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**CULTURE ELEMENT DISTRIBUTIONS: XVIII
UTE—SOUTHERN PAIUTE**

**BY
OMER C. STEWART**

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MANUFACTURED IN THE UNITED STATES OF AMERICA

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INTRODUCTION

The information contained in the following list was obtained in the field from September 29, 1937 to January 29, 1938.¹ The study was made under the auspices of the University of California Department of Anthropology with funds provided by the University's Institute of Social Science. Because the Indians have been collected on reservations, in many instances away from their aboriginal homes, they have been forced to adopt white man's manner of living; consequently, most of the customs and beliefs here recorded exist only in the memories of the oldest Indians. Often, even these aged persons learned of the "old ways" secondhand, through the accounts of their elders. Nevertheless, my aim was to ascertain the cultures of various groups of Goshute, Ute, Southern Paiute, and Navaho Indians as they were before the advent of European culture; generally this meant as the cultures existed until about 1850, when the Mormons started extensive colonization in Utah. The Ute of Colorado and the Navaho contacted Spanish culture during the early years of the eighteenth century and, although until 1786 these tribes were enemies of the Spaniards,² traits were probably introduced which the Indians now consider aboriginal.

An absolutely accurate reconstruction of the culture of any of the groups represented is impossible at this time. The wonder is that the various groups appear as distinct as they do, after so long a time of intermingling and living similarly, and also living approximately as American white people. Whenever possible, I have presented in the section Ethnographic Notes on the Element List data from earlier literature on the area, but published ethnographic information is limited and scattered. Agreements between previously published data and my field data presented here are numerous enough however to inspire confidence in the general correctness of the facts in the list. Especially impressive are correspondences between this study and the few ethnographic data given by Dominguez and Escalante, who visited in 1776 six of the groups herein represented. The route followed by Escalante and his party, as well as the names and locations of Indians about which he learned, are

indicated with bold-face capitals on map 1.³ Inasmuch as Escalante's diary has not been easily available to anthropologists, I have given it special consideration. The only adequate translation known to me is an unpublished Master's Thesis in the University of California Library.⁴ I did not discover it until after returning from the field.

Escalante found a half-dozen "Timpanogitzis" Indians from Utah Lake visiting with the Indians living on Gunnison River in western Colorado more than two hundred and fifty miles from their homes. When it is realized that these Indians were visitors only and in no sense immigrants, we gain new insight into the possibilities for the transmission of culture. It partly explains the presence of definitely Plains traits among the central Utah Indians who possess so many characteristically Great Basin features of culture. Of the Indians on Utah Lake, Escalante wrote that besides fish--their principal food--"they also hunt hares, rabbits, and wild fowl of which there is a great abundance here. There are buffaloes also not far to the north-northwest, but fear of the Comanches prevents them from hunting them. Their dwellings are huts or little wigwams of willow from which they make curious baskets and other necessary utensils. They dress poorly, their most respectable wearing apparel is a jacket of buckskin and high boots of the same. In cold weather they have blankets of hare and rabbit skins. They use the Yuta language, but with a noticeable variation in accent and even in some words."⁵ The information I obtained from descendants of these Indians conforms to this picture, even to the slight difference in speech between the eastern and western Ute, which my untrained ear detected and which informant S assured me was formerly much greater. It is of course doubtful whether Escalante's "Comanches"

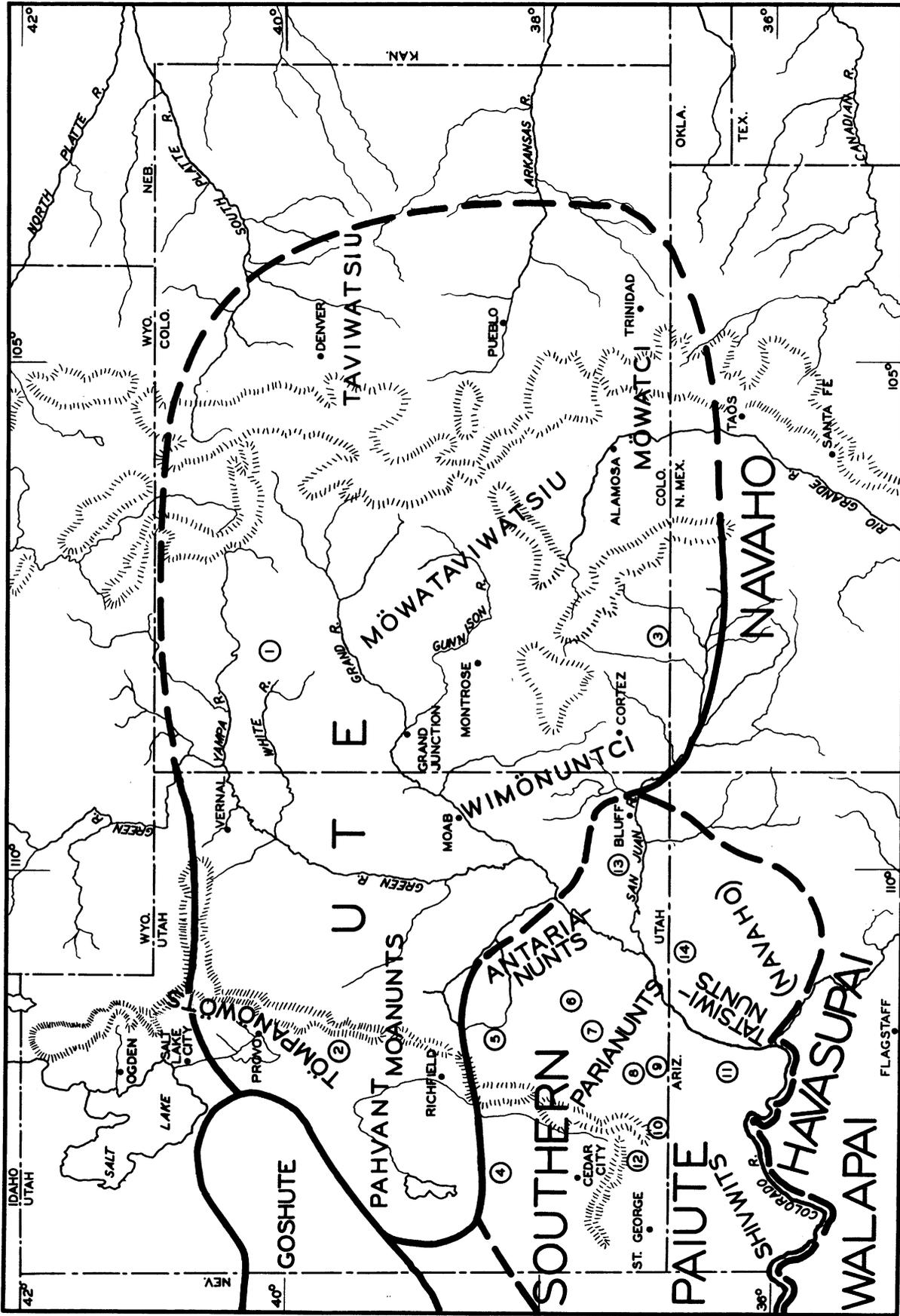
³In lower case are the tribes as located by the Spaniards during explorations from 1696 to 1727 (Thomas, 260).

⁴Jessie Hazel Power, *The Dominguez-Escalante Expedition into the Great Basin, 1776-1777* (M.A. Thesis, Univ. of Calif., 1920). H. E. Bolton used Miss Power's translation for his study on part of the trip (Escalante in Dixie and the Arizona Strip, *New Mex. Hist. Rev.* 3:41-72, 1928). Power and Bolton consider W. R. Harris' translation (in *The Catholic Church in Utah, Salt Lake City, 1909*) very incorrect.

⁵Power, 131.

¹Assistance in the preparation of these materials was furnished by the personnel of Work Projects Administration Official Project No. 665-08-3-30, Unit A-15.

²Thomas, 47.



Map 2. Location of tribes and bands according to informants. Those entered on the map by number symbol only are not represented in the element list, and are as follows: Ute--1, Yamparkau; 2, Sanpiti; 3, Kapota. S Paiute--4, Tó'óvirunuts; 5, Kusarómpunuts; 6, Sawawotómpaiyanuts; 7, Avuanunuts; 8, Ipatsu; 9, Kanarinunts; 10, Paitsikinnunts; 11, Kaibabitcisin; 12, Pauwats; 13, Tókwanatónunts; 14, Kaivakadöttawipnunts.

indicate a particular tribe or linguistic group. I suspect the term could properly be interpreted to mean "Shoshones" or possibly "enemy."

That "Comanche" connotes "enemy" is suggested by Escalante's Comanches Yamparicas.⁶ One of the Ute groups now classified as White River Indians on the Uintah Reservation calls themselves Yam-parkau (Lowie, 194: Yaparka^u; Handbook, 987: Yampa) and claim as their former home the same area as Escalante's Yamparicas.

My informants from Utah Lake said that the Indians there had a main chief and two assistants, besides leaders for special hunts and other activities. The capitan mayor and two assistants were named by Escalante and were represented on a buckskin given to the missionaries as a token of friendship. "They gave it to us saying that the figure which had more red earth along both sides, or blood as they say, represented the capitan mayor because in the battle with the Comanches he had received more wounds. The other two which were not so bloody were the two captains subordinate to the first, and the one which had no blood was not a warrior captain, but he was a person of authority among them. These four figures of men were rudely painted with red earth on a small piece of buckskin."⁷

Although my informants denied the use of smoke signals by war scouts, Escalante's guides used them before entering Utah Valley and the Indians in the valley responded with smoke signals.⁸ Escalante also described Indians shooting large trout in Strawberry Creek (still famous for its large trout). This area was not inhabited when Escalante passed through it, but he was told it had been. "They left because they feared the Comanches who were beginning their incursions along this part of the range."⁹ This and other statements confirm my informants' views that Strawberry Valley and Uintah Basin were only used for hunting expeditions.

After leaving the "Timpanogitzis," Escalante encountered near both Sevier River and Lake the "Tirangapui" in the area which is now claimed by the Pahvant. "Their beards are much thicker than the Lagunas (Timpanogitzis). They have the cartilage of their noses pierced and in the hole they wear as an ornament a small, polished bone of deer, fowl, or other animal."¹⁰ The nose bone is mentioned by Escalante only for this one group. The Pahvant told me they pierced the septum and inserted a bone in the opening.

In the valley in which Cedar City, Utah, is now situated, Escalante saw an Indian who "carried a large net of hemp very well made which he said he used to catch hares and rabbits. We

⁶ Ibid., 97.

⁷ Ibid., 127.

⁸ Ibid., 117.

⁹ Ibid., 115.

¹⁰ Ibid., 137.

asked him where they brought those nets from and he answered from other Indians who lived down the Rio Grande [Colorado] whence we afterwards learned they brought colored shells. According to the distance and direction in which he put them they seemed to be the Cocomaricopas. He said the same as the Indian women with regard to the distance to the Rio Grande [Colorado] and to the blue cloth, adding that some dyed woolen threads he was wearing he had bought this summer from two of those who were wearing the same blue cloth and who had crossed the river."¹¹

My studies and other recent investigations (Sapir, Kelly) have confirmed the use by Southern Paiute of the rabbit nets, but trade relations as far away as the south side of the Colorado is indeed surprising. Also of interest is the following note: "The Indians who dwell in the valley and in its vicinity toward the west, north, and east, are called in their own language Huascari. They dress very poorly¹² and eat grass seeds, hares, and dates¹³ in season. They plant no maize and, according to our observations, they acquire very little of it."¹⁴ Escalante observed that the Southern Paiute spoke a language similar to that of the Indians to the north "although with some differences."

The description of aboriginal irrigation and agriculture, given by my informants from the Southern Paiute band near St. George, Utah, agrees with what Escalante said of the same area: "Here we found a well-made platform with a large supply of ears of corn and corn husks which had been stored upon it. Near it, in the small flat and on the river bank, were three small cornfields with very well made irrigation ditches. The stalks of the maize which they had raised this year were still intact ... From here [Toquerville, Utah] down the stream, and on the mesas on both sides for a long distance, according to what we learned, these Indians live and apply themselves to the cultivation of maize and calabashes. In their own language they are called Parrusi."¹⁵

A little north of Mount Trumbull, Arizona, Escalante met Indians wearing "strings or strands of chalchihuites, each one having a colored shell."¹⁶ My Southern Paiute informants denied

¹¹ Ibid., 158.

¹² In another place Escalante gives this detail: "These Indian women were so poorly dressed that they wore only pieces of buckskin hanging from their waists which scarcely covered what one cannot look at without danger" (Power, 156).

¹³ Dr. Carl O. Sauer informed me that fruit from yucca was often called dates by early Spanish chroniclers. The Southern Paiute ate yucca fruit and buds. Escalante also mentions pine nuts (Power, 159).

¹⁴ Bolton, 50.

¹⁵ Bolton, 52-53.

¹⁶ Bolton, 55. Bolton adds a note "'Emerald colored stones.' They might have been turquoises.

the possession of necklaces of stone or shell, but this necklace and the following statement strengthen the supposition of trade across the Colorado River: "After midday many more of the same people who formerly had been with us came, among them being one who, they said was a Mescalero Apache, and who had come across the river a few days before ... They told us that these Apaches were their friends."¹⁷

Indians now at Moccasin, Arizona, told me that agriculture was introduced among the Kaibab Southern Paiute from south of the Colorado just before the Mormons settled near Kanab. This is confirmed by Escalante when he says: "They told us that they were called Yubuincariri; that they did not plant maize; that their foods were those seeds, tuna, pine nuts, which are scarce judging from the few they gave us, and such hares, rabbits, and wild sheep as they could get by hunting. They added that on this side of the river only the Parussis planted maize and calabashes, but that on the other side, as soon as the river was passed were the Ancamuches (whom we understood to be the Cosninas [Havasupai]), who planted much maize."¹⁸

South of the Yutas Payuchis who occupied then as now the area around Navajo Mountain, Escalante saw "several cabins or desolate ranchos, and indications of herds of cattle and horses having been fed along here for some time."¹⁹ When the missionaries reached what I take to be Moencopi wash they saw "a small cultivated field and the rancho of the Cosninas which were very beautiful and well laid out. This field is irrigated ... In this field this year the Cosninas grew maize, beans, pumpkins, watermelons and muskmelons ... The field was enclosed with peach trees. Besides several huts made of branches of trees, there was a small house of stone and mud, very well made."²⁰ The San Juan Southern Paiute told me they had started agriculture shortly before the white man and the Navaho arrived in their country. Escalante found no evidence of it near their ranchos, in spite of the fact that they were friends of the Cosninas.²¹

Although there are disagreements between the details of my data and those previously published, the correspondences appear to me to be far more numerous. Besides its value in recording data which otherwise might be lost, the culture-element method has value in obtaining information for comparative studies. Its worth is increased by having one ethnographer obtain similar information from several groups. That comparable ma-

terial is not always obtained when other methods of ethnography are employed has been forced vividly upon my attention at this time when I am making a comparative study of the peyote cult. I am convinced that false deductions have been made concerning the origin and development of the cult, because of the incompleteness of various descriptions.

THE BANDS

Dr. Julian H. Steward's factual and theoretical discussion of Shoshonean groups in the Great Basin in a recent article²² "demonstrates that there were at least two very unlike types of political groups in the area: (1) village organization, in which habitual association and cooperation was limited to the inhabitants of a single village; (2) band organization, variable in its social and economic foundation, but always entailing cooperation, some centralized political control, and a sense of solidarity among inhabitants of a well-defined territory."²³ Steward convincingly demonstrates that two types of political organization existed, but that they were distinct or that most of the Shoshoneans of the Great Basin can be placed definitely under either type, I very much doubt.

This doubt results partly from Steward's use of the word "village." He suggests "that most of the Northern Paiute had village rather than true band groups."²⁴ I discovered, however, that they lived scattered along the shores of the rivers and lakes in their area and claimed a well-defined territory. I do not know of any Northern Paiute groups that centered around a single, well-defined village. The Kuyuidökadö on Pyramid Lake had the best opportunity for founding villages, but I was told their dwellings were scattered for miles along the river and lake.²⁵ Even these scattered dwellings were not permanent. All the Northern Paiute migrated seasonally in search of food and most of them occupied a dwelling for only one year, usually one winter. If the dwellings were close together at certain periods it was because the productive regions were small.

I found similar conditions to have existed among the Ute, Goshute, and Southern Paiute. True, the pattern was not exactly the same. But no two Northern Paiute groups, which I call bands²⁶ were exactly identical either. The variations existing among the Ute, Goshute, and Southern Paiute were not much greater. The Goshute, for

²² Steward, 1937.

²³ Ibid., 628.

²⁴ Ibid., 631.

²⁵ Information gathered in the field during the summer of 1936, while making a culture-element study for the University of California.

²⁶ In my Northern Paiute Bands.

¹⁷ Bolton, 64.

¹⁸ Bolton, 64.

¹⁹ Power, 205.

²⁰ Power, 206-207.

²¹ Power, 202.

example, denied a recognized "chief." Each family head was in complete charge of his group most of the time. Families united for certain occupations (hunting, piñon-nut gathering), and near supplies of wood during the coldest weather. I cannot, however, place them definitely in either of Steward's categories.

The western Ute also cannot fit under either type exclusively. Those near Utah Lake, when visited by Escalante in 1776, appear to have had a centralized political control and the other features Steward considers essential for a band organization. Judging from Escalante's account and from the material I obtained from the Indians, such bands existed before the advent of the horse. Inasmuch as the missionary noted carefully the presence of horses in western Colorado and of horse tracks in Uintah Basin and south of the Colorado River, I think it justifiable to assume that horses were not in evidence when he traveled in central Utah since he does not mention them there. Consequently, Steward's statement that "it is an empirical fact that the western limit of the horse also was the western limit of true bands" appears to me unfounded.

In fact, the opposite might well be true, for with the acquisition of the horse, bands became mobile and old boundaries were soon lost. Individual owners of horses left their homes and attached themselves to parts of other bands. Bands even united, to the extent that during the last half of the nineteenth century, Tabby was considered to be chief of all the Utah Ute, and Ouray chief of the Colorado Ute. In my opinion, the evidence points toward the horse as the chief factor in destroying the "sense of solidarity among inhabitants of a well-defined territory."

The differences in the political organizations of the various Shoshonean groups of the Great Basin that I have studied appear to me less significant than the similarities; consequently, although recognizing the disparities, I place them all under a broad definition of "band." To me the band is the simplest aggregate of families. It usually has a political leader, a defined area, and a distinguishing name. The group might lack one of these, as the Goshute lacked a political leader, and be admitted under the definition. Also the group does not have to claim exclusive use of its area. None of the groups considered in this paper prohibited their neighbors the use of their land. The Great Basin Indians had simple and variable social and political organization; consequently, it is impossible to classify them under exacting rubrics.

The bands from which culture-element lists were obtained are designated on map 2 in bold-face capitals; other bands are designated by circled numbers (names in legend). Few of the Indians remain in their aboriginal homes; therefore it is impossible to ascertain exactly their aboriginal boundaries. In the following, I have given in parentheses after the first name of the

band, the abbreviation used in this paper.

Shoshone "Goshute," Deep Creek (GD). (Inf'ts. called this group Piëroagönota.) This is the same as Steward's Deep Creek Goshute. This band wandered over the southwestern edge of the Great Salt Lake Desert from the more productive center near Ibapah Mountain.

Ute, Moanunts (UM). Informants also called this band Moavinunts, Uintahnunts, Pagönunts, and Pagogowatsnunts (Pahvant name). Steward calls them Pavogogwunsiñ. Moavi means "pass in mountain," and for this people the pass at the head of Salina Canyon (Utah). Moavi was used as a name for the band because its members lived on both the eastern and western slopes of the mountain. Escalante, who passed through the northern end of the valley, wrote "the salines from which the Timpanois get their supply are near it toward the east." Of the Indians he saw, he wrote, "8 Indians approached us ... most of them were naked having only a piece of buckskin on their pudenas."²⁷ The valleys of this area were sagebrush covered and the mountains were covered with pine and aspen forests.

Ute, Tömpanöwotsnunts (UU). Known to informants as Uintahs, Pagöwadiu, Pagönunts, and Fish-eaters. Escalante called them Lagunas, Timpanogotzis, Timpanocuitzis, Timpanois, and Fish-eaters. Lowie mentions the "Pagöwadiu, west of the Uintah" and Steward calls them Utah Lake Ute (Tümpanagots). Handbook:²⁸ Timpaiavats. This band, which might be the result of the union of several smaller bands, occupied the shores of Utah Lake and the canyons and mountains to the east. The valleys were probably the most productive in Utah and the forested mountains provided excellent hunt grounds. One informant said that the Uintah were in a separate band, but the chiefs he named were Walker (Oeker) and Tabby, who were in charge in central Utah. Escalante's statement that the Uintah Basin was used only for hunting was confirmed by several informants. Uintah was permanently inhabited just before the Mormons came, my informants said. Informant JD explained this as follows: "There was no separate band in Uintah Basin. The Pagönunts traveled and hunted there and if a woman had a baby while there, the child was called Uintahnunts, but it was always in the Pagönunts tribe."

Ute, Pahvant (UP). Called by Indians Pahvantinunts and Pahvanduts also. Escalante recorded the name Tirangapui for the Indians of this area and places the southern boundary of the band in almost the same place as did my informant. Steward calls the band Pavanduts and indicates the same area as claimed by my informant. Handbook: Pahvant. The Pahvant area included the small, salty Sevier Lake and the lower Sevier River and desert mountains and valleys to the

²⁷ Power, 135-136.

²⁸ See Bibliography.

west. The territory was not much more attractive than that of the Goshute, their neighbors to the north and west.

Ute, Taviwatsiu (UT). Known among the Indians also as White River Indians. Handbook: Tabeguache. Lowie said "Taviwadziu, those formerly west of Denver." My informants remembered Denver as the former center of the Taviwatsiu area. Since Escalante discovered Indians he called Tabehuachis²⁹ in western Colorado, it appears that this band moved on to the edge of the Plains after 1776. This would fit into the accounts of the Spaniards, who recorded the replacement of the Apache of eastern Colorado by Ute and Comanche.³⁰ Although not conclusive, this appears as evidence of the rapid changes brought about by the acquisition of the horse.

Ute, Mowataviwatsiu (UC). Informants also called this group Uncompahgre, a name acquired when several Ute bands were united under Chief Ouray at Montrose, Colorado. Lowie calls them Mowataviwadziu. Escalante³¹ places the Sabuaganos in approximately the same area as that here assigned to the Mowataviwatsiu. Their home territory, I was told, was near Saguache, Colorado, from which they roamed north and south. That the Mowataviwatsiu were the same as Escalante's Sabuaganos is suggested by the name of a former chief. Informants W and S said Sapawunös was an old-time chief of Mowataviwatsiu. Escalante saw the "Yutes Sabuaganos" who lived "farthest to the north," on the Grand River where one "had just arrived from the land of the Comanches Yamparicas where he had gone with 4 others to steal horses."³²

Ute, Mowatci or Mowats (U1 and U2). Handbook: Moache. Lowie recorded: "Mowatsi; about Cimarron, Colorado." My informants said the Mowatsci lived originally on the headwaters of the Rio Grande, near Conejos, Colorado, but that they had moved into northeastern New Mexico before the white people settled in Colorado. Informant NE had lived near Cimarron, New Mexico. A treaty³³ was signed with the "Monache" Ute at Cimarron, New Mexico, in 1873, although most of the Indians were away to the east hunting buffalo at the time. What is now called Disappointment Creek (Colorado) "divides the Yutas Tabeguachis from the Muhuachis, the latter living south and the former to the north,"³⁴ wrote Escalante; consequently, the Mowatci seem to have moved into the Plains about the same time as did the Taviwatsiu.

Ute, Wimönuntci or Wimönuntsi (UW). This is the same band from which Gifford obtained a cul-

ture-element list and which he identifies as Southern Ute. Members of this band are classified as Uncompahgre on the Uintah-Ouray Reservation, but most of them are on the Ute Mountain Agency at Towaoc, Colorado. Handbook: Wiminuche. Lowie: Wimmönuntci. I was informed that the La Sal Mountains (eastern Utah) was the base camp of the Wimönuntci. Their hunting took them well into western Colorado.

Southern Paiute, Antarianunts (SA). This band occupied what is still one of the least accessible areas in Utah--the region around the Henry Mountains in Garfield County. My informant was a young woman when the first white men visited her country. She claimed to be a Paiute, but linguistically she was closer to the Ute. This, however, might result from long association with the Ute at Koosharem, Utah. The Antarianunts country is primarily bare sandstone. The Indians crossed the Colorado near the mouth of the Muddy or Dirty Devil River; therefore they could have contacted the Wimönuntci Ute. I do not know of other mention of this band of Indians in the literature.

Southern Paiute, Shivwits (SS). Handbook, Lowie, Kelly all give the same name and location. Formerly this band inhabited the Shivwits Plateau in NW Arizona. This band would fall under Escalante's Parusis. The area attributed to the Parusis by Escalante, however, includes several other bands.

Southern Paiute, Kaibab (SK). Within the area assigned to the Kaibab band by Kelly, there formerly existed, according to my informants, four bands: Unkawaisairitnunts or Ipatsu, near Johnson, Utah; Kanarinunts, near Kanab, Utah; Paitsi-kinnunts, near Pipe Springs, Arizona; Kaibabit-cisin-nunts, near House Rock, Arizona. Partly in Kelly's Kaibab area and extending into her Kaiparowits area were the O katutsinnunts or Parianunts, near the villages of Paria and Adairville, Utah (see map 2). The latter group would correspond to Escalante's Pagampachis. Handbook: Kaibab, Unkakaniguts.

Southern Paiute, San Juan (SJ). Within Kelly's San Juan area, my informants placed two Paiute bands, the Tatsiwinunts in the W and the Kaibökdöt-tawip-nunts near Navajo Mountain. Escalante assigned this area to the Yutas Payuchis. Also within Kelly's San Juan area would be the Cosninas (Havasupai), whose fields Escalante saw in the Moencopi Wash. Handbook: Kwaiantikwokets.

Navaho, Northwestern (NN). This northern group of the W Navaho now occupy the San Juan S Paiute area. The S Paiute live among the Navaho, who far outnumber them.

²⁹ Power, 62.

³⁰ Thomas, 26, 46.

³¹ Power, 97.

³² Power, 97.

³³ New Mexico Hist. Rev., 4:63, 1929.

³⁴ Power, 62.

INFORMANTS

(The following order is usually adhered to within the paragraphs: tribal name and abbreviation; informant's name and abbreviation, age,

father's and mother's band affiliation, residence when interviewed; description and rating of informant; interpreter employed; time spent with the informant. When more than one informant is given, the principal one is listed first.)

Goshute, Deep Creek (GD).--Commodore (C), age ca. 96, f and m Deep Creek (Piëroagönota) Goshute. C has always lived nr. Iapah, Utah. He was an excellent informant, although blind. Interpreter: Amy Pete; fair. 24 hrs.

Tom Badger (TB), age ca. 70, born nr. Baker, Nevada (Steward's "Trout Creek 'Goshute'"), but has lived at Iapah for many years. Fair. 5 hrs.

John Pete (JP), age ca. 60. Fair. 3 hrs. (Commodore, who had refused to work at first, after listening to the interview with JP, decided he alone could tell the truth about "old ways.")

Ute, Moanunts (UM).--Captain Prank or Frank (CP), age ca. 80 (since deceased), MP's brother. Interviewed nr. Myton, Utah. CP was one of the leaders who took a group of Ute to South Dakota in 1906. Conservative fair informant. Interpreter: Amos Prank (AP), age 22, gs of CP, s of Eugene Prank, Sun Dance "boss"; went through 4th grade at Whiterocks; conscientious. AP has danced 5 times in Sun Dance and he supplied the data on it recorded in the element list. 33 hrs.

Mianna Provo ("Saraka") (MP), age ca. 75, f and m Moanunts, nr. Salina, Utah. Interviewed at Whiterocks, Utah. Partially deaf, slight use of English, suggestible, poor informant (least competent). Interpreter: Mabel Provo; attended Sherman Institute; fair. 20 hrs.

Ute, Tömpanöwöts (UU).--Karoomp (Kate) Long Hair (KL), age ca. 75, f and m Tömpanöwöts. Interviewed at Whiterocks, Utah. KL was born nr. Heber City, Utah. She lived there until she was ca. 12 yrs. old when her family moved to Uintah Basin. Fair informant. Interpreter: Jennie Long Hair; fair. 40 hrs.

John Duncan (JD), age ca. 80, KL's half-brother. Interviewed at Whiterocks, Utah. Fair informant. 8 hrs.

Black Hawk (BH), age ca. 86, f Pagonunts, m Sanpitenunts. Interviewed near Whiterocks. Born at Spanish Fork, Utah; and lived around Nephi and San Pete valleys (Utah) until ca. 20 yrs. old. Blind, partly deaf, fair. 4 hrs.

(JD and BH were used to check some of KL's data and to supply sections concerning which she knew nothing. In many respects the men's information differed markedly from KL's. KL accounted for the discrepancies by explaining that JD and BH wandered far afield as young men--to Wyoming and Colorado--whereas she remained at home and talked to the old people. She realized that some of the central Utah Ute had abandoned the "real old way" before the Mormons arrived, but she seemed to know so much about the culture

that I am confident the distinctions she made were real. Not all of the Pagonunts participated in the "new way," she said; consequently, much of the old culture persisted at the time the Mormons arrived.)

Ute, Pahvant (UP).--John Kanosh (JK), age ca. 65, f Pahvant, m Shivwits. Interviewed at Shivwits Reservation nr. Santa Clara, Utah. JK was born at Kanosh, Utah, where he lived nearly all his life. His gf was the famous Chief Kanosh. Although JK admitted that he had seen little aboriginal culture which was unaffected by contact with European culture, he claimed to have learned about the "old ways" from his father. His conservatism is revealed by the fact that he is now a shaman. Speaks English well enough to work without an interpreter. 30 hrs.

Ute, Taviwatsiu (UT).--Jane Tonem-Pickett (JT), age ca. 80, f Taviwatsiu, m Yamparkau. Interviewed at Whiterocks, Utah. JT was born and reared in NW Colorado; married and living at Grand Junction, Colorado at the time of the Meeker Massacre in 1879; removed to Uintah Reservation in 1880. JT probably lived more with her m's people than her f's but US, SC, and she maintained that the 2 "tribes" were very similar. Together they now constitute the White River Ute. Good informant. 28 hrs.

Sapanese Cuch (SC), age ca. 70, f and m Taviwatsiu. Interviewed at Tridell, nr. Whiterocks, Utah. SC was born nr. Denver, Colorado; lived nr. Grand Junction until 1880, when he was moved to the Uintah Reservation. Conservative. Sun Dance "boss." Refused to talk further after his grandson became ill. 16 hrs.

Unca Sam (US), age ca. 90, f and m Taviwatsiu. Senile. 4 hrs. Interpreter: Lincoln Tonem-Pickett; good.

Ute, Möwataviwatsiu (UC).--Wimövötö (W) or Minnie Chester, age ca. 83, f Kapota, m Möwataviwatsiu. Interviewed at Randlett, Utah. W was born nr. Ignacio, Colorado, later lived a number of years near Montrose, Colorado. In 1880 removed to Uintah Reservation. Excellent informant. Several interpreters. 40 hrs.

Ute, Möwatci (U1).--Saparits or Sapareach (S), age ca. 87, f Möwataviwatsiu, m Möwatci. S was born nr. Conejos, Colorado; lived at Cimarron, New Mexico, until ca. 40 yrs. old, then at Ignacio, Colorado, for 7 yrs., and at Ouray, Utah, for the last 40 yrs. Interviewed at Ouray. Although nearly blind, an excellent informant. Interpreter: Elise Pawwinnee; excellent. 36 hrs.

Ute, Möwatci (U2).--Nicholas Eaton (NE), age ca. 76, f and m Möwatci. Interviewed at Ignacio, Colorado. NE was born nr. Cimarron, New Mexico, where he lived until a young man, has since lived nr. Ignacio. Good informant. 32 hrs.

Susan Wolf Bear Eaton (SE), age ca. 76, f Wimonuntci, m Kapota, NE's wife. SE often would tell what she knew about questions asked NE. Where her information differed from or was denied by NE, there is a reference in the Notes. Good informant. Interpreter: Jane Thompson Williams; fair.

Ute, Wimönuntci (UW).--"Bishop" John Taylor ("Pikëts") (B), age ca. 86, f and m Wimönuntci. Interviewed nr. Towaoc, Colorado. B was born nr. the site of Moab, Utah (nr. the La Sal Mts.). He remembers when the Mormon missionaries established a fort nr. his home in 1856. He lived at Moab in his youth, later at Grand Junction, Montrose, and Ouray in Colorado, and Blanding in Utah. Blind, slightly deaf, fair informant, but did not consistently distinguish between the culture of the "true old people" ("tatsiwinunts") and that acquired since early white and eastern Indian contacts. Interpreter: Herbert Stacher; fair. 44 hrs.

Southern Paiute, Antarianunts (SA).--Rosie Timmican (RT), also known as Rosie Tom, Rosie Arrowgarp, and Mrs. Jessie Jim, age ca. 80, f and m Antarianunts. Interviewed nr. Koosharem, Utah. Born and reared nr. Henry Mts. and since ca. 1885 nr. Koosharem. Good informant. Interpreters: Deere and Nancy Kanosh; fair.

Southern Paiute, Shivwits (SS).--Frank Mustache (FM), age ca. 70, f and m Shivwits. Interviewed on Shivwits Reservation. FM has lived nr. Saint George, Utah, all his life except ca. 10 yrs. spent at Moccasin, Arizona. Partly deaf, good informant. 34 hrs.

Little Jim Smoke (LJ), age ca. 92, f and m Shivwits. Interviewed on Shivwits Reservation. LJ was blind, deaf, and almost too senile to be used as informant, but with the aid of his wife, Mary Smoke, age ca. 92, was used to check several sections of the element list. 6 hrs.

Annie Harrison (AH), age ca. 80, FM's sister. Aided FM and acted as informant for two or three sections of the list. An excellent informant, but too ill for steady work. 6 hrs. Interpreters: Jim Yellowjacket, fair, and Tony Tallahash, excellent.

Southern Paiute, Kaibab (SK).--Mose (M) or Bishop, age ca. 80, f and m Orkatutsin-nunts or Parianunts. Interviewed at Moccasin, Arizona. Blind, fair informant. 31 hrs.

Dick Indian (DI), age ca. 75, f and m Avuanunts band, nr. Tropic, Utah. This band was just N of Parianunts. DI and M lived in the same house at Moccasin and DI often answered the questions put to M before M had a chance. DI had lived in Cedar City, Koosharem, Kanosh, and Shivwits; sometimes he described traits which M denied or did not remember.

Sarah Williams (SW), age ca. 78, f and m lived at Navajo Springs, Utah. Fair. 1 hr. Interpreter: Fred Bullets, excellent.

Southern Paiute, San Juan (SJ).--Joe Francis (JF) or "Nömö'-maots", age ca. 80, f and m Tatsiwinunts. Interviewed at camp 15 mi. E of Gap Trading Post. JF was born in the "Badaway country" (between Highway 89 and Colorado R., south of Lee's Ferry). Except for 10 yrs. at Oraibi, where he went when ca. 16 yrs. old, he has lived in Arizona N of Tuba City and around Navajo Mt. all his life. Blind, fair informant. 24 hrs.

Dagaibitsi (D), Many Whisker's Daughter, age ca. 70, f and m Tatsiwinunts. Interviewed at camp a mile from JF's camp. Born in "Badaway country" and lived nr. there all her life. Fair informant. 20 hrs. Interpreter: Ancil H. Thomas, a Navaho, good.

Navaho, Northwestern (NN).--Ancil H. Thomas né Tall Man (Joe Cop) (A), age 30, born and reared (except for 6 yrs. at Sherman Institute) in the Navaho-Paiute country N of Tuba City, Arizona. A believes the old traditions and participates fully in Navaho culture as it exists today. His remarks contrasting "old Navaho" culture with the Paiute culture described by my SJ informants convinced me that his claim of having learned much from his grandfather was not idle boasting. I recorded what he knew about the culture elements in my list without attempting to add lacking distinctive Navaho elements. Fair informant. 30 hrs.

ORTHOGRAPHY

- a, as in English father
- ä, as in English hat
- e, as a in English fate or as é in French été
- i, as in French fini
- o, as in English note
- ü, as in French une
- u, as in English rule
- ä, as in English but
- ë, as in English met
- i, as in English pin
- ö, as in English put or French je, le
- ä, ö, ü, etc., nasalized
- Raised letters are whispered
- x, as ch in German ach
- c, as sh in shoe
- dj, as j in jump
- ŋ, as ng in sing
- tc, as ch in change
- v, bilabial or Spanish v
- ʔ, glottal stop
- w, probably a back palatal aspirated; resembles both g and w or both together
- , initial aspiration
- Other letters as in English.

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED IN THE ELEMENT LIST

- | | |
|---|---|
| <p>+ Element present.
 - Element absent or denied.
 () Doubtful of informant's statement.
 Blank Question not asked.</p> | <p>· Question asked but informant denied any knowledge of subject or refused to talk about it.
 R Recent, usually post-European.
 * See section "Ethnographic Notes on the Element List."</p> |
|---|---|

ELEMENTS	OCCURRENCE													
	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
SUBSISTENCE														
<u>Hunting</u>														
Deer and Elk Hunting *														
1. Surround	-	+	-	-	*	-	-	-	-	-	-	-	-	-
2. Drive	+	+	-	+	*	+	+	+	+	+	*	+	+	+
3. Past ambushed hunter	+	-	-	+	*	-	+	+	+	+	*	+	+	+
4. Over cliff	-	+	-	-	-	+	-	+	+	-	-	-	-	*
5. Through V-wings *	-	+	-	-	-	+	-	-	-	-	-	-	-	-
6. Into enclosure	-	+	-	-	-	+	*	-	R	-	-	-	-	-
7. Into enclosure with pit	-	+	-	-	-	-	-	-	-	-	-	-	-	-
8. Through V into pit (see nos. 411-417) *	+	-	-	-	-	*	-	-	-	-	-	-	-	-
9. Into trap, net or snare	-	-	-	-	-	-	-	-	-	-	-	-	+	-
10. Drive with fire	-	*	-	-	-	-	-	+	R	-	-	+	+	-
11. Fire lure	-	-	-	-	-	+	-	-	-	-	-	-	-	-
12. Ambush	+	+	+	+	+	+	+	+	+	+	*	+	+	+
13. In pit beside trail	-	+	+	+	*	+	+	-	+	+	-	-	-	-
14. Heat pit	-	+	+	+	*	+	+	-	+	+	-	-	-	-
15. In brush beside trail	+	-	-	+	*	-	-	+	+	-	*	+	+	+
16. In stone enclosure	-	-	-	+	-	-	-	-	-	-	*	+	+	-
17. In pit beside spring	-	-	-	+	*	-	-	-	-	+	-	-	-	-
18. In brush house	+	-	-	-	-	-	-	+	-	+	-	-	+	-
19. In brush beside spring	-	-	-	-	-	-	-	+	-	-	*	-	+	-
20. In pit, brush fence	-	+	+	+	*	+	+	+	+	+	*	-	-	-
21. Single hunter stalks	+	+	+	+	+	+	+	+	+	+	*	+	+	+
22. Runs down on foot	+	+	+	+	*	+	-	*	+	+	*	+	+	-
23. Disguise (see nos. 447-458)	-	+	+	+	*	-	-	-	*	+	-	-	+	+
24. Poison arrow (see nos. 1530-1540)	-	+	+	+	-	-	-	-	+	-	-	+	+	+
25. Obsidian point considered poison	-	-	-	-	-	-	-	-	+	-	-	-	-	-
26. Fire to signal hunters	+	+	+	+	-	-	-	-	+	-	-	-	+	+
27. Formal hunt chief	-	-	-	-	-	-	-	+	*	-	-	-	+	-
28. Informal hunt chief	-	+	-	+	*	-	-	-	-	-	-	+	-	-
29. Chief divides kill	-	+	-	-	*	-	-	-	-	-	-	-	+	-
30. Hunter divides kill	+	-	+	+	*	+	+	+	+	+	+	+	-	*
31. Magic	-	-	+	-	-	-	-	-	-	-	-	-	-	+
32. Chase on horseback pre-American	-	+	-	-	*	-	-	+	-	-	-	-	+	+
33. Game calls to decoy doe	+	+	+	+	+	+	+	+	+	+	*	+	*	-
34. With aspen leaf in mouth	+	+	+	+	+	+	+	+	+	+	*	+	+	-
35. To imitate fawn	+	+	+	+	*	+	+	+	+	+	*	+	+	-
36. Hunters dream of deer	-	+	+	*	*	-	-	+	+	-	-	+	+	-
37. Special place to sleep for dream	-	-	-	-	-	-	-	+	-	-	-	+	+	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
Mt. Sheep Hunting														
95. Surround	-	*+	+	+	+	+	-	+	+	+	+	+	+	-
96. Sheep driven to peak	-	*+	+	+	*+	+	-	+	+	+	+	+	+	-
97. Ambush on trail	-	-	+	+	-	+	-	+	+	+	+	+	+	+
98. Near salt lick	-	-	-	-	+	+	+	+	+	+	*	-	-	-
99. Drive	-	-	+	+	*+	+	-	+	+	-	+	-	+	+
100. Back and forth	-	-	+	+	+	+	-	+	+	+	*+	-	+	+
101. Past hidden hunters	-	-	+	+	*+	+	-	+	+	-	+	-	+	+
102. Stalking by individuals	+	+	+	+	+	+	+	+	+	+	+	+	+	+
103. Dogs to corner	R	-	-	-	-	-	-	-	-	-	-	-	-	-
104. Attract by pounding	+	-	+	+	*	+	+	+	+	-	+	+	+	-
105. Disguise (see nos. 447-458)	+	+	-	+	*	-	-	-	+	-	*+	-	+	+
106. Female sheepskin only	-	-	-	+	-	-	-	-	-	-	-	-	+	-
107. Head, horns	+	+	-	+	-	-	-	-	+	-	+	-	+	-
108. Entire skin	+	+	-	+	-	-	-	-	+	-	+	-	+	+
109. Considered dangerous	-	+	+	-	+	-	-	-	-	-	-	-	-	-
110. Fire to signal hunters	-	+	(+)	+	-	-	-	-	+	-	-	-	-	-
111. Pitfall, without pale	-	-	(+)	-	-	-	-	-	-	-	-	-	+	-
Rabbit Hunting														
112. Communal drive *	+	+	+	+	+	+	+	+	+	+	+	+	+	+
113. Net	+	+	+	+	-	-	-	-	-	+	+	+	+	-
114. Nooses hung from rope	-	-	+	-	-	-	-	-	-	-	-	-	-	-
115. Club to throw	-	+	+	+	-	-	-	+	+	+	-	R	-	-
116. Club to kill rabbits in net	+	+	+	-	-	-	-	-	-	-	-	-	-	-
117. Luck spoiled by clubbing rabbits in net	-	-	-	+	-	-	-	-	-	-	-	+	+	-
118. Rabbit choked to kill	-	-	-	-	-	-	-	-	-	+	-	-	-	-
119. Chest squeezed to kill	-	-	-	+	-	-	-	-	+	-	+	+	+	-
120. Bow and arrow	-	+	+	+	+	+	+	+	+	+	+	+	+	+
121. Rabbits in net shared with drivers	-	-	-	+	-	-	-	-	-	+	*+	+	+	-
122. Men only hunt	+	+	-	+	+	+	+	+	+	+	+	+	+	+
123. All people hunt	-	-	+	-	-	-	-	-	-	-	-	-	-	-
124. Fire to assemble hunters	+	+	+	+	-	-	-	-	+	+	+	+	+	-
125. Special leader	-	+	-	-	+	-	-	-	-	-	+	-	-	-
126. Net owner is leader	+	-	+	+	-	-	-	-	-	+	*+	+	+	-
127. Dance before hunt	-	-	+	-	-	-	-	-	+	-	+	+	-	-
128. Dance after hunt	-	+	-	-	-	-	-	-	-	+	-	-	-	-
129. Thick brush burned to drive out rabbits *	+	-	-	+	+	-	+	-	+	+	*+	+	+	-
130. Rabbits driven by means of circle of fire *	-	+	+	+	*+	+	+	-	-	-	*+	+	+	+
Bear Hunting *														
131. Taboo to kill bear	-	-	-	-	-	-	-	-	-	-	-	-	+	+
132. No special hunt, killed if encountered	-	+	-	+	+	-	-	-	-	+	-	-	-	-
133. Time of hunt: spring	-	-	+	-	-	+	-	+	+	-	-	-	-	-
134. Summer	-	-	-	-	-	+	+	-	-	-	-	-	-	-
135. Method of hunt: in hibernation lair	-	-	+	-	-	-	-	+	+	-	-	-	-	-
136. Bear lured into open with noise, dry hide	-	-	-	-	+	-	-	-	-	-	-	-	-	-
137. Bear smoked out	-	-	+	-	-	-	-	*+	+	-	-	-	-	-
138. Hunted in open	-	-	+	-	-	-	+	-	-	-	-	-	-	-
139. Bow and arrow	-	-	+	-	-	+	+	+	+	-	-	-	-	-
140. Trap: logs close up lair, imprisoning bear	-	-	-	+	-	-	-	-	-	-	-	-	-	-
141. Word "bear" taboo when tracks seen	-	+	-	-	+	+	+	+	+	+	-	-	-	+
142. Addressed as "grandfather"	-	-	-	-	+	-	+	+	+	-	-	-	+	+
143. "Grandmother"	-	+	-	+	+	-	+	+	+	+	-	+	+	+
144. "Old woman"	-	-	-	-	-	-	-	-	-	-	-	+	-	-
145. "Aunt"	-	-	+	-	+	+	+	-	+	-	-	-	+	-
146. Talking to live bear: when berry picking	-	+	+	+	+	+	+	+	+	+	-	-	+	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
147. When tracks seen	-	+	+	+	+	+	+	+	+	+	-	-	-	-
148. Asked not to harm	-	+	+	+	+	+	+	+	+	+	-	-	-	-
149. Called from lair	-	-	-	(+)	-	-	-	-	+	-	-	-	-	-
150. Praying to bear	-	-	-	-	-	-	-	-	-	-	-	-	+	+
151. Talking to dead bear: kinship terms used	-	-	+	+	-	+	-	-	+	+	-	-	-	-
152. Asked to placate other bears	-	-	+	-	-	-	-	-	-	-	-	-	-	-
153. Observances after kill: food offered	-	-	+	-	-	-	-	-	-	-	-	-	-	-
154. Head, skin on tree away from camp	-	-	-	-	*	-	-	-	-	-	-	-	-	-
155. Remains disposed in particular way	-	+	+	-	+	-	+	-	-	-	-	-	-	-
156. Burned	-	-	-	-	+	-	-	-	-	-	-	-	-	-
157. Food offered bear	-	-	*	-	-	-	-	-	-	-	-	-	-	-
158. Some parts taboo to women	-	-	-	-	-	+	-	-	-	-	-	-	-	-
159. Allowed only dried meat	-	-	-	-	-	+	-	-	-	-	-	-	-	-
160. Women not allowed to see bear	-	-	-	-	-	+	-	-	-	-	-	-	-	-
161. Communal feast	-	-	-	-	-	-	+	-	+	-	-	-	-	-
162. Circle dance connected with feast	-	-	-	-	-	-	-	-	+	-	-	-	-	-
163. In skinning, hide split from throat	-	+	+	+	+	+	+	-	-	+	-	-	-	-
164. Bear meat dried and pounded	-	+	-	-	+	-	-	-	-	-
165. Bear meat not taken in house	-	-	-	-	+	-	+	+	+	-	-	-	-	-
166. Beliefs: bear lair has door	-	+	+	+	.	+	-	+	+	+	-	-	+	+
167. Lair is furnished like house	-	+	-	+	.	+	-	+	+	+	-	-	+	+
168. Bear stores berries, roots	-	+	+	+	+	+	+	+	+	+	-	-	+	+
169. Bear under spiritual controller (UP, kainsavi)	-	-	-	+	+	-	-	-	-	-	-	-	+	+
170. Same spirit as for other game	-	-	-	+	+	-	-	-	-	-	-	-	+	+
171. Attitude of respect and veneration	-	-	-	-	-	-	-	-	-	-	-	-	+	+
172. Feared	-	+	+	+	+	+	+	+	+	+	-	-	+	+
173. First thunder in spring caused by bear rolling	-	+	+
174. Bears dance "back and forth" in spring	-	+	+	-	+	+	+	+	+	+	-	-	-	-
175. Some men copulate with female bears*	-	-	*	-	-	*	-	*	+	+	-	-	+	+
176. After dreaming of them	-	-	+	-	-	+	-	-	+	+	-	-	+	-
Eagle Hunting*														
177. Aeries owned by finder	+	+	+	+	+	-	-	+	+	+	+	+	+	-
178. Inherited	+	+	-	+	+	-	-	-	+	-	+	-	+	-
179. Young taken from nest	+	+	+	+	+	+	+	+	+	+	+	+	+	-
180. Frightened out	+	+	-	+	+	+	+	-	+	+	+	-	+	-
181. By dry hide lowered on rope	+	+	-	+	+	+	+	-	+	+	+	-	+	-
182. Hunters above and below	+	+	-	+	+	+	+	-	+	+	*	-	+	-
183. Eaglets tied by leg in nest if too young	+	+	+	+	+	-	-	-	+	+	*	-	+	-
184. Hunter climbs	+	+	+	*	+	+	+	+	+	+	+	-	-	-
185. Hunter lowered on rope	+	+	+	-	+	+	+	+	+	+	+	-	+	-
186. On net	+	-	+	+	-	-	-	-	-	+	+	-	+	-
187. Hunter seizes by hands	+	+	+	+	+	+	+	+	+	+	*	+	+	-
188. Ties feet and throws down	-	-	+	-	-	+	-	+	+	-	-	-	-	-
189. Carries back tied to belt	+	+	-	+	+	+	+	+	+	+	-	+	+	-
190. Eaglets pulled up on auxiliary rope	+
191. Eaglets reared	+	+	+	+	+	+	+	+	+	+	+	+	+	-
192. Nest in tree	+	+	-	+	-	+	+	+	+	+	-	+	+	-
193. Special stick roost	+	+	+	+	+	+	+	-	-	+	+	+	+	-
194. Tie up	+	+	+	+	+	+	+	+	+	+	-	-	+	-
195. Cage	-	-	-	-	-	+	-	-	-	-	+	-	+	-
196. Tied in cradle to transport	+	+	+	-	+	+	+	+	+	+	+	+	+	-
197. Caught for tail feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	-
198. Wing	+	+	-	+	-	+	+	+	+	+	+	-	+	-
199. Kill after feathers plucked	-	-	-	-	-	-	-	-	-	-	-	-	+	-
200. Pluck feathers, then release	+	+	+	+	+	+	+	+	+	+	+	+	+	-
201. Adult eagles caught alive	+	-	-	+	-	+	+	+	+	-	-	-	-	-
202. From brush-covered pit*	+	-	+	-	-	+	+	-	+	-	-	-	-	-
203. From domed brush house	-	-	-	+	-	-	-	+	-	-	-	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
204. Bait	+	-	+	-	+	+	+	+		-	-	-	-	-
205. Seized by hand	+	-	-	+	-	+	+	+	+	-	-	-	-	-
206. Released after feathers plucked	+	-	-	+	-	+	+	+	+	-	-	-	-	-
207. Killed to pluck feathers	-	-	+	-	+	+	+	+	-	+	*	-	-	+
208. Adult eagles killed with bow and arrow	-	-	+	-	+	+	+	+	-	+	*	-	-	+
209. Eagle-catching power dreamed	+	-	-	+	-	+	-	-	-	-	-	-	-	-
Waterfowl Hunting *														
210. Communal drive	+	+	+	+	-	+	-	-	-	+	-	-	-	-
211. Chief led	+	-	-	-	-	-	-	-	-	-	-	-	-	-
212. Birds exhausted by repeated scaring	-	*	+	-	-	-	-	-	-	-	-	-	-	-
213. Mud hens	-	+	+	-	-	-	-	-	-	-	-	-	-	-
214. Young ducks driven out of water	+	-	+	+	+	+	-	-	-	+	-	-	-	-
215. Balsa of tules used	-	-	+	+	-	-	-	-	-	-	-	-	-	-
216. Kill with club	+	+	+	-	-	-	-	-	-	+	-	-	-	-
217. Bow and arrow	-	+	+	-	-	+	-	-	-	+	-	-	-	-
218. Individual stalking	+	-	-	+	-	+	+	-	+	+	-	-	-	-
219. With antelope disguise	*	+	-	-	-	-	-	-	-	-	-	-	-	-
220. Ducks	+	-	+	+	-	+	-	+	+	+	-	+	-	-
221. Mud hens	+	+	+	+	-	+	+	-	-	+	-	-	-	-
Other Animals and Birds Eaten *														
222. Wolf	+	+	+	+	-	-	-	-	+	-	-	-	-	-
223. Coyote	-	-	+	+	-	-	-	-	+	-	-	-	-	-
224. Fox	-	-	+	+	-	+	-	-	+	-	+	-	-	-
225. Badger	+	+	+	+	+	+	-	+	+	+	+	+	+	+
226. Porcupine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
227. Mt. lion	+	+	+	+	+	+	+	-	+	+	+	+	-	-
228. Wildcat	+	+	+	+	+	+	+	*	+	+	+	+	+	+
229. Ground squirrel or prairie dog	+	+	+	+	+	+	+	+	+	+	+	+	+	+
230. Skunk	-	-	+	-	-	-	-	-	+	-	-	-	-	-
231. Beaver	*	+	+	+	+	+	+	+	+	+	-	+	+	+
232. Gopher (see nos. 3432a-3436)	+	-	+	+	-	-	-	-	+	-	+	-	-	-
233. Weasel	-	-	+	-	-	-	-	.	+	+	-	-	-	-
234. Woodchuck (rockchuck).	+	+	+	+	+	+	+	+	+	+	-	+	-	-
235. Rat	+	+	+	+	-	+	-	-	+	+	+	+	+	+
236. Muskrat	+	+	+	+	-	+	+	+	+	+	-	-	-	-
237. Mice	+	-	+	+	-	-	-	-	+	-	-	+	-	+
238. Chipmunk	+	+	+	+	+	+	-	-	+	+	+	+	-	+
239. Eagle	-	-	+	*	-	+	-	-	-	+	-	-	-	-
240. Buzzard	-	-	-	-	-	-	-	-	+	-	-	-	-	-
241. Raven or crow	+	-	+	-	-	-	-	-	+	-	+	-	-	-
242. Young only				-							+	-	-	-
243. Owl	+	+	+	+	+	+	+	-	+	+	+	+	-	-
244. Young only				-							+	-	-	-
245. Hawk	+	-	+	+	+	-	-	-	+	-	-	+	-	-
246. Dove	+	+	+	+	+	+	+	+	+	+	+	+	+	+
247. Bluebird								-	+				+	+
248. Mockingbird	-	-	-	+	-	-	-	.	+	-	-	-	-	-
249. Grouse	+	+	+	+	+	+	+	+	+	+	*	+	-	-
250. Quail	-	-	+	+	-	+	+	-	+	+	+	+	-	-
251. Snake	+	-	+	+	-	-	-	-	+	+	-	-	-	-
252. Rattlesnake	+	-	+	+	-	-	-	-	-	+	-	-	-	-
253. Lizard, large only	-	-	-	+	-	-	-	-	+	-	+	-	-	-
254. All lizards	+	-	+	-	-	-	-	-	-	-	-	-	-	-
255. Lizard eggs	-	-	+	+	-	-	-	-	-	-	-	-	-	-
256. Chuckwalla	-	-	-	-	-	-	-	-	-	-	+	-	-	-
257. Horned toad	+	-	+	-	-	-	-	-	+	-	-	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
258. Tortoise	-	-	-	-	+	-	-	-	+	-	-	-	-	-
259. Frog	-	-	+	+	-	-	-	-	+	-	-	-	+	-
260. Human flesh in time of famine (see nos. 3281-3286) .	+	-	-	+	-	-	-	-	+	-	-	-	-	+
Insects Eaten														
261. Caterpillars	+	-	+	+	-	-	-	-	+	-	+	+	-	-
262. Ants	+	-	-	+	-	-	-	-	-	-	-	-	-	-
263. Ground for salve	-	+	+	-	.	-	-	-	+	-	-	-	-	-
264. Ant eggs	+	-	+	+	-	-	-	-	-	-	-	-	-	-
265. Wasp eggs	-	-	-	-	-	-	-	-	+	-	-	-	-	-
266. Cicadas	+	+	+	+	-	+	*	*	+	+	+	+	+	+
267. Crickets	+	-	+	+	-	-	*	-	+	-	*	+	-	-
268. Grasshoppers	+	-	*	-	-	-	-	-	+	-	-	-	-	-
269. Insects (nos. 266-268) gathered in basket in morning	+	+	+	+	-	+	+	+	+	+	+	+	+	+
270. In wooden bowl									+					
271. Driven into trench	+	-	-	-	-	-	-	-	-	-	-	-	-	-
272. Driven with fire circle	+	-	+	+	-	-	+	-	-	-	-	-	-	-
273. Eaten raw								+						
274. Roasted in parching basket	+	-	-	+	-	-	-	-	+	-	+	-	+	+
275. In fire	+	+	+	-	-	+	+	-	+	+	-	+	+	+
276. In pit	+	-	+	-	-	-	+	-	+	-	-	-	-	-
277. Ground on metate	+	-	+	+	-	-	+	-	+	-	-	+	-	+
278. Stored, in basket	+	-	-	-	-	+	-	-	-	-	-	-	-	-
279. In skin bag	-	-	+	+	-	-	-	-	+	-	-	+	-	-
280. In parfleche	-	-	+	-	-	-	-	-	-	-	-	-	-	-
Animal-Food Taboos, etc.														
281. Game fetus taboo to women until after menopause . .	-	-	+	-	-	+	-	+	+	-	-	-	-	-
282. Twin fetuses only taboo to women	+	-	+	-	-	-	-	-	-	-	-	-	-	-
283. Big game heart taboo	-	-	-	*	*	+	+	+	+	-	+	+	+	-
284. To boy	-	-	-	+	+	-	+	+	-	-	+	+	-	-
285. To women	-	-	-	-	+	+	+	-	+	-	-	+	+	-
286. Until after menopause	-	-	-	-	+	+	-	-	-	-	-	-	+	-
287. Rabbit heart taboo to young.	-	-	-	+	+	+	+	-	-	+	+	+	+	-
288. Liver taboo to young	-	-	-	-	-	-	+	-	-	-	-	-	-	-
289. Lungs taboo to young	-	+	-	+	-	+	+	+	-	-	+	+	-	-
290. To all	-	-	-	-	-	-	+	-	-	-	-	-	-	-
291. Lung eaten for strength	-	-	-	-	-	-	-	-	-	-	-	-	+	-
292. Bird eggs taboo to young	-	-	-	-	-	-	+	+	-	-	-	-	-	+
293. To all	-	-	-	-	-	-	-	-	-	-	-	-	-	+
294. Scavenger eggs taboo	-	+	-	+	+	+	+	+	-	+	-	+	+	+
295. Boy's 1st kill of big game taboo (see nos. 3880-3904)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
296. To self	+	+	+	+	+	+	+	+	+	+	+	+	+	-
297. To mother	-	-	+	+	-	-	+	-	+	-	+	+	+	-
298. To father	-	-	+	-	-	-	+	-	-	-	+	-	+	-
299. Father's 1st kill after childbirth taboo to self (see nos. 3617-3618, 3657-3664)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
300. To wife	+	+	+	+	+	+	+	+	+	+	+	+	+	-
Miscellaneous Concepts														
301. Women hostile to hunting	-	+	+	+	-	-	+	+	+	-	-	-	+	-
302. Never accompany husbands		+	+					+	+				+	
303. Hunter avoids coitus 1 night before hunt	-	-	+	+	-	-	+	-	+	-	-	-	-	-
304. 2 nights	-	+	-	-	-	-	+	-	+	-	-	-	+	-
305. Talking before hunt taboo	-	-	-	+	-	-	-	-	-	-	+	-	-	-
306. Smoking during hunt taboo	-	-	-	-	-	+	+	+	-	-	-	-	-	-
307. Bathe before hunt if have been with a woman	-	+	+	-	-	+	+	-	+	-	-	-	+	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
308. Only young men	-	-	+	-	-	-	-	-	-	-	-	-	-	-
309. Cold bath	-	-	+	-	-	+	+	+	-	-	-	-	-	-
310. Warm sponge bath	-	-	-	-	-	-	-	-	-	-	-	-	+	-
311. Sweat bath	-	-	+	-	-	-	+	-	+	-	-	-	-	-
312. Talk or pray during bath	-	-	-	-	-	-	-	-	+	-	-	-	-	-
313. Hunting paint	-	+	-	+	-	+	-	+	+	+	-	-	-	-
314. For mt. sheep only	-	+	-	-	-	-	-	-	-	-	-	-	-	-
315. Special disposal of deer bones	-	-	+	-	-	-	-	-	-	-	-	-	-	-
316. Burned	-	-	+	-	-	-	-	-	-	-	-	-	-	-
317. Beaver bones thrown in river	-	-	-	+	-	+	+	+	+	+	-	-	-	-
318. Bones reunite to make new beaver	-	-	-	+	-	+	+	+	+	+	-	-	-	-
319. Each bone becomes a beaver	-	-	-	-	-	-	-	-	+	-	-	-	-	-
320. Spirit or supernatural being controlled game	-	-	-	*	+	-	+	+	-	-	*	+	-	+
322. Offering of part of game killed (see no. 3903)	-	+	+	+	-	+	-	+	+	-	+	+	+	+
323. To supernatural being, god	-	+	+	+	+	-	+	+	-	-	-	+	+	-
324. To spirit	-	-	-	-	+	-	-	-	-	-	-	+	-	+
325. With prayer for luck	-	-	+	+	-	+	-	+	+	-	+	+	+	+
326. Piece of gall	-	+	+	-	+	+	-	-	-	-	-	-	-	-
327. Liver, lungs, heart	-	-	+	-	+	-	-	-	-	-	-	-	-	-
328. Tip of tail	-	-	+	-	-	+	-	-	+	-	-	-	+	-
329. Head and tail of badger	-	-	-	-	-	-	-	-	-	-	-	-	-	+
330. Pieces of meat	-	-	-	-	+	-	-	+	-	-	+	-	-	-
331. Burned	-	-	-	-	-	+	-	-	-	-	-	-	-	-
332. Buried	-	-	-	-	-	+	-	-	-	-	-	-	-	-
333. Thrown away	-	-	-	-	+	-	-	+	-	-	+	-	-	-
334. Thrown in brush	-	+	-	-	-	-	-	-	-	-	-	-	-	-
335. Hung on tree	-	+	+	-	+	-	-	-	+	-	-	+	+	+
336. Mixed with rejected parts	-	-	-	-	-	-	-	-	+	-	-	-	-	-
337. Prevent scavengers eating	-	-	+	-	+	-	-	-	-	-	-	-	-	-
338. Deer eyes buried	-	-	-	-	-	+	+	-	-	+	-	+	-	-
339. Hung on bush	-	-	-	+	-	-	-	-	-	-	-	-	-	-
340. Removed, cooked and eaten separately	-	-	-	-	-	-	-	-	-	-	-	-	-	+
341. Deer head covered to keep crow from seeing eyes	-	-	-	-	+	+	-	-	-	+	-	-	+	-
342. Netted rabbit or fowl killed bloodlessly	+	-	-	+	-	-	-	-	-	+	+	+	+	-
343. Deer placed with head to east	-	-	-	-	-	-	-	-	+	-	-	-	-	-
344. Hide laid back on carcass	-	-	-	-	-	-	-	-	+	-	-	-	-	-
345. Nostrils plugged (see no. 266)	-	-	-	-	-	-	-	-	+	-	*	-	+	+
346. Animal slain addressed ("prayer")	-	-	-	-	-	-	-	-	+	+	-	-	-	-
347. Deity addressed	-	-	-	-	-	-	-	-	+	+	-	-	-	+
348. Offered tobacco smoke	-	-	-	-	-	-	-	-	+	-	-	-	-	+
349. Hunter purifies	-	+	+	-	-	-	-	-	+	+	-	-	-	-
350. Returns home for bath before carrying in deer	-	+	+	-	-	-	-	-	-	-	-	-	-	-
351. Cold bath	-	-	-	-	-	-	-	-	+	-	-	-	-	-
352. Sweat bath	-	-	-	-	-	-	-	-	+	-	-	-	-	-
353. Special acts for bear (see nos. 141-175)	-	-	+	-	+	-	-	-	+	-	-	-	-	-
354. Division of game: sinew to killer	+	+	+	-	+	+	+	+	-	+	+	+	+	+
355. Hide to killer	+	+	-	+	+	+	+	+	+	+	+	+	+	+
356. Hide to any old women	-	-	+	-	-	-	-	-	-	-	-	-	-	-
357. Head to killer's companion	-	-	-	-	-	+	-	-	-	+	+	-	+	-
358. Brain returned to killer	-	-	-	-	-	+	-	-	-	+	+	-	+	-
359. Head (including brain) to killer	+	+	-	+	+	-	+	+	+	-	-	+	-	+
360. To old women	-	-	+	-	-	-	-	-	-	-	-	-	-	-
361. Spinal cord to one who gets hide	+	-	-	+	+	+	+	+	+	+	+	+	+	-
362. Butchering customs: butchered where killed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
363. Carried home whole if small	+	+	+	+	+	+	+	+	+	+	+	+	+	+
364. Skinned lying	+	+	+	+	+	+	+	+	+	+	+	+	+	+
365. On branches	+	-	+	+	-	+	+	+	+	+	+	+	+	+
366. On grassy spot	-	+	-	-	+	+	-	+	-	-	-	-	-	-
367. Half of skin removed at time*	-	+	+	-	+	+	-	+	+	-	-	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
368. Also uppermost quarters before turning	-	+	+	-	+	+	-	-	-	-	-	-	-	-
369. Only buffalo and large elk	-	+	+	-	+	+	-	+	+	-	-	-	-	-
370. Meat carried home in hide	-	+	-	-	-	+	-	+	+	-	-	-	-	-
371. Quarters and large pieces	+	-	+	+	+	+	+	+	+	+	+	+	+	+
372. Roped into bundle	-	-	-	-	-	-	-	-	+	-	-	-	-	-
373. Warm blood drunk fresh by hunter	-	-	+	-	-	-	-	-	-	+	-	-	+	+
374. Blood collected in intestine or stomach	+	-	-	+	+	-	-	+	+	+	+	+	+	+
375. Testicles cooked and eaten	+	-	+	+	+	+	-	+	+	-	+	+	-	-
376. Liver and kidney eaten raw	-	+	+	+	+	+	+	+	+	+	+	+	+	+
377. Only of antelope	-	-	-	-	-	-	+	-	-	-	+	-	-	-
378. Cooked where game killed	+	-	-	-	-	-	-	-	-	-	-	-	-	-
379. Milk sucked from doe's udders	-	-	-	-	-	-	-	-	+	-	-	-	-	-
380. Milk-filled udders roasted	+	+	+	+	+	+	+	-	+	+	-	+	+	+
Snares, Nets, etc.														
381. Spring-pole trap	+	-	+	-	-	-	-	-	+	-	-	-	+	-
382. Birds generally	+	-	+	-	-	-	-	-	+	-	-	-	+	-
383. Grouse	+	-	+	-	-	-	-	-	-	-	-	-	-	-
384. In enclosure	-	-	+	-	-	-	-	-	-	-	-	-	-	-
385. Noose over hole for birds	-	-	-	-	-	-	-	-	-	-	-	-	+	+
386. In fence gap	+	-	+	-	-	-	-	-	-	-	-	-	-	-
387. Rodents	-	-	+	-	-	-	-	-	-	-	-	-	-	-
388. In enclosure	-	-	+	-	-	-	-	-	-	-	-	-	-	-
389. For small mammals	-	+	-	-	-	-	-	-	+	-	-	-	-	-
390. Noose: on trail for rabbits	-	+	-	-	-	-	-	-	+	-	-	-	-	-
391. In fence gaps	+	-	+	-	-	-	-	-	-	-	-	-	-	-
392. For rabbits	-	-	+	-	-	-	-	-	-	-	-	-	-	-
393. For birds	+	-	+	-	-	-	-	-	-	-	-	-	-	-
394. Long rabbit net	+	+	+	+	-	-	-	-	-	+	+	+	+	-
395. Bird net	+	-	-	+	-	-	-	-	-	-	-	-	-	-
396. Flat, small mesh	-	-	-	+	-	-	-	-	-	-	-	-	-	-
397. Circular dome	-	-	-	+	-	-	-	-	-	-	-	-	-	-
398. Rabbit net used	+	-	-	+	-	-	-	-	-	-	-	-	-	-
399. Willow frame	+	-	-	-	-	-	-	-	-	-	-	-	-	-
400. Sagebrush support	+	-	-	+	-	-	-	-	-	-	-	-	-	-
401. Edges staked down	-	-	-	+	-	-	-	-	-	-	-	-	-	-
402. Placed near water	+	-	-	+	-	-	-	-	-	-	-	-	-	-
403. For grouse	+	-	-	+	-	-	-	-	-	-	-	-	-	-
404. For doves	-	-	-	+	-	-	-	-	-	-	-	-	-	-
405. Net snare for rabbits	-	-	-	+	-	-	-	-	-	-	+	-	-	-
406. Deadfalls	+	-	-	+	-	-	-	-	+	-	+	+	-	-
407. Figure-4 type	+	-	-	+	-	-	-	-	+	-	+	-	-	-
408. Two-stick type	-	-	-	-	-	-	-	-	-	-	-	+	-	-
409. Bait	+	-	-	+	-	-	-	-	+	-	+	+	-	-
410. For small game	+	-	-	+	-	-	-	-	+	-	+	+	-	-
411. Pitfalls: on trail	+	-	-	-	-	-	-	-	+	-	-	-	+	-
412. Converging fences	+	-	-	-	-	-	-	-	-	-	-	-	-	-
413. Cross-bar cover	-	-	-	-	-	-	-	-	+	-	-	-	+	-
414. Logs in front hide pit	+	-	-	-	-	-	-	-	-	-	-	-	-	-
415. Small open pit at mouth of rodent hole*	+	-	-	+	-	-	-	-	+	-	-	-	+	-
416. For rodents, including rabbits	+	-	-	+	-	-	-	-	+	-	-	-	+	-
417. For ungulates	+	-	-	-	-	-	-	-	-	-	-	-	+	-
Booths and Blinds														
418. Blind types: stone enclosure	-	+	+	+	-	-	-	-	-	+	+	+	+	-
419. Brush enclosure	+	+	-	+	-	-	+	-	-	+	+	-	+	+
420. Domed when raining	+	+	-	-	-	-	-	-	-	-	-	-	-	-
421. Domed brush house	+	-	-	+	-	-	-	+	+	+	+	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
422. Pit with brush fence.	+	+	+	-	-	+	+	+		+	-	-	-	-
423. Brush covered	+	+	-	+	-	-	+	-	+	+	-	-	-	-
424. Tule blind	-	+	+	+	-	-	-	-	-	+	-	-	-	-
425. Placed near water	-	+	+	+	-	-	-	+	+	+	+	-	+	-
426. Decoys with blind: dead rabbit	-	-	-	+	-	+	+	+	+	-	-	-	-	-
427. Dummy rabbit	-	-	-	+	-	-	-	-	-	-	-	-	-	-
428. Blind used for catching birds barehanded	+	-	-	+	-	+	+	+	+	-	+	-	-	-
429. Platform for bird	+	-	-	-	-	+	+	+	+	-	-	-	-	-
430. Perch for bird	-	-	-	+	-	-	-	-	-	-	+	-	-	-
431. Birds so caught: eagles (see nos. 201-207).	+	-	-	+	-	-	+	+	+	-	-	-	-	-
432. Doves.	-	-	-	-	-	-	-	-	-	-	+	-	-	-
433. Birds shot from blind: ducks	-	-	+	+	-	-	-	-	-	+	-	+	-	-
434. Doves	-	+	-	+	-	-	-	-	-	+	+	+	-	-
435. Mud hens	-	-	-	+	-	-	-	-	-	+	-	-	-	-
436. Grouse	-	+	+	+	-	-	-	-	-	+	-	-	-	-
437. Bird chest crushed to kill	-	-	-	+	-	-	-	-	-	-	-	-	-	-
438. Neck broken to kill	+	+	-	-	-	-	-	-	+	-	-	-	+	+
Decoys and Disguises														
439. Birds called by trilling lower lip with aid of arrow	-	-	+	-	-	-	-	-	+	-	+	-	-	-
440. Live-bird decoys	-	-	+	+	-	+	-	-	-	-	-	-	-	-
441. Stuffed-bird decoys	-	-	+	+	-	+	-	-	-	-	-	-	-	-
442. Duckskin, tule body	-	-	+	+	-	-	-	-	-	-	-	-	-	-
443. Bark body	-	-	-	-	-	+	-	-	-	-	-	-	-	-
444. Pulled with string	-	-	+	-	-	+	-	-	-	-	-	-	-	-
445. Moved with long willow	-	-	-	+	-	-	-	-	-	-	-	-	-	-
446. Birdskin over head	-	-	-	+	-	-	-	-	-	-	-	-	-	-
447. Animal disguises	+	+	+	+	-	+	-	-	+	+	+	-	+	+
448. Head	+	+	+	+	-	+	-	-	+	+	+	-	+	+
449. Whole skin	+	+	+	+	-	+	-	-	+	+	+	-	+	+
450. Sticks as front legs	+	+	-	+	-	-	-	-	+	-	-	-	+	+
451. Bow and arrows as legs	+	-	+	-	-	-	-	-	-	+	-	-	+	-
452. Hunter's arms painted	-	+	+	+	-	-	-	-	+	+	+	-	+	+
453. Deer	-	+	+	+	-	-	-	-	-	+	-	-	+	+
454. Antelope	+	+	+	+	-	+	-	-	+	+	+	-	+	+
455. Mt. sheep	+	+	-	+	-	-	-	-	+	-	+	-	+	+
456. Only female sheep skin used	-	-	-	+	-	-	-	-	-	-	-	-	+	-
457. Grass or brush disguise	+	+	+	+	-	+	+	+	+	-	+	+	+	+
458. Test wind with dust	-	-	-	+	-	-	-	+	+	-	+	+	+	+
Miscellaneous														
459. Throwing stones: for small game	+	+	+	+	+	+	+	+	+	+	-	+	+	+
460. Mud hens	-	+	+	-	-	-	-	-	-	-	-	-	-	-
461. Carry rounded stones	-	+	-	-	-	-	-	-	-	-	-	-	+	-
462. Pick up any handy stone	+	+	+	+	+	+	+	+	+	+	-	+	+	+
463. Rodent skewer (stick twisted into hide).	+	+	+	+	+	+	+	+	+	+	+	+	+	+
464. End wet with saliva	+	+	-	+	+	+	+	+	+	+	+	+	+	+
465. End chewed	-	-	-	-	+	-	-	-	-	-	-	-	-	-
466. For cottontail	+	+	+	+	+	+	+	+	+	+	+	+	+	+
467. Ground squirrel	-	-	+	+	-	-	-	-	+	-	-	-	-	+
468. Rat	-	-	-	+	-	-	-	-	-	-	-	-	-	-
469. Chipmunk	+	-	+	+	-	-	+	-	-	-	-	-	-	-
470. Small game hung from under belt by head	+	+	+	+	-	-	+	+	+	+	+	-	+	+
471. Smoke out rats	-	+	+	+	-	-	-	-	-	-	-	+	-	-
472. Woodchuck (rockchuck)	-	-	+	+	-	-	-	-	-	-	-	-	-	-
473. Jack rabbits	-	+	+	+	+	+	-	+	+	-	-	+	+	-
474. Cottontail	+	+	+	+	+	-	+	+	+	+	-	+	+	+
475. Badger	+	-	+	+	-	-	-	+	+	+	-	-	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
476. Skunk	-	-	+	+	-	-	-	-	-	-	-	-	-	-
477. Bear	-	-	+	-	-	-	-	+	+	-	-	-	-	-
478. Squirrel	-	-	+	+	-	-	-	+	+	-	+	+	-	+
479. Fire poked into hole	-			+	-	+	+	-	+	+	-	+	-	-
480. Smoke fanned into hole	+	+	+	+	+	+	-	-	+	-	-	+	+	+
481. Fanned with brush	+	+	-	+	+	+	-	-	+	-	-	-	+	+
482. Bark	-	+	+	+	-	-	-	-	-	-	-	-	-	-
483. Basket	+	-	+	-	-	-	-	-	+	-	-	-	-	-
484. Rodents flooded out	+	-	+	+	+	+	+	+	+	-	-	-	-	+
485. Rodents strung by leg sinew to carry	-	+	+	-	+	+	+	+	+	-	-	+	+	+
486. Broken leg bone pushed through skin as grip.				+				+	+			+	+	+
<u>Fishing</u> *														
487. Fish taboo	-	-	-	-	-	-	-	-	-	-	-	-	-	+
488. Fish absent	-	-	-	-	-	-	-	-	-	-	+	+	-	+
489. Fish nets	-	-	+	-	-	-	-	-	-	-	-	-	-	-
490. Rabbit net	-	-	+	-	-	-	-	-	-	-	-	-	-	-
491. Fastened across stream	-	-	+	-	-	-	-	-	-	-	-	-	-	-
492. Waders pull in stream	-	-	+	-	-	-	-	-	-	-	-	-	-	-
493. Ungrooved net sinkers	-	-	+	-	-	-	-	-	-	-	-	-	-	-
494. Weir	-	+	+	+	-	-	-	-	+	+	-	-	-	-
495. Single willow fence*	-	+	+	+	-	-	-	-	+	+	-	-	-	-
496. Bundle of willows	-		*	+	-	-	-	-	-	+	-	-	-	-
497. Dam of stones	-	-	-	-	*	+	-	-	-	+	-	-	-	-
498. Single dam	-	-	-	-	+	-	-	-	-	+	-	-	-	-
499. Basketry trap	+	*	+	+	+	-	-	-	+	+	-	-	-	-
500. Conical carrying basket used	+	-	-	-	-	-	-	-	-	-	-	-	-	-
501. Special elongated trap	-	+	+	+	+	-	-	-	+	+	-	-	-	-
502. Held in hands	+	-	-	+	-	-	-	-	+	-	-	-	-	-
503. Fastened in weir	-	+	+	+	-	-	-	-	-	+	-	-	-	-
504. Fastened in dam of rock	-	-	-	-	+	-	-	-	-	+	-	-	-	-
505. Placed in small creek, no weir	-	-	+	+	+	-	-	-	+	-	-	-	-	-
506. Fish caught in shallows by hand*	-	+	+	+	+	+	+	+	+	+	-	-	-	-
507. In "fish corral" of willow bundles	-	-	+	-	*	+	-	-	-	+	-	-	-	-
508. Driven with sticks	-	+	-	-	-	-	-	-	+	-	-	-	-	-
509. Driven with willow bundles	-	+	+	+	+	+	-	-	+	+	-	-	-	-
510. Spear, single prong	-	-	*	+	-	-	+	-	-	+	-	-	*	+
511. Double prong	-	-	-	-	-	-	-	-	-	+	-	-	-	-
512. Used from shore	-	-	+	-	-	+	-	-	-	+	-	-	+	-
513. Used from balsa	-	-	+	-	-	-	-	-	-	-	-	-	-	-
514. Fish arrow barbed	-	-	+	-	-	-	-	-	-	-	-	-	+	-
515. Hunting arrow used	-	-	+	-	-	-	-	-	-	-	-	-	+	-
516. Special arrow, unfeathered	+	+	-	+	+	-	-	+	+	+	-	-	+	-
517. Shaft pointed	+	+	-	+	+	-	-	+	+	+	-	-	+	-
518. Separate hardwood point	+	+	-	-	-	-	-	-	-	+	-	-	+	-
519. Fish shot from balsa*	-	-	+	-	-	-	-	-	-	-	-	-	-	-
519a. Hooks	-	-	-	-	-	(+)	-	(+)	-	-	-	-	-	-
520. Night fishing	-	-	-	+	-	-	-	-	-	-	-	-	-	-
521. Trap in weir	-	-	-	+	-	-	-	-	-	-	-	-	-	-
522. Fire	-	-	-	+	-	-	-	-	-	-	-	-	-	-
523. Fish carried on willow through gills	+	+	+	+	-	+	+	+	+	+	-	-	-	-
524. Crotch at distal end	+	+	+	+	-	+	+	+	+	+	-	-	-	-
525. Cord through gills	-	-	-	-	-	-	-	-	-	-	-	-	+	-
526. Crosspiece on end	-	-	-	-	-	-	-	-	-	-	-	-	+	-
527. Conical carrying basket	-	-	-	+	+	-	-	-	-	-	-	-	-	-
528. Creek diverted	+	-	+	+	-	-	-	-	-	+	-	-	-	-
529. Bite head of small fish to kill									+					
530. Strike with club	-	+	+	+	+	+	+	-	+	-	-	-	-	-
531. Left on land to die	+	-	-	-	-	-	-	+	-	+	-	-	+	-

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586. Pit grass-lined	-	-	-	-	-	+	+	-	-	-	-	-	-	-
587. Stone-lined	-	-	+	-	+	+	+	-	+	-	-	+	+	-
588. Bark-lined	-	+	+	+	-	+	+	+	+	-	+	+	+	+
589. Pit covered with brush and earth . . .	+	+	+	-	+	-	+	+	-	-	-	-	+	-
590. Brush and stones	+	+	-	-	-	+	-	-	-	-	+	-	+	-
591. Juniper bark	-	-	+	+	-	+	+	+	+	-	+	+	+	+
592. Pit in cave				-				+	+		+	+	-	-
593. Cache in cave, no pit				+				+	-		+	+	+	-
594. Ground on metate to shell	+	+	+	+	+	+	+	+	+	+	+	+	+	+
595. In basket	+	-	+	+	-	+	+	-	-	+	+	+	-	-
596. Cooked in earth oven	+	+	+	+	-	+	-	-	-	-	+	-	-	+
597. Parched in twined basket	+	-	-	+	-	-	-	-	+	-	-	+	+	-
598. In circular coiled basket	-	-	-	-	+	+	+	+	-	+	+	-	-	-
599. Winnowed in basket	+	+	+	+	+	+	+	+	+	+	+	+	+	-
600. Gathered in conical burden basket . . .	+	+	+	+	+	-	-	-	+	+	+	+	+	-
601. Rounded-bottom basket	-	+	+	+	-	+	-	-	+	-	+	-	-	-
602. Skin bag with rim and frame	-	-	+	+	-	+	-	-	+	-	+	-	+	-
603. Plain hide or blanket								+						
604. Family owned plots	-	-	-	+	-	-	-	-	+	-	+	-	-	-
605. Winter camp among piñons	+	-	-	-	-	-	-	-	-	+	-	-	+	+
606. Offerings of piñon nuts	-	-	-	-	-	-	-	-	+	-	-	-	+	-
607. Nuts molded into balls, eaten	-	-	+	+	*	+	-	-	+	+	+	+	+	+
608. Whole nut meats eaten	+	-	-	+	-	+	+	+	+	+	+	+	+	+
609. Boiled	+			+				-	-	-	+	+	+	-
610. Nuts ground into flour	-	-	-	+	-	-	-	-	-	-	+	-	-	-
611. Hot mush made	+	+	+	+	-	-	-	+	+	+	+	+	+	-
612. Cold mush made	+	-	-	+	-	-	-	-	-	-	+	+	-	-
613. Tobacco: gathered wild (see nos. 2938-2952).	+	+	+	+	+	+	+	+	+	+	+	+	+	+
614. Recognized that it grew best in burned area .	+	-	+	+	+	+	+	+	+	+	+	+	+	+
615. Areas purposely burned	-	-	+	+	+	-	-	-	+	+	+	+	+	+
616. Area privately owned	-	-	-	+	-	-	-	-	+	-	+	-	-	-
617. Burn for wild seeds (see no. 3286)	-	-	-	-	-	-	-	-	+	+	+	-	-	+
618. Yucca: root as soap	-	-	+	+	+	+	+	+	+	+	+	+	+	+
619. Tips of leaves as comb	-	-	-	-	+	-	-	-	+	+	-	+	+	-
620. Blossoms and fruit eaten	-	-	+	+	+	+	+	+	+	+	*	+	+	+
621. Joshua tree: bud eaten	-	-	-	-	-	-	-	-	-	-	*	-	-	-
622. Bud pulled off by hand	-	-	-	-	-	-	-	-	-	-	+	-	-	-
623. Roasted in coals	-	-	-	-	-	-	-	-	-	-	+	-	-	-
624. Sunflower seeds (wild) *	+	-	+	+		+	+	+	+	+	+	+	+	+
625. Grass seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
626. Tule: seeds *	-	+	+	+	-	-	-	-	+	+	-	+	+	-
627. Shoots and roots	+	+	+	+	-	-	-	-	+	+	-	+	+	-
628. Cactus: blossom or fruit eaten	-	+	+	+	-	+	+	+	+	+	+	+	+	+
629. Stems eaten	+	+	+	+	-	-	+	+	+	+	+	+	+	+
630. Roasted in ashes	+	+	+	+	-	-	-	+	+	-	+	+	+	+
631. Buds eaten raw	-			+		+		+	+	+	-	+	+	+
632. Inside of stem dried	-	+	+	-	-	-	-	-	-	-	-	-	+	+
633. Needles burned off	-	+	+	+	-	-	-	-	+	-	+	-	+	-
634. Brushed off	+	-	+	+	-	-	-	-	+	+	+	+	+	+
635. Sap mixed with paint for adhesive	+	+	-	+		+	-	-	-	-	-	-	-	-
636. Split stem used as poultice (see no. 4242) . .	-			+		+	+	+	+	-	-	*	-	-
637. Roots and tubers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
638. Dried and stored	+	+	+	+	+	+	+	+	+	+	-	-	+	-
639. Berries: dried and stored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
640. Chokecherries mashed with pits *	+	+	+	+	+	+	+	+	+	+	-	+	+	-
641. Molded into balls, dried *	+	+	+	+	+	+	+	+	+	+	-	+	+	-
642. Balls stored *	+	+	+	+	+	+	+	+	+	+	-	+	+	-
643. Thistles	+	-	+	+	-	+	+	+	+	+	+	+	-	+
644. Mescal	-	-	-	-	-	-	-	-	*	-	*	*	*	-
645. "Sugar": from cane or reed	+	-	-	+	-	-	-	-	+	+	*	+	+	-

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646. Cane dried and beaten	+	-	-	+	-	-	-	-	+	+	-	+	+	-
647. White pine	-	+	+	-	+	+	+	+	+	-	-	-	-	-
648. Yellow pine	-	+	-	-	-	-	-	+	+	-	-	-	-	-
649. Sweet sap from willow	+	+	+	+	-	+	-	+	+	-	-	+	+	-
650. Aspen	+	+	+	+	+	+	+	+	+	+	-	+	+	-
651. Piñon pitch as medicine									-	-			+	-
652. Chewing gum: piñon pitch	+	+	+	+	+	+	+	+	+	+	+	+	-	+
653. Rabbit-brush root	+	+	+	+	+	+	+	+	+	+	+	+	+	+
654. Whole root pounded, chewed	+	+	+	-	-	+	+	-	-	-	-	-	-	-
655. Small balls from root	-	-	-	+	-	-	-	+	-	-	+	-	-	-
656. Digging stick: pointed l end	+	+	+	+	+	+	+	+	+	+	+	+	+	+
657. Spatulated end	-	-	-	-	-	+	-	-	-	-	+	-	+	-
658. Entire implement of elkhorn	-	-	-	-	-	+	-	-	-	-	-	-	-	-
659. Mahogany	+	+	-	+	+	-	-	-	-	+	-	+	-	-
660. Oak	-	-	-	-	-	-	+	+	+	-	-	-	-	-
661. Serviceberry	-	-	-	-	-	-	-	-	-	+	+	+	-	-
662. Greasewood	-	-	-	-	-	-	+	-	-	-	-	-	-	-
663. Any kind	-	-	+	-	-	-	-	+	+	-	-	-	+	+
664. Sharpened by rubbing on rock	-	+	-	+	+	+	-	+	-	+	+	+	+	+
665. Point burned first	-	+	-	+	-	+	+	+	+	+	+	+	+	-
666. Stick cut green	+	+	+	+	+	+	+	+	+	+	+	+	+	+
667. Seed collecting: conical basket	+	+	+	+	+	-	-	-	+	-	+	+	+	-
668. Rounded-bottom basket	-	+	+	+	-	+	-	-	-	+	+	-	+	-
669. Skin bag, willow frame and rim	-	-	+	+	+	+	-	+	+	+	+	-	+	-
670. Basketry seed beater	+	-	+	+	+	+	-	-	+	+	+	+	+	-
671. Plain	+	-	-	-	+	+	-	-	-	+	-	-	-	-
672. Edged	-	-	+	+	-	-	-	-	+	-	+	+	+	-
673. Stick seed beater	-	+	+	-	+	-	-	+	-	-	-	-	-	-
674. Seed knife of stone	-	+	+	-	-	-	-	-	-	+	-	-	-	-
675. With wood handle	-	-	+	-	-	-	-	-	-	-	-	-	-	-
676. Mt. sheep horn sickle	-	+	-	-	-	+	-	-	+	+	-	-	+	+
677. Other plant foods stored: in pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
678. Pit, bottle shape	+	-	+	-	+	+	+	-	-	+	-	+	-	-
679. Bark or grass lined	+	-	+	+	-	+	+	+	+	+	+	+	+	+
680. In house floor	-	-	-	-	-	-	-	-	-	-	-	-	-	+
681. In cave or rock shelter	-	+	-	-	-	+	+	-	+	+	+	+	+	-
682. In basket	-	+	+	+	+	-	+	-	+	+	+	+	+	-
683. In dwelling	-	-	+	+	+	-	-	-	+	+	+	-	-	-
684. Buried*	-	+	+	-	-	+	+	-	+	+	+	+	+	-
685. In pot	-	-	+	-	-	-	-	-	-	-	-	-	-	-
686. Wrapped in bark	-	-	-	-	-	-	-	-	-	-	-	-	-	+
687. In skin bag in pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
688. In dwelling	-	+	+	+	+	+	+	+	+	+	+	+	-	-
689. In tree				+				+	+			+	+	-
690. In cave (no pit).	-	+	-	-	-	+	+	+	+	+	+	+	+	-
691. On surface, covered											+	-	-	-
692. On scaffold or platform	-	+	-	+	-	+	-	-	-	-	-	-	-	-
693. Covered with grass	-	+	-	-	-	+	-	-	-	-	-	-	-	-
694. With hides	-	+	-	-	-	+	-	-	-	-	-	-	-	-
695. Salt: use denied	(+)		(+)											
696. Obtained through trade only	-	-	-	-	-	-	-	-	-	-	-	-	*	+
697. Obtained from playas.	-	-	-	-	-	+	+	+	-	-	-	-	-	-
698. From caves, overhanging rocks	-	+	-	+	+	-	-	-	*	+	+	+	*	-
699. Meat drying: cut in thin slices	+	+	+	+	+	+	+	+	+	+	+	+	+	+
700. Dried on coals.	-	+	+	-	-	-	-	-	-	-	-	-	-	+
701. In sun	+	+	+	+	+	+	-	+	+	+	+	+	+	+
702. Placed by fire at night					-					+	-	-	-	-
703. Drying frame: of domed willow	-	+	+	-	+	-	+	-	-	+	+	-	-	-
704. Of four posts, cross bars sloping													+	+
705. Cross bars flat									-	+			-	-

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706. Of tripod with cross poles	-	-	+	-	+	+	+	+	-	-	-	-	-	-
707. Poles, tree to tree	-	-	-	+	-	-	-	+	+	+	+	+	-	-
708. In trees	+	+	+	+	+	-	-	-	-	-	+	+	-	+
709. Above fire in dwelling	-	+	-	+	-	+	+	-	+	+	-	-	-	-
710. Fire under frame to speed drying	-	+	+	-	*	-	+	+	+	+	-	-	+	-
711. Meat pulverizing: roasted a little before pounding	-	-	-	+	-	-	-	+	+	+	-	-	+	+
712. Pounded on metate with muller	-	-	-	+	-	-	-	-	-	+	+	+	-	-
713. On flat stone or cobble	+	+	+	+	+	+	+	+	+	-	+	+	+	+
714. Hide to catch meat	+	-	-	+	+	+	+	+	+	-	-	+	+	+
715. On hide	-	-	+	-	+	-	+	-	-	+	-	-	-	-
716. On parfleche	-	-	-	-	+	+	+	+	-	-	-	-	-	-
717. Mortar and pestle	-	-	-	-	-	-	-	-	-	+	-	-	-	-
718. Pounded dried meat mixed with fat	+	+	+	+	+	+	+	+	+	+	-	+	+	+
719. Meat storing: pulverized meat stored	-	+	+	-	+	+	+	+	+	-	-	-	+	-
720. In bark bags	-	-	-	+	-	-	-	-	-	-	-	-	-	-
721. In parfleche*	-	+	+	-	+	+	+	*	-	-	-	-	-	-
722. In hide sacks	+	+	-	+	-	+	+	+	+	+	+	+	+	-
723. Wrapped in hide					+				-	-			-	-
724. Wrapped in bark									-	-			+	+
725. Meat cached in trees					+				-	-			+	+
726. In grass- or bark-lined pits	-	-	+	+	+	+	+	-	+	+	-	-	-	+
727. In caves, rock shelters	-	+	-	-	-	-	-	-	-	+	+	-	+	-
728. Near hunting grounds	-	+	+	+		+	+	-	+	+	-	-	+	-
729. Tripe eaten	+	+	+	+	+	+	+	+	+	-	+	+	+	+
730. Blood cooked in paunch, intestine	+	+	-	-	+	+	+	-	+	+	+	+	+	+
731. Meat cooked in intestine	+	-	+	-	+	-	-	-	+	+	-	+	+	+
732. Fish drying: cut in half	-	-	+	-	-	-	-	-	-	+	-	-	-	-
733. Split open*	-	+	+	+	-	-	-	-	-	+	-	-	-	-
734. Backbone removed	-	+	+	-	-	-	-	-	-	+	-	-	-	-
735. Hung by tail on poles	-	-	-	+	-	-	-	-	-	+	-	-	-	-
736. String through tails	-	+	-	+	-	-	-	-	-	+	-	-	-	-
737. Stick through mouth	+								-	-	-	-	-	-
738. On sticks on ground	-	-	+	-	-	-	-	-	-	-	-	-	-	-
739. Dried in sun	-	-	+	-	-	-	-	-	-	-	-	-	-	-
740. In shade	+	+	-	+	-	-	-	-	-	+	-	-	-	-
741. Fish smoking	-	+	-	+	-	-	-	-	-	-	-	-	-	-
742. Fish storage: dried fish wrapped in loose bark	-	-	-	-	-	-	-	-	-	+	-	-	-	-
743. Wrapped in twined bark	-	-	+	+	-	-	-	-	-	-	-	-	-	-
744. Tied with bark string	-	-	+	+	-	-	-	-	-	-	-	-	-	-
745. In bark bags	-	-	-	+	-	-	-	-	-	-	-	-	-	-
746. Stored in dwelling	-	+	-	+	-	-	-	-	-	+	-	-	-	-
747. In rock shelter, cave	-	+	-	-	-	-	-	-	-	-	-	-	-	-
748. In pit	-	-	+	-	-	-	-	-	-	-	-	-	-	-
749. Cooked bone ground	-	-	-	-	-	-	-	-	-	+	-	+	+	+
750. Ground bone cooked	+	-	+	+	+	+	-	-	+	-	+	-	-	-
751. Rabbit bones	+	-	-	+	-	-	-	-	+	-	+	+	+	+
752. Large-game vertebrae	+	-	-	+	-	-	-	-	+	+	+	+	+	+
753. Joints	+	-	+	+	+	+	-	-	+	+	+	+	+	+
754. Feet	+	-	-	+	-	-	-	-	+	+	+	+	+	+
755. Leg bones	+	-	+	-	+	+	-	-	-	+	+	-	-	-
756. Ears of large game dried	-	+	+	+	-	+	+	+	+	+	+	+	+	+
757. Heads	-	+	-	-	-	-	-	-	-	+	-	-	-	-
758. Feet	+	+	+	+	+	+	+	*	+	+	+	+	+	+
759. Marrow extracted	+	+	+	+	+	+	+	+	+	+	+	+	+	+
760. Small mammals: roasted whole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
761. Hair singed before roasting	+	-	+	-	+	-	+	+	+	+	-	+	+	+
762. Entrails removed	+	+	+	+	+	+	+	+	+	-	+	+	+	-
763. Thrown away	-	+	-	-	-	-	-	-	-	-	-	-	*	-
764. Roasted separately	+	-	+	+	+	+	-	+	+	-	+	+	+	-
765. Stomach pinned together with stick	+	+	+	+	+	+	+	+	+	-	+	+	+	-

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766. Roasting in fire	-	+	+	+	+	-	+	+	+	+	+	+	+	+
767. In ant-hill gravel	+	-	+	+	+	-	-	-	-	+	-	-	-	-
768. In ashes	+	+	+	+	+	-	+	+	+	+	+	+	+	+
769. Fire previously removed	+	-	+	+	+	-	-	-	-	+	-	-	-	-
770. Earth oven	+	+	+	+	-	-	-	+	+	-	+	+	+	+
771. Communal, subdivided	-	-	-	-	-	-	-	-	-	-	-	+	+	-
772. Not subdivided	-	-	-	-	-	-	-	-	-	-	-	+	+	+
773. For a family or two	+	+	+	+	-	-	-	+	+	-	+	+	+	-
774. Hole with hot rocks	-	+	+	+	-	-	-	-	+	-	+	+	+	+
775. Hole without hot rocks	+	+	-	-	-	-	-	+	+	-	-	-	+	+
776. Intercourse spoils cooking	-	-	+	+	-	-	-	-	+	-	-	-	+	+
777. Looking into oven spoils cooking	-	-	+	+	-	-	-	-	+	-	+	+	+	+
778. Stone boiling	+	+	+	+	+	+	-	-	+	+	+	+	+	+
779. In ribs (thorax)*	+	-	+	+	-	-	-	-	+	-	+	-	-	-
780. In basket	+	+	-	-	+	+	-	-	+	+	+	+	+	-
781. Inside smeared with flour paste	+	+	-	-	+	+	-	-	+	+	+	+	-	-
782. In wooden bowl	+	+	-	-	+	+	-	-	+	-	-	-	+	-
783. Hot rocks handled with 1 bent stick (tongs)	-	-	-	+	-	-	-	-	+	-	+	+	-	-
784. 2 forked sticks	-	-	-	-	+	-	+	+	+	-	+	+	-	+
785. 2 straight sticks	+	+	+	+	+	+	-	+	+	+	+	+	+	+
786. Mt. sheep horn spoon				+				-	+			+	-	-
787. Boiling in pot over fire (see nos. 1803a-1828)	-	+	+	+	-	-	-	(+)	-	+	+	-	-	-
788. Broiling directly on coals	+	+	+	+	+	+	+	+	+	+	+	+	+	+
789. On single stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+
790. On forked stick	+	+	+	+	+	+	+	+	+	+	+	+	-	+
791. On several sticks	+	+	+	+	+	+	+	+	+	+	+	+	-	+
792. Parching in basket	+	+	+	+	+	+	+	+	+	+	+	+	+	-
793. In pot	-	-	-	+	-	-	-	-	-	-	-	-	-	+
794. Seeds burned from husk	+	+	-	+	-	+	+	+	+	+	+	+	+	-
<u>Agriculture</u>														
795. Domesticated plants	-	-	-	-	-	-	-	*	+	-	+	+	+	+
796. All families	-	-	-	-	-	-	-	-	-	-	-	-	+	+
797. All who could	-	-	-	-	-	-	-	-	-	-	+	-	-	-
798. Exceptional families	-	-	-	-	-	-	-	-	+	-	+	+	-	-
799. Without irrigation	-	-	-	-	-	-	-	-	-	-	-	-	+	+
800. Irrigation (native only)	-	-	-	-	-	-	-	-	+	-	+	+	+	+
801. Ditches from source of water to fields	-	-	-	-	-	-	-	-	-	-	+	+	+	+
802. Ditches in fields	-	-	-	-	-	-	-	-	-	-	+	+	-	+
803. Fields flooded from streams	-	-	-	-	-	-	-	-	-	-	-	-	+	-
804. By hand (pots) for small gardens	-	-	-	-	-	-	-	-	+	-	-	-	-	-
805. Water from springs	-	-	-	-	-	-	-	-	+	-	+	-	-	-
806. From streams	-	-	-	-	-	-	-	-	+	-	-	+	+	+
807. Sites and soil: sandy	-	-	-	-	-	-	-	-	-	-	+	+	+	+
808. Red earth (heavy soil)	-	-	-	-	-	-	-	-	+	-	-	-	+	+
809. Stream bottom lands	-	-	-	-	-	-	-	-	-	-	-	+	+	+
810. Tops of plateaus, mesas	-	-	-	-	-	-	-	-	-	-	-	-	+	+
811. Sex labor: clearing by men	-	-	-	-	-	-	-	-	+	-	+	+	+	+
812. Clearing by women	-	-	-	-	-	-	-	-	-	-	-	+	+	+
813. Planting (with tools) by men	-	-	-	-	-	-	-	-	+	-	+	+	+	+
814. Seeding by women	-	-	-	-	-	-	-	-	+	-	+	+	+	+
815. Cultivating (weeding) by men	-	-	-	-	-	-	-	-	-	-	+	+	+	+
816. Cultivating (weeding) by women	-	-	-	-	-	-	-	-	+	-	-	+	+	+
817. Guarding by men	-	-	-	-	-	-	-	-	-	-	-	-	+	-
818. Guarding by women	-	-	-	-	-	-	-	-	+	-	+	+	+	+
819. Fires to protect fields at night	-	-	-	-	-	-	-	-	+	-	-	-	+	+
820. Scarecrows, objects on sticks	-	-	-	-	-	-	-	-	+	-	-	-	+	+
821. Dead crows on sticks	-	-	-	-	-	-	-	-	+	-	-	-	+	+
822. Irrigating by men	-	-	-	-	-	-	-	-	+	-	+	+	+	+

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823. Irrigating by women	-	-	-	-	-	-	-	-	+	-	-	-	+	+
824. Harvesting by men	-	-	-	-	-	-	-	-	+	-	+	+	+	+
825. Harvesting by women	-	-	-	-	-	-	-	-	-	-	+	+	+	+
826. Hired help men	-	-	-	-	-	-	-	-	-	-	+	+	+	+
827. Hired help women	-	-	-	-	-	-	-	-	-	-	-	-	+	+
828. Reciprocal help	-	-	-	-	-	-	-	-	+	-	+	+	+	+
829. Tools: straight stick, ca. 3 1/2 ft.	-	-	-	-	-	-	-	-	+	-	+	+	+	+
830. Used as planter	-	-	-	-	-	-	-	-	+	-	+	+	+	+
831. Used as weeder	-	-	-	-	-	-	-	-	+	-	+	+	+	+
832. Spatulated end for weeding	-	-	-	-	-	-	-	-	+	-	+	+	-	-
833. Heavy, man's length, 2-handed plunge	-	-	-	-	-	-	-	-	-	-	-	-	+	+
834. Also used as weeder	-	-	-	-	-	-	-	-	-	-	-	-	+	+
835. Hoe, mt. sheep horn blade	-	-	-	-	-	-	-	-	-	-	-	-	-	R
Maize														
836. 1-3 colors	-	-	-	-	-	-	-	-	*+	-	+	+	-	-
837. 4 colors	-	-	-	-	-	-	-	-	+	-	-	-	+	+
838. Spring planting	-	-	-	-	-	-	-	-	+	-	+	+	+	+
839. Planted in rows	-	-	-	-	-	-	-	-	+	-	+	+	-	+
840. Planted irregularly	-	-	-	-	-	-	-	-	-	-	-	-	+	-
841. Planted only in evening	-	-	-	-	-	-	-	-	-	-	-	+	-	-
842. Planted only during certain phases of moon	-	-	-	-	-	-	-	-	+	-	+	-	-	-
843. Planted 3 in. deep	-	-	-	-	-	-	-	-	-	-	-	-	*+	*+
844. 1-1 1/2 ft. deep	-	-	-	-	-	-	-	-	+	-	-	-	R	R
845. Windbreak for growing plants	-	-	-	-	-	-	-	-	+	-	-	-	+	+
846. Storage: dried in "braids," hung up	-	-	-	-	-	-	-	-	+	-	+	+	-	-
847. Only ears for seed in "braids"	-	-	-	-	-	-	-	-	+	-	+	+	-	-
848. Dried in earth oven before storing	-	-	-	-	-	-	-	-	+	-	-	-	+	+
849. Shelled maize stored	-	-	-	-	-	-	-	-	+	-	+	+	+	-
850. Shelled by beating with stick	-	-	-	-	-	-	-	-	-	-	+	-	-	-
851. Shelled by hand	-	-	-	-	-	-	-	-	+	-	-	+	+	+
852. Shelled by men	-	-	-	-	-	-	-	-	+	-	+	+	+	+
853. By women	-	-	-	-	-	-	-	-	+	-	+	+	+	+
854. Cooking: green maize roasted, no husks	-	-	-	-	-	-	-	-	-	-	+	+	-	-
855. Roasted whole in husks	-	-	-	-	-	-	-	-	+	-	+	+	+	+
856. Boiled on cob	-	-	-	-	-	-	-	-	-	-	+	+	+	-
857. Parched before grinding	-	-	-	-	-	-	-	-	+	-	+	+	+	+
858. Eaten without further cooking (pinole)	-	-	-	-	-	-	-	-	+	-	+	-	+	+
859. Lime or ash boiled	-	-	-	-	-	-	-	-	-	-	+	-	-	-
860. Eaten at once (hominy).	-	-	-	-	-	-	-	-	-	-	+	-	-	-
861. Dried or pulverized	-	-	-	-	-	-	-	-	-	-	+	-	-	-
862. Maize ground on metate	-	-	-	-	-	-	-	-	+	-	+	+	+	+
863. Maize kernels boiled	-	-	-	-	-	-	-	-	-	-	+	-	+	-
864. With beans	-	-	-	-	-	-	-	-	-	-	+	-	+	-
865. Maize-meal mush	-	-	-	-	-	-	-	-	-	-	+	+	+	-
866. Green-maize mush	-	-	-	-	-	-	-	-	-	-	+	+	-	-
867. Mush of chewed maize (saliva sweetened).	-	-	-	-	-	-	-	-	*R	-	-	-	+	*+
868. Bread of chewed maize	-	-	-	-	-	-	-	-	*R	-	-	-	-	+
869. Stiff mush boiled in husk (tamale)	-	-	-	-	-	-	-	-	-	-	+	+	-	-
870. Hominy (ground) boiled in husks	-	-	-	-	-	-	-	-	-	-	+	-	-	-
871. Dumplings, boiled	-	-	-	-	-	-	-	-	*R	-	+	-	-	+
872. Ashes mixed with batter	-	-	-	-	-	-	-	-	*R	-	-	-	-	+
873. Cakes in layer in earth oven	-	-	-	-	-	-	-	-	-	-	-	-	-	+
874. Dough-filled husks in earth oven	-	-	-	-	-	-	-	-	-	-	+	-	-	-
875. Maize mush baked in husks in ashes	-	-	-	-	-	-	-	-	+	-	+	+	-	+
876. Green-maize mush in husks in earth oven	-	-	-	-	-	-	-	-	-	-	+	-	-	-
877. Green-maize mush in layer in earth oven	-	-	-	-	-	-	-	-	-	-	+	-	-	-
878. Maize bread on hot stones, coals, pot	-	-	-	-	-	-	-	-	R	-	+	-	-	-

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929. Pole thatch binders	-	+	-	+	-	-	-	-	-	-	-	-	-	-
930. 1 entrance	-	+	+	+	-	-	-	-	+	-	-	-	-	-
931. Ca. 4 ft. high	-	+	+	+	-	-	-	-	+	-	-	-	-	-
932. Facing E	-	+	+	-	-	-	-	-	+	-	-	-	-	-
933. Facing away from wind, any direction	-	-	-	+	-	-	-	-	-	-	-	-	-	-
934. Flush with wall	-	+	+	+	-	-	-	-	+	-	-	-	-	-
935. Closed with twined bark	-	+	+	-	-	-	-	-	-	-	-	-	-	-
936. With twined tule	-	+	-	+	-	-	-	-	-	-	-	-	-	-
937. With a hide	-	-	-	-	-	-	-	-	+	-	-	-	-	-
938. Fire for cooking and heating	-	+	+	+	-	-	-	-	+	-	-	-	-	-
939. Indoors, center	-	+	+	+	-	-	-	-	+	-	-	-	-	-
940. Outside house	-	+	+	+	-	-	-	-	+	-	-	-	-	-
941. In shallow pit	-	+	+	+	-	-	-	-	+	-	-	-	-	-
942. Smoke hole in roof	-	+	+	+	-	-	-	-	-	-	-	-	-	-
Tripod or Conical House *														
943. For summer	-	+	+	-	+	-	+	+	-	+	+	-	R	+
944. For winter	-	+	+	+	-	+	+	+	+	+	+	+	R	+
945. 3-pole foundation	-	+	-	-	+	+	-	-	-	+	-	-	R	+
946. 4-pole foundation	-	-	+	+	+	-	+	+	+	-	+	+	-	-
947. Forked poles interlock	-	-	-	-	-	-	+	+	-	+	+	+	R	+
948. Poles tied at intersection	-	+	+	+	+	+	+	+	-	-	-	-	-	-
949. Cone-shaped, circular ground plan	-	+	+	+	+	+	+	+	+	+	+	+	R	+
950. Height 10-15 ft.	-	+	+	+	+	+	+	+	+	+	+	+	R	+
951. Diameter 10-15 ft.	-	+	+	+	+	+	+	+	+	+	+	+	R	+
952. House pit ca. 1 ft. deep	-	-	-	-	-	-	-	-	-	+	-	-	-	-
953. House covering of brush*	-	+	+	+	+	+	+	+	+	+	+	+	R	+
954. Of tule	-	+	+	-	-	-	-	-	-	-	-	-	-	-
955. Of bark*	-	+	+	+	-	+	+	+	+	+	+	+	R	+
956. Of grass	-	-	+	-	-	-	+	-	-	-	-	-	-	-
957. Of twined bark mats	-	+	-	-	-	-	-	-	-	-	-	-	-	-
958. Of earth, entire	-	-	-	-	-	-	-	-	-	-	-	-	R	*R
959. Pole thatch binders	-	+	+	+	-	-	-	+	+	-	-	-	R	+
960. Rope thatch binders	-	-	+	-	+	-	-	-	-	-	-	-	-	-
961. Earth piled around base, outside	-	+	+	+	-	+	+	-	-	-	-	-	-	-
962. Inside	-	-	-	-	-	-	-	-	-	+	-	-	-	-
963. Pine sod piled around base	-	-	+	-	-	-	-	-	-	-	-	-	-	-
964. Stones piled around base	-	-	+	-	-	-	-	-	-	-	-	-	-	-
965. 1 entrance	-	+	+	+	+	+	+	+	+	+	+	+	R	+
966. Facing E	-	+	+	-	-	+	+	-	+	-	+	+	R	+
967. Facing any direction	-	-	-	+	+	-	+	-	+	+	-	-	-	-
968. Flush with wall	-	+	+	+	+	+	+	+	+	+	+	+	R	+
969. Vestibule or tunnel	-	-	-	-	-	-	-	-	-	-	-	-	R	+
970. Height ca. 6 ft.	-	+	-	-	*+	+	-	-	-	+	-	-	-	-
971. Ca. 4 ft.	-	-	+	+	-	-	+	+	+	-	+	+	R	+
972. Entrance closed with hide	-	-	-	-	+	+	+	-	-	*	-	+	-	+
973. With twined bark mat	-	+	+	+	-	-	+	+	+	-	+	+	-	-
974. With woven blanket	-	-	-	-	-	-	-	-	-	-	-	-	R	R
975. With twined tule mat	-	-	+	-	-	-	-	-	-	-	-	-	-	-
976. Fireplace near center of house	-	+	+	+	+	+	+	+	+	-	+	+	R	+
977. Indoors near door	-	-	-	-	-	-	-	-	-	+	-	-	-	-
978. Fire pit 1 ft. deep	-	+	+	+	-	+	+	+	+	-	+	-	R	+
979. Smoke hole in roof	-	-	+	+	+	+	+	+	+	-	+	+	R	+
980. Gabled House														
981. For winter	-	-	-	-	-	-	-	+	-	-	-	-	+	-
982. For summer	-	-	-	-	-	-	-	+	-	-	-	-	+	-
983. Limb of tree served as ridgepole	-	-	-	-	-	-	-	+	-	-	-	-	+	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
1038. Furs	-	+	+	+	+	+	R	+	+	+	-	+	+	-
1039. Hides sewed together	-	+	+	-	+	+	R	+	+	+	-	-	+	-
1040. Woven fur blankets	+	+	+	+	-	-	-	-	R	+	+	+	+	-
1041. Sleep under bark blankets	+	-	-	+	-	-	+	-	+	+	-	-	-	+
1042. Tanned skins and furs	+	+	+	+	+	+	*	+	+	+	+	+	+	-
1043. Hides sewed together	-	+	-	-	+	-	-	+	+	+	-	-	-	-
1044. Woven fur blankets	+	+	+	+	-	-	-	-	*R	+	+	+	+	-
1045. Female visitors sit by door	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1046. Male in rear of dwelling	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1047. Twined willow back rest	-	+	+	-	+	-	+	-	-	-	-	-	-	-
1048. Leaned against house	-	+	-	-	+	-	-	-	-	-	-	-	-	-
1049. Small stick to support	-	-	+	-	-	-	+	-	-	-	-	-	-	-
1050. No special arrangement of camp	+	+	+	+	-	+	+	-	+	+	+	+	+	+
1051. Camp circle	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1052. Chief's house in center	-	-	-	-	+	-	-	+	-	-	-	-	-	-
<u>Sweat House</u>														
Wickiup Type														
1053. Domed willow frame	-	+	+	+	+	+	+	-	-	-	*R	-	-	-
1054. Covered with mat	-	-	-	+	-	-	+	-	-	-	-	-	-	-
1055. Grass	-	+	+	+	-	+	+	-	-	-	-	-	-	-
1056. Bark	-	+	+	+	-	+	+	-	-	-	-	-	-	-
1057. Brush	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1058. Hides	-	+	+	+	+	+	-	-	-	-	-	-	-	-
1059. Canvas	-	R	R	-	R	-	R	-	-	-	R	-	-	-
1060. Earth	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1061. Sewed fur blankets	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1062. Woven rabbitskin blankets	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1063. Sweat-house pit, 1 ft. deep	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1064. 2-3 ft. deep	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1065. Floor covering of sagebrush leaves	-	+	+	-	-	+	+	-	-	-	-	-	-	-
1066. Of grass	-	+	-	+	+	-	+	-	-	-	R	-	-	-
1067. Of bark or tules	-	+	-	+	+	-	-	-	-	-	-	-	-	-
1068. Covering moistened	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1069. Door definitely defined	-	+	-	-	-	+	+	-	-	-	-	-	-	-
1070. Facing E	-	+	-	-	-	+	+	-	-	-	-	-	-	-
1071. Of twined bark	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1072. Of twined grass	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1073. Of hide or blanket	-	+	-	-	-	+	+	-	-	-	R	-	-	-
1074. Conical Type	-	-	-	-	-	-	-	+	+	-	-	-	*R	+
1075. Tripod foundation, poles tied	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1076. Forked poles interlock	-	-	-	-	-	-	-	+	-	-	-	-	R	+
1077. Earth covered	-	-	-	-	-	-	-	+	+	-	-	-	R	+
1078. Circular ground plan	-	-	-	-	-	-	-	+	+	-	-	-	R	+
1079. Floor covered with bark	-	-	-	-	-	-	-	+	+	-	-	-	R	+
1080. Diameter, ca. 6 ft.	-	-	-	-	-	-	-	+	+	-	-	-	R	+
1081. Sweat-house pit, 2-3 ft.	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1082. Defined door closed with blanket	-	-	-	-	-	-	-	R	R	-	-	-	R	R
1083. With bark	-	-	-	-	-	-	-	+	+	-	-	-	-	+
1084. Facing E	-	-	-	-	-	-	-	+	+	-	-	-	R	+
1085. Built in 1 day	-	-	-	-	-	-	-	+	+	-	-	-	R	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
Sweat-house Generalities														
1086. Used as long as camp	-	+	-	+	+	+	+	+	+	-	R	-	R	+
1087. New one made for each sweating	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1088. Heated with rocks carried from fire outside	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1089. Rocks carried with forked sticks	-	+	+	+	+	+	+	+	+	-	-	-	R	+
1090. With straight sticks	-	+	+	+	+	-	+	+	+	-	R	-	+	+
1091. Rocks covered with brush or grass	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1092. Pit for rocks in center	-	+	+	+	+	+	+	+	+	-	R	-	-	-
1093. Near wall	-	-	-	-	-	-	-	-	-	-	-	-	R	+
1094. Water poured on rocks	-	-	+	-	+	-	-	-	+	-	-	-	-	*
1095. Sprinkled on	-	+	-	+	-	+	+	-	-	-	R	-	R	-
1096. With sagebrush bough	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1097. With bark tied on stick	-	+	-	-	-	-	+	-	-	-	-	-	-	-
1098. Dipped with horn spoon	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1099. Water carried in wooden dish	-	-	-	-	+	+	+	-	+	-	-	-	-	-
1100. In basketry jug	-	+	+	-	-	-	+	-	-	-	-	-	-	-
1101. In pot	-	-	+	+	-	-	-	-	-	-	R	-	-	-
1102. Used for sickness: by shaman.	-	+	+	-	+	+	+	+	+	-	R	-	R	+
1103. Person treated by shaman inside	-	+	+	-	-	-	-	+	+	-	-	-	R	+
1104. By groups without shaman	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1105. By sick person alone	-	-	+	-	+	-	+	-	-	-	-	-	-	-
1106. Attendant for sick person	-	+	-	+	-	+	-	+	+	-	R	-	R	+
1107. Used for colds	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1108. Rheumatism	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1109. Fever	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1110. General debility	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1111. Venereal disease	-	+	+	-	-	-	+	+	+	-	-	-	R	+
1112. Any other sickness	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1113. Used for bathing (cleansing).	-	+	+	+	+	+	+	+	+	-	-	-	R	+
1114. Any time	-	+	+	+	+	+	+	+	+	-	-	-	R	+
1115. Bather nude	-	-	+	+	+	+	+	+	+	-	R	-	R	+
1116. Wears breechclout	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1117. Removes or covers ornaments	-	-	-	-	-	-	-	-	+	+	-	-	R	+
1118. Ties foreskin with string	-	-	-	-	-	-	-	-	+	+	-	-	R	+
1119. Bather shouts before entering	-	-	-	-	-	-	-	-	+	+	-	-	R	+
1120. Prays before entering	-	+	-	-	-	+	-	+	-	-	-	-	-	-
1121. Prays while bathing	-	+	+	-	-	+	-	+	+	-	-	-	-	-
1122. Prays after leaving	-	-	-	-	-	-	-	-	+	-	-	-	R	+
1123. Tells bad dreams	-	-	*	+	-	+	-	-	+	-	-	-	R	+
1124. Whips self with sagebrush	-	+	+	+	-	+	-	-	+	-	-	-	-	-
1125. Rubs self with juniper or sage leaves	-	-	-	-	-	-	-	-	+	+	-	-	R	+
1126. Prays to "up," "God"	-	-	+	-	-	+	-	+	+	-	-	-	-	-
1127. To sweat house	-	+	-	-	-	-	-	+	-	-	-	-	-	-
1128. Talks to personal power	-	+	+	-	-	+	-	+	-	-	-	-	-	-
1129. Talks for hunting luck	-	+	+	-	-	-	-	+	+	-	-	-	-	-
1130. Sings while bathing	-	+	-	-	+	+	+	-	+	-	-	-	R	+
1131. Smokes before entering	-	-	-	-	-	+	-	-	-	-	-	-	R	+
1132. Smokes while bathing	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1133. Smokes after bathing, special	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1134. Cold bath after sweat	-	+	-	+	*	+	+	+	+	-	-	-	R	+
1135. Rubs with sand, if no water	-	-	-	-	-	-	-	+	+	-	-	-	R	+
1136. Returns to sweat house	-	-	-	-	-	+	-	+	-	-	-	-	R	+
1137. Bath ended by slow cooling	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1138. Used by men alone	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1139. By women alone	-	+	+	+	+	+	+	+	+	-	R	-	R	+
1140. Sexes together indiscriminately	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1141. Only man and wife	-	-	-	+	-	+	+	+	+	-	-	-	-	-
1142. Accommodated 1 or 2 persons	-	+	-	-	+	-	-	-	-	-	-	-	-	-
1143. 2 to 6 persons	-	+	+	+	R	+	+	+	+	-	R	-	R	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
1144. Owned by 1 person	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1145. By 4 or 5 persons	-	-	+	-	+	-	-	-	+	-	-	-	-	-
1146. By community	-	+	-	+	-	+	+	+	-	-	R	-	R	+
1147. Used by community	-	+	-	+	-	+	+	+	-	-	R	-	R	+
1148. In sweat house, laughing taboo	-	-	+	-	+	+	+	+	+	-	-	-	R	+
1149. Profane talking taboo	-	-	+	-	+	+	+	+	-	-	-	-	-	-
1150. Spitting taboo	-	-	+	-	+	+	-	-	+	-	-	-	-	-
<u>Other Houses</u>														
1151. Windbreak: brush piled circular	*+	+	+	+	+	+	+	+	+	+	+	+	+	+
1152. For temporary camp	-	+	+	+	+	+	+	+	+	+	-	+	+	+
1153. For permanent camp, summer	+	-	+	+	-	+	+	+	+	+	+	+	+	+
1154. Winter	+	-	-	+	-	-	-	+	+	-	+	+	+	+
1155. Sunshade: vertical willows, circular	-	-	+	+	-	+	+	+	+	+	-	+	+	-
1156. Brush or tree only	-	+	-	-	+	-	-	-	-	-	+	+	-	-
1157. Posts supporting roof	R	R	R	R	R	R	R	R	R	R	R	R	R	R
1158. Tripod with brush cover	-	-	-	-	+	+	+	+	+	-	-	-	-	+
1159. Lean-to against tree	-	+	+	-	-	+	-	+	+	-	+	-	+	-
1160. For extra large family	-	+	-	-	-	-	-	-	-	-	+	-	-	-
1161. Living in caves	+	-	-	+	-	+	-	-	+	+	+	+	-	-
1162. Winter	+	-	-	+	-	+	-	-	+	+	+	+	-	-
1163. Summer	-	-	-	+	-	-	-	-	+	-	-	-	-	-
1164. Temporary camp	-	-	-	-	-	+	-	-	-	+	-	-	-	-
1165. Menstrual hut: like dwelling, smaller	+	+	+	+	+	+	+	+	+	+	*	+	+	*
1166. Simple windbreak	+	+	+	-	+	+	+	-	-	+	-	-	+	-
1167. Also used for births	+	+	+	-	+	+	+	-	-	-	-	+	+	-
1168. Additional robes hung inside	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1169. Birth house specially built	-	-	-	+	-	-	-	+	+	+	+	-	-	-
1170. Simple windbreak	+	-	-	-	-	-	-	-	-	-	-	-	+	-
<u>NAVIGATION</u> (See no. 2714)														
1171. Pole raft	-	-	R	-	*+	+	-	-	+	+	-	-	-	-
1172. Willow-bundle raft	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1173. Tule-bundle raft (balsa) (see no. 519)*	-	-	*+	+	-	-	-	-	-	-	-	-	-	-
1174. 1 bundle	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1175. 3 bundles	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1176. Bundles side by side	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1177. Bundles lashed together	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1178. Bundles pinned together	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1179. Stern curved up	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1180. Prow pointed	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1181. Prow curved up	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1182. Length, ca. 12 ft.	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1183. Held 2 persons	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1184. Pole propelled	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1185. Pulled by person swimming, rope in teeth	-	-	+	+	-	-	-	-	+	+	-	-	-	-
1186. By rope tied across stream	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1187. By rope, end carried across by swimmer	-	-	-	-	-	-	-	-	-	+	-	-	-	-
<u>TOOLS, UTENSILS, TECHNOLOGICAL PROCESSES</u>														
<u>Fire Making</u>														
1188. Simple drill	-	+	+	+	*+	+	-	-	+	+	+	+	+	+
1189. Hard wood	-	-	+	-	+	-	-	-	+	+	-	-	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
1247. Paint	-	-	-	-	-	-	-	+	+	-	+	-	-	-
1248. Only bedrock metate	-	-	-	-	-	-	-	-	+	-	+	-	-	-
1249. Metate cleaned with water	*	+	+	+	+	+	+	+	+	+	+	-	+	+
1250. Fingers	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1251. Porcupine tail	-	-	+	-	+	-	-	-	+	-	-	-	+	+
1252. Artemisia-bark brush	-	+	+	-	+	-	+	-	-	-	-	-	-	-
1253. Mescal-fiber brush	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1254. Grass brush	-	-	-	-	-	-	-	-	+	+	-	-	+	+
1255. Stick	-	+	+	-	+	+	+	-	+	+	-	-	-	-
1256. Muller, round	-	+	-	-	-	-	-	-	-	-	-	-	+	+
1257. Oval	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1258. Grinding with back and forth motion	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. 2 hands	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1260. Grinder sings	-	+	+	-	+	-	-	-	-	+	-	-	-	-
1261. Grinder whistles	-	-	-	-	+	-	-	-	-	+	-	-	-	-
<u>Stirrers, Spoons, Dishes, Etc.</u>														
1262. Stirrer: single straight stick	+	+	+	+	+	+	+	+	+	+	-	+	+	-
1263. Bundle of straight sticks	-	-	-	-	-	-	-	-	*R	-	-	-	*R	+
1264. Paddle	-	-	-	-	-	-	-	-	+	-	+	-	-	-
1265. Dipper: carved wood	-	*+	+	-	+	+	+	+	-	-	-	-	+	+
1266. Gourd shell	-	-	-	-	-	-	-	-	R	-	-	-	+	+
1267. Tortoise shell	-	-	-	-	-	-	-	-	+	-	+	-	-	-
1268. Mt. sheep horn, young or female	-	+	-	+	+	+	-	-	+	-	+	+	+	-
1269. Buffalo horn	-	*+	+	-	+	+	+	+	+	-	-	-	-	-
1270. Deer skull	-	-	-	-	-	-	-	-	(+)	-	-	-	-	-
1271. Pottery	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1272. Basketry	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1273. Spoon: cottonwood bark	-	-	+	-	-	+	-	-	-	-	-	-	-	-
1274. Rabbit scapula	+	+	+	+	-	-	-	-	+	+	-	+	-	-
1275. Stick handle added	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1276. Carved wood	-	-	+	-	+	+	+	+	-	-	+	+	-	-
1277. Wildcat scapula	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1278. Buffalo horn	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1279. Mt. sheep horn	-	*+	-	+	-	+	-	-	-	-	+	+	R	-
1280. Horn heated to work	-	+	-	+	+	+	+	+	+	-	+	+	+	-
1281. Twined basketry	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1282. Wooden spatula	-	-	-	-	-	+	+	+	+	-	+	+	-	+
1283. Dishes (plates, eating bowls): horn	-	+	-	-	+	+	+	-	-	+	+	-	-	-
1284. Rawhide	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1285. Hide from head of buffalo	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1286. Wood	-	+	+	-	+	+	+	+	+	-	-	-	+	-
1287. Twined basketry	-	+	-	+	-	-	-	-	-	-	-	-	+	-
1288. Coiled basketry	-	-	+	-	+	+	+	+	+	+	+	+	+	-
1289. Stone	-	+	+	-	-	-	-	-	-	+	-	-	-	-
1290. Used when found, not made	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1291. Pottery	-	-	-	+	-	-	-	-	-	-	+	-	-	-
1292. Cups: twined basketry	+	-	-	+	-	-	-	-	-	-	-	-	+	-
1293. Coiled basketry	-	+	+	-	+	+	-	-	+	+	-	+	+	-
1294. Eating with 2 fingers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1295. Water container: pottery	-	+	+	+	-	-	-	-	-	+	-	-	-	-
1296. Pottery used when found, not made	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1297. Water container: animal-stomach bag	+	+	-	+	+	-	+	+	+	+	+	+	+	+
1298. Basketry jug	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1299. Shoveling done with wooden scoop	-	+	-	-	+	+	+	-	-	-	-	-	-	-
1300. With horn scoop	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1301. With hands only	+	-	+	+	-	-	-	-	+	+	-	+	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
1521. Split	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1522. 2 feathers	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1523. 3 feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1524. Spiral	R	-	+	-	-	-	-	-	-	-	-	-	-	-
1525. Straight	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1526. Gum or pitch adhesive	-	-	+	+	+	+	+	+	+	+	+	+	+	+
1527. Sinew-tied	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1528. Notch	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1529. Ownership marks	-	+	-	+	+	+	+	-	-	-	-	+	-	-
1530. Arrow poison	-	+	+	*	+	-	-	-	+	-	-	+	+	+
1531. Liver	-	-	-	-	-	-	-	-	+	-	-	-	+	+
1532. Gall	-	+	-	-	+	-	-	-	+	-	-	-	+	+
1533. Spleen	-	-	-	-	-	-	-	-	+	-	-	+	-	-
1534. Blood (decayed)	R	-	-	+	-	-	-	-	+	-	-	-	+	+
1535. Obsidian	-	-	-	-	-	-	-	-	+	-	-	-	-	-
1536. Red ants	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1537. Spiders	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1538. Plant	-	-	+	-	-	-	-	-	-	-	-	-	-	+
1539. For warfare	-	+	-	-	-	-	-	-	-	-	-	-	+	+
1540. For hunting	R	+	+	+	+	-	-	-	+	-	-	+	+	+
1541. Arrow release: primary	+	-	-	+	+	.	-	+	+	+	+	+	-	-
1542. Secondary (2 fingers on string)	-	+	+	+	+	.	+	+	+	+	+	-	+	+
Arrow Straighteners														
1543. Hands and teeth	+	-	-	+	+	+	+	+	+	+	+	+	+	+
1544. Flat stone slab, unshaped	-	+	+	*	-	+	-	-	-	+	-	+	+	+
1545. 1-piece stone straightener	-	-	-	-	+	-	-	-	-	+	+	-	+	+
1546. Oval or oblong	-	-	-	-	+	-	-	-	-	+	+	-	+	+
1547. Longitudinal groove	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1548. Transverse groove	-	-	-	-	-	-	-	-	-	+	+	-	-	+
1549. 2 grooves	-	-	-	-	-	-	-	-	-	-	+	-	-	+
1550. For cane shafts only	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1551. 2-piece stone straightener	+	-	+	+	-	+	+	+	+	+	-	+	*	+
1552. Longitudinal groove	+	-	+	+	-	+	+	+	+	+	-	+	-	+
1553. 1 groove in each	+	-	+	+	-	+	+	+	+	+	-	-	-	+
1554. For hardwood only	+	-	+	+	-	-	-	-	-	+	-	+	-	-
1555. Perforated bone wrench	-	-	-	-	+	*	+	+	+	-	-	-	R	+
1556. Perforated horn wrench	R	+	+	+	+	+	+	+	+	-	+	+	+	+
1557. Holes burned	-	-	-	+	-	.	-	-	-	-	-	-	+	+
1558. Holes drilled with stone point	-	+	+	-	+	.	+	+	+	+	+	+	-	+
1559. Mt. sheep horn	R	+	+	+	+	+	+	+	+	+	+	+	+	+
1560. 1 hole	-	-	-	-	-	-	-	-	+	-	-	+	-	-
1561. Graduated holes, 2	-	+	-	-	-	+	+	-	-	+	-	-	-	-
1562. 3 holes	-	+	+	+	-	-	-	+	-	-	+	+	-	+
1563. 4 holes	-	-	-	-	+	-	-	-	-	-	-	-	+	-
1564. Arrow made pliable by steaming	-	-	-	-	+	-	-	-	+	-	-	-	-	-
1565. Warming near fire	+	+	-	+	-	+	+	+	+	+	+	-	+	+
1566. Placing in hot earth	-	-	-	-	+	-	-	-	+	-	-	-	+	+
Quivers														
1567. Carried on back	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1568. Strap over both shoulders	+	+	-	-	-	+	-	+	*	-	-	-	-	-
1569. Carried on belt	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1570. Whole skin, head down	+	-	+	+	-	-	-	-	+	+	+	+	-	-
1571. Tail down	-	-	-	+	-	-	-	-	-	-	-	-	-	+
1572. Skin cut up stomach, resewed	-	-	-	-	+	-	-	+	+	-	-	+	+	-
1573. Pieces of skin sewed into bag	-	-	+	+	+	+	+	-	-	-	-	-	-	-
1574. Skins used: fox	-	-	+	+	+	-	-	+	+	+	+	+	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
1575. Wildcat	+	-	+	+	-	-	-	+	+	+	+	-	-	-
1576. Mt. lion	+	-	+	-	-	-	R	-	+	-	-	-	-	-
1577. Skin of tail alone used				-				-	-		+	-	-	-
1578. Deer	-	-	-	+	+	+	+	-	+	-	-	-	-	-
1579. Elk	-	-	-	-	+	+	+	-	-	-	-	-	-	-
1580. Fawn	+	-	-	+	-	+	+	-	+	+	-	+	+	-
1581. Antelope	+	-	-	+	-	-	-	+	+	+	+	+	+	-
1582. Otter	-	-	+	-	-	-	-	-	+	-	-	-	-	-
1583. Badger	-	-	+	-	+	-	-	-	+	-	-	-	-	+
1584. Coyote	-	-	-	+	+	-	-	-	+	-	+	-	-	-
1585. Bow also carried in quiver	-	-	+	-	-	-	-	+	-	-	+	-	+	+
1586. In separate pocket on quiver	-	+	+	+	+	+	+	-	+	-	-	-	-	-
1587. Fire outfit in quiver	+	+	+	+	-	-	-	-	-	+	+	+	+	+
1588. In separate pocket on quiver	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1589. Pull arrow over shoulder	-	+	-	-	-	-	+	-	-	-	-	-	-	-
1590. Under arm	+	-	+	+	+	+	-	+	+	+	+	+	+	+
<u>Miscellaneous Weapons</u>														
1591. Thrusting spear	-	+	+	-	+	+	+	+	-	-	-	-	-	+
1592. Feathers on butt	-	+	-	-	-	-	+	+	-	-	-	-	-	+
1593. Feathers along shaft	-	-	+	-	-	+	+	-	-	-	-	-	-	-
1594. Shield made locally, circular	-	+	+	-	+	+	+	+	+	-	-	-	-	+
1595. Made of elkhide	-	+	-	-	+	-	-	-	-	-	-	-	-	-
1596. Buffalo hide from neck	-	-	-	-	-	-	+	+	+	-	-	-	-	-
1597. Hind quarters	-	+	-	-	+	-	-	-	-	-	-	-	-	-
1598. Back	-		+	-	+	-	-	-	-	-	-	-	-	-
1599. Bark or yucca fiber									-	-				+
1600. Bearhide									-	+				-
1601. Shaped in earth crater	-	-	+	-	-	-	+	-	-	-	-	-	-	-
1602. On pile of sand	-	+	-	-	-	+	+	-	+	-	-	-	-	-
1603. Hot rocks in sand	-	+	+	-	-	+	+	-	+	-	-	-	-	-
1604. Wooden rim	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1605. Feathers attached to rim	-	-	+	-	+	+	+	+	+	-	-	-	-	+
1606. Painted	-	-	+	-	+	+	+	+	+	-	-	-	-	-
1607. Tanned deer-hide cover	-	-	-	-	+	+	-	+	-	-	-	-	-	-
1608. Carried in buckskin bag	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1609. War club: elkhorn	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1610. Plain stick	-	-	-	-	+	-	-	-	+	+	+	-	-	+
1611. Rocks thrown by hand	+	+	+	-	+	+	+	+	+	+	-	+	+	-
1612. Sling as weapon	-	-	+	-	-	-	-	-	+	-	-	-	-	+
1613. Poggomoggan (rawhide-covered stone)	-	+	-	-	+	-	*	-	-	-	-	-	-	-
1614. Wooden handle, tied to wrist	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1615. String handle	-	+	-	-	+	-	-	-	-	-	-	-	-	-
1616. Chipped stone tied on string				-				-	-		+	-	-	-
<u>BASKETRY</u>														
1617. Baskets made by women only	+	*	+	+	+	+	+	+	+	+	+	+	+	+
1618. Fish trap made by men	-	+	+	-	+	-	-	-	+	+	-	-	-	-
1619. Materials: willow coil foundation *	-	+	-	-	+	+	-	-	+	-	-	+	-	-
1620. Squawbush coil foundation	-	+	+	-	*	+	+	+	+	+	+	-	+	+
1621. Willow-twine foundation *	-	-	-	+	+	+	-	-	+	-	-	+	+	-
1622. Squawbush-twine foundation	+	-	+	+	+	-	-	-	+	+	-	-	+	-
1623. Weft of willow sapwood	-	+	+	-	+	+	-	-	-	-	-	-	-	-
1624. Weft of squawbush	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1625. Weft of yucca	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1626. Warp and weft of tule	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1627. Scrape with stone blade	+	+	+	+	+	+	+	+	-	+	+	+	+	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
1843. Burden baskets	+	+	+	+	+	-	-	+		+	+	+	+	-
1844. Bark box for carrying								-	-					+
1845. Men carry some property when traveling	+	-	+	+	*	+	+	+	+	+	+	+	+	+
1846. Carry person on back with blanket, rope	+	+	-	+	-	+	+	+	+	+	+	+	+	+
<u>Horse Complex *</u>														
1847. Complex pre-American.	*	*	*	+	+	+	+	+	+	+	*	*	*	*
1848. Horses named after their colors	-	-	-	+	+	+	+	+	+	+	-	-	+	+
1849. Horse packing	-	-	-	+	+	+	+	+	+	+	-	-	+	+
1850. Pack saddle	-	-	-	-	+	+	-	-	-	-	-	-	+	-
1851. Of 2 elkhorns	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1852. Kept apart by sticks	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1853. Used as woman's saddle	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1854. Double sacks (with or without saddle)	-	-	-	-	+	+	+	-	-	-	-	-	+	+
1855. Stirrup	-	-	-	-	+	+	+	-	-	-	-	-	+	-
1856. Wide stirrup (Spanish style)	-	-	-	-	+	+	-	-	-	-	-	-	+	-
1857. Horse guided by halter of rope	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1858. Rope around chin, in mouth	-	+	-	+	-	+	+	+	+	+	-	-	+	+
1859. Men's riding saddle	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1860. Pack saddle plus padding	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1861. Pad used by men: tule					+									
1862. Stuffed hide	-	-	-	-	+	+	+	+	+	+	-	-	+	-
1863. Woven bark														+
1864. Stirrup with pad	-	-	-	-	-	+	+	-	-	-	-	-	-	-
1865. Saddle blanket: deerskin	-	-	-	-	+	+	-	-	-	-	-	-	+	-
1866. Decoration of horse with feathers	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1867. In tail or mane	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1868. By warriors	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1869. By shamans	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1870. Braiding of tail or mane	-	-	-	-	+	+	-	+	+	-	-	-	+	+
1871. Currying with a stick	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1872. Travois, human	-													
1873. Horse travois *	-	R	R	R		R			R	R				
1874. Dog packed, extra moccasins	-	+	*											
1875. Riding: by men	-	-	-	+	+	+	+	+	+	+	-	-	+	+
1876. By women	-	-	-	+	+	+	+	+	+	+	-	-	+	+
<u>CRADLES</u>														
1877. Child carried in blanket in arms or carrying basket *	*+	-	*+	-	-	-	-	-	-	-	-	-	-	-
1878. Child in soft bark bed until end of confinement . .	-	+	-	-	-	-	-	-	+	-	-	-	-	+
1879. In soft hide bed	-	-	-	-	+	+	+	-	-	+	+	-	-	-
1880. "Temporary" cradle (used short time, thrown away) .	*R	+	-	+	-	-	-	-	+	-	+	-	+	-
1881. Twined basket	R	+	-	+	-	-	-	-	+	-	+	-	+	-
1882. At birth.	R	+	-	+	-	-	-	-	+	-	+	-	+	-
1883. Another after navel cord drops off.	R	-	-	-	-	-	-	-	-	-	+	-	-	-
1884. Three used	R	-	-	-	-	-	-	-	-	-	+	-	-	-
1885. "Permanent" cradle: first one at birth	-	-	-	-	-	-	-	+	-	-	-	+	-	-
1886. First one at end of confinement	R	+	-	+	+	+	+	-	+	+	+	-	+	+
1887. Only 1 "permanent" cradle	-	-	-	-	+	-	+	+	-	-	-	-	+	+
1888. 2 cradles	-	+	-	-	+	-	-	+	+	+	+	+	-	-
1889. 3 cradles	R	-	-	+	-	-	-	-	+	+	+	+	-	-
1890. Changed when outgrown	R	+	-	+	R	+	-	-	+	+	+	+	-	-
1891. Used for more than 1 child	-	-	-	+	-	-	-	+	+	-	-	-	-	+
1892. Only if first child lived	-	-	-	+	-	-	-	+	+	-	-	-	-	+
1893. "Permanent" cradle: oval ladder	-													
1894. Buckskin covered	-													
1895. Basketry, oval outline, wider at top	R	+	-	+	-	-	-	-	+	+	+	+	+	-

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1896. Rod rim	R	+	-	+	-	-	-	-	+	+	+	+	-	-
1897. Bottom tip buckskin covered	-	+	-	+	-	-	-	-	-	-	+	+	+	-
1898. Twined vertical rods	R	+	-	+	-	-	-	-	+	+	+	+	-	-
1899. Horizontal reinforcing rods	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1900. Buckskin covered entirely	R	R	-	-	-	-	-	-	-	R	-	-	-	-
1901. Basin shaped	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
1902. Board, tie-strings to hold child	-	-	-	-	-	-	*	-	-	-	-	-	-	+
1903. Board, buckskin covered, lacing	-	-	*R	-	*R	-	R	R	R	-	-	-	-	-
1904. Stiff buffalo hide, buckskin covered	-	-	-	-	+	-	+	+	R	-	-	-	-	-
1905. Hood	R	+	*R	+	+	-	+	+	+	+	+	+	+	-
1906. Twined basketry	R	+	R	+	+	+	-	R	+	+	+	+	+	-
1907. Stiff hide	-	-	-	-	-	-	+	+	-	-	-	-	-	-
1908. Buckskin on willow arch	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-
1909. Pendants on hood	R	-	-	+	+	+	-	+	+	-	-	+	+	-
1910. Design on hood denotes child's sex	R	-	-	-	-	-	-	-	-	-	-	-	-	-
1911. Boy, zigzag line	R	-	-	-	-	-	-	-	-	-	-	-	-	-
1912. Boy, parallel diagonal lines	R	-	-	-	-	-	-	-	-	-	-	-	-	-
1913. Girl, diamond chain	R	-	-	-	-	-	-	-	-	-	-	-	-	-
1914. Color of cradle denotes child's sex	-	+	*R	-	+	+	R	+	+	-	-	-	-	-
1915. Girl yellow, boy white*	-	+	R	-	+	+	R	+	+	-	-	-	-	-
1916. Lashing denotes child's sex	R	+	R	+	+	+	R	+	R	-	-	+	-	-
1917. Boy, extra leather flap with hole	R	+	R	+	+	+	R	+	R	-	-	+	-	-
1918. Penis pushed through hole for urination	R	+	R	+	+	+	R	+	R	-	-	+	-	-
1919. Lashing for infant: laced buckskin	R	+	R	+	+	+	+	+	R	+	-	+	+	-
1920. Laced mt. sheep skin	-	-	-	-	-	-	-	-	+	+	-	+	-	-
1921. Yucca fiber	-	-	-	-	-	-	-	-	-	-	-	-	+	+
1922. Child wrapped in: twined bark blanket	+	+	-	+	-	-	+	+	+	+	-	-	-	+
1923. Fawnskin blanket	+	-	-	-	+	+	+	+	+	+	-	-	+	-
1924. Rabbitskin blanket (woven and sewed).	+	-	-	+	-	-	-	+	+	+	+	+	+	-
1925. Ground squirrel skin blanket.	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1926. Woodchuck hide blanket	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1927. Wildcat hide blanket	+	-	-	+	+	+	-	+	+	+	+	+	-	-
1928. Buffalo hide	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1929. Diaper: shredded bark	+	-	-	+	-	-	-	-	+	-	+	+	+	.
1930. Rabbitskin	-	-	+	-	-	-	-	-	-	-	-	-	-	.
1931. Buffalo mane	-	-	-	-	+	-	-	-	-	-	-	-	-	.
1932. Cradle carried in arms	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
1933. By strap across chest	*R	+	*R	+	+	+	+	+	+	-	+	+	+	+
1934. By strap over forehead (tumpline)	-	-	-	+	-	-	-	-	+	+	+	+	+	+
1935. Cradle made by maternal grandmother	R	+	R	+	+	+	+	+	+	+	+	+	+	+
1936. Paternal grandmother.	R	+	R	+	+	+	+	+	+	+	+	+	+	+
1937. Mother	R	-	R	+	-	+	+	+	+	+	+	+	+	+
1938. Father	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1939. Any women	-	+	-	-	+	-	-	-	-	-	-	-	-	-
1940. Special sleeping cradle	-	-	-	-	-	+	-	-	+	-	-	-	-	-
1941. Child tied in to waist, arms free	-	-	-	-	-	+	-	-	+	-	-	-	-	-
1942. Cradle tied on rope (swing)	-	-	-	-	+	-	+	-	+	-	-	-	-	-
BODY AND DRESS														
<u>Sitting Posture</u>														
1943. Cross-legged (Turkish) sitting, men	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1944. Women	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1945. Legs stretched out, men	+	+	+	+	+	+	-	-	+	+	+	+	+	+
1946. Women	+	-	+	+	+	-	+	+	+	+	-	+	+	+
1947. 1 leg stretched out, 1 under, men	+	-	+	+	-	+	+	+	+	+	+	+	+	+
1948. Women	+	-	+	-	+	-	+	+	+	-	-	-	-	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
Hair Adornment and Ointment														
2111. Hair painted for ceremonials only								-	-					+
2112. White clay on front lock, men only	-	+	+	-	+	-	-	-	-	-	-	-	-	-
2113. All over head	+	+	*	-	+	-	-	-	-	-	-	-	-	-
2114. On top of head	-	-	+	-	+	+	-	-	-	-	-	-	-	-
2115. Red paint all over head	+	-	*	+	+	-	+	+	+	+	+	+	+	-
2116. In part	-	+	-	+	+	+	+	+	+	-	-	-	-	-
2117. Marrow as ointment	+	+	-	+	+	+	-	+	+	+	-	-	-	+
2118. Fat as ointment	+	+	-	+	-	-	+	+	+	+	-	-	-	+
2119. Mud against lice	-	+	-	-	-	-	-	-	+	*	-	-	*	+
2120. Fat against lice	-	+	+	+	-	-	+	-	+	-	-	-	-	-
2121. Lice picked out with fingers	+	-	+	+	+	+	+	+	+	-	+	+	+	+
2122. Lice eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2123. Blindness caused by burning lice	-					+	+	+	+	-	-	-	+	-
2124. Hair washing: in plain water	+	+	-	-	-	-	-	-	-	-	-	-	-	-
2125. Yucca-root soap	-	-	+	+	+	+	+	+	+	+	+	+	+	+
2126. White clay used	(+)	-	-	-	-	-	-	-	+	-	-	-	-	+
2127. In basket	-	+	+	-	+	-	-	+	+	+	+	-	-	+
2128. In wooden bowl	-	-	-	+	-	-	+	-	-	-	-	-	-	-
2129. By someone else only	-	-	+	-	-	+	+	-	-	-	+	-	+	-
2130. Feathers in hair	+	+	+	+	+	+	+	+	+	+	+	-	-	+
2131. Only for dance	+			+				-	+	+	-	-	-	+
2132. Turkey "beard" in hair	-	-	-	-	-	+	-	+	+	-	-	-	-	-
2133. Head hair cut with stone knife	+	+	+	+	+	+	+	+	+	-	+	+	+	-
2134. Singed off	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2135. Depilation of beard	+	+	+	+	+	+	+	+	+	-	+	+	+	+
2136. Of eyebrows, completely, both sexes	-	+	-	-	+	+	+	-	-	-	-	-	-	-
2137. Partly, both sexes	-	+	+	-	+	-	-	-	-	-	-	-	-	-
2138. Men completely, women partly								-	*	+				
2139. With ashes	-	+	+	-	+	+	+	+	-	-	-	-	-	-
2140. Depilation with fingernails	+	+	+	+	+	+	+	+	+	-	+	+	+	+
<u>Clothing*</u>														
Headgear														
2141. Women's basketry hat (see nos. 1688-1692)	-	(+)	-	+	-	(+)	(+)	-	R	+	+	+	+	-
2142. For carrying only	-	-	-	+	-	-	-	-	-	-	+	+	-	-
2143. Willow ring with leaves left on, men	-	+	+	+	+	+	+	-	+	-	-	-	+	+
2144. Women	R	+	+	+	+	+	+	+	+	-	-	+	+	+
2145. Men's cap sewn skin*	-	+	+	-	+	+	-	+	-	-	+	+	-	-
2146. Skin dried on frame size of head				+				-	-	-	-	-	-	-
2147. Skin from head of animal, ears and nose included				+				-	-	+	+	-	-	-
2148. Tanned buckskin used	-	-	-	-	-	+	-	+	-	-	-	-	-	-
2149. Fawnskin used	-	-	-	+	-	-	-	+	-	-	-	-	-	-
2150. Antelope skin used	-	-	-	+	-	-	-	+	-	-	-	-	-	-
2151. Mt. sheep skin used	-	-	-	+	-	-	-	+	-	-	-	-	-	-
2152. Muskrat skin used	-	+	+	+	-	-	-	+	-	-	-	-	-	-
2153. Otter skin used	-	+	-	+	-	-	-	-	-	-	-	-	-	-
2154. Beaver skin used	-	+	+	+	-	+	-	+	-	-	-	+	-	-
2155. Wildcat skin used	-	+	-	+	-	-	-	+	-	-	+	+	-	-
2156. Coyote skin used	-	-	-	+	-	-	-	+	-	-	+	-	-	-
2157. Buffalo skin used	-	-	+	-	+	+	-	-	-	-	-	-	-	-
2158. Visor and cap 1 piece	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2159. Separate rawhide visor	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2160. Skull-cap type	-	+	+	+	-	-	-	+	-	-	-	+	-	-
2161. Cap tied on with strings under chin	-	+	+	+	+	+	-	+	-	-	+	+	-	-
2162. Strings made from skin of lower jaw							+	-	-	+	-	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
2273. Twined bark	+	+	-	-	-	-	-	-	+	-	-	-	-	-
2274. Crushed between legs when sitting				+					+					
2275. Loin cloth.	-	+	-	-	-	-	-	-	-	-	-	+	-	+
2276. Breechclout, G-string type	R	+	+	+	+	+	+	+	+	+	+	+	+	+
2277. Ends form 2 aprons	R	+	+	+	+	+	+	+	+	+	+	+	+	+
2278. For men	R	+	+	+	+	+	+	+	+	+	+	+	+	+
2279. For women	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2280. Buckskin	-	+	+	-	+	+	+	+	+	+	-	+	-	+
2281. Fawnskin	-	+	+	-	+	+	+	+	+	+	-	+	-	+
2282. Fur	-	+	+	-	-	-	-	-	+	-	+	+	+	-
2283. Twined rabbitskins	-	+	-	-	-	-	-	-	-	-	-	-	+	-
2284. Twined bark	-	-	-	+	-	-	-	-	+	-	-	-	+	+
2285. Twined Apocynum	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2286. Men often naked	+	-	+	-	-	-	-	-	+	-	-	-	+	+
Leggings														
2287. For men	-	+	*	+	+	+	+	+	+	+	+	+	-	-
2288. For women	-	+	-	-	-	-	-	-	-	-	-	+	-	-
2289. Sewed skins	-	+	+	+	+	+	+	+	+	+	-	+	-	-
2290. Fur	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2291. Twined bark, sagebrush	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2292. Juniper	-	-	-	-	-	-	-	-	+	-	+	+	-	-
2293. Length, hip to ankle, for men only	-	-	+	+	+	+	+	+	+	+	-	-	-	-
2294. Knee to ankle	-	+	-	-	-	-	-	-	+	-	+	+	-	-
2295. Secured by garter	-	+	-	+	+	-	+	+	-	+	-	+	-	-
2296. Decoration, fringed length	-	-	-	R	-	+	-	+	+	-	-	-	-	-
2297. Flap length	-	+	-	-	+	+	+	-	-	-	-	-	-	-
2298. Scalps	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2299. Quills	-	-	(+)	-	-	-	-	-	-	-	-	-	-	-
Footgear														
2300. Habitually barefoot	+	+	+	+	-	-	-	-	+	-	+	+	+	+
2301. Pitch smeared on soles of feet	+			-					+	-	*	-	-	-
2302. Feet wrapped in piece of hide	+	+	+						-	-	-	-	-	+
2303. Skin moccasin, 2-piece, Wissler's type 1*	-	+	+	-	R	+	+	-	-	-	-	-	-	-
2304. Wissler's type 4	-	-	R	-	+	+	-	+	+	+	-	+	-	-
2305. Navaho style													R	+
2306. Worn by men only	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2307. Soft upper	-	+	+	-	+	+	+	+	+	+	-	-	R	+
2308. Harder sole	-	+	-	-	+	+	+	+	+	+	-	+	R	+
2309. Rawhide	-	+	-	-	+	+	+	+	+	-	-	-	-	+
2310. Badger skin	-	+	+	-	-	-	-	-	-	+	-	+	-	+
2311. Buffalo hide	-	+	+	-	+	+	+	+	+	-	-	-	-	-
2312. Sole flat	-	+	+	-	+	+	+	+	+	+	-	+	-	-
2313. Sole molded to foot	-	-	-	-	-	-	-	-	-	-	-	-	R	+
2314. Heel seam	-	+	+	-	+	+	+	+	+	+	-	-	-	-
2315. Ankle flaps added	-	+	+	-	+	-	+	R	R	+	-	+	-	-
2316. Ankle height	-	+	+	-	-	+	+	R	R	+	-	-	R	+
2317. Calf height	-	+	+	-	+	-	-	R	R	-	-	+	-	-
2318. Knee height	-	+	+	-	-	-	-	R	R	-	-	-	-	-
2319. Tongue added, triangular	-	-	+	-	+	+	-	R	R	-	-	-	-	-
2320. Oblong	-	+	-	-	-	+	-	R		-	-	-	-	-
2321. Skin moccasins of deerskin	-	+	+	-	+	+	+	+	+	+	-	+	R	+
2322. Badger skin	-	-	+	-	-	-	-	+	+	+	-	+	R	+
2323. Ground squirrel skin		(+)	-	-	-	-	-	-	-	-	-	-	-	-
2324. Fur left on for winter	-	+	+	+	+	-	+	+	+	-	-	-	R	+
2325. Women's buckskin boot (no tongue opening or decoration)*	-					*			*R	-	-	-	-	-

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2326. 2-piece	-					+		-	R	-	-	-	-	-
2327. Knee height	-					+		-	R	-	-	-	-	-
2328. Tied on with string around top	-					+		-	R	-	-	-	-	-
2329. Worn while wet to shape	-					+		-	-	-	-	-	-	-
2330. Seams, around sole, up outside	-					+		-	R	-	-	-	-	-
2331. Moccasin decoration: beads	-	-	-	-	R	R	R	R	R	-	-	-	-	-
2332. Upper dyed dark red	-												R	+
2333. Quill decoration	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2334. Woven-bark moccasin	+	+	-	-	-	-	-	-	-	-	-	-	+	+
2335. Woven-yucca moccasin	-	-	-	-	-	-	-	-	-	-	-	+	+	-
2336. Moccasin lining, shredded bark	+	+	+	-	+	+	+	+	+	+	-	-	R	+
2337. Deer hair	-	+	-	-	+	+	-	-	-	+	-	-	-	-
2338. Buffalo hair	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-
2339. Rabbit hide	-	+	+	-	+	-	-	-	+	+	-	-	R	+
2340. Antelope hair	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2341. Buffalo hide overshoe, 1 piece	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2342. Woven bark or yucca overshoe	-	+	+	-	-	-	-	-	-	-	-	+	+	-
2343. Hide wrapped around moccasined foot	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2344. Sandal: leather	-	+	+	-	-	-	-	-	-	-	-	-	-	-
2345. Bark	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2346. Yucca	-	-	-	-	-	-	-	-	+	-	+	+	+	+
2347. Foot wrapped in bark (stocking) with sandal	-				+				+		+	+	+	+
2348. Snowshoe: circular shape	R	+	+	+	+	+	-	-	-	+	-	+	+	-
2349. Thongs: deer hide	-	-	+	-	-	-	-	-	-	+	-	+	-	-
2350. Elkhide	-	+	+	-	+	+	-	-	-	-	-	-	-	-
2351. Sinew	-	+	-	-	+	+	-	-	-	-	-	-	-	-
2352. Buffalo hide	-	+	-	-	+	+	-	-	-	-	-	-	-	-
2353. Vegetable string	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2354. Withes	-	+	-	-	-	-	-	-	-	-	-	-	+	-
2355. Sticks tied across, replace thongs	-	+	-	-	-	-	-	-	-	+	-	+	+	-
2356. Laced: across	-	+	+	+	+	+	-	-	-	-	-	+	+	-
2357. Lengthwise	-	+	+	+	+	+	-	-	-	-	-	+	+	-
2358. Radially	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2359. Skis, sticks tied parallel	-			+	-	+	R	-	-	+	-	-	-	-
2360. 4-5 in. wide	-			+	-	+	R	-	-	+	-	-	-	-
2361. 3 ft. long	-			+	-	+	R	-	-	+	-	-	-	-
2362. Tip turned up	-			+	-	+	R	-	-	-	-	-	-	-
2363. Of maple	-			+	-	+	-	-	-	-	-	-	-	-
2364. Of juniper	-	-	-	-	-	R	-	-	-	-	-	-	-	-
2365. Of birch	-			-	-	-	-	-	-	+	-	-	-	-
2366. Snow-staff	-			-	-	+	-	-	-	+	-	+	-	-
2367. Knob on distal end	-			-	-	+	-	-	-	-	-	-	-	-
GAMES														
2368. Men's Football	-	-	-	-	+	-	-	-	+	-	-	-	-	+
2369. Field prepared	-	-	-	-	+	-	-	-	+	-	-	-	-	+
2370. Goal at each end	-	-	-	-	+	-	-	-	+	-	-	-	-	+
2371. Goal 1 pole	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2372. Any natural object	-	-	-	-	-	-	-	-	+	-	-	-	-	+
2373. Ball, buckskin stuffed with hair	-	-	-	-	+	-	-	-	+	-	-	-	-	+
2374. Propelled with feet only	-	-	-	-	+	-	-	-	+	-	-	-	-	+
2375. Grappling permitted	-	-	-	-	+	-	-	-	+	-	-	-	-	-
2376. Ball tossed in air at start	-	-	-	-	+	-	-	-	+	-	-	-	-	-
2377. Buried at start	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2378. 2 sides	-	-	-	-	+	-	-	-	+	-	-	-	-	+
2379. Players each side, 2	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2380. Any number	-	-	-	-	-	-	-	-	+	-	-	-	-	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
2381. Teams represent separate local groups	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2382. Goals to win game, 1	-	-	-	-	-	-	-	-	+	-	-	-	-	+
2383. 2 goals	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2384. Referee	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2385. Betting	-	-	-	-	+	-	-	-	+	-	-	-	-	+
<u>2386. Ball Race</u>	R	+	+	+	-	-	-	-	+	-	-	-	-	-
2387. Team competition	+	+	+	-	-	-	-	-	-	-	-	-	-
2388. Individual competition	-	-	-	-	-	-	-	+	-	-	-	-	-
2389. Race along course	+	+	+	-	-	-	-	+	-	-	-	-	-
2390. To goal and return	-	-	+	-	-	-	-	-	-	-	-	-	-
2391. Circular course	+	+	-	-	-	-	-	+	-	-	-	-	-
2392. Goal: men standing	-	+	+	-	-	-	-	-	-	-	-	-	-
2393. Line on ground	-	+	-	-	-	-	-	+	-	-	-	-	-
2394. Ball: stuffed-skin ball	+	+	+	-	-	-	-	+	-	-	-	-	-
2395. Diameter, ca. 3-4 in.	+	+	+	-	-	-	-	+	-	-	-	-	-
2396. Propulsion: foot.	+	+	+	-	-	-	-	+	-	-	-	-	-
2397. Also hit with stick	-	+	-	-	-	-	-	-	-	-	-	-	-
2398. Moccasins optional	+	+	-	-	-	-	-	-	-	-	-	-	-
2399. Bare feet	+	+	+	-	-	-	-	+	-	-	-	-	-
2400. Touching ball with hands permitted	+	+	-	-	-	-	-	-	-	-	-	-	-
2401. To win, get ball to goal	+	+	+	-	-	-	-	+	-	-	-	-	-
2402. Number of players on side, 10-15	+	-	-	-	-	-	-	-	-	-	-	-	-
2403. 4 or 5.	-	+	+	-	-	-	-	-	-	-	-	-	-
2404. Number of sides, 2	+	+	+	-	-	-	-	+	-	-	-	-	-
2405. Sides local groups	-	-	-	-	-	-	-	+	-	-	-	-	-
2406. Players relay each other at will	+	+	+	-	-	-	-	-	-	-	-	-	-
2407. Referee	+	+	+	-	-	-	-	-	-	-	-	-	-
2408. Grappling permitted	+	+	-	-	-	-	-	-	-	-	-	-	-
2409. Played by men only	+	+	+	-	-	-	-	+	-	-	-	-	-
2410. Betting, buckskin, hides	+	-	+	-	-	-	-	+	-	-	-	-	-
2411. Wear breechclout	-	-	-	-	-	-	-	+	-	-	-	-	-
2412. Medicine, charms to bring luck	-	-	-	-	-	-	-	+	-	-	-	-	-
<u>2413. Shiny</u>	R	+	+	+	+	+	+	+	+	R	+	+	+	+
2414. Field especially prepared	+	+	+	+	+	+	+	-	.	+	+	-	-
2415. Goal: at each end of field	+	+	+	+	+	+	+	+	.	+	+	+	+
2416. Any natural object, tree, stump, etc.	-	-	+	-	+	+	+	.	-	-	+	+	.
2417. Single post and hole	+	-	-	-	-	-	-	-	.	-	-	-	-
2418. Single post	-	-	-	-	-	-	-	-	.	+	-	-	-
2419. Brush pile	-	-	+	-	-	-	-	-	.	-	-	-	-
2420. Line on ground	-	+	-	-	-	-	-	-	.	-	+	-	-
2421. Sagebrush along end of field	-	-	-	-	+	-	-	-	.	-	-	-	-
2422. Puck: stuffed-skin ball, diam. ca. 3 in.	+	+	+	+	+	+	+	+	.	-	+	+	+
2423. Stuffed skin dumbbell shaped, ca. 1 ft.	-	-	-	+	+	-	-	-	.	-	-	-	-
2424. Oblong stick, ca. 1/1 2 in. cross section	-	-	-	-	-	-	-	-	.	+	-	-	-
2425. To start game, 2 players in middle	+	+	+	+	+	+	+	+	.	+	+	+	+
2426. Puck thrown in air by referee	-	-	+	-	-	-	-	-	.	-	-	-	-
2427. By player	+	+	-	+	+	+	+	+	.	-	-	-	-
2428. Puck buried, opponents strike simultaneously	-	-	-	-	-	-	-	-	.	+	+	+	+
2429. Bark shin guards	+	.	.	.	-	-	.	+	+	-	-
2430. Propulsion, stick curved at end	+	+	+	+	+	+	+	+	.	+	+	+	+
2431. Straight stick	-	-	-	-	-	-	-	-	.	-	-	+	+
2432. Each player held 2 sticks	-	-	.	.	.	+	+
2433. 1 straight, to block opponent's blow	-	-	.	.	.	+	+
2434. Kicking ball allowed	+	+	+	+	+	+	+	.	-	-	-	-
2435. Stick ca. 3 ft. long	+	+	+	+	+	+	+	+	.	+	+	+	+

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2436. Goals to win, 1	+	-	+	-	+	+	+	+	.	+	+	+	+
2437. 2 (1 at each end)	-	+	-	+	-	-	-	-	.	-	-	-	-
2438. Grappling permitted	-	+	+	+	+	+	-	-	.	-	+	+	+
2439. Tripping permitted	+	+	+	+	+	-	-	.	-	+	+	+
2440. Grabbing opponents' sticks permitted	+	+	+	+	+	-	-	.	-	+	-	-
2441. Referee	+	+	+	+	-	+	-	-	.	-	-	+	+
2442. Played in spring only	+	+	+	-	+	+	+	+	.	-	-	-	-
2443. Nearly every day for month or so	-	+	+	-	+	+	+	+	.	-	-	-	-
2444. Played any time of year	-	-	+	-	-	-	-	.	+	+	+	+
2445. Bet deerskins, etc.	+	-	+	+	+	+	+	+	.	*	+	+	+
2446. Horse	-	-	-	-	-	-	-	-	.	-	-	+	+
2447. Played by men alone	+	+	+	-	-	-	-	+	.	+	+	+	+
2448. Women alone	+	+	+	+	+	+	+	+	.	-	+	+	+
2449. Men against women	-	-	-	-	-	-	-	-	.	-	-	+	+
2450. Sexes mixed on sides	+	-	+	-	-	-	+	+	.	-	+	+	+
2451. Number of players on each side, ca. 10	+	+	+	+	+	+	+	+	.	-	+	+	+
2452. Ca. 6	+	-	-	+	-	+	+	.	+	-	+	+
2453. Sides represent local groups	-	-	+	-	-	-	+	+	.	-	-	+	+
<u>2454. Hoop and Pole</u>	-	-	+	-	-	-	-	-	-	-	-	-	+	+
2455. Hoop of withes	-	-	+	-	-	-	-	-	-	-	-	-	+	+
2456. Buckskin covered	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2457. Diameter, ca. 8-10 in.	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2458. Ca. 12-18 in.	-	-	+	-	-	-	-	-	-	-	-	-	+	-
2459. Pole, plain	-	-	+	-	-	-	-	-	-	-	-	-	+	+
2460. Length, ca. 3 ft.	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2461. Ca. 4 ft.	-	-	+	-	-	-	-	-	-	-	-	-	+	-
2462. Butt split several times	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2463. Point sharpened	-	-	+	-	-	-	-	-	-	-	-	-	+	+
2464. Decorated, design cut in bark	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2465. Course (used only for hoop and pole).	-	-	+	-	-	-	-	-	-	-	-	-	-	+
2466. Willow bundles at each end	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2467. Any level open space	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2468. Ridge in middle, lengthwise	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2469. Play: sides throw poles simultaneously	-	-	+	-	-	-	-	-	-	-	-	-	+	-
2470. Throw successively	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2471. Pole through hoop counts 1	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2472. Counts 5	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2473. Pole under hoop counts 2	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2474. Counts 3	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2475. Pole over hoop counts 2	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2476. Counters for scoring	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2477. In neutral pile to start	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2478. Points to win, 3	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2479. Get all counters to win	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2480. 2 players	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2481. 4 players, 2 each end	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2482. Played by men	-	-	+	-	-	-	-	-	-	-	-	-	+	-
2483. Played by women	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2484. Referee	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2485. Bet buckskins	-	-	+	-	-	-	-	-	-	-	-	-	+	+
2486. Horses	-	-	-	-	-	-	-	-	-	-	-	-	-	+
<u>2487. Ring and Pin</u>	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2488. Number of pins, 1	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2489. Ring of rabbit skull	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2490. Rabbit leg bone, hole in end	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2491. Cane, several holes on side	-	-	-	-	-	-	-	-	-	-	+	-	-	-

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2492. Breaking string during play, snake will bite . . .			-	+	-	-	-	-	-		+	+	-	+
2493. Play in summer taboo	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2494. Played by men	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2495. Women	+	-	-	+	-	-	-	-	+	+	+	+	+	+
2496. Children	-	-	-	-	-	-	-	-	+	+	-	-	-	-
2497. Teams	+	-	-	+	-	-	-	-	-	+	+	+	+	+
2498. Individuals	-	+	-	+	-	-	-	-	+	-	+	-	+	+
2499. Players sit in circle								-	+					
2500. Each player paid arrows by player at right.								-	+					
2501. When players lose arrows they drop out . .								-	+					
2502. When ring missed player loses turn . . .	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2503. 1 ring and pin used	+	-	-	+	-	-	-	-	-	+	+	+	+	+
2504. 2 used	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2505. Scoring: counters, 10	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2506. 40 counters	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2507. Counters in neutral pile to start	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2508. Divided to start	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2509. Score marked on ground, lines	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2510. Scoring board 10 cross lines, "creek" . .	-	-	-	+	-	-	-	-	-	+	+	+	-	-
2511. Opponents "killed" by coincidence of markers	-	-	-	+	-	-	-	-	-	+	+	+	-	-
2512. 40 points to win	-	-	-	+	-	-	-	-	-	+	+	+	-	-
2513. Small holes in skull count 10	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2514. Medium holes count 5	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2515. Large holes count 1	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2516. Bet hides	+	+	-	+	-	-	-	-	-	-	-	+	+	+
2517. Loser flipped on wrist, forehead	-	-	-	+	-	-	-	-	+	+	*	R	+	+
2518. Hand Game	+	+	+	+	+	+	+	+	+	+	R	+	+	-
2519. "Sticks": hollow bone	-	-	-	R	-	-	-	-	-	R	.	-	-	-
2520. Bi-tapered, solid bone	-	+	-	R	-	-	+	+	+	R	.	R	+	-
2521. Wood	R	-	+	+	+	R	-	-	-	+	.	+	+	-
2522. Rock	+			-						-	.	-	-	-
2523. Elk teeth tied together*	-			-		+	+	-	-	-	.	-	+	-
2524. Finger loops to insure against cheating .	-	-	-	R	-	-	-	-	.	-	.	R	-	-
2525. Play with 2 "sticks"	+	-	-	-	+	-	-	-	-	-	.	-	+	-
2526. 4 "sticks"	R	+	+	+	+	R	+	+	+	+	.	+	-	-
2527. 1 of each pair wrapped	R	+	+	+	+	R	+	+	+	+	.	+	-	-
2528. Guess for unwrapped	R	+	+	+	+	R	+	+	+	+	.	+	-	-
2529. Guess for teeth or rocks	+	-	-	-	+	-	-	-	-	-	.	-	+	-
2530. Hide sticks in bare hands	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2531. Arrange sticks, hands behind back	+	+	+	+	-	+	+	+	+	+	.	+	+	-
2532. Hands under blanket	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2533. Final arrangement, arms folded, men	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2534. Hands held out in front,* women	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2535. Guess indicated by hand signals	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2536. True guess accompanied by shout	+	+	+	+	+	+	+	+	+	+	.	+	-	-
2537. By hit on chest								+	+				+	-
2538. Side holding sticks sings	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2539. Counters: plain straight sticks	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2540. Number, 20.	-	R	R	+	R	R	R	R	+	+	.	+	+	-
2541. 16 (8 short, 8 long)*	-	+	+	+	+	+	+	+	-	-	.	-	-	-
2542. 1 short equals 4 long	-	+	+	+	+	+	+	+	-	-	.	-	-	-
2543. 14.	+	-	-	R	-	-	-	-	-	-	.	-	-	-
2544. In neutral pile at start	-	R	R	-	R	R	R	R	-	-	.	-	+	-
2545. Divided at start	+	+	+	+	+	+	+	+	+	+	.	+	-	-
2546. Called "cooked" and "raw"	+	R	+	+	-	-	-	+	+	+	.	+	-	-
2547. Played by men	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2548. By women	+	+	+	+	+	+	+	+	+	+	.	+	+	-

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2549. Sexes together	+	R	+	+	+	+	+	+	+	+	.	+	+	-
2550. Betting by spectators and players	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2551. Bet hides	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2552. Bows and arrows	+	+	+	+	+	+	+	+	+	+	.	+	+	-
2553. Beads	-	-	-	-	-	+	+	+	+	-	.	-	+	-
2554. Food	-	-	+	+	-	-	-	-	-	-	.	+	+	-
2555. Horses	-	-	-	-	+	+	+	+	+	-	.	-	+	-
2556. Charms or medicine employed, paint-stuffed gopher, mole	-	R	-	+	-	-	-	-	-	-	.	-	-	-
2557. Dreams for gambling power	-	+	+	-	-	+	+	-	-	-	.	-	+	-
<u>2558. 16-Stick Dice</u>	-	+	+	(+)	-	+	+	+	-	-	-	R	-	-
2559. All sticks painted 1 side, plain other	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2560. Sticks ca. 1 ft. long	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2561. 4 black, 3 red, 3 green, 3 white, 3 yellow	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2562. All 1 color up scores	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2563. Black counts 4	-	+	+	.	-	+	+	.	-	-	-	.	-	-
2564. Red counts 2	-	+	+	.	-	+	+	.	-	-	-	.	-	-
2565. White counts 1	-	+	+	.	-	+	+	.	-	-	-	.	-	-
2566. Green counts 1	-	+	+	.	-	+	+	.	-	-	-	.	-	-
2567. Yellow counts 1	-	+	+	.	-	+	+	.	-	-	-	.	-	-
2568. All blank up counts 10	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2569. Play: sticks hit on end on stone	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2570. Sides, alternate throws	-	+	+	.	-	+	+	-	-	-	-	.	-	-
2571. Individuals, take turns	-	-	+	.	-	-	-	+	-	-	-	.	-	-
2572. Counters: plain twigs	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2573. Divided at start	-	+	-	.	-	-	-	-	-	-	-	.	-	-
2574. Held by "banker" at start	-	-	-	.	-	+	+	+	-	-	-	.	-	-
2575. Each person holds counters equivalent to bet	-	-	+	.	-	-	-	-	-	-	-	.	-	-
2576. To get all counters wins pot	-	+	+	.	-	+	+	+	-	-	-	.	-	-
2577. Bet only arrows	-	-	+	.	-	-	-	-	-	-	-	.	-	-
2578. Buckskins, etc.	-	+	-	.	-	+	+	+	-	-	-	.	-	-
<u>2579. 4-Rock Dice</u>	R	-	+	-	-	-	-	-	-	-	-	-	+	+
2580. Pebbles, all marked X on 1 side . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2581. Marked sides up count 1 each . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2582. 4 blanks count 4 . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2583. Pebbles thrown in winnowing basket . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2584. 2 sides oppose . . . . .	.	-	-	-	-	-	-	-	-	-	-	-	+	+
2585. Individuals play, up to 10 persons . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2586. Counters, 10 . . . . .	.	-	-	-	-	-	-	-	-	-	-	-	+	+
2587. In neutral pile at start . . . . .	.	-	-	-	-	-	-	-	-	-	-	-	+	+
2588. Each player holds 10 at start . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	-	-
2589. All players pay score each time . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	-	-
2590. Bets placed in pile . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2591. Wagers won by getting all counters . . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
2592. Bet buckskins, etc. . . . .	.	-	+	-	-	-	-	-	-	-	-	-	+	+
<u>2593. 4-Stick Guessing Game</u>	+	+	-	+	-	-	-	-	-	-	+	-	-	+
2594. "Sticks": same as in hand game	+	+	-	+	-	-	-	-	-	-	+	-	-	-
2595. 4 sticks (2 long, 2 short)	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2596. Of wood	+	-	-	+	-	-	-	-	-	-	+	-	-	+
2597. Of bone	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2598. Cover with winnowing basket	+	+	-	+	-	-	-	-	-	-	+	-	-	-
2599. With basketry bowl	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2600. Guess for long	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2601. For unwrapped	+	+	-	+	-	-	-	-	-	-	+	-	-	-

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2658. 1 point for each catch	+	-	+	+	-	-	-	-	-	-	-	-	-	-
2659. Points to win determined	+	-	+	+	-	-	-	-	-	-	-	-	-	-
2660. 2 sides	+	-	+	+	-	-	-	-	-	-	-	-	-	-
2661. Number of players each side, 2	+	-	+	+	-	-	-	-	-	-	-	-	-	-
2662. 4 each side	+	-	-	+	-	-	-	-	-	-	-	-	-	-
2663. Played by men	+	-	+	+	-	-	-	-	-	-	-	-	-	-
2664. By children	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2665. Betting	+	-	+	+	-	-	-	-	-	-	-	-	-	-
<u>Archery</u>														
2666. Shoot for distance	-	+	+	-	+	+	-	+	+	+	+	+	+	+
2667. Winner gets arrows	-	+	+	-	+	+	-	+	+	+	+	-	+	+
2668. Target, arrow previously shot	+	-	+	+	+	-	-	-	+	-	+	-	+	+
2669. Stick in ring drawn on ground				+				-	-		-	+	+	+
2670. Arrow previously thrown	-	-	-	+	-	-	+	-	-	-	-	-	-	-
2671. Line on ground	-		+			-	+	-	-	-	-	-	-	-
2672. Two sticks (horseshoe-pitching style)				+				-	+		-	+	+	+
2673. Any post, stick	-	+	-	+	+	+	-	+	+	-	-	-	-	-
2674. Brush bundle	-	-	-	-	+	+	+	+	+	+	-	-	-	-
2675. Bark ball or cactus-thrown in air	-			+		-	+	-	+	-	+	+	+	+
2676. Shoot over tree at target	-	-	-	-	-	-	-	-	-	-	+	-	-	+
2677. Over tree for distance	-	-	-	-	-	-	-	-	-	-	+	-	-	-
2678. Shooting blind (without seeing target).	-				+	+	+		+	-	-	-	+	+
2679. Target: class of objects, dung, rocks, holes	-				+	+	+		+	-	-	-	+	+
2680. Number of shots, each player, 1	+	-	-	+	-	+	-	-	+	+	+	-	-	-
2681. 2 shots	-	+	-	+	+	-	+	-	+	-	-	-	+	+
2682. 4 shots	-	-	+	-	-	-	-	+	-	-	-	+	-	-
2683. Scoring, count points	-	+	+	+	+	-	+	-	-	-	-	+	-	-
2684. Nearest to target, 1	-	+	+	+	+	-	+	-	-	-	-	+	-	-
2685. Arrows won if touched	-		+	+		-	-	-	-	-	+	-	-	-
2686. Hitting target wins wager	+	+	+	-	+	+	-	+	+	+	+	+	+	+
2687. Score kept with twigs	-	-	+	+	+	-	+	-	-	-	-	+	-	-
2688. Twigs given by referee				+				-	-	-	-	-	-	-
2689. Each player had twigs proportionate to bet.	-					-	+	-	-	-	-	-	-	-
2690. Each player paid winner	-					-	+	-	-	-	-	-	-	-
2691. Winner takes arrows shot	-	-	+	+	-	-	-	+	+	+	+	+	+	+
2692. Objects besides arrows bet	+	+	+	+	+	+	+	+	+	-	-	+	+	+
2693. Getting all twigs wins wager	-					-	+	-	-	-	-	-	-	-
2694. Played by men	-	+	+	+	-	+	+	-	-	+	+	+	-	-
2695. By boys	+	+	+	+	-	-	+	+	+	+	+	+	+	+
2696. 2 teams	-	+	+	+	+	+	+	+	+	+	+	+	+	+
2697. 2 players each side	-	-	+	-	+	-	-	-	-	+	-	+	+	+
2698. Any number each side	-	-	-	+	-	+	+	+	+	-	+	-	+	+
2699. Arrow Tossing and Sliding	+	-	+	+	+	+	+	+	+	-	-	-	+	+
2700. Arrows thrown at target	+	-	-	-	-	-	-	-	-	-	-	-	-	+
2701. Thrown for distance	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2702. Arrows slid on prepared ground	-	-	+	+	-	+	+	+	+	-	-	-	+	+
2703. Hunting arrows used	+	-	+	+	+	+	+	+	+	-	-	-	+	+
2704. Target, first arrow slid	-	-	+	+	+	+	+	+	+	-	-	-	+	+
2705. Scoring, point touches target	-	-	+	+	+	+	+	+	+	-	-	-	+	+
2706. Feather touches target	-	-	+	+	-	+	+	+	+	-	-	-	+	+
2707. Any part touches target	-	-	-	+	-	+	+	+	+	-	-	-	+	+
2708. Teams oppose	-	-	+	+	+	+	+	+	-	-	-	-	-	-
2709. individuals			+				+	+	+				+	+
2710. Number of persons each side, 2	-	-	-	+	+	-	-	+	-	-	-	-	-	-
2711. 4 persons	-	-	-	-	-	+	-	-	-	-	-	-	-	-
2712. Twigs to keep score	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2713. Winner takes arrows after each throw	-	-	-	-	-	+	+	+	+	-	-	-	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
<u>2714. Diving and Swimming</u>	+	+	+	+	+	+	+	+	+	+	+	-	-	+
2715. Diving from shore	+	+	+	+	+	+	+	+	+	-	-	-	-	-
2716. Swim under water for distance	+	+	+	+	+	+	+	+	+	-	-	-	-	-
2717. Rock carried to keep under water	-			-		+		+	+	-	-	-	-	-
2718. Ducking gangs fight in water	+	-	+	-	+	-	-	+	-	-	-	-	-	-
2719. Betting	-	-	+	+	-	+	-	+	-	-	-	-	-	-
2720. Swim: tread water	+	+	+	+	+	+	+	+	+	+	+	-	-	+
2721. Dog fashion	+	+	+	+	+	-	+	-	-	+	-	-	-	-
2722. Breast stroke	-	-	+	+	+	+	-	-	-	-	-	-	-	-
2723. Back stroke, frog kick	+	+	+	+	+	+	-	+	+	-	-	-	-	-
<u>Mud Fights *</u>														
2724. Sticks to throw mud	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2725. Rock placed inside mud	-	-	+	-	+	-	-	-	-	+	-	-	-	-
2726. Contestants carry mud	-	+	+	+	+	+	+	+	+	+	+	+	+	-
2727. Rawhide shields	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2728. Curtain shields (blanket or hide)	-	+	+	-	+	+	+	-	-	-	-	-	-	-
2729. Basket as shield	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2730. 2 sides	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2731. Chase over line to win	-			-		-	+	+	+	-	-	-	-	-
2732. Hit with sticks at close quarters	-	+	+	-	+	+	-	+	+	-	-	-	-	-
2733. Played by men	-	+	+	+	+	+	+	-	+	+	+	+	+	-
2734. By boys	+	+	+	+	+	-	+	-	-	+	+	+	+	+
<u>Other Games</u>														
2735. Ring spearing: ring of withes, ca. 1 1/2 ft. diam..	R	-	+	-	+	+	-	+	+	+	-	-	+	-
2736. Spear, willow short branches left on . . . . .	.	-	+	-	+	+	-	+	+	+	-	-	+	-
2737. Cord attached to spear . . . . .	.	-	+	-	+	+	-	+	+	+	-	-	+	-
2738. Ring thrown on water . . . . .	.	-	+	-	+	+	-	+	+	+	-	-	+	-
2739. Speared and pulled out . . . . .	.	-	+	-	+	+	-	+	+	+	-	-	+	-
2740. Betting . . . . .	.	-	+	-	+	-	-	-	-	-	-	-	-	-
2741. Child's play . . . . .	.	-	+	-	+	-	+	+	+	+	-	-	+	-
2742. Juggling: with stone objects	+	-	-	+	-	-	-	-	-	-	+	(+)	+	-
2743. With mud balls: sun dried	-	+	+	+	+	+	+	+	+	-	+	+	+	-
2744. Fired	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2745. 2 objects juggled	-	-	-	-	-	+	+	-	-	-	-	-	-	-
2746. 3	+	-	-	-	+	+	+	-	+	-	+	-	-	-
2747. 4	-	-	+	+	-	-	-	+	+	-	-	(+)	+	-
2748. 5	-	+	-	-	-	-	-	-	-	-	+	(+)	-	-
2749. By women, girls	+	+	+	+	+	+	+	+	+	-	+	(+)	+	-
2750. By men	+	-	-	-	-	-	+	+	+	-	-	-	-	-
2751. While racing to goal	+	-	-	-	-	-	+	-	-	-	-	-	-	-
2752. While walking for distance	+	+	+	+	+	+	+	+	+	-	+	-	+	-
2753. Betting	-	+	+	-	+	+	+	+	+	-	-	-	-	-
2754. Foot race: short dashes	+	+	+	+	+	+	+	+	+	-	+	+	+	+
2755. Cross country	-	-	-	-	-	-	+	+	+	-	-	-	+	+
2756. Men only run.	+	+	+	+	+	+	+	+	+	-	+	+	+	+
2757. Betting	+	+	+	+	+	+	+	+	+	-	-	+	+	+
2758. Wrestling	+	+	+	+	+	+	+	+	+	+	+	+	-	+
2759. Betting	+	-	+	+	+	+	-	+	+	-	-	-	-	+
2760. Shot putting with rock	-	-	+	-	+	-	-	+	+	-	-	-	+	+
2761. Played by men	-	-	-	-	+	-	-	+	+	-	-	-	+	+
2762. By boys	-	-	-	-	-	-	-	-	-	-	-	-	+	+
2763. Betting	-	-	+	-	+	-	-	+	+	-	-	-	+	+
2764. Stilts: used by children	R	+	-	+	+	+	+	-	+	+	+	R	+	-
2765. By women	-	-	+	-	-	+	+	+	+	+	-	-	+	-
2766. Racing	-	+	-	-	-	-	-	-	-	-	+	-	+	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
2767. "Follow-the-leader," "stepping-stones"	-		+	-		+	-	-	+	+	-	-	+	-
2768. To cross streams	-		+	-		-	-	-	-	-	-	-	-	-
2769. Jacks: number, 4	-	-	+	+	+	-	-	-	-	-	-	-	-	-
2770. Stones	-	-	+	+	+	-	-	-	-	-	-	-	-	-
2771. Played by girls	-	-	+	+	+	-	-	-	-	-	-	-	-	-
2772. By boys	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2773. Tops: pitch on stick	+	-	-	+	+	+	-	-	+	-	+	-	-	-
2774. Archaeological pottery on stick											+	-	-	-
2775. Round, egg-shaped rock	-	-	+	-	+	+	+	+	+	-	-	-	-	-
2776. Solid wood	-	-	+	-	+	+	+	+	+	-	-	-	+	+
2777. Spin, twirl with fingers	+	-	+	+	-	+	+	+	+	-	+	-	+	+
2778. With string	-	-	+	-	+	+	+	+	+	-	-	-	-	-
2779. Lash with whip	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2780. On ice, rock only	-	-	+	+	+	+	+	+	+	-	-	-	-	-
2781. On rawhide	+	-	+	+	+	+	+	+	+	-	-	-	-	-
2782. Hide in basket	+	-								-	-	-	-	-
2783. Try to break opponent's top	+	-	+	-	+	-	-	+	-	-	+	-	-	-
2784. Contest for length of spin	+	-		+	+	+	+	+	+	-	-	-	+	+
2785. Played by boys	+	-	+	+	+	+	-	+	+	-	+	-	+	+
2786. By men	-	-	+	+	-	+	+	+	+	-	-	-	+	+
2787. Betting	-	-	+	+	+	+	+	+	+	-	-	-	+	+
2788. Sling: as toy	R	R	+	+	+	-	+	+	+	-	+	+	+	+
2789. For crop protection	-	-	-	-	-	-	-	-	+	-	-	+	+	+
2790. For small game	R	R	+	+	+	-	-	+	+	-	+	+	+	-
2791. Sham battle, men	-						+	-	-	-	-	-	-	-
2792. Bull-roarer: whirrer of wood	+	+	-	+	-	+	+	-	+	R	+	+	+	+
2793. Of mt. sheep horn	-	-	+	-	-	-	-	-	-	R	.	-	-	-
2794. Of rawhide	-	-	+	-	+	-	-	-	-	.	.	-	-	-
2795. Handle of wood on string	-	+	+	+	+	+	+	-	+	.	+	+	-	-
2796. Taboo to women	-	-	-	-	-	-	-	-	+	.	-	-	-	-
2797. Uses: toy	+	-	+	+	+	-	+	-	-	.	+	+	+	-
2798. Chase devils														+
2799. Make wind blow	-	+	+	-	+	-	+	-	+	.	+	+	-	-
2800. Clear away clouds	-	+	+	-	+	-	+	-	+	.	-	-	-	-
2801. Stop wind	-	-	-	-	-	+	-	-	-	.	-	-	+	-
2802. Used effectively only by people born in summer	-	+	+	-	+	-	-	-	+	.	-	-	+	-
2803. Cat's cradle: toes used	R	+	+	+	+	+	+	+	+	-	R	-	-	+
2804. Neck used	.	+	+	+	+	+	+	+	+	-	.	-	-	+
2805. Static figures	.	+	+	+	+	+	+	+	+	-	.	-	-	+
2806. Moving figures	.	+	+	+	+	+	+	+	+	-	.	-	-	+
2807. Played by men	.	+	+	+	+	+	+	+	+	-	.	-	-	+
2808. Played by women	.	+	+	+	+	-	+	+	+	-	.	-	-	+
2809. Taboo during pregnancy	.						+	+	+	-	.	-	-	+
2810. Played by children	.	+	+	+	+	-	-	+	+	-	.	-	-	+
2811. Played only in winter	.					+		+	+	-	.	-	-	+
2812. Snake would bite if in summer	.					+		+	+	-	.	-	-	+
2813. Betting on number known	.		+	-	+	-	-	-	-	-	.	-	-	-
2814. Figures named	.	-	+	-	+	+	+	+	+	-	.	-	-	-
2815. Man	.	-	-	-	-	-	-	-	-	-	.	-	-	+
2816. Woman	.	-	-	-	-	-	-	-	-	-	.	-	-	+
2817. Coyote	.	-	-	-	-	-	-	-	+	-	.	-	-	+
2818. Rabbit snare	.	-	-	-	-	-	-	-	-	-	.	-	-	+
2819. Sternum bone	.	-	-	-	-	-	-	-	+	-	.	-	-	+
2820. Big star	.	-	-	-	-	-	-	-	+	-	.	-	-	+
2821. Bird's nest	.	-	-	-	-	-	-	-	+	-	.	-	-	+
2822. Lightning	.								+					+
2823. Tipi	R	-	+	-	+	+	+	-	+	-	.	-	-	+
2824. Double star									+					+
2825. Wood carrier									-					+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
TOBACCO AND SMOKING														
<u>Pipes</u>														
2878. Tubular bowl, length ca. 3 in.	+	+	-	+	-	+	+	+	+	+	-	+	+	+
2879. Stem inserted in end	+	+	-	-	-	+	+	-	-	+	-	-	+	-
2880. In side	-	-	-	+	-	-	-	-	R	-	-	+	+	+
2881. Stone	+	-	-	R	-	-	-	-	R	R	-	+	+	+
2882. Horn	-	-	-	-	-	-	-	-	-	-	-	-	+	-
2883. Bone	-	+	-	R	-	+	+	+	+	+	-	+	-	-
2884. End wrapped, placed in mouth	-	-	-	-	+	+	+	+	+	+	-	-	-	-
2885. Unbaked clay	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2886. Pottery	-	-	-	+	-	-	-	-	-	-	-	-	+	+
2887. Formed on sticks, sticks burned in firing	-	-	-	+	-	-	-	-	-	-	-	-	+	.
2888. Convex sides	+	+	-	+	-	+	+	-	R	+	-	+	+	+
2889. Stem separate, length ca. 6-8 in.	+	-	-	+	-	-	-	-	R	+	-	+	+	+
2890. For individual smoking	+	+	-	+	-	+	+	+	+	+	-	+	+	+
2891. Any time	+	+	-	+	-	+	+	+	+	+	-	+	+	+
2892. L-shaped bowl	-	-	+	-	+	+	+	+	+	-	+	-	-	-
2893. Stone	-	-	+	-	+	+	+	+	+	-	+	-	-	-
2894. Catlinite ("red stone")	-	-	-	-	+	-	*	+	+	-	+	-	-	-
2895. Pottery	-	-	-	-	-	-	-	-	+	-	+	-	-	-
2896. Stem separate, length ca. 6 in.	-	-	+	-	+	+	+	+	+	-	+	-	-	-
2897. Charcoal in bowl bottom before tobacco	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2898. For individual smoking, any time	-	-	+	-	+	-	+	-	-	-	-	-	-	-
2899. Monitor, stone	-	R	-	*R	+	-	*R	R	R	-	-	-	-	-
2900. Stem, length ca. 12 in.	-	R	-	R	+	-	R	R	R	-	-	-	-	-
2901. For gatherings only	-	R	-	R	+	-	-	R	R	-	-	-	-	-
2902. Catlinite, red	-	R	-	R	+	-	R	R	R	-	-	-	-	-
2903. Green	-	R	-	-	-	-	R	-	-	-	-	-	-	-
2904. Stem: cane	+	-	-	-	-	-	-	+	+	-	+	*	+	+
2905. Elderberry	-	-	+	-	+	+	-	+	+	-	-	+	-	-
2906. Rosewood	-	R	+	+	-	+	+	+	+	+	+	+	+	+
<u>Cigarettes</u>														
2907. Cane, tobacco filled	-	-	-	+	-	-	-	-	+	-	-	-	+	-
2908. Elderberry, tobacco filled	-	-	-	+	-	-	-	-	+	-	-	-	+	-
<u>Smoking</u>														
2909. Pipe lighted with burning stick from fire	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2910. Hot coal placed in pipe	-	+	+	+	+	-	+	+	+	-	-	-	+	+
2911. Individual smoking, 3 times daily	-	-	-	-	-	-	+	+	-	-	-	-	-	-
2912. Twice daily	-	+	+	+	+	+	+	+	+	+	-	+	-	-
2913. Any time	-	-	-	+	-	-	+	+	-	+	+	-	+	+
2914. Bedtime	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2915. Occasionally only	+	-	+	+	+	-	-	+	+	+	-	+	-	-
2916. Gatherings	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2917. Inhale, blow out through nose	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2918. Cover head	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2919. Sit outside facing E	-	-	+	-	+	-	-	-	-	-	-	-	-	-
2920. By shamans (see Shamanism)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2921. Smoke as offerings to 4 directions	-	-	+	+	-	-	-	-	+	-	-	-	-	+
2922. To 6 directions	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2923. By shamans only	-	-	+	+	-	-	-	-	-	-	-	-	-	-
2924. To spirits	-	-	-	-	-	-	-	-	+	-	-	-	-	+
2925. To sun	-	-	+	+	-	-	-	-	+	-	+	+	+	+
2926. To storms with invocation to go away	-	-	-	-	-	-	-	+	+	*	+	-	+	-
2927. Sun lights pipe	-	-	+	+	-	-	-	-	+	-	+	+	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
3141. Father-in-law daughter-in-law: respect required . . .	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3142. Father-in-law son-in-law: respect required	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3143. Brother sister: avoid obscenity	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3144. Father-in-law daughter-in-law: avoid obscenity . . .	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3145. Brothers-in-law play jokes	-	-	-	-	-	-	-	+	+	-	-	-	+	+
3146. Appropriate property	-	-	-	-	-	-	-	+	+	-	-	-	-	+
3147. Aid each other	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3148. Cousins play jokes, if of same sex	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3149. Aid each other	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3150. Closest friend brother-in-law	+	+	-	+	-	+	+	+	+	+	+	+	+	+
3151. Brother	+	-	+	+	+	-	+	+	+	-	+	+	-	-
3152. Cousin	+	-	-	+	-	-	-	+	+	-	-	+	-	-
3153. Any person	-	-	-	-	-	-	-	-	+	+	-	-	+	+
BERDACHES														
3154. Male berdache	-	-	+	+	+	+	-	+	-	+	+	R	+	+
3155. Wears woman's dress	-	-	+	+	+	+	-	+	-	+	+	R	+	+
3156. Does woman's work	-	-	+	+	+	+	-	+	-	+	+	R	+	+
3157. Marries man	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3158. Lives with man	-	-	+	-	+	-	-	-	-	-	-	-	-	-
3159. Lives with another berdache	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3160. Is sexual pervert, sodomite	-	-	+	R	+	+	-	-	-	+	-	R	+	-
3161. Belief that may become pregnant	-	-	+	-	+	-	-	-	-	+	-	-	-	-
3162. Regarded indifferently	-	-	+	+	+	+	-	+	-	+	+	+	+	+
3163. Female berdache	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3164. Wears man's dress	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3165. Does man's work	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3166. Regarded indifferently	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3167. Test in youth to determine berdache	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3168. Climbing tree blindfolded	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3169. Choose bow or basket, digging stick	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3170. For "queer" children	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3171. Tendency recognized in childhood by actions	-	-	+	+	+	+	-	+	-	+	+	R	+	+
DIVISION OF LABOR														
3172. General seed gathering, male	-	-	-	+	-	-	-	-	-	-	-	-	+	+
3173. Female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3174. Piñon-nut gathering, male	+	+	-	+	+	-	-	-	+	+	-	+	+	+
3175. Female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3176. Knocking down, male	+	+	-	+	+	-	-	-	+	+	-	+	+	+
3177. Female	-	+	+	+	+	+	+	+	+	-	+	+	-	-
3178. Picking up, male	-	+	-	+	-	-	-	-	+	-	-	+	-	-
3179. Female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3180. Transporting, male	-	+	+	-	+	-	-	-	+	+	-	+	+	+
3181. Female	+	+	+	+	+	+	+	+	+	-	+	+	+	+
3182. Preparing at fire, male	-	-	-	+	-	-	-	-	+	+	+	+	-	+
3183. Female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3184. Cooking, male	-	-	-	-	-	-	-	-	-	-	-	-	+	+
3185. Female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3186. Carrying water, male	+	+	+	+	+	+	-	-	+	+	+	+	+	+
3187. Female	+	-	-	-	+	+	+	+	+	+	-	+	+	+
3188. Near stream, male	-	-	-	-	-	-	-	-	+	-	+	+	+	+
3189. Female	+	+	+	+	+	+	+	+	-	+	-	-	+	+
3190. Long distance, male	+	+	+	+	+	+	-	-	-	+	+	+	+	+
3191. Female	-	-	-	-	-	+	+	+	+	-	-	+	+	+
3192. Fire tending, male	+	+	+	+	-	-	-	-	-	+	+	+	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
3244. Is individual camp or family	+	-	-	-	-	-	-	-	-	-	-	-	-	+
3245. Temporary larger grouping	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3246. For dances	+	-	+	+	+	+	+	+	+	+	+	+	+	-
3247. Rabbit drive	+	-	-	+	-	-	-	-	-	+	+	+	+	-
3248. Antelope drive	+	-	-	+	+	+	+	+	+	+	+	+	+	-
3249. Waterfowl hunt	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3250. Piñon-nut gathering	+	-	-	+	-	-	-	-	-	+	+	-	+	-
3251. Buffalo hunt	-	+	-	-	+	+	+	+	+	-	-	-	-	-
3252. War	-	-	-	-	-	+	+	+	+	-	-	-	+	-
<u>3253. Chiefs</u> *	*	+	+	+	+	+	+	+	+	+	+	+	+	*
3254. Best talker becomes chief	-			+					+	+	+	+	+	-
3255. 1 head chief, 2 assistants	-	+	+	+	+	+	+	+	+	-	-	-	-	-
3256. New chief designated by incumbent	-	+	+	+	+	-	+	+	+	-	-	-	-	-
3257. Patrilineal succession if son capable	-	+	+	-	+	-	+	+	+	-	-	-	-	-
3258. Community approval required	-	+	+	+	+	+	+	+	+	+	+	+	+	-
3259. Insignia of office	-	-	-	-	-	-	-	-	(+)	-	-	-	-	-
3260. Chief's announcer distinct from assistants	-	+	+	-	+	-	-	-	+	-	-	-	-	-
3261. One of assistants	-	-	-	-	-	-	+	+	-	-	-	-	-	-
3262. Served also as messenger	-	+	+	+	+	-	-	-	+	-	-	-	-	-
3263. Chosen by people	-	+	-	-	+	-	+	+	-	-	-	-	-	-
3264. Chosen by chief	-	-	+	+	-	-	-	-	+	-	-	-	-	-
3265. Chief's messenger distinct from assistants	-	-	-	-	-	+	-	+	+	-	-	+	-	-
3266. Chief addressed the people daily	-			+		+	+	+	+	-	+	+	-	-
3267. Special chief: for dances	+	+	+	+	+	+	+	-	+	+	*	-	-	-
3268. Elected by people	+			+					-	+	-	-	-	-
3269. For rabbit drive	+	+	+	+	+	-	-	-	-	+	+	+	+	-
3270. Owner of net	+			+				-	-	+	+	+	+	-
3271. For antelope drive	+	+	+	+	+	-	+	+	-	+	+	+	+	-
3272. For buffalo drive	-	+	+	-	+	-	+	+	-	-	-	-	-	-
3273. For waterfowl hunt	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3274. For fishing	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3275. For hunting in general	-	-	-	+	(+)	-	+	+	*	-	-	-	-	-
3276. For piñon-nut gathering	+	-	-	-	-	-	-	-	-	+	-	-	-	-
3277. One who knows location of nuts.	+			+				-	*	+	-	-	-	-
3278. Village or camp chief	-	+	+	-	-	+	-	-	*	-	-	-	-	-
3279. Council, any men	-	+	+	+	+	+	+	+	+	+	+	+	+	+
3280. Women allowed	-	-	+	-	+	-	+	+	-	-	-	-	+	+
3281. Council only for war	-	-	-	-	-	-	+	+	-	-	-	-	-	-
3282. Chief's house largest	-	-	-	-	+	+	+	+	+	-	+	-	-	-
3283. Others helped build	-			-				+	+	+	-	-	-	-
3284. Used for assembly	-	+	+	-	+	+	+	+	+	-	+	-	-	-
3285. Council met outside chief's house	-	+	+	-	+	+	+	+	+	+	+	-	-	-
<u>Property</u>														
3286. Seed plots family owned (see no. 604)	-	-	-	+	-	-	-	-	+	-	+	-	-	-
3287. Tobacco plot owned by burner (see nos. 613-616)	-			+				-	+	+	+	-	-	-
3288. Dispute settled by fight	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3289. Chattels all privately owned	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3290. Nearly all destroyed at death	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3291. Aeries privately owned (see no. 177)	+	+	+	+	+	-	-	+	+	+	+	+	+	-
3292. Inherited	+	+	+	-	-	-	-	-	+	+	-	+	-	-
3293. Cold spring owned by individual	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3294. Inherited	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3295. Widow from husband	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3296. Man from mother	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3297. Man from father	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3298. Woman from father	-	-	-	+	-	-	-	-	-	-	+	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
3299. Woman from mother	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3300. Shared by siblings	-	-	-	+	-	-	-	-	-	-	+	-	-	-
3301. Hot springs sacred, owned by spirit	-	-	+	-	+	+	-	+	+	-	-	-	-	+
3302. Therapeutic	-	-	+	-	+	+	-	+	+	-	-	-	-	+
3303. Place where prayers offered	-	-	+	-	+	+	-	+	+	-	-	-	-	+
3304. Feathers, beads offered to spirit owner	-	-	+	-	+	+	-	+	-	-	*	+	+	+
3305. Agricultural land owned by individual	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3306. By family	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3307. Obtained by clearing	-	-	-	-	-	-	-	-	+	-	-	+	-	-
3308. By inheritance	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3309. Inherited by widower from wife	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3310. Widow from husband	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3311. Man from father	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3312. Man from mother	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3313. Woman from father	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3314. Woman from mother	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3315. Shared by siblings	-	-	-	-	-	-	-	-	+	-	+	-	+	+
3316. Gardens fenced with dead brush	-	-	-	-	-	-	-	-	-	-	+	+	-	-
3317. Field boundaries marked with stones	-	-	-	-	-	-	-	-	+	-	-	-	+	+
<u>Warfare *</u>														
3318. War between bands of same tribe	-	*	+	-	-	-	-	-	-	-	-	-	-	-
3319. Between bands of different tribes	-	+	*	-	-	*	*	-	-	-	*	-	-	-
3320. Between tribes (united bands)	-	-	-	-	+	+	+	+	*	-	-	-	*	*
3321. Bands of different tribes united	-	-	-	-	-	-	+	*	-	-	-	-	+	+
3322. Causes for war: witchcraft	-	+	-	-	+	-	-	-	-	-	-	-	+	-
3323. "Just for fun"	-	-	+	-	-	+	+	+	-	-	-	-	-	-
3324. Stealing women	-	-	*	-	(+)	+	+	-	+	-	-	-	-	-
3325. Stealing horses	-	+	+	-	+	+	+	+	+	-	-	-	+	+
3326. Stealing stored food, crops	-	-	-	-	-	+	+	*	+	-	-	-	+	+
3327. To get war honors, status	-	+	+	-	-	+	-	-	+	-	-	-	-	-
3328. General plunder	-	+	-	-	+	+	+	+	+	-	-	-	+	+
3329. Warfare common, extolled	-	+	-	-	+	+	+	+	+	-	-	-	-	-
3330. Uncommon, protection only	-	-	+	-	-	-	-	-	-	-	+	-	-	-
3331. For revenge, retake property	-	-	+	-	-	+	+	+	+	-	+	-	+	+
<u>War Party</u>														
3332. Practice fighting (sham battle)	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3333. Wives must not see husbands leave	-	-	-	-	-	+	-	-	+	-	-	-	-	-
3334. No social dances while war party out	-	-	-	-	-	-	+	+	+	-	-	-	-	-
3335. Before raid: beat hide through camp	-	+	-	-	-	+	+	-	+	-	-	-	-	-
3336. Beat drum through camp	-	+	-	-	+	-	-	-	-	-	-	-	-	-
3337. Beaters join war party	-	+	-	-	+	-	-	-	-	-	-	-	-	-
3338. Sing while going through camp	-	+	-	-	+	-	+	-	+	-	-	-	-	-
3339. Women also sing	-	+	-	-	-	-	+	-	+	-	-	-	-	-
3340. Only 2 women sing	-	-	-	-	+	+	-	-	-	-	-	-	-	-
3341. Dreaming before raid ominous	-	+	-	-	+	-	-	-	+	-	-	-	+	-
3342. Shake hands before leaving	-	+	-	-	+	+	-	-	+	-	-	-	-	-
3343. War dance	-	+	+	-	-	+	+	+	+	-	-	-	+	+
3344. Farewell dance	-	+	-	-	+	-	-	-	+	-	-	-	-	-
3345. Natural omens foretell result of raid	-	+	-	-	+	+	-	+	+	-	-	-	-	-
3346. War party goes out on foot	-	-	-	-	+	+	+	+	+	-	-	-	+	+
3347. On horseback	-	-	-	-	+	+	+	+	+	-	-	-	-	+
3348. War-party leader distinguished by war bonnet	-	-	+	-	-	-	-	+	+	-	-	-	-	-
3349. Novice had special cap	-	-	-	-	+	-	-	+	+	-	-	-	-	-
3350. Clothes discarded before battle	-	-	-	-	+	+	+	+	+	-	-	-	-	-
3351. Shaman accompanies (special power for wounds)	-	+	+	-	-	+	+	+	+	-	-	-	+	+
3352. Women accompany rarely	-	-	+	-	+	+	+	-	-	-	-	-	-	+

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3353. Scouts	-	+	+	-	+	+	+	+	+	-	-	-	-	-
3354. Wear distinctive eagle feathers	-		-	-	+	-	+	+	+	-	-	-	-	-
3355. Special white paint, no clothes	-			-	-	-	-	-	+	-	-	-	-	-
3356. Signals, bird calls	-	+	-	-	+	+	-	-	+	-	-	-	-	-
3357. Wave buckskin	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3358. Smoke signals	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3359. War chief is also band chief	-	-	-	-	-	-	+	+	-	-	-	-	-	-
3360. Is distinct	-	+	+	-	+	+	-	+	+	-	+	-	-	-
3361. Special dress	-	-	-	-	-	-	-	+	+	-	-	-	-	-
3362. Special paint	-							-	+				+	+
3363. Only breechelout in fight	-	+	-	-	+	+	+	+	+	-	-	-	-	-
3364. Feathered lance standard	-	-	-	-	+	+	-	+	-	-	-	-	-	-
3365. Carried by chief only	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3366. Trenches or holes dug for battle	-	-	-	-	+	+	-	-	+	-	-	-	-	-
3367. War paint	-	-	-	-	+	+	+	+	+	-	-	-	+	+
3368. War-bonnet length to heels	-	-	-	-	+	+	+	+	-	-	-	-	-	-
3369. To back	-	+	+	-	+	-	-	-	R	-	-	-	-	-
3370. One or two feathers in hair	-	+	-	-	+	+	+	+	+	-	+	-	-	-
3371. Hide cap and few feathers	-				-				+		+	-	-	-
3372. War bonnet worn by band chief only	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3373. Worn by war chief only	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3374. Breechelout only, during battle	-	+	-	-	+	+	+	+	-	-	+	-	+	+
3375. Count coup	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-
3376. Better than to kill and scalp	-	-	-	-	-	(+)	-	-	-	-	-	-	-	-
3377. War recklessness extolled	-	+	-	-	+	+	+	+	+	-	-	-	-	-
3378. War honors represented pictographically	-	+	-	-	+	-	-	-	+	-	-	-	-	-
3379. Killer distinguished by special face paint	-	-	-	-	+	-	-	-	+	-	-	-	-	-
3380. Purification of slayer	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3381. Mutilate dead enemy	-	+	-	-	+	-	-	+	+	-	+	-	*+	+
3382. Killer takes scalp	-	+	-	-	+	+	+	+	+	-	+	-	+	+
3383. Eats flesh of scalp to acquire power	-	+	-	-	-	+	-	*+	+	-	-	-	+	-
3384. Takes hand	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3385. Cuts out heart, eats piece to acquire power	-	+	-	-	-	-	-	-	+	-	-	-	+	-
3386. Only killer eats	-	+	-	-	-	+	-	+	+	-	-	-	+	-
3387. Pieces used in dance	-	+	-	-	+	-	-	-	-	-	-	-	-	-
3388. Captives: men, killed immediately	-	+	-	-	+	+	+	+	+	-	-	-	+	+
3389. Women taken	-	+	-	-	+	+	*+	+	+	-	-	-	-	-
3390. Sometimes killed later	-	+	-	-	+	-	-	-	-	-	+	-	+	+
3391. Married	-	+	-	-	+	+	+	+	+	-	-	-	-	-
3392. Adopted as member of tribe	-	+	-	-	*+	+	+	*+	-	-	-	-	-	-
3393. Children kept, adopted into tribe	-	+	-	-	+	+	+	+	-	-	-	-	-	-
3394. Killed immediately	-	-	-	-	+	-	-	+	-	-	+	-	+	+
3395. Feathers or hide on clothes marked place of wounds	-	-	-	-	-	+	+	-	+	-	-	-	-	-
3396. Return of war party: announced by signal fires	-	+	-	-	+	+	+	-	-	-	-	-	-	-
3397. Boys sent from camp in response	-				+	-	+	-	-	-	-	-	-	-
3398. Boys returned to camp with plunder	-				+	-	-	-	-	-	-	-	-	-
3399. News carried to camp by messenger	-	+	-	-	-	+	+	+	-	-	-	-	+	+
3400. Sang when close to camp	-	+	-	-	+	+	+	+	+	-	-	-	+	+
3401. Escort from camp sang	-	+	-	-	+	+	+	+	+	-	-	-	+	+
3402. Scalps carried on pole	-	+	+	-	+	+	+	+	+	-	+	-	-	-
3403. Tied on horse's head	-	+	-	-	+	-	-	-	-	-	-	-	-	-
3404. Killer keeps scalp	-	+	-	-	+	+	+	+	+	-	-	-	-	-
3405. Sewn on clothes	-	+	-	-	+	+	+	+	-	-	-	-	-	-
3406. Only for dance	-	-	-	-	-	+	+	+	-	-	-	-	-	-
3407. Scalp kept outside dwelling	-	-	-	-	-	-	+	+	+	-	-	-	+	+
3408. Wrapped, kept in dwelling	-	+	-	-	-	-	-	-	-	-	+	-	-	-

Peace Ritual

3409. After war	-	+	-	-	-	*+	*	-	-	-	-	-	-	-
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	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
3518. Wrapped in bark	-	+	-	+	-	-	-	-	-	-	-	-	-	+
3519. Thrown in brush	-	-	-	+	-	-	-	-	-	-	-	-	-	+
3520. Burned	-	+	-	+	-	-	-	-	-	-	-	-	-	-
3521. After delivery belt around mother's abdomen	-		+	+	+	+	+	+	+	+	+	+	+	+
3522. Mother's moccasins tied under on abdomen	-					+	+	+	-	+	-	+	-	-
3523. Mother bathes soon after birth	+	+	-	+	+	+	-	-	+	+	+	R	-	-
3524. Treatment of mother during confinement: bathes	+			+		+	-	-	-	-	+	+	+	-
3525. Has nurse or attendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3526. Drinks warm water	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3527. Abdomen rubbed with hot stone, water	-	-	-	+	-	+	-	-	-	+	-	-	-	-
3528. With warm juniper boughs									+				+	+
3529. Mother and child in heated pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3530. Meat and grease taboo	+	+	+	+	+	+	+	+	+	+	-	+	-	-
3531. Longer than confinement	-	-	-	-	-	-	-	-	-	-	+	-	+	-
3532. Salt taboo	-	-	-	-	-	-	-	-	+	-	+	-	+	-
3533. Work taboo	+	+		+	-	-	-	-	+	-	-	+	-	-
3534. Lasted longer than confinement period									-	-			+	-
3535. Less than confinement period	-	-	+	+	-	-	+	-	-	+	+	-	-	-
3536. Taboo to scratch hair, body with fingers	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3537. Wet nurse if mother lacked milk	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3538. Breasts steamed to start flow of milk		(+)	-	+	-	-	-	-	-	-	-	-	-	*
3539. Milk squirted from breast onto hot stone	-	+	+	+	-	+	+	+	+	+	-	+	+	-
3540. To insure sufficient supply	-	+	+	+	-	+	-	+	+	+	-	+	+	-
3541. Breasts rubbed with salt and hot water	-		+	+	+	+	+	+	+	+	+	+	-	-
3542. Painted with white paint									+	+	-	+	-	-
3543. Mother at end of confinement: bathes child	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3544. Bathes self	-	+	-	-	+	-	-	-	-	-	-	-	-	+
3545. Is given hot bath by an old woman	+		+	+		+	+	+	+	+	+	+	+	-
3546. Is rubbed with sage or juniper leaves	+		+	+		-	-	-	+	+	-	+	+	-
3547. Paints child	+	+	-	+	+	+	-	+	+	+	+	+	+	-
3548. Paints self	+	+	-	+	+	+	+	+	+	+	+	+	+	-
3549. Cuts ends of hair	-		+	-		+	-	-	+	+	+	+	+	-
3550. Gets new clothes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3551. Gives old clothes to attendant	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3552. To old woman who bathes her	-	-	+	+	+	-	+	+	-	+	-	+	-	-
3553. Throws away old clothes	+	-	-	-	-	-	-	-	-	-	-	-	+	+
3554. Leaves them on tree	-	+	+	-	-	-	-	-	-	-	-	-	-	-
3555. Washes old clothes	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3556. Wears them again	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3557. Gives part of first meal to bather	+					+	+	+	+	+	-	+	+	-
3558. Chews first meat with sage leaves	+		+	+		-	+	+	-	+	-	+	-	-
3559. With juniper leaves	-		-	-		+	+	-	+	-	-	-	+	-
3560. Spits half-chewed food into fire	+		+	+		+	+	+	+	+	-	+	+	-
3561. Treatment of infant: bathed when born	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3562. Bathed after placenta comes out									+	+			+	+
3563. Bathed by grandmother or other relative	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3564. Greased when born	*	-	-	-	+	-	-	-	+	-	-	-	-	-
3565. Steamed	-	+	-	-	-	-	-	-	+	+	-	-	-	-
3566. Stroked with eagle feathers	-	+	-	-	-	-	-	-	+	+	-	-	-	-
3567. Painted (after first bath)	+		-	+	-	+	+	-	+	-	-	+	-	-
3568. Has ears perforated	+	+	-	-	+	-	+	+	+	-	+	-	+	+
3569. When cord drops off	-		-	-	+	-	-	-	-	-	-	-	-	-
3570. Bathed every morning	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3571. To make it grow faster	+	+	+	+	+	+	-	+	+	+	-	+	-	-
3572. To cleanse only	-	-	+	-	-	-	-	-	-	-	+	-	+	+
3573. Given water before it suckles	-	+	+	+	-	-	+	+	+	+	-	+	+	-
3574. Suckling begins 1st day	-	+	-	-	-	-	+	-	-	-	+	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
GIRLS' PUBERTY RITES *														
3731. Ceremonial number, 4	-	+	+	(+)	+	+	+	+	+	(+)	+	+	+	+
3732. 5	+			-				-	-	-	-	-	-	-
3733. Girl secluded or confined	+	+	+	+	+	+	+	*	+	+	-	+	+	-
3734. 1 month	+	+	-	+	-	-	-	-	-	-	-	+	-	-
3735. During flow *	-	*	-	-	-	-	+	+	-	-	-	-	-	-
3736. 4 days	-	-	-	-	+	+	-	+	+	+	-	-	+	-
3737. 8 days	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3738. 10 days	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3739. In dwelling	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3740. In separate menstrual hut	+	+	+	+	+	+	+	+	+	+	-	+	+	-
3741. In enclosure outdoors	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3742. Sits or squats	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3743. Lies in heated pit	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3744. Hot stones on girl's belly	-	+	-	-	-	-	-	-	-	+	-	-	-	-
3745. Heated juniper boughs on girl's belly	-								+					
3746. Girl massaged	-	+	-	-	-	-	-	-	+	-	-	-	-	-
3747. Girl attended or protected	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3748. By kinswomen (other than mother)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3749. By mother	+	+	+	+	+	-	+	+	+	+	+	+	+	+
3750. By an especially active woman	+		-	-	+	-	-	-	+	-	-	-	-	-
3751. Attendant paid or given gifts	-	+	-	-	+	-	-	-	+	-	-	-	+	-
3752. Attendant had club to keep away men	-		+	-	-	+	+	+	+	+	-	-	-	-
3753. Girl instructed (other than about menstruation)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3754. Restriction on food	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3755. Separate eating or drinking receptacles	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3756. Girl eats alone or with other menstruants or attendant	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3757. Eats only once daily	-	-	-	-	+	+	-	-	-	-	-	-	-	-
3758. Eats any time	-	+	-	+	+	-	-	+	-	+	+	+	+	+
3759. Eats twice daily	+	-	+	-	-	-	-	-	-	-	-	-	-	-
3760. Eats about sunrise or sunset	+	-	-	-	-	+	-	-	+	-	-	-	-	-
3761. Special food at conclusion of rite	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3762. Hot food taboo	-	-	-	-	-	-	-	-	-	-	-	-	+	+
3763. Meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3764. Dried meat permitted	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3765. Salt taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3766. Restriction on drinking water	+	+	+	+	+	-	-	-	+	+	-	+	+	+
3767. Cold water taboo	+	+	+	+	+	-	-	-	+	+	-	+	+	+
3768. Wooden drinking tube	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3769. Scratching or touching self with hands taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3770. Wooden scratcher	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3771. 1-prong (single stick) scratcher.	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3772. Towel for face	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3773. Sagebrush leaves	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3774. Girl's hair cut	-	-	-	-	+	+	-	-	+	-	+	+	+	-
3775. Few inches off ends, at end of seclusion.	-	-	-	-	+	+	-	-	+	+	+	+	+	-
3776. Girl's hair dressed by attendant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3777. Washed	+	+	+	+	+	+	+	+	-	+	+	+	+	-
3778. Deloused by hand by attendant	+	+	+	+	+	+	+	+	+	-	+	+	+	-
3779. Lice eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3780. Set adrift in stream	-	-	+	-	+	-	-	-	-	-	-	-	-	-
3781. Killed between thumbnails, thrown away	-	+	-	-	-	+	+	+	+	-	-	+	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
3782. Girl's head or eyes covered	-	(+)	-	-	+	-	-	-	-	-	-	-	-	+
3783. With hide, mat, or blanket	-	(+)	-	-	+	-	-	-	-	-	-	-	-	-
3784. Wears her hair over her face	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3785. Gazing at people taboo	-	-	-	-	-	-	-	-	+	-	-	-	+	-
3786. At departing warrior taboo	-	-	-	-	-	+	-	-	+	-	-	-	-	-
3787. At sun, moon, or sky taboo	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3788. At wild crops taboo	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3789. Girl has own fire in seclusion	+	+	+	+	+	+	+	+	+	+	-	+	+	-
3790. Courting allowed*	-	+	-	-	-	-	-	+	+	-	-	-	-	-
3791. Cohabitation taboo (caused illness, early death)*	+	-	+	+	-	+	-	+	+	-	+	+	-	+
3792. Cohabitation with menstruant allowed	-	*	-	-	-	-	-	-	-	-	-	-	-	+
3793. Girl avoids all men	+	-	+	+	+	+	+	-	-	+	-	+	+	-
3794. Avoids hunters and fishermen	+	-	+	+	+	+	+	+	+	+	-	+	+	-
3795. Avoids gamblers	+	-	+	+	+	+	+	+	+	+	-	+	+	-
3796. Avoids the sick	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3797. Girl wears: special headband of bark	+	*	+	+	-	+	-	-	+	+	-	+	-	+
3798. Sagebrush bark	+	+	+	+	-	-	-	-	-	+	-	+	-	+
3799. Special belt of bark	+	+	-	-	+	-	-	-	+	-	-	+	-	-
3800. Sagebrush bark	+	+	+	-	+	-	-	-	-	-	-	+	-	-
3801. Special leg or arm bands of bark	+	+	+	-	+	-	-	-	+	-	-	+	-	-
3802. Girl mutilated	-	+	-	-	+	-	-	-	-	-	-	-	-	-
3803. Scarification or bleeding, lower leg	-	-	-	-	-	-	-	-	-	+	-	-	-	-
3804. Tattooed	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3805. Ears pierced	-	+	-	-	+	-	-	-	-	-	-	-	-	-
3806. Eyebrows plucked	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3807. Restriction on sleep	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3808. On talking or laughing	+	-	+	+	+	+	+	+	+	+	+	+	+	-
3809. Girl must run during menstruation	+	+	-	+	+	+	-	+	+	+	+	+	+	+
3810. Daily	-	+	-	+	-	-	-	+	+	+	+	+	+	+
3811. Only once or twice	+	-	-	-	+	-	-	-	-	-	-	-	-	-
3812. Early in morning	-	+	-	+	+	+	-	+	+	+	-	+	+	+
3813. For water	+	-	-	+	+	-	+	+	+	+	+	+	+	+
3814. Toward E	-	-	-	+	-	-	-	-	+	+	-	+	+	+
3815. Toward cardinal directions	-	+	-	-	-	-	-	-	-	-	-	-	+	+
3816. Race or run with others	-	-	-	-	-	-	-	-	+	+	-	-	-	-
3817. Takes long walk with old women	+	+	+	+	+	+	+	+	+	+	-	+	+	+
3818. Girl must work during menstruation	+	+	-	+	+	+	+	+	+	+	+	+	+	+
3819. For entire camp	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3820. Carry wood	+	+	-	+	+	+	+	+	+	+	+	+	+	+
3821. Fetch water	+	+	-	+	+	+	+	+	+	+	+	+	+	+
3822. Gather plant food	+	+	-	+	+	+	+	+	+	+	+	+	+	+
3823. Prepare plant food	+	+	-	+	-	+	+	+	+	+	+	+	+	+
3824. Grind maize	-	-	-	-	-	-	-	-	+	-	-	-	-	+
3825. Weave baskets or prepare hides	-	+	-	+	+	+	+	-	+	+	+	+	+	+
3826. Dig roots	+	+	-	+	+	+	+	+	+	+	+	+	+	-
3827. Pick leaves or conifer needles off branches	+	+	-	-	-	+	-	-	+	+	-	+	-	-
3828. Girl must bathe during menstruation	+	+	-	-	-	+	-	-	-	-	-	-	-	-
3829. Daily	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3830. Outdoors in cold water	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3831. Sponge bath, warm water	+	-	-	-	-	+	-	-	-	-	+	-	-	-
3832. Girl, at end of seclusion or menstruation, runs E	-	+	+	-	+	+	+	+	+	+	-	+	-	-
3833. Back to camp after walk with old woman	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3834. Bathes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3835. In stream	+	+	-	-	-	-	-	-	-	+	-	-	-	-
3836. Sponge bath, warm water	-	-	+	+	+	+	+	+	+	-	+	+	+	+
3837. Bathed by old woman	+	+	+	+	*	+	+	+	+	+	-	+	+	+
3838. Bathed by man	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3839. Rubbed with sagebrush boughs	+	+	+	+	+	+	+	+	+	+	-	+	-	-
3840. Chews 1st meat with sage or juniper leaves	-	+	+	+	+	-	-	+	+	+	-	+	+	-

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3841. Spits into fire	-		+	+		+	-	-	+	+	-	+	+	-
3842. Gives part of 1st meal to her bather	-		-	+	+	+	-	+	+	+	-	+	+	-
3843. Changes or washes clothes	R	+	-	+	+	+	+	+	+	+	-	+	+	+
3844. East significant	-	-	-	+	-	-	-	-	-	+	-	+	-	-
3845. Public recognition of girl's puberty	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3846. Public ceremony, 1 night	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3847. Each girl a separate ceremony	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3848. Held in dwelling	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3849. Affiliated with clan	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3850. Held during actual menstruation	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3851. Men attended or participated	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3852. Women attended or participated	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3853. Singing	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3854. By men	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3855. By women	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3856. For luck and wealth	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3857. Singers paid or given gifts	-	-	-	-	-	-	-	-	-	-	-	-	-	*+
3858. Washing ceremony	-	-	-	-	-	-	-	-	-	-	-	-	-	*+
3859. Feast for all (see no. 867 and note).	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3860. Distribution of other property to guests.	-	-	-	-	-	-	-	-	-	-	-	-	-	+
MENSTRUATION														
3861. Menstruant secluded 4 days	-	-	+	+	+	-	-	+	-	+	-	-	+	-
3862. During flow	+	+		-		+	+	-	+	-	-	+	-	-
3863. Cooks own meals	+	+	+	+	+	+	+	+	+	+	-	+	+	+
3864. Cooks for family	-	-	-	-	-	-	-	-	-	-	+	-	+	+
3865. Other woman or husband cooks for family	+	+	+	+	+	+	+	+	+	+	-	+	-	-
3866. Fetches own wood and water	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3867. Early rising required	+	+	+	+	+	+	-	+	+	+	+	+	+	-
3868. Menstruant works, makes baskets, prepares hides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3869. Scratching self with fingers taboo	+	+	+	-	-	-	-	+	-	+	+	+	+	-
3870. Husband must avoid menstrual hut	-	-	-	-	-	-	-	+	-	-	-	-	-	-
3871. May sleep in hut	+	+	+	-	+	+	-	-	-	-	-	-	-	-
3872. May copulate with menstruant	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3873. Observances ended with bath	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3874. Clothes washed or changed	+	+	+	+	+	+	+	+	+	+	-	+	+	+
3875. Taboo for menstruant to eat meat	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3876. Approach sick	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3877. Approach gamblers	+	+	+	+	+	+	+	+	+	+	-	+	+	-
3878. Approach hunters	+	+	+	-	+	+	+	+	+	+	-	+	+	-
3879. Eat salt	-	-	-	-	-	-	-	+	-	-	-	+	+	+
BOYS' PUBERTY RITES *														
3880. Boy's first big game taboo to himself	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3881. First 3 deer taboo to boy, 1st given to old man	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3882. 2d given to relatives	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3883. 3d given to parents	-	-	-	+	-	-	-	-	-	-	-	-	-	-
3884. Game taboo until he is adult	-	-	-	-	-	-	-	-	-	-	+	+	+	-
3885. Youths traded game to avoid taboo	-	-	+	-	-	-	-	-	-	+	+	+	+	-
3886. Taboo to mother	-	-	+	+	-	-	+	-	-	-	+	+	+	-
3887. Before eating son's game, chews juniper leaves	-	-	-	-	-	-	-	+	-	-	-	+	-	-
3888. Chews ashes	-	-	-	+	-	-	-	-	-	-	-	-	+	-
3889. Taboo to father	-	-	+	-	-	-	+	-	-	-	+	-	+	-

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3890. Ritual to prepare boy to eat game killed by self. . .	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3891. Deer intestines placed on boy	-	-	-	-	-	-	-	-	+	-	+	+	+	-
3892. Deer diaphragm slipped over boy	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3893. Boy eats handful of ashes	-	-	-	-	-	-	-	-	-	-	-	-	+	-
3894. Eats handful of juniper leaves	-	-	-	-	-	-	-	-	+	-	-	-	+	-
3895. Eats only part of lower leg of 2d big game	-	-	-	-	+	-	-	-	+	-	-	-	-	-
3896. Boy is bathed by mother	-	-	-	-	-	-	-	-	+	-	-	-	+	-
3897. By an old woman	-	-	-	+	-	-	-	-	+	-	-	-	+	-
3898. By a special hunter	+	+	+	+	+	+	+	-	+	+	-	-	-	-
3899. By a strong man	+	+	-	+	+	-	+	+	+	+	-	+	+	-
3900. By an old man	+	+	+	+	+	+	+	+	+	+	-	-	+	-
3901. Bather of boy given game boy killed	-	+	+	+	+	-	-	+	+	-	-	-	+	-
3902. Game given to old man so that boy may live to old age	+	+	+	+	+	-	+	-	-	+	+	+	+	+
3903. Boy makes offering of part of 1st big game.	-	+	+	-	+	-	-	-	-	-	-	-	-	-
3904. Boy is painted red	+	+	+	+	-	+	+	+	+	+	+	+	+	-
DEATH CUSTOMS														
3905. Dying person removed from house	-	+	*	-	+	+	-	-	-	-	-	+	+	*
3906. Put in willow shade	-	+	-	-	+	+	-	-	-	-	-	-	-	-
3907. Left to die alone	-	-	*	-	-	-	-	-	-	-	-	-	-	-
3908. Abandoned in house before death	-	-	-	-	-	-	-	-	-	+	-	-	-	-
3909. Corpse removed from house at death	+	-	*	-	-	-	+	+	-	-	+	-	-	-
3910. Left in house, cremated	-	-	-	+	-	-	-	-	+	-	-	-	+	-
3911. Corpse prepared: face washed	-	+	+	-	+	+	+	-	+	+	-	-	+	+
3912. Body washed	-	+	+	-	+	+	+	-	-	-	-	-	+	+
3913. Face painted	-	+	+	-	+	+	+	+	+	+	-	-	+	+
3914. Adorned in best clothes	-	+	+	-	+	+	+	+	+	+	-	+	+	+
3915. Shoes on wrong feet	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3916. Seams, buttons, etc., cut	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3917. Wrapped in blanket, tied	+	+	-	+	+	+	+	+	+	+	+	+	+	+
3918. Tracks of dead obliterated	-	+	+	-	+	+	-	-	+	-	-	-	-	-
3919. Undertaker, relatives	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3920. Any men or women	-	+	-	+	+	-	-	+	+	+	-	+	+	+
3921. Mother and father	-	+	-	+	+	-	+	+	+	-	+	+	+	+
3922. Purified by sweating	-	-	+	-	-	-	-	-	+	-	-	-	-	-
3923. By standing in smoke	-	+	-	-	+	+	-	-	*	+	-	-	+	+
3924. By washing	+	+	+	-	+	+	+	+	+	-	-	+	+	*
3925. Corpse carried in hands	-	-	-	+	-	+	+	+	+	+	+	+	+	+
3926. On blanket	-	+	-	+	-	+	+	+	+	+	+	+	+	-
3927. Tied across dead man's horse	-	-	-	-	+	R	R	+	+	-	-	-	-	-
3928. Horse decorated	-	R	.	.	.	-	-	-	-	-
3929. Corpse left exposed on surface of ground	-	-	*	-	-	-	-	-	-	*	*	-	-	-
3930. Spot avoided	-	-	-	-	-	-	-	-	-	+	+	-	-	-
3931. Skeleton buried if seen later	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3932. Burial	+	+	*	+	+	+	+	+	+	*	+	+	+	+
3933. Body extended	-	+	+	+	+	+	+	+	+	+	+	+	+	+
3934. Body flexed	+	-	-	-	-	-	-	-	-	-	+	-	-	-
3935. Head toward E	-	+	+	-	+	+	+	+	+	-	-	+	+	+
3936. Body on side facing N	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3937. In rocks	+	+	+	+	+	-	-	+	+	-	+	+	-	-
3938. Poles across grave covered with bark	-	+	+	-	+	-	+	-	+	-	-	-	-	-
3939. Body free from dirt	-	+	+	-	+	-	+	-	+	-	-	-	-	-
3940. Rock covered	+	+	-	+	+	+	-	+	+	+	+	+	-	-
3941. In pit in cave	-	-	-	+	+	+	+	-	+	+	+	+	-	-
3942. Any convenient place	+	-	-	+	-	+	-	+	+	-	+	+	+	-
3943. In earth	-	+	-	-	+	+	+	+	+	-	-	+	+	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
3944. In mountains	+	+	-	+	+	+	+	+	+	+	+	+	-	-
3945. In shelter where died									-	-			+	-
3946. In dwelling				-					-	-	+	-	-	+
3946a. In trees*				-					-	-	-	-	-	*+
3947. Ordinary burial for witches, although killed	-		-	-	+	+	+	-	-	-	-	-	+	-
3948. Cremation	+	+	-	+	+	-	-	-	+	-	+	+	+	-
3949. Of any deceased, as common as burial	-	-	-	+	-	-	-	-	+	-	-	-	+	-
3950. After death from contagious disease	-		-	-	+	-	-	-	-	-	-	-	-	-
3951. Of witches	+	+	-	-	-	-	-	-	-	-	+	+	-	-
3952. Corpse full length	+	-	-	+	+	-	-	-	+	-	-	-	-	-
3953. In house	+	-	-	+	-	-	-	-	*+	-	-	-	+	-
3954. In pyre	+	-	-	-	+	-	-	-	+	-	-	-	+	-
3955. On pyre	-	+	-	-	-	-	-	-	+	-	+	+	+	-
3956. Bones buried afterward	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3957. Ashes not touched	+	-	-	+	+	-	-	-	+	-	+	+	+	-
3958. Smoke from pyre avoided as dangerous	+	-	-	+	+	-	-	-	+	-	+	+	+	-
3959. Funeral	+	+	*+	+	+	+	+	+	+	+	+	+	-	-
3960. Speeches by old men	+	+	+	-	+	+	+	+	+	+	-	+	-	-
3960a. Relatives step over corpse	-	+	+	-	+	+	*+	+	+	+	-	-	+	-
3961. Relatives cry	+	+	-	+	+	+	+	+	+	+	-	+	+	+
3962. Food and water deposited in grave	+	+	+	-	+	-	+	+	+	+	-	-	-	-
3963. Gifts to deceased	+	-	-	+	+	+	+	+	+	+	-	+	+	-
3964. Donor's name shouted in corpse's ear	-	-	-	-	-	-	-	-	+	-	-	-	-	-
3965. Is mentioned in funeral speech									-	-			+	-
3966. Placed in grave or on pyre	+	-	-	-	+	+	+	+	+	+	-	+	+	+
3967. Suttee*	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3968. Deceased children and adults received similar treatment	+	+	+	+	+	+	+	+	+	+	+	+	+	-
<u>Disposal of Property</u>														
3969. Personal property of deceased mostly destroyed.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3970. Favorite horse killed at grave	R	+	-	+	+	+	+	+	+	R	R	-	-	+
3971. House burned	-	+	+	+	-	+	+	+	+	-	-	+	+	+
3972. Abandoned	+	-	-	-	-	-	-	-	-	+	+	-	-	+
3973. Moved	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3974. Purified with sage smoke.	-	-	-	-	+	-	-	-	-	-	-	-	-	-
3975. Entire camp moved	+		+	+		+	+	+	+	+	+	+	+	+
3976. Personal property piled beside corpse	+	+	+	-	+	+	+	+	+	+	-	-	-	-
3977. Implements broken	+	-	+	+	-	-	-	+	+	-	-	+	-	+
3978. Other property burned	-	+	-	+	-	-	+	+	+	-	+	+	-	-
3979. Thrown away	-	+	-	-	-	-	-	-	+	-	-	-	-	-
3980. Relatives take some	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3981. Brothers and sisters only	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3982. Horses distributed to visitors	-	-	-	R	+	-	-	-	+	-	-	-	-	-
3983. Best to close relatives	-	+	-	R	+	+	+	+	+	R	R	-	+	+
3984. Manes and tails cut	R	-	-	R	+	+	+	+	+	+	R	-	-	-
<u>Mourning*</u>														
3985. Only cried once or twice	-	-	+	-	-	-	-	-	-	-	-	-	-	-
3986. Cried every day for about a year	+	+	-	+	+	+	+	+	+	+	+	+	-	+
3987. Female relatives: crop hair	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3988. Hair clippings burned	-	+	-	-	+	-	-	-	+	-	-	+	-	-
3989. Buried														+
3990. Thrown in stream	-	-	-	-	+	+	+	+	-	-	-	-	-	-
3991. Thrown away	+	-	-	+	-	-	-	-	-	+	+	-	-	-
3992. Thrown in grave	-	-	+	-	-	-	-	-	-	-	+	-	-	-
3993. Abstained from meat	-	+	+	-	-	-	-	-	-	+	-	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
4161. While in trance	-	+	+	+	+	+	+	+	+	+	+	+	+	-
4162. Held down by assistant	-	.	+	+	.	+	+	+	+	+	+	+	+	-
4163. Shaman's soul leaves his body	-	-	+	+	-	+	+	+	-	+	+	+	+	-
4163a. Peyote cult*	R	R	R	-	R	R	R	R	R	-	-	-	-	-
<u>Special Shamans</u>														
4164. Rattlesnake bite curing shaman	+	+	+	+	+	-	-	+	+	+	+	+	+	-
4165. Dreams of rattlesnake	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4166. Shaman can handle snakes	+	+	+	+	+	+	+	+	+	+	+	+	-	-
4167. Cures by sucking	-	+	-	-	+	-	-	+	+	-	+	+	-	-
4168. Through top of head	-	+	-	-	+	-	-	+	+	-	-	-	-	-
4169. Sucks out poison	-	-	+	-	-	-	-	-	-	-	-	+	+	-
4170. Snake	-	-	-	-	+	-	-	+	+	-	-	-	-	-
4171. Blood	-	-	+	-	-	-	-	-	-	-	-	-	-	-
4172. Messages	+	.	.	+	.	.	.	-	+	+	+	+	+	+
4173. With stick				-				-	-		+	-	-	-
4174. Binds limb above bite				-				-	+		+	+	+	+
4175. Wound-curing shaman	-	-	-	+	-	+	+	+	+	-	+	+	+	-
4176. Dreams of closing hole	-	-	-	-	-	+	-	-	+	-	-	+	-	-
4177. Sucks blood from arrow wound	-	+	-	+	-	+	+	+	+	-	-	+	-	-
4178. Weather-controlling shaman, special dream	-	+	+	-	+	+	-	-	+	+	+	-	+	-
4179. Special medicine									-	-				+
4180. Brings rain	-	+	+	-	+	+	-	-	+	+	+	-	+	+
4181. Stops rain	-	+	+	-	+	+	-	-	+	+	+	-	+	+
4182. Bring wind to remove snow	-	+	+	-	+	+	-	-	+	+	+	-	+	+
4183. Hunchback shaman for sexual troubles	-	-	-	-	-	+	-	-	+	-	-	-	-	-
4184. Power to charm arrow points to hit mark	-	+	+	-	-	+	-	-	+	-	-	-	-	-
4185. To charm shields to be impervious	-	-	-	-	+	+	+	-	+	-	-	-	-	+
4186. Childbirth shaman (besides special midwife)	-	.	-	+	-	+	+	+	+	-	-	+	+	-
4187. Bear shaman, dreams of bear	-	+	-	-	+	+	-	-	+	+	-	-	-	*
4188. Transforms self into bear	-	-	*	-	-	+	-	-	+	-	-	-	-	*
4189. Is curing shaman	-	+	-	-	+	+	-	-	+	-	-	-	-	-
4190. Has power of rapid travel	-	+	-	-	-	+	-	-	-	-	-	-	-	-
4191. Copulates with female bear	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4192. Wears bearskin in war	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4193. Bear visits shaman	-	-	-	-	+	+	-	-	+	-	-	-	-	-
4194. Invulnerable	-	+	-	-	+	+	-	-	-	-	-	-	-	-
4195. Evil shaman distinct from curing one	+	+	+	+	+	+	+	+	+	+	+	*	+	*
4196. Harms, kills by dreaming of victim	+		+	+	+	+	+	+	+	+	+	+	+	-
4197. Power from coyote	+	-	-	+	-	-	-	-	-	-	+	-	-	-
4198. From various animals	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4199. From ghost	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4200. From evil spirit	-	+	-	-	+	-	-	-	-	-	-	+	-	-
4201. Power to foretell future	-	-	-	-	+	+	-	-	-	-	-	-	-	-
4202. Dreams of future events	-	-	-	-	+	+	+	+	+	-	-	+	+	-
4203. Reads future in stars									-					+
4204. Dream of past events	-	-	-	-	+	+	+	+	+	-	-	-	-	-
4205. Find lost objects	-	-	+	-	+	+	-	-	-	-	-	-	-	+
<u>Miscellaneous</u>														
4206. Shaman may decline case	-	+	+	+	-	+	+	+	+	-	+	-	+	+
4207. Killed for declining	+	-	-	-	+	-	-	-	-	+	-	-	+	-
4208. Fee paid or agreed upon before doctoring	-			+		+	+	+	+	+	-	+	+	+
4209. No payment for doctoring				-							+	-	-	-
4210. Fee returned if doctoring unsuccessful	+	-	+	+	+	+	+	+	+	+	-	-	-	-
4211. Fee refused if doctoring unsuccessful	+	+	+	+	+	+	+	+	-	+	-	+	-	-
4212. Shaman killed for many failures	-	-	-	+	-	-	-	+	+	-	-	-	-	-
4213. Ceases practice	+	-	+	+	+	+	+	+	+	+	-	-	-	+

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
4266. By fasting	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4267. Bathe in evening	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4268. Special paint obtained through vision	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4269. Inherited	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4270. Guardian spirits mainly animals	-	-	-	+	+	-	-	-	-	-	-	-	-	-
4271. Behavior ordinary except at special times	-	-	-	-	+	-	-	-	-	-	-	-	-	-
SOUL														
4272. Person has 2 souls	-		+	-	+	+	-	-	-	-	-	-	-	-
4273. Loss of 1 causes sickness; of both, death	-		+	-	+	+	-	-	-	-	-	-	-	-
4274. Soul resides in head	-		+	-	-	-	-	-	-	-	-	-	-	-
4275. In heart	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4276. In stomach	-		-	-	+	+	-	-	-	-	-	-	-	-
4277. In lungs (is breath).	-								-	-				+
4278. After death, soul goes to sky (above)	+	+	+	+	+	+	+	+	+	+	(+)	+	-	-
4279. To Wolf's ("God's") house	-	-	+	-	+	+	+	+	+	+	-	+	+	-
4280. Escorted by Wolf	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4281. Washed by Wolf on way	-	+	-	-	+	-	-	-	-	-	-	-	-	-
4282. To Milky Way	-	-	-	-	+	+	-	-	-	+	-	-	-	-
4283. Straight up	+	+	-	+	-	+	-	-	+	+	(+)	.	-	-
4284. Toward W	-	-	+	-	+	-	+	+	+	-	-	.	+	-
4285. Underground	-								-	-				+
4286. Returns to be among living	-								-	-				+
4287. Becomes an animal	-								-	-				+
4288. If death by violence, separate afterworld	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4289. Separate afterworld halfway up	-	.	-	-	+	-	-	-	-	-	-	-	-	-
4290. Separate afterworld for bad people.	-	+	-	-	+	-	-	-	-	-	-	-	-	-
4292. Branching trail to afterworlds	-	+	-	-	+	-	-	-	-	-	-	-	-	-
4293. Guide at fork	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4294. Afterworld like present world	+	+	(-)	+	+	(-)	(-)	+	+	+	(+)	+	+	+
4295. Children's souls to same place as adults	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4296. Soul leaves body at death	-	+	-	+	+	+	+	+	+	+	+	+	+	+
4297. Shortly before death	-	-	+	-	-	-	-	-	-	-	-	-	-	-
4298. Remains near body several days	+	+	+	-	+	+	+	-	-	+	(-)	-	-	-
4299. Soul travels to all places person had been	-		+	-		+	+	+	*	+	+	+	-	-
4300. Ghost audible	-	-	+	-	+	-	-	-	-	-	-	-	-	-
4301. Ghost feared	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4302. Ghost gives strength	-	-	+	+	+	-	-	-	-	-	-	-	-	-
4304. Evil spirit or ghost in whirlwind	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4305. Dream of dead is ill omen	-	+	+	+	+	+	+	+	+	-	+	+	+	-
4306. Nullified by cold bath	-	+	-	+	+	+	-	+	+	+	-	+	+	-
4307. By painting self	-			+		+	-	+	+	+	+	+	+	-
4308. By prayer	-	-	+	+	+	+	+	-	+	-	-	+	+	-
4309. By smoking	-	-	+	-	+	-	-	-	+	-	-	-	-	-
4310. By rubbing self with dust	-		+	-	-	-	-	-	-	-	-	-	-	-
CHARMS														
4312. For good fortune	-	+	-	-	+	-	-	-	-	-	-	-	-	-
4313. To protect from evil spirit	+	+	+	+	+	-	+	+	+	+	-	+	+	+
4314. Charms are: arrow points	+	+	+	+	+	+	-	+	+	+	-	+	+	+
4315. Stone knives	-			+				+	+			+	+	+
4316. Pine needles, bough hung in house	-	-	+	-	-	+	-	-	+	-	-	-	+	+
4316a. Powdered, in bag	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4317. Carried	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4318. Pine gum on head of child	-			+					+	+	+	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
4319. Weasel foot	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4320. Rabbit foot	-	-	+	-	+	R	-	-	-	-	-	-	+	-
4321. Buffalo horn	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4322. Obsidian (to protect eyes).	-	+	-	-	-	-	-	+	+	+	-	-	+	-
4323. Mole skin (for gambling)	-	+	+	-	-	-	-	-	-	-	-	-	+	-
4324. Dangerous	+	+	+	+	+	+	+	-	-	+	-	-	+	-
4325. Infant's umbilical cord (for gambling).	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4326. Plant charms	-	.	-	-	+	-	-	-	-	-	-	-	-	+
4327. Charms carried only on papoose board	-	.	-	-	+	-	-	-	-	-	-	-	-	-
4328. Evil charms, to bring sickness or to kill	-	*	-	-	*	-	-	-	*	-	-	-	-	+
4329. Incantations employed	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4330. Love charms	-	*	-	+	-	-	-	-	-	-	-	+	+	-
4331. Flute	-	.	-	-	-	-	-	-	-	-	-	-	+	-
4332. Bird	-	-	-	+	-	-	-	-	-	-	-	+	-	-
4333. Plant	-	-	-	-	-	-	-	-	-	-	-	-	-	+
MAGIC														
4334. Imitative magic to kill person or animal	-	.	-	-	+	-	-	-	+	-	-	-	-	-
4335. Image shot with arrow	-	.	-	-	+	-	-	-	+	-	-	-	-	-
4336. Any person could perform	-	.	-	-	+	-	-	-	+	-	-	-	-	-
4337. Contagious magic to harm	-	.	-	-	-	(+)	-	-	-	-	-	-	-	+
4338. Offal, exuvial, etc., used	-	.	-	-	-	-	-	-	-	-	-	-	-	+
THERAPEUTIC PRACTICES (See also nos. 4097-4163)														
4339. Performed by anyone capable	+	-	+	+	+	+	+	+	+	+	+	+	+	+
4340. Infusion of sage leaves for colds	+	.	+	+	+	+	R	+	+	+	+	+	+	+
4341. Sage chewed before whites arrived	-	.	-	-	-	-	+	-	-	-	-	-	-	-
4342. Split cactus for wounds and sores	-	.	.	+	.	+	+	+	+	-	-	+	+	-
4343. Warm pine pitch for cuts	+	.	-	+	-	+	-	+	+	-	+	-	+	+
4343a. For sores	+	.	.	+	.	+	+	+	+	-	+	-	+	+
4344. Poultice of leaves for sprains	-	.	+	-	+	-	-	+	+	+	-	-	-	-
4345. Broken bones set	+	.	+	+	+	+	+	+	+	+	+	+	+	+
4346. By anyone capable	+	.	+	+	+	+	+	+	+	+	+	+	+	+
4347. Splints of sticks	+	.	+	+	-	+	+	+	+	+	+	+	+	+
4348. Of bark	-	.	-	-	+	-	-	-	-	-	-	-	-	-
4349. Sore eyes treated with powdered obsidian (see no. 2070 and note)	+	.	-	-	+	+	+	+	+	+	-	-	-	-
4350. Ashes	+	.	-	-	-	-	+	+	+	+	-	-	+	-
4351. Sage tea	+	.	-	+	+	-	-	+	+	+	+	-	-	-
4352. Hot water	-	.	-	+	-	-	+	+	+	-	+	+	+	+
4353. By bleeding temples	-	.	-	+	+	+	+	+	+	+	-	+	+	-
4354. Cut with obsidian point	-	.	-	+	+	+	+	+	+	+	-	+	+	-
4355. Trachoma prewhite	+	.	+	+	-	+	+	+	+	+	+	+	+	+
4356. Lids scraped with grass	R	.	+	-	-	+	+	+	+	+	-	-	-	-
4357. With a lizard's tail . . . . .	.	.	.	.	.	.	.	.	.	.	+	+	+	-
4358. Rheumatism treated by bleeding limb	+	.	+	+	-	+	+	-	+	-	-	+	+	-
4359. Headache relieved by making nose bleed	+	.	+	+	+	+	+	+	+	+	+	+	+	-
4360. Stomachache treated with "tea" (several plants)	+	.	+	+	+	+	+	+	+	+	-	+	+	+
4361. Emetic	+	.	+	+	+	+	+	+	+	+	-	+	+	+
4362. Cathartic	+	.	+	+	+	+	+	+	+	+	-	+	+	+
4363. Red-flowered plant	-	.	+	+	+	+	+	+	+	+	-	+	-	-
4364. Salt water	+	-	+	-
4365. Ligatures for wounds, sprains	+	.	+	+	+	+	+	+	+	+	+	+	+	+
4366. Sweating	-	.	+	+	+	+	+	+	+	-	-	-	+	+

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4417. Duration: 4 days	-	-	+	+	-	-	-	-	+	+	-	+	-	-
4418. 5 days	+	-	-	-	-	-	-	-	-	-	-	-	-	-
4419. Same as rabbit hunt				-				-	-		+	-	-	-
4420. Bear Dance ("Back and Forth" Dance)	*R	+	*+	*R	+	+	+	+	*+	+	-	-	-	-
4421. Aboriginally in band	-	+	+	.	+	+	+	+	+	-	-	-	-	-
4422. Introduced 70 years ago	+	-	-	.	-	-	-	-	-	-	-	-	-	-
4423. Brush corral	R	+	+	.	+	+	+	+	+	+	-	-	-	-
4424. Musical rasp (see nos. 2975-2984)	R	+	+	.	+	+	+	+	R	+	-	-	-	-
4425. Scrotum rattle	-	-	-	.	+	-	-	-	-	-	-	-	-	-
4426. Number of musicians: with rasp, 7-10	R	+	+	.	+	-	+	+	R	+	-	-	-	-
4427. With rattle, 1	-	-	-	.	+	-	+	-	-	-	-	-	-	-
4428. Men sing	-	+	+	.	+	+	+	+	+	+	-	-	-	-
4429. Women sing	-	-	-	.	-	-	-	-	+	-	-	-	-	-
4430. Dancing: women choose partners	R	+	+	.	+	+	+	+	R	+	-	-	-	-
4431. Partner signaled with stick	-	-	-	.	-	-	-	-	-	+	-	-	-	-
4432. By pulling blanket or hair	R	+	+	.	+	+	+	+	R	-	-	-	-	-
4433. Men choose partners	-	-	-	.	-	-	-	-	+	-	-	-	-	-
4434. Dance in lines, sexes opposite	-	+	+	.	+	+	+	+	+	+	-	-	-	-
4435. In lines of couples	R	+	-	.	-	-	-	-	-	+	-	-	-	-
4436. Special whipper (called "the cat")	-	+	+	.	+	+	+	+	R	+	-	-	-	-
4437. Men and women whipped to make dance	-	+	+	.	+	+	+	+	R	+	-	-	-	-
4438. Dancing stops when anyone falls	R	+	+	.	+	+	+	+	R	+	-	-	-	-
4439. Rasp rubbed rapidly	R	-	+	.	-	+	+	+	R	+	-	-	-	-
4440. Fallen person touched with rasp	R	+	+	.	+	+	+	+	R	+	-	-	-	-
4441. Is covered with blanket	-	-	-	.	+	-	-	-	-	-	-	-	-	-
4442. Lines advance several steps, return	R	-	-	.	-	-	-	-	-	-	-	-	-	-
4443. Advance 3 steps, return 2; vice versa	-	+	+	.	+	+	+	+	+	-	-	-	-	-
4444. Woman may fall in beside man	-	-	-	.	-	-	-	-	+	-	-	-	-	-
4445. Danced in spring only	-	+	+	.	+	+	+	+	R	+	-	-	-	-
4446. Any time	R	-	-	.	-	-	-	-	+	-	-	-	-	-
4447. Same time as circle dance	R	-	-	.	-	-	-	-	+	-	-	-	-	-
4448. Dance for pleasure	-	+	-	.	-	+	+	+	+	+	-	-	-	-
4449. To bring early spring	-	-	+	.	+	+	+	-	R	+	-	-	-	-
4450. To commemorate coming of spring	-	+	+	.	+	+	+	+	+	+	-	-	-	-
4451. Bears dance similarly each spring	-	+	+	.	+	+	+	+	+	+	-	-	-	-
4452. Taught to Indians by man who saw bears dance	-	+	+	.	+	+	+	+	-	+	-	-	-	-
4453. Special leader (distinct from whipper).	-	+	+	.	+	+	+	+	-	+	-	-	-	-
4454. Owner of rasp	-	.	+	.	+	-	-	-	R	-	-	-	-	-
4455. Same leader as for circle dance	-	-	-	.	-	-	-	+	+	+	-	-	-	-
4456. Duration of dance, 1 day								-	+					
4457. 4 days	-	-	-	.	-	+	+	+	-	+	-	-	-	-
4458. 5 days	R	+	+	.	-	-	-	-	R	-	-	-	-	-
4459. 8 days	-	-	+	.	+	-	-	-	-	-	-	-	-	-
4460. Ghost Dance *	+	-	*+	.	-	-	-	-	-	+	-	-	-	-
4461. Circle dance	+	-	+	.	-	-	-	-	-	+	-	-	-	-
4462. Shaman beside center post	+	-	-	.	-	-	-	-	-	+	-	-	-	-
4463. Dead return to post	+	-	+	.	-	-	-	-	-	+	-	-	-	-
4464. Duration of dance, 4 nights	-	-	+	.	-	-	-	-	-	+	-	-	-	-
4465. 5 nights	+	-	-	.	-	-	-	-	-	-	-	-	-	-
4466. Scalp Dance	-	+	+	.	+	+	+	+	+	-	+	-	-	-
4467. Danced by men	-	+	+	.	+	+	+	+	+	-	+	-	-	-
4468. By women	-	+	+	.	-	-	+	+	+	-	+	-	-	-

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4469. Called "mean dance"	-	+	-	-	+	-	-	-	+	-	+	-	-	-
4470. Music: hoof rattle	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4471. Hand drum	-	-	-	-	+	-	+	+	+	-	-	-	-	-
4472. Dried hide	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4473. Scalp on pole in center	-	+	-	-	+	+	+	+	+	-	+	-	-	-
4474. Pole carried by women or boys	-	-	-	-	+	-	-	+	+	-	-	-	-	-
4475. Scalp carried in mouth by mother of slain	-	.	+	.	.	+	.	.	+	-	-	-	-	-
4476. Old scalps sewn on clothes	-	+	-	-	+	+	+	+	+	-	-	-	-	-
4477. Only for dance	-	-	-	-	-	+	+	+	-	-	-	-	-	-
4478. Scalp kept by taker	-	+	-	-	+	+	+	+	+	-	-	-	-	-
4479. Kept outside dwelling	-	-	-	-	-	-	+	+	+	-	-	-	+	+
4480. Wrapped up, kept in dwelling	-	+	-	-	-	-	-	-	-	-	+	-	-	-
4481. Pray during dance for future success	-	-	-	-	+	+	+	-	+	-	-	-	-	-
4482. Special dance regalia	-	-	-	-	+	+	+	-	-	-	-	-	-	-
4483. All dancers painted white	-	-	-	-	+	+	+	-	+	-	+	-	-	-
4484. War Dance ("Turkey Dance") *	-	+	*R	-	*+	*+	*R	(+)	*R	-	*+	-	-	-
4485. Aboriginally in band	-	+	.	-	+	+	.	+	.	-	+	-	-	-
4486. Danced in tipi	-	-	-	-	-	-	-	+	-	-	-	-	-	-
4487. Danced by valorous men only	-	+	.	-	+	+	.	+	.	-	-	-	-	-
4488. Also by women, others	-	-	.	-	-	-	.	-	.	-	+	-	-	-
4489. Occasion to boast of deeds	-	+	.	-	-	+	.	-	.	-	-	-	-	-
4490. Is special variation of circle dance	-	-	.	-	-	-	.	-	.	-	+	-	-	-
4491. Individualistic dancing, skipping step	-	+	.	-	+	+	.	+	.	-	-	-	-	-
4492. Music: special singers distinct from dancers	-	-	.	-	+	-	.	+	.	-	+	-	-	-
4493. Hide pounded	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4494. Hand drum	-	-	.	-	+	(+)	.	+	.	-	-	-	-	-
4495. Special drummers distinct from dancers	-	-	.	-	+	-	.	-	.	-	-	-	-	-
4496. Rawhide rattle	-	-	.	-	+	-	.	-	.	-	-	-	-	-
4497. Dance held only in summer	-	+	.	-	+	+	.	-	.	-	-	-	-	-
4498. Any time	-	-	.	-	-	-	.	+	.	-	-	-	-	-
4499. Preceding departure of war party	-	-	-	-	+	+	.	+	.	-	+	-	-	-
4500. Dress: stripped for war	-	-	.	-	-	+	.	+	.	-	+	-	-	-
4501. Regular clothing	-	.	-	-	+	-	.	-	.	-	-	-	-	-
4502. Dog Dance	-	-	-	-	-	*R	*+	+	-	-	-	-	-	-
4503. Men and women dancers	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4504. Special singers and drummers	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4505. Special dog-dance songs	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4506. Sexes alternate	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4507. Arranged in circle	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4508. Jump up and down in place	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4509. Partners depended on chance	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4510. Danced any time	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4511. Danced for pleasure only	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4512. Only during day	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4513. Fire in center	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4514. Duration: 1 day	-	-	-	-	.	+	+	-	-	-	-	-	-	-
4514a. Shield Dance	-	-	-	-	*+	*+	+	-	-	-	-	-	-	-
4515. Men in single file formed half circle	-	-	-	-	+	+	+	-	-	-	-	-	-	-
4516. Women in single file formed another half circle	-	-	-	-	+	+	+	-	-	-	-	-	-	-
4518. Men ran in circle	-	-	-	-	+	+	+	-	-	-	-	-	-	-
4519. Women ran in circle opposite direction to men	-	-	-	-	+	+	+	-	-	-	-	-	-	-
4520. Inside circle of men	-	-	-	-	+	+	+	-	-	-	-	-	-	-
4521. All had shields on backs, had on war bonnets	-	-	-	-	+	+	+	-	-	-	-	-	-	-

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4522. Leader of men carried scalps on pole	-			-		+	+	+	-	-	-	-	-	-
4523. Everyone sang	-			-		+	+	+	-	-	-	-	-	-
4524. Special shield-dance songs	-			-		+	+	+	-	-	-	-	-	-
4525. Separate drummers stood to E of dancers	-			-		R	+	+	-	-	-	-	-	-
4526. Danced all one day	-			-		+	+	+	-	-	-	-	-	-
4527. Any time	-			-		+	+	+	-	-	-	-	-	-
<u>Other Dances</u>														
4528. Sun dance *	-	*R	*R	-	R	*R	*R	*R	*R	-	-	-	-	-
4529. Hugging dance *	-	.	-	-	-	R	*R	R	-	-	-	-	-	-
CALENDAR														
4530. Descriptive month names	+	+	-	+	.	+	+	+	.	+	+	+	+	+
4531. Ceremonial-type calendar	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4532. Number of months, 12	+	+	-	+	-	+	+	+	.	+	+	+	+	+
4533. Seasons named	+	+	+	+	+	+	+	+	+	+	+	+	+	+
ASTRONOMICAL BELIEFS														
4534. Stars: "coyote's children"	+			-				-	-	+	+	-	+	-
4535. Falling stars are star excrement	+	-	+	+	+	+	-	+	+	+	+	+	-	-
4536. Will fall in eyes, kill, if stars counted				-				+	+		+	+	+	+
4537. Snail shells are star excrement	-	+	-	-	-	-	-	+	+	-	-	-	-	-
4538. Milky Way called ghost road	-	-	-	-	+	-	-	-	-	+	-	-	-	-
4539. Called ceremonial objects from deer-hide ceremony								-	-					+
4540. Constellations named: "jack rabbit" or "mt. sheep"	-		+	+	.	+	+	+	+	+	-	+	+	-
4541. Named: "woman with children"	-	+	+	+	+	+	+	+	+	-	-	+	-	-
4542. Sky male, earth female	+	-	-	-	+	+	-	-	+	+	-	+	+	+
4543. Moon: male	+	-	-	-	-	-	+	+	+	+	+	+	+	+
4544. Called "our father" or "our grandfather"	-	-	-	-	-	-	+	+	+	-	-	+	+	-
4545. Female	-	-	-	+	-	+	-	-	-	-	-	-	-	-
4546. Called "our mother" or "our grandmother"	-	-	-	+	-	+	-	-	-	-	-	-	-	-
4547. Shadows on moon called "man in moon"	-	+	+	-	-	+	-	-	-	-	-	-	-	-
4548. "Woman in moon"				+				-	-	-	-	-	-	-
4549. New-moon observances: resurrection symbol	-	-	+	-	-	+	-	-	-	-	-	-	-	-
4550. Children shout	-	-	-	+	-	+	-	-	-	-	-	+	+	-
4551. Children run	-	-	-	+	-	+	+	+	+	-	-	+	+	-
4552. Adults run and shout	-	-	-	+	-	+	+	+	+	-	-	+	+	-
4553. Sticks held toward moon and broken				+				+	+	-	-	+	+	-
4554. Adults pray for health, long life	-	-	-	+	-	+	+	+	-	-	-	+	+	-
4555. Only for small children				+				+	-	-	-	+	+	-
4556. Babies held up toward moon	-	-	+	+	-	+	+	+	+	-	-	-	+	-
4557. So they would not wet too much	-	-	+	-	-	+	+	+	+	-	-	-	+	-
4558. Adults rub faces	-	-	-	+	-	+	-	-	+	-	-	-	+	-
4559. New moon ca. horizontally means: rain	+			-				-	-	+	-	-	-	-
4560. Drought	-	-	-	-	-	-	-	+	-	-	+	+	+	+
4561. Much snow	+	.	+	-	.	+	-	-	-	+	-	-	-	-
4562. New moon ca. vertically means: rain	-	-	-	-	-	-	-	-	-	-	+	+	+	+
4563. Drought	+			-				-	-	+	-	-	-	-
4564. Much snow	-			-				+	-	-	+	+	+	+
4565. Pointing at moon causes finger to rot	+	-	-	-	-	-	-	-	-	-	-	-	-	-
4566. Looking at moon too much causes death								-	+					+

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4567. Sun: male	+	-	-	+	-	+	-	-	-	-	-	+	+	+
4568. Called: "our father"	-	-	-	+	-	+	-	-	-	-	-	-	-	+
4569. "Moon's son-in-law"									-			+	-	-
4570. Female	-	-	-	-	-	-	+	+	+	+	-	-	-	-
4571. Called: "our mother"	-	-	-	-	-	-	+	+	+	+	-	-	-	-
METEOROLOGICAL BELIEFS (See also nos. 2799, 2864)														
4572. Thunder: caused by bird (Thunderbird)	-	-	-	-	+	+	-	-	-	+	-	-	-	+
4573. Eagle pushing frog in water	-	-	-	-	+	+	-	-	-	+	-	-	+	-
4574. First thunder in spring, bear rolling over.					+				+	+	-	+	+	+
4574a. Tortoise stretching					-				-		+	-	-	-
4575. Women cover selves	-	+	+	+	+	+	-	-	+	+	+	+	+	-
4576. Lightning: rabbit's arrow	-	-	-	-	-	+	-	-	-	-	-	-	-	-
4577. Thunderbird	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4578. Taboo to talk of lightning in summer	+	+	+	+	-	+	+	+	+	+	-	-	+	+
4579. Whirlwind: ghost or evil spirit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4580. Strike with stick	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4581. Throw dirt	-	-	-	+	-	-	-	-	-	+	+	+	+	-
4582. Hold out hand ("stop signal")	+			+						+	+	+	+	-
4583. Tell to go away	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4584. Hit with knife ("ghosts hate knives")	-			+		+			+	+	-	-	+	-
4585. Storytelling in winter brings early spring	+			+		+	+	+	+	+	-	+	+	-
4586. Coyote tales bring rain	-	-	-	-	+	+	-	-	+	-	-	-	+	+
4587. In winter end story with: "don't rain or snow". . .	-	-	+	-	+	+	-	-	-	-	-	-	-	-
4588. To bring rain: kill frog, lay it on back	+	-	+	-	+	+	+	+	+	+	-	+	+	+
4589. Kill lizard or toad, lay on back	+			-		+	+	+	+	+	-	-	+	+
4590. To stop rain: turn frog, lizard, toad right side up	-	-	+	-	+	+	-	+	+	+	-	-	+	-
4591. Pointing at rainbow causes finger to rot	+	-	+	+	+	+	+	+	+	+	+	+	+	+
OMENS														
4592. Twitching muscles are omens	+	+	-	+	+	+	+	+	+	+	+	+	+	+
4593. Caused by spirit (nösagats)					-				-	-	+	-	-	-
4594. Back muscles	+	+	-	-	+	+	+	+	+	+	+	-	+	+
4595. Someone will die	+	-	-	-	-	-	+	+	-	+	-	-	+	-
4596. You will carry deer	-	+	-	-	+	+	-	-	-	-	-	-	-	-
4597. You will be hit	-	+	-	-	-	-	-	-	+	-	-	-	-	-
4598. You will be sick (on back)	-	+	-	-	+	-	+	+	-	+	-	-	-	-
4599. Leg muscles	+	-	+	+	+	+	+	+	+	+	+	+	+	+
4600. Bad luck	-					-	+	+	+	-	-	-	+	+
4601. Visitors coming	-	-	+	+	+	+	-	-	-	+	+	+	-	-
4602. Eye muscles, upper, will see someone	+	+	+	-	+	+	+	+	+	+	+	+	+	-
4603. Lower, tears will fall	+	+	+	+	+	+	+	+	+	+	-	+	+	+
4604. Sneeze: someone talking of you	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4605. Someone of opposite sex talking of you	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4606. Throw stick to find direction of talker	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4607. Spit on end of stick, put in dirt	+	+	+	+	+	+	+	+	+	+	+	+	+	-
4608. Throw shoes up, toes will point direction of talker									-	-			-	+
4609. Ringing ears, bad luck, "a ghost is crying"	-		+	+	-	+	+	+	+	+	+	+	+	-
4610. Finding dead gopher, someone will die	-	-	-	-	+	+	-	-	-	+	-	-	-	-
4611. Any dead animal, bad luck	-	-	-	-	+	+	-	-	+	+	-	-	+	-
4612. Howling coyote foretells evil	-	+	+	+	+	+	+	+	+	-	-	+	+	+
4613. Bird omens: owl foretells evil	+	+	+	+	+	+	+	+	+	-	-	+	+	+
4614. Magpie foretells evil	-	-	-	-	+	-	-	-	-	-	-	-	+	-
4615. Crow points to game	+	+	+	+	+	+	-	-	+	+	+	+	-	-
4616. Gives warning of danger	+	+	-	-	+	+	+	+	+	+	-	-	-	-

	GD	UM	UU	UP	UT	UC	U1	U2	UW	SA	SS	SK	SJ	NN
MISCELLANEOUS PRACTICES AND BELIEFS (See nos. 2836, 2837)														
4617. Winking at girl	R	-	+	+	-	+	-	-	-	-	-	+	+	+
4618. Sodomy: with female bear (see nos. 175-176)	-		+	-	-	+	-	+	+	-	-	-	+	+
4619. With female deer	-		-	-	+	-	-	-	-	-	-	-	-	-
4620. With male berdache	-		-	+	R	-	+	-	-	R	-	R	-	-
4621. Copulation: woman on side, ventral-ventral	+		-	+	+	+	+	+	+	+	+	+	+	+
4622. Woman on back, ventral-ventral	+		+	+	+	+	+	+	+	+	+	+	+	+
4623. Meals: 1 daily	+		+	+	-	-	+	-	-	-	-	-	-	-
4624. 2 daily	+		+	+	+	+	-	+	+	+	+	+	+	+
4625. All eat together soon after sunrise	+		+	+	+	+	+	+	+	+	+	+	+	+
4626. 2d meal ca. sundown	+		+	+	+	+	-	-	+	+	-	+	+	+
4627. Straight stick to spear meat in soups	+		+	-	+	+	-	-	+	+	+	-	+	+
4628. Forked stick used	-		+	-	+	-	-	-	-	-	-	-	-	-
4629. Soup sucked from soaked deer tail	-		+	-	-	-	-	-	+	-	-	-	-	-
4630. Ashes used as soap	-		-	-	-	-	-	-	+	-	-	-	+	-
4631. Fingernails filed on rough stone	+		+	+	+	+	+	+	+	-	+	+	-	-
4632. Water squirted from mouth for washing	R		+	+	+	+	+	+	+	+	+	+	+	+
4633. Wood carried with rope, loop over shoulders	+			R	+	+	+	+	+	-	+	+	+	+
4634. Over head (tumpline)	-			-	+	-	-	-	+	+	+	+	+	+
4635. Fire left burning or banked at night	-		+	+	+	+	+	+	+	-	+	+	+	+
4636. Retirement late at night	+		-	+	+	+	+	+	+	+	+	+	+	+
4637. As soon as dark	-		+	-	-	-	-	-	-	-	-	-	-	-
4638. Storytelling in evening	+		+	+	+	+	+	+	+	+	+	+	+	+
4639. Children lectured in evening	+		+	+	+	+	+	+	+	+	+	+	+	+
4640. Early rising, before sunrise	+		+	+	+	+	+	+	+	+	+	+	+	+
4641. Old women arise first, start fires	-		-	-	-	+	-	-	-	-	-	-	-	-
4642. Old men arise first, start fires	+		+	+	+	-	+	+	+	+	+	+	+	+
4643. Walking-stick used by elderly persons	+		-	+	+	+	+	+	+	+	+	+	+	+
4644. Taboos: to tell myths in summer	+		+	+	+	-	+	+	+	+	-	+	+	+
4645. To tell myths in daytime	+		+	+	+	-	+	+	+	+	+	+	+	-
4646. Snake will bite person telling myths in summer								+	+			+	+	+
4647. Dove is crying for lost baby	-		-	+	-	+	-	-	-	+	-	+	-	-
4648. Meadow lark curses, scolds	+		+	-	-	+	-	-	+	+	-	-	-	-
4649. Worm causes toothache	+		+	+	+	+	+	+	+	-	+	+	-	-
4650. Point with finger	+		+	+	+	+	+	+	+	+	+	+	+	+
4651. With lips and chin	+		+	+	+	+	+	+	+	+	-	+	+	+
4652. Warts indicate number of man's wives	-		-	-	+	+	-	-	-	-	-	-	-	-
4653. Indicate number of woman's children	+		+	+		-	-	-	-	-	-	+	-	-
4654. Remove by tying with hair, string								+	+	-	+	+	-	+
4655. Touch with mt. lion whisker										+	-	+	-	-
4656. Prick with rose thorn	+		-	-	+	-	-	-	-	-	-	-	-	-
4657. With cactus needle				+							+	-	-	-
4658. With porcupine quill	-		+	-	-	+	+	-	-	-	-	-	-	-
4659. Greeting: refer to what person is doing	+		+	+	+	+	+	+	-	+	-	+	-	-
4660. After long wait	-		-	-	-	+	-	-	-	-	+	-	+	+
4661. Only bad person waits	-		+	-	+	-	-	-	-	-	-	-	-	-
4662. Sign language well developed	-		+	+	-	+	+	+	-	-	-	-	-	+

ELEMENTS DENIED BY ALL INFORMANTS

SUBSISTENCE

Hunting

Deer and elk hunting.--Driven with dogs; re-laying to exhaust; shamanism; poisoned spear planting; poisoned arrow planting; use of tubular whistle as game decoy; belief that wife's actions during time of hunt affects husband's luck. Buffalo hunting.--Horse relay; corral; band chief as leader of hunt; buffalo-hunt police. Antelope hunting.--Brush-house ambush; shaman dancing alone in ceremony; rattle. Mt. sheep hunting.--Driven with fire; with dogs; into enclosure; into trap, net, or snare; through V-wings. Special design for face painting. Rabbit hunting.--Fixed number of nights of dancing. Bear hunt.--In winter; in fall; lair entered; bear killed there; driven into open; killed with thrusting spear; trapped in deadfall; in snare; in pit. Word bear always taboo; bear addressed as cousin; as black food; as unmentionable one. Live bear talked to in lair; asked to allow self to be killed; bear sung to. Dead bear made conciliatory speech; made address of apology; sung mourning songs; asked to send other bears. Another tribe blamed for death; whites blamed; spirits blamed. After-kill observances when eating bear; back and forth dance; bear decorated; hide stuffed; rule to eat all meat. Belief that bear sucks paws during winter. Offerings during prayer to bear. Eagle hunting.--Purification of eaglet catcher; flaming object to frighten eaglets from nest; eaglet carried from nest in cage; on cradle board. Eagle feathers for trade only. Adult eagle caught by deadfall.

Insects eaten.--Larvae from lakes. Ants eaten as tonic. Crickets driven with fire; into pit; eviscerated. Angeworms eaten.

Animal food taboos, etc.--Fetus taboo to all.

Miscellaneous concepts.--Smoking before hunt taboo; deer bones kept from dogs; game controlled by humans; immortality of game; offering of game killed to nature; heart on stick. Pointing deer toward hunter's house; offered meal, pollen, turquoise; meat offering to slain enemy. Washing four days to purify hunter. Deer covered with blanket at house; adorned with necklace; other game. Four-night sing after killing deer; deer-mask dance; belief in reincarnation of deer. Release of last impounded game (except antelope). Division of game: hide to killer's companion. Game skinned on cleared ground; hanging. Milk squeezed from udders of slain deer, buffalo, etc.

Snares, nets, etc.--Spring-pole trap behind fence; spring-pole traps for large mammals; for waterfowl. Noose on trail for deer; in fence gap for deer; for sage hens, pegged to ground. Deer net. Bird net, tunnel shaped; over creek;

sagebrush V-wings with net; rope to pull down; use during mating season; for ducks; for eagles. Birds, other than waterfowl, driven; to trap; to net; with antelope disguise; manure on body. Basketry traps. Deadfall: two rocks with string; for grouse; for large mammals. Bait for pitfalls. Pitfalls for carnivores. Booths and blinds.--Stick and mud house; conical house. Live decoys with blind. Birds caught bare-handed from inclined pole; with noose on stick. Sitting on birds to kill. Decoys; disguises.--Dead-bird decoys; live-animal decoys. Miscellaneous.--Slightly forked rodent skewer. Reptile hook. Fans to blow smoke into hole made of sage-hen wing; crow wing; eagle wing; hawk wing; tail feathers. Flares for fowl.

Jicarilla Ceremonial Traits Connected
With the Hunt

(Sent to E. W. Gifford by M. E. Opler)

"Women smoke clay pipe (tubular shape) and pray while husbands are hunting. Women pray to heavens while smoking. Women pray to night while smoking. Women pray to moon while smoking. Women pray to place where deer come from, 'mountain twisted.' Woman gets scraping pole ready for hide to show faith in husband. Woman prepares hole in which to soak hide to show faith in husband. Woman makes two stakes of mountain mahogany and sharpens them to show faith in husband. At night woman points stakes to east, smokes, puffs smoke on stakes. While husband hunting, wood for fire should not be crossed by a woman. Woman should run one way, east and west, so husband will not become lost or confused. Woman wipes mush from stirring stick into fire saying, 'You will be the first to taste it.' This refers to meat husband will bring in. In daytime woman puffs tobacco to Sun and prays. Woman should not visit neighbors while husband is hunting. Hunters ask young spruce tree to tell them where deer are. Woman and husband smoke together before he goes out on hunt. Woman puts down ashes and asks Earth to 'hold' the deer. Should not have blood on hands when smoke for deer. Will chase away deer if do. Rheumatism from eating kill of eagle. Throw arrow away if kill looks sick or has sore on it. Liver of first kill cooked a little on one side. Distributed among relatives only for good luck. Hunting ability can be ruined if people to whom you give meat do not treat it right. If someone has spoiled your hunting luck, motion four times with bow before shoot next time. Can get sick from killing too many deer or more than you need. If kill deer, elk, or mountain sheep, offer entrails to magpie. Hummingbird nest and eggs used in deer ritual, for 'hummingbird can find

its nest.' Low growing plant called 'ground round' tied to arm of hunter and prayed to. Will hold deer close to ground. Two upper ribs of kill left attached to head or skill of hunter will disappear. If urine or excrement touches meat of game you kill, luck will go. People who hate you spoil your luck in hunting by: burying the meat you give them in ashes; throwing some in water or spring; putting it in lightning-riven tree; tying it to pine tree which shakes all the time. Learn in dreams that someone has mishandled meat from your kill. Ceremony to rectify damage. Grandfather prays to mountain-lion footpad. Grandfather takes upper footpad of mountain lion, dries it, and makes bracelet of it and ties around boy's wrist. Bad luck for bladder to be cut and urine to touch meat. Smoke at this time--watch direction in which smoke blows--deer are there. Cannot go to ceremony with blood from butchery of game on clothes or body. Bezoar used for lucky stone for hunting. Muscular tremor in biceps of left arm good sign for hunting. If forehead twitches bad luck in buffalo hunt. If hunting on horse and moccasin becomes untied, horse is going to fall. If hunting on foot and moccasin becomes untied will spill arrows. If moccasin comes off entirely on hunt means no luck but that someone will invite you to share his meat. Meat will not be very good though. Married people should eat hindquarter together--won't separate then. Testicles of buffalo used for love medicine. But buffaloes get 'mean' to those who so use them and rush them on the hunt. Winter shoes of buffalo skin with hair inside had to be placed just on inside of door of tipi so buffalo will not rush hunter. Tongue of buffalo taken out first; if hunter forgets and leaves will not kill buffaloes next time. Children at home pray, 'May my father bring me a tongue.' Upper-leg bones of buffalo always taken home. Those at home pray for the marrow. This brings good luck. Women pray for four top ribs of buffalo. Then buffalo will not run away from hunter. Right front bicep of buffalo thrown to east after four motions. Then buffaloes will be weak when meet them next time. Pray to buffalo hoofs and put them in little hole to dispose of them. Then buffalo will face the Apaches. Shouldn't circle the buffalo clockwise. Rushes you if you do. If horse is gored during buffalo hunt do not look at wound till after hunt or wound will open up wide. Buffalo horns used as ladle for distribution of corn kernels in girl's puberty rite. Grease from ears of buffalo was used to paint girl's face at puberty rite. Beard of buffalo and hairs of his face burned with plant. Ashes rubbed on sores. Upper pads on legs of buffalo saved. Tied on children with shell of land turtles for good health. Children should not eat heart of buffalo. Makes them wet bed. Ceremony in which pray to buffalo chips; pollen, and specular iron

ore put on chips. If dream about girls before hunting buffalo or deer going to have good luck. If dream about cliff or deep arroyo will have hard luck on hunt. For young children just learning to talk, tongue is not right food. Will retard them in learning to speak. Buffalo will throw you down if you smoke when blood from butchering is on your hands. First time a man kills a buffalo and soup is made of meat, no salt should be added or teeth will be bad. After this salt can be used. When buffalo killed cut strip of meat from ribs and rub it on buffalo chips saying, 'This is good meat.' Buffalo horn good for pneumonia. Warm end of point and put where it pains. Nose of buffalo saved. Good for sore neck of horse (glanders). Nose of buffalo saved. Burned and smoke inhaled for headache. Hair from forehead of buffalo burned and inhaled for dizziness and craziness. Bring buffalo chips back from hunt. Then when going out to hunt again put these down and sing over them. Chips come to life, stand on end, and face way buffalo are to be found. 'Drawing the buffalo' this is called. If pick up buffalo chips don't throw them down. If do horse will fall with you on buffalo hunt. Motion with chip to the directions. If don't buffalo to whom belongs will run after you. Have to use hide from lower-leg part of buffalo for bags in which bone is hidden in bone-hiding game (moccasin game). If other hide is used will bring cold weather. When kill buffalo bulls, cut testicles off and throw to east so meat will not taste funny. Bezoar from buffalo pulverized and given in boiled water to woman in difficult labor. Buffalo bezoar also used as specific for: stomachache; twisted liver (sharp pain on left side and loss of breath the sign); diarrhea in baby (given together with a plant); for ball-like swelling on side of neck (rubbed on); for earaches (piece boiled, put warm in ear); for headache (pulverized, thrown in fire, fumes inhaled); pains in lower back (boiled with a plant); sore leg joints, stone boiled and water rubbed on joints. Belief in 'home' from which buffalo came. Belief in 'mountain buffalo'--white buffalo who live in twelve mountain homes. Jicarilla have ceremonies from mountain buffalo in which buffalo robe, eagle feathers, singing, praying, figure. Men are led to these mountain homes, past ferocious guards (animal) and taught the ceremony. Buffalo grease rubbed over body for sickness. Buffalo hide used in making costumes of ceremonial dancers. Representations of buffalo used in sand paintings. Buffalo hide used on basket drum in major rite."

Fishing

Nets of special form; scoop; seine; use through ice; net floats; grooved net sinkers. Double stone dam. Fish driven with reed bundles. Harpoons. Use of spear from platform; wading. Night fishing with torch; with spear; with bow and

arrow. Fishing with hook and line. Willow with crosspiece for carrying fish. Fish poisoning. First-fish ceremony.

Gathering, Preparation, Storage

Acorns leached in sage-lined pit; buried in sand to cook; ground in mortar. Mesquite ground in wood or portable stone mortar. Piñon nuts gathered with pole with natural hook; pole hook fire bent; climbing stick used; storage pit unlined; pine-leaf soil as pit lining; grass and earth as pit covering. Buds pried from Joshua tree with stick. Inside of cactus stems boiled; "sugar" obtained from cane by boiling; by scraping; by drying and grinding. Piñon pitch as "sugar." "Chewing gum" obtained by heating rabbitbrush; from stock. Poisonous plants leached. Gathering implements; digging stick horn shod; pointed on both ends; straightened in fire. Seed beater of horn; of bone. Seed knife of wood; of bone; of stone with horn handle. Other plant foods stored in bark bag; in salmon-skin bag. Salt obtained from burned grass or brush. Meat dried: in shade. Pounded dried meat mixed with seeds; with berries; with marrow; with bone. Salmon drying; fish drying with poles on tripod; on coals. Fish pulverizing; freezing; fish-bone pulverizing. Dried fish wrapped in woven grass; placed in skin bags. Cooking at all times in open. Intestines boiled. Stone boiling in pitch-covered basket; in hide-covered basket; in hide; in steatite bowl; in clay pot. Seed-meal parching.

Agriculture

Wild-seed planting (except tobacco); irrigating. Dams to divert streams; irrigation by natural flooding; wing fences to concentrate rain flow; ditches to divert excess rain. Fields at arroyo mouths. Sex labor: planting (with tools) by women; seeding by men. Tools: planting stick with footrest; heavy, man's length, two-headed plunge as planter; weaving-sword type weeder; weed cutting with side motion. Hoes, wooden blade; stone blade; bone, scapula, blade. Maize--More than four colors; sweet maize; popcorn; soft maize (gray); winter planting; summer planting; planting in helix (clockwise). Maize hilled when growing; piled in tiers for storage. Year's supply kept against famine; kernels loosened with "awl"; parched slightly to dry. No treatment of maize before grinding. Maize kernels steamed with beans in earth oven. Maize mush frozen overnight. Pudding in pot in earth oven. Ashes mixed in dough for maize bread. Maize griddle cakes made between two flat stones. Paper bread made on thin stone slabs. Other plants--Tepary beans. Beans ground before boiling; parched and pulverized. Cowpea (black-eyed bean). Squash grown separately; stored in pit; hung up whole; seeds as

cosmetic grease. Muskmelons. Domesticated tobacco planted; poor crop brings death to planter.

HOUSES

Dwellings

Domed willow house--Of cone of bent willows; of portion of full circle; with pit; with mat covering; with earth covering; with center post. Door of twined grass. Tripod or conical house--Covering of sewed tule mats; excavated vestibule; twined-grass door; flap for regulating draft. Gabled house--Vertical posts; house pit. House cover of twined mat; of pine sod; of earth. Door at side; with vestibule or tunnel. Tipi--Pictographic representation of war deeds as decoration; decoration of door; war bundle placed on top of tipi; special arrangement of interior. Arrangement of houses--Seat of honor; twined grass to sleep on; opening of camp circle to E.

Sweat House

Wickiup type--Covered with pine sod. Conical type--With center post. Gabled-type sweat house. Sweat house generalities--Fire inside to heat. Looped stick for carrying hot rocks; rocks around patient; rocks in pile; water poured on ceremonial number of times; stomach water bag. Daily bath to cleanse. Bather whips self with eagle feathers. Used for clubhouse; for gambling house; for dormitory; for meeting house. Other houses--Windbreak of withe fence; of vertical willows. Small tipi as menstrual hut. Doghouse. Special grinding house. Storehouse.

NAVIGATION

Hide cover for pole raft; grass bundle raft. Tule balsa with square stem; balsa propelled by hand and feet; pulled by horse. Hide bullboats; buffalo hide boats.

TOOLS, UTENSILS, TECHNOLOGICAL PROCESSES

Fire Making

Compound drill with cane shaft; with hardwood shaft; with foreshaft in split; in socket. Bow drill. Ash in pit in hearth for drilling; charcoal in pit; ground stone in pit.

Grinding

Belief that archaeological mortars were made by Coyote. Mortars of large stone; portable, irregular; portable slab; portable, sunk in ground; wood; cavity in log end; basketry hopper. Wooden pestle. Mortar used for maize; acorns; piñon

nuts; tobacco; bones; paint; medicine; fish. Two-compartment (double) metate; one side for seeds, one for berries; grinding of meat; of bone; cleaning with Joshua fiber brush; with hair brush; broad grass for scraping. Use of muller with rotary motion with one or two hands.

Stirrers, Spoons, Dishes

Looped-stick stirrer. Basketry dipper without handle pitch coated. Plates of moose horn; pitched basketry cups; steatite bowls. Pitched coiled cup.

Knives, Drills, etc.

Unhafted blade wrapped with string; stone flaker of bone; of mt. sheep horn. Drill: shaft with bone point; shaft with horn point. Wedge of bone. Shaped wooden maul. Chipped and ground hand ax. Manufacturing of grooved stone ax; handle of cleft stick. Grooved stone hammer.

Skin Bags

Fish-skin bags.

Awls

Rabbit tibia; rabbit hip; pitch-handled cactus spine. Bark bundle as awl case. Buckskin sheath for awl point. Awl case carried over right breast.

Skin Dressing

Hide rolled in wet ashes to loosen hair; hide suspended for scraping; hide twisted while dry. Tanning agent: marrow; bone; ashes; chewed before applying. Hide smoked on both sides. Hide wrung: by hand only.

WEAPONS

Bows.--Middle of self bow sinew wrapped. Sinew glued on with fish glue; with greasewood glue. Elk or deerhorn bow. Horn-backed wooden bow. Bow decorated with quills; snake skin. Ends of sinew-backed bow recurved. Arrows.--Arrows without foreshaft: tipped with bone. Arrows with foreshaft: hardwood shaft; wrapped for birds; with cross stick for gophers; with bone points; stone points with concave base; with serrated sides; double pointed for birds. Arrow wider at notch. Arrow poison: rattlesnake poison. Transverse groove on two-stone arrow straightener. Antelope horn wrench. Whole feathers on arrows. Quivers.--Made of bearskin. Pull arrow outside of arm. Miscellaneous weapons.--Armor; horse armor; grooved-stone war ax; rocks especially shaped for throwing; dagger; boomerang (curved, flat throwing stick).

BASKETRY

Warp and weft of Joshua tree root; weft of root for yellow; root for red, pussywillow for black; feather quills for red; feather decorations; bead covering. Coiling: grass-bundle foundation. Twining: diagonal; three staved; interlocking stitch. Wicker. Carrying basket: wicker bottom; rod and bundle rim. Berry basket: pitched; used for water. Water jug: wicker bottom; buckskin lid. Basketry bowl: pitched; blood coated. Basketry ladle or dipper: blood coated.

WEAVING

Skin blankets.--Rabbit hide cut down stomach. Loom: horizontal bars, 1 above the other; vertical bars; 1 bar parallel to pegs. Weaving on ground, no loom. Rabbitskin warp: only natural twist from drying. Checker weave. Warps sewed together. Bird-skin blankets: skins sewed together; mud hen and other bird skins. Vegetable-fiber blankets.--Willow bark; inner bark of cottonwood. Nets.--String pegged down for manufacture; shuttle or needle; string lengthwise on stick; on 2 sticks. Knots: bowline at edge; weaver's. Mesh: size of little finger; mesh measure of stone, wood.

POTTERY

Clay ground on metate; winnowed in basket. Temper of crushed rock; of potsherds; pitch mixed with clay. Constructed with rings of clay; with pats of clay; resting in basket. Thinned and smoothed with cobble and paddle; with cobble and hand. Clay slips. Rim bound with fiber. Decoration of any kind before or after firing. Pot rests. Unbaked clay pipes. Pots suspended from tripod. Soapstone vessels.

BURDENS

Coolie yoke. Trot when carrying long distance.³⁵ Fort Washakie Shoshoni woman's burden knapsack. Horses.--Bridle with bit; rope around nose. Lariat pre-American. Dog travois.

CRADLES

Basketry: rectangular outline; twined horizontal rods; vertical reinforcing rods. Hammock for baby.³⁶

³⁵Denied by UW, yet affirmed by Gifford's Southern Ute informant (CED:XII).

³⁶UW: - ; Gifford: + .

BODY AND DRESS

Sitting posture.--Stools, blocks, or ledges to sit on. Sitting with feet curled under, men. Mutilations.--Ear ornaments of bone ring; feather on stick; flint. Nasal septum bored, women; feather in nose. Tattoo pigment: burned pinon shell; gray paint. Special tattoo at puberty. Head deformation. Adornment.--Necklaces: clamshell disks; Olivella shells; dentalium; eagle-feather quills. Silk-grass embroidered collars. Braided grass. Bird-bone tubes. Paint: applied with stick; brush. Green vegetable paint. Money of all types. Hair.--Hairdress to show status. Wooden comb. Brush of bundle of grass roots. Men: coiled on head; tied up on head; front lock sticks up; tied on sides of head; 3 braids; lengthen with horsehair. Women tuck under basket hat; tie back of neck; 1 braid behind tie on top of head. Hair adornment.--Yellow clay on hair; red paint on front lock. Plant rubbed in hair, preventive against lice. Hair washed with sand. Depilation: with stone flake; with bent-wood pincers; of pubic hair. Shaving. Removal of all lice dangerous. Clothing.--Headgear: buckskin-lined cap; peaked cap; quail tufts on cap; horns on cap; double visor; hair net; fur eyeshade tied with string. Rabbit-fur headband; horse-tail band; weasel-fur band. Robes and capes: sewed prairie-dog hides; sewed bear hides; sewed ground squirrel skins. Gloves and mittens aboriginal. Feather robes. Dresses and shirts: sleeves for women's long gown; gown decorated with snail shells; with fur pendants; with haliotis; with painted or dyed porcupine quills. Men's shirt of twined sagebrush bark. Shirt decorated with fur pendants; fur scarf. Sleeves to elbow. Shirt decoration, painting on shoulder only. Skirts: 2 skins, sewed. Small front apron, fringed, of braids on cord. Grass skirts. Leggings: Hips to knee; beaded. Footgear: 1-piece moccasin.³⁷ Skunkskin on moccasin, tail at heel. Snowshoe: oval shape; tennis-racket shape; laced around; toe slightly bent up. Skis to slide downhill.

MONEY

All types.

GAMES

Men's football.--Ball picked up. Ball race.--Goal, willows; ball of wood; to win, runner gets to goal; sides moieties (winter, summer). Shinny.--Goal: paired posts; willow arch; willows along end of field; single post and ring; rock pile; sack. Puck: braided-skin cord;

³⁷SJ: in recent times 1-piece moccasins of prairie-dog skin with seam up toe.

braided-bark cord; hide strip; squash knob; on ground at start; opponents strike alternately to uncover buried puck. Goals to win, more than 2. Touching puck with hand; puck picked up and batted. Hoop and pole.--Hoop of bark; of tule. Willow bundle at 1 end of course. Scoring counters divided at start. Game won by elimination. Players divided into teams. Ring and pin.--Ring, pine cone; brush ball; barrel cactus; cane, 1 hole. Hand game.--"Sticks," strings of beads; 8 "sticks" held; arranged under basket; guessers sing; only "stick" holders bet. 16-stick dice game.--Counters in neutral pile at start. 4-stick dice.--Dice, 1 line across middle; 2 with 2 parallel lines across ends; called "little ones." Score marked on ground. Ring and dart.--Ring netted with sinew. Other games.--Snow snake. Kicking: for height; kicking objects. Tops: lashed with stick; played by girls.

TOBACCO AND SMOKING

Pipe.--Tubular bowl, of wood; clay inside bowl. Round bowl. Clay in L-shaped bowl. Pipe stem of bone. Chewing.--Any type. Smoking.--Moccasins removed to smoke; smoke swallowed; smoke offered to guardian spirit; to ghost. Individual, detachable stems used at gatherings. Pipe pointed 4 or 6 directions. Ashes deposited in circle drawn on ground east of smoker. Tobacco.--Ground on stone.

MUSICAL INSTRUMENTS

Rattle.--Cocoon; split stick; rabbit's ear; deer's ear; wood-rat fur. Hoofs on band on chest. Drum.--Double headed. Dream power painted on tambourine. Musical bow.--Special bow; for reciting war deeds. Flute.--Bone; associated with hunchback; eagle feather near hole.

MARRIAGE

Cross-cousin marriage; any preferential mating. Patrilocal residence. Adulterous wife rubbed with blood.

KINSHIP

Naming.--Names relate to namegiver's local group; to child's local group; to war. Name changed at puberty. Child named for grandfather's deed. Relations.--Mother-in-law son-in-law: food-handling taboo; address as plural person; pass in front of, taboo; restraint required. Mother-in-law daughter-in-law: avoidance; food-handling taboo; speech taboo; address as plural person, third person; pass in front of, taboo; restraint required. Father-in-law daughter-in-

law: avoidance; speech taboo; address in plural person; pass in front of, taboo; restraint required. Father-in-law son-in-law: avoidance; speech taboo; address as plural person; pass in front of, taboo; restraint required. Brother sister: avoidance. Brothers-in-law: avoidance. Cousins, all play jokes; cross cousins of opposite sex. Closest friend, father's brother's son.

BERDACHES

Male: has female organs; married to woman; is shaman; socially restricted; regarded disapprovingly. Female: has male organs; married to woman; lives with woman; is shaman; socially restricted; regarded disapprovingly. Fire test to determine berdache; burning-brush (N Paiute) test; burning-hut test; test for all children.

DIVISION OF LABOR

Hunting, female; larvae gathering, male; gathering grubs, male; making tipi cover, male.

POLITICAL ORGANIZATION

Political group.--Sovereign body in village; temporary larger organization for fishing. Chiefs.--Patrilineal or matrilineal succession required. Special chief for feasts. Village or camp police; buffalo police. Tribal council of family heads; of local headmen; of clan leaders; life tenure. Property.--Band owned hunting territory; piñon-nut territory; land around fishing streams. Family owned fishing places. Cold springs owned by band; by chief; by family; inherited by widower from wife; by man from brother; by man from sister; by woman from brother; by woman from sister; sold. Hot springs owned by band; by individual; inherited. Agricultural land; owned by band; inherited by man from brother; by man from sister; by woman from brother or sister; sold; fenced with stakes, stones. Warfare.--Family feuds within bands. Poaching cause for war; to get territory. War party.--Warriors with different weapons; women usually accompany. Military societies. Special acts of divination; badger-blood reflection. Presents to warriors at farewell dance. Killed enemies dismembered; pieces thrown away. Captives: enclosed; women freed. Peace ritual.--Surrender of scalps; war indemnity; shaman contests.

PREGNANCY

Maternity corset. Mother lives in birth house 9 months before delivery. Contraception: magical; rhythmical.

BIRTH

Ground warmed; hole to receive child; mother lies flat. Placenta put in river; thrown away any place. At end of confinement: mother burns old clothes. At birth: umbilical cord is cut with sharp cane; child is bathed by person with special power. Dried remnant of cord placed in rat burrow; placed in antelope wallow; buried in birth house. When child born: father takes sweat hath; runs twice daily; runs west in evening; clockwise around camp. At end of observances father throws away old clothes; leaves clothes in birth house; paints self white; chews eagle feathers; plays sham hand game. Observances for 1st child only. Twins: both given same name; regarded as good luck. Milk teeth.--Thrown away any place; relative flips tooth at child; buried under tree; buried under sand grass; wrapped in bark, buried in mt.; prayer that child will grow along with plant by which tooth is buried; belief that animal tooth will grow in if animal gets tooth; placed in thatch of house.

GIRLS' PUBERTY RITES

Ceremonial number 3 or multiple of 3. Seclusion month or more; in screened-off part or separate room in dwelling; in permanent ceremonial house; outdoors, no enclosure; girl must lie in seclusion; must lie prone; plants under or over girl; must keep legs flexed; girls attended by professional woman normally not kin; complete fast; girl spits out food; berries taboo; water as such taboo; drinking tube, any type; bone or horn head scratcher; shell scratcher; 2-prong or comb scratcher; bangs, or forelock trimmed; girl deloused with mud plaster. Girl's head covered with basketry hat; with utilitarian basket; eyes covered with feather visor; head or eyes covered with boughs or "brush." Girl avoids fire (usually house fire). Girl painted during menstruation; part in hair painted; sprinkled or marked with pollen. Girl's nose pierced; hairline on forehead plucked back. Sweat bath at end of seclusion or menstruation. Girl must eat tobacco. Vision quest; rock painting by girl; sand painting by girl; girl looks into haliotis; whistle used. Girl's suitor connected with rite. Public recognition of girl's puberty lasts 2 days or nights; 3 days or nights; is repeated; 2 or more girls at 1 public recognition ceremony; public ceremony only for prominent families; public ceremony in permanent ceremonial house; special structure; public recognition seasonal; during daytime; girl dances at public ceremony; general group dancing at public ceremony. Rattles: hoof; split-stick; cocoon; gourd; hollow wood; tortoise shell. Drumming on plank. Masked dancers.

BOYS' PUBERTY RITES

Boy confined; uses head scratcher; lectured by father; instructed by father. Puberty observances during which play with sister taboo;³⁸ trained in tribal legend;³⁸ given new name; runs uphill;³⁸ runs E at sunrise;³⁸ old man conducts with whip; whipped with twigs by father; public dance. Father washes boy. Northern Paiute hoop ceremony. First kill of each species taboo.

DEATH CUSTOMS

"Death door"; shaman is undertaker; undertaker purified by washing with water to which clay is added; corpse carried in litter; on back of person. Burial, head uphill; in springs; pole at each grave; stone at each grave; family burial plots; village cemeteries. Cremation of those dying away from home. Sacrifice of relatives; of prisoners; of all deceased. Mourners: cut off finger; gash shoulders; gash ear lobes; cut off ear lobes; gash legs; hide hair clip-pings. Mourning terminated by circle dance. Annual mourning ceremony.³⁹

Suicide

Suicide common among berdaches. Vicarious suicide by use of taboo word; by committing adultery; by committing murder; by wandering into enemy territory; by "willing" to die. Symbolic suicide (as found among Mohave); perform ceremony to change status; to be able to marry prohibited kin; kill horse; perform mourning ceremony. Imaginary suicide attributed to unborn child. Suicide approved, required under certain circumstances (hara-kiri). Improves status in hereafter; lowers status in hereafter; special reincarnation.

SHAMANISM

Shamanistic power inherited; sought through jimsonweed; sought powers less powerful than those received through natural dream. Curing performance--Ceremonial number of spectators; shaman swallows smoke; audience passes pipe counterclockwise. Masked performers aid shaman. Shaman sucks out small animal. Patient touched with fire drill. Soul is stick, is exhibited. Special shamans--Dream of buzzard to cure snake bite; bear impersonation; foretelling future

³⁸Denied by UW, but affirmed by Gifford's Southern Ute informant.

³⁹SA informant said a mourning ceremony had recently been introduced into southern Utah from Moapa, but details were not known.

done only by evil shaman. Miscellaneous--Offerings made to ghosts; made when hunting; when first seed gathered. Shaman paid ceremonial number of objects.⁴⁰ Power first revealed at general gathering.

GUARDIAN SPIRITS

(Other than shaman's)

Guardian spirits received unsought in dream by all children; adults; interpreted by doctor. Spirit sought in cave; at warm spring; with self torture; through prayer in evening; purchased; received largely from birds; by sleeping near pictograph.

SOUL

Soul is washed by Wolf on way to hereafter. Animal or human reincarnation. Ghost visible; touchable. Dream of dead good omen.

CHARMS

Good fortune charm: weasel skin; buffalo mane; bird skin; rat skin. Evil charm: rattlesnake poison and gall; placed in person's tracks. Love charms: weasel foot; shavings; spruce needles chewed; root chewed; Hunting charms: plant; rabbit foot.

THERAPEUTIC PRACTICES

Broken bone fixed only by shaman. Tourniquet used.⁴¹

PICTOGRAPHS

Made by girl at time of first menses.

DANCES

Circle dance--To produce rain. Split-stick rattle. Dance in two concentric circles; hopping step; marching; dance counterclockwise. Brush off evil at sundown. Dance leader assistant. Occasion for public mourning. Clowns. Special costume. Bear dance--Drum; gourd rattle. Indicate choice of partner by throwing dirt or rock. Men pay partners. Dance leader urges dancers with stick. Dance in summer. Sun

⁴⁰Present among Shoshoni of Fort Washakie according to D. Shimkin.

⁴¹Present among Shoshoni of Fort Washakie according to D. Shimkin.

dance.--Pre-American. Count coup in sham battle against center pole. Buffalo head on center pole had eyes of clay; was painted. Blue cloth on south fork of center pole; white on north. Dancers go toward dance lodge in double file. Dance called "sun-gazing-dance." Buffalo hunt preceded dance. Dancers first met in tipi; with altar. Woman tree feller; race to tree; center pole decorated with buffalo skin; with rawhide images; with digging stick. Dance lodge, roofed; semiroofed; was tipi. Altar in dance lodge. Dance, circling; torture by tethering to post; suspending objects; leading animals; sacrificing flesh. Drumming on hides. Sham battle. Ears pierced. Food offerings and spectators blessed. Rabbit headdress. Scalp dance.--Hand on pole. War dance.--Brush corral; boast of deeds when dancer drops; large drum; women dance; held in winter; whip dancers. Hugging dance.--Kissing. Other dances.--"South dance" or exhibition dance; crazy dance; present-exchange dance; buffalo dance; father dance;⁴² big horse dance;⁴² wolf dance;⁴² pandanökap.⁴²

CALENDAR

Month tally; notched stick.

ASTRONOMICAL BELIEFS

Recognized solstices. Were aware of eclipses of the moon; of the sun. Stars: from sun's kidney; Polaris called "not moving"; Milky Way called "dust road," "smoke from fire," "sky path," or "backbone of sky." Moon made from sun's gall; from whippoorwill; from sun's liver; is giant cannibal. Sky is female. Earth is male.

METEOROLOGICAL BELIEFS

Thunder: coyote howling; dog howling, because of ear being pinched or being hit; caused by mole. Lightning: is mole falling from sky. Whirlwind is driven away by throwing water.

OMENS

Sneeze indicates good luck. Meadowlark foretells future, warns. Ringing ears indicate long life; say "thank you."

EROTIC PRACTICES

Kissing as erotic stimulus; sucking of breasts as erotic stimulus. Masturbation at hole in rock.⁴³ Oral masturbation female or male. Male or female homosexuality, except with berdaches. Copulation: standing; from behind with woman kneeling; "Australian" style.

MISCELLANEOUS PRACTICES AND BELIEFS

Any story in summer brings rain. Meals: old woman eats before sunrise; stick to spear meat must be dull; if meat is broken man will be wounded. People eat slowly. Fire extinguished at night.

⁴²Found at Fort Washakie among Shoshoni, by Shimkin.

⁴³Informant JT of UT said the UC had this practice. The Hopi masturbated at a hole in a rock on their trips to get salt; the SJ got salt from the same place as the Hopi, but informant D denied the practice for the SJ.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

(Reference is to elements marked by an asterisk (*) in the element list. Unless indicated otherwise, data in the element list and in the notes following below are from the principal informant interviewed (see Informants, p. 237). When otherwise, the fact is noted in this section of notes. The notes below are arranged with the tribal abbreviation followed by a colon; abbreviations appearing in parentheses are those of informants' names.)

SUBSISTENCE

Hunting

Deer and Elk Hunting

UT: Elements 1-1224 checked with SC; of these, elements 1-130 were also checked with US. SS: Elements 1-130 checked with FM and LJ. FM said no deer or elk. SJ: JF said deer formerly numerous; the "Great Spirit" took them away.

1. UT: - (US).
- 2, 3. UT: - (US). SS: - (FM).
4. NN: Deer killed other than by shooting provided skin without hole for ceremonial use.
5. Uintah: + (Lowie, 199).
6. U1: S heard of drive into corral, never saw one. UW: Trails blocked at head of narrow canyon, then deer driven from below.
8. UC?: Rancher formerly living near Ouray, Utah, described old "deer trap" he discovered on his ranch: fence, log to jump over into pit.
10. UM: CP told of building fires in circle to drive deer together, blind them with smoke, excite them; 10-15 hunters, 1 in charge. UW: + (Gifford's SU informant).
12. SS: - (FM).
- 13, 14. UT: - (SC).
15. UT: - (US). SS: - (FM).
16. SS: - (FM).
17. UT: + (US).
19. SS: - (FM).
20. UT: + (US).
21. SS: - (FM).
22. UT: - (US). U2: + (SE). SS: - (FM).
23. UT: + (US). UW: + (Gifford's SU informant).
27. UW: Band had not 1 hunt chief but 1 for each camp (village).
- 28-30. UT: - (US).
31. NN: Interpreter Herbert Stacher (UW) met 4 Navaho hunters nr. Mesa Verde in 1937 who were using pollen for hunt magic. They sprinkled pollen on their guns, walked around them 4 times, etc.
32. UT: + (US).
33. SS: - (FM). SJ: JF sang to deer.
34. SS: - (FM).
35. UT: SC said fawn seldom imitated for fear

bear would be attracted and would attack hunter. SS: - (FM).

36. UP: Only dreamed of method to use, no special power received. UT: - (US).

Buffalo Hunting

38. UM: CP said buffalo not present, but were hunted in Uintah basin. Most of the tribe moved there in fall, remaining until spring. Only a few UM had horses then. UP: Before JK's father's time there were lots of buffalo, but because of use of poison arrows, which sickened buffalo, or made them die where Indians could not find them, the buffalo "chief" took his herd away to the N. UW: Before B's time buffalo were found along Green R. and E of Moab. (Escalante killed buffalo between White and Green rivers.)

46. UT: + (US).
49. UT: - (US).
51. UT: + (US).
52. Uintah: + (Lowie, 199). UT: + (US).
53. UT: - (SC).

Antelope Hunting

55. UT: Recent (SC).
56. SS: - (LJ).
57. UT: Recent (SC).
- 58, 60. SS: - (LJ).
66. UU: KL heard that a dance in a special place preceded all hunts. SS: - (LJ).
67. SS: - (LJ).
68. SJ: JF said ceremony held to charm bows and arrows to be used in hunt.
75. SJ: JF said women dressed in hides, men naked.
76. SJ: JF said it was a special circle dance.
77. SJ: JF said hunt postponed if person stumbled.
86. UT: - (US).
- 88-90, 93. SS: - (LJ).
94. The N Paiute had a ceremony to charm the antelope (Stewart, CED:XI). Only the GD had heard of practice (TB had heard of its occurring only once, when Goshute were starving). Power for this one occurrence received through special dream. Elements present among GD: rope corral; wings of brush; shaman in charge; shaman's assistant; shaman outside of corral opposite entrance; shaman smokes, sings, talks; antelope's soul caught; 4 days required for charm; antelope driven, in addition to charm; by men on foot; shaman kills 1st antelope; last antelope allowed to escape. Following elements inquired about, but denied: solid brush corral; brush at intervals; special enclosure for shaman; shaman in corral; for charming, shaman used fire, notched stick, grass-stuffed hide, hoof rattle, wand; pipe passed around; audience sang, pointed sticks; antelope dance and mask; taboo to drop objects, stumble,

have muscle twitch, lose objects; exhibition of antelope's soul; messenger to antelope; scouts to locate antelope; antelope driven by men on horseback, by fires; antelope charmed in without driving; shaman in corral as game entered, beside gate; shaman closed gate; special archer to kill 1st antelope; clubs used to kill antelope.

Mt. Sheep Hunting

95. UM: - (CP).
 96. UM: - (CP). UT: - (SC).
 98. SS: - (FM).
 99. UT: - (US).
 100. SS: - (LJ).
 101. UT: - (US).
 104. UT: SC knew of attracting by pounding, but said they were afraid to do it.
 105. UT: SC said they did not disguise for fear of being shot by mistake. SS: - (LJ).

Rabbit Hunting

112. Uintah: +; Whiteriver: - (Lowie, 199).
 115. SK: M said rabbit club obtained from Hopi recently; Sapir reports bow barred in favor of club (Kelly, MS); Kelly (MS) says club recent.
 121. SS: - (FM).
 126. SS: - (LJ).
 129. Ute: + (Lowie, 199). SS: - (LJ).
 130. Ute: + (Lowie, 199). SS: - (LJ).
 UT: Data for elements 132-1403 supplied by SC.

Bear Hunting

This section in the element list is based upon Hallowell's study of bear ceremonialism. A perusal of the data shows that none of the elements defined by Hallowell were known to all tribes and only a few were present at all. GD: JP said no bears in Goshute territory. UT: SC said bear not eaten; killed for claws or in self-defense. U2: Only old men ate bear meat. SS: No bears in area.

137. U2: NE knew only of a story of one man who smoked bear out of den.
 154. UT: SC said hide, etc., were placed in tree. Another bear seeing hide there would think it was a live bear and would thus suspect nothing. If hide were seen in camp by another bear, it would realize something had happened to former owner of the hide, and would attack the Indian. W (UC band) thought SC mistaken; she knew Navaho feared to use bearskin, but she thought all Ute made blankets of them.
 157. UU: KL said food taken to spot of kill to feed bear's spirit.
 175. Element suggested by D. Shimkin, who found belief among the Shoshoni at Fort Washakie, Wyoming. UU: KL said man once copulated with female bear, but male bear caught him; his bones found by Indians next spring. UC: Once when man went into bear's den female bear kept him. He

returned to camp few days later, but went back and lived with the bear all winter. Next spring he was seen by other Indians in the den with the female bear. Interpreter Henry Cesspach (Uncompahgre) told of man who became wild after copulating with female bear. Although he was captured by Indians who roped him from their horses, he escaped and lived as a bear with the old female. He ran on all fours, dug for roots with his hands, and when last seen was becoming very hairy. U2: - (SE).

Eagle Hunting

- UP: Always 4 or 5 men went together to get eaglets. If only 2 men went and 1 were killed, surviving man might be accused of murder. U2: NE told a story of young man who was stranded in eagle's nest after rope with which his father was lowering him broke. Young man ate food brought for eaglets. When two birds large enough to fly, he tied himself to them and they lowered him uninjured to ground. This possible because of his emaciated condition. UW: B told similar story, except the two Indians were not related and the rope was cut, not broken. SS: After man pulled up from eagle's nest, he was taken far back from edge of cliff before rope was untied. He was light-headed and might fall over.
 183. SS: Eagle's nest must be watched. When eaglets become red-headed, time to take them.
 184. UP: Only men with special dream would climb.
 187. SS: Hunter must bravely seize eaglets if feathers are to be best quality: white with a black tip. If hunter hesitates, feathers will turn all black.
 202. Uintah: + (Lowie, 199). Hunter hid in pit under brush platform on which had been placed meat. When eagle came for meat, hunter grabbed its feet.
 208. SS: - (AH).

Waterfowl Hunting

- SS: No waterfowl. SK: Exhausted migrating ducks which stopped in flocks along Paria Cr. were surprised by Indians, who killed several with clubs before they could take flight. Entire flocks of hundreds of birds sometimes killed.
 212. UM: Repeated scaring of fat ducks and mud hens from small ponds exhausted the ducks and wading Indians could then capture them.
 219. GD: TB said ducks like antelope; consequently, they flocked around hunter in antelope disguise standing near the water.

Other Animals and Birds Eaten

- UW: In recent times dog eaten in a certain dance.
 228. U2: Only wildcat fat eaten; only by old men.

231. GD: No beaver (JP).
 239. UP: Eagle eaten when Indians starving.
 249. SS: No grouse.

Fishing

- Pagö, meaning fish, was known by all Ute and S Paiute.
 495. Uintah: + (Lowie, 200, quoting Stansbury).
 496. UU: Fence built of sticks, rocks. Men drove fish downstream, while wading women took those which "got their heads caught in the fence."
 497-509. UT: Data from JT; SC denied all methods of fishing except shooting with bow and arrow.
 499. UM: - (MP).
 506. Uintah: + (Lowie, 200, quoting Stansbury).
 507. UT: JT used term "pagö'gwiöp," translated as "fish corral."
 510. UU: Fish spear called pöröts. SJ: Fish speared in pools of settled water along Colorado River.
 519. Uintah: "Raft of grass" (Lowie, 200). Lowie gave "sampu" for grass, but my interpreter showed me sampu and it was tule. Whiteriver: - (Lowie, 200).
 519a. UC, U2: Iron hook obtained from "Mexicans" in pre-American times.

Insects Eaten

266. U1: In old days cicada (kövi) eaten, although seldom, and then only 20 or 30 gathered at one time. U2: Indians acquired good voices by eating raw cicada.
 267. U1: Crickets called arcupits. SS: Crickets said to hatch in deer's nostrils. No deer in SS country; crickets come down from N.
 268. UU: During interview with KL, granddtr. brought her a grasshopper. I asked if it was kind they used to eat. She said it was, and because she was hungry she said she would eat that one. Thereupon she swallowed it whole and alive. She had no teeth with which to chew. She gagged a little, but said insect kicking caused that.

Animal-Food Taboos, etc.

283. UP: If boy ate big-game heart, his heart would beat so fast he could not shoot straight. UT: SC said similar to eating one's own heart.
 320. UP: Kainasavi, a little man who lives in the mountains, has charge of all game. Once when a boy, JK heard him shout. UT: SC said power or spirit controlled game, but could tell nothing definite about it. SS: Kainshavi, spirit capable of transformation into man or animal, controlled all game.
 345. SS: Nostrils plugged only in spring: to keep crickets (or worms) in head so they would be cooked with animal.
 367. Skin cut down back and down belly during process.
 374. NN: Blood used as medicine; believed to be a specific for gonorrhoea.

Snares, Nets, etc.

396. UP: Small-mesh net for small birds; rabbit net for grouse.
 405. UP, SS: Cottontail rabbits caught with special small net placed in trail in snow.
 414. GD: Logs placed across trail to hide pit which deer landed in after jumping logs (see also note 8).
 415. Young rodents fell into the straight, smooth-sided pit upon first emerging from their hole in spring; hunter then picked them up.

Miscellaneous

475. UP: Badger could not be smoked out. However, if fire built in mouth of badger hole, which then was closed with dirt, fumes thus accumulated would kill badger trying to get out. Hole uncovered after 3 or 4 days; badger just inside.

Gathering, Preparation, Storage

552. SS: Mesquite called opⁱ; was obtained along Colorado R. and other deep canyons. SJ: Mesquite called cōnaop¹, obtained in canyon of Colorado R.
 553. SK: Called opⁱ; found along Paria Cr. nr. Colorado R.
 564. SS: Bedrock mortar called pa'a.
 594. NN: Only bedrock metate used for shelling piñon nuts.
 607. UT: Piñon nuts of slight importance as food.
 620. SS: Young shoots of narrow-leafed variety also eaten.
 621. SS: Joshua tree called tsoarömp^ö.
 624, 626. Uintah: - (Lowie, 203).
 636. SK: Cactus poultice used on boils.
 640-642. Uintah: + (Lowie, 202).
 644. UW, SS, SK, SJ: Leaves removed and core of mescal eaten; plant called yënt.
 645. SS: No cane or reeds in area; occurred along Virgin R.
 684. Uintah: + (Lowie, 202).
 695. GD: Denied use of salt, although nr. salt lakes and deposits. UU: Denied use of salt, but said they used to get baking soda nr. Salt Lake (Escalante said Tompanowöts got salt nr. Salina, Utah).
 696. SJ: Some salt obtained from Hopi, mostly from caves. NN: All salt from Hopi.
 698. UW: From cave nr. junction of Colorado and Muddy (Dirty Devil) rivers. SJ: Obtained salt from same cave nr. Colorado R. as did the Hopi (see Titiev). The SJ knew about the Hopi masturbation and petroglyph ceremonies, but denied them for themselves. They however did put flowers on Hopi altars while praying for success-

ful trip on the way down and while giving thanks for safety on the return trip. At cave, Indians placed salt in their mouths and rubbed it on their heads and joints. If this were done, they would not get excessively tired.

710. UT: Fire under drying frame principally in winter.

721. Parfleche called potsau among UM, UU, UT, U1, U2. U2: Meat never stored in pits; carried around or piled in dwelling.

733. Uintah: + (Lowie, 200, quoting Stansbury).

758. U2: + (SE).

763. SJ: Only badger intestines thrown away.

770. U2: Only heads of big game cooked in earth oven.

776. UW: One food, tomarup^o, had to be cooked overnight. To test the continence rule while food in earth oven, B had intercourse with his wife while tomarup^o was cooking: food did not get done.

778-785. UM: Data from MP; CP denied stone boiling. UT: - (SC).

778. NN: Before Navaho got pottery from the Hopi (shortly before moving into Paiute country) they never boiled.

779. Uintah: + (Lowie, 226).

789. SJ: JF knew of broiling by putting meat on sticks, but said Paiute never used method.

Agriculture

795. U2: Maize through trade from Pueblo; no planting. UW: Indian agent, S. F. Stacher, at Ignacio, Colorado, had copy of unpublished letter of E. H. Bergman who explored S Colorado (UW territory) for the U.S. army in 1861. He wrote: "The Ute Indians in their rude mode of tillage (cultivating with a pointed stick, as is known) have produced magnificent corn, beans, melons, pumpkins, etc." B called maize komi; said before whites arrived, few of his band planted small fields of maize in Moab Canyon. B's grandfather got seed from Hopi and Paiute, but some planting before that time. Origin of first seed not known. (When Mormons established fort nr. present site of Moab, Utah, in 1855, for purpose of proselyting Indians, they planted crops which Indians stole. They observed, however, that the Indians had agriculture before they arrived, but said seed had been obtained from explorers previous year).⁴⁴ SS: LJ called maize komi; said fields on Shivwits plateau SW of Mt. Trumbull. Seeds from St. George and Santa Clara bands. AH said seed first obtained from Moapa Paiute and from Walapai. Of possible connection with the belief of the provenience of the seed, is the account of farms in Ainhaigöts Canyon on the W edge of SS country, E of St. Thomas, Nevada. The places were called Tasai and Pakun and were irrigated. Tasaikwap and Koi'oits owned the former

plot and Ponanapöts owned the latter. Water for irrigation was obtained from a spring. SK: Maize called komi. Introduced by M's grandfather, uncle, and another who got seed during trip to Oraibi. M's grandf. got seed when young man, but was still living, an old man, when Mormons arrived. The fields were on Johnson Cr. No squash or beans planted, although M knew the SS had these plants in addition to maize long before the SK got maize. SJ: Maize called komi; obtained from Hopi just before Americans arrived. NN: Agriculture learned from Paiute after occupation of SJ area.

Maize

836. UW: Earliest maize 1 color; that obtained from S, just before Americans arrived, variegated.

843. SJ, NN: Climate formerly more moist, allowing shallow planting.

867. NN: "Saliva sweetened" mush still made for girl's puberty ceremony.

867, 868, 871, 872. UW: Learned from Navaho.

910. SS: Gourds grown nr. St. George, Utah; not grown or used by SS.

911. SJ, NN: Gourds grow wild nr. ruins in area; believed Hopi formerly lived there.

915. UM: - (MP). CP insisted his band planted seeds collected from wild tobacco. Following associated elements affirmed: seeds mixed with red paint; must be planted in early morning; planted among junipers; only men planted; planting in fall; tobacco only seeds planted. Following related elements denied: area burned before planting; irrigated after planting; weeded. (Completeness and similarities with Plains tobacco planting of CP's account certainly attest to its authenticity. Practice, however, might have been learned during CP's sojourn among Sioux on Pine Ridge Reservation, S Dakota, from 1906 to 1908. See Handbook.) UU: - (BH). KL's father told her the UU planted tobacco, but she knew no details.

HOUSES

Dwellings

Domed Willow House

UP: Only nr. streams in valleys.

Tripod or Conical House

Uintah: + (Lowie, 220, quoting Stansbury). UP: Only in mts. NN: Hogan sometimes built on a tripod of interlocking forked logs. Until recently these crudely made and without earth covering. Summer hogan still often built without earth covering.

953, 955. Uintah: + (Lowie, 220, quoting Stansbury).

⁴⁴Carter, 7.

958. NN: Earth covered only since obtaining iron shovels.
 670. UT: SC said some doors only large enough to crawl through.
 672. SA: Entrance not closed.

Tipi

995. UM: 1 or 2 skin tipis possessed even before band had horses. UU: Not used before Mormons arrived. UC: Tipis used after the Mexicans, but before the Americans came. Ul: S said he was a boy when tipi first used; this was before he saw an American. U2: Tipi received from eastern Indians just before Americans arrived. UW: Tipi not made until after all Ute gathered at Montrose; then it was used only by chiefs for councils. After Americans came, tipis obtained through trade.

998. Lowie, 220, listed following tribes with 4-pole-foundation tipis: Ute, Windriver Shoshoni, N Shoshoni, Blackfoot, Crow.

1000. Uintah, S Ute: "Framework of 11 poles, with 2 additional ones for regulating smoke hole" (Lowie, 219).

1005. S Ute: Poles 17 ft. long (Lowie, 220).

Arrangement of Houses

1042. Ul: Skin blankets known only since tipi used; previously only bark blankets.

1044. UW: 1 old woman nr. Moab, Utah, used to make rabbitskin blankets; she might have been Paiute. Ute, Paiute now mixed at Blanding, Utah, B said.

Sweat House

Wickiup type

1053. SS: After blankets obtained from Mormons. Sweat house from Walapai.

1074. SJ: Started using Navaho sweat house ca. 10 yrs. ago.

1094. NN: Did not put water on hot rocks in sweat house because they thought it would kill them. Myth of 2 Navaho whom Sun tried to kill by steaming. Navaho saved by Gopher who made hole to let out steam.

1122. NN: Pray for everything, even gambling luck.

1123. UU: Tell of bad dreams in peyote meeting now.

1134. UT: SC said sweater stood around and cooled slowly before taking cold bath.

Other Houses

1151. GD: Windbreak only dwelling known before white people arrived. (Chamberlin, 36, quotes Stansbury's description of "lodges...of cedar poles and logs of considerable size, thatched with bark and branches" seen in Goshute territory in 1849).

1165. SS, NN: Menstruant remained in dwelling. All 3 SS informants agreed.

NAVIGATION

1171. UT: - (SC).

1173. Uintah: + (Lowie, 200); see note 519. UU: Tule mat rolled into bundle served as balsa.

TOOLS, UTENSILS, TECHNOLOGICAL PROCESSES

Fire Making

1188. UT: SC knew only of striking fire, yet realized flint and steel came from Mexicans.

1205. UC: After getting strike-a-lights from Mexicans.

1209. UU: Learned from UP just before Mormons came.

1211. Ben Wetherill found 2 round pieces iron pyrites when excavating nr. Zion National Park; shaped for holding firmly in fingers. Wetherill told me about them and showed me specimens.

1213. Uintah: + (Lowie, 222). UM: When CP a boy, his father told him strike-a-lights obtained from some Spaniards long before Mormons arrived; Spaniards went S from the Moanunts. (This might refer to Escalante's party.)

1217. UW: Slow match carried by women only.

1224. Uintah: + (Lowie, 222).

Grinding

1225. UM: Mortars denied by MP. UU, SA: Mortar called tumpwipampunt.

1226. SS: Bedrock mortar called pa'a.

1235. SS: Bedrock metate used for grinding paint.

1237. Uintah: Trough metate dug up, used (Lowie, 204). UT: Used by Mokwits (Hopi; "dead ones") not Ute.

1238. SK: 1 side for seed, 1 for berries (Kelly, MS).

1249. GD: Never cleaned.

Stirrers, Spoons, Dishes, etc.

1263. UW, SJ: Recently acquired from Navaho.

1265. UM: - (MP); CP said wooden dippers made from pine knot by means of fire and stone knife.

1269, 1279. UM: - (MP).

Knives, Drills, etc.

1302. UU: KL said knives not made, but JD and BH insisted they were. BH said flint obtained nr. Milford, Utah. It was necessary to sneak upon and capture it, otherwise best and longest pieces would hide. SJ: Found in ruins.

1324. Ul: Drills of iron from Mexicans common at early date.

1355. U1: Scrotum only used to carry grease to be used as cosmetic or salve.

Awls

U2: NE knew of no sewing methods previous to obtaining iron needles and awls from Mexicans.
1360-1362. UU: Data from JD and BH; - (KL).

Skin Dressing

NN: Learned art of tanning after Americans came; before, hides traded to Hopi and Plains Indians ("Sioux").

1379. U1: Hair never scraped from buffalo hide; hair left on and hide used as blanket.

1389. Uintah: + (Lowie, 227).

1392. Uintah: +: "On tough hides--the adze-shaped scraper is and was substituted" (Lowie, 227).

1420. SJ, NN: Pounded mahogany-root bark and pine- and juniper-bough ashes boiled together, rubbed on buckskin to be used for moccasin uppers. This was started ca. 20 yrs. ago (i.e., 1917).

1422. Uintah: + (Lowie, 227).

1428. Uintah: + (Lowie, 227).

WEAPONS

Bows

1434-1616. UU: Elements checked with BH and JD.

1445. GD: Sinew-backing learned from other Indians after white men arrived.

Arrows

1499. UU: - (JD).

1506. UU: KL said only prehistoric points used. UU: Prehistoric points retouched. SJ: Points retouched. NN: Legend accounts for presence of prehistoric points. Points were scales or armor of a giant; when he was killed in "early days," points flew over all the world.

1518. UP: Blood smeared on arrow, then rubbed off, leaving blood in grooves.

1530. UP: Ants and spiders mixed with blood in intestine sack, which then was pressed between 2 hot rocks.

Arrow Straighteners

1544. UP: Cane arrows rolled on heated flat stone to straighten.

1551. SJ: Grooves in stones formed from use, not made on purpose; stones discarded when grooves got very deep.

1555. U1: S had bone wrench made of section of large rib.

Quivers

1568. UW: + (Gifford's SU informant).

Miscellaneous Weapons

1610. NN: In "old days" (before obtaining bows and arrows) club was the only weapon.

1613. U1: Some poggomoggan taken from Plains Indians and used by Ute; Ute did not make them.

BASKETRY

1617-2367. UM: MP acted as informant.

1617. UT: Few men made small baskets just to pass away time.

1619. Uintah: + (Lowie, 241: Salix).

1620. UT: Squawbush (Rhus) was most used material.

1621. Uintah: +: "Ute...remarkable for dearth of twined ware" (Lowie, 241).

1629. "Devil's-claw" (*Martynia proboscidea*). SK: Use learned from SS and material still purchased from them. (Kelly, MS, states seeds have been planted nr. Moccasin, Arizona.)

1631, 1632. Aniline dyes ("Diamond Dye").

1643. Ute: "Berry-baskets uniformly worked on a two-rod foundation" (Lowie, 241).

1648. U2, UW, SJ: For manufacturing Navaho wedding baskets. SS: Left-handed people went counterclockwise.

1651. UM: MP knew baskets made by twining, but did not know how.

1661. Ute: - (Lowie, 241).

1671. S Paiute and "S" Ute informants said manufacturing ceremonial wedding baskets for Navaho started during last decade or two. To achieve proper appearance, Ute and Paiute took over several new (to them) techniques of basketry direction of coiling, method of sewing, design, and shape. (See Stewart, 1938.)

1684. Ute: + (Lowie, 241, and fig. 28). SS: This type basket used to collect and carry pine gum, which was used to fill holes in moccasins or sandals that developed while traveling.

1689. UC: Basketry hats with brims made before Americans came. U1: Interpreter Elise Pawwinnee knew old Ute woman who made basketry hats resembling European straw hats; S said this practice aboriginal.

1691. Ute: + (Lowie, 241). UW: Learned from Paiute.

WEAVING

Skin Blankets

Ute: "Had rabbitskin as well as elk and deer-skin blankets" (Lowie, 216).

1736. UM: - (CP). UW: B saw only 1 rabbitskin blanket woven nr. Moab, Utah.

1768. SJ: Started weaving Navaho rugs or blankets ca. 10 yrs. ago. Now SJ employ almost all Navaho techniques, although very few of their blankets approach in quality those of Navaho. NN: Learned wool weaving from Hopi just after NN had fought Plains Indians ("Sioux"). Following elements concerning wool weaving (based on Gifford's CED:XII--Pueblo-Apache) affirmed: spindle with wooden whorl; wound on as made; made into skein later; women and girls spin; women and girls weave; berdaches weave (SJ: -); loom frame with 2 forked sticks at sides; horizontal top bar rests in forks; bottom bar lies on ground; held down with stones; totally or partly imbedded; loops in floor to attach bottom bar; blanket poles are rounded, smoothed sticks, 7-8 ft. long; batten stick; warps stretched on warp beams while lying on ground; wound over warp beams in continuous ground; end strands twined over warps before weaving begins; warp strands cross each other at center; warp strands held taut by spiral rope over top beam; border strands of heavy, strong cord; warp frame raised to vertical position after warp threaded; 2 heald sticks for pulling warp strands forward and backward; yarn beam lowered by spirally wound rope; finished part of blanket sewed to lower loom pole during work; small batten sticks for use when blanket nearly completed; batten comb of hardwood, with awl end; temple; rug woven from both ends, finished in middle; belt loom. Elements connected with weaving wool denied: spun wool wrapped in ball; spindle with cross stick; men spun; men wove; loom horizontal; bobbin of wood; ceiling beam to attach top bar.

Nets

1768a, 1771. SS: Nets got through trade from Moapa, because not enough Apocynum in own area. (This might also explain why Escalante's informant got his net through trade to S; see Introduction.) UT: Knew Utah Lake Ute made nets, but denied it for themselves.

1772. UM, UU: Nets not made with 1 string which went back and forth. Nets resembled "pig-wire-fencing." Between 2 posts, strings stretched one above other, with few inches space between. Short strings extended from top to bottom; were tied to each cross string.

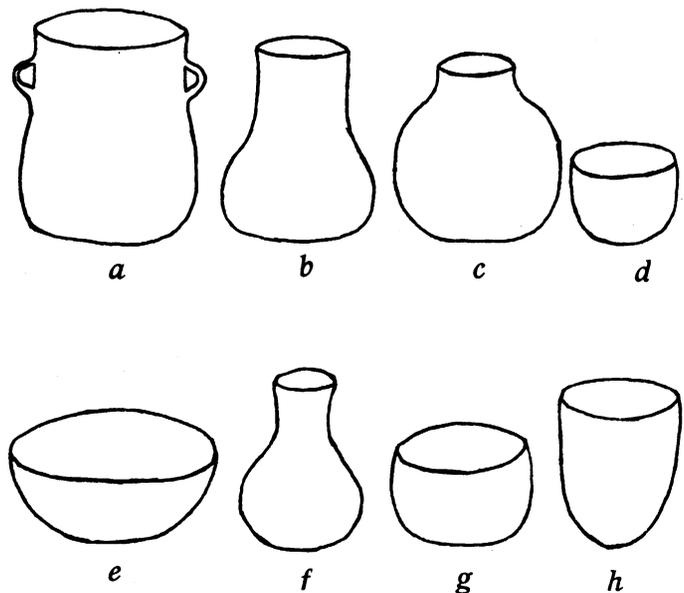
CORDAGE

1783. Ute: Rope made by twisting together 3 strands sagebrush bark (Lowie, 233).

POTTERY

1803a. Uintah: + (Lowie, 226). Mrs. Roy Dillman, amateur anthropologist and historian of Roosevelt, Utah, gave following description of

Ute pottery making: "1st a willow basket was made in the form desired for the pot; clay ground fine and mixed with a solution of 'slippery elm' and water; paste smeared on outside of basket; after drying, the basket was filled with dung which burned and fired the inside of the pot, while the outside was being fired by being covered with hot coals. The resultant pot was red." Mrs. Dillman said she watched "most" of this process, confirmed it by conversations with several Indians. She showed me a pot supposed to have been made by process just described. I tried to learn more about this method, but all Indians I met who claimed to know anything about pottery making described usual coil method. UM: Pottery called wiëvöpapunt. Made nr. Richfield, Utah, until Mormons arrived. 3 types clay used. Pottery tested by boiling water in it as soon as it was fired. UU: called wiëvöpapunt. KL had never seen pottery made, but her father had told her about it. UP: Called wiëvöpunt. UC: When W a girl Mexicans peddled pottery to her band. She never saw it made. U2: NE said 1 or 2 old Mowatci and Kapota women made pottery, but he thought they had learned from the Taos Indians. He could not give any details of its manufacture and had never seen it made. He thought all meat was roasted. SA: Pots found in caves and old stone houses used for carrying water and for cooking; never made pottery; called wiëvöpunt. SS: Called wiëvöm-punt. NN: Learned from Hopi shortly before Americans arrived. (Cooking pot of mythological antiquity; painted wares from Pueblo [Hill, 7]).



1825-1826. UM: According to CP, "a" sole shape; according to MP, "b" sole shape. UU: Shapes "c," "d." UP: Shape "e." SS: Shapes "f," "g." NN: Shape "h." (Drawings not according to scale.) Navaho: cooking pots, bowls, trays, cups, pitchers, canteens, and ladles (Hill, 2).

BURDENS

1845. UT: "Always had horses to pack."

Horse Complex

Data in this section represent conditions previous to American contact.

1847. GD: 1st horses obtained from Idaho Indians after white men started passing through. UM: Possibly 1 or 2 horses before Mormons came. UU: 1st horses from Mormons. UP: 1st horses from Mexicans, before Mormons arrived. UT: "Always had horses"; all UT informants denied knowledge of time band did not have horses. (All other informants had heard of period without horses.) UC: In real early days no horses, but for long time before white man came 1 or 2. 1st horses from Mexicans. U1: S had heard of time when no horses. His grandf. remembered when U1 1st got horses from S. Even when white people arrived U1 had very few horses. Until U1 got horses, they did very little raiding and fighting. U2: Horses from Mexicans. UW: B never remembers time of no horses, but knows horse came late. SA: Horses obtained from Mexicans just before Mormons arrived. SS: Horses from Mormons. SK: Horses from Mormons. SJ: Horses from Hopi just before Navaho came. NN: Horses from Pueblo; later many stolen from Mormons in S Utah. (This, in general, corroborated by Escalante's data. Colorado Ute had horses before 1770; Utah Ute and S Paiute did not acquire them until after that date. Horses insignificant among them until after 1847, date of Mormon arrival.)

1872-1873. UM: CP described a travois dragged by humans and used to transport the skin tipi, which he admitted was introduced but shortly before the horse. As in the instance of tobacco planting, this might be a rationalization on the basis of his experience with the Sioux in Dakota. This interpretation is supported by the fact that all Indians who knew about the horse travois said it was a post-American adoption from the Sioux.

1874. UU: In "old days" shamans sometimes had dogs, which were really wolves, upon which they packed medicine bundles while traveling. When shaman got to new camp and took off medicine bundle, he sent dog (wolf) away until he needed him again.

CRADLES

1877. GD: C insisted cradle was a recent introduction. Interpreter Amy Pete thought C mistaken because her mother told her the "old" cradle was similar to current type. UU: Although BH thought cradle aboriginal, he said only wives of good hunters had them.

1880-1900. GD: R entries should be +'s, according to interpreter Amy Pete.

1893, 1894. UU: Data from BH; - (KL and JD). 1901. GD: More of a utility basket which served temporarily as a cradle. C said it was analogous to white man's present use of clothes-basket for baby's bed.

1902. U1: More recent than stiff hide cradle, but precedes use of buckskin-covered.

1903. UU: + (JD). KL said learned to make cradleboards from UT after settlement on Uintah Reservation. UT: Wood used after steel axes and knives obtained from Mexicans.

1905. UU: + (BH).

1908. UU: Data from BH; - (JD and KL).

1914-1919. UU: + (JD).

1915. Uintah: + (Lowie, 266).

1932. GD: See note 1901.

1933-1937. GD: R entries should be +'s according to Amy Pete. UU: R entries should be +'s, according to JD.

BODY AND DRESS

Mutilations

1960-2002. UU: Data in this section affirmed by JD and BH. KL said no mutilation until after contact with Colorado Ute on Uintah Reservation. SA: RT denied mutilations until after Mormons came. Various practices learned from Ute.

1970. SS: Data from LJ: - (FM).

1977. UW: Beads obtained in prehistoric ruins.

Paint

2045-2083. UU: Data in this section affirmed by JD and BH. KL said white clay only paint known aboriginally, and used only by shamans.

2054. Uintah: White paint on forehead (Lowie, 217).

2058. UT: Babies painted all over, others seldom except on face.

2070. SS: Snow-blindness caused by little black bugs which breed in snow flying into eyes.

2075. SJ: Used only as protection against snow-blindness.

Hair

2084-4662. SJ: D served as informant for this last part of list.

2097-2105. SA: Aboriginally no braids; recently both men and women have them.

2104. Ute: + (Lowie, 216).

2105. Ute: - (Lowie, 216). SA: See note 2097.

Hair Adornment and Ointment

2113. UU: Data from JD; - (KL).

2115. UU: Data from BH; - (KL).

2119. SA: No lice until after white people came. SJ: Mud to get out lice eggs.

2138. S Ute: "At Navaho Springs most of the

men and some of the women had plucked out their eyebrows" (Lowie, 217).

Clothing

UU: KL said in the old days men and women were naked most of the time. She told following: Several men had been hunting and finally stopped to build a fire. While they were stomping around the fire, waiting for it to blaze, one man picked up a penis and asked to whom it belonged. It had frozen and the victim had not noticed when he snapped it off by his stomping. He died as he got warm.

Headgear

2145. Ute: "Neither sex wore any hat" (Lowie, 216), notwithstanding his description (p. 241) of Ute or Paiute basketry hat which was collected by Powell and his mention of Ute hat illustrated by Mason.

Robes and Capes

2188. UT: - (SC).

Dresses and Shirts

2193-2246. UU: Information in this section given by BH and JD. KL said no buckskin clothes made until after settled on Uintah Reservation.

2215. Ute: "Formerly embroidered quills" (Lowie, 228). UC: Just a few old women used to put quills on dresses.

2216. UU: Men went naked or wore a breechclout until they learned to sew buckskin from the Yam-parkau.

Skirts

2253. GD: Most men and women went nude; a few women wore small aprons.

Leggings

2287-2367. UU: Information in this section obtained from BH and JD. KL denied leggings and sewed moccasins aboriginally made by UU.

Footgear

2301. SS: Pitch used to repair sandals while traveling.

2303. 2-piece indicates basic sole and upper; accessories, such as tongue, flaps, laces, etc., not counted. Ute: "Wore hardsoled buckskin moccasins (of Plains Indian style)" (Lowie, 218). Hatt's fig. 32 represents most common type Ute moccasin.

2325. Pattern for this boot was cut out for me by W. UC: Oldest type. UW: B said this was recent.



GAMES

Shinny

2445. SS: All informants denied aboriginal betting.

Ring and Pin

2517. SS: Loser called "bald-head."

Hand Game

2523. S Ute: + (Lowie, 257).

2535. S Ute: "When the guesser moves his hand to the right, it means that he thinks the caches are in both his opponent's left hands. When he moves his hand to the left, his guess is that the objects are hidden in the two right hands. If he lowers his hand between his opponents, he indicates that his left-hand opponent holds the cache in his left hand, the right-hand opponent in his right hand. Pointing with thumb and index extended and separated means that the opponents' outside hands hold the caches" (Lowie, 258). All who knew the hand game used this method.

2541. S Ute: + (Lowie, 258).

4-Stick Dice

2637. Marked hide a recent introduction from Wyoming Shoshoni.

Mud Fights

Indian men at Ouray, Utah, recently had a mud fight.

2731. UW: Girls won as prize.

Other Games

2827. U1: Snow carried and packed down. S told of one old man who went down first to show how it was done, but he went over an embankment and broke his back.

2836. SJ: D said if children attempt to have sexual intercourse when they are small, they will fall into the fire. D's son-in-law's brother tried to copulate when he was six yrs. old, later walked into the fire and burnt his feet so badly he remained a cripple.

2850. SJ, NN: The moccasin game was most popular gambling game of Navaho-Paiute camp (ca. 15 mi. E of Gap Trading Post, halfway between Tuba City (Arizona) and Gap, on an old wagon road) when I was there during the week between Christmas and New Year's, 1937. With one exception there was a game every night. Approximately 30 men, women, and children would crowd in one or the other hogan owned by the Paiute. Both Navaho and Paiute took part, some families coming 8 to 10 miles, returning when the game ended sometime after midnight, or remaining in the host's hogan until morning (or for several days). Arrangements

were informal, and until the group congregated, no one seemed to know in which hogan the game would be held. Since sometimes there were some harsh words and an apparent uncertainty whether a game was going on or not even after a crowd had assembled at a hogan, I gathered that sometimes we had not been invited and had an unwilling host. Usually about sundown some young men would congregate at one place; later others arrived, often, as in my instance, after having looked in a couple of other hogans. What seemed to me to be endless quiet talking and waiting preceded the game, which finally got started about 9 or 10 P.M.

Preliminary to the actual playing was the burial of 4 shoes or moccasins in the sandy floor on opposite sides of the hogan. These were far enough from the fire in the center to allow a person to kneel in front of them; also the shoes had to be far enough from the wall to allow someone behind them. 102 counters, thin-leafed yucca stems, had to be gathered, checked and rechecked, and tied in a bundle to stand beside the fire between the two sets of shoes. Also from the yucca, but this time the root, a small ball ca. 1 1/2 in. in diameter was carved. Also before the game started the bets had to be placed and called. This was a rather long involved process. The 5 nights I attended the wagers were small, but I was told they often amount to \$50 or more for each game. Coins, coin-buttons, necklaces, rings, bracelets, worked silver buttons, belts, and even a sheep were wagered in the games in which I participated. The "home side" tossed its bet on a flour sack placed nr. the center of the hogan, that put up by each person being kept separate. Slowly the visitors called the different bets, each one requiring much talk to determine the values of objects used. The first bettor usually told the amount required to cover his wager, which might be withdrawn or lowered in value. Most of the bets were for 10 or 15 cents, the highest being \$1.50, which was called with a sheep. The sheep was still in the herd. After the bets were all arranged satisfactorily, they were tied up in the flour sack and placed between the logs of the hogan in view of all.

To start the play a small circular piece of corn husk is blackened on one side and allowed to flutter to ground through the smoke and heat currents. The side that chooses the correct color, black or white, hides the ball in one of the 4 shoes and covers it with sand while a blanket is held up in front. From the time the side gets the ball until it loses it, the Indians on that side sing one song over and over. These are old Navaho folk-songs about animals when they were men. The one I learned, about a wildcat, goes like this: nactöbiketina, yo waitnio waitnia, ya'ña nactöbiketina, yo waitnia, hētinea enea enea a' io'o he. Anyone who wishes can hide the ball, or anyone from the opposite side can try to

guess the shoe the ball is in, but usually 3 or 4 from each side do the actual playing. The player really has one guess. After he has scraped away the sand to reveal the tops of the shoes, he can hit the shoe with a blow and say "It is here," or he can eliminate one or two of the shoes by digging out the sand after saying "It is not here." If the ball is found, it goes to the opposite side, but no counters are paid. If the ball is not found, the hiding side wins 4 to 10 counters, depending on how close the ball was to the shoe it was said to be in. Scoring is as follows: (G represents shoe guessed; B represents shoe containing ball; 0 represents other shoes).

G O O B wins 4	O O G B wins 4
O G B O wins 6	O O B G wins 6
O G O B wins 10	G O B O wins 10

To "kill" a shoe, say ball is not there, where ball is, wins 10.

Each side takes counters from the center bundle until all have been given out, and then the opposite side pays the number indicated. When one side gets all the 102 counters and still has the ball, the game ends.

The winning side bets first in the next game. I witnessed games completed in a half hour, and others that required 3 to 5 hours. Sometimes the playing continues all night. I was lucky and won six out of seven games.

2877a. UW: 6-stick dice; 4 in. long; all black one side, white the other; thrown in basket; all black up counts 4; all white up counts 10; counter in neutral pile to start.

2877b. SK: Rock hidden in 10 piles of sand; 2 sides; 1 man hides; 1 man tries to find; counters in neutral pile to start; if rock not found, side wins counters.

2877c. GD: As this 8-stick dice game was described to me, it closely resembled the N Paiute game I saw at Pyramid Lake, Nevada (described in my CED:XIV--Northern Paiute). Elements affirmed: dice of split cane; split hardwood; red on one side; dice bounced on ground; all one color counts 8; when mixed, white dice count; scoring board: pegs arranged in arc; counters moved from opposite directions around arc; 4 moving counters; counter sent home if 2 land in same space.

TOBACCO AND SMOKING

Pipes

2894. U1: Stone obtained on expeditions to country S of Cimarron, New Mexico.

2899. UP: Monitor pipes traded from Uintah after Mormons arrived. U1: Obtained from eastern Indians just before white people settled in area.

2904. SK: When out of tobacco, nicotine-filled stem would be chewed.

Smoking

2926. SS: Smoke blown toward rain with prayer, "Here is my tobacco, go to the mts. and smoke it there."

Tobacco

2944. UP: Only beaver fat mixed with tobacco.

MUSICAL INSTRUMENTS

2987. UW: B said tambourine obtained from Plains ("Sioux"), but when describing some aboriginal dances, he said tambourine extremely old.

3001. UC: Pottery drum from Mexicans.

3003. UC: Musical bow from Mexicans.

MARRIAGE

3053. SS. John R. Young, early settler in St. George, Utah, describes in his Memoirs⁴⁵ a fight over a young "squaw" which took place in 1861. Fixed rules were followed and the fight was witnessed by white people and by Indians. Square marked on ground; in it struggle took place. 1st the 2 sides wrestled, but when neither won, tactics changed. Girl placed in center of square; "the champions ran to the girl, and seizing her by the wrists, undertook to force her to their respective goals. Soon it became a 'tug-of-war' with fifteen strapping warriors on each side." Struggle ended when girl stabbed to death by her brother, in order to save her from more suffering.

3055. UW: B said polygyny not practiced until Mormons came to S Utah.

3057. GD: Coyote was only one to marry a woman and her daughter. SJ: One young Indian here was married to a woman and her daughter by a previous marriage.

3061. W said one Ute woman now on Uintah Reservation is married to 2 brothers; one is usually away. When both at home at same time, elder (1st husband) sleeps with woman; children call him father. Younger brother is called uncle.

POLITICAL ORGANIZATION

Chiefs

3253. Having elsewhere demonstrated the value of the use of names of Indian leaders to determine group affiliation,⁴⁶ I attempted in this study to record the names of old leaders of the

⁴⁵Young, 299-304.

⁴⁶Stewart, Northern Paiute Bands.

^{46a}See map 2.

groups. I obtained the same names for leaders of various groups from several independent informants; consequently I am confident they were recognized leaders beyond their own bands. The long task of searching through official Indian Service reports and memoirs of early settlers and travelers has been impossible at this time but I have already happened on to several names and I believe many references to them could be found. I am including the names here, however, as evidence of the independent political leadership of the separate "bands" and to make them available for others who might wish to use them. For each band I have arranged the names chronologically to the best of my knowledge, with the oldest chief first. In most instances, however, this determination was impossible. In parentheses following each name I have given the initials of informant or informants who supplied the name. GD: Antelope Jake (TB, JP). C said there were no Goshute chiefs before the government made Jake chief "only yesterday." Each man had charge of his family, except when some man led a hunt or trip for piñon nuts. UM: Onkapawurunt^o (CP, S). UU: Escalante gave the following names of the Timpanogitzes: capitán mayor, Taruñiachi; 2d, Cuitzapununchi; 3d, Panchucumquibirán; 4th, Picuchi, brother of the capitán mayor. Oëkër or Walker (CP, KL, BH, JD); Tabby or Taiwi or Tawaputs (CP, KL, BH, US, JD); Sawai'ëts or Sawe'ëts (BH, CP); Sawananavets (BH, KL); Uënörunt (US); Tukumpöts (US); Tokuwönër (JD); Anturuv (JD); Sandkwin or Santaquin (CP). UP: Pianömp (JK); Kanosh (JK, RT, FM, CP). UT: Newai^v (US) or Nöwai^v (S) or Nowavi (CP); Colorau (US, S). UC: Patsaduats (CP) or Patsawödöwats (US, S); Sapawunos (CP, S, A); Ouray (US, S, W); Onkapurukoits (CP); Piyanoa'navi (W). U1 and U2: Kamiwöwaiats (S, NE); Samos (S); Sakot (S); Bonita (NC). UW: Tötsa'arötatsigënt (CP); Nada-suna (CP, B); Awan'moesët (S, B); Kavson (S); Ignacio (W, S, B). SS: Sakwepön (LJ); Mokwihak (LJ); Quitus (FM, AH); Teapuk (FM, AH); Ukwiv^o (FM, AH). SK: Napuñ or Onkatonapuñ (M); Tawate or Sam (M). SJ: Avinuapⁱ or Setrani (D); Tonatsa (JF, D); Kowats or Dagai (JF, D); Kwiön (JF, D). NN: No chiefs. Lists were not obtained from the following bands,^{46a} but I learned these names of their leaders: Yamparkau: Yumpuivi (S, US, JT); TagörYs or Douglas (S, US, JT). Kapota: Sivatuts (US); Kurönero (S, W, NE); Pawadra (S, W); Tupai'its (S, W). Tökwanötönunts: Sövötau (US); Pinar (B). Kaivökadöttawipnunts: Tavökövöpö (B); Awöhöwö (D); Kotömp^o (D); Pateñien (JF); Dax (JF). Ipatsu: Mantcavats (M). Avuanunts: Möhapik (M). Sawawötömpaiya: Montcunapuñ (M). Kanarinunts: Pinigwats (M). Kaibabitcisin: Oitsiwats (M). Paitsikinunts: Patcakinapu. Pauwats (St. George): Tutsigabits (FM, AH); Hopanaputs or Iron Jacket (FM, AH); Tumpino or Harelip (FM, AH). Töavinunts (Cedar City): Tagu (SK). Kusarömpönunts: Powe'ets (CP); Tamöruts (CP). Sanpitc: Sanpitc (CP); Arapin (JK).

3267. SS: Rabbit-drive chief in charge of dance.

3275, 3278. UW: Village or camp chief in charge of hunting.

Property

3305. SS: Farms E of St. Thomas, Nevada, in Ainhaigöts canyon, not far from Colorado R. (see note 795).

Warfare

The GD, UP, SA, and SK informants denied any war in pre-American times. UU: JD and KL denied war, but BH said some fighting. Most informants said warfare started after Indians acquired horses.

3318. UM: Once fought the Tömpanöwots (UU band).

3319. UU: - (JD and KL); data from BH for section on warfare (3318-3408). UC: Fought Arapaho, Comanche. Ul: Ute and Apache were always friends, often allies. Ute and Navaho seldom met, therefore seldom fought. Ute fought Sioux, Cheyenne, Arapaho, and other Plains Indians. SS: Had only 3 wars, all against Walapai, all led by same men.

3320. UW: B refused to talk about war at first, finally agreed to talk in general terms. Ute bands united to fight Comanche. Also fought Sioux and Navaho; never fought against Paiute. SJ, NN: Allies; fought Hopi, Apache, and Sioux.

3321. U2: Ute united with Apache to fight Comanche, Kiowa, and Sioux.

3324. UU: KL said once a girl was stolen from the Goshute, but even when Goshute came and killed girl there was no fight.

3326. U2: Main cause of war with Comanche was buffalo. Fights started when one group killed a buffalo which other then tried to get, or when they met while hunting.

War Party

3381. SJ: Enemy's heart put in coyote, coyote's heart put in enemy: great insult.

3383. U2: Fed to boys to make them great warriors.

3389. Ul: S first said "women never go to war, how could they be captured"; later he admitted Ute sometimes raided camps and got women and children.

3392. UT: Others told me JT's mother was taken from Arapaho. U2: W (UC band) knew of 1 U2 woman who had been stolen from Comanche.

Peace Ritual

3409. UC: W said Ute and Comanche made peace twice. After 1st peace, a UC got mad and killed a Comanche, thus restarting fight. 2d peace was lasting. Ul: "Ute always won. Why should they make peace," said S.

PREGNANCY

3415-3456. SK: SW was informant for this section.

3432a. UP: Right fore-paw of mole hung around neck of woman insures fertility.

3445. SK: Birthmark caused by one woman's fetus hitting another woman's fetus.

3453. UM: Made of clover seed (sawarint).

3456. NN: Made of boiled mule rectum and various plants.

BIRTH

UM: Data on birth and menstruation from MP. SS: FM and interpreter Jim Yellowjacket refused to talk about birth or menstruation. AH was principal informant for these sections but some elements were checked with LJ.

3473, 3474. Uintah: + (Lowie, 266).

3510. SA: Unknown.

3511. SJ, NN: Caused by woman grinding with metate during pregnancy.

3512. UU: Fetus pushed back, mother held head down, feet up, and shaken gently to turn child. UC: Mother laid down, massaged.

3531. SS: Confinement until cord drops off; meat taboo 30 days. SJ: Confinement 4 days; meat taboo 10 days.

3534. SJ: Same as for note 3531.

3538. NN: In old days Navaho women always had milk after 1st child born; milk never allowed to dry up.

3539. Ul, U2: To make milk dry up if child died.

3564. GD: Grease would harm baby; is as dangerous as meat and grease to mother.

3585. Uintah: + (Lowie, 266). UT: Boy's cord put in skin pouch; girl's buried immediately.

3605-3606. GD: Father bathed by another man if he is weak; "tough fellow" bathes himself.

3605-3671. UM: Data from CP.

3605. Ul: Before father bathed he had to run or walk. If he stooped under limb, etc., during walk, he would be stooped when old.

3623, 3624. SK: Meat taboo lasted until cord dropped off; others lasted 30 days.

3630. Ul: Gambling taboo 2 or 3 months; if plays before, would always be unlucky.

3659. SS: Game laid down in village for anyone to take.

3664. UW: Part of 1st meat bitten by old women then eaten by father.

3666. GD: Special observances to keep wrinkles away and hair black. (Amy Pete said white women get wrinkles early in life because they do not follow such rules, as do Indians.) UW: Observances keep men and women looking young; use of scratching stick keeps away wrinkles.

3668. GD: Weak; poor hunter waited until child walked, good hunter did not.

3671. GD: Only boy babies. UC: If a child

nursed shortly after mother had copulated, it would get sick or die, because semen goes to mother's breast and is passed on to child.

Twins

3703. GD: In old days twins unknown. SA: Twins unknown.

GIRLS' PUBERTY RITES

This section of the list was based on a special study made by Dr. Harold Driver.⁴⁷ SS: My 3 informants agreed on the material in this section.

3733. U2: If a girl failed to report 1st appearance of menstrual blood, her elbows turned black.

3735. Uintah: + (Lowie, 273). UM: Data from CP; MP said 1 month.

3776-3778. SJ: Only at end of observances.

3790, 3791. Uintah, S Ute: + (Lowie, 273).

3792. UM: Both CP and MP affirmed this.

3797. UM: Willow-bark headband.

3837. UT: This bestows on girl the strength, longevity, and special talents of old woman.

3857. NN: Special corn-meal cake baked on husks in earth oven given to singers.

3858. NN: A said he had performed head-washing ceremony for Paiute girl who was in his clan and related to him. A "stair" ceremonial basket is given to the person who does this. The man washes and combs girl's hair, bathes her face and paints her.

BOYS' PUBERTY RITES

Inasmuch as the practices recorded in this section usually occur at about time boy reaches maturity, I have placed them under the above rubric. The rites neither coincide with nor are associated in the minds of the Indians with sexual maturity.

DEATH CUSTOMS

3905. UU: - (JD and BH). NN: Children removed; adults not.

3907. UU: - (JD and BH).

3909-3924. UU: Data affirmed by JD and BH; denied by KL.

3923. UW: When sweating not possible.

3924. NN: A said he would have to have a ceremonial performed to protect him, because he talked so much about death.

3929. UU: - (BH and JD). KL said corpse just left on top of ground for coyotes and carrion birds to eat. All people just left where they

fell. SA: Sick or feeble persons left to die alone. Mormons at Koosharem, Utah, told of several "old squaws" that had been abandoned when nearly dead. SS: Some left exposed, some buried.

3932-3939. UU: Data from JD, BH; denied by KL.

3932. SA: Burial unusual; only when young people died suddenly.

3946a. Several white people said they had seen skeletons and objects in trees in Uintah basin and nr. Koosharem, Utah. None of my informants except the NN admitted this practice. NN: Children placed in young juniper tree.

3953. UW: Extra wood piled in house.

3959-3962. UU: Data from JD, BH; denied by KL.

3960a. U1: Stepping over corpse made one forget dead person.

3967. Kusarampo: + (Kelly, MS). Mormons at Koosharem, Utah, said old Paiutes killed wife of deceased man.

Mourning

SA: RT said recently Indians at Moapa, Nevada, had started holding an annual mourning ceremony and had tried to introduce it into S Utah.

SHAMANISM

SA: RT did not know, or would not tell much about shamanism.

4059. SJ: D said the Paiute are learning a lot about doctoring from the Navaho.

4069. SS: Sometimes power remains strong even in old age.

4087. UW: Bull-roarer tied outside; it whirled by itself whenever wished by shaman to do so.

Curing Performance

4123. UU: When gonorrhoea cured.

4131. Shaman places top of his head against patient and disease passes through his head into his mouth.

4132. Disease passes through shaman's arm and body into his mouth. He does not place his mouth on his arm.

4147. SK: DI told of being cured by laying on of hands by a "Mormon poarönt" (shaman).

4158. SK: Coyote is worst cause of sickness.

4163a. Peyote cult became established on Uintah-Ouay Reservation in 1914; on Goshute Reservation ca. 1927; among Ute in S Colorado, ca. 1907. It is expanding. (See "References Cited.")

Special Shamans

4187. NN: A told about a Navaho who wrestled a bear at a carnival in Phoenix, Arizona, in 1934. The prize offered to anyone who could throw the bear had not been won until this boy tried it after first sprinkling himself with pollen and praying. As they wrestled the Indian boy sprink-

⁴⁷See "References Cited."

led the bear with pollen and talked to him. The bear lay right down.

4188. UU, NN: KL said some Navaho shamans had recently been transforming themselves into bears, wolves, etc., and had been committing crimes all over the country. The Ute were told to be on their guard and that there was a \$500 reward for killing one of the animal-shamans.

4195. SK: M said the early Mormon missionary Jacob Hamblin was a witch doctor who caused all Indians to die. SJ, NN: Also told of Hamblin's witching. He made a spell by tying a string on a feather which acted like an airplane and a whirlwind to carry disease to the Indians. It carried gonorrhoea and tuberculosis. Navaho and Paiute shamans found out the spell was coming and stopped it by stretching a long string, on which feathers were tied a few ft. apart. The Indians stood behind the string and prayed. This action sent the spell back, and it killed a great many Mormons. The Indians thought Jacob Hamblin was their friend until the shamans discovered he was sending sickness to kill them off.

4247. Ul: S said he had never seen the dwarf, tugup, but that he had seen the smoke from his cave. UW: Called tugupi, also the "little green and white man." Even the most educated young men at Towaoc, Colorado, still believe tugupi causes disease and death. They carefully avoid places where he is supposed to live.

4249. UT: JT said she saw one when she was a girl. She thinks white people are now finding the bones of such monsters and are calling them dinosaurs.

4250. UM: MP said a water-baby was seen nr. Myton, Utah, a couple of years ago by 2 Indian women. UU: KL has never seen a water-baby, but she has heard it. Not long ago a woman with her baby went to sleep beside the Myton R. A water-baby came out of the water, took the place of the child in the woman's arms, sucked her, and then pulled her into the river. "She was a big woman, too." UT: JT has seen a water-baby. "It surely is hairy."

SOUL

4299. UW: Travels in a whirlwind.

CHARMS

4328, 4330. UM: Interpreter Amos Prank said evil and love charms recently appeared on the reservation, having been acquired from Paiute and Shoshoni. UT: JT thought Paiute had them; not Ute.

4328. UW: Interpreter Herbert Stacher and Indian Service agent Leo R. Chisholm told me about recent evil charming done at Towaoc, Colorado. The young men acquired their knowledge at a carnival in Cortez, Colorado, and from an

eastern mail order house. They received a crystal ball and a book of instructions through the mail. Several people have had headaches or earaches for several months, which they attribute to the mail order evil charms. Agent Chisholm was given 1 ball and book because the possessor's life was being threatened. He expected the other to be handed to him any day. When I went to the peyote meeting, Herbert Stacher asked me to warn the boys that "cannibal (sic) and mail order magic don't go right with peyote."

PICTOGRAPHS AND PETROGLYPHS

4367. Ul: S said he has seen Indians of his band paint on cliffs; it was just for fun. The abraded ones were older.

DANCES

Circle Dance

4377. UM: It was recently danced by some Paiute from Nevada who came to a Sun Dance. That is all CP knew about it.

Bear Dance ("Back and Forth" Dance)

4420. GD: The Ute got the dance from the bear; the Goshute got it from the Ute ca. 60-70 yrs. ago. Goshute saw it danced at Provo, Utah, before the Mormons settled there, although they were already in Salt Lake City. UU: Bear dance was started after the Pagönunnts (Utah Lake Indians) came to Uintah Reservation; ca. 65 yrs. ago. An Indian learned it from a bear; taught it to the Ute. BH said it was started rather recently. A Ute dreamed about a she-bear, then lived with her all winter, and she taught him the dance. UP: Acquired from Uintah ca. 20 yrs. ago. UW: B said the "old-timers" had a back and forth dance for men only. They lined up and went back and forth toward a bear-marked tree. Then they threw dust. This old dance called nawatowainökai. Shortly after the Mormons arrived, the Uintah Bear dance was taken over. (In the list the "Uintah Bear dance" elements are marked R, if they differ from the older one.)

Ghost Dance

4460. I am not entirely certain that information concerning this dance has not been mixed up with the Ute Circle dance. The name for Circle dance (see Appendix 2)--conavinokai--could be translated "God dance" or Wolf dance. UU: Ghost dance had only a few months' duration. It was brought by a Paiute. Circle dance existed before that.

War Dance ("Turkey Dance")

4484. Old settlers and traders on the Uintah Reservation said this was an exhibition dance after 1900. The Indians dressed up nearly every Sunday and danced. The white people thought it came from the Sioux. UU: It was learned after coming to Uintah Reservation. It started with the Shoshoni, went to the Yamparkau, and finally to the UU. U1: Recent introduction from Sioux. U2: Received from Sioux at same time as tipi. UW: Came from Arapaho after Mormons. SS: Held only once when FM's grandf. was young, during a war with Walapai. Called tunökapⁱ or tunöhai (t sounds almost like d) by the UT, UC, and SS; tawakainokapⁱ by the UU and U1.

Dog Dance

4502. UC: Came from Shoshoni in recent times; only danced few times. U1: Called sarinökai.

Shield Dance

4514a. UC: Called atapunökai or sakönökai. U1: Atapunökai.

Sun Dance

4528. UM: CP said Sun dance introduced ca. 20 yrs. ago by some Ute who learned it at Fort Washakie, Wyoming; called tagunökapⁱ.

UU: Learned from Shoshoni 40-50 yrs. ago; called tagunökapⁱ.

UC: Danced for first time after coming to Uintah basin.

U1: Not introduced into S Colorado until 12-15 yrs. ago; called tagunokai.

U2: Came to Ignacio from Towaoc, Colorado, ca. 1918; called tagunökapⁱ.

UW: Started ca. 30 yrs. ago; called tagunökai.

Following information deals with Sun dance held nr. Whiterocks, Utah, on the Uintah-Ouray Reservation (at which are located members of the following bands: UM, UU, UT, UC, U1, UW). List based upon Spier's study of Sun dance of the Plains Indians and supplemented by elements of Shoshoni Sun dance at Fort Washakie, Wyoming, sent to me by D. Shimkin. Although there are a few disagreements in the data from my 3 informants, AP, KL, and JT, I have considered present all elements affirmed by any informant. Elements suggested by Shimkin present: place for center pole marked by an old man the day before; dance lodge due E of dance leader's tent; vertical posts around lodge; 12 in number; roof poles; sham battle on morning of dance; a brave man "shoots" center pole; 2 women in sham battle; prayer over felled center pole; at dance ground; before lodge built; outer poles oriented with cardinal directions; willows form wall; roof cover lacking; center pole lifted with sets of cross poles tied together; 2 sets; center pole

forked; buffalo head in fork (formerly, now when possible); painted; stuffed with sage; willow bundle with head in fork; colored cloth at top of each branch of fork; 4-6 colored handkerchiefs on each; bands of charcoal on center pole; represent number of days of dance; white between charcoal bands; 4th attempt at lifting pole succeeds; each attempt preceded by song; center post put up before outer lodge poles; roof poles put up in definite order; 1st from W, 2d from E; 3d from N; 4th from S; other irregularly; dancers start toward dance in single file; circle lodge as many times as number days dance to continue; prayer before dancing starts; dancer's costume: skirt and fancy apron; apron changed during dance; bare-footed; eagle down feather tied to each little finger; eagle-humerus whistle; white paint vital to dance; other paints used; dancers stand in place or go to and from center pole; hopping and bending knees; shuffle feet; dancers blow whistle with every step; 1 drum used at time; alternate 2 drums to allow drying; at least 8 drummers and singers; 1 rattler; women sing accompaniment; wave willows up and down; sing melody; song begins in soft tone; followed by 4 or 5 hard beats; then dancing rhythm; song ended with ca. 10 hard slow beats; momentary resumption of melody by women; dancer may enter dance from 10 P.M. to midnight; dance floor guarded by rail; police for dance; morning ceremony just before dawn; singers sing special prayer song; when dancers grouped by center pole blow whistles; 4 abreast in 1st line or 2 lines; dancers greet sun by raising arms; pound chests; return to sit in circle; around fire E of center pole; leader and few others sing; 4 special prayer songs; each song ends with long blast on whistles; then prayer by leader; followed by 2-hour rest period; 2d morning: stalls built for dancers in which they may rest; dancers may paint with any color according to their desires; shamanistic curing; by dance leader; haranguing of dancers by old men; old men only may light fire at night; sing special prayer song; dance ends with blessing of dancers by old men; old men paid by dancers; water brought in and blessed; clay in water; vomiting after first drink; feast follows; tongues desired (formerly yes, now no); sickly people hang clothes on center pole; dance leader prays; gifts given to visitors; concept of spirit of Sun dance; purpose of dance: to cure dancer or others; bring long life; prosperity; to worship sun. Elements from Spier's lists present: Name: "Thirsting-dance"; ceremonial structure; tongues accumulated; avowal of virtue; scout center pole; returning scouts met; sham battle, leader; riding double; men tree-fellers; strike tree before felling it; shouting; stripping twigs; center pole decorated: brush bundle; called nest; buffalo head or skull; cloth; center pole painted; lodge poles painted (only where dancers stand); center pole raised: coupled poles; 3 feints; magic or prayer; sing; entrance E; procession: blessing or blowing whistles;

dance: chiefs designated; sun gazing; sunrise dance; sustained by pole; dancing out (back and forth); fanning; warrior's fire; wife surrender; license; prayer for principals; prepared drink; vomiting induced; regalia: feather; wreath; sage bands; finger plume; white paint; successive paints (any color, any design). Following, suggested by Shimkin, denied by all informants: counting coup on center pole; eyes of clay in buffalo head; white rag on north fork; blue rag on south fork. Spier's elements denied: called "sun-gazing" dance; buffalo hunt; single shot; whole skin; bark strip; thong cutting; preliminary tipi: enlarged; of boughs; altar; drumming on hide; center pole: woman tree-feller; race to tree; decorated with buffalo skin; with raw-hide images; with digging stick; mounting pole; lodge roofed; semiroofed; tipi; altar: buffalo skull; excavation; screen; circular dancing; torture; pledger tortured; tethering to post; objects suspended; animals led; flesh sacrificed; drumming on hide; sham battle during dance; ears pierced; offering of food; of children's clothing; blessing spectators; jack-rabbit headdress.

Hugging Dance

4529. Hugging-dance elements were prepared by D. Shimkin on the basis of his research at Fort Washakie, Wyoming. My informants said dance had been introduced recently from Shoshoni. U1: S mentioned a variation from elements below. Large quantities of tea were imbibed before and during the dance. Dancing continued until 1 partner had to go and relieve self; the partner leaving had first to pay. Hugging-dance elements affirmed: man and woman dance while hugging; dance until pay partner; round drums; men or women pick partners; man hugs 2 women at once; dance in place. Elements denied: kissing during dance.

METEOROLOGICAL BELIEFS

4583. NN: Told whirlwind, "Stay away, your mother-in-law is here."

APPENDIX 1. COMPARATIVE KINSHIP TERMS

[Abbreviations as in Gifford, 1922; (m.s.), (w.s.), man speaking, woman speaking.]

	GD	UM	UU	UP	UC,U1,U2,UW	SA	SS
F f.....	ūguno	kununtein	kununtein	könun	könutein	könuntsin	könun
F f b.....	ūguno	kununtein	kununtein			könuntsin	könun
F f ss.....	uti		wateitein			wötein	
F m.....	uti	wöteitein	wateitein	'otsin	wöteitein	wötein	witsin
						wateitein (to young)	
F m ss.....	uti	wöteitein	wateitein			wötein	witsin
F m b.....	ūguno		kununtein			könuntsin	
M f.....	ūdogo	to'otsin	to'ötein	to'on	towotein	towotsin	towon
M f b.....	udogo	to'otsin	to'ötein			towotsin	towon
M f ss.....	ūgagu		kaʷutein			kagutsin	
M m.....	ūgagu	kaʷutein	kaʷutein	kaʷun	kaʷutein	kagutsin	kagu
M m ss.....	ūgagu	kaʷutein	kaʷutein			kagutsin	kagu
M m b.....	ūdogo		to'ötein			towotsin	

APPENDIX 1 (Continued)

	GD	UM	UU	UP	UC,U1,U2,UW	SA	SS
F	uapö	mon	moan	mowön	mowön	mowön	mowan
F y b	ütsuguna	'atsin	'atcin	ain	atcın	'atsin	'ain
F o b	ütsuguna	kutcın	kutcın	kun	kutcın	kotsın	ko'o
F y ss	umba'a	patsiu	patcin	pa'an	patcın	patsın	pa'an
F o ss	umba'a	patsiu	patcin	pa'an	patcın	patsın	pa'an
M	bia	piın	piën	piën	piën	piën	piën
M y ss	ödokati	mawıtcın	mawuntcın	nompıen	mawıtcın	nömpweıtsın	nöpwıen
M o ss	ödokati	nöpe'ıtsın	nömpweıtcın	mawön	nupwıetcın	mawuntsın	mawön
M y b	uada	a kotcın	sınantcın	sınantsın	sınatcın	sınantsın	cınantsın
M o b	uada	sınotsın	kwıtcın	kokwın	akoıtcın	koıtsın	kokwın
				koıtsın			
W f	uyaıpö	tatawın		yaitsın			
W m	uyaıpö	tatawın		yaitsın	tatawawın		
W	ügwö nawaıpö	nasuën	piwön	piwön	piwön	piwan	piwan
H	üguwampö, narënapö	pion	piwön	kuman	piwön	tawan	kuman
O b	übavi	powıtcın	pavıtcın	payıtcın	pavıtcın	pavıtsın	pavıtsın
Y b	ündai'i	tcökatsın	tsıkatecın	tsökatsın	tsıkatecın	tsökatecın	pinantsın, tsökatsın
O ss	umbati	patcıtcın	patcıtcın	patsıtsın	patcıtcın	patcıtsın	patsıtsın
Y ss	unami	namıtsın	namıtcın	namıtsın	namıtcın	namıtcın	namıtsın
B w	nömöndokati	yatsın	yatcın	naıpiwön	yatcın	tantawıwın	
S s h	ondeji	tatawın	tatawawın	tantawawın	tatawawın	nainkoman	tatawawın
W b (o,y) ..	ondeji	tatawın		tantawawın	tatawawın	nainkoman	antamuam
W ss (o,y) ..	umbabia	yatsın		naıpiwön	yatcın	tantawıwın	'aıpiwan
O s	üdua	tuatcon	toatcın	(namo)- toatsın	toatsın	(namo)- toatsın	namötoan, toatsın
Y s	üduapö	tuatcön	toatcın	toatsın	toatsın	(pına)- toatsın	pinatoan, toatsın
O d	übëthı	patcön	patcutcın	(namo)- patsıtsın	patcutsın	(namo)- patsıtsın	namöpatcu patcutsın
Y d	übëthıpö	patcön	patcutcın	patsıtsın	patcutsın	(pına)- patsıtsın	pinapatcu patcutsın
S w (o,y) ..	otimbja	yatsın	yatcın	monatsın	yatsın	wotcımpiën	yöatsın
D h (o,y) ..	monapö	tatawın	tatawawın	monatsın	tatawawın	monatsın	monatsın
S ch (m.s.)	üguno	kununtsın	kununtsın	könuntsın	könuntsın	könuntsın	könuntsın
D ch (m.s.)	üdogo	to'otsın	to'ötcın	towotsın	towotsın	towotsın	towotsın
S ch (w.s.)	uti	wotcıtcın	watcıtcın	watsıtsın	wotcıtsın	watcıtcın	wıtsıtsın
D ch (w.s.)	ugagu	kaııtcın	kaııtcın	kaııtsın	kaııtsın	kaııtsın	kaııtsın

The following data were too incomplete to include in the foregoing comparative list.

GD: b d, ondogomvia; b s, üduıvıtc.

UM: b ch, kutcıon; b gch, kunutsın; m ss d h, tatawın

UU: b ch, patcın; ss ch, mawuntcın;

s s w, yatcın; s s s (w.s.), wıtcın.

UP: b o s and d, kutsın; b y s and d, aıtsın;

ss o s and d, koıtsın; ss y s and d, sınant-sın.

UC,U1,U2,UW: o b ch, atcın; y b ch, kutcın;

o ss ch, sınatcın; y ss ch, akoıtcın;

o b d ch, könıtcın.

All Ute and S Paiute: upıon connotes ss in general and female c.

All Ute and S Paiute: cross and parallel cousins designated by same terms as siblings.

The foregoing terms agree rather closely with Sapir's Uintah Ute and Kaibab Southern Paiute kinship terms presented by Gifford, 1917. One difference: Sapir's term for g gch I received as s ch (w.s.), which is in exact agreement with Gifford's Kawaiiisu.

APPENDIX 2.

[Blank signifies word not asked about;

	Deer	Buffalo (female)	Buffalo (male)	Antelope	Net	Bear	Acorn	Yucca	Mt. sheep (male)
GD..	töiyö	kut	----	wantzi	wana'	woda'a	----	----	tok'o
UM..	ti	kutc		wadjidjö	wana' uŋ	kwerönt	----	----	naradz
UU..	töi	kutc	taotc	wadjidjö	wan	kwerönt	töwats	wiŋip ^ö , tö'öv ^ö	naradz
UP..	töi	kuts		wants	wan	kwerönt	tömömpi	us ^ö	nax'
UT..	tui	kutc	taotc	wadjidjö	----	kwerönt		wisi	naradz
UC..	töi	kutc	taotc	wadjidjö	----	kwerat	tömöp ⁱ	wisi	naradz
U1..	töi	kutc	taotc	wadjidjö	----	kwerat	tömöp ⁱ	wisi	naradz
U2..	töi	kutc	taotc	wadjidjö	----	kwiërat	tömöp ⁱ	wisi	naradz
UW..	töi	kutc	taotc	wädjidjö	----	kwerat	tömömpi	wisi	naradz
SA..	töiya	----	----	wadjidjö	wana'	kwerönt	tamöp ⁱ	wiŋip ^ö	naradz
SS..	töi	----	----	wantzi	wana'	kwerönt	tomöp ⁱ	us ^ö , teömaup ^ö	nax'
SK..	töi	----	----	wants (iputs)	wan	kwiëront	tomömpi	us	nax'
SJ..	töi	kutc		wants	wan	kwiëront, kwiats	tömömpi	us	nax'

	Tobacco	Metate	Muller	Parfleche	Squaw- bush	Willow	Seed beater	Winnowing basket	Circular tray
GD..		poto	tusu			sov ⁱ	taniku	töwä'a	----
UM..	sawa'wap ⁱ	maräts	mö'öts	pötsau	siuv ^ö	kanav			
UU..	sawa'wap ⁱ	maräts	mö'öts	pötsau	siuv ⁱ	kanau ^{vi}	aisikupënop	tö'ko'i	sö'awots
UP..	sawa'wap ⁱ	mar ^ö	mu'a	----	siöv ⁱ	kanav	taniku	tö'ko'yu	----
UT..	sawa'wap ⁱ	maräts	mö'öts	pötsau	siuv ^ö	kanav ^ö	wiam ^ö , nöpp ^ö	tö'kwi	sö'awots
UC..	sawa'wap ⁱ	maräts	mö'öts	pötsau	siuv ^ö	kanav	wapa'nap ^ö	ta'kö'i	sö'awots
U1..	sawa'wap ⁱ	maräts	möwats	pötsau	siuv ⁱ	kanav	----	ta'kö'i	kwitsëts
U2..	sawa'wap ⁱ	maräts	möwats	pötsau	siöv ^ö	kanav	----	tö'kwi'ö	----
UW..	sawa'wap ⁱ	maräts	mö'öts	----	siöv ^ö	kanav	wapa'nop ^ö	tö'kwi'ö	kwitsëts
SA..	sawa'wap ⁱ	maräts	mö'öts	----	siuv ^ö	kanav	wapa'namp ^ö	tö'ko'i	sö'ö'öts
SS..	sawa'wap ⁱ	mar ^ö	mu'a	----	siöv ⁱ	kanav	töga'nömp ^ö	yantup ^ö	takwi ^ö
SK..	sawa'wap ⁱ	mar ^ö	mo	----	siöv ⁱ	kanav	töka'nömp ^ö	yantup ^ö	tökw ⁱ , kötsisowats
SJ..	sawa'wap ⁱ	maräts	möwats	----	siöv ⁱ	kanav	töga'nömp ^ö	to'kwi'ö	kötsisowats

	Bull-roarer	Cat's cradle	Doll	Popgun	Berdache	Shaman
GD..		putony, wandandicaring ^ö	nuitiepörö		tangwowaipö	poa'randö
UM..	niä'painöpp ^ö	wöra'waritio	kietwats		tuwasawuts	poarönt
UU..	nia'monöpp ^ö		kietwats	kiëtöppwi ^ö	tuwasawuts	poarönt
UP..	muyaratinömp ^ö	----	kiëtinömp ^ö	wö'wikwiwë	towasawuts	poaränt
UT..	nia'monöpp ^ö	pa'atsarai, waragariti	kietwats	kiëtöppw ⁱ	tuwasawuts	poarönt
UC..	munu'nunöpp ^ö	pa'atsarap ^ö	kiëtswats	kiëtöppwi ^ö	tuwasawuts	poaröt
U1..	munu'nunöpp ^ö	pa'atsarap ^ö	kiënöputs	kiëtöppwi ^ö	----	poaröt
U2..	nianu'nömp ^ö	pa'atsarainömp ^ö	kiëtswats	kiëtöppwio	tuwasawuts	poaröt
UW..	kwiemtinömp ^ö	pa'atsarai	kiëtöwatsoŋ	kiëtömpwi ^ö aröwëtcikw ^ö	----	poaröt
SA..	niayaranömp ^ö	----	----	----	tuwasawuts	poarönt
SS..	nanemot ^ö	----	kiwats	wöetcömpwio	maipots (tuwasawö=sterility)	poaränt
SK..	naiyaratinömp ^ö	----	kiwats	kiëtömpwi ^ö	onobak ^ö (tuwasawö=sterility)	poaränt
SJ..	naiyaratinömp ^ö	----	kiwatsa	kiëtömpwi ^ö	töwahawöts	poaränt

COMPARATIVE VOCABULARY

dash (----) signifies word denied.]

Jack rabbit	Cottontail	Cactus	Squawberries	Piñon nuts	Aspen	Rabbit-brush	"Wild carrot"
kamo'		odaivi, adjovi	ĩtco p ^o	töva	siav ^ö	tsigup ^ö	yampa
sakamputs	tavumputs	manai ^{vö}			siav ^ö	sigump ^ö	yampa
sakamputs	tavumputs	manai ^{vö}	Yc	nuruwats	siav ^ö	si'gump ^ö	yampa
kam, kamunts	tavuts	manavi ⁱ	i'Yc	tüvö	siŋap ^u	si'gump ^ö	yamp ^ö
sakamputs	tavumputs	manaif		nuruwats	siav ^ö	si'gump ^ö	yampa
sakamputs	tavumputs	manai ^{vi}	Yc	nuruwats	siav ^ö	sö'gump ^ö	yampa
sakamputs	tavumputs	manai ^{vi}	Yc	nuruwats	siav ^ö	sö'gump ^ö	yampa
kam	tavuts	manai ^{vi}	Yc	nuruwats, tuwats	siav ^ö	sö'gump ^ö	
kam	tavumputs	manavi ⁱ	is	nuruwats	siav ^ö	sö'gump ^ö	
kamonts	tavuts	manavi ⁱ , yumöv ⁱ	Yc	tuwats	siav ^ö	sö'gump ^ö	----
kamö	tavuts	manavi ⁱ	i'Ys	tövö	----	sö'gump ^ö	----
kam	tavuts	manovi ⁱ	i'Ys	tövö	siav ^ö	sö'gump ^ö	----
kam	tavuts	manavi ⁱ , yumavi ⁱ	i'Ys	tuvö	siav ^ö	sö'gump ^ö	----

Carrying basket	Basketry hat	Water jug	Apocynum	Shinny game	Hand game	"Sticks" for hand game	Counters
osa'	södö'doi	pa'otsa	wivi	----	naiawina	tödö	
.asi	----	pa'ötsëts	wievi	pankörupö	naipö	watsinö ^{pö}	topö
as	söwatsöwöts	pa'öts	wivi ^u	kwipërkai	naipö	watcinö ^{pö}	topö
----	----	pa'sö'ötsëts	wöivi	.öwipokoip ⁱ	naiwinö ^{pö}	watsinö ^{pö}	topö
----	söwatsönompö	pa'ösëts	----	ku'për'kai	naipö	öatsinö ^{pö}	topö
----	----	pa'ötsëts	----	kwipërkaip ⁱ	niuwipö	watcinö ^{pö}	topö
----	----	pa'ötsëts	----	kwipërkainöm	niupö	watcinö ^{pö}	topö
as	----	pa'öts	----	kwipërkainö ^{pö}	nai'upö	watcinö ^{pö}	topö
as	söwac'wots	pa'ötsets	wö'iv ⁱ	kwipërkainöm	naiwikai	watcinö ^{pö}	topö
.as	sö'öwaisö'wöts	ota' ^a	wö'iv ⁱ	nanawapö	naiäwip	watsinö ^{pö}	topö
aus	sö'öwaisö'wöts	ots	wö'iv ⁱ	nanawap ⁱ	naiawinö ^{pö}	watsinö ^{pö}	topö
aus	sö'öwaisö'wöts	ots	wö'iv ⁱ	nanwapö	naiawinö ^{pö}	watsinö ^{pö}	topö

Witch doctor	Soul	Ghost, spirit	Dwarf	Circle dance	Bear dance	Whirlwind
	mögua	tsoapö			----	----
öwö'poarönt	muguö	nusagats		----	mamako'nökai	turuniër
öwö'poarönt	möguavi	nösagats	tupupö	cönavinökai	mamako'nökavi	turuniër
öwö'poarönt	mugua	uniputs	tugup ⁱ	kiap ⁱ	----	turuniër
öwö'poarönt	möguavi ⁱ	nösagats		panatsu'nökasi	mamako'nökavi	turuniër
öwö'poaröt	mögua'ö	nösagats	tugup	----	mamako'nökavi	turuniër
öwö'poaröt	mögua'o	nösagats	tugup	----	mamako'nökapö	turuniër
öwö'poaröt	möguavi ⁱ	nösagats	pö'tugup ⁱ	----	mamako'nökapi	turuniër
öwö'poaröt	möguavi ⁱ	nosagats	tugup ⁱ	cönavinökai	mamako'nökai,	turuniër
					(nawatowainökai=older)	
öwö'poarönt	mugua	nusagats	tugup ⁱ	awiŋa'naonökai	mamaknökai	turuniër
öwö'poarönt	möguavi ⁱ	unipots	tugup ⁱ	nökapi	----	turuniër
öwö'poarönt	möguavi ⁱ	unipöts	tugup ⁱ	kwinu'nupö	----	turniër
öwö'poarönt	möguavi ⁱ	uniputs	----		----	turniër

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 AAA-M American Anthropological Association, Memoirs.
 AMNH-AP American Museum of Natural History, Anthropological Papers.
 BAE-B Bureau of American Ethnology, Bulletin.
 MNA-MN Museum of Northern Arizona, Museum Notes.
 NMHR The New Mexico Historical Review.
 UC-AR University of California, Anthropological Records.
 UC-PAAE University of California, Publications in American Archaeology and Ethnology.
 YU-AP Yale University Publications in Anthropology.

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PLATES AND THEIR EXPLANATIONS

PLATE 1

Informants. a, John Duncan (Tömpanöwöts Ute). b, Wimövötö or Minnie Chester (Möwataviwatsiu Ute). c, Saporits or Sapareach (Möwatci Ute). d, Rosie Timmican (Antarianunts S Paiute).

PLATE 2

a, Goshute baskets, Ibapah, Utah. b, Poutquas (Uncompaghre), Ouray, Utah. The designs on the basket were painted in red and green. There is very little basketmaking on Uintah-Ouray Reservation at present. c, rawhide bag and parfleche belonging to Sapanese Cuch (Taviwatsiu Ute) near Whiterocks, Utah. d, Jane Tonem-Pickett and interpreter, Lincoln Tonem-Pickett; buckskin dresses and saddle bag. Below the large beaded dress is a parfleche. e, remains of a brush house similar to those formerly made by Tömpanöwöts Ute, Whiterocks, Utah. f, Joe Francis standing in front of his hogan, Navaho Reservation, 15 miles north of Tuba City, Arizona.

PLATE 3

a, Nicholas Eaton (Möwatci Ute). b, Susan Wolf Bear Eaton (Möwatci Ute). c, Pete Patterson holding a practice peyote drum; Möwataviwatsiu Ute old- and new-type shades in background, Randlett, Utah. d, Tömpanöwöts Ute old-type shade, Whiterocks, Utah.

PLATE 4

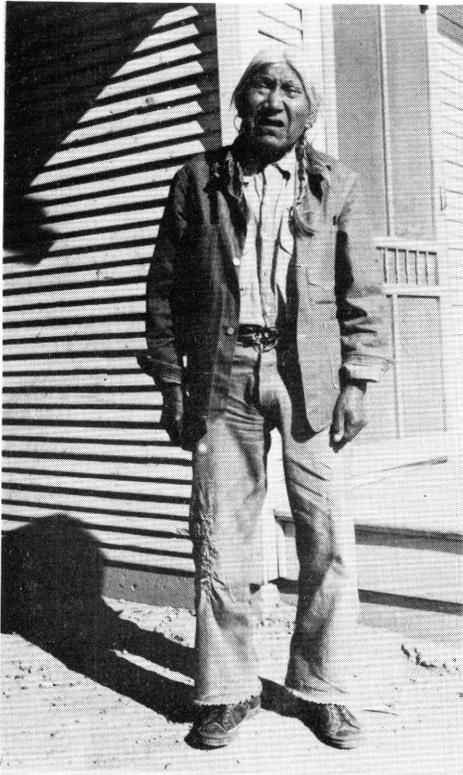
a, San Juan S Paiute Indians in their hogan. Informant Dagaibitsi on right. The rug on the loom was made by Dagaibitsi's granddaughter. b, Interior of peyote tipi following a meeting; Whiterocks, Utah. In foreground are the earth and ash crescents. c, Tipi for peyote meeting on Goshute Reservation, Ibapah, Utah. d, Ute water bottle, made by Tömpanöwöts informant Karoomp Long Hair.



a



b



c



d



a



b



c



d



e



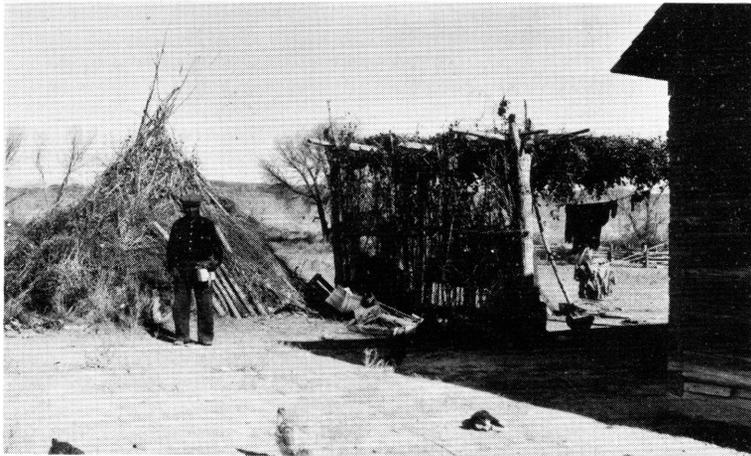
f



a



b



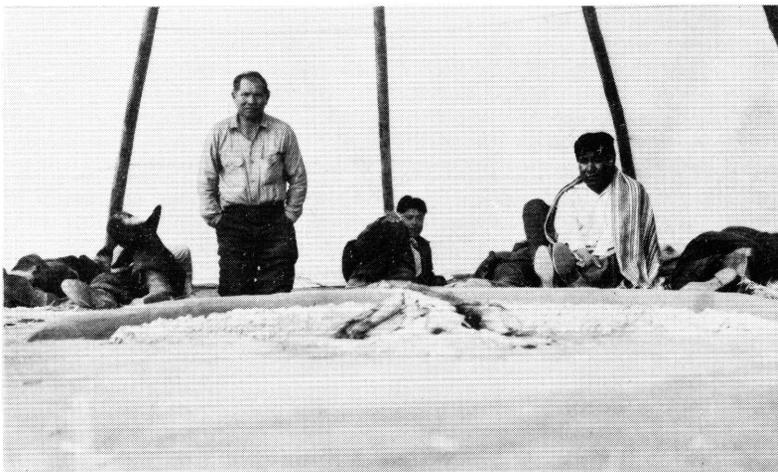
c



d



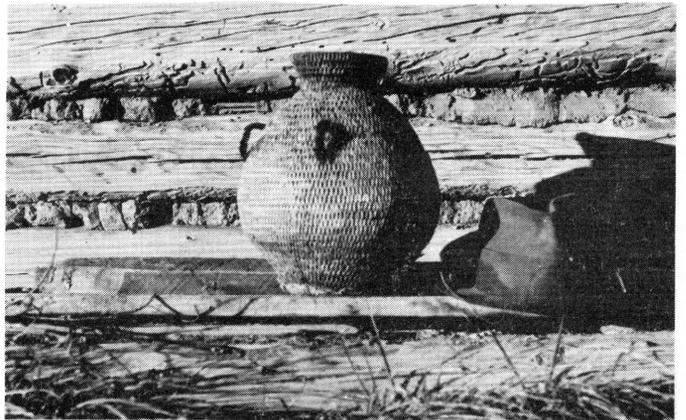
a



b



c



d