community had its headman" (Curtis, 95).

2150. Wa: + (Smith, notes).

2155. K2: DM is dance captain because he is interested in dancing. He engineered a big dance a few years ago and since then the other Indians have called him nügava voinavi and let him have charge of dances. Bull Tom, pusiava, and Harry ---, toraviwoya, were old-time dance

captains at Pyramid Lake. Even in the old days, men became dance captain merely by taking an interest in occurrence of dances.

2158. Tö: Band chief acted as captain of mud-hen drive.

2159. K + (Lowie, 306): "The Pyramid Lake Paviotso celebrated the kuyu'i¹-nö^oga (kuyui dance), for which there was also a special master of ceremonies."

2160. Wa: Hunt-chief had considerable authority, and conducted harvest dance just before piñon-nut gathering (Curtis, 95).

2162. Wa: + (see note 2142; Curtis, 95).

PROPERTY

2165. Ts: Indians claimed piñon-nut areas and other places because their parents went there. It was not private ownership. It is like saying "my home town," or "my favorite fishing stream" (ND). Kl, K2: All bands claimed certain areas, streams, mountains, valleys, and so on; still any Paiute could get food any place without fear of payment or trouble if he would ask permission. Even "Digger, Washo, and Shoshone would come to Pyramid Lake for kuyui fish." Wa: - (Smith, notes).

2166, 2166a. K2: The piñon-nut area was owned by the band, yet it was subdivided among the individuals who claimed certain spots; notwithstanding this, everyone got piñon nuts where he wanted without payment or permission, unless "owner" was on the spot.

2166a. Pa: DV said his father paid a horse for a certain piñon-nut range.

2168. Tö: The Tövusi protected their piñon nuts and intruders' baskets were broken when they were chased away. Each family had several "claims" which could be used if crop failed in one place. These "claims" inherited from both parents.

2173b. At: The hot spring was paid with bone beads and other things, which were thrown into it whenever one took a bath in it.

WARFARE

2174. Ts: Individual encounters between Washo and Paiute resulted in some deaths; no war. Only real war was between Paiute and Sai (Pit River Indians). Kl: The last war, with the Pit River Indians, was fought near Sutcliffe, on W edge of Pyramid Lake. K2: Discoverers of eagle aeries owned them and had exclusive right to them. Trespass might result in fight. Aeries descended from father to son. Kü: The only Paiute war was against the Sai, the original owners of Humboldt River and Humboldt Sink. At that time Paiute all lived at Stillwater. As a result of the Sai's killing several Paiute who came to Humboldt Lake to hunt, the Paiute

raided them and drove them out of the country (GN). To: Paiute killed Sai in Lovelock Cave (LP). LP said his grandmother was Sai. BS and MW agreed that LP had Sai blood in him which accounted for his meanness. To: The Tövusi joined Toe when they chased Sai from Humboldt Valley. This explains why so many arrow and spear points have been found around the now dry lake. Pa: The war against Sai is only one about which DV knew. "The Sai were from around Klamath River and raided Paiute, who finally struck back so hard that the Sai never recovered. All Paiute bands aided in battle. This happened three generations ago." Wa: Only one war between Washo and "Digger" was remembered by LR. One person was killed. Washo and Paiute did not fight. The Paiute was a big tribe, but they did not like to fight. The Washo was a small tribe of good fighters. Neither wanted to start anything." At: The real Sai lived in Oregon and they were the ones killed near Lovelock. The Pit River Indians (igigawe) only called Sai because it came to signify anyone bad or warlike. The Atsa joined Kuyui in war against Pit River Indians (PS). Sa: The Indians in American army really won the World War. The Indians showed generals how it could be done. They formed a circle around German trenches (JM). Tg: The Pendleton Indians are the real Sai. The Tagö had trouble in old days with Araitsi (Warm Springs, Oregon), Sai, and Shoshone. Ki: Charlie Washo's father went to Pyramid Lake to fight against Pit River Indians. He got scared, however, and ran away (JB). AE: Two wars with Paiute are recounted by Pit River Indians. One was generations ago, the other was in historic time and occurred in Achomawi territory.

2177. Ts: In the last great war with the Pit River Indians, ND's grandfather went around and killed all the girls who had been taken captive to prevent their escape and to prevent trouble at home. There were many people killed, "maybe 4000."

BIRTH CUSTOMS

2178. Ts: Mole flesh was dried, powdered, mixed with ocher and replaced in the moleskin, the whole to be used as a sex and gambling charm. It is dangerous to possess such a charm because it might enter one's body through a sore or something and kill owner. It causes sickness like blood poisoning. Tö: A mole charm is dangerous medicine. One made an Indian boy sick a little while ago, and he would have died if the Indian doctor had not treated him. The boy was painted and father was forced to throw away his mole charm. Wd: Denied by SC and said by BJ to be very dangerous.

2179. K2: DM had never been a father and denied any knowledge about childbirth customs.

2181, 2207. Kl: During 22-day confinement 5 baths are taken. First bath 5 days after

birth; 4 days separate first, second, third, and fourth bath; the last bath is taken 5 days after the fourth.

2181. Kü: GN said 60 days; AL, 22. Tö: 15 days or until well (MW). Pa: 10 days (DV). Wa: About 10 days (CR). AE: 2-7 days (SF).

2182. Kü: - (GN). Ki: + (Kelly, 159).

2184. Wa: + (Smith; notes).

2185. Owens Valley: + (Steward, 289). Wa: + (Smith, notes).

2187. Ki: + (Kelly, 158): "parturient kneeled" and "the midwife supported her from behind," which seems contradictory to me.

2188. To: + (Lowie, 269).

2190. Tg: Held in case of difficult delivery.

2191. Wa: - (Smith, notes). Tg: Belt of weasel fur helps delivery: fast animal, fast delivery.

2199b. Wa: + (Smith, notes).

2202. Kü: + (GN).

2203. The Hunipui near Canyon City, Oregon, bury the afterbirth with the cord up as though it were growing. Ki: + (Kelly, 158). AE: Afterbirth is buried in delivery house or burned.

2205. Tg: Afterbirth is placed on a bush. If it were buried the child would die.

2207, 2249. Paviotso: "After parturition the mother and the child were bathed every 5 days by an elderly woman, and the father received similar treatment from a man" (Curtis, 79). Kl: See note 2181.

2215. Kü: As with Kuyui, Küpa mother bathes 5,4,4,4,5 days apart during 22-day confinement.

2216. Kü: - (GN).

2217. Paviotso: + (Curtis, 79). Wa: - (Smith, notes).

2219. Kü: - (GN).

2221. Kü: + (GN). AL said baby bathed at same time as mother, 5 times in 22 days.

2222. AE: Baby is steamed if something is wrong with it.

2224a. Kü: See notes 2221 and 2215.

2225. Wa: + (Smith, notes).

2226. To: - (LP). Wa: - (Smith, notes).

2228. Kü: + (GN).

2229. See note 1365.

2229a, 2230, 2231. Kü: - (AL).

2230. Wa: + (Smith, notes).

2239. The first cradle and those used during the confinement were crude and simply made. (See Kelly, pl. 28.) Paviotso: "Every five days his child's basket is changed for a new one, and the five are all carefully wrapped up, and all put into a tree" (Hopkins, 49).

2241. There was no agreement, even within the same band, as to the correct number of permanent cradles (i.e., cradles used longer than 5 days) for a child. Some mothers made 5 different cradles after the ones used during confinement, other women used but 3. The same cradle is used for different children.

2248. Kl: Father bathes after 10 days if girl, after 6 days if boy.

2249. Tö: A good hunter bathed the father and sprinkled him with feathers. Paviotso: see note 2207.

2250. Tö: Father takes baby and runs with it.

2254. Kl: 6-10 days. Sa: 10 days. Wd: About 30. AE: Abstinence until umbilical cord falls off.

2256. Tö: Father refrains from smoking until umbilical cord drops off. Wa: - (Smith, notes).

2257. At, Wd: Gambling refrained from for 30 days.

2267. Wd: Father even brings wood for other camps.

2271. Kü: - (GN). Ki: + (Kelly, 160).

2273. Kü: - (GN).

Twins

2284. Pa: "I know a woman in Fallon who let one of her twins die because she didn't feed it enough" (DV). Pakwi did not do this.

2284, 2285. Tg: DS was told he was a twin and that his twin sister was killed. He was hidden during the killing so that the two spirits would not leave together. Nowadays when one twin is not killed people think both will die if one does.

Infanticide

2287. Pa: A deformed child is allowed to die. At: If pregnant woman eats anything which has been bitten into by a gopher her child will be deformed. A deformed child called nayla dököpö ("gopher ate some off").

2293. K2, Kü: DM and GN both said modern Indian girls are bad. If someone gives them a little whiskey, they lie down any place, so that they often get pregnant before they are married. The girls have an abortion or kill the baby. Old-time Indians did not do this. They never chased around before they got married.

GIRL'S PUBERTY

2304. muhadanomani, "moon runner." Paviotso: "When the first menses appeared, two elderly women led the girl out from camp, and the three made 6 or 7 piles of brush, after which they returned. This was done each morning and evening..." as sign of nobility and to make her industrious. Women constantly watched over her (Curtis, 79). AE: At first menses girl dances 5 nights, second, 4 nights, third, 3 nights. At these ceremonies, people gather from all around to enjoy singing and dancing. After dancing all night, at dawn the girl follows a special sequence of dances, then runs. After the run she sleeps. Her attendant combs her hair, cleans her. "If the girl has been good, hasn't been monkeying around with boys, the dance is easy. If she has been lying with boys already, her legs will get terribly tired and she will have hard

time to dance 5 nights." These dances are still held by Achomawi.

2306. Ki: + (Kelly, 162).

2307. Wa: Confined 4 days.

2309. Kü: Annie Lowry told me a special menstrual hut was always known by Paiute, but she told Lowie "that even in her mother's day seclusion was known only as a Shoshoni custom among her people" (Lowie, 273). Tg: Even today, nearly all houses on Owyhee Reservation have special "moon house" in rear.

2321. Wa: + (Smith, notes).

2322. Wa: + (Curtis, 96).

2328, 2330. Kü: - (GN).

2330a. K2: At first menstruation girl is called "moon runner," because she has to run in a large circle, stopping 5 times to make a bed of young sagebrush. She lies on each a moment, then runs and makes new bed. "Moon runner" is accompanied by other adult girls and is followed by an old woman who carries a basket jug of water with which she bathes the girl at the end of the course. At the finish place a fire has been built by anyone. Here the old woman bathes girl and steams her as she stands over a smudge from green sagebrush. Hot rocks are mixed among the smoking sage so that steam rises when water is poured on. The girl standing straddle of the smudge and rock is bathed in steam. This ceremony takes place at dusk of first day of menstrual flow. At: Girl pulls 6 sagebrush and puts them on other brush before she takes wood home. Wa: Special dance held at first and second menses. Everyone dances all night the last day of flow. At dawn the girl is bathed by her mother who pours water over her head. Previous to this she has run twice to the mountain and made fires. During 4-day confinement girl eats nothing. AE: See note 2304.

2331. Paviotso: Girl secluded 25 days, but had to pile 5 piles of wood daily (Hopkins, 48).

2332, 2339. Kü: - (AL).

2340. Kü: - (GN).

2341a. Paviotso: Girl took bath at end of each 5 days of her first menstrual seclusion of 25 days (Hopkins, 48).

2342. Paviotso: Sweatbath taken to cleanse self after 5 days (Lowie, 273).

2345. Ki: + (Kelly, 162): or clothes were traded. Paviotso: + (Curtis, 80).

2348, 2351. Kü: - (GN).

2354. Ki: + (Kelly, 163): but on page 164 she reports that woman did not have to retire to special hut if red ring was painted on wrist or circle of red paint made in house; she also mentioned that this practice of seclusion has fallen into disuse.

2366. AE: If intercourse indulged in during menses, man will become impotent at early age.

2371, 2377, 2378. Kü: - (GN).

2372a. K2: If a woman and her husband wish to gamble during her menstruation, they paint a red circle around each wrist. Some think it a luck time.

BOY'S PUBERTY

2382. Ki: Deer intestines wrapped on hoop which is passed over youth.

DEATH CUSTOMS

2402. K: Miss Bowler, Indian agent of Nevada, told of a burial that was unearthened near Nixon during the construction of a road. The body was flexed. Indian went on strike until skeleton properly reburied.

2412. Paviotso: "The bodies of warriors were cremated, others were buried" (Curtis, 81). Wa: + (Curtis, 97). AE: Body is carried to mountains where a grave is dug. The fire is built over the hole so that the ashes and remains fall into it and are covered with rocks and dirt.

2416. Kü: Witches cremated or thrown to coyotes.

2417. Wa: + (Curtis, 97).

2421. Kl: Speech by old man or brother of deceased tells spirit to remain in land of dead so that living will not be bothered.

2425a. Ki: + (Kelly, 168): said house torn down and transferred more frequently than destroyed.

2429. Paviotso: "Usually a man's entire property was distributed among his relatives" (Curtis, 82).

2433. Kü: "It is bad luck to ever burn hair clippings, old clothes, and the like. Just throw them away." Paviotso: Hair buried with dead (Hopkins, quoted by Lowie, 283).

2450. Paviotso: + (Curtis, 82).

2453. Wa: + (Curtis, 97).

RELIGION

Shaman

2471. Kl: Not only must the boy act in accord with the dream he receives, but his parents also must follow the instruction the boy receives for them. If dream tells parents to paint their faces before breakfast and they do not, the boy will become sick, will die, because parents do not believe. An old shaman tells parents of conditions. If a boy's dream forbids playing with a gun, its barrel will become soft, droop, and curve down.

2473. Kü: "Shaman's powers are sometimes inherited from father to son" (Lowie, 294).

2477. At: In addition to power through dreams a boy wishing to be a shaman could learn the "doctoring" from an old shaman while acting as his assistant. Even if boy dreamed power he was taught some by old doctors.

2478. Paviotso: "Annie says in the Walker River district there was a mountain where people went in quest of a vision" (Lowie, 294). Ki: + (Kelly, 190): but rarely. AE: Each boy was

taken once to a special deep lake where he was given a series of tests, and so on. An especially capable man was tutor. Boy was tested in swimming and hiking and was given a special method of drinking. All boys prayed and fasted for special powers desired.

2481. Kl: If a boy is sick, an old shaman decides if the sickness is a result of non-acceptance of power. The boy is given a willow to hold; if it shakes he is supposed to be a doctor, if it is steady, illness is due to other causes.

2483. Kl: If boy does not want to be a doctor, the old shaman sucks "power" from boy's forehead in the form of a stone, bullet, and the like. As the shaman exhibits the power, he asks the boy again if he does not want to keep it; if not, it is thrown away.

2491. Wa: Indian doctor has pipe and special, small, feathered basket.

2492. Pa: Used eagle-wing whistle also.

2495. Kü: White clay sprinkled on paraphernalia (Lowie, 294). Tö: Jack Wilson used sand as ammunition to shoot rabbits. He also had power to melt the lead of enemy bullets or to make guns miss fire.

2498. Kü: Paiute doctors never whistled. If someone in room where shaman was doctoring were to whistle, shaman would drop dead.

Curing Performances

2505. Tö: Cigarettes have replaced pipe in doctoring; dreams tell how many cigarettes to use.

2511. Wa: Shaman makes a fire and walks around it 4 times.

2514. Kü: Objects, such as snakes, flints, worms, were sucked out of patient after they had been shot into him by evil shaman. Ki: + (Kelly, 192).

2526. AE: Big shaman places new medicine in disease objects and dispatches them into bad shaman who sent them into patient.

2540. Kl: One shaman rolled dust in cigarette paper and it turned to tobacco. Another put snow in his pipe and it changed to tobacco.

2541. Wa: CR never saw "doctor" return soul of dying; he just heard about it being done by Washo.

Special Powers of Shaman

2545, 2546. Wa: + (Smith, notes).

2549. To: - (LP). Tö: Rain water used to cure snake bite and the shaman caused rain.

2549a. To: - (LP).

2551. At: Old Chief Winnemucca was attributed magical as well as political power by the Paiute in Idaho, Oregon, northern Nevada, and California. PS said he could suck shot from a wound and stop bleeding.

2552. AE: Power for wound curing came from dream of frog.

2553. AE: Charlie Turner was last great Indian "doctor" who could make it rain at will. Just before he died, "maybe twenty years ago," he brought a bad storm when a rancher would not sell him a ton of good alfalfa hay but told him to take free some wild hay.

2553a. Wa: The Washo had heard of Jack Wilson's power to control weather, but no Washo shaman possessed the art. Legends concerning the special powers possessed by Jack Wilson were extremely widespread. Some informants spoke of him as soon as I mentioned control of weather, others remembered hearing of him when I mentioned his name. Wd: Old Winnemucca said to have had power to control weather.

2554. To: See note 2549.

2558. Wa: + (Smith, notes).

2562. Kl: Poisoners became doctors as did other people, yet they used power for evil instead of for good. A good shaman could detect a poison doctor and upon his accusation the poisoner was killed and cremated. To: Death is caused by foreign object sent into victim by poison doctor. A good doctor can suck this out and save patient. Wa: CR and Susie said that Old Captain Pete's wife is a poisoner. They said she caused the death of Susie's son just a few months before I interviewed them on July 19, 1936.

Miscellaneous

2569. K2, T8, Sa: In old days shaman's fee was returned if person died. Nowadays shamans do as white doctors and so keep fee regardless of state of patient. AE: Payment is not made until patient is well.

2570a. At: See note 2477.

2574. Kl: In addition to the usual phenomena—mountains, trees, crows, snakes, clouds, which functioned as personal powers of shaman—the Northern Paiute had water babies (pacha). A mean water baby lived in Winnemucca Lake; it would cause the death of anyone who saw it. The one in Pyramid Lake was not so bad if placated by saying, "This water in lake is for both of us. Don't hurt me; we're both the same." A great green snake in Winnemucca Lake was also dangerous.

2577. To: Offering made to spirits by sprinkling seeds during the spring dances and by sprinkling on grave. (Also see note 401, To.)

2578. Kl: Dead were given food, beads, and other things, sprinkled on the ground while old man said, "Don't come back, stay away, we don't want you."

2581-2590. Wa: - (Smith, notes).

2581a. Ceremony described under note 401, To.

Nonshamanistic Curing

2595. T8: John Wright, 38 years old, has been bled twice: once from the arms when they became stiff and sore because a menstruating woman ate a rabbit he had killed, once from the head to relieve headache. The latter bleeding was done by a Bannock woman at Fort Hall; the former was done at Stillwater.

Destiny of Soul

2599. Kù: Jack Wilson got a song that said the Milky Way is a trail to heaven.

2613. K2: Steward, 318, mentions muipö distinct from jimsonweed in Owens Valley. The bands I visited denied use or knowledge of jimsonweed, but several recognized muipö as the name of a powerful medicine "from Bishop." DM said it could be seen at night, its roots grew in 5 directions, it was good luck in gambling, it would strengthen horse and man if rubbed on or chewed, and he knew prayer was offered before and after digging it. DM knew that Tom Williams in Carson City used muipö. Sa: JW and SL said it was powerful magic, but dangerous, and would kill its possessor if kept too long. Pa: DV described muipö by saying, "It is like Spanish fly."

DANCES

Circle Dance

2618. Kl: Circle dance at any time. At Nixon it was held especially during Kuyui fish time, when Indians from all around came to fish.

Bear or "Back-and-forth" Dance

2652. Kù: Bear Dance: Called "Back-and-forth Dance" (natotcakwi naga) and "Rasp Dance" (wühü nagi naga). Introduced about 20 years ago, from Shoshone. AE: Achomawi had a Back-and-forth dance which was held in connection with girl's first-menstruation ceremony, but it was not the Bear dance.

2660. Kù: If the dance is free, any man touched is supposed to dance; if it is a "pay dance," the man could refuse if he wished.

2670. At: In old days each dance was held separately; nowadays all, or any, dances held at the same time.

"South" or Exhibition Dance

2674. Kl: DG saw this at Yerington but never at Nixon.

2677. Kù: Dance costume as in Steward, plates 7 and 8.

Crazy Dance

2711. Paviotso: + (Curtis, 85): tûnââ-nûgû was a clown dance.

2713. Paviotso: + (Curtis, 85).

Ghost Dance

2715. K2: Jack Wilson revived and stimulated the old dance but did not teach any new ones. At: The last Ghost dance at McDermitt was about 1893. The shaman prophesied a hard winter which would kill all the horses so that the dead would have them on which to ride back after the resurrection, to occur the following 4th of July. The people danced, the hard winter came, the horses died, and so the Indians congregated at McDermitt for the arrival of the dead. The old people did not return and so there has been little mention of the Ghost dance since. However, this is not strange because they were told to discuss the secrets and promises of the movements only while still on the dance ground following a dance. Ki: Kelly, 179, after saying "evidence on Ghost Dance is both meager and garbled," gives quotations which indicate that the Kidū were exposed to it, but never adopted the dance seriously.

MISCELLANEOUS

Calendar

2720. At: August, "rye-grass-ripe month" (yaia möhū); September, "piñon-nut month" (tuva möhū); October, "jack-rabbit-digging-roots-month" (tuhiwi möhū); November, "deer-breeding-month" (na möhū); December, "buck-deer-stands-for-week-on-south-side-of-canyon-month" (roa möhū); January, "tracks-threw-out-on-one-side-month" (tamūnida`a möhū); February, "earliest-plants-push-aside-last-year's-stalks-month" (tokwinai möhū); March, "green-grass-growing-fast-month" (puiwaya möhū). The other 4 months' names could not be remembered. Seasonal names used for one or two. Sa: January, "jack-rabbit-urine-on-snow-month" (roa möha); February, "first-young-jack-rabbit-month" (sötwa`a möha); March, "everything-green-month" (puimöha); April, "buck-berry-leaves-out-month" (kwasinö möha); May, "flower-month" (totsi möha); June, "Indian-potato-month" (yaba möha); July, "summer-month" (tatsa möha); August, "rye-grass-month" (yaia möha); September, "piñon-nut-month" (töva möha); October, "autumn-month" (uva möha); November, "deer-breeding-month" (na möha); December, "winter-month" (tomomöha). (SL.) Wd: "First-green-shoots-through-snow-month" (poimaya müha); "grass-

grows-high-month" (tokwinai müha); "Indian-potato-month" (tsoga müha); "salmon-month" (arai müha); "big month" (pava müha); "spring-month" or "ground-hog-shadow-month" (tama müha); "cold month" (tsösö`-öddö müha). (SC.) Neither the exact sequence, nor white man's equivalent, nor the remaining names could be given.

2721. Wa: 7 month names (Smith, notes).

2721a. Kl: Spring (March-May), tama muc; summer (June-August), tatsa muc; autumn (September-November), uva muc; winter (December-February), tomo muc. Ki: + (Kelly, 152): mentioned 4 seasons, but also recorded 6 month names.

Astronomy

2726. Wd: - (SC). Thunder is driven away by throwing a knife outside (BJ). As I was questioning BJ an electric storm came up. With the first distant roll of thunder the interpreter, a cigarette-smoking, whiskey-drinking, tap-dancing Indian girl with permanent-waved hair, became visibly nervous. After the second or third thunderclap, although there was no rain, she asked us to move so that she could sit in the tent.

2726a. Wd: - (SC).

Whirlwind

2730a. Tö: Specularite (yadupi), sprinkled around house or rubbed on body, protects from whirlwinds.

Omens

2736. At: The old-timers could talk to owls and could ask where misfortune or death occurred; now the owl's cry means a death, but no one can understand what place (PS). Individual tribes understand different birds; for example, the Pit River Indians understand meadowlark; the Oregon Indians understand the coyote. Bad news comes from the same direction as the bark.

Petroglyphs

2744. Paviotso: Phallic rock painting at Walker Lake (Curtis, 89, photograph). Wd: Petroglyphs are found in Happy Valley near Crane, Oregon.

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