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**CULTURE ELEMENT DISTRIBUTIONS: XX
NORTHEAST CALIFORNIA**

**BY
ERMINIE W. VOEGELIN**

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ERMINIE W. VOEGELIN

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MANUFACTURED IN THE UNITED STATES OF AMERICA

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PREFACE

The following comparative ethnographic study of fifteen northeastern California groups and one group in southern Oregon is based on approximately three and one-half months' field work (July-October, 1936), undertaken while serving as Research Assistant in the Department of Anthropology at the University of California. During the six months' period which the appointment covered I incurred numerous obligations for assistance.

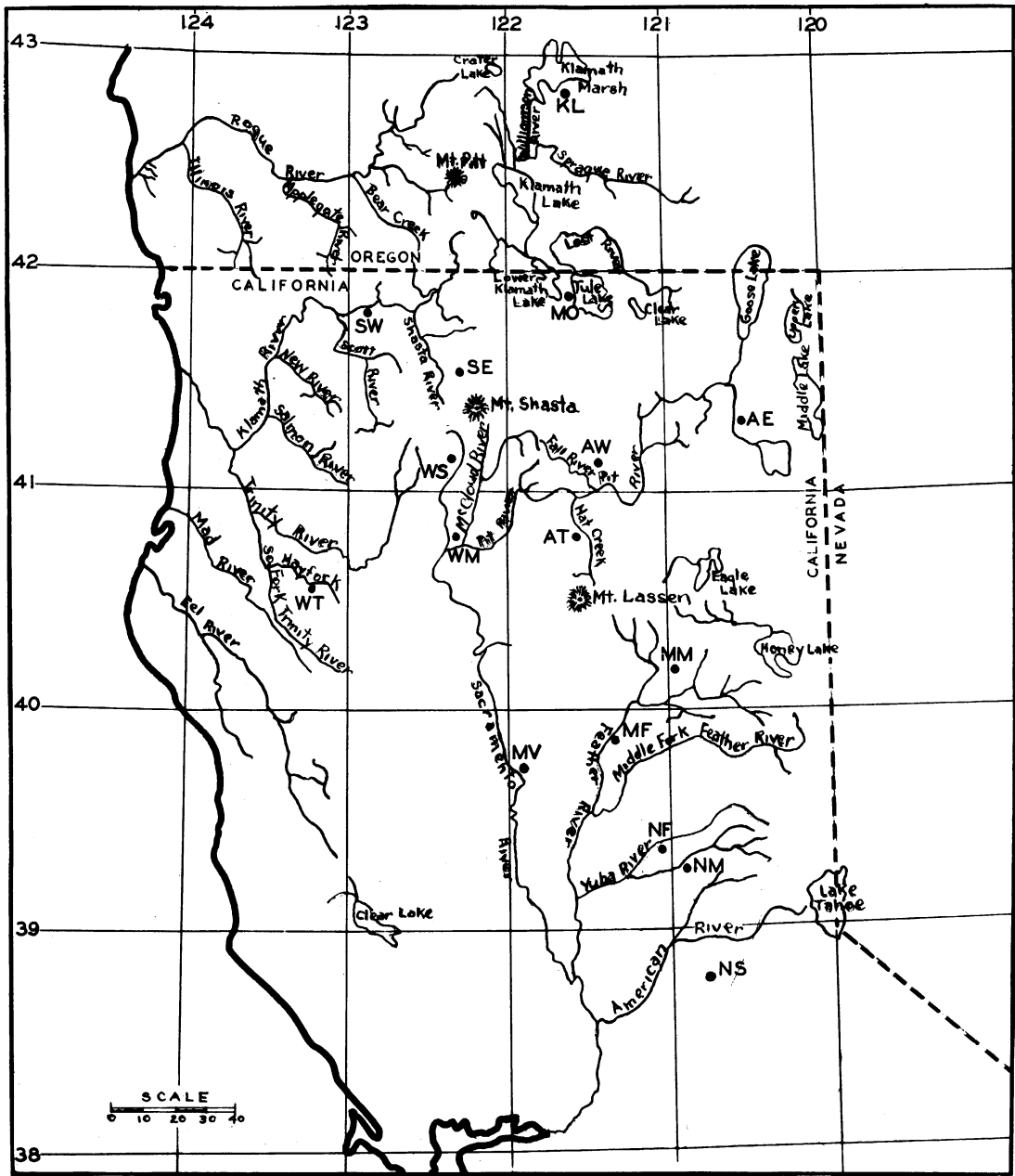
To Dr. A. L. Kroeber, director of the culture-element survey, I am indebted for much sound advice, never-failing cooperation, and many courtesies extended throughout the term of appointment. To Professor E. W. Gifford, Dr. Robert H. Lowie, and Dr. Harold E. Driver I am likewise under obligations for their cooperation and numerous courtesies.

I also wish to thank those authors who have written the detailed and pioneer monographs on many of the groups covered in this study; these include Drs. Leslie Spier, A. L. Kroeber, Ralph L. Beals, Isabel T. Kelly, Cora Du Bois, Edwin M. Loeb, and Mr. E. W. Gifford. Many of these authorities, and also the late Professor Edward Sapir, of Yale, supplied the names of reliable informants for the groups I was to study, and otherwise oriented me concerning field conditions. To all these scholars I am greatly indebted, both for their personal cooperation and for their valuable publications on various tribes in or near the area surveyed. Since I worked with both the Shasta and the Maidu, it is almost needless to mention how often I leaned on the late Dr. Roland B. Dixon's ethnographic studies of these two tribes, and how delighted I was to obtain western Shasta data from Sargent Sambo whom some thirty years before, had been Dr. Dixon's chief informant.

The difficulties of living on an extremely mobile field trip were lightened by virtue of having with me three interested companions. My husband, Dr. C. F. Voegelin, and our daughter, Gail, spent July and August in the field. To Dr. Voegelin I am deeply grateful for frequent linguistic aid and for encouragement in the pursuit of a new ethnographic field technique. To Gail, and likewise to my father, Mr. Roscoe Wheeler, who proved an ever-cheerful companion during the latter half of the trip, I wish to express a happy appreciation of their comradeship and their responsiveness to informants and informants' families.

Many kindnesses were extended to me during field work. Mrs. John Perry and her late husband, of Greenville, offered the hospitality of their home and were helpful in suggesting suitable informants. Mr. and Mrs. C. H. Barton, of Horse Creek, temporarily released Sargent Sambo from their employ so that I might work with him. Mrs. Lucy Thomson, my informant for the Southern Nisenan, had my father and me as guests in her home during our stay at Stanfield Hill. Mrs. Winnie Shiffbauer, Modoc; Ben Bridge, Achomawi informant, and his wife; and Mrs. Amanda Wilson, Valley Maidu informant, were likewise generous in hospitality. The interest and cooperative spirit I met with among these and many others of my informants puts me under a debt which cannot easily be acknowledged, but which will always be a pleasure to recall.

Assistance in the preparation of field material for publication was furnished by the personnel of Works Projects Administration Official Project No. 665-08-3-30, Unit A-15.



Map 1. Area surveyed and localities to which cultural data from the several tribal groups refer.

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INTRODUCTION

The list of elements used in the field for this study was assembled from six other lists for adjoining areas which had been gathered by members of the culture-element survey and were still in manuscript form. Dr. Driver, Dr. Kroeber, and I collaborated in preparing the list which I was to use. It contained some 5500 elements. While working in the field I added and occasionally subtracted elements and often reorganized entire sections of the list; in the final preparation of the manuscript further reorganization was effected. I consistently attempted to keep complexes of elements together, in order to present a more intelligible picture of the patterns of the various cultures as wholes. This was not an easy task, since elements tended to be regrouped, in kaleidoscopic fashion, among the different peoples studied. To help solve this difficulty frequent use has been made of cross references in the ethnographic notes which accompany the lists.

With respect to field method, I found that working with an element list is a definite aid in making quick rapport with informants. Several of the sixteen informants interviewed repeatedly expressed both astonishment and respect when the questions I put to them from the list hit the cultural nail squarely on the head. Far from a list deterring informants from volunteering information, it obviously stimulated comments. All volunteered information, unless it came at too rapid a rate, was jotted down in a separate notebook which was kept open beside the element list itself.

I should like to emphasize here that while questioning informants I never used the element list in the rigidly mechanical "yes or no" fashion which some critics of element-list work take for granted as being a part of the field technique. The content of the ethnographic notes appended to the element list itself bears witness to the fact that informants were not only willing, but anxious to elaborate on the questions put to them. Some queries, such as whether the floor of a winter house is dug out or level with the ground, could be asked directly and a yes or no answer relied upon. But if the answer to this question was merely "Yes" the query "How deep?" always followed as a check. The answers to other questions, such as number of directions, month names, seasons, or whether the autonomous group consists of a single village, a group of closely adjacent villages, or a com-

munity of clusters of settlements, obviously could not be given directly. For questions such as these, specific data were collected, as for example, native names for directions, months, seasons, data on village groups and the headmen or chiefs of such. The same is true for questions relating to exogamy, marriage, and other social customs.

As one worked, intensively and rapidly, with a detailed orderly list of questions on which to rely, needless repetitions with the same informant and dawdling over data approached the vanishing point. In no other way can I explain how within the space of four or five days as much information as is contained in an element list is collected. Previous to working on the survey, I had made three successive summer field trips to the Tübatulabal, spending in all some eleven weeks studying Tübatulabal ethnography, and three much longer trips to the Shawnee to collect material for a Shawnee ethnography. My chief regret concerning both the Tübatulabal and Shawnee field work is that so much time was squandered because the only sort of lists I carried were of the hit-and-miss variety that one generally makes up preparatory to and during field work. The longer trips naturally afforded more opportunity for collecting mythological and ethnobotanical data, for example, than it was possible to gather while doing survey work.

After completing this survey I had the opportunity to use part of my California element list for questioning one of my most reliable Shawnee informants. Although the list I used was not assembled for an eastern group, I was agreeably surprised on two points: (1) that the informant stuck to the point of the questions and often volunteered pertinent additional information, and (2) that by trying out the list I uncovered the presence, among the Shawnee, of a game concerning which I had never before been able to secure information, and also obtained data on several items of material culture that heretofore had been missing from my record. Among some eastern tribes, such as the Central Algonquians, for example, one difficulty might arise which was not of paramount importance in California; it might be hard, working on short notice, to secure cooperative and at the same time reliable informants. This difficulty could however be partly obviated, I believe, by using a technique which always worked well in California, namely, inquiring in advance from the informant with whom one

is working for possible informants in the group to which one next intends to go. Comments regarding the reliability of possible informants, their capabilities, honesty, interests, and other attributes are often made in connection with the mention of their names, and when one does move on, one goes forearmed with what proves to be extremely valuable information.

INFORMANTS

Klamath, of Klamath Marsh.--Antone Marrett, Modoc Point (Williamson River Bridge, Klamath Reservation), Oregon (address 1936). Age ca. 70. Health good; blind. Born at Klamath Marsh, spent boyhood in Klamath Marsh region, has lived on Klamath Reservation all his life. F Klamath, spoke Klamath; m half-Modoc, quarter-Klamath, quarter-Pit River (Achomawi), spoke Klamath; f's f, f's m Klamath, spoke Klamath. Informant spoke Klamath, English (fair). Worked with 43 hours, July 17-22, Sept. 27, 1936. Good informant; gave much information, mostly voluntarily, on recent Klamath culture borrowings.

Modoc, of Tule Lake.--Dolly Lawver, Chiloquin, Oregon, and Mrs. Jennie Clinton, Williamson River Bridge (near Modoc Point), Oregon. Ages ca. 70 and 78, respectively. Health, Mrs. Lawver, fair, Mrs. Clinton, poor; eyesight good and very poor, respectively. Both informants born on W side of Tule Lake, lived there until 1864, when removed to Oklahoma, where both married Modoc men. Mrs. Lawver returned to Klamath Reservation in 1926, Mrs. Clinton in 1903. Mrs. Lawver's f and m Modoc, born at Tule Lake, spoke Modoc, no English. Mrs. Clinton's f half-Modoc, half-Shasta, born on W side of Tule Lake, in pawasken band, spoke Modoc; m Modoc, half-paskanwas, half-gumbatwas Modoc, born at Paska, N side of Tule Lake, spoke Modoc. F's f Shasta, spoke Shasta and Modoc; f's m Modoc, born W side of Tule Lake, spoke Modoc. M's f paskanwas Modoc, born at Paska, spoke Modoc; m's m Modoc and Pit River (Achomawi), spoke Modoc. Both Mrs. Lawver, Mrs. Clinton spoke Modoc, good English. Worked with Mrs. Lawver, 24 hours, July 21-25, 1936; Mrs. Clinton, 14 hours, July 22-25, Sept. 26, 1936. Mrs. Lawver willing, but poorly informed; Mrs. Clinton well informed.

Shasta, Eastern, of Shasta Valley.--Emma Snelling, Yreka, Calif. (address 1936). Age 67. Health good; blind in 1 eye, eyesight fairly good in other. Born near Big Bogus, Calif., lived at Pine Flat and around Yreka all her life. F Shasta, born in Shasta Valley near Bogus, Calif., spoke Shasta; m Shasta, ki'katsik band, born near Horse Creek, Calif., spoke Shasta. F's f, f's m Shasta, of Shasta Valley. Informant spoke Shasta and English. Worked with 25 hours, Sept. 22-25, 1936. Intelligent, coöperative in-

formant; had derived most of her information from her f's m, who had been captured by the Modoc, returned to her own people in later life when blind.

Shasta, Western, of Klamath and Rogue rivers.--Sargent Sambo, Horse Creek, Calif. (address 1936). Age 72. Health good; eyesight good. Born at Oak Bar, Calif. (on Klamath River), a member of kahošadi (Rogue River) band. Has lived around Oak Bar and Horse Creek all his life, among ki'katšyk group. F Shasta, born on Rogue River, Oregon, member of kahošadi band; m Karuk, born at Happy Camp, spoke Karuk, Shasta. F's f Shasta, of Rogue River, Oregon; f's m Shasta, of Shasta Valley, Calif.; both spoke Shasta. Informant spoke Shasta, good English. Worked with 50 hours, July 29-Aug. 5, 1936. Excellent informant; intelligent, interested, very coöperative; had been shaman; is berdache; Roland B. Dixon's chief ethnographic informant for his Shasta monograph.

Atsugewi (Hat Creek).--Julie Bob, Cassel, Calif. (address 1936). Age 79. Health fair; eyesight good. Born on Hat Creek, near Cassel, Calif. Married Hat Creek man and has lived on Hat Creek all her life. F Atsuge, born on Hat Creek, spoke Atsuge dialect; m Madesi Achomawi, born at Round Mountain (Big Bend), spoke Achomawi and Atsuge. F's f, f's m Hat Creek Atsuge; m's f, m's m Madesi Achomawi, of Round Mountain, spoke Achomawi. Informant spoke Atsugewi, poor English. Worked with 48 hours, Aug. 7-13, 1936. Variable informant, rating from poor to fair. Is considered "queer" by other Indians in vicinity, and is definitely neurotic. Informant was, however, energetic, chattery, interested in basketmaking. Members of her family helped appreciably in clarifying some of her statements and insisting that she be accurate in her replies. She herself volunteered a good deal of gossip information.

Achomawi, Western (Achomawi proper).--Ben Bridge (or Bainbridge), Glenburn, Calif. (address 1936). Age ca. 68-70. Health excellent; eyesight good. Born at Round Valley Reservation, Mendocino Co., Calif., brought to Glenburn when 2 or 3 yrs. old, has lived on own land near Glenburn all his life, except for trips made into Sacramento Valley in fall, winter to pick prunes, olives. F Achomawi proper, born near Glenburn, spoke Achomawi; m Ilmawi band of Achomawi, born on Pit River, spoke Achomawi. F's f, f's m Achomawi proper; m's f, m's m Ilmawi Achomawi. Informant spoke Achomawi, fair English. Worked with 44 hours, Aug. 17-22, 1936. Very good informant; intelligent, interested, talkative, well-informed.

Achomawi, Eastern (Hammawi).--Sam Fox, Alturas, Calif. (address 1936). Age ca. 70. Health poor; eyesight fair. Born at village of pašylomči, in

West's Valley, near Alturas, lived in West's Valley and Alturas all his life. F born, reared at pač̣ilomīči (West's Valley, in Hammawi area), spoke Achomawi dialect; m born, reared at Sugar Hill among Alumši (subgroup of Kosalektawi group of Achomawi), spoke Achomawi dialect. F's f, f's m Hammawi Achomawi (pač̣ilomīči village); m's f, m's m Kosalektawi Achomawi (Alumši village, Sugar Hill). Informant spoke Achomawi, good English. Worked with 35 hours, Aug. 24-29. Good informant; coöperative, willing; had worked with Omer Stewart on element list 2 weeks before I worked with him. Historical sense not so keen as that of informants for Kl and AW, but fairly good; often volunteered.

Wintu, Trinity River or Hayfork.--William (Whiskey Bill) George, Hayfork, Calif. (address 1936). Age ca. 70. Health only fair; eyesight fair. Born at Hyampom (Chimariko area), reared at Hayfork, has lived there all his life. F Hayfork Wintu, spoke Wintu; m Chimariko, born at Hyampom, spoke Chimariko, Wintu. F's f, f's m Hayfork Wintu; m's f, m's m Chimariko, of Hyampom. Informant spoke Wintu, some Chimariko, scant English. Worked with 39 hours, Sept. 4-10, 1936. Satisfactory informant, but volunteered little, perhaps because interpreter necessary. Interpreter: Mrs. Grace McKibben, of Hayfork, William George's w's b's d, age 38. F, m Wintu. English good; sympathetic with work, conscientious, intelligent.

Wintu, McCloud River.--Jennie Curl, Baird, Calif. (address 1936). Age given as 72 but probably between 60-65. Health good; eyesight fair only. Born on McCloud River, 10 miles N of Baird, has lived near Baird all her life. F McCloud Wintu, born on Pit River; m McCloud Wintu, born on McCloud River. F's f, f's m McCloud Wintu; m's f Upper Trinity Wintu, m's m McCloud Wintu. Informant spoke Wintu, good English. Worked with 41 hours, Sept. 11-16, 1936. Good informant; often volunteered; sympathetic toward work; had served as informant for Drs. Du Bois and Demetracopoulos.

Wintu, Sacramento River (Upper).--John Powndolly, Dunsmuir, Calif. (address 1936). Age 77. Health fair; eyesight good. Born on Sacramento River, in Shasta Co. When 3 or 4 yrs. old taken to Trinity Center and lived there until young man, then returned to Dunsmuir and has lived there ever since. F Trinity Center Wintu, born at Trinity Center; m Madesi Achomawi, born at Big Bend. F's f, f's m Trinity Center Wintu; m's f, m's m Madesi Achomawi. Informant spoke Wintu, good English. Worked with 27 hours, Sept. 17-21, 1936. Very good informant; intelligent, well-informed. Did not volunteer as much as some informants, not, apparently, because he was incapable of doing so but because he chose to stay with the matter at hand. His

information relates to Upper Sacramento Wintu; he denied a complete enough knowledge of Upper Trinity Wintu culture in all the phases embraced by an element list.

Maidu, Mountain (Northeastern), Indian Valley.--Dick Smith, Greenville, Calif. (address 1936). Age 73. Health good; eyesight fair; hearing slightly impaired. Born and has lived all his life in Indian Valley. F Mountain Maidu, born, reared in Indian Valley; m Atsugewi, born at Hat Creek, spoke Atsugewi and Maidu. F's f, f's m Mountain Maidu of Indian Valley; m's f, m's m Atsugewi of Hat Creek. Informant spoke Maidu, good English. Worked with 32 hours, Oct. 2-5, 1936. Good informant; somewhat diffident, self-deprecatory, but fairly well informed; probably drew overly idealized picture of some aspects of Maidu culture, such as marriage and divorce customs.

Maidu, Foothill (Northwestern), Dogwood, Cherokee, Yankee Hill.--Kitty Williams, Cherokee, Calif. (address 1936). Age ca. 90. Health poor to fair; eyesight fair. Born at Dogwood, near Pulga, in Feather River canyon. Lived there ca. 80 years, then moved to Cherokee. F, m Foothill Maidu, kimsu or Dogwood group; born at Dogwood, spoke Maidu. Informant spoke Maidu, very little English. Worked with 29 hours, Oct. 7-10, 1936. Very poor informant; uncoöperative in main, too old, apparently stupid, or reticent, or both; worked with as forlorn hope; 3 other better informants interviewed, but services unprocurable. Interpreter: Leah Johnson Simmons, of Cherokee, age 33, born and reared on Round Valley Reservation, Mendocino Co., knowledge of Maidu scanty, served more as sponsor than interpreter.

Nisenan, Foothill, Stanfield Hill or Yuba River.¹--Lucy Thomson, Stanfield Hill, Yuba Co. Calif. (address 1936). Age 86. Health fair only; eyesight fair. Born at settlement of yumaka, 1/8-mi. from Stanfield Hill, Calif.; married Henry Thomson, Butte Co. Maidu; has lived at Stanfield Hill all her life. F, m Yuba River Nisenan, born, reared near Stanfield Hill. Informant spoke Maidu, fair English. Worked with 25 hours, Oct. 20-23, 1936. Good informant; fairly well informed, shy at first but enjoyed work, often volunteered, knowledge limited on more esoteric phases of culture.

Nisenan, Mountain (northerly).--Polly Ann Hamburg, Nevada City, Calif. (address 1936). Age ca. 70. Health fair; eyesight fair. Born at Chicago Park, Calif., and has always lived in vicinity. F, m Northern Nisenan, born, reared vicinity of Chicago Park, Calif. Informant spoke Maidu, good English. Worked with 22 hours, Oct. 17-19. Fair only as informant; seemed intelli-

¹See page 50 for footnote 1.

gent, but none too well informed, not greatly interested in work. List for this group incomplete as informant too busy gathering acorns to finish work on final morning.

Nisenan, Southern (of mountains).--Susie Kessler, Placerville, Calif. (address 1936). Age 65. Health fairly good, but lame; eyesight good. Born near Camino, Calif., lived in same vicinity all her life. F White; m Nisenan, born, reared at Gold Hill; m's f, m's m Nisenan, of Gold Hill. Informant spoke Maidu, very good English. Worked with 28 hours, Oct. 12-15, 1936. Informant intelligent, honest, but knowledge of aboriginal culture limited; was, however, reared by m's m, full-blood Nisenan; married Nisenan man.

Maidu, Valley (NW), vicinity of Chico.--Mrs. Amanda Wilson, Chico, Calif. (address 1936). Age ca. 75. Health good; eyesight good. Born and reared at Chico, Calif. F White; m Maidu from vicinity of Oroville; m's f, m's m from same vicinity. Informant speaks Maidu, very good English. Worked with 38 hours, Oct. 24-28, 1936. Coöperative, intelligent informant; wife of former headman of miöpodo group of Sacramento Valley Maidu (this group originally lived near Dayton, Calif.; brought to Chico by Gen. Bidwell). Mrs. Wilson is, as far as I could learn, only remaining informant for Sacramento Valley Maidu; her knowledge of some aspects of Maidu life, as for instance warfare, is nil, but for many phases of the culture she is an excellent and sympathetic informant.

Supplementary information.--Slight amount information for AW, supplementing Ben Bridge's, obtained from Dexter Johnson at Fall River Mills. Johnson is about 50; his f belonged to Achomawi proper, his m was Atsugewi; he himself has lived in Achomawi area practically all his life. Any information obtained from him is specifically credited to him. The same is true of the small amounts of supplementary information derived from Maria Hedricks, a Quincy Mountain Maidu,

age ca. 80, and Jake Smith of Hornbrook, a western Shasta aged ca. 95. Johnson, Mrs. Hedricks, and Smith were each interviewed for a few hours, but an attempt to cover an entire element list with any one of them did not seem feasible.

ORTHOGRAPHY

d, implosive "d"	o, as in all
b, implosive "b"	ε, as in met
č, ch as in charm	ɪ, as in it
š, sh as in shall	ü, unrounded "u"
ŋ, ng as in sing	˙, denotes length
L, t followed by voiceless l	' glottal stop

TRIBAL ABBREVIATIONS

The groups covered in this study are as follows:

Kl	Klamath, of Klamath Marsh
Mo	Modoc, of Tule Lake
SE	Shasta, Eastern, of Shasta Valley
SW	Shasta, Western, of Klamath and Rogue rivers
At	Atsugewi (Hat Creek)
AW	Achomawi, Western (Achomawi proper)
AE	Achomawi, Eastern (Hammawi)
WT	Wintu, Trinity River or Hayfork
WM	Wintu, McCloud River
WS	Wintu, Sacramento River (upper)
MM	Maidu, Mountain (NE), Indian Valley
MF	Maidu, Foothill (NW), Dogwood, Cherokee, Yankee Hill
NF	Nisenan, Foothill, Stanfield Hill or Yuba River
NM	Nisenan, Mountain, northerly
NS	Nisenan, Southern (of mountains)
MV	Maidu, Valley (NW), vicinity of Chico

For each of the groups listed above further localization for the information obtained is indicated in the section "Informants."

For a map of the area surveyed and locations of informants see page vi. Initials on the map correspond to the group abbreviations listed above; the black dots to the location of informants.

¹This group refers to itself collectively as cuyumum. Maidu my inf't. translated as "man," Nisenan as "relations" or "all kinds of people." Several words (listed below) in a 30-word vocabulary obtained from each Maidu and Nisenan group visited indicate that the Stanfield Hill

	MM	MF	MV	NF	NM	NS
Star	lɛlum	lülü	lulu	pəkɛlulu	pəkɛlulu	pəčuko
Six	saitcok'om	----	sai'sokum	tumbo	tumbo	tumbo
Fire	sam	sam	sama	sa	ša	sa
Deer	su'mim	sumi	sumi	öüp	dupe	la'pe
Mouth	simim	k'umbo	kombö	simi	sim	sim

dialect affiliates more closely with Nisenan than with Maidu. For this reason Nisenan is used for the Stanfield Hill group.

Loeb notes the dialectic correspondence for the numeral 6, but tentatively classifies the Stanfield Hill group as Yuba R. Maidu because

he "believe(s) they referred to themselves as Maidu (people) rather than as Nisenan" (E. Kuku, 178). As far as concerns his inf'ts. Henry Thomson and George Nigh (ibid., 137), he is probably correct, for neither was born Stanfield Hill. Thomson, the deceased husband of

my inf't., was born in Butte Co.; Nigh belongs to the "mt. people," according to my inf't.; this mt. group comprises the people living at Dobbins, 3 mi. beyond Stanfield Hill, above Mooretown, Cherokee, etc." Probably both Thomson's and Nigh's own groups refer to themselves as Maidu.

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED IN THE ELEMENT LIST

- | | |
|--|--|
| <p>+ Element affirmed by informant.</p> <p>- Element denied by informant.</p> <p>(+) Element affirmed, but some doubt concerning it on part of informant or ethnographer.</p> <p>(-) Element denied, but with qualifications as in the preceding.</p> <p>· Element enquired about, but informant uncertain regarding it.</p> <p>o Absent because lacking or impossible in the environment. (Not to be confused with the symbol o preceding an element number, and which is explained below.)</p> <p>R Element said to be of comparatively recent introduction.</p> | <p>* Further information concerning item is contained in the section "Ethnographic Notes on the Element List."</p> <p>Blank Element not enquired for by ethnographer.</p> <p>The following symbols precede element numbers:</p> <p>† For statistical computations, the number or letter entries under this element have been read as plus.</p> <p>‡ For statistical computations, the element has been broken into two or more (e.g., 1 foot or less; more than 1 foot).</p> <p>o For statistical computations, the element has been eliminated.</p> |
|--|--|

ELEMENTS	OCCURENCE															
	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
BASIC ECONOMY																
<u>Hunting</u>																
Driving and Pursuing																
1. Driving game	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2. Into enclosure	-	+	-	+	+	-	*+	-	-	-	-	+	-	-	-	-
3. Circular	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4. With pit	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-
5. With V-shaped wings	-	+	-	-	+	-	-	+	-	-	-	-	-	-	-	-
*6. Along fence, hunters in pits	-	+	+	-	+	*+	-	-	+	-	+	+	+	-	-	-
7. Over cliff	-	+	+	-	+	*+	-	-	+	-	+	+	+	-	-	-
*8. Into water or mud	+	+	+	*+	-	-	+	-	+	-	+	-	-	+	-	(-)
*9. To or past concealed hunter	+	+	+	-	+	+	+	-	+	-	+	+	+	+	+	+
10. Into trap, net or snare	+	*+	+	*+	*+	*+	+	+	+	-	+	+	+	-	-	-
11. Surround by hunters	*+	-	-	-	+	+	-	-	+	-	-	-	-	-	-	-
12. Surround by fire	*+	*+	+	+	+	+	+	+	-	-	-	+	+	+	+	-
13. Dog used	+	+	+	+	+	+	+	+	+	-	+	-	-	-	-	-
14. Pursuing game	+	+	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
15. Wounded animal only	+	-	-	-	-	-	-	-	-	-	-	-	+	+	*+	+
16. Single hunter	+	+	-	+	+	+	+	+	+	+	+	+	-	+	+	-
17. Group of hunters	+	+	+	-	-	+	+	-	+	+	+	-	+	+	+	+
18. In relays	-	-	+	-	-	-	-	-	+	-	+	-	-	-	-	-
19. Race: swiftest kills deer	-	-	+	-	-	-	-	-	+	-	-	-	-	-	-	+
20. Shout to frighten quarry	-	+	+	-	-	-	-	-	-	-	+	-	-	-	-	+
21. Hunters on snowshoes	+	+	+	-	+	*+	-	+	+	+	+	-	o	-	o	o
22. Dog used	+	+	+	-	-	+	-	+	+	+	+	-	-	-	-	-
23. Trailing or tracking game	-	+	+	+	+	+	*+	+	+	+	+	+	+	+	+	+
Snares, Nets, Traps																
24. Fence with nooses in gaps	-	+	+	+	+	-	-	+	-	+	-	-	+	+	+	*+
25. For deer	-	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-
26. For rabbits	*+	*+	-	+	+	-	-	+	o	+	*+	+	-	-	-	-
27. For quail	-	-	-	+	+	-	-	+	-	-	-	-	+	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
28. Noose above trail for deer, elk	*+	*+	*+	*+	*+	*+	*+	*+	+	+	+	+	+	+	-	-
29. Noose on bent sapling	*+	+	+	+	+	+	+	+	-	+	+	+	+	+	-	+
30. For deer, other large game	+	+	+	+	+	-	+	-	-	+	+	+	+	+	-	+
31. For small mammals	*-	+	-	+	-	+	*R	-	-	-	-	-	-	-	-	-
32. For birds	+	+	-	+	*+	-	-	+	-	+	-	-	+	+	-	-
33. Noose on stick, hand held	+	+	-	-	+	+	-	+	-	-	+	.	+	+	.	+
34. For small mammals	-	+	-	+	-	+	-	+	-	-	+	.	+	+	.	+
35. For birds	+	+	-	-	+	+	-	+	-	-	+	.	+	-	.	+
*36. Cord with suspended nooses	+	+	-	-	-	+	+	-	-	-	+	+	-	-	-	(+)
37. Long vertical net set in straight line	+	+	-	-	+	+	+	-	-	-	-	+	+	+	-	+
38. For deer	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
39. For rabbits	-	+	-	-	+	*+	+	-	o	-	-	+	+	+	-	+
40. For waterfowl	+	+	-	-	+	+	-	-	o	-	*	-	-	-	-	-
41. Set under water	+	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
42. Set above water	-	-	-	-	*+	*+	-	-	-	-	-	+	-	-	-	+
43. For land birds	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
44. Vertical net set in circle, no openings	*+	-	-	-	+	-	-	+	-	-	-	-	-	+	-	-
45. For deer	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
46. For antelope	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
47. For rabbits, squirrels	-	-	-	-	-	-	-	*+	-	-	-	-	-	+	-	-
48. Bag-shaped net	-	+	-	-	+	-	-	-	+	-	-	-	-	-	-	+
49. For small mammals	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-
50. For birds	-	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-
51. Woodpecker	-	-	*	-	*-	-	-	-	+	-	*	-	*	-	*	*
52. Quail	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	*+
53. Basket trap for birds	-	-	+	*+	-	-	-	+	*+	*+	+	+	-	-	-	-
54. Figure 4 trigger	-	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-
55. Seed or meal bait	-	-	+	+	-	-	-	+	+	+	+	+	-	-	-	-
56. For woodpeckers	-	-	-	-	-	-	-	+	-	-	-	+	-	-	-	-
57. For quail	-	-	+	+	-	-	-	+	-	-	+	+	-	-	-	-
58. For all variety winter birds	-	-	-	+	-	-	-	-	+	+	+	+	-	-	-	-
59. Slat or stick drop-box trap	-	-	-	-	-	-	-	-	-	-	+	.	*	-	-	-
60. Figure-4 trigger	-	-	-	-	-	-	-	-	-	-	R	-	-	-	-	-
61. Deadfall	-	-	-	+	+	+	R	-	-	-	+	+	+	-	+	-
62. Single stone	-	-	-	-	+	+	R	-	+	+	+	+	+	-	*+	-
63. Single log	-	-	-	+	+	+	-	-	-	-	-	+	-	-	-	-
64. Figure-4 trigger	-	-	-	-	+	+	R	-	-	-	-	-	.	-	-	-
*65. Stone propped up with acorn	-	-	-	-	-	-	-	-	+	+	+	-	+	-	+	-
66. Meat bait	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-
67. Seed bait	-	-	-	-	+	+	R	-	+	+	+	-	+	-	+	-
68. For large mammals	-	-	-	+	*+	R	-	-	-	-	-	+	-	-	-	-
69. For small mammals	-	-	-	-	+	*+	R	*+	*+	*+	*+	*+	*+	-	*+	-
70. For birds	-	-	-	-	+	-	-	-	-	-	+	-	-	-	-	-
71. Pitfall	*+	+	-	*+	+	*+	+	-	-	-	+	+	+	-	-	-
o72. Depth in feet	5	6	-	2	7	8	6	-	-	-	6	6	6	-	-	-
73. Covered with sticks and dirt	+	+	-	+	+	+	+	-	-	-	+	+	+	+	-	-
74. Water in bottom	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
75. Stake in bottom for impalement	-	+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
76. For carnivores	-	+	-	-	+	+	*+	-	-	-	-	+	-	-	-	-
77. For artiodactyls	+	+	-	-	+	+	+	-	-	-	+	-	+	-	-	-
78. For rodents	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Booths and Blinds																
79. Booths and blinds	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
80. Natural ambush	+	+	+	*+	+	+	+	+	-	-	-	-	-	-	-	-
81. Brush fence or enclosure	+	+	+	+	+	-	+	+	-	-	+	+	+	+	+	-
82. Roofed	+	+	-	+	-	-	-	-	+	+	+	+	+	+	+	-
83. Peekhole to shoot, snare through	+	+	-	-	-	-	-	-	+	+	+	+	+	+	+	-
84. For game shooting	+	+	-	+	+	+	+	+	+	+	-	+	+	+	+	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
85. Deer	+	+	-	+	-	+	+	+	-	+	-	+	-	-	+	-
86. Birds	+	+	+	+	+	+	-	+	+	-	-	+	+	+	+	-
87. Bird snaring, noose on stick . .	-	-	-	-	(R)	-	-	+	+	-	+	-	+	+	-	-
87a. Ambush on watercraft	+	+	+	-	-	+	+	+	*	+	+	+	-	-	-	-
88. On tule balsa	-	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-
89. On dugout, run into tules . . .	+	*	+	-	-	+	-	-	-	-	-	+	-	-	-	-
90. On log raft	-	-	-	-	-	-	-	+	-	+	+	-	-	-	-	-
91. Ambush of plant material	-	+	-	-	-	-	+	+	-	+	+	+	-	-	-	-
92. Stone walls or enclosure, for deer .	*+	+	-	-	+	-	-	-	-	+	+	+	.	-	-	-
93. Hunter concealed in pit	+	+	+	-	-	-	-	-	-	-	+	+	+	-	-	-
94. At moonrise, at deer licks . . .	+	-	+	*	-	-	-	-	-	-	+	-	-	-	-	-
Disguises, Decoys																
*95. Animal head worn by hunter	+	+	+	+	+	+	+	+	+	+	+	+	*	+	+	+
96. With horns	+	+	+	+	+	*	+	+	+	+	+	+	-	+	+	+
97. Without horns	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
98. Entire skin worn	+	+	*	+	-	-	-	+	-	+	+	+	-	.	-	-
99. Only horns worn	-	-	-	-	+	-	-	-	-	-	-	-	-	.	+	-
100. Hunter walks with two canes	-	-	+	-	-	-	-	-	+	-	-	+	-	-	+	-
101. Brush worn or carried by hunter . .	-	-	+	-	+	*	-	-	-	-	-	+	+	-	-	-
102. For deer	-	-	+	-	+	-	-	-	-	-	-	+	+	-	-	-
103. For rodents	-	-	-	-	+	-	-	-	-	-	-	+	+	-	-	-
104. When driving birds toward nets . .	-	-	-	-	-	+	.	-	-	-	-	-	-	-	-	-
105. Stuffed bird-skin decoy, floating . .	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+
106. Flares, jacklight to attract waterfowl .	*+	+	-	-	*+	*	-	-	-	-	+	+	-	-	*	-
*107. Leaf or grass calls for game	+	.	+	+	-	R	+	+	.	+	+	+	+	+	+	+
108. Imitation of fawn crying	+	+	+	+	+	R	+	+	+	+	+	+	+	+	+	+
109. Whistling with lips for deer	-	*	+	-	+	R	-	-	+	-	-	-	+	+	+	+
110. For rabbits	-	-	+	-	-	-	+	+	-	-	-	-	-	-	+	-
*111. Shouting, for deer	-	+	-	+	+	+	+	+	-	-	-	+	+	.	+	+
*112. "Honking" so ducks will light . . .	-	+	+	-	+	-	-	-	-	-	-	-	-	-	-	-
Other Hunting Techniques																
*113. Large game shot in water	-	.	+	-	.	*	.	-	.	-	+	.	-	+	-	(-)
114. Bear killed inside den	-	+	+	-	.	*	+	+	o	.	.	*
115. Bear smoked out	-	+	±	+	*	-	o	+	*	+	+	+	o	.	+	-
116. Dipod at mouth of den	*+	+	-	-	-	-	o	-	-	-	-	-	o	.	-	-
117. Vertical stakes at mouth of den . . .	-	.	-	*	-	-	o	-	-	-	-	-	o	.	-	-
118. Rodents smoked out	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
119. Pine needles used for fire	-	+	+	+	+	-	o	+	+	+	+	+	+	+	+	-
120. Fire blown with mouth	-	-	+	+	+	+	+	+	*	-	+	+	+	+	+	*
121. Basket fan used	-	+	+	+	+	-	-	-	-	-	-	+	+	+	+	-
122. Brush fan used	-	+	+	+	-	-	-	+	+	+	+	+	+	-	-	-
123. Feather fan used	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
124. Stick thrust down rodent's hole	-	+	+	-	+	*	+	-	+	+	+	+	+	+	-	-
125. Sharpened	-	+	+	-	+	+	+	-	+	+	+	+	+	+	-	-
126. Hooked stick or gaff	-	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-
127. Rodents drowned out	-	+	+	+	+	-	+	+	-	+	-	+	-	-	+	-
128. Rats' nests burned	-	*	-	+	.	-	+	+	-	-	-	+	+	+	+	-
129. Rats' nests prodded with stick	-	-	+	+	.	+	+	+	+	-	+	+	+	+	+	-
130. Jumped on	-	+	+	-	-	-	-	-	+	+	+	+	+	+	+	-
131. Duck fledglings clubbed	+	*	+	-	+	+	+	+	+	-	-	+	-	-	.	*
132. Insects caught	-	+	+	*	+	+	+	+	+	-	+	+	+	+	+	+
132a. In trench, pit	-	+	+	-	-	-	-	-	-	-	-	+	+	+	+	*
133. Shaken down from trees, or picked off branches	-	-	*	-	*	-	-	-	-	-	*	*	-	*	*	-
134. Hand-gathered early in morning	-	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-
135. Obtained by burning field	-	-	+	*	+	-	+	+	*	-	-	+	+	+	+	-
136. "Whipped" into pack basket	+	-	-	-	*	-	-	+	-	-	+	+	+	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Hunting Observances																
o137. First kill taboo to youth	*+	*+	+	+	+	+	*±	+	+	+	+	+	+	+	+	*+
138. To youth's parents also	+	+	-	+	+	+	+	-	-	+	+	-	-	-	-	+
139. Kill taboo until marriage	-	-	-	-	*-	*+	-	-	-	-	-	-	-	-	-	-
140. Youth switched after first kill	-	-	-	+	*+	-	-	-	-	-	+	+	+	+	-	-
141. Before he goes to kill first deer	+	+	-	-	-	+	.	-	-	-	-	-	-	-	-	-
142. Taboo to voice intent to hunt deer	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-	+
o143. Hunter fasts morning or day of hunt	+	+	+	-	-	-	-	-	+	-	-	-	-	+	±	-
144. Sexual continence before hunt	-	+	+	*+	+	+	-	-	+	-	-	-	-	-	-	-
145. Tobacco smoked ritually before hunt	-	+	+	+	+	+	+	+	*	+	+	+	+	+	*+	-
146. Root incense before hunt	-	+	+	-	+	-	+	-	-	-	+	+	+	-	+	-
147. Weapons smoked over fire	-	+	+	+	*+	+	+	-	+	-	+	+	+	-	+	-
148. Hunter smokes self over fire	+	+	+	+	*+	+	-	*+	-	+	+	+	*	+	-
149. Root chewed before hunt	-	+	+	-	+	-	-	-	+	-	+	+	+	+	+	+
150. Sweating before hunt	+	+	+	*+	+	+	+	-	+	+	+	+	-	-	-	-
151. With scarification and bleeding	-	+	*+	*+	+	-	-	-	+	+	-	-	-	-	-	-
152. Hunter prays while sweating	*+	+	+	+	+	-	-	-	+	+	*-	-	*-	-	-	-
153. Shell bead burnt as offering	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-	*-
154. Bathing before hunt	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
155. Body swabbed with medicine	-	*+	+	+	+	+	-	-	+	-	*+	-	+	-	-	*+
156. Deer doctor charms game prior to hunt	-	+	+	+	*+	+	+	+	+	+	-	-
157. Antelope doctor charms game prior to hunt	-	+	.	.	o	o	+	-	o	o	o	-	o	-	o	-
158. Ceremony before group hunt	-	+	+	+	*+	*+	*+	*+	+	+	+	+	+	*+	+	*+
159. Singing	-	+	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
160. Praying	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
161. Dancing	-	-	-	+	-	+	-	-	-	-	+	+	+	-	-	-
162. Hoof rattle	-	-	-	-	+	-	-	-	+	-	-	-	.	-	+	-
163. Cocoon rattle	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-
163a. Split-stick rattle	-	-	*R	-	-	*R	-	+	-	-	-	-	.	-	.	*+
164. Headdress	-	-	+	+	-	-	-	-	-	-	-	-
165. Conducted by shaman	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
166. Acorn-soup dinner	-	-	-	-
167. Ceremony after hunt	-	-	*+	-	*+	-	-	-	-	-	*+	.	+	+	+	+
168. Offerings made for success of hunt	+	+	*+	*+	*+	+	+	-	-	-	*+	*+	*+	*+	*	*+
168a. Eagle down	-	-	-	-	+	+	-	-	-	-	+	-	-	-	.	-
168b. Tobacco	-	+	+	+	+	+	-	-	-	-	+	+	+	*	+	-
169. Shaman goes on hunt to charm game	-	-	-	-	*+	-	+	-	-	-	-	+	+	+	+	-
170. Bear spoken to in den or woods	*+	*+	*+	+	*+	*	o	-	+	.	+	*+	o	.	(-)	*+
171. Addressed by kin term	-	.	+	-	+	-	o	-	-	.	+	+	o	.	(-)	+
172. Apologetic speech after killing	-	-	+	*-	+	-	o	-	+	.	+	+	o	.	-	+
173. Meat eaten in one house	-	-	-	-	-	-	o	-	-	-	+	(+)	o	.	+	-
174. All who eat must wash, be continent	-	+	+	*-	+	+	o	.	+	-
175. Remains in tree or hidden in woods	-	-	-	-	-	-	o	-	-	-	+	-	o	.	-	-
176. Remains burnt	-	-	-	-	.	.	.	+	o	-	-	-	o	.	-	+
177. Killing pregnant bear causes death, misfortune	-	.	-	+	-	-	o	-	-	-	.	+	o	.	-	-
178. Smoke or fire signals when 2 or more hunt together	+	+	+	+	+	-	+	+	-	+	+	+	+	+	+	-
179. Shouting as signal	-	-	-	-	+	-	-	-	-	-	-	*+
180. To obtain aid in packing kill	+	*+	+	+	+	+	+	+	+	+	+
Butchering of Large Game																
181. Large game butchered in woods	+	+	+	+	*+	+	+	-	+	+	+	+	*+	*	+	+
182. Lying	+	+	+	*+	+	+	+	-	+	+	+	+	+	-	+	+
183. Eyes cut out	-	-	-	+	+	*+	-	-	-	-	-	-	-	-	-	-
184. Given to child to eat raw	-	-	-	*-	*+	*+	-	-	-	-	-	-	-	-	-	-
185. Nose cut or tied	-	-	-	-	-	-	-	-	*	-	+	-	-	-	-	-
186. Paunch cleaned, filled with blood	+	+	+	+	+	+	+	+	+	+	+	*+	+	+	*+	+
187. Carcass packed home whole	-	-	+	-	+	+	+	+	-	.	-	+	+	+	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
188. Deer bones, remains hidden in woods	-	+	*+	*+	*+	+	-	-	-	-	*+	-	+	-	-	+
189. Thrown away in woods	+	-	-	-	-	-	-	-	-	-	+	+	-	+	-	-
<u>Fishing</u>																
Nets																
190. Long flat nets	+	+	-	+	+	+	*+	*+	(-)	+	-	-	*-	*+	*+	+
191. Gill net	+	+	-	-	+	+	+	-	-	-	-	-	-	+	.	+
192. Seine net	-	-	.	+	+	-	*-	+	-	+	-	-	-	-	*+	+
193. Perforated stone sinkers	-	+	.	-	+	-	-	-	-	-	-	-	-	-	-	-
194. Grooved stone sinkers	+	+	.	-	+	*-	+	+	-	+	-	-	-	-	-	-
195. Wooden floats	-	-	.	-	+	-	+	-	-	+	-	-	-	(-)	-	-
196. Tule floats	+	+	.	-	+	+	+	-	-	-	-	-	-	-	-	-
197. Bag net, not dipped or scooped	-	+	+	+	-	-	+	-	-	-	-	+	-	-	-	-
198. Set	-	+	+	+	-	-	+	-	-	-	-	+	-	-	-	-
199. On A-frame	-	+	+	+	-	-	+	-	-	-	-	+	-	-	-	-
200. Tule floats	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-	-
201. Small, dived with	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
202. Dip or scoop net	+	+	+	+	-	+	+	+	+	+	+	+	+	-	.	+
203. On A-frame	*+	*+	+	-	-	*-	-	*+	*+	*+	-	-	-	-	-	+
204. Kite-shaped frame	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-
205. Circular mouth, 1 handle	*+	+	+	-	*+	-	-	-	-	+	-	-	-	-	.	-
*206. Bow and arrow type	-	-	-	-	-	*+	*+	-	-	+	+	-	+	-	.	+
207. Circular mouth, 2 handles	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
208. On semicircular pole, no other handle	-	-	-	-	-	-	-	+	-	-	-	-	-	-	.	-
*209. Rectangular pouch net	+	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
210. For lampreys also	o	-	+	-	o	-	-	-	o	-	+	+	-	-	.	+
211. Roots put on set lines	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Weirs, Scaffolds, Pens																
212. Straight across stream	(+)	+	+	+	-	*+	-	+	-	-	-	-	-	-	+	+
213. Converging	-	-	-	-	+	*+	-	+	+	+	-	-	-	-	-	-
214. Diagonal or semicircular	*+	-	-	+	-	-	-	-	+	-	-	-	-	-	-	-
†215. Openings in weir	(3)	1	1	*2	1	*1	-	1	1	1	-	-	-	-	-	-
216. Pen with each door	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
217. Door closed by hand	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
218. Net in opening	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
219. Trap in opening	-	-	-	-	-	-	-	*+	*+	*+	-	-	-	-	-	-
220. Movable weir of willow, etc., woven, dragged	-	+	+	-	-	-	-	+	-	-	-	-	-	-	-	-
221. Men form line across stream	-	+	.	*+	-	-	-	-	-	-	-	-	-	-	-	-
*222. Fish driven into weir, net, or trap	(+)	+	+	+	+	-	-	+	-	+	+	+	+	+	-	-
223. Platform on weir	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*+
224. Dipod supports for weir	(+)	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+
225. Single-post supports for weir	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	+
226. Scaffold without weir	+	+	+	+	+	-	-	*+	*+	*+	-	-	-	-	-	-
227. Floor or booth on scaffold for harpooning	+	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-
*228. White rocks on bottom to increase visibility	+	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-
*229. Stone pens or dams	*+	*+	-	-	-	*+	-	*+	-	-	-	-	-	-	-	-
Traps																
230. Long basketry trap, cylindrical	*+	+	+	+	+	-	*+	-	-	-	-	-	-	-	-	-
231. Conical basketry trap, inner cone	-	-	-	-	+	*+	+	-	-	-	+	+	-	-	-	-
232. Conical, opening at apex	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
*233. Flat, rectangular base trap, open top	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
234. Fish scooped up in basket	+	*+	-	+	+	+	+	+	-	-	+	-	-	-	*+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Angling																
235. Acute-angled hook, 1 barb	*	+	*	-	+	*	+	+	+	+	*	+	-	-	-	-
236. Acute-angled hook, 2 barbs, bilateral	-	(+)	-	-	-	-	.	-	-	-	-	-	-	-	-	+
*237. Gorge	*	+	-	-	+	-	.	-	-	+	+	+	-	-	-	-
238. Meat, grasshopper on line; no hook	-	+	*	+	+	*	-	-	-	-	-	-	-	-	-	-
239. Several hooks on line	*	+	+	-	+	-	.	-	-	+	-	+	-	-	-	+
Harpoons, Spears																
240. Harpoon, detachable point(s)	+	-	+	+	+	+	+	+	+	+	+	+	+	-	+	+
241. Single toggle	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-	-
242. Two toggles	+	-	+	+	+	+	+	+	+	+	+	+	+	-	.	+
243. Toggle of bone	+	-	+	+	+	+	+	+	+	+	+	+	(+)	-	.	+
244. Barbed toggle, three-piece	-	-	+	+	+	-	-	-	-	-	+	.	.	-	.	+
245. Simple toggle, one-piece	+	-	-	-	-	+	+	+	+	+	+	-	.	-	-	-
246. Harpoon used infrequently				+	*	*	+	-	-	*	-	-	*	-	+	-
247. Fish spear, fixed point(s)	+	+	-	-	+	+	+	+	-	+	.	.	.	-	+	-
248. One point	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
249. Two points	+	-	-	-	-	+	+	+	-	+	.	.	.	-	-	-
250. More than two points	+	+	-	-	*	+	-	-	-	-	.	.	.	-	-	-
251. Circular arrangement of points	+	+	-	-	+	+	-	-	-	-	.	.	.	-	-	-
252. Points spread by ring	+	+	-	-	-	-	-	-	-	-	.	.	.	-	-	-
253. Wooden point(s)	*	-	-	-	-	-	+	+	-	+	.	.	.	-	+	-
254. Bone point(s)	-	+	-	-	+	+	-	-	-	-	.	.	.	-	-	-
255. Flaked stone point(s)	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
256. Fish "spear," 1 point fixed, 1 detachable	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
257. Landing gaff	R	R	-	-	+	-	-	-	-	-	-	.	-	-	-	-
258. Hooked at end	*R	R	-	-	+	-	-	-	-	-	-	.	-	-	-	-
259. Straight stick, pointed end	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
Other Fishing Techniques																
260. Fish shot with bow and arrow	-	-	.	*	-	-	+	+	-	-	-	+	-	-	.	-
261. Infrequently	-	-	.	+	-	-	+	+	-	-	-	-	-	-	-	-
262. Fish poisoning with plant substance	-	-	+	-	+	+	*	*	-	-	*	+	*	*	*	*
263. Fish caught with bare hands	*	+	+	-	-	*	-	+	+	-	+	+	-	+	+	+
264. Flares at night for fish	+	+	+	*	+	+	-	+	+	-	+	+	-	-	-	-
265. Harpooning, dipping fish through ice	*	+	-	-	+	-	*	-	O	O	-	-	-	-	-	O
266. Fish killed	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.	+
267. Manufactured club	-	+	-	+	-	-	-	-	-	*	*	-	*	.	.	*
268. Natural stone	+	+	+	-	-	+	-	+	-	-	-	-	-	.	.	-
269. Piece of stick	+	+	+	-	+	+	-	+	+	+	+	+	-	.	.	-
270. Biting neck of fish	-	-	-	-	-	+	-	-	-	-	-	-	-	.	.	-
271. Breaking neck or back	-	-	*	-	-	-	-	-	-	+	+	+	+	.	.	-
272. Striking head on ground, rock	-	+	-	+	-	+	+	+	-	-	+	+	-	.	.	-
273. Fish creel of basketry	*	*	-	-	-	-	-	(+)	-	-	*	*	+	.	*	-
274. Fish carried on forked stick through gills or jaw	+	-	-	-	+	+	+	-	-	-	-	-	-	+	+	+
275. On string or withe	+	+	-	+	-	+	-	+	-	+	+	-	+	.	-	-
276. Fish carried in fish net, over shoulder													+	+	+	+
277. Fish laid head to tail, tied and packed on back	-	-							+	+	-	-	-	.	-	-
Fishing Observances																
278. Contenance before fishing	+	+	*	*	-	*	-	-	-	-	-	-	-	-	-	*
279. 1st salmon, other fish taboo to youth	-	*	+	-	*	*	O	-	-	-	-	-	*	*	-	*
280. 1st trout	+	+	+	-	+	+	O	-	-	-	*	*	*	*	+	*
281. 1st-fish rite or observance	+	-	+	+	-	-	-	+	+	-	-	+	+	+	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
282. 1st salmon	*-	*o	*+	*+	*-	*-	*o	*+	*+	*-	*o	*+	*+	*o	*+	*+
283. 1st sucker	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
284. 1st steelhead trout	-	-	-	*+	-	-	-	-	-	-	-	(+)	-	-	-	-
285. Taboo to catch salmon before rite . . .	-	o	-	+	-	-	o	+	-	-	-	.	+	o	+	+
286. Steelhead	-	-	-	+	-	-	-	-	-	-	-	.	-	-	-	-
287. Suckers	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
288. Taboo to eat salmon before rite	-	o	-	+	-	-	o	+	-	-	-	+	+	o	+	+
289. Steelhead	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
290. Suckers	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
291. Spring of year	+	-	+	+	-	-	-	+	+	-	-	+	+	-	-	+
292. Priest prepares for rite	-	-	-	+	-	-	-	-	-	-	-	+	*+	-	-	-
293. Neighboring tribe holds (salmon) rite .	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
294. Old man catches 1st fish	*+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
295. Anyone may catch 1st fish for rite . .	-	-	-	-	-	-	-	+	+	-	-	-	+	-	+	+
296. Anyone may eat 1st fish	-	+	-	*-	+	+	+	-	+	+	+	+	+	+	+	+
297. First (2) suckers burned	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
298. All of 1st catch eaten immediately . .	+	-	-	-	-	-	-	-	+	-	-	+	-	-	-	-
299. Punishment for removal of portion	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
300. Taboo against leaving in basket overnight	-	-	-	-	-	-	-	-	*+	-	-	+	-	-	+	-
<u>Gathering</u>																
Gathering Techniques and Observances																
*300a. Poles, staves for gathering acorns, pine cones	-	+	+	+	+	*+	+	+	-	+	-	+	+	+	+	+
*300b. Shepherd's crook stave	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	*+
*301. Forked stick grapple	-	-	+	+	-	+	-	-	-	-	-	-	+	+	+	-
*302. Straight pole	-	+	-	+	+	-	+	+	-	+	-	+	+	+	-	+
303. Straight pole with cross bar	-	-	+	-	-	-	-	-	-	-	-	-	+	+	-	+
304. Also used for wood gathering . . .	-	-	+	-	-	-	-	-	-	-	-	+	+	+	-	+
305. Limbs shaken with hands, feet	-	-	+	*+	+	*+	-	+	+	+	+	+	+	+	+	+
*306. Sapling as ladder for climbing trees . . .	-	-	+	*+	+	*+	-	+	+	+	-	+	+	+	+	+
307. Double-pole ladder, buckskin rungs . .	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
308. Digging stick	*+	+	+	*+	+	+	+	+	+	-	+	+	+	+	+	+
309. Plain, pointed at one end	-	-	-	-	-	+	-	+	-	-	+	+	-	+	+	+
310. Plain, bipointed	-	-	+	+	-	-	+	-	+	-	-	-	+	-	-	-
311. Crutch handled	+	+	+	*R	+	-	*+	-	-	-	-	-	-	-	-	-
312. Seed plants sometimes broken by hand			*+	+	+	-	-	+	-	-	-	-	-	-	-	-
313. 1st-fruits rite	+	+	-	-	+	-	-	-	-	-	+	+	+	+	*+	*+
314. Observed for: acorns	o	-	-	-	-	-	o	-	-	-	*+	+	+	+	+	*+
315. Pine nuts														+	+	-
316. Wokus (water lily seeds)	*+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
317. Ipos bulbs (Calochortus sp.) . . .		+	-	-	*+	-	-	-	-	-	-	-	-	-	-	+
318. Manzanita berries							o	o						+	+	*o
319. Annual; observed in	+	+	-	-	+	-	-	-	-	-	+	+	+	+	+	+
320. Springtime	-	+	-	-	+	-	-	-	-	-	-	-	-	-	+	+
321. Midsummer	+	+	-	-	-	-	-	-	-	-	-	-	-	-	+	-
322. Fall of year	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
#323. Number of days	10	-	-	-	1/2	-	-	-	-	-	1	1	1	1	1	1
324. Dancing	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
325. Praying	+	+	-	-	+	-	-	-	-	-	+	+	+	+	+	+
326. Singing	+	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
326a. Feasting on 1st fruit	+	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
327. 1st fruit gathered thrown away	-	*+	-	-	+	-	-	-	-	-	-	*+	+	*+	*+	+
Preagriculture (Other than Tobacco)																
328. Burning for better wild-seed crops	+	+	+	+	+	+	-	-	+	-	*+	*+	*+	.	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
329. Seeds scattered to produce better crop	-	+	+				+	-	-	-	-	(+)	(+)	.	+	-
*329a. Irrigation	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-	*
<u>Domesticated Animals and Pets</u>																
Dogs																
330. Dogs kept	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-
331. By relatively few persons	+	+	+		+	+	+	+	+	+	+	+	+	-	+	-
332. Bred	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-
333. Bought from other localities	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
334. Named	+	+	+	+	+	.	+	+	+	+	+	.	-	-	-	-
335. Used in hunting	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
336. Trained not to bark	+	+	+				+	+	(-)		(+)		-	-	-	-
o337. Kept inside dwelling	+	+	+	-	-	-	-	-	+	+	+	+	+	-	-	-
338. Separate dog house	-	-	-	-	+	+	+	-	-	-	+	-	-	-	-	-
339. Semisubterranean, earth covered.	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
340. Domed, thatched	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
341. Domed, bark covered	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
342. Conical, slab	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
343. Burned at death, or death of owner . .	-	+			*	-	+	-	-	-	-	-	(-)	(-)	(-)	(-)
344. Buried	-	-	+	*	-	-	-	-	+	-	-	+	(-)	(-)	(-)	(-)
345. Body thrown outside	+	+	-	+	+	+	-	-	-	+	+	-	(-)	(-)	(-)	(-)
346. Suspended in tree at death of owner . .	-	-	+	+	-	-	-	+	-	-	+	-	(-)	(-)	(-)	(-)
Birds, Bear Cubs, Etc.																
347. Birds kept	*	-	-	*	+	-	+	+	+	-	-	-	-	-	+	*
348. Caged	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-
349. Tied up	-	-	-	+	-	-	+	+	-	-	-	-	-	-	+	-
350. Wings plucked or cut	-	-	-	-	+	-	+	-	-	-	-	-	-	-	+	-
351. Bear cubs kept	+	-	+	+	+	+	+	+	-	-	+	-	-	-	+	-
352. Deer fawns kept	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	+
353. Small mammals kept	-	+	+	+	+	-	-	+	+	+	-	-	-	-	-	-
<u>Food and Its Handling</u>																
Staple Foods																
354. Deer staple flesh food	-	-	-	+	-	-	+	-	-	*	+	+	+	+	+	-
355. Fish staple flesh food	+	+	-	-	+	+	-	-	+	+	-	-	-	-	-	+
356. Deer and fish equally important	-	-	+	-	-	-	-	+	-	-	+	+	+	-	-	-
357. Acorns staple plant food	o	o	+	+	+	+	o	+	+	+	+	+	+	+	+	+
358. Sunflower seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
359. Ipos or other bulbs	+	+	+	+	+	+	+	+	-	*	+	+	+	+	+	+
360. Water lily seeds	+	+	-	-			+	-	-	-	*	-	-	-	-	-
Animals Eaten																
*361. Dog eaten habitually	-	-	-	-	-	-	-	+	-	-	+	-	-	-	-	-
362. Dog eaten during famines, epidemics	+	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-
363. Fox	-	+	+	-	+	+	+	-	+	+	+	+	+	+	+	-
364. Coyote	-	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
365. Wolf	-	+	-	-	+	+	+	+	-	-	+	-	o	o	-	-
366. Grizzly bear (Ursus horribilus).	+	+	+	+	+	+	+	+	+	+	+	o	o	o	o	-
366a. Brown bear (Ursus americanus).	+	+	+	+	+	+	+	+	+	+	+	+	o	o	-	(+)
367. Deer	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
368. Elk (wapiti)	+	+	+	+	o	+	o	+	o	+	o	+	o	o	o	+
369. Antelope	+	+	+	+	o	+	+	o	o	o	o	o	o	o	o	+
o370. Puma	-	+	-	-	+	+	+	+	+	+	-	-	o	+	-	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
476. Eaten dry	+	+	-	+	+	+	+	+	+	+	+	+	(+)	+	-	+
*477. Buckeyes eaten	o	o	o	*+	o	o	o	o	+	+	o	+	+	+	+	o
478. Leached	o	o	o	-	o	o	o	o	+	+	o	+	+	+	+	o
479. Boiled whole	o	o	o	+	o	o	o	o	+	+	o	+	-	-	+	o
480. Earth oven	+	+	+	+	+	R	+	+	+	+	+	+	-	-	+	+
481. For flesh food	+	+	+	+	+	R	+	-	-	-	+	+	-	-	+	+
482. For vegetable food	+	+	*+	+	+	+	+	+	+	+	*+	+	-	-	+	*+
483. Food sprinkled with water	-	+	+	+	-	-	-	+	+	+	-	-	-	-	+	+
484. Food covered with leaves or grass	+	+	+	+	+	R	+	+	+	+	+	+	-	-	+	+
485. Water sprinkled into oven after closed up	-	*+	-	-	-	-	-	+	+	-	-	+	-	-	+	-
486. Eggs cooked	+	+	+	-	+	*+	+	+	+	-	+	+	-	-	+	+
487. Baked in earth oven	*+	-	-	-	-	*+	+	-	-	-	-	-	-	-	-	-
488. Baked in hot ashes	-	+	+	-	-	-	-	+	-	-	-	-	-	-	-	-
489. Stone boiled in basket	-	+	+	-	-	-	-	-	-	-	+	-	-	+	+	+
*490. Berry "cider"	*+	o	+	+	+	o	o	+	+	+	+	+	+	+	+	*+
491. Sipped with deer tail	-	o	+	+	+	+	o	+	+	+	+	-	+	-	+	-
o492. Salt obtained in mineral form, dry	-	-	+	*+	-	-	-	+	*+	-	+	+	-	-	+	+
493. Salt from spring or marsh	-	-	-	-	*+	*+	-	-	-	-	+	-	+	-	+	+
494. Salt locally	-	-	+	+	-	-	-	+	-	+	+	+	+	-	*+	+
495. Salt imported	-	-	-	-	+	+	-	-	+	-	+	-	-	+	*+	-
496. Used little or not at all; disliked	+	+	+	-	*-	*+	+	-	-	-	+	+	+	-	-	-
*497. "Salt" from burning grass	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	*+
498. "Salt" clover eaten fresh	-	+	-	-	-	-	-	+	+	+	+	+	+	+	+	+
*499. Soaproot eaten	o	o	o	+	-	*o	*o	*o	*o	*o	o	+	-	+	+	-
500. Top eaten	o	o	o	-	-	o	o	o	o	o	o	-	-	+	+	-
501. Root eaten	o	o	o	+	-	o	o	o	o	o	o	+	-	+	-	-
502. Cooked in earth oven	o	o	o	+	-	o	o	o	o	o	o	+	-	-	-	-
503. Root concoction drunk as medicine	o	o	o	-	+	o	o	o	o	o	o	-	-	.	-	-
504. Imported if not obtainable locally	-	-	-	-	(-)	-	-	+	+	+	+	-	-	-	-	-
*505. Soaproot for washing	o	*o	o	+	+	o	o	o	o	+	+	+	+	+	R	+
506. Milkweed chewing gum	-	-	+	*+	+	-	+	-	-	-	-	-	-	-	-	-
507. Pine pitch chewing gum	*+	+	+	*+	+	+	+	+	-	+	+	-	o	+	+	+
508. Pine "sugar"	+	+	-	+	+	+	-	*+	-	*+	*+	-	-	*+	*+	-
509. Honeydew from leaves eaten	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	*+
510. Inner bark of trees eaten	*+	-	+	-	+	.	+	+	+	+	+	-	-	+	+	-
511. Mushrooms and fungi eaten											+	+	+			+
512. Fresh or dried											*+	+	*+			*+
Eating Customs																
513. Men served before women, if crowd	+	+	+	+	+	+	+	+	+	-	-	-	+	+	+	+
514. All eat out of one basket	-	+	-	-	+	+	+	+	+	-	+	+	+	+	+	-
515. Men each have own basket	+	-	+	+	-	-	-	*+	*+	*+	-	-	-	-	-	+
516. Women also have separate baskets	+	-	+	+	-	-	-	+	*+	*+	-	-	-	-	-	+
517. Man and wife eat from same basket	+	+	+					+	+		-	-	-	-	-	+
518. Children "piece" whenever hungry					+	+		+	+		+	+	+	+	+	+
519. Two main meals daily, usually	*-	+	+	+	-	+	-	-	+	-	+	+	+	+	+	-
520. Three main meals daily	-	-	-	-	+	-	-	+	-		-	-	-	-	-	+
*521. Meal whenever visitor arrives	+	+	+	+	-	+	+	*+	+	+	+	+	+	+	+	+
522. Hands washed after eating deer, bear meat	+	+	+	+	+	-	+	+	+	+	+	+	(+)	+	+	+
523. Men's rule only	-	-	-					-	-	-	-	-	(-)	-	-	-
524. Wipe face, hands with grass, bark after eating	+	+	+					+	-		+	+	*+	+	+	*+
Storage of Food																
525. Outdoor granaries	-	+	+	-	+	*+	-	+	-	+	+	+	+	+	+	+
526. Against tree	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*527. In burnt tree stump	-		+	-	+	+	-	-	-	+	-	-	-	-	-	-
528. On platform in tree; covered	-	*+	+			*+	-	-	-	-	-	+	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
529. Thatched	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
*530. Roughly coiled, in shape tubular bin. . .	-	-	-	-	-	-	-	*+	-	+	+	-	+	+	+	+
531. Posts set upright in ground	-	-	-	-	-	-	-	+	-	+	+	(-)	+	*+	*+	*+
532. Goods wrapped, hung from branch of tree . . .	-	-	+				*+	-	-	-	-	-	-	-	-	-
533. Storage in pit outside	(+)	+	+	+	-	+	+	+	+	-	-	-	-	-	*+	-
534. Storage indoors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
534a. In baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
535. In twined tule "sacks"	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	+
536. Vegetable foods	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
537. Dried meat, salted or plain	+	+	+	+	+	-	-	+	-	+	+	+	+	+	+	+
538. Dried fish or salmon flour	+	+	+	+	+	-	-	+	+	+	+	+	+	-	+	+
539. Storage in pit inside sweat house	-					*+	+	+	-	-	-	-	-	-	-	-
Exchange of Food																
540. Food sold	*	+	-	-	-	-	-	+	+	+	+	+	-	-	+	*+
541. Traded or borrowed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
542. Mainly in time of famine	-	+	-	-	-	-	*	+	-	-	+	+	-	+	+	-
543. Mainly in winter, early spring	+	+	+						+	+	+	+	+	+	+	-
544. Game divided	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
545. Killer gets most or certain parts	*+	*+	-	*+	*+	-	-	*+	*+	*+	*+	*+	*+	*+	*+	.
546. Meat equally divided among hunters	*+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	*+
547. Large game divided among whole camp	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Ownership of Productive Areas																
548. Fishing places privately owned	-	-	-	*	-	-	-	+	+	+	+	+	(+)	-	+	-
549. Fishing places jointly owned, owners unrelated	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-
550. Fishing places owned by village group	+	+	-	-		*+	+	+	-	-	-	-	-	+	-	+
551. Anyone may take some of owner's catch	-	-	-						+	+	+	+	-	-	-	-
552. Fishing places rented for share of catch	-	-	.	-	-	-	-	-	-	-	+	+	-	-	.	-
553. Fish weir privately owned	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	+
554. Hunting land or spots privately owned	-	-	+	*-	-	*-	*-	-	+	-	+	-	-	*+	+	-
555. Seed tracts privately owned	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
556. Seed tracts owned by village group		+				+	*+	-	+	+	+	+	+	+	-	+
557. Trees privately owned	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
558. Trees owned by village group	-	-	-			+	+	-	-	-	-	-	-	+	-	+
559. Trees claimed for single season only	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
560. Only trees distant from village	-	-	-						+	+	-	-	-	-	-	-
561. Tribal or group boundaries marked by topo- graphic features	+	+	+	+	+	+	+	+	+	+	*+	+	+	+	+	+
562. Tobacco plot privately owned	-	-	-	+	-	+	+	-	-	-	+	-	+	+	+	-
563. Land for single season only	-	-	-	+	-	-	-	+	-	-	+	-	-	-	-	-
564. Tobacco plot owned by village	-	-	-					+	-	-	-	+	-	-	-	+
565. Village site owned by group	-	+	+	+	+	+	+	+	+	-	-	-	-	-	+	-
Division of Labor																
Subsistence Pursuits																
566. Hunting: men only	+	+	+	*+	+	*+	+	+	+	+	+	+	+	+	+	+
567. Rat and mouse catching: men and women	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
568. Men	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	-
569. Women	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
570. Gathering insects, grubs: men and women	-	-	-	-	+	-	+	+	-	-	+	-	+	-	+	+
571. Men	-	-	-	-	-	-	-	-	+	+	-	-	-	*+	-	-
572. Women	-	+	+	+	-	+	-	-	-	-	-	+	-	-	-	-
573. Fishing: men and women	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
574. Men only net, spear fish	+	+	+	+	+	+	+	+	+	+	-	+	+	-	+	-
575. Women use basket to catch fish	+	+	+	+	+	+	+	+	-	-	+	+	-	-	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
HOUSES AND SHELTERS																
<u>Assembly and Living Houses *</u>																
Semisubterranean Earth Lodge																
633. Semisubterranean earth lodge	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+
634. Circular ground plan	+	+	-	-	-	-	+	+	+	*+	*+	+	+	+	+	+
635. Elliptical ground plan	-	-	-	-	-	-	-	-	*+	-	*+	-	-	-	-	-
636. Rectangular ground plan	-	-	+	+	-	-	-	-	-	*+	-	-	-	-	-	-
637. Trapezoidal ground plan	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
638. 1-pitch roof	-	-	+	+	-	-	-	-	*+	*+	-	-	-	-	-	-
639. 2 ridgepoles	-	-	-	+	+	+	-	-	-	-	+	-	+	-	+	-
640. Hip-roof, rectangular type	+	+	-	-	+	*+	-	-	-	-	+	-	+	-	(+)	-
641. Hip-roof, conical type	-	-	-	-	-	*+	+	-	-	-	-	-	-	-	-	-
642. Conical roof	-	-	-	-	-	-	+	+	*+	*+	*+	+	*+	+	-	-
643. Multipole foundation	-	-	-	-	-	-	-	-	-	*+	-	-	-	-	-	-
644. 4-pole foundation	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
645. 3-pole foundation	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-	-
646. Center pole as foundation	-	-	-	-	-	-	-	+	-	*+	-	+	+	-	-	-
646a. Domed roof	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
647. Center posts	+	-	+	-	+	*+	+	+	+	*+	+	+	+	+	+	+
648. 1	-	-	*+	-	+	*+	+	+	-	+	+	+	-	-	-	-
649. 2	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
650. 4	+	-	-	-	-	-	-	-	-	-	-	-	-	-	*+	-
651. Medial posts	-	+	-	-	-	-	-	-	-	-	*+	-	-	-	-	-
652. Side posts	-	-	-	-	-	*+	-	-	*+	-	-	*+	(-)	-	-	-
653. End posts	-	-	-	*+	-	*+	+	-	*+	-	*+	-	(-)	-	-	-
654. 4 corner posts	+	+	+	+	+	+	-	-	-	*+	-	-	-	-	-	+
655. Slope inward	+	+	-	-	+	-	-	-	-	+	-	-	-	-	-	-
656. Vertical walls	-	-	+	+	-	-	-	-	*+	*+	-	-	+	.	.	.
657. Entire floor excavated	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
658. 1-2 ft.	+	-	-	-	+	*+	-	-	-	*+	-	+	+	+	+	+
658a. 3-5 ft.	-	+	+	+	-	*+	+	+	+	*+	+	+	+	+	+	+
659. Plank covering	+	+	-	+	-	-	-	-	(+)	*+	-	-	-	-	-	-
660. Planks vertical	-	-	-	+	-	-	-	-	+	+	-	-	-	-	-	-
661. Planks slope inward	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
662. Bark or slab covering	+	+	*+	*+	*+	*+	+	-	*+	*+	+	-	+	+	-	*+
663. Pole or bough covering	+	+	-	-	-	+	+	-	*+	*+	-	+	-	-	+	-
664. Thatch covering	+	+	-	-	-	*+	*+	+	-	-	-	-	-	-	-	+
664a. Pine-needle covering	-	-	-	-	+	*+	-	-	+	*+	-	-	-	-	+	.
665. Mat covering	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
666. Earth all over	+	+	+	+	+	*+	+	+	*+	*+	+	+	+	+	+	+
667. Earth partial	-	-	-	-	-	*+	-	-	*+	*+	-	-	-	-	-	-
668. Main entry: ground level	-	-	+	+	-	*+	-	-	+	*+	*+	*+	+	+	+	*+
669. "Porch"	-	-	+	*-	-	-	-	-	+	+	+	+	-	-	+	-
670. Flush	-	-	-	+	-	+	-	-	-	-	+	-	+	+	-	+
671. Oriented: E, SE	-	-	-	+	-	-	-	-	-	-	-	.	-	-	+	+
672. Oriented: S	-	-	+	-	-	-	-	-	-	-	-	.	-	-	-	-
673. Oriented: W	-	-	-	-	-	-	-	-	-	-	-	.	-	-	-	+
674. In end of house	-	-	+	+	-	+	-	-	*+	*+	+	-	-	-	-	-
675. In side of house	-	-	-	-	-	-	-	-	*+	*+	-	+	+	+	+	+
676. Rectangular	-	-	-	+	-	+	-	-	-	-	+	+	-	+	-	-
677. Converging toward top	-	-	-	-	-	-	-	-	+	+	-	-	+	-	(+)	+
678. Domed	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
679. Hide door	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
680. Mat door	-	-	+	+	*-	-	-	-	*-	*-	-	-	-	-	-	*+
681. Bark, brush, or slab door	-	-	-	-	-	-	-	-	*+	*-	*+	+	+	+	+	-
682. Main entry: roof	*+	+	-	-	*+	*+	+	+	-	*+	*+	*+	-	-	+	*+
683. Smoke hole	*+	+	-	-	-	+	+	+	-	-	+	+	-	-	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
684. Separate hole	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	+	-
685. Hole rectangular or square	+	+	-	-	+	+	+	+	-	+	+	+	-	-	-	-	+
685a. Secondary entry	-	-	-	+	+	+	+	(-)	*	*	*	(+)	-	-	+	*	+
686. Ground level	-	-	-	+	+	+	+	(-)	+	+	+	-	-	-	-	-	+
687. Side or end of house	-	-	-	+	*	*	*	(-)	+	+	+	-	-	-	-	-	+
688. For children	-	-	-	-	+	+	+	(-)	-	*	+	-	-	-	-	-	+
689. For deer, wood	-	-	-	-	-	-	-	(-)	*	+	+	-	-	-	-	-	+
690. Draft hole	-	-	-	+	+	+	+	(-)	-	-	-	-	-	-	-	-	-
691. Smoke hole	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	+	-
692. Ceremonial use only	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
693. Single fireplace	+	+	+	+	+	+	+	+	*	+	+	+	+	+	+	+	+
694. Center of house	+	+	+	+	-	-	+	+	*	*	+	+	+	+	+	+	+
695. Between center and door	-	-	-	-	-	-	-	-	*	+	-	-	*	*	-	-	-
696. Between draft hole and center post	-	-	-	-	+	*	-	-	-	-	-	-	-	-	-	-	-
697. Beside main (ground) entrance	-	-	-	-	-	*	-	-	*	*	-	-	-	-	-	-	-
698. On surface or in shallow depression	+	+	-	-	-	-	+	-	*	+	+	-	+	+	+	+	*
699. In definite pit	-	-	+	+	+	+	-	-	*	+	-	+	-	-	-	-	-
700. Cooking fire outside dwelling	+	+	*	-	-	*	-	-	-	-	-	-	-	-	-	-	-
701. Smoke hole	*	+	+	+	+	*	+	+	*	*	+	+	+	+	+	+	+
702. Draft hole in rear of house	-	-	-	+	+	+	+	-	*	*	*	*	-	-	-	-	*
703. House ladder	+	+	-	*	+	*	+	+	*	*	*	*	+	+	*	*	*
704. Notched plank or log	-	-	-	*	-	-	-	-	-	(+)	-	-	-	-	-	-	-
705. 2 poles, rungs tied between	+	+	-	-	+	+	+	-	-	-	+	+	-	-	-	-	+
706. Center post as ladder	-	-	-	-	-	-	-	+	-	-	*	+	-	-	-	-	-
707. Crosspieces lashed on	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
708. Interior wall coverings	-	-	-	-	+	*	+	-	*	*	+	+	-	-	-	-	+
709. Tule mats	-	-	-	-	-	*	+	-	-	-	-	-	-	-	-	-	+
710. Hides	-	-	-	-	+	-	+	-	-	-	+	(+)	-	-	-	-	-
711. Bark slabs to bank walls	-	-	-	-	-	-	-	-	*	+	-	-	-	-	-	-	-
712. Planks to bank walls	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
713. Bed scaffolds	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*
714. Floor coverings and pallets	+	+	+	(-)	+	+	+	+	*	*	+	+	+	+	+	+	+
715. Mats	+	+	+	(-)	+	+	+	-	-	-	+	+	-	-	-	-	+
716. Loose grass or boughs	+	+	-	-	+	-	+	+	-	-	-	-	-	-	-	+	-
717. Pine-needle pallet	+	+	-	-	*	+	-	-	*	+	+	+	+	+	+	+	-
718. Wooden stool	-	-	-	(+)	*	+	-	-	-	-	-	-	-	-	-	-	-
719. Individually owned	+	+	+	+	+	+	+	-	*	*	+	+	+	+	+	+	*
720. Chief nominal owner	-	+	+	+	+	*	+	-	+	*	*	*	+	+	+	+	+
721. Rich man	+	+	-	+	+	*	+	-	-	-	-	-	-	-	-	-	-
722. Shaman	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
722a. Communally owned	-	+	-	-	-	-	-	+	*	*	-	-	-	-	-	-	*
723. Used as living house	+	+	+	*	+	+	+	-	*	*	+	+	*	+	-	-	*
724. 1-family	-	-	-	-	+	+	+	-	+	+	+	+	+	+	+	+	+
725. Multifamily	+	+	+	-	+	*	*	-	+	+	+	+	+	+	+	+	+
726. To sleep in, only	+	+	-	+	-	-	-	-	-	-	-	-	+	-	-	-	-
727. For sleeping, cooking	-	-	+	-	+	+	+	-	*	+	+	+	-	-	-	-	+
728. Serves as sweat house	-	(+)	+	*	*	*	*	+	*	*	*	*	+	+	+	-	-
729. Serves as assembly house	+	+	+	*	*	*	+	+	*	*	*	*	+	+	+	+	*
730. Open to both sexes	+	+	+	+	+	+	+	-	-	*	+	+	+	+	+	+	-
731. Open to men only	-	-	-	-	-	-	-	+	+	*	-	-	-	-	-	+	+
732. Women admitted only during ceremonies	-	-	-	*	-	-	-	+	+	+	-	-	-	-	-	+	+
733. Used for shamanistic activities	*	*	*	*	(-)	(-)	*	*	*	*	*	*	*	*	*	*	*
733a. Winter use mainly	+	+	*	-	+	-	*	-	-	*	+	+	-	-	-	-	*
734. Summer use mainly	-	-	-	-	*	-	-	-	-	-	*	*	-	-	-	-	-
735. Used throughout year	-	-	-	+	-	+	-	+	+	*	-	-	+	+	+	+	*

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Domed Living House																
736. Domed living house	*	*	-	-	-	*	*	-	-	-	-	-	-	-	-	*
737. Elliptical ground plan	+	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-
738. Circular ground plan	-	*	-	-	-	+	+	-	-	-	-	-	-	-	-	-
739. Domed roof	+	+	-	-	-	*	*	-	-	-	-	-	-	-	-	-
740. Pole or bough covering	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-
741. Thatch covering	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
742. Mat covering	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
743. Earth covering partial	+	*	-	-	-	+	+	-	-	-	-	-	-	-	-	-
744. Main entrance at ground level	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
745. Oriented: E, SE	+	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-
746. In end of house	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
747. In side of house	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
748. Rectangular	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
749. Domed	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
750. Mat door covering	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
751. Entire floor excavated	-	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
751a. Single fireplace	*	*	-	-	-	+	+	-	-	-	-	-	-	-	-	-
751b. Used as living house	-	*	-	-	-	+	+	-	-	-	-	-	-	-	-	-
752. 1-family	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
752a. Multifamily	-	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
753. Used as cook house only	+	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Conical Hut and Lean-tos																
754. Conical hut	-	-	(+)	-	*	*	*	*	*	*	-	-	*	*	*	*
754a. Bark covered	-	-	(+)	-	-	*	+	+	-	+	-	-	+	+	+	+
755. Thatch covered	-	-	(-)	-	-	-	-	-	-	-	-	-	-	-	-	+
756. Mat covered	-	-	(-)	-	-	(+)	-	-	-	-	-	-	-	-	-	-
756a. 4-pole foundation	-	-	(+)	-	-	*	*	+	+	-	-	-	-	-	+	-
757. Doorway flush	-	-	(+)	-	-	+	+	+	+	+	-	-	+	+	*	+
757a. Doorway projecting	-	-	(-)	-	-	-	+	+	-	-	-	-	-	-	*	+
757b. Oriented E, SE	-	-	(-)	-	-	-	+	+	-	-	-	-	-	-	*	-
758. Living house	-	-	(+)	-	-	*	+	+	-	-	-	-	+	+	+	+
758a. Multifamily	-	-	(+)	-	-	+	*	+	-	-	-	-	-	-	-	-
758b. Used throughout year	-	-	(+)	-	-	+	-	+	-	-	-	-	-	+	-	-
758c. Used in winter	-	-	(-)	-	-	-	-	-	-	-	-	-	+	-	+	-
759. Used in summer	-	-	(-)	-	-	-	-	(+)	-	-	-	-	-	-	+	+
759a. Summer cook house	-	-	(-)	-	-	*	+	-	-	-	-	-	-	-	-	-
760. Single lean-to	-	*	+	+	-	-	-	-	-	*	*	-	-	-	-	-
761. Back wall	-	-	+	+	-	-	-	-	-	*	*	-	-	-	-	-
762. Lacking back wall	-	+	-	-	-	-	-	-	-	*	*	-	-	-	-	-
763. Double lean-to	-	-	+	-	*	-	-	-	*	+	-	-	-	-	-	-
763a. Lean-tos: plank covered	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
763b. Lean-tos: bark covered	-	+	+	+	+	-	-	-	*	+	-	-	-	-	-	-
764. Lean-tos: brush covered	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
765. Lean-tos: mat covered	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Sweat Houses and Sweating Customs																
Earth-covered Sweat House																
766. Earth-covered sweat house	*	*	(-)	*	*	*	*	*	*	*	*	-	*	*	-	*
766a. Elliptical ground plan	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
766b. Single ridgepole	+	+	-	+	-	-	-	+	-	-	-	-	-	-	-	-
766c. Excavated	*	*	-	*	-	-	-	*	*	-	-	-	*	-	-	*
766d. Board floor	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
767. Pole, bough, or thatch covering	*	+	-	-	-	-	-	*	*	-	-	-	-	-	-	+
767a. Bark or slab covering	-	+	-	+	+	-	-	-	-	-	-	-	+	-	-	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
767b. Earth covering partial	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
768. Earth covering all over	*+	+	-	*+	+	-	-	+	-	-	-	-	+	-	-	+
768a. Main entrance through roof	-	-	-	+	-	-	-	-	+	-	-	-	-	-	-	-
768b. Main entrance at ground level	+	+	-	-	+	-	-	+	+	-	-	-	+	-	-	+
768c. Flush	+	+	-	-	(+)	-	-	-	-	-	-	-	+	-	-	+
768d. In end of house	+	+	-	-	*+	-	-	-	-	-	-	-	-	-	-	-
768e. Secondary entrance at ground level	-	-	-	*+	+	-	-	-	+	-	-	-	-	-	-	-
769. Sliding wooden door	*-	*-	-	*+	-	-	-	-	-	-	-	-	-	-	-	-
769a. Stone paved "porch"	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
769b. Steam or hot-rock heat	*+	(+)	-	-	-	-	*	-	-	-	-	-	-	-	-	-
770. Direct-fire heat	-	-	-	+	+	-	-	*+	*+	-	-	-	+	-	-	+
770a. Small, for 1-4 persons	*+	+	-	+	+	-	-	-	-	-	-	-	+	-	-	+
770b. Large, for group	*+	+	-	-	-	-	-	+	+	-	-	-	-	-	-	*+
770c. Used throughout year	*+	+	-	-	+	-	-	+	+	-	-	-	*+	-	-	+
771. Used in winter only	*+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
772. Used by both sexes	+	+	-	-	(-)	-	-	-	*	*	-	-	-	-	-	-
773. Used by men only	-	-	-	*+	(+)	-	-	+	*	*	-	-	+	-	-	+
774. Used by mourners only	*+	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
775. Communally owned	+	+	-	+	+	-	-	-	*+	-	-	-	+	-	-	-
Plains-Type Sweat House																
776. Plains-type sweat house	*+	*+	*+	*+	*R	*R	*+	(-)	*+	*+	-	-	-	-	*+	-
777. Dome shaped	+	+	+	+	R	R	+	(-)	+	+	-	-	-	-	-	-
778. Mat covered	+	+	*+	+	R	-	+	(-)	-	-	-	-	-	-	-	-
778a. Hide covered	+	+	+	+	R	R	+	(-)	-	-	-	-	-	-	-	-
779. Brush, bough covered	-	-	-	+	-	-	+	(-)	*+	+	-	-	-	-	+	-
780. Small, for 1-3 persons	+	+	+	+	R	R	+	(-)	+	+	-	-	-	-	+	-
781. Steam heat	+	+	+	*+	R	R	+	(-)	+	+	-	-	-	-	+	-
782. Used throughout year	-	+	+	+	R	R	+	(-)	-	-	-	-	-	-	+	-
783. Used in summer only	+	-	-	-	-	-	-	(-)	+	-	-	-	-	-	-	-
Sweating Customs																
784. Individual sweating	*+	+	+	+	+	R	+	-	*+	*+	-	-	-	-	+	-
785. Sweating in groups of 2-4, or larger	*+	*+	+	+	+	+	+	+	+	+	*+	+	+	+	-	+
*786. Women sometimes sweat with men	+	+	+	*+	*R	*+	*+	-	-	*+	+	+	*+	+	-	-
787. Women sometimes sweat separately	+	+	+	+	R	+	*+	-	-	*+	-	-	-	-	-	-
788. Sweating daily or every 2-3 days	+	-	-	*+	+	R	*-	-	*+	-	-	-	*+	-	-	-
789. Sweaters sit or crouch	+	+	*+	+	+	R	+	-	+	+	-	-	-	-	-	-
790. Sweaters lie down	*+	*+	-	-	*+	-	-	-	+	+	+	-	-	-	+	-
791. Sweaters "dance around"	-	-	*+	*+	-	+	+	+	+	+	-	-	-	-	-	+
792. Formalized sweat dance	-	-	-	-	-	-	-	-	-	-	+	+	+	+	(+)	-
793. Sweaters kneel	+	+	+	+	+	R	+	-	+	+	-	-	-	-	-	-
794. All men sleep in sweat house occasionally	-	-	-	+	+	-	-	-	+	-	-	-	*+	+	-	-
795. Male mourners sleep in sweat house	*+	*+	-	-	-	-	-	-	+	-	-	-	-	-	-	-
796. Unmarried old men sleep, eat in sweat house	-	-	-	-	-	-	-	-	+	+	-	-	*+	*-	-	+
797. Men gamble in sweat house	-	-	-	*-	-	*+	*+	+	+	+	+	+	*+	-	*-	*-
798. Men work (handicrafts) in sweat house	-	-	+	-	-	*+	*+	*-	-	+	+	+	*+	-	*-	*-
*799. Youths gather fuel for sweating	-	-	+	+	-	+	+	+	-	+	+	+	+	*-	-	*-
800. Office of fire maker	-	*-	*+	*+	-	-	-	+	*+	*R	-	-	*+	+	*+	*+
801. Competitive sweat groups	-	-	-	*+	-	*-	-	-	-	-	+	-	-	-	-	-
802. All sweaters sing	-	-	+	+	-	+	+	+	+	+	+	-	-	-	-	-
803. 1 man sings for group	-	-	-	-	-	-	-	(+)	*+	*+	-	+	*+	-	-	-
804. Sweat for success in hunting	+	*+	*+	*+	+	-	+	-	*+	*+	-	+	.	-	-	-
805. Sweat for success in gambling	+	+	+	+	+	-	+	-	+	+	-	-	.	-	-	-
806. Sweat for general good luck	+	+	+	+	+	-	+	-	+	+	-	-	+	-	-	+
807. Sweat as cure for disease	+	+	+	+	+	R	+	+	+	*+	-	-	.	+	+	-
808. Scarify selves, let blood drip on hot rocks	-	+	+	*+	-	-	-	-	+	+	-	-	-	-	-	-
809. Sweat to cleanse body	-	-	+	+	+	*+	-	-	*+	+	-	-	-	-	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
810. Pray or wish while sweating	*+	*+	*(+)	+	R	R	*+	+	*+	*+	+	(+)	-	-	-	-
811. Cold bath follows sweat	+	*+	*+	*+	+	+	*+	+	*+	+	+	(-)	+	+	-	+
<u>House Furnishings and Arrangement</u>																
812. Blankets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
813. Elk and deerskin	-	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+
814. Painted hides for fine blankets	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
815. Woven rabbitskin blankets	-	+	-	-	-	+	+	-	-	+	+	+	+	+	+	+
816. Patchwork skin blankets	+	+	-	-	-	+	+	+	+	+	+	+	+	+	-	+
817. Deerskin	+	+	-	-	-	-	-	-	+	-	-	+	-	-	-	-
818. Coyote skin	+	-	-	-	-	+	+	-	-	+	+	-	-	-	-	-
819. Wildcat skin	+	+	-	-	-	+	+	-	-	-	+	+	-	-	-	-
820. Raccoon skin	+	-	-	+	-	-	+	-	-	-	+	+	-	-	-	-
821. Rabbitskin	-	-	-	-	-	-	+	+	-	-	+	+	+	+	-	+
822. Blue-fox skin	+	-	-	-	-	+	-	-	-	-	+	.	-	-	-	-
823. Buffalo hides, imported for blankets.	-	.	+	+	*+	+	+	-	-	-	-	-	-	-	-	-
824. Feather blankets	+	*+	-	-	-	*+	-	-	-	-	-	+	-	-	-	*+
825. Loose tule, grass blanket covering	+	+	+	.	+	-	+	-	-	-	-	-	-	-	-	-
826. Pillows	+	+	+	+	.	+	-	-	+	+	+	+	+	-	+	.
827. Individual wooden pillow	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	.
828. Pole pillow	-	-	-	-	-	+	-	-	-	-	+	+	+	-	-	.
829. Piece of wood or rock	+	-	-	-	-	-	-	-	+	+	+	.	-	-	+	.
830. Rolled skin	-	-	-	-	-	+	-	-	-	-	-	-	+	-	-	.
831. Rolled tule mat	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	.
832. Leaf or grass pillow	-	+	-	-	(+)	+	-	-	-	-	+	-	-	-	-	.
833. Pine needles heaped up for pillow	-	+	-	-	-	-	-	-	-	-	(-)	+	-	-	-	.
†834. Wooden foot drum	-	-	*R	-	-	-	-	-	*R	*R	*+	*+	*+	*+	*+	*+
†835. Hollow half log	-	-	.	-	-	-	-	-	.	R	R	+	+	+	+	+
†836. In line with door	-	-	.	-	-	-	-	-	R	R	+	+	+	+	+	+
†837. Over hole in ground	-	-	.	-	-	-	-	-	.	-	+	+	+	+	.	+
†838. Post before drum	-	-	.	-	-	-	-	-	R	R	+	.	-	-	-	+
†838a. Houses in rows	-	-	-	-	-	*+	-	*+	*+	-	-	-	-	-	-	-
†838b. Houses in circle	-	-	-	-	-	-	-	-	-	-	.	.	-	.	-	*+
<u>Shelters</u>																
Brush Enclosures and Shades																
839. Roofless circular brush enclosure	-	+	+	+	+	+	+	+	+	+	-	+	+	-	+	+
840. Large, used for ceremonies	-	+	+	+	+	+	+	+	+	+	-	+	+	-	+	+
841. As camping place for visitors.	-	+	+	+	+	+	+	+	+	+	-	-	.	-	-	-
842. At cemeteries only	-	-	-	-	-	-	-	-	-	-	-	(+)	+	-	+	+
843. Fire in center	-	+	+	+	+	+	+	+	+	+	-	+	+	-	+	+
844. Opening(s) oriented	-	*+	*+	*+	*+	-	*+	*+	*+	+	-	*+	-	-	.	*+
845. Same, but smaller, for summer shelter	-	-	+	+	-	-	+	-	+	+	-	+	+	-	-	-
846. Partly roofed over	-	-	+	+	-	-	-	-	-	-	-	-	-	-	+	-
847. Roofed circular brush enclosure	-	-	-	-	-	-	+	-	*+	-	-	-	-	-	-	-
848. Shades	+	+	-	-	+	+	+	+	+	+	*+	-	+	+	-	*+
849. Horizontal roof	+	+	-	-	+	+	+	+	+	+	+	-	+	+	-	-
850. Sloping roof	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
851. 4 supporting posts	+	+	-	-	+	+	+	+	+	+	+	-	+	+	-	+
852. 3 side walls	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	+
853. Brush heaped around pit mortars, for shade	-	-	-	-	-	-	-	-	-	-	-	(+)	+	+	-	-
854. Conical bark grinding house, 2 families	-	-	-	-	+	*+	+	-	-	-	-	-	-	-	-	-
Menstrual Huts																
855. Menstrual hut.	+	+	*+	+	*+	+	+	+	*+	*+	+	+	+	+	+	+
856. Similar to living house, but smaller.	-	-	-	*+	-	+	*+	*+	-	-	-	-	*+	*+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
857. Cook house used as menstrual hut . . .	*+	*+	-	-	-	*+	-	-	-	-	-	-	-	-	-	-
MEANS AND METHODS OF TRANSPORT																
<u>Water Transport</u>																
Boats and Ferriage																
858. Dugout canoe	+	+	+	*+	+	*+	o	-	+	+	+	+	o	o	-	-
859. Sharp prow and stern	-	-	-	+	*+	-	o	-	-	-	-	-	o	o	-	-
860. Shovel prow and stern	+	+	+	-	-	+	o	-	+	+	+	+	o	o	-	-
861. Carved gunwale, turned in	-	-	-	+	-	-	o	-	-	-	-	-	o	o	-	-
862. Ends rounded	-	-	-	+	-	-	o	-	-	-	-	-	o	o	-	-
863. Carved in seat	-	-	-	+	-	-	o	-	-	-	-	-	o	o	-	-
864. Carved in footbraces.	-	-	-	(+)	-	-	o	-	-	-	-	-	o	o	-	-
865. Manufactured	+	+	-	+	+	+	o	-	+	+	+	+	o	o	-	-
866. Hollowed by burning	+	+	-	+	+	*+	o	-	+	+	+	+	o	o	-	-
867. Commonly and frequently used	+	+	-	-	(+)	+	o	-	-	-	-	-	o	o	-	-
868. Log raft	-	-	-	+	+	-	-	+	+	+	+	-	+	o	+	+
869. Used to transport goods only	-	-	-	-	-	-	-	-	+	+	-	-	+	o	-	-
870. Tule balsa	-	-	+	-	*+	*-	-	-	-	-	-	-	o	o	-	-
871. Raised prow	-	-	-	+	+	-	-	-	-	-	-	-	o	o	-	-
o872. Length in feet	-	-	15	-	5	-	-	-	-	-	-	-	o	o	-	-
o873. Maximum number of passengers	-	-	2	-	3	-	-	-	-	-	-	-	o	o	-	-
874. Bundles lashed together	-	-	+	-	+	-	-	-	-	-	-	-	o	o	-	-
875. Towed by rope	-	-	-	-	*+	-	-	-	-	-	-	-	o	o	-	-
876. Propelled with paddle	-	-	+	-	-	-	-	-	-	-	-	-	o	o	-	-
877. Tule raft.	+	*+	-	*+	-	-	*+	-	-	-	-	-	o	o	-	-
o878. Length in feet	-	10	-	*6	-	-	8	-	-	-	-	-	o	o	-	-
#879. Maximum number of passengers	5	.	-	2	-	-	3	-	-	-	-	-	o	o	-	-
880. Bundles lashed together	+	+	-	+	-	-	+	-	-	-	-	-	o	o	-	-
881. Bundles pinned together	-	-	-	+	-	-	-	-	-	-	-	-	o	o	-	-
882. Towed by rope	-	+	-	-	-	-	-	-	-	-	-	-	o	o	-	-
883. Poled	-	-	-	+	-	-	-	-	-	-	-	-	o	o	-	-
884. Paddled with hands	+	-	-	-	-	-	-	-	-	-	-	-	o	o	-	-
885. Single-bladed paddle	*+	+	+	-	+	+	-	-	+	-	-	-	o	o	-	-
886. Blade end convex	+	+	.	-	+	+	-	-	+	-	-	-	o	o	-	-
887. Blade end squared	-	-	.	-	+	*+	-	-	+	-	-	-	o	o	-	-
888. Blade end pointed	+	+	.	-	-	*+	-	-	-	-	-	-	o	o	-	-
#889. Length in feet	4	4	5	-	3	*5	-	-	5	-	-	-	o	o	-	-
890. Poling rod	+	+	.	+	+	+	+	+	-	+	+	+	o	o	-	-
891. Plain or pointed end	-	+	.	+	+	+	+	+	-	+	+	+	o	o	-	-
892. Split base	+	.	.	-	-	-	-	-	-	-	-	-	o	o	-	-
893. Basket bailer	*+	*+	-	+	+	*-	-	-	+	+	.	-	o	o	-	-
894. Grooved stone anchor	-	*-	-	-	-	+	-	-	-	-	-	.	o	o	-	-
895. Boatman must ferry traveler free of charge	+	*+	-	+	+	+	-	-	-	+	.	.	o	o	-	-
896. Ferriage in baskets	-	+	-	+	+	-	-	+	+	-	-	-	-	o	+	-
897. Children.	-	-	-	-	+	-	-	+	+	-	-	-	-	o	+	-
898. Goods	-	+	-	+	+	-	-	+	+	-	-	-	-	o	+	-
899. Ferriage by swimmers . . . . .	+	+	+	.	.	.	.	.	.	.	.	.	+	o	+	+
900. Children ferried on swimmer's back . . . . .	.	+	-	.	.	.	.	.	.	.	.	.	+	o	+	-
901. Swimmer lies on tule float; children cling to float . . . . .	+	+	+	.	.	.	.	.	.	.	.	.	-	o	-	-
902. Swimmer holds goods above water in l hand, swims with other . . . . .	+	+	-	.	.	.	.	+	.	+	.	.	+	o	+	+
903. Bridges	+	+	+	-	+	-	+	+	-	-	+	-	o	o	+	+
904. Single-log bridge	-	*+	+	-	+	*-	-	+	-	-	+	-	o	o	+	+
905. 2 poles tied together	+	-	-	-	-	-	+	-	-	-	-	-	o	o	-	-
906. Several poles, spliced at end	-	-	-	-	-	-	-	-	*+	*+	-	-	o	o	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
956. Atop load	+	+			+	+	+	+	-	+	+	+	-	+	+
957. In pack basket	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
958. Loads carried on head	*+	*+	-	*	-	-	-	-	-	-	-	-	-	-	+	(+)
959. Grass, tule, or bark ring	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)
960. Hands support load	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	(+)
961. Liquids	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(-)
962. Loads carried on shoulder	+	+	-	-	*+	*+	+	+	+	+	+	-	-	R	+	R
963. Load suspended from pole, man at each end											*+	*+	+	+	*+	+
964. Liquids carried waiter style on upturned palm.	-	+	+	*	*+	*+	-	+	+	*+	+	+	+	+	+	*+
TOOLS AND IMPLEMENTS																
<u>Weapons</u>																
Bows																
965. Self bow	+	+	-	+	+	+	*+	+	+	+	+	-	.	.	+	+
966. For rough or occasional use only	+	+	-	+	+	-	-	-	+	+	+	-	.	.	+	+
967. Sinew-backed wooden bow	+	*+	+	*+	+	*+	*+	+	*+	+	+	+	+	+	+	+
968. Made locally	+	+	+	+	+	*+	-	+	+	+	+	-	.	-	-	-
969. Imported	*+	+	-	+	-	-	*+	-	-	-	*	+	.	-	-	-
970. Bow wood from N (shady) side of tree	+	-	+	-	-	-	-	-	-	-	-
971. Recurved tips	+	+	+	+	+	+	+	+	+	+	+	+	.	.	+	-
972. Middle recurve	+	+	+	+	+	+	+	+	+	+	+	+	.	.	+	-
973. Slight	+	+	+	-	+	+	+	-	+	+	+	+	.	.	+	-
974. Pronounced	-	-	-	+	-	-	-	+	-	-	-	-	.	.	-	-
975. Constricted grip	+	+	+	*+	-	-	+	+	+	+	+	+	.	+	.	+
976. Sinew bowstring	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
977. 2-ply	+	+	+	-	+	+	+	+	-	+	+	+	+	+	+	+
978. 1-ply, fine strands glued together	-	-	-	*+	-	+	-	-	*+	-	-	-	-	-	-	-
979. Vegetable-fiber bowstring	-	*+	-	-	-	*+	-	+	-	-	+	+	.	-	.	+
980. Gut bowstring	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
980a. Hide-thong bowstring	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-
981. Design(s) painted on bow	+	+	+	+	+	+	+	+	*+	+	+	+	+	-	.	+
982. Wristguard on left arm	-	+	-	-	-	-	+	+	-	-	+	-	-	-	.	+
Arrows																
983. Arrowheads of flaked stone	+	+	+	+	*+	*+	+	+	*+	*+	+	+	*+	+	+	+
984. Stemmed, no definite barbs	+	+	+	-	-	-	-	-	-	-	+	.	.	+	+	.
985. Concave base, notch in each side	-	-	-	-	-	+	+	-	*+	+	-	.	.	-	+	.
986. Concave base, no notches	-	-	-	-	-	-	-	+	+	-	-	.	.	-	-	.
987. Barbed and stemmed	-	-	-	+	+	+	-	+	*+	-	+	.	.	-	-	.
988. Toothed edges	-	-	-	+	-	-	-	-	-	+	-	-	.	.	-	.
989. Ground stone arrowheads	-	-	-	-	-	-	-	-	-	-	-	-	.	+	.	.
990. Bone arrowheads	+	+	-	*+	+	+	+	-	-	-	+	-	-	-	.	-
991. Awl-shaped	-	-	-	+	+	+	+	-	-	-	+	-	-	-	.	-
992. Stemmed, no barbs		+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
993. Barbed	+	-	-	+	+	-	-	-	-	-	+	-	-	-	-	-
994. Solid wooden shaft	+	*+	+	+	+	+	+	+	+	+	+	+	*+	+	*+	+
995. Cane shaft	+	+	-	+	+	+	+	-	-	-	o	-	-	-	-	.
996. Used for ducks	+	+			+	+		-	o	o	o	-	-	-	-	.
997. Single shaft, no head	+	+	+	+	-	+	+	-	+	+	-	-	-	-	-	-
998. Sharp	+	+	+	+	-	+	+	-	+	+	-	-	-	-	-	-
999. Blunt	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1000. For birds, squirrels, etc.	+	+	+	+	-	+	+	-	+	+	-	-	-	-	-	-
1001. For fish	-	-	-	+	-	*+	+	-	-	-	-	-	-	-	-	-
1002. Foreshaft, no other head	+	+	-	+	+	+	+	+	-	+	+	(+)	+	*+	+	+
1003. Foreshaft plus head	-	-	-	+	+	+	+	-	-	+	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Clubs																
1055. Stone clubs	-	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-
1056. "Slave killer" (animal figure)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1057. Paddle-shaped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1058. Imported . . . . .	.	.	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1059. Natural cobblestone, cylindrical	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
1060. Wooden clubs	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	+
1061. Natural limb	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	-
1062. Used in brawls or to kill salmon only	+	+	-	-	-	-	-	+	+	-	+	+	-	-	-	-
1063. Ball- or knob-ended	+	+	+	-	-	-	-	-	-	-	-	-	-	+	-	+
1064. Stone or horn spike insert	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1065. Straight rabbit club	-	+	-	-	-	-	+	-	-	-	-	-	+	+	-	+
1066. Stone head encased in buckskin	-	(+)	.	-	.	-	-	-	-	-	-	-	-	-	-	-
Fighting Spears																
1067. Spear used in war	*R	+	+	-	*	*	-	+	-	-	+	+	+	+	-	-
1068. Thrust mainly	(+)	+	+	-	-	-	-	+	-	-	+	+	+	+	-	-
1069. Flaked stone point	(+)	+	-	-	-	-	-	+	-	-	+	+	+	+	-	-
1070. Bone or horn point	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Daggers, Slings, Bola																
1071. Obsidian knife or dagger	+	+	+	+	+	*	+	+	+	-	+	+	+	-	-	-
1072. Center section buckskin-wrapped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1073. Hafted wooden handle	-	-	-	-	-	-	-	+	+	+	-	+	-	-	-	-
1073a. Bone dagger, awl-shaped	-	-	-	-	-	-	-	*	+	*	+	-	-	-	-	-
1074. Sling	-	+	+	-	-	-	+	+	+	+	-	-	+	+	-	+
1075. Used for war	-	+	.	-	-	-	+	+	+	-	-	-	+	+	-	-
1076. Used for hunting	-	+	+	-	-	-	+	-	+	-	-	-	-	-	-	+
1077. Used as toy	-	+	+	-	-	-	-	+	+	+	+	-	-	-	-	+
1078. Clay shot	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1079. Rocks for shot	-	+	+	-	-	-	+	+	+	+	+	-	+	+	-	+
1080. Bola	-	-	-	-	-	-	-	-	-	-	-	.	*	+	.	.
Armor																
1081. Rod jacket	*+	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-
1082. Hide tunic, no rods	*+	+	+	-	+	+	*	+	+	+	+	-	-	-	-	-
1083. Hide helmet	(+)	+	+	+	+	+	+	+	-	+	-	-	-	-	-	-
1084. Circular rod shield	-	-	-	-	-	-	*	+	-	-	-	-	-	-	-	-
1084a. Hide curtain as shield	-	+	(+)	+	-	-	-	+	-	-	-	-	-	-	-	-
Household Implements																
Mortars and Pestles																
*1085. Bedrock mortar	-	-	-	-	-	*	+	*	-	-	-	+	+	+	+	*O
1086. Portable stone mortar	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+
1087. Outside rough hewn	-	-	-	-	+	+	+	-	-	+	-	-	-	-	-	-
1088. Outside shaped and smoothed	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+
1089. Found locally, used commonly	+	+	-	-	-	-	-	-	-	-	-	-	+	+	+	-
1090. Found locally, not used for grinding food	-	-	+	+	+	+	+	+	-	+	+	-	-	-	-	*+
1091. Found locally, used by shaman	-	(+)	+	*+	-	*+	-	-	-	-	*+	-	-	-	-	-
1092. Regarded as animate object	-	-	+	+	-	+	-	-	-	-	-	-	-	-	-	*-
1093. Regarded as dangerous or poisonous	-	-	+	+	-	+	-	*+	-	*+	+	.	-	-	-	*+
1094. Made by myth character	-	-	-	-	-	-	-	-	-	*+	.	-	-	-	-	*+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1095. Made by recent humans	+	+	+	-	-	+	-	-	-	-	.	+	+	+	+	-
1096. Made locally	-	-	-	-	+	+	-	-	-	-	-	+	-	-	-	-
1097. Wooden mortar	+	+	-	-	-	-	-	-	-	-	-	+	-	*	+	-
1098. Shallow, in side of log	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1099. Deep, in end of log	+	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-
*1100. Pounding slab	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1101. Stone	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1102. Wood	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
1103. Hopper basket	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
1104. Twined	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
1105. Made for purpose	-	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
1106. Old basket adapted	-	+	-	-	-	-	-	+	-	-	-	(+)	-	-	-	-
1107. Stone pestle	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+	+
1108. Natural cobble	+	-	-	-	-	+	-	-	-	-	-	-	+	+	+	+
1109. Cylindrical	-	-	-	-	+	+	+	-	-	-	+	+	+	+	+	+
1110. Tapering	-	+	+	+	-	+	+	+	+	+	-	+	-	-	-	-
1111. Maul-shaped	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1112. Flanged	-	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-
1113. At top	-	-	+	-	-	-	-	+	-	-	-	-	-	-	-	-
1114. At bottom	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1115. Long, slender for deep wood mortar. .	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1116. Made	+	-	+	+	+	+	-	+	+	+	+	+	-	-	-	-
1117. Found	+	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+
1118. Wooden pestle	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1119. Metate or grinding slab	+	+	+	-	+	+	+	-	-	-	+	+	-	-	*	+
1120. Natural, oval	+	+	-	-	-	+	+	-	-	-	-	-	-	-	+	-
1121. Squared on 4 sides	-	-	+	-	+	-	-	-	-	-	+	.	-	-	-	-
1122. Smooth (used) on 1 side only	+	+	+	-	+	+	+	-	-	-	+	+	-	-	+	-
1123. Muller	+	+	+	-	+	+	+	-	-	-	+	+	-	-	+	-
1124. Natural, oval	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1125. Made, square	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1126. Made, rectangular	-	-	-	-	-	-	-	-	-	-	*	*	-	-	*	-
1127. Made, conical (1 horn).	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1128. Made, 2-horned	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1129. Hammerstone and anvil	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1130. Hollowed anvil, for cracking acorns .	-	-	-	-	-	-	-	-	+	-	-	-	+	+	+	+
1131. Small natural rock used as anvil . .	-	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-
*1132. "Green" acorns cracked with teeth . .	-	-	+	-	-	-	-	*	-	+	+	+	+	+	-	+
Brushes																
*1133. Soaproot	-	-	.	+	+	+	-	+	+	+	+	+	+	+	+	+
1134. Cylindrical, bunched	-	-	.	-	+	+	-	+	+	+	+	+	+	+	+	+
1135. Flat, like modern broom	-	-	.	+	-	-	-	-	-	-	-	-	-	-	-	-
1136. Used for mealing	-	-	.	+	+	+	-	+	+	+	+	+	+	+	+	+
1137. Porcupine quills glued together	-	-	.	-	+	+	-	-	-	-	-	-	-	-	-	-
1138. Used for mealing	-	-	.	-	+	+	-	-	-	-	-	-	-	-	-	-
1139. Twigs or brush, bunched	-	-	+	-	-	-	+	+	-	-	-	-	-	-	-	-
1140. Used for mealing	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1141. Used for mashing wild fruit	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1142. Used for sweeping	-	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1143. Bird wing	+	+	-	-	+	-	+	-	-	-	+	-	-	-	-	+
1144. Used for mealing	+	-	-	-	+	-	+	-	-	-	-	-	-	-	-	+
1145. Used for sweeping	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-
Stirrers, Stone Lifters																
o1146. Wooden paddle mush stirrer	-	-	+	+	+	*	+	+	+	+	(-)	-	+	+	+	+
1147. Carved	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1148. Plain	-	-	+	+	+	+	+	+	+	+	-	-	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1196. Awl handle wrapped	+	+	+	+	+	-	+	-	+	+	+	-	-	+	+	+
Needles																
1197. Eyed needle of bone for mats	-	+	+	-	+	R	+	-	-	-	-	-	-	-	-	+
1198. Notched needle of bone	-	-	+	-	+	+	-	-	-	-	-	-	-	-	-	-
1199. Wooden mat needle	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1200. Bone awl used to sew buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Shuttles and Spacers																
1201. 1-piece wooden net shuttle	+	+	.	+	+	+	+	+	+	+	+	.	-	-	.	-
1202. Flat stick, ends notched	+	+	.	+	+	+	+	*	+	-	-	+	.	-	-	.
1203. Flat stick, ends pointed	-	-	.	-	-	-	-	-	*	+	*	-	.	-	-	.
1204. 2-piece shuttle of 2 sticks	-	-	-	-	-	-	-	-	-	-	-	.	+	+	.	+
1205. String ball, no stick	-	+	+	-	+	+	-	-	-	-	-	-	-	-	-	-
1206. Mesh spacer of wood	+	-	-	+	+	+	-	+	+	+	+	.	+	-	.	+
1207. Flat, squarish	+	-	-	-	+	-	-	+	+	+	+	.	-	-	.	-
1208. Flat, rectangular	-	-	-	+	-	+	-	-	-	-	-	.	+	-	.	-
1209. Mesh measured with fingers	-	+	+	-	-	+	+	+	+	-	-	.	-	+	.	+
Drills, Fire-making Implements																
1210. Composite drill, shaft and point	-	-	.	-	+	-	+	-	-	-	-	.	*	+	.	-
1211. Stone point	-	-	.	-	+	-	+	-	-	-	-	.	+	-	.	-
1212. Bone or horn point	-	-	.	-	-	-	-	-	-	-	-	.	+	+	.	-
1213. For shell work, pipe making	-	-	.	-	+	-	+	-	-	-	-	.	+	+	.	-
1214. 1-piece bone or horn drill (awl).	-	+	+	-	-	+	-	-	+	+	-	.	-	-	.	-
1215. For shell work	-	+	+	-	-	-	-	-	-	-	-	.	-	-	.	-
1216. Bow drill, to drill wooden pipes	-	-	-	-	-	-	-	-	-	-	-	.	-	+	-	-
1217. 1-piece, held with buckskin in fingers	+	-	-	-	-	-	-	+	.	-	.	-	-	-	-
1218. Rotated, 1 hand, other holding object	+	-	-	-	+	+	+	.	.	-	.	-	+	-	-
1219. Rotated, both hands opposed	-	-	.	-	+	-	-	-	+	.	-	.	-	-	-	-
1220. Pipe wood soaked in oil: grub bores through	-	-	.	*	+	-	-	*	*	*	-	.	.	-	-	-
1221. Small coal used to burn hole, wooden pipe	-	-	.	.	+	-	-	-	+	+	-	.	.	-	.	+
1222. Hand rotated fire-drill	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+	(+)
1223. 1-piece	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	-
1224. Composite	+	*	.	-	-	-	+	-	-	-	-	(+)	-	-	.	-
1225. 2 stones struck together, for spark	+	+	*	+	-	+	-	-	-	-	-	+	+	+	+	+
1226. Slow match of bark to carry fire	*	+	-	-	+	+	+	-	-	+	+	+	-	+	+	+
1227. Smoldering "torch" to carry fire	+	+	*	+	-	-	*	+	*	+
1228. Live coals carried on stone, wooden slab	+	-	+	+	-	-	+	+	+	+	+	+	+	+	-	+
Wedges, Mauls, Axes																
1229. Horn wedge or "pick"	*	.	-	+	-	+	+	-	+	+	*	-	.	+	-	+
1230. Wooden wedge	-	-	-	-	+	-	-	-	+	-	-	-	.	-	-	+
1231. Natural cobble as maul	+	+	-	-	-	+	+	-	-	+	-	-	.	-	-	-
1232. Wooden maul	+	+	-	-	+	-	-	-	+	-	-	-	.	-	-	-
1233. Wooden pounding club	-	-	-	+	+	+	-	-	+	+	+	-	.	-	-	+
1234. Grooved stone ax	-	*	-	*R	-	-	-	-	-	-	-	+	+	-	-	-
Flakers																
1235. Flakers for retouching by pressure	+	+	+	+	+	-	+	+	+	+	+	+	+	+	(+)	.
1236. Of antler	-	+	-	+	-	-	+	-	-	-	-	-	.	-	.	.
1237. Of deer cannon bone	+	+	-	-	+	-	-	+	-	+	+	+	.	-	.	.
1238. Flaker hafted	-	-	-	-	-	-	-	+	-	-	+	+	.	-	.	.
1239. Flakers for retouching by percussion	+	+	.	-	+	+	-	+	+	+	-	.	+	+	.	.
1240. Of stone	+	+	*	-	+	+	-	+	+	-	-	.	+	+	.	.

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1289. Parallel warp, oval or triangular																+ + + +
1290. Radiating warp, circular . .	+	+	+	-			+	+	+		-	-	-	-	-	-
1291. Openwork	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+
1292. Parallel warp, oval or triangular	+	+	-	-	-	-	+	-	-	-	+	+	-	-	+	+
1293. Radiating warp, circular . . .	-	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
1294. Coiled, circular	-	-	-	-	*R	-	-	-	-	-	+	+	+	+	-	+
1295. For winnowing, sifting, or parching .	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1295a. Used as meat, fish platter	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1296. Boiling basket	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1297. Plain twine	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
1298. No decoration	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
1299. Overlay designs	-	+	-	-	-	*	-	+	+	+	-	-	-	-	-	-
1300. Coiled	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1301. No decoration	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-	-
1302. Designs	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	+
1303. Necked water bottle	-	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1304. Diagonal twine	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1305. Pitched	-	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1306. Burden baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1307. Plain openwork twine	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+
1308. True cone, pointed bottom . .	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
1309. Truncated cone, flat bottom . .	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1310. Diagonal twine (at bottom only)	-	-	-	-	(-)	-	-	-	-	-	+	+	+	.	-	-
1311. Used mainly for packing wood, acorns	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1312. Plain closework twine	-	-	+	(-)	+	+	+	+	+	+	+	+	+	+	+	+
1313. True cone, pointed bottom . .	-	-	*	*	+	+	+	+	+	+	+	+	+	+	+	+
1314. Rounded bottom	-	-	+	-	-	-	(+)	-	-	-	-	-	-	-	-	-
1315. Truncated cone, flat bottom . .	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1316. Diagonal twine (at bottom only)											+	+
1317. Used mainly for small seeds . .	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1318. Coiled	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1319. True cone	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1320. Rare	-	-	-	-	-	-	-	-	-	-	+	.	-	-	-	-
1321. Coating	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	-
1322. Of soaproot	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1323. Of pitch	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1324. Circular storage basket, wide mouthed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1325. Twined	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
1326. Coiled	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1327. Small round baskets	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1328. Sides straight or flaring	+	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-
1329. Globular	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1330. Close-twined	+	+	+	+	+	+	+	-	+	+	(+)	-	-	-	-	-
1331. Coiled	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1332. Baskets used chiefly, as dishes and containers	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Baskets: Decoration																
1333. Overlay twining	+	+	+	+	+	+	+	+	+	+	+	-	.	-	-	-
1334. Banded woven ornament	+	+	+	+	+	+	+	+	+	+	-	+	+	+	-	+
1335. Sparingly used	+	+	+	+	+	+	+	+	+	+	-	-
1336. Shell-bead decoration	-	+	+	R	+	-	+	-	+	-	-	-	-	-	-	-
1337. Porcupine-quill decoration	*+	*+	+	-	+	+	+	-	+	+	-	-	-	-	-	-
1338. Feather decoration	-	-	-	-	*+	-	-	-	-	-	-	+	-	-	*+	*+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1339. On sides of basket	-	-	-	-	+	-	-	-	-	-	-	+	-	-	+	+
1340. Patterns in 2 kinds of feathers . . .	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	*
1341. Patterns in 3 colors besides back-ground	*	*	+	+	-	-	-	-	*	*	-	-	-	*	*	-
Cradles																
*1342. Sitting type	*	*	*	*	*	*	-	*	*	*	-	-	-	-	-	-
1343. "Toe" (Hupa) type	-	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-
1344. Shallow type	-	*	-	-	+	+	-	+	+	+	-	-	-	-	-	-
1345. Basketry, oval outline	-	*	-	+	+	+	-	+	+	+	-	-	-	-	-	-
1346. Vertical warps	-	*	-	+	+	+	-	-	+	+	-	-	-	-	-	-
1347. Rod rim	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-
1348. Board	-	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-
1349. Y frame	-	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-
1350. Y-kite frame	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1351. Head covering	-	*	*	+	+	+	-	+	+	+	-	-	-	-	-	-
*1352. Bed or leg rest bar at bottom	-	*	*	+	*	*	-	*	*	*	-	-	-	-	-	-
1353. Lying type	*	R	-	-	R	-	*	-	-	-	+	+	+	+	+	+
1354. Board	*	R	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1355. Y-kite frame	-	-	-	-	R	*	-	-	-	-	+	+	-	-	-	-
1356. Kite frame	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
1357. Willows transverse across frame	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
1358. Basketry	*	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1359. Oval outline	*	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1360. Rectangular or triangular outline	+	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1361. Vertical warp	*	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1362. Rod rim	-	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1363. Soft tule bed attached	*	*	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1364. Soft tule, grass bed separate	*	R	-	-	R	-	-	-	-	-	-	-	+	+	+	+
*1364a. Crossbar rest for child's legs	*	R	-	-	R	-	-	-	-	-	-	-	-	-	-	-
1365. Cradle hood	*	*	+	+	*	+	+	-	+	+	+	+	+	+	+	-
1366. Twined weave	*	-	-	-	+	+	+	-	+	+	+	+	+	+	+	-
1367. Parallel warp	-	-	-	-	+	+	+	-	*	+	+	+	+	+	+	-
1368. Radiating warp	-	-	-	-	-	-	-	-	*	+	-	-	-	-	-	-
1369. Hoop or sticks, across top of cradle.	R	R	*	*	-	-	-	-	-	-	-	-	-	-	-	-
1370. Buckskin draped over hoop	R	R	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1371. Pendants from top or hood	-	+	+	+	-	+	-	-	-	-	R	-	+	+	+	-
1372. Cradle lashing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1373. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1374. Woven vegetable fiber	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1375. Cradle entirely buckskin covered	-	R	-	-	-	-	*	-	-	-	-	-	-	-	-	-
1376. Infant's sex indicated on cradle	+	R	+	+	R	+	+	-	-	-	-	-	-	*	-	+
1377. By hood design	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1378. Diagonal lines: boy	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1379. Zigzag line	-	-	-	-	R	+	-	-	-	-	-	-	-	-	-	-
1380. Boy	-	-	-	-	R	-	-	-	-	-	-	-	-	-	-	-
1381. Girl	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1382. Diamond chain: girl	-	-	-	-	R	+	-	-	-	-	-	-	-	-	-	-
1383. By lashing design	-	-	*	*	-	-	-	-	-	-	-	-	-	-	-	-
1384. By position of rim rod	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*
1385. By shape of cradle	*	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
1386. Girl's cradle wider at bottom	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
1387. Girl's cradle wider at top.	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Blankets																
1388. Woven rabbitskin blankets, made locally	-	+	-	-	o	+	+	o	o	o	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Stone																
1437. Stone vessels	-	-	-	+	-	+	+	-	-	-	-	-	-	-	+	-
1438. Shallow	-	-	-	+	-	+	+	-	-	-	-	-	-	-	+	-
1439. Manufactured	-	-	-	+	-	+	-	-	-	-	-	-	-	-	+	-
1440. Natural rock, found	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
1441. "Fry-pan" type	-	-	-	+	-	.	.	-	-	-	-	-	-	-	-	-
1442. Set near fire	-	-	-	+	-	+	+	-	-	-	-	-	-	-	-	-
1443. Deep bowls	-	-	-	+	-	-	-	-	-	-	-	-	-	-	*	+
1444. Used as water container	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1445. Water heated by soapstone ring	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1446. Set directly on fire	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1447. Flat bottomed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1448. Round bottomed	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1449. Fire to harden	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1450. Grease to harden	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Leather Goods																
Skin Tanning																
1451. Green hide soaked	+	*	+	+	+	+	+	+	*	*	*	+	+	+	+	*
1452. Staked out in water	+	+	-	+	+	+	+	-	+	+	-	-	-	.	.	.
1453. Ashes to aid in dehairing	-	-	-	-	-	-	-	-	-	-	*	+	*	+	.	.
1454. Dehaired on pole set at 45° angle	+	+	+	+	+	+	+	*	+	+	+	+	+	+	.	.
*1455. Bone dehairing tool	+	+	*	+	-	-	+	-	+	*	+	+	(+)	+	.	.
1456. Wooden dehairing tool	-	+	-	-	+	-	-	-	-	-	-	-	-	-	.	.
1457. Stone dehairing, fleshing tool	-	*	-	+	+	*	+	*	-	-	-	-	(+)	-	.	.
1458. Tanning agent rubbed on, soaked in	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+
1459. Brain solution	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+
1460. Wild-bird egg yolks	-	+	-	-	-	*	+	-	-	-	-	-	-	-	-	-
1461. Acorn soup	-	-	-	-	+	-	+	-	-	-	-	-	-	+	.	.
1462. Spinal cord	-	-	-	-	+	-	+	-	-	-	-	-	-	.	.	.
*1463. Wet hide twisted around upright post, or tree	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.
1464. Short stick lever to wring out water.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.
1465. Hide grained	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.
1466. With hands	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	.
1467. With unworked cannon bone	-	-	-	+	+	+	-	-	+	-	-	-	-	-	.	.
1468. With wooden implement	-	-	-	+	+	-	-	+	-	-	-	.	-	-	.	.
1469. On loose pole	+	-	+	-	-	-	-	-	-	-	-	.	-	-	.	.
1470. On blunt post	-	-	-	+	-	*	+	-	-	-	-	.	+	+	.	.
1471. On vertical frame, hide tied at 4 corners	-	-	-	-	-	-	-	+	+	+	-	.	-	.	.	.
1472. Bear hide only	-	-	-	-	-	-	-	(-)	+	+	-	.	-	.	.	.
1473. Pulled back and forth over foot	-	-	+	-	+	+	-	-	+	+	+	.	+	+	.	.
1474. Skins smoked, always	+	+	+	-	+	+	+	-	+	-	-	-	-	-	-	-
1475. Skins smoked, occasionally	-	-	-	+	-	-	-	+	-	+	+	.	-	-	.	(+)
Preparation of Tanning Agent																
1476. Deer brains dried on vegetable-fiber "patty".	+	+	*	*	*	*	*	*	+	*	+	.	.	+	.	+
Adhesives																
Glue																
1477. Fish skin	+	+	.	+	+	+	-	+	-	+	+	.	.	.	-	-
1478. Fish internal organs	-	-	-	-	-	+	+	-	-	-	*	+	.	.	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
1479. Plant bulb																*+	-
1480. Mountain balm and milkweed																	+
1481. Pine pitch	-	+	+	+	+	+	+	+	+	-	-	*+
*1482. Chokecherry tree pitch	+	+	.	+	-	-	+	+	.	*+	-	-
BODY AND DRESS																	
Care and Adornment of Person																	
Haircut																	
1483. Long, past shoulders	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1484. Bobbed or shoulder length	-	+	-	+	-	+	+	+	-	-	+	+	+	-	-	-	+
1485. Men	-	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1486. Women	-	-	-	+	-	+	+	-	-	-	+	+	-	-	-	-	+
1487. Girls	-	-	-	-	-	-	-	*+	-	-	-	-	+	-	-	-	+
1488. After death of relative only	-	+	-	*+	-	+	+	-	-	-	+	+	-	-	-	-	-
1489. Close crop	+	+	+	*+	-	+	+	+	+	+	+	+	+	+	+	+	-
1490. Men	+	-	-	-	+	-	+	+	+	+	-	-	-	-	-	-	-
1491. Women	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	-
1492. Girls	-	-	-	-	-	-	-	-	*+	+	-	-	-	+	-	-	-
1493. Boys	-	-	-	-	-	-	-	-	*+	+	-	-	-	-	-	-	-
*1494. Infants	-	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-	*+
1495. After death of relative only	+	+	+	+	+	+	+	+	*+	+	+	+	+	+	+	+	-
1496. Bangs on forehead	-	-	-	-	*+	-	*+	-	*+	-	-	-	-	-	-	-	*+
1497. Temple locks, forelock	*+	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-	-
1498. Scalp lock	*+	*+	-	-	-	-	*+	-	-	-	-	-	-	-	-	-	-
1499. Hair cut with knife	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
1500. Hair singed	-	-	+	+	-	+	-	+	+	+	-	-	-	-	-	-	*+
Coiffure																	
1501. Hair hangs loose	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1502. Men	+	+	-	-	-	-	-	-	*+	-	+	+	-	+	+	+	+
1503. Women	+	+	-	-	-	-	+	-	-	-	+	+	-	+	+	+	-
1504. Boys	+	+	+	-	+	+	-	+	-	-	+	+	+	+	+	+	+
1505. Girls	+	+	-	*+	+	+	-	-	-	-	+	+	-	+	+	+	-
*1506. Hair rolled or bunched on head	-	-	+	*+	+	+	*+	*+	*+	*+	*+	*+	+	-	-	-	*+
1507. Men	-	-	*+	*+	+	+	+	+	+	+	+	+	+	+	+	+	+
1508. Women	-	-	-	-	-	-	+	-	-	-	-	+	-	-	-	-	-
1509. Hair combed up, 1 tie on top of head, ends up	-	-	-	-	-	-	-	.	*+	-	-	-	-	-	-	-	-
1510. 1 tie around hair, nape of neck	-	+	-	-	-	+	+	-	+	+	+	+	+	.	.	.	+
1511. Men	-	+	-	-	-	+	+	-	-	-	+	+	-	.	.	.	+
1512. Women	-	+	-	-	-	-	+	-	-	-	+	+	+	.	.	.	-
1513. Boys	-	-	-	-	-	-	-	-	+	+	+	+	-	.	.	.	+
1514. Girls	-	-	-	-	-	-	-	-	-	-	+	-	-	.	.	.	+
1515. Hair parted in middle	*+	*+	*+	*+	*+	*+	*+	*+	*+	+	+	*+	-	-	-	*+	-
1516. Part painted red	+	+	+	-	+	-	-	-	-	+	-	+	-	-	-	-	-
1517. Commonly	-	-	-	-	+	-	-	-	-	+	-	+	-	-	-	-	-
1518. Doctors only	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1519. Hair braided, three strand	+	+	+	-	-	+	+	+	-	-	-	+	-	-	-	-	+
1520. 2 braids in front of shoulders, men	+	+	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-
1521. 2 braids in front of shoulders, women	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	+	-
1522. 1 braid down back, men	-	-	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-
1523. 1 braid down back; women, girls	+	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1524. 2 full-length rolls in front of shoulders	-	+	+	+	+	+	-	+	-	+	-	-	-	-	-	-	-
1525. Men	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1526. Women	-	-	-	-	+	+	-	+	-	+	-	-	-	-	-	-	-
1527. Young women	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1528. Girls	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1633. Cut with stone knife	+	+	+	+	+	+	-	+	R	R	.	.	-	-	-	*+
1634. Cut with porcupine quill	-	-	-	-	-	-	+	-	-	-	.	.	-	-	-	-
1635. Charcoal rubbed in	+	+	+	-	+	+	+	-	R	R	.	.	-	-	-	-
1636. Soot rubbed in	-	-	.	+	-	-	-	+	-	-	.	.	-	-	-	-
1637. Plant juice rubbed in	-	-	-	-	-	-	-	-	-	-	.	.	-	-	-	+
*1638. Burning	+	+	+		+			+	+	+	R		-	-	-	-
1639. On arms	+	+	+					+	-	+	R		-	-	-	-
1640. Depilation	+	+	+	+	+	+	+	+	+	+	+	+	.	+	+	+
1641. Eyebrows	-	*	-	+	-	-	-	-	-	-	-	+	-	-	*	+
1642. Beard	+	+	+	+	+	+	+	+	+	+	+	+	.	+	*	+
1643. Deer-bone tweezers							+	-	-	-	-	-	.	-	-	-
1644. Plucking with fingers	+	+	+	-	+	+	+	+	-	+	+	+	.	+	-	+
1645. Ashes on fingers, for plucking	+	+	+								-	.	.	+	-	-
1646. Plucking, stone flake opposed to fingernail	-	-	-	+	-	-	-	-	+	-	-	-	.	-	-	-
1647. Shaving with obsidian or flint	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	*
1648. Beard allowed to grow	-	-	*	-	-	+	+	*	-	-	-	*	+	*	-	-
Ear, Nose Ornaments; Necklaces, etc.																
1649. Earrings	*R	+	+	+	+	+	+	+	+	+	+	-	-	+	+	-
1650. Bone ring	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1651. Clamshell beads	-	+	+	-	+	+	+	+	-	-	-	-	-	+	-	-
1652. Buckskin string	+	+	+	*	+	-	-	+	+	+	+	-	-	-	-	-
1653. Dentalia pendant	R	-	+	+	(+)	-	-	+	+	-	-	-	-	-	-	-
*1654. Flat shell pendants	-	+	+				+	+	+	+	-	-	-	+	-	-
1655. Haliotis pendant	-	-	+	+	-	-	-	+	-	-	-	-	-	-	+	-
1656. Ear stick: wooden	*R	+	+	-	+	+	+	+	+	+	+	-	+	*	*	*
1657. Worn when hole healing, only	R	+	-				+	+	-	+	-	-	-	+	+	+
1658. Worn during dances only							-	-	-	-	-	-	+	+	+	+
1659. Plain, 1/2-inch long							+	+	+		+	-	+	-	-	-
1660. Painted design	-	-	-	-	+	-	-	-	-	-	-	-	-	-	(+)	+
1661. Burned design	R	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1662. Shell beads or pendant on end	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	*+
1663. Ear tube: bone	-	-	+	-	-	+	-	-	-	-	+	(-)	+	+	-	+
1664. Worn when hole healing, only	-	-	+			+	-	-	-	-	-	-	-	-	-	-
1665. Applied decoration																*+
1666. Feathers on end	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1667. Shell beads or pendant on end	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	+
1668. Ear tube: shell	R	-	+	-	(+)	-	-	-	+	-	-	-	-	-	(-)	-
1669. Solid-shell cylinder	-	-	+	-	-	-	-	-	-	+	-	-	-	-	(-)	-
1670. Dentalium	R	-	+	-	(+)	-	-	-	+	-	-	-	-	-	-	-
1671. Feather in ear	-	-	-	-	+	*	+	-	-	-	-	-	+	-	-	-
1672. Quill alone in ear	-	-	-	-	-	-	*	+	-	-	-	-	-	-	-	-
1673. Flowers in ear	-	-	-	+	-	-	-	+	-	+	-	+	+	+	(+)	-
1674. Nosepins	R	+	+	-	+	+	+	-	-	-	+	-	-	+	+	-
1675. Bone, bipointed	R	+	+	-	+	+	+	-	-	-	+	-	-	+	+	-
1676. Solid-shell cylinder	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
1677. Dentalium through nose	R	+	+	+	+	+	(-)	-	-	+	-	-	-	-	-	-
*1678. Wooden nosepin	R	+	+	-	+	-	+	-	+	+	-	-	-	+	-	-
1679. Feather	R	-	+	-	+	*	+	-	-	-	-	-	-	-	-	-
1680. Nose pendants	R	+	+	+	+	+	-	-	-	+	-	-	-	+	-	-
1681. Bone ring							+	-	-	-	-	-	-	-	-	-
1682. Strings of beads	R	+	+	+	+	+	-	-	-	+	-	-	-	+	-	-
1683. Necklaces	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1684. Deer hoofs or dewclaws	-	+	-	*	-	+	*	-	-	-	-	-	-	-	-	-
1685. Bear teeth . . . . .	.	+	-	+	+	+	-	-	-	-	-	-	-	-	.	.
1686. Elk teeth	(+)	+	+										+	-	-	.
1687. Bear claws . . . . .	.	+	+	+	+	-	+	-	-	-	-	-	-	-	+	.
1688. Bird claws . . . . .	.	-	-	+	+	-	+	-	-	-	-	+	-	-	.	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1689. Dentalia	R	+	+	-	-	+	-	+	+	+	-	-	-	-	-	-
1690. Olivella whole shells	-	-	-	+	+	+	+	-	+	+	-	+	.	.	+	.
1691. Clamshell disk beads	-	+	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
1692. Haliotis pieces	-	-	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
1693. Banjo-shaped haliotis pendant	-	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-
1694. Bone tubes	-	-	-	-	+	+	+	-	-	+	+	+	-	-	-	-
1695. Deer, coyote, wildcat carpals	-	-	-	-			+	-	-	-	-	-	-	-	-	-
1696. Pine nuts or shells	(+)	*+	+	*+	*+	+	+	+	+	+	-	-	-	-	-	-
*1697. Braided sweet grass		o					+	o	+	+	-	-	o	-	-	-
1698. Wildflowers	R	-	-	*+			*			+	-	+	+	+	+	-
*1699. Belts of hair	*+	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-
1700. Worn by women	+	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-
*1701. Worn continually	-	-	-	-					+	-	-	-	-	-	-	-
1702. Worn on special occasions only	+	+	+	+					-	+	+	-	-	-	-	-
1703. Flower wreaths on head . . . . .	.	-	-	*+			-	+	*+	+	-	-	*+	+	+	-
1704. Boys and girls, playing . . . . .	.	-	-	+			-	+	-	-	-	-	+	+	+	-
1705. Girls, at girl's puberty dance	R	-	-	-			-		+	+	-	-	-	+	-	-
Cane or Staff																
1706. Straight stick	+	+	+					+	+	+	+	+	+	+	+	+
1707. Sharpened at lower end	-	-	+					+	+	+	-	+	+	-	+	+
1708. Used by old people	+	+	+					+	+	+	+	+	+	+	+	+
1709. Old men																
1710. Old women	+	+	+					+	+	+	+	+	+	+	+	+
1711. Single cane	+	+	+					+	+	+	+	+	+	+	+	+
1712. 2 canes, if crippled		+	+					+	+	+	+	+	+	+	+	+
Dress																
Headgear																
1713. Basketry cap	*+	+	+	+	+	+	+	*-	*R	+	+	+	-	-	-	-
1714. Plain twine	+	+	+	+	+	+	+	-	R	+	-	-	-	-	-	-
*1715. 3-strand diagonal twine	+	+	+	+	+	+	+	-	R	+	-	-	-	-	-	-
1716. Coiled	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1717. Worn habitually, by women	+	+	+	+	+	+	+	-	-	-	+	-	-	-	-	-
1718. Worn habitually, by men	+	-	-	-	-	*	*	-	-	-	-	-	-	-	-	-
1719. Worn for packing, not worn habitually	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1720. Worn for dances, not worn habitually	-	-	-	-	-	-	-	-	R	+	-	+	-	-	-	-
1721. Designs on cap	+	+	+	+	+	+	+	-	R	+	+	+	-	-	-	-
1722. Men's undecorated	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
*1723. Fur cap	+	+	*+	+	+	*+	+	+	-	+	-	+	-	-	-	-
1724. Men	+	+	+	+	+	+	+	+	-	+	-	+	-	-	-	-
1725. Women	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-
1726. Buckskin cap	-	+	+	*+	+	+	+	-	+	-	-	+	-	-	-	-
1727. Solid buckskin	-	+	+	+	+	-	-	-	+	-	-	+	-	-	-	-
1728. Buckskin pierced with holes	-	-	-			+	+	-	-	-	-	-	-	-	-	-
1729. Worn habitually	-	+	+	+	-	-	+	-	*	-	-	-	-	-	-	-
1730. Band around head	+	+	+	*+	+	+	+	+	-	-	+	-	+	-	-	*+
1731. Buckskin	+	+	-	+	+	+	+	+	-	-	-	-	-	-	-	-
1732. Fur	+	+	+	+	+	+	+	-	-	-	+	-	+	-	-	-
1733. Men only	-	-	+	-	+	+	+	-	-	-	+	-	+	-	-	-
1734. Doctors only	+	-	-	*+	-	-	-	-	+	+	-	+	-	-	-	-
1735. Eyeshade	*+	-	-	-	*+	-	-	-	-	-	-	-	-	-	-	-
1736. Charcoal around eyes for snow-blindness	+	*+	+			+	+	+	+	+	+	+	-	-	-	-
Robes																
1737. Woven rabbitskin blanket	-	+	-	-	+	+	+	-	-	+	+	-	+	+	-	*+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1738. Woven bird-skin blanket	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1739. Mat of whole tule or rush . . . . .	.	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-
1740. Bark cape	-	+						+	+	-	-	+	-	-	-	-
1741. Cloak of shredded tule	-	+	-	-	*+	-	-	-	-	-	-	-	-	-	-	-
1742. Deer fur robes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1743. Single hide, tied at front of neck.	*+	*+	*+	+	*+	*+	-	*+	*+	*+	*+	*+	*+	*+	+	+
1744. Single hide, tied over shoulder	-	-	*+		*+	*+	*+	*+	*+	-	-	*+	+	*+	.	-
1745. 2 hides sewn together	-	-	-	+	+	+	+	+	+	-	+	+	+	+	-	-
1746. Painted on bare side	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1747. Bear fur	-	-	+	+	+	*	-	-	-	-	+	+	-	-	-	-
1748. Elkhide	+	+	+	-	+	+	+	-	-	+	.	-	-	-	-	-
1749. Puma fur	-	*+	-	+	+	+	-	+	-	+	-	-	-	-	-	-
1750. Patchwork cape of small mammal hides	-	+	*+		+	+	+	-	-	*+	+	-	+	-	+	+
Shirts and Gowns																
1751. Women's buckskin gown	R	+	R	*+	R	+	+	+	-	-	+	+	-	-	-	-
1752. Imported	*+	.	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
1753. Number of skins	3	2	2	2	2	2	3	1	-	-	2	2	-	-	-	-
1754. To knee or more	R	+	R	+	R	+	+	+	-	-	+	+	-	-	-	-
1755. Tied at back of neck	-	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	-
1756. Tied in back, at waist	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1757. Skins, front and back	-	+	-	+	-	.	-	-	-	-	+	+	-	-	-	-
1758. Tied over 2 shoulders, at waist 2 sides	-	+	+	*+				-	-	-	+	+	-	-	-	-
1759. Belted around waist	-	-	-					-	-	-	+	+	-	-	-	-
1760. Sleeveless	-	+	R	+	-	-	-	+	-	-	-	-	-	-	-	-
1761. Flaps over upper arms	-	-	R	+	-	-	+	-	-	-	+	+	-	-	-	-
1762. Sleeves, elbow length	R	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-
1763. Sleeves fringed	R	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
1764. Porcupine-quill decoration	R	+	R		+	+		-	-	-	-	-	-	-	-	-
1765. Poncho type, 1 skin	-	+	-	-	-	-	+	-	-	-	-	+	-	-	-	-
1766. Painted	-	-	R	-	-	-	+	-	-	-	-	+	-	-	-	-
1767. Shell pendants	-	+	-	-	-	.	+	-	-	-	-	+	-	-	-	-
1768. Clamshell beads	*.	-	-		+	+		-	-	-	-	+	-	-	-	-
1769. Tubular bone beads	-	-	-	-	R	.	+	-	-	-	-	.	-	-	-	-
1770. Men's buckskin shirt	R	+	R	*+	*+	+	*+	-	-	-	+	+	-	-	-	-
1771. Imported	*+	.	*+	-												
1772. Number of skins	2½	2	2	1	1	(1)	2	-	-	-	1	2	-	-	-	-
1773. Skins, front and back	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1774. Tied at neck	-	-	-	+	+	+		-	-	-	-	-	-	-	-	-
1775. Tied at both shoulders	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1776. Slipped over head	R	+	R	-	-	-	-	-	-	-	+	+	-	-	-	-
1777. Open front, tied with thong	-	-	+	+	+	+		-	-	-	-	+	-	-	-	-
1778. Knee length	R		R					-	-	-	-	+	-	-	-	-
1779. Sleeveless	-	+	R	+	+	-	-	-	-	-	+	-	-	-	-	-
1780. Sleeves, elbow length	-	-	-	*+	-	+	+	-	-	-	-	+	-	-	-	-
1781. Sleeves, wrist length	R	-	-	+	-	+	+	-	-	-	-	-	-	-	-	-
1782. Sleeves fringed	-	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
1783. Painted	R	-	R	-	-	+	+	-	-	-	-	-	-	-	-	-
1784. Bone-bead pendants	-	-	-	-	*+	+	+	-	-	-	-	-	-	-	-	-
1785. Poncho type, 1 skin	R	*+	-	-	*+	-	+	-	-	-	-	-	-	-	-	-
Loin Coverings																
1786. Breechclout (between legs)	+	+	*+	*+	*+	*+	*+	*+	-	-	*+	(R)	+	+	-	+
1787. Buckskin	+	+	+	*+	+	(-)	+	+	-	-	+	+	+	+	-	-
1788. Fur . . . . .	.	+	-	*+	+	+	-	-	-	-	+	+	-	-	-	-
1789. Buckskin skirt, sewed sides	-	(+)	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1790. Wrap-around type skirt	+	+	+	+	+	+	-	+	-	+	+	+	+	+	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1791. Men										+		+	+	-	-	+
1792. Women										+		+	+	+	-	+
1793. Buckskin	-	+	-	+	+	-	-	+	-	+	*+	+	+	-	-	-
1794. Bear hide												*+		-	-	-
*1795. 1 or more buckskins	-	+	-					+	-	+	+	+	+	-	-	-
*1796. 4 coyote skins																+
1797. Fringed	-	-	-	+	-	-	-	+	-	+	-	+	+	-	-	-
1798. Fur	-	-	-	-	-	-	-	-	-	-	*+	-	+	-	-	-
1799. Grass stems	+	-	+	+	+	+	-	-	-	+	-	-	-	-	-	-
1800. Soaproot fiber, reaches to knee														+	-	-
1801. Bark	+	-	-	*	(+)	-	-	*+	-	-	-	-	-	-	-	*+
1802. Tule	+	+	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-
1803. Single small apron or kilt, front only	-	+	-	-	-	+	+	*+	-	*+	-	-	-	-	-	+
1804. Buckskin	-	+	-	-	-	+	-	+	-	-	-	-	-	-	-	-
1805. Fur	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1806. Inner bark	-	-	-	-	-	-	+	+	-	+	-	-	-	-	-	+
1807. Tule	-	*+	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1808. Double apron	-	+	+	-	*+	+	*+	+	*+	*+	*+	-	*+	+	-	-
1809. Buckskin	-	+	+	-	+	+	+	+	+	-	+	-	+	+	-	-
1810. Fringed or slit	-	-	-	-	-	-	+	+	-	-	-	-	+	-	-	-
1811. Small skins, sewn together	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	+
1812. Woven bird skins	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1813. Inner bark	-	-	-	-	-	-	*+	+	+	+	-	-	-	-	-	-
1814. Grass	-	-	+	-	(+)	+	-	-	-	-	-	-	-	-	+	-
1815. Tules	-	+	+	-	+	+	-	-	-	-	-	-	-	-	-	-
*1816. String apron-skirts	-	*+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
1817. On buckskin belt	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
1818. Nut, seed, shell strings	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
1819. Shell embroidery	-	-	-	+	-	-	-	+	+	+	-	-	-	-	-	-
1820. Braids on cord, bottom of skirt	-	*+	+	+	+	+	-	+	+	+	-	-	-	-	-	-
1821. Worn by women for dances, special occasions	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
1822. Buckskin trousers	-	R	-	*+	R	R	R	R	-	-	R	-	R	R	-	-
Muffs and Mittens																
1823. Muff of cased fur	(-)	-	-	+	-	*+	-	+	-	-	-	-	-	-	-	-
1824. Sewed onto shirt, for sleeves	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1825. Single muff	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1826. Double, 1 on each arm	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1827. Quiver used as muff when hunting	-	+	+	-	+	-	-	-	+	-	-	-	+	+	-	-
1828. Mittens	(-)	-	-	-	-	-	*+	-	-	-	-	(+)	-	-	-	-
Footgear and Leggings																
1829. Barefoot around house	-		+						+	+	+	+	+	+	+	-
1830. Moccasins	+	+	*+	+	*+	+	+	+	*+	+	+	+	+	+	-	-
1831. Men	+	*+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1832. Women	+	*+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1833. Rich people only										+	-	-	-	-	-	-
1834. Buckskin	+	+	+	+	+	*+	+	+	+	+	+	+	+	+	-	-
1835. Fur	-	+	-	+	-	-	-	+	-	-	+	+	-	-	-	-
†1836. Number of pieces	2	2	*	1	3	1	3	1	1	1	1	2	.	-	-	-
*1837. Added sole	-	*+	R	+	+	+	+	-	*+	+	+	+	+	-	-	-
1838. Heel seam	+	+	+	+	+	-	+	+	-	+	+	+	+	-	-	-
1839. Toe seam	+	+	+	+	-	+	-	+	+	*+	+	+	+	-	-	-
1840. Seam on outside	+	+	+	+	(+)	+	+	+	+	+	+	+	.	-	-	-
1841. Tongue	+	+	-	R	-	-	+	-	-	-	-	+	.	-	-	-
1842. Ankle length	+	+	+	+	+	-	-	-	-	-	-	+	+	-	-	-
1843. Boot length	-	-	+	-	+	*+	+	+	+	+	+	+	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1956. Down woven into	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	+
1957. For war, dances only	-	-	-	-	-	*	-	+	-	+	+	+	-	+	-	+
1957a. Worn habitually by some men	-	-	-	-	+	-	*	-	+	-	-	-	-	-	-	-
CURRENCY, TREASURE																
Currency																
1959. Dentalia	R	+	+	+	*	+		*	+	+	-	-	-	-	-	-
1960. Standard of value	-	+	+	+	+	+		+	+	+	-	-	-	-	-	-
1961. Incised	-	-	-	+	-	-		-	-	-	-	-	-	-	-	-
1962. Feathers on large end	-	-	-	+	-	-		-	-	-	-	-	-	-	-	-
1963. Wrapped with sinew, painted like snake skin	-	-	-	+	-	-		-	-	-	-	-	-	-	-	-
1964. Graded on finger creases	-	-	-	+	-	-		-	-	-	-	-	-	-	-	-
1965. Counted	-	-	-		-	-		-	-	+	-	-	-	-	-	-
1966. Measured in fathom and fractions of	+	+	*	+	+	+		+	+	+	-	-	-	-	-	-
1967. Upper-arm tattoo for measuring whole string	-	-	-	+	-	-		-	-	-	-	-	-	-	-	-
1968. Measured on arm, no tattoo	-	+	.	-	+	-		+	+	+	-	-	-	-	-	-
1969. Cylindrical purse of horn	-	-	-	+	-	-		-	-	-	-	-	-	-	-	-
1970. Purse of horn fork	-	-	-	-	+	-		*	+	-	-	-	-	-	-	-
1971. Buckskin purse	-	+	+					+	+	+	-	-	-	-	-	-
1972. Cased fur purse	-	-	.	-	+	*		+	-	-	-	-	-	-	-	-
1973. Shells rolled in fur	-	-	-	-	-	+		-	-	-	-	-	-	-	-	-
1974. Shells kept in basket	+	+	+	-	+	*		+	+	-	-	-	-	-	-	-
1975. Long dentalia preferred	-	-	+					*	+	+	-	-	-	-	-	-
1976. Clamshell disks	R	-	+	*	*	+	+	+	+	+	+	+	+	+	+	+
1977. Standard of value	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1978. Manufactured	-	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-
1979. Smoothing slab	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	+
1980. Disks counted	-	-	-	+	+	*	+	+	+	+	+	+	+	+	+	+
1981. Short strings only	-	-	-					+	-	-	-	-	-	-	-	-
1982. Measured around neck	-	-	.	-	+	+	+	-	-	-	-	+	+	+	.	-
1983. Measured on elbow	-	-	.	-	+	+	+	-	-	-	-	-	-	-	-	-
*1984. Measured in fathoms	+	-	+	+	+	+	+	+	+	+	-	-	+	.	+	-
1985. Measured in half-fathoms	+	-	*	+	*	+	+	+	+	+	-	-	+	(+)	+	-
1986. Cased-fur purse	-	-		(+)	+	-	-	-	-	-	-	+	+	-	-	-
1987. Buckskin sack for purse	+	-	+		+	*	+	+	+	+	+	+	+	-	-	+
1988. Basket for purse	+	-	+	-	-	+	-	+	+	-	-	-	-	+	+	+
1989. Loans of shell currency without interest	-	*	+		+	*		+	-	-	-	+	+	-	-	-
Treasure																
1990. Olivella: whole shell	-	-	-	*	*	+	+	-	+	+	-	(+)	(+)	.	-	-
1991. Shell cylinders or Columnella	-	-	+	-	+	*	+	+	-	-	.	+	+	+	+	+
1992. Sizes distinguished	-	-	+	-	+	+	+	+	-	-	.	+	+	.	.	.
1993. Bone cylinders	-	-	.		+	(-)	-	.	-	-	.	-	.	+	+	+
1994. Magnesite cylinders	-	-	.	-	+	*	+	+	+	+	+	+	+	+	+	+
1995. Imported	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
1996. Haliotis-disk beads	-	-	+	+	-	+	.	-	+	+	-	-	-	.	.	+
1997. Large obsidian blades, used for display	-	-	-	-	-	-	*	-	*	*	-	-	-	-	-	-
1998. Manufactured, not used	-	-	-	*	-	+	-	-	-	-	-	-	-	-	-	-
1999. Charmstones	*	-	-	+	(-)	*	+	-	*	+	-	+	+	+	+	*
2000. Natural shape	-	-	-	-	-	+	+	-	+	+	-	+	+	+	-	-
2001. Most effective if found by possessor.	-	-	-			+		-	+	+	-	+	+	+	-	+
2002. Used in doctoring	-	-	-	+	+	-	-	-	-	-	-	+	-	-	-	-
2003. Animated; can travel of own accord.	-	-	-	+				-	-	-	-	+	-	-	-	+
2004. Doughnut stones	-	-	-	-	-	-	*	-	+	-	-	-	-	-	+	-
2005. Natural shape	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
SMOKING AND TOBACCO																	
<u>Pipes and Pipe Sacks</u>																	
Pipes																	
2006. Tubular-type pipe	+	(-)	+	+	+	+	+	+	*+	+	+	+	+	*+	+	+	+
2007. 1-piece	+	-	+	+	*+	+	-	+	+	+	+	+	+	+	+	+	+
2008. Solid wood	+	-	-	-	+	-	-	+	+	+	-	-	-	-	-	-	+
2009. Elder or other pithy stalk	-	-	-	+	+	-	-	-	-	-	+	+	-	-	+	-	-
2010. Stone	+	-	+	+	-	-	-	-	-	-	+	+	+	+	+	+	+
2011. Found, not manufactured	(+)	-		*+	-						+	-	-	-	-	-	.
2012. 2-piece	*+	-	+	+	-	+	+	-	-	+	-	-	+	+	+	+	-
2013. Stone bowl	*+	-	.	+	-	*+	+	-	-	+	-	-	+	+	-	-	-
2014. Cane stem	-	-	-	.	-	-	-	-	-	-	-	-	-	-	-	-	-
2015. Elder stem	-	-	-	.	-	+	-	-	-	-	-	-	-	-	-	-	-
2016. Solid wooden stem	*+	-	+	(+)	-	-	*+	-	-	+	-	-	+	+	.	-	-
2017. Stem stuck into bowl	+	-	.	.	-	+	+	-	-	+	-	-	+	+	+	-	-
2018. Stem mortised into bowl	-	-	.	+	-	-	-	-	-	-	-	-	-	-	-	-	-
*2019. Optional use of stem	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-
2020. Concave-shaped bowl	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2021. Convex-shaped bowl	*+	-	-	-	-	+	+	-	-	*+	+	+	+	+	+	-	-
*2022. Bulb bowl	-	-	-	-	-	-	-	*+	*+	*+	-	-	-	-	-	-	-
2023. Double-bulb bowl	-	-	-	-	-	-	-	-	+	*+	-	-	-	-	-	-	-
2024. Obtuse-angled pipe	+	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2025. Stone bowl	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2026. Wooden stem	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2027. Right-angled pipe	R	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2028. Stone bowl	R	+	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	-
2029. Wooden bowl	R	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2030. Wooden stem	R	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
Pipe Sacks																	
2031. Pipe sack of cased fur	-	.	-	-	+	+	+	-	-	+	-	+	-	-	+	+	-
2032. Pipe sack of buckskin	+	+	+	+	-	+	+	+	+	-	+	+	+	-	-	-	-
2033. Pipe kept in small basket													+	+		-	
2034. Pipe kept in ground, head of bed	+	.	+			+	+	-	-	+	-	+	-	.	.	-	-
<u>Tobacco</u>																	
Cultivation and Gathering																	
2035. Gathered wild	+	+	+	-	+	-	-	-	+	-	-	-	-	-	-	-	+
2036. Cultivated or semicultivated	-	+	+	+	-	*+	+	+	-	+	+	+	+	+	+	+	-
2037. Sown	-	-	+	+	-	+	+	+	-	+	+	+	+	+	+	+	-
*2038. Log or brush burned, sown in ashes	-	-	+		-	-	-	+	+	+	+	+	+	+	-	+	-
2039. Log or brush burned, for volunteer crop	-	+	.	+	-	*+	*+	-	-	-	-	-	-	-	-	-	-
2040. Seeds sown next year, same spot	-	-	.	+		+	+	+	-	-	-	-	-	+	-	-	-
2041. Ground cultivated with digging stick	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	-
2042. Plants thinned	-	-	+	-	-	-	-	-	-	+	-	-	(+)	-	-	-	-
2043. Pruned	-	-	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
2044. Irrigated	-	-	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
2045. Gathered when yellow	+	+	-	-	-	-	-	-	-	-	-	+	-	-	+	.	.
2046. Gathered when green	-	-	+	+	+	+	+	+	+	+	+	-	+	+	+	.	.
2047. Leaves only, or mainly, picked	-	.	-	+		+		+	+	+	+	-	+	-	+	+	+
2048. Stalk occasionally pulled up	-	+	-	+	+	*+	+	+	+	+	+	+	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Preparation																
2049. Stalk hung up to dry	+	-	+	+	-	-	+	*+	+	+	+	-	-	+	-	-
2050. Leaves dried, whole	+	+	+		+	+	+	*+	+	+	+	-	+	-	+	+
2051. Leaves rubbed and hung to dry in sack												+	+	-	-	+
2052. Leaves only, used	+	+	-	+	-	+	+	+	+	+	+	+	+	+	+	+
*2053. Leaves rubbed fine in palm, with fingertips	+	+	-	*+	*-	+	+	+	+	+	+	+	+	+	+	+
2054. Dried leaves put in sack, pounded on slab			+	*+												
o2055. Tobacco mixed for smoking	+	+	+	+	+	+	+	-	-	*+						
o2056. Kinnikinick, manzanita mixtures	+	+	+	+	+	+	+	-	-	+						
2057. Grease added	+	+	-	-	+	*+	+	-	-	-		+				
Tobacco Containers																
2058. Basket	-	-	-	-	-	*+	+	-	-	+	-	-	-	+	-	-
2059. Buckskin pouch	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-
2060. Cased-fur pouch	-	+	-	+	-	+	+	-	-	-	-	-	-	-	-	+
Tobacco Substitutes																
2061. Plant substitutes used occasionally	-	-	+							*+	-	-	-	-	-	-
2062. Manzanita	-	-	+							-	-	-	-	-	-	-
2063. Parched and ground	-	-	+							-	-	-	-	-	-	-
Uses																
2064. Smoking at social gatherings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2065. Pipe passed	+	*+	+	+	+	*+	*+	+	*+	+	+	+	+	+	+	+
2066. Smoking after sweating	+	+	+	+	+	+	+	-	+	+	-	+	+	-	-	-
2067. Bedtime smoking	+	+	+	+	+	*+	+	+	+	+	+	+	+	+	+	+
2068. No smoking in dwelling house	-	-	-	*+	-	-	-	-	-	-	-	-	-	-	-	*+
*2069. Men smoke, generally	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2070. Smoking limited among women; shamans mainly	+	+	+	+		+	+	+	+	+	+	-	-	+	-	-
2071. Tobacco chewed	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
o2072. Tobacco as offering	*-	+	+	+	+	+	+	-	+	*+	+	+	+	+	+	+
2073. Tossed or blown in air	-	+	+	+	-	-	-	-	-	-	-	-	-	+	+	-
2074. Burnt in fire	-	+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
2075. Smoked	-	+	+	+	+	*+	+	-	*+	*+	+	+	+	+	+	+
MUSIC AND DRAWING																
Musical Instruments																
Drums																
2076. Hide drum	*R	+	*+	*+	+	R	*+	-	-	-	-	-	-	-	-	-
2077. Cylindrical	R	+	+	+	+	R	+	-	-	-	-	-	-	-	-	-
2078. 2-headed	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
2079. 1-headed	R	+	-	-	+	R	+	-	-	-	-	-	-	-	-	-
2080. Tambourine type	R	+	-	-	+	R	+	-	-	-	-	-	-	-	-	-
2081. Drumstick wrapped at head	R	+	-	+	+	R	+	-	-	-	-	-	-	-	-	-
2082. Plain drumstick, knot for head	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
*2083. Footdrum	-	-	R	-	-	-	-	-	R	R	+	+	+	+	+	*+
2084. Basket drummed	-	-	-	-	+	*+	-	-	-	-	-	*+	*+	*+	*+	*+
Rattles																
2085. Cocoon rattle	*-	-	-	*-	*+	*+	*+	*-	*-	R	*+	*+	*+	*+	*+	*+
2086. Stick handle	-	-	-	-	+	+	+	-	-	R	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2138. Sinew-wrapped at mouthpiece	-	+	-	+												
o2139. End stopped	-	+	-	+	+	-	+	R	R	+	+	+	.	+	+	+
2140. Partially stopped inside at hole	-	+	+	+	+	+	+	R	R	+	+	+	+	+	.	+
2141. Stop of pitch	-	.	+	+	-	+	+	R	R	+	-	-	+	+	.	+
2142. Stop of salmon glue	-	.	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2143. Stop of wood	-	.	-	-	-	-	-	-	-	-	+	+	-	-	.	-
2144. Single whistle	-	+	+	+	+	+	+	R	R	+	-	-	+	-	+	-
2145. 2 whistles bound together	-	-	-	-	-	-	-	R	-	+	+	+	-	+	-	+
2146. Whistle worn, suspended from string around neck	-	-	+								+	+	+	+	.	+
2147. Taboo to whistle around elderberry bush		*	+	*							+	-	+	+	-	*
2148. Snake will strike whistler.		+	+								+	-	+	+	-	*
2149. Flute	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+
2150. Bone	+	+	-	-	-	-	-	-	-	-	-	-	+	+	.	-
2151. Elder	+	+	+	+	+	+	+	+	+	+	+	+	-	+	-	+
2152. Cane	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
‡2153. Number of holes	3	3	3	4	4	4	3	4	4	4	4	4	4	4	-	6
2154. Holes burnt in		+	+						R	R	+	+	-	+	-	+
2155. Holes put in with awl									+	+	-	-	+	-	-	-
2156. Entire upper surface flattened				-					+	+	-	-	-	-	-	-
2157. End blown	-	-	-	-	-	-	-	-	-	-	(+)	-	.	-	-	+
2158. Side blown	+	+	+	+	-	+	-	-	+	+	(-)	+	+	+	-	+
2159. Mouth blown	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
2160. Nose blown	-	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-
2161. Used by shaman	-	*	+	-	-	-	+	-	-	-	-	+	-	-	-	-
2162. Used for courting	-	*	+	-	-	-	-	-	-	-	+	+	-	+	-	-
2163. Used for self-amusement	*	+	-	+	+	+	+	+		+	+	+	+	+	-	+
<u>Pictographs, Petroglyphs</u>																
2164. Pictographs, petroglyphs present in area.	*	+	-	-	*	-	*	*	*	-	-	-	-	-	-	-
2165. Nonhuman origin	+	+	-	-	+	-	+	.	.	-	-	-	-	-	-	-
2166. Made by tiny people	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2167. Made by mythological characters	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2168. Bring bad luck; charm viewer	-	-	-	-			+	-	-	-	-	-	-	-	-	-
2169. Impress of feet, etc., on rocks	-	*	+	*						*	-	*	*	-	*	-
RECREATION																
<u>Games</u>																
Shinny																
2170. Shinny played	+	+	+	+	+	*	R	+	+	+	*	+	+	+	+	+
2171. Men, youths play occasionally	+	-	-	+	+	+	+	-	-	+	-	-	+	+	-	+
2172. Women play	+	+	+	*	+	+	+	-	+	+	+	+	-	+	-	+
2173. Each sex plays separately	+	+	+	-	+	+	-	-	-	-	-	-	-	+	-	+
2174. Both sexes play together	+	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-
2175. Children play	-	+	-	+	+	*	+	-	-	-	-	-	-	-	-	-
2176. Single ball	-	-	-	-	-	*	+	-	-	-	-	-	+	-	-	-
2177. Wood	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2178. Stuffed buckskin	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2179. Oak galls	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2180. Double ball	-	+	+	+	-	*	+	+	+	+	+	+	-	-	-	+
2181. Stuffed buckskin	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2182. 2 blocks on ends of cord	-	+	+	+	-	+	+	*	*	+	-	+	-	-	-	-
2183. 2 grass balls on end of cord	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
*2184. Cord or hide strip only	-	-	-	-	+	*	+	-	-	-	+	+	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2237. Pole through hoop scores	+	+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
2238. Pole over hoop or stick scores	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
o2239. Number of counters	-	-	-	-	-	-	-	-	-	-	-	*10	-	-	-	-
o2240. Number on a side	2	*2	-	-	-	-	-	-	-	-	-	*10	-	-	-	-
†2241. Number of sides	2	2	-	-	-	-	-	-	-	-	-	(2)	-	-	-	-
2242. Sides local groups	+	+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
2243. Referee	-	*+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
2244. Betting	*+	*+	-	-	-	-	-	-	-	-	-	(+)	-	-	-	-
Quoits																
2245. Quoits played	+	+	-	-	-	-	-	+	+	+	-	+	-	-	-	-
2246. Quoit a ring, from limber rope or withe	+	+	-	-	-	-	-	-	*+	-	-	+	-	-	-	-
2247. Quoit a stone	-	-	-	-	-	-	-	*+	-	*+	-	-	-	-	-	-
2248. Target: single stake	+	+	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2249. Target, 2 stakes, at each end of the field.	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
‡2250. No. of throws for each player	10	12	-	-	-	-	-	1	1	1	-	2	-	-	-	-
2251. All players throw simultaneously	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
o2252. No. of points for ringer or strike	1	2	-	-	-	-	-	1	.	.	-	2	-	-	-	-
o2253. No. of points for closest throw	2	1	-	-	-	-	-	1	.	1	-	2	-	-	-	-
2254. Distance from pole measured with stick	+	+	-	-	-	-	-	+	.	+	-	.	-	-	-	-
‡2255. No. of points for game	10	12	-	-	-	-	-	1	.	1	-	4	-	-	-	-
Spear or Dart Throwing																
2256. Spear or dart-throwing games	+	+	*+	*+	+	-	-	+	-	*+	-	+	-	-	.	+
2257. Men play	+	+	-	-	+	-	-	+	-	+	-	+	-	-	.	+
2258. Spear thrown	+	+	-	-	-	-	-	-	-	+	-	+	-	-	.	+
2259. Pole thrown	-	-	-	-	-	-	-	*+	-	-	-	-	-	-	.	-
2260. Arrow thrown	-	+	-	-	+	-	-	-	-	-	-	+	-	-	.	-
2261. Stationary target	+	+	-	-	+	-	-	+	-	+	-	+	-	-	.	-
2262. Tule or grass bundle	-	-	-	-	*+	-	-	-	-	-	-	-	-	-	.	-
2263. 1 stake	+	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2264. 2 stakes, small	-	+	-	-	-	-	-	+	-	+	-	+	-	-	.	-
2265. 2 targets; throw back and forth	-	+	-	-	-	-	-	-	-	-	-	+	-	-	.	-
2266. Closest wins points	-	-	-	-	-	-	-	+	-	+	-	+	-	-	.	-
2267. Stuck in target, or between, 2 points	+	+	-	-	+	-	-	-	-	-	-	+	-	-	.	-
2268. Players cast in turn	+	+	-	-	+	-	-	+	-	+	-	+	-	-	.	+
o2269. Number on each side	2	*5	-	-	3	-	-	*2	-	2	-	5	-	-	.	-
†2270. Number of sides	2	2	-	-	2	-	-	2	-	2	-	2	-	-	.	-
Stick Bouncing (Snow Snake)																
2271. Sticks bounced	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2272. Men play	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2273. Children play	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2274. Plain stick bounced	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2275. Bounced off rise in ground	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2276. Bounced off pile of snow	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2277. Bounced for distance	-	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
Archery																
2278. Target games played; men	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2279. Stationary target, above ground	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
2280. Shoulder bone	-	-	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2281. Brush bundle	-	-	-	-	-	-	-	+	+	+	-	+	+	+	.	-
2282. Single stake or bush	-	-	+	-	-	-	-	+	-	+	-	+	+	+	.	+
2283. Arrow, previously shot	-	-	-	-	-	+	+	-	-	+	+	.	-	-	.	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2284. Small tule, willow target	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2285. Double, shoot back and forth.	+	-	-	-	-	+	-	-	+	-	+	+	+	-	.	-
2286. Buried target	+	+	-	-	+	-	-	-	-	-	-	-	-	-	.	-
2287. Bundle of tules	+	+	-	-	+	-	-	-	-	-	-	-	-	-	.	-
2288. Buried in circle of dug ground	+	+	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2289. Buried in ground	-	-	-	-	+	-	-	-	-	-	-	-	-	-	.	-
2290. All contestants shoot into circle simultaneously	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2291. Contestants shoot individu- ally	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2292. Person hitting buried target wins	+	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2293. Target rolled	+	+	-	+	+	-	+	-	-	-	-	-	-	+	-	-
2294. Downhill	-	+	-	+	+	-	+	-	-	-	-	-	-	+	-	-
2295. On level	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2296. Hoop	+	+	-	+	+	-	-	-	-	-	-	-	-	+	-	-
2297. Disk	*+	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-
2298. Target thrown in air	-	+	+	-	+	+	-	-	-	-	-	+	-	-	+	+
2299. Pine cone	-	+	+	-	-	-	-	-	-	-	-	-	-	-	+	+
2300. Bark disk	-	+	+	-	-	-	-	-	-	-	-	+	-	-	-	+
2301. Closest wins	-	-	+	-	-	+	+	+	-	+	+	-	+	.	-	+
2302. Hitting target scores only	-	+	+	+	+	+	+	+	-	+	+	-	+	.	+	+
2303. Shooting for distance	+	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
2304. Gambling for arrows in archery games	*+	+	+	+	+	+	+	+	-	-	-	+	-	+	.	-
Ring and Pin																
2305. Ring-and-pin game played	-	+	+	+	-	-	+	+	+	*+	-	-	-	-	-	-
2306. Men	-	-	+	+	-	-	+	+	+	+	-	-	-	-	-	-
2307. Women	-	-	+	+	-	-	-	+	-	+	-	-	-	-	-	-
2308. Children	-	+	-	+	-	-	+	+	+	+	-	-	-	-	-	-
#2309. Number of rings	-	1	.	10	-	-	1	10	*20	*7	-	-	-	-	-	-
2310. Fish vertebrae	-	-	+	+	-	-	-	+	+	+	-	-	-	-	-	-
2311. Deer carpals	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
2312. Tule bundle	-	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-
+2313. Number of pins	-	1	1	1	-	-	1	1	1	1	-	-	-	-	-	-
2314. Outfit transferred at miss	-	-	-	+	-	-	+	+	+	-	-	-	-	-	-	-
2315. Each player has 2 tries	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2316. Each ring counts 1 point	-	+	-	-	-	-	-	+	-	+	-	-	-	-	-	-
2317. Ring counts game	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2318. All rings on for game	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
+2319. Number of sides	-	2	-	-	-	-	2	-	2	2	-	-	-	-	-	-
o2320. Number on each side	-	*1	*1	-	-	-	*2	-	*4	1	-	-	-	-	-	-
+2321. No teamwork; number playing	-	-	-	*+	-	-	-	15	-	-	-	-	-	-	-	-
2322. Betting on game	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2323. Winner raps opponent's knuckles, forehead	-	+	+	-	-	-	-	-	-	+	-	-	-	-	-	-
2324. Winner pulls out opponent's eyebrows	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2325. Played to make moon wane	-	+	.	*+	-	-	-	-	-	-	-	-	-	-	-	-
Many-Stick Game, 1 Marked																
2326. Many-stick game played	-	-	+	+	+	+	-	+	*+	*R	-	-	-	-	-	-
2327. Men play	-	-	-	*-	+	+	-	+	*+	R	-	-	-	-	-	-
2328. Women play	-	-	+	+	-	-	-	-	*R	-	-	-	-	-	-	-
o2329. Many small sticks	-	-	10	*15	20	20	-	20	20	30	-	-	-	-	-	-
2330. 1 marked	-	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-
*2331. 1 specially made stick	-	-	-	-	-	-	-	+	+	R	-	-	-	-	-	-
2332. "Marked" stick guessed for	-	-	+	+	+	+	-	+	+	R	-	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2333. 2 sides	-	-	+	+	+	+	-	+	+	R	-	-	-	-	-	-
2334. 1 player on a side holds sticks	-	-	+	+	+	-	-	-	*	R	-	-	-	-	-	-
2335. 2 players on a side each hold set of sticks	-	-	-	-	-	-	-	+	*	R	-	-	-	-	-	-
2336. Sticks grass-wrapped, held in hand	-	-	-	-	+	+	-	+	*	R	-	-	-	-	-	-
2337. Hide in bare hand only	-	-	+	+	-	-	-	-	*	R	-	-	-	-	-	-
2338. Shuffle in front of body	-	-	+	-	+	+	-	+	+	R	-	-	-	-	-	-
2339. In grass	-	-	+	-	+	+	-	-	*	R	-	-	-	-	-	-
2340. Shuffle behind back	-	-	+	+	-	+	-	-	-	-	-	-	-	-	-	-
2341. Sticks rolled in grass, set on ground	-	-	-	-	-	+	-	-	+	R	-	-	-	-	-	-
‡2342. Number of counters	-	-	.	*12	10	10	-	10	*20	10	-	-	-	-	-	-
2343. Counters in 1 neutral pile at start	-	-	.	-	-	-	-	+	+	R	-	-	-	-	-	-
2344. Counters in 2 piles	-	-	.	-	+	+	-	-	-	-	-	-	-	-	-	-
2345. Referee to hand out counters	-	-	-	-	-	+	-	-	*	-	-	-	-	-	-	-
2346. Holder ("dealer") wins point, if guess in- correct	-	-	+	+	+	+	-	+	+	R	-	-	-	-	-	-
2347. Correct guessing side takes over sticks	-	-	+	+	+	+	-	+	+	R	-	-	-	-	-	-
2348. Played in winter only	-	-	-	-	-	-	-	-	*	R	-	-	-	-	-	-
Hand or Grass Game																
*2349. Hand or grass game played	*R	+	+	+	*	+	*	+	*	*	+	+	+	+	+	*
2350. Men play	R	+	+	+	+	+	*	+	+	*	+	+	+	+	+	*
2351. Women play	R	+	+	-	*R	+	*	-	-	*	-	+	-	-	+	*
2352. 2 objects held by each player	R	+	+	+	+	+	*	-	*R	+	+	+	+	+	+	+
2353. 1 wrapped or marked	R	+	+	+	+	+	*	-	*R	+	+	+	+	+	+	+
2354. Wrapped or marked guessed for	-	+	+	-	*	+	-	-	*R	+	-	+	+	+	+	+
2355. Unwrapped guessed for	R	-	-	+	*R	+	*	-	-	-	+	-	-	-	-	-
2356. Call tep and wei, when guessing	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
2357. "Bones" called by special terms	R	-	-	-	+	-	*	-	-	-	-	-	.	-	.	+
2358. Man and woman	-	-	-	-	+	-	-	-	-	-	-	-	.	-	.	+
2359. Black and white	R	-	-	-	-	-	*	-	-	-	-	-	.	-	.	-
2360. Alive and dead	-	-	-	-	-	-	*	-	-	-	-	-	.	-	.	-
2361. Bones called by own terms	-	.	+	+	-	-	(-)	-	*R	*	+	*	.	-	.	-
2362. Made from solid wood	R	+	-	+	+	+	*	-	*R	+	-	-	+	+	-	-
2363. Made from hollow bone	R	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2364. Made from solid bone or horn	R	+	+	-	*R	R	*R	-	*R	-	-	+	(+)	-	+	+
2365. 1 object held by each player	-	-	-	-	-	-	*	+	*	-	-	-	-	-	-	-
2366. Solid wooden object	-	-	-	-	-	-	-	+	*	-	-	-	-	-	-	-
2367. String of shell beads	-	-	-	-	-	-	*	-	*	-	-	-	-	-	-	-
2368. 1 player at a time holds objects	-	*	-	-	*	-	-	-	*	+	-	-	-	-	-	-
2369. 2 players at a time hold objects	+	+	-	(+)	*R	+	+	+	*R	-	+	+	+	+	(+)	+
2370. Hide in bare hand only	+	+	+	-	+	+	+	-	*R	*	-	-	-	-	-	*
2371. Hide in grass in hand	-	-	-	+	-	+	-	+	+	R	+	+	+	+	+	*
2372. Shuffling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2373. Under mat	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2374. Under hide blanket	+	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2375. Under grass pile	-	-	+	+	+	-	-	+	-	+	+	+	+	+	+	+
2376. Under basket	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2377. In front of body	+	+	-	-	-	-	-	-	+	*	+	+	+	+	+	*
2378. Behind back	+	+	-	-	-	+	+	-	*R	*	+	+	+	+	+	+
2379. Grass bundles thrown up in air	-	-	-	-	-	-	-	-	-	*	+	+	+	+	+	*
2380. Counters sticks	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
‡2381. Total no. of counters for 2 sides	10	12	.	.	10	10	10	10	*15	10	16	6	16	20	.	16
2382. Counters in 1 neutral pile at start	-	+	.	.	-	+	-	+	+	+	-	-	-	-	-	-
2383. Counters in 2 equal piles at start	+	-	.	.	+	-	+	-	-	-	+	+	+	+	+	+
2384. Holder wins point, if guess incorrect	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2385. Correct guessing side takes over "bones"	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2386. Sides local groups	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2387. Played in summer only	-	-	+	-	-	-	-	-	*	*	-	-	-	-	-	-
2388. Played any time	+	+	.	-	-	-	-	-	*R	*	+	+	+	+	+	+

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2437. Women	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2438. Children	-	-	-	-	+	+	-	-	-	-	-	-	-	+	-	-
2439. Stick sharpened at both ends	-	-	-	-	*+	*+	-	-	-	-	-	(-)	-	*+	-	-
2440. Natural vestigial deer metapodial	-	-	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-
2441. 1 point when it lands erect in ground	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2442. Person who catches stick wins	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2443. Thrower scores	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2444. Unsuccessful thrower transfers	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
†2445. Number of counters	-	-	-	-	10	*10	-	-	-	-	-	-	-	-	-	-
2446. Jacks	-	-	-	-	+	+	R	-	-	+	R	-	-	+	-	-
2447. Men play	-	-	-	-	-	-	R	-	-	+	-	-	-	+	-	-
2448. Women play	-	-	-	-	+	+	R	-	-	+	-	-	-	-	-	-
2449. Children play	-	-	-	-	-	+	R	-	-	+	R	-	-	-	-	-
2450. Stones	-	-	-	-	+	+	R	-	-	+	R	-	-	+	-	-
†2451. Number of objects	-	-	-	-	10	10	-	-	-	-	5	-	-	3	-	-
2452. Indefinite	-	-	-	-	-	-	+	-	-	+	-	-	-	-	-	-
2453. Last object thrown up heaviest	-	-	-	-	-	*+	-	-	-	+	-	-	-	+	-	-
2454. For fun; no betting	-	-	-	-	+	+	+	-	-	+	-	-	-	+	-	-
2455. Juggling	-	-	-	-	-	+	+	-	-	+	-	-	-	+	-	-
2456. Rocks	-	-	-	-	-	+	+	-	-	+	-	-	-	-	-	-
2457. Acorns	-	-	-	-	-	+	-	-	-	-	-	-	-	+	-	-
o2458. Number thrown up	-	-	-	-	-	*2	3	-	-	2	-	-	-	2	-	-
2459. Thrown up in both hands, same time	-	-	-	-	-	+	+	-	-	-	-	-	-	+	-	-
2460. Women	-	-	-	-	-	+	+	-	-	+	-	-	-	+	-	-
2461. Boys	-	-	-	-	-	-	-	-	-	+	-	-	-	+	-	-
2462. For fun; no betting	-	-	-	-	-	+	+	-	-	+	-	-	-	-	-	-
Gambling Taboos																
2463. Intercourse taboo before gambling	+	+	+	+	-	-	-	+	+	.	.	-	-	-	-	.
2464. Only if man has washed in sacred spot, for luck	-	-	-	-	-	-	-	+	+	.	.	-	-	-	-	.
2465. Intercourse taboo after gambling	-	-	-	-	-	-	-	-	-	-	-	-	*+	-	-	.
Amusements																
Toys																
2466. Tops	-	+	-	+	+	+	+	+	-	+	-	-	+	+	.	-
2467. Children play	-	+	-	+	+	+	+	+	-	+	-	-	+	+	.	-
2468. Adults play	-	-	-	-	-	-	-	-	-	-	-	-	-	-	.	-
2469. Acorn	-	-	-	*+	+	+	-	+	-	+	-	-	+	+	.	-
2470. Bark or wood disk, horizontal plane	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2471. Lump of pitch	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2472. Deer kneecap	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2473. Twirl with fingers	-	-	-	+	+	+	-	+	-	+	-	-	+	+	-	-
2474. Twirl between palms	-	+	-	-	-	-	+	-	-	+	-	-	+	+	-	-
2475. Buzzer	+	+	+	+	+	R	+	+	R	R	+	-	-	R	.	*R
2476. Children play	-	+	+	+	+	+	+	+	+	+	+	-	-	-	.	R
2477. Adults play	-	-	+	-	-	-	-	+	+	+	-	-	-	-	.	R
2478. Wood or bark disk	-	+	+	-	+	-	-	+	-	-	-	-	-	-	.	-
2479. Deer carpal	+	-	-	+	-	-	+	-	-	-	.	-	-	-	.	-
2480. Shell disk	-	-	-	-	+	-	-	-	-	-	.	-	-	-	.	-
2481. Acorns	-	-	-	-	-	-	-	+	-	-	.	-	-	-	.	-
2482. Shoe-leather disk	-	-	-	-	-	R	-	-	R	R	R	-	-	R	.	R
2483. To make snow	+	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-
2484. String figures	+	+	+	+	+	+	+	-	*	+	-	R	R	+	-	+
2485. Old men, women play	+	+	+	+	+	-	+	*	-	+	-	-	-	+	-	+
2486. Men play	+	+	+	+	-	+	+	-	-	+	-	-	-	+	-	+
2487. Women play	+	+	+	+	-	+	+	-	-	+	-	-	-	+	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2488. Young people play		+	+		+	+	+	-	-	+	-	+	+	+	-	+
2489. Static figures		+	+	+	+	*	+	-	-	+	-	+	+	+	-	+
2490. Moving figures		*	+	+	+	*	+	-	-	+	-	+	+	+	-	+
2491. Lips used		+	+	+	.	+	+	-	-	+	-	-	.	+	-	+
2492. Done in winter only		+	*	-							-	-	-	-	-	-
2493. Done any time, for fun		-	-	+						+	-	+	+	+	-	+
2494. Not done in fall; makes nights long		+	+	-	*					-	-	-	-	-	-	-
2494a. Stilts		-	*	-	*	R	-	-	-	-	R	-	-	-	-	-
Contests																
2495. Wrestling		+	+	+		+	+	+	+	+	+	+	+	+	+	+
2496. Men, boys		+	+	+		+	+	+	+	+	+	+	+	+	+	+
2497. To throw man down		+	+	+		+	+	+	+	+	+	+	+	+	+	+
2498. To judge who is strongest boy		+	+								+	+	+	+	+	+
2499. No tripping allowed		-	+	-		+	-	-	-	+	+	+	+	-	.	-
2500. Bets laid, sometimes		+	+								+	+	+	+	+	+
2501. Fight starts, if injuries result		+	+	+							-	+	+	+	+	+
2502. Dodging		-	+	-		+	+	+	-	-	-	(-)	-	+	-	+
2503. Stones		-	+	-		+	-	-	-	-	-	(-)	-	-	-	-
2504. Hard objects inside geese		-	-	-			+	-	-	-	-	-	-	.	-	-
2505. Sand bag		-	-	-				*	-	-	-	-	-	.	-	-
2506. Tule, grass balls		-	+	-							-	-	-	.	-	+
2507. Two sides		-	+	-		+	+	+	-	-	-	-	-	+	-	-
o2508. Number on each side		-	*5	-		1	.	15	-	-	-	-	-	.	-	-
2509. Racing		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2510. Boys alone		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2511. Girls (prepuberty) alone		+	+	+	+	+	+	+	(-)	+	+	+	+	+	+	+
2512. Boys and girls on opposite sides		+	+	-	-	+	-	-	+	-	+	-	+	+	.	-
2513. Men alone		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2514. Women alone		+	+	+	+	+	+	+	-	+	+	+	-	+	.	+
2515. To mark and back		-	-	-		+	+	-	+	-	.	+	+	+	-	-
2516. Start at exclamation		+	+	+		+	-	+	+	+	+	+	+	+	+	+
2517. Rocks skipped across river		+	+	+	+	+	+	+	+	+	+	+	-	-	.	+
2518. For fun; no betting		+	+	+	+	+	+	-	+	+	+	+	-	-	.	+
Storytelling																
2519. "True" narratives told any time		+	+	+	+	+	+	+	+	+	+	+	+		+	+
2520. Myths told at night		+	*	+	+	+	+	+	+	+	*	*	*	*	*	*
2521. Auditors lie flat on back		+	+	+		+	+	+	+	-	+	+	.	.	-	+
2522. Be humpbacked if sit up		*	+	-		+		+	-	+	-	-	.	.	-	-
2523. Taboo to narrate myths in summer		+	+	+	*	+	+	+	+	+	+	+	.	.	+	+
2524. Rattlesnake will bite		-	+	.		+	+	+	+	.	+	-	.	.	.	-
2525. Winter will come quickly		+	-	.				+	.	.	+	-	.	.	.	-
2526. Narrated by old people only		+	+	+	+	+		+	+	+	+	+	.	.	+	+
2527. Auditors bathe early next morning		*	+	+		+				+	-	+	.	.	+	+
2528. Makes listeners "healthy"		-	+	+		+				+	-	+	.	.	+	+
Social Dances																
Circle Dances																
2529. Circle dance aboriginal dance form		*R	*+	+	*+	+	+	+	+	+	-	R	-	-	-	-
2530. Performed in brush corral		-	-	+	+	+	-	+	+	-	-	-	-	-	-	-
2531. Performed in open		+	+	+	+	+	-	+	+	-	-	-	-	-	-	-
2532. At fall rabbit hunt		-	-	-		-	+	-	+	-	-	-	-	-	-	-
2533. In springtime		-	-	-	-	-	+	+	+	+	-	-	-	-	-	-
2534. In summer, at any celebration		+	+	+	-	+	+	+	+	+	-	-	-	-	-	-
2535. During communal fishing periods		+	+	+		+	+			+	-	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2536. Any time	-	-	-	+			+	+	-	-	-	+				
2537. Several bands assemble together	+	-	+	+		+	+	+	+	+	-	.				
2538. Young people dance, mainly	-	+									-	-				
2539. Purpose mainly pleasure	+	+	+	+		+	+	+	+	+	-	+				
2540. To make seeds grow	-	-	-	-	-	-	+	-	-	-	-	-				
2541. Dance around center post	-	+	-	-		-	+	-	-	-	-	(+)				
2542. Juniper tree	-	-	-	-		-	+	-	-	-	-	-				
2543. Dance around fire	+	+	+				+	+	+	+	-	+				
2544. All dancers sing	+	+	+	+		+	+	+	-	+	-	-				
†2545. Special singers	-	-	-	-		-	*2	-	*4	-	-	*1				
2546. Each local group sings own songs, in turn	+	-	+			+	+	-	+	-	-	-				
2547. Split-stick rattle accompaniment	-	-	-	-		-	+	-	-	-	-	-				
2548. Clap hands as accompaniment	-	-	+			+	+	-	+	-	-	-				
2549. Women choose partners	-	-	-	-		-	-	(+)	-	-	-	-				
2550. Men choose partners	-	-	-	-		+	+	+	+	-	-	-				
2551. Dance in 1 circle	+	+	+	+		+	+	+	-	+	-	-				
2552. Dance in 2 concentric circles	+	-	-	+		-	-	-	-	-	-	+				
2553. Dance in 2 circles next to each other	-	-	-	-		+	+	-	+	+	-	-				
2554. Sexes alternate	+	-	+	-		+	+	+	+	+	-	-				
2555. Sexes dance opposite each other in 1 circle	+	-	-	-				*+	-	-	-	-				
2556. Quick shuffle step	+	(+)	+	-		-	-	-	-	-	-	+				
2557. Hopping step	-	.	-	+		+	+	+	-	-	-	-				
2558. Stamp both feet, moving slightly									+	+	-	-				
2559. Start: counterclockwise	+	(+)	+	+		+	+	+	+	+	-	+				
2560. Reverse: dance clockwise	-	.	-	+		-	-	-	+	-	-	-				
2561. When dance stops, all shout	+	+	+						+	+	+	-	+			
2562. Good singer dance leader	+	+	-	-		-	-	-	-	-	-	-				
2563. Band or district chief dance leader	-	-	-	-		-	-	-	+	+	-	-				
2564. Clowns	-	-	-	-		+	+	+	+	+	-	-				
2565. Act of own accord; not appointed	-	-	-	-		+	+	+	+	+	-	-				
o2566. Duration of dance, nights	1	½	*1	1		*1	*1	*3	1	*2	-	*2				
2567. Dance occasion for courting	+	+	+	-		-	-	+	+	+	-	-				
2568. Visitors camp in circular brush corral	-	-	+	-		+	+	+	-	-	-	-				
2569. Visitors feasted by hosts	-	-	+			+	-	+	-	-	-	+				
Sweat "Dance"																
2570. Held inside sweat house											+	+	+			
2571. At night											+	+	+			
2572. Any time of year											+	+	+			
2573. Both sexes participate											+	+	-			
2574. Hot fire in sweat house											+	+	+			
2575. 1 singer; hits center pole with stick											+	-	-			
2576. Split-stick rattle used											-	+	-			
2577. Participants stand in 1 spot, dance until exhausted											+	+	+			
2578. Swim after dancing											+	+	+			
Bear Dances																
2579. Bear dance aboriginal	-	-	-	-		-	+	+	+	+	*+	*+			*	+
2580. Given for good time	-	-	-	-		-	-	+	-	-	-	-				
2581. Given to dress bearskin	-	-	-	-		-	-	+	+	+	-	-				
2582. Held in spring	-	-	-	-		-	-	-	-	-	+	-				
2583. Held in winter	-	-	-	-		-	-	-	-	-	-	-				+
2584. Held any time, in good weather	-	-	-	-		-	-	+	+	+	-	+				
2585. Danced in sweat house	-	-	-	-		-	-	-	-	-	-	+				+
2586. Danced in open	-	-	-	-		-	-	+	+	+	+	-				
o2587. Whole gathering lasts ... days	-	-	-	-		-	-	-	-	-	3	2				2

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
#2588. Lasts ... nights	-	-	-	-	-	-	-	1	1	1	3	2	-	-	-	1
o2589. Actual dance lasts ... days	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	1
o2590. Lasts ... nights	-	-	-	-	-	-	-	1	1	2	1	2	-	-	-	-
2591. Dance begins near sundown	-	-	-	-	-	-	+	+	+	+	+	+	-	-	-	-
2592. Dance begins in morning	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
o2593. Number of singers, musicians	-	-	-	-	-	-	*2	-	-	-	*2	1	-	-	-	2
2594. Split-stick rattle	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
2595. Deer-hoof rattle	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2596. Clap hands as accompaniment	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2597. Women, only, dance	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2598. Women choose partners	-	-	-	-	-	-	+	-	-	-	-	+	-	-	-	-
2599. Touch with stick	-	-	-	-	-	-	+	-	-	-	-	(+)	-	-	-	-
2600. Each person dances separately	-	-	-	-	-	-	-	+	+	+	+	+	-	-	-	+
2601. Dancers abreast	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+
2602. Dancers in circle	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2603. Stretch bear hide, as out to dry	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2604. Male singer sits by hide and sings	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2605. Women, or man, rub, hit bearskin	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2606. Man puts on bearskin	-	-	-	-	-	-	-	+	+	+	+	+	-	-	-	+
2607. In morning	-	-	-	-	-	-	-	+	+	+	+	+	-	-	-	(+)
2608. Dances, walks with bearskin on	-	-	-	-	-	-	-	-	+	+	-	+	-	-	-	-
2609. Impersonates bear, claws tree	-	-	-	-	-	-	-	+	-	+	-	+	-	-	-	-
2610. Dog set onto him	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2611. Drops shell beads, which women pick up	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2612. Killer of bear ultimately given bearskin	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
2613. Impersonator, girl dancers wash at sacred spring	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
2614. Performers from other groups	-	-	-	-	-	-	-	-	-	-	-	(-)	-	-	-	+
2615. Feast follows performance	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+
2616. Held for black bear only	-	-	-	-	-	-	-	+	+	+	-	*	-	-	-	-
POLITICAL ORGANIZATION																
<u>Political Units</u>																
Sovereign Bodies																
2617. Each village is autonomous unit	-	-	-	-	+	-	*+	*+	-	-	-	+	*+	+	-	+
*2618. Community of closely adjacent villages forms autonomous unit	-	-	+	-	-	*+	-	*+	-	*+	-	-	-	-	*+	-
2619. Local group, embracing several communities is recognized, or is autonomous unit	+	+	-	+	-	*+	-	-	+	*+	*+	-	-	+	-	-
2620. Tribe, embracing all local groups, is recognized unit	(+)	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
<u>Chiefs and Other Officials</u>																
Number of Male Chiefs																
2621. 1 per autonomous unit	+	+	+	+	+	*+	+	*+	*+	+	+	+	+	+	+	*+
2622. Multiple, of equal rank, per autonomous unit.	-	-	-	-	-	*4	-	-	*2	-	-	-	-	-	-	-
2623. Chiefly lineages	-	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+
2624. Tribal chief	R+	R+	-	(+)	-	*R	-	-	-	-	-	-	-	-	-	-
Basis for Selection																
2625. Heredity, primary factor	-	+	+	+	+	*+	+	+	*+	+	*+	-	+	+	+	+
2626. Paternal only	-	-	+	+	+	-	+	-	-	-	*+	-	+	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2664. Fishing	-	-	+					+	-	*	+	+	-	-	+	-
2665. Vegetable-food quests	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
2666. Pine-nut trips	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2667. Orates at public ceremonies	+	-	+	-	+	*	+	+	*	+	+	+	+	+	+	+
2668. Talks from sweat house, at dances	-	-						*	+	+	-	-	+	+	-	+
*2669. Talks morning and evening	*	+	-	+	+	+	+	-	+	+	*	+	+	+	+	-
2670. Moral lectures to children	+	+	+					*	+	+	*	+	+	+	+	+
2671. Settles disputes	+	+	+	+	+	+	+	+	+	+	.	+	+	+	+	+
2672. Pays or helps pay wergild	-		+	+	-	-	-	+	+	-	.	-	-	-	-	-
2673. Sets price for wergild payments						+	+	+	+	-	.	(+)	-	-	-	.
2674. Sanctions killing of offenders	-	-	-					-	-	+	-	.	+	-	+	-
2675. Concerned with war	+	-	+	-	+	+	+	+	+	+	*	+	+	.	+	.
2676. Declares war	-	-	-	-	-	+	-	+	-	+	*	+	+	.	+	.
o2677. Goes to war	+	-	-	-	+	+	+	+	+	-	*	+	+	.	+	.
2678. Negotiates for peace	-	-	+	-	+	+	+	+	+	-	*	-	-	.	+	.
Escort																
2679. Some 1 person accompanies chief on visit	-	-	-				+	*	-	-	*	+	*	+	*	-
2680. Several men, youths, accompany chief on visits	+	+	+				-	-	+	+	-	-	-	-	-	*
Female Chiefs and Titled Women																
2681. Female chiefs	-	-	+	+	+	+	+	+	+	+	+	+	-	+	+	-
2682. No male chief	-	-	-	-	-	-	-	+	-	+	-	+	-	-	-	-
2683. Male chief also	-	-	+	+	+	+	+	-	+	-	+	+	-	+	+	-
2684. Sister, cousin of male chief	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
2685. Daughter of male chief	-	-	-	-	-	+	-	+	-	+	+	-	-	-	-	-
2686. Wife of male chief	-	-	+	+	+	-	+	-	+	-	+	+	-	+	+	.
2687. Gives orders to men	-	-	+	*	+	+	+	+	-	+	-	+	-	-	-	-
2688. Sends messengers with orders	-	-	-	+	+	-	-	+	-	+	-	+	-	-	-	-
2689. Substitutes for male chief in absence of latter	-	-	.	*	-	-	+	-	+	-	-	-	-	-	-	-
2690. Supervises preparation of food for ceremony	-	-	+	+	+	-	+	-	+	+	+	-	+	+	+	-
2691. Titled women	-	-	-				(-)	-	-	-	-	.	-	-	+	+
2692. Sister, cousin of male chief	-	-	-				-	-	-	-	-	.	-	-	-	+
2693. Daughter of male chief	-	-	-				-	-	-	-	-	.	-	-	+	-
Assistant to Male Chief																
2694. Assistant chief	+	.	-	-	-	+	+	+	-	+	+	-	-	+	-
o2695. Number per political unit	1	.	-	-	-	2	1	1	-	1	1	-	-	1	-
2696. Son or brother of chief	-	.	-	-	-	-	+	-	-	+	+	-	-	+	-
2697. Advises chief	+	.	-	-	-	+	-	+	-	+	+	-	-	+	-
2698. Substitutes for chief in his absence	+	.	-	-	-	+	+	+	-	+	+	-	-	-	-
2699. Provides money for public gathering	+	.	-	-	-	+	-	-	-	-	.	-	-	-	-
2700. Supervises preparation, division of food for ceremony	+	.	-	-	-	+	-	-	-	+	.	-	-	+	-
2701. Lifelong office	+	.	-	-	-	+	-	+	-	+	+	-	-	+	-
Criers																
2702. Appointed by chief	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-	+
2703. Chosen at assembly of old men	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2704. Hereditary, paternal line	-	-	-	-	-	-	+	-	+	-	-	-	+	-	-	+
2705. Ability basis of selection	-	+	+	-	-	-	+	-	-	-	-	-	-	-	-	+
o2706. Number per chief or headman	-	1	2	-	-	-	1	-	1	-	-	-	-	-	-	1
o2707. Number per village	-		2	*2	-	-	1	-	1	-	-	-	1	-	-	1

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
2708. Speaks twice daily, from top of sweat house	-	*	+	+	-	-	+	-	-	-	-	-	+	-	-	+
2710. Moral lectures to children	-	+	+	-	-	-	+	-	+	-	-	-	-	-	-	+
2711. Stops disputes, chief's orders	-	+	+	+	-	-	-	-	+	-	-	-	-	-	-	*
2712. Acts as dance manager	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	*
2713. Acts as messenger man	-	+	+	+	-	-	-	-	+	-	-	-	+	-	-	+
2714. Talks at ceremonies	-	+	+	+	-	-	+	-	+	-	-	-	+	-	-	+
2715. Clowns and ridicules	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
Clowns																
2716. Informal clowning, joking, only	-	-	-	-	-	-	-	+	*	+	-	-	-	-	-	-
2717. Formal clowns	-	-	-	-	*	+	-	*	+	-	-	*	+	-	-	*
2718. Office distinct from crier's	-	-	-	-	-	-	-	+	+	-	-	+	*	-	-	-
2719. Hereditary	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
2720. Appointed by chief	-	-	-	-	+	-	-	-	-	-	-	+	-	-	-	+
2721. Lifelong	-	-	-	-	(+)	-	-	-	-	-	-	+	+	-	-	+
2722. Clowns at ceremonies	-	-	-	-	+	-	-	-	+	-	-	+	*	+	-	+
2723. Wears acorn necklace	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
2724. Paid	-	-	-	-	+	-	-	-	-	-	-	+	-	-	-	-
2725. Helps dreamer call spirits	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
Messengers																
o2726. No. male messengers per village or local group	-	-	(2)	2	-	-	1	*1	*3	2	*6	2	1	2	-	-
2727. No. variable for intratribal matters	+	+	-	+	+	+	-	+	+	-	+	-	-	-	+	*
2728. Individuals serve in temporary capacity only.	+	+	-	+	+	+	-	-	-	-	-	-	-	-	+	+
2728a. Official messenger for war matters only	-	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-
2729. Competency and willingness chief criteria for selection of	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2729a. Must be good speaker	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2730. Appointed by chief	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+
2731. Hereditary, paternal line	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2732. Lifelong tenure	-	-	+	-	+	-	+	+	+	+	-	+	+	+	-	-
2733. If incompetent, discharged	-	-	+	-	+	-	+	+	+	+	+	+	+	+	+	+
2734. Paid if travels a distance	-	+	-	-	*	+	-	-	+	-	-	+	-	-	-	-
2735. Paid occasionally; given board	-	+	+	-	-	-	+	-	+	+	+	-	+	+	-	-
2736. Carries messages for chief or headman	+	+	+	+	+	+	+	+	+	+	+	-	-	+	+	-
2737. Travels about; gathers news	+	+	+	-	-	-	-	-	-	-	+	+	+	-	-	-
*2738. Welcomes guests	-	-	+	-	-	-	-	+	+	+	+	+	+	-	-	-
2739. Orders hunt for chief	-	+	+	-	-	-	-	+	-	-	-	+	+	+	+	-
2739a. Attends to fire at ceremonies	-	-	-	-	+	-	+	-	-	-	-	-	+	-	-	-
2740. Women messengers	-	+	-	+	-	-	+	-	-	-	-	-	-	-	-	-
2741. Carry messages for anyone	-	+	-	+	-	-	+	-	-	-	-	-	-	-	-	-
o2742. Number going together	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-	-
2743. Suitability only criterion	-	+	-	+	-	-	+	-	-	-	-	-	-	-	-	-
2744. Travel only short distances	-	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2745. Act in temporary capacity only	-	+	-	+	-	-	+	-	-	-	-	-	-	-	-	-
Fire Tender																
+2746. No. per village or local group	*	-	1	1	-	-	1	1	1	1	1	1	1	1	1	1
2747. Lifelong office	-	-	+	+	-	-	-	-	-	R+	-	+	+	+	-	+
2748. Temporary office only	+	+	-	-	+	+	+	+	+	R-	+	-	-	-	+	-
2749. Hereditary in paternal line	-	-	-	+	-	-	-	-	-	-	-	-	+	(+)	-	+
2750. Appointed by chief	-	-	+	-	-	-	-	+	+	R+	+	-	-	-	+	-
2751. Chief acts as fire tender	-	-	-	-	-	-	-	-	-	-	+	-	-	+	-	-
*2752. Clown acts as fire tender	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
2753. Attends to fire in assembly house	-	-	-	+	-	-	-	-	-	R	+	+	+	+	+	+
2754. Keeps assembly house clean	-	-	-	+	-	-	-	-	-	R	+	+	+	-	-	+
2755. Has 1 assistant	-	-	-	+	-	-	-	-	-	(R)	+	+	-	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
<u>Participants</u>														
Groups Involved														
*2790. Autonomous group alone	+	+	-	+	-	+	-	-	+	+	+	+	+	.
2791. Autonomous group plus allies	+	+	+	+	*+	+	+	*+	+	+	*+	+	-	.
Combatants														
2792. All able-bodied men of group	+	-	+	+	+	-	-	-	+	-	-	-	*+	-
2793. Sometimes only limited number	+	+	+	+	-	+	-	-	-	-	+	+	-	-
2794. Some men stay to protect women	(+)	+	+	+	-	-	+	+	-	+	+	+	-	-
2795. Neighboring groups, tribes asked to give aid	*+	-	+	.	*+	+	*+	+	+	+	+	+	-	-
2796. Warriors or neighboring tribes "hired" for war	-	-	-	-	*+	-	-	-	-	-	-	-	-	-
Leaders														
o2797. Chief or headman may lead war party	±	+	-	-	-	-	-	+	±	*	*+	+	+	+
o2798. Chief goes to war, neutral in battle	-	+	-	-	*+	-	±	-	+	-	-	+	-	-
o2799. Chief stays home	±	-	+	+	-	+	-	-	±	+	+	+	-	-
o2800. War leader distinct official, not chief	±	±	+	+	+	-	+	-	±	-	+	-	-	-
2801. Selected by chief	-	+	.	.	+	+	-	+	+	-	+	-	-	-
2802. Chosen at popular assembly	+	+	.	*+	-	-	-	-	-	-	-	-	-	-
2803. Chosen on basis of competency	*+	+	.	+	+	+	+	*+	*+	-	*+	-	-	-
2804. Holds office until physically disabled	-	+	.	+	-	-	+	+	+	-	-	-	+	+
2805. Appointed for 1 expedition, usually	-	-	.	.	+	+	-	-	-	-	+	-	-	-
2806. Shaman goes to war	+	+	-	-	+	+	+	-	-	.	+	+	+	-
2807. Occasionally only	-	+	-	-	+	+	-	-	-	+	-	-	-	-
<u>Preparation</u>														
Prognostication														
2808. Prediction of deaths in war	+	+	+	-	+	+	+	+	+	+	+	.	-	-
2809. By war leader, through dreams	-	+	+	-	+	-	-	-	-	-	-	.	-	-
2810. By shaman	+	+	-	-	-	+	+	*+	+	-	-	-	-	-
2811. Dreams	-	+	-	-	-	+	+	-	-	-	-	-	-	-
2812. Shaman tests contestants	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
2813. If man falls during war dance, sign of death	-	-	+	+	+	.	-
Shamanistic Activities Against Enemy														
2814. Shaman sings all night against enemy, prior to encounter	-	+	+	-	*+	+	+	-	+	+	-	-	+	-
2815. "Charms" enemy	-	+	+	-	+	+	+	-	+	+	-	-	+	-
2816. "Poisons" enemy	+	+	+	-	-	+	+	-	+	+	-	-	-	-
2817. Formulas against enemy	-	*+	-	-	-	+	+	-	+	+	-	-	-	-
2818. Shaman sings during fighting	*	.	.	-	-	.	+	+	+	-
2819. Shaman sometimes hired to kill enemy; no expedition	+	+	+	+	.	+	+	-	+	+	-	-	-	-
Practice Fighting														
*2820. Combatants practice dodging arrows	+	(+)	*+	+	+	+	-	+	-
2821. Night before fight	+	(+)	+	+	+	+	-	-	-
2822. In daytime	-	-	-	-	-	-	-	+	-
War Dance														
2823. War dance of incitement	*	*+	+	+	+	-	+	*+	+	-	+	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
o2824. Held ... days before fight	-	-	2	-	-	-	*2	*2	1	*2	6	-	-	-
o2825. Lasts ... days	-	-	-	-	-	-	-	-	-	1	-	-	-	-
o2826. Lasts ... nights	-	-	2	-	-	-	-	-	*2	-	5	-	-	-
2827. Part of night only	+	+	+	+	+	-	+	+	+	-	+	-	-	-
2828. At or near village	-	+	+	+	+	-	+	-	+	-	+	-	-	-
2829. Outside in open	+	+	-	-	-	-	+	+	+	+	+	-	-	-
2830. Inside in sweat house, around pole	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2831. Dancers abreast in row	+	+	+	+	+	-	+	-	-	-	-	-	-	-
2832. Dancers in circle	-	+	+	-	-	-	-	+	-	-	-	-	-	-
2833. Each person runs around	+	+	+	-	-	-	-	+	-	+	+	-	-	-
2834. Carry bow and arrows	+	+	+	-	-	-	-	+	+	+	+	-	-	-
2835. Talk to arrows	-	.	+	-	-	-	-	+	+	+	.	-	-	-
2836. Shoot at human effigy	-	-	-	-	*+	-	+	-	-	-	-	-	-	-
2837. Men only dance	-	+	+	+	-	-	+	+	+	+	-	-	-	-
2838. Men and women dance	-	-	-	-	+	-	+	-	-	-	+	-	-	-
2839. Women carry feathers	-	-	-	-	-	-	+	-	-	-	.	-	-	-
2840. Women sing for men	-	+	-	-	+	-	+	-	-	-	-	-	-	-
Painting, Headdress														
2841. Contestants paint	+	+	+	+	+	+	+	+	+	+	-	-	-	*
2842. Red	-	-	+	+	.	+	+	-	-	+	-	-	-	.
2843. Black	-	-	+	-	+	+	+	+	+	+	-	-	-	.
*2844. White	+	+	+	*+	+	+	+	-	-	+	-	+	-	.
2845. Face	+	+	+	+	+	+	+	+	+	+	-	-	-	.
2846. Arms	-	+	+	+	+	+	+	+	+	-	-	+	-	.
2847. Body and legs	-	.	+	+	+	+	+	+	+	+	-	+	-	.
2848. Stripes	-	+	+	+	+	+	+	+	+	+	-	+	-	.
2849. Variable patterns	+	+	+	+	-	+	+	-	+	+	-	.	-	.
2850. According to guardian spirit	-	+	-	-	-	+	+	-	-	-	-	.	-	.
2851. Head net	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2852. Headband	-	-	-	-	-	-	-	+	+	+	+	+	*+	-
2853. Bone hairpins	-	-	-	-	-	-	-	*+	*+	*+	-	-	-	-
Procedure														
Declaration and Manner of Fighting														
2854. Declaration of war	-	-	-	-	-	-	-	+	+	-	-	-	+	-
2855. Prearranged encounters	*+	-	-	-	-	-	-	-	+	-	-	-	+	-
2856. Surprise attacks	*+	+	+	+	+	+	+	+	+	+	+	+	-	+
2857. Early morning, before dawn	+	+	+	+	+	+	+	+	+	+	+	+	-	+
2858. Scouts	+	+	+	+	+	+	+	+	+	+	+	.	*+	+
2859. Use owl calls, etc.	*+	+	+	-	-	-	*+	+	+	+	+	.	-	.
2860. Hand-to-hand fighting	*+	+	+	+	+	+	-	+	+	+	+	+	-	-
2861. Shaman sings	+	-
2862. Men killed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2863. Women killed	-	+	+	-	+	-	+	+	+	+	+	+	-	+
2864. Children killed	-	+	+	-	+	-	-	+	+	+	+	+	-	+
Captives														
2865. Prisoners taken	+	+	+	*+	+	+	+	+	+	+	-	-	-	-
2866. Women: young	+	+	*+	+	-	-	+	+	*+	*+	-	-	-	-
2867. Children	+	+	+	-	+	+	+	+	+	+	-	-	-	-
2868. Mainly	+	+	+	-	.	+	+	+	+	+	-	-	-	-
2869. Women captives killed	-	(+)	-	-	-	-	+	*+	+	+	-	-	-	-
2870. Kept month or so before being killed	-	.	-	-	-	-	-	+	+	+	-	-	-	-
2871. Abused, mistreated	-	.	-	-	-	-	-	+	+	+	-	-	-	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
2872. Body left unburied, unburned	-	.	-	-				+	+	-	-	-	-	-
2873. Women captives enslaved	*+	(-)	+	*+	-	*	-	+	+	+	-	-	-	-
2874. Violated	+	(-)	+	+	+	-	+	-	-	-	-	-	-	-
o2875. Married	+	-	-	-	-	-	+	-	-	+	-	-	-	-
2876. Child captives killed	-	+	-	-	-	-	-	+	+	-	-	-	-	-
2877. Kept for month or so	-	-	-	-				+	+	+	-	-	-	-
2878. Abused	-	-	-	-				+	+	+	-	-	-	-
2879. Body left unburied, unburned	-	-	-	-				+	+	-	-	-	-	-
2880. Child captives enslaved	+	+	+	-	-	-	+	+	+	+	-	-	-	-
2881. Adopted	+	+	-	-	+	+	-	-	-	+	-	-	-	-
<u>Booty and Scalps</u>														
2882. Booty taken	+	+	+	-	-	-	+	+	+	-	+	+	-	-
2883. Bows of slain kept	+	+	+	+	*	+	+	+	+	-	-	(+)	*+	-
2884. Scalps taken	+	+	+	*	+	+	+	*	+	+	+	-	*+	*
2885. Scalp dried on frame	-	-	+	-	-	-	+	-	+	+	+	-	*+	-
2886. Special custodian for scalp	+	+	+	-	-	-	+	-	-	-	-	-	-	-
2887. Scalp kept permanently	+	+	+	-	-	-	+	-	-	-	-	-	-	-
2888. Scalp thrown away	-	-	-	-	-	-	-	+	-	-	(+)	-	-	-
2889. Scalp burnt	-	-	-	-	+	+	-	-	(+)	+	(+)	-	+	-
2890. Whole head taken	-	+	-	-	-	-	-	-	-	-	+	-	-	-
2891. Fingers taken	+	-	+	-							-	-	-	-
2892. Heart cut out, taken	+	-	+	-					+	.	-	-	-	-
<u>Behavior of Noncombatants</u>														
<u>Women's Dance</u>														
2893. Women dance while warriors away	-	+	+		*	+	+	-	-	+	+	.	-	-
2894. Each day or night	-	+	+		+	+	+	-	-	-	+	.	-	-
2895. Sing, pray to help men at war	-	+	+		+	+	+	-	-	+	+	.	-	-
2896. Each woman dances separately	-	-	-		+	-	-	-	-	-	+	.	-	-
2897. Round dance	-	-	-		-	+	-	-	-	.	-	.	-	-
2898. Dance abreast	-	+	+		+	+	+	-	-	-	.	.	-	-
2899. Outside	-	+	+		+	+	+	-	-	+	+	.	-	-
2900. Woman singer	-	+	+		+	+	+	-	-	+	+	.	-	-
2901. Male singer	-	-	-		-	-	-	-	-	-	+	.	-	-
2902. Flint "rattle," on basket caps	-	-	+					-	-	-	-	.	-	-
2903. Panther teeth, bear claws on stick rattle	-	-	+					-	-	-	-	.	-	-
2904. No rattle used	-	(+)	-		+	+	-	-	-	-	+	.	-	-
2905. Wear skirts of strung pine nuts	-	+	+		-		+	-	-	-	-	.	-	-
2906. Hold bow and arrow, or flint knife, in hand	-	-	+		*	-		-	-	+	+	.	-	-
<u>Prognostications</u>														
2907. If woman drops knife during dance, sign husband killed, hurt	-	-	.								+	+	.	-
2908. Shaman doctors to learn of warrior's progress	-	-	.							+	-	+	.	+
<u>Return of War Party</u>														
<u>Victory Dance</u>														
2908a. Victory (scalp) dance	+	+	+	+	+	+	+	+	+	+	+	(-)	*+	-
2909. Held in or near village	+	+	+	+	+	+	+	+	+	+	+	-	+	-
2910. Held in brush corral	-	-	+								-	-	-	-
2911. All men dance	-	-	-	+	+	-	-	+	+	+	+	-	-	-
2912. Warriors only, among men, dance	+	+	+	-	-	+	+	-	-	-	-	-	-	-
2913. Women dance	+	+	-	+	+	-	+	+	+	+	+	-	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
2960. Intratribal feuds or murders: compensation	+	+	+	+	+	+	*+	+	+	+	*+	*+	-	-
2961. Revenge only	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2962. Victims send envoy(s) to ask aggressors for pay . .	+	+	+	*	+	+	+	+	+	+	+	.	-	-
2963. Chief or headman as envoy	-	-	+	-	+	-	-	+	+	+	-	.	-	-
2964. Paid for services by 1 side	+	-	-	+	+	+	-	-	-	-	-	-	-	-
2965. Chief or headman makes peace	+	+	+	+	*+	-	+	+	+	+	+	+	+	+
2966. Compensation for slain, 1 side only	+	-	-	-	-	+	-	-	-	-	-	-	-	-
2967. Compensation for all dead	-	+	+	+	+	-	+	+	-	+	+	+	-	-
2968. If victims on both sides, no compensation	+	-	-	-	-	-	-	-	+	-	-	-	-	-
2969. Payment in beads, property	*+	+	+	+	*+	+	+	+	+	+	+	+	-	-
2970. Payment in women	+	+	+	+	+	+	+	-	-	+	-	-	-	-
2971. Customarily	+	+	.	(+)	.	+	+	-	-	.	-	-	-	-
2972. Intratribally	+	+	+	+	+	+	+	-	-	+	-	-	-	-
2973. Intertribally	+	-	-	-	(+)	R	R	-	-	-	-	-	-	-
2974. Pay according to wealth, more for rich	+	+	-	-	+	-	+	+	+	+	-	.	-	-
2975. Pay according to status of victim	-	-	+	+	-	-	-	-	-	-	-	.	-	-
2976. Pay according to sex of victim	-	-	+	+	-	-	-	-	+	-	-	.	-	-
2977. Pay according to age of victim	-	-	+	-	-	-	-	+	+	-	-	.	-	-
2978. If sufficient reason for killing, not much pay . .	-	-	+	+	+	+	+	.	-	-
2979. If kill "for meanness," pay large amount	-	-	+	+	+	+	+	.	-	-
2980. Sticks of 1-string length for negotiation	-	-	-	-	+	+	+	-	-	-	-	.	-	-
2981. Amount same as victim's mother's bride price . . .	-	-	+	+	-	-	-	-	-	-	-	.	-	-
2982. Amount (for woman) same as usual bride price . . .	-	-	-	-	+	-	-	-	-	-	-	.	-	-
2983. Payment divided among all villagers	-	-	-	-	(+)	-	-	-	-	-	-	.	-	-
2984. Most of payment goes to chief	-	-	-	-	-	+	-	-	-	-	-	.	-	-
2985. Payment for woman goes to husband	+	+	+	-	-	-	-	-	-	-	-	+	-	-
2986. Payment for woman goes to her family	*+	-	*+	+	-	+	+	+	+	+	*+	+	-	-
2987. Payment for man goes to his family	+	+	+	+	.	.	.	+	+	+	+	+	-	-
2988. Payment for slave goes to owner	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2989. Payment for slave goes to latter's family	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2990. Compensation for property destroyed	*	-	-	-	-	-	+	-	-	-	-	-	-	-
Dance or Meeting for Settlement														
2991. Both groups present	-	-	+	+	+	-	*	-	-	-	-	+	-	-
2992. Daytime	-	-	+	+	+	-	-	-	-	-	-	-	-	-
2993. Night	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2994. At certain localities outside village	-	-	-	+	+	-	-	-	-	-	-	-	-	-
2995. Halfway between 2 villages	-	-	+	-	-	-	-	-	-	-	-	+	-	-
2996. Dressed for war; armed	-	-	+	+	+	-	-	-	-	-	-	+	-	-
2997. Dance in circle	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2998. Dance in row, abreast	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2999. 2 groups face each other	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3000. All dance together	-	-	+	+	+	-	-	-	-	-	-	-	-	-
3001. Payment in heads	-	-	+	+	+	-	-	-	-	-	-	+	-	-
3002. During dance	-	-	+	+	+	-	-	-	-	-	-	-	-	-
3003. Dancers disarm after money paid	-	-	+	+	+	-	-	-	-	-	-	-	-	-
3004. Women dance with blood money	-	-	+	-	+	-	-	-	-	-	-	-	-	-
3005. Blood money smoked over fire	-	-	*+	-	*+	-	-	-	-	-	-	-	-	-
3006. Groups sometimes eat together	-	-	+	-	-	-	-	+	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
CYCLE OF LIFE																
<u>Birth Customs</u>																
Preparations for Delivery																
3007. Delivery in special hut	+	+	+	+	+	+	+	+	+	+	+	+	-	-	*+	+
3008. Delivery in dwelling house	-	-	-	-	-	+	+	-	-	-	-	-	+	+	+	-
3009. Ground prepared for delivery	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*3009a. Trench dug	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3010. Ground warmed	-	+	-	-	+	-	+	-	-	-	+	+	+	-	-	+
3011. Grass bed	-	-	+	-	+	+	+	-	-	-	+	+	-	-	-	-
3012. Pine needles, tules, leaves for bed .	+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	+
Delivery																
3013. Parturient assisted during delivery	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3014. By professional midwife	+	*	-	-	-	*	+	+	+	+	+	+	-	+	+	+
3015. Midwife paid	+	+	-	-	-	+	+	+	+	+	+	+	-	+	+	+
3016. By female relative	+	+	+	+	+	+	+	+	+	+	+	+	*	+	+	+
3017. By husband	+	+	-	-	-	-	*	+	+	-	+	+	-	-	-	-
3018. By shaman	-	-	-	*	-	*	+	*	*	*	+	+	-	-	-	-
3019. By female herbalist	-	-	-	*	-	-	-	-	-	-	-	-	+	+	+	-
3020. Birth aided by medicine	-	*	-	*	+	*	-	-	-	-	+	+	+	-	+	+
3021. Vegetable decoction drunk, sometimes.	-	-	-	+	-	-	-	-	-	-	*	*	+	-	*	+
3022. Decoction of ashes drunk	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3023. Water blown on parturient's head . .	-	-	-	+	-	-	-	-	-	-	-	*	+	-	-	-
3024. Parturient kneels	+	+	+	-	+	-	-	-	-	-	-	+	-	+	-	-
3025. Parturient squats	-	-	-	+	-	+	-	-	-	-	+	-	+	-	+	+
3026. Parturient sits down, leaning backward	-	-	-	-	-	*	+	+	*	+	-	-	-	-	*	-
3027. Parturient lies on back	-	-	-	-	-	(+)	-	-	-	-	+	-	-	-	-	+
3028. Grasps stakes	-	-	+	-	+	+	+	-	-	+	-	+	-	-	+	-
3029. Grasps cord	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3030. Steadies self with hands	+	+	+	-	-	+	-	+	+	-	-	-	+	-	-	-
3031. Holding or handling of parturient	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3032. Massaged	+	+	+	-	+	+	+	+	+	+	+	+	-	+	+	+
3033. Shaken	+	+	+	+	+	-	-	-	-	-	+	+	+	+	+	-
3034. Held by attendant, from behind . . .	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3035. Abdomen pressed, if slow birth . . .	-	-	+	-	+	+	+	+	+	+	+	+	+	-	+	+
3036. Held suspended, head down	*	*	+	*	+	.	(+)	.	*	-
3037. Attempts made to hasten birth	+	+	+	-	+	+	+	+	+	+	+	+	-	+	+	+
3038. Child "coaxed" by speech or songs . .	-	-	-	-	*	-	*	*	+	*	.	-	-	-	*	-
*3039. Child "frightened" by noise	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-
3040. Child squeezed out	-	-	+	-	-	+	+	-	+	+	+	*	-	+	+	*
3041. Child "shaken" out	+	+	+	-	+	-	-	-	-	-	-	-	-	+	-	-
Afterbirth																
3042. Assistance in expelling afterbirth	+	+	-	-	-	+	+	-	+	+	-	+	+	+	+	+
3043. Husband aids; tries to shake it out .	+	+	-	-	-	+	+	-	-	-	+	+	-	-	-	-
3044. Poor couples only	-	-	-	-	-	*	+	-	-	-	-	-	-	-	-	-
3045. Parturient's abdomen pressed	-	-	-	-	-	-	-	*	*	.	-	*	*	*	*	*
3046. Afterbirth sometimes taken out with hands	-	-	+	-	-	-	-	-	-	-	.	+	.	-	-	-
*3047. Womb pushed back with heel	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
3048. Afterbirth disposed of immediately after delivery	+	+	-	-	-	-	-	+	+	+	-	+	+	+	+	+
3049. Afterbirth kept until navel cord drops off .	-	-	+	-	-	-	*	-	-	-	+	-	-	-	-	-
3050. Afterbirth wrapped	+	+	+	-	-	-	+	-	+	+	+	+	+	+	-	+
3051. Skin	-	-	-	-	-	-	-	-	.	+	+	+	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3052. Grass	*+	+	-	-	-	-	-	-	.	+	-	-	+	-	+
3053. Bark	-	-	-	-	-	+	+	+	.	+	-	-	+	+	-
3054. Relatives or midwife dispose of afterbirth.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3055. Old women relatives	+	+	*	+	+	+	-	-	-	-	+	+	+	+	+	-
3056. Male relatives of parturient	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3057. Husband of parturient	+	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3058. Midwife	-	+	-	-	-	-	*	+	+	+	+	+	+	+	+	+
3059. Afterbirth buried, customarily	+	+	+	-	-	-	*	+	+	+	+	+	+	+	+	+
3060. In ground	+	+	+	-	-	-	+	+	+	+	-	+	+	+	+	*+
3061. Underneath bark, but not in ground.	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3062. Afterbirth burned, customarily	-	-	-	(+)	+	+	*	-	+	.	-	-	-	-	-	-
3063. In fire, between 2 hot rocks	-	-	-	(+)	+	*+	-	-	.	.	-	-	-	-	-	-
3064. Roasted, between 2 hot rocks; no fire	-	-	-	-	-	-	-	*	+	.	-	-	-	-	-	-
3065. Afterbirth burned, only if infant dies	+	+	-	.	-	-	+	-	-	-	-	-	-	-	-	-
3066. Afterbirth mutilated, destroyed	+	*	+	+	+	+	+	-	-	+	-	-	+	+	-	-
3067. Turned inside out	+	*	-	-	-	-	+	-	-	+	-	-	+	+	-	-
3068. Burned outside	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3069. Buried	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
3070. Thrown outside	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3071. Thrown on ants' nest	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-
3072. Put in hole	*	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3073. Hole stopped with hot rock.	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3074. To change sex of child	+	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3075. To prevent future offspring	+	+	+	+	+	.	-	-	+	-	-	+	+	-	-
Navel Cord																
3076. Cord not cut until afterbirth expelled	-	-	-	-	-	-	-	-	-	.	+	+	+	+	+	+
3077. Cord twisted and cut below twist	-	-	-	-	-	-	-	-	-	.	+	+	+	+	+	+
3078. Cord cut with knife	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3079. Obsidian or stone knife	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3080. Shell knife	-	-	-	-	-	-	+	+	-	-	-	+	-	.	-	+
3081. Knife put away, or purified, after use	+	+	+	-	+	-	+	+	.	.	+	-	*	.	+	-
*3082. So infant will not sicken	+	+	-	-	-	-	+	+	.	.	-	-	+	.	+	+
3083. Knife thrown away, or destroyed	-	-	-	-	-	-	-	-	+	-	-	-	-	.	.	*+
3084. Cut by attendant	-	+	+	-	-	-	-	-	+	+	+	+	+	+	+	+
3085. Cord tied	-	-	-	+	+	+	+	+	.	.	+	+	+	+	+	+
3086. With mother's hair	-	-	-	+	+	-	-	-	.	.	-	-	-	-	-	-
3087. With vegetable-fiber string	-	-	-	-	-	+	+	+	.	.	-	+	-	-	-	+
3088. With sinew	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
3089. With buckskin string	-	-	-	-	-	-	-	-	-	-	+	+	-	+	-	-
3090. Tied on itself	-	-	-	-	-	-	-	-	+	.	-	-	-	-	+	+
3091. Cord coiled: bound with rat or mouse gut	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3092. Dressings applied to umbilicus, before cord drops off	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
3093. Pitch	-	-	+	*+	-	-	-	-	-	-	-	-	-	-	-	-
3094. Deer grease	+	+	-	-	-	-	+	-	-	-	+	-	-	-	-	-
3095. Pulverized shells and ashes	-	-	-	-	-	-	-	-	-	*	+	-	-	-	-	*+
3096. Plant dressings	-	-	-	-	-	*	+	*	+	-	-	-	-	-	-	-
3097. Charcoal and fingernail scrapings	-	-	-	-	*	+	-	-	-	-	-	-	-	-	-	-
3098. Warm stone	-	-	-	-	-	-	+	+	-	+	+	+	+	+	-	+
*3099. Belly band used	+	.	+	+	-	-	-	+	-	-	+	+	-	+	-	+
3100. Navel cord preserved, after drops off	+	+	+	+	+	+	+	+	+	+	+	(-)	+	+	-	+
3101. For short time only	+	-	+	-	*+	-	-	+	-	-	+	-	-	+	-	+
3102. Until owner adult	+	+	-	+	-	+	+	-	+	+	-	-	+	-	-	-
3103. Permanently	-	+	-	+	-	+	+	-	+	+	-	-	+	-	-	-
3104. In small basket	-	-	-	-	-	-	-	-	-	+	-	-	+	-	-	-
3105. In bag	+	+	-	+	-	-	+	+	*	+	-	+	-	+	-	-
3106. On first cradle	+	-	-	-	-	+	-	+	-	-	+	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3107. On second cradle.	-	-	-		+	+	+	-	+	+	+	-	-	+	-	-
3108. On person, after child walks	-	+	-	-	-	-	+	-	-	+	-	-	-	-	-	-
3109. Shown to owner, when adult	-	*	+	+	-	*	-	-	-	-	-	-	+	-	-	-
3110. Disposal of cord	-	-	+	+	+	-	-	+	-	-	+	-	-	+	+	+
*3111. Buried	-	-	-	-	+	-	-	+	-	-	-	-	-	+	+	-
3112. Burnt	-	-	*	-	-	-	-	-	-	-	-	-	-	-	-	+
3113. Thrown away, or "lost"	-	-	-	+	-	-	-	+	-	-	-	+	-	-	-	-
Treatment of Infant																
3114. Bathing	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
3115. Immediately after birth	-	-	+	+	+	+	-	+	-	-	+	+	-	+	+	+
3116. 1 day after birth	+	+	-	-	-	-	-	-	+	+	-	-	+	-	-	-
3117. Steamed on lap, 2-3 days after birth	-	-	-	-	+	-	-	*	+	+	-	+	+	-	-	-
3118. Steamed after cord drops off	-	*	+	*							-	-	-	-	-	-
3119. Wiped with grass, skin, etc.	*	*	*	*			*	-	-	.	-	+	*	*	*	-
3120. Rubbed with oil, grease, powder	+	+	-	-	-	+	+	-	-	-	-	+	*	*	*	-
3121. Massaging	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3122. Torso shaped	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+
3123. Legs, arms shaped	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
3124. Face, nose shaped	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3125. Massaging, shaping after cord drops off, only	+	+	+					+	+		-	-	-	-	-	-
3126. By maternal grandmother	+	+	+	-	+	+	+	-	+	+	-	+	+	+	+	-
3127. By mother	+	+	+					+	-	+	-	-	-	-	-	-
3128. By attendant											+	+	+	+	+	+
3129. Blow in baby's ears	-	*	-	-	-	-	+	-	*	-	-	-	+	+	-	-
3130. Ceremonial; singing, praying over baby	-	-	*	-	*	*	-	-	-	-	-	*	-	-	-	-
Treatment of Mother																
3131. Isolated indoors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3132. In hut, dwelling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
†3133. For ... days and nights	5	5	+	+	+	-	-	+	+	+	-	3	6	5	4	+
†3134. For ... months	-	-	-	1	-	-	-	1	1	1	-	-	-	-	-	1
3135. Until blood stops flowing	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-
3136. Until cord drops off infant	-	-	-	-	+	+	+	-	-	-	-	-	+	+	-	-
3137. Leaves hut immediately after birth of child	-	-	+	+	-	+	+	-	-	-	-	-	-	-	-	-
3138. Breaks wood	-	*	+	+	-	-	-	-	-	-	-	-	-	-	-	-
3139. Packs wood	-	+	+	+	-	*	-	-	-	-	-	-	-	-	-	-
3140. Runs	-	-	-	-	-	*	*	-	-	-	-	-	-	-	-	-
3141. Dances	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-	-
3142. To keep healthy	-	+	+	+	-	-	+	-	-	-	-	-	-	-	-	-
3143. To keep blood flowing	-	-	+	+	-	+	-	-	-	-	-	-	-	-	-	-
3144. Bathing or care of body	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3145. Bathes in river	-	-	-	*	-	-	*	*	-	-	-	-	*	-	*	-
3146. Bathed in hut, by attendant	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3147. Takes steam bath in hut	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3148. Massaging	-	-	+	-	+	+	+	-	-	-	-	-	-	+	(+)	+
3149. Belt around abdomen for period of isolation	+	+	+	+	-	+	+	+	+	+	+	+	+	-	+	+
3150. Hair belt	-	-	-	-					+	+	-	-	-	-	.	-
3151. Medicinal drinks	+	+	*	-	*	*	+	-	-	-	+	-	+	-	+	+
3152. Ordinarily	-	-	+	-	+	-	-	-	-	-	-	-	+	-	+	+
3153. Only if ailing	+	+	-	-	-	+	+	-	-	-	+	-	-	-	-	-
3154. External application of heat	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
3155. Warm rock strapped on abdomen, with belt	+	+	+	.	+	+	+	+	+	+	+	-	-	-	-	*
3156. Lies on warm "bed"	+	+	+	-	+	*	+	+	+	+	+	-	+	-	-	+
o3157. For ... days	2	*2	$\frac{1}{2}$	-				10	-	-	-	3	6	5	4	-
3158. Until blood stops running	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3159. Until cord drops off	-	-	-	-				-	+	-	+	-	-	+	-	-
3160. Pit or trench dug	+	+	+	-	+	+	+	+	+	+	+	-	+	-	-	+
3161. Hot rocks, charcoal put in pit	+	+	+	-	+	+	+	+	+	+	+	-	+	-	-	+
3162. Pit covered with grass, bark.	+	+	+	-	-	+	+	+	+	+	+	-	+	-	-	+
3163. Fire direct on ground; lies beside it	-	-	-		-	-	-	-	-	-	-	+	-	+	+	-
Treatment of Midwife																
3164. Bathes, immediately after child born	+	+	+						+	+	-	+	+	+	.	+
*3165. Cuts arms, later	-	-	+						+	+	-	(+)	-	-	.	-
Restrictions on Mother																
+3166. Restrictions last for ... days	5	5	-	28	-	*6	-	28	28	28	-	3	6	5	28	28
3167. Until blood stops flowing	-	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-
3168. Until navel cord drops off	-	-	*	+	+	-	*	-	-	-	+	*	-	-	-	*
o3169. Bathing taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3170. In stream	+	+	+	-	+	+	-	+	+	+	+	+	+	+	+	+
3171. Sweat bath	+	+	-	(+)	+	+	+	+	+	+	+	+	+	+	+	+
3172. Food taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3173. Eats alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	*
3174. Fed by old woman	-	-	+	-	-	+	+	-	+	+	+	+	+	+	+	+
3175. Uses separate receptacles	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+
3176. Eats sparingly	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3176a. Fresh meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3177. Dried meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3178. Fresh fish taboo	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
3179. Dried fish taboo	+	+	-	-	+	+	+	+	-	-	+	+	+	+	+	+
3181. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3182. Salt taboo	-	-	-	-	*	+	+	+	-	-	+	+	+	+	+	+
3183. Cold water taboo	+	+	+	+	*	+	+	-	-	+	+	+	+	-	+	+
3184. Toiletry taboos	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	.
3185. Combing hair taboo	+	+	-	-	+	+	+	-	+	+	+	+	-	+	+	.
3186. Head, face scratcher used	*	+	+	-	*	+	+	+	+	+	+	+	+	+	+	.
3187. Especially for first child.	-	-	-	-	+	-	+	-	+	+	+	+	-	-	-	.
3188. Tabooed activities	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
3189. Making baskets taboo	-	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
3190. Preparing food taboo	+	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
+3191. Traveling taboo ... days	5	5	-	28	-	-	-	28	28	28	-	3	6	5	28	-
3192. Until blood stops flowing or cord drops off	-	-	+	-	+	*	+	-	-	-	+	-	-	-	-	+
o3193. Sees no men for ... days	5	*	-	*	-	-	-	-	-	*2	-	-	-	-	-	-
+3194. Intercourse taboo for ... months	*2	*2	*2						2	2	.	.	1/2	1	.	3
3195. Loud noise near child taboo	-	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+
3196. Would make child deaf	-	+	+								-	+	+	+	.	+
3197. Release from taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+
3198. Bathes	+	-	+	-	+	+	+	*	+	+	+	+	+	+	.	+
3199. Midwife or mother assists	+	-	+	-	-	+	+	-	+	-	+	+	+	+	.	+
3200. Medicated bath	-	-	+	+	*	+	*	-	-	-	-	+	*	+	.	-
3201. Sweats	-	+	+	+	+	-	-	-	-	+	-	-	-	-	-	-
3202. Swims after sweating	-	+	+	+	+	-	-	-	-	+	-	-	-	-	-	-
Restrictions on Father																
3203. Required for all offspring	+	+	+	+	+	-	-	-	-	-	-	-	+	+	-	-
3204. For first child only	-	-	-	-	-	+	+	-	-	+	+	+	-	-	+	-
3205. Retirement period	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
3206. Stays with mother in hut	-	-	-	+	*	+	*	+	-	-	-	-	-	-	-	-
3207. Must stay in own dwelling house	+	+	+	-	-	-	-	-	-	+	+	-	-	-	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3208. Merely stays indoors	-	-	-	+	-	-	-	+	+	-	-	+	+	+	-	-
†3209. For ... days	5	5	-	5	-	-	-	*4	-	*4	-	-	6	.	28	28
3210. Until child's cord drops off	-	-	+	+	+	+	-	-	+	-	+	+	-	-	-	-
*3211. Sleeps little	-	+	+		+	+	+	+	+	+	+	+	-	-	.	+
3212. Enforced activities, immediately after birth.	+	+	+	(+)	+	+	+	-	+	+	+	+	+	+	+	+
3212a. Dances	-	-	-	-	-	*	*	-	-	-	-	-	-	-	-	-
3213. Runs	+	+	+	-	*	*	+	-	+	+	-	-	-	-	-	-
3214. First child only	-	-	-	-	-	+	+	-	-	+	-	-	-	-	-	-
3215. Breaks up wood	-	-	+		+	+	+	+	+	+	+	+	+	+	+	+
3216. Brings back firewood	-	-	-	-	+	+	+	-	+	+	+	+	+	+	+	+
3217. Piles up rocks	*+	*+	*+													
o3218. Seeks power in mountains	+	+	+	(+)	+	*	-	-	+	+	-	-	-	-	-	-
3219. For every child he has	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-
3220. First 4-5 children only	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
3221. Swims . . . . .	.	+	-	-	+	-	+	-	+	-	-	-	+	+	.	-
3222. In spring in mountains	-	+	-	-	-	+	-	-	-	-	+	-	-	-	.	-
3223. Cooks for self and children	-	-	-	-	-	-	-	+	-	-	-	+	-	-	-	-
3224. Bathing taboo	-	+	+	-	-	+	-	+	+	+	+	+	-	-	.	-
o3225. Bathing taboo for ... days	-	-	*4	-	-	*4	-	*4	-	*4	+	3	-	-	.	-
†3226. Sweating taboo for ... days	-	5	*4	-	-	*4	-	+	*4	*4	+	-	-	-	.	-
3227. Certain activities taboo	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
†3228. Hunting deer taboo ... days	-	5	+	28	+	+	+	28	*4	28	+	3	+	6	+	40
†3229. Other hunting taboo ... days	-	5	+	28	+	+	+	28	*4	28	+	3	+	6	+	30
†3230. Fishing taboo ... days	-	5	+	28	+	+	+	28	*4	*2	+	3	+	6	+	30
3231. Hunting, fishing taboo until cord drops off	-	-	+	-	+	+	+	-	-	-	+	-	-	-	-	-
†3232. Gambling taboo ... days	5	5	+	+	+	-	-	-	28	*2	+	3	+	+	.	+
3233. Until cord drops off	-	-	+	+	+	-	-	-	-	-	+	-	+	+	.	-
3234. Smoking taboo until cord drops off.	-	-	-	+	+	-	-	-	-	-	+	(+)	-	-	.	-
†3235. Traveling taboo ... days	-	-	+	+	+	+	+	28	28	*2	+	3	+	+	+	40
3236. Until cord drops off	-	-	+	+	+	+	+	-	-	-	+	-	+	+	-	-
†3237. Fresh, dried meat, grease taboo	-	5	+	+	+	+	+	28	+	*2	+	3	+	-	+	*28
†3238. Fresh fish taboo	-	5	-	-	+	+	+	28	+	-	+	3	+	-	+	35
†3239. Dried fish taboo	-	5	-	-	+	+	+	28	-	-	+	3	+	-	+	35
†3240. Salt taboo	-	-	-	+	-	+	+	5	+	-	+	3	+	5	+	35
3241. Cold water taboo	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3242. Until cord drops off	-	-	+	+	+	+	+	-	+	-	+	-	+	-	-	-
3243. Until child smiles first time	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3244. Eats with wife	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-	-
3245. Uses own receptacles	-	-	-	+	+	-	-	+	+	+	+	+	+	-	+	+
3246. Dress and toiletry taboos	+	+	+	-	+	+	+	+	-	-	+	+	+	-	-	-
3247. Special belt worn	(-)	+	-	-	+	-	*+	+	-	-	-	+	+	-	-	-
3248. Scratch stick used	+	+	+	-	+	+	+	+	-	-	*+	*+	+	-	-	-
3249. Combing hair taboo	+	*+	-	-	+	+	+	-	-	-	-	-	-	-	-	-
3250. Until navel has healed	+	+	+	+	+	+	+	-	-	-	+	-	+	-	-	-
3251. Release from taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3252. Bathes	-	-	-	-	-	-	+	*+	-	-	-	+	*+	+	+	-
3253. Sweat bath and swim	+	+	+	+	+	+	-	-	+	+	+	-	-	-	-	+
3254. Clothes changed	+	+	+	+	+	+	+	+	-	-	+	+	+	+	-	+
3255. Gives away old clothes	-	-	-	-	-	+	+	-	-	-	-	-	+	+	-	-
3256. Burns old clothes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3257. Throws away old clothes	-	-	-	-	+	-	-	-	-	-	-	+	-	-	-	-
3258. Leaves old clothes on tree.	-	-	-	+	-	+	-	-	-	-	-	+	-	-	-	-
3259. Keeps old clothes; washes them	+	+	+								+	-	-	-	-	-
3259a. Shoots at target	-	-	+	-	*+								-	-	-	-
3260. When hunts, gives away 1st kill	-	+	+	-	*+	+	+	-	-	+	+	+	+	+	+	-
3261. When gambles, gives away 1st winnings	-	-	-	-	*+	+	+	-	-	-	-	-	*+	-	.	-
3262. Feast at end of taboo period					+	+							*+	+	*+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Cradles																
*3263. 2 cradles used successively	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3264. Both same shape	-	-	-	+	-	+	-	+	+	+	+	+	+	+	+	-
3265. First lacks hood	+	-	-			+	+	+	+	-	+	-	-	-	-	-
3266. Different shapes	+	+	+	-	+	-	+	-	-	-	-	-	-	-	-	-
+3267. 1st cradle used for about ... days . . . . .	.	28	28	5	+	+	+	28	28	28	+	.	*28	28	+	-
3268. Used until cord drops off	-	-	-	+	+	+	+	-	-	-	+	.	-	-	-	-
3269. Made before baby born	-	-	-	+	-	*	-	-	-	-	-	+	.	-	+	+
3270. Presented to mother after child born . . . . .														.	+	+
3271. Made after baby born	+	+	+	-	+	+	+	+	+	+	+	-	.	+	-	-
3272. Bad luck if made before birth	+	+	+	-	+	-	-	-	+	-	-	-	.	+	-	-
3273. Tied on tree when discarded	-	+	*	*	+	+	+	-	*	*	-	-	*	-	-	-
o3274. 2d cradle used for ... years	1+	1+	1+	*1+	1+	*1+	1+	*2	*2	*1	1+	1+	1+	1+	*1	1+
3275. Made by maternal, paternal grand- mother	+	+	-	+	-	+	-	+	+	+	+	+	+	+	+	-
3276. Made by mother	+	+	-	-	+	-	-	+	+	+	+	+	+	+	+	-
3277. Made by woman specialist	-	+	-	-	-	-	+	+	-	-	-	-	.	.	-	-
3278. Made by paternal grandfather	-	-	+													+
3279. Man makes cradleboard	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3280. Cradle must be finished same day begun	-	+	-				+	+	-	-	-	.	.	-	-	-
3281. Discarded cradle tied on tree	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-	-
3282. Discarded cradle kept in house	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
3283. Used for several children . . . . .	.	+	+	-	+	+	+	+	-	-	+	-	+	+	+	+
3284. Vegetable diapering material	*	*	*	-	*	*	*	*	*	*	-	*	-	*	*	*
3285. Skin diapering material	-	-	-	*	-	-	-	-	-	-	+	-	+	-	-	-
3286. Infant wrapped in skin	-	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+
Nursing																
o3287. Infant nurses after ... days	*2	2	1	2	2	*1	*1	*1	1	*1	*1	0	*1	*1	1	0
*3288. Colostrum milked out	+	+	*	*	*	+	+	*	+	+	+	-	+	+	*	+
3289. Milked onto hot rock or coals	+	*	+	+	+	+	*	-	*	-	-	-	-	-	-	-
3290. Denied to baby	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3291. Infant fed gruel, first 2-3 days	-	-	*	-	-	-	*	-	-	-	-	-	-	-	-	-
3291a. Infant fed water, first 2-3 days	+	+	-	.	+	-	-	-	-	-	-	+	-	-	+	+
3292. Nursed whenever cries	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
o3293. No intercourse between parents for ... months	-	*2	*2	-	-	-	-	-	2	2	.	.	1	1	(1)	3
Weaning and Discipline of Children																
3294. Weaning as soon as teeth appear, regularly.	-	-	-	+	-	-	.	-	-	-	-	-	-	-	-	-
3295. Early weanings, occasionally	+	+	+	+	+	+	+	+	+	+	+	-	+	-	+	+
3296. Pregnancy cause of	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+
3297. Sickness of mother cause of	+	-	+	+	+	+	+	+	-	-	+	.	+	+	+	+
3298. Infant taken to mother's relatives.	+	+	+	+	-	-	-	+	-	+	-	.	-	+	.	.
3299. Mother keeps out of baby's sight	+	+	+	+	-	-	-	-	-	+	-	.	-	+	.	.
3300. Mother puts bitter substance on nipples . . . . .	.	.	*	+	+	-	-	-	-	-	-	-	*	-	*	*
3301. Mother frightens child . . . . .	.	.	-					*	*	-	-	-	-	*	-	-
3302. Child fed larger quantities solid food												+	+	+	-	+
3303. Child usually nurses until he stops of own accord	+	+	+	-	+	*	+	+	*	+	+	+	+	+	+	+
*3304. Night "cry babies" bathed	+	+	+	-	-	+	-	+	-	+	+	+	+	+	-	-
3305. Infant's ears pierced, if cries excessively	-	-	-		*	+		*	+	-	*	-	-	-	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Naming																
3306. Child named at, soon after, birth	-	-	-	-	-	-	+	+	-	+	-	*+	-	-	*	-
3307. Child named up to 6 months after birth	-	-	-	-	-	-	*+	-	-	+	-	-	-	-	.	-
3308. Child named after 1 year plus	+	*+	+	*+	+	*+	-	+	+	+	+	+	+	+	.	+
3309. Child named around puberty	-	-	-	-	-	-	-	+	+	-	-	-	-	-	.	-
3310. Named by father	+	+	+	+	-	+	+	+	+	+	+	+	-	-	.	+
3311. Named by mother	+	+	-	+	+	+	+	+	+	+	+	+	-	-	.	+
3312. Girl baby named by mother's mother	+	+	+	-	+	-	+	-	-	+	+	+	+	+	.	-
3313. Boy baby named by father's father	+	+	+	+			+	-	-	+	+	+	+	+	.	-
3314. Child named by any near relative	+	+	-	*				+	+	+	+	+	-	-	.	-
3315. Child named by relative or nonrelative	+	+	-	-	-	-	-	-	-	+	-	-	-	-	.	-
3316. Names meaningful	+	+	+	+	+	+	+	+	+	+	-	-	-	-	.	+
3317. Names meaningless	+	-	+	-	+	+	-	-	-	-	+	+	+	+	.	+
3318. Names duplicated during lifetime 2 people	-	-	+	-		(+)	-	-	+	+	-	-	-	-	.	*+
3319. Name "given away"	-	-	*+							*+	-	-	-	-	.	-
3320. Names dreamt	-	+	-		+	-	+	-	+	-	-	-	-	-	.	-
3321. Naming after grandparents, other relatives	-	-	+	+	-	+	-	+	+	+	-	+	-	+	.	+
3322. After death of relative only	-	-	-	+				+	+	+	-	+	(-)	+	.	-
Mutilations																
3323. Ears pierced	+	+	+	+	+	+	+	+	+	+	+	-	+	+	*+	+
3324. Soon after birth	-	-	-	+	+	-	+	-	+	-	+	-	-	-	+	-
3325. Prepuberty	+	+	+	+	+	-	-	+	-	-	-	-	+	.	-	+
3326. Around or after puberty	+	-	+	+	+	*+	*+	+	-	+	+	-	+	-	-	+
3327. Obligatory for all boys and girls	-	+	-	*	-	-	-	+	+	-	-	-	-	-	-	-
3328. Girls only	-	-	-	+	-	-	-	-	-	-	-	-	+	-	-	+
3329. Virgins only	-	-	-		+	-	-	-	-	-	+	-	-	-	-	-
3330. Done by older relative	+	+	+	-	-	-	-	-	+	+	+	-	-	+	.	*+
3331. Done by skilled person	-	-	-	+	-	+	-	+	-	+	-	-	-	.	+	-
3332. Done by good or "powerful" person	-	-	-	-	+	-	+	-	-	-	-	-	+	-	-	*+
3333. To make child good-tempered	-	+	+				+	-	+	-	+	-	-	-	+	-
3334. For "fun" or style; to display wealth	+	-	+	+						+	-	-	-	+	+	.
3335. For good fortune	-	-	-								+	-	*+	-	-	.
3336. Dance follows	-	-	-		+	+	+	-	-	-	+	-	-	+	-	-
3337. Nasal septum pierced	R+	+	+	+	+	+	+	-	+	+	+	-	-	+	+	-
3338. Soon after birth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3339. Prepuberty	R+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3340. At or around puberty	-	-	-	-	+	+	+	-	-	-	+	-	-	*+	-	-
3341. Any time	-	-	-	+	-	-	-	-	*+	*+	-	-	-	-	-	-
3342. Men and women	+	+	+	+	+	+	+	-	+	+	-	-	-	-	+	-
3343. Obligatory for all	-	+	+	-	*	-	-	-	-	-	-	-	-	-	-	-
3344. All girls only	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3345. Done by relative	R+	+	-	-	-	-	-	-	-	-	+	-	-	+	+	-
3346. Done by skilled person	-	-	-	+	*+	+	+	-	-	-	-	-	-	-	-	-
3347. Done by self	-	-	-					-	+	+	-	-	-	-	-	-
3348. Boy: sent on vision quest	-	-	-				+	-	-	-	+	-	-	-	-	-
3349. Girl: dance follows	-	-	-					-	-	-	-	-	-	+	-	-
3350. Tattooing	R	+	+	+	+	+	+	+	*+	R	R	(+)	-	-	-	+
3351. Women: prepuberty	R	+	-	-	*+	-	+	+	-	R	-	-	-	-	-	-
3352. Women: postpuberty, any time	R	+	+	*+	+	+	+	+	R	R	R	(+)	-	-	-	+
3353. Obligatory for woman	-	+	+	+	+	-	-	+	-	-	-	-	-	-	-	-
3354. Rare among women	-	-	-	-	-	-	-	-	R	R	R	R	+	-	-	+
3355. Men: when adult, any time	-	-	*+	-	+	+	+	+	+	-	-	-	-	-	-	+
3356. Done by skilled person, usually woman	-	+	+	+	-	+	+	+	R	R	R	.	-	-	-	+
3357. Done by "good" person	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3358. For style only	R	-	+	*+	-	+	+	-	*R	R	R	.	-	-	-	.
3359. As therapeutic measure	-	-	-						*+	-	-	-	-	-	-	-
3360. To insure longevity	-	-	-	-	*+	-	-	+	-	-	-	.	-	-	-	.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3361. Spirit of tattooed goes to good place	-	*	-					+	-	-	-	.	-	-	-	.
3362. Cranial deformation	+	*	+	*	-	*	+	-	*	-	-	-	-	-	-	-
3363. Male	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-
3364. Female	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-
3365. Pads bound to head	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-
3366. Back	+	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-
3367. Front	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-
3368. Mother attends to baby's head	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-
Disposal of Milk Teeth																
3369. Thrown away, no particular place	+	-	-			+	+	-	-	-	-	-	-	-	-	-
3370. Thrown away, toward sun	-	-	-		+	-	-	-	*	-	-	-	-	-	-	-
3371. Thrown in river	-	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3372. Buried in gopher hole	-	-	-	-	*	*	-	*	*	*	+	+	*	*	*	+
3373. Buried in excrement	-	-	-	-	*	*	-	-	*	-	-	-	-	-	-	-
3374. Hidden in grass clump	-	-	+	*												
3375. Buried, no special place	+	+			-	-	-	-	-	-	-	-	-	-	-	-
3376. Exchanged with gopher	-	-	-	-	-	-	-	+	-	-	+	+	+	+	+	+
3377. Formula spoken	-	-	-	-	-	-	-	+	-	-	+	+	*	*	*	*
Twins																
3378. Twins feared	-	-	-	-	-	(-)	+	-	*	+	+	+	*	+	+	*
3379. Considered unlucky	-	-	-	-	.	-	-	-	+	+	+	+	.	+	+	.
3380. Attempts made to prevent conception of twins	-	-	-	-					*	-	+	*	.	*	*	.
3381. People "ashamed" for woman	-	-	-	-			+	-	-	-	-	-	.	+	-	.
3382. No significance	+	+	+	+	-	(+)	-	+	-	-	-	-	.	-	-	.
3383. Relative adopts 1	-	-	-	-	-	+	-	-	-	+	-	-	.	+	+	.
Adoption of Children																
3384. Parents impoverished: relatives, only, adopt child	+	+	+	+	+	+	+	+	-	+	+	.	-	+	+	+
3385. Orphan: adopted by paternal, maternal kin	+	+	-	+	+	+	+	-	+	+	-	+	+	+	+	+
3386. Paternal relatives only	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-
3387. Childless couples given child by relatives	+	+	-	-	+	+	+	+	-	-	-	.	-	+	.	+
3388. Anyone may adopt orphan	-	-	-	-				+	-	-	-	-	-	-	-	-
Infanticide, Illegitimate Children																
3389. Illegitimate children killed, occasionally	+	+	+	-	+	*	+	*	-	-	-	.	-	-	-	-
3390. Legitimate children killed occasionally	-	-	*						*	*	-	-	-	*	*	*
3391. To avert disaster	-	-	+						+	+			-	-	-	-
3392. If mother dies in childbirth	-	-	+						+	*			-	-	-	-
3393. Infant buried alive with mother	-	-	+						*	+	-	.	-	+	+	-
3394. Infant put in badger hole	+	+	-	-	.	-	+	-	-	-	.	-	-	-	-	-
3395. Infant smothered	-	-	*						*	*			-	-	-	-
3396. Mother keeps illegitimate child	-	+	+	-	+	+	+	+	-	+	.	-	.	+	+	+
3397. Mother's mother takes illegitimate child	-	-	-	+	-	*	-	-	-	-	.	+	.	+	+	-
3398. Father of illegitimate child provides for baby	-	-	+	+	.	+	-	+	-	-	-	-	-	-	-	-
Impregnatives, Contraceptives, Abortion																
3399. Measures taken to induce pregnancy	+	+	+	-	-	-	+	-	+	-	-	-	-	-	+	.
3400. Shell, vegetable decoction drunk	+	*	*	-	-	-	+	-	*	-	-	-	-	-	-	.
3401. Doctor makes miniature baby cradle														*	.	

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
†3451. Girl eats sparingly ... days	5	5	*8	10	*3	*6	*3	-	-	-	6	5	6	5	4	28
†3452. Girl eats sparingly ... years	-	-	-	-	-	-	-	3	1	1	-	-	-	-	-	-
3453. Meals limited to twice daily	-	+	+	+	-	-	+	-	+	+	+	+	+	+	+	+
3454a. After sunrise, before sunset.	-	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+
3454b. Fresh fish taboo	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
3455. Dried fish taboo	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
3456. Meat taboo	+	+	+	*+	*+	*+	+	+	+	+	+	+	+	+	+	+
3457. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3458. Salt taboo	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
3459. Berries taboo	+	+	-	+	*+	+	-	-	+	-	-	+	-	-	.	-
3460. New crop acorns, seeds taboo	-		+						*+	-	-	+	-	-	-	-
3461. Hot food taboo	*+	-	-	+	+	+	+	+	-	-	-	+	+	+	+	+
3462. Cold water taboo	+	+	+	-	+	-	-	+	-	-	+	-	-	-	-	-
3463. River water taboo	-	+	-						*+		-	-	-	-	-	-
†3464. Food taboos extend over ... days . .	5	5	*8	10	3	*6	*3	-	-	-	6	5	6	5	4	28
†3465. Food taboos extend over ... yrs. . .	-	-	-	-	-	-	-	3	2	1	-	-	-	-	-	-
3466. Food taboos observed all subsequent periods	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3467. Girl eats outside	-	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-
3468. Girl eats inside hut, dwelling	+	+	+	+	+	-	-	+	+	+	+	+	+	+	+	*+
3469. Eats with woman attendant	-	-	-	-	-	-	-	+	+	+	-	+	-	+	-	*+
3470. Girl uses own baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3471. Baskets kept; left in hut				+	+						+	+	-	-	-	*-
3472. Baskets destroyed	-	-	-	-	-	-	-	-	+	(-)	-	-	-	-	-	-
3473. Baskets hung on tree							+	-	-	-	-	-	-	-	-	-
3474. Cane drinking tube used	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3475. Basket "cup" used for drinking. . . .	+	+	+	+	+	+	-	+	+	+	+	-	+	-	+	+
3476. Ceremonial feeding by attendant	-	+	+	+	(+)	*+	-	-	-	-	-	-	*+	+	-	*+
*3477. Mother feeds girl, cleans teeth	-	-	+		+	+		-	-	-	-	+	+	+	-	-
3478. Girl's mouth wiped by attendant	-	*+	*+	+	+	+	*+	-	-	-	-	*+	*+	*+	-	*+
3479. Girl chews plant substance	+	*+	*+		*+	*+	+	-	-	-	-	*+	-	*+	-	-
3479a. Plant substance stuffed in nostrils . .	-	-	-		*+	*+	*+	-	-	-	*+	-	-	-	-	-
3480. Girl sleeps little, fitfully	+	+	+	+	+	+	+	+	+	*	+	+	+	+	(-)	+
3481. No daytime sleeping, first day	-	-	+	+	+	+	+	+	+	-	-	-	+	-	-	+
3482. Charcoal in ears, to avoid bad dreams	+	-	+		+	-	+	-	-	-	-	-	-	-	-	-
3483. Bark burned above hut, to frighten evil spirits	-	-	-							+	-	-	-	-	-	-
3483a. Menstruant must tell her bad dreams .		(+)	+	+		+	-	-	-	+	+	.	-	-	-	-
3483b. If dreams, doctored by special doctor		+	+	-		+	+	+	-	+	+	.	-	-	-	-
3484. Girl rises early	-	-	-	-	-	-	-	-	-	-	-	-	+	-	*	*+
3485. No talking during seclusion	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3486. Little talking	-	*+	+	+	+	+	+	-	+	+	+	+	+	+	+	+
3487. Must talk softly	+	+	+	+	-	+	+	-	+	+	+	+	+	+	+	+
3488. Cannot laugh aloud	+	+	+	+	-	-	-	-	*+	-	-	-	-	-	.	-
3489. Girl avoids all men in daytime	-	-	-	-	+	+	+	+	+	+	+	-	+	-	-	-
3490. Avoids all hunters	+	+	-	-	+	+	+	+	+	+	+	+	+	+	-	-
3491. Old women visit girl	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
*3492. Old women instruct girl	-	-	-	-	-	(-)	+	-	+	+	+	+	+	+	-	*+
3493. Gazing at any fire taboo . . . . .	.	+	+	+	-	.	-	-	-	-	+	+	+	+	+	-
3494. Gazing at sun taboo . . . . .	.	+	+	+	-	.	-	+	+	+	+	+	+	+	+	-
3494a. Weak eyes, if gaze at sun . . . . .	.	-	+	-	.	.	-	*-	-	+	.	-	.	+	.	-
3495. Gazing at moon taboo . . . . .	.	+	+	+	*+	.	-	+	+	+	+	+	+	+	+	-
3496. Gazing at sky taboo	-	+	+	+	+	-	-	+	+	+	+	+	+	+	+	-
3497. Looking around taboo	+	-	+	+	-	.	-	+	+	+	-	-	+	+	+	-
3498. Looking at acorns taboo	o	o	-	-	-	-	o	+	+	+	-	+	+	+	+	+
3499. Looking at any wild crops taboo	+	-	-	-	-	-	-	-	+	+	-	-	+	+	+	+
3500. Gaze would "kill" crops . . . . .	.	+	+	+	-	-	-	+	+	+	-	-	+	+	+	+
3500a. Crossing streams taboo . . . . .	.	+	+	+	*+	*+	+	+	+	+	-	+	+	*+	+	+
3501. Menstruant bathes daily	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
*3502. Menstruant bathes after flow ceases .	-	+	+							+	-	+	+	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3503. Bathes last day of seclusion only	+	+	-	+	+	+	+	+	-	+	+	+	+	+	-	-
3504. Bathes outside, in stream	+	-	+	-	-	-	+	+	-	+	+	+	-	-	+	-
3505. Bathes inside, house	-	-	-	+	+	+	-	+	+	-	-	+	+	+	-	+
3506. May wet, wash hair	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	-
3507. Bathes alone	+	-	-	-	-	+	+	+	-	+	-	-	-	-	-	-
3508. Mother, attendant helps girl bathe	-	+	+	+	+	+	+	-	+	-	-	+	+	+	-	+
3509. Girl uses head scratcher	*+	+	+	+	+	+	+	+	+	+	+	+	+	+	*+	+
3510. Bone head scratcher	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-
3511. Stick head scratcher	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+
+3512. Head scratcher used ... days	5	5	8	10	3	6	3	5	-	28	6	5	6	5	4	28
+3513. Head scratcher used ... years	-	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-
3513a. Parents scratch girl's head	-	-	-	-	-	-	-	-	-	+	-	-	-	+	-	-
3514. Delousing by attendant	+	+	+	+	+	-	-	-	+	+	+	+	+	+	.	+
3515. Girl wears basket cap	+	+	+	+	*+	-	-	-	*+	-	+	-	-	-	-	-
3515a. Girl wears flower crown	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3516. Head covered with bark "cape"	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3517. Head covered with deerskin blanket	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3518. Head inside basket when sleeping	+	*+	*+	*+	-	-	-	-	+	-	-	-	-	-	-	-
3519. Eagle down in hair	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-
3520. Feathers in hair	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-
3521. Braided bark forehead band	*+	*+	-	-	*+	*+	*+	-	-	-	-	-	-	-	-	-
3522. Fur forehead band	-	-	*+	*+	-	-	-	-	-	-	*	-	-	-	-	-
3523. Feather visor	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3524. Head, face covered inside house	+	+	+	+	-	-	-	-	+	-	-	-	-	-	-	-
3525. Head, face covered when going outside	-	-	*+	*+	-	-	-	*	*+	-	*+	-	*+	-	*+	*+
3526. Hair in 2 braids, over shoulders	+	+	-	-	-	-	-	-	-	-	-	+	-	-	+	-
3526a. Hair in 1 braid, down back	-	-	+	-	-	+	+	-	-	-	-	-	-	-	-	-
*3527. Braid(s) wrapped with bark	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
3528. Hair in 2 knobs, over shoulders, wrapped	-	-	-	+	+	-	-	+	+	+	+	+	-	-	-	-
3529. Knobs wrapped with bark	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3530. Hair short, banged	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3531. Hair loose, tied at back	-	-	-	-	-	-	-	-	-	-	-	+	-	+	-	-
3532. Mother combs, dresses girl's hair	+	+	+	-	+	+	-	+	+	+	+	+	+	-	+	-
3533. Attendant dresses girl's hair	-	-	+	-	-	-	+	-	+	-	+	+	+	-	-	+
3534. Hair dressed once only, first day	+	+	+	-	-	+	+	+	+	-	-	+	-	-	-	-
3535. Hair dressed daily	-	-	-	-	+	-	-	-	-	+	+	-	+	+	(+)	+
3536. Combing burned, buried	-	-	-	-	-	-	-	*+	-	-	-	-	*+	-	.	-
3537. Combing saved for belt	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-
3538. Girl's face painted black	+	+	-	-	-	-	+	-	+	-	-	-	-	-	-	*+
3539. Girl's face painted red	-	-	-	+	-	-	+	-	+	-	+	-	-	-	-	-
3540. Special face pattern	-	-	-	+	-	-	*+	-	*+	-	-	-	-	-	-	+
3541. Daily varied face patterns	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3542. Charcoal around eyes	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3543. Arms painted	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3544. Girl painted daily	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3545. Girl painted by mother	+	-	-	-	-	-	-	+	-	-	+	-	-	-	-	-
3546. Girl painted by attendant	-	+	-	+	-	-	+	+	+	-	-	-	-	-	-	*
3547. Girl wears old clothing	+	+	-	+	+	+	+	+	*+	-	-	+	+	-	-	-
3547a. Small skin over shoulders	(-)	(-)	+	-	-	-	-	-	-	-	.	-	-	-	-	-
3548. Buckskin skirt or dress	+	+	-	+	+	+	+	+	+	-	+	+	+	-	-	-
3549. Pine-nut string skirt	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3550. Bark skirt	+	+	-	-	-	-	-	+	*+	+	-	+	-	-	-	+
3551. Short tule, grass skirt	-	+	+	-	+	+	-	-	-	-	-	-	-	+	+	+
*3552. Grass or skin breechelout . . . . .	.	*+	*+	*+	*+	*.	+	.	*+	.	-	*+	*+	-	-	-
3553. Buckskin leggings	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-
3554. Tule leggings	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3555. Tule, skin moccasins	-	+	+	+	+	+	+	-	-	-	+	+	-	-	-	-
3556. Barefoot, preferred	+	+	-	-	-	+	-	+	+	+	-	-	+	+	+	+
3557. Anklets	*+	*+	-	-	-	-	*+	-	-	-	*+	*+	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3558. Wristlets	*+	*+	-	-	-	*+	*+	-	-	-	*+	-	-	-	-	-
3559. Special belt	-	*+	*+	*+	-	*+	*+	-	*+	-	*+	*+	*+	-	-	-
3560. Nose stick	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
3561. Earrings, optional	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3562. Necklaces	-	-	*+	-	-	-	-	-	-	-	*+	-	-	-	-	-
3563. All labor taboo during isolation	-	-	-	-	-	-	-	+	+	+	-	+	+	-	+	-
3564. Preparing food taboo	-	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
3565. Basketmaking taboo	-	+	+	+	*+	*+	-	+	+	+	+	+	+	+	+	+
3566. No labor taboo	+	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
3567. Compulsory light labor	*+	-	-	-	+	+	-	-	-	-	+	-	-	-	-	+
3568. Compulsory heavy labor	-	+	+	+	-	-	+	-	-	-	-	-	-	+	-	-
3569. Girl must carry firewood	+	+	*+	*+	*+	+	-	-	-	-	+	-	-	*+	-	*+
3570. Girl must carry water	+	-	+	-	*+	+	+	-	-	-	-	-	-	-	-	-
*3571. Girl must pound roots	-	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-
3572. Girl must gather vegetable food	-	-	+	-	*+	+	+	-	-	-	-	-	-	-	-	*+
3573. Girl gives roots she digs to old woman	-	-	+	-	+	+	+	-	-	-	-	-	-	-	-	-
3574. Girl makes baskets	-	-	-	-	*+	*+	+	-	-	-	-	-	-	-	-	-
3575. Compulsory running, racing	+	-	-	-	*+	*+	*+	-	*+	-	+	+	-	*+	-	-
3576. Girl runs each morning	-	-	-	-	+	*+	+	-	-	-	-	-	-	-	-	-
3577. Girl runs in evening	-	-	-	-	+	+	-	-	+	-	-	-	-	-	-	-
3578. Girl runs at end of rite only	+	-	-	-	-	-	-	-	-	-	+	+	-	+	-	-
3579. Girl races with 2 girls	-	-	-	-	+	+	+	-	-	-	+	-	-	+	-	-
3580. Carries deer-hoof rattle when running	-	-	-	+	+	+	-	-	-	+	-	-	-	-	-
3581. Vision seeking during running, dancing	-	-	-	-	*+	+	+	-	+	-	+	.	-	-	-	-
*3582. Instruction by attendant during seclusion	-	(+)	-	-	*+	-	+	-	+	+	+	+	+	+	+	+
3583. Ears pierced during puberty ceremony	-	-	-	-	*+	-	-	-	-	-	+	-	-	+	-	-
3584. Ears pierced shortly after puberty rites	-	-	-	-	-	*+	*+	-	-	-	-	-	-	-	-	-
3585. Dance follows ear-piercing	-	-	-	-	-	*+	+	-	-	-	+	-	-	+	-	-
3586. Vision seeking after ear-piercing	-	-	-	-	+	*+	(+)	-	-	-	-	-	-	-	-	-
3587. Ears pierced prepuberty	+	-	-	-	+	-	+	+	-	+	+	-	*+	-	-	-
3588. Ears pierced postpuberty	-	+	+	+	-	-	-	-	+	+	+	-	-	+	+	+
3589. Ceremonial purification at end of puberty ceremony	*+	*+	*+	+	+	+	+	+	*+	*+	+	+	+	+	+	*+
3590. Girl bathes to remove taboos	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+
3591. Mother, attendant wash girl	-	-	-	-	+	+	-	-	+	+	+	-	+	+	*+	+
3591a. Girl bathes alone	+	-	-	+	-	-	+	+	-	-	-	-	-	-	+	-
3592. Sage decoction used for bath	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
3593. Girl rubbed with pine needle, root medicine	-	-	+	-	-	-	-	-	-	-	-	+	*+	+	.	-
3594. Girl rubbed with salt	-	-	-	-	-	-	-	-	-	-	-	+	-	-	.	-
3595. Sweat bath to remove taboos	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3596. Girl jumps in stream after sweating	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3597. Girl changes clothes, end of rites	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*3597a. Girl given new clothes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3598. Old clothes burnt	+	+	-	-	-	-	-	-	+	-	-	-	-	-	+	-
3599. Old clothes saved for limited no. menses	*+	*+	*+	-	*+	*+	*+	-	-	-	-	-	-	-	-	-
3599a. Old clothes kept in hut; loaned, used by near relatives	-	-	+	-	-	-	-	+	.	-	-	-	-	-	-	-
3600. Old clothes washed	+	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3601. Old clothes given or thrown away	-	-	-	+	+	+	-	-	-	-	-	+	+	+	-	*+
3602. Old clothes hung on tree	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3603. Old clothes exchanged for new ones	-	-	-	-	+	+	-	-	-	-	+	+	-	-	-	*+
3604. Sagebrush band kept	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3605. Anklets, wristlets burned	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3606. Belt kept permanently	-	-	*+	+	-	-	-	-	-	-	+	+	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3606a. Belt given attendant	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3607. Belt hung on tree, end of last dance.	-	-	-	-	+	+	+	-	-	-	-	-	-	-	-	-
3608. Public rites: major dance	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
3609. Night dance	*+	*+	*+	*+	*+	*+	*+	+	*+	*+	+	+	-	*+	-	*+
3609a. Begins 1st night of girl's menstruation	+	+	+	-	+	+	+	+	+	+	+	+	-	+	-	-
3610. Day dance	-	-	-	-	-	-	-	-	-	-	-	-	*+	-	-	-
3611. Given mainly for girls of rich families	+	-	-	-	-	-	-	.	+	-	-	-	-	-	-	(-)
*3612. Given to avert disaster to participant(s)	*+	*+	+	*	*+	*+	+	*+	*+	.	+	+	*+	+	-	*
3613. Given to have girl get power in dreams	-	-	-	-	-	+	+	-	.	.	-	-	-	-	-	-
†3614. Lasts ... nights or days	5	5	8	10	*3	*3	*3	5	*5	5	4	5	*1	5	-	1
†3615. Repeated for ... subsequent menses.	5	5	*1	*1	*2	*1	2	2	1	1	-	1	-	5	-	-
3616. Held in dwelling or cookhouse, winter	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-	+
3617. Held in sweat house, winter	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
*3618. Held outside, summer or winter	-	-	*+	*+	-	-	+	+	+	-	-	-	+	-	-	-
3619. Held outside, summer only	+	+	-	-	+	+	-	-	-	-	+	+	+	+	+	+
3620. Rainy weather, no dance	-	-	-	-	-	-	-	.	+	+	-	-	+	+	-	-
3621. Rainy weather, sing only, in girl's hut	-	-	-	-	-	-	-	.	+	+	-	-	-	+	-	-
*3622. Girl's family in charge	-	-	+	+	+	+	+	-	+	-	*+	-	-	-	-	+
*3623. Old man in charge	-	-	-	-	-	-	-	-	-	*	-	+	-	+	-	-
3623a. Singers in charge	+	+	-	-	-	-	-	-	-	-	+	-	+	+	-	-
3624. Shaman in charge	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3625. Youths, men participate	+	*+	+	+	+	+	+	+	+	+	+	-	-	+	-	+
3626. Girls, women participate	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*3626a. Girl's suitor may participate	-	-	-	-	-	-	+	-	+	+	.	-	-	-	-	-
3627. Neighbors notified by girl's sister, friend	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3628. Girl dances by self, near group	+	+	+	-	+	+	*+	-	-	-	-	-	-	-	-	-
3629. 1-2 persons "support" menstruant	*+	*+	*+	*+	*+	*+	*+	-	-	-	-	-	-	-	-	-
3630. Girl dances with group	-	-	-	+	-	-	-	+	+	+	+	+	+	+	-	+
o3631. Girl dances each night	+	+	+	+	+	+	+	+	+	+	*+	+	-	+	-	-
3632. Youths dance	-	-	+	+	+	+	+	+	+	+	+	-	-	+	-	+
3633. Men dance	-	-	+	+	+	+	+	+	+	+	+	-	-	+	-	+
3634. Old men dance	-	-	+	+	-	-	+	+	+	+	+	-	-	+	-	+
3635. Betrothed dances with menstruant	-	-	-	-	-	-	*+	-	-	*+	-	-	-	-	-	-
3636. Women, girls dance	-	-	+	+	+	(-)	+	+	+	+	+	+	+	+	-	+
3637. Menstruant dances beside fire	+	+	*+	-	-	-	*-	-	-	+	-	-	-	-	-	-
3638. Menstruant dances back and forth	+	+	-	-	-	+	+	-	-	+	+	+	-	-	-	-
3639. Menstruant dances east to west	+	+	-	-	-	+	+	-	-	-	-	+	-	-	-	-
3640. Menstruant faces E continually	+	+	+	+	+	+	+	-	-	-	+	+	+	-	-	-
3641. Menstruant rests at intervals	+	+	+	*+	+	-	-	+	+	+	*+	+	-	-	-	-
3642. Men, women dance separately	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3643. Men, women dance together	-	-	+	+	+	+	+	-	+	+	+	-	-	+	-	-
3644. Men, women in 1 circle	-	-	+	+	+	-	+	+	+	+	+	+	-	+	-	+
3645. Men, women in 2 circles	-	-	+	+	+	-	-	-	+	+	-	-	-	-	-	-
3646. Men, women abreast, 1 line	-	-	-	+	-	+	+	+	-	-	+	+	-	-	-	-
3647. Men, women abreast, 2 lines	-	-	-	-	-	+	+	-	+	-	-	-	-	-	-	-
3648. Clockwise start	-	-	-	-	-	-	-	-	-	-	+	.	+	+	-	+
3649. Counterclockwise start	-	-	+	+	+	-	+	+	+	+	.	.	-	-	-	-
3650. Dance proceeds around pit	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
3651. Dance proceeds around fire	-	-	+	-	+	-	+	+	+	+	-	-	-	+	-	-
3652. Singers mainly women	+	*+	-	+	-	-	+	-	-	-	-	+	*+	*+	-	*+
3653. Singers mainly men	-	-	-	-	+	*+	-	-	-	+	-	-	-	-	-	-
3654. Volunteer singers, men and women	*+	-	+	+	+	+	+	-	+	-	-	-	-	-	-	-
3655. Professional singers	+	+	-	-	-	-	-	-	-	-	+	+	+	-	-	+
3656. 1 singer paid	+	+	-	-	-	-	-	-	-	-	+	.	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3757. Bathes in stream	+	+	-	+	+	+	+	+	*	*	+	-	+	+	+	*
3758. Bathes in house												+	+	-	-	+
3759. Sweat bath, optional	+	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-
3760. Sweat bath, obligatory	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3761. Avoids sick	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+
3762. Avoids hunters	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
3763. Avoids attending dances	+	+	+	-	-	-	-	+	+	+	+	+	+	+	+	+
*3764. Some menstruants "lucky" for husbands	-	-	+	+	+	+	.	-	-	-	-	+
3765. Restrictions extend to menstruant's husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+
3766. Husband eats sparingly	-	-	-	.	.	.	+	+	-	-	+	+	+	+	-	+
3767. Meat, fish taboo											+	+	+	+	-	+
3768. Smoking taboo	-	-	-	-	+	-	-	-	-	-	+	+	+	+	-	+
3769. Fishing taboo	-	-	-	-	+	+	-	-	-	-	-	+	+	+	-	+
3770. Hunting taboo	-	-	-	+	+	+	-	-	+	-	-	+	+	+	-	+
3771. Gambling taboo	+	-	-	+	-	+	-	-	-	-	+	+	+	+	-	+
3772. Intercourse with wife taboo	+	+	+	+	+	-	-	+	+	+	+	+	+	+	.	+
3773. Menopause: measures taken to induce	-	-	-	*	+	-	-	-	-	-	-	-
<u>Marriage</u>																
Child Betrothal																
3774. Child betrothal	*	+	+	*	+	*	+	+	+	+	*	+	-	+	+	+
3775. Boy's father starts negotiations	+	+	+	.	.	.	+	+	*	+	+	+	+	+	-	+
3776. Payment by boy's side	+	-	*	+	-	+	+	*	+	+	+	+	-	+	-	-
3777. Exchange of presents	-	*	*	-	*	+	*	+	+	+	+	+	-	+	+	-
3777a. Taboo relationship between children	*	*	*	-	-	-	-
3778. Binding on children	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+
3779. Good-will pledge only, for parents.	-	-	+	-	-	-	-	-	-	-	-	-	-	-	+	-
3780. Common	-	+	-	-	-	-	-	-	+	+	+	+	-	+	+	+
3781. To pay debt	-	-	+	*	+	+	+	*	-	+	+	.	-	-	-	-
3782. Usually chief's or prominent family	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
3783. Payment in beads at time of marriage.	-	+	+	+	*	+	+	+	+	+	-	-	-	-	-	*
3784. Gifts given at time of marriage	+	+	+	+	+	+	+	+	+	+	-	+	-	+	+	+
Bride Purchase																
*3785. Bride purchase, postpuberty	*	+	+	+	+	*	+	+	+	*	-	-	-	-	-	+
3786. Negotiated bride price	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3787. Suitor's father makes offer; no negotiations	-	+	-	-	+	+	+	-	-	+	-	-	-	-	-	-
*3788. Intermediary acts	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	+
3789. Suitor's father acts	-	+	+	-	+	+	+	-	+	+	-	-	-	-	.	+
3789a. Suitor himself acts	*	+	-	-	-	-	-	*	+	+	-	-	-	-	-	-
3790. Money payment for bride	-	+	+	+	*	+	+	-	+	+	-	-	-	-	-	*
3791. Gifts by suitor's family in payment	+	+	-	-	-	+	+	-	+	+	-	-	-	.	.	+
3792. Gifts by suitor	-	-	-	-	-	-	-	+	+	+	-	-	-	-	.	+
3793. Additional presents from groom's family after marriage	+	+	+	+	+	+	+	-	+	+	-	-	-	-	.	+
3794. Bride's family gives groom's presents	+	+	+	-	+	+	+	-	+	+	-	-	-	-	-	+
3795. Mature daughter given, to pay debt to groom's family	+	+	+	+	+	+	+	-	-	+	-	-	-	-	-	-
3795a. Payment made to establish children's status	-	(+)	+	+	-	-	-	-	-	-	-	-	-	-	-	-
Other Forms of Marriage																
3796. Simple marriage, established by couple living together	+	+	+	(-)	+	+	+	+	+	-	+	+	+	+	+	+
3797. Disapproved by community	+	*	*	*	+	*	*	-	-	-	*	-	-	-	-	(+)

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3798. Groom's family gives pay, presents to bride's family after marriage established	+	+	+	-	+	+	+	-	-	+	*	-	+	+	.	-
3799. Amount of gifts depends on approval of girl	+	+	*	-	+	+	+	-	-	+	+	-	+	+	.	-
3800. No gifts if girl a "run around" (loose)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3800a. Service for bride, no payment	-	*	*	*	+	+	+	-	+	+	+	.	+	-	.	+
3801. Poor man only	-	+	-	-	+	+	+	-	+	-	-	.	-	-	-	+
3802. May buy or work out	-	+	-	-	+	+	+	-	+	-	-	.	+	-	-	+
3802a. Temporary matrilocal residence	-	+	-	-	+	+	+	-	+	-	-	.	+	-	-	+
3803. Permanent matrilocal residence	-	-	+	+	-	-	-	-	-	+	+	.	-	-	-	+
3803a. Marriage by abduction tolerated	+	+	+	-	-	+	-	+	+	+	-	-	-	-	.	-
3804. Married women only	+	+	+	-	*	-	*	*	-	-	-	-	-	-	*	-
3805. Woman won by contest	-	-	-	-	*	-	*	*	-	-	-	-	-	-	*	-
3805a. Friends assist	-	-	-	-	+	-	+	+	-	-	-	-	-	-	-	-
3806. Husband bought	-	-	+	+	+	+	+	+	-	+	-	-	-	-	-	-
3806a. By wealthy man, for daughter	-	-	+	-	+	*	+	+	-	-	-	-	-	-	-	-
3807. Girl sent to live with rich man, gratis	-	-	-	-	-	-	-	*	+	+	-	+	+	+	-	-
Marriage Observances																
3808. Groom goes to bride's house	+	+	*	-	*	*	*	*	*	*	*	*	*	*	.	-
3808a. Groom stays at bride's house	*	*	*	-	-	*	*	-	*	*	*	*	*	*	.	-
3809. Groom takes bride to his father's house	*	*	*	-	-	*	*	*	*	*	*	*	*	*	.	-
3809a. Couple live at groom's father's house	+	+	+	-	*	*	*	*	*	*	*	*	*	*	.	*
3810. Short time only	*	*	*	-	*	*	*	*	-	*	-	-	-	-	.	*
3810a. Indefinitely	*	*	*	-	-	*	*	*	*	-	*	*	*	*	.	-
3811. Bride returns to her parent's house	*	*	*	-	*	*	*	*	-	*	-	-	*	*	.	-
3812. Groom's or bride's sister or family escort her to groom's home	*	*	*	*	*	*	*	*	*	*	*	*	-	-	.	*
3812a. Groom and some friends go to bride's home	-	*	*	-	-	-	-	-	*	*	*	-	-	-	.	-
3813. Friends help groom hunt, fish	-	*	*	-	-	-	-	-	*	*	-	-	-	-	.	-
3814. Groom and family go to bride's house	-	-	*	-	-	*	*	-	*	*	-	*	-	*	.	-
†3815. Visiting family (either side) stays ... nights, days	1	1	1	-	3	2	*	-	0	6	-	.	-	.	.	3
3816. Marriage feast given by hosts	*	*	*	-	*	*	*	-	-	*	-	.	*	*	*	*
3817. Both parties contribute	*	*	*	-	*	*	*	-	-	*	-	-	*	*	*	*
3818. Bride and groom sit together on mat	*	*	*	-	-	-	-	-	-	-	-	-	-	-	-	-
3818a. Presents piled beside couple	*	*	*	-	-	-	-	-	-	-	-	-	-	-	-	-
3819. Couple fed	*	*	*	-	-	-	-	-	-	-	-	-	-	-	-	-
3819a. Sleep together at spot where they sat	*	*	*	-	*	-	*	-	*	*	-	-	-	-	-	-
3820. Speeches	R	*	*	-	*	-	*	-	*	*	*	*	*	*	*	*
3820a. By heads of both families	R	*	*	-	*	-	-	-	-	*	-	-	*	*	*	*
3821. By headmen of group	-	*	*	-	-	*	-	-	*	*	*	*	*	*	*	*
Polygamy																
3822. Polygyny, wives unrelated	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+	+	+
‡3823. Maximum number paid for	1	1	3	5	1	1	1	3	1	0	1	1	-	0	0	2
o3824. Maximum number in same house	5	2	2	2	2	10	2	1	10	2	2	2	-	2	2	2
3824a. First wife outranks others	+	+	+	+	+	+	+	+	+	+	+	+	-	+	*	+
3825. Wives live in separate houses	-	+	+	-	-	-	-	+	*	-	+	+	-	.	*	+
3826. Wives live in separate towns	-	-	-	-	-	-	-	+	-	-	+	+	-	-	-	-
3827. Concubines in separate towns	-	+	-	-	-	+	-	-	-	-	-	.	-	-	-	-
3828. Prominent men have greatest no. of wives	+	+	+	+	-	+	+	+	+	+	*	*	-	+	*	+

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3829. Polygyny prerogative of any man . . .	+	+	-	-	-	+	-	-	-	-	+	+	-	-	+	-
3830. Polygyny rare in tribe	-	+	+			-	+	+	+	-	-	-	-	+	+	+
3831. Sororal polygyny	+	+	+	+	+	+	+	+	+	+	+	+	.	+	+	+
3832. During life of sisters	+	+	.	+	+	+	-	+	+	+	+	+	(-)	+	+	+
+3833. Maximum number paid for	1	2	.	1	1	1	-	-	1	1	.	-	-	-	2	
o3834. Maximum number in same house	2	2	.	2	2	2	-	3	2	2	2	2	-	2	2	2
3835. Because first wife barren	-	*	.	+	-	+	*	-	+	+	+	+	-	+	+	-
3836. Without barrenness of first wife . .	+	+	.	-	+	+	*	-	+	+	+	+	-	+	+	+
3837. Post-mortem sororate	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.
3838. General	+	+	+	*		+	+	+	+	+	+	+	-	-	+	.
3839. Obligatory for woman	+	+	+	*	-	-	+	+	+	+	-	+	-	*	+	.
3840. Especially if children	+	+	-	-	-	-	+	+	+	+	-	-	-	-	+	.
3841. Obligatory for widower	+	+	+	-	*	+	+	*	+	+	+	+	-	*	+	-
3842. Life endangered, if he does not comply	*	*	*	-		*	*	*	*	*	-	.	-	-	*	.
3843. Stepdaughter marriage	+	+	+	+	-	+	-	+	+	+	-	+	-	-	-	-
3844. Simultaneous	*	+	*	+	-	+	-	-	+	+	-	+	-	-	-	-
3845. Successive	-	+	-	+	-	-	-	+	-	+	-	+	-	-	-	-
3846. Additional payment for daughter . . .	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-
3847. Rare	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3848. Disapproved	-	-	-	-	-	-	-	-	-	+	+	-	-	+	+	-
3849. Polyandry, husbands unrelated	-	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-
o3850. Maximum no. of husbands	-	-	-	-	-	2	-	2	-	-	-	-	-	-	-	-
o3851. Maximum no. in same house	-	-	-	-	-	2	-	2	-	-	-	-	-	-	-	-
3852. Polyandry, fraternal	*	-	-	-	-	-	*	*	+	-	-	-	-	-	+	-
o3853. Maximum no. of brothers in same house	-	-	-	-	-	-	2	2	-	-	-	-	-	-	*1	-
3854. Wife lending	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3855. Between any 2 men	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	-
3856. Levirate	+	+	*	*	+	+	+	+	*	+	+	+	(-)	+	+	+
3857. Obligatory for man	+	+	*	+		-	+	+	+	+	+	+	(-)	-	+	-
3858. Obligatory for woman	+	+	+	+	*	+	+	+	+	+	+	+	(-)	-	+	-
3859. Additional payment, gifts for woman .	-	-	+	-	-	-	+	-	-	-	-	+	-	+	-	+
3860. Brother-in-law can punish woman if she refuses	*	+	+			+	+	+	+	+	.	-	-	-	+	-
3861. Cut her hair, ear, nose	-	-	-			+	-	-	-	-	.	-	-	-	-	-
*3862. Can kill her	+	+	+			+	+	+	*	+	.	-	-	-	*	-
3863. Killing common	-	+	+				+	+	+	+	-	-	-	-	+	-
3864. Man may marry son's son's wife . . .	-	+	-	-				+	-	+	-	-	-	-	-	-
3865. Common	-	-	-	-				+	-	+	.	-	-	-	-	-
Marriage of Blood Relatives																
3866. Cousins; man to any cross-cousin's daughter .	-	-	-	*	-	-	-	+	+	-	-	+	-	-	-	-
3867. Sister exchange . . . . .	.	*	+	*	-	+	+	+	+	+	+	+	-	+	+	+
3868. 2 men exchange sisters . . . . .	.	-	+	+	-	*	+	+	+	+	+	+	-	+	+	+
3869. Simultaneously or nearly so . . . . .	.	+	+	+	-	-	+	-	-	+	+	+	-	+	+	+
3870. Successively . . . . .	.	+	+	+	-	+	+	+	+	+	+	+	-	+	+	+
3871. No payment or gifts for brides . . . . .	.	+	-	-	-	-	-	+	+	+	+	+	-	+	+	-
3872. Payment for both brides . . . . .	.	-	+	+	-	.	+	+	-	-	+	+	-	-	-	+
3873. 2 brothers marry 2 sisters	-	+	+	+				+	+	+	+	+	-	+	+	+
Exogamy																
*3874. Local group exogamy	+	+	.	+	+	+	+	+	+	+	+	+	.	*	+	+
3875. Preferred	+	+	.	-	-	+	+	+	+	+	+	-	.	-	-	*
3876. Obligatory	-	-	.	-	-	-	-	-	-	-	-	-	.	-	-	-
3877. Endogamy, if not related	*	+	.	+	+	+	+	+	-	+	+	-	.	+	+	+
*3878. Tribal exogamy optional	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+
*3879. Often practiced	*	+	+		+	+	+	-	+	+	+	+	-	-	+	+

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Postnuptial Residence																
3880. First residence patrilocal	+	+	+	+	+	-	+	-	-	-	*+	-	-	+	+	-
3881. Husband's parent's house	+	+	+	+	+	-	+	-	-	-	*+	-	-	-	+	-
3882. In own house, husband's village	-	-	-	-	-	-	-	-	-	-	*+	-	-	+	-	-
3883. First residence matrilocal	-	-	-	+	+	+	-	+	-	-	*+	-	+	-	-	+
3884. Wife's parent's house	-	-	-	+	+	+	-	+	-	-	*+	-	+	-	-	+
3885. Only if widow selected man for daughter	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3886. Only if some form bride serv- ice	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-
3889. Own house, wife's village	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	(+)
3890. Time in months	-	-	-	-	-	1	12	-	1	1	1	-	2	.	-	-
*3891. First residence alternating	+	+	-	-	-	+	+	+	-	+	+	-	-	+	-	-
3892. First residence variable, no rule	-	-	-	-	-	-	-	-	-	-	-	+	-	.	-	-
3893. Final residence patrilocal	+	+	+	+	+	-	+	-	+	+	+	-	-	+	+	-
3894. Husband's parents' house	+	+	-	-	+	-	+	+	-	+	+	-	-	-	-	-
3895. Own house, husband's village	+	+	+	+	-	-	-	+	+	+	+	-	-	+	+	-
3896. Final residence matrilocal	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
3897. Own house, wife's village	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
3898. Final residence own house, another village	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3899. Final residence variable, no rule	-	-	-	-	-	+	-	+	-	-	-	+	-	-	-	-
Kinship Avoidances																
3900. Parents-in-law taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3901. Mother-in-law son-in-law	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+	*+
3902. Never speak together	-	-	-	-	+	-	-	-	-	-	-	+	-	+	+	+
3903. Speak little	-	-	-	-	-	+	+	-	+	-	+	-	+	-	-	-
3904. Plural address	-	-	-	-	+	+	+	-	-	+	+	.	+	-	-	-
3905. Convey messages through 3d person	-	-	-	-	+	+	+	-	-	-	+	+	+	+	+	+
3906. If talk together, someone between them	-	-	-	-	-	-	-	-	+	+	-	-	+	-	-	-
3907. Cannot touch each other	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
3908. Cannot look at each other	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
3909. Woman covers head	-	-	-	-	+	-	-	-	-	-	-	+	+	+	-	+
3910. Both turn aside on trail	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
3911. Eat separately	-	-	-	-	+	+	+	+	+	-	-	+	+	+	+	+
3912. Receive objects through 3d person	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
3913. Laughing together taboo	-	-	-	-	+	+	+	+	+	-	+	+	+	+	+	+
3914. Obscenity between taboo	+	-	-	-	+	+	+	+	+	-	+	+	+	+	+	+
3915. Intercourse between taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3916. Wash if any bodily contact	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-
3917. For life	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3918. Obligatory	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3919. Penalty: bear might eat mother or son-in-law	-	-	-	-	*+	-	-	*+	+	+	+	+	-	-	-	*
3920. Father-in-law daughter-in-law	-	-	-	-	+	+	+	+	+	+	+	-	+	+	+	+
3921. Similar to mother-in-law taboos	-	-	-	-	+	*+	+	*+	*+	+	+	-	+	+	+	+
3922. Brother-sister taboos	+	+	.	+	-	+	+	-	+	+	+	+	+	+	+	+
3923. Play apart, near puberty and after- ward	+	+	.	+	-	*+	+	-	+	-	-	+	+	+	+	-
3924. Joking between taboo	+	+	-	-	-	+	+	-	+	+	+	-	+	-	-	+
3925. Touching each other taboo	+	+	-	-	-	-	-	-	+	+	-	+	+	+	+	-
3926. Eating together taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
3927. Brother-in-law, sister-in-law taboos	-	+	-	+	-	-	-	-	-	-	+	-	-	-	-	-
3928. Joking relationship	+	-	+	-	+	+	+	+	+	+	-	+	+	+	+	+
3929. Respect each other	-	+	-	+	-	-	-	-	-	-	+	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Adultery																
*3930. Adultery rare	+	+	+	+	*+	+					+	-	*+	+	+	-
3931. Wife punished	+	+	+	-	+	+	+	+	+	+	R+	+	R+	+	+	-
3932. Beaten	+	+	+	-	+	+	+	+	+	+	R+	+	R+	+	+	-
3933. Hair cut	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3934. Mouth burnt		-	*+								-	-	-	-	-	-
3935. Sometimes killed	*+	*+	*+	-	*+	-	*+	*+	*+		-	*+	-	*+	*+	-
3936. Wife's seducer punished	+	+	*+	+		+	+	-	+	+	-	+	-	-	(+)	+
3937. Killed	+	+	+	+		*+	+	-	+	+	-	+	-	-	(+)	+
3938. Fine paid by killer	+	+	+	+	-	-	+	-	+	-	-	+	-	-	-	-
3939. No fine, if seducer in- stigated affair	+	+	-	-	-	-	-	-	-	+	-	-	-	+	+	+
3940. No fine if wife instigated affair	-	-	-				+	+	+	-	-	.	-	-	-	-
3941. Feud starts	+	+	-	-	-	+	+	-	-	+	-	+	+	+	+	-
3942. Feud stopped by payment	+	+	-	-	-	-	+	-	-	+	-	+	-	-	-	-
3943. Beaten, by husband	-	-	-					+	+	+	-	+	-	-	-	+
3944. Seducer pays fine	+	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-
3945. To husband	+	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-
3946. To woman's family	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3947. Wife sent home; let go; given to seducer	*+	+	+	+	+	+	+	+	+	+	-	+	-	+	+	+
3948. Husband punished	+	+	+	+	+	+	+	+	+	+	-	+	-	+	+	+
3949. Beaten	-	-	-	-	-	-	-	-	-	-	-	*+	-	+	(-)	-
3950. Deserted	*+	*+	*+	*+	+	*+	*+	+	-	*+	-	+	-	-	*+	*+
3951. Killed	-		*+								-	-	-	*+	-	-
3952. Husband's paramour punished	-		-						*+	+	-	+	-	-	-	-
3953. Constructive adultery punished	+	+	+	+	+	+	+	+	+	+	(-)	+	-	-	.	-
3954. Husband pays man, if wife proposes such	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	.	-
3955. Woman beaten if she proposes such	+	+	+	+	+	+	+	+	+	+	(-)	+	-	-	.	-
3956. Woman sent home, if she proposes such	-	+	+								(-)	-	-	-	.	+
3957. Man fined for proposing adultery.	+	+	-	-	-	-	-	+	-	-	-	-	-	-	.	-
3958. Man killed for proposing adultery	+	+	*+	+	-	-	-	-	+	+	-	-	-	-	.	-
Divorce																
3959. Divorces rare, especially if children	+	+	+		+	*+					+	+	.	+	+	+
3960. Adultery by wife grounds for divorce.	+	+	+	*+	*+	+	+	+	+	+	(-)	+	-	+	+	+
3960a. Adultery by husband grounds for divorce	+	+	+	*+	+	+	+	+	-	-	-	+	-	+	.	+
3961. Barrenness	-	*+	+	*+	+	-	-	-	*+	-	-	-	-	+	.	.
3962. Jealousy	+	+	+	*+	+	+	+	+	+	+	-	-	-	+	+	+
3963. Fighting	+	+	+	*+	+	+	+	+	-	+	+	+	-	+	+	+
3964. Laziness	+	+	+	*+	+	+	*+	+	+	+	-	+	-	+	+	+
3965. Maltreatment by husband	+	+	+	*+	+	+	-	+	*+	+	.	+	+	+	+	+
3966. Divorce involves repaying bride price to husband's family	-	-	+	*+	-	-	-	-	-	-	-	-	-	-	-	-
3967. Children go to husband's family	+	+	+	-	-	+	-	+	-	-	.	-	.	+	+	-
3968. Children divided	-	-	-	*+	*+	*+	+	-	-	+	.	-	.	-	.	-
3969. Children stay with mother	-	-	-					+	+	+	.	+	.	-	-	-
3970. Wife keeps nursing baby	+	+	-	+	+	+	+	+	+	+	.	+	.	+	+	+
3971. Grandparents, either side, take children	-	-	-							+	.	-	.	+	+	+
3972. Wife keeps own property	*-	-	-	+	-	+	+	*+	*+	+	.	-	.	+	+	+
Nonaffinal Remarriage																
3973. New husband pays widow's brother-in-law	*+	-	-	-	-	*+	+	-	-	+	-	.	+	-	.	-
3974. New husband asks widow's brother-in-law's consent	-	-	+	+	-	+	+	-	-	+	-	.	+	.	.	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4014. Perform man's work only	+	-	-	-	-	+	+	-	-	+	-	-	-	-	.	-
4015. Perform labors both sexes	-	-	+	-	+	-	.	+	+	-	-	-	-	-	.	-
4016. Digs grave or helps at funerals	(+)	-	-	-	-	-	+	-	-	-	-	-	-	-	.	-
4017. Regarded disapprovingly		-	-	-	+	+	-	-	-	-	-	-	-	-	.	-
4018. Regarded indifferently		-	-	-	-	+	+	+	+	-	-	-	-	-	.	-
<u>Death</u>																
Treatment of corpse																
4019. Left in house until buried or burned	-	+	-	-	+	+	-	-	-	-	+	-	+	+	+	+
†4020. Left in house ... days or nights	-	-	1	1	1	-	-	-	-	-	1	2	-	-	-	-
4021. Removed outside immediately after death	*+	-	-	-	-	-	+	+	+	+	-	-	-	+	-	-
4022. Body prepared for burial, burning	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4023. Washed, in house	-	-	+	+	-	+	-	+	+	+	+	+	+	-	-	-
4024. Washed, at grave	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4025. Painted	-	*+	-	-	-	-	-	-	*+	+	-	+	-	-	+	-
4026. Dentalia, bone tubes in nose, ears.	-	+	+	+	-	+	+	+	+	-	-	-	-	-	+	-
4027. Bead necklaces on wealthy	+	+	+	+	+	+	+	+	+	+	+	*+	*+	*+	*+	*+
4028. Wrapped in hide	+	+	+	+	+	+	+	*+	*+	+	+	+	+	-	+	*+
4028a. Flexed, to form round bundle.	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+	+
4029. Wrapped in mat	-	+	-	-	-	+	+	-	-	-	-	-	-	-	-	-
4030. Put in basket, occasionally	-	-	-	-	-	-	-	-	-	-	+	+	*+	-	+	-
4031. Removed from house through regular entrance	+	+	-	-	-	+	-	-	+	+	+	+	+	+	.	+
4032. Removed through wall of house	-	-	*+	*+	+	-	-	*+	+	-	-	-	-	-	.	-
4033. Removed through draft hole								+	-	-	-	-	-	-	.	-
4034. Removed from house head first	+	+	+	+	+	+	+	+	+	.	-	-	+	+	.	+
4035. Body outstretched, carried by 2 persons	-	-	+	+	+	-	-	-	+	+	-	-	+		(-)	+
4036. On pole stretcher	-	-	+	+	-	*	-	-	+	-	-	-	-	-	-	-
4037. On double robe	-	-	-	+	+	-	-	-	-	+	-	-	-	-	-	+
4038. Body carried suspended from pole	-	-	-	-	-	-	-	-	-	-	+	+	-	-	(+)	-
4039. Body carried in arms, on back by 1 person	+	+	-	-	-	+	+	+	-	-	-	-	-	-	-	-
Funerary Procedure																
†4040. Body kept outside for ... nights	1	-	*1	*1	-	-	1	-	-	1	-	2	-	-	-	-
4041. For few hours only	-	+	-	-	-	-	-	+	+	-	-	-	-	+	-	+
4042. Large fire built beside corpse	+	-	+	+	-	-	-	-	-	+	-	-	-	-	-	-
4043. Relatives, friends assemble, wail	+	+	+	+	*+	+	+	+	+	+	+	+	+	+	+	+
4044. Mourning begins before death	-	+	+	+	+	+	-	+	-	-	+	.	+	+	+	-
4045. Wailing by mourners at prefuneral dance	*-	-	+	+	+	-	-	-	-	-	-	+	+	+	+	+
4046. Mourners bring gifts to dead	+	+	+	*+	+	+	+	*+	+	+	+	+	*+	+	*+	*+
4047. Night dance by mourners	-	-	+	+	+	*	-	-	-	-	-	+	+	+	+	+
4048. Prior to burial, cremation	-	-	*+	*+	*+	-	-	-	-	-	-	*+	*+	*+	*+	*+
4049. Mourners wear or carry boughs	-	-	*+	*+	*+	-	-	-	-	-	-	-	-	-	-	-
4050. 1 group of dancers follows another	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
4051. Officiating woman piles boughs by corpse	-	-	+	*+	+	-	-	-	-	-	-	-	-	-	-	-
4052. Ashes, water sprinkled after corpse	*+	-	+		*+	+	+	+	+	+	-	+	+	-	.	-
4053. Children not allowed at burial, burning	+	*+	+	+	-	+	+	+	+	+	+	+	+	-	-	-
4054. All avoid smoke from pyre											+	-	+	+	+	-
4055. Widow attends husband's burial, burning		+			+	+	+	+	+	+	+	+	+	+	+	+
*4056. Speech at burial, burning	+	+	+	+	-	*+	+	+	*+	+	+	+	+	+	-	*+
4057. Widow(s) try to jump on pyre, in grave . . . . .	.	+	.	-	+	+	+	+	+	+	.	+	+	+	+	-
4058. Restrained . . . . .	.	+	.		+	+	+	+	+	+	.	+	*+	*+	-	-
4059. Mourners jump about as they wail						+	-	-	-	-	-	-	+	+	+	-
4060. Throw dirt over themselves . . . . .	.	+	-					+	+	+	.	+	+	+	+	+
4061. Roll in dirt . . . . .	.	+	+					+	+	+	.	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4062. Chief, rich person's funeral differs from common man's	+	+	+	-	-	+	-	*+	-	-	+	+	*+	.	*+	*+
4063. Larger, better attended	+	+				+	-	+	-	-	+	+	+	.	+	+
4064. Body kept 1-2 days	+	+									+	-	+	.	+	+
4065. Feast follows funeral	-	+	+								+	-	-	-	+	+
Assistants at Burials, Burnings																
†4066. One or more men in charge	1	*3	2			*1	1	1	1	1	1	1	1	1	.	1
4067. Inherit position, paternal	-	-	-			-	-	+	-	-	-	-	-	-	-	-
†4068. Number of pallbearers	1	1	*3	4	5	*1	*2	2	*2	2	2	2	2	*3	.	3
4069. Kinsmen of deceased	-	-	-	+	-	-	+	+	-	+	+	+	-	+	-	-
4070. Kinswomen of deceased	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4071. Nonrelatives	-	-	-	+	+	+	+	+	-	-	-	-	-	-	-	-
4072. Any strong man	+	+	-	-	+	+	+	-	-	-	-	-	+	-	+	+
4073. Chosen by widow	+	+	-	-	+	-	+	-	-	+	+	+	-	-	+	+
4074. Paid	-	-	-	-	-	-	-	+	-	-	+	+	-	-	+	-
o4075. Number of gravediggers	-	-	*3	.	6	*1	.	2	*2	*3	2	3	2	*2	.	.
4076. Paid	-	-	-	-	-	-	-	+	-	-	+	+	-	-	+	-
4077. Herb in mouth when digging grave	-	-	-	-	-	-	-	-	-	-	*+	-	*+	-	-	-
4078. All help gather wood for cremation	-	*+	+	-	-	-	+	-	-	-	-	-	+	+	+	-
4079. 1-4 persons gather wood	+	-	-	-	-	+	-	-	-	-	-	-	+	+	+	-
4080. Relatives or nonrelatives	+	+	+	+	+	+	+	+	-	+	-	+	+	-	+	+
Disposal of Corpse																
4081. Interment	+	-	+	+	+	+	-	+	+	+	+	+	+	-	+	+
4082. General	-	-	+	+	+	+	-	+	+	+	+	+	*+	-	*+	+
4083. Rare	+	*+	-	-	-	-	-	-	-	-	-	-	*+	-	-	-
4084. Interred in earth	-	-	+	-	*+	+	-	+	+	+	+	+	+	-	+	+
4085. Unlined hole, circular or rectangular	-	-	+	+	+	*+	-	-	-	-	+	-	+	-	+	*+
4086. Round hole, brush or bark lined	-	-	-	-	-	-	-	+	+	+	-	+	-	-	-	-
4087. Inside house	-	-	-	-	+	-	-	+	-	-	+	-	-	-	-	-
4088. Winter only	-	-	-	-	*+	-	-	+	-	-	*+	-	-	-	-	-
4089. Interred among rocks	+	+	*+	-	+	+	-	-	-	-	-	-	-	-	-	-
4090. Corpse rock-covered	-	-	-	-	+	*+	-	-	-	-	-	-	-	-	-	-
4091. Corpse extended supine	(+)	-	+	+	+	*+	-	-	-	-	-	-	-	-	-	(+)
4092. Corpse flexed	-	-	-	-	+	+	-	+	+	+	+	+	+	-	+	(+)
4093. Face or head toward east	-	-	+	*+	*+	*+	-	-	+	+	+	+	+	-	+	+
4094. Head toward west	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	+
4095. Cord or withe to lower corpse	-	-	-	+	-	-	-	*+	-	*+	-	-	-	-	.	*+
4096. Corpse handed down into grave	-	-	+	-	+	+	-	-	+	-	+	+	+	.	.	-
4097. String projecting from child's grave	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-	-
4098. Basket of water set in grave	-	-	-	-	+	*+	-	-	+	-	+	+	-	-	-	-
4099. Basket of water set on grave	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4100. Food set on grave	-	-	-	*+	*+	-	-	-	-	-	-	-	-	-	-	*+
4101. Sand put on top of grave	-	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
4102. Pounded beads put on top of grave	-	-	-	-	+	+	-	-	-	-	+	+	+	+	-	+
4103. Rock(s) set on top of grave	-	-	-	-	+	*+	-	*+	+	-	+	-	-	.	.	+
4104. Fire built near grave	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
4105. Grave marker, vertical pole	-	-	-	-	*+	-	-	-	-	-	-	+	+	-	-	-
4106. Bark shed built over grave	-	-	-	-	-	-	-	-	+	-	-	(+)	-	.	.	-
*4107. Fence of sticks, rocks around grave	-	-	+	+	-	+	-	-	-	-	-	-	-	-	.	-
*4108. Secondary basket burial, occasionally	-	-	+	+	-	-	-	-	-	+	-	+	-	-	+	-
4109. Cremation	+	+	+	+	*+	+	+	+	+	-	+	-	+	+	+	R
4110. General	+	+	-	-	-	-	+	-	-	-	-	-	+	+	*+	R
4111. Rare	-	-	*+	*+	*+	*+	-	*+	*+	*+	*+	-	-	-	*+	R
4112. Corpse flexed	-	-	-	+	-	-	-	-	-	-	-	-	+	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4113. Corpse extended	+	+	+	-	-	-	+	-	+	-	+	-	-	+	-	Ⓡ
4114. Body burned outside	+	+	+	+	-	+	+	+	+	-	+	-	+	-	+	-
4115. Body on top of pyre	+	+	+	+	-	-	-	-	-	-	-	-	-	+	-	-
4116. Body inside pyre	-	-	-	-	-	+	+	+	+	-	+	-	+	-	+	-
4117. Body burned in house	+	+	-	-	-	-	*	-	-	-	-	-	-	-	-	R
4118. Only if whole family dies, epidemic	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
o4119. Duration of burning, days	1	½	1	.	-	.	*	1	1	-	1	-	1	1	1	-
4120. Partial cremation	-	-	-	+	-	-	-	-	-	-	+	-	-	-	-	-
4121. Bones entirely consumed by fire . . .	+	+	+	-	-	+	+	+	-	-	-	-	+	+	+	-
4122. Broken with sticks, rocks . . .	+	-	+	-	-	+	+	-	-	-	-	-	-	+	+	-
4123. Ceremonial eating of corpse	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	-
4124. Secondary basket burial of ashes . . .	-	*	+	+	-	-	-	+	-	-	*	-	*	+	+	-
4125. Ashes raked into pile after burning .	+	+	-	-	-	+	+	-	+	-	-	-	-	-	-	-
4126. Covered with rocks or dirt. . .	+	+	+	-	-	+	+	+	+	-	-	-	+	-	-	-
Cemeteries and Burning Places																
4127. Cemeteries	-	-	-	+	-	+	-	+	+	+	+	+	*	*	*	+
4128. Less than 1/2 mile from village . . .	-	-	-	*	-	+	-	-	+	-	-	+	-	-	+	+
4129. 1/2 mile or more from village	-	-	-	-	-	*	-	+	-	+	+	-	+	+	-	+
4130. No regular cemetery; burial 1/2 mile or more from village	-	-	+	-	*	-	-	-	-	-	-	-	-	-	-	-
4131. Grave plots	-	-	+	+	-	+	-	+	+	+	+	+	+	+	+	+
4132. Definite grave plots, each family . .	-	-	+	+	-	+	-	+	*	+	*	*	*	*	*	*
4133. Graves weeded, cleaned oc- casionaly, in spring	-	-	+	-	+	+	-	+	+	+	-	-	.	+	*	*
4134. Wife buried at husband's plot	*	-	+	+	+	*	-	-	+	+	+	+	*	*	-	*
4135. Wife buried in own family plot	-	-	+	-	-	+	-	+	-	-	-	-	*	*	+	+
*4136. Husband occasionally buried at wife's plot	-	-	+	+	+	*	-	-	+	-	-	-	-	-	-	-
4137. Wife buried near husband's village. .	-	-	-	+	+	+	-	-	+	+	+	+	(-)	+	+	-
4138. Regular burning places	+	+	-	-	-	-	+	-	-	-	-	-	(-)	+	+	-
4139. Near village	-	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-
Treatment of Property																
4140. Destruction of personal property.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4145. Burnt	+	+	+	+	+	+	+	+	-	-	*	*	+	+	*	*
4146. During cremation	+	+	+	-	-	-	+	-	-	-	+	-	+	+	+	-
4147. Following cremation	+	+	-	-	-	-	-	-	-	-	-	-	+	-	+	-
4148. During, after burial	-	-	+	+	+	+	-	+	-	-	+	+	-	-	+	+
4149. Buried	-	-	+	-	+	+	-	+	+	+	+	+	-	-	+	+
4150. With corpse	-	-	+	-	-	-	-	-	-	-	+	+	+	-	+	+
4151. Man's implements broken	-	-	+	-	-	-	-	-	-	-	+	+	+	-	+	+
4152. Baskets smashed	-	-	+	-	*	-	-	-	-	-	+	+	+	-	+	R+
4153. Property set on top of grave	-	-	-	+	+	+	-	+	+	-	+	+	-	-	-	-
4154. Canoe broken, given away	*	*	-	(+)	-	*	o	-	*	-	*	*	o	o	-	-
4155. Canoe of deceased burnt when worn out	+	+	-	+	*	*	o	-	-	+	-	+	o	o	-	-
4156. Slave(s) killed	+	+	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-
4157. Deceased's dog disposed of	-	+	+	-	-	+	+	-	+	-	-	+	-	-	-	+
4158. Killed	-	+	+	+	-	-	-	+	+	-	-	+	-	-	-	-
4159. Hung by neck	-	-	+	+	-	-	-	+	+	-	-	+	-	-	-	-
4160. Given away	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	+
4161. Horse killed (recent)	+	+	*	+	-	+	+	-	-	-	+	+	.	+	+	-
4162. Meat distributed and eaten	-	+	-	-	-	-	-	-	-	-	-	-	.	-	-	-
4163. Hide or carcass burnt	+	+	-	-	-	-	+	-	-	-	+	+	.	-	-	-
4164. Killed at grave; carcass left there	-	-	+	-	*	+	+	-	*R	+	+	-	.	-	+	-
4165. Preservation of personal property	+	+	+	+	*	+	+	-	*R	+	+	-	-	-	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4215. Hair cut, close crop, or burned off	*	+	*	*	*	*	*	*	*	*	*	*	*	*	(-)	*
4216. Cuttings saved	-	+	+	+	-	+	+	+	+	+	+	+	-	+	-	-
4217. Cuttings kept in house	-	+	+	+	-	-	+	-	-	-	+	-	-	+	-	-
4218. Cuttings made into belt	+	+	+	+	*	+	+	+	+	+	+	-	-	-	-	-
4219. Cuttings burnt	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4220. Cuttings thrown in river	-	*	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4221. Cuttings buried in grave	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4223. Mutilations	+	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-
4224. Arms cut soon after death	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
4225. Beat breast	-	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-
4226. Beat head	-	-	-	-	-	-	+	+	+	+	-	-	-	-	-	-
4227. Facial and head coatings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4228. Pitch	+	+	+	+	+	+	+	*	+	+	+	+	+	+	+	+
4229. Dirt, ashes	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4230. Chalk, charcoal	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+	+
4231. Pounded shell	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
4232. White clay on bangs	-	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
4233. Pitch on arms or legs, chest	-	+	+	-	-	-	-	*	+	+	+	-	+	+	-	-
4234. Touching face with fingers taboo	+	+	-	-	+	-	+	-	+	-	+	+	+	+	+	+
4235. Face left unwashed	-	+	-	-	+	+	+	-	+	-	+	+	+	+	.	+
4236. "Washed" with wet grass	+	+	.	-	-	-	+	-	-	+	-	+	-	-	.	.
4237. Space around eyes washed	+	-	+	-	+	+	+	+	+	+	+	+	+	+	+	+
4238. Scratching stick used	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-
4239. For head	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-
4240. For body	+	+	.	-	-	-	-	-	+	-	+	-	+	-	-	-
4241. Worn tied around neck	+	-	+	-	-	+	+	-	+	-	+	+	+	+	(+)	-
4242. Special attire	+	+	+	+	+	+	+	-	+	+	+	-	+	+	+	+
*4243. Mourning necklace	-	-	+	-	+	+	+	-	+	+	+	-	+	-	+	+
*4244. Basket cap, coated with pitch	+	+	+	+	+	-	+	-	+	+	-	-	-	-	-	-
4245. Head covered with blanket	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
†4246. Food taboos	+	+	+	+	+	-	-	+	+	-	-	+	-	+	-	+
†4247. Meat ... days	*15	6	*14	*28	1	-	-	5	*86	-	-	2	-	5	-	*8
†4248. Grease ... days	*15	6	*14	*28	1	-	-	5	*86	-	-	2	-	5	-	*8
†4249. Fresh fish ... days	*15	6	*14	-	1	-	-	5	*86	-	-	2	-	5	-	*8
†4250. Dried fish ... days	*15	6	-	-	1	-	-	5	-	-	-	2	-	5	-	*8
4251. Cold water ... days	-	-	-	-	-	-	-	-	-	-	-	*	-	-	-	-
†4252. Salt ... days	-	-	-	-	-	-	-	5	-	-	-	-	-	5	-	-
4253. Seclusion	+	*	+	-	+	-	-	+	+	-	-	+	+	+	+	+
4254. In house	*+	*+	*+	+	+	-	-	+	+	-	-	+	*+	*+	*+	*+
†4255. For ... days	5	*	-	-	*2	-	-	5	28	-	-	3	+	+	+	+
†4256. For ... years	-	-	-	-	-	-	-	-	-	-	-	-	1	1	+	1
4257. For variable period	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4258. Prescribed activities during taboo period	+	+	+	+	+	+	+	+	+	+	+	*	*	*	+	*
†4259. Sweats for ... days or nights	5	6	5	5	1	-	-	-	1	1	-	-	-	-	-	-
4260. Gathers wood for sweating	+	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-
4261. Goes to grave or cremation spot and wails	*	*	*	-	-	*	+	-	*	+	+	*	*	-	*	*
4262. Walks around, wailing	+	+	-	-	-	-	-	-	-	-	+	+	*	*	-	*
4263. May go to mountains to seek power	+	+	-	-	-	-	+	-	-	+	+	-	-	-	-	-
4264. Making baskets taboo	+	+	-	-	-	-	-	+	+	-	+	*	*	*	-	*
4265. Gathering food taboo	-	-	-	-	-	-	-	+	-	-	-	-	+	-	+	+
4266. Purification	+	+	+	+	+	+	+	+	+	+	-	+	+	+	.	-
†4267. Sweats to remove taboos, after ... months	*12	12	12	-	-	12	*2	-	*	(+)	-	-	-	-	-	-
4268. Washes head, face to remove taboos	-	-	-	+	*	-	+	+	-	-	-	*	+	+	.	-
4269. Drinks medicine	+	.	+	-	-	-	-	-	-	-	-	(+)	-	-	-	-
4270. Takes pitch off head, face at re-marriage only	+	+	+	+	+	+	+	+	*	+	-	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4318. Compensation to kin for uttering in presence	-	-	+	+	-	-	-	+	+	+	-	.	-	-	+	-
*4319. If no compensation paid, fight starts	-	-	+	+	-	-	-	+	+	+	-	.	-	-	+	-
4320. No rule of compensation: fight starts	+	-	-	-	-	+	+	-	-	-	-	.	+	-	-	-
*4321. Dances taboo	+	+	+	+	(-)	+	+	+	*	+	+	+	+	+	+	+
†4322. For ... years	-	-	1+	1	-	1	1	*1	*1	1	3	3	3	3	3	* ₂
4323. Violent deaths in war excepted . . .	+	+	-	+	-	+	+	+	-	-	-	-	.	.	-	-
4324. Girl's puberty rite taboo	-	-	+	+	-	-	+	+	+	+	+	+	-	+	-	-
4325. May be held 1/2 mi. from mourner's camp	-	-	+	-			+	+	-	-	-	.	+	-	-	-
4326. No dance held; only sing for girl	-	-	-	-			-	-	+	+	+	.	-	+	-	-
4326a. Brush dance taboo	-	-	-	*			-	-	-	-	-	.	-	-	-	-
4327. Doctor-making dance taboo	+	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4328. Scalp dance taboo	+	+	-	+	-	+	+	+	-	-	-	-	-	-	-	-
4329. Social dances taboo	-	-	-	+	-	+	+	+	-	+	-	-	+	+	+	+
4330. Must be held 10-15 mi. away . . .	-	-	-	-			+	+	-	-	-	-	+	+	-	-
4331. Mourners' consent obtained, before dance	-	-	+	+	-	*	-	-	*	-	-	-	+	+	+	-
4332. Mourners paid	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
4333. Choice food presented mourners . . .	-	-	-	-	-	+	-	-	+	-	-	-	+	+	+	-
Mourning Ceremonies																
4334. Family mourning ceremony	+	+	+	-	*	-	-	-	+	-	-	-	-	-	-	+
4335. Informal; at assembly old people may cry	+	+	+						*	-	-	-	-	-	-	-
†4336. Held ... yrs. following death	-	-	-		3	-	-	-	-	-	-	-	-	-	-	-
4337. Held variable time following death . .	+	+	+		-	-	-	-	+	-	-	-	-	-	-	+
4338. Held only if child of deceased sick . .	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
o4339. Lasts ... day and night	-	-	-		1	-	-	-	-	-	-	-	-	-	-	-
o4340. Lasts ... hour	1	1	1		-	-	-	-	1	-	-	-	-	-	-	1
4341. For 1 dead	+	+	+		+	-	-	-	+	-	-	-	-	-	-	+
4342. Chief sanctions					+	-	-	-	-	-	-	-	-	-	-	+
4343. Fellow tribesmen only	+	+	+		+	-	-	-	-	-	-	-	-	-	-	+
4344. All close relatives of deceased assemble	+	+	+		.	-	-	-	+	-	-	-	-	-	-	+
4345. Doctor sings over widow, sick child	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4346. All mourners cry	+	+	+		+	-	-	-	-	-	-	-	-	-	-	+
4347. Widow removes pitch from hair, face	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4348. Widow burns pitch necklace	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4349. Male undertakers sweat	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4350. Feast concludes ceremony	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4351. All eat	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
4352. Mourners wash selves outside at end . .	-	-	-		+	-	-	-	+	-	-	-	-	-	-	+
4353. Ceremony removes all taboos	-	-	-		+	-	-	-	(-)	-	-	-	-	-	-	+
*4354. Group mourning ceremony	-	+	-	-	-	+	-	-	-	-	*	+	+	+	+	*
4355. Held by each village	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	+
4356. Held by several villages together . . .	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+	-
4357. For each dead separately	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
4358. For several dead together	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4359. For all dead together	-	+	-	-	-	+	-	-	-	-	-	+	+	-	+	+
o4360. Held ... years after death	-	* ₂	-	-	-	+	-	-	-	-	-	1	* ₁	+	* ₁	* ₁
o4361. Held ... months after death	-	-	-	-	-	-	-	-	-	-	-	-	-	5	-	-
4362. Annually	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
4363. Irregularly	-	+	-	-	-	+	-	-	-	-	-	-	-	+	+	-
4364. Fall	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-
4365. Any time of year, dry weather	-	+	-	-	-	+	-	-	-	-	-	-	-	+	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4366. Other towns invited												+	+	+	+	
4367. Other local groups sometimes invited.	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	
4368. Sanctioned by headman	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	
4369. Headman in charge	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	
4370. Headman attends, speaks	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	
†4371. Ceremony lasts ... days, nights	-	-	-	-	-	1	-	-	-	-	-	1	2	2	*3	*2
4372. Daytime affair, entirely	-	+	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4373. Mainly night affair, some daytime activities	-	-	-	-	-	-	-	-	-	-	-	+	+	+	*	+
4374. Held outside	-	+	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4375. Unroofed brush fence, near cemetery	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4376. Under trees, in summer	-	+	-	-	-	+	-	-	-	-	-	-	-	+	-	-
4377. In round brush enclosure	-	(-)	-	-	-	+	-	-	-	-	-	-	-	+	-	-
4378. At cemetery, no enclosure	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+
4379. Held inside	-	+	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4380. Living house	-	+	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4381. Assembly house	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
*4382. Participants wail	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4383. Participants dance	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
4384. Oratory	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4385. By headman	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4386. By shaman	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
4387. By orator	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-
4388. Images used in ceremony	-	-	-	-	-	-	-	-	-	-	-	+	+	*	-	*
4389. Made by relatives of deceased	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-
4390. Made by chief	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4391. Made by nonrelatives	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4392. All images burnt at cemetery, at dawn	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4393. Offerings in honor of dead	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4394. Food	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4395. Baskets	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	*
4396. Clothes	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4397. Offerings put on poles	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4398. Single pole for each variety of offering	-	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4399. Poles planted in ground	-	-	-	-	-	(+)	-	-	-	-	-	+	-	+	-	+
4400. Poles carried about	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
4401. Offerings burnt at cemetery at dawn .	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4402. Dance, holding baskets, be- fore burning; wail	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-
4403. Offerings put on graves	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4404. Ceremonial purification	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4405. All who cry wash own faces	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4406. All who cry swim at end	-	+	-	-	-	+	-	-	-	-	-	+	+	+	-	+
4407. All change clothes	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	+
4408. Gambling in daytime, after burning . .	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
4409. Feast during daytime	-	+	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4410. Rich mourners all contribute food	-	-	-	-	-	+	-	-	-	-	-	+	+	+	+	+
4411. Held at same spot where mourners wailed	-	+	-	-	-	+	-	-	-	-	-	+	-	+	+	-
4412. Held in village camp	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
4413. Held day following burning	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+
4414. After eating, cry again	-	-	-	-	-	+	-	-	-	-	-	+	-	+	-	-
4415. Mourners return home at sundown . . .	-	+	-	-	-	+	-	-	-	-	-	+	+	+	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
KNOWLEDGE AND BELIEFS																
Counting, Calendar, Directions																
Counting																
4416. Finger count for months	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4417. Finger count for objects	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
4418. Begin counting on thumb	+	-	+	-	-	+	-	+	+	+	+	+	-	-	.	+
4419. Begin count on 4th finger	-	+	+	.	+	-	+	+	+			-	-	+	+	-
4420. End on 4th finger of other hand	-	+	+	.	+	-	+	+	+			-	-	+	+	-
4421. Count on toes	-	-	-	-	+	-	-	-	-	-	-	+	+	+	-	+
4422. Mnemonic devices	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4423. Knotted string for measuring time intervals	-	-	-	-	*	+	+	+	-	-	-	+	+	+	+	+
4424. Knotted string for messages	-	-	-	*	+	+	+	-	-	-	-	+	+	+	+	+
4425. Stick for 1, 5, 10, 100 objects	-	-	-	-	+	-	+	-	+	+	-	+	+	+	-	-
4426. Stick counters used in games	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4427. Rocks to count objects . . . . .	-	.	.	.	.	.	.	.	+	+	-	-	+	-	-	-
4428. Marks on house to measure time intervals . . . . .	+	-	+	.	.	.	.	+	-	-	-	(+)	+	-	.	-
4429. Scratch on ground for 10 and 100	+	+	.	+	+	+	+	-	-	-	-	.	-	-	.	-
4430. Stick poker burned to mark month's duration . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	+	-	*
4431. Sack with berries in it . . . . .	-	-	.	.	.	.	.	+	-	-	-	-	-	-	-	-
Calendar																
#4432. Number of seasons	4	4	4	4	5	(3)	4	4	4	4	4	3	4	*2	4	4
o4433. Number of names for moons	10	.	.	10	10	*12	*10	14	7	7	4	-	*12	.	.	.
4434. Names descriptive	-	-	+	+	+	+	+	+	+	+	+	+	+	.	.	.
4435. Finger names	+	+	-	-	-	-	-	-	-	-	-	-	-	.	.	-
4436. Winter solstice observed	+	+	+	*	+	*	+	+	+	+	+	+	+	+	+	+
4437. Calendar begins winter solstice	*	+	.	*	(+)	(+)	(+)	-	-	-	-	.	(+)	.	+	-
4438. Summer month counted	+	.	+	+	(+)	+	+	+	-	-	-	-	+	.	.	+
4439. Month begins on new moon	+	+	.	+	+	+	+	+	+	+	+	+	+	+	+	+
4439a. Stars as month markers . . . . .	*	-	.	*	-	.	*	+	+	-	+	.	.	.	.	-
4440. Month record kept	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+
4441. Sticks put away . . . . .	.	.	.	.	.	.	.	.	*	-	-	-	(+)	-	-	-
4442. Stones put in sack	-	.	.	-	-	-	-	-	*	-	-	-	(+)	-	-	-
4442a. Knots tied in string . . . . .	.	.	.	.	.	+	-	-	-	-	-	(+)	-	-	-	-
4443. Old man keeps record	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	*
4444. By memory only	+	+	+	+	-	-	+	+	-	+	+	(-)	(-)	-	-	-
4445. Old people argue which month	+	+	+	+	+	+	+	+	+	+	-	-	+	.	+	*
4446. Fisticuffs	+	+	-	-	-	+	-	-	+	+	-	-	.	.	+	+
4447. Solstices observed by marks or shadow	+	+	+	+	+	+	+	+	*	*	+	+	+	+	+	+
4448. Summer solstice	+	+	-	+	.	*	.	.	+	*	+	+	+	.	.	+
4449. Winter solstice	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+
4450. In sweat house	-	.	*	*	-	*	+	-	-	-	-	+	-	.	.	.
4451. Trees or mountains	+	+	+	*	+	*	+	+	+	+	+	+	+	+	+	+
4452. Sunrise and sunset	+	+	-	.	-	-	-	+	+	+	-	+	+	+	-	*
4453. Sunrise only	-	-	+	.	+	+	+	-	-	-	+	-	-	-	+	-
4454. Sun's monthly position observed	+	+	+	+	.	+	+	+	-	*	+	+	.	.	.	+
4455. Marks on shadows from trees, moun- tains	+	.	-	+	.	+	+	+	-	-	+	+	.	.	.	+
4456. Marks in sweat house	-	-	+	+	-	-	-	-	-	-	-	+	.	.	.	-
4457. Daily sunrise, sunset observed . . . . .	+	-	+	.	.	.	.	.	*	+	-	+	.	.	-	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4499. Formula recited, before taking medicine	-	-	-	-	+	-	-	+	-	-	-	-	-	-	-	*+
4500. Disease brushed off body. . .	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
4501. Medicine administered internally	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4502. Medicine administered externally	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4503. Medicine sprayed from mouth .	-	-	-	+	-	-	+	-	+	+	-	+	+	+	+	+
4504. Herbalist can cure any disease . . .	-	-	-	+	-	-	-	-	-	-	-	-	-	-	+	+
4505. Can kill disease objects . . .	-	-	-	-	+	-	-	-	-	-	-	-	+	-	+	+
4506. Can cure rattlesnake bites. . .	-	-	-	-	+	-	-	-	-	-	-	-	+	-	+	+
4507. Can only weaken, check natural diseases	+	+	+	+	+	+	+	+	+	-	+	+	+	+	-	-
4508. Precautions to ward off disease; incense burnt	(+)	+	+	+	-	-	-	+	+	+	-	+	+	+	+	+
4508a. Breach of taboo causes illness	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4509. Eating meat in taboo period causes tuberculosis			+	+						+	+	+	+	+	-	-
4510. Worms in tooth cause toothache	-	-	+	*+	+	-	.	*+	+	+	+	+	+	+	-	(+)
4511. Ants, spider-like bug in teeth causes toothache	+	+	-	-	-	*+	.	-	-	-	+	-	-	-	-	-
<u>Beliefs Concerning Natural Phenomena</u>																
Cosmogony																
4512. World a disk, floating in water	+	-	+	+	+	-	+	-	-	.	-	+	.	.	.
4513. Supported by animal	-	-	-	-	+	-	-	-	-	-	.	.	-	.	.	.
4514. Mythical age; animals persons	+	+	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
4515. Chief for each species of animal . . .	+	+	-				(+)	-	+	+	+
4516. Flood	+	+	+	+	+	+	+	*+	+	+	+	(+)	.	.	.	+
4517. Human beings created or appear . . .	+	.	+	+	+	+	+	-	+	+	+	+	.	.	.	+
Sun and Moon																
4518. Sun male human	+	+	.	+	-	*+	-	+	+	+	-	-	-	+	(+)	.
4519. Sun female human	-	-	.	-	+	-	-	-	-	-	+	+	*+	-	-	.
4520. Moon male human	+	+	+	-	+	*	+	+	+	+	+	-	*+	+	(+)	.
4521. Moon female human	-	-	.	+	-	(+)	.	-	-	-	-	+	-	-	-	.
4522. Sun and moon husband and wife	-	-	-	-	+	-	.	-	-	-	+	-	-	-	.	.
4523. Frog mate of moon	*+	*+	*+	-	-	-	-	-	-	-	-	(+)	-	-	.	.
4524. Figures in moon	+	+	+	+	+	+	+	+	-	+	+	.	+	-	-	.
4525. Scar from bear's bite								+	-	-	.	.	-	-	-	.
4526. Man	-	-	-	+	-	-	-	+	-	-	-	-	+	-	-	.
4527. Tree	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*+	.
4528. Frog	+	*+	+	-	*+	*+	+	-	-	*+	+	-	-	-	-	-
New Moon																
4529. Monthly birth-and-death theory	+	+	+	+	+	+	+	+	+	+	-	+	.	+	*+	+
4530. All view new moon	+	+	+	+	+	+	+	+	+	+	+	+	-	+	*+	+
4531. Each month	-	-	+	-	+	+	+	+	+	-	-	+	-	-	-	+
4532. In winter, only											*+	-	-	-	-	-
4533. In spring, chiefly	*+	+	-	*+	-	-	-	-	-	+	-	-	+	+	-	-
4534. Speak, pray to moon	*+	+	+	+	+	-	+	+	+	-	+	+	*+	-	-	+
4535. Address by kin term	+	+	-	-	+	-	+	+	-	-	+	-	+	-	-	-
4536. Old persons shake selves, clothes, bedding	-	+	*+	+	+	-	+	-	-	-	-	-	-	-	-	-
4537. Throw stones at moon	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4538. Food prepared, guests invited								*	*	*	+	-	+	-	+	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4539. Babies, children shown to moon	-	+	-	*	*+	+	+	+	+	+	+	+	+	-	+	-
4540. Race, run, jump east	-	+	-	-	+	+	+	-	-	-	-	+	-	-	+	-
4541. "Spanked"	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4542. Tossed in air	-	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4543. Children raise arms to moon	-	+	-	-	-	-	-	+	+	+	+	+	-	-	-	+
4544. Tell moon they are growing	-	+	-	-	-	+	+	+	+	+	+	-	-	-	(+)	-
4545. Face, body, arms rubbed	-	-	-	-	-	-	+	+	-	-	+	-	-	-	-	.
4546. Address moon by kin term	-	+	-	-	-	*	+	+	-	-	+	-	+	-	+	-
4547. Done to make child grow fast	-	+	-	-	-	+	+	+	+	+	+	-	-	-	+	-
4548. Position of horns significant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4549. Vertical; sign of death, sickness	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	+
4550. Vertical; sign of rain and snow	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	-
4551. Vertical; sign of good weather, good fortune	-	-	-	-	-	+	+	+	-	-	+	+	+	-	-	-
4552. Horizontal; good weather, dry month	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4553. Horizontal; full of water, rain or storm	+	-	-	-	-	-	-	-	+	-	+	-	+	+	+	+
4554. Horizontal; death, sickness	-	-	+	+	-	+	*	+	+	+	-	+	-	-	.	-
4555. Taboos concerning moon	-	+	+	+	-	-	-	-	+	+	-	+	+	+	+	-
4556. If point at new moon, finger crooks, drops off	-	+	-	-	-	-	-	-	-	+	-	+	-	-	+	-
*4557. If sleep in moonlight, cross eyes, facial paralysis	-	.	+	+	-	-	-	-	+	-	-	+	+	+	+	-
Eclipses																
4558. Recognized	+	+	+	*	+	+	+	+	+	+	+	+	+	+	+	+
4559. Sun, moon dying	+	+	+	+	+	+	+	+	+	+	+	-	*	-	.	-
4560. Bear, dog eating sun, moon	+	*	+	+	-	+	-	+	+	+	-	-	-	-	.	-
4561. Lizard eating moon	-	-	-	-	+	-	-	-	-	-	-	-	-	-	.	-
4562. Frog eating, passing over sun	-	-	-	-	-	-	-	-	-	-	+	-	-	-	.	+
4563. Frog doctoring, passing over moon	+	-	+	-	-	-	-	-	-	-	+	-	-	-	.	+
4564. Big snake giving birth to baby	-	-	-	-	-	-	-	+	-	-	-	+	+	+	.	-
4565. No explanation for eclipse of moon	-	-	-	-	-	-	-	-	-	-	-	+	+	+	.	-
4566. Special behavior during eclipses	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4567. All shout, eclipse of sun	+	+	+	+	+	+	+	+	-	-	.	-	-	-	.	-
4568. All shout, eclipse of moon	+	*	+	-	+	+	-	-	-	-	.	-	-	-	.	-
4569. Pray and talk to sun, moon	-	-	+	-	-	*	+	-	-	-	-	+	+	+	.	+
*4570. Beat dogs	-	-	+	-	+	-	-	-	-	-	.	-	-	-	.	-
4571. Shoot arrows in air	-	-	-	-	+	-	-	-	-	-	.	-	-	-	.	-
4572. Sprinkle water	+	-	+	-	-	-	+	-	-	-	.	-	-	-	.	+
4573. Cover all food	-	-	-	-	-	-	-	-	*	*	.	-	-	-	.	-
4574. Hide children	-	-	-	-	-	-	-	-	-	*	.	-	-	*	.	-
4575. Bring in wood, or make fire	-	-	*	-	-	-	-	-	-	-	.	-	-	*	*	-
4576. Eclipse portent of death	-	-	-	-	-	-	+	-	-	-	-	-	-	-	.	-
4577. Red moon portent of disaster	-	-	*	-	-	*	-	-	-	*	*	-	-	-	.	-
Falling Stars																
*4578. Evil sign	-	*	*	-	-	*	-	-	-	-	-	-	*	*	*	-
*4579. Sign man visiting woman, for intercourse	+	.	-	+	-	+	+	-	-	-	-	(+)	-	-	-	-
4580. Presage good weather next day	-	-	-	-	+	-	-	-	-	-	-	(+)	-	-	-	-
4581. No sign	-	-	-	-	-	-	-	+	+	+	+	-	-	-	-	-
4582. Porcupine fallen star	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4583. People clap hands, breathe loudly	-	-	+	-	-	+	.	-	-	-	-	+	+	-	-	-
4584. People pray for good luck	-	+	+	-	-	-	-	+	-	-	-	+	+	-	-	-
Milky Way, Other Star Lore																
4585. Milky Way: creek or river	*	*	-	-	-	-	-	-	-	-	*	.	-	.	.	.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4586. Milky Way: dead persons', ghosts' road, trail	+	+	+	+	+	+	-	+	+	+	-	-	-	.	.	.
4587. Taboo for young boys to look at evening star.	-	.	-							*	-	-	*	-	*	.
4588. Girls forbidden to count stars													*	-	*	.
4589. Single star, close to moon, evil sign	*	*	*	*	*	*	-	-	*	-	.	.	-	-	-	.
4590. 5 small stars, close to moon, sign children will die	+	+	-	-	-	-	-	-	-	-	.	-	-	-	-	.
Rainbow																
4591. Menstruation sign	-	*	-	-	-	*	*	+	+	+	-	.	*	*	*	.
4592. Evil sign	-	*	-	-	-	*	*	-	*	*	-	.	*	(-)	(-)	.
4593. Sign of rain	+	-	-	-				+	-	-	-	.	-	-	-	.
4594. Sign of good wild crops	-	-	-	-	*	-	+	-	-	-	-	.	-	-	-	.
4595. Sign connected with doctoring	-	*	*	*	-	-	-	-	-	-	-	.	-	-	-	.
4596. If point at, finger will be crooked, drop off 4597. Children warned especially	+	+	+	+	+	+	+	-	-	+	+	+	+	-	+	.
4598. If point at, makes child sick	-	-	-	-	-	-	-	+	-	+	-	-	+	-	+	.
4599. Dreaming of rainbow evil portent	-	*	-	-	-	-	-		*	*	-	-	-	-	-	.
Thunder																
4600. Old man	+	+	*	*	*	*	*	*	-	-	*	+	*	+	*	+
4601. Has wife	-	-	-	-	+	+	+	+	-	-	-	*	+	-	-	+
4602. Tree his wife	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
4603. Boy	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
4604. Thunder and lightning twin boys	-	-	-	-	-	-	-	-	*	*	-	-	-	-	-	-
4605. Thunder takes form of bird, when striking	-	-	-	-	-	*	-	*	-	+	-	-	-	-	-	-
4606. No explanation of noise	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
4607. Noise, man and woman talking	-	-	-	-	-	+	+	+	-	-	-	+	*	*	-	*
4608. Noise, man moving or kicking things	-	*	+	-	-	-	-	-	-	-	-	-	-	-	-	-
4609. Noise, man shouting angrily	-	+	-	+	+	-	-	-	-	+	-	-	+	-	+	-
4610. Noise, bird ripping tree with claws, moving wings	-	-	-	-		*		*	-	-	-	-	-	-	-	-
4611. Noise, twin boys back on earth	-	-	-	-	-	-	-	-	*	-	-	-	-	-	-	-
4612. Thunder feared	+	+	+	-	+	*	+	+	+	+	+	+	*	-	+	+
4613. Raccoon skin held up on stick	-	-	-	*	*	-	-	-	-	-	-	-	-	-	-	-
4614. Dogs made to squeal	*	-	*	-	-	-	-	-	-	-	-	-	-	-	-	-
*4615. Stick burned; old men walk in circle with it.											+	-	+	+	+	-
4616. Thunder talked, prayed to; told to depart	-	+	+	*	+	-	*	*	*	*	+	+	+	-	+	-
Lightning																
4617. Power, weapon of Thunder person	+	+	-	+	+	-	.	+	-	-	-	-	(+)	-	.	.
4618. From mouth, hand of Thunder person	-	.	-		*	*	.	-	-	-	-	-	+	-	-	.
4619. From claws of Thunder or Lightning Bird	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	.
4620. Takes shape of raccoon	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	.
4621. Feared	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
4622. Crawl under burnt trees or log	+	-	-	-	-	-	-	+	+	+	-	+	-	+	+	-
4623. Run to open spot	-	+	-	-	+	-	-	+	-	-	-	-	-	-	-	+
4624. Jump into water	+	.	-	-	+	-	-	-	-	-	-	-	-	-	-	-
*4625. Cover head	*										-	*	*	*	*	*
4626. Talk to lightning	+	+	+	+	+	-	+	-	+	+	+	+	-	+	-	.
4627. Hold up raccoon skin	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	.
4628. Keep quiet											-	-	+	+	+	.
Whirlwind																
4629. Evil associated with whirlwind	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+	+
4630. In fall especially												+	+	+	+	-
4631. Is dead shaman's dust	-	+	+	*	+	-	-	-	-	-	-	-	(-)	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4632. Contains poison or doctor's pain inside it	+	+	*	-	-	-	-	-	-	-	+	+	-	.	.	-
4633. Contains spirit (or person?) inside it	-	-	-	-	+	-	-	+	*	+	-	-	*	.	+	*
4634. Malignant activities of whirlwind	+	+	+	+	+	-	+	+	+	+	+	+	+	.	+	+
4635. Sickens persons with bad dreams	+	*	*	.	+	-	*	*	*	*	+	+	+	.	+	+
4636. Puts "pain" in person	+	+	+	-
4637. Catches person's shadow or spirit	-	+	-	.	+	-	+	+	-	+	+	+	-	.	-	-
4638. Causes person to have accident, die	-	+	+	+	-	-	-	+	-	-	-	-	+	.	-	-
4639. Gives power for doctoring, occasionally	-	+	*	+	-	+	+	-	-	.	.	-
4640. Precautions against whirlwind	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+
4641. Try to hide from, dodge it	+	+	+	-	+	-	-	-	-	-	+	+	+	.	+	+
4642. Throw dirt, water at it	-	+	+	.	*	+	-	-	+	+	-	-	*	*	*	+
4643. Talk to it, informally	-	+	+	+	+	-	+	+	+	+	+	+	-	+	.	+
4644. Smoke when talking to it	-	+	+	+	+	-	+	-	-
4645. Clap hands, stomp feet	-	+	+	-	-	-	.	.	-
4646. Smoke victim of whirlwind	+	+	+
4646a. Mourners who dream of whirlwind doctored	-	+	-	+	+	+	-	-	-	.	.	-
Rain and Storms																
4647. Nonshamanistic beliefs concerning rain	+	+	+	+	-	+	+	+	+	+	.	+	+
4648. Rolling rocks down hill causes rain	+	+	-	+	-	*	-	-	-	-	-	-	-
4649. Shouting in mountains causes rain	-	-	-	+	+	-	+	+	-	-	-	+	(+)	.	-	-
*4650. Sprinkles a little after funeral naturally	+	+	.	.	+	+	+	-	-	+	+	+	+	.	+	+
4651. Nonshamanistic measures for stopping rain	-	+	-	-	-	-	-	-	-	-	-	+	-	-	+	-
4652. Pinch dog's ear	-	-	*	.	-	-	-	-	-	-	-	-	-	-	-	-
4653. Old men wave lighted brands	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+
4654. Flies and yellow jackets burnt	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
<u>Beliefs Concerning Spirits, Ghosts</u>																
Characteristics of Ghost or Spirit																
4655. Visible to anyone	+	+	*	*	*	+	+	+	+	+	-	+	-	+	+	+
4656. Resembles person	-	+	-	-	+	+	+	+	+	*	-	+	-	+	+	+
4657. Resembles skeleton, shadow, fog, or cloud	*	-	-	-	-	-	*	-	-	-	-	-	-	-	-	-
4658. Audible to anyone	+	+	-	-	+	+	+	+	+	+	-	+	+	+	+	+
4659. Shamans chiefly	-	-	-	-	+	+	-	+	-	-	-	-	-	-	-	-
4660. Wails, whistles	-	-	-	-	-	-	-	-	-	-	+	-	+	+	+	+
Activities of Ghosts or Spirits																
4661. Leaves body shortly before death	-	-	*	*	.	.	.	+	-	+	+	-	-	-	-	-
4662. Leaves body immediately after death	+	-	-	-	+	+	-	-	-	-	+	+	+	+	+	+
o4663. Leaves grave, pyre ... days after death	-	-	-	-	-	-	-	3	28	*6	-	-	*3	4	4	-
4664. Leaves pyre night of cremation	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4665. Turns back once after leaving body.	+	.	-
4666. Retraces steps person has taken when alive.	+	+	+
4667. Departs toward distant place	+	+	-	+	+	-	+	+	+	+	+	+	+	+	+	+
4668. Toward west	*	+	+	*	+	-	+	+	+	+	+	.	-	+	.	-
4669. To assembly house in mountains, sky	*	.	.	.	*	.	*
4670. Up to sky	+	+	+	+	+	-	.	+	+	+	-	+	-	.	-	+
4671. Along Milky Way	+	+	+	+	+	+	-	+	+	+	-	+	-	.	-	.
4672. Across water, river	+	+	-	-	+	-	.	-	-	+	-	-	-	+	+	+
4673. On bridge	+	+	+
4674. If get dizzy crossing, turn into coyote	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4675. Door keeper at land of dead	-	-	-	-	+	-	+	-	-	-	-	+	-	-	-	-
4676. One destination for all	+	-	+	+	+	-	+	+	-	-	+	+	-	-	-	-
4677. Good and bad different destinations	-	+	-	-	-	-	-	-	*	+	-	(+)	*	-	-	-
4678. All ghosts stay on earth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4679. Doctors, bad persons	-	.	-	.	-	+	+	-	+	+	-	-	-	-	-	-
4680. Improperly buried, burned persons	-	-	-	.	-	-	-	-	+	+	-	-	-	-	-	-
4681. Ghosts encountered around village	+	-	-	-	-	-	-	-	+	+	-	.	-	-	+	-
4682. Ghosts encountered around cremation spot or burying place	+	+	-	-	+	+	+	+	+	+	-	+	-	+	+	-
4683. In air	+	-	-	-	-	+	+	-	+	+	-	.	-	.	+	+
4684. In whirlwind	-	+	-	-	.	-	-	+	+	+	-	-	+	+	+	+
4685. Dead visit in dreams with living	+	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+
4686. Occasional dream may give person power	-	-	-	.	+	+	-	+	+	+	+	+	+	-	.	-
4687. Constant dreaming of dead bad omen.	-	+	-	.	+	+	+	+	+	+	+	+	+	*	*	*
Precautions to Keep Away Ghosts																
4688. Ghosts feared	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
4689. Offerings of food, if dream of dead	-	-	-	-	+	-	-	(-)	-	-	+	-	+	-	.	+
*4690. Ghost feast	-	-	-	-	-	-	-	-	-	-	+	*	+	-	.	*
4691. Eat with dog.	-	-	-	-	*	+	-	-	-	-	-	-	-	-	-	-
4692. Shaman hired to sing for dreamer.	-	-	-	-	+	+	+	+	+	+	+	+	+	+	.	-
4693. Dreamer puts ashes, pitch on body	-	-	-	-	+	-	+	+	-	-	-	-	-	-	-	+
4694. Talk to ghost	-	-	-	-	+	-	+	+	+	+	-	+	+	+	.	+
4695. Throw ashes toward ghost	+	*	-	-	-	+	+	-	-	-	-	-	+	-	-	+
4696. Throw water toward ghost or grave	-	-	-	-	-	-	-	+	*	+	-	-	-	-	-	+
4697. Bathe in plain or medicated water	-	-	-	-	-	-	-	+	+	+	-	+	+	+	-	-
4698. Herbs rubbed on body	-	-	-	-	+	-	-	+	+	+	-	+	+	+	.	+
4699. Roots chewed and spit	-	-	-	-	*	-	+	+	-	-	-	+	-	-	.	-
4700. Tobacco smoked	-	+	-	-	+	+	+	+	+	+	-	+	-	-	.	-
4701. Burn aromatic plant	-	-	-	-	+	+	+	+	+	+	-	*	*	*	*	-
4702. After childbirth, to avoid bad dreams	-	-	-	-	-	*	*	.	*	-	-	-	-	-	-	-
4703. Burn hair, skin	-	-	-	*	*	*	-	-	-	*	-	*	*	-	*	-
4704. After childbirth, to avoid bad dreams	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
4705. Hang small bow and arrow in door	+	-	-	+	-	-	-
4706. Plant, feathers hung up	-	-	-	-	*	-	-	-	-	-	-	-	*	-	-	-
<u>Omens</u>																
Sneezing, etc.																
4707. Sudden sneeze sign someone talking about sneezer	-	+	+	+	+	+	+	-	+	+	-	-	-	-	+	-
4708. Of opposite sex	-	-	+	-	.	+	+	-	-	-	-	-	-	-	-	-
4709. Relation	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4710. At a distance	-	+	+	+	+	+	.	-	+	-	-	-	-	-	-	-
4711. Sudden sneeze sign someone thinking of sneezer	-	-	-	+	-	-	-	-	-	-	-	-
4712. Invite such to come visit	-	-	-	+	-	-	-	-	-	-	-	-
4713. Ear buzzing sign someone deprecating person	+	-
Bird, Animal Calls as Omens																
4714. Owl call before dawn omen death, war, rain.	+	+	+	*	+	.	+	+	+	-	+	+	+	+	+	+
4715. Robin calling after dark bad omen	-	+	+	+	-	.	+	+	+	-	+	-	-	-	-	-
4716. Magpie calling after dark bad omen	-	+	-	-	.	.	.	+	-	-	+	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4717. Crow, quail calling, tells of enemy passing . . .	-	+	+	-		.	+	-	-	+	-	-	-	-	-	*+
4718. Dog howling, sign of war	+	-	-	-	+	.		+	+	-	+	-	-	-	-	-
4719. Coyote, fox howling sign of war	+	+	-	-	+	+	+	+	+	-	+	-	-	+	+	+
4720. Any animal calling out of time evil sign . . .	-	+	+	-	.	.	+	+	+	-	+	-	-	-	-	-
4721. May be shaman, sending out spirit . . .								+	-	-	-	-	-	-	-	-
ASPECTS OF RELIGION																
<u>*Vision Quest</u>																
4722. Vision questing to obtain guardian spirit(s).	+	+	+	+	+	+	+	*+	+	+	*+	*+	*+			-
4723. By individuals	+	+	+	+	+	+	+	+	+	+	+	(+)	+			-
4624. By group	-	-	-	-	-	-	-	-	*+	-	-	-	-			-
4725. Men, youths, boys	+	+	+	+	+	+	+	+	+	*+	+	+	+			-
4726. Women, girls	+	+	-	-	+	+	+	-	*+	*+	+	-	+			-
4726a. Optional, not obligatory	+	+	+	+	+	+	+	+	*+	+	+	+	+			-
4727. First quest, prepuberty	-	-	-	-	-	-	-	-	-	-	-	-	+			-
4728. First quest at or around puberty . . .	+	+	+	+	+	+	+	+	*+	-	+	+	(-)			-
4729. Questing during adult life	+	(-)	+	+	+	+	+	(-)	*+	+	+	-	-			-
4730. Quest once only	-	-	-	-	-	-	-	-	*+	-	-	+	+			-
4731. Quest repeated, to gain power, or for successive powers	+	+	.		+	+	+	-	*+	+	+	-	-			-
4732. Some candidates never obtain vision	+	+	+	+	+	+	+	+	*+	+	+	+	+			-
4733. Undertaken in winter, annually . . .	-	-	-	+	-	-	-	-	-	-	-	-	-			-
4734. Undertaken in spring, summer only . .	-	-	+	-	-	+	+	+	*+	-	-	-	+			-
*4735. Undertaken any time, after birth child, death of near relative . . .	+	+	-	-	-	-	+	-	-	+	+	-	-			-
4736. Vision quest general, may obtain any variety power	*+	*+	-	-	-	*+	+	*+	-	-	-	-	-			-
*4736a. Vision quest may yield all powers except those for doctoring	-	-	+	*+	-	*-	-	-	*+	*+	-	-	-			-
4737. Vision quest yields doctoring powers only	-	-	-	-	*+	-	-	-	-	-	+	+	+			-
4738. Youths prepared for quest	+	+	+		+	+	+	-	+	-	-	-	-			-
4739. Lectured by father, father's brother	+	+	+	-	+	+	+	-	+	-	-	-	-			-
4740. Whipped with bowstring, stick . . .	-	-	-		+	+	+	-	*+	-	-	-	-			-
4741. Ears pierced	-	-	-	-	*+	+	*+	-	-	-	-	-	-			-
4742. Go out naked, or with breech- clout only	+	+	+	+	+	+	-	-	+							-
4743. Seeker quests at fixed localities in mountains	*+	*+	(+)	+	+	+	+	*+	+	+	+	+	+			-
4744. Alone	+	+	+	+	+	+	+	+	+	+	+	+	+			-
4745. With older shaman	-	-	-	-	-	-	-	-	-	-	-	-	+			-
4746. Men or youths only	+	-	+	+	-	-	-	+	+	+	+	+	-			-
‡4747. For ... days, nights	5	5	*4	1	5	*1	*2	0	1	1	1	2	2			-
4748. Before doctor-making dance . . .	*+	*+	-	-	-	-	-	+	+	-	+	(+)	+			-
4749. After doctor-making dance . . .	*+	*+	-	-	-	-	-	*+	*+	*+	-	-	-			-
‡4750. Complete food fast ... days	5	5	(+)	-	5	*2	-	-	-	-	1	-	2			-
o4751a. Eats sparingly, or according to spirit's instructions ... days	-	+	28	5	2	-	*2	5	1	*2	-	2	*+			-
4752. Meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+			-
4753. Abstains from water	-	-	-	-	*+	-	-	-	-	-	-	-	-			-
4754. Drinks water with acorn meal in it				+	+	-	-	-	-	+	-	+	-			-
4755. Sexual continence during quest	+	+	+	+	+	+	+	+	*+	+	+	+	+			-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4756. Bathes to acquire power . . .	+	+	+	-	+	+	*†	+	*†	+	-	+	+	-	-	-
4756a. In lake or stream . . .	+	+	+	-	+	+	+	+	+	+	-	+	+	-	-	-
4757. Complete immersion . . .	+	+	+	-	-	+	+	+	+	+	-	+	+	-	-	-
4758. Washes hands in spring	+	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-
4759. Bathes each day . . .	+	+	-	-	-	-	-	-	-	-	+	(-)	.	.	.	.
o4759a. Bathes after ... days	-	-	-	-	-	-	*2 *2	5	5	*2	-	.	.	.	.	.
4760. Rebuilds stone altar	+	+	+	+	+	+	+	-	-	-	-	+	-	-	-	-
4761. Breaks branches, piles up wood	+	+	+	(+)	+	+	+	-	-	-	-	-	-	-	-	-
4762. Builds fire	+	-	-	-	+	+	+	-	-	+	+	+	+	-	-	-
4763. Smokes self over fire	-	-	-	-	+	-	-	-	-	+	-	+	+	-	-	-
4764. Catches glowworms	*†	-	*†	-	-	-	-	-	.	.	-	-	-	-	-	-
4765. Sleeps on mountain at night .	+	+	+	-	+	+	+	-	-	-	(+)	-	-	-	-	-
4766. Prays for vision	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4766a. Scarification and bleeding .	-	-	+	-	+	-	-	-	-	+	-	-	-	-	-	-
4767. Ants allowed to bite wounds	-	-	+	*†	-	-	*	-	-	-	-	-	-	-	-	-
*4768. To obtain "luck" only	-	-	(-)	*†	-	-	-	-	-	-	-	-	-	-	-	-
4769. Power comes by dreaming . . .	-	*†	+	-	+	+	+	-	+	+	+	+	+	-	-	-
4769a. Power comes in trance or faint	+	+	-	+	+	-	-	+	+	+	+	+	+	-	-	-
4770. Nose or mouth bleeds	+	*†	-	-	+	-	+	-	+	+	+	-	+	-	-	-
4771. Instruction by shaman	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
4772. Guardian spirit communicates with seeker	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
4773. Spirit seen	-	-	.	-	+	+	+	-	+	+	+	+	+	+	-	-
4773a. Spirit heard	+	+	.	+	+	+	+	+	+	+	+	+	+	+	-	-
4774. Spirit felt	-	-	.	-	-	-	-	-	-	-	+	+	-	-	-	-
4775. Gives song	+	+	+	-	-	+	+	-	-	+	+	+	+	-	-	-
4776. Gives paint	+	-	-	-	-	-	-	(+)	-	-	+	+	+	-	-	-
4777. Gives dance	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
4778. Instructs as to para- phernalia, methods.	+	+	+	-	-	-	-	+	-	-	+	+	-	-	-	-
*4779. Doctor dance main or only form vision seeking for youths, girls	-	-	-	-	-	-	-	*†	*†	*†	-	-	-	-	-	-
4780. Successful seeker observes taboos on return	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
†4781. Is sick for ... days	+	+	-	-	-	-	-	*1	*1	*2	1	+	+	-	-	-
†4782. Continent	-	-	-	-	+	+	+	+	+	+	+	+	+	-	-	-
4782a. For ... years	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	-
4783. Swims	+	+	+	-	-	-	+	-	-	-	-	-	-	-	-	-
4784. Sweats and swims	-	-	+	-	+	-	-	-	+	+	-	-	-	-	-	-
†4785. Stays outside house ... days.	1	1	-	-	2	1	*2	5	0	*2	-	-	-	-	-	-
†4786. Confined ... days in sweat house	-	-	-	-	-	-	-	(5)	-	-	-	-	-	-	-	-
4787. Uses head scratcher	-	+	.	-	-	-	-	+	-	-	-	-	-	-	-	-
4788. Eats sparingly or according to spirit's instructions.	+	+	+	*†	+	+	+	*†	+	+	+	+	+	+	-	-
4788a. Meat taboo	+	+	+	-	+	+	+	+	+	+	+	+	+	+	-	-
4789. Fish taboo	+	+	+	-	+	+	+	+	-	-	-	-	-	-	-	-
4790. Salt taboo	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
4790a. Drinks water with acorn meal in it.	-	-	-	-	-	-	-	-	-	+	(+)	-	-	-	-	-
4791. Smokes tobacco	+	+	+	+	+	+	+	+	-	+	-	+	-	-	-	-
4792. Gives first kill to old man .	-	-	-	-	+	+	-	-	-	+	-	-	-	-	-	-

	KI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
<u>Shamanism</u>																
Sucking Doctors: Personnel																
4792a. Sucking doctors recognized	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4793. Men only	-	-	-	-	-	-	-	-	-	-	-	-	-		+	+
4794. Mainly men, few women	+	-	-	-	+	+	+	-	-	-	+	+	+		-	-
4795. Mainly women, few men	-	-	+	+	-	-	-	-	-	-	-	-	-		-	-
4796. Both sexes, about equal	-	+	-	-	-	-	-	+	+	+	-	-	-		-	-
4797. Men can cure and sicken	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-
4798. Women's powers equal to male doctors'	-	+	-	-	+	+	+	+	-	+	-	-	-		-	-
4799. Stronger	-	-	+	+	-	-	-	-	-	-	-	-	-		-	-
4800. More limited	+	-	-	-	-	-	-	-	+	-	+	+	+		-	-
4801. Can only cure; no sickening	-	.	-	-	-	-	-	-	+	-	*+	*+	+		-	-
4802. Mainly send illness	+	.	-	-	-	-	-	-	-	-	-	-	-		-	-
Sucking Doctors: Acquisition of Power																
4803. Shamanistic power inherited	+	*+	+	+	+	+	+	+	+	+	*+	+	+		+	*+
4804. Before relative's death, paternal or maternal	+	*+	-	+	*+	*+	*+	+	-	-	-	+	+		*+	+
4805. After relative's death, paternal or maternal		*+	+	+	+	*+	*+	+	*+	+	+	-	-		-	-
*4806. Dependent on power's or "pain's" willingness		*+			*+	*+	*+				*+	+	+		-	-
4807. Shamanistic power acquired unsought	-	*+	+	+	+	+	+	+	+	+	+	+	+		-	*+
4808. While in conscious state	-	-	+	+	+	-	+	-	-	-	+	+	.		-	+
4809. While ill	-	-	-	(-)	+	-	+	-	-	-	-	-	-		-	-
4810. During trance or faint	-	-	-	+	+	-	+	+	+	+	-	+	+		-	+
†4811. Sick for ... days	-	-	-	*4	o	-	o	1	1	-	-	+	+		-	*+
o4812. Sick for ... years	-	-	-	-	-	-	-	-	-	-	-	1	1		-	½
4813. In dream when adult	-	+	*+	+	+	*+	*+	-	+	+	+	+	+		-	+
4814. In dream before puberty, anytime	-	+	+	-	+	-	-	-	-	-	-	-	+		-	-
4815. Novice bleeds	-	+	*+	*-	+	-	+	-	+	+	+	-	*+		-	+
†4816. Novice dances for ... nights after apparition	-		*2	5	-	-	-	1	-	-	-	-	-		-	-
4817. Alone	-	-	+	+	+	-	-	-	-	-	-	-	-		-	-
4818. Smokes when dancing	-	-	+												-	-
4819. Sings	-	-	+	+	+	-	-	-	-	-	-	-	-		-	-
4820. Nonacceptance of power dangerous	+	+	+	+	+	*+	+	-	+	+	+	+	+		-	-
4821. May involve sickness, death	+	+	+	+	+	*+	+	-	+	+	+	-	+		-	-
4822. Legitimate methods of refusing power. 4823. Eat fresh food	+	+	-			+	+	+	+	+	+	+	.		-	*+
4824. Put ashes on body	-	*+	-	-	-	-	-	-	-	-	-	-	-		-	-
4825. "Pain" may leave of own accord										+	-	-	-		-	-
4825a. Shaman sometimes cures sufferer							+	-	+	+	+	+	.		-	-
4826. Shamanistic power acquired during vision quest	+	-	-	-	+	+	+	*+	-	-	+	+	+		-	-
4827. Shamanistic power acquired during group initiatory dance	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
4828. Held in open-fire sweat house	-	-	-	-	-	-	-	+	+	+	-	-	-		-	-
4829. Novices instructed	-	-	-	-	+	+	-	+	+	-	+	+	+		*+	+
4830. By older shaman	-	-	-	-	+	+	-	(+)	(+)	-	+	+	+		+	*+
4831. In sweat house	-	-	-	-	+	+	-	+	+	-	+	+	-		-	+
4832. In open	-	-	-	-	-	-	-	-	-	-	-	-	+		-	-
4833. Novice acquires "pain" or poison object	+	+	+	+	+	+	+	+	+	+	+	+	-		-	-
*4834. Animate; can move, talk	*-	*+	*+	*+	*+	*+	*+	+	+	+	+	+	-		-	-
4835. Pain calls possessor "father" or "mother"	-	-	-	-	+	+	+	+	+	+	.	+	-		-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4881a. Given in summer only	-	-	-	-	-	-	-	-	-	*	-	-	+	-	-	-
4882. In open fire sweat house	-	-	+	+	+	-	-	+	+	+	-	-	-	-	-	-
4883. In dwelling house	+	+	-	-	+	(+)	-	-	-	-	-	-	-	-	-	-
4883a. In open	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
4884. Shaman in charge	+	+	-	-	-	-	-	+	+	+	-	-	+	+	-	-
4885. Novice doctor dances alone	-	-	*+	*+	*+	(+)	-	-	-	-	-	-	-	-	-	-
4886. All shamans dance	*+	+	-	*+	-	-	-	-	-	-	-	-	+	(+)	-	-
4887. All men except novice dance	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4888. All prepubescent boys, girls, adults dance	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4889. One time only	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
4890. Dance in 1 spot	*+	+	-	-	-	-	-	-	+	-	-	-	-	-	-	-
4891. Informal dance; jump around	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4892. Room dark	-	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
4893. Small fire for light	+	+	+	-	-	-	-	+	-	-	-	-	-	-	+	-
4894. All or anyone sings	-	-	*+	*+	-	+	-	+	+	-	-	-	-	-	-	-
4895. Men, women lie on back before dance; sing	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4896. Women sing	*+	+	*+	*+	-	+	-	+	+	-	-	-	-	-	-	-
4897. Some men sing	+	+	*+	*+	-	+	-	+	-	+	-	-	+	(+)	-	-
4898. Singers kick on floor planks	+	+	*+	*+	-	-	-	-	-	-	-	-	-	-	-	-
4899. Sit on stools, pieces of wood	-	-	*+	*+	-	-	-	-	-	-	-	-	-	-	-	-
4900. Outside speaker calls spirits to sweat house	+	+	*+	-	-	-	-	+	+	+	-	-	-	-	-	-
4901. Novice(s) bleed at mouth	+	*+	+	+	*+	+	-	-	+	+	-	-	+	+	-	-
4902. Fall in trance	-	-	*+	-	+	-	-	+	+	+	-	-	+	+	-	-
4903. Not touched until next morn- ing	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4904. Grabbed	-	-	*+	-	-	-	-	-	-	-	-	-	+	.	-	-
4905. Older shaman may deprive novice of power	*+	.	*+	-	-	-	-	.	*+	-	-	-	-	-	-	-
4906. Disease organisms fly around in air	-	-	.	+	-	-	-	+	+	+	-	-	-	-	-	-
4907. Novice enters house via regular entrance	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-	-
4908. Novice swallows and vomits up pains	*+	.	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4909. Exhibits pains	+	+	*+	*+	-	-	-	-	-	-	-	-	-	-	-	-
4910. Novice or doctors handle fire, hot stones	+	+	*+	*+	+	+	-	-	-	+	-	-	+	+	*+	-
4911. Eat fire	+	+	*+	*+	+	+	-	-	*	+	-	-	-	.	+	+
4912. Novice or doctors eat pounded obsidian	(+)	+	*+	*+	-	-	-	-	-	-	-	-	-	.	-	-
4913. Novice can start curing immediately after dance	(+)	-	-	+	-	-	-	+	*+	*+	-	-	*	(+)	-	-
4914. Novice sings in sweat house; no dancing	-	-	-	-	(+)	(+)	-	-	-	-	+	+	-	-	-	-
4915. Novice, in training, sings by himself	-	-	-	-	+	+	+	-	-	-	+	+	+	-	-	-
4916. Novice trains outside in woods	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-
4917. With older shamans	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
4918. Small fire for light	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-
4919. Bleeds at mouth	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
4920. Falls in trance	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
4921. Taught to handle fire	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
4922. Taught use of medicines	-	-	-	-	-	-	-	-	-	-	-	-	+	+	.	-
4923. For ... days and nights	-	-	-	-	-	-	-	-	-	-	-	-	-	4	-	-
4924. Novice cures, helps cure patient, as part of training	+	+	(+)	*+	*+	-	+	-	-	-	-	-	-	-	-	-
Sucking Doctors: Curing Techniques																
o4925. Treatment lasts ... nights	1	*1	*1	*2	*3	*1	*2	1	2	*1	*1	2	*3	1	1	
4926. Public, indoors	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4927. Private, indoors	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4928. Doctor has ... assistants	1	2	1	2	*2	1	1	1	1	1	1	1	1	1	-	-
4929. "Interpreter" for doctor while doc- toring, or in trance	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-
4930. "Outside speaker" to call doctor's spirit(s)	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
4931. Friend or relative of doctor	+	+	+	+	+	+	+	-	+	+	+	+	+	+	-	-
4932. Must know esoteric language	-	+	+	-	-	-	-	+	+	+	-	+	-	-	-	-
4933. Doctor goes into trance	+	+	-	-	-	-	+	+	+	+	-	+	*	-	-	-
4934. Assistant calls doctor's spirit(s)	+	+	+	+	+	+	+	+	+	+	-	-	*	-	-	-
4935. Spirit takes possession of doctor	+	(+)	-	-	-	-	-	+	+	+	-	-	.	-	-	-
4936. Doctor diagnoses by singing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4937. Audience joins in songs	+	+	+	+	+	+	+	+	-	+	+	+	+	+	-	+
4938. Doctor diagnoses by dancing	-	-	+	+	+	-	-	-	-	+	-	-	-	-	.	-
4939. Doctor smokes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
4940. When trance coming on	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
o4941. Blows tobacco smoke over patient	+	+	+	+	+	+	+	-	-	-	+	-	+	-	-	-
4942. Assistant lights doctor's pipe	+	-	+	*	-	-	-	+	+	+	-	+	-	-	-	-
4943. Doctor drinks through bark tube	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
4944. Has basket cup of water beside him.	+	+	+	-	-	-	-	+	+	+	+	+	-	-	-	-
4945. Doctor uses feathers or stick	-	+	+	+	+	+	+	+	+	+	+	+	-	-	.	-
4946. Bunch of supernatural feathers	-	+	+	+	*	-	+	-	-	-	-	-	-	-	.	-
4947. Eagle down	-	-	-	-	+	+	+	*	-	-	-	-	-	-	.	-
4948. Eagle wing	-	-	+	-	-	-	-	-	-	-	-	-	-	-	.	-
4949. Stick	-	-	-	-	+	-	-	+	+	+	+	+	-	-	.	-
4950. Doctor uses fire	+	+	+	+	+	*	+	+	+	+	+	+	-	-	.	+
4951. For light only: usually small	+	+	+	+	*	-	-	+	+	+	+	+	-	-	.	*
4952. Doctor applies ashes, clay to patient	*+	*+	-	*	+	-	-	-	-	-	-	-	-	-	.	-
4953. Doctor uses charmstone (pestle)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4954. Brushes or fans away disease	-	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-
4955. With feathers	-	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-
4956. Sprays liquid from mouth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+
4957. Administers herb medicines	-	-	-	-	-	-	-	*	*	-	*	*	-	-	.	+
4958. Doctor, assistant, or singers use rattle	-	-	-	-	+	-	+	+	+	+	+	+	+	+	.	+
4959. Cocoon rattle	-	-	-	-	+	*	+	-	-	-	+	+	+	+	.	+
4960. Walking cane	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4961. Beat on plank with board	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
4962. Whistle	-	-	+	-	+	+	-	-	-	-	-	+	-	-	.	-
4963. Doctor's spirit or "pain" tells location of disease object	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+
4964. Tells cause of sickness	+	+	+	+	-	-	-	+	+	+	+	+	-	-	-	-
4965. Doctor can see or feel disease object	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
4966. Disease object ("pain") sucked out	+	+	-	-	+	+	+	+	+	+	*	+	+	+	+	+
4967. Directly into doctor's mouth	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
4968. Vomited out of mouth	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
o4969. Disease object removed with hand	+	+	+	+	-	-	-	-	-	+	-	-	-	-	-	-
4970. Pus ("bad feelings") sucked out	+	+	+	+	+	*	+	+	+	+	+	+	+	+	+	*
4971. Women doctors use same technique as men	+	+	+	+	+	+	+	+	-	+	+	+	+	+	-	-
4972. Disease object tells doctor who sent it	-	-	-	-	+	+	+	+	+	+	+	+	-	-	-	-
*4973. Disease object exhibited	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4974. Put in basket cup of water	-	+	+	+	+	+	-	-	+	-	+	-	-	-	-	-
4975. Invisible to all except shamans	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
4976. Disease object disappears	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+
4977. By sleight of hand	-	-	-	-	-	-	-	(+)	-	+	+	+	-	-	-	-
4978. Doctor bites it	+	+	+	+	+	+	+	-	+	+	-	-	-	-	-	*
4979. Doctor swallows it	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
4980. Sent back to owner, for revenge, sometimes	-	-	-	+	*	+	*	+	+	+	+	+	-	-	-	-
4981. Buried	-	-	-	-	-	+	+	-	-	-	-	-	*	+	-	+
4982. Blown away	-	-	-	-	-	-	-	+	+	+	-	+	-	-	-	-
4983. Burned	-	-	-	+	+	+	+	-	-	-	-	+	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Sucking Doctors: Payment for Curing																
4983a. Shaman paid for curing	+	+	+	+	*+	+	+	+	+	+	+	+	+	+	+	+
4984. Negotiated fee	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
4985. Patient, patients' relatives decide amount of fee	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+
4986. Fee paid to doctor before cure	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-	-
4987. Fee shown to doctor, who smells it								*+	*+	+	+	+	-	-	-	-
4988. Fee paid after cure	+	+	+	-	+	+	+	-	+	*+	*+	+	+	+	+	+
4989. Fee set near patient during treatment	+	+	-	-	+	*+	+	-	-	-	-	+	+	-	-	-
4990. Shaman's guardian spirit also "paid"	-	-	+	*+	-	+	-	-	-	-	-	-	-	-	-	-
4991. Demands skins, hides, baskets, etc.	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
4992. Objects set up by patient during cure	-	-	*+	*+	.	-	-	-	-	-	-	-	-	-	-	-
4993. If treatment unsuccessful, doctor tries again	+					+	+	-	+	+	-	+	-		+	
o4994. Makes ... attempts only						3	3		3		-	-	2		.	
4995. If treatment unsuccessful, fee not offered or not taken	-	-	+	-	-	-	+	-	+	+	+	-	+		-	-
4996. If treatment unsuccessful, fee returned	+	+	+	+	-	-	-	+	+	-	-	-	-		-	+
4997. Treatment deemed unsuccessful if patient dies	+	.	+	+	.	.	+	+	+	+	+	-	+		+	+
4998. Within 1 to 6 months.	-	.	+	+	.	.	-	-	+	+	+	-	-		-	-
†4999. Within ... days	10	.	-	-	.	.	10	10	10	-	-	-	20		20	*20
5000. Assistants paid same amount as doctor	+	-	-	-	-	-	-	-	+	-	-	-	-		-	-
5001. Assistants paid less than doctor	-		(+)	-	+	+	+	-	+	-	+	+	-		-	-
5002. Doctor pays assistant out of own fee.	-	-	-	-	-	-	+	-	-	-	-	-	-		-	-
5003. Doctor liable for refusing case	-	*	+	+	-	-	-	-	-	-	+	+	+		-	-
5004. May be accused of poisoning	-	-	+	-	-	-	-	-	-	-	+	+	+		-	-
5005. Liable to be killed	-	-	+	+	.	-	-	-	-	-	+	+	+		-	-
5006. Never decline case	-	-	-	-	+	-	+	-	-	-	-	-	-		-	-
5007. Unsuccessful doctors killed	-	-	+	+	-	-	-	-	-	-	-	-	+		-	-
Sucking Doctors: Beneficent Powers Other Than Curing																
*5008. Can capture "poison" sickening village				*+	*+	*+	+	+	+	+	+	+	-		-	-
5009. Goes into trance				*+	+	+	+	*+	+	+	+	+	-		-	-
5010. 2 men support him, when poison captured				+	+	+	+	+	+	+	+	-	-		-	-
5011. Can locate lost, stolen objects	-	+	+	+	+	+	*+	+	+	+	.	+	+		-	(+)
5012. Can see what is happening afar off	-	+	+	+	+	+	+	+	+	-	+	+	-		-	-
5013. What will happen in future	-	+	+	*+	+	+	+	+	+	+	+	+	*+		-	-
Sucking Doctors: Malevolent Practices																
5014. Shaman causes illness, death	+	+	+	+	+	+	+	+	*+	+	+	+	+		+	*
5015. Talks to disease object (pain), sends it to victim				+	+	+	+	+	+	+	+	+	-		-	-
5016. Disease object put in food	-	-	-	-	+	-	+	+	-	-	+	+	+		+	-
5017. Disease object put under victim's doorstep				-	*+	+	+	+	-	+	+	+	-		-	-
*5018. Disease object sent to sicken entire village				+	+	+	+	+	+	+	+	+	+		-	-
5019. Disease object applied to person's body	-	-	-	-	+	-	+	+	-	+	+	+	+		+	-
5020. Scorpion's tail applied to body, or person's urine													-		*+	-
5020a. Ashes, water, dirt thrown toward victim				+							+	+	+		+	-
5021. Disease object pointed at victim	-	-	-	-	*+	+	+	+	+	+	+	+	+		-	-
5022. Thrown at victim	-	-	-	-	-	-	-	-	-	+	-	+	-		-	-
5023. Blown off hand at victim	-	-	-	-	+	+	+	+	+	+	-	+	+		-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5071. Burned at owner's death	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
5072. Diagnosis by singing, rubbing patient	-	-	+	-	-	+	-	+	-	-	-	+	+	-	-	-
5073. Singing, rubbing to cure patient	-	-	+	-	-	+	-	+	-	-	-	+	+	-	-	-
5074. Brushes patient	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
5075. Sprinkles water from feather on patient	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
5076. Sucks patient	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
5077. Sprays water from mouth on patient.	-	-	+	-	-	+	-	+	-	-	+	+	-	-	-	-
5078. Can foretell future events											+	+	+	-	-	-
5079. Performs in round house, at night											+	+	*+	*+	-	-
5080. Spirit comes and sings in dark													+	+	-	-
Soul-Loss Doctors																
5081. Soul loss doctors recognized	-	-	-	-	+	+	*+	+	+	+	-	+	+	-	-	-
5081a. Men	-	-	-	-	+	+	+	+	+	+	-	+	+	-	-	-
5082. Women	-	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-
5083. Is also sucking doctor	-	-	-	-	+	+	-	+	+	+	-	+	+	-	-	-
5084. Inherit power	-	-	-	-	.	+	+	+	+	+	-	+	+	-	-	-
5085. Power through vision, dream	-	-	-	-	+	+	+	+	+	+	-	+	+	-	-	-
5086. Instructed by older shaman, or in dance	-	-	-	-	+	+	+	+	+	+	-	+	+	-	-	-
5087. Shaman sucks on head, neck	-	-	-	-	+	+	-	+	-	-	-	+	(-)	-	-	-
5088. Shaman sends own soul after lost one	-	-	-	-	(+)	-	-	-	-	-	-	-	(-)	-	-	-
5089. Shaman sends guardian spirit to catch soul	-	-	-	-	-	+	+	-	-	-	-	-	(-)	-	-	-
5090. Shaman goes outside to coax soul back	-	-	-	-	.	+	+	*+	*+	+	-	+	.	-	-	-
5091. Sings	-	-	-	-	+	+	+	+	+	+	-	+	+	-	-	-
5092. Dances	-	-	-	-	+	+	+	+	+	+	-	+	-	-	-	-
5093. Has ... assistants	-	-	-	-	2	-	2	1	1	*1	-	1	-	-	-	-
5094. Outside speaker	-	-	-	-	+	-	+	+	+	+	-	-	-	-	-	-
5095. Interpreter	-	-	-	-	+	-	+	+	+	+	-	+	-	-	-	-
5096. Spectators sing in house	-	-	-	-	-	+	+	+	+	+	-	+	-	-	-	-
5097. Beat time with 1-2 sticks	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
5098. Doctor uses cocoon rattle	-	-	-	-	+	-	-	-	-	-	-	+	+	-	-	-
*5099. Doctor uses bone "bull-roarer"	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
5100. Soul returns through fontanelle	-	-	-	-	+	-	.	-	+	-	-	+	(-)	-	-	-
Weather Shamans																
5100a. Weather shamans recognized	+	+	-	+	+	+	+	(-)	+	+	+	+	-	-	-	-
5101. Men mostly	+	+	-	+	+	+	+	-	+	+	+	+	-	-	-	-
5102. Both sexes	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
5103. Specialized profession	-	-	-	*+	+	+	+	-	-	-	-	-	-	-	-	-
5104. Weather shaman may also be curing shaman	+	+	-	*	-	+	-	-	+	+	+	+	-	-	-	-
5105. Office inherited	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
5106. Knowledge acquired by instruction	-	-	-	+	+	+	-	-	+	-	-	+	-	-	-	-
5107. Supernatural experience required	+	+	-	-	-	+	+	-	+	+	+	+	-	-	-	-
5108. Make rain by formula, song	+	+	-	-	+	+	+	-	+	+	+	+	-	-	-	-
5109. Sing with spectators	-	-	-	-	+	+	-	-	+	+	-	+	-	-	-	-
5110. Smoke pipe				-	+	+	+	-	+	+	+	+	-	-	-	-
5111. Motion with hands, 4 directions				-	-	-	-	-	-	-	+	+	-	-	-	-
5112. Contortions or dancing	-	-	-	-	-	+	+	-	-	+	-	+	-	-	-	-
5113. Can make fog, high winds	+	+	-	-	+	+	+	-	+	+	+	+	-	-	-	-
5114. Make rain to remove snow	+	+	-	-	+	+	+	-	+	+	+	+	-	-	-	-
5115. Can make rain stop	-	-	-	-	-	+	+	-	*+	+	+	+	-	-	-	-
5116. Performs whenever need arises	+	+	-	-	+	+	+	-	+	+	+	+	-	-	-	-
5117. Paid for performance	-	-	-	*-	+	+	R	-	-	-	-	(+)	-	-	-	-
5118. Bets made on outcome of	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5119. Rain doctors, competing, test powers											*+	-	-	-	-	-
5120. When doctor cries, rain will ensue	-	-	-	+	-	+	+	-	-	-	-	+	+	-	-	-
5121. At funeral	-	-	-	+	-	+	+	-	-	-	-	-	-	-	-	-
o5122. Thunders when doctor dies	*+	*+	.	.				+	+	+	+	+	+	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5171. Instruction	-	-	-	-	-	+	-	+	+	+	-	-	-	-	-	-
5172. Supernatural experience	-	-	-	-	-	+	+	+	+	+	-	-	-	-	-	-
5173. Sings	-	-	-	-	-	+	+	+	+	+	-	-	-	-	-	-
5174. Goes into trance	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
5175. Tells who hid or stole money	-	-	-	-	-	+	+	+	+	+	-	-	-	-	-	-
5176. Tracks money, if hiding place changed	-	-	-	-	-	+	+	-	+	+	-	-	-	-	-	-
5177. Talks to piece of money	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
5178. Listens to hear money singing	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
5179. Functions when money is lost	-	-	-	-	-	(-)	+	+	+	+	-	-	-	-	-	-
5180. Performs at any public ceremony	-	-	-	-	-	+	-	+	+	+	-	-	-	-	-	-
5181. Money hidden, to test shaman	-	-	-	-	-	+	+	-	-	+	-	-	-	-	-	-
<u>Witchcraft</u>																
Black Magic																
5182. Love medicine	+	.	-	+	-	+	+	+	+	+	+	+	-	-	-	-
5183. Roots	+	.	-	-	-	-	-	-	-	-	-	-	-	-	*	-
5184. Hair treated with formula, blood								+	+	*			-	-	-	-
5185. Songs				*		+	*	*	-	-	+	*	-	-	-	-
5186. "Diamond" (charmstone).						+	-	-	-	-	-	-	-	-	-	-
5187. Poisoners distinct from doctors	+	-	*	+	-	-	-	+	+	*	+	.	*	+	-	-
5188. Men only	+	-	-	+	-			+	-	-	-	.	+	-	-	-
5189. Have power from various animals	-	-	.	-	-			-	-	+	-	.	-	-	-	-
5190. From evil spirit	-	-	-	-	-			-	-	+	-	.	-	-	-	-
5191. Have knowledge of herbs	(+)		*		-								+	-	-	-
*5192. Shamans, poisoners practice contagious magic.	+		*	+	*			*	*	*	*	*	*	*	*	-
*5193. Poisoner, curing shaman hired to revenge refusal of girl	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	(-)
5194. Make girl crazy, or kill her outright	+	+	*	*	*	+	+	-	+	+	+	+	*	*	(-)	-
5195. Colored lights (transformed witches) cause illness	-	-	*	*				*	-	-	-	-	-	-	-	-
5195a. Epidemics caused by spirit creatures	-	-	-	-				*	*	+	-	-	-	-	-	-
<u>Prayer, Offerings</u>																
5196. Prayers frequent by all	+	+	-	(-)	+	+	*	+	+	+	+	+	+	+	*	+
5197. Offerings of food at meals	*	+	*	*	+	-	-	-	-	-	*	+	+	+	+	+
<u>Eagle Ceremony</u>																
*5198. Special observances connected with eagle.								(-)					-	-	+	-
5199. Eaglets captured alive													-	-	*	-
5200. People eat acorn soup on spot													-	-	*	-
5201. Eaglets kept tied by leg													-	-	+	-
5202. Killed when grown													-	-	+	-
5203. Feathers plucked out													-	-	+	-
5204. Beads put on body													-	-	+	-
5205. Eagle buried in basket, like person													-	-	+	-
5206. Owners cry at funeral, as for person.													-	-	+	-
5206a. Chief only uses eagle feathers								*	*				-	-	+	-
<u>Kuksu</u>																
Initiation (Boys)																
5207. Tossed	-	-	-	-	-	-	-	-	-	-	-	+	.	.	-	-
5208. Over fire	-	-	-	-	-	-	-	-	-	-	-	(+)	.	.	-	-
5209. Held over fire	-	-	-	-	-	-	-	-	-	-	-	(+)	.	.	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5210. Shot	-	-	-	-	-	-	-	-	-	-	-	+	.	-	-	-
5211. Hooked	-	-	-	-	-	-	-	-	-	-	-	(+)	.	-	-	-
5212. In seclusion	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	*+
†5213. For ... months	-	-	-	-	-	-	-	-	-	-	-	2	*3	-	-	*4
5214. Meat, salt taboo	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
5215. Lie down, do not move	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
5216. In dance house	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
5217. Instructed, taught	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
Impersonated Spirits																
5218. Moki (wūta)	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	-	+
5219. Wholly covered feather net	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+
5220. Big-head (yohyo, t'uya)	-	-	-	-	-	-	-	-	-	-	-	*+	R	*+	-	+
5221. Woman (kūla, dū, dadu)	-	-	-	-	-	-	-	-	-	-	-	(+)	.	-	-	+
5222. Sili (racer, in net)	-	-	-	-	-	-	-	-	-	-	-	-	.	-	-	+
5223. Yat	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5224. Sobe	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5225. Yabe	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5226. Koto	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5227. Grizzly	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5228. Coyote	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5229. Deer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*+
5230. Kuksu	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5231. Ghosts	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	(+)
Officials																
5232. Moki: head of whole ceremony	-	-	-	-	-	-	-	-	-	-	-	-	*	*+	-	+
5233. Kuksu: leader of dancers	-	-	-	-	-	-	-	-	-	-	-	*	-	-	-	*+
5234. Limo (wulu)	-	-	-	-	-	-	-	-	-	-	-	-	.	-	-	+
5235. Temegu, doorkeeper	-	-	-	-	-	-	-	-	-	-	-	+	*+	-	-	+
5236. Fire tender, clown	-	-	-	-	-	-	-	-	-	-	-	-	*+	-	-	+
*5237. Yomi (yomta) is curing doctor	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
Ceremonies																
5238. Hesi	-	-	-	-	-	-	-	-	-	-	-	*+	R	+	-	+
5239. Aki	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	+
5240. Waima	-	-	-	-	-	-	-	-	-	-	-	*+	-	-	-	+
5241. Grizzly bear	-	-	-	-	-	-	-	-	-	-	-	*+	.	-	-	+
5242. Deer	-	-	-	-	-	-	-	-	-	-	-	+	.	-	-	+
Dances																
5243. Coyote	-	-	-	-	-	-	-	-	-	-	-	-	(+)	-	-	+
5244. Goose	-	-	-	-	-	-	-	-	-	-	-	+	.	-	-	+
5245. Condor (Moloko)	-	-	-	-	-	-	-	-	-	-	-	-	.	-	-	-
5246. Wololok (yellowhammer).	-	-	-	-	-	-	-	-	-	-	-	+	(+)	-	-	-
5247. Eagle	-	-	-	-	-	-	-	-	-	-	-	+	.	-	-	-
5248. Thunder	-	-	-	-	-	-	-	-	-	-	-	+	.	-	-	-
5249. Lole	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
5250. With feather ropes	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
5251. Hilewe (hiwe?)	-	-	-	-	-	-	-	-	-	-	-	+	.	-	-	-
5252. K'aima	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5253. Totō	-	-	-	-	-	-	-	-	-	-	-	+	*R	-	-	*R
5254. Salalu	-	-	-	-	-	-	-	-	-	-	-	(+)	+	-	-	+
5255. Duck dance	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	+
*5256. Kenu, keni (sweat dance)	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	+
5257. Knee swinging from rafters	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	*+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5258. Head-first sliding down center post	-	-	-	-	-	-	-	-	-	-	*+	*+	-	-	-	-
5259. In sweat dance	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-
Seating Arrangement in Dance House																
5260. Performers sit on l side	-	-	-	-	-	-	-	-	-	-	-	+	+		+	+
5261. Spectators sit on other side	-	-	-	-	-	-	-	-	-	-	-	+	+		+	+
5262. Performers graded by classes	-	-	-	-	-	-	-	-	-	-	-	.	.		-	+
5263. Chief in middle of post side	-	-	-	-	-	-	-	-	-	-	-	(+)	.		-	+

ELEMENTS DENIED BY ALL INFORMANTS

BASIC ECONOMY

Hunting

Snares, nets, traps, booths and blinds.--Bag net used for waterfowl. Poles with stones as weights for deadfall. Pitfall with noose in bottom of pit. Arrow with string attached. Decoys, disguises; other hunting techniques.--Wooden head used as visual decoy. Live birds used as decoys (At: recently only). Live mammals used as decoys (Kl: recently only). Hide fan, to smoke out rodents. Butchering of large game.--Deer's eyes eaten raw by hunter.

Fishing

Nets; weirs, scaffolds, pens; traps.--Tule-wrapped clay ball sinkers. Bag net dragged. Shell rattle on net. Stick pens, not associated with weirs. Basketry or pole trough. Angling; other techniques.--Feather "fly." Hair "fly." Hair string or ball. Knot or block on end of line. Shooting fish taboo. Lamprey gaff. Buckeye used for poisoning fish. Fishing observances.--Special disposal of salmon or other fishbones. First-fish rite: priest or chief catches first fish; only priest or chief eats first fish; similar rite for lampreys.

Gathering

Gathering techniques and observances; pre-agriculture.--Stone ring weighted digging stick. Digging stick with footrest. Bone or horn pointed digging stick. Stone pointed digging stick. Horn seed beater. Seed knife. Agriculture. Irrigation of wild-seed crops.

Domesticated Animals and Pets

Dogs, birds, bear, etc.--Domesticated animals, other than dog. Named after owner's totem. Separate dog house, conical, thatched. Own totem animal kept.

Food and Its Handling

Animals eaten.--Road runner (informants from all groups except MF, NF, MV ignorant as to any bird by this name, which indicates its probable absence. MF, NF do not eat it, MV regard it as poisonous.) Buzzard (WS, MM, NF, NM informants stated buzzard absent from area). Crabs. Slugs. Frogs. Food preparation.--Small mammals pounded before eating. Dried meat or fish ground, berries added. Bone awl for lamprey splitting. Acorns leached in openwork basket. Acorn "coffee" (NS: modern). Stone boiling in stone bowls; in hide in ground; in paunch in ground.

Storage of food.--Outdoor granaries on ground; on bedrock or multistone foundations; on platform.

Ownership of Productive Areas

Owner liable for injury of renter. Pens on communal weir privately owned. Seed tracts claimed for single season only. Private boundaries marked. "Tribal" boundaries marked.

Division of Labor

Formalized myth accounting for division of labor (cf. Voegelin, Tibatulabal). AW state division of labor according to "Coyote's law," but lack any detailed myth.

HOUSES AND SHELTER

Assembly and Living Houses

Entrances; uses and ownership; furnishings.--Entrance round, carved in plank. Partitions between families. House names. Windbreak before house. Flat plank for foot drum. Leader of hunters nominal owner. All men regularly sleep in sweat house. Fireplace and heating.--Fuel-gathering ritual; fuel from top of tree; pair of limbs left on top.

MEANS AND METHODS OF TRANSPORT

Water Transport

Boats and ferriage.--Dugout canoe, ends peaked; carved-in "heart"; detachable prow ornament. Launching ceremony. Sails. Single-bladed paddle with crutch handle; compound paddle; blade end of paddle concave. Ferriage by person in basket pulling across on rope (At: ascribe this to N Yana of Round Mountain).

Land Transport

Carrying devices.--Hammock-type carrying net. Painted decoration on folded hide bag. Cord and stick Mohave-type back frame. Snowshoe-type carrying frame. Coolie yoke. Dog packing.

TOOLS AND IMPLEMENTS

Weapons

Bows and arrows.--Horn bow (AW: mentioned in myth, made by Butterfly). Laurel-leaf arrowheads. Arrows with 2 or more points. Arrow shaft of solid wood, split from log. Arrows with

single shaft, no head used for war. String attached to arrow to retrieve. (AW: in myth Butterfly shoots arrow with string attached; arrow-chain motif.) Arrow poison made from blood. Arrow straighteners and smoothers.--1-piece stone straightener with incised design, used mainly for cane shafts; heated before using. Shooting techniques.--Secondary arrow release. Mongolian arrow release. Clubs and spears.--Manufactured cylindrical stone club. Curved rabbit club. Spear with wooden point. Spear thrower. Daggers and armor.--Horn, wooden daggers. Bark armor. Rawhide shield, round or rectangular.

Household Implements

Mortars and pestles.--Portable stone mortar, outside natural. Coiled hopper basket; hopper basket stuck fast to pounding slab with pitch. Stone pestle with bulb end and slender body. Metate used on both sides. Loop-handled muller. Brushes.--Leaves glued to stick with pitch. Porcupine tail, rodent tail for mealings. Stirrers, lifters, spoons, knives.--Looped-stick stirrer. 2 sticks, bound at 1 end, for stone tongs. Horn spoon used by men only. Tortoise-shell dipper. Gourd dipper. Rodent foot as spoon. Cane knife.

Manufacturing Implements

Net shuttle, drills, fire making, mauls.--Flat round stick, bone or horn 1-piece shuttle. Vise for drilling: split stick, hide. Stone bowl to carry coals. Pear-shaped stone maul; partly shaped stone maul. Adzes, axes.--Curved-handle adz; D-shaped-handle adz; elbow-shaped-handle adz. Stone, bone, horn, shell blades.

MANUFACTURES

Textiles

Baskets: weaves.--Coiling: rods vertical; rod-and-splint foundation; grass-bundle foundation. Coiling toward right of worker. Awl enters inside of basket. Start a piece of hide. Baskets: uses and shapes.--Seed beater of wicker weave. Deep sifter or winnow, pointed bottom, Hupa type. Boiling basket in diagonal twine. Necked water bottle in plain twine. Necked water bottle with earth smeared over pitch. Bell-shaped, Pomo-type burden basket; cylindrical or barrel-shaped burden basket. Elliptical coiled storage basket, Pomo type. Tulare "bottleneck" baskets. Cylindrical side-opening dance basket, Hupa type. Baskets: decoration.--Break in banded woven ornament, to let soul out. Feather decoration on rim or shoulder. Entire basket feather covered. Patterns painted on baskets. Cradles.--Deep, Pomo-type sitting

cradle. Y-frame, U-frame, hooked-ladder frame lying-type cradle. Horizontal (double) warp on basketry lying cradle. Wicker weave in cradle hood. Loose basket over head of sleeping child. Buckskin covering on cradle partial. Sex of child indicated by bed design. Woven skin blankets; mats.--Checker. Weft of buckskin thongs. Perforated stick to twist fur strips. Suspended warp. Thumb guard of bone for shredding mat material. Cordage.--Stick for twisting (1 ply at a time). Spindle whorl.

Receptacles Other Than Baskets

Wood, etc.; chests, boxes; pottery.--Wooden bowl. Wooden chest. Wooden box of bent and sewed boards. Pottery vessels.

Leather Goods; Adhesives

Skin tanning; glue.--Fleshing or dehairing: hide staked out with several stakes; with single stake, other end held; with 1 end tied to tree, other end held. Fleshed on plank. Fleshing or dehairing tool: blunt posts; horn; shell. Tanning agent: liver; wood ashes. Graining: with horn. Glue from horns or hoofs; from milkweed gum.

BODY AND DRESS

Care and Adornment of Person

Coiffure; comb; care of hair.--One tie around head, forehead level. Wooden hairpins. Bone head scratcher as comb. Hair dyed with eel blood. White clay on head or to wash head. Mud plaster against lice. Hair dye in mud plaster. Hair greased with acorn oil. Nettle roots to wash head. Paint; deformations and mutilations.--Face, body paints according to totem. Paint applied with brush. Mud or pitch on body for warmth. Nasal alae pierced; lip pierced. Tattooing with bone awl. Depilation of pubic hair. Tweezers of split cane, wood, shell. Depilation: pitch on fingers; bone knife opposed to fingernail. Beard burnt off if long. Ear, nose ornaments, necklaces, etc.--Wooden ear stick, feathers on end. Bone ear tube, incised. Cane or cane pipe in ear. Cane nose ornament. Sea-lion teeth necklace.

Dress

Headgear; robes; loin covering; muff.--Basket cap, for fishing with large dip net only. Feathers on net foundation for robe. Inner bark mat robe. Buffalo-fur robe. Breechclout of woven bird skins; of woven rabbitskins; of grass stems; of inner bark. Single small front apron, of fringed buckskin; with braids on cord. Double apron of woven rabbitskins. Bird-skin muff.

Footgear and leggings.--Moccasin seam on inside. Yucca-fiber sandal. Milkweed-fiber sandal. Hip to ankle leggings. Snowshoe: "handled" shape; sinew lashing, stick "lashing." Ceremonial dress.--Eagle-down-robe skirt. 3-stick support for wide-band woodpecker scalps. Eagle-down-robe crown. Feather plumes: bird skin or mammal fur on body. Sea-lion tooth headband. Visor of yellowhammer feathers. Masks. Down stuck to face. Headdress of human hair.

CURRENCY

Dentalia, wrapped with snake skin; graded on forearm tattoo. Clamshell beads measured around palm; on arm tattoo; on thumb. Loans at interest. Olivella-disk beads. Steatite beads.

SMOKING AND TOBACCO

Pipes and Pipe Sacks

Pipes.--Tubular-type 1-piece pipe of cane; horn or bone; pottery. 2-piece tubular pipe; solid-wood bowl; pottery bowl; stone, bone stem or mouthpiece; stem mortised into bowl. Halio-tis inlay.

Tobacco

Cultivation; preparation; uses.--Tobacco imported. Always sown on hill, not near river; transplanted; weeded. Ground in mortar; on metate. Mixed for smoking with bark, aromatic root. Kept in horn container. Tobacco eaten, drunk.

MUSIC AND DRAWING

Musical Instruments

Drum, rattle, rasp.--Rectanguloid drum. Cocoon rattle, feather (quill) handle, attached to arm, leg; child's toy. Gourd, deer's ear, rabbit's ear, rawhide, fish gill-sack rattles. Sheep horn(s) on stick as rattle; tortoise-shell rattle. Ornamented rasp. Bull-roarer, musical bow; flute.--Bull-roarer used to assemble people for ceremony; to stop storm; voice of thunder; used in curing; only men use. Musical bow separate instrument, hollow, of elder; perpendicular tuning peg. Flute flattened, squared around holes.

RECREATION

Games and Amusements

Shinny; ball race.--Shinny: basket racket or

seed beater to propel ball; carrying ball in racket or stick permitted; picking up and batting ball permitted; goal a stake or post, hole, circle on ground, rock, stakes or posts, arch, circular hoop, row of stakes. Ball race: single ball a hoop, stick, stone; carrying ball permitted; goal a line on ground, a stake, hole; home man catches ball on stick. Hoop-and-pole game; quoits.--Hoop and pole: unwrapped hoop, netted hoop, short stick as hoop; pole tossed underarm, both arms, thrust into rolling hoop; pole under hoop or stick scores; closest wins point(s); win by elimination. Quoits: target a stick lying loose; target a stone. Spear or dart throwing; snow snake; ring and pin.--Spear or dart throwing: specially made dart, feathered; target buried hoop, previously thrown dart. Snow snake: women play; arrow bounced. Ring and pin: ring a rabbit skull, pine cone, brush ball, piece of cane with 1 hole. Many-stick game; hand game; objects laid down.--Many-stick: 3-choice guess. Hand game: cane "bone"; finger loops on "bones." Objects laid down: women play; 1 of each pair wrapped; unwrapped guessed; objects covered with mat, hide. Dice games.--Disk dice: animal shell, half walnut shells, wooden tablets, wooden hemispheres for dice; stone counters; dice thrown on hide, mat, into hopper basket, on hard ground, plank. Bone dice: women play. Stick dice. Jacks, tops, buzzer.--Jacks of foot bones of animal. Top of pepperwood nut; twirled with string. Buzzer, edge of disk notched; snake rattles used as buzzer. Games wholly absent.--Catching dart in ring. Many-stick game of take away, guess remainder. Guessing marks on ground. Scoring circuit for dice.

Social Dances

Circle dance; Bear dance.--Circle dance: performed at fall pine-nut harvest, to make pifions grow, produce rain, bring deer; performed at mourning ceremony; at funeral; center post dry cottonwood tree, pine-nut tree; dance occasion for public mourning. Bear dance: held in brush corral; musical rasp, gourd rattle; dance in couples; whip to make dance; chief urges dancers with stick; stop dance at fall; rub fallen person with rasp; cover fallen person with blanket; held at mourning ceremony. Dances wholly lacking.--"South" dance or Exhibition dance. Crazy dance.

POLITICAL ORGANIZATION

Chief paid to settle disputes. Chief owns all eagles, eyries; pays to have eagles released; buys them from captors. Assistant cult chief. Chief equated to birds. Totem for assistant chief (screech owl, hawk). Boss for rabbit drives; irrigating boss. Crier has totem bird. Messenger has rod as symbol of office; builds

fire at ceremony; totem. Female dance managers. Fire tender appointed by crier. Judge. Moieties lacking; lineages lacking, except possibly among AE.

WAR

Leader has totem animal, bird. Painting of contestants according to totem. Men taken prisoners in war; enslaved. Compensation for slain amounts to more than victim's or victim's mother's bride price. Compensation paid before dance of settlement; at end of dance.

CYCLE OF LIFE

Birth

Pit, small hole dug in preparation for child-birth. Animal medicine to aid childbirth. Navel cord cut with bone, cane knife. Cord buried in ashes. Cord thrown in bush, stream. Mother baked in pit. Mother uses drinking tube. Father lies down, after birth of child. Father uses drinking tube. Milk teeth thrown toward moon; backward; over pregnant woman; over house. Twins liked; one killed, only if of opposite sex, incest theory. Abortion accomplished by taking animal, vegetable medicines, massaging with hot stones. Infanticide practiced on all illegitimate, deformed children, twins; infant killed by sitting upon, drowning, abandoning.

Puberty and Menstrual Observances

Girls' puberty rites.--Private seclusion: held for group of related, unrelated girls. Held outside in ceremonial enclosure. Girl sits, lies on curtained couch, bed platform, heated pit. Girl sits, lies face down. Girl's blankets given attendant(s). Girl abstains from food completely. Meals limited to once a day; girl eats after others. All liquids taboo. 4-day increase in food taboos after first period. Food taboos enforced limited number of subsequent periods. Food taboos not enforced after first period. Girl chews deer-fat pellets. Girl fed in pit. Does own cooking. Uses bone drinking tube. No sleeping. Girl avoids all people. No visitors. Scratcher yew wedge, horn. Girl scratches head with fingers. Delousing by self. Mud plastered on hair. Girl makes flower garlands. All join girl in running. Girl travels at night. Girl uses blanket, rabbit-skin blanket, mat wool head covering. Girl wears woodpecker scalp, shell, brush, flower crown headband; brush visor. Hair hangs over face. Girl stands at wall covered. Hair worn done up; braided with goat's wool. Hair dressed by self. Bangs cut at end of ceremony. Face painted white; all colors; sun painted on fore-

head; pollen on head. Legs, torso painted; white paint blown on with mouth; pollen blown on. Painting done by self; from own paint box. Painting before eating only. Tattooing. Nose pierced. Tattooing so girl can touch fire. Thighs, arms, breasts cut. Shell skirt for eating. Sage leggings. Chest band. Labret. Nose feather. Girl ducked in water during ceremonial bath. Belt, anklets, wristlets buried. Girl given new name.

Public rites (major or night dance): Given for group of selected girls. Poor girls excluded. Several girls together, only 1 menstruating. Dancers mill around menstruant. Men hold to wall. Dancers file out of house after each dance. Given during fixed season. Coincides with boys' initiation. Given in ceremonial enclosure. Conducted by chief, priest, clan. Single split-stick rattle. Deer-hoof headband. Deer-hoof anklets. Deer hoofs on moccasins. Cocoon, gourd, tortoise shell, pottery rattles. Masks worn. Attendants wear woolen fringed headdress; woolen fringed rattles. Male participants wear haliotis-rim horns; blind. Women paint face white; all colors. Sand paintings. Tobacco eaten. Haliotis gazing. General menstrual customs.--Woman confined in penthouse against dwelling. Head, face covered when going outside. Bathes daily. Bathing optional.

Marriage

Service for bride: children belong to mother's family. Sororate obviated if children, payment rendered. Polyandry: lovers in separate towns. Marriage of man to first cousins, cross or parallel; to mother's sister. Mother-in-law, son-in-law taboos temporary, for newlyweds only; temporary up to first child; optional. Father-in-law, son-in-law taboos. Mother-in-law, daughter-in-law taboos. Husband punished for adultery by being fined, before wife will return. Woman's family pays husband fine for constructive adultery by woman. Repayment of bride price in event of divorce depends on number of children. Intercourse taboo inside dwelling. Lie on side to prevent twins. Prostitution with compensation to woman. Unchaste girl killed. Unmarried pregnant girl killed. Man fined for seduction.

Death

Treatment of corpse; taboos.--Body removed from house prior to death. Removed from house through roof; feet first; throw-out of animal after corpse; body carried on plank. Undertakers of opposite moiety; priest; shaman; chosen by chief; paid; gifts; one a scapegoat. Corpse's nose, ears pierced. Body buried with head uphill, upstream, downstream. Cremation for shamans especially. Pyre over pit. Urn burial. Any form scaffold burial. Undertaker(s) visit grave nightly; build fire at grave; put food out for ghost; wear brush on head. Widow's hair cut-

tings hidden in woods. Mutilations: scratching soon after death; finger amputation. Sacrifice of relatives. Widow pays parents-in-law before eating. Mourner pays to waive taboos. Taboos laid on community: boat travel stopped for ... days; offender pays mourners. Name taboo for ... months; until mourning ceremony; change name at death of namesake. Deerskin dance, Jump dance taboo for ... days. Mourning ceremony--Family mourning ceremony: fixed number of days after death; mourners washed; ceremony removes meat taboo only. Group mourning ceremony: held for prominent persons only; warriors only; spring only; summer only. Other tribes invited; loans by mourners; given under flat shade; fence and flat shade. Dance inside structure, in open; center pole. Formal seating allotments. Professional performers. Images made by another tribe; some burnt; given to individuals, to visiting tribes only, given irrespective of tribe, to performers only; images thrown to crowd. Offerings put in hut, hole; single stationary pole for all offerings. Sham battle. Everyone in tribe washed; mourners only washed. Post-washing activities: dancing; eagle sacrifice.

KNOWLEDGE AND BELIEFS

Counting, Calendar, Directions

Counting--Count with twigs between fingers. Beads over rod for messages; as calendar. Stick mat for messages. Calendar--Numeral names for months; 2-solstice calendar. Months recorded on sticks. Charcoal marks inside house for month record.

Therapeutic Knowledge and Beliefs

Herb doctoring: knowledge purchased from older person; doctor sings or dances; doctor employs assistant.

Beliefs Concerning Natural Phenomena

Cosmography: world a person, tree, animal; multiple heavens. Sun and moon: sun an animal; moon an animal; figure in moon coyote, dog, river. New moon: children have hair cut, dance. Eclipses: any bird, condor, blue jay, bug, coyote, puma, raccoon, gopher, rattlesnake eating sun or moon; moon's husband lying on her; coyote's tail in front of; condor in front of sun, moon. At eclipse strike plank or canoe; hold raccoon skin on stick; men go to woods or mountains to make medicine; turn vessels over; throw out food, turn over canoe. Falling stars: explained as stars wanting to change place; stars dead man's eyes. Milky Way: is dust from running animals, birds, elk, deer, mountain sheep, bear, frog, prairie falcon, ducks, snakes;

is fire from dove, fire for driving rabbits; is pinole or piñon road, frame or back bone of sky. Rainbow: is man's penis, coyote's penis, child-birth sign; sign of dry weather, bad luck for hunting or fishing; get weak eyes from staring at. Thunder: is female, woman and 2 sons, coyote; noise explained as 2 fawns hiding in intercourse, hummingbird, eagle playing shinny, dancing, sliding on snow, sticks being beaten together, tules being broken, basket being rolled; food or water thrown out, food or water covered. Lightning: from mouth, eyes of Thunder person; from waving of ribbon, drilling, rubbing sticks, striking stones together; is fire from burning tules, birds flying fast; food, water thrown out, covered; dogs made to squeal. Whirlwind: war associated with, snake in it, wind playing; caused by charmstone; spit at to stop, offer beads to, point at, strike or pierce it with weapon; formula and bathing.

Beliefs Concerning Spirits, Ghosts

Spirit goes to definite underworld; to island; crosses water with boatman; rich and poor different destinations; warriors go to special heaven. Hang hopper basket, grass snare, bay leaves in door to keep away ghost.

ASPECTS OF RELIGION

Vision Quest

Jimsonweed (Datura) root drunk to obtain vision, by group or individuals. Ant-fortitude ordeal; group or individuals swallow ants, to obtain vision.

Shamanism

Sucking doctors: women only; women can sicken only. Doctor-making rite held in circular brush enclosure; patient brought in for novice to cure; novice enters sweat house via exit hole, enters head first down ladder. Curing: shaman uses beads on stick, quartz crystals; brushes or fans away disease with skin; rubs Datura (jimsonweed) on eyes, drinks Datura; doctor or assistant uses deer-hoof rattle, split-stick clapper, flute. Doctor cuts before sucking; disease object sucked out through pipe. Doctor paid by installments throughout night. Sucking doctors: in competition, "bullets" shot; assistants for each contestant, performers paid; contests held at mourning ceremony only. Singing shamans: outfit bundle inherited, bought; shaman uses quartz crystals, portable mortar, charmstone; shaman dies if he loses outfit. Soul-loss doctor: is also singing shaman; uses deer-hoof rattle, split-stick clapper; mostly women. Soul recovered by snaring in noose, by refrighting patient. Weather shamans: make rain with aid of black rock, crystal,

charmstone; water sprinkled, blown on rock, dirt sprinkled, thrown; fence built across creek. Performs at mourning ceremony, any public ceremony; belongs to other tribe, not local. Rattlesnake shaman: gets power from sun; plays with snakes secretly. Public rattlesnake ceremony, annual, in spring, summer, at mourning ceremony; chief furnishes food; sham curing rite, stepping rite with snake in hole. Money finders: wear full-length feather cloak, carry 1 or 2 long sticks; whistle, shake cocoon rattle; function at mourning ceremony; member of another tribe, not local.

Kuksu

Initiation: boys stabbed, drowned, go crazy; use scratching stick, drinking tube, bull-roarer. Impersonated woman spirit wears tarat woodpecker visor; tokoilulu, north spirits; spirits with contrasting stripes of paint, distorted faces, twigs in nostrils and mouth. Yomta is ceremonial director. Ceremonies: wai-saltu. Dances: kilak. Pole-climbing, diving in roof hole. Girls instructed with boys; women initiated (?).

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

BASIC ECONOMY

Hunting

Driving and pursuing.--

2. AE: Antelope doctor sings (charms) antelope; animals come toward round tule corral, with single entrance. People stationed outside corral wave branches to frighten antelope, head them toward entrance. Woman inside corral kill (club?) antelope. Done in spring, for antelope only: not for deer.

5. WT: Moose hung at funnel end.

6. As described by Dixon, Maidu, 192-193. SW: Deer driven along straight-line fence, in winter; no pit.

7. AW: Over cliff into snow, on Pit River.

8. See also element 113. SW: Fat deer run down from mountains by hunters into river in autumn; other hunters shoot deer as it floats down-river.

9. E.g., in narrow canyon.

10. Mo: Net of this type mentioned in myth; not actually used. SW: Snares set on deer trails, but deer not driven down trails. See element 28. At, AW: Set net up above water, on long poles; approach net at night in canoe (no light on canoe) and birds fly into net. AW: Also drive rabbits into nets, but only occasionally.

11. Kl: See note 44.

12. Kl: Mountain encircled with fire in daytime; 30-40 men, some women, gather the deer. Mo: At night, for deer.

14. SW: Elk especially hard to kill; run elk down, in order to shoot it.

15. NS: 2-3 men or more pursue wounded deer 4-5 days sometimes.

21. AE: Hunters on snowshoes run herds of deer into narrow canyons; snow "has to have a crust on it, to hurt deers' legs."

23. AE: In fall only, when water scarce and big bucks fat, hunter tracks buck with dog; "he camps right on the deer's trail until he shoots it; usually it takes 2 days."

Snares, nets, traps.--

24. MV: Use bow and arrow chiefly in hunting; boys use sling. Eat deer mainly in fall; rest of year eat salmon, sucker, sturgeon, ducks, vegetable food. "The people didn't have a hard time getting a living here in the valley, so they didn't use so many snares, nets, traps, for game."

26. Kl: Informant stated several times that Klamath Marsh group did not eat rabbits, squirrels, other small mammals. "Lately they do, though; they eat ground hogs." He could give no reason for former nonuse of small mammals. Spier, Klamath, 156-157, lists porcupine, beaver, ground hog, mink, otter, raccoon, jack rabbit,

cottontail rabbit, ground squirrel, tree squirrels as having been eaten, but observes (p. 155) that "the Klamath are not much given to hunting." Cp. elements 361-380. Mo: Secure rabbits only if chance upon them. MM: Rabbits scarce; kill 1 or 2 occasionally; no nets, surround.

28. Kl: Moose, k'n'is; set up on sapling, or limb of tree, at night, for deer. Smaller nooses set on ends of poles on riverbanks at night for ducks. SE, SW: Deer snares used only at night; Mo, At, AW, AE, WT; day and night.

29. Kl: See note 28.

31. Kl: See note 26. AE: Twine snares suspended from clumps of sagebrush. This is a recent method of securing rabbits.

32. At: Woodpeckers; noose suspended over hole; end of noose tied to branch of tree.

36. For geese and duck; described by Dixon, Maidu, 195.

39. AW: See note 10.

40. WM: Ducks, geese, fly across McCloud area, but rarely light on McCloud River; do light on Upper Sacramento River; plentiful on Pit River. MM: Ducks obtainable occasionally in winter only; not many.

42. At, AW: See note 10.

44. Kl: Large net set on stakes in wide, closed circle, to surround herd of antelope. Brush fastened to top of net. Clumps of brush (within area encompassed by net) set afire at several spots, to frighten out antelope; when latter run out men stationed inside net wave the brush affixed to top of net, and others shoot antelope; women sometimes secure antelope barehanded, if animals exhausted. Surrounds (nel'qa) with nets such as these held in Williamson River, Klamath Marsh areas; "wherever they saw lots of antelope in valley."

47. WT: During mating season of gray squirrels, stretch nets around tree trunk, 2-3 ft. from base of trunk; no opening in net; as squirrels frolic from 1 tree to other, they are caught in nets.

51. SE, MM: Woodpeckers removed by hand from nest; eaten and topknot saved. At: See note 32. NF, NS: Woodpecker holes stopped with grass. MV: Shot with bow and arrow, in fall.

52. MV: Net draped over cascara bushes, where quail roost.

53. SW: Basket similar to platter shown in Dixon, Shasta, p. 400, fig. 76a, used. WM, WS: Long tubular basket, with small round mouth at 1 end, woven of willows, set inside brush double lean-to in winter. Snow on ground inside lean-to cleared off and acorn meal sprinkled on bare ground; when birds inside house eating meal man throws rocks at walls of lean-to; frightened birds fly into basket; man crawls into lean-to and secures birds in the basket. Same device

used occasionally in summer also, on mountain near spring.

59. NF: Slender straight pieces of willow stuck in ground in circle; 3-4 openings left in circle; willow roof over top. Acorn meal scattered on ground inside trap; birds unable to find way out; removed by person watching trap.

62. NS: Used in winter.

65. Long slender acorns from live oaks used.

68. At: For bear; acorn bait.

69. AW, WT, WM, MM, MF, NF, NS: Single stone deadfall used for catching mice. MM, MF, NF, NS: Used for catching rats; WM, WS: not used for rats. MM, MF: Used for ground squirrels; WM, WS, NF, NS: not used for ground squirrels.

71. Kl: Pitfall (benč) used for deer; Spier says Kl did not use (Klamath, p. 158); 2 informants questioned, both denied pitfall a recent innovation. SW: Hole wider at bottom than at top; used for small animals only. AW: Dig pits with digging stick; if find ground to be too hard, leave pit unfinished.

76. AE: For coyotes.

Booths and blinds.--

80. SW: Hunters hide behind bushes in open country, where antelope found.

87a. WM: See note 40.

89. Mo: Tules matted over prow and sides of boat; hunter inside.

92. Kl: Pumice stone enclosures (wa'akk'is) 6 ft. in diameter, no roof; built by single hunter.

94. SW: No pit, but bonfires built at deer licks, and deer shot as they come to fire. Also hunter conceals self at deer licks, on moonlight nights, to shoot deer.

Disguises, decoys.--

95. Deer head generally, but among some groups antelope heads also. Kl: Spier (Klamath, p. 158) says Kl did not use disguise, but my informant described it, said used by Kl of Klamath Marsh. NF: Hunter wears yellowhammer-band headdress to attract deer's attention.

96. AW: Prong horn head used only; none of neck skin left attached.

98. SE: Mink hides fastened over deerskin in summer, when deer shedding, to make disguise look more natural (Jake Smith, informant).

101. AW: Tules used for disguise; for ducks only, when driving them toward net (see note 10, also element 42).

106. Kl: Jack light. Put fire at 1 end of canoe; tule mats around fire. As canoe floats down-river ducks fly down to light; shot with bow and arrow. Sometimes ducks so thick they put out the fire. Done at night, in freezing weather. At: Fire set on 1 end of canoe, for ducks; flares not used but attributed by informant to Madesi Achomawi. AW: Small fire carried in 1 end of canoe, at night, over which boatmen warm hands only. "People at Big Bend (Madesi

Achomawi) use fire in canoe to get ducks." NS: Flares to attract geese.

107. Among all groups, for deer. NM, NS: For mountain quail also; NF, MV, for rabbits also.

108. AW: Paper whistle used for purpose.

109. Mo: Elderberry whistle also used, to call buck.

111. Done when hunter "wants to make deer stand, to shoot him."

112. When flock flying overhead.

Other hunting techniques.--

113. See also element 8. AW: In winter, when snow heavy, deer jump into lake; "nobody chases him, he just goes down to the water." 2 hunters in canoe pursue deer until near enough to shoot.

114. AW: Brown bear rarely killed. One AW (Dexter Johnson) stated that "bear is a person; people can't do anything with him. They can't kill him because they have no power to; flint doesn't do any good against bear." Grizzlies, according to same source, killed by mythical persons, who "live by themselves, in holes in the rim rock, on the mountains"; when one such kills a grizzly, the Achomawi get the grease (from carcass). AE: Very few bears in area. MV: See note 170.

115. At: Pine-pitch torches piled inside mouth of den and lit. WM: "If (brown) bear will not come out of den when talked to, smoked out."

116. Kl: 2 green poles, 6 ft. long, planted in ground on each side of entrance to bear den; 2 men stand beside poles; as bear, hearing noise outside, emerges growling from den each man grasps upper end of pole opposite him and bears down on it; poles are thus crossed to form dipod which presses down on bear's neck; other men then shoot bear. If 2 bears in 1 den, hunters ran off as second emerged. Bears killed in fall, winter.

117. SW: Grizzly bear "lives underground like ground squirrel; when people see grizzly den they hold war dance for 1 whole night, next day set up vertical poles outside mouth of den. Then smoke bear out; as he comes out of den he tries to pull the poles toward him, with his claws, instead of pushing against them to get out, as he is doing this, men shoot him in the neck."

120. WM, MV: See note 698.

124. AW: After rodents have been smoked to death in holes.

126. At: Pole with sharpened branch left on at 1 end; resembles gaff.

128. Mo: Nests burned, because rats steal winter food. Rats killed as they run out, and bodies thrown into fire, but not eaten; rats, mice "too nasty."

131. Mo: Men route out duck fledglings in tules, women club them with poles. MV: Young ducks caught by hand in tules; not clubbed.

132. SW: Yellow-jacket larvae obtained by building fire under nest, smoking out larvae.

132a. MV: Water sprinkled in hole and grasshoppers driven in.

133. SE: Picked off trees only. At, MM, MF, NM, NS: Shaken down from trees, or picked off. At: Pack basket held up under tree, early in morning, and crickets shaken into it.

135. SW: Crickets. WM: Grasshoppers obtained outside of home area, in vicinity of Stillwater; in fall Stillwater people invite McCloud people to burn flat for grasshoppers.

136. AW: Men, women form large circle; beat grasshoppers into large pack baskets with seed beaters; later roast them.

Hunting observances.--

137. Kl: "If youth eats that meat, he can't kill any more game. So he brought it home and gave it to his mother, and she gave it away (to nonrelatives). Neither she nor father of youth could eat it, because boy wouldn't kill any more game then." Mo: Same as for Kl. Also see note 279. AE: When boy 15 or 16 years old, piece size of trout taken out of lower leg of first deer he kills; this piece hung up, and youth given 2 arrows, to shoot at it. If he misses, he has to wait until he kills another deer before he can eat any of the meat; if he hits the target he can eat meat of first kill, and will not be crippled. MV: First kill taken into assembly house, prayed over by leaders of secret society, then eaten by them.

139. At: First time youth eats deer, eats neck part only. AW: Deermeat taboo to youth for 1 year after he makes his first kill, which is about time that he marries, also.

140. At: Youth switched: "Coyote told people to do this"; also smoked with tobacco by his father, who talks to him, then sends him out into mountains for 5 days at least to seek for power. Informant's husband (At man) had stayed out for nearly month at this time.

142. Mo: "Hunters don't talk about it much; just tell their relatives at home, so latter know where they are."

144. SW: For 5 nights. Rule applies to deer, bear hunting, but not to fishing.

145. WM: Young men (such as hunters) never smoke tobacco. NM, MV: Old man smokes for hunter.

147. At: Also talk to bow and arrows.

148. AW: Hunter smokes weapons and self, to kill human odor, before going hunting; cedar or fir used. WM: Pine. NM: Old man smokes for hunter; prays, blows smoke over hunter.

150. SW: Done frequently.

151. SE: Cuts calf of leg and arm with flint, rubs roots on cut, for hunting luck. SW: Only those hunters who have come in contact with menstruating woman cut themselves. Cut arm at shoulder; let blood run down arm onto hot quartz rocks in steam sweat house; blood, together with hunter's bad luck, burnt.

152. Kl: In evening before hunt, sweat, talk (pray) to rocks used in steam-type sweat house. No smoking. Night before hunt 2 hunters or more

"just talk to the mountains"; no shaman; no offerings. MM, NF: Hunter prays when offering shell bead; no sweating.

153. MV: Broken, so that rattlesnake will not bite hunters.

155. Mo: Large variety of sage. MM: Cedar. MV: Wormwood.

156. AW: No hunt; deer-calling ceremony described by Dexter Johnson. At sun up, shaman makes it sprinkle, then sings in back of line of tules stretched out in front of village. Deer come, 1 at a time, as he calls them, and jump into square pit about 6 ft. deep; people kill them, eat them. This doctor "had a strong power to do this; he did it for everybody in his tribe; he got people something to eat, this way." AE: Sings for several hours so he himself can kill deer. "After hunters leave, early in morning, to kill deer, deer doctor may sit around camp all morning and sing; in afternoon he goes to mountains, and kills 3-4 deer; returns and tells people to go get them. The other hunters return, unsuccessful." WM: Hunters give shaman deer bones painted with soot (yarmit) and minkskin (bisus); he wraps skin on right wrist and ties deer bones strung on buckskin on his right hand, then sings all night previous to hunt, so hunters will see "the biggest buck." Next morning hunters go out and secure deer.

158. At: Shaman also sings half night for hunters in woods, after they go out camping. AW: Shaman sings all night, prophecies success of hunt. AE: In fall mainly, for group hunt (ca. 10+ men); deer doctor with power from weasel may sing all night before hunt. Hunters give him pieces of marrow from lower leg of deer; these he puts in small holes in ground; these holes have live coals in them. He is feeding his power so it will give the hunters whom he accompanies good luck. During winter each man usually goes hunting by himself. WT: All men who are going as group to hunt lie on their backs and sing all night prior to hunt; leader of hunt (who knows the songs best) leads the singing. Shaman also helps; it is he who does most of the "charming." Singers hold slender stick about 20 in. long in their hands and hit their chests with stick as they lie singing. NM: Singing by shaman at night after soup dinner, in assembly house; everyone attends; no fire in house. MV: Leaders of secret society pray that hunters will sight game, before men set out for fall deer hunt. Do not "talk to" or charm game.

159. SW: Sing deer song or mountain song.

163a. SE, AW: Split stick, struck against chest. MV: Split stick rattled in hand.

166. WM, WS: Acorn soup and venison dinner eaten after hunt, by men only (see note 545). NF, NM, NS, MV: Eaten night before hunt, in assembly house.

167. SE: When hunter brings deer home, takes branch of fir, burns it a little, and waves it over deer carcass. Significance of this unknown.

to informant. See note 185, WM. At: Shaman assembles hunters in 1 spot when they return, and all sweat, to cleanse themselves under armpits; shaman sings. MM: "Do not eat meat, after big hunt, until some one prays, talks." NM: After hunt everyone dances; deer brought into assembly house whole; women make large basket acorn soup; feast, sing, dance.

168. SE, SW: Paint offered; denied for all other groups except NM and NS, where informants uncertain. At: See note 169. MM, MF, NF, MV: Shell bead offered (see element 153). NM, NS: Informants uncertain about shell bead as offering; not inquired for among other groups. SW: At certain spots in mountains paint and tobacco offered for luck; formula, "I will give you this, for you to smoke and paint," accompanies offering. NS: Before going hunting, men go to certain locality in mountains where there are 3 rocks, identical in appearance. "They gave thanks to these rocks, for good luck in hunting"; uncertain whether any offering made.

169. At: Shaman, during hunt, smokes and calls each mountain by name; speaks to each one, "Don't hide your children (deer); give my boys good luck; give them your children." Offerings of tobacco smoke and eagle down made; latter laid on ground, not put on sticks. NM: "Lucky" man (not a shaman: latter never hunts deer) walks ahead of hunters; able to sight deer quickly; other hunters follow behind him and shoot deer.

170. Kl, Mo, SE, MF, MV: If meet bear in woods, person must not run away, else bear will attack. Mo: Bear addressed when encountered outside (not in den); told "Don't harm us, we are not going to harm you." Bear stands up, right forearm raised, "wondering whether he should attack person; when latter speaks as above to him, bear stamps paw and goes away." SE: Song sung to bear outside den: "It comes spring now, grandfather, You want to come out, It comes spring now." At: 3-5 men go into den, "talk to bear, 'um um ughm,' meaning 'Look out,' and bear slowly emerges. Men tell him, 'You'd better come out here; I'd like to see you,' 'You'd better be careful,' etc. Bear looks around in every direction, then emerges further from den; men shoot him." After killing him, people pull his body entirely out of den, and smoke carcass with tobacco, talking to him at same time, telling bear he is going to follow his brother, that his sister is coming, etc. People then build large fire on spot and roast bear, unskinned, over it; scrape off skin after carcass is cooked, cut up latter and divide meat among group. AW: See note 114. MV: Bears killed only for revenge, if they have attacked, killed person. Relatives of slain person hire special man and his assistant to kill bear; this man uses bear paw for purpose; puts medicine on it, and lays it in certain direction, depending on wind; his assistant

climbs into tree and watches bear as it approaches the paw. Bear killer has special club, with medicine on it; bear walks up to man, and lies down; man clubs him. Carcass burned; meat not eaten, because bear has killed person. Informant added, "There were lots of bears at Marysville Buttes; that bear killer died rich; people paid him a lot of shell beads and other property. Once his assistant (son) tried to do this, although his father had warned him not to because he had no spirit to help him; the assistant was killed; when the father returned he hired another assistant and killed the bear that had killed his son. The guilty bear always came to him when he called it with the paw, because he had such a strong power."

172. SW: If kill rattlesnake (not bear) make apologetic speech and then throw snake in direction of tribe Shasta dislike.

174. SW: No rule concerning grizzly-bear meat; "some people didn't like the meat, because grizzly kills people."

179. MV: 4 times.

180. Mo: Also used as signal by persons who have lost way.

Butchering of large game.--

181. At: For treatment of bear carcass, see note 170. NF: Deer slit down belly and guts only removed. NM: Clean deer and cut it up in some old man's dwelling house or, occasionally, in assembly house; never take carcass into family dwelling. When butchering completed, all people are called to take away the pieces of meat, which are taken back to various dwellings, roasted and eaten with acorn soup.

182. SW: Lying on back; head must be toward sunrise. Slit made down belly.

183. AW: Cut out after deer is brought home.

184. SW: Eyes cut out and cooked. Children not allowed to eat fat behind eyes; impairs vision. At, AW: Eyes eaten raw, by boys especially, to make child farsighted.

185. WM: When kill deer in mountains, lay carcass on fir branches; deermeat, when brought into living house, always laid on fir branches. Deer's home is in N, "in a big place up there; when hunter kills deer, if he cannot bring head home, he leaves it facing N so deer's spirit returns to N. Deer does not stay in 1 place, as white people believe; he travels N on occasion."

186. MF, NS: Blood also drunk warm by hunters.

188. SE, SW, At: Pile bones under tree in 1 place; if woman steps on bones, hunter will lose his luck. SW: Lower section of large intestines (containing feces?) must not be dropped in fire; if this happens, man who shot deer loses his hunting luck for 5 years, unless doctored. "Some jealous people watched and did this on a good hunter." MM: Jaw, hip, shoulder bones of deer hung up in tree; remaining bones thrown in brush.

FishingNets.--

190. AE: Streams small, consequently nets used not large. WT: 1 or 2 men, only, made fish nets: not everyone. WM: Du Bois, Wintu, p. 15, mentions use of net stretched across McCloud River, at Baird, for communal fish drive; my informant denied this; probably mistaken. NF: Except for Yuba River, streams in area small; high water in winter only. NM: See note 282. NS: A few of old men, only, make nets.

192. AE: Mentioned in myth, only; Owl had seine, but Weasel ran up and rolled log into it, tearing it up. NS: Net (bin), composed of several small flat nets fastened together for purpose, placed on and behind barrier of rocks, 2-3 ft. high, erected across stream at base of falls. As salmon attempt to leap barrier, fall into net; men stationed at each end of net lift it and fish taken out.

194. AW: Use natural stone for net sinker; no groove or perforation.

203. Kl: Used in springtime; dragged by 2 men, in river. Mo: 2 men to operate. AW: Not used; Madesi group on Pit River use it. WT, WM, WS: 1 man to operate. (For sketch see Du Bois, Wintu, p. 127, fig. 5.) WT: Used under falls.

205. Kl: See note 265. At: Not used much.

206. See Dixon, Maidu, p. 142, fig. 13; Du Bois, Wintu, p. 127. AW: For trout and suckers. AE: 4-5 grooved stone sinkers attached to bottom of net.

209. See Spier, Klamath, p. 151.

Weirs, scaffolds, pens.--

212. Kl: Spier, Klamath, p. 149, says "weirs . . . are unknown to the Klamath"; possibly my informant misunderstood my repeated questioning on this point, but his account of weir with 3 openings, from top of which men speared fish, is too circumstantial to be overlooked. AW: Weirs built across stream on Pit River, below falls at Pit 1 power house; nowhere else in area.

213. AW: Circular "corral" built of rocks, with single opening in center on downstream side.

214. Kl: See note 229.

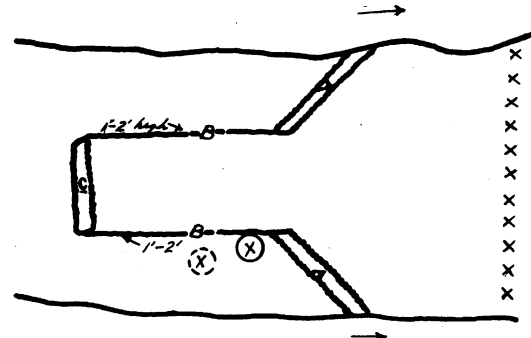
215. SW: 2-3 openings. AW: Refers to corral-shaped weir; see note 213.

219. WT, WM, WS: See Du Bois, Wintu, p. 128, on fishtrap. WT: Willows, as well as rocks, used for converging sides of weir. Trap walls 3 ft. high; back end 3 ft. high and elevated above water ca. 3 ft. WS: Trap of this sort used during midsummer salmon run (see fig., this page; note 282): "as salmon tired and went down-river, caught in this trap." Such trap might be made at Shasta Retreat; men would then proceed up-river to Mossbrae Falls (kənwinispom) near Shasta Springs and sometimes put a lot of green leaves in water, to frighten salmon down-river into trap.

221. SW: In Rogue River, but not in Klamath River.

222. By men, women wading, beating water with long poles.

223. Kl: At night men sit on top of weir, with circular nets (see element 205); net salmon as they try to jump through openings in weir. MV: Men stand on top of weir, and net or club fish.



... , people frightening salmon down-stream, spearing them; arrows point upstream; A, rock and brush dam; B, fir branches intertwined; C, brush piled up; (X), man clubbing fish; (X), man to string up fish.

226. WT, WS: Salmon house (buki) lacking. WM have salmon house. For description see Du Bois, Wintu, p. 123. WS: Set 2 poles, in form of dipod, in river; rest 1 end of log in fork of dipod, other end on river bank; man stands on this log near dipod end and spears salmon; informant remembered 1 man "who could spear 2 salmon at a time; other men couldn't spear any." This type of scaffold referred to as tokamas.

228. Chalk, generally.

229. Kl: Stone dams attributed to mythical being. Consist of semicircle of rocks, curving out from bank, then in again toward bank, with opening on downstream end. 2 such semicircles, on opposite sides of Williamson River, W of Chiloquin (not in Klamath Marsh area proper). Men stand inside enclosure, netting fish, which other men frighten into nets. See Spier, Klamath, p. 149. Mo, AW, WT: Made by human beings.

Traps.--

230. Kl: Weighted with stone at each end. AE: 6-7 ft. long.

231. AW: Narrow end untied, to take out fish. Catch otters and minnows with this trap, also.

233. See note 219.

234. Mo: Willow pack basket used. NS: Seed beater (patai) used.

Angling.--

235. Kl: Hooks made of sucker's tailbone or of bone shank and 2 bone points (see Spier, Klamath, fig. 10, p. 154) denied by informant. SE: Sing while angling, to make fish swallow hook and keep on line. AW: Before fishing, man swallows food without chewing it, in imitation of fish swallowing hook and line. MM: Quincy MM informant (Maria Hedricks) stated bilateral

double-barbed bone hooks used; several tied on long string; 1 end of string tied to bush, other end which had hooks on it, tied around rock; rock thrown far out into stream. Indian Valley MM informant knew nothing of this.

237. Slender piece of bone, 2-3 in. long, ends pointed. Kl: Made of deer bone: baited with minnow; used at night.

238. SW: Meat tied on end of string for crawfish and catfish; line with fish on it drawn up slowly and flat basket shoved underneath fish when they get near surface of water. AW: Same technique used for crawfish. Fishlines dyed red with bark of tree (alder?), so that fish cannot see line in water.

239. Kl: As many as 10 gorges fastened to line of native twine.

Harpoons, spears.--

241. SW: Rarely used.

246. At: Harpoon used for salmon, but due to scarcity of salmon in streams in area, harpoon used infrequently. AW, WS, NF: Harpoon used for salmon (see notes 219, 282). WS: Harpoon used in connection with scaffold (see note 226).

250. At: 4 points; used to spear trout, mainly, from boats.

253. Kl: Mountain mahogany wood.

258. Kl: Grapple or gaff recent; formerly raised end of spear slowly upward; impaled fish "sometimes came off" and escaped.

Other fishing techniques.--

260. SW: In still water of Modoc County; also in Klamath River; boys.

262. AE: Most of fish obtained, secured by this method. Women churn up water in stream after putting plants in it. NF, NS, MV: Soaproot used. AE, WT, MM, NM: Use of soaproot denied. MV: Also use horehound as fish poison. Data on use of turkey mullein (dove weed), manroot, ginseng too unreliable to include, as informants did not know common English names for plants used. WM: Soaproot used in Stillwater area as fish poison, but not in McCloud area, where "river runs too swiftly" to use fish poisons. WS: Soaproot obtained from vicinity of Redding, where plentiful; absent in Upper Sacramento region; not used for fish poison in latter area, although streams not so large as in McCloud area.

263. Kl: In spring only, when many fish running. Mo: By women. AW: Done frequently during salmon run at falls on Pit River at site of present Pit 1 power house; not done in any other streams within Achomawi area.

264. SW: Fires built alongside dams; pitch-pine torches used as flares also.

265. Kl: Round-mouthed net (see element 205) "just like a dipper" used in winter, only, to dip up fish through hole in ice. Men pound with poles on top of ice, dance, to frighten the fish. AE: Fish dipped up through hole in ice.

267. WS, MM, NF, MV: Club cut from limb of tree.

271. SE: When catching salmon in net, only.

273. Kl: Twined tule basket, 14 in. high, 24 in. wide at top. Packed on back with pack strap; made, used expressly for carrying fish. Mo: Open-work twined conical willow pack basket used. WT: Willow basket, with small opening at top; widens out at bottom; bottom lined with leaves. Imitation of modern creel? MM, MF: "Use any sort of basket to pack home fish." NS: Pack basket.

Fishing observances.--

278. SE: When catching salmon in net, only.

SW: See note 144. AW: Have "medicine" which counteracts any baneful effect. MV: When trapping salmon, do not eat any meat.

279. Mo: First of any species of fish or game youth secures taboo to him; if he ate it he would be "no account, have no luck in future." For salmon specifically, see note 282. At: First fish, game of any species taboo to youth and his parents. For salmon specifically, see note 282. AW: First deer, duck, fish boy kills taboo; also first deer, duck, fish youth catches after he has been sent out on vision quest and obtained vision should not be eaten by him. For salmon specifically, see note 282. At: See note 282. MV: First fish of any variety secured by youth treated same as first game (see note 137).

280. MM, NM, NS, MV: First sucker caught by youth taboo to him also; denied by MF, NF.

282. Kl: No salmon in Klamath Marsh, but abundant elsewhere in area; run in spring. Suckers, etc., abundant in marsh area. Mo: Mullet, trout chiefly, available in Tule Lake; no salmon. SE: Salmon plentiful in area; first salmon caught with line, after which salmon can be speared. SW: Salmon abundant in area. Shasta do nothing with first salmon they catch, but before they begin fishing, first salmon is caught down-river from them, by "a man who was raised at Hamburg [i.e., who belonged to Kammatwa group, a small buffer group between the Shasta proper and the Karuk, on the Klamath River; see Dixon, Shasta, p. 388, and Kroeber, Karok Towns, pp. 36-37]. Formerly he [Kammatwa man] caught this salmon in spring, at beginning of 'summer salmon' run; he used certain plants available at this season for rite. Perhaps he ate head, only, of this first salmon. Now, however, summer salmon run in September, and plants needed for rite are dried up by then." After this rite had been performed at Hamburg, the Shasta can catch summer salmon, dry and store them, but cannot eat them. Before they can eat fresh salmon, the Karuk down-river have to have given the White Deerskin dance (kuwarik = Shasta name). Shasta attend this dance as spectators; Shasta men avoid hunting at this time, so they will not see smoke from fire on mountains, which is built at beginning of dance. Previous to White Deerskin dance, the Shasta cannot catch or eat steelhead (rainbow

trout); see note 284. At: Not many salmon in Hat Creek; occasionally a good run. AW: Salmon ascend Pit River as far as falls at site of Pit 1 power house, in Achomawi area (see Kniffen, Achomawi, map 1). Trout, suckers, catfish, bass also found within area. AE: No salmon; very few streams, creeks; fish scarce. WT: Salmon in area. When salmon begin running, if couple have pubescent daughter following rite held so couple can eat salmon. Young men catch salmon; take it to home of old man "who uses cane"; this old man may be adolescent girl's grandfather. Old man's wife cooks the first fish, then old man prays over it for short time, facing sun and leaning on his cane; after this everyone present, except girl(s) nearing puberty, eats this first fish. For other salmon caught after first run, no prayers of this sort. Rite restricted to parents of girls entering puberty, not general practice. WM: Salmon plentiful in area. If leave first salmon in basket overnight, will not catch any more. WS: Salmon in area. No rites over first salmon, but in middle of summer, during July, people start fishing at nodalčohipom (Castle Crag depot, 5 mi. S of Dunsmuir) and fish up Sacramento River to Shasta Retreat across river from Dunsmuir. At every village on the way they dance; stay 3-5 days at each place; young people dance, "just for a good time at night as they make this trip; old people sleep. It takes them 2-3 weeks to make this trip; there may be 200-300 people on it. Camp at 3-5 different locations on way." MM: Few salmon in area; other varieties fish more abundant. MF: Salmon in area, more abundant. NF: No salmon nearer than Yuba River; sometimes go there to spear, net salmon. First salmon cooked, eaten at "dinner" by all. Salmon plentiful in Feather River, but NF group never went there to fish as this was in "another country." NM: No salmon or suckers in area; never go to Yuba River or Sacramento Valley to fish. Small fish, only, found in creeks in area; no large rivers in area; little emphasis on fishing, which is pursued in main with small flat gill net. NS: Salmon obtainable within area, in American River. No salmon caught until certain time in summer; first fish cooked, divided and eaten by all members of community, "for good luck." No comparable rite for any other variety of fish. MV: Salmon plentiful; first-salmon rite similar to first-acorn rite (see note 313).

283. Kl: In spring old man (not shaman) catches first 2 suckers with nets at certain spot on Williamson River and throws them, alive, into fire which has been built on flat surface of deeply embedded rock near river. Fish burnt to foretell season's luck; "if they roll around when thrown in the fire, the people will have lots of fish; if they die quickly, quietly, there won't be many fish." Men, women, children gather at rock where rite held (only 1 place where this is done in whole of Kl area) and eat

first catch of suckers on spot. "If they don't eat it all up there, people won't catch any more suckers." After these observances, all suckers caught can be transported home to be eaten, dried.

284. SW: Wait until Karuk give White Deerskin dance at end of July before eating steelhead (rainbow trout); if any steelheads caught in salmon net before Karuk dance given, they must be thrown back into river. Fishermen who disregard this rule are in danger of being killed.

292. NF: "Dreamer" or singing shaman.

294. Kl: First 2 suckers.

296. SW: First run taboo to adolescent girls.

299. Kl: Old man in charge of rite tells youth, "Don't you pack those fish home on the first day; eat well; don't carry them around, or break their backbones." If youth disobey, sticks bound from wrist to shoulder on boy's arms, and then bent upward and broken, thus breaking boy's arms at elbow; boy sometimes died. Any of old men present administer this punishment.

300. WM: See note 282.

Gathering

Gathering techniques and observances.--

300a. See note 357. AW: Pick up acorns from ground by hand; do not beat trees.

300b. Used to bend down limbs within hand's reach. MV: Obtained pine nuts at Lookout (in MF area); man intending to go for such, continent night before he starts. To obtain pine cones, he climbs tree, hooks branches with staff, cuts off cones.

301. Used to bend down limbs.

302. Used for whipping, knocking acorns and pine cones off limbs.

306. Branches left on pole, to serve as footholds. SW: Wrap grapevine around fir pole, or leave limbs on pole for footholds. AW: Native twine wrapped around sapling for foothold; limb left on sapling at upper end to serve as hook; pole hooked onto upper branches of tree, as climber progresses upward.

308. Kl, SW: Made of mountain mahogany.

311. SW: Iron bar across top end. AE: Use crutch-handled type mostly, but sometimes plain bipointed one as well.

312. Mo: Break or pull up entire plant of lamb's-quarters, pile plants on bare hard ground, and beat out seeds with long straight stick.

313. NS: Prepare meal for group, when first batch of any wild fruit gathered. Example, for manzanita berries, make large quantity of cider with first gathered berries, all drink. MV: Headman goes out and tests acorns for ripeness; tells people when they are ripe. His wife then goes out, secures 1 pack-basketful of acorns; dries them, and in about 6 days she is able to make 2 baskets of acorn mush from them. These she takes into assembly house; there members of secret society pray over mush and eat it; then everyone can go out and gather acorns.

314. MM: Large group of people gather acorns, in fall; make large batch acorn soup out of first crop; shaman or old man prays; mush then distributed to all present, eaten. After this each family may cook its own acorn mush separately. (Custom still observed.) MV: See note 313.

316. Kl: When wokus ripe, shaman does not allow anyone to pick them at first; he tells all the women to gather wokus, cook them and bring them to him in daytime. Shaman then sings, and men, women join him in singing for 2-3 hours; he then eats some of the wokus first, then everyone else eats it. Shaman instructs people to gather wokus for 5 days following, after that to refrain from gathering any for 5 days; at end of 10-day period people can gather wokus whenever they wish (for about 1 month, until end of crop).

317. At: 3 types 1st-fruits rites for ipos roots described. (1) In May, first ipos roots gathered sung over by shaman. Latter examines some of roots; prophecies whether any women are going to be sick. If they are, tells all women to dig roots; they do so 1 entire day, then bring them home in evening and dump them in 1 spot. All female doctors sing over these roots for half night, to make women healthy. Each woman then takes home the roots she has dug, but leaves handful or so for shamans, who cook and eat them. (2) General feast, to which women bring ipos, men fish, after shaman has dug first roots; shaman in charge. (3) First ipos roots any woman digs, in spring, she throws away; says: "Don't make me poor; give me good luck; you may have this one," and throws root in back of her. Prayer addressed to (?). Informant herself never eats any of first day's digging of roots; this however is not a general rule. Woman throws away root thus "to make her healthy"; no similar observance for other roots, or for acorns.

318. MV: Foothill Maidu bring manzanita berries down to valley Maidu when they attend latter's dances, burnings.

327. Mo: First of any variety root, seed crop thrown on ground to "feed earth first." MF, NM, NS: First morsel of each prepared new-fruit product thrown in fire, as offering.

Preagriculture.--

328. MM, MF, NF: For better crop mushrooms, principally; sometimes for wild seeds also.

329. AE: When seeds begin to ripen in patches out on hill, 2-3 women take sticks 4-5 ft. long and walk "forward and back, forward and back," flaying plants with sticks; "next year there will be a big crop there because lots of seeds have been scattered."

329a. Responses negative throughout area, but a few comments made in connection with question are of interest. AW: "When they (want to) 'irrigate,' they sing for cloud!" MV: Large ponds in area dry up in summer; wild-seed plants grow plentifully in moist bottoms of these dried-up

ponds which form, in effect, natural irrigation system.

Domesticated Animals and Pets

Dogs.--

330. Kl: Single variety, prick ears, short tail, short hair, about 18 in. high; varicolored (?). Man or woman may own either male, female dog; no rule. Mo: Single small variety, prick ears, short hair, brown and black. SE: Small variety; large prick ears. At: About size of fox, coyote; small prick ears; short hair and long hair, fawn or brown colored. AW: 2 varieties. Small dog, 12 in. high, short hair; not used for hunting, "just stayed around house." Large dog (qo'loha'), "pretty nearly as big as a calf," used for hunting. Both varieties enter into mythology; Butterfly (aponaha) "who had power and could do anything, made the big dogs. He had a little dog in his sack; he was going to fight Kowilla (a big lizard, a bad man), who had a big dog. Aponaha blew on his little puppy and told him to 'grow, grow,' so that he could fight Kowilla's big dog. The puppy grew, and whipped the big dog." AE: Single variety, similar to coyote in appearance; prick ears, short hair, tawny; small-to-medium size; females generally have only 1-2 pups. WM: Prick ears, short hair. MF, NF: Dogs imported; high priced; difficult to obtain. People go "to a sharp country (see below, NS), throw a round rock down a slope; bitch chases the rock, and while she is away, people steal her pups from her hole; never try to catch mother of the pups." NS: Mt. Diablo known as sukumyama (dog mountain); bitch has hole there; men roll large stone down mountain, bitch chases it; meantime men steal her pups from hole.

331. AE: Dogs scarce; owned by rich men only.

334. SW: Name dogs after animal; bad tempered dog named for grizzly, good hunting dogs for wolf, puma. WT: Names of nickname variety: "log," "porch"--because dog was always lying on porch."

335. See 13, 22, note for 23.

336. Kl, Mo, SE, AE, WT, MM: Dogs "sniff" instead of barking, as signal of strangers' approach. SE: Huč, huč (sic 'em). AE: Never bark; "trained not to bark away back; hit them if they did."

337. Mo: Stay in "kitchen" or cook house.

WM, WS: Stay in porch of dwelling house.

343. At: Widow keeps husband's dog.

344. SW: "Against the rule to bury dogs."

346. SW: Hung or given to relative of deceased. WT: Could give no reason for custom, except that "dogs like to be hung thus; it makes his spirit glad; if buried, dog's spirit is dissatisfied, because not treated right."

Birds, bear cubs, etc.--

347. Kl: Shoot eagles, to secure their feathers. SW: Eagles only; kept tied by leg, beside spring. When grown freed; dangerous. AE: Eagles; kept when young in heavy tule basket cage; later

kept tied by leg. Fed squirrels, raw meat. Do not pluck, cut wings; ultimately freed. WT: Grouse kept. NS: Eagles kept. See elements 5198-5206a. MV: "Don't allow eagle to be kept." Eagle and swan feathers used chiefly for great variety of feather ornaments, etc., that MV make; eagle shot with bow and arrows when feathers needed.

348. AE: See note 347. WM: In basket, when young.

350. NS: After eagle killed.

351. Kl: When cub gets "mean," kill it.

352. WT: "Deer wish one bad luck, if one keeps fawn as pet; people die very shortly if they keep a pet fawn."

353. Mo: Skunk. SE: Mink. WT: Cottontail rabbits, squirrels.

Food and Its Handling

Staple foods.--

354. SW: In discussing horn utensils, informant said, "The Hupa, Karuk, Yurok bought horn from the Shasta for spoons. They didn't hunt much down-river; mostly fished, so they didn't use much deermeat. Fish is first, deermeat second, among down-river tribes; it's the other way around for the Shasta." AE: Deer and antelope; latter mentioned frequently by informant. WS: Deer hunted chiefly in winter; "best way to get them is in snow."

355. Kl: Starvation periods affirmed; "in winter whole families died, all around this [Williamson] River, 100 years ago." Good deal of deer, elk, antelope meat eaten although fish staple food. AW: Starvation periods denied; "people didn't know anything about starving here, in old times; they had plenty of fish, ducks, deer, acorns, roots; people from Alturas (AE) came down here in winter." (See also note 1747.) MV: "Plenty of food, year round; if 1 variety of acorn fails 1 year, have plenty of other varieties; not like people up in foothills, where have only 1 variety; if this fails, they starve. Also have plenty of game: fish, ducks, deer in fall."

357. Kl, Mo: Acorns not used. SE, SW: Acorns used extensively; pine nuts not used much. At, AW: Acorns used extensively; little use of sugar-pine nuts. AE: No oaks in area; a few pine nuts from piMon pine obtained in Hammawi area to E; parties camp there for 3-4 weeks in October, some years. WT: Acorns, digger and sugar-pine nuts gathered. WM, WS, MM, MF, NF: Acorns and pine nuts gathered. NM: Acorns and sugar-pine nuts gathered. NS: Acorns and pine nuts. MV: 4 varieties of acorns in area--live oak, white oak, tan oak, and valley oak; mountain-oak acorns imported, are richest in oil. Pine nuts obtained at Lookout (in MF area); see note 300b.

358. At: Important small seed food; 3 varieties. AW: Important seed food.

359. Kl, Mo, SE, At, AW, AE: Dig ipos roots;

plentiful in Hat Creek (At) area; also rob gopher holes of stored roots. WT: "Wild potatoes [sp.?] about only root crop." WS: "No roots in area."

360. AE: Plentiful in area; in contrast to Kl, who still gather wokus to some extent, AE no longer "bother with them; people say now 'I'm not a bird.'" MF: Water lilies "poisonous."

Animals eaten.--

361. That is, as food, not merely during famines or epidemics.

362. Kl: "Long time ago [pre-White], when all people dying [in some sort of epidemic] and Indian medicines didn't work, man said he was going to try dog meat [as a cure]; he roasted a dog and ate it, and it cured him"; others followed suit, and also recovered. Kl ate dog meat only on such an occasion (cp. Spier, Klamath, p. 130). A long time after this, the White people purchased dogs from the Kl with shell beads, and ate them." At: "3 persons once ate dog, during epidemic; it made them well; dog is good medicine." Also eaten in time of famine.

363, 364. Mo: Eaten only during times of scarcity.

365. At: Eaten whenever procurable.

366, 366a. Mo: Grizzly bear eaten only by few people. AE: Grizzly and brown bears lacking in area but sometimes hunted to W.

369. AW: Antelope lacking in area; sometimes hunted to E.

370. AW: Eaten by some persons only.

372. Tail eaten. Kl: Beavers shot in spring-time, from canoe. AW: Eaten by some persons only.

373. AW, WS: Eaten by some persons only.

374. WM: Some persons eat, not all. Raccoons tracked to den in winter, and dug out.

375. Mo: Highly esteemed.

376. Kl: See note 26.

380. AW: Mole hide used, but mole not eaten.

382. At: Killed only in wintertime.

387. Mo: Flavor disliked, but eaten in times of scarcity.

391. MM: Caught in fish net.

392. Kl: Catch and keep them, but do not eat them. At: Eaten by Goose Valley (Aporige) group of At. AW: "Goose Valley people (see above) very fond of turtle, eat lots of them."

394. SE: Lizard used for poison, "scalp of lizard and frog pounded together, put in food as poison."

395. SW: People of Shasta Valley and vicinity of Montague eat crickets, but crickets lacking in SW area. If SW people visiting in Shasta Valley at right time, they gather, eat crickets. Insects pounded into meal, stored. AW: Not many grasshoppers eaten; those that are, are boiled. Eaten by Dixie Valley (Aporige) people in large quantities. WM: Crickets lacking in area, but gathered on trips to S.

396. Mo: Eat 4 varieties.

397. MV: Anglemorms made into soup are "good medicine."

398. MF, NM: Roasted.
399. Eggs of red ant.

Foods taboo to special groups.--(M, men; W, women; Y, youths; y, young women; b, boys; g, girls.)

401. SE: Brains only taboo to Y, y, b, g.
At: Head to M, Y, b. AE: Head to M, Y, y, b, g.
AW: Head to Y, y, b, g. WT, WM: Head to Y, y, b, g. WS: Head to y. NM, MV: Head to Y, y, b, g.
402. Mo, AW: Taboo to all except old men, old women. At: To M, Y, b. AE, WT: To b, g. WM, MM, MF, NM: To Y, y, b, g. AE: If b, g eat deer heart, own heart will pound too fast.
403. SW: Taboo to Y, y. AW, AE: To b, g. WT: To y. WM, NF: To Y, y, b, g. NS: Eaten chiefly by b. NM, MV: Denied eaten chiefly by b.
404. SW: Taboo to b, g. AW, WM, NM, MV: To Y, y, b, g. AW: If eaten by member of tabooed group, his or her knee joint will slip out when trying to run.
405. Kl, WT, MV: Taboo to all. SE, SW, At: To all except old men, old women; boiled, soup drunk. AW, AE, WM, MM, NM, NS: Taboo to Y, y, b, g. SW: Young boy made to shoot at fawn fetus, before latter eaten, to give boy luck.
406. Kl, AW, WT, NF, MV: Taboo to all. SW, AE, WM, MM, NM, NS: To Y, y, b, g. Kl, Mo: Afterbirth taboo to all. SE: Informant uncertain. WM: To Y, y, b, g. At: Bear fetus skinned, given to old women to eat, because meat tender.
407. At: To all except old men and old women. WT: To y. MM, MF, NF, NM, NS, MV: To Y, y, b, g.
408. Kl: Anyone may eat liver, but principally old people do, because it is easy to chew. Mo: "Old people eat it." SE, SW: Eaten raw by hunter, on spot. At: To Y, b. AW, NF, NM, NS, MV: To Y, y, b, g. WT: To b, g.
409. WM, NF, NM, NS: To Y, y, b, g.
410. NM, NS: Twin plums also taboo to y; would have twins. Denied for NF, where no wild plums in area, and for MV.
411. Mo, At: To Y, y, b, g. AE: To b, g. WT: To all. SW: Small children cannot eat grouse; if do, have yellow mark in eye, on neck. At: If eat duck's feet, cold weather will ensue.
412. SW: Grouse and fish. If eat these together, will not be able to catch either afterward. At: Fish and deermeat. WM: Salt and deermeat. MM: Salt and bear meat. MV: Venison and bear meat.

Food preparation.--

414. Mo, MV: Often burn fishbones, but "no rule about this; don't want children to step on the bones." SW: Fishbones saved, dried, pounded; ground salmon bones cased in salmon bladders or "floats" for storage.
415. Kl, Mo, At, MM: Backbone of deer only and then only when it has dried meat on it. SW: Ground deer bone regarded as poisonous; persons eating marrow always careful not to swallow small flakes of bone, as this would cause death; no medicine known for such an accident.

419. Kl: Raccoons. Mo: Cleaned, hide left on; several roasted underground, beneath hot rocks; coals piled on top of rocks. At: Roasted, with hide left on; when cooked hide peeled off, meat pounded.

421. Frame consists of 2 upright sticks, forked at upper end; single pole laid parallel to ground, ends resting in 2 forks; fish, meat laid on horizontal pole, beside fire. Mo: Meat hung from crossbar and heated sufficiently "to draw watery juices out: then laid on live coals and really cooked."

423. Kl: Also make "sausage" from bear intestines; blood, grease put in; roasted in ashes for lengthy period.

424. SW: Paunch poked with stick every so often as it cooks, in order to let steam escape; blood inside paunch clots over hole, seals it up.

426. Usually, hot rocks put into paunch, after latter filled with blood; paunch tied up, set on coals. SE: Paunch with blood inside cooked in basketful of water kept hot with heated stones.

427. Kl: "Only wokus are boiled; meat is roasted." At: Red salmon stone-boiled.

430. WM: Not enough procured to dry; eaten fresh only.

433. AW: Used for drying meat. (See notes 438, 446, element 439.)

434. Kl: With small fire underneath.

437. Strung by tail; held open with small stick.

438. AW: In camp, smoke deermeat first, using black oak for purpose; finish drying it in sun.

439. AW: See note 438.

441. WT: "McCloud Wintu made sack after sack of salmon flour, but Hayfork Wintu didn't make it at all, although they had the salmon. The Hayfork traded deer hides, dried meat, shell money to the McCloud people for salmon flour." Why Hayfork Wintu did not make this flour informant could not say.

443. SW: Pine nuts added to salmon. At: Eat red salmon meal with whole nuts of sugar pine, however.

446. AW: Fish dried in sweat house or under shade where women make baskets.

454a. As acorns, roots, pine nuts.

456. AW: Sand basin made inside basket; basket rests on leaves.

459. AW, MF, NF, NM, NS, MV: Cold water used first; then progressively warmer water for each successive rinsing.

461. SW: White-oak, live-oak acorns. Meat black after being soaked. Acorns treated thus boiled whole, shelled or unshelled. MV: Very seldom; only sunburnt acorns.

463. SE: Very thick acorn mush made, but not baked; this product "could be carried a long way."

468. Kl, Mo: Cattail root bread baked in earth oven. Mo: Wild turnips ground fresh, made into loaves which are baked in ashes. At: Roots pounded, shaped into loaves, baked; each loaf wrapped in grass, dried, kept for winter use.

470a. With either rotary or back-and-forth motion.

470b. With up-and-down motion.

471. In flattish basketry tray, usually. Kl, Mo: Circular flat twined tule "mat" used. AW: Probably not done much; informant commented, "They know how to, but claim the seeds get dirty; they do this though at Likely" (among AE). MV: Sycamore coals only, used.

473. Smaller seeds, as sunflower, grass seeds, etc. Kl, Mo: Wokus and small seeds. At: Sunflower seeds.

477. Most of informants in areas where non-occurrence of buckeye noted on list expressed ignorance of any tree, shrub called "buckeye" or "chestnut"; this fact, together with casual personal observations of flora in such areas, only basis for my notations concerning non-occurrence of this tree. SW: Informant ignorant of term buckeye; used "chestnut"; no specimens seen.

482. SE: For roots (Indian potatoes). MM: Clover cooked in earth oven, saved, recooked in winter, for soup. MV: Clover and salt grass (see note 497).

485. Mo: Water sprinkled on grass which covers red-hot rocks, in order to steam food.

486. AW: Boys also suck eggs raw. WT: Grouse, quail eggs eaten; no information concerning method of cooking.

487. Kl: Duck eggs. Dig hole 10 in. in diameter, 8 in. deep, let fire burn in it, rake out coals and put eggs in; cover eggs with dirt and build fire on top of dirt, to roast eggs. AW: Roast, also boil eggs.

490. Absences noted relate to manzanita berries. Kl: Huckleberries made into drink. No manzanita berries in area. AW: No manzanita berries in area; "Hat Creek [At] and Big Bend [Madesi Achomawi] people make this berry cider, and sip it with a deer's tail." [correct] MV: Manzanita berries absent from area; obtained in foothills or brought down by MF people.

492. SW: At deer lick, and from natural deposits on Shasta and Bogus rivers. No salt bought. WM: Obtained from Cow Creek. Salt never kept in house; "deer would not like it, when his meat was brought into same house"; kept outside in basket placed in hollow log. Practically only use made of it was to eat it with green grass, in spring; this eaten outside, not in house.

493. At: Salt obtained from Round Mountain, in N Yana territory; informant's father had "gone there and dug it for himself." AW: Salt obtained from alkali creek at Round Mountain, E of Woodmont in N Yana territory. AW refer to N Yana as tisaichi ("salt people").

494. NS: Salt from spring or marsh. Dry salt not obtainable locally; see 495.

495. NS: Dry salt stolen, from deposits near Auburn; fights ensue, as are "supposed to buy it."

496. At: Cook red salmon, deermeat with salt; also use salt as medicine; not used to season acorn mush. AW: Salt used sparingly; causes sore eyes; "the Yana pound up rabbits and put a little salt on them; we don't."

497. "Salt grass" (*Distichilis spicata*) probably absent in most of area covered, but unfortunately no check was made on its distribution. MV: What is apparently hitherto unrecorded method of making salt among MV, explained by informant. Men and women gather salt grass (sp. ?) in large quantities, wash it; grass is then cut up, put into large hole lined with rocks. Fire has been kept burning in this hole for 2 days, in order to thoroughly heat hole and rocks. Layers of hot rocks and grass are put into hole; on top of top-most layer of grass is put a layer of elderberry leaves, then another layer of hot rocks, a layer of coals, and, lastly, dirt. Pit is left sealed up thus for day and night; next day is opened; "the grass is burned into hard, gray, salty sheets, like a rock, but full of holes." This "salt" serves as article of trade; "Colusa people make it good." Specimen size of hen egg seen, tasted; accords with informant's description. Often used medicinally, for colds.

499. Majority of informants familiar with this plant, even though it is lacking in various parts of area surveyed. AE informant only person interrogated who did not know about plant, which seems to be lacking in AE area. AW: "Soaproot grows at Round Mountain, in N Yana territory." WT: "Soaproot grows at Hyampom, and in Shasta country, but not here." WM, WS: Soaproot imported from Redding. WS informant's wife had imported some bulbs, tried to raise them at Dunsuir, but could not; "too cold."

505. For washing baskets, buckskins, hair. Mo: Pumice stone used to clean buckskin.

506. SW: Juice mixed with deer fat for gum; "too bitter by itself." Milkweed gum "crumbles after awhile"; superior gum made from a root (sp. ?) which is broken open and set in sun to let juice run out and congeal. This makes "an everlasting chewing gum." Young people not allowed to chew gum; old people chew it; "they pop it--you can hear it crack for a long way."

507. Kl: From sugar pine. SW: Pitch from older yellow pines. Recommended for persons who when traveling become weak with hunger or thirst; "chew it, or pound it up fine and swallow it; it stirs up the heart, and one can go on."

508. WT: Used sparingly, never given to children because of its laxative qualities. WS, MM: Used as physic. NM, NS: Children eat it.

509. AE: Bitten off willow leaves; no flaying of leaves to obtain it in any quantity. "If eat too much of it, gums get sore." Made by "little black bug" (pes'tui). MV: "Sugar" from leaves of valley oak, which forms in "large glassy drops," gathered from ground and added to pinole made from small seeds.

510. Kl: Inner bark of yellow pine secured in June; by July "too hard."

512. Eaten fresh, raw or cooked on coals; dried, for winter, strung on willow withe. MM, NF: Ground burned for better crop; denied by MV. MV: Cooked with fish.

Eating customs.--

515. WT, WM, WS: For acorn soup.

516. WM: For acorn soup. WS: For acorn soup and deermeat.

519. Kl: Eat any time during day; sometimes men eat alone, sometimes men, women, children eat together.

521. Fresh food cooked and served. WT: Fresh batch food not cooked; "they dish out whatever they have on hand and set it before the visitors."

524. NF, MV: With buckskin.

Storage of food.--

525. AW: Acorns stored chiefly in pits; "too cold here in winter for outdoor granaries; have to bury acorns."

527. Bark used as cover for top; dirt piled up around stump.

528. Mo: Poles occasionally laid across boughs of cedar tree; tule sacks containing food stored on this pole platform. AW: Food stored on platform in oak tree; "poison" (animate) set on top of food; if any person, animal appears to steal food, poison shoots thief.

530. For illustration of this type, see Kroeber, Handbook pl. 38. WT: Informant, shown picture of granary just referred to, stated WT use similar granary, but that it is thatched (?) to some extent on sides.

531. NM, NS, MV: 4 upright posts only, for frame. NM: Hole in bottom, to take acorns out. MV: Hole in side.

532. AE: Food, hides hung up in branches of junipers; popular method of storage.

533. Kl: Recent custom; "may have done it formerly also." NS: Used for temporary purposes only.

539. AW: If leaving village for a time, bury acorns in pit dug inside sweat house; cover hole with tule mats, etc.

Exchange of food.--

540. Kl: "Whoever has no food, Indians give him some; they help each other, just like 1 family." MV: Informant emphasized fact that between villages food given as gift, but also mentioned that mountain varieties of acorns are purchased from MF, MM groups.

542. AE: Food divided in time of famine.

545. Kl: If 2 men hunting, meat divided equally; if more than 2, killer gets slightly larger share. Mo: Killer keeps deer hide. SW: If 2 men, killer gets most; if meat cut up, cooked or dried and divided in camp, all receive equal share. If driving deer into river, driver gets head, hide, foreleg of deer. At: Killer

gets skin, 1 of his relatives gets head; all deer piled together in camp for distribution of meat, if large hunt. WT: Killer keeps 1 ham or tenderloin. WM: Killer keeps 2 hams and deerskin; but, upon his arrival home, after hams cooked hunter calls all his companions on hunt to eat these hams at a "big supper." No women attend this supper; each woman cooks and eats a small piece of meat her husband has brought home as his share from the hunt. WS: Killer gets ham and deerskin. On large hunt, after hunt all men foregather in headman's house; men cook the deermeat (hams especially) in this house, and proceed to eat their fill of meat and acorn mush (latter provided by women for this "dinner"). After men are through, each one takes home piece of meat, raw or cooked, for wife and children. MM, MF: Killer gets skin, of deer or bear. NF: Killer gets skin and 1 ham. NM: Killer gets hindquarter. NS: Killer gets skin.

546. Kl: See note 545. MV: Meat divided equally among hunters; each hunter divides his share again among his relatives. Acorn dough similarly divided.

Ownership of Productive Areas

548. SW: Upriver from Hamburg, on Klamath, falls not privately owned; this true also of falls on Shasta, Rogue rivers. At Hamburg and from thence down-river on Klamath through Karuk territory, falls privately owned.

550. AW: "Fishing places the people were more particular about [than hunting places]; they wouldn't let people from other villages come to get fish or ducks there. Trespassers would be hit with a paddle, if met in canoe, and made to get out."

554. SW: If man hunts over certain territory near spot where he lives, all his life, when this man dies no one can hunt in that territory for 1 year. During man's lifetime, however, anyone belonging to same local group as man does, may hunt there. AW: "Hunting places the people were not so particular about [as fishing places], although they would run out a big bunch of strangers, coming too near the settlements to hunt. Everyone would have to hunt together, though, when they used fire drives back in the mountains." AE: Informant had been born at small village, pačulomiči, in present West's Valley; this village group, through its headman, controlled West's Valley; "no one could go in there and hunt without first visiting headman and going out hunting with him. They took care of their land well; no hunting on it without permission." All men belonging to this village had right to hunt, fish in West's Valley, however. NM: By 3-4 men, jointly.

556. AE: "If too many ipos bulbs at pačulomiči [see note 554], and not enough at hammawi [another village], the hammawi people would be allowed to gather ipos at pačulomiči"; such privileges often reciprocal.

561. MM: See note 2619.

Division of LaborSubsistence pursuits.--

566. SW: "A man could go out to help his wife gather food if he wanted to, but she couldn't go with him to hunt. She might camp with him [on hunt], but she had to stay in camp." AW: If girl 9-10 shoots bow and arrow, her forefinger will become sore and she will lose arm and hand. (Girls, then, precluded from doing much practicing with these weapons.) Does not make grown woman sick, though, if she handles bow and arrows. Women do not hunt much; they accompany husband, usually, and help pack home deer.

571. NM: Old men, chiefly.

576. Kl: Wokus (water lily seeds) main seed crop; men do not assist in gathering wokus, nor in digging roots or picking huckleberries. "In early days men didn't do any of women's work, and women couldn't do any of men's work, either." Mo: If man not good hunter, he helps gather wokus, or dig roots; "he has to eat. But other men tease him, ask him, 'why don't you learn to hunt?'" AW: Coyote decreed "that women gather, pound acorns, and collect wood, and that men hunt--that's what Coyote said. But if a man isn't going hunting some mornings, and has time, he gathers wood."

579. MV: Men only go outside area to gather pine nuts; see note 300b.

590. At: Man, however, "sometimes goes out with wife, and packs home whatever she gathers; he's sorry for her, and the woman doesn't want to get them alone." AE: Men and women. NM: Few if any small seeds gathered.

593. MM: Permissible to bring deermeat into house where women stay, but men cook deermeat.

595. WM, WS: See note 545.

600. SW: Rarely necessary, as "always live, camp near water."

607. AW: Man's ability to obtain wood, important consideration in eyes of his future parents-in-law. In summer, woman packs wood in pack basket, in winter man packs it.

Manufacturing activities.--

614. MV: Some women make small nets.

615. SE: Men make heavy cord, women fine cord.

616. MV: Women assist.

619. Mo: "Men help; perhaps scrape hide, when not busy hunting. But women generally tan it."

620. SW: Men, women each make own clothing.

AW: "Not many women tan buckskin or make clothes; just a few."

HOUSES AND SHELTERS

In this section two or more types of houses are sometimes entered under the same complex. Whenever this has been done, if no note is ap-

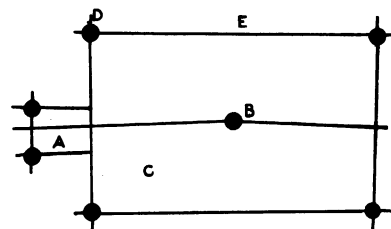
ended to the positive entry in the element list, the entry applies to all types. If a positive entry applies to one house type only, a note explains to which one the entry applies.

Assembly and Living Houses

Beside the house types covered by elements 633-765, some groups have in addition house forms which are not noted in element list. Notes on these additional house forms follow. Kl: Summer living house, wu'keploks; unexcavated, but otherwise similar in construction to Kl semisubterranean earth lodge; elements 634, 640, 647, 650, 654, 655, 659, 661, 663, 665, 667, 668, 670, 671, 675, 677, 680, 693, 696, 701, 703, 719, 723, 724, 727, 734 affirmed for this summer house; all other elements in series 633-735 denied. SW: Winter dwelling house, amma; used as eating, sleeping house by a few men, all women and children. Similar in construction to semisubterranean earth lodge (uk'kwamma) except that it is not earth covered and not excavated; elements affirmed for amma include 636, 638, 639, 653, 654, 656, 659, 660, 662, 668, 669, 671, 674, 676, 680, 681, 693, 694, 699, 701, 702, 714, 715, 719, 721, 723, 725, 727, 733a. WT: waipom krewel (see Du Bois, Wintu, p. 122 ff.) denied for this group, but see notes for WS. WS: In addition to 6 structures listed, WS have 1 other type, the modern Big Head and "Dream" dance house. This house is dug out, of plank construction, with rectangular hip roof, plank door. Accommodates ca. 200. Referred to as altereslut, but differs in structure from older house form of that name described below. (See Du Bois, Wintu, p. 122.)

Semisubterranean earth lodge.--

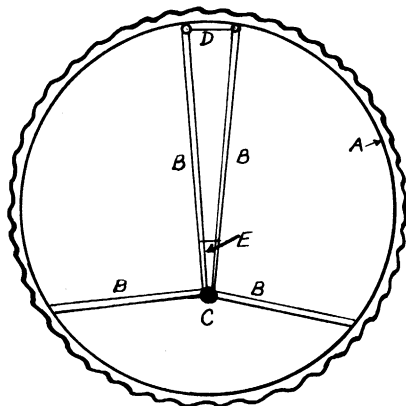
633. Kl: lultemaloks. Mo: lač'as. SE: Uk'kwamma. (See figure.) SW: uk'kwamma. At: yau'di.



A, covered porch or entrance way; B, center pole; C, bark or slab roof covering with dirt over all; D, upright posts; E, pole stringers, resting on uprights.

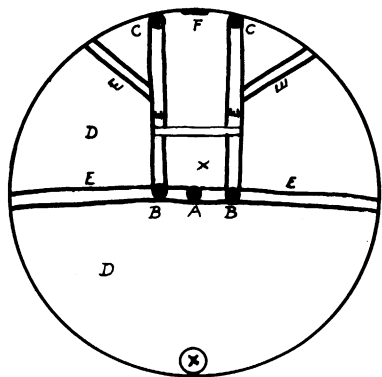
AW: 2 types houses entered under this complex: (1) as'tui or large sweat house-living house-dance house, and (2) astu'i or 1-family winter dwelling. AE: Refers to as'tui, large winter

living house (see figure). WT: Men's assembly



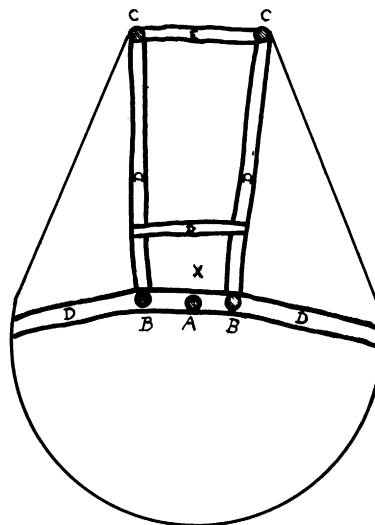
~~~~~ ground; A, wall;  
B, pole stringers; C, center  
post; D, draft hole and door;  
E, roof entrance and smoke  
hole.

house (altereslut). WM: 2 types of house entered: (1) living house (krewel or čararas krewel; latter term used for large house occupied by chief, several wives and boys, and referred to farther N as waipom krewel [cf. Wintu, p. 122]). (2) pomlut (?), doctor-dance house; not used at Baird, where informant lived, but used farther up McCloud River. WS: 4 types of house entered: (1) waipom krewel, chief's or multifamily living house. (2) krewel, bark living house, 1-family, used by widows, widowers, etc. (3) pomlut, doctor-dance house. (4) oltereslut or čemate, assembly-sweat-living house. For WT and WM groups the WS type (4) house has been entered under earth-covered sweat house, but as WS informant emphasized its use as a dwelling house for men, women and children, with occasional use for sweating, the WS form of this house is entered in present section. MM: 2 types entered: (1) ku'um, multifamily winter living house and assembly house (see fig.);



A, center post; B, posts;  
C, short posts; D, bark, dirt  
roof covering; E, log rafters  
sloping to ground level; F,  
hole for wood; X, fireplace;  
⊗, footdrum.

(2) kumenuwi, 1-family winter dwelling (see fig.). As my informant described type (1), it



A, center post; B, posts;  
C, short posts; D, log rafters;  
E, lintel with rocks on top;  
X, fireplace (below smoke hole).

differed somewhat from MM earth lodge described by Dixon (Maidu, fig. 40, p. 171, and p. 172). MF: 2 types of houses entered: (1) assembly-winter dwelling; (2) summer brush house. NF: kum, assembly-sweat house. NM: k'um or nēmhi (informant gave both names; see Beals, Nisenan, p. 344), assembly house. NS: k'um, assembly-sweat house. MV: 2 house types entered: (1) kumi, secret society assembly house; (2) uyi, winter dwelling.

634. WS: Refers to doctor-dance house and assembly house. MM: Refers to multifamily dwelling.

635. WM: Refers to living house. MM: Refers to 1-family dwelling.

636. WS: Refers to multifamily and 1-family dwellings.

638. WM: Refers to living house. WS: Refers to multifamily and 1-family dwellings.

640. AW: Refers to sweat house-living house (see note 633).

641. AW: Refers to 1-family living house.

642. WM: Refers to dance house. WS: Refers to doctor-dance house and assembly house. MM: Rear half of both types of house has conical roof; front half is hip roofed, with 2 ridgepoles. Cf. Dixon, Maidu, fig. 40, p. 171. NF: Rear half of house conical, as among MM (above).

643. WS: Refers to doctor-dance house.

645. AW: Refers to sweat house-living house.

646. WS: Refers to assembly house.

647. AW: Refers to sweat house-living house. WS: Refers to assembly house.

648. SE: Painted red and black. AW: Refers to sweat house-living house.

650. NS: Depends on size of lodge.  
 651. MM: 2, 1 on either side of center pole, ca. 3 ft. distant.  
 652. AW: Refers to sweat house-living house; 2 side posts, two-thirds of way back from front end of house. WM: 2, in living house only. MF: 10 side posts, leaning inward to form conical roof of assembly house.  
 653. SW: 2 pairs of end posts, set in center of front and back ends of house, support the 2 ridgepoles which extend from front to back. AW: 2 posts in front end of sweat house-living house; 1-family house has 2 posts in front end, plus 1 post in center of back end. WM: 2, in living house only; serve to support single ridgepole. MM: 2 end posts, in 1-family house.  
 654. WS: Refers to multifamily and 1-family dwellings.  
 656. WM: Vertical walls ca. 2 ft. high on living house; walls surmounted on all sides by overhanging eaves. WS: Refers to multifamily and 1-family dwellings.  
 658. AW: Refers to 1-family living house. WS: Refers to 1-family living house.  
 658a. AW: Refers to sweat house-living house. WS: Refers to multifamily dwelling, doctor-dance house, and assembly house.  
 659. WM: Refers to living house. WS: Refers to multifamily dwelling. Both use cedar planks, split with elkhorn wedge, cobblestone maul.  
 662. SE, SW: Cedar bark used. At: Cedar bark slabs which slope inward. AW: Cedar bark used mainly; "it's the best lumber." Brush used only occasionally. WM: Refers to living house. WS: Refers to 1-family dwelling. MV: Refers to assembly house.  
 663. WM: Refers to dance house. WS: Refers to dance house and assembly house.  
 664. AW: Refers to 1-family living house. AE: Rye grass frequently mentioned.  
 664a. AW: Refers to 1-family living house. WS: Refers to doctor-dance house and assembly house.  
 666. AW: Refers to sweat house-living house. WM: Refers to dance house. WS: Refers to doctor-dance house and assembly house.  
 667. AW: Refers to 1-family living house. WM: Refers to living house. WS: Refers to multifamily and 1-family living house; pine needles and earth banked around sides of house.  
 668. AW: Entries for elements 668-681 refer to 1-family living house. WS: Refers to multifamily, 1-family dwellings and doctor-dance house. MM: Refers to 1-family dwelling. MF: Refers to summer brush house. MV: Refers to assembly house.  
 669. SW: Overhanging porch extends across entire front of amma or winter dwelling house (see note for assembly and living houses, p. 181).  
 674. WM, WS: Refers to living house.  
 675. WM: Refers to dance house. WS: Refers to doctor-dance house.

680. At: Mat door covering used for menstrual lodge (see note 855). WM, WS: Basket used to close entrance to living houses at night. MV: Mat, made of tule or wormwood, for assembly house.

681. WM: Living house, bark or slab covering; dance house, brush or bough door covering. If living house left vacant for several weeks, section of rotten pine used to close entrance way. WS: Secondary ground-level entry to assembly house closed with brush. Doctor-dance house has no door covering. MM: Bark door covering.

682. At: In N end of house. AW: All entries for elements 682-692 refer to sweat house-living house. WS: Refers to assembly house (see note 688). MM, MF: Refers to multifamily assembly-dwelling house. MV: Refers to winter living house.

683. Kl: Through hatchway, which is larger than ordinary smoke hole, but serves as such. See Spier, Klamath, fig. 19, p. 201.

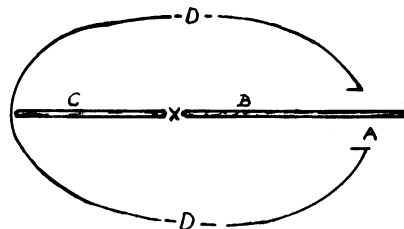
685a. WM: Refers to living house. WS: Refers to multifamily dwelling and to assembly house. MM: Refers to multifamily assembly dwelling house. MF: Refers to 1-family dwelling. MV: Refers to winter dwelling.

687. At: Round entrance, on S side of house. AW: Rectangular, in broad end of house; bark or slab door covering. AE: Round.

688. WS: Refers to assembly house; women, children who are living in house use this entry, whereas men habitually use smoke-hole entry.

689. WM: Refers to living house; round hole, which is used to bring deermeat into house. Because menstruating woman may have entered house by main doorway, deermeat brought in through main door might be contaminated and hunter who has shot the deer, lose his luck.

693. WM: In living house, fire never allowed to die out while house is being occupied. (See fig.)



A, doorway of house; B,C, logs (shoved in toward fire as they burn); X, fireplace, coals in pit; D, house walls.

694. WM: Refers to living house. WS: Refers to multifamily and 1-family dwellings and to assembly house.

695. WM: Refers to dance house, where fire may be either beside main entrance or between center and door. In men's assembly sweat house (see 766 ff.) fire is also between center and door, and not beside center pole. MM, MF: Nearer center pole than doorway, however.



696. AW: Refers to sweat house-living house.
697. AW: Refers to 1-family dwelling. WM: Refers to dance house (see note 695). WS: Refers to doctor-dance house.
698. WM: In living house. In living houses, assembly house, piece of pine bark used as fire fan; "to blow fire with mouth makes one faint, dizzy"; young persons told not to do this. MV: Any article used which is handy, such as basket, to fan fire; in assembly house "don't need any fire fan."
699. WM: In dance house.
700. SE: If families occupy uk'kwamma (see note 633) during summer months, cooking fire is built outside, otherwise house becomes too hot. Ordinarily however all cooking is done inside uk'kwamma. AW: Refers to sweat house-living house. Usually cooking done within house, but in summer if it is too hot or noisy inside house, old women use communal conical cook house in which to pound acorns, cook, or weave baskets.
701. KI: See note 683. AW: Sweat house-living house always has smoke hole, but 1-family house may or may not. WM: Refers to living house. Dance house lacks smoke hole, smoke escaping through door. WS: Refers to multifamily and 1-family dwellings and assembly house; doctor-dance house lacks smoke hole.
702. AW: Refers to sweat house-living house. WM: Refers to living house. WS: Refers to assembly house. MM: Refers to multifamily assembly-living house. MV: Refers to winter dwelling.
703. SW: Used in earth-covered sweat house, but not in semisubterranean earth lodge where entry is through sloping tunnel in front end of house. AW: Used in sweat house-living house-dance house. WM: Lacking in living house and dance house; present in earth-covered sweat house. Form: 2 poles with rungs tied between. WS: Used in assembly house. MM: Refers to multifamily assembly-living house. MF: Refers to assembly house. NS: Jump through smoke hole into assembly house. MV: Refers to winter dwelling.
704. SW: This type ladder used in earth-covered sweat house (see note 703).
706. MM: "Sometimes slide down center pole, if want to show off" when entering assembly house.
708. AW: Refers to sweat house-living house. WM: Refers to living house. WS: Refers to multifamily dwelling.
709. AW: Refers to sweat house-living house.
711. WM: Double lean-to bark house has interior walls banked thus.
713. MV: Refers to winter dwelling.
714. SW: Mats used as floor coverings; pallets used in unexcavated living house and in men's excavated sweat house, however. WM: Refers to living house. WS: Refers to multifamily and 1-family dwelling and assembly house.
715. AW: Refers to sweat house-living house; mats used by persons of better economic status.
717. AW: Refers to 1-family dwelling house; used by "common people" having lesser economic status. WM: Floor of house smoothed with stick, hollow made for bed, and pine needles laid in it for pallet.
718. SW: Resembles Karuk stool. Used more often in unexcavated winter dwelling house than in semisubterranean assembly house. At: "After large log had burned down to stump in fireplace, use this stump for a stool."
719. WM: Refers to living house. WS: Refers to multifamily and 1-family dwellings. MV: Refers to winter living house.
- 720-721. AW: Refers to sweat house-living house. WS: Refers to multifamily dwelling. MM, MF: Refers to multifamily house.
- 722a. WM: Refers to dance house. WS: Refers to assembly house. MV: Refers to assembly house.
723. SW: Used as sleeping quarters for men only. WM: Refers to living house. WS: Refers to 1-family and multifamily dwelling and assembly house. Assembly house may be utilized as living house by 6-8 families who lack any multifamily dwelling of type chief usually occupies. NF: Assembly house used by some members of village as regular quarters; also serves as guest house for visitors. MV: Refers to winter dwelling.
725. AW: Refers to sweat house-living house. AE: Accommodates 50-60, or, if very large, more.
727. WM: Refers to living house.
728. SW: Used as sweat house rarely; informant stressed point that "it never became so hot in the assembly house, that people couldn't dance in it." At: Used only occasionally as sweat house, in which event young children removed from house until sweating over. AW: Refers to sweat house-living house; not to 1-family dwelling. AE: Used frequently as sweat house; men, women sweat together at social gatherings, then both sexes dance, sing. During sweating anyone who wishes may leave; after dancing commences no one may leave until dance over. WM: Neither living house nor dance house serves as sweat house. WS: Refers to assembly house, which is used as sweat house occasionally, women vacating it at this time. MM, MF: Refers to multifamily house.
729. SW: Used mainly as assembly house in which indoor dances, attended by both sexes, are held. At: Chief's dwelling usually used for dances "because it is larger." AW: Refers to sweat house-living house. WM: Refers to dance house. WS: Refers to assembly house and to doctor-dance house. MM, MF: Refers to multifamily assembly-dwelling house. MV: Refers to secret society assembly house. This house used for initiation of boys into secret society; members of the secret society sleep in it; chief nominal owner; only 1 at village. When building assembly house, N and S "sides" race to see which can cover their half of house first with tule or grass, and wormwood coverings; this task completed during single day. New assembly or dance house opened with "sweat dance" (kenu).

730. WS: Refers to assembly house.

731. WS: Doctor-dance house open to men only, except when dancing going on; at this time women may also seek shamanistic power by dancing.

732. SW: Ceremonies consist largely of dances, attended by both men and women; however, prospective women shamans may also use this house to dance in, alone, while training for doctoring. WS: See note 731.

733. Kl, Mo: Shaman dances publicly in house during training; later cures in house. SE, SW: Shaman dances, alone, in house during training. AE: Shaman cures in house. WT, WM, WS: Would-be shamans, when seeking power, hold dance in dance house. WS, MM, MF, NF, NM, NS: Shaman cures in assembly house. MM, MF, NF: Shaman also holds night séances in assembly house.

733a. SE: See note for assembly and living houses. AE: By end of December all people belonging to certain village gather, live in semisubterranean earth lodge; during summer, fall they "live scattered out in camps" of 1-2 households, "all over the hills." WS: Refers to multifamily living house and assembly house. MF: Refers to multifamily assembly house. MV: Refers to winter dwelling.

734. At: During summer "camp out, under 4-post shade." MM: During summer use flat-topped shades, circular brush enclosures ("corrals"). MF: Refers to 1-family brush house.

735. WS: Refers to 1-family living house. MV: Refers to assembly house.

#### Domed living house.--

736. Kl: Cook house (sti'na'as). The following additional traits pertaining to this type house were noted as present, but are not included in element list: 668, 670, 701, 719, 721, 722, 733a. Mo: 2 varieties domed living houses used. (1) multifamily domed eating and sleeping summer house (stakimus), and (2) cook house for winter house (kaiya'da). Type 1 "could be occupied winter and summer; it often is, by ordinary persons. Shamans, headmen live in earth house in winter, and use domed houses only in summer, or when camping." AW: alo'li. Additional positive elements: 693, 694, 699, 701, 702, 714, 715, 717, 719, 721, 723, 727, 735. AE: pastilogi. Willow house, having additional positive elements: 668, 670, 693, 694, 698, 701, 714, 715, 716, 719, 723, 727. MV: Slightly excavated, partly earth-covered domed living house lacking, but it should be noted that the 2 types of semisubterranean earth lodges, and also the earth-covered sweat house have domed roofs.

737. Mo: Positive entry refers to winter cook house.

738. Mo: Positive entry refers to domed summer house.

739. AW, AE: Pair willow poles stuck in ground 8-10 ft. apart; upper ends arched and tied together near tips; second set of poles

set in ground at right angles to first pair, and tips tied together over center section of first arch.

740. Mo: Positive entry refers to domed summer house.

743. Mo: Positive entry refers to winter cook house. Besides partial earth covering, both Kl, Mo bank pine needles, earth around outside base of house.

751. AE: Ca. 8 in.

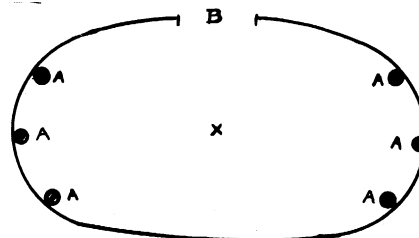
751a. Kl: Near main entrance. Mo: In summer house, at center of house; in winter cook house, near main entrance.

751b. Mo: Positive entry refers to domed summer house.

753. Mo: Positive entry refers to winter cook house.

#### Conical hut and lean-to.--

754. SE: All data regarding conical hut among SE obtained not from SE but from AW informant (see below). This informant stated that SE used this house type more frequently than did AW. At: Negative entry probably reliable, as informant quickly recognized the type and voluntarily attributed conical houses with bark or juniper coverings to AW (correct) and an AE group. AW: 2 types conical houses entered here. (1) plustoki, which was rarely used by AW, used more often by SE. (2) Conical cook house (apule waka). Entries, unless starred, refer to both types. AE: pu'le. Bark-covered, 2-family living house, used mainly in spring and fall. Additional positive elements: 657, 658, 662, 664, 665, 668, 675, 676, 678, 680, 681, 693, 694, 698, 701, 714, 716, 719, 723, 727. This type house "used a long time ago"; informant had not seen one for 50 years. WT: krewel. Additional elements include: 634, 657, 658, 668, 676, 681, 693, 694, 698, 714, 717, 719, 721. WM, WS: Du Bois (Wintu, 122) mentions conical hut for Wintu generally, refers to it by term my informants used for lean-to (see note 763). WM, WS, menstruants only use conical hut (see note 855). NF: hü, winter dwelling. Additional elements include: 634, 643, 657, 658, 663, 667, 668, 675, 677, 681, 693, 694, 698, 701, 714, 717, 719, 723, 724, 727. NM: hüptü, bark dwelling. Additional elements include: 635, 6-pole foundation, 3 poles being placed at each end of ellipsis, 668, 675, 676, 681, 693, 694, 698, 701, 714, 716, 719. (See fig.) NS: 2 types of houses



A, posts, leaning inward, tied together at top; B, entrance way; X, fireplace.

entered. (1) hüpü, winter dwelling; (2) wiuttu, summer dwelling. Winter dwelling slightly excavated (ca. 1 ft.), entirely covered with earth; summer dwelling unexcavated, not earth covered. MV: duwi, summer dwelling. Additional positive elements include: 634, 646, 647, 648, 668, 675, 677, 680, 693, 694, 701, 714, 716, 719, 723, 724, 727.

754a. SE, AW: Earth piled over bark, so entire house is, on outside view, earth covered. AW: Cook house only partly earth covered.

756a. SE: See note 754. SE, AW: 4 large poles tied together near top and pulled apart to make them stand firmly. AE: Willow poles used.

757. NS: Refers to summer dwelling.

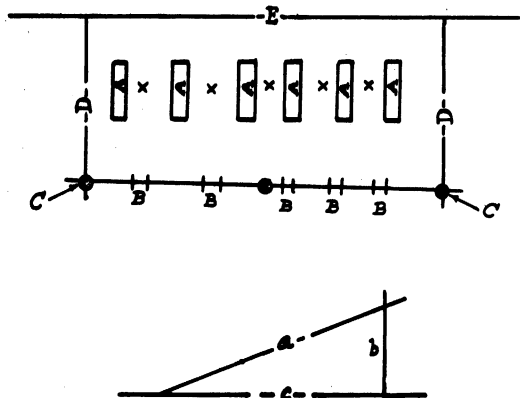
757a, b. NS: Refers to winter dwelling.

758. AW: Refers to plustoki or living house.

758a. AE: 2-family house.

759a. AW: Refers to cook house.

760. Mo: Used when camping only. SE: Summer camp house, amma or čurrara amma. Cf. name for WS "camp shed" (čėčararas krewel) and WM living house (čararas krewel). SW: 1-family summer or camp house. WS: 2 types. (1) čėčararas krewel or "camp shed," multifamily camp with separate family fireplaces. (See fig.) Used for 3- or



A, bed; B, entrance way; C, upright posts; D, stringers from upright to ground; E, ground; X, fireplace. Profile: a, bark roof; b, front wall; c, ground.

4-day periods when men, accompanied by women and children, are deer hunting. This type camp built especially for shelter during summer thunder showers which are frequent and often violent in this area. (2) Simple lean-to, used in summer when camping out in open; fire built against log, and bark leaned against log to form a wind-break. MM: For summer shelters (see section on Shades, etc.).

761. WS: Refers to summer lean-to.

762. WS: Refers to camp shed.

763. SE, At: Used as menstrual hut only; for additional elements see notes 855-856. WM:

lonikrewel. Used chiefly by widows. Additional elements include: 635, single ridgepole, 657, 658, 664a, 667, 668, 669, 674, 677, basket to close entrance at night, 685a, 686, 687, 693, 694, 698, 701, 702, 708, 711, 714, 717, 719, 723, 724, 735. Du Bois (Wintu, p. 122) describes krewel or lonikrewel as conical type; my informant described it as double lean-to, lacking side walls. See Du Bois' final remarks on waipom krewel type of house (Wintu, p. 123).

763b. WM: Pine needles and dirt banked halfway up exterior sides; bark slabs laid over this, "like shakes."

#### Sweat Houses and Sweating Customs

##### Earth-covered sweat house.--

766. Kl: 2 varieties earth-covered sweat house, essentially similar in construction, are included in entries 766-775. (1) winter sweat lodge, (2) mourners' sweat lodge, constructed by culture hero. Lodges of latter type located near Ft. Klamath, at Modoc Point, near Buckley Spring N of Algoma, at Pelican Bay. Mo: Have only 1 type of earth-covered sweat house; this is used by mourners only. SW: Men's sweat house (wak'wa). Resembles Yurok sweat house; in addition to elements noted, following elements also affirmed for this house by SW informant: 636, 638, 639, 647, 648, 682, 685, 685a, 687, 690, 693, 696, 699, 702, 703, 704. At: ts'maka (?). In addition to elements noted on list, following also affirmed: 668, 672, 676, 693, 699. AW, AE: All sweating done in winter living house (see 633-735) or (recently among AW) in Plains-type sweat house. WT: Lut. Additional elements include: 634, 638, 651, 668, 669, 671 (no secondary entrance), 676, 681, 693, 694. Interior wall coverings (708-712) not inquired about; floor coverings and pallets (714-717) denied. Among WT this house used as dance house and sweat house, but not as men's assembly house. WM: Lut. Used as men's sweat house-assembly house. Referred to farther up McCloud River as olteresLut, being built from the white fir (olteres) tree. Additional elements for this house, which is an important structure among WM, include: 634, 642, 643, 646, 647, 648, 664a, 668, 669, entrance oriented toward water, 675, 677, 681, 682, 683, 685, 685a, 686, 690, 693, 695, 699, 701, 702, 703, 705, 714, 717, 722a, 728, 729, 732, 733. It is a moot point whether this structure should not have been entered for WT and WM in section on Assembly and Living Houses, as was done for WS (see note 633). Among WT and WM, however, emphasis is placed on use of this type house as men's sleeping and sweat house whereas among WS house used mainly as a living house for men, women, and children. MM: Both earth-covered and Plains-type sudatories lacking, but informants frequently referred to sweating and sweat dance, which is held in multifamily assembly-living house. NF: tar̄kum. Small, earth-covered sweat

house, "used oftener than big sweat house (kum) for sweating." NM: All sweating done in semi-subterranean earth lodge. MV: Built next to assembly house and used "like a bathhouse."

766a. NF: Circular ground plan.

766b. NF: Conical roof, multipole foundation.

766c. Kl, Mo: 1-2 ft. SW, WT, WM, NF, MV: 3-5 ft.

767. Kl, WM: Pole or bough. WT: Thatch.

768. Kl: Mourners' sweat lodge rock covered, with earth piled over rocks. SW: Rocks banked against outer wall under eaves of earth-covered sudatory.

768d. At: In S end of house.

768e. SW: Entrance round; used as draft hole mainly, but if prospective shaman uses this house to dance in, she must enter by this entrance.

769. Kl, Mo: Mat used as door covering. SW: Round door, carved from 2 planks, used for ground-level entrance.

769b. Kl: In mourners' sweat lodge (see note 766) attendant heats rocks in fire outside house in morning; brings them into house; grass, brush piled on top of hot rocks and mourner lies on this brush bed throughout day; in evening attendant heats more rocks and removes cold ones. Mourner remains in lodge 5 days. In ordinary winter sweat lodge hot rocks brought in, water sprinkled over them for steam bath. Mo: Informant dubious; thought hot rocks brought in, but no water sprinkled on them. AE: Hot rocks used, without water only if sweat house (of Plains type) is too hot; if such is not the case, water is always sprinkled on the rocks.

770. WT: Men intending to sweat in either semisubterranean earth lodge or sweat house make large fire, close house entrances; when fire has died down, all dance and sweat. WM: Build large manzanita fire at night; men sleep in well warmed house. In morning dance and sweat.

770a. Kl: Entry applies to mourners' lodge.

770b. Kl: Entry applies to ordinary winter sweat house. MV: Accommodates ca. 40 men.

770c. Kl: Entry applies to mourners' lodge. NF: Entry applies to small sweat house. See note 766.

771. Kl: Entry applies to winter sweat house (see note 766).

773. SW: Used as sweat house by men only, but if no semisubterranean assembly house in village, prospective woman shaman may dance in this sweat house. Must enter house by round draft-hole, not by main entry through roof. All visitors, men, women, children, sleep in this house. WM: At Baird, women allowed in men's sweat house-assembly house only upon 3 occasions. (1) Mourning women may go into Lut, to seek power for doctoring; "an old doctor might tell them to do that. Such women, if lucky, would sing when doctoring, but not have any 'pain' to help them." (2) Girls and women may take part in doctor-making dance. (3) Virgin, whose father has lost

his luck for gambling, may go into Lut and sit down while father is gambling. Girl remains silent; opposing side makes much of girl "hugs her, say they are going to have her for wife." WS: Women allowed in house during doctor-seeking dance only.

774. Kl, Mo: See note 766.

775. WM: Built by 2-3 unattached men; these "own" sweat house-assembly house, but all men of group may sleep in it or use it.

#### Plains-type sweat house.--

776. Kl: Said to be old type. Other elements noted for this type sweat house but not entered on list as part of complex are: 634, 668, 670, 719, 744, 745. Mo: spok'lis, said to be old type. Other elements noted for complex are: 634, 668, 670, 719, 744. SE: Said to be old type. Additional elements: 634, 719. SW: küstukhambi<sup>k</sup>, said to be old type; used by women only. Other elements noted for this type sweat house are: 634, 668, 679, 719. At: Said to be of recent introduction, perhaps from "Big Valley" (Atwamsini group of Achomawi) Indians. AW: Introduced ca. 40 years ago from Klamath, Warm Springs Indians. Before this AW always sweated in semisubterranean living house; now sweat "whenever they feel like it, Warm Springs style; that's what makes those Indians able to fight so well." Informant commented further, "Bill Mechoch [an elderly Achomawi] likes to sweat this way; I told him 'you're going to die.' He's sickly now. I can't stand that kind of sweating, myself." AE: Dome-shaped steam-heated sweat house (temakami) "has been used here for a long time. Jamal [Coyote; trickster-culture hero] taught the people how to use it; they didn't learn this from any other tribe." WT: Used at Lewiston, in Upper Trinity Wintu sub-area, "in early days"; informant ignorant concerning whether it was of recent introduction. Lewiston sweat houses covered with fir boughs; men pray to rocks as they sprinkle water on them; women never use this sudatory. Not used at Hayfork. (WS informant said steam sudatory used among WT at Hayfork.) WT informant also denied use of steam sudatory among Hyampom (Chimariko) people; mother belonged to this group. WM: Sudatory (Lidunas) used; informant had never heard that it was a recent innovation. WS: Recency of steam sweat house denied. NS: Small conical house of poles and bark, with earth and pine needle covering, used as "sweat house" for curing rheumatism, aching joints. Fire of oak bark built inside house, allowed to burn down; hot coals then mixed with wet earth; wormwood and spruce leaves put on top of steaming earth; patient lies on top of leaves and steams self thoroughly. Used by men, women.

778. SE: Pine bark banked around outside base of sudatory.

779. WM: Covered with fir boughs.

781. SW: Rocks heated outside and brought into sweat house; water sprinkled on rocks at intervals to maintain even temperature in sudatory.

Sweating customs.--

784. Kl: In Plains-type sweat house and mourners' lodge. WM, WS: In Plains-type sweat house.

785. Kl: In earth-covered winter sweat house and Plains-type sweat house. Mo: In winter living house (?), and in Plains-type sweat house. MM: See note 766.

786. Husband and wife, usually. SW: Women do not sweat with men in men's earth-covered sweat house; do occasionally in Plains-type sudatory. This latter type used chiefly by women after menstruating, childbirth, or during mourning. If woman's husband is also under taboos, he sweats with his wife in dome-shaped sudatory, but if sweating for "luck" he usually uses earth-covered sweat house. At: In Plains-type sweat house only. AW: Several men and women together; this general rule, but at large gatherings men sweat together while women are cooking outside; women sweat afterward. AE: In semisubterranean earth lodge (see note 728). WS: In Plains-type sudatory; when men use assembly house to sweat in, if women, children living in latter, they must vacate it temporarily. NF: In large assembly house.

787. AE: After men vacate Plains-type sweat house, women use house to sweat in. WS: In Plains-type sudatory.

788. SW: Applies to use of men's earth-covered sweat house. AE: Used fortnightly, or sometimes only once a month; "people don't think it's very lucky, if they sweat right along" (every day or so). WM: In sweat house-assembly house. NF: In small sweat house.

789. SE: When sweating in small Plains-type sweat house.

790. Kl, Mo: In mourners' lodge only (see note 769). At: In semisubterranean earth lodge.

791. SE: When sweating in large semisubterranean winter living house. SW: In men's sweat house.

792. MV: See note 729, mentioning kenu or "sweat dance" held to open new assembly house. There is some question whether, among MV, this dance was in any way a "sweat" dance, as it was among MM, MF.

794. NF: In large assembly house.

795. Kl: Also female mourners. Mo: Both male, female mourners may, but not obligatory, as among Kl.

796. NF: In large assembly house. NM: 2 old men sleep in round house each night; during large dances, feasts, all people sleep in round house.

797. SW: Men gamble, work, and sleep mainly in semisubterranean earth lodge, not in men's sudatory. AW, AE: In earth-covered sweat house-living house, not in Plains-type sweat house. NF: In large assembly house. NF, NS: Men gamble, work in large assembly house, which, among NS, does not serve as sweat house. MV: Men gamble, work in assembly house, not in sweat house.

798. AW, AE: In earth-covered sweat house-living house, not in Plains-type sudatory. WT: "Too dark in there." NF, NS, MV: See note 797.

799. Among various woods preferred as sweat-house firewood, Mo use red sage, dry willow only, because these "make good clean coals"; SW say chaparral "makes hottest fire; manzanita comes next." Among WT, WM, WS, MM, MF, NF, NS manzanita preferred wood. Manzanita absent from AW, AE, MV, areas; pitchless varieties of wood producing little or no smoke used. AW: Firewood gathered in morning; tell boys, youths, "Let the frost come down on you." NM: Old people gather firewood for assembly house. MV: Youths gather fuel for assembly-house fire however.

800. Mo: Informal office only; ask man who knows how to make good fire to attend to it. SE: In winter dwelling-sweat house. SW: Fire maker for semisubterranean assembly-house fire; no one person had such office for men's sweat house fire. WM: In assembly house. WS: In Dream dance house. NF, NS, MV: For assembly-house fire.

801. SW: In men's sweat house, informal competitive groups, of youths mainly. AW: Such competitive groups mentioned in mythology only. In myth, Buzzard wanted to be brave; in contest with Sun he stayed too close to fire and was burned. A shaman can make one side of house hot, the other cold; Sun did this to Buzzard.

803. WT, WM, WS: 1 man sings for group, during doctor-seeking dance. When sweating in men's house, all sweaters sing. NF: In large assembly house.

804. Mo, SE, WM: Entries 804-808 refer to use of Plains-type sweat house. SW: Entries 804-807 refer to use of men's earth-covered sweat house. WS: Entries 804-806 refer to sweating in assembly house.

807. WS: Entries 807-811 refer to Plains-type sudatory.

808. SW: In Plains-type sweat house.

809. AE: Women, when sweating in Plains-type sudatory. WM: Sweat for this purpose when using men's sweat house, chiefly.

810. Kl, Mo: Pray to hot rocks when sprinkling water over them. SE: Informant had never heard of praying to rocks, but medicine decoction sprinkled over rocks when sweating. AW: "Pray, talk to sun, rock, ground, water, when using [Plains type] sweat house. Tell sun, 'What do you think? I feel sore all over. What do you think, Sun? You ought to help me.' In other kind of sweat house [earth-covered type], don't pray; just jump up and dance around, as though crazy." AE: In Plains-type sweat house, "pray to the hot rocks; man who knows something, or is like a preacher, talks as he sprinkles the rocks; all the other [male] sweaters keep quiet. At intervals, when he stops, everyone says 'e-e-eh.' Then he gives the basket of water to someone else, and calls upon that person to pray and sprinkle the water; another man may prepare a smoke in there, with the pipe. Before they go

to war they take these baths. When women sweat in this house they don't pray; they just sweat to wash themselves." WM: If man has had bad luck in hunting, or feels sick, or has lost relative, sweats in steam-heated sweat house; 2-3 men together, usually. Pray while sweating (informant emphatic); "they always talk about heaven; never heard of this being new." Women never use such house, because hunters go in there for purpose of securing deer. WS: "Some pray to hot rocks when sweating: white cedar leaves put on top of rocks." Sudatory used chiefly for curing ailments.

811. Mo: Jump in water if near steam; otherwise carry water in large, round, wide-mouthed basket (kala), and splash this water over sweaters. Mo, SE: Bathe only after sweating in Plains-type sweat house. SW, WM: Bathe after using either type sweat house. AE: Roll in snow in winter.

#### House Furnishings and Arrangement

823. At: "Man brought home buffalo hide from Oregon; he dressed the hide, made blankets of it.

824. Mo: Imported. AW: Mud-hen hides; "good; shed water." MV: Goose feathers.

834. SE: Used in semisubterranean dwelling house, for Big Head and Dream dances, both recent importations. WM: Recently used in Lut, men's assembly-sweat house. WS: Recently used in Dream and Big Head dance house. MM, MF: Used in assembly-winter living house. NF, NM, NS: Used in assembly-sweat house. MV: Used in secret society assembly house.

838a. AW: Refers to sweat house-living houses (as tui). WT: Refers to conical bark dwellings (krewel). Other houses scattered irregularly in woods near village. WM: Refers to living houses (krewel). MV: Refers to winter living houses, built approximately in circle, with assembly house and sweat house in center.

#### Shelters

##### Brush enclosures and shades.--

844. Mo, At: 2, N and S. SE, SW, AE, WM, WS, MF: 2, E and W or S. WT: 1, E, MV: 1, W.

847. WM: Summer shelter (tisas).

848. MM: Used jointly by 3-4 families. MV: Built with or without tule walls; used by 2-3 families as summer living quarters.

854. AW: See note 700.

##### Menstrual huts.--

855. SE: Menstrual hut, wapsa hamma. Double lean-to type; rectangular, with single ridgepole, 1-pitch roof, 2 upright posts for supports, 1 at each end of house. Entire floor excavated, ca. 3-4 ft. Bark or slab covering on roof; earth covering all over. No side walls. Entrance flush with ground, S end of house; mat door covering. Fire in pit in corner of house, by door;

1 smoke hole (?). Pine needles for floor covering. "At Happy Camp (Karuk) shaman sleeps in this kind of house, but not here." At: Menstrual hut, iwin kaiyu'di; rectangular, double lean-to type; single ridgepole, supported at both ends by dipods. Walls and ends of house bark-covered. Tule mat covers door in E end of house. Floor excavated 4-5 in., loose grass for covering. Fire in center of house in small pit, smoke hole above in roof. Dirt banked around sides of house; no dirt over roof. WM: Brush house unexcavated, made over conical foundation of poles tied together at top. Flat piece of oak bark set atop house, fire built on it, first 2 days of menstruation. Girl uses pine bark for fire and as pillow. No door covering. WS: Conical, 4-pole foundation; poles tied together at top. Unexcavated. Bark slabs for wall covering; horizontal binders lacking. Smoke hole at top center; fire in center.

856. SW: Menstrual hut on S ("dark side") of dwelling house; 8-10 ft. from latter, so women will not give men bad luck. Same form as dwelling house; rectangular, 1 post in center of each end; 4 corner posts; no center post; not excavated; fireplace in center; bark covered. AE: Similar to domed willow house; not excavated, however; fireplace at or near center, smoke hole above; covered with bark or, occasionally, tule mats. WT: Bark house; unexcavated. Occupied by 1 girl, occasionally by 2, for 1-2 years after first menstruation. NF: Unexcavated bark-covered hut. NM: manimhü.

857. Kl: Dome-shaped cook house. Mo: Winter cook house. AW: Conical house.

#### MEANS AND METHODS OF TRANSPORT

##### Water Transport

##### Boats and ferriage.--

858. SW: Dugout used as far up Klamath River as Gottville; tule raft used beyond this point, usually. AW: "Hat Creek (At), Pit River (Ilmawi), Achomawi, Kl, Mo all have canoe; Dixie Valley (Aporige) and Big Valley (Atwamsini) people don't have it." AE: No large streams in area. NF: No large streams in area, high water in creeks in spring only; sometimes go to Yuba River to catch salmon. NM: No large creeks, lakes, ponds in area; children, goods can be carried across small creeks in adults' arms.

859. At: Intermediate between Yurok and Klamath types (see Kroeber, Handbook, pl. 13 and pp. 329-330).

866. AW: Gouge out interior with elkhorn pick, then apply pitch to interior and burn it out deeper; smooth interior with pumice stone.

870. At: Used to ferry children across stream. AW: In myth, mention made of use of this sort of boat on lake; never used by AW, however.

875. At: Willow rope used; 1 end tied to boat,

other end made into loop, passed around person's wrist. Balsa also pushed across stream by swimmer.

877. Mo: Used rarely; "generally borrow a boat." SW: See note 858. AE: Used for hunting ducks.

878. SW: 6-10 feet.

885. Kl: Of cedar (light).

887. AW: This type "good to bail water with, but slips too easily."

888. AW: Type chiefly used.

889. AW: 5-6 feet: if sitting in canoe, use 5-ft. paddle; if standing or kneeling, 6-ft. paddle.

893. Kl: Tule basket, about size of basket cap; kept in canoe. Mo: Basket cap used. (Also use basket cap for drinking water.) AW: Broad side of paddle used to bail; denied by Kl, Mo, WM, WS.

894. Mo: Boat tied to water lily roots to "anchor" it. Large grooved stone anchors are found archaeologically at Tule Lake; specimens seen at Modoc Lava Beds National Monument museum.

895. Mo: Passenger sometimes gives boatman small gift; not obligatory.

904. Mo: As child, informant had seen logs cut down, put across Lost River. AW: "Have these across Pit River, at Burney Creek" (Il-mawi Achomawi area).

906. WM, WS: 2 ends anchored to trees (see Du Bois, Wintu, p. 126).

#### Swimming.--

908. WT: "Best way." NF: Used when swimming in deep water.

909. SE, SW: Women only. MF: "Only people who didn't know how to swim properly." NF: Used in shallow water.

910. SW: Men. WT: "Best stroke."

913. WT, WM, WS: When working. If swimming for pleasure, usually dive in head first (see element 914).

#### Land Transport

#### Carrying devices.--

916. Buckskin.

924. Similar to sack shown in Goddard, Hupa, pl. 6. Mo: "Knit" bag; used by men to carry home game. No carrying net used. SW: "The Kammatwa, at Hamburg [see note 232] have a knit bag to carry their fish in; Shasta don't use this." At: Use carrying net, bag type, with large meshes; men, women also use tule "bag," trapezoidal in shape, with buckskin handle, for packing goods. AW: Used by men; rather large mesh. AE: Used by men; imported only, recently (?).

926. At: See note 924. WM, WS: Round, with loop handle which is slung over 1 shoulder. "Made like a net, from twine."

927. AE: From small animals only.

928. Kl, Mo, At, AW, AE: Resembles parfleche.

AE: Used for packing dried meat; ču'wi. MF, NF, NM, MV: Rectangular strip of rawhide, folded long way, edges sewn together at both ends, top left open; buckskin thong attached for handle (?).

929. AW: Use tanned hide, but with hair left on; holes cut in flaps in order to lace bag together.

938. SW: Affirmed, but could not describe.

AW: If person not too sick, or only 1 carrier available, make large frame resembling baby cradle; buckskin attached to frame, and person packed on back, "as one packs baby." WM, WS: Circular willow frame, with 3-4 parallel willow bars lashed across it. Salmon laid at right angles to these bars, with heads and tails tied to circular frame; whole carried flat against person's back, with aid of pack strap.

939. Mo: For fine seeds. Informant's mother, grandmother had used this type container. SE: Shape similar to pack basket; made on wooden hoop, of hide from which hair has been removed; atsori. "Can pack anything in it, from child to fine seeds." Mo, SW: Used principally for transporting small seeds.

943. Consists of 2 parallel poles, with net or thongs stretched between; borne by 2 or 4 men, using pack straps.

944. Outstretched skin borne by 4 men, 2 in front, 2 behind.

945. Kl: Bundle of willows (see Spier, Klamath, p. 171). Mo: Length variable, according to load; dragged by men or women, with rope. SW: Deer dragged home whole over snow, in winter; no sled.

#### Methods of packing.--

952. MF: For small loads only.

953. AW: Used chiefly for transporting sick.

958. Kl: In flat-bottomed basket; occasionally. Mo: Occasionally only. SW: Ascribed to Karuk. MV: Perhaps recently acquired habit, learned from Mexican fruit pickers? Colusa Indians (Patwin), in heart of fruit-picking district, characterized as "great to carry loads thus."

962. At, AW: Long, heavy pieces of wood.

963. MM, MF: Corpse, in flexed position for burial. NS: Deer.

964. SW: Ascribed to Karuk. At: "Some carry water thus." AW: Children, carrying small baskets of water. WS: Baskets of water carried thus; such also carried inside pack basket, on back. MV: Not only liquids; anything heavy.

#### TOOLS AND IMPLEMENTS

#### Weapons

#### Bows.--

965. AE: Generally used; made of white juniper. "Some men try to put sinew backing on these bows, but sinew always peels off." See note 969.

966. Unpainted, all groups.

967. Mo: Mountain mahogany used for bow. SW:

Several layers of sinew glued, successively, to back of bow. AW: Young juniper used for bow; burnt or split; smoothed with pumice. AE: See notes 965, 969. WM: Sinew not used; salmon skin applied to back of bow, in 2 layers, "to make bow stronger." Skin warmed before applying; is sticky, so no glue needed.

968. AW: Made by male specialists; article of trade.

969. Kl: "Klamath and Modoc bought bows from the Shasta; also made own bows." AE: Proper woods for making sinew-backed bows lacking in area; "at Fall River Mills, and W of there, the farther W you go, the better the bows are." MM: Wood for bows imported; bows made locally.

975. SW: Grip more constricted, center bowed in more pronouncedly than bow in Dixon, Shasta, p. 437, fig. 106.

976. Deer sinew.

978. SW: Strips of sinew "fine as hair" taken from backbone of deer, chewed, stretched strand by strand on rock; several strands glued together with fish glue. No rolling of bowstring between palms. Bowstring of this type shown in Dixon, Shasta, fig. 106; in fig. 105, string should not be twisted. WM: Fine strands of sinew rolled together with salmon glue; long lengths of this stretched between 2 trees; when used as bowstring this sinew will not snap.

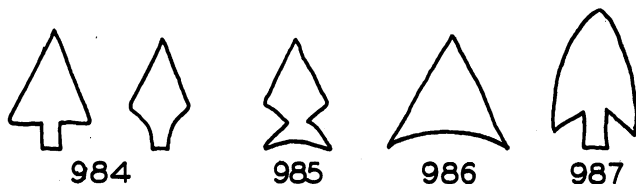
979. Mo: For boy's, poor person's bow. AW: For winter hunting use fiber bowstring; does not break as sinew does when wet. Same applies to arrow-point lashing material.

980a. AE: Used occasionally, but "breaks too easily."

981. Backed bows only. WM: Blue, with clay obtained in mountains.

#### Arrows.--

983. For shapes described by elements 984-987 see figures below. Within area surveyed, many



members of more northerly groups frequently mentioned Glass Mountain in Modoc territory as source of supply for obsidian arrowheads. At: "Old people brought pieces of obsidian home, and anyone bought it from them." AW: Obsidian-tipped arrows used chiefly for hunting deer, grizzly, other large game, and for war. WM: 2-3 men make trip to Glass Mountain; trip takes 2-3 days; men fast throughout period of absence, as obtaining flint is semireligious quest. WS: "Not every man had obsidian-tipped arrows; the obsidian was hard to get, and only 3-4 people

went for it. When they got it, they wouldn't give it away." As a consequence, not all men secured deer, "because they needed obsidian-tipped arrows to kill deer." NF: Temper obsidian by heating. Professionals make arrow points.

984. See first 2 figures on left, above.

985. See center figure, above. WM: Small, white (quartz?) heads; poisonous variety.

986. See second figure from right, above.

987. See right hand figure, above. WM: Black, red obsidian heads.

990. SW: For boy's arrows only.

994. E.g., whole stem of bush. Mo: Service-berry. NF: Smoke arrows to prevent them becoming water-soaked. NS: Elder used.

1001. AW: Small stick, used for shooting small bullheads.

1002. NM: Beyond point where foreshaft joins main shaft, 2 thorns from wild plum tree set into arrow, opposite each other and on slant so tips of each slant toward arrow head. When arrow penetrates small game, it stops at these thorns instead of passing through body of squirrel, bird, etc.

1007. MF: Entry should read: 1-3 vanes.

1008. SW: Grouse feathers for ordinary arrows. Chicken hawk also used. Feathers always taken "from a bird that sails in sky."

1015. Kl: Roast rattlesnake head, rub grease from it on arrow point. Roast deer liver in ashes, add pitch of some variety; thrust arrow point into this. Red ants used fresh, mashed. Arrows poisoned for war, not for hunting. NS: Rattlesnake made to bite deer liver.

1019. AW: Chips from block of obsidian inspected by arrowpoint maker, who decides whether or not they are poisonous. Rejects from same block may not be considered poisonous; these arrowmaker gives friends to use. "As he splits pieces off and examines them he says, 'This for grizzly bear, this for coyote, this for big buck, this for war, etc.'; these pieces he keeps." See notes 1178, 1222.

#### Arrow straighteners and smoothers.--

1020. SE, SW, At, AW, WS, MM: Pumice, large deposits of which were noted in At, AW areas.

1027. WT: Informant shown pictures of 1-piece stone straighteners (Kroeber, Handbook, pl. 49); said WT variety resembles these, made of soft stone. See, however, section, Elements Denied By All Informants.

1031. At: If man does not have rock with hole in it, "sometimes he ties 2 rocks together with a piece of sinew, so there will be a hole to run arrow through." WM: Natural; found in river.

#### Shooting techniques; quivers; clubs, spears.--

1042. At: For shooting with large bow.

1044. Kl: Stand or kneel to shoot; bow held at 45° angle for either position.

1045. AW: Vertical position generally used. Wailaki, who fought Achomawi, reputed to shoot



2 arrows simultaneously from bow in war; informant's father authority for this.

1048. MM: For shooting game. For shooting in war, arrow is underneath bow.

1049. SE, SW, At, AW: Rich man uses skin of gray fox, otter; ordinary man uses skin of raccoon, wildcat, kit fox, fawn. WT: Spotted fawn-skin. WM: Rich man uses otter, fisher skin; sign of wealth. Ordinary man uses fawn, wildcat skin.

1064. Mo: Purchased or traded for; wealthy persons only.

1067. Kl: Denied for pre-white days; "now people use spears." At: Ascribed to Kl; denied for At. AW: "Yana used obsidian knife on an 8-ft. stick."

#### Daggers, slings, bola; armor.--

1071. AW: Obsidian "butcher knife"; jabbed.

1073a. WT, WM, WS: See 2853 and note.

1078. Mo: Natural clay balls, or moist clay picked up, rolled between hands.

1080. NF, NM: Single rock, shaped, 1 end heavier than other, tied to 1 end of string. A NF relative of informant, who had never seen any specimens of this implement but had heard it described, voluntarily likened it to bola.

1081. Kl: Made of split serviceberry stalks, woven into form of tunic; tied together on right side, under armpit.

1082. Kl: 1-piece; no sleeves; 2 arm holes; tied together on 1 side and at top, over 1 shoulder. Arrow unable to penetrate such. AE: Ascribed to Kl; said to have been made "like an apron, lacking any back piece."

1084. AW: String in center, by which to hold shield. Used also against guns, in recent times, but "didn't work."

#### Household Implements

##### Mortars and pestles.--

1085. Among several groups bedrock mortar used chiefly for substances which require hard pounding, such as acorns. AW: Pit mortar in solid rock, used by shaman to pound his poison; regarded as "dangerous." AE: Informant stated pit mortars occur in vicinity of Fall River (AW area); used, according to him, to pound acorns in (see above). MV: No rocky outcrops suitable for this type mortar present in area.

1090. MV: "People did not want to have anything to do with objects which had been already made." See also note 1093.

1091. Mo: Small mortars used to keep paint in. SW: Not only mortar, but small stone pestle of "dangerous" variety (found, not manufactured) used by doctor. When treating patient, shaman sends this pestle upward; it travels by short cut to road which dead traverse, and blocks this road, so dead person cannot travel over it; "then there is a chance for the doctor to cure the person, since the road is blocked." Old

persons keep small pestle of this sort in house, also, to rub over body when in pain. AW: "Belong to shaman; common people dare not use, touch them. If someone sees large mortar, and powerful doctor using it, that person will die. When doctor hides these mortars, you cannot see them, but they sing; you can hear them." MM: Shaman puts poison object, which he sucks out of patient, into small mortar.

1092. MV: Ground stone pendants with perforation for suspension, such as Dixon figures (Dixon, Maidu, fig. 11b, p. 140), regarded as animate, however.

1093. WT: Found at Bridge Gulch, "but Indians wouldn't touch them; they didn't think they were poisonous, but dangerous, because they belonged to the dead." WS: Either dangerous or lucky. MV: Because made by dangerous supernatural creature (see note 1094).

1094. WS: By sucker-like creature. MV: By skunklike creature, yuima.

1097. NM: Portable.

1098. MV: 2 holes, in flat upper surface of split log.

1100. Used with up-and-down pounding motion for substances which require light pounding only, such as dried meat. MV: Beside flat pounding slab, have portable stone pounding slabs with shallow depressions, for harder pounding.

1107. SW: Grasp pestle with each hand, alternately, "never missing a beat"; do not hold pestle with both hands simultaneously.

1119. NS: Flat stone slab, 2 1/2 ft. long, ca. 1 1/2 ft. wide; informant's mother's mother used metate (cf. Beals, Nisenan, p. 352) with stone "rubber" or muller, ca. 12 in. long, cylindrical, flat on bottom. Name of metate unknown to informant; name of muller, *hai* (also name for large pestle used in pounding). Rubber used with downward motion, away from body; grasped with both hands; metate not tipped up, nor did it have basket set under it at farther end. Used to grind grass, birch seeds.

1126. MM, MF, NS: Ca. 5 in. long, 2-3 in. thick.

1132. That is, acorns not yet fully brown, or freshly gathered new-crop acorns. WT: Dried acorns only, cracked with teeth.

##### Brushes; stirrers; spoons; knives.--

1133. See elements 499 and 504 for presence or absence of soaproot in area, and importation of soaproot.

1146. AW: Paddle has longer, slenderer blade than Shasta paddle; blade smoothed with pumice stone.

1156. Kl: "Some tribes used elkhorn spoons, but not in this country." SW: Imported (?) (see note 354).

1172. AW: Used by few persons, but "too slow"; mainly eat with fingers.

1174. WT: Youth after return home from vision quest uses flat stick for eating; only time spatula used.

1177. At, AW, AE: Basket cap used for dipping up water, also to drink from. AW: "Sometimes put something pretty fine to eat in small basket cup."

1178. AW: Knife roughly triangular, with broad lower end (handle end) rounded; 1 side of knife dull, for half sawing, breaking bones; other side has rough, sharp edge. "Weak" (non-poisonous) piece of obsidian used for knife (see note 1019).

1180. NS: Prismatic quartz (? "crystal") used for knife. Obtained from ledges in vicinity. Not used for arrowheads, which are made of "pink" obsidian, imported.

1183. SW, WT, WM, WS: Not hafted if used to cut meat. WM, WS: Hafted knives used in war only (see element 1073).

#### Manufacturing Implements

##### Awls; shuttles; drills; wedges; flakers.--

1193. WS: Bear ulna.

1202. WT: Twine rolled on flat stick, notched at 2 ends; loops for net wrapped around piece of plain round stick. Informant had never seen netting shuttle of type figured in Du Bois, Wintu, fig. 4a, p. 126.

1203. WM, WS: Pointed stick, but no slit through center, as shown in Du Bois, Wintu, fig. 4a, p. 126; informants had never seen this type shuttle.

1210. NF: Pump drill (recent ?) for drilling beads, pipes.

1220. See Dixon, Shasta, p. 395; reaffirmed by my SW informant. WT, WM, WS: Informants had never heard of this procedure but method used by some Wintu groups (see Du Bois, Wintu, p. 128). For wooden pipes WT, WM, WS use ash, poking out soft heart with stick.

1222. AW: Drill of black oak. Drill selected from several pieces of black oak (much as arrow-maker selects pieces of obsidian; see note 1019); piece chosen that "will make fire quickly." Hearth of red fir bark. MV: Denied drill; described fire making as follows: Good-sized dry elder stalk split, pith removed; this hollow section held in 1 hand and rubbed back and forth with end of other half of split stalk, until fire produced. Informant had seen her cousin produce fire thus. NF informant also referred to similar method of fire making.

1224. Mo: Serviceberry shaft, cedar point.

1225. SE: Also stated softened chaparral bark rubbed between both hands until "spark" produced.

1226. Kl: Sagebrush.

1227. WM: Set end of oak stick afire, and carry it in pack basket. NF: Used when going on long trip. NS: For short distances only.

1229. Kl: Elkhorn pick. MM: Deerhorn wedge.

1234. Mo: Imported. "Important people bought such things." SW: Imported, in recent times only.

1240. SE: Ca. 6 in. long.

1242. AW: Worker holds piece of obsidian he is retouching on piece of buckskin, in palm of hand; strikes off tiny flakes with flaker, which is held in other hand.

#### MANUFACTURES

##### Textiles

##### Baskets: weaves.--

1245. At: No coiling practiced until about 10 years ago; then some At "learned how to sew baskets from Big Meadows (local group of MM) people. Dave Brown's wife and Buckskin Jack's wife, Susie (At women) began doing it here; Susie has aunts at Big Meadows." Susie is Julie Bob's (informant's) cousin; Mrs. Bob saw Susie making coiled tray, so upon returning home she "studied how to do it, and finally made one" herself. Such tray not used by At for sifting acorn meal, as MM use it, however. AW: Aware that "Big Meadows (MM) Indians sew baskets," but no attempts made to borrow coiling technique.

1272. 2 wefts around slat.

1273. 1 weft around slat.

1274. As border of basket, usually.

1275. AW: Specimen seen; rectangular base 4 in. wide, 8 in. long; flaring sides, 12 in. across at top; said to be old shape.

##### Baskets: shapes and uses.--

See also elements 230-234; 1103-1106.

1277. NS: Beaters (patai) made in both close and open twine.

1282. SW: Oval, with handle; willow frame, with hide stretched over it. In seed beater, conical hide pack "basket" (element 939), men's buckskin cap (element 1726), it is noticeable that Shasta substitute leather articles for those which their neighbors make in basketry.

1285. NM: Three types sifter used: (1) closework twined sifter, (2) circular coiled sifter. Both these used for sifting acorn meal. (3) Openwork twined sifter, used for winnowing hulls from cracked acorns. NS: Two types sifter used: (1) triangular closework twined sifter (t'ele) for acorn meal; (2) openwork twined seed beater (patai) used as sifter also. Circular coiled sifter "used at Auburn (NF: correct) but not up here."

1287. AE: Triangular, diagonal-twined willow sifter used, but recognized as of Paiute origin; "pretty handy."

1294. At: Learned to make coiled trays from MM (see note 1245) but do not use them for sifting acorn meal, as MM do.

1295a. AW: Basketry platters "for rich men."

1298. SE: Plain, made of pine roots.

1299. AW: White material (Xerophyllum) that is used for overlay designs stains and "looks different" when hot water is put into basket

decorated with this overlay; therefore boiling baskets not decorated.

1303. AE: Imported, mainly, from Paiute groups adjoining AE on E, but a few also manufactured by AE. Have used them "for many years; the Paiute got that jug from a little horn-toad that lives out on the desert; he had one of these, so they learned from him. Then the AE learned from the Paiute, a long time ago."

1305. AE: Some dislike expressed for pitch coating; water tastes "bitter."

1306. AW: Three types used: (1) large basket, used for transporting fine seeds. (2) large, used for carrying wood, acorns, other large objects. (3) smaller than first type and made to sit flat on ground. Used in conjunction with beater, when collecting fine seeds; during day's gathering woman dumps contents of this seed basket into larger basket of first type, which is true pack basket, and carries seeds home in latter. Distribution of such a separate seed-collecting basket probably widespread in California, but as matter not enquired into fully enough among various groups, all conical seed baskets are classed herein as pack baskets, although seldom regarded as such by those making and using them. WT: Three types used: (1) Large basket with designs on it; used for packing. (2) Large basket, used as pack basket. (3) Smaller basket with designs; used to beat seeds into. Some question as to whether third type has rounded bottom or is truncated cone, but it sits by itself at any rate.

1307-1308. AW: Refer to large pack basket used for acorns only. WT: Refers to large plain pack basket.

1309. SE: Specimens of such, attributed to Shasta, seen in display at Lassen National Park Museum. AW: Refers to small seed gathering basket (type 3; see note 1306).

1311. AW: Refers to large pack basket (type 2; see note 1306).

1312. AW, WT: Entry refers to types (1) and (3); see note 1306.

1313. SE, SW: Specimens of close-twined conical burden baskets, attributed to Shasta, seen in collection of Lassen National Park Museum, however. AW, WT: Refers to type (1) only; see note 1306.

1314. WT: Entry refers to type (3) only; see note 1306.

1315. AW: Entry refers to type (3) only; see note 1306.

1317. AW, WT: Entries refer to types (1) and (3) only; see note 1306.

#### Baskets: decoration.--

1337. Kl: Formerly used in natural color, now dyed yellow. Kl, Mo: Used on "expensive" baskets only.

1338. At: "Shiny feathers from duck's neck; used sparingly. NS: Woman making feather-decorated basket remains indoors until basket

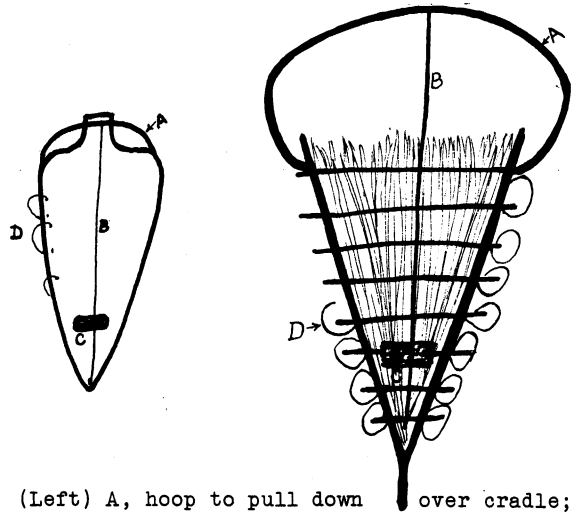
completed; reason unknown. MV: Small basketry disks, used as earrings, only variety feather-decorated basketry ware.

1340. NS: Woodpecker and quail crests used. MV: Woodpecker, quail, and mallard duck feathers used.

1341. Kl: Black, white, tan; porcupine quills natural color formerly; now dyed yellow. Mo: Yellow, black and white, plus tan background. WM, WS: Red, black, white, yellow, plus tan. NM, NS: Red, white or tan, black. No specimens of any 4-color baskets seen.

#### Cradles.--

1342-1352. Two types cradles entered under elements 1342-1352 for several groups. If entry refers to 1 of 2 types only, note records to which entry refers. Positive entry without note means entry applies to both types. For additional data on use of cradles see 3263-3286. Kl: Cradles of indeterminate type, between sitting and lying forms; have been somewhat arbitrarily entered as lying form (see 1353-1363). Mo: Indeterminate type, like Kl, but apparently used more as sitting than lying cradles. Type (1) first cradle, for newborn babe; shallow tule basket cradle. Type (2) second cradle, for older infant; willow cradle with pointed bottom that can be stuck in ground. SE: (1) First cradle; board (see left figure). (2) Second cradle for older infant, Y-frame (see right figure). Informant emphatic



(Left) A, hoop to pull down over cradle; B, string to pull down hoop; C, grass pad over which child's legs dangle; D, lashings.

(Right) A, willow hoop; B, string to pull down hoop; C, rolled tule mat over which child's legs dangle; D, lashings.

infant sits in both types cradle, "with feet hanging down," although child could also lie down in both types. SW: Types (1), (2) for newborn infants, older infants differ only in size; both always used as sitting cradles. At: (1) soft tule cradle, used 2-3 months. (2) Same shape cradle, used for older infant. AW: (1) small cradle for newborn infant, twined, of wil-

lows, (2) larger cradle for older infant, same shape, material; with or without hood. WT, WM: (1) Cradle used for newborn infant. (2) Cradle for older infant. WT: Cradle slenderer than one sketched in Du Bois, Wintu, fig. 8j, p. 133. WS: Only 1 type sitting cradle used.

1343. SE: "Never have used basket toe-type cradle; that's Happy Camp (Karuk); in old days those Happy Camp people never came up around Yreka."

1344-1346. Mo: Refers to cradle for newborn infant (see note 1342-1352).

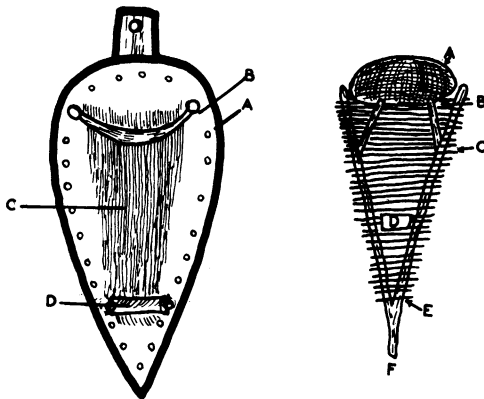
1348. Mo: Refers to cradle for newborn infant.

1349-1350. Mo: Refers to cradle for older infant (see note 1342-1352).

1351. Mo, SE: Refers to cradle for older infant.

1352. See note 1364a. Mo: Refers to cradle for older infant. SE: Cradles for newborn, older infants both have leg rest. Cradle for newborn infant has separate soft tule bed and leg rest of rolled grass. Cradle for older infant has piece of tule mat, rolled, as leg rest. "If you don't have that seat (roll) on, child will slip down and choke." At, AW, WM, WS: Bed on cushion at bottom for infant to sit on; no transverse-bar leg rest.

1353. Kl: Three types of lying cradle used: (1) Tule cradle for newborn infant. (2) Willow cradle for older infant. (3) Board cradle; said to be of comparatively recent (pre-white?) introduction among Kl, but informant did not know from what tribe it was borrowed. Type (2) cradle only used if type (3) not available. Kl refer to all their cradles as of lying type, but infant can also half-sit in them. Mo: See left figure. "The board is new, after Whites' time." At: See right figure. Specimen seen; adopted



(Left) A, holes to pass lashing through; B, hoop for cradle hood; C, separate tule bed; D, cross-bar rest for infant's legs.

(Right) A, hood of basketry; B, basketry splints (?) to support hood; C, transverse rods, to form bed; lashed to frame with sinew; D, leg rest; E, forked stick frame; F, point to stick in ground.

by At during informant's lifetime. AE: Two types used: Type (1), for newborn infant, used for 2-3 weeks. Type (2) used for packing older baby on back.

1354. Kl: Refers to board cradle for older baby.

1355. AW: Attributed cradles this shape to Big Valley (Atwamsini Achomawi) group.

1358. Kl: Refers to types (1) and (2); see note 1353.

1359. Kl, AE: Refers to type (2); see note 1353.

1360. Kl, AE: Refers to type (1); see note 1353. AE: Approximately triangular; made from soft tules.

1361. Kl: Refers to types (1) and (2); see note 1353.

1362. AE: Refers to type (2); see note 1353.

1363. Kl, Mo: Refers to type (1) cradle; see notes 1353, 1342-1352. AE: Willow-stick bed.

1364. Kl: Refers to types (2), (3); see note 1353. Mo: Refers to board cradle; recent. (see note 1353). At: Refers to Y-kite frame cradle, recent (see note 1353).

1364a. See Spier, Klamath, fig. 5a, p. 58. Kl: Refers to 3 types Kl cradles. Mo: Refers to board cradle, recent. At: Refers to Y-kite frame cradle, recent.

1365. Kl: Hood on both types cradle for older child (see note 1353). Mo: Hood on willow cradle for older child (see note 1342-1352) and on board cradle (see note 1353). SE: On cradles for newborn, older infants. At: Hood on sitting cradle for older infant, and on Y-kite lying cradle.

1366. Kl: For willow cradle for older child (see note 1353).

1367. WM: For hood on newborn baby's cradle (see note 1353).

1368. WM: For hood on cradle for older infant (see note 1353).

1369. Kl, Mo: Used on board cradles; recent. SE: Used on first cradle (see note 1342-1352). SW: See figure. Used on cradle for older infant; see note 1342-1352. Frame made separate from cradle, not attached permanently to latter; buckskin draped over it.



1375. Mo: "Rich people cover frame with buckskin. Poor people only make holes along edge, to thread lashing thongs through." Buckskin coverings used only on recent board-cradle type. AE: On lying-type cradle for older infant (see note 1353). Hole cut near bottom of buckskin covering, for girl baby to urinate. For boy, small woven willow apron put over lower end of cradle, to keep buckskin dry when infant urinates.

1376. Mo: Beads suspended from frame of cradle hood, on board cradle only, if infant a girl, and if family wealthy. Nothing suspended for male infant. Board cradle recent. At: Post-White. At, NM: Formerly boy baby's genitals

left exposed, so he could urinate without wetting wrappings, girl baby's covered.

1383. SE, SW: Girl laced in cradle from waist upward, boy, from neck downward.

1384. MV: Transverse sticks lashed on top of rim rod for boy, underneath rim rod for girl, as latter's back is "bigger."

1384. Kl: Refers to willow cradle for older infant (see note 1353).

#### Blankets; mats; cordage.--

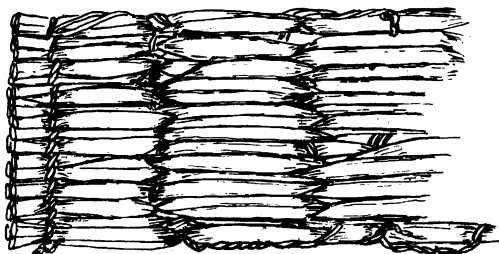
See also elements 812-825.

1390. At: Imported from Atwamsini Achomawi, of Big Valley, where manufacture of rabbitskin blankets flourishes. WM, WS: Imported from Keswick Wintu living in vicinity of Redding.

1394. AW: Weft not tied to warp.

1402. AW: After blanket finished, 2 vertical posts slipped out from ends, and ends of warp tied.

1410. AW: See figure.



1413. WS: Maple-bark skirts, made with same technique AW use for tule mats (see element 1410 and AW note).

1424. AW: Also 3-ply, for heavier string; "roll 3 small strands together."

1429. AW: Informant's father rolled cord up thigh, then down, but "others went down, and then up, all the time." Fish lines dyed (see note 238).

1432. SE: Thongs stretched between 2 trees or stakes; drawn over oak limb to soften.

#### Receptacles (Other than Baskets); Leather Goods; Adhesives

1433. AW: Natural piece of smooth wood, not shaped; used for hot fish.

1443. NS: Soapstone bowl, ca. size large basket cap, used for bathing babies. Water put in bowl; soapstone ring, doughnut shape, which has been heated in fire, put into bowl to heat water; used in giving babies sponge bath if fretful. Informant's sons had found handleless soapstone "cup" in hills in vicinity; had capacity ca. 1 teacupful.

1451. Mo: Also bury hide in damp ground, to soften it, if stiff. WM, WS: For tanning of bear hide, see elements 1471-1472. MM: Bearskin soaked in water to which has been added pulver-

ized pieces of decayed log. Skin hung up to dry; resoaked; worked with hands, over feet, to soften. NS: Informant relieved "only certain people tanned buckskin, not everyone"; no knowledge of tanning. Beals, Nisenan, p. 345, observes: "Buckskin seems to have been little employed"; my information agrees.

1453. MM: For skins other than deerskin. NF: Hair plucked out by hand, after hide soaked.

1454. WT: Also fleshed on outstretched leg.

1455. Usually lower front leg bone of deer, which is sharp. SE: Elk shoulder blade or lower front leg bone of deer. WS: Deer rib.

1457. Mo: Obsidian knife. AW; WT: Sharp piece of rock.

1460. AW: Sometimes use wild duck egg yolks, but "deer brains best."

1463. As described in Spier, Havasupai, fig. 17, p. 141.

1470. AW: Least-used method. If stone, bone graining implement used, hide merely held with hands; if hide pulled back and forth over foot, it is held with hands only.

1476. SE, AW, AE: Grass. SW, At, WS: Moss; WS: of "poisonous" variety. WT: Bark.

1478. MM: Plus boiled roots and weeds.

1479. NS: For bows, arrows.

1481. MV: Plus plant.

1482. Usually "mixed with something." WS: Mixed with charcoal.

#### BODY AND DRESS

##### Care and Adornment of Person

#### Haircut; coiffure; comb; care of hair.--

1487. WT: Occasionally only.

1488. SW: Mother, for child.

1489. SW: Woman, after death of husband.

1492. WM: Orphaned girls have hair cut, orphaned boys, hair burnt short.

1493. WM: See note 1492.

1494. Ca. 1 month after birth burn off hair with pine needles to make it grow in long. AE: If infant has thin hair, cut it close when baby 2-3 months old. MV: Girl babies only.

1495. WM: If hair cut at any other time, someone will die.

1496. At: Men, women. AE, WM, MV: Women, girls.

1497. Kl: Temple locks, men. AE: Forelock, men.

1498. Kl: Men. Mo: Shamans; braid scalp lock. AE: Boys; tie feathers, weasel hide, on scalp lock.

1500. MV: 2 women perform operation; 1 woman holds glowing brand, other holds hair, especially bangs.

1502. WM: Occasionally only.

1506. On top of, or at back of head. SW, WT, WM, WS, MM, MF: Hairpins in hair (see element 1544). AE, WS, MM, MF, MV: Roll or bunch hair when head net worn, only.

1507. SE, SW: Old men only.  
 1509. WM: Men.  
 1515. Kl: Men, women, boys, girls. Mo, SE, At, AW, AE: Men, women. WT: Women, girls. WM: Women, boys, girls. SW, MF, NS: Men, women, young men, young women, boys, girls.  
 1540. Mo: Shamans, others who can afford such ribbons. SW: Men, women, youths, boys. At, AW: Men, women.  
 1548. Kl: Wild rye grass.  
 1549. Kl: Ascribed to Mo by informant. Spier, Klamath, p. 214, states Kl also use it. AE: "Best kind of comb."  
 1555. SE: Alder sap, boiled. WS: Elderberry juice. NF, MV: Pepperwood.  
 1558. SW: Deer, bear fat "no good for hair, as deer's, bear's hair comes out yearly."  
 1560. Absences noted for distribution of pepperwood may be only partial; no specimens shown to informants. SW: Pepperwood gourds lacking in SW area; imported from near-by Karuk down-river. Distribution of pepperwood extends only as far as Happy Camp.  
 1562. For distribution of this plant, see element 499.  
 1568. AW: Hunters only.

#### Face and body paints and powders.--

1574. SE: Grows on knot or burl of white fir. WS: On bark of white fir. MM: Specimen seen; orange-colored fistules on spruce burl.  
 1575. WT: Yellow pine.  
 1576. WS, NM: Elderberry. MV: Wild rose (haws?).  
 1578. SE: Burnt, for paint.  
 1582. Because scattered to keep away ghosts at funerals, etc., therefore "no good" as paint.  
 1584. SE, SW: From pines; also, SE: from oaks. WM: From tamarack.  
 1586. MM: Imported.  
 1589. Mainly from charcoal, finely powdered. NF, NM, NS: From burnt acorn.  
 1592. SE, SW: Charcoal mixed with marrow, chewed into waxy substance, stored in deer bladder; squeezed out and used as pencil when needed. This mixture of charcoal and marrow denied for all other groups. AW, MF: Red paint only; mixed with marrow or grease.  
 1593. Made into black paste.  
 1600. AE, MF, NF: Pitchy mixtures, especially, applied with stick. NS: Black, red paint applied with fingers.  
 1600a. Mo, SE: Water in basket, or in spring, stream used as mirror when applying paint.  
 1601. NS: Lumps of yellow acorn meal, which leaching water did not penetrate when meal being leached, made into small cake which is baked on hot stone; this cake is oily, and is rubbed over face "like cold cream."  
 1603. Kl: Men, women pitch body, legs, arms and stick on duck feathers, to keep warm.  
 1604. Used for babies, especially.  
 1611. Used for babies, especially. MV: Alder tea used to wash babies who are chafed.

1612. MM: With burnt pepperwood gourds.  
 1614. Kl: "Nose plugs and earrings are new; the Klamath learned to use them from the Molala Indians and the S [California] Indians. They never made holes in their nose and ears in old times." SW: Awl used chiefly to pierce noses; sometimes point of quill, but latter makes too small a hole. WM: Male, female mourner if desirous of inflicting loss on others similar to that he has experienced, retires to small sweat house (Lut) and pierces nasal septum with small manzanita stick. Addresses bloody stick, telling it he wishes other persons to die; stays in sweat house 6-7 days, leaving stick in nose until hole has healed; then takes out stick and gives it to relative, shaman usually, to keep and use in poisoning people. WS: By sick persons only, occasionally.

#### Deformation, mutilations.--

1617. Kl: See note 1614. SW: Porcupine quill used; keeps ear lobes from becoming sore.  
 1620. At: Men, women. AE: Women.  
 1621. Kl: Learned to tattoo from Shasta (Acho-mawi?) when informant boy (ca. 50 years ago). "Two Kl women went [S] to see Shasta; when they returned, 1 old woman tattooed herself" with 3 lines on chin radiating from mouth; "people saw it and liked it, and lots of old women did it then. The first old woman thought it made her look pretty." Informant had also seen 1 old man, with circles tattooed under eyes, and connecting line over nose, but "didn't like it; it looked funny." Men's tattooing on arms also recent custom. Mo informants confirmed slight use of tattoo by Kl; commented upon how heavily Shasta tattoo. Mo: Recent (?). SW informant denied Mo, Wintu women tattoo; however, Mo informant attributed tattooing to Tule Lake Mo groups. WM: Little tattooing among WM; if tattoo very much, spirits will take person away. More tattooing among Trinity, Weaverville Wintu groups (Nomsus).  
 1622. AW: Boys occasionally only. WT: Men on arms, when wife dies only.  
 1625. WT: 3 narrow stripes put on girl's chin; vertical lines across cheeks added later, when girl is grown woman.  
 1626. WT: See note 1625.  
 1627. WT: Women.  
 1629. SW: Upper-arm marks to measure dentalia; men, only. WT, WM: Men. WM: Men tattoo as therapeutic measure only.  
 1633. Obsidian knife, generally. MV: With white rock, procured from river and smashed for sharp edge.  
 1638. Therapeutic measure; see elements 4473-4474.  
 1641. Mo: "Proud of eyebrows, eyelashes; wouldn't pull them." NS: Hot ashes applied; "eyebrows never grow back."  
 1642. NS: See preceding note.  
 1647. MV: Face rubbed with warm rock, so beard will not grow quickly.  
 1648. SE, WT, MF, NM: Rarely; old men only.

Ornaments.--

1649. Kl: See note 1614.  
 1652. SW: When hole healing, only.  
 1654. No specimens of these shells seen; described as "flat, thin, round shell with hole made near edge"; 2-3 pendent from buckskin thong.  
 1656. Kl: See note 1614. NM: Worn by women.  
 NS, MV: By men and women.  
 1657. MV: Worn during dances only.  
 1662. MV: Small feather-decorated basketry-plaque pendant.  
 1665. MV: Milkweed gum, in black pattern.  
 1671. AW: Shaman only; yellowhammer tail feather. See note 1900.  
 1672. AE: Only when ear healing.  
 1677. AE: Possibly dentalia used, as informant described nose plug as sharp at both (?) ends, and slightly curved.  
 1678. Generally burned on end, and used only when hole healing.  
 1679. AW: Feather, or quill alone, only when hole healing. Use of quill denied for all other groups.  
 1684. SW: Worn by children only. AE: "Great style"; worn at dances only.  
 1691. SW: Strung with double string, so beads lie flat.  
 1692. SW: Obtained from Karuk.  
 1696. Mo: From seeds which squirrels, rats, have gnawed hole in. SW: See Dixon, Shasta, fig. 94. Buy these from Wintu in 2 colors, black (roasted) shells, brown (natural) ones. At: Widows in mourning also make pitch beads, wear them as necklace, bracelet.  
 1697. Distribution of sweet grass throughout entire area unverified; absence noted only when informants positive on point.  
 1698. SW: Girls, playing, put flowers in hair, ear, nose, around neck. "Often speak of wildflower patches; how pretty they look, how the flowers brighten up the scene." AW: "Don't pick wildflowers, but speak of them, say how pretty they look."  
 1699. Usually made from hair cut in mourning. Kl: 6-7 strings of human hair; worn as ornament by old women only; qai'hlis.  
 1701. From girl's puberty on.  
 1703. SW: See note 1698. WM: Dancers wear flowers; "they like the flowers; when they see them blooming they make strings of bunches of wild 'orange blossom' flowers tied together, and wear them on their head, or in their ears, or as a necklace. They want to be pretty. They take yellow button flowers and string these, piercing them with a bone awl, and tie them on their heads; women wore these when just sitting around making a basket. If a woman had part of the strand left, she put it in her ears." NF: Worn by women for Spring dance (weda); also by boys, girls playing.

DressHeadgear, robes.--

1713. Kl: Brim on men's caps, painting of men's caps, denied for Klamath Marsh groups (see Spier, Klamath, pp. 182-183). WT: "Worn at Willow Creek [Hupa] and on McCloud River [WM], but not among WT." WM: Upriver people [WS] give WM women basket caps occasionally.  
 1715. See Spier, Klamath, fig. 13,c, p. 180. Specimen of Kl woman's basket cap shown to all informants to verify this element.  
 1718. AW: If man wears basket cap, he is ridiculed. AE: Never worn by men.  
 1723. Worn in winter. SE: Feathers attached to it. AW: Brimless.  
 1726. SW: Worn habitually by men to keep hair down, as women wear basket cap. Not used for packing, as men pack on shoulders.  
 1729. WM: In war, or war dance; covered with duck skins.  
 1730. SW: Used by shamans, but not by ordinary persons, except for dances (see element 1943). MV: Tule band to keep hair back.  
 1734. SW: "Goes with Big Head dance."  
 1735. Kl: Tule mat (ste'holas) 3 ft. wide, 4-5 ft. long, used when fishing in daytime on ice; fisherman covers head with mat "to make it dark underneath so that he can see into the water plainly." At: Tule eyeshade woven; "like blinders"; projected from each side of wearer's head; tied on by band around head. Informant's husband used such when fishing for trout in boat at night so light would not get into his eyes.  
 1736. Mo: Charcoal mixed with pitch.  
 1737. MV: Used commonly in cold weather, especially by women when outside pounding food.  
 1741. At: Used in rainy weather by few people only.  
 1743. Kl, WS, MM: Worn thus by men and women. Mo, At, AW, MF, NM: By men only. SE, WT, WM: By women only. (See note 1744.)  
 1744. SE, WT, WM, NM: Worn thus by men. At, AW, AE, MF: By women.  
 1747. AW: N of "real" Achomawi, group at Dany (Suk'mawi) use bearskin caps. But "real Achomawi were river Indians; they stayed around the rivers, fished; every man had a canoe, and belonged to the river. They went out [hunting] for a little while, then returned to the river."  
 1749. Mo: Puma "costly" robe.  
 1750. SE: Beaver hides. WS: Worn by men and women.

Shirts and gowns.--

1751. SW: For everyday wear women's dress consists of 2 whole buckskins, seamed up both sides, tied over both shoulders.  
 1752. Kl: Bought women's buckskin dresses from Molala, NW of the Kl, and the Warm Springs Indians. "The Molala made them, the Kl bought them, and learned how to make them. That was quite a long time ago, about 90 years; long before the

Modoc War [1872-73]. There were no White people in the Kl country yet, or at Portland. The Kl traded with the Molala and the Warm Springs Indians and the Yakima; the Warm Springs and Yakima had more horses; the Kl had only a few." SE: From Warm Springs Indians. "Those Indians up there are much smarter. The SE traded bone beads [dentalia] for women's buckskin dresses and men's shirts from them; SE went N and got otter skins for button [clamshell disk] beads."

1753. Varies, according to size of woman wearer. AW: 2-3 skins. WT: 1 skin, if from big buck.

1755. WT: 2 front legs used to tie skin at back of neck.

1757. Crude-type dress, little better than 2 whole skins, tied together over shoulders and at sides, to cover front and back of wearer.

1758. SW: Tied at shoulders, but not at waist.

1768. Kl: Glass trade beads.

1770. SW: Men's everyday shirt. At: "Atsugewi men wore buckskin all the time; that's why they called him rich." AE: Recency of buckskin shirt denied.

1771. Kl: Men's buckskin shirt acquired from Molala about same period as women's buckskin gown (see note 1752). SE: See note 1752.

1772. MM: 1-2 skins.

1773. See note 1757.

1780. SW: Sleeves, of elbow or wrist length, sometimes set into armholes, especially for winter wear.

1784. At: Lacking on buckskin shirt, but 2 bone beads sewed onto front of poncho-type shirt (see element 1785).

1785. At: Worn by Madesi Achomawi also.

#### Loin coverings.--

1786. SE, SW, At, AE: Worn by men, women. WT, MM: Worn by men. SW: Women wear breechclout underneath skirts, but never use it as sole garment, as men often do. AW: All breechclouts (i'čiti) pass between legs, but different methods of tying them at waist; some are tied at sides. AE: Whole buckskin, legs left on; trimmed narrow where it passes between legs. Ends pass over belt tied around waist; flaps hang down over belt in back, front, "like little aprons." Men, some women wear them always; women generally in summer.

1787. SW: Breechclout made from smoked buckskin, tanned soft. If wet, rubbed and reworked until soft again. Flap of breechclout falls down in front over belt.

1788. SW: For makeshift garment only.

1793. MM: Worn in summer.

1794. MF: Tanned, with hair removed.

1795. According to size of woman.

1796. Skins sewed or tied together; tail left on back skin.

1798. MM: Winter only.

1801. SW: Informant credited Kammatwa and Katiruk groups, between Shasta proper and Karuk

[see note 282] with using shredded willow-bark skirts, "woven at top like a mat, with fringe all the way down. They were too poor to afford buckskin skirts for their women." WT: Woven, "like a gunny sack." MV: Woven willow-bark skirt; extends nearly to ankle; hangs from grass belt. Bark from 2 varieties of willow shredded, left to soak over winter in mud; in spring washed well in clear water for 2-3 days. Underneath this bark skirt woman wears long single front apron of grass, pictured in Dixon, Maidu, fig. 35, p. 163. When woman sits, this grass underapron is tucked between legs.

1802. AE: Sewed tulle skirts used formerly; informant dubious concerning style of skirt.

1803. WT: Worn by women. WS: Worn by men.

1807. Mo: Worn by poor people.

1808. At: Women for everyday wear use (1) small shredded tulle front apron, deer-hide back apron; (2) 2 buckskin aprons, front one larger than back one. AE: Worn by men. At, WM, WS, MM: Worn by women. NF: Worn by men, women. WM: Front apron of maple bark, back apron of buckskin. When woman sits, she draws front apron in between legs and sits on it.

1813. AE: Man going to war wears small front kilt of shredded sagebrush or greasewood bark, also back kilt of same, but even smaller than front one.

1816. For illustrations of this type skirt see Du Bois, Wintu, pl. 3, p. 147; Goddard, Hupa, pl. 8, fig. 2; Dixon, Shasta, fig. 92, p. 410. Mo: Import braided-grass apron-skirts (snakčas), pine-nut string skirts (nokčas) from Achomawi.

1820. Mo: Wealthy women only, wear.

1822. SW: Seamed up sides, tied at hips; ankle length.

#### Muffs, mittens; footgear, leggings.--

1823. Kl: Spier, Klamath, p. 210, states Kl used mittens or mufflike arm garment; my informant said not used by Klamath Marsh group. AW: Muffler of mink, weasel skin also used, for cold weather.

1828. AE: Cased wood-rat skins; used by men in winter when hunting. MF: Buckskin gauntlets with fingers. Term for these, wolosi k'elko, translated as "put one's hand in it"; probably post-White, but informant stated that "when White men came the Indians threw these gloves away."

1830. SE: 2 types: (1) ankle length; (2) boot length. Unless specified in notes or otherwise, entries for elements 1830-1846 refer to both types. At: Pounded grass, or occasionally tulle slippers, worn inside moccasins in winter. WM: Not worn in Stillwater area to S.

1831. Mo: Made from tanned buckskin.

1832. Mo: Made from rawhide, with hair left on.

1834. AW: Rich man's moccasins made from neck hide of buck. Poor persons use doe hide.

1836. Not counting added sole. SE: 2 pieces



for ankle-length moccasin; 3 pieces for boot-length moccasin.

1837. Often of elkhide. Mo: Heavy piece from neck. WM: Bearhide, from neck.

1839. WS: Some crudely made without toe seam, being merely tied around foot.

1843. AW: Made boot length as protection against rattlesnakes, hayseeds.

1844. SE: On front part of ankle-length moccasin only.

1846. MF: Back seam only.

1848. AE: Of sagebrush bark; worn in winter.

1849. Kl, Mo, SE, At: Used in winter. AE: Used in spring, during wet weather. Mo: Lined with shredded sage bark. AW: Poor man's foot-gear.

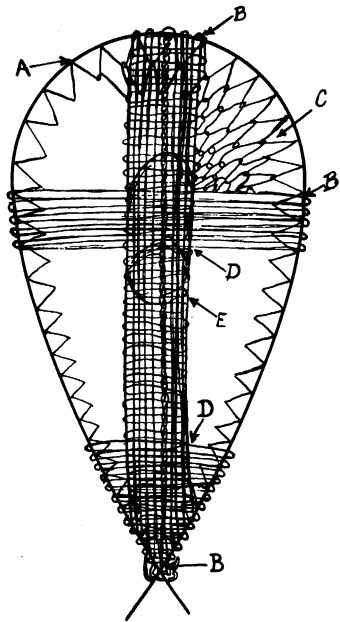
1851. At: Made from neck hide of deer.

1852. At: Used around camp.

1861. AW, AE: Buckskin leggings tied inside, at knee and ankle.

1863. WT: Hip-to-knee leggings, attached to buckskin band in front, worn by men when hunting in winter. 2 strings attached to band at each end; these are tied in back. Leggings themselves are tied together with thongs, at intervals down center front.

1864. SW: Dixon, Shasta, fig. 93, p. 411, pictures circular snowshoe; my informant emphatic this type not used by SW; sketched what he stated was aboriginal Shasta-type snowshoe (see fig.). SE: Informant agreed with SW statements.



A, hazel-stick frame; B, point where end of string is tied; C, webbing of 2-ply hemp rope, such as covers entire surface of snowshoe; D, 2-ply rope, woven 1 under, 1 over; E, 2-ply string, woven for footrest.

1865. Kl: 3-4 buckskin thongs across frame; 1 lengthwise. Tied with buckskin; "sinew doesn't hold."

#### Ceremonial dress.--

1872. AW: "Beyond Kennett, at Grindstone especially (Wintu), one sees these; not among Achomawi."

1873. MV: Feather aprons (sikli) worn in back, by male dancers.

1878. WT: If use or keep eagle down, person will have worms in stomach or intestines; term for eagle and worm synonymous. WM: Eagle, worm, t'Luk. Shaman uses eagle wing while in trance; puts his power ("bullet" or "poison") in small hole in wing. Also keeps power in rattlesnake rattles, kept in house; when doctoring uses these. WS: Shaman uses eagle wing. MF: Eagle (?) down. NF, NS, MV: Swan's-down. MV: If youth kills swan, must take it to secret society head, who pays him sum equivalent to \$10 for male bird, \$8 for female; members of secret society eat it in assembly house; later use swan feathers for dance regalia.

1879. At: Recent (?); see AW entry. AW: "Wintun [Wintu] and Round Mountain Indians [Yana] make yellowhammer-quill bands; so do Yuki and Wailaki. The Hat Creek people [At] just learned from the Round Mountain people."

1892. At: This type yellowhammer band also attributed to Madesi Achomawi shamans.

1900. AW: Yellowhammer feathers "go with a doctor's poison" so must be careful of them. Anything with yellowhammer feathers on it (as whistle) is sign of poison." See note for following element; also for 1671. Ordinary doctors wear headband of these feathers; powerful doctors usually wear flowing head net (see note 1947).

1901. AW: "Some doctors notch the feathers a little, but most of them say, 'Don't cut that; the poison [in the feathers] will spread on to the ground.'" WS: Shaman keeps "poison" or power object in quill end of single notched feather which he keeps outside house.

1902. Mo: If man, in vision, dreams of having woodpecker, he stuffs 1 and hangs it up, fulfilling his vision. Woodpecker "not used for anything else." SW: Sent all woodpecker scalps down-river to Karuk. Informant "didn't know why SW didn't use such things themselves; they had raw materials for so many articles Karuk use." Besides woodpecker scalps, SW sent all white deerskins down to Karuk. "All the white deerskins Karuk have are from the Shasta, especially from SW group on Klamath River near Horse Creek; also a few from Shasta Valley. The Shasta didn't value the skins as did the Karuk." Also sent down wolf skins; "no wolves in Karuk territory (?). Karuk use wolf tail as ornament, parting it in center and covering it with gray squirrel breast." See also note 1998. WT: 2 of 3 varieties of woodpeckers used; heads or scalps of

(a) bulitarak, large variety which stays high up in timber, and (b) curat, smaller variety which stays lower down on mountains in oak country.

1904. AE: Otter, mink band.

1905. MV: Woodpecker feathers, not scalps, woven into band used for belt.

1907. Sinew used.

1911. At: Woodpecker scalps on buckskin band "cost lots of [shell] money; 1 row good enough; it costs too much money."

1913. AW: Yana use this, at Round Mountain.

1918. AW: Used in Ghost dance.

1921. WT: Breast skins of ducks sewed together, used to cover buckskin cap; latter worn to war, or at dances.

1922. SE: Worn by children. SW: For everyday wear, by men; stuck in topknot. WS: Tied to stick, worn for dances.

1924. AW: Buckskin cap pierced with holes to resemble net; fits snugly over head; feathers tied on it in all directions; tekwalí pani, "buckskin head net."

1927. At: "One Madesi [Achomawi] man had this; At didn't know how to sing those songs very well; the Madesi man sang all night."

1929. Mo: Used only by person who has received instruction to do so from guardian spirit. WM: Crane or hawk feather, worn by chief when visiting. WS: Worn by men.

1935. At, AW, AE: 2-3 times.

1944. AW: Ordinary men wear otter, gray fox headbands, some with tule braids attached to them.

1946. AW: 2 types: (1) long flowing net, suwaraki. (2) Bag type, pani. Except where specified in note, entries for elements 1947-1957a refer to both types.

1947. AW: Refers to type (1); see note 1946. Worn by shaman; covers whole head, hangs down behind, with row of eagle feathers at bottom, which reach to small of back.

1949, 1950. AW: Refers to long flowing net.

1951, 1952, 1955. AW: Refers to bag head net.

1957. AW: Refers to long flowing net; see note 1946.

1957a. AE: Also by those women who owned head net; latter "expensive" article.

#### CURRENCY, TREASURE

##### Currency.--

1959. At: Dentalia currency obtained at "big times," from Round Mountain people (N Yana) in exchange for buckskin, arrows, wildcat quivers, woodpecker scalps. WT: Obtained from N.

1966. SE: From fingers, along outstretched arm, to nose.

1970. WT: Opening at tops of 2 horns, not on side.

1972. AW: Wealthy man keeps dentalia in fur purse; poorer person in basket.

1974. AW: See note 1972.

1975. WT: "Like smaller ones; they are whiter and smoother; larger ones are darker. Smaller ones cost more; they pick out these."

1976. SW: Imported from Wintu, who manufacture them. At: Obtained in considerable quantity from MM of Big Meadows by individuals who have relatives there; recent (?). "Trade horses with these"; also use them as necklaces.

1978. At: Small quantities only.

1980. AW: Counted in units of 20 each.

1984. Span of both arms, with string extending downward in middle as far as umbilicus.

1985. SE, At: 1 arm span, from fingers to nose.

1986. SW: Possibly used for clamshell disks; certainly for shaman's tobacco.

1987. AW: Used as receptacle for large quantities of beads.

1989. Mo: Somewhat longer strand of beads returned than borrowed, usually, but this not obligatory. AW: Do not loan currency; give it to poor man.

##### Treasure.--

1990. SW: Imported from coast; used for necklaces, also as currency, but not so expensive as dentalia. At: Used for decoration; also to pay shamans.

1991. AW: Used as ornaments on women's dance aprons of strung pine nuts.

1994. AW: Magnesite cylinders, Olivella shells obtained, strung together with the imported clamshell disks and dentalia.

1997. AE: Rarely if ever seen; only very wealthy man able to own such. WM: Hafted obsidian knives tied on buckskin band, worn around neck, down back. Such knives ornamental; not worn during dances, but only when visiting. WS: Large obsidian knives (olwanis) carried in dances, for display; also used for war.

1998. SW: Black and cloudy red variety; carried occasionally in War dance, but not kept for long; chiefly sent down-river to Karuk. "SE near Glass Mountain made those large blades used down-river." SW on Klamath River, usually acted as middlemen for SE and Karuk; SW received dentalia from down-river in exchange for goods. SW "packed all their goods down to trade with Karuk once a year, when Karuk held White Deerskin dance; that was the only Karuk dance they attended." Trading between SW and Karuk carried on at any other time of year through Kammatwa group (see notes for 282, 1902).

1999. Kl: Keep dried bat or hummingbird in quiver, permanently, as charm. Bat occurs in mythology; is most successful hunter. AW: Of various sorts, all in natural state, not smoothed or polished. Shaman uses striated ("painted") rock; small smooth diamond-shaped pebbles, ca. 2 in. long, "lucky for gambling." Informant had drawerful of 20-30 smooth small rocks. Most prized charmstones are "diamonds"; at night these "shine in darkness, giving off bright light like fire, and smoke; rise out of ground and then sink

back into earth and disappear. Paiutes have lots of these diamonds." Possessor of such charmstone can attract deer to him easily, or money. WM: Lucky stones of varied shapes, kept outside house, because if having intercourse in house, stone might make possessor sick or blind. Such stones passed on at death. MV: Charmstones of gray-blue rock, such as shown in Dixon, Maidu, figs. 11,a,b, p. 140, kept in old oak tree by person who knows how to take care of them. As long as they are perfect in shape they are animate; if buried, can travel underground of own accord. When "alive," can hypnotize person; used by gamblers. When such stone is hurt, i.e., nicked or cracked, it "dies" and loses all its power. Noninheritable; effective only if found by possessor.

2004. AE: Few doughnut stones found, but not considered as lucky stones.

#### SMOKING AND TOBACCO

##### Pipes and Pipe Sacks

2006. Mo: Both informants denied use of tubular pipe; commented that holding pipe slanting upward would be "tedious" method of smoking.

WM: Wooden tubular pipe not made by many people; Okwanuchu (waibos), N of Wintu, make these. NF: Made of green stone (serpentine?).

2007. At: Similar in shape to Wintun pipe, Kroeber, Handbook, pl. 30,g.

2011. SW: Refers to 1-piece stone pipe. This used by shamans for poisoning persons. Also, when curing patient, shaman smokes it, or sucks out poison object with it occasionally.

2012. Kl: Used by shamans.

2013. Kl: Ca. 6 in. long. AW: Ca. 3-4 in. long. Select soft stone, pick out bowl cavity with bone awl.

2016. Kl: Ca. 2 in. long. AE: Wild rose stem.

2019. Stem inserted only if hole in mouth-piece end of pipe is too large for smoker.

2021. Kl: Sides flare outward so that bowl end is wider than stem end. WS: Refers to 2-piece stone bowl pipe.

2022. Refers to 1-piece wooden pipe. See Du Bois, Wintu, figs. 7, a-d. WT: Same shape as Du Bois, Wintu, fig. 7, d, but lacking upper bulb. WM: Same shape as Du Bois, Wintu, fig. 7, a. WS: Same shape as Du Bois, Wintu, fig. 7, a, c; also have pipe same shape as fig. 7, e, but with short stem added.

2023. WS: Refers to 1-piece wooden pipe.

2024. Mo: Owned by important men only.

2028. WM: Soft stone bowl picked out with bone awl; wooden stem wrapped with woodpecker skin. Said to be old type.

#### Tobacco

##### Cultivation and gathering.--

2036. AW: Specimen identified by Dr. Helen-Mar Wheeler, University of California Botany Department, as *Nicotiana attenuata*.

2038. That is, sown same season.

2039. AW: Burning for tobacco incidental to burning for wild seeds. In fall, "burn brushy place, for wild seeds; next spring some wild tobacco grows there. This is gathered. While gathering, tobacco pods rubbed between hands, thus sprinkling the seeds into ashes; ashes kicked over seeds with feet. Next year pick tobacco from this spot. Tobacco continues to grow at this place for 2-3 years, then very little comes up, so another brush patch is burned off, as there is no brush left at first patch to burn." When burning for wild seed crops, do not scatter these seeds intentionally, as do for tobacco. AE: Burn sagebrush in October, when less likelihood of wind. Burning for tobacco not incidental to burning for wild seeds.

2043. SW: Stems snipped off near upper end, so growth goes into leaves.

2044. SW: In dry weather plants watered by hand with water from basket.

2048. AW: "It makes a man angry if others pull up the stalks of tobacco plants he has sown; fights start. Owner of patch wants seeds to fall for volunteer crop. If he is very angry, he hires doctor to find out who did it."

##### Preparation; containers; uses.--

2049. WT: Occasionally entire plant hung up to dry in sun; not smoked over fire first. Stalks used "during hard times, when supply of tobacco running low."

2050. WT: Leaves put in round openwork basket and smoked over fire, before being dried; "makes tobacco stronger."

2053. That is, leaves which have already been dried. SW: Rubbed to free leaves of midribs. At: Dried leaves and stems separated, pounded, stored in separate sacks.

2055. SW, WS: Also smoked plain.

2057. AW: Grease, also marrow, added to pulverized leaves before sacking them.

2058. AW: No specimen seen, but described as "a tule basket, narrow at top end; 2 edges join at top, and dried grass stuffed in opening as 'cork.'"

2061. WM: Unidentified plant (terapa), described as growing in rocky places and having small gray fuzzy leaves that come out in February, used if supply of tobacco exhausted.

2065. Mo: At assembly if men are present who do not have own pipes, pipe passed. Also pass pipe at "peace smokes," held occasionally with other groups. AW: Pipe passed at any gathering. AE: Some pipes large enough for 20 people to smoke from in turn; passed around by leader of group. WM: Ca. 5 men smoke 1 pipe, each man

filling pipe from his tobacco pouch in turn and passing it. Smoker makes loud guttural noise as he smokes.

2067. AW: Most popular time for smoking, but "some old men smoke in morning, after eating, or any time."

2068. SW: Do not smoke in dwelling, where women living; pipe will be defiled by woman's presence and be worthless for use when making medicine, preparing to hunt. MV: Seldom smoke in dwelling house; chiefly in assembly house, before going to sleep.

2069. Middle-aged, elderly men; not young men.

2071. Mo: In small amount, as medicine, for nausea.

2072. Kl: Offerings not, however, lacking; see note 5197. WS: Occasionally smoked as an offering; "not much."

2075. AW: Shaman smokes, blows smoke and his "poison" (animate object) in direction of victim, telling poison: "Now go." WM: Smoke tobacco to mountains when praying, worshipping. WS: See note 2072.

#### MUSIC AND DRAWING

##### Musical Instruments

##### Drums.--

2076. Kl: Formerly lacked drum; "learned about it from groups to N [before informant born]. Kl used to go N, to the Dalles; there they saw the drum, and how those people used it. (They danced with it. Sometimes the Kl visited up there 1, 2, 3 years.) They brought back the dance that they learned from those people, and the drum. Lots of Kl went over there, before the white people came to this country; they weren't trading except that they took wokus [water lily seeds] and gave it to some Indians over there, but mainly they were just friends." Cp. Spier, Klamath, p. 89. For details of dance with which drum was introduced among Kl, see notes 2529. SE: Double-headed, circular hide drum, hanitomtomiL. Consists of 2 circular willow hoops, ca. 6 in. (?) apart; top, bottom, sides buckskin covered; buckskin covering sewed to willow hoops. No specimen seen. Beaten to call people to assembly house. "One Indian [SE] used to make this drum, in my grandmother's day." Probably recent but pre-White, as Spier suggests for Kl (Klamath, p. 89). SW: Informant believed drum old but could not assign any use for it; not used in gambling, as it is among Karuk. AW: "Mo had a drum, round, with antelope-hide head; painted red; held in 1 hand. They came here from Tule Lake; some people used that drum here, at Stonecoal and Big Valley." AE: Recency of drum denied.

2083. See elements 834-838 and notes, especially as regards WM entry. MV: Besides foot drum,

also used board as drum. See element 3670; also cf. Densmore, Musical Instruments, pp. 114-115.

2084. AW: Basket drummed with pack strap, to frighten away bear. MF, NF, NM: Use of pack strap for this purpose denied. MF: Drum on basket, in night ceremony held during April, when men, women sing for good seed crops, plentiful game for year. NF: Men scrape, drum basket when singing in assembly house; no dance. NS: Taboo to drum basket; "must not play with a basket." MV: Basket patted with hands.

##### Rattles, rasp.--

2085. Kl: Spier (Klamath, p. 90) doubts whether any large cocoons in Kl area. SW, At, AW, AE, WT, WM, WS, MM, MF, NF, NM, NS, MV: Cocoons suitable for rattles available in area. WS: Cocoon rattle used for Big Head dance.

2088. At: 30± cocoons. AW, MM: 5-6. WS, NF: 4-5. NS: 3-5. MV: 5-10.

2089. Kl: Shamans do not use any variety rattle. At: Cocoon rattle dangerous; shaman never keeps it in house, or shows it to people, except when doctoring. When he shakes rattle, "it is as though he is asking his power for help." AW: Poisonous for anyone other than shaman to handle.

2093. SW: Gray papery sack, ca. 5 in. long, 2-3 in. wide; neither cocoon nor wasp's nest, but resembling these, used as rattle; broken mussel shells put inside it; used by children.

2097. WT: Refers to single-split rattle.

2098, 2099. WT: Refers to multiple-split rattle.

2101. WT: Refers to single-split rattle.

2103. AW, WM, WS, MF: By shamans only. MM: Snake rattles regarded as poisonous.

2108. SE: 7-8 hoofs.

2111. Mo: Obsidian arrowheads shaken inside open-mouthed basket cap, to encourage men to go to war.

2114. Kl: 2 notched rasps, held in hand, "played like a fiddle." No basket. Recency denied. Cp. Spier, Klamath, p. 35.

##### Bull-roarer; whistles and flutes.--

2116. Kl: Learned from Whites.

2120. At: Children, twirling bull-roarer for fun, ordered to stop, because sound produces sickness.

2130. Mo: Used when hunting ducks. SW: Used for any dance. WS: 2 types whistle; (1) of bone, old; (2) of elder, recent.

2131, 2133-2134. WS: Refers to older type bone whistle.

2136. WS: Used for Ghost (Dream) dance only; recent.

2147. Mo: Whipsnakes around elderberry bushes. See note 2161. SE: Also not good to handle elderberry bush; gives person headache. MV: Whistling with lips also taboo at any time.

2148. MV: Any variety of snake will come to whistler.

2153. Kl: 3-4 holes.  
 2160. SE: To accustom player to hold his breath for long time, in order that he may be strong man, good swimmer.  
 2161. Mo: If shaman has whipsnake for his guardian, he uses elderberry flute; "whipsnake's food is elderberry." Flute also used to imitate bird calls, to obtain hunting luck.  
 2162. Mo: To make girl sleepy.  
 2163. Kl: "Just playing, to all kinds of water snakes." SW: Used by old men, chiefly, playing songs for self-gratification.

#### Pictographs

2164. Kl, Mo, At: Pictographs. AE, WT: Petroglyphs. WM: Occasional incised rock found in area.  
 2169. Mo, SE, WS, MF, NF: Impress of bare human foot on rocks. WS: Footprint is that of Moon, made when traveling; 1 such occurs at Big Bend (Madesi Achomawi area), another near Portuguese Flat, near Dunsmuir. NS: Footprints of bear, 2 does on rock.

#### RECREATION

##### Games

##### Shinny.--

2170. AW: Women's shinny game "learned from tribes NE of AW," ca. 50 years ago, or when informant was "pretty good-sized man." Men's shinny game learned from Round Valley (Mendocino Co.) and Covelo Indians. "The Yuki and Wailaki played it; some of AW [including informant's father] were taken down there by the Whites, and learned to play it there; they brought it back to AW area." WS: Women's shinny game, k'ara; old game.  
 2172. SW: Preëminently woman's game; "among Karuk down-river a man's game only." Women alone bet on it; women do not bet on any man's game. "When men play hand game, and women not allowed to, latter go outside and start shinny game to help their men if they are losing, by betting and playing too."  
 2175. AW: In women's game.  
 2176. AW: For men's shinny game.  
 2180. AW: For women's shinny game.  
 2182. WT, WM: Thick bark disks.  
 2184. Braided, ca. 15 in. long. AW: For women's shinny game.  
 2187. AW: For men's game.  
 2188. AW: For women's game.  
 2189. AW: For men's game.  
 2194. AW: In men's game.  
 2195, 2196. AW: In women's game.  
 2198. AW: In both men's, women's game ball flung straight between 2 poles, slightly higher than poles.  
 2200. AW: 8, if women play; 6 in men's game.

AE: 3-6 players. WT: 10+. WS: 4-5. MM: 3-4. MV: 5, in women's game; 3, in men's.

2201. Often, but not always. Mo: Play Kl often. Concerning 1 such intertribal match between women, informant related following: "Before the [Modoc] war, the Mo and Kl were camping on opposite sides of Lost River, fishing. The Mo and Kl women played shinny; the Mo won, but the Kl women, instead of paying [their gambling debt] jumped in Lost River and ran home. But the Mo women jumped in the river after them, and followed them into camp."

2202. Mo: See note 2201. MV: At spring celebration women play first shinny game of year; no betting on this first game, which opens season for games of all descriptions. Season for games closes in November; "after that everything quiets down for winter."

2203. AW: In men's game. WT, NM: 1 man acts as referee. WT: "Big, strong man, who can stop fights between players." MF, NF: 2 male referees for game.

##### Ball race; hoop-and-pole.--

2204. For 3 groups, AW, AE, and MM, 2 types of ball races entered in this section. When element refers to one type only, note indicates which type. All other entries refer to both types. AW, AE: Type (1), single ball race. Type (2), 2-ball race. Informant ignorant of source of introduction of types (1) and (2), but positive they are both "half-breed" (post-White) races. WT: Informant denied any ball races, but WS informant said he had seen ball races held at Hayfork, in WT area, and that they were of recent introduction. WS: Ball races learned from Round Valley Reservation group, about 60 years ago. They were "played at Hayfork first, then WS group learned to play." Race is somewhat similar to WS form of women's shinny game (see note 2170) but played by men only, with 2 balls. MM: Type (1), 2-ball game. Type (2), "wrestling football," single ball.

2205-2207. MM: Refers to 2-ball game (see note 2204).

2208. AW: Refers to single-ball game. MM: Refers to 2-ball race. See note 2204.

2209. AW, MM: Refers to 2-ball race (see note 2204).

2210-2212. AW, AE: Refers to 2-ball race. MM: Refers to single ball, wrestling football. See note 2204.

2213, 2215a. AW, AE, MM: Refers to 2-ball race (see note 2204).

2219. MM: Refers to wrestling football (see note 2204).

2222. AW, AE, MM: Refers to single-ball race (see note 2204).

2225. AE: 6 on side, in 2-ball race; 4 on side, single-ball race. MM: 4 on side, 2-ball race; 2 on side, single-ball race (see note 2204). NM: 2 men or 3 women.

2228. MM: 2-ball game.

2229. MF, NF: 2 men act as referees. NM: 1 male referee.

2230. AW: Informant had seen this played at Round Valley Reservation. Also mentioned in Achomawi mythology; Coyote and Fox saw this game played at Upper Lake.

2239, 2240. MF: Some doubt concerning this entry.

2240. Mo: 2-8.

2243. Mo: In any game, "bound to have a man watching, to stop cheating."

2244. Kl, Mo: Arrows, arrowheads wagered.

Quoits; spear throwing; archery.--

2246. WM: Pine branch.

2247. WT, WS: Flat rock.

2256. SE, SW: Not formal game; boys, "just pitching something." WS: wilča.

2259. WT: 10-ft.-pole, lacking stone head.

2262. At: Bundle of sunflower leaves.

2269. Mo: 5-6. WT: 2-3.

2297. Kl, AE: Pine-bark disk.

2304. Kl: Contestants match arrows and lay them aside; winner takes these arrows, not arrows shot in contest.

Ring-and-pin; Many-stick game.--

2305. WS: Lučus.

2309. AE: 1-2. WM: 20 rings, if playing with fish vertebrae; 5 rings if playing with deer carpals. See elements 2310-2311. WS: 7-16.

2320. Mo, SE: Variable number. AE: 2-3. WM: 4-5.

2321. SW: Variable number.

2325. SW: In winter (Dec.-Jan.); "bad month for Indians." Game connected with myth concerning time when there were 10 moons and animal killed 5 of them. No betting; uppermost ring is 10th moon; play to see who can "kill" (spear) this moon. Players sit in circle, usually in evening, around fire.

2326. WM: Two types many-stick game played: Type (1) women's many-stick game, dopit. Recent, after Whites entered area; informant believed it came from Chico or that direction; had seen it played first about 55 years ago. Type (2), "grass game," bohémčus; old; played only during Jan.-Feb., in assembly house (Lut). When entry refers to 1 of 2 types only, note tells to which; if entry refers to both types, no note appended. WS: Many-stick game, bohémčus; use 30 long sticks, 1 short manzanita stick, pointed at both ends. Played by men only, in winter only; betting. "Learned bohémčus from Big Bend Indians [Madesi] a long time ago [before informant's lifetime]; it used to be only betting game Wintu had" (?).

2327. SW: "Down-river [among Karuk] a man's game only; among SW a woman's game." See note 2172. WM: Refers to grass game (see note 2326).

2328. WM: Refers to women's many-stick game. See note 2326.

2329. SW: 15+.

2331. Red manzanita stick, pointed at both ends, unmarked.

2334. WM: Refers to grass game. See note 2326.

2335. WM: Refers to recent many-stick game. See note 2326.

2336. WM: Refers to grass game. See note 2326.

2337. WM: Refers to recent many-stick game. See note 2326.

2339, 2341. WM: Refers to grass game. See note 2326.

2342. SW: Score kept orally. Counters are played with, as part of gambling outfit. WM: 15 counters for recent many-stick game; 20 counters used for old grass game. See note 2326.

2345, 2348. WM: Grass game. See note 2326.

Hand or grass game.--

2349. Among several groups, more than 1 type hand or grass game played. Whenever entry refers to one type only, note indicates to which type. If entry refers to all types played by group, no note appended. Kl: Learned to play hand game from Warm Springs Indians; also from Paiute; latter "just natural gamblers." Game popular among Kl before informant born. "Many new games among Kl now." At: Type (1), old form of hand game, similar to old Mo game (see note 2368). Type (2), recent, 4-bone-type hand game, learned from Kl. AE: Type (1), men's hand game. Type (2), women's hand game. WM: Type (1) grass hand game, Xeni. Type (2), recent form of hand game, cu'us, introduced about 20 years ago, perhaps from Stillwater area. "People from there came and said, 'Let's play hand game.'" WS: Type (1), grass game, k'eni, old. Type (2), "hand game," no other name. Recent, learned from Paiute about 30 years ago. Type (3), women's hand game, a'rus; old. If men play type (3), use larger set of bones. MV: Type (1), men's hand game. Type (2), women's hand game.

2350. AE, MV: Refers to type (1) game. WS: Refers to types (1), (3). See note 2349.

2351. At, AE, MV: Refers to type (2) games. WS: Refers to types (2), (3). See note 2349.

2352. AE: Refers to men's hand game. WM: Refers to recent form hand game. See note 2349.

2353-2354. AE: Refers to men's hand game. WM: Refers to recent form. See note 2349.

2355. At: Refers to recent type. AE: Refers to men's hand game. See note 2349.

2357, 2359. AE: Some doubt concerning entry.

2360. AW: Unmarked bone is "live" bone.

2361. WM: Called "ace," in recent form hand game. WS: Marked bone called pak (bone) in women's hand game. See note 2349. MF: Called "string bone and slick bone."

2362. AE: Refers to men's hand game. WM: Refers to recent form hand game. See note 2349.

2364. At, WM: Refers to recent form hand game. AE: Refers to men's hand game, an old type but only recently played with bone or horn bones. See note 2349.

2365. AE: Refers to women's hand game. WM: Refers to grass game. See note 2349.

2366. WM: Refers to grass game. See note 2349.

2367. AE: Refers to women's hand game.

2368. Mo: Fact that only 1 player at time holds objects causes Mo to distinguish clearly between their form of hand game (nanadeyes) and "Paiute-Achomawi" 4-bone hand game (which is also recent Kl form). This 4-bone form never adopted by Mo. At: Refers to recent "hand game," and women's hand game. WM: Refers to grass game. See note 2349.

2369. At, WM: Refers to recent form hand game. See note 2349.

2370. WM: Refers to recent form. WS, MV: Refers to women's hand game. See note 2349.

2371. WS: Refers to recent "hand game." MV: Refers to men's hand game. See note 2349.

2377. WS: Refers to recent hand game and women's hand game. MV: Refers to men's hand game. See note 2349.

2378. WM, WS: Refers to recent form hand game; also, among WS, to women's hand game. See note 2349.

2379. WS: Refers to grass game. MV: Refers to men's hand game. See note 2349.

2381. WM: 15 counters for grass game; 5 counters for recent form hand game. See note 2349.

2387. WM, WS: Refers to grass game. See note 2349.

2388. WM, WS: Refers to recent hand game and, for WS, women's hand game also.

#### Stick hiding; dice games; objects thrown in air.--

2399. AW: Single stick, piece of rock, hidden in bare hand (but not between fingers); 2 hands extended, hider sings short song. Opposite side guesses which hand contains stick; played merely for fun, between 2 women, or 2 boys, 2 girls; MM: Informant's daughter had seen it played at mission school at Greenville, Plumas Co.; father unfamiliar with it. NM: Name of game, tikil (see note 2435) or wotokit.

2406. Mo, MF, NM: Said to be aboriginal.

2410. Kl: Possibly learned from Paiute; beaver teeth. Mo: Ground-hog-teeth dice.

2415. NM: Informant positive no counters.

2429. MF: Deer bones.

2435. NM: Name of game, tikil. Informant had seen it played at Mooretown also, among MF group.

2439. At, AW: Women's digging sticks. MF: See NM note, following. NM: Name of game, tikil (see note 2435). Informant had seen game played at Mooretown also, among a MF group. Use of women's digging stick in game denied.

2445. AW: Sometimes l2 used instead.

2453. AW: Comparatively large rock.

2458. AW: 2-4.

2465. NF: For 3 days after gambling.

#### Amusements

#### Toys; contests; storytelling.--

2469. SW: Like Pomo top, Kroeber, Handbook, fig. 41,a, p. 449.

2475. MV: Shoe-leather disk, also top of tin can used for recent buzzers. Using buzzer "makes people sick; don't use it much."

2483. SE: Name for buzzer similar to that for bird that makes whirring noise at night; when playing with buzzer people say they "are making the deer fat."

2484. WM: "The puisus (Achomawi) play this, but WM never do."

2485. WT: Informant had never seen Indians play this; had seen Whites doing it.

2489. AW: Names of 2 figures: Sundown; Spider's House.

2490. Kl, Mo, SW, AW: Popular moving figure is that of "2 coyotes running from each other."

2492. Mo: If play in summer, ensuing winter will be severe.

2494. SW: Figures made during first quarter of moon, in spring especially, to make moon grow (by stretching string).

2494a. Mo: Both informants stated stilts aboriginal. At: "Danced on ice with stilts". Like Mo informant, At informant had used stilts as girl.

2505. WT: Willow-bark bag, sand inside.

2508. Mo: 5-6.

2520. Mo, MM, MF: Narrators presented with small amount of food by auditors; NS: uncertain about this; MV: denied. Not inquired into for other groups. NF: Myths told to youths, men only (during secret society initiation?); informant for this group a woman.

2522. Kl: Belief held more in jest than in earnest; told to small children who "would never go to sleep."

2523. SW: If myths told toward spring, look out for rattlesnake.

2527. Kl: Youths "made to swim in winter anyway"; no rule which applies to myth telling per se.

#### Social Dances

#### Circle dances.--

2529. Kl: See note 2076. Dance Kl brought back from N with drum was "a round dance; men and women danced, holding hands, men on 1 side, women on other of single circle, with fire inside in middle. It was held any time of year, but mostly in summer, just for fun. Given at night; people stopped dancing around midnight. [No leader who brought it back, or no data on such.] One man might say, 'Let's have fun'; people told each other; they came and danced. The drummer was the leader; he sang, and the men and women dancers sang too. The drummer stood by himself; just 1 man drummed. The Kl no longer give this dance; the old people have mostly died." Mo: Dance relatively slight affair; "a few young people assemble for 'evening joy' dance; join hands and go around fire in circle; old man watches them. When they become reckless, he stops dance." SW: Circle dance (k'aphek), an old summer dance, given for pleasure sometimes;

also performed at girl's puberty ceremony, as 1 of dances.

2545. AE: 2-4 singers. WM: 4-5. MF: 1-2.

2555. WT: In 1 form of round dance women, on 1 side of circle, hold hands; men on other side also hold hands. Each sex sings deprecatingly about other sex; much joking. Names of individuals put into songs.

2566. SE: 1-2. AW: 1-2. AE: 1-3. WT: 3-4. WS: 2-3. MF: 2-3.

2579. MM, MF: "Before Indians' time, animals danced it" (in mythical age). NS: No Bear dance; feast held after someone kills bear, "for good luck"; skin tanned.

2593. AE: 2-4. MM: 2-3.

2616. MM, MF: For either grizzly or black bear.

were several villages; in 1 of these, headman (hu'k) and his helper lived; headman had his round house (k'um) in this village."

2619. AW: Affairs (such as war), which concern whole local group, regulated by heads of communities. WS: Single chief for whole group; other villages in group have no chief, but have "headmen" (no native term for these save "man"), who are trained and inherit office from father. For E fork of Trinity River, Ross Creek George, informant's father's cousin, chief (wi'); informant stated his father had never been chief for this group, as Du Bois, Wintu, p. 32, states. MM: Regarding boundaries for MM, informant stated that "after white people were here, Stone-coal (Noze [?], N Yana) and a chief of MM settled on their boundaries; they talked it over for 1 year." When they agreed, "they didn't put up boundary lines, but just used the names of different mountains," to define boundaries. See also Dixon, Maidu, p. 225. As group, all MM have 1 chief (ye'ponim; word for secret society member in Maidu groups to W); also headman (upem maidum, "common man") for each smaller group within local group. Thus there are headmen at Big Meadows, Quincy, Honey Lake. These headmen are in charge of local affairs; in war the chief has to be consulted before any headman engages in fight. Headmen have jurisdiction over the camps all around their particular villages. Headmen own dance house at their villages and are "in charge of all the people."

## POLITICAL ORGANIZATION

### Political Units

#### Sovereign bodies.--

2617. AE: Each village named; informant had been born and raised in village of pačulomiči, in West's Valley; at this village his father and all his brothers lived permanently, taking wives from other villages as far away as Sugar Hill, in Hewisedawi territory. Term hammawi is name for another village group situated near Likely; term is, however, used by outsiders to include aggregate of individually named villages in this area. "The Fall River people (Achomawi proper) and the Paiutes used the name hammawi for all the people up here." Cf. Kniffen, Achomawi, pp. 304-306. Among all groups visited on survey, AE alone gave some evidence of being organized in paternal lineages named after villages, but these lineages show no trace of totemic affiliations, so far as could be learned. If a member of such a lineage, man owned or shared in ownership of communal winter living house (astui); "common man camped with such people, but any place would be his home, wherever he went." WT: That is, each village having assembly house, also has a headman, who owns assembly house; such village forms autonomous unit. Ca. 10-12 living houses usually cluster about assembly house, and form village which is often designated by name of creek near which it is located. NF: That is, each village of any considerable size, which has assembly house in it. This latter owned by chief or headman (hu'ku) of village.

2618. Ca. 5-10 villages. AW: Affairs which concern community consisting of 2 or more adjacent villages regulated solely by such community. WM: "All along the [McCloud] River were little towns, of 3-10 houses each; these houses clustered together on 10- to 40-acre semi-level spots, 2-3 miles apart." MM: See note below. NS: In tomela group, to which informant belonged, "there

### Chiefs and Other Officials

#### Number; selection; qualifications; tenure; title.--

2621. AW: 1 headman for community of adjacent villages. Informant named 4 chiefs, each one of which was headman for 4 separate communities. WT: See note 2617. No head chief over all separate villages. WM: See note below. 1 chief for community of adjacent villages. MV: Each village has its own "captain"; no head captain over group of villages.

2622. AW: 4 chiefs (see note above) consult together about fights, wars; "if 3 wanted to fight, 1 didn't, they went to war; if 2 said fight, 2 not to, they didn't go." WM: Each village along river did not have chief living in it; only 2 such villages, on opposite sides of river and about 1 mile apart, had chiefs living in them. On W side of river, 3 1/2 miles above Baird, lived Klutchie senior, "a real wi' (chief) for all people on that side of river; on E side lived Dolikentiluma [whose authority may have carried more weight for all WM than did Klutchie's], who was chief for all people on E side." My information for chiefs of WM differs somewhat from Du Bois' (Wintu, pp. 32-33): (a) Waikati, Sempieri not minor chiefs for WM, but merely owned salmon houses on McCloud River. (b) Kolčululi not a [courtesy] "chief"; had a salmon house and was generous with catch; informant had never heard



he had 12 wives, said he had no women. (c) Biskuskalal was chief (wi') on Pit River, for elpomenbos (Keswick) group of Wintu; "he was a mean chief; stole." (d) After Dolikentiluma's death, Norelputus, chief of Keswick group, was active among WM; Sunusa, chief for Upper Sacramento Wintu, was never "chief" for WM. (e) Charlie Klutchie's father's father came from Salmon River; informant had never heard of him purchasing land among Upper Sacramento Wintu. His son, Charlie Klutchie's father, was "a real wenenemenbos [WM], and did not belong to Upper Sacramento band. He lived 3 1/2 miles N of Baird all his life, had dance house [Lut] there, 5 women, and was called wi' [chief]." WS informant also stated "Charlie Klutchie's father's father came from Salmon River, way W of here"; had never heard of any sale of land to this man. Denied Klutchie's father was ever a chief; Klutchie's father had Dream dance house, merely.

2624. SW: Informant claimed that his father's father, chief for kohosadi group of Shasta (Rogue River group) also settled disputes and arranged wergild payments for all Shasta groups and was, in effect, tribal chief. In addition, Shasta Valley group had subchief, but informant had never heard of subchiefs for Scott Valley or Klamath River groups of Shasta. Tribal chief in Oregon had no assistant chief. AW: "General Crook [White] took Captain Dick as head chief, but this was White man's way."

2625. MM: At headman's death, his oldest son, or deceased's brother, builds another dance house, and inherits office as headman of village community.

2626, 2628, 2631, 2632. MM: Entries refer to selection of headman for village community.

2635. In no group was wealth especially stressed, although chiefs were in several groups admittedly wealthy men.

2636. WT: Chief "never says anything mean about poor people; he always has a good word for everyone. He helps orphans, murderers and no-account people--that's why he is called chief; he tries to coax bad people to be good, and gives them things to get them started."

2645. AW: Bad chief "hires lots of doctors to kill good men; then people won't have anything to do with him. He does this because he's 'mean.' Or he may want to kill good doctors. People won't obey a chief if he wants to kill too many Indian doctors who are good men, either." Among AW there may have existed at times partnership between chiefs and shamans similar to that noted for Yokuts by Gayton (Yokuts-Mono Chiefs and Shamans) but no adequate investigation was made of this.

2646. AW, MM: Chief killed (witched) by shaman. MV: Chief may withdraw voluntarily, "if he has a violent temper; usually he blames his wife."

2647. MM: For chief of all MM. See note 2619.

2648. Child called "chief's child."

2649. AW: Chief's daughter called "little chief"; wife, son not called by this title; "the son will be chief pretty soon."

2650. NS: Chief's daughter called maiyen. Has women to wait on her, does not cook, gather acorns. Generally only eldest daughter of chief has this title; to be maiyen "she has to be pleasant and good, not silly and saucy."

2651. MM: Title extends to wife of chief for all MM (see note 2619).

#### Activities and duties; escort.--

2654. WT: Chief stays home and "studies his words, and talks to the young boys and girls, telling them how to behave; doesn't hunt or fish much." MM: Applies both to chief for all MM and to village headmen. See note 2619.

2656. WT: All people bring chief food; he accepts it, eats what he wants after it is cooked and has rest put out for other people to eat.

2658. MM: Applies both to head chief and village headmen (see note 2619).

2659. WS: See note 2664.

2660. MM: Refers to village headmen (see note 2619).

2661. NF: Headman (hu'ku) mainly "stays around the assembly house all the time," however; does not go hunting, fishing. MM: Refers to village headmen (see note 2619).

2664. WS: Sunusa (see note 2622, WM) chief of WS, "was great hand to catch salmon; he'd call all the people in spring to catch salmon. He never got much himself, because he gave it away. In fall he went out and caught salmon for himself; fish spawn then."

2667. AW: Also tells people to feed visitors well; "give them plenty, don't hurt them, leave them alone." WM: When chief has invited people for a "big time," upon day set for their arrival he sends out scouts in all directions from which visitors expected. When scouts return saying visitors are coming, chief sends them out again to tell each group of visitors to camp by river until sundown, then to come into village where he is presiding. Visitors dress down by river; at sundown come in. Chief stands in center of brush enclosure made for occasion, and talks to visitors; "he tells them not to stumble over any little rock, but to have a good time. Then visitors are told in which sections of brush corral they are to camp." Each visiting local group has appointed place. MM: Refers both to head chief and village headmen (see note 2619). Headmen in charge of spring Bear dances, which last altogether for about 1 month. These dances held in succession in 4 valleys--Honey Lake, Big Meadows, Indian Valley, American Valley.

2668. WT: Headman owns assembly or "sweat house," which he has built "for the people to dance in. When new house is built and ready to be used, chief gets up on roof and makes long speech to assembled people."

2669. Occasionally. Kl: Stands by his own house and talks; tells people what to do. MM: Refers to head chief (see note 2619).

2670. WT: See note 2654. MM: Refers to head chief and village headmen. See note 2619.

2675. MM: Refers to head chief and village headmen (see note 2619).

2676, 2678. MM: Refers to head chief.

2677. MM: Refers to village headmen.

2679. WT: A "protector." MM: Refers to head chief and local headmen. NF: A relative. NS: Chief's assistant.

2680. MV: "A whole group of his boys go with him."

Female chiefs; criers; clowns; messengers; fire tender; singers.--

2687. SW: Chief's wife may also talk for chief, morning and evening, occasionally, if she has good voice.

2689. SW: In time of raids, chief's wife "if she is spirited woman, dashes out and cuts bow-strings of enemy raiders." This was done, "especially if [neighboring] Kammatwa group [see note 282] were raiding SW." Denied for all other groups.

2707. SW: 2-3 criers.

2708. Mo, SE: Only when there is "news" to announce.

2712. MV: Orders fuel gathered for dances.

2716. WM: Mainly by boys who are called, when clowning, "Coyote."

2717. At: 2 clowns; WT, WM: several, but not formal office (see note 2716). MF: 5; NF, MV: 1 per village ("rancheria").

2718. NF: Clown (pepe) stands on top of assembly house, watching for people to return from hunting, other expeditions; when they come back, he shouts to notify villagers.

2722. NF: Also stands on top of assembly house and calls to visitors to enter; attends to fire in assembly house.

2726. WT: 1-3 messengers. WM: 3-5. Referred to as yemerikait. MM: 6-7.

2727. MV: Youths.

2734. At: Messenger who carries knotted string around when there is a "big war," paid; otherwise not paid.

2738. Often tells guests where to halt outside village, in order that they may dress for participation in dance to be given in village.

2746. Kl: Man who wants to sweat builds fire and tends to it in sweat house; no special official.

2752. See also element 2722, NF.

2759. NF: 2-4 singers.

2760. MM: For sweat "dances," have 1 singer; for Bear dance, 2; for girl's puberty dance, ca. 6.

2763. MV: To serve as "common singer."

2765. MM: For women's songs, use women singers.

WAR

Nature and Causes

Nature of warfare; motivation.--

2770. SW: Four Shasta groups "didn't have much trouble among themselves," but chiefly fought Mo and Wintu. Kammatwa (see note 282) raids against SW also mentioned, but Shasta "didn't fight much against Karuk or the other [Klamath] River tribes." Intertribally, wars chiefly for revenge; any intratribal fights usually over women. At: Mo stole young girls from At, but "latter never went up and fought the Mo; 2 captive women the Mo took managed to escape and return to Fall River (Acho-mawi territory) where they married Fall River men." Informant did remember a raid by Fall River men, who came down and took roots and baskets from At. Also Kl came down once and stole some women. "Shasta never came over to Hat Creek (At), but the Wintun came over once and killed a Hat Creek man; then men from all the Hat Creek towns went to war." Fighting in this war amounted to little, however (see note 2798), and on the whole At made few offensive raids. AW: Subject to Mo raids; unfriendly toward Mo. Intermarried with, friendly toward Okwanuchu (ye'tatwa) at McCloud. "Afraid of Noze Indians, [N Yana, ti'-saiči, salt people, at Round Mountain]; fought with them." Not much intercourse between AW and N Paiute (Surprise Valley); latter "were friendlier with the AE around Likely." "Not very friendly with the 'Shaverhead' [At] tribe." "Not very friendly with Wintun. The people at Big Bend (Madesi Achomawi) were friendly with the Wintun." AW territory sometimes invaded by Shasta; AW pursued them, fought them. AE: Mainly fought with Kl, Mo, Paiute; the Wintun and Shasta were too far away. WT: Fought Karuk, Yurok, Hupa ("Klamath Indians") and Yuki (Round Valley Indians); latter were "real mean." On friendly terms with Chimariko; intermarried with them. WM: Fought Central Yana; on friendly terms with Madesi Achomawi and N Yana of Big Bend, Montgomery Creek. MM: Fought Washo (çaisum); occasionally fought Sacramento Valley Maidu (tai-yim) and people around Mooretown (MF), but after fight, "then they were friends again pretty quick." At of Hat Creek (kom maidum, snow people) and MM friendly; never fought each other; "they were good friends, just like 1 tribe together." Paiute, Wintu, Shasta too distant to engage in any fights with MM. NF: Very few wars; when whites settled around Marysville all fighting stopped. Fought Marysville, Colusa groups (Valley Maidu and Patwin, respectively); when NF went down to Yuba River to pick grapes, Marysville people chased them out. Or "Marysville people might call NF cowards, and tell them to come down and fight"; NF would then accept challenge. Marysville and Colusa people "mean; no good. Never fought Nevada City [NM], Mooretown

[MF group], or Plumas Co. [MM] Indians." NM: This section not discussed with informant. MV: Informant lacked all knowledge of war, declared she had never heard it discussed.

2771. At: "Never fought Aporige [other At group]: partners with them; Aporige helped At fight against Wintun. Also Round Mountain people [N Yana] helped; a Round Mountain man was in charge." AW: Hammawi (AE) raids mentioned by informant; AW retaliated. AE: No fights between small villages referred to collectively by outsiders as Hammawi (see note 2617); there were however feuds between villages "over women and girls, or over a doctor of 1 village poisoning the people of a near-by village." Fights between Hammawi and "Big Valley people [Atwamsini Achomawi] were rare; the Kl and the Shasta fought them. Once in awhile [Hammawi] fought the Fall River people [Achomawi proper]; then they'd pay [in settlement]. The [Hammawi] had relations at Big Valley and Fall River. The Madesi [western-most group of Achomawi] never came into [Hammawi] territory; only the Big Valley Indians fought them." WT: Fought E Wintu groups occasionally. MM, MF: Fought each other occasionally (see note 2770). NF: See note 2770.

2780. MV: "The only people who stole young girls were White people."

2783. AE: See note 2771.

2789. SW: "Lots of stealing of money and stored food by women; this started fights [but only among the women]. Also fights arose among the women from arguments; then they grabbed each other's hair, and threw dirt in each other's faces. Men didn't steal this way, but women did."

#### Participants

##### Groups involved; combatants; leaders.--

2790. For definition of autonomous group, see elements 2617 ff.

2791. At: See note 2771. WT: Villages leagued together and asked Trinity Center and Lewiston Wintu to help them sometimes; former also occasionally called on WT for aid. MM: Sometimes asked At (Hat Creek group) to help in war; never asked MF groups, as on rather unfriendly terms with them.

2792. NF: Women never accompany war party, which is chiefly composed of young men.

2795. Kl: Often asked Mo to help. Mo informant also emphasized this. Kl did not pay Mo; latter got food, buckskins, other plunder. At: See note 2771. AE: Headman or "chief" of village group, if latter raided, visits headmen of other near-by village groups, discusses matter during "a big smoke." All headmen consulted then meet at winter living house of group which was attacked, and decide what to do. Headmen then tell their men to join them, when matter is settled, and war dance is held at winter house of attacked group; "then they all go off to war.

A headman of a single village never collected just his own men and went off to war; he had too small a bunch. Sometimes 3-4 Fall River men [Achomawi proper] would go with the war party."

2796. At: "Hat Creek people gave Round Mountain people pay for helping them fight; gave them beads, arrows, bows" (see note 2771).

2797. WS: No war leader; chief arranges that 40-50 men go to war, from his village, but appoints no leader for group and he himself does not go. MM: Headmen (see note 2619).

2798. At: Chief may stop fight, as when At and N Yana fighting Wintu, N Yana chief finally stopped battle, telling contestants, "You'd better let me talk; stop fighting." So the Wintu "quieted down, and stopped and finally paid. But At had killed Wintun man or so by then, and had their scalps."

2802. SW: That is, by fellow fighters.

2803. Kl: Because he is "a good singer" (?); WT, WM, MM: because he has power to dodge arrows.

#### Preparation

##### Prognostication; shamanistic activities; practice fighting; war dance; painting.--

2810. WT: Night before war party leaves, all men who intend to go to war practice fighting by dodging arrows that are shot at them; if a man falls down, it is warning he will be killed in war; shaman doctors such and tells him not to go. "But sometimes such men went anyway, and were killed." This practice was not a dance. No women participated.

2812. Kl: Before war party sets out, all warriors line up, outside village; each man holds stone-tipped arrow straight in front of him. Shaman walks down line of men with his back to them; each man strikes in turn at shaman's back, below shoulder, with stone-tipped arrow. If man's arrowhead cuts doctor, latter turns quickly and tells man not to go to war, because he is certain to be killed. Sometimes man, thus forewarned, does not go; "sometimes he does, and is always killed if he does so."

2814. At: Shaman sings all night, on war expedition, for his power, so that enemies' bowstrings will break. In early morning warriors rise, and doctor talks to arrows, saying, "Get up, and wash your face"; then war party leaves.

2817. Mo: Shamans hired to make enemy sleepy.

2818. At: During fight shaman stays behind tree, all time, "giving out his power."

2820. Considered in nature of "training" for war. WT: See note 2810.

2823. Kl: No real war dance; cp. Spier, Klamath, pp. 29-30. Mo: Ho·laklali; of minor importance; "just a little practice, for part of night, to show how active they are going to be, in war." WT: "Arrow dance"; men, only, build small fire at night, outside; talk to bows and arrows men who are going to war will take with

them. "They tell their arrows to be good and to try and hold up, not to be weak; just as though talking to person. Do this for hour or so, only."

2824. AE, WT, WS: 2-3 days.

2826. WM: 2-3 nights.

2836. At: In war against Wintu (see note 2770) made effigy of Wintu woman, with willow withes and sunflower leaves, and shot at it. Also man "grabbed wife, pulled her around, boasted that was what he was going to do with Wintun women." In excitement of dance, 1 man also shot his own dog.

2841. NS: If use paint when visiting Miwok, for example, it is used to denote that visit is peaceful and visitors do not want any quarrels; usually use red paint, applied in stripes to face. Also use same for dances; informant did not know whether such used for war.

2844. Chalk used most frequently. Large deposits in At, AW area. SW: White paint pre-eminently war paint.

2852. NF: Yellowhammer-quill headband, or beaver-fur fillet worn; also feather belts with long "tail" pendant in rear; this attire so fascinated enemy, that latter "forgot to shoot."

2853. WT, WM, WS: Used as dagger, sometimes (cf. Du Bois, Wintu, p. 125).

#### Procedure

##### Declaration and manner of fighting; captives; booty and scalps.--

2855. Kl: In feud arising from seduction of married women, 10-20 men may line up on 2 sides, ready to fight, unless settlement is made by payment.

2856. Kl: War party encircles village; when 2 ends of encircling line come near each other, use owl calls as signal they are near by, and as signal to attack by rushing in upon village.

2858. NF: Young men go first, in attack upon village; older men bring up the rear.

2859. Kl: See note 2856. My information for Kl runs contra to Spier's (Klamath, p. 29). AE: Use crow calls, not owl calls. All other entries refer to owl calls.

2860. Kl: Use clubs in attack, to hit sleeping victim; if latter jumps up, knock him down. After first attack, use bow and arrows; continue fighting for most of day in village; at night return home.

2865. SW: Only in intertribal wars; no prisoners taken in intratribal feuds.

2866. SE, WM: Captive's arm tied to that of capturer's, or return journey of war party; this denied for Kl, WS; Mo uncertain. No rope ("captive leader") used by Kl, Mo, SE, WT, WM, WS. WS: Young women and married women whose husbands had been killed during fighting.

2869. WT: Keep woman or child captive for about month; then hold dance, and shoot her with

bow and arrow, from behind, as she is dancing. During month's captivity prisoner is "slapped and kicked around," but is not made to work. A man is delegated to lead captive around by hand; captive may become so attached to guard that she cries if anyone else takes charge of her. If she or her guard try to escape either on return to village from war or during captivity, both are killed.

2873. Kl: Women hide during fighting; a few might be taken home, 1 or 2. Mo: "The Kl took their slaves up N to sell, but Mo had no place to sell slaves, so they didn't take any" (?). SW: Women captives made to work, but "really taken in order to obtain payment for their release later by tribe they belonged to." AW: "When they got mad, Mo came and took babies away. But when AW went [to war] they killed everyone, men, women and children; they didn't make slaves." Occasionally, however, child taken and adopted.

2883. At: Keep bows of slain, and use them; "they said the bow cried, because the man it belonged to was dead." (Never used it as musical bow.) NF: Ultimately burned.

2884. SW: "Mo always scalped Shasta, but Shasta never did this." WT: Take only 1 or 2 scalps, from persons killed in war. After killing man, woman, or child, disembowel corpse and string intestines, etc., around on bushes near enemy village; also cut off genitals and pound them on rock; no fear of counterattack while doing this, according to informant. Captives killed after returning home (see note 2869), not scalped, but bodies treated in fashion described above. NF: Scalping pre-White custom; "scalping stopped when White people came into the country." NS: "Only scalps taken were those of White men."

2885. NF: Scalp stuffed with straw.

##### Behavior of Noncombatants; Return of War Party

##### Women's dance; victory (scalp) dance.--

2893. At: Women dance, "just like men, in daytime, in village outside (no fire). Do this so men will return unhurt. Carry feathers."

2894. For all groups in which occurrence of dance is recorded, dancing starts same day or night as departure if warriors going only short distance; starts next day or night if warriors going far away.

2906. At: Carry feathers.

2908a. NF: Scalp dance (wetem) not celebrated immediately upon warriors' return, but "put scalps [taken in war] away for awhile, then arranged scalp dance, with visitors from other villages invited." Circle "dance" around scalps on poles all day; at night burn them. Some strong women run at scalp and hit it with long spear; men shoot it, or spear it. Run around thus all day, crying; those women who join men in this dance and men eat nothing during day. Men dance in center, women on outside.

2917. Kl: Men and women dancers in 2 separate single files; circle fire, men circling it clockwise, women counterclockwise. Women dance on inside, near fire, men on outside. Stamp left foot continually. As men come down to fire, hand women dancers scalps, each on small hand pole. Dancers sing; also have singers who stand by fire. No rattles used. Dance thus for 5 nights sometimes; each night dance stops about midnight.

2921. Mo: Center pole has several scalps on it. At: Pole 5 ft. tall. NF: Scalp at top of pole.

2922. WM: "Learned to tie heart on top of pole from Kl."

2923. Mo: Woman leader of dance carries single scalp on small hand pole.

2940. Such as elkhide tunic, rod armor; carry bow and arrows, and shield if such is used.

Purification of killers; wounded.--This section relates in the main to persons who have engaged in intratribal murders rather than to warriors returning from open combats. The distinction between the taboos imposed on killers in open warfare and individuals who have secretly killed in a feud should have been more specifically inquired about, and separate entries made for the purification practices followed in each instance. Unfortunately this was not done and the field data do not allow insertion of separate entries for more than 5 or 6 of the groups covered. As a general rule, warriors seemed to have engaged in few purificatory practices; whereas for SW, SE, and other groups feud-murderers observed many of the taboos listed in this section. NF taboos which follow relate to person who has taken scalp in intertribal war. Such person is deemed witai (crazy) after he has taken scalp; must be purified before he can re-join family.

2941. Kl: No ceremonialism connected with observance, however. Klamath Marsh men swim in lake.

2951. At: 2-3. WM: 4-5 days.

2955. Kl: Fish also taboo.

#### Peace Negotiations

Compensation for slain; dance of settlement.--

2958. SW: No compensation for slain, but compensation for captives. See note 2873, SW. AE: No settlement for intertribal killings in war; "just keep on owing each other a war (AE owe Paiute a war now; the Paiute came over and killed a man, years ago)." It is modern custom to settle for intertribal wars; Mo did it, under Captain Jack. MM: For intertribal wars, as with Washo, neither side will take payment for those killed. "Just fight it out; when good and ready, MM chief may send messenger man over to Washo; then they'd make friends with them."

2960. SW: See note 2962. AE: Intratribal murder may lead to "little war" between 2 villages or 2 local groups [as Hammawi village and Fall River people; see note 2771]; in end such settled by payment for deaths. MM: "Always make [murderer] pay; got to settle it." MF: Sometimes pay relations before killing person. "Big Bar Jack killed a woman; he paid \$10 to her relations, first, then he went up to where woman was staying and killed her. Her folks didn't try and kill him, then."

2962. SW: Intratribal feuds only fights in which compensation paid; "the person who did the killing wants to pay, because his life is in danger. He is the one who sends the messenger. Then, if wronged party won't agree, the chief steps in to settle matters." See, however, note 2873.

2965. At: See note 2798.

2969. Kl: Payment in elkskins. At: 3, 5, or 10 strings clamshell disk beads paid for intratribal killings; very wealthy man contributes 6 strings toward wergild payment, rich man 5 strings, poor man 1 string. Arrows also paid.

2986. Kl, SE, MM: Only if woman has no husband.

2990. Kl: "Food and plunder was what war party was after; members certainly did not pay for this later when settling for deaths."

2991. AE: When payment made for deaths in intravillage or intratribal war, no dance of settlement, "because the relations feel badly; they couldn't hardly do it [dance]."

3005. SE: At scene of meeting. At: Upon return home money is put on pole, smoked; next day chief gathers people around to divide money among them.

#### CYCLE OF LIFE

##### Birth Customs

Preparations for delivery; delivery.--

3007. NS: Especially when other children apt to be around.

3009a. Usually trench dug for woman to lie over only after child has been delivered. Mo: Warmed trench used in cases of difficult childbirth, or for abortion (see note 3409).

3014. Mo: If professional midwife can be procured in time, called in; is always woman who has, herself, had an easy time during childbirth. AW: "Always get a woman who understands [about childbirth matters]; she is told [notified] way ahead of time." Parturient's mother is "all right for this, if she understands." However informant's wife had had 7 (?) children, but in none of her confinements had she been assisted by anyone, either another woman or her husband.

3016. NF: 2 women assist parturient, 1 grasping her behind, around waist, other receiving baby.

3017. AE: Husband may, however, go into birth hut occasionally, "to ask wife how she is getting on."

3018. SW: "At childbirth, woman is 'dark' all over; the birth blood is dark, not natural like [blood] from a cut on the finger. [Same for girl at puberty.] Anything dark is 'against' a doctor, who has to keep away from it. A woman has to be clear of all that [before a shaman can approach her]; 5 days after the birth of the child, a 'big' [powerful] doctor could doctor a woman who had had a difficult labor case."

AW: Female shaman sometimes called in, to help expel afterbirth especially; "a new doctor, Mrs. Jim Hunt [AW], is good for that, now." Also shaman called in shortly after birth of child if mother catches cold, or infant is ill. WT: Person who sees fawn being born, rubs afterbirth on his or her hand. Such person is sent for in cases of childbirth; moment he or she walks into birth hut, baby is born. WT, WM, WS: In cases of difficult labor, (any) man whose mother bore him easily is sent for, to sit close to parturient (with his back to her) so that latter's delivery will be hastened. Among WM, man rendering this service is paid; payment denied by WS. Such a practice denied by Kl, Mo, SE, MM, FM, NF, NS, MV informants. WT: Before child born, shaman can talk to it; if baby says then that it does not want to nurse its mother, it means it doesn't want to be born, and will kill the mother. "A really tiny baby is smart, knows a lot; when it begins to creep, talk, it doesn't know so much then." WS: If labor difficult, shaman (either man or woman) with power from water snake doctors parturient in birth hut to aid delivery of child.

3019. SW: Only if labor difficult. See note 3020.

3020. Mo: No medicine taken at delivery, but some time during pregnancy period (first to third month) woman wears bird's nest tied around her abdomen, to ensure easy delivery, because birds lay eggs easily. SW: "A woman, employed for purpose, makes medicine, does nothing else, for childbirth cases; just a few knew how to." AW: No medicine given mother before birth of child; only afterward.

3021. MM, MF, NS: Sugar-pine sugar, either crystals or as decoction; acts as physic.

3023. MF: Blown twice.

3026. AW: Parturient sits on woman's lap; informant positive this an old custom. WM: Sits on rock or piece of wood, so feces will not come out. NS: Round smooth rock pressed against anus, so child will not emerge from anal aperture. Denied for NF, MV.

3036. Mo, SE, WS, MF, NF: Woman held suspended "upside down," if breech presentation suspected. Mo: 5 times. NS: Husband inserts penis, if breech presentation seems likely.

3038. At, AE, WT, WS: Shaman coaxes infant; sings, baby "answers" him or her. (See also note

3018.) NS: Women bring flowers to mother in labor and say to unborn baby, "Come on, I brought flowers; see my flowers," etc.

3039. Someone claps hands, or strikes 2 rocks together, around parturient's abdomen.

3040. MF, MV: Belt tied tightly around woman's abdomen, slipped down over abdomen slowly to force out child.

#### Afterbirth; navel cord.--

3044. AW: Rich man stays away from wife during childbirth; poor man helps his wife because "he can't hire anyone."

3045. WM, WS: Press with husband's moccasins, "to make it appear as though husband were trying to kick afterbirth out of woman." MF, NF, NM, NS, MV: Afterbirth pressed out with hands.

3047. Occasionally only, if need be.

3049. AE: If infant all right after 1 week (or after cord has dropped off), bury afterbirth or throw it in stream. If infant dies before cord drops off, afterbirth burned together with birth hut, and baby buried.

3052. Mo: Wrapped in grass, laced onto board resembling cradleboard; put in fork of tree. Wrapped tightly; if crow, for example, tears it out and eats it, woman will not have any more children.

3055. SE: Mother of baby disposes of it.

3059. AE: See note 3049.

3060. MV: At night, so no one will see where it is buried.

3062. AE: See note 3049.

3063. AW: In fire at some distance from dwelling house, so that man in cloud (Thunder; see notes 4600, 4612) will not smell it burning. If burnt in house fire, Thunder will say the smoke smells good, and try to "get" [kill] mother.

3064. WM: Hot rocks are buried in hole in ground.

3066. Mo: Afterbirth destroyed if (1) wish to change sex of child, or (2) wish to prevent future offspring.

3067. Mo: To change sex of child.

3072. Mo: To prevent future offspring.

3081. NF: Purified by being put in basket of water. Among all other groups, put away, usually until baby is grown.

3082. Infant might "swell up."

3083. MV: Burnt.

3093. SW: Pitch put on soon after birth; in 5 days' time cord drops off. Fresh lump of pitch put on umbilicus and allowed to remain there until child is no longer kept in a cradle.

3095. WS: Charcoal and pulverized mussel shell. MV: Ashes from burnt shell knife used to cut cord.

3096. AW: "River moss" (algae?). WT: Powered oak gall. WM: Pulverized sunflower root.

3097. At: Fingernail scrapings and charcoal applied, so cord will drop off quickly. Round piece of rabbitskin put over dressings on umbilicus, and child put in cradle, immediately.

3099. Buckskin band, usually.

3101. At: Cord buried in ground after child begins to walk.

3105. WM: Bag made from deer's "chin."

3109. Mo: Shown to owner, so latter will live long. AW: Cord tied on first cradle, which is discarded and hung in tree after cord has dropped off child. When child is grown, he is sometimes shown remains of cord, still attached to half-broken tule cradle hanging in tree.

3111. Deeply, "so that nothing will get at it."

3112. SE: Mother of infant puts cord in fire, midnight of day it drops off.

Treatment of infant, of mother, of midwife.--

3117. WT: One way of bathing child. After white milk starts flowing, baby's eyes washed with this milk, also.

3118. Mo, SE, SW: To cleanse baby of any ill effect from mother's bad dreams (see also note 3130).

3119. Kl, Mo, MF, NS: Grass. SE, NF: Wiped with soft fawnskin; AE: shredded sagebrush bark.

3120. NF, NM: Infant rubbed with acorn flour; in all other positive cases for this entry, with oil or grease.

3129. Mo: By doubling up basket cap and blowing along upper edge; done to sharpen infant's hearing. WM: Done to make child good person; informant emphasized importance of observance. Informants from groups responding negatively were usually shocked at custom, stated it would make child deaf.

3130. SE: After navel cord drops off, shaman sometimes blows medicated water on baby, to take off any bad dreams mother may have dreamt. At: No ceremony over child. However Madesi Aho-mawi "dance after they have their first child. The father dances alone at night for 1 night after child born; a young man sings for him. Then father dances again, for 5 nights, after child's cord drops off, or when child is weaned. All the women dance too, in daytime, if warm days, for 6 days, until cord drops off. They dance outside under a little shade; the mother of child dances with them. An old man sings for them. Sometimes, if they couldn't shoot (see element 3259a) they'd put up a dance and feed singers. Poor people didn't put up these dances. AW: "Make a dance after they have first baby." Distribution of this dance for first-born child was not ascertained; through oversight element not entered on list when At, AW informants volunteered data on dance. MF: Woman (relative) holds baby, sings over it.

3138. Mo: As long as blood is flowing, woman lies over warmed pit; when it stops, she quits cook house and immediately goes to break wood, pack it home.

3139. AW: See note below.

3140. AW: Young mother (but not older women) runs immediately after birth of her child, "if she is all right, not sick. She also picks up

a few sticks." AE: Only healthy women leave hut immediately after birth, run 150-200 ft., and bathe; if weak, do not.

3141. AW: Only if she feels well.

3145. SW: Downstream from village. AE: Bathes only if day warm. WT: See note 3198. NF, NS: Informants shocked at idea of any bathing at this time; explained that "people were afraid of using water" on such occasions (see element 3169).

3151. SE: Mother drinks salmon-tail soup. Fish spawns, therefore soup efficacious in clearing out woman. Such a medicine denied for Kl, MM, MF, NF, NM, NS, MV groups. At, AW: Decoction of ashes drunk; denied for all other groups.

3155. MV: Small cake of warm ashes made into loaf with water; placed on woman's abdomen.

3156. AW: Use "hotbed" for 6-7 days, but when cord drops off child, after 3-4 days, change location of pit.

3157. Mo: 2-3 days.

3165. To "let bad blood out," after contamination during delivery of infant.

Restrictions on mother, father.--

3166. AW: 6-7 days.

3169. SE: Takes steam bath in birth hut. SW, AE: May bathe in river; must not take sweat bath. WT: See note 3198. MF, MV: Bathed in hut, by attendant.

3173. MV: Or, usually, with attendant.

3182. At: Can eat salt; "makes lots of milk."

3183. At: Makes lumps in blood.

3186. Kl: Scratching "brush" made of small bundle of willow twigs, 4 in. long, 1 in. wide. Mo: Bone scratcher, made from deer bone. At: Bone scratcher, worn in hair, not suspended from cord at neck or around wrist. Have fleas if do not use scratcher.

3192. AW: First time woman goes outside, with her baby, she throws piece of charcoal behind her; informant could give no reason for this, assigned it to "Coyote's law."

3193. Mo: Husband visits wife while she is outside in cook house; talks to her and sees baby. SW: Husband stays in birth hut with mother for 5 days after birth of child. WS: 2-3 days.

3194. Kl, Mo, SE: 2-3 months.

3198. WT: When navel cord drops off, both mother and father of infant bathe; then 1 month after birth of baby both bathe again, and mother quits birth hut, returns to living house. The father must bathe where fish are (in streams, not springs).

3200. AW: Pine needles; AE: sagebrush bark; NF: wormwood used in bath.

3206. At: Father sleeps in birth hut with wife, but no intercourse; early each morning he leaves hut, goes out and walks or runs in mountains during day. AW: Stays with wife in birth hut until cord drops off child; gathers wood for fire, keeps fire going at night.

3209. WT, WS: 4-6 days.

3211. In order to avoid bad dreams. WS:  
First night after birth of child only.

3212a. AW: See note 3130.

3213. At: Runs to mountains, on quest (see note 3206). AW: Runs a little, when gathering wood (see note 3206), but only goes on quest after cord drops off.

3217. Kl, Mo, SE: Piles up rocks in shape of man.

3218. AW: Only after cord drops off child does father bathe and seek power in mountains. "Then it's done; before this he knows he can't get anything, even if he goes 100 times, before that cord drops off."

3225. SE, AW, WT, WS: 4-6 days. WS: "Sign of rain if he bathes."

3226. SE, AW, WM, WS: 4-6 days.

3228, 3229. WM: 4-6 days.

3230. WM: 4-6 days. WS: 2-3.

3232, 3235. WS: 2-3 days.

3237. Each of these 3 items inquired about separately. WS: 2-3 days. MV: 28-35 days. Rationale for taboos--to insure child's navel healing properly.

3247. Kl: Spier, Klamath, p. 55, notes that both parents wear bark belts for birth of first child only. AE: Young man, especially after birth of first child, wears braided sagebrush-bark belt, 3-4 in. wide, tied around waist rather tightly so he will have slim waist, "never be pot-bellied." Also wears this belt when chasing deer, "so stomach won't flop up and down," and also "so he won't be so hungry." Youth, being sent off on vision quest to seek power at medicine lake or springs, wears similar belt.

3248. MM, MF: Head will become sore if scratch with fingers.

3249. Mo: Hair will turn prematurely gray.

3252. WT: See note 3198. NF: Uses wormwood decoction.

3259a. At: After cord drops off, father sweats, changes clothes; 2 days later he goes to certain place, shoots at old log; then goes little farther, and is sure to see deer. He shoots 1 arrow and kills deer, which he gives away (see note 3260).

3260. At: See preceding note. After father kills first deer, he tells old woman to go and get it; does not eat any of it himself. Afterward, next deer he shoots he eats a little; "not too much. This makes him lucky, so that every time he goes out he kills deer, after that."

3261. At: Old people (nonrelatives) take what man wins, put winnings away and never bet with them. Then man is always lucky at gambling. NF: "Afterward has good luck, wins all the time."

3262. NF: Big dinner held 4 days after cord drops off. NS: Taboo period ends after ca. month; gauged by time when child first smiles; big dinner given, and child's parents can then eat meat.

#### Cradles.--

3263. For cradles, see also elements 1342-1387.

3267. NF: When child about 1 week old is put in first cradle.

3269. AW: Made "way ahead of time. Even if baby dies, they put him on it and bury him."

3273. SE: Hung facing E; WM, WS: facing N. SW: First and second cradles tied on tree when discarded, "so child will keep on growing." NF: First cradle given away.

3274. SW: Flint pendants tied to second cradle; these put on because "when child laughs, makes faces while asleep, it is because little lizards are saying to child 'I'll hit you to make you laugh.' So of course child must laugh. In order to frighten these little lizards away, tie pieces of flint on each side of cradle, near baby's face." AW: At night, however, child sleeps between parents, not on cradle; "sometimes one of parents rolls over and kills a baby, sleeping this way." WT: 2-3 years. Child of 2 1/2 - 3 years packed in second cradle on long trips (as, for example, to Hyampom, 27 miles). Child's feet dangle over bottom of cradle; "sometimes child walks for a way, with the cradle on his back, like a turtle!" WM: 2-3 years. WS: 1-2 years. NS: 1-2 years.

3281. SW: See note 3273.

3284. Kl, SE, At, AW, WT, WM, WS, MF, NM, NS: Dry grass, softened by mashing, put under child. Mo, AE: Sagebrush bark, softened by mashing, put under child. MV: Shredded willow bark, prepared yearly by midwives (soaked over winter, dried, shredded), sold for purpose. SE: Older children try to secure infant's soiled diapers and bury them; gives them luck in finding bird-nests with eggs in them; eat eggs.

3285. SW: Also stuff bottom section of sitting cradle with buckskin.

3286. At: Wildcat skin.

#### Nursing; weaning and discipline.--

3287. Kl: 2-3 days. AW, AE, WS, MM, NF: 1-2. WT, NM: 1-3.

3288. No specific term for colostrum; referred to in English as "water milk." SE: Breasts cut [sic] with sharp piece of flint, squeezed, to milk out colostrum. Cutting denied by Kl, Mo, MM, MF, NF, NM, NS, MV. SW: Breasts massaged with basket cap, which is placed over them, in order to milk out colostrum; also massage them thus when they ache; if do not, breasts become feverish. At: Milk out colostrum by rubbing breasts with hands; put warm rock between breasts, then massage them again. After colostrum milked out, "then the white [milk] comes; that's the time. Pretty hard work, to make that white one [milk] come." Baby does not suck, usually, for 2 days. AE: "White milk takes 2 days to flow for older woman; for younger perhaps 1 day." WT: "Water" flows from breasts 1-3 days after birth, even if flow begins 2 days or so before



childbirth. They never feed this 'water' to a child; it's not real milk, but water, they claimed, that comes ahead of milk. It is milked out. A newborn baby can go for 3-4 days without anything to eat; it doesn't hurt it, as it would a child a month or so old." NS: After colostrum milked out, brush breasts with dry soaproot brush, "to make all the good [white] milk come together." Never feed baby colostrum; "wouldn't think of doing this"; usually child nurses after about 1 day. No milking of breasts before baby born to express colostrum.

3289. Kl, Mo, At: So that white milk will flow more quickly. At, WS: Colostrum milked into small basket, contents of basket poured onto hot rock, to make milk flow quickly. Denied by all Maidu, Nisenan groups. AE: Milked onto hot rocks to burn it up, so flies will not bother mother or infant. WM: If woman loses baby, and milks out her breasts, she does not let her milk fall on hot rocks, but on grass; "because when women used to let it fall on hot rocks, they found they had only a little milk when they had their next baby."

3291. SE: Quail, rabbit gruel. AE: Shell, vegetable gruel.

3293. Mo, SE: 2-3 months.

3296. AW: If mother pregnant, child stops nursing of own accord.

3300. SE: Pitch and sour medicine; NF: Cas-cara (juice?); NS: pitch and charcoal; MV: burnt tarweed.

3301. WM, WS, NM: Mother warns child he, she is drinking worm; puts worm on breast, near nipple.

3303. AW: But "make fun of large child if he still nurses; say he's 'no good, no good; don't touch him.'" WM: If wean child quickly, will conceive again quickly; but if continue nursing child, will not conceive for several years.

3304. Child up to 2 years old or so bathed with warm or cold water if cries at night, to make it sleep. Sometimes have to bathe child thus twice nightly, each night, until break child of crying.

3305. At: Baby may cry because dreaming bad dream. WT: As regards disciplining of older children, informant stated that, "children were whipped in a group, never singly; after several children had done wrong at different times they were finally gathered together, and 1 special man in the village whipped each child. The largest boy in the group was the first to be whipped. A basket was put over a little girl's head (of 3 years or over) if she was to be whipped. They used a bowstring and whipped a boy on the back, or anywhere; girls they switched on the legs only. The person doing the whipping held the child; he left large welts on them, so they'd listen to him next time." Whippings were administered any time, whenever children became "mean" or got into mischief. A rich man (not chief, but next to chief in im-

portance) whipped children; if a poor man did it, children would be poor when grown, whereas if rich man punished them, they might grow up to be wealthy. After he had whipped them, whipper talked to children, but did not send them out on vision quest. MM: Only certain babies; done by shaman.

#### Naming; mutilations.--

3306. MF: Informant knew Indian names given, and mentioned 1 or 2 names of MF men, but was apparently honest in stating she had forgotten her own Indian name. NS: Informant had never been given Indian name; no doubt about her honesty.

3307. AE: If infant ailing, shaman sings for it, and gives baby a name. Songs shaman sings different for boy and girl babies.

3308. Mo: Named for first word it speaks. SW: (Boy) named for deed or major occupation of his father or grandfather; girl for deed or occupation of her mother, grandmother or father's sisters. AW: Informant recalled 3 Indian names, but stated "lots of AW have no Indian names"; whether this had always been true, informant could not say. Possible this has some bearing on matter of extension of name taboo to kinship term taboo, which is described in note 4314.

3314. SW: Named by any close relative on father's side only (but can also be named by mother herself).

3318. MV: 2 namesakes considered sisters or brothers to each other; strong bond of sympathy exists between them, and extends to their offspring.

3319. SE, WS: Original possessor takes new name. SE: Original owner of name paid for his or her name.

#### Mutilations.--

See also elements 1613-1648, 3583-3588.

3323. NS: "Both ears, not just 1."

3326. AW, AE: Boys of 10-15 years have ears, nose pierced prior to being sent to spring in mountains to seek power. Girls have ears, nose pierced short time after puberty dance; girl dances for 5 nights after piercing is done; may obtain vision when dancing (see note 3584).

3327. SW: Some families believe in it, and pierce all their boys' and girls' ears. Also men have ears pierced sometimes. In Kammatwa and Katiruk groups (see note 282) "all men and women have noses and ears pierced, and wear big bunch of beads in nose, unlike other [Shasta] groups."

3330. MV: On boys only.

3332. MV: On girls only.

3335. NF: Will never join good dead when die unless ears pierced; join "devils" and eat their pinole, made out of large bugs.

3340. NM: Warm oak stick in fire, stick it through septum; let it stay there 4-5 days. Girl sleeps with old woman at night; in sleep former

may rub nose with hand. "Then old woman grabs her wrist and tells girl not to do that; girl may get so mad she slaps old woman."

3341. WM, WS: Mourners, sick persons pierce own nasal septums sometimes; WM: to give others misfortune, cause their death; WS: as therapeutic measure. See note 1614.

3343. At: Poor men do not have noses pierced. Piercing done when man is going to mountains to pray, in order to give him good luck.

3346. At: Done, on man, by "old, gray-haired man."

3350. WM: Women's facial tattooing recent practice only; men's facial tattooing old practice.

3351. At: If tattooed areas swell, bad luck; if do not, girl will have easy childbirths.

3352. SW: Women tattooed when grown, so pattern will stay on.

3355. SE: Done only for identification, in event man killed in war.

3356. WM: On women, recently.

3358. SW: Untattooed woman called "leather face"; but no especial reason for tattooing. WM: True for women; for men see note 3359.

3359. WM: Men only tattoo arms if they ache, and shaman tells them the reason for this is that they have plunged their arms in "snake's dance house [Lut]. A snake's Lut is a little stream, up in mountains; man, when in mountains, may have stumbled and, to save himself, pitched forward and fallen with his arms in small stream; such streams were snakes' dance houses. When in mountains, people do not drink from such streams; they dig out small springs a little with their hands and sing and sing; when water rises in hole, they spit in water before drinking, so the spirit in spring will not hurt them. Down by main river though, they drink river water, and swim in river."

3360. At: Also, woman tattooed so she will have easy time in childbirth.

3361. Mo: Also, if not tattooed, or do not have ears, nose pierced, will eat snake eggs after death.

3362. Mo: 2 pads, stuffed with cattail down, bound on infant's head, front and back. SW: Front pad "heavier, like a weight; back pad more like a pillow, and does not flatten back part of head." AW: Some people among AW practice fronto-occipital head flattening, "but not all people, like those Mo; only a few." WM: Weeds with round "button" flowers (variety of compositae?) put in baby's cradle, so that child's head will grow round.

Disposal of milk teeth; twins.--

3370. WM: When toenails or fingernails long, cut them with piece of obsidian and gather up parings; walk about 10 paces and throw parings toward Glass Mountain (source of obsidian supply), saying, "Go away up there and get me good flint nails and put them on me."

3372. WT: Teeth put in hole, child says to animal, "Let's trade teeth; I want good sharp ones like yours," and then jumps over hole. Or trades teeth with trout, and says same formula, but puts teeth in river. WS, MM: Child jumps over hole. NF, NM, NS: All first teeth disposed of thus.

3373. At, AW: Child's excrement; WM: Old person's.

3374. SW: So second or permanent teeth will grow steadily, like grass.

3377. NF, MV: Tell animal, "You give me all good teeth." NS: Bury tooth, and ask gopher for his old tooth, telling him they will give him a new one [the baby tooth] in exchange.

3378. WM: Twins (womas, pretty) feared; "they make a woman sick, pain her before she births them; she may die." NF, MV: Informants had never heard of any cases of twins occurring in groups.

3380. WM, MF, NM, NS: Never eat "twin" wild plums, double acorns, etc. WM: Tell young girls never to talk about twins. Also warn young girls against eating double, triple, etc., acorns "that are all bunched together on 1 stem. If a girl does eat 2 or 3 such acorns off 1 stem, she must point with each of the acorns in a different direction, and say, 'I'll have a child over there [pointing E for example]; next time I'll have a child over there [pointing W]; next time over there [pointing N], etc., so that she won't have 2, 3, 4 children all at 1 time, bunched up together."

Infanticide, illegitimate children; impregnatives, contraceptives, abortion.--

3389. AW: "Anything they raise [give birth to] they keep." WT: Bastard called a "road baby." They "worship that little thing more than an ordinary baby; everyone gives it things, because they all feel sorry for it."

3390. SE, WM, WS: Child killed occasionally, if mother had dreamt bad dreams while confined, and violent storm ensues at time of childbirth. Rare. Denied for all other groups. SE, WM, NM, NS: Infant buried alive with mother, if latter dies in childbirth. Burial alive denied for Kl, Mo, WS, MM, NF. Informant for NF remarked infant, deprived of mother, usually died after about 3 weeks. MV: Try to save child; hire nurse if possible.

3392. WS: If mother dies, but infant lives, "another woman, anyone who wants to keep that baby" [need not be relative] drinks 3-4 cupfuls of boiled wild grapevine roots, stem, leaves. In about 1 day after drinking this and massaging breasts, the milk begins to flow and woman can nurse baby she has taken. In winter dry vine and roots effective for this purpose. "An old woman, 60-70 years old, did this for her grandchild, and raised that boy. His mother had died when he was 1 month old."

3393. WM: "Charley Klutchie's father raised him; his mother died at childbirth and the people

wanted to bury the baby with mother, but infant's father objected and raised the baby."

3395. SE: Cradleboard turned face down. WM, WS: Infant's face pressed into mother's breast.

3397. AW: "Lots of times woman's father or mother takes woman's illegitimate child and raises it, and woman gets another man [husband]."

3400. Mo: Shell decoction. SE: Haliotis decoction. WM: Wild-flag decoction.

3401. NS: Woman wishing child goes to shaman, who makes miniature baby cradle; this is put where woman sleeps. "Gives her 1-2 children; not many."

3402. See also elements 3066-3075. Mo: End of dentalia shell scraped, given to woman to drink, if wants boy; haliotis scrapings, for girl baby. AW: For boy, ground dentalia shell drunk; for girl, Olivella or haliotis (?) drunk. WM: Stem of wild iris used, for girl; wild iris leaf used, for boy.

3404. WM: See note 3402.

3405. WM: Miniature bow and arrow, or basket (depending on whether boy or girl baby wanted) hung up in dwelling house where couple have intercourse (cf. element 3401).

3406. See also elements 3066-3075.

3407. NF, MV: Decoction of mistletoe berries; said by MV to be recent practice only.

3409. Mo: Trench dug, hot rocks put in, cedar leaves, dirt put over rocks; woman made to lie on this, to induce abortion. Also used in cases of difficult childbirth.

#### Puberty and Menstrual Customs

##### Girls' puberty ceremony.--

3417. At: Girl sleeps short time in hut before daylight, but spends main part of day in open.

3420. SE, SW: Part of day spent in open gathering wood. At, AW: Menstruant often spends whole day in open during rites.

3423. SW: Hut on west ("dark side") of dwelling. WM: Girl occupies hut distant from dwelling ca. 1 month; then moves into bark house near dwelling house and stays in bark house all winter (1 year).

3426. Mo: Latter part of period only. NM: Throughout period. NS: No heat because "always believe warmth clots blood."

3428. At: Burnt bark. If girl sleeps out in open during daytime, uses small piece of bark as pillow. AE: Bark girl carries at night. WM: Plain bark.

3429. AW, NM: Stick. NS: Pine needles.

3433. At: Head toward E because "W a bad place, where evil dreams come from." WS: Menstruant faces door, any direction.

3434. WT: 2-3 months.

3436. SE: 8-10 days. At: 3-10. AW: 6-12. AE: 3-4.

3438. SW: 1-2 days. At: 2-6. WT: 1-3.

3444. AE: "A good-natured, lively woman."

3445. MV: Old woman and young girl helper.

3451. SE: 8-10 days. At: Eats acorn soup, sparingly. AW: 6-12. AE: 3-4 days.

3456. SW: If eat meat, ruin luck of hunter who has shot game; hunter must obtain more luck before he can kill anything afterward. At: If menstruant eats meat will lose her teeth. AW: Fresh deermeat makes menstruant ill, because deer hair grows inside woman if she eats meat at this time. Also, if menstruant eats meat, fish she will make hunter, fisherman sick; weaken his bow and arrow; spoil fishing grounds, etc.

3459. At: All berries except manzanita berries taboo.

3460. WM: New crop acorns taboo. Crop would be spoiled, and next year's crop would fail.

3461. Kl: "Afraid girl would lose her teeth."

3463. WM: Girl drinks creek water only; "salmon in the river; girl would spoil them."

3464. SE: 8-10 days. AW: 6-12. AE: 3-4.

3468. MV: Winter only.

3469. MV: 2 female singers eat with girl, also.

3471. MV: See element 3450.

3476. AW: Someone has to give girl water; "if she gets it herself, she will have bad teeth." NF, MV: Girl fed acorn mush on end of forked stick. NF: Attendant holds basket of water to girl's lips.

3477. Twig used to clean teeth.

3478. Mo, SE, NF: Grass, buckskin, etc. AE, MF, NM, MV: Shredded bark used to wipe mouth.

3479. Mo, SE, AW: Chew kinnikinnick leaves, berries, or sunflower roots. At, AW, MF, NM: Pine needles or pine gum.

3479a. At, MM: Juniper. AW, MM: Pine tassel (?). AE: Peppermint. At, MM, AW, AE: Done so "girl can't smell meat cooking." At: "So girl won't smell tobacco smoke, or odor of sweat under armpits."

3480. WS: Girl may sleep all day.

3484. NS: Girl made to lie down for entire period. MV: Rises early and bathes.

3486. Mo: If talks too much, will become a "chatterbox."

3488. WM: Cannot laugh because taboo to show teeth; reason unknown.

3492. Instruction concerns conduct, house-keeping, and other things. MV: Old women visitors fed by girl's attendant.

3494a. WT: Would see evil spirit.

3495. At: If looks at moon, it will rain.

3500. NS: Acorns will drop off trees.

3500a. At, AW: If girl steps in water, it will rain. See note 3612, At. NM: If menstruant wood-gathering, another woman carries her across "any little creek."

3502. See 3589-3596.

3509. Kl: If girl uses fingers, hair will turn white when still young. "They don't want this to happen." Also, if girl washes face with hands, it will soon become wrinkled and she will quickly look old. NM: Girl's hands tied together sometimes, to prevent her scratching self with fingers.

3512. SE: 8-10 days. At: 3-6. AW: 6-12.  
AE: 3-4.

3515. At: Worn attached to skirt or belt, in back. See note 3572. "If girl wears basket cap on head when menstruating, she will dream and get gray hair." WM: Old basket cap, worn chiefly when going outside hut.

3516. AE: Greasewood-bark woven "cape."

3518. Mo: Pack basket. SE, SW: Basket hopper.

3520. AW: Aberrant use of feather; old man or woman, if has power and "wants to get rid of it and give it to girl," puts 1 feather in girl's head when she is dancing at puberty dance.

3521. Kl, Mo, At, AW: Braided sagebrush. AE: Greasewood bark. At, AW, AE: Bark pendant from band extends down back. Mo: Lacks pendant down back.

3522. SE: Mink.

3523. SE, SW: Bluejay feathers. WS: Informant reported having seen girl's puberty dance among Scott Valley Shasta, 50 yrs. ago, in which girl wore visor of grouse feathers. Dance lasted 2-3 weeks, but at end visor not lifted off girl; latter wore visor throughout ensuing summer.

3525. SE, SW: Feather visor. WT: Girl's mother or grandmother takes girl outside; never allowed her to go alone. At night attendant carries torch. WM: Basket. MM: Basket cap. NF: Pack basket. NS: Girl does not leave hut 4 days and nights; hole dug inside hut to serve as latrine; covered with dirt afterward. MV: Deer-skin blanket.

3527. Sagebrush-bark wrappings.

3536. WT: Burned. NF: Buried.

3538. MV: Burnt pepperwood gourds used.

3540. AE: 3 red stripes (1 each down nose and cheeks), if girl is dancing for 3 nights; 4th stripe, down chin, added if girl is dancing for 4 nights. (See left figure, below.) WM: Alternate red and black dots from eyes down cheeks. (See right figure, below.)



3546. MV: Girl painted by 2 female singers each morning.

3547. WM: Wears old deer-hide skirt, especially when going outside to run. Hide tanned with hair on; has been saved, hung up in top part of house in smoke, for ca. 10 years. Taboo for girl to touch newly tanned skirt; "an old skirt will help her; she won't be afraid of anything."

3550. WM: During menstrual periods, wears maple-bark double skirt, with breechclout underneath; bark skirt likely to become stained, so

in evening when girl runs she wears buckskin skirt over bark one; removes buckskin skirt when she returns to her hut.

3552. Serves as menstrual pad. Mo: Shredded sagebrush. SE: Grass. SW, MF, NF: Buckskin. At: Sagebrush encased in bark. AW: Front skirt (of grass, tulle, buckskin) tucked in between legs. WM: Soft maple bark; changed frequently, burned secretly.

3557. Kl, Mo: Of sagebrush bark. AE: Of greasewood bark, braided. MM, MF: Of buckskin.

3558. Kl, Mo, AW: Of sagebrush bark. AE: Of greasewood bark, braided. MM: Of buckskin.

3559. Mo, AE: Of sage or greasewood. SE, SW, WM: Hair belt. SW: Hair belt purchased; decorated with triangular pieces of shell that rattle when girl dances. Kept, worn any time afterward. AW, AE: Pack strap for belt. MM, MF, NF: Buckskin belt.

3562. SE: Sweet-grass necklace. MM: Pine-nut necklace.

3565. At: Hand might be paralyzed. AW: "Some said a girl would ruin a basket she'd started, or the weeds [Xerophyllum], if she made baskets."

3567. Kl: "If girl doesn't work outside, she'll be lazy."

3569. SE, SW, NM: For every household in village. At: Girl gets light loads of wood, every day, at noontime. NM: All women sing as girl goes to top of hill for wood. MV: Gathers wood final 2 days of seclusion only.

3570. At: Menstruating girl "never touches water. That's no good, you'll dream bad."

3571. For everyone asking her to do so.

3572. At: If girl menstruates in season when roots are dug, she digs them for old women during daytime. At noon, girl dances and old woman hits ("spanks") her on basket cap; girl then runs east as old woman shouts. Girl returns to an old woman who beckons to her; this old woman pinches girl's left forefinger hard, so that she will fill up the basket with roots quickly, and hits her on basket cap. The girl then goes off to gather roots, which she puts in the basket cap, and transfers to the old women's pack baskets. She is supposed to fill 3 pack baskets before sundown. The next day girl goes to another family, to dig roots. "The old women liked this help; they'd say, 'Oh, I wish she would do this every day, dig roots for me.'" This is done not only at first-puberty rites, but during every menstrual period before girl marries. If no roots, girl gathers fruit during day for her mother. MV: Final 2 days of seclusion menstruant, attendants, and women gather clover; return to village wearing wild-rose crowns. Give clover to "captains" (yeponi) to eat in sweat house.

3574. At, AW: See note 3565.

3575. At: So she will be a good runner. At, AW: To catch shadow. AW, AE: To fetch water for someone. WM, NM: Brings back sticks. This denied for WS, MM, MF, NF, NS, MV. At: Girl runs toward E.

3576. AW: Girl runs on first morning of her menses, just before daylight, and on each subsequent morning. "Some old lady talks to her. When she runs, she can't look back. Then she sleeps a little, then the old ladies come and want to dance with her" (the day dance).

3581. At: Vision seeking, but with qualifications. When girl is menstruating "she may get power; she may dream and go to the mountains as she is told to do in her dream; but she also tries to get power out in the mountains when well."

3582. See note 3492. At: Girl is instructed, but not when she is menstruating, only when well.

3583. At: Sometimes ears pierced during infancy, if baby "mean." Usually, however, a girl, on final night of dancing during 6th or final puberty dance, has ears pierced for first time, just before daylight. She then goes off into mountains for 3 days, alone, seeking for power through dream. She is then considered adult.

3584. AW: If have "good clear days when girl dances [puberty dance], then later [ca. 3-8 days] on a cloudy day girl's ears pierced, so there will be good weather again. The father says, 'Get that girl,' and some good old lady [not necessarily a relative] pierces the girl's ears. Then some old lady who has a power and knows how to talk to the mountains lifts the girl up--turns her--and drops her, and rubs her legs with dirt, and then hits her with a [miniature] seed beater and hollers, 'See what's coming, you mountains.' The girl runs off; she goes as far as she wants to in the mountains, then turns back. She doesn't swim. If she steps in the water it will make it rain, and give her bad luck. She may go out, 2, 3, 10 miles into the timber, for power to dig roots, be strong, healthy, get a rich man, but when she gets up to a distant place she picks up some leaves or sticks to show she's been there, and immediately turns around to go home. [A boy would have to stay there.] If she's early, she sits down in the woods some place, until it's time for her to dance that night. In the evening she returns home. She may bring back wood for some old lady who can't get wood. The singers come together and the celebrant and the boys and girls dance. She has a stick to scratch her head, but they're not so particular as about the other [girl's puberty] dance. They dance for 2-5 nights; it depends on how many singers come; if there are lots to spell each other, they dance longer. At the end they take the sticks out [of the girl's ears] and put a quill in each ear and she wears that all the time. They do this for every girl for whom it is a fine day when she dances the puberty dance; if it rains at the puberty dance it gives the girl bad luck. Mostly it doesn't rain." AE: Short time after puberty dance is over, pierce girl's ears and, sometimes, her nose; girl then dances for 5 nights.

3585. AW: See preceding note.

3586. AW: See note 3584. AE: Girl may obtain vision while she is dancing after having ears, nose pierced.

3587. NF: Ca. 10 years of age.

3589. Kl, Mo, SE: Sweat bath after first 5 or 3 menstrual periods. WM, WS: 1 month or 1 year after girl first menstruates. MV: 1 month after first menstruation.

3591. NS: Menstruant followed to stream by sister, girl relatives who sing for her, early morning 5th day.

3593. NF: Wormwood decoction.

3597a. Either at end of each menstrual period, or at end of entire puberty ceremony.

3599. Kl: For 5 periods. Mo: For 3-5. SE, At, AW, AE: For 3.

3601. MV: To old woman attendant.

3603. MV: Exchanged with girl attendant.

3606. SE: Worn each subsequent menstruation.

3609. Kl, Mo, SE, SW, At, AE, AW, WM, WS, MV: Emphasized jollity connected with girl's puberty dance. Lack of ritual obligations on any of participants except menstruant, made it (SW) "most popular and well attended of all the dances." NM: Puberty dance, yomuse. MV: Round dance held on final night of girl's 28-day seclusion. "This [night] dance was the main dance; each night (of the 28) the people came and gambled; the girl's family fed the visitors."

3610. NF: Name of day dance, wulu. Held after girl has come out of menstrual hut, and bathed; in daytime. Girl and women dance in circle, holding hands; no fire, pole. Dance a short while, then 2 women singers, with girl between them, sing, girl joining in singing. No deer-hoof rattle.

3612. So girl will not dream bad dreams; will have good luck. Kl: "If girl sleeps little while, she dreams there's a noise in the sky; she dreams of thunder. That's a bad dream, so they keep her dancing all night, for 5 nights, so she won't dream." Mo: "If she sleeps at this time, the girl will dream about thunder, then it will sure strike her, and kill her." SW: Girl's puberty dance "just a common good-time dance, held to help the girl out of her trouble, to keep her from dreaming" (see also note 3721). At: Girl sleeps head toward east; "the west, they said, was a bad place, where bad dreams come from, Silver Fox said... They dance with her all night, to make her lively, so she won't sleep and dream ... [when girl is menstruating] she never touches water; that's no good; she'll dream bad." AW: Given "so the girl will get power in 'dreams' as she gets sleepier and sleepier, dancing. But she must not tell anyone what she dreams. They don't let her sleep in the daytime; if she sleeps she'll dream bad for herself and be sick." WT: Puberty observances held "so girl won't dream bad dreams." On first day of menstruation, girl's grandmother sits by her, sings, uses clapper to keep girl awake. WM: Girl "never dreamt bad, but her grandmother, who was staying with her, might; she might

dream that some animal came and packed her away. NF: Girl stays in menstrual hut because "a big buzzard [Thunder?] would come if she went outside, and take her up to the sky. They come to get the girl; coming down they sound like thunder; that's why people are careful of girls." The day dance is given to celebrate girl's maturity, as well as to avert disaster to girl. MV: Given so girl will be lucky in being able to gather abundance of wild seeds.

3614. SE: 8-10 nights. At: 3-10 nights. 1st period, girl dances 3 nights; 2d period, girl dances 5 nights; 3d period, girl dances 6 nights; 4th period, girl dances 7-5 nights; 5th period, girl dances 5 nights; 6th period, girl dances 10 nights. Some girls dance for only 3 menstrual periods, not 6. AW: 3-12 nights. If only few singers come, dance lasts only 3-4 nights; if many singers come, dance 6-12 nights. AE: 3-4 nights. WM: Ca. 5 nights. NF: Dance lasts 1 day.

3615. SE, SW, AW: 1-2 subsequent menses. At: 2-5.

3618. Near dwellings. SW, SE hold dance outside; under tree if rainy weather.

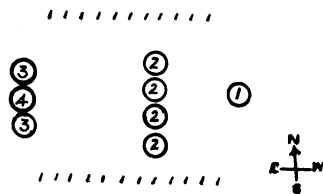
3622. In general, girl's father. MM: Girl's mother.

3623. Usually, girl's father's father. WS: "No one in charge."

3625. Mo: 1-2 men only, to sing.

3626a. See note 3635, AE, WS.

3628. AE: See figure.



....., men, women dancing; 1, fire; 2 singers; 3, dancers supporting menstruant; 4, menstruant.

3629. Kl, Mo: Girls support menstruant. SW, SE: Men or women support menstruant. At, AW, AE: Boys or girls support menstruant. AE: Menstruant's betrothed and girl may support menstruant.

3631. MM: Girl dances 4 nights, rests 1 night, dances and has ears pierced on 6th (final) night.

3635. AE: Girl's betrothed dances with girl, for each of the 3 successive monthly periods of 5 days each that girl dances. During these periods his conduct parallels that of girl's; he eats no meat, grease, fish; he eats sparingly, runs alone each morning, takes bath by self, uses scratching stick, is employed on errands in daytime. He wears braided greasewood headband, capelike head covering, greasewood wristlets and anklets. On morning of final rite he washes himself, changes clothes. WS: Girl's be-

trothed not subject to any of above regulations, but dances with girl for 3 periods and is dressed well when on view with menstruant year after girl first menstruates. Morning following this large final puberty dance parents of girl and betrothed line up in row, singing; girl and youth dance, hand in hand, in front of line 1 hour; boy then takes girl to his father's house, all guests depart, couple considered married. This done only by virgins, chaste boys; marriage has been arranged previously by parents of principals; common form of marriage, "done often." Betrothal dance, doharilpurik. All other groups explicitly denied any such puberty marriage customs as described herein for AE, WS.

3637. SE: With back toward fire, however. AE: Singers between girl and fire (see fig., note 3628).

3641. SW: Between dances men and women sit in line or group, with menstruant in front of them; women, mainly, sing, although men may help. Sing special women's songs that are used only for this purpose; also sing songs of more exoteric nature. MM: Girl rests at intervals during night's dancing; also dances 4 nights, rests on fifth, on sixth has ears pierced, dances and runs in morning.

3652. Mo: Men sing for few hours, then go home; women stay and sing all night. NF, NM, MV: 2 female singers figure prominently in accounts of ceremony.

3653. AW: Men sing for girl, passing rattle as each sings in turn. Any woman takes rattle, sings, if she is good singer.

3654. Kl: "Have 1 singer they hire, a woman; they pay her. Then lots of people help her sing, men and women."

3659. At: Occasionally only, if mother thinks girl is tired. Mother also rubs ashes on girl's legs, if girl tired.

3661. SW: See note 3641.

3662. Kl, Mo: Men and women sing about each other (see Spier, Klamath, p. 69).

3665. Kl, Mo: Begin with an evening song, and end in morning at daylight with a morning song (see Spier, Klamath, p. 69). During night sing "love" songs (see note 3662). SW: See note 3641. Brush dance is 1 of dances given during puberty dance; men carry bows and arrows. At: In winter sing of snow melting; other songs in regular (?) order.

3666. Kl: Singers and others, joke with menstruant as she dances. MF, NF: Joking by clown.

3668. At: Use 2 deer-hoof rattles during night dance; 1 for singers, 1 to keep passing to persons who are sleepy. At end of night dancing, menstruant given rattle and told to go and run; she rattles and sings throughout day by herself. NM: Deer-hoof rattle, kōsilitil.

3669. At: See note 3668. WM: Deer-hoofs used for this rattle have been saved, hung up in top part of house in smoke, for several years (cf. note 3547).

3670. MV: See Densmore, Musical Instruments, pp. 114-115.

3672. At: Men, women dance half night; menstruant and 4 boys continue dancing throughout entire night. Boys dance with girl "to make her lively"; otherwise she would grow sleepy.

3674. Mo: Singers fed at midnight, sometimes. At, AW: Singers fed, especially. AW: "Some singers won't eat anything; if they have power they say, 'I don't want to eat so near to that girl.'"

3677. WM, WS: For informal night dancing while girl is in seclusion, men, women do not dress especially, but (WS) "at the year's end, at big time [when girl ends isolation], they put on all their finery."

3684. AE: Girl wears greasewood bark cape (over head?) during dance; cape hung on tree at end of ceremony.

3687. MV: See note 3572.

3691. WT, WM: In springtime.

3693. At: After daybreak, old women dance circle dance for girl; old woman singer. Girl then departs for mountains to gather fruits, roots. AW: After girl stops dancing night dance, "they quit dancing for a little while. The girl runs [just before daybreak], then sleeps a little; then the old ladies come and want to dance with her. The girl and women dance a circle dance in the daytime." NM: "Sometimes have day dance; not always."

3696. At, AW: Old women.

3697. SE: 8-10 days. At: 3-10. AW: 3-12.

3700. AW: See note 3584.

3706. WM: Held in fall "when the salmon have all returned to the ocean," ca. 1 year after girl has started menstruating. "People come from all over, Stillwater, all directions. The visitors paint and come into the dance place in the afternoon, from the brush; they whoop and shoot their arrows at a brush effigy; it frightens you when you see it for the first time and don't know what it is about. After the visitors come into the camping place, the girl stands in the middle, all dressed up, but not dancing. The people dance as they do in the war dance, for 1-2 hours, then go to the river and swim, and return home. The old lady [attendant] takes the girl by the hand and leads her into the [menstrual] hut, and gives her a bath, then brings her into the big living house in the evening. Then the girl can eat dry or fresh salmon, but no sucker, trout, deermeat for 1 more year." WS: "After 1 year, when girl is going to eat fresh meat, they have a big time. Everybody comes; the visitors bring food, and the girl's family provides food. When they first come in they roll up a brush effigy and shoot at it, whooping. Then they call the girl, and make her stand up, all dressed up, while they pray for a long time, telling O1elbes [Wintu supreme being] they're going to feed that girl. After this they feast and dance."

3708. WT: During daytime dancing; man in

charge chooses partners (mock "wives") for male dancers; "they all joke and have fun. This is the windup."

3709. SE: Menstruant herself removes visor.

3712. WM: At final "big time" dance, girl wears braided-grass fringed "visor," clean clothes, bead necklaces, basket cap. "She's white [from staying in hut]; looks pretty." WS: Same as WM, except no grass visor.

3714. WM: If poor girl (for whom no final dance has been given) has good clothes to wear, she may stand with wealthy girl, "so everyone can look at them and admire them."

3716. At: When menstruant is bathed, and attended to, "then they all eat together, in 1 place. Everybody brings food." MF: Informant denied visitors are feasted. But MV informant reported that at Enterprise, among another MF group, on final morning of rite menstruant and girl attendant made to run and jump over wide bed (of burning pine needles? See note 3721). It is important that girl should clear the bed. Then 3 women bring acorn flour for soup; the 2 old women singers clown over the flour, saying "They never give us anything to eat," and other remarks. Clowns grunt and rub the flour over their faces before giving it back to be cooked. The 3 women then make a big batch of acorn bread from the flour and give the dough to everyone present.

3720. Kl: In open, where race ends. Mo: In sweat-house fire.

3721. SW: Pass girl through fire if she has dreamt bad dreams, so that the evil effects of such will be burnt off. Sometimes put a little shell money on her, before they pass her through fire, but no great display of wealth. (Dixon, Shasta, p. 458, says girl burnt alive.) MF: Girl passes through ring of lighted pine needles during puberty ceremonies. See Dixon (Maidu, p. 233) and Loeb (Eastern Kuksu, p. 150). NF: Loeb (ibid., p. 183) says Yuba River Maidu (= NF) made girl run through circle burning pine needles, but his Yuba River Maidu informants probably belonged to MF group. See section on informants, NF entry, this study.

#### Boys' puberty observances.--

3723. For details see elements 5207-5217.

3724. For details see elements 4722-4792.

#### General menstrual customs.--

3735. Baskets which have no grease on them.

3739. WM, WS: 4-5 days and nights. MM, MV: 3-4.

3740. Kl. Cp. Spier, Klamath, pp. 55, 70-71. My male informant stated definitely all women of Klamath Marsh group used menstrual hut.

3757. WM, WS: But cannot bathe in main rivers, such as McCloud or upper Sacramento rivers. MV: In summer only.

3764. Menstruating woman may give husband good luck in gambling, hunting, and the like.

3773. WT: Each month when period begins menstruant stands over nest of piss ants, allows ants to crawl up her legs and bite her, to induce menopause.

### Marriage

#### Child betrothal.--

3774. Kl: Boy and girl know nothing of arrangement; boy's father asks girl's, "What do you think about it; you're going to let her get married when she grows up; what do you think?" Girl's father says, "Yes; I think it [will] be all right." Boy's father then gives girl's people food; "that's how they hold her. When girl grows up, perhaps another boy tries to get her [to marry him]; her father says, 'No; you already belong to that boy over there; we already gave you to those folks.' Boy's father then tells his boy to go get girl, and boy goes after her, and brings her back to his father's house for about 5 days. Even if girl doesn't like youth, she has to comply, and her parents have to give her to her betrothed." Before marriage, boy may take gifts to girl's parents--buckskin, and such. Child betrothal an old form of marriage; informant had never seen it carried out in his lifetime. SW: Boy's father sends buckskin load of money by friend to girl's father; latter "sits there and looks at money, and finally accepts it; or, if he doesn't, boy's father may hire shaman to bewitch girl, so she becomes loose woman. AW: Practiced by wealthy. After betrothal arranged, "don't allow any other man to touch that girl." Child betrothal characterized by informant as "real old-time trade." MM: Here, as among other groups, child betrothal highly approved form of marriage. Couples may be of about same age, or young girl may be paid for by old man, who marries her after she reaches puberty.

3775. AE: Usually boy's father goes to girl's family, taking hides, food with him; if girl's father does not wish to enter into agreement, he does not touch present. However, girl's father, if headman, can also start negotiations, if he wishes to. If girl and boy of 2 different local groups betrothed, boy's family "have somebody [who lives near girl] watch the girl until she is grown to see how good or how mean she is."

3776. SE: At time of actual marriage only. WT: See note 3781.

3777. Mo: Boy's side gives meat, girl's side, roots. But concept of "buying" girl recognized, although exchange of gifts also emphasized. SE: Exchange of gifts at time of actual marriage only. At: Boy's side gives meat, girl's side acorns and baskets, while children are young. AE: Exchange some presents, not many.

3777a. Kl, Mo: Denied any taboos; children ignorant that they are betrothed until grown. SE: After boy and girl are betrothed, taboo for them to see each other's face. Boy wears buffalo

or elkhide over head when going out of house; is "bashful." If betrothed wishes to give him bad luck, she climbs up on top of sweat house and looks down inside when he is in there eating; this makes him sick.

3781. SW: Man, A, may hire shaman to kill someone on his, A's, behalf. For this, A pays shaman by giving him his daughter, for shaman's son to espouse when both children grow up. Issue of such union are "very valuable"; they are valued "beyond any price." WT: Marked reaction against using child to pay debt. "Chinese do that; they buy women; we never did this."

3783. At: 10 strings shell beads standard payment for bride; paid only at time of marriage. MV: Beads given to girl's mother; she sends back yellowhammer bands, and other ornaments, to boy's family.

#### Bride purchase.--

3785. Kl: Youth's parents tell youth, "You'd better go over and get that woman [naming her], if you want her." Youth says, "Yes, I'll take her, if she likes me." So he goes over to girl's family's house, talks to girl alone; she may refuse, but if she accepts him he brings her back to his father's house, where she sleeps with him 3-5 nights. Girl then returns to her home, unescorted. At end of 5 days her relatives (father, mother, mother's relatives, some neighbors--perhaps 10 people altogether) escort her back to her husband's family's house; take gifts of food, which they present to his mother. In return, groom's family gives dried meat and suckers to bride's parents. Latter distribute these gifts among all people who have come with them. Both families eat together; bride and groom sit together on mat (see elements 3818-3819a). Bride's party departs same day they came, except for bride's mother, who may stay for 3 days, teaching girl how to live, telling her to "work hard all the time; don't let anybody tell you what to do; I'll tell you myself what you can do." In recent times, groom's and bride's fathers have both made speeches at time of marriage observance; tell couple how they are going to live, and other things. Informant had seen them do this when a boy. Also, recently, groom's father gives horses and clothes for girl; her family also gives groom's same, "just like a trade. In early days, though, just gave food." AW: Youth's father goes to girl's father's house and talks to her parents, saying, "I like you; we'll 'treat' one another; I'd like to see those young folk stay together." The girl's father smokes, then says, "All right." Sometimes he asks his wife; she tells him it's up to him [father], all on him. Sometimes he says, "No, I can't do that." After this is settled, youth's father collects food and shell currency, then takes these things, together with his family, over to girl's father; big feast given. "It's just as though he's paying for that girl." If both families "have lots



of friends, they all trade together, become friends; everybody says, 'Good.'" WS: "The only time they pay for a girl is when she is a young woman, at her first marriage."

3788. Usually relative of groom's father.

3789a. Kl: Initially. See note 3785. WT: If man's parents like girl, they may advise their grown son to offer her gifts "for about 1 month; if she and her parents accept them, in about 1 month the couple are married [sleep together]."

3790. At, MV: See note 3783.

3797. Mo, SE, SW: Strongly disapproved; (SW) "only trashy people do this." AW: Disapproved of, but not so strongly as among Mo, SE, SW. "Sometimes boy goes over and sleeps with girl--marries her; his father hears gossip about it and scolds his son, and says that if he brings girl home, he is going to throw her out. Or, if youth does bring her home, sometimes his parents throw hot ashes over couple when they are asleep. Girl's parents talk to her the same way, if they don't like the boy she's sleeping with. But if boy gets a good girl this way, his father tells him to surely bring the girl home, and then both families trade food and clothes, if rich." MM: "Common" form of marriage, not much approved of.

3798. MM: Sometimes, not always.

3799. SE: Depends on whether child is born of union; if child born, mother must be paid for, to establish child's status.

3800a. Mo: If poor, groom may go over and work for girl; this type marriage referred to as wo-kobuks. SE, SW: Peculiar type bride service; if widow has daughter, she may give this daughter to good hunter gratis, in order to get man to live with her daughter, hunt for daughter and herself. But in event there are children, groom's father must pay for the wife, in order to establish status of children of union. SW informant related following concerning Kammatwa, down-river group between SW and Karuk (see note 282). "If widow wants husband for her daughter, she'd get a likely man to come over to her house and live there and marry her daughter; he would not only have to hunt and fish for women, but cook and gather vegetable food for them too. SW didn't do this; it's too bad, to make a man do anything like this." Possibly slave procured (?). Bride service in widely accepted sense of term not practiced among SW ("half marriage" also absent); "a poor man never was married; he was just kicked around; he was nothing."

3805. At, AE, WT: In fight with bare hands.

NS: By race between 2 prospective suitors; swifter runner obtains girl as wife. Informant's mother's mother's father had obtained his wife thus; race run in a meadow in Pleasant Valley. Such race referred to as yulumkatu.

3806a. Rich man buys husband for daughter, in order that son-in-law may get him wood, hunt or gamble for him. AW: Rich man pays youth's father dried salmon, acorns, deermeat.

3807. WM: Well-to-do man sometimes sends grown

daughter or daughters (2) to chief, or may send 1 daughter to man who is good hunter. Young women carry 2 large baskets fine acorn flour; when reach chief's house, they sit down outside until chief's mother or 1 of his wives bids them enter. In evening chief comes in, and sits down between 2 girls (if 2 sent); when he eats 1 puts acorn soup in basket for him, other salmon in basket "pan"; all 3 eat together. That night he sleeps with both of them; they stay with him about 1 month or so; he or his helpers kill deer and they dry meat; when they leave they take this meat home to their mother. At their departure, chief tells them, "whenever you girls want to come back, you can come," and they return later, to him.

#### Marriage observances.--

If entry applies only to 1 or more of several forms of marriage practiced by group, note explains to which it applies. If entry applies to all forms practiced by group, no note given.

3808. SE: Refers to simple marriage established by couple living together; to marriage by service for bride, no payment; to marriage by abduction and marriage where husband bought. At: Groom's father goes to girl's house, pays girl's father 5 strings (1/2 of total) of shell beads, while girl is asleep. Girl is awakened, and goes over to groom's father's house with her family; she and family stay there 2-3 days; girl sleeps with youth; much feasting; remaining 5 strings of beads paid to her family and gifts of meat, salmon given them. After 2-3 days bride returns home with her family; stays there 2-3 days, then goes back to husband, loaded with presents from her side, roots, acorns, other foodstuffs. Her sister escorts her back to her husband's house; sister stays there 1 night, then returns home. AW, AE: Applies to simple marriage. WT, WM, WS: Applies to child-betrothal marriage; bride-purchase marriage; simple marriage. WS: See note 3635 for data on child-betrothal marriage. MM, MF, NM: Applies to child-betrothal and simple marriage. NS: Applies to simple marriage.

3808a. Kl, WM: Applies to child betrothal; bride purchase; simple marriage. Mo: Applies to child betrothal; bride purchase; simple marriage; service for bride. SE: Applies to simple marriage and marriage where husband bought. AW, AE: Applies to simple marriage. WT: Applies to bride purchase and simple marriage. MM, MF, NM: Applies to child betrothal and simple marriage. MM: In child-betrothal marriage groom stays at bride's house about 6 or 8 days; in simple marriage groom may live at bride's house from 6 days to 2 or 3 months. NF: Applies to simple marriage.

3809. Kl, WT, WM: Applies to child betrothal; bride purchase; simple marriage. Mo, SE: Applies to child betrothal; bride purchase; simple marriage; marriage by abduction. AW, AE, NF: Applies to simple marriage. WS: Applies to bride purchase and simple marriage. MM, MF, NM: Applies to child betrothal and simple marriage.

3809a. Mo: Applies to all Mo forms marriage except service for bride. SE, AW, WT, WM: Applies to child betrothal; bride purchase; simple marriage. At, MV: Applies to child betrothal and bride purchase. AE, NF: Applies to simple marriage. WS: Applies to bride purchase and simple marriage. MM, MF, NM: Applies to child betrothal and simple marriage.

3810. Kl, Mo, At, WT, MV: Refers to child betrothal and bride purchase. SE, AW, AE: Refers to simple marriage. WS: Applies to bride purchase and to simple marriage.

3810a. Kl, Mo: Refers to child betrothal and marriage by abduction. SE: Refers to child betrothal and bride purchase. AW, AE, WT, NF: Refers to simple marriage. WM: Refers to child betrothal; bride purchase; simple marriage. MM, MF, NM: Applies to child betrothal and simple marriage. NF: Applies to simple marriage.

3811. Kl, Mo, At, WT: Refers to child betrothal and bride purchase. SE, AW, AE: Refers to simple marriage. SE: Short time after marriage consummated groom escorts wife to his father's house. WS: Applies to child betrothal; bride purchase; simple marriage. NF, NM: Bride makes informal visits at irregular intervals to her family, but no formal return shortly after she has begun living in her husband's father's house.

3812. Kl, Mo, SE, SW, At, AW, AE, WT, WM, WS, MV: Refers to child betrothal and bride purchase. Mo: "This was the decent way to do--for the family to take the girl to her husband's house. This made her respectable; they couldn't have her running back and forth between those 2 houses. Wealthy people always did this." MM, MF: Refers to child betrothal.

3812a, 3813. Mo, SE, WM, WS: Applies to simple marriage.

3814. SE, AW, AE, WM: Refers to child betrothal and bride purchase. AW: See note 3815. Bride and groom may stay on at bride's family's home (if marriage celebrated there) anywhere from 2 days to 1 or 2 months. Groom gets wood for his father-in-law; bride packs water for mother-in-law, whichever place they are staying. If both families wealthy, couple keep visiting back and forth; if 1 family does not have much to eat, stay with more affluent relatives, and "take food and pack wood for poorer side once in awhile." WS: Refers to bride purchase. MF, NM: Refers to child betrothal.

3815. Kl, Mo: Applies to child betrothal; bride purchase; simple marriage. SE, At, AW, AE, MV: Refers to child betrothal, bride purchase. WS: Refers to bride purchase. Kl, Mo, At: Bride's family escort daughter back to groom's house, on her return to her husband. SE: Groom's family stays at bride's family's house. AW: In child-betrothal marriage, either groom's family goes to bride's house or vice versa, depending on which side says, "You come to my place." AE: Visiting family may stay from 2 to 6 months at groom's father's house. WM: Visiting family stays only few hours.

3816, 3817. Kl, Mo, SE, At, AE, MV: Refers to child betrothal, bride-purchase marriage. AW: Refers to child betrothal; bride purchase; simple marriage. In simple marriage, feast may be given if groom meets with approval of bride's family, and both groom's and bride's family are wealthy. Host contributes larger share of food; friends help him. "Sometimes at times like this the people dance, too, just for fun, because there are so many people there." WS: Refers to bride purchase. MM, NM: Refers to bride purchase. NF: Refers to simple marriage. NS: Refers to child betrothal and marriage where woman won by contest.

3818-3819a. Kl, Mo: Refers to child-betrothal, bride-purchase marriages. Bride sits with back to people, groom faces people.

3820-3821. Kl, WS: Refers to bride purchase. Mo, SE, At, AE, WM, MV: Refers to child betrothal, bride purchase. MM, MF, NM: Refers to child betrothal. NF: Refers to simple marriage. NS: Refers to child betrothal, to marriage where woman won in contest.

#### Polygamy; marriage of blood relatives.--

3824. AW: Shaman may have as many as 10 wives, given to him in payment for doctoring. More usual for man to have about 3 wives, 1 of whom he paid for; other 2 may be orphans or relations of his first wife. MM: See note 3826.

3824a. NS: First wife head wife; "supposed to look after her first of all."

3825. WT, WM: Sometimes, not always. NS: If live in same house, "wives fight each other, pull hair."

3826. MM: Example: man at Big Meadows (MM group) has wife, whom he lives with part of year; other part he may spend with his wife who lives in Indian Valley (informant's group). "Just common men do this; and sometimes, if common man has 2 wives, they both live with him, in same house."

3828. MM, MF: Headman has 1 wife only; "common men" are only ones who practice polygyny. NS: Chief has several wives to pound acorns for him.

3835. Mo: See note 3961. AE: If first wife barren, she may urge husband to marry her younger sister, so that latter will have baby. "Then barren wife almost claims that little baby; they like it so much."

3836. AE: If man's first wife has 3-4 or more children, she may send her husband over to her family, to get a younger sister as wife, telling him, "You go get my sister, to help me take care of these children."

3838. SW: See note 3839.

3839. SW: Man can demand that his dead wife be replaced, and it is then obligatory for dead wife's sister to marry him; "but most men want to 'get away' from their dead wife's family" (and so do not demand this replacement; informant did not know why). WT: Dead wife's sister marries brother-in-law "because it would make her feel bad to see him with another woman, in place of her dead sister. Man feels he belongs to his dead wife's

family, not that his sister-in-law belongs to him." NM: Woman may refuse to marry brother-in-law, saying she "does not want to die like [her] sister did." Not obligatory for man either.

3841. At, WT: Only if widower treated first wife well. NM: See note 3839.

3842. Kl, Mo, SE, AW, AE, WT, WS, NS: Dead woman's parents hire shaman to kill son-in-law, if he refuses to marry one of deceased wife's sisters. WM: Woman's parents hire men to kill son-in-law outright.

3844. Kl, SE: Usually, however, relative of man marries latter's stepdaughter.

3852. Kl: Informant "had heard lots about this, among [N] California tribes and up at Warm Springs--about man living with his sister-in-law--but not practiced among Kl." AE: Not especially disapproved. WT: Indulged in only by "loose" women, and generally disapproved.

3853. NS: Man sleeps with sister-in-law, only during brother's absence from home.

3855. NS: Not necessarily between namesakes only.

3856. SE: Extension of levirate also occurs; man may marry father's brother's wife, "to keep her in the family; he has to pay for his aunt, however, to give any children he may have by her status. But in outright levirate, gifts only given; levirate not always obligatory for man; "woman has to be good woman, to have treated dead husband well and pitched her face for him when he died, for his family to make strenuous efforts to keep her after his death." SW: Levirate more obligatory, for both man and woman concerned, than post-mortem sororate (see note 3839). WM: Day after funeral, when all relatives of dead man are crying, brother of deceased may ask widow for drink of water. If she gives it to him, they are considered as married from then on. Both widow and brother-in-law have blackened, pitched faces, and let pitch stay on until it wears off, but in event of speedy re-marriage widow does not wear pitch necklace.

3857. SE: See preceding note.

3858. At: Widow may tell her brother-in-law she is going to marry another man; "All right," he says, and tells her to "take care of those children [by dead husband] good; be careful with them and let me know when they're sick."

3860. Kl: But because levirate is so obligatory for woman and for dead husband's brother, rule seldom if ever violated. However, see element 3973.

3862. By hiring shaman to kill woman, for all groups except WM, NS. WM: If woman refuses to give brother-in-law drink of water (see note 3856 WM) "then her brother-in-law or father-in-law get mad at her and try to kill her." NS: Woman shot with bow and arrow.

3866. SW: Kammatawa and Katiru groups intermediate between Shasta proper and Karok (see note 282) permit marriage of blood relatives; Shasta do not.

3867. Mo: "Honorable" form of marriage, but practiced mostly by poorer people; wealthy persons pay for bride. SW: Permissible, but not formalized.

3868. AW: Done occasionally, but "don't like it; it's no good marrying that way; there's no sense to it."

Exogamy; postnuptial residence; kinship avoidances.--

3874. See element 2619. NM: Local group exogamy practiced, but seemingly neither preferred nor obligatory. Men take wives from Chicago Park, Nevada City groups; do not intermarry with Colfax or Mooretown (MF) groups.

3875. MV: Man usually takes his wife from village other than his own.

3877. Kl: Local group endogamy permissible, but "can't take wife from near-by neighbor's house, even if woman unrelated to man; have to take wife from house at least 1 mile away, and rather take wives from farther off."

3878. No rule, among any of groups, forbidding intertribal marriages.

3879. "Often practiced" may be putting case too strongly. However, number of intertribal marriages, as revealed in genealogies of informants (all of whom were between 60-90 years old themselves) was rather surprising. See section on Informants, this study. Kl: Intertribal marriages of Kl with Mo, Warm Springs Sahaptin commented upon by informant.

3880-3882. MM: Applies to child-betrothal marriages.

3883, 3884. MM: Applies to simple form of marriage in which couple merely live together.

3890. AW, WS, MM: 1-2 months.

3891. Before birth of first child, couple usually go to wife's parents' home and birth hut is made for woman near her parents' house.

3901. Kl, Mo, SE, SW: Taboo attenuated; Kl: man accords mother-in-law same respect he accords his own mother. At, AW, AE, WT, WM, WS, MM, MF, NF, NM, NS, MV: Taboo important; marked.

3919. At: If mother-in-law talks to son-in-law, bear will "chew up" son-in-law; he will never be seen again. Same applies to conversation between father-in-law, daughter-in-law. WT: If do not observe taboos, mother-in-law will have bad luck; rattlesnake will bite her, or grizzly devour her, or she will be killed by enemies or burnt. MV: "Observe [these taboos] for love of son-in-law; think world of son-in-law; think so much of him that mother-in-law won't look at him."

3921. All items listed under mother-in-law, son-in-law taboos inquired about in field for father-in-law, daughter-in-law. AW: Taboos similar, except that whereas perhaps only "1 man out of 200" may violate taboo against marrying his mother-in-law it is not matter for much disapproval if under some circumstances woman marries her father-in-law after her husband's death.

"They do this if the father-in-law is rich, and if her parents tell her to. But if the father-in-law has some close [male] relatives, her parents will tell her to take a relative of her father-in-law's for a husband, instead." WT: Man may marry his son's son's wife, for same reason woman marries her brother-in-law (see note 3839); man may not marry his son's wife. WM: Man tells nephew to marry his son's son's wife; does not marry her himself.

3923. AW: Mother tells her daughter that if latter plays with brother, she (daughter) "will be ashamed."

Adultery; divorce; nonaffinal remarriage.--

3930. Virtually denied by many informants. At: Bear will chew up adulterous man. NF: "They didn't have that sort of trouble in those days; they stayed together good."

3934. SE: With glowing ember.

3935. Kl, Mo, At, AE, WT, WM, WS, MF, NM, NS: Killed by husband sometimes. SE: Adulterous wife returned to parents, and return of payment for wife demanded; parents sometimes kill such a daughter later. AE: Form of punishment which might end fatally sometimes meted out to adulterous wife; when she and husband come to flooded stream in springtime, husband lays pole across stream and crosses on it; tells woman to follow him. When she is halfway across on pole he pulls it up at his end; she falls into stream, and if she can, saves herself, or else is drowned.

3936. SE: Seducer poisoned by hired shaman.

3937. AW: Woman's husband may kill attacker, if latter does not have "a lot of powerful relations. But if he has a lot of relatives, the husband would be afraid of killing him; his relatives would take revenge."

3947. Kl: After wife severely beaten, husband tells her, "Better go home; I don't want you any more," and wife returns to her parents; "that's the last of her."

3949. MF: By wife.

3950. Kl, Mo, SE, SW, AW, AE, NS, MV: Husband may promise to behave better, and wife then sometimes returns to him, "if he makes a good promise." SE: In such instances, husband usually buys wife back. WS, MV: Woman may desert husband, marry another man.

3951. SE, NM: Wife's parents may hire shaman to poison erring husband, or (SE) man to shoot him.

3952. WM: Wife sometimes goes over to husband's paramour, fights with her, but not with husband.

3954. AE: That is, gives man some gifts.

3958. SE: Usually only if proposals are made to married woman, mother of children.

3959. AW: "Poor people divorce each other; they don't care about anybody, even if person had lots of relatives [to revenge affronts]. But rich people hardly ever divorce."

3960. At: Divorce and sexual license before marriage "used to be unknown; now men and women

run around, just like dogs. In old days women never ran around; they stayed home." SW: Husband may send wife home, and demand bride price be returned.

3960a. SW: Wife may return home, and her bride price need not be returned.

3961. Mo: Husband may send barren woman home to parents; "that's been done, lots of times; but if he loves her, he will keep her, and take another woman also as wife. SW: Barren wife not divorced, but her family must supply second wife free to her husband. WM: If woman barren, husband deserts her, often for another woman; does not bring this second wife home to live with first one; latter returns home to her parents.

3962. SW: Wife may leave husband, no return of bride price necessary.

3963. SW: No return of bride price if husband is aggressor.

3964. SW: If husband lazy, "after awhile wife returns home." If wife lazy, she is sent home and bride price must be returned. AE: If husband lazy or "mean," and woman returns to her family, her father or father's brother usually sends her back to her husband; tells her to come home "only in a good way, together with her husband." Daughters, when told this, usually return to husband. WT: If woman lazy, but if she stays home and behaves self, husband keeps her; but if she is "run-around" as well as lazy, husband turns her out of house.

3965. SW: If husband "mean," and beats wife, and wife returns home, first time she does so her parents send her back to her husband; second time she comes home for such reason she can stay; no return of bride price. AE: See note 3964. WM: Woman never fights back, if husband beats her, hits her with rock, but her brother or uncle may fight husband in her stead.

3966. SW: See notes 3960-3965. In all instances where repayment is mentioned above, such is necessary only if there have not been children born of union. But if 1 or more children have been born, money is not repaid (would ruin child's status), and either wife or husband may take charge of child.

3968. SW, At, AW: Boys usually stay with father, girl with mother's mother or grandmother. AW: "But hardly ever do this."

3972. Kl: Wife leaves her belongings in her husband's house. WT: Wife does not take her clothes, "because her husband has made them; she just takes clothes she has on." But anything she herself has made, such as baskets, she takes with her. WM: Woman takes clothes and baskets.

3973. Kl: If new husband does not pay before he marries woman, liable to be killed. AW: 6-10 strings of beads paid to widow's brother-in-law by her suitor. Brother-in-law then tells widow to marry suitor; if she demurs, he may threaten her with death. (Brother-in-law often more violent in demeanor toward widow than her husband ever was.) "The brother-in-law has a share in

that woman; he acts just like a boss toward her."

3975. WT: Also, in Upper Trinity subarea of Wintu, informant had heard of 1 instance of mother-in-law killing daughter-in-law after husband died. "The mother-in-law didn't want that woman to take another husband, so she killed her with a bone needle [dagger?]. She was sorry after she did it; but she didn't like the woman having another husband who would look just like her son; it would make her [mother-in-law] feel badly."

3976. In case there is no brother-in-law to ask.

3977. If there is no brother-in-law to receive the payment. AW: Sister-in-law may dispose of widow to more-distant male relative of dead husband also.

3980. SW: A divorce "puts a man and woman clear away from each other"; no payment rendered former husband.

3981. Kl: If man does not like his wife for some reason, he announces, "Anyone who wants my wife can take her, if they give me something. If you people don't want her, I'll kill her." The men discuss it; husband repeats the announcement, sets date when he will kill woman; some man finally takes her for wife, gives the husband something; "that's how they save a woman, sometimes." No one knows what trouble between husband and wife prompts man to do this, and man never tells; he doesn't beat his wife, he just sells her. Only done occasionally; when informant was boy such sales still taking place; informant had seen one couple separated this way. Woman not captive.

#### Intercourse; promiscuity.--

3984. NF: Girl cries, fights husband, so girl's mother sleeps beside girl first night later sleeps with husband.

3985. NF: Do not allow people to sleep lying on back "like dead people"; lie on side and "put their heart in hiding" so no evil will befall sleepers.

3987. Purse lips and make sound, "čk, čk," repeatedly, close to baby's face. AW: Rub hands over baby's face or neck while making sound; same done between adults. AE: "Learned to make this sound from animals--badger, raccoon."

3988. SE: No virginity tests, but observe boy's actions around girls. AE: If girl's, boy's legs get "heavy" (tired) during girl's puberty dance, sign he or she is not virgin. Spectators watch to see whether this happens. WT: Can tell whether girl is virgin or not by shape of her abdomen, if firm, smooth, judge she is.

3989. Kl: Prostitution with payment recent custom only.

3990. WM: Especially at girl's puberty dance.

3991. Kl: Said to have been extremely rare; "girls never ran around; pretty hard to get a woman." Girl's parents wanted girl to marry man who could get her lots of fish, so she would eat

well after she married; advised her to take such for husband. Youths never went round for women by themselves, formerly; both girls and youths adhered to marriage rules. SE: Admitted, but said to have been very rare, however. 2 women usually accompanied girl whenever she went anywhere "in order to see that men didn't bother her." At: Mother kept girl beside her during night at fiestas (see also note 3960).

3996. Kl: Must marry girl; youth's parents tell him, "Get that baby back." Youth gets girl, without paying anything for her.

3997. WS: "Very few did marry the girl."

#### Transvestites

3999. Mo, MM, MV: Known by informants to exist among such tribes as "Pit River" (Achomawi) and Kl, but denied positively for informants' own groups. SW: Informant himself had many traits of transvestite, although he dressed in men's clothes; most of elements listed positively below for SW are entered from volunteered data and observation of facts rather than as result of direct questioning. At: Referred to as ya'wa'. NM: "In early days didn't have any [transvestites]"; informant knew of only 2 hermaphrodites (?), a Mexican at Auburn and a half-breed woman.

4008. "Because born that way."

4009. AW: Informant for At stated, "1 Pit River (Achomawi) woman, after she'd had children, dreamt to be like that."

4011. See note 3999. At: Referred to as brumaiwi. Wear false penis (?), made of pitch, suspended from belt.

#### Death

##### Treatment of corpse.--

4021. Kl: Body laid on pyre immediately, left lying there overnight; early next morning burned.

4025. Mo: Shamans only. WM: Painted red. Sun dogs considered sign of shaman's death, "because paint dead red." Red clouds presage death of someone.

4027. MF, NF, NM, NS, MV: Yellowhammer-quill band also laid with body. MF, NS: Also basket cut, so it will lie flat like plaque on top of chest; this buried with body. Cut basket on body lacking among NM, MV; dubious for NF.

4028. WT: Elkhide article of great value; chief wrapped in such, and grave "almost filled with shell currency and other valuables. Many visitors come from distance and bring world of things to put in chief's grave." WM: "Other groups [of Wintu] wrap body in bearskin cloak"; WM do not, except in rare instances where head, claws cut off old bearskin, and latter put in grave. New skin never treated thus. MV: Wrap wealthy in bearskin.

4030. NF: Also children up to 2-3 years old buried on their cradle.

4032. SE: Sprinkle water, medicine around house as body is removed through wall. Purification of house as corpse removed denied for Kl, Mo, all Maidu and Nisenan groups. SW: Through wall on E side of house (see note 4093). WT: Through hole torn in wall at back of house, opposite entrance.

4036. AW: But see note 4136.

#### Funerary procedure.--

4040. SE, SW: 1-2 nights.

4043. At: Wail throughout night while body is in house; continue wailing and dancing next day until body buried near sundown.

4045. Kl: Mourners wail throughout night as body lies on pyre, before being burnt early next morning; no dance.

4046. SW: "Whenever you go to a funeral always take some money with you. You get something back again for whatever you take there." WT: See note 4028. NF, NS, MV: Gifts buried or burned with corpse.

4047. AW: Mourners merely "jump around as they cry on viewing corpse."

4048. SE, SW, At: Mourners wail ritually as they dance around corpse. MF, NF, NM, NS, MV: Mourners hold "fire dance" in assembly house; wail, dance, circling corpse 4 times. MV: Such dance held only when important man dies.

4049. SE, SW: Wear fir or willow boughs. SE: Mourners whip each other on legs with boughs they are carrying; therapeutic measure. SW: Women also bring ipos roots in their basket caps. At: Mourners bring cedar boughs into house of death; when through dancing boughs piled and burnt, to purify house if relatives of dead plan to continue using house.

4051. SW: Ipos roots women bring also laid beside corpse.

4052. Kl: Everyone in house collects ashes in basket from fireplace of dwelling, talks to dead person's spirit, then sprinkles ashes toward W. AW: As body is borne from house to grave, 1 old woman takes basket of ashes, another old woman basket of water, and they throw water and ashes behind line of people, for entire journey from house to grave. The 2 old women wail "too bad, too bad" as they perform this act to keep spirit of deceased away.

4053. Mo: Not old enough to realize what is happening; likely to laugh, play.

4056. Generally given by "old man, wise man," who is not undertaker. AW: "At grave old man may talk crossly; then people know he is going to hire a doctor to kill the poisoner [who caused death of person being buried]. Or else old man tells the people there not to mourn too much; only a few years. 'You can cry a little bit; some of you will dream good luck, with a little cry[ing]. Don't tell anyone, if you dream good, or else you'll lose it [the good luck].'" WM: At funeral old man talks to spirit of deceased, tells it where to go, upward to sky dance house

[Lut]. "If they don't tell the spirit this, it won't go up there; will stay around on earth always." MV: Speech given only at burial of important man or woman; at woman's funeral, old woman talks to the women.

4058. NF, NM: 3 old women watch widow, to restrain her.

4062. WT: See note 4028. NF, NS: Chief's body taken into assembly house, left there 1 night. During night people wail, dance around it 4 times; next day body taken out of round house, burned. Common person's body not taken into round house, but kept 1 night in living house and then burned. MV: For additional differences other than those noted below, see notes 4048, 4056, 4100.

#### Assistants.--

4066. Mo: 3-4 men. AW: Not shaman. Shaman attends funeral only if he intends to "catch" poison that killed corpse, in grave; if he does this, 2-3 days later he sings, and sends back that poison to its owner (with baneful results to latter).

4068. SE: 3-4 pallbearers. AW: 1-2. AE: 2-3. WM: 2 old men carry corpse to grave; such men too old to hunt. "They don't want any young or middle-aged men to handle corpse, because that would spoil their luck hunting deer." NM: 3 men carry corpse out of house; 2 old women carry ashes to grave for burial, after corpse cremated.

4075. SE, WS: 3-4 gravediggers. AW: 1-2. WM: 2 old women dig grave. NM: 2 men dig grave in which ashes of corpse are buried.

4077. MM: Grass. NF: Wormwood.

4078. Mo: All except near relatives of deceased, "who feel too bad."

#### Disposal of corpse.--

4082. NF: "Long time ago, buried grown persons as well as young babies; nasty coyotes dug up bodies, carried them away and ate them, so after that they always burned grown persons." NS: Beals, Nisenan, p. 376, says, "Informants unanimous that [all groups] Nisenan always burned dead until whites stopped [cremations]"; my information runs counter to this for NF, NS. NS informant stated that her mother's mother had told her that "if a person had a lot of beads and shell ornaments, at death his [or her] body would be burned, to be sure that the beads would not be stolen [see notes 4085, 4111] by other Indians, but would be destroyed [in fire]. But common people, lacking such valuables, were buried," and burial was more usual procedure. Informant also stated that "the tosenin [Auburn group of Nisenan] burnt their dead quite a lot"; she had heard her grandmother speak of this. "But up here [at Placerville] burnings weren't common."

4083. Mo: If have no time to burn body, as for instance when group traveling, bury corpse instead of cremating it. Burials rare, however. NF: Children up to about 3 years old buried.

4084. At: Interment takes place near sundown.

4085. AW: Man with many friends buried in grave 8 ft. or so deep; corpse extended supine. Poor person doubled up, put in smaller grave, 4 ft. or so deep, or even put in shallow hole and rocks only piled over body. In winter build fire over ground to thaw it out, and then dig grave. MV: When grave half filled "2 men get in it and stamp down earth hard, so grave will not be robbed of beads by other Indian tribes. Visitors at funeral watch, to see amount of property buried; they do this all through Paskenta (Patwin), clear to Ukiah and N to the Shasta."

4088. At: In winter bury body inside living house where deceased lived; widow or widower goes to live in another house. Next spring living house torn up and burned. MM: Procedure same as for At, except that family of deceased continue living in house where body is buried "until good weather comes along," when family move out and house burned.

4089. SE: If in great hurry only.

4090. AW: See note 4085.

4091. AW: See note 4085.

4093. SW: Head must be "toward daylight" or sunrise, "because Sun is over all of us ... he seems to have everything to do with us. Persons travel E after death, toward sun, or daylight." At: Head must always be "toward where the sun comes up." AW: Head either N or E; mostly E; W "no good."

4095. WT: Buckskin thong or vegetable-fiber cord. WS: Withe. MV: Buckskin thong, kept for this purpose only.

4097. AW: If infant dies, string put in grave and upper end left projecting from top of grave; if this is not done by young mother, she will not have any more children.

4098. AW: At head or feet of corpse.

4100. SW: If shaman dies, paint and ground dried ipos roots sprinkled on grave; small pinches of same put on piece of board, and board set near shaman's feathers that are tied on tree near by. This is done "to keep shaman's power down, so anyone going around there won't be hurt." At: "Silver Fox told people in beginning to put food on grave for 1 night; shaman does this." Shaman also sings night following burial. MV: When member of secret society or 2 main dance leaders die, 5 days after burial old secret society members cry in assembly house; "then take 2 large basketsful of acorn soup, and pour soup over grave, and old woman smoothes it. The elder talks; tells people to 'wash their faces today and eat and talk and laugh a little bit; now you see your friend is gone.' This is done so persons will not be bothered by dreaming of the person who has died."

4103. AW: After funeral is over, pile small mounds of rocks or dirt all around house where deceased has lived, as sign of mourning. WT: When corpse is laid out on ground in front of house, 2 stones placed at head and feet; when corpse removed, stones left in situ, so no one will walk across ground there.

4105. At: Flat rock or cedar plank.

4107. Around all graves.

4108. Basket reburial of bones which have been dug up by mistake.

4109. At: Never burn bodies; Silver Fox told people not to burn them. "Just bury them," he said.

4110. NS: See note 4082.

4111. SE, SW, WM, MM: Persons dying away from home only; this denied for all other groups.

At: No cremation; man killed in war buried on spot. AW: "Only strays, poor people, or poor men killed fighting burned, like Mo." WT: Only time cremation practiced was when corpse was found long time after death. WS: Warriors' bodies left where they fall, untended. MM: Men killed fighting cremated; this denied for WT, WM, WS, NS, MV. NS: Rich man or woman, having many beads, cremated; done in order to prevent grave-robbing. (MV informant also stated grave-robbing "was very bad in old days. After Whites came it was very bad because gold was buried with corpses.") MV: Cremation in recent times only, for victims of disease only; these burnt inside house where death occurred.

4117. AE: If man who owns large communal living-assembly-sweat house dies in spring or good weather, his body is burnt inside house.

4119. AE: 1/2-1. WM: 1-2. NF: Start burning body in morning; burn all day, watch ashes that night. Next day put ashes in basket; men line up in 1 line, women in another, and basket of ashes taken to cemetery and buried.

4123. NS: Of heart, by widow; 1 case only recalled, post-White.

4124. Mo: Ashes of corpse put in basket (more recently in brass kettle) and this buried in ashes at cremation spot. MM: Bones wrapped in buckskin. NF: See note 4119.

#### Cemeteries and burning places.--

4127. NF, NM, NS: For ashes of cremated (see element 4124).

4128. SW: That is, within packing distance of village.

4129. AW: 2 villages may have joint cemetery halfway between 2 sites.

4130. At: Bury close to living house, in summer (see note 4088).

4132. WM, MM, MF, NF, NM, NS, MV: Successive burials of relatives in same spots, with reburial of previously interred.

4133. NS: Done if dream of dead; see note 4687. MV: Done by old people; no grass allowed to grow on grave.

4134. Kl, NF, NM: Wife burned near husband's village, not taken home, but among NF, NM wife's ashes are taken home. AW: Only if poor woman; see note 4136. MV: Rich man may take wife's body and bury it in his own family grave plot, putting good deal of property in grave for his dead relatives, as well as for his wife; in such case wife's relatives would allow him to bury her body.

4135. NF, NM: That is, wife's ashes; see 4134.

4136. In none of groups is this a general practice. SW: Done only if man dies while away from home, at wife's village, and it is winter or too far to pack home body. AW: Poor men only. Wealthy people are brought back to their homes for burial; corpse carried on litter consisting of 2 poles, with large deer hide stretched between, its edges laced to poles with thongs which pass through cuts made in hide. Furs piled on top of hide; litter borne by 4 men, 2 at each end. Litter for poor persons has sticks laid across it, no skins. Bearers paid; poor men accept the clamshell-disk beads in payment, wealthier men refuse them.

Treatment of property.--

4145. MM, MF, NS, MV: Worthless property only; bury person's good possessions.

4152. At: Baskets torn up, thrown out (but not put in grave); "given" thus to deceased.

4154. Kl, MM, MF: Kept by relatives. Mo, AW: Given to friend. SW, WM: Broken. At, NF, NM: Canoes lacking in area. See note 858.

4155. At, AW: Or allowed to lie and rot in water.

4161. SE: Informant had heard of at least 1 case among SE where, after horse was killed, it was slit down belly, corpse put inside carcass, and carcass buried.

4165. At: Some of woman's baskets kept for her children, others burnt. WM: "Spirit of dead wants all dead person's possessions destroyed; if this not done, spirit comes back and threatens to take its mother or grandmother with it. Relatives give spirit its possessions; burn them; also give spirit powdered red rock. After everything is burnt, spirit no longer bothers living. Persons know when spirit is around because they become sick, have pains in chest, perhaps headache, dizzy, lack appetite. Call in doctor, who treats patient and talks to spirit." As regards recent acquisitions, such as horses, silver money, spirit tells shaman to keep horse and treat it well, and use money to buy acorns.

4166. AE: Relatives take whatever property they can use; when it wears out or they no longer have any use for it, they burn it.

4170. AW: Winter living houses used only about 10 years at best; "after that, fleas get too bad in them."

4171. AE: If anyone, other than owner of winter living house, dies in house, "they just purify the house, and people go on living in it; they don't burn it the next spring. If owner of house dies in winter, house is purified; other occupants live in it until spring, then burn it. WT: Chief owns assembly house; this occasionally burnt, if people feel very badly and are trying to forget deceased.

4172. Kl: Relatives of dead person move into small temporary hut after abandoning living house.

4173. Kl: If death occurs in winter earth lodge, house torn down and rebuilt next fall.

WM: Remove 10-15 "good long boards" from house, and keep these for new house; burn remaining part of house. Or, tear down that part of house where man slept, burn entire house, and pile dirt over spot where dead person used to sleep, then pile rocks on top of dirt. "At Hayfork (WT) burn the side of house where man slept, but leave other side standing and build onto it." After family of deceased burn house, they move away, 10-15 miles or so, and live for year or so in the new place; then return to old location.

4175. SW, AE: Burned. NF: Assembly house deserted temporarily; closed for 2-3 years, then reopened, purified by having wormwood burnt inside it, cleaned, and used again.

4177. Mo: House temporarily abandoned in some instances; fumigated before being abandoned.

4178. AE: See note 4171.

4179. AW: Pitch put on inside walls of house. AE: See note 4171. MV: Pounded salt sprinkled inside house and on ceiling.

4180. Kl, SE, At, AW, AE: Juniper; use of juniper denied for all other groups. Mo, AE: Sage; use of sage denied for all other groups. Mo, SE, At, AW, WS: Cedar. AW, AE, NF, NS: Wormwood; use of wormwood denied for WT, WM, WS, MM, MF, NM. WS: Fir. MF, NF: Angelica; denied for NM, MV.

4182. MV: If burn hair of deer (or its bones, hide), hunter who shot deer will lose his hunting luck.

Taboos and purification of undertakers, etc.--

4183. WT: Taboos imposed so that undertakers will not "dream bad," that is, dream of death of close relative, or of being hurt. If do have these dreams, means dreamer will die shortly. NM: Includes 2 men who dig grave for ashes; 2 old women who carry ashes to grave; 3 men who carry corpse out of house.

4184. SE, SW: Refers to all undertakers, not merely to scapegoat.

4185. MM: 4-5 days.

4186-4187. SE, SW: Refers to all undertakers, not to mourners. MM: 4-5 days.

4188. SE, SW: Refers to all undertakers and mourners. MM: 4-5 days.

4189. SE: Refers to undertakers and mourners. WM: 6-7 days. MM: 4-5 days.

4190. SE: Refers to all undertakers and mourners. MM: 4-5 days.

4191. SE, SW: Refers to all undertakers and mourners. MM: 4-5 days.

4192. MV: 2-3 months.

4193. SE, SW: Refers to all undertakers and mourners. AE: 5-7 days. MM: 4-5 days.

4194. MV: 2-4 months.

4195. MM: 4-6 days.

4196. SE: Refers to all undertakers; not to mourners. MM: 4-6 days.

4199. SE, SW, WM: Refers to all undertakers, not to mourners. At: All taboos imposed on undertakers, gravediggers, and others may bring them good luck. AW: After sweating, swimming follow-



ing funeral, men, women stand facing E and say, "Sus, sus, sus; good daylight come and give me good dreaming," as they clap their hands. "Some women are bashful, though, to talk that way. The people are talking to approaching daylight. Everyone tries to get good dreams after a funeral; a funeral is good for that."

4200. SE, SW, WM: Refers to mourners, not to undertakers. NM: Refers to undertakers and mourners.

4201. SE: Refers to all undertakers and mourners. SW, WM: Refers to mourners, not to undertakers.

4202. SE: Refers to all undertakers and mourners.

4203. SW, WM: Refers to all undertakers, not to mourners. NM: Refers to mourners, not to undertakers. MV: 2-3 lunar months.

4204. SE, WM: Refers to all undertakers, not to mourners.

4205, 4208. SE, SW: Refers to all undertakers and mourners.

4208. SW: Woman (not shaman, however) made special medicine; "have such woman at nearly every village; if don't have 1, send for 1 from another village." Medicine drunk to cleanse, purify self.

#### Taboos on relatives.--

4212. Mo, SE, AW, AE, WS, MV: Only because "she feels so sad." SE: Widow lies on top of corpse, outside, "for last time"; her tears must be washed off before corpse can be buried.

4215. Kl, Mo, AE, NM: Cut immediately after cremation. SE, SW, At, AW, WT, MF: Cut immediately after funeral. WM, WS, MV: Cut day following death of husband. MM, MF, NF, NM: Cut few days after burial, cremation.

4218. At: Belts made, similar to Shasta hair belt figured in Dixon, Shasta, fig. 95, p. 415; decorated with bone, shell ornaments.

4220. Mo: Cuttings or combings never thrown in river or in woods; birds will make nest of it.

4228. WT: Pitches face because she feels badly, "also to prevent any other man falling in love with her."

4230. SW: Reason for application of pitch and charcoal by mourners explained in myth of introduction of death into world: Black Cricket's child died, Coyote vetoed its being brought to life, so child buried; "that's why they [mourners] pitch themselves black, like Cricket."

4233. WT: Widow puts pitch on arms because when she slept with husband, had intercourse with him, she put her arms around him.

4243. Necklace usually consists of lumps of pitch on fiber string. NS: Dubious as to whether pitch used for necklace. MV: Shell beads on string, for necklace. See element 4272.

4244. Very old cap, or one with hole in it.

4247-4250. Kl: 10 days after husband dies, widow goes to mourners' sweat lodge, stays there in seclusion with old woman attendant for 5 days

and nights, sweating; at end of this 5-day period widow can eat fish; "she's cleaned good, then." SE: Or more. SW: 1 lunar month. WM: 3 lunar months. MV: 6-7.

4251. MF: Drinks medicinal tea instead of water.

4253. Mo: Young widow stays in house "for few days" after husband's death. Older woman with children may have to go out to get wood. None of seclusion taboos enforced if it is necessary to get food for dependents. All widows however sweat twice daily for duration of food taboos. Final purification comes 1 year later.

4254. Kl, Mo: In mourners' sweat lodge (see note 4247). SE: Mourner cannot come into living house if deermeat there; gives hunter bad luck. NF: Partial seclusion only; does not talk to any man during this period. NS: Stays in seclusion until necklace she is wearing breaks. NM: Stays in seclusion until she attends another funeral, usually in about 1 year. MV: Widow sometimes stays with mother-in-law; usually with her own mother.

4255. Mo: See note 4253. At: 2-3. NS: See note 4254.

4258. MF, NF, NM, MV: Widow makes baskets during period of seclusion, for post-burial ceremony (see elements 4354-4415).

4261. Kl, Mo, SE, AW, WM, MF, NF, NS, MV: Shadowed by attendant.

4262. NF, NM, MV: Talks only in low voice. NM, MV: 2 women watch mourner, take her outside at night.

4264. MF, NF, NM, NS: See note 4258.

4267. Kl: Or more. AE: 2-6 months. WM: Widow after death of husband sometimes builds and uses small steam-heated sweat house to remove contamination of disease from her arms, body.

4268. At: After 2-3 years. MF, NM: Ca. 1 year after funeral.

4270. WM: When woman about to remarry, takes pitch off 1 month before marriage.

4272. NF: Worn until burnt at group mourning ceremony, 2-3 years later. MV: Worn for ca. 1 year, then burnt at group mourning ceremony. At this burning young widows put small amount of pitch on face, also.

4273. Kl: 1-6 yrs. Mo: 2-3. SE: 6 mos. or longer. At: 2-3 yrs. AW: 1-2. WT: 2 mos. to 5 yrs. WS: 2-3 yrs. MM: 1-3. NF, NM, NS: 3 or more yrs. MV: 2-3.

4277. SE, SW, MV: Burn hair; all other groups cut hair. NM: Puts cuttings in gopher hole. At: "A man hardly does anything in mourning for his dead wife."

4281, 4283. AW: 3-4 months. MV: 4-5.

4286. Mo: 5-6 nights. MM: 1-2.

4295, 4296. SE: 1-2 days. AW, AE, WS: Immediately after funeral.

4296. MV: Bathes in medicated water, 4-5 months after funeral.

4299. MF: Put on pitch only. NF: Cut hair, put on pitch. NM: Cut hair only.

4301. Child of 2 years or over.

4309. Distribution of this trait probably widespread among groups under investigation. SW informant mentioned heavy taboos both parents are under if woman has miscarriage or child dies soon after birth, but no entries made of element until MM informant emphasized its importance, in discussion of childbirth. WM: If woman loses first baby, and then walks outside, heavy storm will arise; for this reason she is kept indoors. MM: If couple lose first child before navel cord drops off, both give away everything they possess to other couples who have lost child under similar circumstances; do not give any of possessions to parents who have raised children successfully. Then relatives and friends of bereaved couple give them new possessions. MV: No special taboos if lose baby before cord drops off, or if child is stillborn; "bad luck is bad luck, that's all."

Taboos on community.--

4312. NF: 6-7 days.

4314. Mo: Hearing name of dead mentioned reminds persons too forcibly of their bereavement; dislike now to hear English surnames of dead uttered after death, or to have towns, such as Chiloquin (on Klamath reserve), named for dead. AW: Also if, for example, man has sister, and she dies, he cannot use relationship term meaning "sister"; if he says, "my dead sister" in presence of his mother, she will begin to cry; jump up and say, "I'm sorry, sorry." Man therefore does not talk of his dead sister, except slowly, and while crying; if he behaves thus, his father will not reprove or chastise him; his mother may cry a little, though. If same man has 1 sister who is dead, another still living, he refers to latter as "that young woman." Cf. note 3308.

4319. Fight, or shaman hired to poison offender.

4321. Taboo in village where death has occurred. WM: Rule also applies to near-by villages, local groups (?); this extension of taboo denied by SE, WS, all Maidu, Nisenan groups.

4322. WT, WM: 1-2 yrs. MV: To 1; depends upon how important deceased was.

4326a. SW: Brush dance among SW is danced at girl's puberty dance; see note 3665.

4331. AW: Sometimes relatives of deceased refuse to give their consent for dance; in this event dance not held. WM: Mourning family sometimes does not attend any dance for 3 years.

Mourning ceremonies.--

4334. At: Informant's account of this somewhat confused, but apparently if child of a deceased person became sick, about 3 years after the death, in spring, the widow takes off pitch and shaman doctors widow's child; all people gather and feast at end. Even though widow removes pitch, she may announce her intention never to remarry; whereupon chief says, "It's all right;

your heart is awful good." Shaman sings over widow all night to make her healthy.

4335. WM: "Perhaps some of relatives of dead person can't come to burial; they may live too far off, or it may be wintertime, or they may not even hear of the death. When they do hear of it, during following summer they go over to spot where relative is buried and cry at grave for hour or so for 1 or 2 days; then wash face and hands and return home; they are not going to cry any more. Or if relatives hear at 'big time' of death of person, they may gather together and cry right there for hour or so, then wash faces.

4354. Referred to among Maidu and Nisenan, as "burnings," or "cries." Exchanges of baskets, other property made prior to burning of property; MV informant commented enthusiastically, "Oh, that burning time makes you glad; it gives a chance to strangers to pick out [baskets], make a trade." Burnings held now, according to same informant, among 3 MF groups only: at Enterprise, at Cherokee, and on Berry Creek, at Henry Flynn's. MM: "They had a burning once up here [Indian Valley group of MM]; it was given by a poor woman [dead now] who lived up here all time, for her son. But no one would go to it--just a few people, that's all. Up at Genesee [MM group] they burnt once or twice only, that's all. No one would go to the burnings. That isn't their belief, up here; they didn't put [have] that in with their [laws] in the first place; that [custom] belongs more on the W side of the Sierras; the Paiute, Washo, Hat Creek [At] don't burn like that either. That woman [who held a burning] had heard people talking about the burnings farther W; she got lots of good things [together], silk handkerchiefs and other things. They never burned up at Big Meadows [MM]; at Quincy [MM] they had 1 or 2 burnings; they took this [custom] from other tribes. Also they burned once or twice at Genesee. But they [MM] don't believe that; nobody went to it. The doctors found out it was wrong; lots of them around here said, 'Tain't made for them [MM]; he put that the other way' [toward the western tribes]."

4360. Mo: 2-3 yrs. NF: 1-3 yrs. after death. Woman burns property for deceased husband for 3 successive years during her village's annual fall burnings. NS: "Cries" held shortly after death of person usually, but if die in winter, wait until good weather to hold cry. If person dies while or shortly before acorn crop is being harvested (October), people hold feast for new acorns and a cry for recently dead at same time. MV: 1-2.

4371. NS: Cry first day; have games next day; last day large feast, "and then people go home next [fourth] day." MV: 2-3.

4373. NS: Cry during daytime; informant commented that this is different from ways of Comese (Miwok) who hold cries during night.

4382. "Cry as though dead person were lying there."

4388. NM: Images used; their recency denied (?)

by informants; information concerning them was volunteered (Beals, Nisenan, pp. 378-379, says images not used; mentions Powers reports they were among S Nisenan). Images (so'ta) of dead made in shape of man, out of board; decorated with yellowhammer bands, strings of shell beads. "Every woman mourner who had such an image danced with it all night; in the morning burned these so'ta." At Nevada City 2 specific instances of use of these images cited: (1) for grandfather of woman of about 35-40, who is still living; (2) for Mrs. Josie Carmen's husband. Dick Jaime, old Nevada City Nisenan man now dead, made image for Mrs. Carmen; Jaime related to Mrs. Carmen's husband. MV: Images made only for "captain" (yeponi, head of secret society), captain's child, or prominent woman official (utbi) who helps feed dancers.

4395. MV: Finely woven baskets traded prior to burning (see note 4354); coarse baskets burnt.

#### KNOWLEDGE AND BELIEFS

##### Counting, Calendar, Directions

4423. At: Cut off knot each day to measure number of days which have elapsed, in order to know when to attend celebration.

4424. SW: Messages sent by word of mouth; time of meeting designated according to phase of moon.

4430. NS: Use stick as poker for fire; at end of month stick is burned to certain length; this stump is then put in fire and said to be "dead."

4432. NM: Summer (yomen) and winter (semen).

4433. AW: "Coyote wanted 20 months, 10 months of winter, 10 of summer. Silver Fox said, 'That's too much; people would die. Six months of hard times [winter], six months of good times [is all right], but 10 months of hard times is too long.' So Silver Fox got his way; there were 12 months, 6 and 6." AE: Coyote wanted 20 months, but Fox made it 10. NF: Some doubt concerning entry.

4436. SW: Every village had marks for observation. AW: "Watch where sun rises for shortest day; know when shadow is at certain place sun is going to 'back up' and that it will snow." No shamanistic dances held at this season, but people return to live in large communal living houses (astui) during winter season when they "didn't gather anything."

4437. Kl: "New year begins on 4th moon. 3 or 4 doctors come together then, and all people have good time, singing. The doctors know which moon this is; they keep watch for the fourth month especially; when horn of new moon comes between 2 stars at sunrise, they say 'this is the fourth moon.'" Cf. Spier, Klamath, 218 ff. SW: Year begins in winter solstice, "when for 2-3 days the sun rises and sets over the same marks" (in the large assembly house, uk'kwamma). Years counted from 1 winter solstice to next.

4439a. Kl: See note 4437. SW: Rising of

Pleiades, morning star, especially observed. AE: Watch stars, each new moon, to see which star is going to appear; different stars appear during different months.

4440. NS: See element 4430.

4442. WM: For winter months only.

4443. MV: Old woman keeps record in following manner: "She keeps 1 variety of seed after another in finely netted bag, and eats different sort each month. When arguments become heated in assembly house, old men send for this old woman; variety of seeds she has in sack at that time often settles argument.

4445. MV: See note 4443.

4447. WM: 2 solstices determined in following manner: During solstices sun stays for 3 days, oscillating between points A and B, "before it starts north or south. Old man watches this in morning; the sun sits down each morning, first at [A], then at [B], then back to [A], not looking around. But on third morning it looks around and is ready to go N or S, depending on time of year." WS: Winter solstice only observed, because people "want spring to come; don't bother about summer solstice." Solstice explained as follows: Sun rises at point X for 3 days, then moves N to Y for 1 day; then rises again at X for 1 day; then at Y next day. After that it keeps rising farther and farther N each day; "when it starts moving N for good, people quit watching its position."

4448. AW: See note 4451. WS: See note 4447.

4449. AW: See note 4436.

4450. SE: Marks made on center pole of assembly house with chalk. SW: "In the assembly house (uk'kwamma) there are flat rocks, set around base of center post; the shadow from post, as made by rising or midday sun, is observed, and note taken of where it falls on rocks at base of post." AW: Watch where light strikes on center post of living house or sweat house, but no marks on pole.

4451. SW: Wherever there is assembly house, observations made indoors, as noted in 4450 above, "but for ordinary places, people watch where sun rises and sets between certain trees." (Informant now uses mark on board by his door in observing shadow cast by rising sun.) AW: Mainly watch shadow from Soldier Mt. ("it goes to Jim Hunt's place") for solstices.

4452. MV: From top of assembly house.

4454. WS: See note 4447.

4457. WM: Old men watch where sun rises over certain rocks or trees every morning throughout year; also observe where sun sets.

4458. Kl: Informant gave 4 names (for N, S, E, W), but recognized Spier's 7 names (Spier, Klamath, 222); when food offered, it is thrown in each of 4 directions.

4461. SW: E and W designated as either up and downstream or light and dark (sunrise and sunset), N and S by place or tribal names, such as "over by Jacksonville" (N) and "over by Wintun" (S).

4462. SW: See preceding note. AW: N, ša'tit,

"flint side," named for Glass Mountain, where obsidian obtained. S, bak'akma, Big Meadows or "Digger Indian" (MM) side.

4463. SW: See note 4461.

4467. For flirting; also to direct children, while engaged with adults in conversation.

#### Therapeutic Knowledge and Beliefs

##### Therapeutic practices.--

4469. SW: In addition to specifics listed in elements 4470 ff., SW hold belief that person who chokes on fishbone will recover if he calls upon rattlesnake (who swallows food without chewing) and drinks water with river foam on it. Myth connected with this belief.

4473. Balls of sage bark, furze from wormwood, and such, 1/2-inch in diameter, placed on arm, leg and set afire, to cure rheumatism. Kl: Informant had 12 balls burnt on flesh near spot where he broke his leg; "so bad blood ran out"; later pine pitch put over burns, allowed to stay on for 4-5 days, more pitch put on until leg healed. Cf. Spier, Klamath, pp. 129-130; also Kroeber, Handbook, p. 628, for Gabrieleño, and Voegelin, Tübatulabal, p. 60. At: Sagebrush bark used, "if man sick all time." WS: Wormwood furze.

4474. WS: If ball of furze snaps as it burns on arm, sign sufferer will recover.

4475. SE, SW, WS: Practiced in conjunction with sweating.

4477. WS: Vapor or steam bath (olk Lominas) taken as "old-time remedy for colds"; patient put hot rocks wrapped up in chokecherry bark (latter makes steam pungent) into basket of water; sits over basket, head hanging down, head and body well covered with robe.

4482. MM, MF: For colds.

4484. MV: "A good medicine; old people obtained it at Battle Mountain"; does not grow in vicinity Chico, informant had never seen it. Tea made of roots; used "for almost any ailment."

4485. SE: Urine of young baby. MM, NF, NS: Plant decoctions.

##### Herb doctoring; beliefs concerning ailments.--

4487. SW: "For fevers, cramps, and such, had herb medicines; didn't call for a doctor [shaman]."

4492. NF: Shaman "doesn't give any root, herb teas, because people would blame him for making them sick. Common people know the roots and herbs themselves, and go out and get them."

4494. WM: Informant herself had dreamt of plant medicine; in dream she heard people talking; "these people said that if persons knew the right plant medicines to drink they'd keep well. One man said to drink rattlesnake plant root, and then one would never be sick. Another person asked, 'How about water snake, green snake root?' 'No, that's no good,' the man told them." Instructions how to use the rattlesnake root also

given in dream, but informant did not see plant itself, and so she has not been able to locate any living specimens of it yet.

4496. NS: Informant's mother's mother's mother's father a shaman; he taught informant's mother's mother "many herb medicines. But my grandmother wouldn't tell anyone, not even her own grandchildren, about the herbs she used. We asked her to, and offered to pay her, but she wouldn't do it." (If taboo of any specific variety existed in regard to this, informant knew nothing of it.)

4497. MV: Older people only dig up medicinal plants; "they pray to the plant, and no woman who is menstruating can follow them when they were doing this."

4499. MV: Essential.

4510. SW: Shaman treats toothache; doctors patient and removes worm, which "lives in jaw all the time, sometimes eats tooth and thus causes toothache." WT: Small red worm eating tooth. "But hardly ever had toothache, because didn't eat sweets or hot food to rot their teeth." NS: "No toothache, because don't eat sweets or hot food."

4511. AW: Toothache caused by small spider-like bug, "just having fun in tooth; if it wanted to it could eat person's heart, and kill person." Special doctor for curing toothache.

#### Beliefs Concerning Natural Phenomena

##### Cosmogony; sun and moon; new moon.--

4514. SW: All animals, except deer, persons. In mythical age, as now, deer was hunted. SE, At dubious concerning whether deer person during mythical age; all other groups asserted deer was person at this time.

4516. WT: Previous to flood "there was a fire; everything burned, trees, even water... [Later] an old woman (big bullfrog) made a big basket, and put in it 2 of each tribe of Indians, also all [species of] plants and shrubs. People laughed at her, but it flooded; then she and her basket rose up and up. She laughed then and said, "ohohoho," as bullfrogs do today. It flooded for 3 years."

4518. AW: Sun (sol) once "a big chief, when he lived on earth; then a giant man helped Sun, and put him far up in sky when Sun was tired of people bothering him. Sun has wife, who lives in sweat house; she's bright [shines], but never seen."

4519. NF: Sun a woman, travels in daytime.

4520. AW: "People never said anything much about Moon (ničoli); just talked of Sun." See however notes 4528, 4546. NF: Moon a man, never afraid to travel in night time.

4523. Kl, Mo, SE: Wife of moon. MF: Husband of moon.

4527. NS: Large oak tree, from which dead obtain their food.

4528. Mo: Frog protects Sun, Moon (both of

these latter are male beings), so that Bear will not be able to eat either of them. At: Frog fought Moon, swallowed Moon; next time Moon swallowed Frog, so Frog is now in center of Moon. When Moon and Frog fought, Moon was not round but always crescent shaped. AW: "Frog swallowed Moon first; his mouth was all busted; so Moon said, 'I'll show you how to swallow,' and then swallowed Frog." WS: Figure in moon that of Frog, weaving basket.

4529. NS: "Sun, Moon, Coyote, and Lizard ("grandfathers") were chiefs. Sun, Moon, and Lizard wanted people to die for 4 days and then return to life; Coyote wanted people to have a "big time," cry, and blacken their faces [for dead, who would die permanently]. Coyote had a beautiful daughter who never did anything; people waited on her. Somebody broke a twig off a tree and the twig turned into rattlesnake; Coyote's daughter went down to the spring to get water for someone, and rattlesnake bit her and she died. Then Sun and Moon told Coyote, "Now you can have your big time; we're leaving." So they went up to the sky. When the moon wanes, it does 4 days and then comes back; the Indians believe that if Coyote hadn't wished what he did, people too would have died for 4 days only, and then have been reborn again."

4530. NS: At each new moon, prepare small supper (kaipe) and if there is any other family living close by, invite them to come and eat with celebrants. Important, year-round observance.

4532. MM: All go outside to view moon, to see (from position of horns) whether or not storms can be expected.

4533. Kl: In fall also. SW: Once yearly, in spring, all go outside to view, address moon; say, "We're glad to see you; we'll see you again, the next time you come (year from that time)."

4534. Kl: Tell moon they are hungry. NF: People ask moon that they be like it, and never die. Break stick and throw it away, giving it to moon.

4536. SE: Men, women pull up clothes, bend over and expose anus, sing "Maggots come out." This practice denied for Kl, Mo, MV.

4538. WT, WM, WS: Du Bois, Wintu, p. 87, reports food offered to moon at every new moon by headman of village among WT only. This feast, to which near-by villages are sometimes invited, has to be entirely consumed. Du Bois notes that new-moon ceremony is lacking "among most of Wintu."

4539. SW: "Children can't look at moon; if person sees man across the moon, he will die." At: Also, young babies held up on cradle each new moon, and lighted torch waved near both sides of basket; these babies will never be "mean."

4546. AW: Children run out toward hills, hold up hands and say, "Grandmother, look at me, I'm growing," when they get up into mountains; then return home, running.

4554. AE: Sign headman will die.

4557. Face will become paralyzed, "crooked, like new moon."

#### Eclipses; star lore.--

4558. SW: Solar eclipses only; "don't know anything about lunar eclipses."

4559. NF: New sun (woman) coming out.

4568. Mo: Tell Frog to doctor moon.

4569. AW: Old women only go out and chant to sun or moon during eclipse; "tell sun's, moon's own dog not to eat him."

4570. Bitches only.

4573. WM, WS: Cover food because sun is going to bleed.

4574. WS, NM: So they cannot see eclipse.

4575. SE: People afraid they are going to freeze to death. NM, NS: Build fire.

4577. SE, AW, MM: Sign of war. WS: Sign of bad weather.

4578. If large stars fall. Mo, SE, NF, NM, NS: Sign man living in direction star falls has died, or will die. AW: Sign of earthquake; denied for all other groups except SW, At. NF: Falling stars (sa-to) are "just like turkeys, coming down from sky to spring to drink, their head 1 way, tail the other. Come down into ground, just like sun; then they're gone. Sign of lots of sickness. If 2 large stars come down, sign of war starting."

4579. If small stars fall.

4585. Kl, Mo: White river. Kl: Canes grow on both sides of river, which forks near one end. MM: Creek.

4587. WS, NF, NS: If boys 6-7 look at it during any time of year, will give them bad luck for hunting later.

4588. NF, NS: All girls; would give them bad luck; spirit would frighten them in night. Cf. Voegelin, Tubatulabal, p. 58, people forbidden to count stars.

4589. Kl, Mo, At, AW: Sign of death of adult. SE: "When catches up to moon, sign world will end." SW: "Moon is listening [to star]; therefore someone is saying evil things about person, or will make trouble for person." At: "If star to left of moon, someone near by will die; if to right, person far off. AW: If star very close to moon, death will occur soon. WM: Sign of cold weather.

#### Rainbow.--

4591. Mo, AW, AE: See note 4592. WM: Sign suckers (fish) calling clouds to make it rain, because girl just after she has had first menstruation is walking close to river or spring "where she ought not to go." After clouds leave, rainbow appears. NF, NM, NS: If end of rainbow falls near village, this is sign that girl there has recently menstruated for first time.

4592. Mo, AW, AE: If rainbow close to where girl dancing at puberty dance, unlucky for menstruant. Negatives for this trait obtained from all other groups except SW, At (not inquired into). Mo: If menstruant dreams of rainbow, sign evil spirit is trying to get her. Mo, AW, AE: If rainbow near by when baby is born, mother will be unlike new moon."

lucky. AW: If rainbow likes person, it allows him to approach near it; person finds that rainbow is bad smelling. WM, WS: Evil spirit travels in rainbow. See also note 4599. NF: Rainbow made by evil beings.

4594. At: Silver Fox made rainbow. When people see rainbow, sing sometimes to have good wild crops.

4595. Mo, SE: If run through rainbow, will be good doctor. SW: Rainbow consists of colors with which Sun, who is shaman, paints.

4597. MV: Children told never to count the colors in the rainbow.

4599. Mo, WM, WS: If mother dreams of rainbow after baby born, sign she will die. Mo, WS: If girl menstruant dreams of rainbow, sign she will die.

#### Thunder, lightning.--

4600. SE: Man with long gray hair lives in E. SW: Thunder "was a man once; name, 'Loud Speaker'; noise of thunder is this man's voice." At: Man who wears rabbitskin; goes about looking for women, whom he kills. AW: Man (not old) who travels about in black cloud, and had sweat house where he put people he captured and made their legs, arms, backs, faces crooked, until Raven (k'ak) cleared out this sweat house of its victims and abolished it. AE: Informant had no idea what Thunder looks like--"may be an animal, even"--but stated that 2 kinds of noise heard when it thunders are man and woman talking. WT: Thunder "an old man in stories [myths], but when an Indian sees it striking tree, it is in form of bird, with claws like a grouse. Rips up trees; generally catches a tree full of knots." MM: Thunder a man who lives "up above"; was "a boy on earth, but he was sent up above because he was too fast and ate up everything." NF: 2 old people of evil disposition; loud noises made by man, lesser noise by woman. Thunder couple go about looking for girl who is having first menses, or woman in childbirth ("bad luck women"); women especially afraid of thunder. NS: Old man with red plumes or red cap on his head.

4601. MF: Lightning his wife. Old man lives in E, old woman in W; when two engaged in conversation, thunders. "Lots of people see these 2; they tell them to go away."

4604. WM, WS: Human in form; twin boys born of Bear Woman and Chicken Hawk (see Du Bois and Demetracopoulou, Wintu, p. 296 ff.). Older boy thunder, younger one lightning.

4605. AW: "Thunder looks like person, but has wings like a bat; a rain doctor saw him like this when on vision quest. He said that when Thunder moved his wings a little, it made noise." WT: See note 4600.

4607. NF: Couple looking for menstruant, or woman in labor, to kill her. NM: Shooting. MV: Woman jealous, scolding man.

4608. Mo: Noise caused by old man shaking his long gray hair.

4610. AW: See note 4605. Formerly Thunder made noise all time, but in contest between Thunder and Raven, Raven finally told Thunder, "Don't make noise all the time; the only time you can make a noise is when somebody dreams about you, in spring." See note 4612. WT: See note 4600.

4611. WM: Twin boys returning "to see their own baby basket [cradle]; make noise when on earth." See note 4604.

4612. AW: During contest between Thunder and Raven, Thunder decreed that if any woman who is about to be delivered of a child in springtime dreams that she is struck by lightning, she will be killed. See notes 4600, 4610. Informant's wife had dreamt of lightning under these circumstances; her mouth became crooked, but "a doctor was called; he came and kicked the cloud back; he talked to it" and patient recovered. NF: See note 4600.

4613. SW: Hold up raccoon skin and tell Thunder to go away, as there are too many rattlesnakes in vicinity; "go to some other place." At: Any sort of skin including raccoon skin held on stick.

4614. Kl, SE: Pinch bitch's ear.

4615. Serviceberry stick.

4616. SW, AE, WT: Thunder commanded to go away, especially when people camping out. AE: Tell Thunder couple, "Go that way [naming mountain]; that's where your grandfather and grandmother went." WM: Talk to twin boys, welcome their return. See note 4604. WS: Shaman talks to boys, to make them stop.

4618. At: Lightning issues from mouth of Thunder man, "like a snake." AW: Lightning issues from Thunder's hand, when he raises his arm (wing) to strike.

4625. Women, only, cover head. Kl, MF, NF, MV: Cover head with willow basket. NM, NS: Cover head with deerskin.

#### Whirlwind; rain and storms.--

4629. AW: "Don't bother much about whirlwind; they let children run into them for fun; there is no danger."

4631. SW: Does not contain poison, but dead shaman sends his dust, and later person struck will suffer some minor misfortune, such as turning ankle. NF: But see note 5040.

4632. SE: Also, whirlwind rising from ashes of house burnt after death is dangerous; ashes will make person sick.

4633. WM, NF, MV: Whirlwind is spirit of dead person.

4635. Mo, SE, AE, WT, WM, WS, NF: Bad for mourners to dream of, especially. Among Mo, SE, AE, WT, WM, WS if mourners dream thus, it means that whirlwind will take dreamer's spirit. See also element 4646a. SE: Also it is "bad for any man to dream of whirlwind or of butterfly; means he will be burnt up." NF: Also bad for menstruants, women in labor to dream of.

4639. AW: Also, whirlwind may give power to run fast.

4642. At: Throw water at whirlwind and tell it to run away. Whirlwind is blind. NF, NM, NS: Also wrap live coal in grass, walk 4 times around victim who has been in whirlwind, letting smoke from grass envelope him. This practice denied for MV.

4648. WM: Never roll rocks on mountains, "because dwarfs live there. When they don't like to see people in mountains, like hunters, they throw rocks at them."

4650. See also element 5120.

4652. SE: Bitch's ear.

### Beliefs Concerning Spirits, Ghosts

#### Characteristics; activities; precautions to keep away ghosts.--

4655. SE, SW: Informants knew little about characteristics of ghosts, spirits. SW informant stated, "before Ghost dance, people didn't know anything about ghosts--what they looked like. They did dream of dead when sleeping, however. But they never said anything about a person's spirit or breath leaving his body at death." Dixon (Shasta, p. 468) states colored lights seen around cemeteries are ghosts. Both SE and SW informants stated that these reddish, white, or green lights (SE: puowan) are made by "devils" or witches, or are the witches themselves, sent by down-river peoples (Hupa, chiefly), especially novice shamans who are "practicing" to wreak ill among Shasta. Person touched by one of these lights becomes ill. They are seen sometimes near cemeteries. Down-river peoples know how to combat these "poison" manifestations, but few Shasta shamans do; SW informant's sister one of these rare persons among Shasta. SW informant narrated Orpheus myth, similar to that published by Dixon (Shasta Myths) in which Woodpecker follows wife to land of dead but is not allowed to remain there until he shall have returned to earth and died; this story telling of life after death said to have antedated Ghost dance. See elements and notes 4667, 4668. At: Ghosts only visible to shamans.

4656. WS: Headless, sometimes.

4657. Kl: Skeleton. AE: Shadow, fog, or cloud.

4661. SE, SW: See note 4655.

4663. WS: 6-7 days. NF: 3-4.

4668. Kl: Spirit goes up toward E, then travels W; as it travels it shouts, and people hear it. SW: Persons travel E after death, "toward sun--toward daylight," but ultimately stay in land in W, from whence comes night mockingbird, whom no one is supposed to bother. Dead travel in sky from E to W, along Milky Way.

4669. WM: See note 4677. NM: Shamans only. MV: Dead go to large rock assembly house (large mountain, shape of assembly house) at Marysville Buttes, where rock "elder" sits on top of assembly house. This assembly house is starting place, "headquarters," for people on their way to sky; dead stay at assembly house 4 days, then depart.

4677. WM: Spirits go up above, to big dance house [Lut], where they become as wind [whirlwind]. "This is what Indian doctors say. But if man is bad man, when he dies people up above won't let him step inside Lut; they tell him they won't have him, so he has to return to earth and travel about there as a whirlwind." NF: Doctors and "common people," different destinations.

4685. AE: Some spirits of dead come to person when he is asleep, and "charm" him; sleeper, unable to move, shouts, "Do anything." After 2, 3 minutes person can move; spirits gone. "Indians say you'll live long time if these [spirits] come to you; but when you wake up after a visit like this, your heart is pounding."

4687. NM: Dead "bother" living in dreams. Dreamer must be doctored; after this is no longer bothered. NS: If dream of dead, "go to grave of that person and clean it up a little"; will not dream further of this dead person after doing so. Custom is still followed among NS. MV: For any "common" bad dreams, sucking shaman (yomi) doctors dreamer; but for dreaming about the assembly house and the secret society dances, the secret society leader (yeponi) has to doctor patient. See also note 4100.

4690. In general, food prepared, and family of person visited by ghost eats this food; before eating, throw small amount of food in fire. MF: Shaman notified; makes feather "flags" (yokoli; 4 feathers and beads on end of stick). Relatives of the person who has been dreaming bad dreams prepare food, set it out; shaman hangs flags in tree distant from house, then talks to spirits; afterward assembled people eat food. Shaman's flags are left hung in tree outside. MV: Invite guests to a "dinner"; merely say to person one is inviting, "I can't sleep well," and he or she realizes significance of the invitation.

4691. At: Informant had eaten with dog when dreaming too much; chewed up little food, threw it to dog, telling animal, "You'd better eat for me; take that spirit away." Also, after woman has had first baby, she and her husband, when they first eat meat again, chew up small amount and put it on their toes and let dog eat it.

4695. Mo: Also, if encounter ghost, let it pass on right side, not on left where heart is.

4696. WM: Put small red rock in water.

4699. At: Dry ipos roots; this is "feeding the spirit, who says, 'All right, you give me that kind of food; we eat that kind.'" Informant concluded, "So I keep those roots for him [her dead son]; a little bit."

4701. MF: Angelica. NF: Pitch and wormwood.

NM: Wormwood and cedar. NS: Wormwood.

4702. WM: Pine bark burnt. AW, AE: Burn cedar leaves immediately after childbirth; leaves pop as burn and child's future foretold by sounds made.

4703. SW, AW, WS, MF, NF, NS: Rabbitskin; denied for other groups. At: Burn skin; also, if spirits talk to baby, burn baby's hair on middle of forehead; spirit stops right away. WS, MF, NF, NS: Coyote skin burned. MF, NF, NS: Deer hair

also burned to keep evil shaman away.

4706. At: Native tobacco hung by entrance to living house, or put outside for spirits; also feathers. NF: Wormwood, also white feathers.

#### Omens

4714. SW: Although belief in bird-call omens lacking, SW believe in various other omens, such as, for example, if meet king snake squarely in front of one on trail, sign someone in family going to die; kill king snake and burn it, to prevent this happening. See also notes 4539, 4589.

4717. MV: Quail calls.

### ASPECTS OF RELIGION

#### Vision Quest

In order to avoid double entries for the same complex, the "doctor dance" or shaman's initiatory dance practiced by the 3 Wintu groups covered in this survey has not been included in this section on the Vision Quest. Instead, the shaman's dance is entered in the section on Shamanism (4803-4915). The decision to omit references to the Wintu shaman's dance from the present section was made after some hesitation, on the grounds that supervised training instead of questing is of fundamental importance among the Wintu in the acquisition of supernatural power for doctoring.

4722. WT: "The main way to get power for doctoring is to train for it in the sweat house (shaman's dance). They take children in, to teach them. But one could also get power while in a trance or faint, and by going in search of it, to a medicine lake or spring." MM, MF, NF: Among these groups vision quest is unique, in that boy or girl must first dream at home before going to mountains to gain power and to train for doctoring. No questing for "luck" in hunting, fishing, gambling is undertaken, but in the training of future shamans in mountains, MM, MF, and NF share many traits with neighboring groups among which there is questing for several varieties of power besides that for doctoring. MM: See note 4806. NF: Boy, girl, prepuberty, dreams. White bird with red breast comes from sun, hits dreamer on face and head; dreamer bleeds at nose. "When he dreams like that, they (parents) send him into the mountains to train." Older doctors go out with him, teach him, then there follows period of training; next summer novice dances in doctor dance (yomuse). MV: See note 4807.

4724. WM: Group of boys sent out, but only "if those boys had been fighting." This seems somewhat aberrant procedure, but informant volunteered information, which is apparently reliable.

4725. WS: At birth of first baby, father goes

to sacred spot (sauel) to seek power. "But for young boys, there's nothing in it. Some boys, 8-15 years old, go into dance house and dance for doctoring power. That's all."

4726. WM: Du Bois, Wintu, p. 80, states Coyote sauel is "1 type of sacred place used by women"; informant said that Coyote sauel "is man's sauel, where men go for luck." WS: Girls may seek for power during puberty dance, but "never go to any kind of sauel" to obtain power.

4726a. WM: Optional for individuals; obligatory for group.

4728. WM: Applies to group of boys; not to individuals.

4729. WM: Refers to individual questing.

4730-4734. WM: Refers to group questing. Individuals repeat quests.

4735. See elements 3218-3220, 4263, 4287, 4308.

4736. Kl, Mo: Depends at which localized spot seeker quests. Some springs give power for doctoring, others for luck in gambling, hunting, fishing, or fast running. AW: See note for 4736a. WM: Only rarely get doctoring power. See note 4722.

4736a. Hence it cannot be too strongly emphasized, for groups affirming this element, that undergoing vision quest for "luck" in hunting, gambling, racing, wrestling, tree climbing, fishing and acquiring shamanistic power are viewed as two distinct phenomena. SW: Informant explicitly stated that "going up into mountains for luck" entailed none of the obligations upon seeker that obtaining shamanistic power entailed; obligations after receiving latter were many. AW: Vision questing chiefly concerns obtaining power from guardian spirits for luck in gambling, hunting, and such; but if one obtains 10 of these spirits one "is bound to be a doctor." Besides having guardian spirits, however, shamans also have "pains" which came to them voluntarily; possession of pain is chief prerequisite for being a doctor. See notes 4804-4806. WT: Power for doctoring only rarely obtained on quest, however. See note 4722. WM: Refers both to individual questers and group of questers. No one "goes out on the mountains looking for doctoring power. The puisus [Achomawi] do, though." WS: See note 4725.

4737. At: Man or woman obtaining "luck" for hunting, gambling, and such "just dreams; sometimes he hears animal singing, in dream." No vision questing save for doctoring power. Informant used to dream where deer could be killed, until 3 men hired shaman to take her dreams away from her; now her dreams never tell her where deer are to be found.

4740. WM: Refers to group of boys seeking power; see note 4724.

4741. At, AE: Nasal septum also.

4743. Kl, Mo: See note 4736. SE: On mountain, but not at fixed localities. WT: At fixed localities, but not on mountain.

4747. SE: 4-6 days, nights. AW: 1-2. AE: 2-3.

4748. Kl, Mo: That is, seekers who are quest-



ing for shamanistic power. WM: Refers to group of boys questing; see note 4724.

4749. Kl, Mo: After birth of child, death of relative, also quest. WT, WM, WS: "Doctor dance" or shaman's initiatory dance is, among Wintu, group performance, undertaken to obtain guardian spirits by would-be shamans; it is not, as among other groups, dance which is held after guardian spirits have been obtained by prospective shamans.

4750. AW: 2-3 days.

4751a. AE, WS: 2-3. NF: Eats sparingly all the time.

4753. At: When boy up in mountains, he takes little rock, rubs it over his lips, and throws it away, as his parents have instructed him to do; "then he doesn't need to drink for a long time."

4755. WM: Refers to single questers and to group questers.

4756. AE: See also note 3247. WM: Refers to single and group questers.

4759a. AW, AE, WS: 2-3 days.

4764. Kl, SE: For luck in gambling.

4767. SE: See note 4768. AE: In myth, ant bites "good" or favored man; will not bite "common" or ordinary man.

4768. That is, luck in gambling, hunting, and such. SW: "If acquire 'luck,' all the power one carries is in one's arms or shoulders. If one has no luck, one's shoulder and arm are nothing; no power in them. If menstruant or woman under taboos eats meat hunter has shot she ruins his luck; then he has to obtain more before he can do anything again. That's when he goes into the little [steam] sweat house and cuts himself on his shoulder, to get the bad blood out from the spot where he carries his luck, and so he can get more luck there. This he gets by cooking the blood off his shoulder, or rubbing ants into cuts made where he has pricked his shoulder."

4769. Mo: To those seekers who obtain luck only (hunting, gambling, and such); "somebody speaks to them in a dream." Also "little" or "common" doctors, who cure by laying hands on patient, not sucking, dream their "medicine."

4770. Mo: Only persons receiving shamanistic power, bleed at mouth (not at nose).

4779. Doctor dance as form of vision seeking has been disregarded in this section; see note, Vision Seeking. WT, WM: Main form. WS: Only form for young men, girls.

4781. WT, WM: 1-3 days. WS: 2-5.

4785. AE, WS: 2-3 days.

4788. SW: Informant's father, who had "luck" (not shamanistic power) from Sun, never ate before sun-up, also prayed to Sun, with special formula, and offered Sun paint. WT: Youth, on return home from quest for "luck," uses stick spatula for eating; either paternal or maternal great-grandmother or grandmother, only, wait on him.

### Shamanism

Sucking doctors; personnel and acquisition of power.--

4801. MM, MF: Female shamans do not suck out disease objects, however.

4803. Mo: If shaman wishes son or daughter to become shaman, feeds offspring some of his own "medicine" ("pain" object). But offspring must also acquire guardian spirit of his own as well. MM: Only under peculiar circumstances; see note 4806. MV: But if person's grandfather, for example, and not spirit creature, makes one a doctor (yomi), "that power fails a person sometimes, and doesn't last long."

4804. Mo: See preceding Mo note. At: "If old man has power, and his power likes a young relative (son or nephew) of old man's, power tells latter, 'Sometimes I'm going to play with that boy.' The power wants to get away and go with the boy. So it does; then the young boy becomes a doctor." If power comes this way, boy often goes out before sundown and plays with power; listens to it "singing all time," and tells his mother or father, who explain what this means. AW: Shaman may give his boy or girl his pain if pain likes the offspring; if it does not, child cannot obtain it. AE: A person's animal "power" or his "pain" may not like its possessor, and transfer to son or daughter of latter, before person's death; then parent's other powers may also desert to offspring. Also, "sometimes the power waited until after its possessor died." NS: Boy's father, or maternal, paternal grandfather, has to be shaman, or else boy cannot be one, as knowledge concerning shamanism is passed on within family; cannot be taught by outsider.

4805. Mo: After shaman's death, some of his "medicine" may go to one of his children if child "is smart enough"; if not, "when shaman dies that is the last of his medicine." If medicine comes unsought to child in this manner, there is no necessity for questing for it. AW: "After doctor's death, pain goes up and stays there for several months, then comes down and goes into ground; in spring it comes up in red roots of rye grass and goes to the person it likes. Sometimes a pain takes a person [master] in middle of winter, but not often." AE: See preceding AE note. WM: Old woman's dead son's spirit (ghost) may ask other spirits, "Will you help me out, and give my mother power; she feels badly [over son's death]." Other spirits may concur, saying, "Yes; maybe some day we'll go to that house, in 10-20 days [years] or sooner."

4806. That is, if parent's pain (animate) does not wish to go to offspring, latter cannot inherit it. Mo, At, AW, AE: See notes 4804-4805. MM: My information agrees with Loeb's (Eastern Kuku, p. 199) on this point; not all children of shaman, as Dixon states (Maidu, p. 274 ff.), or any of them become shamans if pain possessed by deceased shaman does not like any of children. Informant

and his brother are sons of shaman; neither one of them inherited their father's pain. "That spirit that belonged to my father didn't like us. Once or twice we thought it might be coming to my brother, but it didn't. When my father died, I took all his doctoring things and put them away outside; they were no good to me, just good for my father."

4807. Mo: See preceding Mo note. MV: "Never go out to try and get the power; it just comes to you; the spirit gets you, himself."

4811. SW: 4-5 days. WT, WM: 1-3. MV: Novice is sick for little while after he dreams first time; then begins to dream his training.

4813. SE, AW, AE: In dream after crying for dead, often.

4815. SE: Also, novice or full-fledged shaman cannot smell any burnt hair or burnt skin; makes her sick. SW: Guardian spirit tells novice he will bleed while dancing during training. NF: Novice bleeds at nose; for all other groups, at mouth.

4816. SE: 2-3 nights.

4820. AW: If refuse power from animal, not dangerous, as shaman can blow sickness, caused by refusal, off victim; if person refuses to accept "pain" that comes to one, he will die.

4822. AW: Can refuse animal's offer to become supernatural guardian; cannot refuse offer of "pain"; if refuse latter, will inevitably die. MV: Can refuse power by burning beads at spot where dream came, or by telling about one's dream.

4823. WT, WM, MM: Animal or vegetable.

4824. Mo: This makes one unclean. If fail to put ashes on, death will ensue.

4826. WT: Rarely. See note 4722.

4829. NS: Among this group, instruction by older shamans (who are related to boy in training) is apparently only method followed. Boys, 8-10 years old, taken into woods, to secret place, by 2 male shaman relatives, and there taught how to handle hot stones, other things. Stay there 4 days, fasting; no meat, liquids; instructed concerning food taboos to be followed after training over (not to eat hot foods, and such). Generally keep fact they have been trained and details of such training secret, even from parents. Boy taken out thus might refuse to engage in training; not reprimanded by relative if he decides not to go on with it.

4830. MV: Very little; in main, his guardian spirit teaches him.

4834. Described as obsidian flakes by Kl, Mo; as "looking like a hair" by At, AW, WT, WM, WS, MM, MF; "like a bug" by At; "like a little sharp bone" by WS. Kl: Pain not animate. Mo: Either animate or inanimate. SE: Animate; moves but does not speak. Shaman never speaks to own pains, or those she sucks out. SW: "Shaman carries her 'pains' inside her all the time; that makes her the same as her guardian spirit, who also carries the pains (his arrows) inside him all the time." When SW informant stopped doctoring, he buried

his doctoring pipe, feathers, and his pains up in mountains under rocks. "Lots of doctors stopped, especially the women doctors; they didn't like the smell of White people. They couldn't see anything any more; it [power] all left them."

At: When extracted from patient, pain often pleads with curing shaman to be sent back to its owner, and not to be killed (chewed up, or burnt); curing shaman often makes pain tell him who sent it, and so on. AW: "Before pain [always referred to as "poison" among At, AW, AE] was a pain, it was some kind of a weed." Cf. note 4805. Shaman, in sending out pain, may smoke, blow smoke and pain toward victim; he tells his pain, "Now go," and pain goes and finds victim. Then pain listens to victim; "if he talks good, pain returns to doctor, tells him, 'I didn't hit him, he looks good.' Doctor may say, 'All right, if you want to save him.'" AE: Animal appears to person in dream or otherwise; gives that person song, and tells him what to use as his pain ("poison"); that pain can talk, and has a song, too.

4838. SE, SW: In head, heel, shoulder. WT, WM: In head. WS: In head or heart. "Doctor has to have a clean heart; his heart is the pain's home, and pain has to stay there as long as the man lives; he can't put pain away or get rid of it, if he wants to stop doctoring."

4839. Kl, Mo, AE: Although shamans also acquire "pains" (see elements 4833 ff.), emphasis among these 3 groups is chiefly upon guardian-spirit helpers they acquire. SE, SW, At, AW: Emphasis shifts from guardian-spirit helpers to the "pains" themselves, which are always animate and can talk. AW: "If person acquires 10 kinds of powers [guardian-spirit helpers], he will be a doctor. [But must have "pain" to doctor.] Whenever doctor cries at funeral, he gets more power" (through dreams).

4846. SW: "Any animal people eat is nothing at all for giving one power for doctoring. Grizzly Bear, Timber Wolf help doctors; Coyote too; they all look like animals, but they call themselves after a mountain (Wolf) or a bush (Grizzly Bear) or some rocks (Coyote), when they announce themselves to doctors; they don't go by their ordinary names. Panther, deer, raccoon, badger, ground squirrel are nothing at all, because people eat them." WT: Power comes from small animals and flies, other insects.

4853. SW: "Rattlesnake can give power [but only in ancillary fashion]; but he doesn't talk to a doctor, or sing. You can see rattlesnake, though [during trance or faint], and get some power that way; but the only way a doctor uses rattlesnake is to use the skin for her pipe stem [decoration], or to wear the rattles. She never calls on rattlesnake to help her." MV: "Rattlesnake is main doctor."

4856. AE: "Frog--that's the boss of the doctors."

4870. Mo: Shaman has pole outside house, with bald eagle feathers, skunk skin and other skins

strung on it. He never kills bird or animal of same species as his guardian spirit(s), but someone else kills these for him, gives feathers, skins to him. SE: See note 4946. SW: Novice acquires pole, with 10 different objects (feathers, skins) on it; this sacred, kept outside house when not being used during shamanistic performance; at latter, shaman brings pole, plants it in ground outside patient's house. See note 4992. At: After man begins to doctor patients he acquires eagle down, woodpecker feathers, yellowhammer band. Ties these feathers inside his whistle. Also acquires bunch supernatural feathers (kaku) which he keeps tied up on willow branch, near creek; when shaman dies, blood drips from these kaku feathers. When shaman first discovers these feathers they are singing; he walks up to them and picks them up. WM: Shamans pass on their feathers, when old and near death, to another shaman; "keep passing them on from 1 to another. Sometimes the feathers tell doctor to put them in the water ['bury' them]; or feathers may say, 'No, I want to be alive, give me to another doctor.'" If, on receiving the feathers a shaman does not know how to handle them, he tells them he cannot keep them and is going to put them in the water.

4871. At: See preceding At note. Shaman never brings these feathers inside house, or uses them in curing performance; there may be children playing around who might make too much noise; feathers might become disturbed, poison people.

4872. At: See note 4870 At.

4873. At: Also, if man dreams "good" (acquires luck) after birth of child, "he never tells about his dream; if he does, he won't have any luck."

Sucking doctors: doctor-making rites.--

4874. SE, SW: 2 dances entered for each of these groups: (1) dance which novice performs alone in sweat house immediately after obtaining vision; (2) public winter dance in sweat house, following which a novice shaman may start curing. If SE, SW entries for elements 4875-4924 relate to one type dance only, note explains to which; if entries relate to both types dance, no note.

4874a. Kl: Spier, Klamath, p. 113, says rites last 5 nights and days; my informant, who had danced at these performances, said 1, but probably he was referring to more recent curtailed performances. WT: 1-4.

4875. SE: Novice dances 3 nights, alone; public winter dance lasts 2 nights. WM: 4-5 nights.

4877. NF: Doctor dance (yomuse) starts in morning; at noon eat dinner; in afternoon dance again, then eat supper; then dance all night around fire. By daylight dance is over. Men, women shamans dance; women hold fox hides, wild-cat hides on sticks, while dancing; men dance inside circle of women dancers, and wear yellowhammer bands on their heads. Novice doctors join in dance. During daytime dancing, shamans, in turn, hold cocoon rattle on stick, gaze straight

at sun; Sun "shoots" shaman, who is "killed" and falls down, and another shaman has to shake him by feet and awaken him; stricken shaman has blood streaming from nose. Clowns function at this dance.

4878a. SE, SW: Refers to dance novice performs alone. WT, WM, WS: Held immediately before and during time vision obtained.

4879. SE, SW: Refers to dance novice performs alone.

4880. SE, SW: Refers to public winter dance.

4881. SW: Refers to public winter dance. AW: See note 4805 AW.

4881a. WS: Held once year, in spring only; "not in winter--too cold; not in summer--too warm."

4885. SE, SW: Refers to novice's dance by self, not to public winter dance. At: "After man gets his power [from vision quest] he dances, while sweating, 1 day and night after returning home. He dances by himself; children must keep away from the sweat house, and keep quiet. The next day his family prepares food, and he eats alone. But he doesn't doctor for a long time after this."

4886. Kl: 3-4 shamans attend. One midwinter dance, only, given for all 4 local groups of Kl (see also note 4437 Kl). SW: Refers to public winter dance.

4890. Kl: 2 groups, 6 men each, dance on 1 side of fire inside house.

4894. SE, SW: Refers to public winter dance.

4896. Kl: Women sit in circle around house, next to wall, singing for male dancers. SE, SW: Refers to public winter dance.

4897-4900. SE, SW: Refers to public winter dance.

4901. Mo: Any time shaman becomes excited, his spirit causes him to bleed at mouth; therefore shaman always keeps quiet around his house. At: This does not happen during any public doctor-making dance (of which At have none), but if novice attends curing performance by older shaman, he may fall down in faint and blood comes from his mouth. Older shaman then sings for him and, when boy revives, tells him he had better help him cure patient. See note 4924.

4902-4904. SE: Refers to public winter dance.

4905. Kl: "Sometimes the old doctors are jealous because there's a new doctor, so they poison him, right there. The 'mean' doctor's medicine [perhaps weasel, or bear] meets that new doctor's medicine [guardian spirit] up in the mountains somewhere; the old doctor's medicine hides and catches the new doctor's medicine, and 'poisons' the new doctor thus. When the new doctor becomes sick from this [very soon after the dance], he says, 'Some doctor gave me poison; I'm sick.' One old man will ask him, 'What's the matter, what's the matter; what did they do to you?' The new doctor tells the old man that the mean doctor's medicine has grabbed his own medicine; that's why he has taken sick. So he lies down all the time and sings; he sings his medicine.

He lies there, eating all right, but he's sick. After awhile he says, 'Well, he grabbed my medicine, just like a chicken hawk [clutches its prey].' That's the last words he may say; he dies right there. The mean doctor has killed him." SE: Refers to public winter dance. WM: When shaman first doctoring (1 month to year after he obtained his power in doctor dance), he may have his "spirit" (guardian spirit) stolen from him. "A relative of a dead shaman may do this [because the young doctor is singing deceased shaman's song]; the new doctor may have the dead doctor's spirit."

4908. Kl: Novice swallows 2 flint rock "pains" which assistant gives him; men dance; he then vomits 1 piece flint rock; more singing; vomits second piece; both found in basket of water. Novice also puts his 2 flint rock pains in another man's mouth, on tongue; they vanish; women sing; then pains appear in basket of water.

4909. SE, SW: Refers to public winter dance.

4910. SE, SW: Refers to public winter dance. MV: This does not happen during any doctor-making dance (of which MV have none), but dance manager (yumbasi) of other types of dances eats fire; doctors (yomi) do not.

4911. SE, SW: Refers to public winter dance. WM: "Samson Grant, a puisus [Achomawi] doctor, eats blazing pine splinters [correct]; WM doctors don't."

4912. SE, SW: Refers to public winter dance.

4913. WM: After obtaining his power during doctor dance, novice usually does not doctor for from 1 month to 1 year, until older shaman tells him to doctor someone. WS: Informant had cousin, small boy, who doctored when he was young (9-10 years old); later became powerful shaman. NF: Only when novice is middle-aged does he start doctoring.

4924. SE, SW: Refers to public winter dance. At: If novice attends curing performance by older shaman, sometimes latter invites him to help cure patient (see note 4901). Novice demurs, but older shaman urges him; former sings 4 songs, and novice then pulls out "pain" from patient. "The boy [novice] is pretty nearly dead, because he's holding the poison; he puts it in a little basket, and the older shaman sings and sings for him; finally he gets him up. The novice then tells who has poisoned the patient."

#### Sucking doctors: curing techniques.--

4925. Mo, SE: 1-2 nights. SW: 2-3. If, when diagnosing patient, shaman sees that "pain" (intrusive disease object) has already left him (pains always leave victim night before he dies) she knows there is no hope, and makes no attempt to cure, although patient may actually live until next morning. At: 2-3. AW: 1-2. "Doctoring takes 2-3 nights. The people who sing for a doctor must stay throughout period, or doctor loses his power." AE: 2-3 nights; usually 3. On first night, shaman generally cannot locate intrusive

object; on second he finds it (can see it); on third he removes it. Some shamans "work on patient only up to midnight, some until daylight. The Paiute work until daylight, too; the Diggers [Maidu] only 2-3 hours." WS: 1-4 nights. If shaman cannot locate pain first night of doctoring, doctor's dance held next night beside patient and thereafter for 2-3 nights; must locate pain. MM: 1-5. NF: 3-4.

4927. NS: Shaman has to be alone with patient; "other people aren't supposed to watch him, when he is doctoring."

4928. At: Also "everyone comes to help a doctor when he's treating; everyone smokes, helps him out."

4929. Mo: "Interpreter" tells what doctor is saying during curing performance. Shaman uses same interpreter every time; may be either man or woman. SW: Interpreter or "regular assistant" interprets for shaman, who repeats what guardian animal has to say. Only assistant can answer guardian animal (shaman cannot; but only shaman can hear what guardian says). The guardian animal must come to shaman's post (see element, note 4870), which has 10 different objects on it, before it will speak to shaman. AW: Services of interpreter not always necessary (cf. note 5008).

4930. Mo: "Outside speaker" (man or woman) stands outside house, shouts to shaman's spirits, "Come on; your servant wants you to come, help him." Spirits say, "Listen, they're calling us." Same outside speaker or "caller" functions for shaman for life; must "obey the doctor's medicine, just as doctor does, or else the medicine will be angry, and hurt both of them." SW: Calls guardian animal for shaman, outside; "whoops loud." This only done if curing in summer; whoop wakes the guardian spirit (who sleeps all summer); he "reaches round and gets his pipe, dusts it, and smokes; then talks to doctor, finally puts on his moccasins and goes to the doctor to help cure patient. In winter doctors don't have to call their spirits by having an assistant go and shout for them; they're all outside anyway. It's handier for a doctor to cure in winter." AW: Informant scornfully characterized "speakers" for shamans as "half-breed [new] way"; said some of AE now use them. See notes 4929, 5008. AE: Shaman's interpreter also serves as outside speaker to call shaman's "power" for him.

4933. NF: See note 5079. Dreamer, not doctor, goes into trance.

4934. NF: Clown calls spirits for dreamer, however. See note 5079.

4935. Kl: Doctor's spirit talks to shaman from far off; no one else hears conversation. Shaman "interprets" what his spirit has told him to people present.

4936. SW: Shaman has to tell assistant every song he sings, and from which guardian spirit it comes.

4937. Mo: Many women sing for shaman; "the more the better." AW: See note 4925.

4942. SW: Shaman lights own pipe if curing patient; but if she is witching victim, someone waits on her.

4946. SE: Bunch of feathers that drip blood; held in hands when doctoring. At: Shaman possesses them, but does not use them in curing (see notes 4870-4871 At).

4947. WT: See note 5206a.

4950. AW: Shaman cures in place where there is no fire; true also for deer charming rite. "A big [powerful] doctor puts the fire out in a few minutes if he knows anything."

4951. SW: Not very small fire used for light as "everyone looking on at curing performance has to show his face in light"; person is suspect of evil if he stays in dark. At: Shaman handles fire as well as using it for light. MV: Old shaman (yomi), if he thinks he is getting weak, asks after he has sucked out pain for someone to hold him over fire so he can draw pain out of his body. Otherwise small fire used for light only, when curing.

4952. Kl, Mo: Clay and ashes. SW: No clay or ashes; ashes inimical to shaman, who cannot use them. At: Clay only. Patient faces east during curing performance.

4954. SW: "A sick person seems covered 2-3 ft. deep, with a dark stuff, or sometimes a grayish stuff, like fog; doctor has to clear all this away before she can see through the patient's body and find out where the 'pain' is, who put it there and when."

4956. MV: Member secret society, when doctoring person who has dreamt about the dances, blows water on patient.

4957. WT: Shaman tells what roots to drink, especially when predicting epidemics. WM: When evil spirits (numyo; see note 5195a) are causing sickness, shaman tells people to smoke house with sunflower roots, buckeye flowers. MM, MF, MV: Shaman prescribes what roots to drink, especially for tuberculosis. NS: Shaman often prescribes herb medicines.

4958. NS: Doctor uses deer-hoof rattle.

4959. AW: "Little doctors" (singing shamans), only, use cocoon rattle; "big doctor" does not use rattle of any sort. MV: Secret society doctor only, not ordinary sucking shaman (yomi).

4966. MM: "Some pains a doctor can't suck out--not when he's young, anyway; later on he can do it, when he's older and stronger."

4970. AW: "Sometimes a person is just naturally sick [not poisoned by shaman]. A sucking doctor [in this event] sucks out only the bad feelings [pus]." MV: Sucked out day following extraction of disease object.

4973. Described variously as looking like bone, flint (Kl, Mo), icicle (SE, SW), "white thing" (At, AE), hair (AW), bone, blood, snake, flint (WT, WM, WS), inanimate or animate object such as lizard (MM, MF, NF), angletworm (MV).

4978. MV: Shaman chews disease object, and rubs it on his head, or puts it in ashes and throws it away.

4980. SW: If shaman wishes to kill the rival shaman who has caused patient to sicken, former dances immediately after she has sucked out disease object, and her guardian animal goes over to rival shaman, quickly, and shoots his pain [which is identical with practicing shaman's] into offender. Guardian animal then returns home; practicing shaman must keep on dancing until animal reaches its home. At: Shot back to children of the evil shaman who sent it; evil shaman cannot cure his own child [because disease object making child sick is his own "pain"], therefore child dies. AE: If pain sent back to owner, latter becomes sick, and has to send for shaman who sent pain back. The latter cures sufferer, and [after he has sucked out pain] returns pain to him; tells him not to send it out again, because he's not strong enough. 'And here's your song,' visiting doctor tells sick doctor, and sings it, to prove his statement; this makes the other doctor ashamed."

4981. NF: Disease object buried, "and it disappears like wind; sh, sh, sh! and then it's gone, like wind."

Sucking doctors: payment; powers other than curing.--

4983a. At: Set fee paid; 3 strings (double arm span) of clamshell-disk beads.

4987. AW, AE: Persons calling on doctor "show him what they will pay in beads; doctor smells beads to learn how sick the patient is."

4988. WS: Shaman blows off sickness or "poison" on fee, before curing and when paid. MM: Shaman paid 1-6 months after patient has certainly recovered; relatives pay shaman, later patient repays relatives.

4989. AW: Hang up payment near patient, so shaman's "pain" will search diligently for disease object in patient. Pain says, "Ha! let's work good; we're going to get that," when it sees pay. At present [1936] pains like silver coin (in which payment is rendered), but do not like greenbacks.

4990. SW: Also at midnight, after guardian animal has arrived at scene of cure he must be fed; shaman sets out puppy for him, and when spirit arrives, spirit shoots puppy with his own "pain" [which is identical with shaman's]; puppy falls over dead. Then everyone present eats.

4992. SE, SW: Shaman takes objects paid guardian spirit, adds them to pole objects (see note 4870) she has collected at spirit's bidding.

4999. MV: Some doubt concerning entry.

5001. Mo: 2 assistants not paid by patient's relatives, unless latter desire to do so. Mainly "they are paid by doctor's spirits keeping them well and healthy all the time."

5003. Mo: Doctor always goes if able to; never heard of doctor declining case.

5008. Shaman must be very powerful doctor to do this. SE: Doctor "pretty near takes a fit" when attempting to do this. At: "When another tribe wished to make At persons sick, they had

one of their doctors put his poison in a bush by the [At] village; then At doctor treats one of the victims of this attack in the sweat house and finds out what is wrong. He then has everyone in the village stand outside, with their faces painted with chalk and black and red paint. He doctors all night long, trying to capture the poison. Finally the poison comes out of the bush, the doctor sees it, and grabs it; after he has recovered [his labor at this point is so intense he almost falls down], he asks poison whom it belongs to; poison pleads to be allowed to return to owner (see note 4834 At), but doctor first finds out whom it belongs to, then 'shoots' poison back to its owner, wishing the same bad luck on the tribe that sent it [that his own group has suffered]." Informant recalled 1 case where 4 men in her village had died; a woman shaman had sent poison to informant's village in a dress she sent by another woman to give to informant. AW: Shaman walks all around outside; finally catches the pain that is sickening inmates of village. "When he catches it, he puts his hand in basket of water quickly, and then faints. The pain is weakened, and when doctor comes out of faint he talks to pain, which says to him, 'I didn't know you were here, that you were going to get me. Turn me loose, my father [possessor] is no good; turn me loose and let me go home [to his "father"].' [There is no interpreter for doctor; he talks to pain himself.] The doctor asks the people what they wish to do. The people may advise sending the pain back to its owner [instead of destroying it]; doctor dances and people over there [at village where pain belongs] die. The pain that stays outside a village and sickens people is a stronger pain than the one that goes into a person, but both kinds talk to a doctor."

5009. SE, WT: Chief of village in which of-fending shaman resides made to pay wergild should any deaths have occurred in the village against which shamanistic activities were directed.

5011. AE: "Special doctors have special powers; doctor has to have power from dog to locate lost things." Also there are special doctors to cure sickness caused by breach of taboo, especially those sicknesses caused by breaches of menstrual taboos, or breaches of taboos boy must follow when on vision quest.

5013. SW: Shaman can foretell deaths; "dances, gazes about, and finds out from her guardian spirit what will happen, for example, next spring. Someone talks for the shaman to her spirit; no one except shaman can hear what spirit says, but shaman herself cannot reply to her spirit [relies on her interpreter for this]. NF: Shamans (yomim maidü) may also be dreamers (nedi); such dream of evil spirits (for further details see note 5079). Also, "if doctor dreams where deer are, he tells someone to tell common people where to hunt"; they go hunting and sight deer quickly.

Sucking doctors: malevolent practices; competi-tions.--

5014. WM: "Long time ago, doctors could [and did] poison other people if they wanted to [as well as cure people], but they didn't do it much. A doctor would always go up on mountain [if he wanted to kill someone]; he had his feathers, and his 'boy' [pain]; he'd talk to boy, tell it he would hire him to kill a man, or woman; he'd send that poison out to kill someone--another doctor, or just an ordinary man or woman." MV: Informant commented, "As long as I've been living here, I've never heard of it [sickening by shaman] here; up in the mountains they have poisoners (yompati)." MV: Sickness caused chiefly by dreaming bad dreams.

5017. At: "If person has nice clothes, evil shaman may come around and tell that person he wants them. But person--perhaps young boy--may say, 'Those are the only clothes I have; I can't let you have them.' Then a bad shaman would put his poison down on trail, or by door of boy's house; the boy steps on it; he's sick, next day he dies, before sun-up. The doctor never gets the clothes; he's just angry [and does this for revenge]."

5018. See elements 5008-5010.

5020. NS: Shaman puts scorpion tail under his long fingernail on index finger and sticks victim with this tail; victim dies. "A doctor (yomusi) tried to stick my grandmother that way; instead he stuck one of my mother's brothers, who was baby then; that baby died before morning. My grandmother's relatives were angry and tracked the doctor to Indian Diggings and killed him." No formula spoken to tail. Also, shaman uses liver with rattlesnake poison in it, sticks his arrowheads in this liver, then shoots at person. "A doctor shot an old woman who wouldn't marry him with one of these poison arrows, here." Also, shaman sticks his scorpion tail into spot where victim has urinated; latter cannot urinate after this, and dies. Children warned to urinate over bush for this reason.

5021. At: Disease object put on end of willow stick, and stick pointed at person. Then doctor's "power" takes poison over and puts it in the victim. Shaman "smokes, smokes, and sings all night; he eats no meat, acorn soup, anything (but can drink water) for 1 night and day."

5025. AW: See note 4834 AW.

5029. Kl: Spirit sent to person to give latter bad dreams; victim sickens from them.

5030. At: Shaman's animal also sometimes attacks person, actually chews him.

5034. AE, WT, WM, WS, MF, NF: Less serious than if shaman steals soul.

5040. At: If shaman's animal has actually attacked victim (see note 5030), "long time afterward the victim will find out [who sent animal out]; people will caution him not to mention his knowledge, saying 'Maybe his friend [animal] will hear, listening around here, and tell him [shaman].'

So victim says little, but consults with chief, and after getting his consent, he sneaks around to evil shaman and kills him; he's even then. 'How do you feel?' he asks him, after he's shot him with bow and arrow; 'That's how I felt.'" NF: Shoot evil shaman, then "mash him up, like a sausage, and burn him." At burning, whirlwind goes up. Evil shaman's relatives "never say anything" when shaman killed.

5041. Often at curing performance evil shaman's pain is sent back to owner to kill him. At: Evil shaman's pain sent back to kill one of his children (see note 4980).

5042. MF, NF: Hold meeting to decide upon course of action.

5047. Kl, Mo: Midwinter shamanistic exhibitions are not here considered as competitions. WS: For competitions between weather shamans, see element 5119.

5058. Mo: If contest held in earnest. "Doctors try to poison each other with their medicine; a big Kl doctor's medicine, Chicken Hawk, hid once and caught a [rival] Mo doctor's medicine, Bald Eagle. But the Mo doctor's medicine caught Chicken Hawk; then the Kl doctor died."

#### Singing shamans.--

5060a. Mo: "Common" or "little" doctors recognized; "only way these doctor is by laying hands on patient--they don't suck, as a big doctor does." Possibly these might be classed as singing shamans (?). SW: Connected with recent Ghost dance only. WT: Referred to as "raw doctors." MM, MF, NF: Referred to as "dreamers." MM: "Dreamers" (nedim maidi) tell people what is going to happen, and what dead want them to do. "Lots of people don't believe them." Have no pains, cannot cure sick; "not very important." NM: See note 5079. NS: Shamans who use outfit bundle found at Auburn, among another Nisenan group, but not at Placerville. MV: Children always taught to tell what they dream, so if dream evil dreams, can be treated. But MV have no "dreamers" (oye) as MM, MF, NF have; "Dr. Charley at Cherokee (MF) was such. When he didn't feel good, he notified the people, and told them to make a fire in assembly house, because the spirits wanted to tell them something."

5070. AW: If bundle discarded, never obtains another one.

5079. NF: Dreamer dreams of spirits; sings in round house; "all the old people go in and listen when those devils [spirits] come and sing. They don't allow young people in there. Dreamer uses cocoon rattle [4 cocoons]; rattle goes up to smoke hole; dreamer sings and calls that devil, who comes in under the [foot] drum, takes the rattle and goes up center pole to top of house and sings; when devil is through singing he drops rattle down on ground and leaves." Clown (pepe) stays in round house during performance; "he doesn't act funny, but just calls those devils for dreamer." NM: Informant's father dreamer and

also sucking shaman; used to "sing, sitting down, all night to people in round house. The house would be [entirely] dark; it seemed as though there was a person up above talking. Near daylight shaman would sit on top of round house, naked, talking to people; he told the men to hunt, the women to make acorn soup." This not a preliminary to any dance or curing performance. This information volunteered by informant in connection with making acorn soup; that part of element list pertaining to shamanism not covered with informant.

#### Soul-loss doctors; weather shamans.--

5081. AE: Soul-loss shamans still practicing; Sickert Frank, living at Nixon, one of these.

5088. At: More often shaman's "power" catches sick person's soul, and puts it back in patient. If patient's soul (shadow) stays at distance, patient will die. Shaman may doctor 2-3 nights, talk to soul, but latter says, "No, he [patient] doesn't want me," and refuses to return; this is fatal. Victim of soul loss sleeps a lot and dreams "all the time; that's how they know he has lost his soul."

5090. WT: Spirit of sick person very delicate; "if there is a straw in its way, it will say, 'I can't get across that big log'; or it will call a little gulch a big canyon. Doctor has to coax and coax it, and give it anything it demands." Patient, during doctoring, has basket over face, with string tied onto basket and onto patient's toe; when patient is recovering he shakes violently. WM: If soul has not been gone from patient too long, shaman can recover it; "he has to work hard, looking for it, for 4-5 nights sometimes."

5093. WS: 1-3 assistants.

5099. One or two flat bones, tied on elder stick; stick swung around, bones make whirring sound.

5100a. WT: Shamans "cannot make rain; if they say it will rain, it is always dry." Possibly this expression of recent scepticism on part of informant.

5103. SW: Rain made, especially, with herb medicine; plant burned usually, at certain place in mountains, while rainmaker recites what he wishes to accomplish. Slight amount rain made "to settle dust over highly respected person's grave"; same plant also used. "But they hardly ever wanted to make rain; they had their regular storms."

5104. SW: If shaman has Hail for guardian spirit, she can bring on hailstorms by calling on Hail; "whenever Hail moves, there is hailstorm." But shaman cannot make rain.

5115. WM: If continuous rains for 10-20 days, old man (shaman) blackens face, puts grapevine withe around head, during night dances and sings for several hours on end; rain slackens and stops. During dancing shaman talks to clouds and sky. After rain stops, dances again. Informant opined

such shaman probably had power from clouds, or rain; could also cause rain.

5117. SW: "Down-river they [Karuk] pay a person for making rain; Shasta don't."

5119. WS: First doctor may make rain, second make it snow, in summertime.

5122. Kl, Mo: Also when shaman is cremated. Mo: Also, once in awhile, at spot where shaman has been cremated, person may see fire; whoever sees this will die.

Rattlesnake shamans; grizzly bear shamans; money finders.--

5123. SW: Recognized, but with qualifications (see note 4853). NF: "When snake sees a doctor (yomim maidü) it lies down and dies; it never chases him. Once in awhile snake bites common man."

5134. AE: "Have to have power from Buzzard to cure rattlesnake bites; Buzzard eats rattlesnake."

5135. SE: Ordinary person can protect self against snake bites by putting crushed haliotis inside moccasin. At: Ordinary persons wear turtle shell suspended from belt, to protect themselves against being bitten by snakes.

5146. SW: Woman goes about to houses in village, doctors small children's moccasins by singing these songs, so children will not be bitten by rattlesnakes. Denied for SE.

5149. WS: Large snake emerges first, when songs sung; "he's the boss snake"; after snakes are talked to, this large snake is first to return to hole. Shaman not paid to do this.

5151a. Among all groups, bear shamans always impersonate grizzly bear (*Ursus horribilus*), never black or brown bear (*Ursus americanus*).

5160. MM: If man bitten by grizzly, shaman summoned; latter takes patient short distance away from camp and builds small fire; then shaman sings and digs up acorns, roots, ant eggs and puts them in small piles--these disappear at once. Shaman then sucks out blood and bear teeth from patient.

5163. WT, NS: Belief strong that shaman really turns into bear, does not merely simulate bear.

5170. AW: Spirit from yellow jacket, fly, coyote. AE: Spirit from (Indian) dog.

Witchcraft

Black magic.--

5183. NS: Love medicine lacking, but have belief that, if person carries seeds of a certain plant which grows in old graveyard, this person will have good luck. Must be careful when carrying these seeds not to go in front of people, children especially; seeds will make child, or even adult, faint.

5184. WS: For revenge, jilted suitor gets piece of girl's hair, talks to it and puts it in an evil sacred spot (sauel); "if he doesn't know how to do this right, girl will die in 2 days.

But if he knows how, she will waste away within 5-6 years. If he knows nothing of way to do it, he himself will die, too. This has to be done by suitor himself [can't hire anyone to do it for him], secretly."

5185. SW: "There was a song which anyone who knew, could use" [to make girl fall in love with person]. Flute not used. AE: Use the man's or girl's name in song, to charm desired person; then man or girl will come to singer. WT: When such song sung, it will make girl "marry her uncle, even." Also sing songs to be rid of member of opposite sex one does not love. Either man, woman uses love songs. MF: Sing with flute (ya'lulu).

5187. SE: Poisoner (k'ephoaki) "not real doctor, who dances, but anyone, man or woman, who knows how to witch with victim's hair or excrement." WS: No special term for poisoners. All these poisoners could do is to take their own poison off victim; could not cure persons otherwise. NF: Persons who "dope" victims (yompa) rub "some sort of dope on their hands," and lay their hands on victim's body; victim then dies.

5191. SE: Pound lizard scalp and frog together, mix them in person's food, to poison person.

5192. Recite formula, generally, over hair, clothes, spittle, footprints, or excrement of intended victim. SE: Hair or excrement. WT, WM, WS: Hair only. At, MM, MF, NS: Poisoners who practice contagious magic are also sucking shamans. At, MM, MF, NF, NS: Poisoners who administer "dope" are not sucking shamans. NM: If want to spoil hunter's luck, burn deer bone taken from deer he has killed. NS: To make boy lucky in hunting, his grandfather, if a shaman, doctors boy's bow and arrow; moves it (no formula, song); or straightens and rubs boy's arms. Refer to this latter as na'k (same term as that used for straightening an arrow). For several other examples of contagious magic see note 5020.

5193. If girl refuses to marry man, or father refuses to sell daughter in marriage to certain man, poisoner hired.

5194. SE: Poisoner picks up victim's hair or excrement with stick, talks to it, wishes victim bad luck. Girl victim "goes crazy"; apt to go to edge of cliffs, singing, and to run around from one man to another. Girl has to be taken to curing shaman, who tells victim name of poisoner; victim then confronts poisoner, and makes latter take his or her poison off; this is done by poisoner blowing on victim, and singing. SW: Poisoner makes girl crazy, so she will never amount to anything. Sucking doctor can take medicine off the girl, and cure her. At: If girl made crazy thus, her father goes to shaman, perhaps same one who witched her, and asks him to cure girl. Shaman looks girl over, says he can do nothing for her; father then goes to another doctor, who pulls out "pain" evil shaman has put in girl, and talks to it; pain rattles on its possessor, evil shaman, and tells curing shaman all that has been said be-



tween evil shaman and person who hired him. NF: Shaman merely has to look at girl to make her go crazy or die. NS: Kill girl outright.

5195. SE, SW: See note 4655. WT: "Some sorts of sickness [as an epidemic] camp in certain spots, and cause many people to die; this sickness is like a person, and comes out some time. A doctor can control this at times, but sometimes it is so strong it can kill a doctor, even. This sickness is not caused by bad doctor, but by this evil spirit." WT: Hupa (Willow Creek Indians) can turn into animals; invade WT area and poison people; WT afraid of them. "Those Willow Creek people never went to war; they were just common people, but powerful. Wherever they hid, you would see their power blazing [cp. note 4655, SE, SW]. They could turn into all kinds of animals, frog, coyote, fox, anything."

5195a. WT: See preceding WT note. WM: Evil spirits (numyo) "that look like an Indian, but have 1 human foot, 1 foot like a deer or bear, may come into house at night, feel persons sleeping there and make them sick with his 'pain' (poison). Then the next night the numyo would go to another house, and the next night to another, making inmates of each house sick. Perhaps this numyo was sent to do this by the coast people--the Hupa, perhaps. When a numyo makes people sick in this way, a doctor is called in; he tells people not to sleep on ground, or outside, but instead, to make a pole scaffold inside the house, and sleep on top of it. So people do this; but they stay awake, after numyo has been around. At midnight they may hear numyo feeling all around house and near fire; but he doesn't find anyone, so he goes to another house in search of victims. Doctors also tell people to burn buckeye or sunflower roots in house to keep numyo away; all evil spirits are afraid of sunflower roots. Hunters, 4-5 years ago, S of Baird, were tracking big buck; finally they saw man's track on 1 side, then bear's track on 1 side. Before they got over a little hill they saw a man running; concluded that man was already hunting there and they had best go home. But when they examined [paired human and deer, bear tracks] second time, they concluded it was numyo they'd seen."

#### Prayer, Offerings; Eagle Ceremony

5196. SW: However, informant in another context stated, "People talk to the sun for good luck, and to keep sickness down; he seems to have everything to do with us." See element 4518. AE: In connection with matter of praying, informant related following concerning "house warming" celebration. "There were 40-60 people living at pačulomiči; they owned the whole of West's Valley. The winter living house (astui) was on a little side hill, quite a way from the river [S Fork of Pit River, which runs through the middle of West's Valley; latter is about 6 miles long,

2-3 miles wide]. In summer the people camped in the hills around West Valley, to dig ipos roots, and such. By the end of September they returned to the winter living house; maybe later, if the weather was good. When they were going to move into the winter house, they put up a big dinner (lamedi'i). All the people gathered inside the house, to listen to 1 man (not chief, but more like a 'preacher') who wore a basket hopper (k'alu) on his head, and who circled the fire in the house, praying so the inmates would have a good winter in there. Then they'd have a big dinner, to which all people contributed, putting the food all in 1 pile; a man then distributed it. People from other villages came to this celebration; they weren't notified or invited, they just heard this was going to happen. They did this every year, at the time they moved into the winter house. After the dinner, some of the people gambled in the house until daylight; there was no dance. When they built a new winter house there was no ceremony though." Informant thought same sort of "house warming" given by AW at Fall River also. NS: In evening, informant's grandmother used always to raise arms and pray, "Be good to me, father"; prayed thus "for good luck for next day or next week."

5197. Kl: Pray before eating and throw small portion of food about to be eaten on ground (not in fire) in each direction, thus "giving it to the ground." Will sicken if fail to do this. SE: Offerings of food made to frogs, when croaking. SW: Offerings made to Sun, however; the circles [perhelion] around the sun are his paint, that the Indians give him." MM: Small amount of food put in fire once a month or once a year; "give it to the night," either in winter or summer. "Do this yet."

5198. Questions concerning ownership of eagles, and such, were asked of informants for all groups; specific inquiry was not made concerning the eagle ceremony noted above, except among groups indicated, but I believe the distribution of this ceremony would be found lacking among all groups except NS. WT: Absence of eagle ceremony inferred from informant's statement that "didn't have much to do with eagles; one would die with worms if one did." Never use eagle feathers.

5199. NS: Man lowered over crag where eagles nest with vegetable-fiber-cord rope. In 1 instance, as man lowered thus, sharp rock cut rope; accident ascribed to fact man had not invited others to be present at capture of eagles from nest (see below).

5200. NS: Man going to capture eagles should have wife, daughters go to spot and make big basket of acorn mush, for invited guests to partake of on spot, after birds have been captured. Also should have young man to assist him in capturing eaglets.

5206a. WT: See note 5198. WM: "Afraid of eagle feathers; only doctors use, keep them."

Kuksu

5212. MV: Only after Hesi, Duck, Bear dances.  
 5213. NF: 3-4 months. MV: 4-5.  
 5220. MF: Big Head dance precedes social dances at "big time." NM: Section on Kuksu not covered with informant, but, in another connection, informant remarked that Chicago Park group of NM danced kuksu, and she readily recognized pictures of Big Head costume.  
 5229. MV: Special dance, not danced with others listed above.  
 5232. NF: "Main man; watches to see whether anyone stumbles."  
 5233. MF: Leader, who "is supposed to know everything," referred to as hučen, not kuksu. Kuksu, a dance, given every year in winter. MV: Kuksu is leader of dancers; also referred to as "big yombasi."  
 5235. NF: Doorkeeper, fire tender, clown combined in 1 personage.  
 5236. NF: See preceding NF note.  
 5237. If any boys or women hit by cocoon rattle used by dancers, yomi cures them.  
 5238. MF: Danced in winter. Dancers wear yellowhammer-band headdress and hair net.  
 5240. MF: Danced in winter in dance house. Two men dance, facing each other; wear feathers on both sides of head; these feathers tremble. Carry stick in hands. Informant may have been confusing this with Hesi dance.  
 5241. MF: Commences at supertime, ends in morning. Given in spring.  
 5253. NF, MV: "Common or Dream dance," not part of Kuksu cycle.  
 5256. Distribution of sweat dance among Maidu extends to MM, beyond limits of Kuksu cult (see elements 2570-2578).  
 5257. MV: In Aki dance; "very dangerous"; done morning and evening.  
 5258. MM, MF: Done for bravado.

## APPENDIX

### ABSOLUTE NUMBERS OF ELEMENTS SHARED AND NOT SHARED

By each pair of tribes, in the order: a, b, c, d (a = ++; b = +-; c = -+; d = --). This count includes only elements on which there are list entries from seven or more tribal groups.

|       |      |      |     |      |       |      |      |     |      |
|-------|------|------|-----|------|-------|------|------|-----|------|
| Kl-Mo | 1320 | 297  | 683 | 2172 | At-AW | 1305 | 621  | 514 | 1673 |
| Kl-SE | 942  | 621  | 862 | 1956 | At-AE | 1226 | 678  | 645 | 1515 |
| Kl-SW | 780  | 730  | 863 | 1702 | At-WT | 923  | 1013 | 596 | 1597 |
| Kl-At | 885  | 607  | 982 | 1575 | At-WM | 944  | 990  | 623 | 1577 |
| Kl-AW | 903  | 626  | 999 | 1665 | At-WS | 947  | 983  | 534 | 1659 |
| Kl-AE | 995  | 544  | 994 | 1691 | At-MM | 952  | 972  | 550 | 1621 |
| Kl-WT | 837  | 740  | 884 | 1908 | At-MF | 897  | 947  | 659 | 1439 |
| Kl-WM | 813  | 775  | 907 | 1963 | At-NF | 715  | 1171 | 559 | 1562 |
| Kl-WS | 840  | 758  | 866 | 1994 | At-NM | 594  | 932  | 445 | 1334 |
| Kl-MM | 784  | 808  | 812 | 2061 | At-NS | 586  | 1188 | 433 | 1628 |
| Kl-MF | 718  | 832  | 996 | 1776 | At-MV | 685  | 1119 | 515 | 1559 |
| Kl-NF | 586  | 958  | 818 | 2001 | AW-AE | 1369 | 572  | 602 | 1707 |
| Kl-NM | 479  | 780  | 656 | 1667 | AW-WT | 968  | 1008 | 619 | 1715 |
| Kl-NS | 490  | 987  | 603 | 2142 | AW-WM | 994  | 976  | 594 | 1743 |
| Kl-MV | 550  | 923  | 776 | 1993 | AW-WS | 1050 | 906  | 562 | 1775 |
| Mo-SE | 1182 | 777  | 628 | 1778 | AW-MM | 978  | 947  | 579 | 1738 |
| Mo-SW | 968  | 904  | 675 | 1543 | AW-MF | 912  | 956  | 702 | 1530 |
| Mo-At | 1089 | 764  | 795 | 1412 | AW-NF | 763  | 1120 | 594 | 1665 |
| Mo-AW | 1028 | 890  | 787 | 1508 | AW-NM | 610  | 938  | 515 | 1363 |
| Mo-AE | 1161 | 768  | 780 | 1522 | AW-NS | 593  | 1199 | 453 | 1722 |
| Mo-WT | 924  | 1060 | 767 | 1618 | AW-MV | 672  | 1151 | 597 | 1595 |
| Mo-WM | 959  | 1042 | 735 | 1710 | AE-WT | 1012 | 991  | 592 | 1756 |
| Mo-WS | 1006 | 997  | 707 | 1736 | AE-WM | 1003 | 987  | 602 | 1755 |
| Mo-MM | 947  | 1052 | 684 | 1764 | AE-WS | 1046 | 934  | 543 | 1801 |
| Mo-MF | 905  | 1044 | 778 | 1572 | AE-MM | 1011 | 931  | 542 | 1780 |
| Mo-NF | 714  | 1238 | 704 | 1700 | AE-MF | 911  | 969  | 688 | 1556 |
| Mo-NM | 614  | 1018 | 553 | 1408 | AE-NF | 774  | 1132 | 580 | 1704 |
| Mo-NS | 615  | 1254 | 478 | 1833 | AE-NM | 641  | 923  | 468 | 1429 |
| Mo-MV | 656  | 1209 | 649 | 1684 | AE-NS | 584  | 1230 | 463 | 1715 |
| SE-SW | 1109 | 547  | 514 | 1872 | AE-MV | 675  | 1154 | 586 | 1626 |
| SE-At | 1049 | 590  | 797 | 1562 | WT-WM | 1117 | 611  | 516 | 2289 |
| SE-AW | 1048 | 648  | 846 | 1607 | WT-WS | 1120 | 602  | 488 | 2205 |
| SE-AE | 1065 | 630  | 894 | 1572 | WT-MM | 891  | 794  | 728 | 2025 |
| SE-WT | 943  | 822  | 709 | 1857 | WT-MF | 894  | 762  | 795 | 1851 |
| SE-WM | 1079 | 721  | 679 | 1937 | WT-NF | 712  | 954  | 697 | 1985 |
| SE-WS | 1032 | 773  | 673 | 1938 | WT-NM | 583  | 724  | 564 | 1696 |
| SE-MM | 906  | 925  | 688 | 1891 | WT-NS | 577  | 1002 | 499 | 2092 |
| SE-MF | 914  | 872  | 836 | 1678 | WT-MV | 657  | 929  | 645 | 1941 |
| SE-NF | 863  | 959  | 699 | 1835 | WM-WS | 1286 | 480  | 482 | 2366 |
| SE-NM | 592  | 861  | 560 | 1552 | WM-MM | 895  | 838  | 743 | 2067 |
| SE-NS | 577  | 1132 | 511 | 1948 | WM-MF | 858  | 839  | 850 | 1846 |
| SE-MV | 641  | 1058 | 642 | 1835 | WM-NF | 705  | 1000 | 723 | 2019 |
| SW-At | 993  | 649  | 849 | 1541 | WM-NM | 567  | 759  | 656 | 1682 |
| SW-AW | 972  | 599  | 840 | 1579 | WM-NS | 590  | 1042 | 540 | 2099 |
| SW-AE | 942  | 706  | 942 | 1467 | WM-MV | 616  | 992  | 716 | 1961 |
| SW-WT | 923  | 775  | 703 | 1754 | WS-MM | 961  | 806  | 683 | 2106 |
| SW-WM | 954  | 744  | 698 | 1766 | WS-MF | 911  | 807  | 759 | 1929 |
| SW-WS | 912  | 788  | 684 | 1764 | WS-NF | 744  | 978  | 707 | 2030 |
| SW-MM | 788  | 895  | 729 | 1699 | WS-NM | 614  | 731  | 661 | 1781 |
| SW-MF | 760  | 870  | 807 | 1549 | WS-NS | 598  | 1038 | 566 | 2080 |
| SW-NF | 626  | 1010 | 717 | 1671 | WS-MV | 675  | 962  | 660 | 2057 |
| SW-NM | 497  | 846  | 600 | 1367 | MM-MF | 1050 | 574  | 654 | 2145 |
| SW-NS | 495  | 1082 | 539 | 1753 | MM-NF | 887  | 754  | 575 | 2261 |
| SW-MV | 566  | 1008 | 655 | 1657 | MM-NM | 688  | 596  | 505 | 1861 |

|       |     |     |     |      |       |     |     |     |      |
|-------|-----|-----|-----|------|-------|-----|-----|-----|------|
| MM-NS | 874 | 706 | 421 | 2330 | NF-NM | 749 | 386 | 445 | 2062 |
| MM-MV | 724 | 848 | 624 | 2075 | NF-NS | 682 | 684 | 431 | 2472 |
| MF-NF | 941 | 759 | 473 | 2177 | NF-MV | 742 | 637 | 309 | 2312 |
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| MF-NS | 683 | 917 | 404 | 2182 | NM-MV | 665 | 493 | 481 | 2004 |
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## Abbreviations:

|         |                                                             |
|---------|-------------------------------------------------------------|
| AA      | American Anthropologist.                                    |
| AMNH-AP | American Museum of Natural History, Anthropological Papers. |
| -B      | Bulletin.                                                   |
| BAE-B   | Bureau of American Ethnology, Bulletin.                     |
| JAFSL   | Journal of American Folk-Lore.                              |
| SI-MC   | Smithsonian Institution Miscellaneous Collections.          |
| UC-AR   | University of California Anthropological Records.           |
| -PAAE   | Publications in American Archaeology and Ethnology.         |
| UW-PA   | University of Washington Publications in Anthropology.      |

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