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ROUND VALLEY

BY
FRANK ESSENE

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PREFACE

BY

A. L. KROEBER

Mr. Essene's monograph represents the final field study in the Culture Element Survey. It also closes a gap in the territory surveyed. It is for this last reason that its publication has been advanced beyond that of several more northern or interior lists which were collected earlier. Gifford's Pomo was the first major block of lists recorded, and was followed soon after by Driver's from Northwest California. The intent was to have these two studies cover the entire Coast Range territory from San Francisco Bay to the Oregon boundary. Driver worked southward, and his Coast Yuki and Kato are groups in actual contact with the Pomo. It had been part of his program to visit also the Yuki and Wailaki, but time and funds ran out. This left a break in the continuity of territory surveyed. Meanwhile territory farther south had been surveyed, and the results advanced to publication, with the result that lists were available for the entire stretch of coastal region from the mouth of the Columbia to the mouth of the Colorado, and in fact thence east to the Rio Grande, with the sole exception of the Yuki and their immediate neighbors. Consequently in 1938 Essene undertook to secure the needed information from the survivors whom he might still encounter on Round Valley Reservation.

I accompanied him during the last week of his field work, sitting in on the recording of the whole of the Yuki list. In fact, for certain parts I put the questions and recorded the answers. I had previously done the same thing with one of the first lists secured, the Lake Miwok one of Gifford and Klimek in 1934. I was therefore able to witness the progress made during four years, both in the questionnaires used and in the methods of interrogating. The approach was not only fuller, but more plastic and less hurried. In 1934 I had felt satisfied with our technique and results. We were getting data much more systematically than before, and were still unaware of deficiencies of method. By 1938, the earlier attitude had come to seem over-mechanical--too lacking in cross-questioning and checking, and especially in encouraging spontaneous information. The gain in field technique in the four years was of course due to empirical experience, communicated in large part by personal contacts among the dozen fieldworkers in the Survey.

In one respect Essene's program could not be adhered to. His primary objectives were the Yuki and Wailaki, but no satisfactory Wailaki informants could any longer be found. There are indeed old people on the reservation who are listed as Wailaki in the agency records and who

call themselves Wailaki.¹ Those of them who still had worth-while ethnographic knowledge to dispense proved however to be Lassik, members of a fellow-Athabascan tribe adjoining the Wailaki on the north, in the same drainage of main Eel River. In one way this discovery proved more encouraging than disappointing. A true Wailaki list would have been very desirable; however, there is some information extant on the Wailaki in Goddard's² and Loeb's³ publications and in statements about them by the neighboring Yuki.⁴ On the Lassik, however, there is as good as nothing in print, and probably nothing in manuscript other than some mythologic texts by Goddard. We had in fact assumed that the Lassik were extinct, and that their culture would never be known except by adumbration. It is therefore most gratifying that Essene was able to find two old Lassik women usable as informants; one of them, Lucy Young, in fact a quite unusual one, on whose statements the Lassik list is mainly based. Essene wisely obtained her biography, which is included in Appendix 2.

This is only one of several such discoveries made in the course of the field work of the Element Survey. Driver's Nongatl (Van Duzen) and Chimariko lists, Jacobs' Kalapuya, Ray's Lower Chinook, Drucker's Saboba Serrano, all represent information from groups which had been considered either physically extinct or beyond the point at which ethnographic information could be retrieved.

Essene's discovery also necessitates a discrimination. Loeb's statements about the Wailaki rest on data obtained partly from genuine Wailaki, such as John Tip, and partly from an informant, Mary Major, who, according to Essene, is Lassik. In matters affecting local ethnography, Loeb's material will therefore have to be segregated according to source.

Another part of Essene's field program involved a deliberate duplication of work previously done in order to allow of a check with lists previously collected in adjoining areas. Analysis of the data in hand has shown that whenever a new investigator takes hold, there is a

¹Following American usage ("Wylackie"). The word is of Wintun origin and means "North language."

²Wailaki Texts, IJAL 2:77-135, 1923; Habitat of the Wailaki, UC-PAAE 20:95-109, 1923; Habitat of the Pitch Indians, a Wailaki Division, UC-PAAE 17:217-225, 1924.

³The Western Kuku Cult, UC-PAAE 33:1-137, 1932 (Wailaki, pp. 73-95).

⁴Handbook of the Indians of California, BAE-B 78:151-154, 191-195, 1923.

certain break or nonconformity in the data obtained, even if his list is largely based on that of a predecessor. In other words, a personal equation enters. This factor of nonconformity is sometimes evident on inspection, and so far has invariably become visible on statistical treatment. The nonconformity is no doubt equally great and probably greater in field work done by the standard monographic method, but has remained much less conspicuous because whole monographs are rarely compared intensively. In our earlier work we were not aware of this factor, and a second investigator would begin his questioning with the first tribe beyond the one with which the first had left off. Later, we attempted to meet the situation by having fieldworkers in adjacent areas overlap their work. This procedure of course does not remove the factor of nonconformity of approach, but it does give an opportunity to estimate its degree and to determine in what the differences consist.

With this in mind Essene undertook to duplicate one of Gifford's Pomo lists and one of Driver's Northwestern ones. The particular groups selected for duplication were left to circumstances as they developed during the field work.

Among the Pomo, Essene selected the Kalekau on the northern frontier. Here he secured the main part of his list from Gifford's informant, supplementing this in a minor degree from a second Kalekau informant at points on which Gifford's informant proved to be reticent or evasive. This new Kalekau list has the advantage of being much fuller than Gifford's--twice as long--due to the fact that all lists have grown by experience since our first attempt.

The group chosen for overlap with Driver was the Kato, where new informants were used. Driver's basic list was much fuller than Gifford's, being built upon it with heavy amplification. It was however centered on a quite different culture, that of Northwest California, and Driver's work began in that area and was mostly carried on within the Northwestern province. His lists have therefore an inevitable Northwestern weighting which made them somewhat less appropriate along the southern edge of his area, where the culture approaches the Pomo type. Essene's lists were made out for the small area wedged between the Pomo and Northwest provinces.

In Appendix 1 Essene has worked out the correlation between these two of his lists and those of his predecessors. As might be expected, the coefficients are higher for the Pomo than for the Kato. More important is his analysis of what the differences in results consist of, by his listing of divergences grouped according to their nature. This ungrateful comparison he consented to make at my particular request, and thanks are due him for the objective and tactful way in which he has accomplished it. Some of the conflicts are partial only; some evidently relate to

variable alternates within cultures; some reduce to misunderstandings of definition of elements; others are due to post-Caucasian introductions; and so on. I have previously attempted to analyze out certain probable errors in the Pomo lists on the basis of internal evidence.⁵ That analysis, however, resolved itself into a testing of informant against informant within the total Pomo group. Essene's comparison goes further, in that it checks observer against observer.

One factor considered by Essene is that of uniqueness of occurrence. Where his Kalekau list and Gifford's conflicted, he considered also Gifford's other Northern Pomo lists. The five Northern Pomo groups are all close to one another geographically and culturally, and if either a presence or absence in Gifford's Kalekau conflicted with his returns for the same element among the other four Northern Pomo, but these agreed with Essene's entry for the item, there would presumably be little doubt where the error of fact lay. This check is more applicable in the case of Kalekau than for Kato.

One other consideration can be added. A study, now in press, by Dr. Omer Stewart, of the territorial and political groupings of the Pomo reveals that two of Gifford's groups, Kalekau and Kabledile, were not really ethnically separate but represent merely village settlements within one group; in fact, there were three such villages within this group. The three were undoubtedly populationally distinct, but they held their territory in common and made only one assembly-house for the religious instruction of the young. This is an anomalous situation for the Pomo area, but Stewart's information is explicit. It means that Kalekau and Kabledile really represent the same cultural entity. The two lists in reality therefore differ from each other like lists secured from different informants of the same group. They can accordingly be used as a check upon each other. They represent the personal equation of two informants. With this Kalekau-Kabledile identity in mind, the results of comparison between Essene's and Gifford's lists can be sharpened somewhat, if such refinement ever appears necessary.

I have had the pleasure of listening to several of Essene's informants at some length and of conversing with them, and feel that he was exceedingly fortunate in the contacts which he made. His Yuki informant, Eben Tillotson, I would rate even more highly than he does. Tillotson has a habit of injecting personal or ethical considerations which are not germane from the ethnologist's point of view. However, he keeps them separate from his statements as to fact, and as regards these I would judge him definitely painstaking and conscientious. He is not old enough to have learned everything about Yuki culture, but his knowledge is surprisingly full, and his state-

⁵UC-PAAE 37:223-229, 236-240, 250-253, 1937.

ments clear. He is aware of the point at which his knowledge begins to be tinged with uncertainty.

Lucy Young, the chief Lassik informant, is simply a person of exceptionally superior mentality, which she manifests in every respect despite her advanced years. The principal Kato informant, Martinez Bell, is both alert and cooperative. She and her brother, Gil Ray, are

the children of Goddard's principal Kato informant, Bill Ray, whose picture appears as a frontispiece to Kato Texts in volume 5 of the University series in American Archaeology and Ethnology. In 1923, when Bill Ray was already enfeebled by age, he gave me the story of the Kato war which I contributed to the anniversary volume in honor of Father Schmidt.

CULTURE ELEMENT DISTRIBUTIONS: XXI

ROUND VALLEY

BY
FRANK ESSENE

INTRODUCTION

The element list presented here is the result of eleven weeks' field work in the summer of 1938. The author is particularly indebted to Professor A. L. Kroeber for the opportunity to do this research and for supervision and suggestions. The field work was made possible by a grant from the Institute of Social Sciences of the University of California, and appreciation of that aid is here expressed. The author had had three months' previous field experience in this region, which helped in his own orientation. The Kato and Lassik supplementary material (mostly anecdotal, which is difficult to fit into an element list) was added from data gathered in the summer of 1939 on a research grant from the University of California. Assistance in the preparation of the material in this report was furnished by the personnel of Work Projects Administration Official Project No. 665-08-3-30, Unit A-15.

The present element list is in large measure derived from H. E. Driver's Northwest California element list¹ and E. W. Gifford's Pomo list.² Many elements have been added from both ethnographic accounts and actual field work. E. M. Loeb's Western Kuksu Cult³ was especially suggestive. Since Loeb's work covers nearly the same area as does this element list, radical disagreements with him are noted. One point in particular should be made clear. All Athabascan-speaking peoples in Round Valley Reservation are called and call themselves Wailaki. Loeb followed this convenient classification, not distinguishing between Wailaki and Lassik. Mary Major, who was both Loeb's and my informant, is Lassik, having been born in Soldier's Basin, the center of Lassik territory.

ORTHOGRAPHY

a, as in father.
ä, as in fat.
e, as a in ate.
ë, as in met.
i, as in pique.

ɪ, as in pit.
o, as in note.
ø, as aw in law.
u, as in rule.
ʉ, as in put.
au, as ow in plow.
Length of vowels or consonants is indicated by doubling.
Raised letters are whispered or slurred.
q, velar k.
c, as sh in shoe.
θ, as th in thin.
dj, as j in jump.
ŋ, as ng in sing.
tʃ, as ch in change.
ɫ, vocalic surd l.
kw, labialized k as in quit.
k̟, palatal intermediate between k and g.
t̟, dental intermediate between t and d.
' , glottal stop.
All other consonants as in English.
, stress accent.

INFORMANTS

Kalekau.--Jim Cooper, age about 70, born at Kalekau, parents from same general area. Lived in Sherwood Valley till about five years ago when he was driven out because of alleged "poisoning" (black magic) activities. Has lived since on various ranches south of Ukiah. List entries are from him unless otherwise stated.

His wife, Lucy, also of Sherwood, gave the information on girls' puberty, menstruation taboos, and basketry.

John Stewart, age about 70, born on the Ten Mile River. Used only for short period as informant because too feeble for intensive questioning.

William Sloan, age 65, half-white and half-Coast Yuki. Except for occasional jobs elsewhere, has lived in Sherwood since 10 years old. Used to check Cooper's information; also, all information on poisoning and most on the Big Head cult from him, Cooper professing ignorance of these items. Cooper plus Sloan make a fair-to-good list.

Kato.--Gil Ray, age 68, born and raised at Laytonville rancheria. Both parents born in same vicinity. Good informant except that he is suggestive, even inventive. Gave amazingly detailed

¹This series, 1:297-433, 1939.

²UC-PAAE 37:117-254, 1937.

³UC-PAAE 33:1-137, 1932.

accounts of ceremonies such as the Big Head cult.

Martinez Bell, age 66, sister of Gil, was questioned independently. Very good informant, though sometimes lacked ceremonial knowledge; honest, intelligent, and nonsuggestible; she supplied most of the element list and all the supplementary material on the Kato (Appendix 2).

Lassik.--Lucy Young, age about 90, born near Alderpoint on the Eel River. Her father was born near Alderpoint and her mother in Soldier's Basin, also Lassik territory. Lucy was a young girl when the Whites first got to the Eel River. Possessing a remarkable memory, a great ability for graphic description, and absolute honesty and first-hand knowledge of aboriginal customs, her list must be graded excellent. Its value is enhanced by the fact that published material on the Lassik is virtually limited to their mythology and geography. The Lassik supplementary material (Appendix 2) is also primarily derived from material obtained from Lucy Young.

Mary Major, age about 80, born at Soldier's Basin. Provided some of the information in the Lassik supplementary material.

An attempt was made to get a Wailaki list, but no informants were able to give anything ap-

proaching an adequate account. Nancy Dobey, age about 70, born at Island Mountain, was the principal informant. In general, her information was similar to that obtained from the Lassik; exceptions are entered under "Ethnographic Notes on the Element List."

Yuki.--Eben Tillotson, age 72, born at South Fork, Trinity County. Father white, mother Huchnom Yuki. Both Eben and his mother were born on Salt Creek (ukciemalhánt) about three miles south of Dos Rios. Tillotson is an honest, plodding, unimaginative informant with fairly large gaps in his knowledge of Yuki culture. He was difficult to work at times, refusing to discuss sexual relations, birth customs, etc. So far as he was willing to or could give information, he was a good informant. As a whole, however, the Yuki list is no doubt the most inadequate of the four in this paper.

TRIBAL ABBREVIATIONS

Kl	Kalékau (N Pomo)
Ka	Kato
La	Lassik
Yu	Yuki

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED IN THE ELEMENT LIST

<p>+ Present or affirmed by informants. (+) Said to be present, but some doubt. - Absent or denied by informant. (-) Denied by informant but some doubt. . Inquired into but uncertain. Blank No inquiry made. R Recent (trait present since White contact).</p>	<p>o Absent because lacking or impossible in environment inhabited. M,W,b,g Man, woman, boy, and girl, respectively. N,S,E,W North, south, east, west. * Asterisk indicates that there is a note on the element in the section "Ethnographic Notes on the Element List."</p>
--	---

ELEMENTS	OCCURRENCE			
	Kl	Ka	La	Yu
SUBSISTENCE				
<u>Hunting</u>				
Driving, Trailing				
1. Into fence with nooses in gaps	+	*	*	-
2. Single fence	+	-	+	-
3. Converging fence	-	*	*	-
4. Deer	+	+	+	-
5. Quail	-	-	+	-
6. With fire	-	-	*	-
7. Large game	-	-	*	-
8. Into water	-	*	*	-
9. To concealed hunters	+	+	+	+
10. Running down	+	+	+	+
11. In groups of hunters	+	+	+	+
12. With dog	-	+	+	-
Nets, Traps, Snares				
13. Nets, bag type	-	+	+	+
14. Quail	-	+	*	+
15. Woodpeckers	-	-	+	-
16. Wood rats	-	-	+	-
17. Basket trap, long, for quail	+	*	-	-
18. Set at openings in low converging fences	+	-	-	-
19. Spring pole (bent sapling)	+	+	+	+
20. For deer or other large game	+	+	+	+
21. For small mammals	+	+	+	+
22. For birds	+	+	+	+
23. Noose on trail for deer or elk	*	+	+	+
Blinds, Disguises, Decoys				
24. Blinds or booths	+	+	-	-
25. Game shooting	+	+	-	-
26. Deer- or elk-head disguise	*	+	+	+
29. Auditory decoys	+	+	+	R
30. Leaf or grass for deer	+	*	+	R
31. Vocal for deer	+	+	-	-
32. Whistle with mouth for deer	+	+	-	-
33. Duck "call"	-	R	-	R

	Kl	Ka	La	Yu
Various Hunting Methods				
34. Hunter enters bear den	-	+	*+	*+
35. Bears smoked out	-	+	*+	+
36. Rodents smoked out	+	+	+	+
37. Leaf fan used to blow smoke into burrow	+	+	+	+
38. Rodents drowned out	-	*+	-	-
39. Sharpened stick thrust down rodent hole	-	+	+	+
40. Rat nests burned	-	+	+	+
41. Rat nests prodded with stick	+	+	+	+
42. Caterpillar caught in trench	-	+	+	-
43. Leaves tied around tree, which caterpillars feed on, and from which they are picked off by hand	+	+	-	-
44. Knocked off tree with stick	+	+	+	+
45. Only small hairless variety that feed on "ash" trees are eaten	+	+	+	+
46. Climb trees to get young birds	+	+	-	+
47. Yellow jackets smoked to stun them				+
48. Slings with clay balls for killing ducks	-	-	-	+
49. Grasshoppers killed by burning grass		+	+	+
50. Gophers dug out	+	+	-	-
51. Jumped on as they emerge from hole		+	+	-
Animal Food not Eaten by Anyone				
*52. Wolf	+	+	-	.
*53. Fox	-	-	+	+
*54. Grizzly bear	-	-	-	+
55. Puma	-	-	-	+
56. Wildcat	-	-	*+	+
57. Skunk	-	-	*	
58. Sea gull	+	-	o	o
59. Turtle or tortoise	-	-		o
60. Octopus	-	-	*o	*o
61. Mussels	-	-	*o	*o
62. Mussel poisoning known	+	+	-	*+
63. Clams	-	-	o	*
64. Yellow-jacket larvae	-	-	-	-
65. Grasshoppers	-	-	-	-
66. Caterpillars	-	-	-	-
67. Slugs (snails)	-	-	+	-
68. Angeworms	-	*+	*	
69. Dog	o	*+	*+	*+
71. Beaver	o	.	o	.
72. Mink	+	-	+	+
73. Sea anemone	-	-	o	o
74. Fetus of any animal	+	-		
75. Snakes	+	+	*+	+
*76. Hummingbird	+	+	+	+
77. Weasel	+	*+	+	*+
*78. Coyote	+	*+	+	*+
79. Otter	o	-	+	*
80. Black bear	-	-	-	*
81. Predaceous birds	+	+	+	+
82. Surf fish	-	-	o	o
83. Barnacles	-	-	o	o
Tabooed Animal Foods and Combinations				
84. Deer heart taboo: to females	*+	*+	+	.
85. To boys	-	+	-	.

	Kl	Ka	La	Yu
86. To girls	-	+	+	.
87. Deer eyes taboo: to female	*+	+	+	+
88. To boys	+	+	-	+
89. To girls	+	+	+	+
90. Deer ears taboo: to females	+	+	+	.
91. To boys	-	+	-	.
92. To girls	-	+	+	.
93. Deer tongue taboo: to females	+	+	+	.
94. To boys	+	+	+	.
95. To girls	+	+	+	.
96. Brains taboo to young (would make them old)	+	+	-	-
97. Other parts of head taboo: to females	-	+	+	.
98. To boys	-	+	-	.
99. To girls	-	+	+	.
100. Deer fetus taboo: to all	+	-	-	-
101. To females	+	-	+	.
102. To young (boys and girls)	+	+	+	.
103. Lungs taboo to all females	-	-	+	-
105. Deer genitalia not eaten				+
105a. Deer liver eaten by all	+	+	+	+
Hunting Observances				
106. Sweating before hunt	-	-	-	+
107. Bathing before hunt	-	-	-	+
108. Aromatic vegetation rubbed on body	+	+	+	-
108a. Rubbed on bow		+	-	-
109. Root incense before hunt	-	+	+	-
110. Angelica root chewed	+	+	+	-
111. Sexual continence before hunt	-	+	+	+
112. Number of days	-	1	1	1
113. No breakfast on day of hunt	-	+	+	+
114. Deer butchered (drawn) in woods	-	*+	-	+
115. Lying	-	+	-	+
116. Head pointed uphill	-	+	-	-
117. On leaves or grass	-	+	-	-
118. Eyes cut cut	-	+	-	+
119. Angelica rubbed in elk's tracks to slow elk down	-	+	-	-
120. First kill taboo to youth	*-	*+	+	+
121. Killer gets hide	+	-	+	+
122. Killer gets head and heart	*-	*-	*-	-
124. Killer offers meat to every visitor	+	+	+	+
125. Entire deer cooked and eaten at home of killer	+	-	-	-
126. Ritual disposal of deer bones and other remains of meal	+	*+	-	-
127. Hidden in woods	+	+	-	-
128. Bear spoken to, told to come out of den	-	+	-	-
129. Coyote believed immortal			+	+
130. Only men cook meat			+	-
131. Grizzly bear hunted	-	+	-	-
132. Black bear hunted	+	+	+	+
132a. Spike buck not killed			*+	
Fishing				
Nets				
133. Flat (like tennis net)	-	-	-	+
134. Set, gill net	-	-	-	+
135. Unworked stone sinkers	-	-	-	+
136. Sacklike, not a dip net	+	+	+	+

	Kl	Ka	La	Yu
137. Set	+	+	+	+
138. String tied to net held by fisherman	+	+	+	+
139. Dip-net	+	+	+	+
140. On semicircular frame, for surf	+	+	-	-
141. On A-shaped frame, river	-	-	*+	-
142. On snowshoe-shaped frame, river	-	-	-	*+
142a. Small semicircular, long-handled, for trout and suckers	+	+	+	+
Weirs, Pens, Scaffolds				
143. Weir, straight across stream	+	+	+	+
144. Platform on	*+	+	-	+
145. Dip-net set in opening in weir	+	+	+	+
146. Paired crossed posts support weir	+	-	-	+
147. Vertical-post supports	-	+	+	-
148. Movable weir used like seine	-	+	*+	-
149. White stones in bottom of pool to increase visibility of fish	-	-	*-	+
Traps				
150. Basketry, long	+	+	-	*+
151. Made only by men	+	+	-	-
152. Made by both men and women	-	-	-	+
Hooks				
153. Bipointed bone or wood pin (gorge)	*-	+	-	-
154. Whistle while using	-	+	-	-
155. Bird-claw hook	-	-	*-	-
156. Hair string or ball for jerking trout	*-	-	+	-
157. Worm tied to deer sinew for crayfish	+	-	*-
Harpoons, Spears				
158. Harpoon, detachable points, for fish	+	+	+	+
159. One point	*+	-	*+	*+
160. Two points	-	+	+	+
161. Point of bone or horn	+	+	+	+
162. Pitch used	+	+	+	+
163. Barbed toggle, 3-piece	+	+	+	+
164. Simple toggle, 1-piece	-	-	-	+
Various Fishing Methods				
165. Fish driven	-	+	+	+
166. Basket for scooping fish	+	+	+	+
167. Catching fish with bare hands	+	+	+	*+
168. "Grass" in hand prevents slipping	-	-	+	-
168a. Fish shot with bow	-	-	*+	-
169. Lamprey dip-net	-	-	+	-
170. Lampreys caught by hand, "grass" in hand	+	+	+	-
171. Lamprey gaff	*-	+	+	-
172. Fire at night for lampreys	+	+	+	-
173. For fish	+	+	+	+
174. Noose slipped over tail of large fish	-	-	*-	+
175. Fish poisoning	+	+	+	+
176. Soaproot	+	+	+	+
*176a. Doveweed	+	+	+	+
*177. Other plants	+	+	+	+
178. Fish killed	+	+	+	+

	Kl	Ka	La	Yu
179. Manufactured club	-	-	+	-
180. Natural stick or stone only	+	+	-	+
181. Fish carried on stick through gills or jaw	-	-	-	+
182. Fish-spearing booth not on weir	+	*+	+	-
183. Fish carrier	+	+	+	+
184. Hazelwood frame bent around fish	+	+	+	+
185. Strung from cord	-	-	+	-
186. In carrying basket	+	+	-	-
187. Crayfish caught with hands	+	+	+	-
188. With net			+	-
189. Meat bait			R	-
Fishing Observances				
190. Sexual continence before fishing	-	-	+	+
191. Sexual continence when building weir, scaffold, or net	-	-	-	+
192. Women fish	+	*+	*+	+
193. No noise when making net	-	(*)	-	-
194. Salmon bones burned	-	+	+	+
195. First salmon caught by youth taboo to him	-	+	+	(*)
196. Anyone may catch first salmon	+	+	+	+
197. Gravel, sticks thrown in water	+	+	+	-
198. Coyote initiated this practice	+	+	+	-
199. Bad luck if someone walks in back of fisherman	+	+	-	+
200. All fishermen go to stream together (a laggard brings bad luck)	+	*+	-	(-)
201. Spit angelica in stream for luck		+	-	-
Gathering				
202. Acorn is chief food	+	+	*+	+
203. Men climb trees	+	+	+	+
204. Straight stick for knocking down acorns or pine nuts	+	+	+	+
205. Sapling "ladder" used in climbing trees	+	+	*+	-
206. Burning for better wild-seed crop	+	+	*+	-
207. Plain digging stick	*+	*+	*+	*+
208. Both sexes gather acorns or digger pine nuts	+	+	+	+
209. First-acorn rite (separate from other ceremonies)	-	(*)	-	-
210. Annual	-	+	-	-
211. Fall of year	-	+	-	-
212. Lasts, days	-	4	-	-
213. Dancing	-	+	-	-
214. Everyone may take part	-	+	-	-
215. In circle	-	+	-	-
216. Singing	-	+	-	-
217. In brush enclosure (summer dance house)	-	+	-	-
*218. Pinole (seed cakes made from tarweed, wild oats, etc.)	+	+	+	+
219. Clover eaten raw	*+	+	+	+
220. Cooked	-	-	*+	*+
221. Camas root	o	o	*+	*R
222. Wild potatoes	+	+	+	+
223. Wild onions	*+	+	-	+
224. Wild carrots (top and root)	+	+	+	(*)
225. Wild parsnips, shoot.	+	+	-	-
226. Root	-	-	+	(*)
227. Mushrooms	+	+	+	+
228. Strawberries	+	+	+	o
229. Elderberries	+	+	+	+
230. Raspberries	+	+	o	+
231. Blackberries	+	+	+	+
232. Huckleberries	+	+	+	o

	Kl	Ka	La	Yu
233. Yew berries		+	0	0
234. Salmonberries		+	0	0
235. Manzanita berries	+	+	+	+
236. Madroña berries	*+	*+	*+	-
237. Peppernuts	*+	+	+	+
238. Sugar-pine sap.	+	+	+	0
239. Digger-pine nuts	+	+	+	0
<u>Food Preparation</u>				
240. Small mammals and fish broiled or roasted whole	+	+	+	+
241. On stone or coals	+	+	+	+
242. In hot ashes, with flesh wrapped in large leaves	-	-	+	+
243. On inclined stick	-	-	-	+
244. Flint knife for lamprey splitting	+	+	+	-
245. Mammal bones ground	+	+	+	+
246. Mainly tarsals and carpals	+	+	+	+
247. Vertebrae	+	+	+	+
248. Fishbones ground	+	+	+	+
249. Vertebrae and heads	+	+	+	+
250. Ground bone baked in earth oven	-	-	-	+
251. Baked on flat stone near, not on, fire	+	+	+	-
252. Ground bone eaten dry or as a hash	+	+	+	+
253. Blood, etc., cooked in paunch	+	+	+	+
254. Earth oven or edge of fire	+	+	+	+
255. Meat boiled (stone boiling)	-	-	*+	-
256. Sun-drying of meat (mammal and fish).	+	+	+	+
257. Tied to tree branches or suspended from string	+	+	+	+
258. Smoke (fire) drying	+	+	+	+
259. Outdoors	*+	+	*+	*+
260. Inside dwelling	+	-	+	+
261. Suspended from rafters with string	+	+	+	+
262. On scaffold, indoors	+	-	+	-
263. Outdoors	+	+	+	-
264. Dried meat or fish ground	-	+	+	+
265. Eggs cooked in hot ashes	+	+	+	+
266. Punctured first to prevent exploding				+
267. Small mammals pulverized whole, fresh	+	+	+	-
268. Marrow extraction	+	+	+	+
269. Used for food	+	+	+	+
270. Used as cosmetic	+	+	*+	+
271. Used as hair oil	-	-	*+	+
272. Acorns shelled and ground before leaching	+	+	+	+
273. Leached in sand basin	+	+	+	+
274. After leaching, palm laid flat on meal, meal sticks to hand, sand on opposite side washed off	+	+	+	+
275. Leached on conifer boughs	-	-	-	+
*276. Water heated for leaching, occasional	-	*+	*+	+
277. Cold water for leaching, usual	+	+	+	+
278. Water poured over flat stone, so meal is not mixed with sand	+	+	+	+
279. Whole acorns leached in mud	+	+	-	-
280. Shells left on	+	+	-	-
281. Acorns charred before removing shells	+	+	-	-
282. Then allowed to mold in house	+	+	-	-
283. Finally leached in basket in stream	+	+	-	-
284. Whole acorns allowed to mold in house, no stream leaching	-	-	+	+
285. Buckeyes charred before removing shells	+	+	+	+
286. Leached in sand basin	-	-	+	-
287. Whole buckeyes leached in stream after charring	+	+	-	+
288. Buckeyes roasted, sliced, eaten without leaching	-	-	-	*+

	Kl	Ka	La	Yu
289. Acorn bread	+	+	+	+
290. Darkened with red earth	+	-	-	+
291. Baked on stone or coals	+	+	-	-
292. Baked in earth oven or ashes	+	-	+	+
293. Seeds parched with coals or hot stones in basket	+	+	+	+
294. Stone boiling in baskets	+	+	+	+
295. Earth oven	+	+	+	+
296. Meat or fish	-	-	+	+
297. Vegetable products	+	+	+	+
298. Leaves or grass to cover	+	+	+	+
299. Black-oak leaves preferred	-	+	+	+
300. Manzanita "cider"	(-)	+	+	+
301. Steam cooking, water on hot stones	(+)	-	-	-
<u>Salt</u>				
302. Gathered from mineral deposits	-	-	+	+
303. Scraped from rocks on beach	*+	*+	-	-
304. Imported as mineral (traded for)	-	*+	+	+
305. Salt from kelp	+	+	-	-
306. Salt from eating sea weed	*+	*+	-	-
307. Salt from burning "grass"	-	-	+	-
<u>Eating Etiquette</u>				
308. Hands washed after eating deermeat	*+	*+	*+	*+
309. Both sexes	+	+	+	+
310. Water spat from mouth		+	+	+
311. Water poured into hands from basket	+	+	-	+
312. In basket	-	-	+	-
313. Buckskin towel	-	-	+	-
313a. Men served first	-	-	+	-
314. All eat acorn mush out of same basket	-	+	-	+
315. Men each have separate basket	-	-	+	-
316. Women each have separate basket	-	-	+	-
317. Husband and wife eat out of same basket	+	+	-	-
318. Each child has separate, smaller basket	+	*+	+	-
<u>Storage</u>				
319. Outside granaries	-	-	*+	R
320. Bark-covered	-	-	+	-
321. Conical	-	-	+	R
322. On ground	-	-	-	R
323. Elevated above ground	-	-	+	-
324. Storage indoors in baskets	+	+	+	+
325. Pit storage outdoors	-	-	-	R
326. Indoors (as part of technique in preparing moldy acorns)	+	+	+	+
<u>Pets</u>				
327. Dogs kept	*-	+	+	+
328. Received in trade from N	-	*+	*+	*+
329. Bred	-	(+)	(+)	.
330. Named	-	+	+	+
*331. Kept in dwelling house	-	+	+	+
332. Very valuable and rare	-	+	+	+
333. Used in hunting to minor degree	-	+	*+	*+
334. Talked to	-	+	+	+
335. Buried like persons	-	+	+	+
335a. With shell money	-	+	-	-

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336. Pet's leg tied with cord and staked out	-	-	+	-
337. Cottontail rabbits kept	-	+	+	-
338. Coyotes kept	-	+	+	-
339. Fawns not kept because bad luck	+	+	+	+
340. Cubs not kept because bigger bears attracted	(-)	+	(+)	+
341. Foxes kept		+	-	-
343. Crows kept		+	-	-
<u>Real Property</u>				
344. Fishing places privately owned	(+)	*	-	*
345. Fish weir privately owned	-	*	-	*
*346. Definite community holdings recognized	+	+	+	+
347. Boundary marks	-	+	-	-
348. Autonomous political unit owns definite property	+	+	+	+
349. Family owns living house	+	+	+	+
<u>Various</u>				
350. Soaproot for washing self	+	+	+	+
351. For washing corpses	+	+	-	.
352. Root eaten	-	-	+	-
353. Top eaten	+	+	-	+
354. Cooked in earth oven	+	+	+	+
355. Milkweed chewing gum	-	-	+	+
356. Pine-pitch chewing gum	+	+	+	0
357. Food traded within a village	-	+	-	+
358. In time of famine mainly or only	-	-	-	+
359. Food commonly traded between different villages	+	+	+	+
<u>*HOUSES</u>				
<u>Structural Features</u>				
<u>Frame</u>				
360. Ground plan circular, type e	+	*	*	+
361. Type y	+	*	+	+
362. Conical shape, type e	+	+	+	+
363. Type y	+	+	+	+
364. Center post, type y	+	+	+	+
364a. Ceremony when new center post erected		+	+	+
365. Depth in feet of floor excavation, type e	2	2	1	0
366. Type y	4	4	2	3
367. Multiple-family house	+	+	+	+
368. Withe lashing for house frame	+	+	+	(+)
369. Frame of radiating poles, type e	+	+	+	+
370. Type y	+	+	+	+
<u>Covering</u>				
371. Bark or slabs, type e	*	*	*	*
372. Earth over all, type y	+	+	-	+
373. Partial (halfway up), type y	-	-	+	-
374. Earth banked at bottom, type e	+	+	+	+
375. Distance in feet earth banked	2	3	1	1
376. Partially thatched, type e	-	+	-	+

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<u>Entrances, Exits</u>				
377. Projecting, type e	+	+	+	-
378. Wood stored in entrance		+	+	-
379. Type y	+	+	+	+
380. Flush, type e	-	+	-	+
381. Type y	-	+	-	-
382. Faces east, type e	-	+	-	+
383. Type y	-	+	-	+
384. Faces south, type y	+	+	-	-
385. Not oriented, type e	+	-	+	+
386. Type y	-	-	+	-
387. Entrance converging at top, type e	+	+	+	+
388. Type y	+	+	+	+
389. At ground level, type e	+	+	+	+
389a. Type y	+	+	+	+
390. Swinging or lifting mat, bark, or bough door, type e	+	+	+	+
391. Type y	+	+	+	+
392. Smoke hole used in ceremonies, type y	-	-	-	+
<u>Fireplace</u>				
393. On surface or shallow depression, type e	+	+	+	+
394. Type y	+	+	+	+
395. Fire in center of house or between center and door, for all types . .	+	+	+	+
<u>Sweat House</u>				
396. Chief or headman nominal owner	+	+	+	+
397. Rebuilt about every 3 years	+	+	.
398. One at a village	+	+	+	+
399. Direct-fire heat	+	+	+	+
400. Steam heat	-	-	-	R
401. Fire fan of hide	+	+	-	+
402. Sweaters lie down	+	+	-	+
403. Sweaters on knees and elbows	+	+	-	R
404. Men sleep in ad lib.	+	+	+	+
405. Men gamble in	+	+	-	+
407. Women excluded	-	+	-	+
408. Leaf or grass pillow	+	+	+	+
409. General assembly house for both sexes	+	+	+	+
410. Fuel gathering formalized	-	+	-	-
411. Competitive sweating, groups	+	+	+	+
*412. East vs. west	+	-	-	-
*413. North vs. south	-	+	-	+
414. Sweating daily or twice daily	+	+	-	+
415. Sing while sweating	+	+	+	+
416. Pray or wish while sweating	+	+	-	-
417. Sweat for success in hunting	-	-	-	(+)
418. Wooden foot drum	+	+	+	+
419. Hollow half log	+	+	-	+
420. Sweating for curative purpose in sweat house	-	(+)	-	-
421. In heated trench	+	+	+	.
422. Women may sweat with men	+	+	+	-
423. Small dome-shaped sweat house (large enough for 1 man).	-	-	-	R
424. Covered with blankets	-	-	-	R
425. Sweat house often used as winter residence	+	+	+	-
426. Used as dance house	+	+	+	+
427. Rear door	+	+	-	-
428. Brush dance "house" for summer	+	+	+	+

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<u>Dwellings</u>				
430. Storage in projecting entrance, type e	-	+	+	-
431. Drying scaffold over fire	+	-	+	-
432. Bedding of furs	+	+	+	+
433. Bedding of woven rabbitskin blankets	+	+	-	-
434. 2 or more families in one house	+	+	+	+
435. Flat shade, no sides, summer dwelling	+	+	-	-
436. Circular brush enclosure, roofless, summer dwelling	+	+	+	-
437. Brush house, roof and sides, summer dwelling	-	-	+	+
438. Rebuilt every year	-	-	+	-
NAVIGATION				
438a. Dugout canoe	-	-	*+	-
439. Single-blade paddle	-	-	*+	-
440. Log raft	*+	+	+	-
440a. Propelled with poling rod (punt)	+	+	-	-
441. Towed by swimmers	-	-	+	-
442. Ferriage in baskets	-	*+	*+	*+
SWIMMING				
443. Pseudo breast stroke	+	+	-	-
*444. Side stroke	+	+	+	+
445. Dog stroke	+	-	-	+
446. On back, frog stroke	+	+	+	+
447. Racing	-	+	-	-
448. Diving	+	+	+	+
449. For distance	-	+	-	+
450. Holding-breath-under-water contests	+	+	-	+
LAND TRANSPORTATION				
451. Woven pack strap	+	+	-	+
452. Two-ply material	+	+	-	+
453. Ends braided	-	(-)	-	+
454. Spreading type	+	.	-	(+)
455. Buckskin pack strap	-	+	+	+
456. Pack strap across forehead, regular position	+	W	W	W
457. Occasional	-	M	-	M
458. Pack strap across shoulder-chest, regular position	-	M	M	M
459. Occasional	+	W	-	W
460. Root headband for packing	-	+	-	-
461. Carrying nets, bag type	+	+	M	+
462. Adjustable loop	+	+	+	+
463. Trapezoidal shape	-	+	+	+
464. Of Indian hemp (Apocynum)	-	-	+
465. Of Iris macrosiphon	(+)	+	+	-
466. Cased-hide bag	+	(+)	+	-
467. Fawnskin	+	(+)	+	-
468. Folded hide bag	-	(+)	-	*+
469. Sewn	-	(+)	-	+
470. Sewn at ends	-	(+)	-	+
471. Strap over shoulder, bag under arm	-	(+)	-	+
472. Small sewn buckskin bag	-	+	+	-
473. Carrying basket	+	+	W	+

	Kl	Ka	La	Yu
474. Coarsely woven for men	+	+	-	+
475. Men's carrying frame	+	+	+	+
476. For carrying fish only	+	+	+	+
477. Double lashed on both sides of load	+	+	+	+
478. Liquids carried in basket on shoulder	+	+	+	+
479. Liquids carried in basket on upturned palm	-	-	+	+
480. Broken-branch trail signs	-	-	+	-
481. Trading with other groups	+	+	+	+
482. Messenger to arrange	+	+	+	-
483. Sick carried on litter	-	+	+	+
484. On back	+	+	+	-
485. Dead carried on litter	+	+	+	+
486. On back	+	+	-	-
487. Staff for aged	+	+	+	+
TECHNOLOGY				
<u>Brushes</u>				
488. Soaproot for mealing	-	-	+	-
489. Cylindrical	-	-	+	-
490. Hairbrush	-	-	+	-
491. Cylindrical twigs or grass	+	-	-	+
492. Cylindrical hairbrush of anise root	+	+	+	-
<u>Mush Stirrers, Stone Lifters</u>				
493. Wooden paddle, mush stirrer	+	+	+	+
494. Undecorated	+	+	+	+
495. Two sticks for stone tongs	+	+	+	M
496. Paddle shape	-	+	+	-
497. True tongs				W
<u>Spoons, Forks, "Dishes"</u>				
498. Horn spoon	-	+	-	-
499. Carved handle	-	+	-	-
500. Used by chiefs only	-	+	-	-
501. Deer skull as spoon	-	-	+	-
502. Mussel shell as spoon	+	+	+	+
503. Used by women	+	+	+	+
504. Used by men	+	+	+	+
505. Index and middle finger used to eat acorn mush	+	+	+	+
506. Meat skewer of deer horn			+	+
507. Meat fork (forked stick, sharpened points)			-	+
508. Bark meat platter	+	+	-	-
509. Swab for sipping (e.g., deertail)	-	-	+	-
<u>Knives</u>				
510. Stone, chipped	+	+	+	+
511. Buckskin-wrapped handle	+	+	-	-
512. Wood handle	-	+	+	+
513. For butchering	+	+	+	+
<u>Awls, Needles</u>				
514. Bone awl	+	+	+	+
515. Deer cannon	+	(-)	+	+

	Kl	Ka	La	Yu
516. Deer ulna	+	+	+	(-)
517. Hard-wood awl	-	*+	-	-
<u>Grinding</u>				
519. Hopper basket, twined	+	+	+	+
520. Set on stone pounding slab	+	+	+	+
521. Stone pestle	+	+	+	+
522. Tapering	+	+	+	+
523. Bulb end	+	+	-	+
524. Shaped without bulb or ring	+	+	+	+
525. Portable bowl mortar of stone	-	*+	+	-
526. Reputedly used by poisoners	-	+	+	-
<u>Drilling</u>				
527. Composite drill, shaft and point	+	+	*-	+
528. Stone point	+	-	-	(+)
529. Bone or horn point	-	+	-	-
530. Rotated, both hands opposed	+	-	-	-
531. Rotated with "pump" (pump drill)	+	+	-	+
532. Vise, one hand	+	+	-	+
533. Toes	-	-	-	+
534. Hide (friction holds bead)	+	-	-	-
535. Smoothing slab for beads	+	+	-	+
<u>Fire Making</u>				
536. Hand drill, one-piece, buckeye	+	+	+	+
537. Slow match of bark	+	+	+	+
538. Oak bark	+	+	+	+
539. Four- or five-holed hearth	+	+	-	.
540. Two-holed hearth	-	-	+	.
<u>Flint Flaking</u>				
541. Retouching by pressure	-	+	+	-
542. Antler flaker	-	+	-	-
543. Cannon-bone flaker	-	-	+	-
544. Retouching by percussion	+	-	-	+
545. Scraper or knife of split cobble, unretouched (eolith)	+	+	+	+
<u>Skin Dressing</u>				
546. Soaking in water to aid dehairing	+	+	*+	+
547. Flesher or dehairer of stone	-	+	+	.
548. Of mussel shell	+	-	-	.
550. Brains applied to hide	+	+	+	(+)
551. Rubbed after brain treatment with elkhorn	-	-	+	.
552. Unworked cannon	-	-	+	.
553. Wood hand tool	-	+	-	.
554. Stone	-	-	+	.
555. With bare hands	+	+	+	+
556. Deerskin only hide dehaired and dressed	+	+	+	+
557. Skin dressing by men only	+	+	+	+
<u>Glue</u>				
558. Fishskin	-	(+)	*+	-
559. Pine pitch	+	+	+	+

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<u>Wood Working</u>				
560. Wedges of elk horn	+	+	+	-
*561. Of wood	+	+	+	-
562. Pear-shaped maul (cf. Hdbk., pl. 19).	-	-	+	+
563. Natural cobble as maul	+	+	-	+
564. Rudely shaped	+	-	-	-
565. Madroña maul	-	+	-	+
566. Maul also used for driving stakes	+	+	+	+
567. Chisel or wedge of hardwood for prying haliotis	+	+	0	0
<u>Miscellaneous</u>				
567a. Steatite used like chalk for marking	-	-	+	R
567b. "Red rock" used like chalk	-	+	-	-
WEAPONS				
<u>Bow</u>				
568. Self bow, toy only	+	+	+	+
569. Sinew-backed bow (man's bow).	+	+	+	*+
570. Broad, thin, short	+	+	+	-
571. Made locally	+	+	+	+
572. Imported from north	+	+	-	-
573. Ends recurved	*+	*+	+	-
573a. Ends not recurved	+	+	-	+
574. Constricted grip	-	*+	+	-
575. Hazelwood	+	+	-	-
*576. Yew wood	+	+	+	*+
577. Mountain mahogany (Cercocarpus)	-	-	-	+
578. Painted on back	-	+	*+	-
579. Bowstring of sinew	+	+	+	+
<u>Arrows</u>				
580. Single shaft, no head	+	+	+	+
581. Single shaft, with head of stone	+	-	-	+
582. Foreshaft, no other head	-	+	+	*+
583. Foreshaft plus head	-	+	+	-
584. Bird arrow with cross sticks, number	-	-	-	2
585. Unbarbed, wooden duck arrow	-	+	+	-
586. Sharp pointed, wooden bird arrow	+	+	+	-
587. War arrow stone-headed	+	+	+	+
588. Stone arrowheads	+	+	+	+
589. Stemmed and barbed	+	-	+	-
590. Stemmed, without barbs	-	+	-	+
591. Radial feathering, number	3	3	3	3
592. Pitch to hold feathers to shaft	+	+	+	+
<u>Poisoning</u>				
593. Flint or obsidian thought to be poison	+	*+	*+	+
593a. Human blood	-	+	-	-
<u>Arrowshaft Straightening, Smoothing</u>				
594. Stone straightener, 2-piece, longitudinal grooves	-	-	*+	-
595. Abrasive stone	-	-	+	-

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596. 1-piece straightener abrasive stone, latitudinal groove	+	-	-	-
597. Hands and teeth to straighten	+	+	-	+
598. Hands and knee to straighten	+	+	+	+
599. Shaft heated before straightening	+	+	+	+
600. Equisetum to smooth and polish	+	+	+	+
601. 2-stick arrow polisher and straightener	+	(+)	-	-
<u>Shooting Position</u>				
602. Bow horizontal, usual	+	+	+	-
603. Occasional	-	-	-	+
604. Arrow on top of bow	+	+	+	+
605. Guided between middle and 3d finger of left hand	+	+	+	-
606. Bow slanting about 45°, occasional	+	+	+	+
607. Bow vertical, usual	-	-	-	+
*608. Arrow release primary	+	+	+	+
609. Modified secondary	(-)	(+)	+	+
<u>Quivers</u>				
610. Cased hide	*+	*+	*+	*-
611. Buckskin band around arrows	-	-	-	*+
612. Carried at side under arm	+	-	+	-
613. Carried on back, usual position	-	+	-	+
614. When traveling	+	+	-	+
615. Arrows pulled over shoulder	-	+	-	+
616. Moss in bottom of quiver	-	+	+	-
617. Angelica root in bottom of quiver	+	-	-	-
<u>Daggers or Knives</u>				
618. Horn, deer	-	-	-	+
619. Bone, elk cannon or ulna	-	+	+	-
620. Also used as hairpin	-	+	+	-
621. Tied to wrist	-	+	+	-
622. Chipped stone	+	+	+	+
622a. Hafted, wooden handle	-	-	+	+
623. Butt end wrapped with buckskin	+	+	-	-
<u>Spears</u>				
624. Stone point	+	+	*-	+
625. For war	+	+	-	+
626. Thrust mainly	+	+	-	+
627. Used in night surprise attacks	+	+	-	+
628. Thrown at large game	-	-	-	*+
<u>Slings</u>				
629. For hunting by men	*+	+	*+	+
630. For war	+	+	*-	-
631. As a boy's toy	+	+	+	+
632. Used to knock down acorns	+	+	+	+
633. Clay balls thrown at ducks	-	-	-	+
<u>Clubs</u>				
634. Ball-ended club for war	-	+	-	*+
635. Straight wooden war club	+	+	*+	+
636. Mountain mahogany preferred		+	-	+

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637. Ball-ended club for hunting	*	+	+	+
638. Used to rout black bear from den	+	*	+	+
639. Straight club thrown at rabbits	+	+	+	R
640. At squirrels	+	+	+	R
<u>Armor</u>				
641. Elkhide, no rods	-	+	+	*
641a. To knees or more	-	+	+	-
642. Elkhide with rod bracing	*+	-	-	-
643. Elkhide helmet	-	(+)	-	-
BODY AND DRESS				
<u>Formal Sitting Postures</u>				
644. Turkish, eating or visiting	+	M	+	*W
645. Both legs flexed to same side, eating or visiting	W	W	W	W
646. Kneeling on both knees while gambling	M	M	M	M
647. While eating		M	M	*M
648. Kneeling on 1 knee, common posture	M	M	M	M
649. Standard or usual posture	-	M	M	-
<u>Hair</u>				
Head				
650. Long, past shoulder	MW	MW	MW	Wg
651. Shoulder length	-	bg	g	Mb
652. Close crop	bg	-	b	-
653. Scalp locks, down back	-	-	b	-
654. Bangs on forehead	MW	-	Wg	*g
655. Singed off	+	+		+
656. Cut with obsidian or flint knife	+	+	+	-
Beard				
657. Allowed to grow	+	-	+	+
658. Plucked	+	+	+	+
659. With fingernails	+	-	+	+
660. Stone flake opposed to fingernail	-	+	-	-
Coiffure				
662. Parted in middle	(-)	+	+	+
663. 2 full-length rolls in front of shoulders	-	W	W	-
664. Flowing in front of shoulders				W
665. 1 full-length roll down back	-	-	-	W
666. 1 tie at back of neck, ends loose	M	-	W	-
667. 1 tie around head, forehead level	-	+	+	W
668. Rolled up on top of head	+	+	M	*M
669. Braided, 3 strands	-	+	-	W
Comb				
670. Soaproot brush	-	-	+	-
671. Head scratcher used as comb	-	-	M	-
672. Anise-root brush	+	+	+	-
673. Salmon-vertebrae comb				+

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<u>Various</u>				
674. Eyebrows singed	*	-	-	+
675. Soaproot to wash head	+	+	+	+
676. Hair whipped with stick to dry	-	-	+	-
677. Hair greased with animal fat	-	+	*+	-
678. With marrow	+	+	*+	-
*679. Hair reddened with lamprey blood	+	+	-	-
<u>Mutilations</u>				
<u>Ears and Nose</u>				
680. Ear lobes pierced	+	+	*+	+
681. Nasal septum pierced	+	*+	*+	+
<u>*Tattooing</u>				
*682. Chin, vertical lines	W	W	W	+
683. Cheeks, horizontal or radiating from mouth	W	*W	W	+
684. Nose, vertical line or figure	-	-	-	W
685. Forehead		M	-	+
686. Arm or hand	+	+	M	*M
687. Legs	*-	*+	-	W
688. Chest	+	+	*M	M
689. With bone awl	+	+	-	-
690. With stone knife	-	-	*+	+
691. Considered tribal mark	+	+	+	+
692. Girls tattooed at end of first menses	-	+	+	-
693. While still young women	+	-	-	+
694. Charcoal for coloring (appears blue on Indian's face)	+	+	+	+
695. Soaproot shoots used to give green color			(+)	-
<u>Clothing</u>				
<u>Upper Body</u>				
696. Robes, deer hide, hair on	*+	+	+	(-)
697. Buckskin				+
698. Single hide	+	+	+	+
699. Coyote hide for summer			+	-
<u>Loin Covering</u>				
*700. Breechclout, apron style	M	M	M	M
701. Deerskin (hair on)	M	M	-	-
702. Buckskin	-	M	M	M
703. One-piece skirt or apron	W	W	*W	W
704. Buckskin	-	W	W	W
706. Inner bark	-	-	*W	-
707. Grass	*W	*W	-	-
708. Double apron	*+	*+	W	+
709. Whole deerskin (hair on)	(+)	-	-	-
710. Buckskin		+	W	+
711. Fringed	(-)	W	*W	-
712. Animal-shell embroidery	-	-	*W	-
713. Length between knees and ankles	W	-	-	-
714. Knee length	M	+	W	+
715. Men went naked	+	+	+	+
716. Fawnskin worn by children	+	+	+	.

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Arms				
717. Wristlets of fur (white preferred)	-	+	-	-
Feet, Legs				
718. Moccasins	-	-	*+	+
719. Buckskin	-	-	+	+
720. One-piece	-	-	+	.
721. Ankle length	-	-	-	+
721a. Calf length	-	-	+	-
722. Made by men	-	-	+	+
723. Made by women	-	-	+	+
724. Snowshoes	-	-	+	-
724a. Made of hazel wood	-	-	+	-
725. Circular or oval frame	-	-	+	-
726. Lashing iris-fiber cord	-	-	+	-
731. Anklets, fox fur	-	+	-	-
732. White (belly) of deerhide	-	+	-	-
733. Braided Xerophyllum	-	+	-	-
<u>Adornment and Ceremonial Dress</u>				
Feather Regalia				
734. Feather garment on net foundation	+	M	-	+
734a. Half length	+	-	-	+
735. Reaches below knees	-	+	-	-
736. Tied over shoulders	-	-	-	+
737. Tied under arms	+	+	-	-
738. Tied around waist	-	-	-	+
739. Yellowhammer-quill band	+	+	*+	+
740. Feather tips at intervals	+	+	+	+
741. Worn across forehead	+	+	+	+
742. Worn down back	-	-	-	+
743. Owl-feather band	-	W	-	-
744. Woodpecker scalps on band	-	(-)	+	*-
745. Buckskin band	-	-	+	-
746. Scalps sewn on	-	-	+	-
747. Headband	-	-	+	-
748. Tail feathers solid on buckskin band, all same direction	+	+	+	+
749. Tied together with string	-	+	+	-
750. Haliotis attached	-	-	+	+
751. Feather head plumes	+	+	M	+
752. Single tail feather	-	+	+	-
753. Forked	+	+	-	+
754. Number worn	2	2	-	2
755. Number of forks in each	1	1	-	1
756. Twisted sinew body	+	+	-	-
757. Bird or mammal fur on body	+	+	-	-
758. Natural primaries or tail feathers	+	+	-	+
759. Hand-held forked plume	+	+	-	+
761. "Big Head," feather-tipped radiating sticks	+	+	-	-
762. Feathers radiating from crown	-	-	-	+
763. Topknot of small feathers worn	+	+	+	+
Fur Regalia				
764. Fur headband or visor	-	-	+	-
765. Wolf	-	-	+	-

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766. Otter	-	-	+	-
767. Fisher	-	-	+	-
Ear Ornaments				
770. Wooden ear stick	*+	*+	(*)	+
771. Feathers on ends	-	+	-	-
772. Dentalium	-	*+	W	-
773. Bird bone	+	+	-	+
774. Yellowhammer feathers stuck in ends of bone	+	+	-	-
775. Incised	+	+	-	-
776. Squirrel tail suspended from string			*+	-
Nose Ornaments				
777. Bone pin, bipoined	+	*M	*-	M
778. Wood pin	+	-	-	M
779. Dentalium	-	-	*+	-
780. Straw or grass to enlarge hole			+	-
Shell Beads				
781. Haliotis necklace	+	+	*-	-
782. Haliotis on clothing	-	-	*+	-
783. Olivella necklace, whole shells	+	(-)	+	+
784. Clamshell-disk necklace	+	+	+	+
785. Olivella belt	-	-	+	-
786. Clamshell-disk belt	+	+	+	+
787. Sewed to buckskin	+	+	+	+
Face and Body Paint				
789. Red mineral	+	+	+	*+
790. Blue clay		+	-	-
791. White mineral	+	+	+	-
792. Pulverized steatite			+	-
793. Black, charcoal	+	+	+	+
794. Eyebrows blackened	-	+	+	-
795. Applied with fingers	+	+	+	+
796. Applied with stick	-	-	+	-
797. Grease (marrow) on body as protection from cold and wet	*-	*-	*+	-
Head Nets, Pins				
800. Head net, all on head	M	+	*-	M
801. Down filled	M	+	-	M
802. Wooden hairpins	+	+	-	+
803. Mammal-bone hairpins	-	*+	*M	-
804. Flowers in hair or ear	*R	*-	*-	*-
WEAVING				
Basketry				
Technique				
805. Coiling	W	W	*-	W
807. Clockwise (looking into basket)	+	+	-	*+
808. To left of worker	+	+	-	+

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809. Awl enters outside of basket	+	+	-	+
810. Three rods in foundation	+	+	-	+
811. One-rod foundation	+	-	-	(*)
812. Rod and splint	-	(-)	-	(-)
813. Twining	+	+	+	+
814. Counterclockwise	+	+	+	+
815. To right of worker	+	+	+	+
816. One strand wrapped in half hitch	+	-	-	+
817. Plain, 2-strand	+	+	+	+
818. Closework	W	W	+	+
819. Openwork	M	M	+	+
820. Diagonal, start or partial	+	.	+	.
821. Three-strand, start or partial	+	+	+	-
822. Three-strand braid	-	.	+	-
823. Lattice twining	+	.	-	-
Types and Uses				
*824. Seed beater, plain twined	+	+	+	+
825. Wicker	(*)	-	-	-
826. Circular	+	+	+	+
827. Radiating warp	+	+	+	+
828. Parallel warp	+	-	-	-
830. Circular flat tray, twined	+	+	+	-
831. Coiled	-	-	-	+
832. Radiating warp	+	+	+	-
833. Closework, sifting or winnowing	+	+	+	+
834. Tapped with hand	+	+	+	+
835. Openwork general receptacle, twined	+	+	+	-
836. Coiled	-	-	-	+
837. Boiling baskets twined	+	+	+	-
838. Coiled	-	-	-	+
839. Twined basketry hopper	+	+	+	+
840. Twined carrying basket	+	+	+	+
841. Closework	W	W	+	+
842. Openwork	M	M	+	+
843. True cone, pointed bottom	-	+	+	+
844. Truncated cone, flat bottom	+	-	-	-
845. Bell shape	+	-	-	+
846. Circular storage basket	+	+	+	+
846a. Maximum diameter near bottom	-	-	+	-
847. At middle	+	-	-	+
848. Near top	-	+	-	-
849. Twined	+	+	+	(-)
850. Coiled	-	-	-	+
851. Small globular basket	+	+	-	+
852. Twined	-	-	-	(*)
853. Coiled	+	+	-	+
854. Men twined some openwork basketry	+	+	+	+
855. Cercis (redbud) basketry	+	-	-	+
856. Twined	+	-	-	-
857. Coiled	+	-	-	+
Decoration				
858. Banded woven ornament	+	+	+	-
859. One color, besides background	+	(*)	-	+
860. Two colors, besides background	-	(*)	+	-
861. Feather ornamentation	+	-	-	-
862. Border of quail topknots, etc.	+	-	-	-

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863. Solid	+	-	-	-
864. On 3-rod coiled baskets only	+	-	-	-
865. Overlay twining	-	*	*	-
866. Clamshell bead or haliotis ornament on baskets	+	-	-	+
867. Fern root used for black design	+	+	-	(+)
868. Flint scraper for basketry material	+	*	+	+
869. Mussel-shell scraper for basketry material	+	*	-	-
870. Bone scraper for basketry material	-	-	-	(+)
871. Deer-cannon-bone awl for basketmaking	+	(-)	-	+
872. Deer-ulna awl for basketmaking	+	+	-	(-)
<u>Cradles</u>				
873. Sitting cradle (cf. Hdbk., pl. 35, center)	+	*	+	*
874. Made by men	+	+	-	+
875. Made by women	+	+	+	-
876. Pomo (deep) type with horizontally circular head hoop	+	+	+	+
877. Carried on back	+	+	+	+
878. Pendants from top for baby to play with	-	+	+	+
879. Openwork twined basket over head of sleeping child	-	-	+	+
880. Lashing of buckskin	-	+	+	+
881. Lashing woven vegetable fiber	+	-	-	-
882. Strap across mother's forehead, regular	+	+	+	+
883. Shoulder-chest, occasional	+	+	-	+
884. Cradle, with baby in, hung from tree while mother works		+	-	+
<u>Rabbit-skin Blankets</u>				
885. Stick to twist fur strips	+	-	-	-
886. Warp 1-ply, of fur	+	+	-	-
887. String twisted with	-	+	-	-
888. Weft of string	+	-	-	-
889. Made by men	+	+	-	-
890. Perforated stick to twist with	+	-	-	-
891. Woven in vertical position	+	*	-	-
<u>Bedding</u>				
892. Tule or rush mats	*	*	*	*
895. Bear-hide "rugs" (slept on)		+	+	+
896. Puma-hide "rugs" (slept on)		+	+	+
897. Elkhide "rugs" (slept on)		+	+	-
<u>Netting</u>				
898. One-piece shuttle, ends notched	+	+	+	-
899. Of bone	+	-	-	-
900. Two-piece shuttle	*	-	-	-
901. Of wood	+	+	+	-
902. Single stick, ends unnotched	-	-	-	+
903. Mesh spacer, wood	+	+	+	+
904. Also used to hold loops of string as net is being woven	+	+	+	+
905. Mesh measured with fingers	+	-	-	-
<u>Cordage</u>				
906. Two-ply	+	+	+	+
907. More than two-ply	+	+	+	+
908. Each over two twisted into cord one at a time	+	*	(+)	+
909. Twisted on thigh	+	+	+	+

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910. Down thigh, men	+	+	+	+
911. Down thigh, women	+	*	-	-
912. Iris	+	+	+	-
913. Thumb guard of mussel for fiber drawing	+	+	+	-
914. Apocynum (Indian hemp)	*+	-	-	+
915. Asclepias (milkweed)	*+	-	-	-
916. Withes of grapevine, hazel, etc.	+	+	+	+
MONEY AND BEADS				
917. Dentalia	-	+	+	*
918. Clamshells	*+	+	+	*+
919. Disks	+	+	+	+
920. Manufactured	+	+	-	+
921. Standard of value	+	+	(+)	+
922. Counted	+	(-)	+	+
923. Fathom or half-fathom measure	-	(+)	-	-
924. Cylinders as treasure	+	-	-	*+
925. Magnesite cylinders as treasure	+	+	-	*+
926. Flint or obsidian as treasure	-	+	+	*+
*927. Whole-olivella beads	+	(-)	+	+
928. Olivella disk	-	-	-	+
PIPES				
929. California types, of wood	+	+	+	+
930. Bulb bowl	+	+	+	+
931. As in Kroeber, Hdbk., pl. 30a	+	-	-	-
931a. As in Kroeber, Hdbk., pl. 30b	+	+	-	+
932. As in Kroeber, Hdbk., pl. 30f	+	+	+	+
932a. As in Kroeber, Hdbk., pl. 30g	+	-	+	+
933. Pipe sack, buckskin	-	-	-	+
934. Cased fur	-	+	+	-
TOBACCO				
935. Gathered wild	+	+	+	+
936. Sown	-	-	*+	-
937. Log or brush burned, sown in ashes	-	-	*+	-
938. Mixed with angelica root for smoking	+	-	*+	-
939. Smoking at meals or social gatherings	+	+	-	+
940. Buckskin pouch	-	-	-	+
941. Cased-fur pouch	+	+	+	-
*942. Only old people smoked	+	+	+	+
943. Pipe used by shamans, smoked while curing	-	-	+	-
MUSICAL INSTRUMENTS				
<u>Drum</u>				
944. Wood foot drum	+	+	*	+
945. Feather dance costumes kept under	-	-	-	+
946. Split-stick rattle kept under	+	-	-	+
947. Cocoon rattle kept under	+	-	-	-
948. Small, stuffed, brown bird kept under	-	+	-	-
949. Whistle kept under	-	+	-	+

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950. Bull-roarer kept under		*+	-	-
951. Drum axis in line with door		-	-	+
952. Drum axis at right angles to door		+	-	-
<u>Rattles</u>				
953. Cocoon, number	6+	2+	*4+	*2+
954. Stick handle	+	+	+	+
955. Used in curing	+	+	+	+
956. Taboo to young women	+	+	+	+
957. Taboo to children	+	+	+	+
958. Deer-hoof, including dewclaws	-	*	+	+
959. Stick handle	-	-	+	-
960. Suspended from string	-	-	-	+
961. Hoofs bunched	-	-	+	+
962. Used in curing	-	-	+	+
963. Split-stick rattle	+	+	+	+
964. Single stick	+	+	*+	+
965. Painted	-	+	+	-
966. General singing and dancing	+	+	+	+
967. Girls' puberty rite	-	+	+	+
968. Basket, stone inside, child's toy	-	+	+	-
969. Tied to baby's cradle	-	*+	+	-
<u>Bull-roarer</u>				
970. Wood	+	*+	*-	-
971. Only men operate	+	+	-	-
972. Voice of thunder	+	-	-
973. Women may not see	+	+	-	-
974. Children may not see	+	+	-	-
975. Used at boy's school	+	-	-	-
976. Used in curing of fright-sickness	-	+	-	-
977. Pointed at distant enemies to "poison" them	-	+	-	-
<u>Whistle</u>				
978. Single hole	+	+	+	+
979. Bone	+	+	+	+
980. Bird or rodent	+	+	+	+
981. Large mammal	-	-	+	.
982. Wood or cane	+	+	+	+
983. Elder	+	+	+	-
984. Grass wrapped at hole	-	-	+	-
985. Stop of gum or pitch	+	+	+	+
986. Double, 2 bound together	+	+	+	+
<u>Flute</u>				
987. Flute	+	*+	*+	+
988. Elder	+	+	+	+
989. Number of holes	4	4	(5)	4
990. Flattened squares around holes	+	-	-	-
991. End blown	+	+	+	+
992. Mouth blown	+	+	+	+

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GAMES				
<u>Shinny or Lacrosse</u>				
993. Men play	+	+	+	*R
994. Women play	+	R	-	R
995. Both sexes together	+	R	-	R
996. Puck, wood ball	+	+	+	*-
997. Pepperwood ball	+	-	+	-
997a. Tan-oak ball	+	+	-	-
998. Dropped from hand to start game	+	+	+	R
999. Propulsion, curved stick	+	-	+	R
1001. Straight natural-ended stick	+	+	-	-
1002. Netted stick	*W	*W	-	-
1003. Goals, paired posts or trees	+	+	+	R
1004. Tripping permitted	+	+	-	-
1005. Picking up and batting puck permitted	-	+	-	R
1006. Catching ball in hand, dropping, striking permitted	-	+	-	R
1007. Number on each side	8	*3+	*5+	*8+
1008. Sides local groups	+	+	-	R
1009. Substituting permitted	+	+	+	-
1010. One goal wins game	+	+	+	R
<u>Various Games</u>				
1012. Throwing sticks at stake	-	-	+	-
1013. Stick race		+	-	-
1014. One-legged race (hopping).		+	+	-
1015. Wrestling matches, men	+	+	+	+
1016. Women			+	-
1017. Rolling hoop for distance	-	+	-	-
1018. Stick thrown for distance, including bounce		+	+	-
<u>Archery</u>				
1019. Stationary target	-	+	+	+
1020. Tree	-	+	-	*+
1021. Stake alone	-	+	-	-
1022. Slab of wood or bark	-	+	+	-
1023. Pine cones shot down		+	-	-
1024. For distance	+	+	+	+
1025. Over a tall tree	+	+	W	-
1026. For height alone	-	-	-	+
1027. Blunt arrows shot at man for war practice		+	-	-
<u>Ring-and-Pin</u>				
1028. Men play	+	+	+	*
1029. Women play	+	+	+	.
1030. Fish-vertebrae rings	+	+	+	.
1031. Rings made from deer femora			R	.
1032. Variable number of rings	+	+	+	.
1033. Number of strings of rings	4	3	2	.
1034. Single-forked stick with 2 sharpened points for pins	+	+	+	.
1035. Outfit transferred at miss	+	+	-	.
1036. After three misses	-	-	+	.
1037. Each ring counts one point	+	+	+	.
1038. Number of sides	2	2	2	.
1039. Number on each	2	*2+	2	.
1040. Game called "gigging a salmon"		+	+	.
1041. Successful player gets good luck for actual salmon harpooning		+	+	.

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<u>*Hand, Grass, or Many-Stick Game</u>				
1042. Men play, a	-	*R	+	*R
1043. Men play, b	+	+	+	+
1044. Women play, b	-	R	-	R
1045. Many small sticks, one marked, a	-	R	+	R
1046. Number of sticks per player, a	-	*20	*30	*30
1047. In game b	2	*2	*1	2
1047a. Sticks of solid wood, b	+	R	+	+
1048. Hollow bone "sticks," b	+	+	-	(+)
1049. Only wildcat leg bones used		+	-	-
1051. One wrapped or marked per player, b	+	+	+	+
1052. Single stick guessed for, b	-	R	+	-
1053. Wrapped or marked guessed for, b	+	-	-	+
1054. Either guessed for, b	-	+	+	-
1055. Called tep and wei	+	+	-	*R
1056. Wrapped bone called "east"		+	+	-
1057. Called man and woman	-	+	-	-
1058. Called black and white	-	R	-	-
1059. Hide in bare hand only, a	-	R	-	R
1060. Hide in grass in hand, a	-	-	+	-
1061. Hide in grass in hand, b	+	+	+	+
1062. Shuffle in front, a	-	-	+	+
1063. In front, b	*R	-	+	+
1064. Behind back, a	-	R	-	-
1065. Behind back, b	+	+	-	+
1066. Holder (dealer) wins point, a	-	R	+	R
1067. Holder (dealer) wins point, b	+	+	+	+
1068. Side guessing correctly gets to hold (deal), a	-	R	+	R
1069. Side guessing correctly gets to hold (deal), b	+	+	+	+
1070. Number of counters, a	-	12	12	12
1071. Number of counters, b	12	12	*12	12
1072. Counters sticks, a	-	R	+	R
1073. Counters sticks, b	+	+	+	+
1074. Counters in one neutral pile to start, a	-	R	+	R
1075. Counters in one neutral pile to start, b	+	+	+	+
1076. Counters in two piles, a	-	R	-	R
1077. Counters in two piles, b	-	R	-	R
1078. Referee to hand out counters, a	-	R	+	R
1079. Referee to hand out counters, b	+	+	+	+
1080. One player on a side holds sticks or bones, a	-	R	+	R
1081. One player on a side holds sticks or bones, b	*+	*+	*+	-
1082. Two players on a side hold sticks or bones, b	+	+	+	+
1083. Two sides, a	-	R	+	R
1084. Two sides, b	+	+	+	+
*1085. Singing while playing, b	+	+	R	+
<u>Many Sticks, Take Away, Guess Remainder</u>				
1086. Men only play	+	(-)	-	-
1087. Take away 2 at a time, guess zero or one	(+)	(-)	-	-
1088. Many sticks, none marked, divided, number guessed	(+)	-	-	-
<u>Dice Games</u>				
1089. Six split-stick dice, women's game	R	*R	-	*R
1090. All alike counted 2, half and half, 1	R	R	-	R
1091. Pyrographic etching on wood dice	*R	*R	-	-

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<u>Stick Thrown Up</u>				
1092. Stick sharpened on both ends	+	*+	-	-
1093. One point when it lands erect in ground	+	+	-	-
1094. Thrower scores	+	+	-	-
1095. Unsuccessful thrower transfers	+	+	-	-
<u>Tops</u>				
1096. Children play with	-	+	+	-
1097. Acorn top	-	+	-	-
1098. Hazelnut top	-	-	+	-
1099. Spun on buckskin	-	-	+	-
<u>Buzzer</u>				
1100. Children play primarily	+	+	+	R
1101. Acorn	+	-	+	-
1102. Rawhide	-	-	-	R
1103. Wood or bark	-	+	-	R
1104. Madroña	-	+	-	-
1105. Edge of disk notched	-	-	-	R
1106. One end of string held in mouth, string plucked	-	-	+	-
<u>Cat's Cradle</u>				
1107. Men play	R	R	R	+
1108. Women play	R	R	R	+
1109. Static figures	R	R	R	+
1110. Moving figures	R	R	R	+
COUNTING, MNEMONIC DEVICES				
1111. Counting on fingers	+	+	(-)	-
1112. Between fingers	-	-	-	*+
1113. Counting on toes	+	+	-	-
1114. Stick for 1	-	-	+	-
1115. Stick for 10	+	+	-	-
1116. Stick for 20 (larger stick)	-	+	-	-
1117. Stick for 100 (larger stick)	+	-	-	-
1119. Quinary numeral system	-	*+	*+	-
1120. Octonary numeral system	(-)	-	-	*+
1121. Decimal numeral system	(*)	-	(*)	-
1122. Vigesimal numeral system	(*)	*+	(-)	-
1123. Stick mat for messages or invitation	+	-	-	-
1124. Bundle of loose sticks for messages	+	-	-	-
1125. Messenger carries 4 sticks	-	*+	-	-
CALENDAR				
1126. Number of moons in year	10	8	*10	(*)
1127. Number of names for months	10	8	10	(*)
1128. Descriptive month names	-	+	+	+
1129. Finger-named months: 1st month called thumb; "2d," index finger, etc.	+	-	-	-
1130. Summer months unnamed	+	+	+	(*)
1131. Calendrical year begins about October	*+	*+	+	+
1132. Month begins with new moon	+	+	+	+
1133. Number of seasons named	4	4	4	(*)

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ASTRONOMY, METEOROLOGY, COSMOLOGY				
<u>New Moon Observances</u>				
1134. Monthly birth-and-death theory	-	+	(+)	+
1135. All go out to see	+	+	-	*
1136. Racing by children	+	+	-	.
1137. Run 4 times around house	+	+	-	.
1138. Speak, shout, or pray to moon	*+	*+	*+	.
1139. Address moon with kin term	-	*+	*+	.
1140. Throw blazing pitch at moon	-	+	-	.
1141. Position of "horns" significant	-	-	R	-
1142. Horizontal, dry weather	-	-	R	-
1145. Vertical, rain	-	-	R	-
1146. If moon looked at while sinking in ocean, one will die		*+	-	-
1147. Four "scars" on new moon; good acorn crop	+	-	-	-
1148. New moon unlucky because women menstruate then	+	+	*+	*+
1149. Men usually will not hunt during new moon	*+	*+	-	-
<u>Eclipses</u>				
1150. Eclipse of sun known	+	+	+	+
1151. Eclipse of moon known	+	+	+	+
1152. Eating theory	+	+	+	+
1153. Sun	+	+	+	+
1154. Moon	*+	+	+	+
1155. Bear	+	+	+	+
1156. People shout	+	+	+	-
1157. Pound ground with sticks		+	+	-
<u>Rainbow</u>				
1158. Sign of childbirth somewhere	+	+	R	-
1159. Must not look at long, else weak eyes	-	+	+	-
1160. People afraid of rainbow	-	+	+	+
1161. Bad to point at	-	+	+	+
1162. Makes finger crooked	-	+	*+	+
<u>Thunder and Lightning</u>				
1163. Thunder anthropomorphic	+	*+	*+	+
1164. Male	+	+	+	+
1165. Thunder-boy makes lesser noises		-	*+	-
1166. Lightning from body of thunder person	+	*+	-	(+)
1167. Lightning from eyes of thunder person	-	-	+	-
1168. Thunder and lightning feared	+	+	+	+
1169. Dogs made to squeal	-	+	+	-
1170. Twist ears of dogs	-	+	+	-
1171. Angelica burned to stop thunder	+	+	-	-
1172. Chewed and spat to stop		+	-	-
1174. Shamans go outside, talk to thunder to make it stop	-	-	-	*+
1174a. Sign of death somewhere		*+		
<u>Whirlwind</u>				
1175. Evil association	+	+	+	.
1176. Spirit in	*+	-	-	.
1177. Ghost in	-	+	+	.
1178. Talked to (told to go away).	+	+	*+	.
1179. Dodged	+	+	+	.

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<u>Earthquake</u>				
1180. Caused by big deer moving underground	-	+	-	*
1181. Coyote moving underground	*+	-	*+	.
1182. To stop earthquake, everyone strikes ground with pestles and sticks.	-	+	-	.
1183. Everyone sings and dances	-	-	+	.
1184. People rub angelica on bodies	+	+	-	.
1185. Doctors sing and dance	+	+	-	.
<u>Various</u>				
1186. Milky Way ghosts' road	-	*+	*+	.
1187. Bear's road	+	-	-	.
1188. Sun male	(+)	+	+	.
1189. Sun female	(+)	-	-	.
1190. Moon male	+	*+	+	.
1191. Person in moon	+	+	+	.
1192. Number of cardinal directions	6	6	6	6
*1193. Up and down less important than other directions	(+)	(+)	(+)	+
1194. Dextral order (counterclockwise)	+	*-	*-	-
1195. Direction listed first	N	E	N	E
1196. World a horizontal disk	+	-	-	+
1197. Diamond shape	-	+	-	-
1198. Floating on water all around	*+	+	-	+
1199. North top, south bottom	+	+	-	+
1200. To stop rain, poke stick in fire	+	-	-	-
1201. Burn angelica, hides, pepperwood	-	+	-	-
1202. To make rain, throw hides, snails into stream	-	*+	*-	-
1202a. Lines cut in rock	-	*+	*-	-
<u>MARRIAGE</u>				
1203. Child betrothal before puberty	+	-	+	+
1204. Exchange of presents	+	-	+	+
1205. Only a good-will pledge	+	-	+	+
1206. Common	-	-	*+	+
1207. Negotiated bride price	-	-	*+	-
1208. Girl eats meat offered by suitor if she is agreeable to marriage	-	+	+	-
1209. Suitor "proposes" personally	+	+	-	+
1210. Mutual exchange of gifts by families	*+	+	+	*+
1211. Wedding at bride's house	*-	+	+	*+
1213. Duration (days) groom's family stays	-	4	1	1
1214. Elopement without payment tolerated	+	+	*+	*-
1216. Bride scratches groom to show modesty	+	-	-	-
<u>Marriage of Affinal Relatives</u>				
1217. Sororate	+	+	*+	+
1218. Simultaneous (polygynous)	+	-	*+	-
1219. 2 wives maximum in same house	+	-	+	-
1220. Without barrenness of first wife	+	-	+	-
1221. Successive (post-mortem)	+	+	+	*+
1222. Obligatory for sister	-	-	*+	-
1223. Obligatory for widower	-	-	+	-
1225. Extended to wife's parallel or cross cousin	+	+	+
1226. Levirate, successive	+	+	+	*+
1227. Obligatory for widow	-	-	+	-
1228. Obligatory for brother	(+)	-	+	-
*1229. Extended to other relatives	+	+	+	+

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1230. Two men exchange sisters	+	+	+	+
1231. Simultaneous or nearly so	-	+	-	+
1232. Successive (man marries sister's husband's sister)	+	+	+	+
<u>Polygyny With Unrelated Wives</u>				
1233. Polygyny, unrelated wives	+	+	+	*
1234. Maximum number	2	2	*4	-
1235. Maximum number in same house	2	2	2	-
1236. Usually only by prominent men	-	+	+	-
1237. Separate houses for wives	-	-	+	-
<u>Postnuptial Residence</u>				
*1241. First residence matrilocal	+	+	+	+
1242. Variable period	+	+	+	+
1243. Wife's parents' house	+	+	+	+
1244. Final residence variable	+	+	+	+
1245. Wife from another local group preferred	+	+	+	+
1246. Local endogamy permitted if no kinship	+	+	+	+
1247. Marriage to other "tribes"	+	+	+	+
<u>Sexual Relations of Unmarried</u>				
1248. Unchaste girl physically chastised	-	-	-	+
1249. Will make her parents ill	+	-	-	-
1250. Seducer must marry girl	-	+	+	+
1251. A seducer already married may be killed	-	+	+	(+)
<u>Adultery</u>				
1252. Unfaithful wife beaten by husband	+	+	+	+
1253. Unfaithful wife sometimes killed	-	+	+	+
1254. Seducer assailed by husband	+	+	+	.
1255. Seducer sometimes killed by husband	-	+	+	.
1256. Husband may tell seducer to take the woman	+	+	+	.
<u>Divorce</u>				
1257. Husband may divorce wife for unfaithfulness	+	+	+	+
1258. For barrenness	+	*	+	-
1259. For laziness	+	+	+	(-)
1260. Wife may divorce husband for unfaithfulness	+	+	+	+
1261. For maltreatment	+	+	+	+
1262. Divorce for incompatibility	+	+	+	+
1263. Children go to wife's family	+	-	*	*
1264. Children divided	-	+	+	-
1265. Boys go to husband's family	-	+	+	-
1266. Girls go to wife's family	-	+	+	-
<u>Intercourse</u>				
1267. Man lying superior	+	+	+	+
1268. Woman lying inferior, legs raised	+	+	+	+
*1269. Anal intercourse practiced on girl, insult to her relatives	+	-	-	-
1270. Fellatio (homosexual and heterosexual)	+	+	-	-
1271. Rape, common	+	-	*	-
1272. One man rapes one woman	+	+	-	-
1273. Group of men rape one woman	+	+	-	-
1274. From rear or side position	+	+	-	-
1275. Anal entry	+	-	-	-

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1276. Group of women rape one man	*+	+	-	-
1277. Fellatio	+	+	-	-
1278. Defecate on face of victim	+	+	-	-
BERDACHES				
1279. Wear women's clothes	*+	+	*+	*+
*1280. Do women's work	+	+	+	+
*1281. None are shamans	+	+	+	+
1282. Tattooed like women	+	-	-	+
1283. Live with man	+	+	(-)	+
1284. Fulfill functions of tribal prostitute	*+	*+	-	-
KINSHIP AVOIDANCES				
1285. Mother-in-law son-in-law	+	+	+	+
1286. Do not speak at all	+	-	-	-
1287. Speak little	-	+	+	+
1288. Plural address	(-)	(-)	-	+
1289. Speak through 3d person	+	+	+	+
1290. Head covered (mother-in-law)	-	+	*-	-
1291. Turn aside on trail	+	+	+	+
1292. Must not eat together	+	+	+	+
1293. Must not hand things to one another	+	-	+	+
1294. Must not laugh together	+	+	+	+
1295. Obscenity tabooed	+	+	+	+
1296. Avoidance for life	-	-	+	+
1297. Temporary, for newlywed, or before 1st child	+	+	-	-
1298. Mother-in-law daughter-in-law	+	-	+	+
1299. Speak little	+	-	+	+
1300. Plural address	(-)	-	-	+
1301. Obscenity tabooed	+	-	+	+
1302. Avoidance temporary, for newlywed, or before 1st child	+	-	+	+
1303. Father-in-law daughter-in-law	+	+	+	+
1304. Do not speak at all	+	-	-	-
1305. Speak little	-	+	+	+
1306. Plural address	(-)	(-)	-	+
1307. Speak through 3d person	+	+	+	+
1308. Turn aside on trail	+	-	-	+
1309. Must not eat together	+	-	+	-
1310. Must not hand things to one another	+	-	+	-
1311. Must not laugh together	+	-	+	+
1312. Obscenity tabooed	+	+	+	+
1313. Avoidance for life	-	-	+	-
1314. Temporary, for newlywed, or before 1st child	+	+	-	+
1315. Father-in-law son-in-law	+	+	+	+
1316. Speak little	+	+	-	+
1317. Plural address	(-)	-	-	+
1318. No obscenity together	+	+	+	+
1319. Avoidance temporary, for newlywed, or before 1st child	+	+	+	+
BIRTH				
<u>Obstetrics</u>				
1320. In separate hut	-	-	+	+
1321. In dwelling	+	+	+	+

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1322. Mother sits	+	+	-	*
1323. Kneels	-	-	+	.
1324. Holds to cord or strap from roof	-	+	-	.
1325. Husband sits behind wife with arms around her waist	+	-	-	.
1326. Midwife assists	+	+	+	+
1327. Paid or given present	+	+	+	+
1328. Shaman assists	-	*	*	-
1329. Birth aided by rubbing of mother's belly	+	+	+	.
1330. Light blows on mother's shoulder or head			+	.
1331. Warmed ground or shallow pit for mother to lie on or in	+	+	*	.
1332. Mother steamed	-	+	+	.
1333. In heated pit	-	+	+	.
1334. Green grass and leaves under and over her	-	+	+	.
*1335. Navel cord cut with flint	+	+	+	+
1336. Tied with vegetable fiber	+	-	+	.
1337. Human hair	-	+	-	.
1338. Detached in ... days (N=till drops off).	4	N	N	.
1339. Kept in house	+	-	+	+
1340. Kept till death	-	-	+	+
1341. Put in buckskin bag, kept around neck	-	*	-	.
1342. Put in baby's rattle basket	-	-	+	.
1343. Buried	-	+	-	-
1344. Afterbirth buried	+	+	+	+
1345. Child bathed at birth	+	+	+	+
1346. Steamed	-	-	+	-
1347. "Baked" in pit after birth with mother	+	-	+	.
1348. Fear of twins	*	+	*	-
1349. Lie on side to prevent twins	+	-	-	-
1350. Kill one	*	-	-
1351. Twins treated same as other children	-	-	+	+
1352. Adoption	+	+	-	-
<u>Restrictions on Mother</u>				
(Nos. refer to days after birth)				
1353. Fresh meat taboo	+	+	+	+
1355. Fresh fish taboo	-	+	+	+
1356. Dried meat taboo	+	+	+	+
1357. Dried fish taboo	-	+	+	+
1358. Eats alone, separate receptacles	+	+	+	+
1360. Combing hair taboo	+	-	-	+
1361. Uses scratching stick	+	+	+	+
1362. Lies down (not referring to actual birth period)	+	+	+	+
1363. Travel taboo	+	+	+	10
1365. Making baskets taboo	-	-	-	+
1367. Cooking for family taboo	+	+	+	+
1369. Gathering taboo	+	+	+	+
1370. Bathing in stream taboo	+	+	3	+
1371. Bath at end of taboo period	+	+	+	+
<u>Restrictions on Father</u>				
(Nos. refer to days after birth)				
1372. Meat, except dried fish, taboo	4	-	-	-
1373. Eats alone, separate receptacles	4	-	-	-
1374. Remains indoors most of time	4	30	4	7
1375. Travel taboo	4	30	4	7

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1376. Smoking taboo	-	-	-	7
1377. Gambling taboo	4	30	7	7
1378. Hunting deer taboo	4	30	7	7
1379. Bathing in stream taboo	4	-	-	-
1380. Bathing mandatory, end of taboo period	-	+	+	+
1381. Contenance, months after birth, between parents	1	2	*2+	3
<u>Abortion, Infanticide, Nursing, Birth Control</u>				
1382. Medicine eaten or drunk for abortion	-	-	(+)	-
1383. Blows or pressure on abdomen for abortion	*+	*+	-	-
1384. Infanticide admitted	+	+	+	-
1385. Chiefly of bastards	+	+	-	-
1386. Child weaned (earliest age in years)	2	3	*3	2
1387. Child weaned (latest age in years)	3	5	7	7
1388. Haliotis ashes drunk mixed with water, to prevent conception		+	*+	-
1389. Plant infusion drunk to prevent conception			+	-
<u>Mutilations</u>				
1390. Ears pierced, age in years	15	15	20	12
1391. Nose pierced, age in years	15	15	25	20
1392. Girls tattooed: at puberty	-	+	+	-
1393. After puberty	+	-	-	+
1394. Age in years	18	15	15	18
1395. Boys tattooed, age in years	20	20	25	20
<u>Milk Teeth</u>				
1396. Thrown away	+	+	+	-
1397. Toward place where born		+	-	-
1398. Toward sun	*+	-	+	-
1399. Toward new moon	+	-	-	-
1401. Kept or hidden	-	-	-	+
1402. If eaten by dog, squirrel, etc., permanent teeth like animal's	-	-	-	+
1403. Taboo against throwing in fire	+	-	-	-
1404. Prayer to make teeth grow	+	*+	+	-
<u>Name</u>				
1405. Given soon after birth (up to 6 mos.)	-	-	+	.
1406. Given, age in years	5	1	-	.
1407. Namesake a relative	+	+	*-	-
1408. Paternal	+	+	-	-
1409. Maternal	+	+	-	-
1410. Living	+	+	-	-
1411. Namer a relative	+	(+)	+	(-)
1412. Paternal	+	(+)	+	(-)
1413. Maternal	+	(+)	+	(-)
1414. Namer, anyone from birthplace of child		+	-	*+
1415. Namer is paid or given present		+	-	-
1417. Nicknames, descriptive of person	+	+	+	+
<u>GIRLS' PUBERTY RITES</u>				
1419. Ceremonial number 6	-	+	+	+
1421. Ceremonial number 4	+	-	-	-
1422. Girl secluded or confined	+	+	+	+

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1423. Duration in days when less than 1 month	4	6	6	6
1425. In dwelling	+	+	+	+
1426. Screened-off or separate room	-	-	+	-
1427. In separate (menstrual) hut	-	-	*+	-
1428. Outdoors in enclosure	-	-	-	*+
1429. Girl must sit or squat in seclusion	+	-	+	+
1430. Girl must lie in seclusion	+	+	+	+
1432. On heated spot	+	-	+	+
1433. In definite pit	-	+	-	-
1434. Plants under or over girl	+	-	-	-
1435. Hot stone on girl's belly	-	-	*R	-
1436. Girl lies prone, massaged	-	+	-	.
1437. Girl attended or proctored	+	+	+	+
1438a. By mother	+	+	+	+
1439. By kinswoman other than mother	+	-	+	+
1440. Attendant paid or given gifts	-	-	+	-
1441. Girl instructed (other than about menstruation)	+	-	-	-
1442. Restriction on food	+	+	+	+
1443. Separate eating or drinking receptacles (other than drinking tube)	+	+	+	+
1444. Girl eats alone or with other menstruants or attendant	+	+	+	+
1445. Girl eats twice daily	+	-	-	+
1446. Three times daily	-	+	+	-
1447. Girl eats about sunrise or sunset	+	-	-	+
1448. Hot food taboo	-	*	-	(+)
1449. Meat taboo, days	+	90	+	6
1450. Some dried meat or fish permitted	+	-	-	-
1451. Berries taboo	+	+	-	-
1452. Salt taboo	+	-	-	-
1453. Restriction on drinking water	+	+	+	+
1454. Hot water not given girl	+	-	+	+
1455. Drinks little	+	+	+	-
1456. Drinking tube	-	-	-	(+)
1457. Straw, cane, or elder drinking tube	-	-	-	(+)
1458. Scratching or touching self with hands taboo	+	+	+	+
1459. Wooden scratcher	+	+	+	+
1460. 1-prong (single-stick) scratcher	+	+	+	+
1461. Rubs self with smooth rock				+
1462. Towel for face	+	-	-	-
1463. Girl's hair dressed by attendant	+	+	-	-
1464. Girl's hair washed by attendant	+	+	-	-
1465. Girl deloused	+	-	+	-
1466. Lice thrown in fire		-	+	-
1467. Girl's head or eyes covered	+	+	+	+
1468. With hide, mat, or blankets	-	-	*+	+
*1468a. With utilitarian basket	+	+	+	+
1469. Basket hopper	+	-	+	-
1470. Gazing at people taboo	-	+	+	+
1471. Gazing at sun, moon, or sky taboo	+	+	+	+
1472. Gazing at wild crops taboo	+	+	+	+
1473. Girl avoids fire (usually house fire)	+	+	+	+
1474. Girl has own fire in seclusion	-	-	+	-
1475. Girl avoids all men	+	+	+	+
1476. Girl avoids hunters and fishermen	+	+	+	+
1477. Girl avoids gamblers	+	+	+	+
1478. Girl avoids the sick	+	+	+	+
1479. Girl mutilated	+	+	+	-
1480. Tattooed	-	*+	*+	-
1481. Ears pierced	+	+	-	-
1482. Nose pierced	+	-	-	-

	Kl	Ka	La	Yu
1483. Restriction on sleep	-	-	+	-
1484. Restriction on talking or laughing	-	+	-	+
1485. Physical exertion or work by girl (including dancing at public rite)	+	+	+	+
1486. Girl must work	-	-	+	-
1487. Girl must work during menstruation	-	-	+	-
1488. Girl must weave or spin	-	-	+	-
1489. Girl must bathe during menstruation	+	-	+	-
1490. Girl must bathe daily during menstruation	+	-	+	-
1491. Outdoors in cold water	-	-	+	-
1492. Take sponge bath or use warm water	+	-	-	-
1493. Girl bathes at end of seclusion or menstruation	+	+	+	+
1494. In stream	+	-	+	-
1495. Takes sponge bath or uses warm water	-	+	-	+
1496. Scrubbed with boughs	+	-	-	.
1497. With soaproot			+	.
1498. Girl's clothes changed or washed at end of rite	+	+	+	.
1499. Wears special grass skirt		+	-	-
1500. Whistle used	-	+	-	-
1501. Girl's suitor connected with rite	-	-	*	-
1502. Public recognition of girl's puberty	+	+	+	*
1503. Duration of public recognition, days or nights	1	1	6	6
1506. Each girl a separate public recognition ceremony	+	+	+	+
*1507. 2 or more girls at 1 public recognition ceremony	+	+	+	+
1508. Public recognition held in dwelling	+	+	*	-
1509. Held in brush enclosure	-	-	-	+
1510. Held outdoors, no enclosure	-	-	+	-
1510a. Held in daytime	-	-	+	+
1511. Held at night	+	+	-	-
1511a. Held during actual menstruation of girl	+	+	+	+
1512. Men attend or participate in public recognition	-	-	+	*
1513. Women attend or participate in public recognition	+	+	+	+
1514. Singing at public recognition	+	+	+	+
1515. Men sing	-	-	+	+
1516. Women sing	+	+	+	+
1517. Songs magically increase supply of acorns.	+	-	(-)
1518. Singers paid or given gifts	-	+	-	-
1519. Girl dances at public recognition	+	+	+	+
1520. 1 or 2 persons support her	+	+	+	+
1521. Group dancing at public recognition	+	+	+	+
1522. Men dance	-	-	+	+
1523. Women dance	+	+	+	+
1524. Each sex dances separately	-	-	+	-
1525. Both sexes dance together	-	-	-	+
1526. Dancers in circle	+	+	+	+
1527. Dancers in 2 lines abreast	-	-	+	-
1528. Split-stick rattle (single stick)	-	+	+	-
1530. Feast for all	-	+	+	+
1531. Sexual license	-	(+)	-	-
1532. Menstrual pad worn by girl during ceremony	+	-	-	-
1533. Moss placed under girl to absorb flow		+	-	-

*MENSTRUATION OF MATURE WOMEN

(Nos. refer to days after menstrual beginning)

1534. All meat taboo	+	+	+	+
1535. Meat except dried fish taboo	+	-	-	-
1536. All fish taboo	-	+	+	*
1537. Eats alone, separate receptacles	+	+	+	*

	Kl	Ka	La	Yu
1537a. Confined in dwelling	+	(+)	+	-
1538. Scratches with stick or bone	-	+	-	*-
1539. Cooking for family taboo	+	+	+	-
1540. Cooking meat taboo	+	+	+	-
1541. Pounding acorns taboo	+	+	+	-
1542. Making baskets taboo	-	-	-	*+
1543. Getting wood taboo	+	+	+	-
1544. Gathering vegetable food taboo	+	+	+	-
1545. Bathes daily	+	-	+	.
1546. In stream	-	-	+	.
1547. In cold water indoors	+	-	-	.
1548. Bathing in stream taboo	+	-	-	.
1549. Purification bath at end	+	+	+	+
1550. Called "moon sickness"	+	+	+	+
1550a. Restrictions extended to husband	+	+	+	*+
1551. Hunting taboo	+	+	3	+
1552. Fishing taboo	+	+	3	+
1553. Gambling taboo	+	+	+	+
1554. Intercourse taboo, from beginning of menstruation	+	+	+	+
DEATH				
(Unless otherwise specified, nos. refer to days after death)				
1555. Corpse left in house until buried	+	+	+	*+
1556. Corpse taken out through wall of house	-	+	+	+
1557. Through door	+	-	-	.
1558. Feet first	-	+	-	.
1559. Head first	(+)	-	+	.
1560. Passed out	-	-	+	.
1561. Corpse carried on pole stretcher	*+	*+	-	+
1562. On back of one man	+	-	+	.
1563. Interment	+	+	+	+
1564. Corpse washed in house	-	+	+	.
1565. Corpse flexed sitting up	-	+	*+	*+
1566. Corpse extended supine	+	-	-	-
1568. Direction corpse faces	-	E	E	E
1569. Corpse wrapped in blanket	+	+	+	+
1570. Depth of grave, in feet	6	4	6	*2
1571. Grave boulder covered	-	-	-	*+
1572. Cord to lower corpse	-	+	+	-
1573. Twisted or woven	-	+	+	-
1574. Tracks covered around grave	-	(+)	-	-
1575. Wife buried at husband's plot or locality	+	+	+	+
1576. Wife buried at own family's plot	+	+	-	*+
1577. Cemetery near village	+	+	+	(+)
1578. Cremation of dead	*+	*+	*+	*+
1579. Corpse stretched out	+	+	+	.
1580. Inside pyre	+	-	-	.
1581. On top of pyre	-	+	+	.
1582. Bones put in basket with beads, buried	+	+	+	+
1583. Bones and ashes buried without other articles	-	-	+	+
1584. Food burned with corpse	-	-	-	*+
1585. Personal property burned with corpse	+	+	+	+
1586. Warriors cremated if killed far from home village	-	+	+	-
1587. Ashes brought home and buried	-	+	+	-
1588. "Stranger" may be cremated	-	-	*+	-
1589. Ashes brought home in basket and buried	-	-	+	-

	Kl	Ka	La	Yu
<u>Destruction of Property</u>				
1590. Deceased's dog sacrificed	-	*	+	-
1591. Hung by neck to tree	-	+	+	-
1592. Deceased's money and valuables buried	+	+	+	*
1593. Personal property buried	+	+	-	+
1594. Personal property burnt	+	+	+	+
1595. House where death occurred burned	+	+	+	*
1596. Purified with aromatic vegetation	-	-	-	+
1597. Mourners burn own property at funeral	-	+	+	-
1598. Are later paid for it	-	+	-	-
<u>Undertakers</u>				
1599. Dig grave, number	2	2	2	2
1600. Handle corpse, number	2	2	2	2
1601. Blood relatives always	+	-	-	(+)
1602. Sometimes	-	+	+	-
1603. Paid	-	+	+	.
1604. Meat, except dried fish, taboo, days	+	-	4	-
1605. Hunting taboo, days	-	-	4	1
1606. Gambling taboo, days	-	-	4	7
1607. Travel taboo, days	-	-	4	-
1608. Sexual continence, days	-	-	4	-
1609. Purification	+	+	+	+
1610. By washing or bathing	+	+	+	+
1611. Sweating, open fire	-	+	-	-
1612. Plants rubbed on body	-	+	+	+
1613. Roots chewed	+	+	-	+
1614. Medicated water applied to body	+	+	+	-
<u>Widow</u>				
1615. Touching corpse taboo	-	+	-	-
1616. Hair cut or burned off, on day of death	+	+	*	*
1617. Ends buried	(+)	-	-	-
1618. Ends burned	-	+	+	-
1619. Face not washed	+	+	-	-
1620. Pitch on face or head	+	+	-	*
1621. Dirt or ashes on face or head	+	+	-	-
1622. White clay on forehead or bangs	-	-	+	*
1623. Cutting or scratching at funeral	-	+	-	-
1624. Breast beaten	-	+	-	-
1625. 2-strand bead necklace worn	+	+	-	-
1626. Necklace of pitch lumps	-	-	*	-
1627. Widow confined in house	+	*	*	*
1628. Making baskets taboo	+	-	+	+
1629. Gathering taboo	+	+	+	+
1630. Washes self at end of mourning period	+	+	+	.
<u>Blood Relatives</u>				
1631. Women cut hair	+	+	+	*
1632. Hair singed after cutting	+	-	-	+
1633. Hunting deer taboo	+	-	+	-
1634. Making baskets taboo	+	-	-	-
1635. Gathering taboo	-	-	+	-
1636. Confined in house	-	*	+	-
1637. Purification by sweating	+	-	-	*
1638. Bathing with angelica or pepperwood in water	+	+	-	+

	Kl	Ka	La	Yu
1639. Mourners financially satisfiable before dance	-	+	-	*+
1640. Mourning begins before death	+	+	+	-
1641. Mourning anniversary, year after death	-	*+	*-	-
1642. Altered terms for kin-in-law after death	(+)	-	+	*-
1642a. Ceremonial cannibalism	-	-	*+	-
<u>Name</u>				
1643. Name of deceased taboo	+	+	+	+
1644. Indefinitely	+	+	+	+
*1645. Only in presence of kin	+	+	+	+
1646. Circumlocution at death of namesake	+	+	*-	*+
<u>Ghosts</u>				
1647. Visible	-	+	+	*+
1648. Like a person	-	*+	+	.
1649. Audible	+	+	+	+
1650. Go up or to sky	(+)	*+	+	*+
1651. One destination for all	(-)	+	+	+
1652. Good and bad, different destinations	(+)	-	-	-
1653. If dead dreamed of, bathe with medicated water	+	-	-	-
1654. Buckskin (recently, rags) burned	+	+	+	*+
1655. Angelica burned	+	+	+	+
1656. Rubbed on body	+	+	+	-
1657. Chewed	+	+	+	-
1658. Infusion drunk			+	-
1659. Shaman treats dreamer			+	+
1660. Tobacco smoked by shaman	-	-	*+	-
1661. Tells ghost to leave	-	+	+	+
1662. Dreamer may die		+	+	+
1663. Becomes doctor		-	*+	-
1664. Reincarnation	-	*+	-	-
DREAMS				
1665. Dreams usually considered a misfortune (see 1653).	+	+	+	(+)
1666. To avert evil effects, sing	+	+	+	-
1667. Give feast to spirits seen	-	*+	-	-
1668. Snakes bad to dream about	+	+	*+	+
1669. Feathered serpent most dangerous	-	+	-	-
1670. Bears dangerous to dream about	+	+	+	-
1671. Imitated by dreamer to avert evil effects	+	+	-	-
1672. Sexual dreams not considered harmful	+	+	*	+
1673. Bragged about	+	-	.	+
1674. Kept secret	-	+	.	-
CHIEFS AND OFFICIALS				
1675. Chief or headman, no. per local group	*1+	*1+	2	*1
1676. Multiple chiefs of equal rank	*+	*+	-	-
*1677. Hereditary	+	+	+	+
1678. Patrilineal bias	-	-	-	+
1679. Matrilineal bias	*+	*-	*-	-
1680. Brother may succeed	+	+	+	+
1681. Brother's son may succeed	-	-	+	*-
1682. Chosen at popular assembly	*+	*+	*+	*+
1683. Must have general approval in all cases	+	+	+	+
1684. Position lifelong	+	+	+	+

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1685. Son or other relative hunts for chief	+	+	+	*+
1686. Food given chief free	+	+	+	+
*1687. Fed visitors till impoverished	-	*-	*-	*+
1688. Members of village contributed	+	+	+	f
1689. Sanctioned every public ceremony	+	+	+	+
1690. Provided largest share of food and property for ceremony	-	+	+	+
1691. Made speech at public ceremony	+	+	+	+
1692. Directed boy's school and initiation	+	+	-	-
1693. Addressed people from top of sweat house	+	+	-	*+
1694. Gave moral lectures to children	+	+	+	+
1695. Settled disputes	+	+	+	+
1696. Sanctioned killing of offenders	+	+	+	*+
1697. Goes to war	+	+	*+	+
1698. Wealth influence	-	-	+	+
1699. Directs communal food-quest activities	+	-	+	*-
1700. Assistant chief for administration	+	*+	*+	*+
1701. Titled woman chief	+	+	*-	+
1702. Sister or daughter of chief	+	+	-	+
1703. Wife of male chief	-	+	-	+
1704. May be head chief, give orders to men	-	-	-	*+
1705. Crier, messenger, orator	+	*+	*+	*+
1706. Appointed by chief	+	+	+	-
1707. Office lifelong	+	(-)	-	+
1708. About 10 years	-	(+)	+	-
1709. Acted as messenger	+	+	+	+
1710. Carries invitation sticks	+	-	-	-
1711. Addressed people from top of sweat house	-	-	-	+
1712. Moral lectures to children	-	(-)	+	(+)
1713. Firetender, number	1	*1	2	*1
1714. For sweating	+	+	+	*+
1714a. For ceremonies	+	+	+	*+
1715. Gave moral lectures to children	+	+	-	*+
1716. Office lifelong	+	+	+	*+
1717. Appointed by chief	-	-	+	-
1718. War chief, number	*2+	*2+	*1	*2+
1719. Usually not "peace" chief	+	+	+	+
1720. Office lifelong, or as long as able	+	+	+	+
1721. Leads local group or tribe	+	+	+	+
1722. Appointed by chief	-	-	*+	-
1723. Becomes such by continued success in war	+	+	-	+
WAR AND FEUDS				
1724. Causes, murder	+	+	+	*+
*1725. Witchcraft	+	+	+	(+)
1726. Rape	-	-	*+	-
1727. Poaching	+	+	+	(+)
1728. Stealing valuables	+	+	-	(-)
1729. Prearranged battles	+	+	*+	+
1730. Surprise attacks	+	+	+	+
1731. Night sentry to guard against	+	+	-	-
1732. War paint red	+	+	+	+
1733. Black	+	+	+	(-)
1734. White	-	-	+	(-)
1735. Chief (not war chief) sometimes leads people	+	+	-	-
1736. Chief neutral	-	-	+	-
1737. Scalps taken	+	+	*+	+
1738. Whole head taken	+	+	-	+
1739. Special custodian for scalp	+	+	+	-

	Kl	Ka	La	Yu
1740. Usually man who prepares scalp	+	+	+	-
1741. Cleaner of scalp has more restrictions than killer	+	+	-	-
1742. Lives alone, outdoors	+	+	-	-
1743. Fish and meat taboo	+	+	-	-
1744. Rubs self with pepperwood	+	+	-	-
1745. Angelica		+	-	-
1746. Sexual continence	+	+	-	-
1747. Has to get up and shout before daybreak		*+	-	-
1747a. Ritual abuse of scalp cleaner	-	*+	-	-
1748. At end of taboo period, bathes self with pepperwood and angelica	+	+	-	-
1749. Cleans nails, ears, nose	*+	-	-
1750. Length of taboo period, days	*30	-	-
1751. Envoys (peace-makers) chiefs	+	+	+	+
1752. Envoys, not chiefs	+	-	-	-
1753. Compensation by both sides	+	+	+	*+
1754. For all dead and injured	-	+	+	+
1755. According to sex, more for male	-	-	+	-
1757. Deceased wife's blood money to husband's family	(-)	+	+	-
1758. Wife's family	-	-	-	*+
1759. Amount more than bride price	-	-	+	-
1760. For all property destroyed	-	-	-	+
1761. Purification of killers, days	(4)	4	*1	1
1762. Does nothing during this period	-	+	-	-
1763. Bath without sweating	+	+	+	+
1764. Aromatic plants applied to body	(+)	+	+	-
1765. Fish and meat taboo	+	+	-	-
1766. Dance of incitement before fight	+	+	+	+
1767. Lasts one day or night	+	+	+	+
1768. At village	+	+	+	+
1769. Dancers in concentric circles	+	+	.
1770. Victory dance when enemy killed	+	+	*+	*+
1771. Scalp on pole	+	+	*+	*+
1772. "Feed" scalp	-	+	+	-
1773. Women dance	+	+	+	+
1774. Carry scalp between teeth	+	+	-	*-
1775. Put scalp between legs	-	+	*+	*-
1776. Men dance	+	+	+	+
1776a. Dancers abreast	-	+	+	+
1777. Both feet stomped, together or alternating	+	+	+	+
1778. Walking back and forth in front of row	-	-	+	.
1779. Men wear war costume	+	+	+	+
1780. Red paint	+	+	+	+
1781. Black paint	+	+	+	-
1782. White paint	-	-	+	-
1783. Carry bows and arrows	-	+	+	+
1784. War dreams by leader	+	-	-	-
1785. War omens	*+	*+	*+	-
1786. Scouts	+	*+	+	+
1787. Owl calls used as signals	-	-	*+	-
1788. Dove or quail calls used as signals	-	-	*+	-
1789. Fire or smoke signals		+		+
1790. Shamans go to war	+	-	-	+
*1791. Women and children usually killed	+	+	+	+
1792. Women captives sometimes married	+	+	+	-
1793. Captive children sometimes adopted into tribe				+

	Kl	Ka	La	Yu
SHAMANISM				
<u>Sex of Doctors</u>				
1794. Sucking doctors men	+	+	+	+
1795. Sucking doctors women	+	+	+	+
1796. Sucking doctors mostly men	-	+	-	+
1797. Sucking doctors about equally men and women	+	-	+	-
1798. Soul-loss doctors men	+	+	+	+
1799. Soul-loss doctors women	+	+	+	-
1800. Soul-loss doctors mostly men	-	+	-	-
1801. Soul-loss doctors about equally men and women	+	-	+	-
<u>Acquisition of Power</u>				
1802. Vision unsought	+	+	+	+
1803. Sucking doctor	+	+	+	+
1804. Soul-loss doctor	+	-	+	+
1805. Dream	+	+	+	+
1806. Unusual event (conscious).	+	+	+	+
1807. Trance or faint	+	+	+	+
1808. Sick	+	+	+	+
1809. Bleeds at nose or mouth	+	+	+	+
1810. Dangerous not to accept power	+	+	+	-
1811. Vision sought	-	+	+	-
1812. Sucking doctor	-	+	+	-
1813. Soul-loss doctor	-	+	+	-
1814. Isolation, usually on mountains	-	+	-	-
1815. At certain localities	-	-	+	-
1816. Quest lasts, days or nights	-	4	6	-
1817. With an older shaman	-	+	+	-
1818. Compulsory (necessary)	-	+	+	-
1819. Age of first quest	-	15	*10	-
1820. Season	-	Sp	Su	-
1821. Repeated later in life	-	+	+	-
1822. During doctor-making feast	-	-	+	-
1823. Complete food fast	-	+	+	-
1824. Complete water fast	-	-	+	-
1825. Restrictions below refer to sucking doctor	+	+	+	+
1826. To soul-loss doctor	+	+	+	+
1827. Meat except dried fish taboo, months	+	4	12	+
1828. Eats alone, separate receptacles	-	+	+	-
1829. Water taboo, days	-	-	3	-
1830. Sexual continence, days	+	+	30	(+)
1831. Sexual continence after power acquired	-	-	+	(+)
1832. Observances below refer to sucking doctor	+	+	+	+
1833. To soul-loss doctor	+	+	+	+
1834. Bathes for power in natural body of water	+	-	-	+
1835. Immersion	+	-	-	-
1836. Dances to acquire spirit control	+	+	+	-
1837. Smokes tobacco	-	-	+	-
1838. Burns angelica	-	+	-	-
1839. Chews angelica	+	+	-	-
1840. Wears deer tail on headband			+	-
1841. Wears woven hazelwood belt			+	-
1842. Male novice wears moss apron			+	-
1843. Female novice wears buckskin apron	-	+	+	+
1844. Grass apron	+	-	-	-
1845. Instruction by older doctor for sucking doctor	+	+	+	+
1846. For soul-loss doctor	+	+	+	+

	Kl	Ka	La	Yu
1847. In school	+	+	-	+
1848. Instructor paid	-	+	-	-
*1849. Heredity for sucking doctor	-	-	+	-
1850. For soul-loss doctor	-	-	+	-
1851. Two or more doctors usually work together on serious cases	+	+	+	+
<u>Powers or Guardian Spirits</u>				
1852. Human (spirit or ghost)	(+)	()	+	+
1853. Sun	+	+	+	+
1854. Moon	-	-	+	+
1855. Morning star				+
1856. Thunder or lightning	-	-	+	+
1857. Mammals	(-)	(-)	+	+
1858. Bear	(-)	(-)	+	+
1859. Hummingbird	+	-	-	-
1860. Power seen	-	(+)	(+)	-
1861. Power heard	+	+	+	+
1862. Novice gets song	+	+	+	+
1863. Novice gets dance	+	+	+	-
1864. Hummingbird "sacred," associated with shamanism	+	+	+	+
1865. Raccoon associated with supernatural or shamanism		+	+	-
*1866. Bear associated with shamanism		+	+	+
<u>*Public Doctor-Making Dance</u>				
1867. For sucking doctor	-	-	+	+
1868. For soul-loss doctor	-	+	+	+
1869. Duration, days or nights	-	4	5	*4+
1870. In sweat house	-	+	-	+
1871. In circular brush enclosure	-	+	+	-
1872. Novice assisted by older doctors	-	-	+	-
1873. Novice swallows and vomits up "pains"	-	-	+	-
1873a. Exhibits "pains"	-	-	+	-
1874. Patient brought in for novice to cure	-	-	+	-
1875. All or anyone sings	-	+	+	+
1876. Novice compelled to dance	-	+	+	+
1877. Ventriloquism by novice	-	+	-	+
1878. Novice predicts the future	-	+	+	+
<u>Theories of Disease</u>				
1879. Intrusion of inanimate poison object	-	+	+	-
1880. Arrowheads	-	+	+	-
1881. Intrusion of animate poison object	+	+	+	+
1882. In backbone of victim			+	-
1883. Disease organisms fly around in air	-	+	+	(+)
1884. Disease due to soul loss	+	+	+	+
1885. Breach of taboo	+	+	+	+
1886. Toothache caused by worm		+	+	+
<u>*Poisoning Technique</u>				
1887. Poison object put in food	+	+	+	+
1888. Victim touched with poison object	+	+	-	-
1889. Poisoner carries poison under his fingernails		+	-	-
1890. Poison object blown off hand at victim	+	-	-	-
1891. Poison object thrown at victim	-	+	-	+
1892. Thrown at shadow (soul) of victim	-	+	-	+
1893. Special class of poisoners, hired	+	+	+	+

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1894. Poisoner must pronounce name of victim	+	+	+	-
*1895. Pointing of poisoned object at victim	*+	*+	-	-
1896. Rattlesnakes associated with poisoners	*+	*+	*+	*+
1897. Rattlesnakes ground, used for poisoning	+	+	+	-
1898. Whole rattlesnakes used	-	-	-	+
1899. Poisoner eats nonpoisonous snakes		-	+	-
1900. Poisoner walks behind victim	+	+	+	+
1901. Shaman swallows person who walks behind him while he is doctoring	+	*+	*+	-
1902. Regurgitates victim	+	+	+	-
1903. Poisoning of enemy at long range by pointing with various objects.	+	+	-	-
1904. Contagious magic; feces, nail-parings, hair, dirty clothes of victim "worked on" by poisoner	+	+	+	+
1905. Shamans dress as ghosts to frighten people	+	+	-	+
1906. Blindness caused by reflecting light with polished haliotis into victim's eyes	+	-	-	-
1907. By poison carried in air to eyes of victim	-	*+	-	*+
1908. String snare set to capture soul of victim	(-)	*+	*+	-
1909. Haliotis pendant on snare	-	+	-	-
1910. Rattlesnake and salamander blood on snare	-	-	+	-
1911. Poisoner actually steals soul of victim	-	-	*+	-
<u>Curing Technique</u>				
1912. String snare set by shamans in treatment of victim	*+	+	+	-
1913. If snare is sprung, victim will get well, poisoner will die.	+	*+	+	-
1914. Smokes tobacco, sucking doctor	-	-	+	-
1915. Soul-loss doctor	-	-	+	-
1916. Sings or dances, sucking doctor	+	+	+	+
1917. Soul-loss doctor	+	+	+	+
1918. Assistants sing or play for sucking doctor	+	*+	+	-
1919. For soul-loss doctor	+	+	+	+
1920. Assistants paid	-	-	+	+
1921. Assistants are relatives or friends of patient	+	-	-	-
1923. Deer-hoof rattle used by or for soul-loss doctor	-	-	+	+
1924. Cocoon rattle used by or for soul-loss doctor	-	+	+	+
1925. Sucking doctor rubs charcoal around eyes when sucking for flint		+	+	-
1926. Guardian spirit tells cause of sickness and (or) location of poison object in body, sucking doctor	-	+	+	+
1927. Soul-loss doctor	+	(-)	+	-
1928. Curing by sucking directly with mouth	+	+	+	+
1929. Disease object removed with hand by sucking doctor	+	+	+	-
1929a. Disease object thrown in river	-	*+	-	-
1930. Disease object exhibited	+	+	+	*+
1931. Disease object buried	-	+	-	+
1932. Disease object thrown into thick brush	+	-	+	+
1933. Soul-loss doctor recovers lost soul	+	+	+	+
1934. Goes himself, physically, and catches soul	-	-	+	-
1935. Refrightens patient	*+	+	-	+
1936. Sucking doctor sprays medicated water or saliva from mouth	*+	+	+	*+
1937. Scarification and bleeding of patient	*+	*+	-	*+
1938. Doctor blows tobacco smoke on patient or around house	-	-	+	-
1939. Doctor burns aromatic vegetation	+	+	-	-
1940. Confession of breach of taboo if sickness caused thus	+	+	-	*+
1941. Fee paid before cure	+	-	-	-
1942. Fee paid after cure	-	*+	+	+
1943. Fee placed in basket near patient during treatment	-	-	-	*+
1944. Negotiated fee	-	-	-	*+
1945. Fee returned, not taken, or not offered if unsuccessful	*+	+	*+	+
1946. Shaman declining case blamed if victim dies	+	+	*-	*-
1947. Fetish sacks for soul-loss doctors	*+	*+	*+	*+

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1948. Sack doctors in secret society	(+)	*	-	*
1949. Ventriloquism	+	+	*+	+
1950. Soul-loss doctor presses ashes on patient	+	-	-	-
1951. Doctor cures by brushing with hand	-	-	-	+
1952. Doctor cures by sprinkling water on patient with feathers	+	-	-	.
1953. Admission that unsuccessful doctors were killed	*+	*-	*-	+
<u>Special Functions of Priests and Shamans</u>				
1954. Group of shamans pray in concert				*+
1955. Rattlesnake doctor treats snake bites	*+	*+	*+	*+
1956. Charms snakes as exhibition	-	-	+	-
1957. Sucks place snake struck	-	-	-	+
1958. Image of snake made to refrighten patient	-	+	-	-
1959. Patient sung and danced over, not sucked	+	+	+	-
1960. Sun associated with rattlesnake doctor	+	+	+	+
1961. Sun helps doctor	+	(+)	+	+
1962. If sun is "bloody," patient will die; if clear, patient will live	-	+	-	+
1963. Lost or stolen articles found by soul-loss doctor	+	+	*+	-
1964. Money	-	+	-	-
1965. Persons	+	-	+	-
1966. Foretelling the future	+	+	+	*+
1967. Through dreams	+	+	+	-
1968. "Seeing" happenings at a distance	+	+	+	-
<u>Bear "Doctors"</u>				
1969. Person actually turns into a grizzly bear or is "possessed".	-	*+	*+	*+
1970. Bites people, imitates bear in other ways	-	+	+	+
1971. Is a true doctor (cures people through power from bear).	-	-	*+	-
1972. Nonpossessional type of bear "doctor"	*+	*+	*+	*+
1973. Wears grizzly-bear skin	+	+	+	+
1974. Yew-stick backbone	+	+	+	-
1975. Hardwood ribs	+	+	+	*-
1976. Haliotis eyes.	-	+	-	-
1977. Haliotis tongue.	-	+	-	-
1978. String to move tongue	-	+	-	-
1979. Puma claw teeth	-	+	-	(+)
1980. Sticks tied to feet to make bear tracks	+	+	-	-
1981. Manzanita berries and pinole dropped in imitation of bear excrement	+	+	-	-
1982. Sharp pieces of flint sticking out nostrils	-	+	-	-
1983. Skin kept hidden in sacred place	+	+	+	+
1984. Makes noise like cry of baby	+	-	-	-
1985. Like hoot of owl	-	+	-	-
1986. Prisoner kept in bear hide	+	-	-	-
1987. Not a doctor, but usually a malicious person	+	+	+	+
1988. Some are respected, noted warriors	-	+	-	+
1989. Both men and women (M=men only)	+	*+	+	M
1990. Get power from bear or bearskin	+	+	+	+
1991. Invulnerable	+	+	+	*+
1992. Kill only enemies	-	+	-	+
1993. Kill anyone	+	-	+	-
1994. With long obsidian knife	-	+	+	*+
1995. With hardwood or bone dagger	+	-	-	-
1996. Crooked yew staff to trip victims	-	+	-	*+
1997. Power of rapid travel	+	+	+	+
1998. Bear cubs used as decoys	-	+	-	-
1999. Wearer of bearskin must purify self	-	*+	-	-

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2000. Meat and fish taboo	-	+	-	-
2001. Public dance performed by bear-men	-	+	-	-
2002. Number of "bears"	-	4	-	-
2003. Everyone could attend	-	+	-	-
<u>Omens</u>				
2004. Good-luck omens: forked-tail salamander	+	-	-	*+
2005. Forked-tail bullsnake	-	-	-	+
2006. Small, perfectly formed deer (ca. 1 ft. high)	*+	*+	-	-
2007. Albino animals	-	+	-	-
*2008. Bezoar stone found in deer	+	+	-	+
2009. A rock that moves by itself		*+		+
*2010. Angelica growing out of a tree		+		+
2011. Bad luck omens: owl calls near house	+	+	+	+
2012. Albino animals	+	-	+	-
2013. Animal movements give warning of approaching danger	+	+	-	-
2014. Chicken hawk and quail warn against skulking enemies	+	-	-	-
2015. Oak leaves tied in bunches in house gives luck	*+	-	-	-
SCHOOLS				
<u>*Puberty or "Ghost" School</u>				
2016. For boys only	*+	+	*	*(-)
2017. Held at periods about 2 years apart	+	+	-	+
2017a. Duration of schooling, days	*60	*	-	*4+
2018. Held in spring	-	-	-	*+
2019. Winter	+	+	-	+
2020. In ceremonial house or sweat house	+	+	-	+
2021. Women excluded	+	*+	-	*(-)
2022. Approximate age of boys	*15	*12+	-	*10+
2023. All boys in tribe attended	*+	+	-	+
2024. Chief directs and instructs boys	+	+	-	-
2025. Firetender directs and instructs boys	*-	*-	-	*+
2026. Director shakes split-stick rattle	-	+	-	.
2027. Total food fast, days	*.	4	-	*.
2028. Water fast, days	*.	4	-	*.
2029. Meat fast for total school period	+	+	-	+
2030. Acorn soup and pinole is all allowed to eat	+	+	-	+
2031. Eat with elk-horn spoon	-	*+	-	-
2032. Scratching implement	+	+	-	-
2033. Head covered when outside	+	+	-	(-)
2034. With buckskin	+	+	-	-
2035. Must not resleep after awakening in morning	-	+	-	-
2036. Boys must lie down	+	+	-	+
2037. All turn over at same time		+	-	(-)
2038. Boys' ears or noses pierced	+	-	-	-
2038a. Boys painted	-	+	-	-
2039. Boys thrown in or out of house	+	+	-	*+
2040. Ghosts impersonated for boys	+	+	-	-
2041. Ghosts masked	+	+	-	-
2042. Twigs in nostrils and ears	+	+	-	-
2043. Painted	+	+	-	-
2044. Feathers in their hair	+	+	-	-
2045. Enter dance house	+	+	-	-
2046. Talk in strange tongue	+	+	-	-
2047. Circle fire 4 times	+	+	-	-
2048. Madroña wand, feathers in end, held	+	-	-	-

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2049. Whirl bull-roarers	+	+	-	-
2050. Shake cocoon rattles	-	+	-	-
2051. Scatter the fire	+	+	-	-
2052. Try to make boys laugh	+	+	-	-
2053. Boys must not laugh	+	+	-	-
2054. Firetender also sweeps house	+	+	-	(+)
2055. Takes 1st bite of food given to novices after their fast	+	-	-	*
2056. Uses eagle feather as fork	+	-	-	-
2057. Spits out 1st morsel	+	-	-	-
2058. Parents of boy cry as if he were dead	+	+	-	+
2059. Ashes rubbed on boy at conclusion of rite	+	-	-	+
<u>*Doctors' School</u>				
2060. For men only	-	+	-	+
2061. Every two years	-	+	+	-
2062. Every year	-	*	-	+
2063. Duration, days	-	-	*6	(*)
2064. Wintertime	-	+	-	(+)
2065. Spring	-	-	+	-
2066. In sweat house or ceremonial house	-	+	-	+
2067. Nondoctors excluded	-	+	-	-
2068. Women doctors excluded	-	+	-	-
2069. Chief directs school and instructs novices	-	+	-	-
2070. Old doctors instruct novices	-	-	+	+
2071. Novices dance	-	+	+	+
2072. Feather thrust down novices' throats	-	+	-	-
2073. Novices bleed at nose or mouth	-	+	*	*
2074. Patients brought in for novices to cure	-	+	+	+
2075. Novices practice on each other	-	+	+	-
2076. Novices taken to mountain or lake for 1 night	-	+	-	-
2077. Once a day, for 6 days	-	-	+	-
2078. Total food fast, days	-	4	5	4
2079. Water fast, days	-	4	3	4
2080. Novices' faces painted black	-		+	-
2081. Novices made to vomit	-		+	-
2082. Meat taboo, months	-	4	12	1
2083. Scratching implement used	-	+	+	-
2084. Head covered all the time	-	+	-	-
2085. Must not resleep after awakening	-	+	+	-
2086. Must lie down all the time	-	(+)	*	-
2087. "Big Head" impersonation	-	+	-	*
2088. Talks in strange tongue	-	+	-	-
2089. Ghosts impersonated, number	-	4	-	-
2090. Head covered with feather hat or mask	-	+	-	-
2091. Handle fire	-	+	-	-
2092. Eat fire	-	+	-	-
2093. Throw ashes around house	-	+	-	-
2094. Clown; taboo for novices to laugh	-	+	-	-
2095. Dance with boys	-	+	-	-
2096. Lead boys around fire, holding penises of boys	-	+	-	-
2097. Drag boys around by their hair	-	+	-	-
GHOST SOCIETY				
*2098. Ghost society	+	+	-	+
2099. Ghost impersonators	+	+	-	+
2100. Run and dance	+	+	-	+
2101. Cure "fright-sickness"	+	+	-	+

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2102. Twigs in nostrils and lips to distort features	+	-	-	+
2103. Horizontal bands of paint	-	+	-	+
2104. Daubs of paint	+	-	-	-
2105. Throwing or holding over fire to initiate boys	+	+	-	+
2106. Boys tossed, not over fire	+	+	-	-
2107. Ash ghosts (ash covered)	*	+	-	*
2108. Play with live coals	-	+	-	+
2109. Eat coals	-	+	-	-
2110. Clownish	-	+	-	+
2111. In earth-covered house	-	+	-	+
2113. Held at intervals	+	+	-	+
2114. Men spectators pay		+	-	+
RITUAL (VARIOUS)				
2115. Dance season in summer	+	-	+	-
2116. In winter	-	+	-	+
*2117. Winter dances in earth-covered sweat house	+	+	*	+
2118. Summer dances in brush enclosure	+	+	+	+
2119. Meal offerings in fire	-	+	-	+
2120. Elsewhere	(+)	-	-	-
2121. Master of ceremonies, village chief	+	+	+	-
2122. Firetender	-	-	-	+
2123. Regalia kept by chief	-	+	-	-
2124. By firetender	-	-	-	+
2125. By individual dancers	+	-	+	-
2126. In dance house	-	+	-	+
2127. In dwelling house	+	-	+	-
2128. Winter singing for acorns	+	+	+	+
2129. First-fruits ceremony	*	*	-	-
2130. Camas-root ceremony	-	-	*	-
2131. "Big Head" impersonation	*	+	*	*
2132. Spirit comes from south	+	-	-	-
2133. Black paint on face	+	-	-	-
2134. Body painted in broad horizontal bands	+	+	-	+
2135. Done to cure fright-sick individual	+	+	-	+
2136. Cannibal dance	*	-	-	-
2137. Tole dance	*	-	-	*
2138. Feather dance	-	*	*	*
2139. Salt dance	*	-	-	-
2140. Hoho ke dance	*	-	-	-
2141. Dance floor seat allotment	+	+	+	+
2142. To visitors vs. home people	+	+	*	*
2143. To groups or ranks of performers	+	+	+	+
2144. Prayers	+	+	+	(-)
2145. Ritual number 4	+	+	-	+
2146. 4 or 6	-	-	+	-
2147. Ceremonial orations	+	+	+	+
SOCIAL AND POLITICAL STATUS				
2148. Generosity with property a virtue	+	+	+	+
2149. Women get water, usual	+	+	+	+
2150. Men get water, occasional	+	+	+	+
2151. Men get wood, usual	+	+	+	+
2152. Women get wood, occasional	+	+	+	+
2153. Political unit has separate subdialect	+	-	+	.
2154. Multiple-lineage villages	+	+	+	+

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2155. Multiple-family villages	+	+	+	+
2156. Village autonomous	+	+	+	.
MYTHOLOGY				
2157. Man made of sticks	+	*	-	-
2158. Man made of earth	-	-	(+)	+
2159. Coyote creator	*+	-	+	-
2160. Anthropomorphic creator	-	*+	-	*+
2161. Marplot (coyote) antithesis of creator	-	+	-	+
2162. "First People" animals	*+	*+	*+	*+
*2163. Fairies, gnomes, etc. ("outside people")	*+	*+	*+	*+
2164. Water monsters or spirits	-	-	-	+
2165. Feathered, horned serpent		*+	-	*+
VARIA				
2166. To prevent snake bite, rub feet and legs with angelica	-	-	+	-
2167. With pepperwood	-	-	-	+
2168. Dried seaweed and octopus mouth prevent snake bite	+	+	-	-
2169. Well or filtering pit for drinking water	+	-	+	+
2170. Males urinate squatting	-	-	-	*+
*2171. Toilet chips	+	*+	*+	.
2172. Sneeze indicates someone talking about sneezer	*+	+	*+	R
2173. Conventionalized exclamation thereafter	*+	-	-	*+
2174. Dead wood only, for firewood		+		+

ELEMENTS DENIED BY ALL INFORMANTS

SUBSISTENCE

Hunting

Driving, trailing.--Driving of small mammals (rabbits, etc.) into fences with nooses in gaps; driving of ducks at edge of water into fences with nooses in gaps; driving of any type of game into fences with nets in openings; driving of small game with fire; driving of any type of game off cliffs; running down, trailing by one hunter. Nets, traps, snares.--Long flat nets for capturing birds or animals; long basketry trap for woodpeckers; quail basketry traps set in low converging fences; noose on stick for snaring; deadfalls; pitfalls. Blinds, disguises, decoys.--Grass or brush worn by hunter; decoys (stuffed ducks) for hunting ducks. Vari-ous hunting methods.--Meat or fish bait for bears; hooked stick for prodding rat nests; quail picked off roost at night, strangled; flares for flying geese; hardwood stick to club geese. Tabooed animal foods and combinations.--Deer fawn taboo to females or young; deer and whale together taboo; deer and fresh salmon together taboo; children must leave before deer head cooked. Hunting observances.--Scarification and bleeding before hunt; smoking tobacco before hunt; smoking weapons over fire; smoking self over fire; deer butchered with head to east; eyes of deer cut (not cut out); eyes of deer eaten raw by hunter on spot; deer tongue cut out; remains of deer hidden in brush or piled up; deer's soul immortal; killer gets head of deer; killer gets heart of deer; deer bones and other leavings ritually burned; sex taboo when eating bear meat; remains of bear piled up, hidden, or in tree; game believed immortal; game under spirit control.

Fishing

Nets.--Seine net dragged or circled; grooved-stone net sinkers; clay net sinkers; net floats; sacklike net dragged; A-framed dip-net used in surf; kite-shaped dip-net used in river or surf. Weirs, pens, scaffolds.--Solid dams to divert stream; converging weir; scaffold without weir. Traps.--Eel pot. Hooks.--Bird-claw hook; sharp-angled fishhook; hair fly attached to hook; kelp line, abalone bait; worm tied to deer sinew for jerking trout. Harpoons, spears.--Fish spear with fixed points; fish "spear," one point fixed, other detachable. Various fishing methods.--Basket (similar to mortar basket) dropped over fish; buckeye used for fish poisoning; biting fish to kill. Fishing observances.--Plants tied under water for luck; first-salmon rite.

Gathering

Acute-angled-hook stick for acorns or pine nuts; tree-climbing taboo; stone-weighted digging stick; first-acorn rite held in sweat house or dwelling house; dancers carry oak boughs.

Food Preparation

Small mammals or fish roasted on wooden scaffold; bone awl for lamprey splitting; ground bone boiled; special drying house for smoking meat; grease or berries added to ground meat or fish. Whole acorns leached in sand-lined baskets; acorn "biscuits" made by chilling gruel in water.

Eating Etiquette

All women eat out of one basket.

Pets

Dogs kept in anteroom or near door; dogs important in hunting; dogs used for transportation; basketry cages for pets; eagles kept.

Real Property

Hunting land or spots owned privately or jointly; seed-gathering land owned privately or jointly; tobacco plot owned privately or jointly; family land ownership; trees owned privately or by families; village owned dance house; doctor's paraphernalia owned by village.

Various

Soaproot used as adhesive for coating basket; honeydew (deposits from aphids) on leaves eaten.

HOUSES

Frame.--Ridgepole; hip roof; rectangular or square ground plan; house supported by four "corner" posts; double center post; lintel construction except over door of sweat house; rafters separate from wall studs; dome-shaped houses (except recent sweat houses). Covering.--Planks; tule or rush; mats; thatching on permanent (winter) dwellings. Fireplace.--In definite pit in either dwelling or sweat house.

Sweat House

Shaman nominal owner; communally owned; competitive sweating, individual; sweating for success in gambling; flat plank foot drum; tule

sponge in mouth of sweater; earth-covered sweat house, distinct from assembly house; tied-rung or notched ladder; roof door; 4-door Ghost society house; tule dance house for summer; stool of wood; mats on floor.

NAVIGATION; SWIMMING

Double-blade paddle; balsa; log-raft bridge. Double overhand (crawl) stroke.

LAND TRANSPORTATION

Burden carried or dragged by dogs; food rolled up in mat; coating or soaproot juice on carrying basket; hide on pack-frame; liquids carried on head; disabled or dead carried in net.

TECHNOLOGY

Brushes; Mush Stirrers, Stone Lifters

Flat soaproot brush; bird-wing-brush mush stirrers; looped-stick stone lifters; carved or decorated mush stirrers.

Spoons, Forks, "Dishes"; Knives; Awls, Needles

Wooden spoons; spatulas of bone or horn for eating. Horn-handled knife; shell knife for butchering; bone knife for bark stripping. Handle of awl wrapped or hafted; eyed or notched needle; shell awl.

Grinding; Drilling; Fire Making; Flint Flaking

Metate; muller; bowl mortar admittedly used by anyone (see elements 525, 526); bowl mortar reputedly used by coyote; bowl mortar used for paint or tobacco; wooden mortar; bedrock mortar; natural cobble used as pestle; maul-shaped pestle; pestle flanged at bottom. One-piece drill of bone or horn; drill rotated, one hand opposed to thigh; tiny flint drill held in fingers with buckskin; knees or split stick used as vise. Fire by percussion; fire by "rubbing" quartz; fire plow; stone bowl to carry coals; pump drill for fire making. Flint flaker hafted; prismatic flaking.

Skin Dressing; Glue; Wood Working

Ashes to aid in dehairing; hide staked out or hung up by one end to aid in dehairing; bone, horn, or wood flesher or dehairer; brains for hide softening preserved with moss; marrow applied to hide; hide softened by pulling over blunt pole or rolling over loose pole. Lamprey-skin glue; glue from horn and hoofs; wild-cherry gum glue. Curved elkhorn wedge; whalebone wedge; grooved or buckskin-wrapped stone ax.

WEAPONS

Bow--Long self bow; vegetable-fiber bowstring. Arrows--Barbed wooden duck arrow; blunt wooden bird arrow. Arrowheads: barbed and side notched, concave base; bone or horn. Feathering: tangential. Poisoning--Any type of plant poison; snake venom; putrid animal matter; blood (except human). Arrowshaft straightening, smoothing--Holed arrow straightener of wood; powdered blue rock to polish arrows; forked-stick arrow polisher and straightener. Shooting position--Arrow under bow when latter is horizontal; arrow guided between 2d and 3d fingers of left hand; true secondary arrow release; tertiary arrow release; Mediterranean arrow release. Spears--Bone, horn, or wood points; thrown in warfare; thrust at large game. Clubs--Curved rabbit clubs. Armor--Double-thickness elk armor; deerhide armor; bearskin armor (except on bear doctors); rod-jacket armor; soaproot-fiber armor; bark armor; any type of shield.

BODY AND DRESS

Formal Sitting Postures; Hair; Mutilations

Sitting on stools; Turkish posture while gambling; women must keep feet covered with skirt while sitting; temple locks of hair worn; hair cut with deer-bone knife; beard pulled out with shell tweezers; shaving with flint or obsidian knives; beard singed. Two clubs on side of head, shoulder length; hair combed up, one tie at top of head; hair "ribbons" of fur or buckskin; mud plaster on hair; oak-ball or pepperwood hair dye; eyebrows plucked to a thin line. Chin almost solidly tattooed.

Clothing

Basketry cap; fur cap; breechclout worn between legs; robes of two or more buckskins sewn together; painted robes; woven rabbitskin blankets used as robes; sea-otter fur robes; buckskin shirt, shredded tule cape; grass-stem breechclout; woven rabbitskin skirt; one-piece deer-fur skirt; nuts or seeds suspended from skirt; shredded-bark skirt; buckskin trousers; coating body with mud for warmth; muffs of fur; bearskin moccasins; separate sole of elkhide; shell embroidery on moccasins; snowshoes with withe lashings; any type of leggings.

Adornment and Ceremonial Dress

Mallard-drake skins on band; woodpecker scalps on fur headband; headband with 3-rod support; more than one row of woodpecker scalps on headband; feather bandolier; tail feathers on fur band; woodpecker scalp in center of feather head plumes; bird skins on stuffed buckskin head hoop; small white feathers on large feathers of "Big Head" costume; topknot of magpie feathers; feather rope;

beads held in hands by women; leaves hand-held by women; condor skin worn or displayed; cougar-skin headband; swanskin headband; any type of hide displayed. Ear ornaments.--Painted; haliotis; clamshell; feather or quill. Nose ornaments.--Painted nose pin; feather. Necklace.--Dentalia; bear teeth. Face and body paint.--Grease or marrow mixed with pigment. Hairpins.--Fishbone, birdbone.

WEAVING

Basketry

Counterclockwise coiling; coiling to the right of weaver; deep sifter or winnowing; flat sifter tapped with bone or stick; cylindrical or barrel-shaped carrying basket; three colors, besides background; feather ornamentation on twined basketry; toe-type cradle; hood attached to cradle; different type or differently decorated cradles for boys and girls; cradle design indicating sex of next baby desired.

Rabbit-skin Blankets

Woven on frame; twined; made by women; tied to stick to twist; woven in horizontal position.

Bedding

Any type of mat.

Netting; Cordage

One-piece shuttle of wood; two-piece shuttle of bone or horn; horn or bone mesh spacer. Cordage twisted up thigh; sinews twisted on stick; head-to-floor fathom measure.

MONEY AND BEADS

Dentalia: standard of value; incised; feather tipped; wrapped with snake skin; graded on finger creases; graded on forearm tattoo; fathom measure; shells rolled in fur.

PIPES

Tubular; concave NW California type; stone bowls; clay or pottery bowls; right angled; obtuse angled; haliotis inlay.

TOBACCO

Imported; ground cultivated with digging stick; thinned or transplanted if too thick; used as offerings (other than smoking); used in curing (other than smoking); kept in any little basket.

MUSICAL INSTRUMENTS

Hide drums; feathers on handle of cocoon rattle; cocoon rattle used in gambling; cocoon rattle used in general singing or dancing; cocoon rattle as child's toy; deer-hoof rattle with hoofs in line (Plains type); deer-hoof rattle in girls' puberty rite; rattlesnake rattles on stick; multiple-split-stick rattle; turtle-shell rattle; deer-hide rattle; deer-ear rattle; rabbit-ear rattle; gourd rattle; pottery rattle; bird-beak rattle; horn rattle; bull-roarer produces or stops storm; musical bow; bead inlay on single-hole whistle; bone flute; flute, nose blown.

GAMES

Shinny.--Oak gall used as puck; puck buried to start game; straight paddle-ended stick; netted stick; line, single stake, or row of stakes for goal; four goals (total) played to. Various games.--Football race; throwing rings at stake; hoop-and-pole; spear- and dart-throwing. Archery.--Target, stake in hole in ground; target, circle alone on ground; target, tule or grass bundle; target, effigy of rabbit or deer; double target (shoot back and forth); target rolled (e.g., downhill); target thrown in air. Hand, grass, or many-stick game.--Women play, a; bone "sticks," a; solid bone "sticks," b; each side holds total number of counters, a, b; choice guess when two points from game, a, b; singing while playing, a. Other guessing games.--Take away 4 at a time, guess remainder; 3 sticks, unmarked, in hand, division matched by opponent; four-stick guessing game; guessing game by hiding sticks in sand; shell dice; knee-cap-bone dice; wooden-disk dice; mat or basket for dice or guessing. Sticks thrown up.--Natural vestigial deer metapodial thrown; each player has stick or bone. Other games.--Pepperwood-nut tops; bark- or wood-disk tops; shell buzzer; toes worked into cat's cradle; jackstones.

COUNTING, MNEMONIC DEVICES

Knotted string for months, for messages; sticks as mnemonic in trading, representing commodities wanted.

CALENDAR

Beginning of calendrical year near winter solstice; 4 seasonal names only, no moon series; stars as month markers; "Big Head" identified with moon.

ASTRONOMY, METEOROLOGY, COSMOLOGY

New-moon observances.--Only children go out

to see; face rubbed; body, arms rubbed; children thrown in air; children "jumped," "spanked"; throw stones, chips, or straw at moon; horizontal "horns" sign of death or sickness; vertical "horns" sign of good fortune; rest period of 4 days; if looked at too long makes face crooked. Eclipses; rainbow.--Sun or moon believed dying; sun or moon being eaten by a dog or bird; dogs made to squeal; rainbow sign of dry weather. Thunder, lightning; whirlwind.--Thunder is female deity; food and water thrown out during storm; lightning from mouth of thunder man; snake in whirlwind; water thrown at whirlwind; beads thrown at whirlwind. Various.--Frog, tree, or dog in moon; upriver and downriver as cardinal directions; world is a tree, north bottom, south top.

MARRIAGE

Child betrothal considered binding; intermediary to negotiate wife purchase or arrange wedding; wedding at groom's house; "half-marriage" (as in NW Calif.); more than one wife paid for in sororate; sororate obligatory to wife's family if wife is barren; additional payment for bride in junior levirate; payments for both brides when men exchange sisters; first residence variable or patrilocal; final residence matrilocal; final residence patrilocal. Sexual relations of unmarried.--Promiscuity before marriage; unchaste girl sometimes killed; girl or seducer fined if girl becomes pregnant. Adultery.--Husband pays fine to wife's family if he kills unfaithful wife; fine paid to husband by his wife, her family, or her seducer. Divorce.--If wife leaves husband because of maltreatment, she returns if fine paid to her family; husband gets bride price back if wife leaves; children all go to husband's family.

BERDACHES

Not allowed in sweat house; homosexuality among women.

KINSHIP AVOIDANCES

Mother-in-law daughter-in-law: must not laugh together; life-long avoidance. Daughter-in-law covers head in presence of father-in-law. Father-in-law son-in-law: do not speak at all; speak through 3d person; turn aside on trail; must not eat together; must not hand things to one another; must not laugh together; restrictions hold for life.

BIRTH

Obstetrics.--Mother squats while giving birth;

mother holds to stake or loose stick; herb doctor assists; birth aided by drinking vegetable concoction; external application of any herb; mother steamed with basket of hot water and blanket; navel cord tied with buckskin or sinews; navel cord put in creek, tree, gopher hole, or burned; navel cord thrown by sprung sapling or thrown by hand in any given direction; treatment of after-birth affects sex of future children; afterbirth destroyed or mutilated to prevent future conception; twins favored or signalized; special heaven for twins. Restrictions on mother.--Cold water taboo; bone scratching "stick"; taboos for first child only. Restrictions on father.--Cold water taboo; any type of scratching stick, combing hair taboo. Mutilations.--Ears pierced soon after birth; nose pierced before puberty; tattooing before puberty. Milk teeth.--Thrown in a cardinal direction; placed in excrement; placed in gopher hole. Name.--Name of living taboo in address; namesake deceased.

GIRLS' PUBERTY RITES

Ceremonial number 3, 5, 8, 10, or 16; seclusion more than one month at any time; seclusion in permanent ceremonial house; seclusion outdoors, no enclosure; girl must lie prone; girl must keep legs flexed; girl attended by professional woman normally not kin; complete fast; eats once daily; fed special food at conclusion of rite; girl spits out food; cold water taboo; water as such taboo; bone drinking tube; bone, horn or shell scratcher; 2-prong scratcher; comb for scratcher; girl's hair cut; bangs or forelock trimmed; girl deloused with mud plaster; lice set adrift in stream; girl's head covered with basket hat; girl's eyes covered with feather visor; girl's head or eyes covered with boughs or brush; girl wears special head band; girl wears special belt; girl wears band around legs; girl painted; girl sprinkled or marked with pollen; sun symbol on girl's head or face; girl's eyebrows plucked; girl's hairline on forehead plucked back; girl must run; girl must carry wood or water; girl must gather or prepare wood; girl must dig; girl must pick leaves or conifer needles; girl must eat or drink tobacco; vision quest at time of actual menstruation; rock painting by girl; girl named; sand painting; girl looks into haliotis; scarification or bleeding of girl; east significant; public recognition repeated; public recognition only for girls of prominent families; girls from one "clan" or unit when public recognition for 2 or more; public recognition held in permanent ceremonial house; public recognition held in tipi-like structure erected for that purpose; public recognition seasonal; dancing abreast; "washers" perform at public recognition; deer-hoof rattle in ceremony; multiple-stick rattle in ceremony; cocoon rattle in ceremony; drumming on plank;

masked dancers; distribution of property; repeated every menses; parents scratch girl.

MENSTRUATION OF MATURE WOMEN

Cold water taboo; confined in menstrual hut; eats alone.

DEATH

Ashes thrown after corpse; corpse carried on plank; corpse painted; corpse's head pointed upstream; corpse placed in basket; grave plank-lined; vertical pole as grave marker; family owned grave plots; cemetery far away from village; partial cremation in one place, remainder elsewhere; bones rubbed to dust; burial or exposure in dugout canoe. Property destruction--Personal property put on top of grave; buried property broken; house where death occurred torn down and burned, deserted temporarily, or purified with tobacco smoke. Undertakers--Contamination scapegoat (gravedigger); smoking taboo; purification by formula; by scarification and bleeding; by singing for self; offering of tobacco or of roots; offerings by all mourners together; offerings every day or on final day of taboo period. Widow--Widow's hair made into belt; cut-hair kept till death; clay smeared over head; wears mourning necklace of plants; parents wash widow's face at end of mourning; meat or fish taboo; use of head scratcher. Blood relatives--Meat or fish taboo; cold water taboo; wear mourning necklace of plants; altered kinship terms for deceased blood relatives. Name--Change name at death of namesake. Ghosts--Look like fog or cloud; leave grave at any particular time after death; go in any particular direction; go down or to underworld; go across ocean; ghost crosses a river; boatman or doorkeeper at entrance to land of dead; ghosts of bad stay on earth; angelica smoked or formulas used to keep ghosts away; reincarnation in newborn child.

CHIEFS AND OFFICIALS

Fixed hereditary succession of chieftainship; daily announcements at home village by town crier; firetender appointed by crier; war chief chosen at popular assembly; chiefs equated to birds; aeries owned and inherited.

WAR AND FEUD

War caused by insult or by abduction of women or children; peacemakers paid for services; more blood money paid for rich than poor; more money for adult than child; woman or girl given as com-

pensation; scratching stick used by killer during purification; killer purified by scarification and bleeding; killer must stay awake during purification period; effigy of enemy shot at in dance of incitement; dance of settlement, both sides together; war dreams by shamans; women captives enslaved.

SHAMANISM

Herb doctors as a distinct group; novice makes vision quest alone; novice uses drinking tube; novice bathes in medicated water; novice sweats in open-fire sweat house; novice smokes self over fire; scarification of novice. Powers or guardian spirits--Live under water; doctor receives "pain" from; fish as guardian spirits; birds (except hummingbird) as guardian spirits. Theories of disease--Disease object kept in shaman's body; disease caused by offended spirit or ghost. Poisoning technique--Soul snaring with noose on stick; poison object blown through pipe; poisoning by pointing with human bones. Curing technique--Split-stick rattle used by doctor; sucking doctor sucks through pipe; disease object disappears by sleight of hand; doctor sends guardian spirit to recover lost soul; doctor financially liable for declining case; doctor declining case likely to get sick. Special functions of priests and shamans--Doctor makes rain.

SCHOOLS

Puberty school--Held in fall; ghosts remain outside during ghost impersonation.

GHOST SOCIETY

Women members; women spectators; meetings held annually.

SOCIAL AND POLITICAL STATUS

Lineages political unit or basis of same; any suggestion of clan or moiety groupings; invariable exogamous or endogamous villages; specific intermarrying rules between two or more villages.

MYTHOLOGY

Man made of feathers; coyote as assistant to creator; parallel prehuman race (as in NW California); offerings to water monsters or spirits.

CEREMONIES

World renewal; first-salmon rite; Hesi dance.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

SUBSISTENCE

Hunting

Driving, trailing.--

1. Ka: Inner maple-bark rope strung along brush to form "fence." Method used in summer; other hunting methods used throughout year.

La: Inner maple-bark rope strung around water holes, salt licks. Men stationed along rope, shook it if deer came near, drove deer toward snares. Other men clubbed deer that got caught in snares, shot those that got through. Method used in spring and early summer.

3. Ka: Nooses arranged in openings near convergence. La: Similar to Kato, possibly also drove deer into corral, though informant hazy on details. Deer corrals mentioned in mythology.

6. La: In late summer and early fall.

7. La: Deer only, "not allowed" for elk.

8. Ka: Cahto Lake, in wintertime. Deer shot from shore with bow, or rafts poled in pursuit. La: Into Eel River and its larger tributaries.

Nets, traps, snares.--

14. La: Acorns used as bait.

17. Ka: Set at water hole in summer; also used to catch squirrels. Denied by Martinez Bell.

23. Kl: Affirmed by Wm. Sloan and John Stewart.

Blinds, disguises, decoys.--

26. Kl: For deer, not elk. Artificial wood horns, flint eyes; hunter rubbed grass together to simulate browsing deer.

30. Ka: Poison-oak leaf.

Various hunting methods.--

34. La: Black and brown bear hunted, eaten. A Wailaki, Nancy Dobey, also affirmed. Loeb, p. 88, contradicts this. Both my informants positive, saying bear provided chief winter meat but was little hunted in summer. Yu: Hunters worry bear with pointed sticks.

35. La: Denied for Wailaki by Nancy Dobey.

38. Ka: In wintertime only, insufficient water in summer.

Animal food not eaten by anyone.--

52-54. Not eaten by Wailaki.

57. La: Tail worn, tied to back of head, to prevent colds.

61. La: Fresh-water "mussels." Yu: Traded in via Huchnom.

63. Yu: Traded in via Huchnom.

68. Ka: Anglworm (konēsty) created world; possibly religious taboo. La: Rarely eaten; anglworm soup for stomach trouble.

69. Ka, La, Yu: Strongest taboo against eating dog flesh, but not considered poisonous.

75. La: Except rattlesnake shamans, who live mainly on bull snakes. See elements 1955-1962.

76. Hummingbirds too small to make more than mouthful, but taboo goes beyond practical considerations. Hummingbird has "power," is associated with shamanism, is, next to Coyote, commonest mythological figure.

78. Probably most strongly tabooed food along with dog meat if dogs kept. Ka: Heart eaten for longevity. Yu: Informant says Wailaki ate heart for longevity.

80. Yu: Black bear later declared not eaten, avoided by most people. Certain powerful men (shamans?) might eat bear. This, however, contradicts elements 34, 35, hence left as negative.

Tabooed animal foods and combinations.--

84. Kl: Deer head and heart given to old men who could (but seldom did) give parts to women and children. Ka: Some old men would claim heart and head on basis that deer came from their country. Old women exempted from deer-meat taboos.

87. Kl: Eyes taken out before deer head cooked. See element 118 for similar custom. Eating of deer eyes only universal taboo but no informant felt that taboo was due to belief that deer could see after death.

Hunting observances.--

114. Ka: Deer to be divided among several hunters was butchered out in the woods. Single hunter brings whole deer home.

120. Kl: Affirmed by John Stewart. Ka: Given to parents who sometimes allow youth to eat small part of it.

122. Kl: Giving heart and head to old men gave hunter better luck. Denied by John Stewart. Ka: See note 84. La: Killer gave heart and head to old men.

126. Ka: Nothing edible should be wasted.

132a. La: Usually; a mature buck believed to follow behind spike buck; wait for mature buck.

Fishing

Nets.--

141. La: Says Wailaki used semicircular framed net for river fishing.

142. Yu: Called t'ol k'o'l (hair put-in); named after men's hair net.

Weirs, pens, scaffolds.--

144. Kl: Also set long basketry fishtrap in it.

149. La: Described use by Wailaki.

Traps.--

150. Yu: Also short basket trap used. Stone wall built in stream close to shore; basket placed at upstream end; fish entering corral driven into

basket by splashing water with stick; fish then flipped onto bank.

Gathering

Hooks.--

153. Kl: Wm. Sloan affirmed.
 155. La: Informant once saw cousin catch trout with screech-owl-claw hook. This after white contact. Never saw any other Lassik catch fish in this manner.
 156. Kl: Wm. Sloan affirmed.
 157. Yu: Crayfish called u'lcite; not eaten.

Harpoons, spears.--

159. Kl: According to both John Stewart and Wm. Sloan, two-pointed harpoon usual type. La: Rare. Yu: Only used if man broke one point of standard two-pointed harpoon.

Various fishing methods.--

167. Yu: While probably a universal though relatively unimportant means of catching fish among most tribes of California, it was a Yuki specialty. Part of spring run of salmon were trapped in pools that remained after the many small streams dried up. These pools often very deep. Salmon and suckers remained under the rocks. One way to get them out was to dive for them. Several old Yuki attributed their deafness to their diving as deep as 20 feet for this purpose. Some twenty years ago, an old Yuki got his arm wedged between the rocks while groping for fish, and was drowned before he could get loose.

168a. La: Only bullheads; arrow is sharpened stick, unfeathered.

171. Kl: Affirmed by John Stewart and Wm. Sloan.

174. La: Described for Pitch Wailaki on North Fork of Eel River. Evidently technique limited by physical surroundings. Yu: Only in one particular part of Round Valley was this done. Fish driven to shallow muddy spot where they hid in dirty water. Men waded out, stepped on fish, quickly dropped noose around tail of fish they were holding down.

176a. Identified by Gordon Hewes.

177. Various names were given for a third fish poison. Kl: kád'tsime. Ka: Wild parsnip roots. La: Bear root. Yu: lilmil. According to Gordon Hewes, these are probably all manroot (Echinocystis).

182. Ka: Also harpooning from raft.

Fishing observances.--

192. Ka: Old women only. La: First denied by informant. Later, in anecdote, told how her mother caught fish. Women fished but rarely; acted as assistants to men.

193. Ka: Denied by Martinez Bell.

201. Ka: Not a fish-drugging device as reported by Loeb, p. 56.

202. La: Hunting and fishing more efficiently done and more important in Lassik economy than among other tribes. However, acorns still the staple. As informant put it, "If the Indians ain't got acorns, it seem like he ain't got nothing."

206. La: Did by far most burning of all the groups listed. Kept much of their territory, particularly that adjacent to Eel and Mad rivers, completely clear of underbrush. Other reasons for burning: easier to hunt, easier to travel, rattlesnakes killed by fire. Informant says much of Trinity County, now choked with thick brush, was almost open prairie before white man came.

207. Kl, Ka, La: Sharpened stick of hardwood (La: prefer mountain mahogany), no particular shape attempted. Yu: Short piece of mountain mahogany was sharpened at one end, natural knot formed knob at other. Stick scraped with flint, polished with equisetum. When used for digging, palm of right hand pressed down on knobbed end. Also used as club.

209. Ka: Doubtful, at least informant did not think rite important. Quoting informant, "People just had a big dance whenever there was plenty of food." The other groups pointed out this no time to dance, too much work to be done.

218. Wild oats not indigenous but introduced accidentally by Spaniards with their wheat. Spread ahead of actual contact in some places. Reached this general area about 1850. Believed native by all informants.

219. Kl: Called co.

220. La, Yu: Only one variety cooked.

221. La: Southernmost extension of this plant: Kettenschow (Lassik territory; SW part of Trinity County). Lassik call plant kos, Hayfork Wintun, ké'tén. Latter name now generally used by Round Valley Indians. Camas was most important root crop of Lassik and Athabascans directly north. Camas mentioned in their mythology and in that of Wailaki. Yu: Since white contact, both Wailaki and Yuki have been able to travel far enough north to get this plant.

223. Kl: Called kobai'.

236. Kl, Ka, La: Only "sweet" ones eaten.

237. Kl: Called bēhē'.

Food Preparation

255. La: Only bear and raccoon; all other meat broiled or roasted in earth oven. Meat cut in thin slices, cooked with acorn mush. Bear and raccoon associated with shamanism (see elements 1858, 1865, 1866, 1969-2015).

259. Kl: Only when on camping trip. La, Yu: In summer only.

270, 271. La: Marrow from bear bones only.

276. In recent times, with introduction of metal pots, most leaching done with warm water.

Only oldest, most conservative Indians still use cold water for leaching. Ka: Only if acorns very bitter. La: If in hurry.

288. Yu: Probably recent technique.

Salt

302. La: From second or northern Yolla-bolly (Snow Mountain), 40 miles east of Alderpoint. This region sort of no-man's-land held nominally by Pitch or Salt Wailaki of North Fork of Eel River. Cottonwood (N Wintun) and Lassik also hunted, got salt in this area. Yolla-bolly now uninhabited; marked "Primitive Area" on most maps. Lassik generally went at night, "stole" the salt. Yu: "Stole" salt from Stonyford area, held by NE Pomo.

303. Kl, Ka: Near present town of Westport. Both Kalekau and Kato spent much of summer on coast, in general had friendly relations with Coast Yuki.

304. Ka: Sometimes traded for salt with Coast Yuki and sometimes traded it on to inland groups. La: Sometimes from Pitch Wailaki but not from Northern Wintun. Yu: Sometimes from Stonyford Pomo, though in general relations unfriendly. Sometimes bought from Huchnom, who got it from coast.

306. Kl, Ka: During summer ate great quantities of seaweed. This provided more than sufficient salt at the time. In fall, returned to own villages with "balls" of salt for winter supply.

Eating Etiquette

308. Ka, Kl, Yu: Usual but not necessary. La: Hands always washed both before and after eating in respect for deer.

318. Ka: Sometimes, but not usual.

Storage

319. La: All buckeyes and white-oak acorns, some black-oak acorns stored outside. All tan-bark, some black-oak acorns stored inside. This reflects value placed on different kinds of acorns. All groups prefer tan-bark acorn even though it has higher percentage of tannic acid.

Pets

327. Kl: Questioned three informants independently, all denied. Loeb, p. 13, affirms. Loeb's informant John Bell, alias John Stewart, is one informant who denied point to me.

328. Ka: From Sinkyone who in turn got dogs from kanata-kwühñ. In latter's territory, lived a big dog in mountain cave. Many small dogs there also. People put human feces at entrances of cave, captured dogs that came out to eat feces. La: From Nongatl and Hayfork Wintun. Yu: From Cottonwood Wintun.

329. Ka, La: Not sure because so few dogs. Most dogs imported. Pomo in general lack dogs, as shown by Gifford, elements 1082, 1083. Author believes dog quite recent in region from Lassik to San Francisco Bay.

331. Too valuable to leave out at night: might stray or be stolen.

333. La: Usually small game, such as squirrels; occasionally used in deer drives. Yu: Only rarely.

Real Property

344. Kl: Fishing place may be privately owned but anyone may fish there. Ka: Permission must be asked, part of catch given to owner of fishing place. Yu: Permission usually asked.

345. Ka, Yu: Owner cannot refuse permission to fish at his weir. Only defense owner has is right to tear down his own weir, thus keeping other people from using it.

346. In general, rough, hilly areas and dense forests had indefinite boundaries. Kl: Had definite area of ocean front that they claimed even though they spent most of time some 15 miles inland. Ka: Recognized and marked a definite boundary between themselves and Yuki. La: Held an exactly delimited area on Eel River where they "holed up" during winter. In summer wandered over most of south half of Trinity County, not returning to their permanent village till late in fall. Yu: Six or more Yukian divisions held small definite areas in Round Valley. Each group had one or more permanent villages in Round Valley. Each also had less definite section of hilly, back country for hunting, fishing, and gathering.

HOUSES

Letters used in this section are those employed by Driver (CED:X, p. 383) and refer to following types of house: e, circular ground plan, conical-roofed dwelling house; y, circular ground plan, conical-roof, center pole to support roof, semi-underground, at least partially earth-covered "sweat" house.

Structural Features

Frame.--

360. Ka: Method of building. 2 tctłgic (forked posts) set vertically in ground, 2 feet apart. These form doorway. Bēlgal (long poles) set in each crotch, slant to ground at 30-degree angle. Bēlgal extend to extreme rear of house, roughly parallel to each other. Nanunai (lintel) set between two crotches. Poles are leaned on bēlgal all the way around except in front of doorway, tied with hazel withes. A vaulted front entrance is formed from small branches tied together. Fir bark placed over the poles, parallel with them. Dirt banked up over the lower 3 feet; ditch dug around house to drain off water. Usable floor

space of house about 10 feet in diameter. (See fig. below.) La: This describes only permanent winter houses. In summer lived in flimsy brush shelters, or camped in open. Winter houses rebuilt every year.

black oak prayed to before cut down if to be used for center post. (Not all trees cut down were prayed to as Loeb, p. 85, says.) Yu: Kroeber, Hdbk., p. 189.

Covering.--

371. Kl: Redwood bark. Ka, La, Yu: Fir bark.

Entrance, exits.--

379. La: Second door at end of passageway made to keep out cold.

380, 381. Ka: Second emergency ("back") door flush to the wall made for some houses and all sweat houses.

385, 386. La: "Face any way but north." Cold wind from north reason given.

390. Kl: Redwood bark. Ka: Twined boughs. La, Yu: Fir bark.

Sweat House

397. Ka: Up to 10 years, "tell people afraid it fall down." Must not be burned but torn down, left lying. If new sweat house built near by, some logs from old sweat house might be used.

398. Yu: Some villages in Round Valley had no sweat house; used one at near-by, friendly village.

400. Yu: Introduced to Round Valley Reservation by Pit River Achomawi.

404. Yu: Women do not sleep in, unless their dwelling has been destroyed or they are visitors with no close friends to take them in.

407. Ka: Menstruating women not allowed in sweat house; pregnant women must pay fine to enter. Yu: Women may not enter during ceremonies except to bring food to men.

410. Ka: About eight men go out with leader, sing on way, all go to same place. As each man brings in his load he shouts, otherwise has to go out again.

411. La: Have communal sweat "dance" instead; little singing, women excluded. Men sweat till they cannot stand it any longer; all rush out at once. Not competitive.

412, 413. Sides are function of direction sweat house is oriented, that is, if entrance to south, sides line up east and west of fire. If on north and south sides, south would be at an advantage in having ventilation from door.

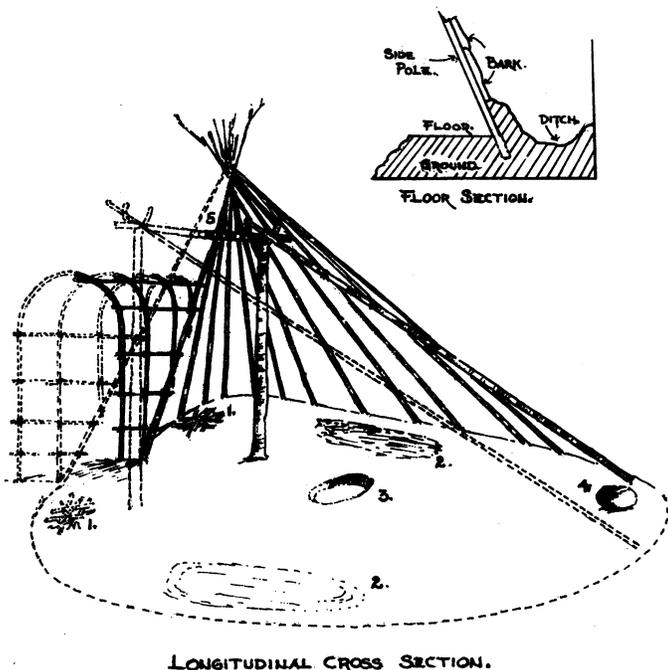
414. Yu: Two to four times a week.

418. La: Informant insisted there was no foot drum. Only one or two dances were held in sweat house and these were accompanied by split-stick rattles. Wailaki had foot drum, according to Nancy Dobey.

422. Kl, Ka, La: Old women only.

423. Yu: Introduced into Round Valley Reservation by Pit River Achomawi.

427. Kl: Both John Stewart and Wm. Sloan described a small "window" in back. May have been used as emergency exit. Ka: Used in case of emergency.



1. FIRE WOOD.
2. BED LITTER
3. FIRE PIT.
4. STORAGE BASKETS.
5. SMOKE HOLE.

361. Ka: Built same as dwelling house (see note 360) but about 20 feet in diameter. Also, entirely built from tan-bark oak except fir-bark covering.

363. Ka, La: Two vertical forked poles with lintel across formed doorway. Covered passageway, 6 or 8 feet long, extended out from door. This left sweat house looking less like a cone, especially after earth piled over it.

364. Ka: Center post put in after sweat-house framework is built but before earth covering is added. Earth covering makes building sag, puts some weight on center post, holds it in place. La: Says Wailaki had two forked center posts with ridgepole between them.

364a. Ka: Men go out singing, select tree (always a tan-bark oak), dance around tree four times clockwise, touch tree four times. Say to tree, "We're going to cut you down. You're going to be captain of our house." Dance repeated when center pole erected. Tree cut down with elkhorn wedges pounded by stone mauls. After sweat house built, center post prayed to to insure success of acorn crop. Women, children not allowed to touch center post. La: Tan bark or

NAVIGATION; SWIMMING

438a. La: Called ka'nũth; made from a sound fir log hollowed out by fire. Charred wood dug out with crude flints (adz lacking). Smaller scrapers used to remove rough spots. Both inside and outside then rubbed with sandstone. Finally pitch rubbed into both inside and outside, giving dugout glossy brown finish. Three thwart inserted, used to sit on. Hole cut in upper end of bow for painter, stus. Canoe not used for fishing but only for ferriage or visiting. Canoe about 10 or 12 feet long with 2-foot beam. Bow and stern nearly identical. Lassik most southerly group in this region with dugout canoes.

439. La: Called biitigitoba; made of fir, about 5 feet long; blade about 8 inches wide.

440. Kl: Tied logs together with hazel brush.

442. Ka: Goods towed by swimmers in winter and early spring across swollen creeks. La, Yu: Goods, children, even nonswimming adults towed in baskets by expert swimmers.

444. Preferred, "best" way to swim. Side stroke is easiest to use while towing an object (see elements 441, 442); this may be reason for its preference.

LAND TRANSPORTATION

468. Ka: Denied by Martinez Bell. Yu: Called hai; now call pockets in their clothes, hai.

484. La: In basket by men. Informant has previously denied men's carrying basket (element 473, 474).

485. Kl: Corpse wrapped in deer hide, sticks put under (across) corpse, three or four men carry.

TECHNOLOGY

Stone Lifters; Spoons, Forks

497. Yu: Two sticks tied together some 8 inches from lower end; believed aboriginal by informant.

498. Ka: Informant admitted own spoons simpler, cruder than Northwest California spoons shown in Hdbk., p. 20. Called de'tsaak; geometric design on handle. Trait introduced by informant's paternal grandmother, a Sinkyone.

502. La: River mussel. Yu: Obtained in trade from Huchnom or Wailaki.

506. La: Sharpened stick sometimes used.

507. Yu: Volunteered by informant but probably recent imitation of white man's forks. Yuki also used one-pointed stick for spearing and holding hot meat.

Knives; Awls, Needles

512. Yu: Rare, only on best knives.

514. Yu: Called k'it; at first informant denied all bone awls.

517. Ka: Manzanita, cherry, or yew wood.

Grinding; Drilling

525. Ka: Informant has one found in creek bank. Probably water-worn boulder, though has symmetrical sides and flat bottom.

527. La: Lacked drills except fire drill. Did not manufacture perforated beads but obtained in trade from Wailaki.

531. Pump drill believed aboriginal by all groups using it.

Skin Dressing; Glue; Wood Working

546. La: Hide used for blanket or seat till most of the hair worn off.

558. Ka: Informant described use of fishskin in bowmaking. Thought fishskin used to polish bow, but from his description must have been used as glue. La: Gave similar description, said was used as glue.

561. Wood wedges really used as levers in prying off bark.

WEAPONS

Bow

569. Yu: Unique type. Bow not planed down in center half, only ends planed down. Hence bow, when drawn, bends only at ends. Sinew backing only over center half of bow.

573. Kl, Ka: Only on best, probably imported bows.

574. Ka: Only on imported bows.

576. In spite of fact yew is rare south of Lassik territory, all informants volunteered it best material for bows. Maybe only imported bows of Kalekau and Kato made of yew. Yu: Rarely used.

578. La: With owner's blood.

Arrows

582. Yu: Only used for games such as distance shooting.

Poisoning

593. Ka, La: Man scratches self with sharp flint to discover if poison in flint; if wound becomes infected and is long in healing, flint prized.

Arrowshaft Straightening, Smoothing

594. La: Same type used by Wailaki. Specimen (now in U.C. Anthropology Museum) obtained from Nancy Dobey, Wailaki informant.

601. Ka: Denied by Martinez Bell.

Shooting Position

608. Primary release universally used by boys and novices. Probably all skilled archers in area used some type of secondary release, though denied by Kalekau informant.

609. Ka: Some men used both index and middle finger, but informant did not know exact way it was done. Yu: Thumb and first two fingers hold butt of arrow; bowstring not held. Fingers bent back so thumb opposes fingernails of index and middle fingers. Bow held with left hand with thumb and fingers in front of bow. Released bowstring snaps against back of bow. Arrow guided over thumb or index finger.

Quivers

610. Kl: Fox hide, fawnskin. Ka: Fox, fisher, or wildcat skin. La: Fawnskin or otter. Yu: Cased-hide bag, k'ut'ai, used by men in which to put fire drill, tobacco, pipe, etc.; not for arrows.

611. Yu: Then tied to cased-hide bag. Informant probably mistaken.

Spears

624. La: Described its use by Wailaki and Yuki.

628. Yu: Held at butt end, thrown, like sling, overhand.

Slings

629. Kl: Too inaccurate for hunting but occasionally used. La: Rare.

630. La: Used by "mountain" people, that is, Wailaki, Yuki.

Clubs

634. Yu: Same club used as digging stick.

635. La: Only in intravillage quarrels. Any stick or stone picked up might be used to brain fellow villager. Lassik more open about their hatreds. Yuki and Pomo would ambush or "poison" hated fellow villager.

637. Kl: Affirmed by Wm. Sloan.

638. Ka: Also used to hunt grizzly bear.

Armor

641. Yu: My informant probably wrong; for affirmation see Loeb, p. 65. Wailaki also used elkskin armor (see Hdbk., p. 152).

642. Kl: Loeb, p. 13, describes rod armor. Vagueness probably due to Kalekau being more peaceful than their northern neighbors; information on war customs distinctly hearsay.

643. Ka: Elkhide pulled partly over head to make effective helmet. No separate helmet made.

BODY AND DRESS

Formal Sitting Postures

644. Yu: Rarely for men.

647. Yu: Men could sit in any position they wished, but kneeling most common.

649. Ka: So man could jump quickly to his feet in time of danger.

Hair

654. Yu: Till about 20 years old.

668. Yu: Only when dancing.

674. Kl: Denied by Jim Cooper but affirmed by Wm. Sloan was practice of plucking eyebrows to thin line.

677. La: Only bear grease; taboo on deer grease.

678. La: Only marrow from bear bones used. Taboo on use of deer marrow.

679. A unique Pomo element found by Gifford (element 56 of his Pomo list). Volunteered to me by three informants--two Kalekau, one Kato.

MutilationsEars and nose.--

680. La: Few women.

681. Ka: Few women. La: Of male and female shamans, and of other men only a few.

Tattooing.--More women were tattooed than men. Most old women still living are tattooed but few old men are. Hence following information about men's tattoos is mostly hearsay. Lucy Cooper and Lucy Young, Kalekau and Lassik informants respectively, have facial tattoos, as does another Lassik, Mary Major.

682. Three lines standard, less often, one or five. Sometimes only center line vertical, outer lines flaring outward at bottom.

683. Ka: One line only.

686. Yu: To cure rheumatism.

687. Kl: Women not tattooed on legs because too near menstrual-flow source. Ka: For curative purposes only.

688. La: Only men tattooed on chests were chiefs.

690. La: Also used by Wailaki.

695. La: Informant insisted soaproot used. Probably not, because nonsoluble substance needed. Informant did not discriminate between green and blue.

Clothing

696. Kl: Worn in winter only. Pulled around to shield from wind.

700. Most old men and some young men went naked in summer.

703. La: Length below knee.

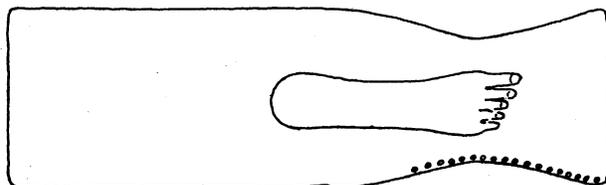
706. La: Maple bark; summer dress.

707. Ka: Given to girl at conclusion of her puberty rite. Worn till worn out. No other occasion for wearing grass skirt.

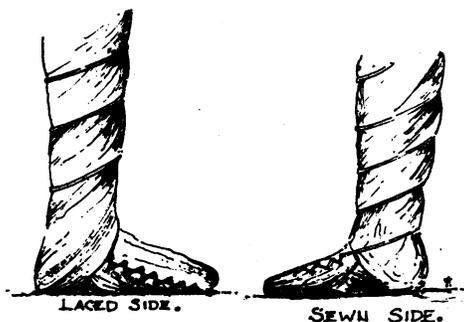
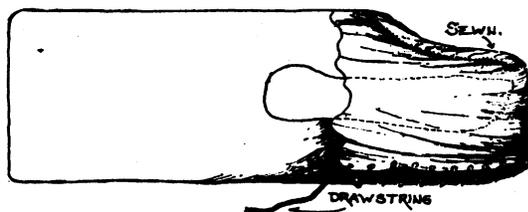
708. Kl, Ka: Men wear only at ceremonies; shorter, narrower than women's apron.

711, 712. La: For dances usually; wealthy might have for everyday wear.

718. La: Moccasins of single piece buckskin about 3 feet long, or 14 inches long. (See fig.) Buckskin folded over instep, sewn along inner side of foot. Along outside of foot buckskin gathered, pulled up with simple drawstring. Buckskin folded up back of leg, wrapped



SCALE $\frac{1}{8}$ "=1".



around calf. Sometimes buckskin sewn along back of heel. The drawstring is pulled up, wrapped many times around the leg. When moccasin sole wears out, new sole usually sewn on. Moccasins worn in summer as protection against rattlesnakes; not worn in winter because water and mud would make them soggy and useless.

Adornment and Ceremonial Dress

739. La: Also short, white eagle feathers.

744. Yu: Taboo on use of woodpecker feathers. Also taboo on use of quail topknot, because quail kills rattlesnakes with its topknot (used as club).

770. Kl: Used only to enlarge holes. Ka: Only if person poor, does not own bone nose piece. La: Straw or grass used to enlarge hole, never sticks.

772. Ka: Obtained in trade from Wailaki.

776. La: Worn by some old people.

777. Ka: Only important men have nose pins. See note 681 for partial contradiction. May be that only women shamans wore nose pins. La: Wailaki men wore bone nose pins with beads on each side (Nancy Dobe, informant).

779. La: Worn by rattlesnake doctor.

781. La: Sometimes haliotis pendants in clam-shell necklaces.

782. La: On belt or headband.

789. Yu: Use restricted to certain dances.

797. Kl, Ka: Deer marrow rubbed on face and hands, not on body. La: Bear grease rubbed on body in winter.

800. La: Affirmed for Wailaki men by Nancy Dobe.

803. Ka, La: Used as dagger also.

804. Kl: Formerly, people were afraid to wear flowers. Ka: Some shamans put flowers in their hair. La, Yu: Fear of, possibly taboo against, wearing flowers.

WEAVINGBasketry

805. La: Wailaki made 3-rod and rod-and-splint coiled baskets.

807. Yu: Left-handed person would proceed clockwise.

811. Yu: If Yuki actually did 1-rod coiling, technique has recently been learned from Pomo at Round Valley Reservation.

812. Yu: Affirmed in Hdbk., p. 171, also by Kelly, Yuki Basketry, UC-PAAE 24:421-444.

813. La: Informant has 8 or 10 baskets made by herself and another old Lassik, Mary Major; all are twined, most are 2-strand, several are partly 3-strand, one has 3-strand braid around top. Informant has Hupa basketry cap; wears it occasionally but says her people never made them although they knew that "northern" people wore them.

814. Yu: Or clockwise according to informant, but he is probably mistaken.

816. Yu: Volunteered by informant and demonstrated by him. One weft twisted about warp in usual way, other weft makes series of complete loops or half-hitches around each warp. No specimens of this type of weaving were available. Informant may be giving confused description of lat-

tice twining, passive weft of latter being confused with the warp. This unique element is the more surprising when it is considered that Yuki specialized in coiled baskets, only coarse utilitarian baskets being twined.

824. All informants agreed that Yuki seed beater illustrated in Hdbk., plate 29, was most like their own.

825. Kl: Informant did not know wicker technique but said his people made seed beaters like wicker specimen in Hdbk., plate 29.

849. Yu: Informant probably mistaken, admitted on cross-examination that sometimes these were twined.

855. Kl: Imported from east. Ka: Never heard of it, probably does not grow in Kato territory. La: Lacking in Lassik territory. (According to Merrill, UC-PAAE 20:226, redbud grows in all of northern California.)

865. Ka, La: Xerophyllum used, called t'o'tei (grass flat).

868. Ka: For splitting, trimming hazelwood used for coarser twined baskets.

869. Ka: For making weft strings for coiled baskets.

Cradles

873. Ka: Basket tossed in air 4 times, "bear" song sung to make child strong. Yu: Called alwil.

Rabbit-skin Blankets

Either lacking or unimportant in this region. Answers often conflicting when two or more informants from same group used. Usual answer: slept on untanned rabbit-skins. Kalekau positive entries from Jim Cooper; Wm. Sloan denied them. Kato positive entries from Gil Ray; Martinez Bell denied them. Lassik informant told how Hupa made rabbit-skin blankets but denied them for her tribe. Yuki informant said rabbit fur was matted together, slept on.

891. Ka: After weaving, fur beaten with flat stick to remove ridges.

Bedding

892. Kl: Fear of water monsters in tule beds made a taboo against use of tule. Ka: Feathered serpent lived in tule beds, seduced young girls; only men "with power" went near tule. La: Poisonous snakes lived in tule, no one went into tule beds unless had to. When only available water hole was in tule beds, people used long drinking tube so did not have to bend over while drinking. Yu: Informant described feathered, horned snake that could stretch across Round Valley (over 5 miles); not particularly associated with tule beds.

Netting

900. Kl: Denied by Cooper but described in detail by Wm. Sloan.

903. "Mesh spacer" seems to be used only incidentally for this purpose; its primary function: to hold loops of string as net is being woven (element 904).

Cordage

908. Ka: 3, 4, and 5-strand cords twisted in one operation. La: This technique usually followed, but informant thought that 3 and 4 strands sometimes twisted in one operation.

911. Ka: Women rarely made string.

914. Kl: si'lym.

915. Kl: ma'ca.

MONEY AND BEADS

917. Ka: Called t'stunc (bone); received in trade from Wailaki; only single small shells. La: Received in trade from Nongatl; small, single shells used as nose or ear pin. Yu: Affirmed in Hdbk., p. 176; affirmed also for Kalekau (Sherwood), Hdbk., p. 176.

918. Kl: Obtained on coast; some traded for. Ka: Thin clamshells obtained on coast near Westport; thick ones imported from Usal Coast Yuki. La: Imported ready-made from Wailaki; latter got them from Huchnom or Kato; Huchnom obtained them from Northern Pomo. Yu: Obtained whole shells from Wailaki and Huchnom.

921. La: Rope also standard of value.

924. Yu: Called cip.

925. Yu: Called mu'li.

926. La: Obsidian obtained by trade from Hayfork Wintun. Yu: Called wai'kutum; described as "red-to-brown flint"; only rich men owned.

927. I was unable to get the lines of travel for Olivella beads. Probably not a common bead in pre-white days.

TOBACCO

936. La: Denied for Wailaki by Nancy Dobe.

937. La: Bush dragged around to distribute ashes, then seeded. Brush piled over seed beds to protect from birds; removed after germination.

938. La: To cure colds.

942. Most informants volunteered this; all denied smoking by young people.

MUSICAL INSTRUMENTS

Drum

944. La: Split-stick rattle used to beat time

for the one or two dances held annually in sweat house. Affirmed for Wailaki by Nancy Dobey.

950. Ka: Also string painted with blood, used for soul-snaring, kept under.

953. La: Called tc'wot'8l (grows where Coyote sits down). Yu: Called koyöya.

958. Ka: Know that other tribes have deer-hoof rattles but feel it would be a desecration to use them, themselves.

964. La: Informant volunteered that people to north used multiple-stick rattles.

969. Ka: Also tied fishbones to head hoop of baby's cradle for baby to rattle, play with.

Bull-roarer

970. Ka: Called teibut. Made of black oak or madroña. La: Vaguely affirmed for Wailaki by Nancy Dobey.

Flute

987. Ka: Used for playing love-songs. La: Played only by old people.

989. La: Informant did not remember but pointed to picture of 5-holed flute as most like her people's. Wailaki informant Nancy Dobey said they had 4 or 5 holes.

GAMES

Shinny or Lacrosse

993. Yu: Shinny called t'ote; informant thinks it recent.

996. Yu: Hard rubber ball only kind ever seen by informant.

1002. Kl, Ka: Probably recent.

1007. Ka: Three players for serious games; informal games had various number of players up to 10. La: 5-6. Yu: 8-10.

Various Games

1017. Ka: Called natej'ai. (Element 1018 called by same name.) Hoops of grapevine or hazelwood. May be degenerate form of hoop-and-pole game.

Archery

1020. Yu: Tried to come as close as possible to a tree trunk without actually hitting it. Arrow hitting tree would probably break.

1028. Yu: Informant never heard of this game though it has been played in Round Valley in quite recent years. Hence not denied in Yuki list.

1039. Ka: 2-3.

Hand, Grass, or Many-Stick Game

a = many small sticks with one marked. b = 1 or 2 bones or sticks shuffled in grass.

1042. Ka: Played on Kato Reservation by visiting Wailaki, but Kato did not take up game to any extent. Yu: Introduced into Round Valley Reservation by Lassik.

1046. Ka, La, Yu: Or more.

1047. Ka: Also played with single bone. Gussed hand holding bone. Two bones usual, especially in formal games. La: One stick usual game, 2 sticks for each player less often, may be recent.

1055. Yu: Says this was introduced by white man. More probably brought into Round Valley Reservation by Little Lake Pomo.

1063. Kl: Learned at Round Valley Reservation from Wailaki and Yuki.

1071. La: Wailaki had 12 counters, according to Nancy Dobey.

1081. Kl, Ka: Occasional, usually when playing is between fellow villagers. Always two on a side for intervillage contests. La: Usual method; two players on a side may be recent.

1085. No singing with game a, hence many years ago game b ousted game a. Neither game played now though a few old Indians still retain their "lucky" gambling bones.

Many Sticks, Take Away, Guess Remainder

1087. Kl: Has not been played for 50 years, hence information hazy. Sticks may have been removed 4 at a time; may be confused with element 1088, or even with 1045.

Dice Games

1089. Ka: Learned from Ukiah Pomo some 30 or 40 years ago. Yu: Introduced into Round Valley Reservation by Little Lake or Clear Lake Pomo.

1091. Kl, Ka: Recently, design burnt in with red-hot wire. Old method unknown. Sometimes stick blackened in fire, split afterward, leaving flat side white, curved side black.

Stick Thrown Up

1092. Ka: Called teina'ltilkus (sticks sticking around). Coyote initiated this game.

COUNTING, MNEMONIC DEVICES

1111. La: "Only children count this way," but informant is probably idealizing.

1112. Yu: Informant thoroughly confused about native method of counting. Affirmation from Hdbk., pp. 176, 177.

1119. Ka, La: Numeral systems recorded; analysis shows both based on quinary system.

1120. Yu: See note 1112.

1121. Kl: Probably white influence, but sticks for 10 and 100 show it was followed consistently. La: Inferential; sticks arranged in piles of 10, but may be recent.

1122. Kl: Word for 20 means "stick," yet informant denied that a stick signifying 20 was used in tallying. Ka: 5 big sticks equal 100. La: Informant unable to conceive of vigesimal system, nor were there any indications in stick tallies.

1125. Ka: Apparently derived from mnemonic device, but original meaning lost. Serves double purpose: is assurance of good faith on part of inviter; invitee must accept invitation and give messenger anything requested. As illustration of last point, informant once given 4 sticks by father; told to give them to certain man and ask for a salmon; man gave it to her without a word.

CALENDAR

1126. La: Questioned following year, same informant gave list of 12 months. Another informant gave slightly variant list of 10 months. First informant probably added two seasonal names to make Lassik calendar coincide with ours. Yu: Named 12 months but too many came in winter, too few in summer. Almost certainly this discrepancy is caused by inclusion of seasonal names. A Huchnom (southern Yuki) later gave somewhat similar list that he specified as 8 named months (summer months unnamed) and 4 seasons.

1130. Yu: See note 1126.

1131. Kl: Near end of month. Ka: When buck-eyes begin to fall, September or October.

1133. Yu: See note 1126.

ASTRONOMY, METEOROLOGY, COSMOLOGY

New Moon Observances

1135. Yu: Informant denied any ceremonies connected with new moon, but this is improbable.

1138. Kl, Ka: Pray to moon to make children grow, live long. La: Children asleep, not allowed to get up. Adults pray, "May I live long. May I do good," etc.

1139. Ka: Men called moon c'tctitc'in (maternal grandfather); women called moon c'tco (maternal grandmother). La: Called s'istctigi (maternal grandfather).

1140. Ka: By persons born in summertime; moon will carry burning pitch, produce warm weather.

1146. Ka: Moon will take one's soul with it to another world.

1148. La: Some women menstruate during full moon. Yu: Young women do not look at new moon because would cause a heavy menstrual flow.

1149. Kl, Ka: Even if man's wife not menstru-

ating, some other female relative probably is. Not a taboo but precaution generally observed.

Eclipse; Rainbow; Thunder and Lightning

1154. Kl: Same theory holds for the "dark of the moon."

1162. La: Makes whole arm and hand shrivel up.

1163. Ka: Called katoč'nic (god talking); identified with supreme god. La: Called dj'štnēs; looks like a bear, has large head; wings like buzzard.

1165. La: Grandson of "grandfather thunder."

1166. Ka: Called god's fire.

1174. Yu: Shamans say: "Father is doing that." Go outside and say, "That's enough, grandpa." Discrepancy in kinship term was not noticed by informant.

1174a. Ka: Small noise when good person dies; loud noise when bad die.

Whirlwind; Earthquake

1176. Kl: Jesus' heart (soul), ko'i, in whirlwind, palic. From Maru cult.

1178. La: Person says, "Go away, go hunt a pretty person." Whirlwind would suck out one's soul.

1180. Yu: According to Hdbk., p. 206, Huchnom believe caused by coyote, elk, and deer moving underground.

1181. Kl: Earthquake, ma'cele, caused by coyote who is tying up a huge snake. Big earthquake when coyote turns snake over to tie other side. La: By coyote bending his big toe.

Various

1186. Ka: Called tutcoev; is road of Nagaitco (Big Head god; 2d in power). La: Children not allowed to look at.

1188. Kl: Sun both male and female.

1190. Ka: But addressed as grandmother by women; see note 1139. Informant aware of and puzzled by this contradiction.

1193. Difficult to determine whether up and down have same value as the 4 cardinal directions. Yuki informant positive up and down have little importance; as example gave association of directions with 4-repetition rituals. La: kena (east) also means "up."

1194. Ka, La: Order is clockwise, "as the sun goes." Yu: Order is east, west, north, south.

1198. Kl: World has sunk 3 times, each time everyone drowning.

1202a. Ka: In "Big Rock," about 4 mi. N of Laytonville Rancheria. No attempt to cut anything but straight lines. La: Wailaki male born during stormy weather rolls large rocks down into a certain canyon. Fred Major, brother of Nancy Dobe, said his parents made him do this when he was young.

MARRIAGE

1207. La: Possibly not true purchase, but exchange of gifts is very one-sided. Often took young man up to three years to accumulate enough money to buy a bride.

1210. Yu: Boy's family gives slightly more; also takes initiative in negotiating for marriage.

1211. Kl: No wedding in sense of public ceremony. Young man tries to go to bed with girl in her parents' house. After consummation, marriage ratified by exchange of gifts between families. Yu: Public ceremony only by rich families.

1214. La: To make marriage "legal," presents between families must be exchanged later. Yu: Informant may be right but probably he is idealizing the past. This shows up more strongly later.

1216. La: Informant stated her son, now deceased, once "married" a Pomo girl when working near Ukiah. On nuptial night, girl scratched his face, the custom in her country. Bridegroom hit her on head with piece of firewood, left her forever.

Marriage of Affinal Relatives

1218. La: Common, often girl taking initiative. Girls closely watched, prevented from having affairs with nearly all males. Girl might not marry till she was 20 or 25. (This in turn due to high purchase price of brides. Marriage with sister's husband did not require purchase.)

1221. Yu: Usual if widower has no children to care for.

1222. La: Family solidarity much more pronounced than among other tribes. Obligatory sororate and levirate with refusal punishable by death shows this. Story told by informant further illustrates point: Her mother's brother killed his bride of two months because she did not follow him to the village of his blood relatives after the initial period of matrilineal residence. His family knew he was in the wrong, scolded him for this and other crimes. Yet they immediately jumped to his aid when the bride's family came to avenge her death. During the feud that followed at least 3 people were killed. The first white men who came in contact with the Lassik killed most of the Lassik men and incidentally ended the feud.

1226. Yu: Usual if widow has children to support.

1228. Kl: If widow has children.

1229. Usually wife's cousin.

Polygyny with Unrelated Wives

1233. Yu: Informant denied polygyny but admitted he had heard (though he doubted) that one Yuki chief had had 3 wives.

1234. La: Only one case--a chief; the 4 wives

fought among themselves all the time. Several men had 3 wives. Nearly all rich men had 2. Necessary to be rich or an excellent hunter to have more than 1 wife, sororate excepted.

Postnuptial Residence

1241. In probably 90 per cent of marriages. Exceptions occur sometimes when brothers exchange sisters, when man already has one wife, when man marries a widow (levirate or not).

1245. Yu: Only if small village, suspicion that all within it are blood relatives. Incest rules extend to 4th or 5th cousins.

1247. Kl: Intermarried with other Northern Pomo groups, also with Huchnom, less often with Kato and Coast Yuki. Ka: Mostly with Coast Yuki, less with Potter Valley Pomo, Sinkyone, Wailaki, and Kalekau. La: Hayfork Wintun to north, Wailaki to south. Yu: Wailaki mostly, especially those on North Fork of Eel. A northeastern Yukian division intermarried sometimes with Cottonwood Wintun.

Sexual Relations of Unmarried

1248. Yu: At first firmly maintained all Yuki girls were chaste. Sometime later casually amended this by saying a bastard (called brush rabbit) was looked down on, not allowed in boy's or doctor's school. On cross-examination, informant reluctantly affirmed elements 1250, 1251.

1249. Kl: Virginity not prized, but too great promiscuity of girl reflects on parents. Hence this rather ineffective restraint.

Adultery

1252. Kl: According to Wm. Sloan, if a man merely suspects his wife of having an affair, he might beat both her and her alleged lover. If a man catches his wife and her paramour in flagrante delicto, he simply goes away. Cited 3 examples of latter occurrence. In one case, the outraged husband fitted an arrow to his bow, drew back the bowstring, but would not release the arrow. The husband knew the death would be revenged or, at least, he would be ridiculed. "No man was much thought of who killed a man over a woman." The husband might get his revenge by secretly poisoning his wife's lover. Yu: Informant in unguarded moment told of man beating, killing his wife because of jealousy. Then realizing the reflection on Yuki morals, he refused to discuss adultery further.

1255. La: Husband never merely thrashed his wife's seducer; either killed him or did nothing. Seducer would ambush husband if latter beat him.

1256. La: Seduction of married women much more common than of unmarried. Injured husband usually puts on a cynical air, makes up a song ridiculing his wife. Sometimes seducer pays husband ropes and beads, but apparently no fixed amount.

Divorce

1257. Yu: No divorce if there were children, but man would no longer have sexual intercourse with his wife.

1258. Ka: No barrenness; conception aided by rubbing white flowers on woman's belly for girl, two "balls" (seed pods) of a certain plant for boy. La: Herbs of certain plants rubbed on woman's belly to induce conception. Also journey made to north to rock shaped like cradle; woman sat on rock, drank water that dripped from it.

1259. Yu: No laziness!

1261. La: Some women like to be beaten; all expect an occasional beating. May leave husband for severe and frequent beatings.

1263. La: Only if still are nursing. Yu: See note 1257.

1265. La: If boys are about seven or over.

Intercourse

1267. Kl, Ka: Coition between husband and wife is nearly always in this manner. Man who attempted variations would insult his wife, and she would probably leave him. In extramarital affairs, all variations were tried out. Quoting Wm. Sloan, "The white man thought he'd show us something new, but it was old stuff to us." La, Yu: Both informants reluctant to talk about sexual intercourse, denied most elements.

1269. All denied "first intercourse anal" as a usual practice.

1271. La: Rape punishable by death; strictly enforced.

1276. Kl: Not uncommon; last case happened 20 years ago when Tom Jimmerson (now dead; Gifford's informant for Kabledile) was so treated. Jimmerson was very sensitive to any mention of this episode.

BERDACHES

1279. Kl: Called das. "Sometimes he cried like a baby to make people think he has a baby." One Kalekau is a berdache, lives at present at Laytonville Rancheria. Does not wear women's clothes but never wears a hat. La, Yu: A berdache now living in Round Valley formerly wore women's clothes.

1280. Makes as good or better baskets than women. A man may make coarse baskets without reflecting on his masculinity but a male maker of fine baskets is suspected of homosexual tendencies. Other work done: cooking, sewing, gathering.

1281. In all groups a very strong reaction against the idea of a "murfidai" (colloquial for hermaphrodite) being a doctor.

1284. Kl, Ka: In recent years 25 cents has been standard price; formerly, short string of beads.

KINSHIP AVOIDANCES

1290. La: Loeb, p. 94, says of Wailaki, "Deerskin screen used by some women to avoid glances of son-in-law."

BIRTHObstetrics

1322. Yu: Informant had another spell of prudishness. Refused to talk about birth beyond barest generalities. Possibly a Yuki taboo.

1326. La: Sometimes 2 or 3.

1328. Ka, La: Sucking doctor called in for difficult cases but mainly for moral support. Does not actually assist with the birth. May suck out pain.

1331. La: Or wrapped in bear or deerskins.

1335. In all cases, most of the navel cord is buried with the afterbirth. The part receiving special attention is the six inches or so left on the baby. This may account for certain contradictions recorded by ethnologists.

1341. Ka: Later worn by all women, gives baby long life.

1348. Kl: If pregnant woman lies on back, fetus will split, causing twins to be born. La: Loeb, p. 92, states of Wailaki, "Twins ill-omened, one killed (otherwise both would die)."

1350. Ka: "One always has something wrong with it anyway." The other is treated as any other child.

Restrictions on Mother; on Father

Duration of restrictions on mother, unless otherwise specified, is as follows: Kalekau, 1 moon; Kato, 1 or 2 moons; Lassik, 4 or 5 moons; Yuki, 1 moon. Restrictions same if baby is boy or girl.

1381. La: 2-4 months' continence.

Abortion, Infanticide, Nursing, Birth Control

1383. Kl: Mother pressed large flat stone against side of girl, or steps on her belly. Ka: Girl jumps off logs, or relative steps on her belly.

1386. La: Mother always nursed child as long as she had milk. Informant nursed her last child till he was 7 years old. Never deliberately weaned child unless another baby was born and needed the milk.

1388. La: Informant did this herself when she was a young woman. It was completely effective.

Mutilations; Milk Teeth

All ages given under this heading are approximations or averages. In most instances they are estimated by the writer on rather doubtful evidence.

1398. Kl: Denied by Jim Cooper, affirmed by Wm. Sloan. La: Said Wailaki put in gopher hole.

1404. Ka: Prayer: "Gray squirrel, give me my teeth back."

Name

1407. La: A "new" name given. Informant knew only one person (his uncle) who had a namesake (a cousin).

1411. Ka: Usually.

1414. Yu: Mostly nicknames that gradually work into common use. Obscene nicknames not used in direct address.

GIRLS' PUBERTY RITES

1427. La: Sometimes.

1428. Yu: In summer.

1435. La: Says introduced by whites.

1448. La: Girl gets warm acorn soup made from white oak acorns. These are considered the most inferior of the acorns. Yu: Does not get hot food; at best it is lukewarm.

1456. Yu: Denied when directly questioned; volunteered the next day. May have been the result of suggestion.

1468. La: When inside.

1468a. When girl had to go outside to satisfy natural needs.

1480. Ka, La: At end of rite.

1501. La: He may not hunt, fish, gamble but does not actually participate in rite.

1502. Yu: Unique part of ceremony is that female shaman in charge holds an acorn paddle in both hands, picks "bugs" off of spectators.

1507. When two or more girls, close friends, have first menses at same time.

1508. La: If many came, the dance was held outside the dwelling. The dwelling house remained the center of the ceremony. Explains contradiction in Loeb, pp. 93-94.

1512. Yu: Old men only.

1517. Yu: See Hdbk., p. 195, for affirmation.

MENSTRUATION OF MATURE WOMEN

Unless otherwise specified, Kalekau have restrictions for 4 days; Kato, a week; Lassik, 7 days; Yuki, uncertain--4 days to a week. Yuki woman menstruating was ta'li (unclean).

1537. Yu: Also cannot carry, dip, or pour water.

1538. Yu: May not scratch self at all, but may rub body.

1542. Yu: Bad for eyes.

1550a. Yu: Some men observe taboos, most not. If a man should touch his wife during this time he has to observe the taboos longer.

DEATH

1555. Yu: If lone survivor of a family dies, he is buried or cremated in or by his house; everything of his is destroyed.

1561. Kl: Corpse wrapped in deerskin slung from single pole. Ka: Corpse wrapped in bear or puma hide.

1565. La: Curtis, p. 30, says of Wailaki, "Dead buried extended head to east in deep graves." Yu: Wrapped or lashed.

1571. Yu: Sometimes rolled over grave to protect from raids of animals.

1576. Yu: Word sent to deceased's kin, who usually carried the body, man's or woman's, to their own burial place.

1578. Kl: Rather rare. Ka: For death by violence only, such as killed by rattlesnake, bear, in war. La: Remembers two cases: in one the man requested it before his death; other was woman who married into the village, and her ashes were carried to her home. Yu: If no one would dig a grave (see note 1557) or if person died of contagious disease (latter probably modern rationalization). Cremation common in old days but generally abolished because contrary to teachings of Taikomol cult. Believed difficult too because several days required to burn up the liver.

1584. Yu: Sometimes.

1588. La: By "stranger" is meant person who is only an affinal relative to people in a given village.

Destruction of Property

1590. Ka: Only if owner a man, and even then widow may sometimes keep dog.

1592. Yu: "Wife or mother might keep some beads."

1595. Yu: House kept by family unless they had another.

1596. Yu: Cannot remember plants; but was probably angelica or pepperwood or both.

Undertakers

1599. Kl, La: Sometimes 3.

1600. Kl: Sometimes 1 strong man, sometimes 3 or 4. La: Unmarried; same sex as dead person. Yu: If burial close by; if buried at distance, 2 more men took turns at carrying corpse.

1601. Yu: Unless man lacked sufficient blood kin.

Widow

1616. La: Could not remarry till hair grew out, usually 1-2 years. Yu: Singed only.

1620. Yu: Left on for long time, especially by old people.

1622. Yu: As substitute for pitch.

1626-29. La: Variable length of taboo period, from 3 days to all summer. Does not seem to be a formal taboo. Remarriage forbidden for a year.

1627. Ka, La, Yu: Widow does nothing, but may not be a formal taboo; expected to show grief by general distraction.

Blood Relatives

1631. Yu: Only close kin. k'i'nily, mourner, be in mourning.

1636. Ka: Remain inside as much as possible; friends bring food, firewood.

1637. Yu: Sweating considered "fun," forbidden during mourning as is singing, dancing.

1639. Yu: tuna^usi (give to keep peace); paid if dance had been announced but not yet held at time of death; shows no disrespect or ill-will toward dead intended. Same word for blood money. At dance, after putting on regalia, people stand around and cry for a half hour. Done in memory of dead friends and relatives who come to mind then.

1641. Ka: For chiefs or important people. La: Says Wailaki do. Loeb, p. 95, says of Wailaki: "2d burning held year after death. Feast outdoors; mourners sang, danced, cried; property burned over grave. Body not exhumed."

1642. Yu: Kin-in-law terms stick even when person remarries into another family.

1642a. Informant could remember only one instance. When informant very small, her grandmother was killed by the Nai'aitci. The Lassik cremated the woman at place of killing. Murdered woman's mother seized stomach before it burned up, and ate it. "She just felt so bad she ate it all up."

Name

1645. Or in presence of people who might report it to deceased's kin.

1646. La: No namesakes. Yu: In presence of kin; may acquire new nickname at this time.

Ghosts

1647. Yu: Spirit of dead (guardian spirit?) hucka'i^uemö'l. Dead person, atät hulk'i'läl. Spirit of dead ("dead breath"), hulk'i'läl ötam. Being poisoned or scared by a ghost, hulk'i'läl lit. Spirits (not ghosts), yau^u si'l or yau^u mo'l.

1648. Ka: Walk peculiarly, have small eyes that look like fire.

1650. Ka: First peal of thunder after a death is sign soul got to sky. Yu: Stays short time on earth.

1652. Kl: Probably a recent concept; may be connected with Maru cult.

1653. Kl: Lucy Cooper still does this (most of her relatives have died); keeps large sack of angelica root for emergency use.

1654. Yu: Cry on waking, then go through pre-cautionary ritual.

1659. La: Informant lost her 8-months-old baby; repeatedly dreamed of baby, heard it laugh and cry; nearly died, saw visions. Could have become shaman if had wanted to. Instead treated by shaman who cured her within about 6 months.

1663. La: See note 1659.

1664. Ka: "Spiritualist man" named Nē'tsots (blue mud), preached about return of dead, about 1800. Dead came back, visited Kato for one summer. For more complete account see Curtis, 14:4, 5. No general belief in reincarnation.

DREAMS

1665. Yu: Dreams that do not have to do with spirits, ghosts, or snakes are not harmful.

1667. Ka: Food offered to spirits but actually eaten by the people.

1668. La: A Wailaki, Nancy Dobey, often dreams of snakes, following day eats nothing till sun-down.

1672. La: Informant inhibited about discussing this.

CHIEFS AND OFFICIALS

1675. Kl: 1-2; called tca'kale. Ka: 1-2. Yu: ti'ul.

1676. Kl: Sometimes, especially when small villages unite as has happened in recent times. Ka: Sometimes, when two families in village are equal-ly strong.

1677. New chief must be able man but usually chieftainship stayed within one family. Usual pattern is that ablest man in old chief's family succeeds.

1679. Kl: In two cases remembered by informant, maternal nephew succeeded chief. Ka, La: Chieftainship stayed within most powerful family; ablest man in that family succeeded to chieftainship regardless of whether he was a blood or af-final relative of old chief.

1681. Yu: If no son or brother, wife or mother of chief succeeds. Brother's son or sister's son might become chief, but unlikely.

1682. Kl: Rare. Ka: If no member of chief's family is considered competent. La: Informant remembers case of man who refused nomination, "didn't want to bother with it." Informant's mother's cousin, Lässyk, was last chief of Lassik. Yu: People usually want oldest son of chief.

1685. Yu: Also hunts for himself.

1687. Had charge of feeding visitors but usually gained by the transaction. Ka, La: Chief always became wealthy even though comparatively poor at beginning. Yu: Also invites and officially welcomes all visitors.

1693. Yu: Sometimes, but sweat-house owner usually did this.

1696. Yu: Talks to, tries to get offender to reform; if incorrigible, "someone" quietly kills him.

1697. La: Only in case of big intertribal war. Acts as peacemaker in all local disputes.

1699. Yu: Do not require direction.

1700. Ka, La: Does nearly all the work, is like local constable; chief just "sits and studies." Yu: Various assistants, managers called by same name as chief.

1701. La: "Woman talk too much" to be chief.

1704. Yu: If chief dies with no brother or sons living, wife may become chief if she wants to. If not, someone else chosen, sweat-house manager being most likely candidate.

1705. Ka, La: More duties of assistant chief. Yu: Called mō'li, as token of his office, or tiul, chief. Same individual is also sweat-house manager and firetender.

1713. Ka: Another duty of assistant chief.

1713-1716. Yu: See note 1705.

1718. Kl: 2-3 war chiefs. Ka: 2-4. La: Another duty of assistant chief. Yu: 2-3; called t'āun iwop, "war men"; Kl, Ka, Yu: Tacitly accepted leaders; hard to kill them.

1722. La: Is considered a "little chief." Assists chief in administration.

1761. La: Conventionalized modesty of killer; comes home, says nothing for hours, then casually announces, "I shot at a man. I don't know whether I hit him or not." Finally adds, "Maybe we should go look."

1770. La: Scalp sold to another tribe after the dance. It may be danced over by the people of a dozen villages before it is finally discarded.

1771. La: Scalp stretched on hoop, tied to small rod. Yu: Up to six scalps on pole.

1774. Yu: Affirmed in Hdbk., p. 179.

1775. La: "You like this (i.e., coition). Now I'm sparking you. I've got a pretty man now, see him feel me." Yu: In Hdbk., p. 179, statement that women addressed the scalp or head as their husband.

1785. Kl: Chicken hawk warns of danger. Ka, La: Certain "unusual" happenings would cause war party to turn back.

1786. Ka: Used mostly at night.

1787. La: Night time.

1788. La: Daytime.

1791. After Spanish contact children were often sold as slaves to tribes in the south. These tribes in turn sold them to the Spaniards.

WAR AND FEUDS

1724. Yu: After killing man, killers often send body home or tell where body is to be found. This deliberate provocation is typical of California Indians.

1725. In a roundabout way, one tribe lets another know they have poisoned certain of the latter's people. This is only way witchcraft can be found out; there is no divining technique to determine the poisoner.

1726. La: Only if woman is important person. Usual attitude by all groups was that a woman was not abducted or raped unless she wanted to be.

1729. La: Mercenaries sometimes hired.

1737. La: Sometimes arms, legs, and even guts are brought to killer's village. Guts are strung about the village; pretend to snare deer with them.

1747. Ka: Mate of dead person would hear shout, feel bad.

1747a. Ka: Food given him is taken from him; thrown on the ground. Scalp-cleaner gets down on hands and knees, laps up food as a dog does.

1750. Ka: For 6 months afterward must be "careful," though there are no specific taboos.

1753. Yu: Usually a truce for negotiations is called to give opportunity for surprise attack. This does not violate any code, though the ambushed negotiators will probably be revenged.

1758. Yu: Husband may get small share.

SHAMANISM

Sex of Doctors

1794. Kl: Sucking doctor, mītce'in. Ka: tce't'ot. La: itiiñ. Yu: lamcimi.

1798. Kl: Soul-loss doctors (outfit doctors) called ku'dun. Ka: Soul-loss doctors (sack doctors) called natchina. La: Same name as sucking doctors--curing by soul recovery called nanegū-ta'ang (bring home the spirit). Yu: Performance of soul-loss doctors (singing doctors with cocoon rattle) called lit.

Acquisition of Power

1803-1804. La: Same individual was both sucking and soul-loss doctor. When acting as former his only aid in curing was a mouthful of water; as the latter he carried his "outfit"--rattles, feathers, etc.

1806. La: Informant's grandfather saw 2 "outside people" who gave him power.

1811. Ka: As part of the prepuberty or night school for boys. Held in early spring for 90 nights. Boys painted black. Four nights of instruction, then old men take boys out to walk all night. Upon four occasions the boys are scattered, deliberately lost. While finding their way home, they may see supernatural creatures. This is the only part that corresponds to vision quest. There is a little instruction in singing and dance; are allowed to eat dried fish, pinole, and acorn mush; no scratching stick. Purpose of

the school is to learn to walk at night; is also a prerequisite for the puberty school. Curtis, 14:11, has some information on this preliminary training though it is confused with the boys' high school. La: As part of the doctors' school (see elements 2060-2097).

1819. La: Variable to some extent; boys may repeat training several times.

1827. Kl: Small mammals taboo for indefinite period.

1847. Kl: Not necessary for sucking doctor, but most go through the doctors' school. Ka: All doctors must go through schools.

1849. There seems to be a definite tendency toward shamanistic families in all groups. La: Shaman usually trains son along with other boys.

Powers or Guardian Spirits

1852. Idea of guardian spirit is vague in this area.

1853. Kl, Ka, La, Yu: Rattlesnake shaman gets power from sun. Yu: Sucking doctor also gets power "from above" which includes the sun. Sun called p̄lot̄ē, which is derived from Spanish "ball."

1861. La: Power called t̄iyoi (shadow talker).

1864. Kl, Ka: Hummingbird first shaman. When hummingbird hovers around person, believed to be doctoring him. Ka: Hummingbird also associated with thunder. La: Blackbird taught hummingbird to be shaman; people afraid of hummingbird. Yu: Hummingbird a powerful shaman.

1865. Ka: Children not permitted to see raccoon; raccoon is "poisoner," would kill children. La: Raccoon a shaman because black around eyes. (Lassik sucking doctor rubs soot around his eyes before sucking.)

1866. Besides shamans getting power from bears (element 1858), bears are credited with supernatural powers. In mythology, bear usually a shaman. Most people will not kill bear, only trained, experienced hunters.

Public Doctor-making Dance

1869. Yu: 4-5. Called lamci'wok.

1870. Ka: In winter.

1871. Ka: In summer.

1873. La: Flint.

Theories of Disease

1881. Ka: A "little soft flat worm."

Poisoning Technique

Black magic is the outstanding survival of native nonmaterial culture among the Pomo today. The Pomo were admittedly specialists in this art before white contact. The Kato, Wailaki, and

Yuki all hired Pomo Poisoners. One Kalekau informant, Jim Cooper, refused to answer questions about poisoning and rattlesnakes, and even was reserved about doctoring. Later, another Kalekau villager told me that Cooper was a poisoner. Cooper has lived near Ukiah for past four years, is afraid to return to his home village. Most of the material on Kalekau poisoning was given by Wm. Sloan, who is totally blind. He is positive his blindness was caused by a poisoner, and freely speculated on the various methods used.

Yuki poisoning, common up to 30 years ago, has almost disappeared. The few old Yuki left belong to the Pentecostal Church, which is strongly opposed to black magic. The young people in general are not interested.

Kato poisoning is also a thing of the past. It seems to have been greatly influenced by Pomo practices.

Lassik black magic was in the hands of a specialist, the rattlesnake shaman. He also cured rattlesnake bites (see elements 1955-1961). The Lassik (also the Wailaki) were more likely to settle a grudge with physical violence than by hiring a poisoner. Lassik poisoner was a professional extortioner, took personal property from victim; if latter resisted he was poisoned.

1893. Yu: Often hire a poisoner from another tribe; about 40 years ago a Yuki chief hired a Pomo poisoner to kill a Yuki troublemaker.

1895. This is connected with idea of "shooting" poison into victim. Object pointed must first be dipped in poison. Kl: Bone pointing. Ka: Flint knife, split-stick rattle, bull-roarer, coyote leg bone and sinew pointed.

1896. Kl, Ka, Yu: Any man caught killing rattlesnakes was suspected of being a poisoner; people even suspected anyone who spent too much of his time alone in the hills. La: Poisoner is known by everyone; called t̄inaian (rattlesnake man); see note above under "Poisoning Technique."

1901. Ka: Informant, Martinez Bell, was once swallowed by shaman. See Loeb, p. 39, for details. La: Informant once swallowed by her grandfather, a shaman.

1907. Ka, Yu: Did not know how it was done; possibly by method given in element 1906, though denied by informants.

1908. Ka: Described technique but apparently unaware that method was soul capture. La: One method used to capture soul.

1911. La: Captures soul of sleeping man or catches man alone in the hills. Poisoner may come in guise of coyote or wolf.

1912. Kl: This method of treatment would seem to presuppose an affirmation of element 1908, which was denied. Reason, curing was public, poisoning private affair.

1913. Ka: Shamans beat ground around snare with madroña sticks. Snare broken and thrown in fire.

Curing Technique

1918. Ka: Soul-loss doctors are assistants.
 1929a. Ka: To cool off patient, especially if he has fever.
 1930. Yu: Sometimes, if doctor wants to.
 1936. Kl: Drinks water before sucking, but denied spraying on patient. Yu: After sucking is finished.
 1937. Kl: Doctor cuts with flint before sucking. Ka: Legs scarred and tattooed (but not sucked) for rheumatism. Not part of sucking technique. Yu: Same as for Kato, with arms also being tattooed.
 1940. Yu: Example: If drink from "bad" (forbidden) spring person may become deformed, half-witted. Confession; treatment by "dream" doctor necessary to cure.
 1942. Ka: Usually in installments.
 1943. Yu: Sometimes.
 1944. Yu: Sometimes.
 1945. Kl: Sometimes returned. La: Doctor does not take fee till patient at least partly cured.
 1946. La: Doctor had to come; if doctor sick or decrepit he was carried to patient's bed. Yu: Doctor seldom refused to treat patient; had to give adequate reason if he did not come.
 1947. Kl, Ka: Called sack or outfit doctor. La: Less clearly defined but when doctor was working on a "soul-loss" case, he brought cocoon rattle, feathers, etc., in a little bag. Yu: The lit or hilyu-lit-ol doctor carries a cocoon rattle, whistles, etc.
 1948. Kl: Denied by informant but there was a secret society of sack doctors who impersonated Dasan (Big Head), cured by refrighting the patient. Most sack doctors got their outfit by inheritance, were not members of this organization. Ka, Yu: Were graduates and active members of esoteric doctors' school.
 1949. La: At first denied but later described voices "in the air" around doctor, speaking strange language.
 1953. Kl: Only if doctor was a poisoner; no proof if the patient died unless other evidence was obtained. Ka: Doctor would provide some beads to be buried with his patient. Ka, La: Shaman prepared his alibi in advance, told people he didn't think he could do anything but he would try.

Special Functions of Priests and Shamans

1954. Yu: In case of epidemic, shamans gather, converse with spirits (ho'ā'nsi or ho'āwakili); try to find out why so much sickness.
 1955. Kl: Singing doctor, not sucking doctor. Ka: Soul-loss doctor. La: Called tcīnaian (tcīna, rattlesnake). Cures snake bite only; sings and dances; eats bullsnakes (snakes are tabooed food for rest of Lassik); trains boys in his profession (similar to doctors' school,

elements 2060-2085). For other functions of tcīnaian, see elements 1896-1899 and notes. Yu: Called sky or heaven doctor; cures by sucking but is not a regular sucking doctor. Received extremely high fee, sometimes all personal property possessed by patient.

1961. Ka: Contradicts note 1853.
 1963. La: This is a third function of the Lassik sucking, soul-loss doctor.
 1966. Yu: Another function of the sky doctors (see element 1955). The moli (sweat-house manager) also prognosticates. The moli (see elements 1705-1716) has both profane and religious duties. As a doctor he does not suck but sings over people; "investigates," is prophet; uses cocoon rattle, stick rattle, feathers.
 1969. Ka: Case history of the only Kato who ever did this: A Kato woman always sang bear songs. One day the bear doctors took her out in the hills, made her jump over a ditch, threw painted pine cones between her legs. She soon gave birth to a son who was named Nai't'laicun. The baby grew rapidly; hair sprouted on his arms and chest. He ate raw acorns and manzanita berries. One day he turned into a bear, scattered the coals, ran outside. The Kato wanted to shoot him but his mother protected him. The next day he came back in human form. He was stupid, lazy, and a poor hunter. In winter he would go hunting with group of men, turn into a bear, and break trail through the snow to his home village. He was also used in fighting the Yuki. His nickname was telac (traveler). Same name was given the bear doctor (element 1972). La: Informant's aunt, a sucking doctor, turned into a bear after she bathed where the grizzly bears did. Later she was seduced by a bear, gave birth to 2 cubs. Ashamed of these when she returned to the village, she left them to starve. Loeb, p. 85, describes this same bear shaman, credits her with being the aunt of Mary Major, a Wailaki. According to my informant, Mary Major was the bear shaman's 3d or 4th cousin. Yu: Called wā'ci't lamcimi; hair grows out, go among bears, no bear can whip them; do not doctor people.
 1971. La: Same shaman described in note 1969.
 1972. Kl: Called botaho'. Ka: Called tēiac (traveler); same name for possessional type. La: Called tūlioc; no Lassik ever became one, but bear-men came from the south. Yu: Called aumol (eater).
 1975. Yu: Padded with shell, rocks, and feathers instead.
 1979. Yu: Tied claws to hand to claw victims.
 1989. Ka: Only childless women.
 1991. Yu: Against all but the white man's gun which penetrates the padded hide.
 1994. Yu: Called lilmāⁿpin.
 1996. Yu: Called k'atmol.
 1999. Ka: Before donning robe, bather rubbed self with pepperwood, angelica.
 2004. Yu: Also forked-tail lizards.
 2006. Kl: Called bēcē'situm; one recently seen

near Yokaia Rancheria by informant's grandsons.
Ka: Bad luck to kill.

2008. Probably recent though believed aboriginal by informants who affirmed.

2009. Ka: Picked up with left hand, told no one of find. Then gave dinner, invited guests to gamble, won all guests' money.

2010. Angelica is sacred in itself, as may be seen from the many uses it has, scattered through this list. Angelica found growing in unusual places, such as high up in tree, out of bare rock, etc.; was doubly effective for magical purposes.

2015. Kl: This is probably part of the acorn singing (element 2128). Informant did not think there was a connection.

SCHOOLS

Puberty or "Ghost" School

Kl: Called dikemētēn (eat lying down)--no other school held. Ka: Called keate, was the second school boys attended; for the first see elements 1811-1816 and notes. Yu: Called woknamci; in recent years a man was woknamci if he had made the feather dance without going through the school.

2016. Kl: Girls instructed at home. La: Informant said that the "preaching" by the chief to boys and girls took the place of a school. Yu: Not sure, in recent times women had more privileges. See Hdbk., p. 186, for affirmation.

2017a. Kl: Loeb, p. 5, says 4 days. Cooper says he went through school himself, lasted 2 months. Probably 4 days refer to period of strictest taboos. Ka: 120 days. Yu: Sometimes 6 days, sometimes all winter.

2018. Yu: Usual time of intensive training.

2021. Ka: Women only allowed in to bring food to boys. Yu: Informant doubtful, affirmed in Hdbk., p. 186.

2022. Kl: Age of informant when he entered; probably near average. Ka: 12-16. Yu: 10-16; most boys of prepuberty age.

2023. Kl: Denied by Loeb, p. 4. Yu: Bastards not admitted.

2025. Kl, Ka: See elements 2054, 2057. Yu: For other functions of firetender see elements 1966, 1705-1716, and notes.

2027-2028. Kl: Loeb, p. 5, says for 4 days. Yu: Kroeber, p. 189, says 4 days.

2031. Ka: Ceremonial use only; see elements 498-500, and note.

2033. Yu: Affirmed in Hdbk., p. 189, also Loeb, p. 66.

2040. Yu: Boys are taught about ghosts. Hdbk., pp. 186-187, affirms elements 2040-2043, 2045, 2046, 2050, 2052, 2053.

2055. Yu: Hdbk., p. 187, "On the last day food is brought to the boys...An old man holding angelica root in his hand goes about...touching

each vessel of food or drink with a feather that he licks off, thus imparting health-giving qualities to what the boys will consume."

2059. Kl: Graduate called "ash-boy."

Doctors' School

Kl: Only school is the puberty or ghost school just described. Going through this school is a prerequisite for later learning to be a shaman. There is a more direct connection in that the ghosts sometimes cure fright-sickness. Ka: Called the Big Head (nagaitco) school. In addition, there was a sort of postgraduate course to which both girls and boys were admitted. Loeb, pp. 75-80, gives three somewhat varying accounts of this school. La: Called kē'atigu. Yu: Called taikomol-woknam-ci. Graduate did not always become doctor, but it was felt that he could if he wanted to. Also training given to a young man who showed shamanistic possibilities by fainting fits, bleeding at mouth and nose, etc. Informant did not know details of this training except that it was similar to Wailaki "flint doctor" school.

2060. Ka: Separate school for girls.

2061. Ka: Not held when other schools were in session, hence sometimes at 4-year intervals.

2063. Ka: 120 days. La: Period of intense training; taboos of certain foods, part of training went on for about a year. Yu: Sometimes for six days, sometimes for entire winter. Probably shorter period only represents time when initiate was under strict taboo.

2073. La: Some do later and become doctors. Yu: Some do when they go into trance.

2077. La: Taken to a sacred deer-lick, covered with mud, left all day. Boys (some girls) sleep, have visions all day. Initiates not allowed to sleep at night, instruction given at that time.

2086. La: Daytime only (see note 2077).

2087. Ka: Called nagai'tco. Yu: Big Head impersonated in taikomol-lit, curing ceremony, performed by graduates of school but not as part of school training.

GHOST SOCIETY

2098. Should be considered in conjunction with boys' puberty school (elements 2016-2059). The ghost society has other functions than those connected with school, and the school is not wholly concerned with the ghost cult. Some informants have seen ghost dance in recent times performed by Clear Lake Pomo. Probably some confusion between this recent dance and old one.

2105. Ka: If boy misbehaves.

2107. Kl: Initiates are covered with ashes, graduate of "school" has title of ash boy. Yu: Initiates covered with ashes.

RITUAL (VARIOUS)

2117. No tribe had separate ceremonial house. La: Only two dances, the "sweat dance" (see note 411) and acorn singing (note 2138) held in sweat house.

2120. Kl: Affirmed on direct question, informant hazy on details.

2128. La: Each household contributes acorns. Group of women grind them and everyone gathers for feast. Held annually. Yu: Called lülhümp; biannual, in winter and early spring; dance lasts for 4 nights; men and women dance together in groups; one man imitates woodpecker while carrying oak branch; others imitate the gathering of acorns; the "rock-carrier" (see Hdbk., p. 196) beats time; the song leader sings one song after another; most songs meaningless. Two songs roughly translated are: "Be lots (of acorns) hanging, swinging (in trees)"; "There will be a lot more that we will pick up."

2129. Kl, Ka: No formal rite but always dance and feast held when first vegetable food available in spring.

2130. La: Camas called kos (N Wintun, kě'ttēn); ceremony held in June or July every year; lasts for 4 days; dance takes place outdoors in a circular brush enclosure during daytime and late into night; men and women dance abreast or in circle; dancers wear yellowhammer headbands, deerskin aprons, bead necklaces; faces and breasts are painted black and white; everyone gorges on camas root. Informant thought that this was most important ceremony of Lassik.

2131. Kl: Called Dasan, term Kuksu unknown. Ka: Called Nagaitco, now called "devil." La: Lacking, but Wailaki have impersonation of Kētēnagi. Yu: Called Taikomol.

2136. Kl: Called kilak, after mythical being. Not associated with puberty rites or boys' school.

2137. Kl: Women's dance, no ritualistic significance. Yu: Common dance, probably recent as name is derived from Pomo. Not recorded previously (see Loeb, p. 70).

2138. Ka: Called t'asidatsan; 4 to 8 men wearing eagle feathers danced with an equal number of women. La: Affirmed for Wailaki who are the most northerly people with this dance. Yu: Believed by informant to be derived from Northern Pomo. Called kopa-wok. Dancers wear 2 forked feathersticks, hair net with feathers inside, feathered cape, and sometimes yellowhammer headbands. Dancing is abreast usually. The "rock-carrier" is dance director.

2139. Kl: Women's dance; dancers wore yellowhammer headbands in addition to ordinary cloth-

ing. Another women's dance, called co'eke, commonly held.

2140. Kl: Common dance often held; both men and women dance in circles around fire; no formal costume, any dancing regalia owned by dancer could be used.

2142. La: No visitors at dances held in sweat house. At dances held in brush enclosure during summer, visitors sat apart. Yu: Visitors sat to left (south) of door; had to go around fire before they sat down.

2144. Kl: To new moon; after a sneeze. Ka: After a sneeze; before getting up; before going to bed; before eating. La: Before cutting down a tree used for center post of sweat house; before eating; before doctoring. Yu: Denied by informant but statement probably is due to Pentecost Church conflicts.

MYTHOLOGY

2157. Ka: Informant did not think there was any explanation of the origin of man.

2159. Kl: Loeb, p. 4, has Big Head (Dasan) creating man out of tule roots. Loeb's informant denied this story to me. Dasan is "Indian devil," is associated with poisoners, is not likely to be creator. Tule also has evil association; see note 2163.

2160. Ka: Thunder-man (Tcēnēs) is principal creator; sorcerer-traveler (Nagaitco) is assistant, sometimes marplot. Yu: Taikomol (he-who-walks-alone) is supreme, almost only god. Thunder is anthropomorphic being, but in no sense a high god.

2163. All tribes believe the redwoods inhabited by terrifying ghosts. Kl, Ka, La: Also fear tule beds, because of various monsters therein, though these are not water monsters. Yu: Call the redwood spirits olhotatit (big tree people).

2165. Ka: Associated with tule beds; girls taught to avoid tule because snakes would seduce them. Yu: Able to stretch across Round Valley (ca. 5 miles); man could step over snake's body, only head of snake was dangerous.

VARIA

2170. Yu: Sometimes.

2171. Grass, leaves usual. Ka: "Some men didn't bother."

2172. La: Sweetheart usually. Author twitted by informant whenever he sneezed.

2173. Kl: "Prayer" made, wish for good luck. Yu: yocimi (thanks) uttered under breath.

APPENDIX 1

DISAGREEMENTS OF TWO LISTS WITH TWO PUBLISHED LISTS

The disagreements in the Kalekau list between Gifford's and my data fall into the following categories:

(1) Partial contradictions only (e.g.: Gifford denies self bow, Essene affirms as toy): 3 cases.

(2) Probable alternates (e.g.: Gifford denies fish-drying outdoors, Essene affirms during fair weather only): 6 cases. [Category of (2) overlaps (1).]

(3) Unique presence or absence in Gifford's list (i.e., disagrees with all other lists of Gifford's area): 10 cases.

(4) Near-unique presence or absence in Gifford's list (i.e., disagrees with Gifford's four other Northern Pomo lists, or disagrees with all but one of Gifford's entire Pomo lists): 15 cases.

(5) Vague elements, probably misunderstood; usually poor questions (e.g.: concerning first-salmon ceremony, Gifford affirms, Essene denies; certainly absent in the sense of its NW Calif. connotation): 9 cases.

(6) Informant suppressed information (e.g.: berdaches denied to Gifford, affirmed to Essene--probably Gifford's informant considered that it reflected on him): 3 cases.

(7) Probably recent instead of aboriginal (e.g.: Gifford affirms breechclout, Essene denies): 3 cases.

(8) Element illogical or disagrees with other elements in same list (e.g.: Gifford denies withes for house lashing but gives no alternate for holding house together): 2 cases.

TABLE 1

Disagreements in the Kalekau Lists of Gifford and Essene

Element description		Data		Remarks	
G	E	G	E		
<u>Partial Contradictions Only</u>					
286	270	Marrow hair oil and cosmetic		- +	Affirmed as cosmetic; denied as hair oil.
441	606	Bow held slantingly		- +	Rare.
431	568	Self bow		- +	Toy only.
<u>Probable Alternates</u>					
Alternates suggested:					
234	17	Long basketry quail trap		- +	Snaring.
258	10	Game run down--wear-out pursuit		- +	Deer driven to waiting hunters.
402	319	Granaries on ground		+ -	Storage indoors.
411	533	Toe as vise in drilling		+ -	Held with hand.
435	572	Imported sinew-back bow		- +	Local manufacture.
590	1047	4 bones used in hand-game		- +	2 bones.
<u>Unique Presence or Absence in G List</u>					
66	779	Shell nose stick		+ -	Confused with bone.
108	459	Shoulder-chest position occasional (for pack strap)		- +	
159	868	Flint basketry scraper		- +	
230	26	Deer-mask decoy		- +	
343	Un. ^a	Substitute slab of wood (for mortar)		+ -	
417	Un.	Whalebone wedge		+ -	
490	434	Multifamily house		(-) +	G element 494, note, contradicts this.
491	369	Round house frame of poles		- +	What held up walls of house? Also included in group 8 below (Illogical).
583	993	Shinny		(-) +	Long description in E list.
870	Un.	Sucking doctor drinks through bark tube.		+ -	

^aUnnumbered because it is an element denied by all informants.

Table 1 (Continued)

Element description		Data		Remarks	
G	E	G	E		
<u>Near-Unique Presence or Absence in G List</u>					
59	660	Depilation with stone flake.	+	-	
110	461	Carrying net	-	+	
266	547	Stone skin scraper	-	+	
272	b	Buckskin (manufacture of).	-	+	
295	Un.	Steam cooking, water on stones	+	-	
325	62	Mussel poisoning known	-	+	
369	1124	Bundle sticks for invitation	-	+	Probably confused with stick mat.
391	600	Equisetum arrow polisher	-	+	
420	562	Shaped maul stone	+	-	A NW Calif. element.
497	259	Drying of fish, outdoors	-	+	Probably alternate to drying in-doors.
499	435	Roof shade, no walls	-	+	Probable summer shelter.
562	Un.	Tobacco kept in basket	+	-	
821	482	Messenger to arrange trade	-	+	
941	1186	Milky Way path of dead	+	-	
1087	446	Swimming on back	-	+	
<u>Vague or Misunderstood Elements</u>					
154	825	Wicker seed beater	-	(+)	E's informant identified picture; did not know weaving technique.
216	183	Fish carrier	-	+	G's note on Kabledile is exactly same as E's note on Kalekau.
553	Un.	6-holed flute	(+)	-	E's informant identified picture of 4-holed flute.
744	Un.	Undertaker sings for self	+	-	
776	2148	Generosity with property a virtue	(-)	+	
812	346	Definite community holdings recognized	-	+	Some areas only.
840	1786	Scouts for war	(-)	+	Very little warfare; procedure not definite.
866	1857	Animal guardian spirits	+	-	
1077	Un.	First-salmon ceremony	+	-	A feast was held whenever a large supply of food was at hand.
<u>Suppressed Information</u>					
777	c	Berdaches admitted	-	+	Denied at first, later admitted. A Kalekau berdache now lives at Laytonville.
889	1953	Unsuccessful shamans killed	-	+	Informant, alleged "poisoner," driven out of home village. Positive entry from another informant.
1048	d	Clowns in Ghost society	-	+	
<u>Probably Recent</u>					
20	Un.	Breechclout (between legs)	+	-	
62	804	Flowers in hair or ear	+	R	"People used to be afraid to do that."
544	Un.	Musical bow	+	-	
<u>Illogical</u>					
495	368	Withe lashings for house frames	-	+	What held framework together?

^bImplied in elements 546-557.

^cElements 1279-1284.

^dElements 2040-2053.

Statistical correlation between Essene's and Gifford's lists:

	G	E	
a	+	+	= 377
b	+	-	= 17
c	-	+	= 27
d	-	-	= 322

$$Q_s = \frac{ad-bc}{ad+bc} = 0.99$$

$$Z = \frac{a+b-c-d}{n} = 0.88$$

$$W = \frac{a+d}{a+d+b+c} = 0.94$$

The disagreements in the Kato list between Driver's and my data fall into the following categories:

(1) Partial contradictions only (e.g.: Driver denies cremation, Essene affirms for relatively few cases): 30 cases.

(2) Probable alternates (e.g.: concerning daggers, Driver affirms horn but denies bone, Essene affirms bone but denies horn): 82 cases.

(3) Unique presence or absence (i.e., unique in either all Essene's Round Valley lists or the southern third [5 tribes] of Driver's NW California lists): 31 cases.

(4) Near-unique presence (i.e., in either all but one of Essene's Round Valley lists or all but one of Driver's last five NW California lists): 18 cases.

(5) Vague elements or probably misunderstood (e.g.: concerning deer soul immortal, affirmed by Driver, denied by Essene): 39 cases.

(6) Probably recent instead of aboriginal (e.g.: concerning G-string breechclouts, affirmed by Driver, denied by Essene): 20 cases.

(7) Driver has a NW California bias, or Essene has a Central California bias (e.g.: Driver affirms deadfalls, which are common in NW Calif., Essene denies deadfalls, which are lacking in Pomo area): 24 cases.

(8) Probably incidental to another trait (e.g.: Driver affirms driving game with fire; may be incidental to burning for better wild-seed crop): 8 cases.

(9) Flat contradictions, with no apparent reason: 32 cases.

TABLE 2

Disagreements in the Kato Lists of Driver and Essene

(Certain groups of elements are tied together by the bracket device; the individual element in such groups has to be read in connection with the entire group for its meaning to be clear. Asterisks are placed against elements used in a correlation of selected differences. Un: unnumbered because a universal negative.)

Element description			Data		Remarks
D	E		D	E	
<u>Partial Contradictions Only</u>					
*262	192	Women fish	-	+	Most fishing done by men. D's note shows that concept is very vague and weak.
*268	Un.	First-salmon rite	+	-	
{ 269	Un.	Spring of year	+	-	
{ 279	Un.	Only priest eats first salmon	+	-	
{ 283	Un.	Similar rite for lampreys	+	-	
*495	374	Earth (covering of dwellings)	-	+	Only partly covered.
{ *736	498	Horn spoon	-	+	Introduced from Sinkyone.
{ 737	499	Carved handle	-	+	
{ 738	500	Used by chiefs only	-	+	
*829	Un.	Wooden wedges (for woodworking)	+	-	Wooden wedges used to strip off bark, not to split wood.
871	593a	Blood as arrow poison	-	+	Essentially magical; on shaft as well as point.
*873	Un.	Rattlesnake venom as arrow poison	+	-	May be used by shamans, never by nonshamans; too dangerous.
*974	683	Cheeks tattooed	MW	W	Universal denial of men tattooing cheeks; also denied by all other tribes in D's area.
*1258	917	Dentalia	-	+	Very rare, imported from Sinkyone or Wailaki.
*2247	1696	Chief sanctioned killing of offenders	-	+	Rare and must have public approval.
*2248	1697	Chief goes to war	-	+	Rarely; usually assistant chief led warriors.

Table 2 (Continued)

Element description		Data		Remarks	
D	E	D	E		
*2266	Un.	Fire tender appointed by crier.	+ -	Assistant chief usually was the crier; former's power somewhat subordinated to chief.	
*2364b	1795	Sucking doctors women	- +	Few women became doctors.	
*2364f	1799	Soul-loss doctors women	- +	Ditto.	
2388	1820	Season (doctoring power acquired)	Wi Sp	Training in both winter and spring.	
*2710	2016	Sexes separate (in puberty school). . . .	- +	D: boys and girls sat on opposite sides of sweat house. E: usually trained at different times.	
397	344	Fishing places privately owned	- +	Vague ownership rights; permission to use must be asked; owner could not refuse; usually owner given share of catch.	
402	345	Fish weir privately owned	- +	Ditto.	
*Un.	1578	Cremation of dead	- +	E: "For death by violence only, such as in war, by rattlesnake, or bear."	
Un.	1579	Corpse stretched out	- +		
Un.	1581	On top of pyre	- +		
Un.	1582	Bones put in basket with beads, buried.	- +		
Un.	1585	Personal property burned with corpse. .	- +		
Un.	1586	For warriors killed far from home . . .	- +		
Un.	1587	Ashes brought home to bury.	- +		
<u>Probable Alternates</u>				<u>Alternates possible:</u>	
{	*2	2	Driving game into single fences	+ -	Converging fences.
	5	Un.	Rabbits (driven)	+ -	Snares set along their trails.
	6	5	Quail (driven)	+ -	Nets.
	*17	Un.	One hunter running down game	+ -	Groups of hunters.
{	*27	13	Nets, bag type	- +	Snares.
	29	14	For quail	- +	Snares.
	*137	Un.	Hunter smokes self over fire (for luck)	+ -	Chews angelica, etc.
	*148	118	Deer's eyes cut out	- +	
{	*180	136	Sacklike net (fishing).	- +	Dip net, basketry trap.
	181	137	Set	- +	
	188	Un.	Kite-shaped dip net	+ -	Semicircular-frame dip net.
	*201	146	Paired crossed posts supports for weir.	+ -	Vertical posts.
	202	147	Vertical-post supports	- +	Crossed posts.
	*259	181	Fish carried on stick through gills . . .	+ -	Carrying frame or basket.
	*299	Un.	Acute-angled-hook stick for acorns . .	+ -	Straight stick. D also qualifies this element; stick used mainly for climbing.
	*325	Un.	Ground bone boiled	+ -	Eaten dry or as hash.
	*335	260	Meat dried inside dwelling	+ -	Dried outside.
	*351	292	Acorn bread baked in ashes	+ -	Baked on hot stone.
	*356	296	Earth oven for meat or fish	+ -	Broiling.
	*369	312	Hands washed in basket	+ -	Water poured over hands.
	*507	382	Dwellings face E	- +	Not oriented.
	*508	383	Sweat house faces E	- +	Not oriented.
	644	431	Drying scaffold over fire (indoors) . .	+ -	Outdoors.
	*677	439	Poling rod.	- +	Rafts towed by swimmers.
	*716	Un.	Liquids carried on head	+ -	Carried in arms.
	*727	Un.	Bird-wing brush	+ -	Bundle of twigs or soaproot brush.
{	*786	530	Drill rotated, both hands opposed . . .	+ -	Pump drill.
	787	Un.	1 hand opposed to thigh	+ -	Pump drill.
	789	533	Knees as vise	+ -	Held by hand.
	790	Un.	Split stick	+ -	Ditto.
	792	534	Hide (friction holds bead)	+ -	Ditto.
{	*804	Un.	Ashes to aid in dehairing hides	+ -	Soaking in water.
	805	Un.	Fleshing or dehairing: hide staked out.	+ -	Hide allowed to shrink.
	814	Un.	Elkhorn flesher or dehairer	+ -	Stone flesher.
{	*822	Un.	Rubbed after brain treatment with elk-horn	+ -	Wood tool.
	824	553	Wood hand tool	- +	Elkhorn.
	827	Un.	On loose pole	+ -	Pulled about by hand.

Table 2 (Continued)

Element description		Data		Remarks	
D	E	D	E		
<u>Alternates possible (Continued):</u>					
*862	589	Arrowheads, stemmed and barbed	+	-	Stemmed without barbs.
	864	Stemmed without barbs.	-	+	Stemmed and barbed.
*896	613	Quivers carried on back	-	+	Carried under arm.
	897	When traveling	-	+	Ditto.
*898	618	Horn daggers	+	-	Bone.
	899	Bone daggers	-	+	Horn.
*939	659	Beard plucked with fingernails	+	-	Stone flake opposed.
	940	Stone flake opposed to fingernails	-	+	Fingernails alone.
*990	Un.	Robe of 2 deer hides sewed together	+	-	Single hide.
*1051	742	Yellowhammer-quill band worn down back	+	-	Worn across forehead.
*1072	752	Single tail-feather head plume	-	+	Forked-stick head ornaments.
*1103	Un.	Clamshell ear ornaments	+	-	Bone or stick.
	1105	Beads, string through ear	W	-	Ditto.
*1129	796	Body paint applied with stick	+	-	Applied with fingers.
*1222	Un.	Rabbit-skin blanket made by women	+	-	Made by men.
*1241	903	Mesh spacer: wood	-	+	Measured with fingers.
	1243	Mesh measured with fingers	+	-	Wooden mesh spacer.
*1291	932	Bulb-bowl pipe (Hdbk., pl. 30, f).	-	+	Hdbk., pl. 30, g.
	1292	Bulb-bowl pipe (Hdbk., pl. 30, g).	+	-	Hdbk., pl. 30, f.
*1310b	940	Tobacco pouch: buckskin	+	-	Cased fur.
	1310c	Tobacco pouch: cased fur	-	+	Buckskin.
*1376	999	Shinny stick curved	M	-	Straight.
	1378	Shinny stick straight	-	M	Curved.
*1465	1062	Shuffle in front (many-stick game)	+	-	Shuffle behind back.
*1477	1081	1 player on side holds bones (grass game)	-	+	2 players hold bones.
*1558	1103	Wood or bark buzzer	-	+	Acorn.
*1647	1203	Child betrothal before puberty	+	-	Betrothal after puberty.
	1649	Exchange of presents	+	-	
	1650	Un. Binding	+	-	
	1654	1206 Common	+	-	
*1656	Un.	Intermediary proposes	+	-	Suitor.
	1657	1209 Suitor proposes personally	-	+	Intermediary.
*1728	1253	Unfaithful wife sometimes killed by husband	-	+	Beaten or deserted.
*1819	1327	Midwife paid	-	+	If relative, probably not paid.
*1830	1336	Navel cord tied with vegetable-string fiber	+	-	Tied with human hair.
*1923	1407	Namesake a relative	-	+	Nickname.
	1924	1408 Paternal	-	+	
	1925	1409 Maternal	-	+	
	1927	1410 Living	-	+	
*2059	1572	Cord to lower corpse into grave	-	+	Corpse handed down, especially if grave is shallow.
	2061	1573 Twisted or woven	-	+	
*2199	1655	Aromatic herbs burned to drive ghosts away	-	+	Angelica chewed, etc.
	2200	1656 Bathe with medicated water	-	+	
*2284	1734	War paint white	+	-	War paint red or black.
*2486	1920	Assistants (to doctor) paid	+	-	Assistants relatives of sick, hence not paid.
<u>Unique Presence or Absence^a</u>					
*21	Un.	Nets long flat type	+	-	Lacking among all Athabaskan groups and all of E's area.
	23	Un. Ducks or geese	+	-	
	26	Un. Hunter pulls cord	+	-	
*64	Un.	Grass or brush disguise for hunting rodents	+	-	Only presence in either area.
*119	102	Deer fetus taboo to young	-	+	Only denial in either area.
*239	Un.	Fish spear, 1 point fixed, other detachable	+	-	Only presence in either area.
*264	Un.	Plants tied under water for luck (in fishing)	+	-	Nearest occurrence is among the Yurok.

^aAt least upon comparison with the last 5 lists of D's area.

Table 2 (Continued)

Element description		Data		Remarks
D	E	D	E	
*445	360	-	+	All houses in this region, south of the plank houses of NW California, are conical.
519	387	-	+	
*633	Un.	+	-	A NW California trait; Kato did not split planks. May be modern.
*683	443	-	+	Only presence in either area.
729	Un.	+	-	
*743	Un.	+	-	A NW California trait; farthest southern occurrence among Hupa.
791	Un.	+	-	Only presence in either area.
*879	Un.	+	-	
*937	657	+	-	Southernmost occurrence among Hupa.
*965	Un.	+	-	Certainly rare if present at all.
*1106	Un.	+	-	Only presence in either area.
*1206	880	-	+	Only other sure reference is among Karok.
1207	881	+	-	Only absence in D's area; E has single absence among Kalekau.
*1306	938	+	-	D records single other occurrence among Yurok; E, among Kalekau.
*1573	Un.	+	-	Essentially a NW California trait though also recorded for Kalekau, Lassik.
*1646b	1188	-	+	Only presence in either area.
1646c	1189	+	-	Sun usually not personified.
*1948	1467	-	+	Only presence in either area.
1952	1470	-	+	Near universal among Athabascans.
*2470	1890	+	-	Universal in this general area, though lacking in extreme NW California.
2471	Un.	+	-	Hupa, Tolowa, Kalekau only have same concept. May be a generally unknown trait.
*2518	1939	-	+	Nearest occurrence Yurok.
*2731	Un.	+	-	Only absence in D's area.
<u>Near-Unique Presence^b</u>				
64	Un.	+	-	Only presence in either area.
*72	34	-	+	Mattole affirmed for hunting deer; Kato denied for hunting deer.
*73	35	-	+	Denied by the Kalekau but by no other near-by group; probably not usual method of hunting bear.
*86	52	+	-	Denied by Kalekau and Coast Yuki but affirmed by all others.
*96	62	-	+	Nearly all groups deny eating wolf; its analogy to dogs or coyotes (which are not eaten) seems obvious.
*260	190	+	-	Every tribe surrounding the Kato knew this.
*852	580	-	+	Lacking among most Athabascans, this trait, shared with the Yurok and Yuki, may be an old, rather vague survival in this region.
*905	628	+	-	Only Mattole, out of both areas, affirms this trait.
				Only Mattole, Yuki share this trait, all others deny.

^bIn both areas, only one near-by group shares trait.

Table 2 (Continued)

Element description			Data		Remarks
D	E		D	E	
*1174	838	Coiled boiling baskets	+	-	Yuki and Coast Yuki share this trait; possibly it is true, but twined baskets had a utilitarian function, coiled baskets were for display or ceremonial use.
*1400	Un.	Men play (dart throwing)	+	-	Shared only with Sinkyone 1 in this region. Informant probably confused, or trait may be recent.
1401	Un.	Thrown overhead	+	-	
1404	Un.	Dart (not arrow)	+	-	
1404a	Un.	Feathered	+	-	
1407	Un.	Target stationary	+	-	
1412	Un.	Closer wins point	+	-	
*1598	1158	Sun eclipse caused by animal eating it.	-	+	Mattole only other near-by group who deny this.
1611	1156	Shout (to stop eclipse)	-	+	Mattole and Yuki only others to deny.
*2420	1848	Instructor (of novice shaman) paid . .	-	+	All but Coast Yuki of D's area affirm, but denied by all of E's area except Kato. Kato on the boundary between paying and non-paying may have done either on occasion.
<u>Vague or Misunderstood Elements</u>					
*123	Un.	Deer and whale together taboo	+	-	Kato seldom, if ever, ate whale.
*133	Un.	Scarification and bleeding before hunt.	+	-	Certainly rare, might be done after continued bad luck.
*135	Un.	Smokes tobacco before hunt	+	-	"Only old people smoked"; tobacco had little magical association.
*154	Un.	Deer's soul immortal	+	-	If present at all, concept is much vaguer than in NW California.
*253	176	Soaproot (fish poisoning)	-	+	Probably D's informant did not know the plant; soaproot used universally from Pomo to Chilula.
*261	191	Sexual continence when building weir, scaffold, or net	+	-	Not compulsive but may be considered good idea.
*443	Un.	Single ridgepole on dwelling house . .	+	-	May be confused with lintel over doorway.
520	388	Sweat house, converging on top	-	+	Matter of interpretation.
*757	Un.	Stone vessel, "frying-pan" type	+	-	Acorn bread and pinole baked on hot stones near fire, but stone could hardly be called a frying-pan.
*1006	703	1-piece skirt or apron	MW	W	Men wore a short loin covering, might be considered an apron.
*1052	Un.	Mallard-drake green skins on band . . .	M	-	Only Mattole and Wiyot shared this trait, may be confused with other types of headbands.
1054	Un.	Headband	+	-	
*1147	811	1-rod coiling	+	-	3-rod usual, 1-rod may be recent from Pomo.
*1197	865	Overlay twining	-	+	No Kato basketmakers left but informant described white "grass" woven in to make pattern.
*1247	908	More than 2-ply cord made by twisting 1 ply in at a time	+	-	Technique forgotten by E's informant.
*1383	1004	Tripping permitted in shinny	-	+	Much body contact between players; tripping would be a small item in the mayhem committed.
*1539	1092	Stick, sharpened both ends, thrown up .	-	+	Unimportant game; may be confused with dart throwing.
1541	1093	1 point if it lands erect	-	+	
1542	1094	Thrower scores	-	+	

Table 2 (Continued)

Element description		Data		Remarks	
D	E	D	E		
1570	1117	Stick for 100 in counting	+	-	E's informant probably forgot trait.
*1620	1159	Must not look at rainbow too long, otherwise weak eyes	-	+	
*1625	1162	If pointed at, finger injured	-	+	
*1628	Un.	Thunder female	+	-	
*1856	1357	Dried fish taboo for woman after giving birth	-	+	E's informant obviously confused as he also called thunder male; identified with Big Head cult..
*1866	1365	Making baskets taboo	+	-	E's informant probably confused with restriction on fresh fish.
1998	1512	Both sexes dance together in girls' puberty ceremony	+	-	E's informant probably confused.
2178	1647	Ghost visible	-	+	Confusion probably in wording. That is, on opposite sides of fire, or at different times, or as whites dance, etc.
*2185	1650	Ghosts go up or to sky	-	+	Vagueness probably due to distinc- tion between direct evidence and hearsay.
*2202	1661	Tell ghost to leave	-	+	May be recent. D's informant gives no precautions to keep ghosts away.
*2260	1711	Crier addressed people from top of sweat house	+	-	May be confused with chief.
*2305	1757	Deceased wife's blood money to husband's family	-	+	E probably wrong; trait fits with culture of NW California.
2307	1758	To wife's family	+	-	Essential basis of soul-loss doc- tor's power is "school" training. Vision induced in school.
*2367	1804	Vision unsought by soul-loss doctor . .	+	-	
*2393	1824	Complete water fast (in vision quest) .	+	-	Probably theoretical ideal. Bathing not necessarily connected with obtaining of power.
2399	1829	Water taboo	+	-	
2401	1831	Sexual continence after power acquired.	+	-	
2405	1834	Bathes for power in natural body of water	+	-	
2406	1835	Immersion	+	-	
*2467	1887	Poison object put in food	-	+	
<u>Probably Recent Instead of Aboriginal</u>					
*36	Un.	Noose on stick	+	-	Imitation of crochet hook. Only other occurrence is Coast Yuki.
37	Un.	For rodents	+	-	
*769	Un.	Notched needle of bone	+	-	
805	Un.	Fleshing or dehairing: hide staked out.	+	-	
*942	Un.	Tweezers of shell	+	-	Certainly not worn by women; prob- ably not aboriginal in N Cali- fornia at all.
*1001	Un.	Breechclout (between legs)	WM	-	
1002	Un.	Buckskin	MW	-	Clothing very primitive, doubt if such decoration occurred.
1005	Un.	Whole grass stems	W	-	
1114	782	Haliotis on clothing	W	-	
*1140	804	Flowers in hair or ear	Wg	-	Possibly worn by girls, certainly not by mature women.
*1195	861	Feather ornamentation (basketry) . . .	+	-	Learned from Pomo, probably in re- cent times.
1196	863	Solid	+	-	D: stretched over hole in log; sounds like imitation of whites.
*1311	Un.	Hide drum	+	-	
1312	Un.	Cylindrical	+	-	

Table 2 (Continued)

Element description			Data		Remarks	
D	E		D	E		
{	*1449	Un.	Women play many-stick game	+	-	Many-stick game seldom played and women not allowed to. Only with breakdown of native culture did women gamble, otherwise "were too busy." Single pile apparently older.
	1450	1044	Women play grass game	+	R	
{	*1473	1076	Counters in 2 piles (many-stick game) .	+	R	Direct-fire sweating only type known; mother placed in heated pit: D: house deserted for a year also. Only modern houses would be worth much at the end of this time.
	1474	1077	Counters in 2 piles (grass game) . . .	+	R	
	*1827	Un.	Mother steamed with basket of hot water and blanket	+	-	
	*2087	1596	House purified with aromatic vegetation	+	-	
<u>Ethnographer Probably Biased</u>						
	*39	Un.	Deadfalls	+	-	NW Calif. element, foreign to Pomo culture, vide Gifford elements 253, 254. If present at all is recent.
{	41	Un.	Single log	+	-	Sweating lacks most of the religious aspects it has in NW California. Bathing goes with sweating, hence see above.
	45	Un.	For small game	+	-	
	46	Un.	Meat bait	+	-	
	*124	Un.	Deer and fresh salmon together taboo. .	+	-	Van Duzen is closest group having this trait. Obviously not a Kato trait; it goes with the elaborated fishing culture of NW California.
{	*130	106	Sweating before hunt	+	-	
		131	107	Bathing before hunt	+	-
	*169	Un.	Sex taboo when eating bear-meat	+	-	
	*255	179	Manufactured fish club	+	-	
	256	180	Natural stick or stone only	-	+	
	*636	Un.	Mats on floor	+	-	Kato feared "horned snake" of the marshes; tule used to represent snake in ceremonies; tule not put to profane use.
	1223	Un.	Tule or rush mats	+	-	
	1224	Un.	Twined	+	-	Tobacco lacked sacred qualities in this area; associated with shamanism in NW California.
	*1308	Un.	Tobacco used as offering	+	-	
	1309	Un.	Tossed or blown in air	+	-	Lacking among N Pomo; may be modern.
	1310	Un.	Burnt in fire	+	-	
	*1823	Un.	Birth aided by drinking vegetable concoction	+	-	
{	*2348	Un.	Dance of settlement (after war) both sides together	+	-	A distinctly NW California trait; Kato informant thought such an idea absurd, enemy would know it to be a trap.
	2349	Un.	Daytime	+	-	
	2351	Un.	On field of battle	+	-	
	2354	Un.	Dancers in circle	+	-	
	2362	Un.	Compensation paid before dancing . . .	+	-	
	2354i	Un.	Herb doctors men	+	-	Herbs used for sickness but no one could be called a herb doctor. Everyone knew uses of some herbs. Tobacco not used for curative purposes. A doctor might smoke as might any mature man.
	2409	1837	Doctors smoke tobacco	+	-	

Table 2 (Continued)

Element description		Data		Remarks		
D	E	D	E			
<u>Traits Probably Incidental to Others</u>						
{ *8	6	Driving game with fire	+	-	Burning for better wild-seed crops may also drive out game.	
{ 10	7	Large game	+	-		
{ 11	Un.	Small game	+	-		
*629	417	Sweat for success in hunting	+	-	Sweating "good" for one but no specific associations with hunting or gambling.	
*630	Un.	Sweat for success in gambling	+	-	Primarily a ritual implement; use as a comb likely during its ritual use.	
*963	671	Head scratcher used as comb	+	-		
*1339	967	Split-stick rattle used at girl's puberty rite	-	+	At public dance, rattles used to beat time; not associated with the girl but rather with the dance.	
2004	1528	Same element as preceding	-	+		
<u>Contradictions Difficult to Classify^c</u>						
*110	94	Deer tongue taboo to young	-	+	Also denied in Loeb's Kuksu Cult, but may be an idealization of old times.	
*170	128	Bear spoken to, told to come out of den	-	+		
*721a	480	Broken-branch trail sign.	+	-		
*1076a	757	Fur on forked-head sticks	-	+		
*1675	1218	Polygynous sororate	+	-		
{ 1676	1219	2 wives maximum in same house	+	-		
{ 1679	1220	Without barrenness of first wife	+	-		
*1780	1293	Mother-in-law, son-in-law must not hand things to one another	+	-		D: probably correct.
*1797	Un.	Daughter-in-law covers head in presence of father-in-law	+	-		Trait probably observed in Round Valley among Maidu; D also records it from Sinkyone but it is still a foreign element here.
*1798	1308	Turn aside on trail	+	-		This and following 3 elements, if considered as usual practice, are probably plus; if considered as imperatives, probably minus.
1799	1309	Must not eat together	+	-	A weakly developed institution but logically would fit with the temporary matrilocal residence.	
1800	1310	Must not hand things to one another	+	-		
1801	1311	Must not laugh together	+	-		
*1805	1315	Father-in-law son-in-law avoidance.	-	+		
{ 1806	1316	Speak little	-	+		
{ 1808	1318	No obscenity together	-	+		
{ 1809	1319	Temporary, newlywed or before 1st child	-	+		
*1839	1341	Navel cord worn by child	-	+		
*1882	1375	Travel taboo (couvade).	-	+		
{ 1889	1379	Bathing in stream taboo (couvade)	+	-		
*1890	1350	One killed (if twins born)	-	+	E: volunteered trait. At least customary. D denies sweating taboo; bath in stream customary after sweating. D's informant probably suppressed this information. E's informant was ashamed and somewhat reluctant to talk about infanticide.	
*2027	1542	Making baskets taboo for menstruant	+	-	May be more or less customary.	
*2077	1519	Deceased's dog hung by neck in tree	-	+	E's informant volunteered this; this arbitrary trait probably came from the north along with the dogs.	

^cIncluding those with no apparent reason for the different response.

Table 2 (Concluded)

Element description			Data		Remarks
D	E		D	E	
*2106	1605	Hunting taboo (for undertaker), days. . .	7	-	In element 2111, D says undertakers purified the day of funeral; 7-day taboos appear illogical in that light.
2107	1606	Gambling taboo	7	-	
2110	1608	Sexual continence	7	-	
*2126	1615	Widow touching corpse taboo	-	+	
*2314	1761	Purification of killers (in war).	-	+	Rather unusual trait but E's informant positive of it. Denial seems unlikely though the cleaner of the scalps had much stricter taboos.
2316	1763	Bath without sweating	-	+	
2319	1764	Aromatic plants applied to body	-	+	Long description in E's notes, also in Loeb's Kùksu Cult. Avenged woman often center of the ceremony.
2336	1773	Women dance in victory dance	+	-	
1949	1468a	Pubescent girl wears basket hat when going outdoors	-	+	

Correlation of all differences between Driver's and Essene's list:

	D	E	
a	+	+ = 740
b	+	- = 180
c	-	+ = 104
d	-	- = 785

$$Q_e = \frac{ad-bc}{ad+bc} = 0.94$$

$$Z = \frac{a+b-c-d}{n} = 0.69$$

$$W = \frac{a+d}{a+d+b+c} = 0.84$$

Correlation of selected differences (duplicate items, false differences, and subdivisions of same element eliminated; alternates counted as one item; the selected elements are starred in the foregoing detailed list):

	D	E	
a	+	+ = 740
b	+	- = 103
c	-	+ = 60
d	-	- = 785

$$Q_e = 0.98; Z = 0.81; W = 0.90.$$

APPENDIX 2

KATO AND LASSIK SUPPLEMENTARY MATERIAL

Round of Year

Lassik economy is based on sharply contrasted seasonal activities. About the time the acorns ripen, most of the Lassik return to Alderpoint. Every family builds a new permanent winter house. Acorns, buckeyes, and some late grass seeds are gathered and stored. Deer, elk, and black bear are hunted. Some meat is smoked and the hides are carefully preserved. After the first big rain in the fall the "black" (probably king) salmon come up the river. At the height of the run, everyone helps with the fishing. Adults spear the salmon with bipointed harpoons, while the children drive the salmon toward the harpooners. Most of the salmon are smoked and partially cooked for winter use.

Near the end of November cold weather usually sets in. Here begins the critical period of the year. If enough food has been stored and the winter is not too long and severe, all is well. Otherwise, the people are reduced to eating deer-skins, moss, dry grass, anything. The informant said that hard times came every four or five years but can remember only one winter when people actually starved to death. The cold weather usually lasts till about the end of February. Everyone stays indoors most of the time. The men make rope, nets, arrows, bows, harpoons, and, sometimes, snowshoes. The women make buckskin clothes and baskets in addition to doing their regular household work. Sometimes there are dances that are merely social affairs except that some winters an "acorn singing" is held. Guessing games of the "many-stick" variety are played. In general the Lassik are marking time until winter is over.

Late February or March marks the beginning of the silverside salmon run. Steelhead follow in the wake of the salmon. Again every able-bodied person assists in the salmon catch. Streams are high and muddy so that relatively few salmon are harpooned. Most are caught in nets and basketry traps. Trout are captured with long-handled dip-nets. Some hunting is done but the game is poor after the lean winter months. The earliest clover is eagerly gathered as greens have been a conspicuously absent dietary item during the past season. Spring rains are quite heavy in this region so the people live in their permanent winter houses during this time. Lassik winter houses are by no means waterproof but provide some measure of protection against the sixty or more inches of rain that falls from October to April.

As soon as the rainy season ends, the Lassik scatter out into the hills east of the Eel River.

The usual pattern is for each family to go by itself though several families may be together for weeks at a time. The men hunt deer and squirrels, the two most important game animals. Grouse, quail, black bear, elk, porcupine, etc., are also hunted but are not a primary source of food. The women gather clover, roots, seeds, berries, and hazelnuts. "People live high then." There are periodic get-togethers of the whole tribe at places where there is an extra large supply of food. One of these places is at Kettenschow, where camas root is gathered for a big feed. Another feast takes place on the Mad River, where summer salmon (steelhead?) provide the bulk of the food. A third celebration is held in the South Fork Mountains when the hazelnuts ripen. At these feasts, everyone sings, dances, plays games, or gambles. The Hayfork Wintun are the only outsiders invited in.

A trip to the rough Yollabolly country is made nearly every summer to obtain salt. This is a dangerous undertaking because enemy tribes also get their salt there. Young men and women make up the party. They travel at night, build no fires, and linger in this area no longer than necessary.

Late in the summer the homeward march begins. Instead of retracing their route, they usually swing over to the western edge of Lassik territory. In a general sense their route during the summer is a rough circle, some 200 miles in circumference, which is traveled in a counterclockwise direction. Of course there are innumerable side trips and some families may not make the full journey but instead remain at one place for most of the summer. Furthermore, travel is irregular in both time and space. The tribe may take a month to move a mile or two or cover ten to twenty miles in a day. Some places are visited one year and not the next. The two major factors involved are the abundance of food supply and the presence of enemy groups. The territory the Lassik claim as their own is in part also claimed by the Wailaki, Nongatl, Hayfork Wintun, Cottonwood Wintun, and the Nai'aitci. (The last-named group is described in detail at the beginning of the war stories, p. 91.)

To resume, the Lassik travel southwestward in the early fall until they get back to their home on Eel River. Then the yearly cycle starts all over again. It should be added that some of the Lassik winter at Soldier's Basin. At this place, many black bears are killed while in hibernation. Bearmeat is smoked and used as the winter staple. Some of the Lassik also spend the winter on the Mad River near the present town of Ruth. Their winter economy is similar to that of Alderpoint.

Lassik Names

Male

1. Өөlylθ (tie in knots) or Ellai (tag it).
Father of 24.
2. Lāsik (sack [Wintun]) or Da'θūs (sack [Lassik]). Last Lassik chief; first cousin of 26.
3. Sna'ita (eye). Maternal grandfather of 24.
4. Өөtibinta (rock sharp [Lassik]) or Sontcīt-cīs (rock sharp [Wintun]). Assistant chief; half brother of 3.
5. Katca (crow). Father of 4.
6. Naia (packing). Father of 2.
7. T'ocōik^a (water red). Brother of 26.
8. Өed'tūslīñ (water run over rocks). Brother of 7.
9. Ө'iitcīk (hair red). Brother of 7.
10. T'oanonētītok (fog come up mountain).
Brother of 7.
11. Sālīnta. A "big" doctor; brother of 6.
12. Өunē'iī (bones bad). The "old chief";
cousin-in-law of both 4 and 2.
13. Sūbe or Jēθe (coyote). Brother of 1.
14. Tcīntolaha (laying in water). Brother of 1.
15. Koltcīn (knees weak). Brother of 1.
16. Atistcībē (grasshopper picking). Brother
of 1.
17. Ө'īlkaiītēn (hair white). Father of 1.
18. Kelga'alta (throw away). Chief of Blocks-
burg Nongatl; brother-in-law of 1.
19. Tē'ālē (small carrying net). Son of 1.
20. Өuññīkai (bone white). Victim of the
Nai'aitci.
21. Sūt (no translation, Wintun). Stepfather
of 25.
22. Nateitcota (digger-pine nuts). Maternal
grandfather of 25.
23. Kēlsonta. Son of 22.

Female

24. T'tcētsa (little short). Lucy Young, in-
formant.
25. Өūgēltcī (dizzy little). Mary Major, in-
formant.
26. Yeltas (jump). Mother of 24.
27. Nagētcī (nose little). Mother of 25.
28. T'otēlyūñ (grass flat___). Sister of 27.
29. Na'atcūñ (eye bad). Sister of 27.
30. Na'alos (eye stink). Mother of 27.
31. Gītaitcībē (flower picking). Sister of 26.
32. Kunīgilān (win at gambling). Sister of 26.
33. T'ukilēlkos (black-oak acorns pounding).
Sister of 26.
34. Tcailatcībe (sunflower picking). Step-
mother of 26.
35. Binetuñtcok (back hurts). Wife of 4.
36. Saakek (shady). Wife of 4, sister of 35.
37. Tcailtēn (lily___). A "big" doctor;
wife of 5.
38. Sītīntcūnaia (white-oak acorns packing).
Mother of 2.

39. Kaiītai (flowers). Wife of 12.
40. Gītaiītē (flower little). Sister of 1.
41. T'ukitcībē (black-oak acorn picking).
Mother of 1, wife of 17.
42. Biltsītnēs (pestle). Sister of 41, wife
of 17.
43. Nonistūs (bearskin). Sister of 17.
44. Kītēyīsko. Sister of 17.
45. Jīyīsko. Sister of 17.
46. Jiik. Sister of 17.
47. Kantēltē (shoulders flat little). Non-
gatl wife of 1.
48. Өū'antci. Wife of 1, sister of 47.
49. T'okītītēci. Daughter of 1 and 47.
50. Goθtībīyntē. Sister of 24.
51. Өelili (hummingbird); 52. Nalkasi (slice
of meat); 53. T'Өūstē (ashes little); 54. Tolētcīñ
(water white, i.e., clear); 55. Tca'īla (sun-
flower); 56. Өilēlbal (head flat); 57. Tūbtūnaigal
(pack basket packing); all victims of the Nai'aitci.

From the translations of the preceding names,
the following categories may be obtained.

Names (in whole or part)	Men	Women
Flowers, grass.....	0	6
Gathering.....	1	3
Packing (carrying).....	1	2
Acorns, piñons.....	1	2
Descriptive of person.....	6	8
Mammals, birds.....	3	1
Water.....	4	1
Color.....	4	1
Artifacts.....	4	3

A Comparative List of Lassik and Kato Nouns

Land Mammals and Hunting Terms

Deer, Өntcē (La); Intcē (Ka). Buck, ka'tetcan (La); natcīc (Ka). Doe, bantco (La); tculēci (Ka); bantcosaak, spoon). Fawn, bias (La); tēlētē (Ka). Snares, dicit (La; same word for quail); noañ (Ka). Brush fence, t'sinoañ (stick throw; Ka). Deer-head disguise, t'si (stick; Ka). Run-
ning-down trailing, būntiyot (Ka). Elk, gī'co (La; gēstcoθūs, elkhide armor); gestco (Ka). Bear (generic), noni (Ka). Black bear, taane (La); to'oli (Ka). Brown bear, to'oli (Ka). Grizzly bear, no'oni or sūs (La); tēki (Ka). Hide (fur), sūs (La); sūts (Ka). Mountain lion, bwīndatco (La); būteco (Ka). Wildcat, bwīndatcī (La); būte (Ka). Coyote, sībē or kēse (La); tsitcūñ (Ka). Jack rabbit, ga'tīli (La); kūtāiite (Ka). Cotton-
tail, staitcī (La); staitē (Ka). Ground squir-
rel, slūs (La); slūs (Ka). Gray squirrel, litco (La); ta'taiītē (Ka). Chipmunk, tsiltcūntē (Ka). Wolf, yīstca (La). Skunk, kiltēci (La); slēlitē (Ka). Mink, sa'tēci or tanalagītēci (La; sa'tēci, older sister); saatē (Ka). Otter, siis (La); k'a (Ka). Weasel, kakētē (La); naltoitē (Ka).

Raccoon, todiö (eat sour acorns; La); tētail (Ka). Badger, kaitcitco (La); mai (Ka). Wood rats, lo (La); loikai (Ka). Mouse, loontcī (La). Kangaroo rat, kaltontcī or toni (La). Fox, slādī (La). Silver fox, bootco (La). Gopher, ʔa'ictca (La). Mole, yai'ta (La). Dog, nati (La); nati (Ka).

Birds

Quail, dicit (La); dictc (Ka). Bluejay, tcāitcīn (La); t'saitcūn (Ka). Meadowlark, tcoalatcīn (La); tētlaiyki (Ka). Red-headed woodpecker, julaiijak (La); tēntcīitco (Ka). Black-and-white woodpecker, tēntcība (La). Yellowhammer, būntcīsbūl (La); būntcībūl (Ka). Dove, baio (La); mantū (Ka). Mallard duck, na'atli (La); na'ati (Ka). Teal, tcāhalyante (Ka). Goose, ka (La); kū (Ka). Mud hen, t'okai'sūntcī (water goose black little; La); tokaligīts (Ka). Sea gull, butckai (Ka). Owl, bīstcalo (La); būstcalo (Ka). Hawk (large), gīshai (La). Sparrow hawk, katcīyī (La). Buzzard, joyoc (La); tēoyostcūn (Ka). Grouse, destco (La). Crow, katcāntcī or katca (La). Eagle, tuθbūl (La). Condor, j'ēntias (La); tēoyostcūn (Ka; same word for buzzard). Crane, j'okētcīn or θēlbatcīn (La). Kingfisher, toiyologa (La). Killdeer, θādi'itcī (La). Screech owl, tcelo (La).

Reptiles, Amphibians, Invertebrates

Turtle, sūntēl (La); t'sūntēl (bone flat; Ka). Lizard, sa'kitcī (La). Grasshopper, aat'is (La); hatiits (Ka). Anglemorm, le (La); konēstyo (Ka). Snail (slug), jēhanatos (sticky; La); natos (Ka). Eggs, bīgēse (La); takliūwecī or ko (birds' eggs or fish eggs; Ka). Rattlesnake, tēīna (La); tēū'uc (Ka). Bull snake, sailitstintcūn (lay in sun; La); t'sētco (Ka). Garter snake, binatoteī (La); naitcote (Ka). Toad (frog), j'okai (La). Bullfrog, j'okaitco (La). Black salamander, t'ētcēkastētco (gill-like fish; La). Red salamander, t'ēhēlan (straight; La). Yellow jacket, θ'na or tcalo (La). Bumblebee, θ'na'atco (La). Wasp, tcaaloθ (La). Hornet, tatīlkaitco (hind end large; La). Spider, jasbīitco (La). Caterpillar, go (Ka). Octopus, toloit (Ka). Mussel, bantco (Ka). Clams, tēntasak (Ka). Crawfish, takatcī (La); teka'tcī (Ka).

Fish, Fishing Terms, Sea Food

Fish (generic), loiac or tonai (Ka). Black salmon, kēs (La); gīss (Ka). Silver salmon, looka (La); lok (Ka). Hookbill salmon, tajahal (Ka). Summer salmon, silok (La); tētītcīk (Ka). Trout, loias (La); loiacāiite (Ka). Suckers, jīcīk (La); loiactabantco (fish mouth big; Ka). Bullheads, gīsiitcūn (La; fresh-water type); tēlo (Ka; ocean type). Lamprey, totnai (La); tonai or bīlīn (Ka). Sturgeon, jēnētco or lokētco (head big or fish big; La); tonaibūn (Ka). Surf fish,

loiac (Ka). Perch, lotēl (fish flat; Ka). Kelp fish, loiactcolo (fish big scale; Ka; see bull-head). Sand dabs (false halibut), lotēlkai (fish flat white; Ka). Jack smelt, loiactēbac (fish round; Ka). Mackerel, sūlnēs (jaw long; Ka). Shark, tononi (water bear; Ka). Porpoise, natīitco (swimming big; Ka). Seal, bo'tc (Ka). Sea lion (and whale), tūtēstēl (big fish come out ?; Ka). Sardines, sī'iitc (many little ones; Ka). Crab, tekacē (Ka). Flounders, tonainālahal (fish eye one; Ka). Red backs (china slipper), wolētēn (scraping wood; Ka). Keyhole limpet, tsitēūflai (coyote's penis; Ka). Sea anemone, tēntiñ (feces sticker; Ka). Harpoon, bīkēt (La). Fish poisoning, taijanstūk (La). Torch, konāto (fire carry; La). Gaff, bījosali (La). Kelp, t'ektislē (Ka). Seaweed, lat' (Ka). Periwinkles, tē'ka (Ka). Sea louse, lat'wanicāntc (seaweed watches; Ka). Abalone, yo'tcīlin (bead basket; Ka). Ebbing tide, totīstūt (water low; Ka). Incoming tide, nahīto (coming in water; Ka). High tide, toyīntcage (water big now; Ka). Ocean, banto (whole water; Ka).

Vegetable Foods

Acorns (generic), gēnīstan (La); tēntān (Ka). Tan-oak acorns, saa'tcīn (La). Black-oak acorns, tūka (La); l'tal (Ka). White-oak acorns, s'tīntūn (La); tēitcan (Ka). Live-oak acorns (small), antcīitcī (La); antcoitc (Ka). Live-oak acorns (large), antcīitco (La); sūknēs (Ka). Buckeye, laasa (La); laacīt (Ka). Digger-pine nuts, naatēitco (La). Piñons, naatēinēs (La). Pepper-nuts, aantcīn (La); antcīn (Ka). Hazelnuts, laatcīndē (La). Camas root, kos (La). Wild potato, talkai (La); kūstcīyīnk (Ka). Sugar-pine sap, kizinto (La); natēitō (Ka). Wild parsnip, soltcol (Ka). Yellow-flowered clover, lit'iñ (La); ēit'iñ (Ka). Red-flowered clover, nakont'sī (La); nakontc (Ka). White-flowered clover, t'antēl (La); tūnt'ēl (Ka). Salt clover, nancos (La). Bear (burr?) clover, sasta (La); cūctak (Ka). Yellow mushroom, kūlkots, kīlotcī, or tūnīla (La). White mushroom, tūntcāi (La); tūnsik (Ka). Large, flat mushroom, kīlantūs (La); aatcōyīt (Ka). Wild strawberries, kītcīitcī (La); jīitc (heart; Ka). Elderberries, tēnso (La); tēnsal (Ka). Raspberries, nonakīitco (hook back; Ka). Huckleberries, tēltcī (La); saldel (Ka). Blackberries, kos (La); koc (Ka). Manzanita berries, tenis (La); t'nīc (Ka). Manzanita cider, tūnīctco (Ka). Madroña berries, stādē (La); tīstēkonē (Ka). Salmonberries, t'antēl (Ka).

Food Preparation and Miscellaneous

Fish-drying platform, tonaikīyīlsai (fish on dry; Ka). Dried fish, tonaitcī (fish dry; Ka). Dried venison, intcētscī (deer dry; Ka). Marrow, līgi (La); bigī (Ka). Bear grease, līgi (La); nonikwa (Ka). Stone boiling, tsebūltcīlbitc (Ka). Earth oven, t'añbūlyitcāi (Ka). Salt, lāto (La);

leito (Ka). Storage bins, te'no (they hide it; Ka). "Salt" from burning grass, ta'inkots (La). Fish dam, nan'ñai (Ka). Build fish dam, nala (Ka). Soaproot, k'üstco (La); gostco (Ka). Bear root, ta'ntetco (Ka). Pine pitch, jä' (La); te'yal (pitch chewing; Ka). Milkweed, t'okatiñ (La); sitcuñtá'ni (Coyote's dress; Ka).

Dwellings

House (generic), y'ik (La); y'i (Ka). "Old-time" house, h'indelyi (Ka). Lintel, nan'ngai (going across; Ka). Fireplace, kolit'ñ (fire burn; Ka). Sweat house, li'icyik (La); yitco (house big; Ka). Brush roof (no walls), teak'it (shade; Ka). Brush walls (no roof), jiniñai (La); tsiyi (stick house; Ka).

Water and Land Transportation

Punt, b'ünaiit'ñ (Ka). Log rafts, te'ñk'ñis (La); naiit'ñ (Ka). Dugout boat, kan'ö (La); te'i (Ka; lack boats but have name for them). Paddle, bi'tigitoba (La). Painter, st'us (La). Tie up boat, k'ento (La). Ferriage in baskets, nan'ñk'us (La). Pack baskets, t'ütü (La); t'ütül or tooł (Ka). Pack strap, t'oi (La); b'ünaiigi (Ka). Carrying net, te'igatsé (La); t'el'ñaiigi (Ka). String (cord), bitok (La). Cased hide bags, ta'öeö (La). Water basket, te'ñis (La). Litter (for sick), te'sl'etlik (La); te'ñd'ünnahe'ikan (stick ____; Ka).

Sweat-House Paraphernalia

Competitive sweating, ko'ba'ñitoc (Ka). Fire fans, tin'esyili (Ka). Foot drum, t'süst'i'ñ (lie down; Ka). Firetender, kücyüni (Ka).

Swimming

Swimming, n'ücbé (Ka). Breast stroke, t'el'knüme (flat swim; Ka). Side stroke, güstc'ñüme (on side swim; Ka). Racing (swimming), gustcenuhatébic (on side swim race; Ka). Back stroke, n'ñeküt-c'ñüme (Ka). Diving, künyé'ellé (Ka).

Tools and Technology

Buckskin sack, t'ündait'é (flint carry; Ka). Quiver, ö'üténagé (La); t'ündait'é (Ka). Fish-carrying frame, tonaitc'ñküt'ñt'cük (fish stick; Ka). Hairbrush, b'akiltco (La); kot (Ka). Mush stirrer, tanatañ (La); te'ñte (stick flat; Ka). Stone tongs, te'ñ (stick; La); tseb'ün'nyalai (Ka). Mussel-shell spoon, küsai (La); saak or bantcosaak (Ka). Elkhorn spoon, d'etsaak (Ka). Bark platter, bi'tanateian (Ka). Flaked-stone knife, kass (La); sekünkebuł (Ka). Ground-stone knife, kankébut'elgal (Ka). Awl, sahal (La); sahil (Ka). Manzanita-wood awl, te'ñsahul (Ka). Meat skewer, te'st'ib'i'ñ (Ka). Elkhorn wedge, bilco (La). Maul, besta (La). Bone dagger, ssos

(La); buñnatiñnayiyai (Ka). Flint, t'ündai (La); t'ündai (Ka). Fire drill, lasa (La); ko'b'ülyilg'us (Ka). Fire hearth, t'ëis (La); kobitcebas (Ka). Slow match, t'el'ësüs (La); laus'utsnaitai (Ka). Buckskin, j'ëöus (La); natciyos (Ka). Glue, j'ë (La). Stone scraper, ünso (La). Walking staff, t'üts (La); t'üts (Ka). Flat mortar, sekat (Ka). Mortar basket hopper, j'ëesta (La); j'ëst (Ka). Pestle, ést (Ka).

Weapons

Bow, k'i (La); tsütit'ñ (Ka). Arrows, k'a (La); k'a (Ka). Arrowhead, taik'eli (La); t'ündai (Ka). Shaft straightener, s'ëlsol (La). Equisetum, tois'ic (La). Sling, ö'ütö (La); nat'iltal (flying; Ka). Club, te'ets (La); b'ün'nyilgal (Ka). Pressure flaking, te'il (Ka). Pressure flaker, b'üt'iltöi (Ka). Elkskin armour, g'ëstcos'us (La); t'ë (Ka). Spear, nan'c'buñn'ñt'öc (Ka).

Dress and Ornament

Hairpin, ssos (La; same word for bone dagger); seb'ülwai'si (Ka). Buckskin robe, j'igants'i (La); te' or kükyit'ic (Ka). Woman's buckskin apron, sañ (La); ta'atni (Ka). Woman's buckskin short dress, tea (La). Man's short apron, w'ünat'c'lsas (Ka). Woman's double apron, nakasañ (La). Moccasins, k'ä'te'ñ (La). Snowshoe, üss (La). Tattoo, y'iltatc (Ka). Human hair, s'wa (Ka). Beard, taga (Ka). Wristlet or anklet, t'sn'ëbt'ünald'el (Ka). Feather dress, t'anib't'ñitos (Ka). Owl feather down, b'üstalotitla (Ka). Yellowhammer-feather headband, d'üt'c'k (La); b'üntc'bul'tek'öt (Ka). Forked feathered stick, liltik (La); te'ñt'ülgal (Ka). Topknot of feathers, t'asibinoj'ilk'is (Ka). Feathers sewn in net, lalabinayilal (Ka). Ear bone, ts'üntc'w'ib'iwai'si (Ka). Clamshell-bead earrings, te'w'ëbi'waildail (Ka). Clamshell-bead necklace, yo'nati'lyai (Ka). Madroña-seed necklace, t'üsteko-nenati'lyai (Ka). Nose bone, b'üntc'bi'wai'si (Ka). Red paint, it'c'ik (La); l'ët'c'c'ik (Ka). White paint, listatco (La); l'ët'c'kai (Ka). Black paint, l'sün (La); t'ëo (Ka). Head net, sibisan (Ka). White clay, l'isba (La). Soapstone, s'ëtso (La). Eagle-feather headband, l'ilgal or taabastci (La). Woodpecker-scalp bands, ö'y'is'ë (La). Abalone (green), yotali löga (La). Abalone (pink), yotali l'c'ik (La). White shell, l'skai (La). Dentalium, yo (La); ts'üntc (bone; Ka). Clamshell bead, yo (Ka). Magnesite bead, yo'te'ik (Ka).

Basketry, Cordage

Flat tray, kait'el (La); k'ait'el (large flat; Ka). Boiling basket (small), te'ñis (La); te'ñ-kitsa (Ka). Boiling basket (large), te'is (La). Storage basket, t'üt'ikate'ñ (La); k'ait'übuł (Ka). Hazel, latic'nd'ëtsi (La). Bull-pine root, kai'y (La). Xerophyllum, tot'el (La); t'ot'el (grass flat; Ka). Black fern, tsoit'c'i (La). Alder roots, t'iskai'y (La). Cradle, t'sal (La); tsal (Ka).

Basket (over baby's face), kaitēlsī (La). Coiled basket, tcīnēlkan (Ka). Twined basket, tcitoñ (Ka). Seed beater, balctiltci (Ka). Shuttle, baatsē (La); buktcītoñ (Ka). String, bēitcūñ (Ka). Cord or rope, bēlto (Ka). Sinew, tcots (Ka). Net, jēka (La). Basket rattle (for baby), tsīnīstca (La); ckibiya tūlgal (Ka). Basket-fringe rattle, golo (La). Umbilical cord, bateitcē (La); tsegut (Ka). Maple-bark cord, kēsyi (La).

Tobacco

Tobacco pipe, ōt'yo (La); biłtāiñoñ (smoke inside was; Ka). Tobacco sack, tāsīs (La). Tobacco, setīlyo (La); lītana (smoke drink; Ka). Angelica, ōoltcī (La).

Musical Instruments, Games

One-hole whistle, tēlni (La); yaictc (Ka). Four- or five-hole flute, jītēlbūl (La); tūlbūl (Ka). Shinny, dyolga (La); naatcīai (Ka). Arrow shot at stake, dyoñīs (La). Arrow shot for distance, dyītūtīlok (La); natełgał (Ka). Wrestling matches, lītčūk (La). One-legged race, tēltcīīs (La); nahītca (Ka). Stick bouncing, nałtcaī (La); natēłjai (Ka). Shinny puck, na'łlgal (La); tcūñtēbac (stick round; Ka). Shinny stick, butcolgal (La); buñnyłlgal (Ka). Netted stick, tcīkak (Ka). Shinny goal, tcīldētūñ (Ka). Foot drum, t'ūstīñ (Ka). Bull-roarer, tełbut (Ka). Cocoon rattle, golo (La); tc'woto (Ka). Deer-hoof rattle, tilgal (La). Split-stick rattle, tcīntīlgal (La); tcūñtctūlgal (Ka). Arrow shot at bark, tcūñsūtstnūtūkai (Ka). Arrow shot at man, tēoots (Ka). Ring and pin, tcolkos (La); bētctūlkētc (Ka). Grass game, tīlanāña (La); tonaytai (Ka). Many-stick game, j'łaiił (La). Tops, natīlta (La). Buzzer, yaītīlbyl (La).

Counting, Calendar, Meteorology, Cosmology

One, łaiha (La); łaha (Ka). Two, naka (La); naka (Ka). Three, taaka (La); tak (Ka). Four, tēnja (La); nakanaka (Ka). Five, līskīla (La); latsanī (Ka). Six, bağtīsla (La); banłaha (Ka). Seven, bağtīsnak (La); bannaka (Ka). Eight, bağustak (La); bantak (Ka). Nine, bağtīstēnja (La); bannakanaka (Ka). Ten, bagente (La); łalbahāñ (Ka). Twenty, natañtēñēgīsyā (La); nakanakalat-sanī (2 x 2 x 5; Ka). October, kīlsaitcī (La); lacīłkaiite (Ka). November, tatīltcī (La); gēsna (Ka). December, yogiltcī or nałgūl (La); nałgūl (Ka). January, nūñkūstūntsa (La); kotcolīct (Ka). February, yotcīltco (La); canēctco (Ka). March, tceitcīk (La); tcūñtīcīk (buds red; Ka). April, datcīfītco (La); tañtūk (leaf come out; Ka). May, gētai (La); nūñnalūt (Ka). June, ōeantstūntalsul (La). July, tołīlsi (La). August, tēkankatsai (La). September, tołīltēbūnmūt (La). New moon, sīstcugi (maternal grandfather; La);

cañnankañ (Ka). Eclipse, sūsyłtctīktsa (La); nonicayłtctī (bear catch sun or moon; Ka). Rainbow, naiñsbił (La); natcontctūt (Ka). Thunder, j'ētnēs or j'ētīnitē (La); natīgēt or tcēnēs (Ka). Moon, sa or kadā'sa (La); catēnagai (Ka). Sun, sa or tcintco (La); jīñnagai (Ka). Whirlwind, nañs (La); nañs (Ka). Earthquake, nētēli (La); nītēli (Ka). Milky Way, tcundūntūne (La); tcūñctūnē (Ka). Morning star, bākolitco (La). Evening star, katēlna'łūs (La); łgūłkatcūñtcegi (Ka). North star, yētaan (La). Ursus Minor, biyējēstīkok (La). Ursus Major, ōūñtcaīltcī (La); katcūñt-cēgi (Ka). North, yī'tē (La); dītē (Ka). East, kēna (La); kīnaittūk (Ka). South, yīñka (La); nak (Ka; same word for 2; south is 2d direction listed). West, yīssē (La); disē (Ka). Up, kēna or yabi (La); yabi¹ (Ka). Down, nīñtcañ (La); nūñkēsē (Ka). River, tonali or ta'atco (La). Creek, sahana(tsī) (La).

Marriage, Birth, Berdache

Berdache, līli (La); tcēkalteltcī (Ka). After-birth, jītūñsañ (Ka). Midwife, nate'noni (Ka). Childbirth, kūtctītēl (Ka). Scratching stick, tcūñbūłatūñōł (Ka). Twins, nūtīñ (Ka). Menstruation, gantcūstai (La); būtctūlyñ (Ka). Bride "purchase," nuñas (La).

Death

Soul, manatagī (La); najīk (Ka). Corpse, tc'ūntūñ (La); tcūntūñ (Ka). Burial, okluk (La); oyītēt (Ka). Cremation, kaluk (La); tētołłōł (Ka). Undertaker, tcotītūt (Ka). Widow, kādīlte (La); kēltīñ (Ka). Mourners, tcēiyāñai (Ka). Mourner, ntee (La); tcētce (Ka).

Chiefs, Warfare

Chief, katentūn (La); nuñkatintūn (Ka). Assistant chief, katentūn or kenes (La); kūcgūni (Ka). Scalp cleaner, sinayai (Ka). Scalp, ōēga (La); sībīteañ (Ka). Hired warriors, kaalētole (La). War, lētole (La); tcīlañyaatcī (Ka). Victory dance, sibūtñitoc (Ka). Scouts, nūlgūsnałgai (Ka).

Magic, Ceremonies

Poisoner, kītēnatēñ (La). Bear doctor, tūłloc (La); tēłac (Ka). Sucking doctor, łtīyñ (La); tcēt'ot (Ka). Singing doctor, łtīyñ (La); natcīlna (Ka; same word for curing fright sickness). Doctor's power, naatciik (Ka). Animate pains, dīctcañ (Ka). Flint pains, tcobalātīltcīc (Ka). Doctor's outfit, buñnatełlna (Ka). Boy's school, kūłkūt (Ka). Dream, gīnasīłasnūñ (La); tcinaslal (Ka). Acorn singing, sinokañ (La); tcuntantcē (Ka). Girl's first menses, tcīnastūñ (La). Girl's puberty ceremony, jēlnē (La); tcūñtūtūñnołtic (Ka). Dance, tūlt'e (La); naatlos (Ka).

Biography of Lucy Young

Lucy Young, the principal Lassik informant, is probably the oldest Indian left in Mendocino County and possibly in the state of California. She is the only Indian in Mendocino County who can give a first-hand account of native culture before white contact. Since the whites entered this area sometime in the eighteen-fifties she is approximately ninety years old. In spite of advanced age, near-blindness, and other infirmities, Lucy gave at all times a good and sometimes an amazingly detailed account of Lassik culture.

Lucy was born near the present village of Alderpoint, on the east side of the Eel River. The "rancheria" was about 200 yards north of the bridge that crosses the Eel River at this point. When she was a small girl many of the Lassik, including herself, were rounded up by the whites and taken to Fort Seward. While she was at Fort Seward, some of the old Lassik women were tattooing the girls. Lucy was really too young to be tattooed¹ but the old women caught her and took her out in the brush. Lucy struggled and screamed but the old women paid no attention to her cries. Two women held her and a third scraped her face with a tiny flint. A sooty mixture of burned grass and soaproot stalks was rubbed into the lacerated flesh. Tattooing was done in the spring so that green grass could be used. (Lucy's tattooing consists of eight vertical lines on her chin and two lines on each cheek that slant from the corners of the mouth to the malars.) Lucy was not supposed to eat meat or any warm food for two or three days after being tattooed. Her father told her to go ahead and eat meat because she was too small to go without food.

After about two years at Fort Seward, the women and children were allowed to go out and shift for themselves. Most of the Lassik men, including Lucy's father, had already been killed, mostly by white settlers, occasionally by soldiers. A few years later nearly all the Indians on the Eel River were again rounded up and taken to Fort Baker. Lucy, her little sister, and her mother managed to slip away during the march. They spent all summer by themselves. One night in the late fall, Lucy dreamed that she would see her cousins. The next afternoon they met a number of Lassik who had escaped from Fort Baker. They had a few months of freedom before the soldiers captured them again. This time only the women were taken to Fort Seward. The children were all taken south and never heard of again. (They were probably sold as slaves in Sonoma County.) Lucy hid in the brush and was the only child able to escape. By this time Lucy was beginning to grow up. She had been a rather small child but was smart enough to make a living by

herself. She got in contact with her people from time to time, but was not taken to the reservation. The last surviving Lassik adult male had been killed by this time, and the Lassik women were allowed a certain measure of liberty. They were allowed to go out and gather seeds and acorns to eke out the rather meager rations supplied by the government. The country was gradually settled by the whites who sometimes took Indian women from Fort Seward for wives and, more often, mistresses.

When Lucy was a young woman, she went to live with a white man, Abraham Rogers, who had a ranch near Blocksburg. This was about 1870. She stayed with him more than thirty years. Their union resulted in four children: three girls and one boy. One of the girls died in infancy; when this happened Lucy almost became a shaman. Lucy has outlived all her children but has eleven grandchildren and seven great-grandchildren that she knows of who are living. Most of her descendants have married whites; all are scattered over northern California.

About 1902, Lucy left Rogers and moved to Van Duzen. There she lived with another white man named Arthur Rutledge. She left him in 1907. This time she finally moved back to Lassik territory, the region called Soldier's Basin. There lived the only other full-blooded Lassik survivors, two old women. One was Lucy's mother's younger sister, Ku'nig'li añ (win at gambling). The other was Lucy's second cousin, Kai'ytai (spring flowers). Kai'ytai was the widow of Өtñëil (legs bad), the old Lassik chief. Lucy lived with these old women, took care of them till their deaths in 1924 and 1927. No doubt, this long contact with her own people renewed Lucy's knowledge of Lassik culture which most certainly must have been largely lost in the forty years she had been living with the whites.

While Lucy was living with her two aged relatives, she met Sam Young, who is half white, one-quarter Lassik, and one-quarter Hayfork Wintun. In 1910 he came to live with her in Soldier's Basin. In the summer, they traveled around a great deal, often coming to Round Valley. In 1927, they moved to Round Valley permanently and today own a small farm there. They were legally married soon after moving to Round Valley.

Lucy is three-fourths Lassik and one-fourth Hayfork Wintun. A distant relative of hers, Bill Dobbins, is one-quarter Lassik, one-quarter Wailaki, and half white. Unfortunately, his knowledge of the aboriginal culture is very limited. Another distant relative of Lucy, Mary Major, is half Lassik and half Cottonwood Wintun. Mary Major is a fair informant and some of the material she supplied has been used in this paper. To the best of my knowledge there are no other individuals who are more than one-fourth Lassik and there are certainly no others who are qualified to act as informants.

¹ Normally, tattooing was done at puberty; Lucy was about nine years old.

Biography of ӨәlyIӨ, a Lassik

ӨәlyIӨ was born near the present town of Alderpoint. The exact date of his birth is unknown but was probably about 1810. None of his blood relatives were important people. Not one was a doctor, a chief, or even a little chief. Yet his own industry and carefulness more than made up for his humble origin. His name, which means "tie in knots," was given him because he was always making nets in his spare time. He was an expert ropemaker. Rope was the chief medium of exchange among the Lassik and hence even as a youth he became a rich man. He also made the best arrows in the village. He was also a good hunter and profited from the sale of deerskins. Venison of course was not sold, but providing many people with meat enhanced one's prestige. Furthermore, a good hunter never had any trouble in making an advantageous marriage. The food supply ran low every winter and starvation was not uncommon. A man who could kill enough game so that a sizable proportion of it could be stored for the winter was an important asset to his family and village.

ӨәlyIӨ's history really begins when he was a young man. He was already recognized then for his sober industry, his cautious ways. He never wasted his time in dancing or gambling as most of the young men did. Instead, he was busy accumulating wealth. Early in his twenties he married two sisters of the Kuskatundun (Nongatl) tribe. Their village was situated near the present town of Blocksburg. Kelgälta, the elder brother of the two sisters, was chief of the Nongatl. Such a marriage required a fairly large capital investment on the part of ӨәlyIӨ and his family. ӨәlyIӨ gave quantities of rope, nets, deerskin, and some clamshell beads. The Nongatl family gave presents of lesser value in return and primarily goods produced by the women. After marriage ӨәlyIӨ went to live with his wives' people. Temporary matrilocal residence was the rule which sometimes extended to permanent residence with the wife's relatives.

ӨәlyIӨ prospered in his new home but he was not really accepted by anyone except his in-laws. He was the only Lassik who was married into the Nongatl tribe. Several years went by. One day two Nongatl were found murdered a few miles south of the village. Suspicion pointed to the Alderpoint Lassik, whose village was some miles further south. The Nongatl asked ӨәlyIӨ's father-in-law where ӨәlyIӨ had gone. They were going to murder ӨәlyIӨ in revenge. ӨәlyIӨ was out hunting. His father-in-law found him and warned him in time. ӨәlyIӨ escaped and returned to Alderpoint.

Before leaving, ӨәlyIӨ left instructions that his wives were not to follow him. He said for them to marry again as he was not likely to return. The elder sister, who had already borne

him a baby boy, followed his advice and married about a year later. The younger sister had a mind of her own and followed ӨәlyIӨ to Alderpoint the next year. This wife's name was Kantelci.

ӨәlyIӨ had returned to his home tribe a poor man. He had invested most of his capital in his marriage. The rest of his goods he had been forced to abandon in his hurried flight. He evidently worked even harder than before to become wealthy. Five years after returning to Alderpoint he had saved enough ropes and beads to finance another ambitious marriage. This time he married a young Lassik woman named Yeltas. Her "uncle" (actually a first cousin) was Läsik, the chief of the tribe. Her "grandfather" (actually her mother's father's half-brother) was the assistant chief. The "old" chief (too feeble for active chieftainship) was an "uncle" of Läsik. The two outstanding shamans of the tribe were members of her family as were several of the lesser shamans. As before, ӨәlyIӨ balanced his wealth and personal ability against the superior social position of his wife.

Yeltas gave birth to a girl within a year. This child was named T'tcәtsa (little, short [because she was small]). Later T'tcәtsa took the name of Lucy, and is the informant who supplied the material for this biography.

Three years later, a second daughter was born who was named GoӨtIbiIntci. The same year ӨәlyIӨ went to visit his Nongatl in-laws, and brought his son Tә'әlә (by the older Nongatl wife) back to Alderpoint. This gave ӨәlyIӨ a total of two wives and three children to take care of besides some of his older relatives whom he partly supported. Lucy says that she can remember only one time when her father was unable to provide for the needs of his family. That was one year when their stored supplies ran out during an unusually long winter. Every person in the village was on short rations and many actually died of starvation.

Both of ӨәlyIӨ's wives lived in the same house. Normally a polygynous marriage resulted in endless bickering between the wives, especially when the women were unrelated. In this case the opposite was true. Probably, ӨәlyIӨ's own calm and even temper was the primary factor in maintaining a placid household.

Lucy can remember playing with her half-brother, Tә'әlә. Tә'әlә was about six years older than herself. One day, when Tә'әlә was about eleven years old, he went fishing with another boy of about the same age. They took little dip-nets with them to catch small trout and suckers. Some hours later Tә'әlә's companion came running back to the village. He gasped out that Tә'әlә had been killed by the KYkiwükük. (The KYkiwükük were Wailaki who lived about eight miles south of Alderpoint, on the Bel River.) A war party went in pursuit of the KYkiwükük killers but the latter escaped. ӨәlyIӨ had his choice of blood re-

venge or blood money. He took the latter. A war with the Kikiwükük would have been very awkward because some of the Lassik were related to them. Besides, ӨëlylӨ gained by the transaction because he did not have to share the blood money with his fellow Lassik. His Nongatl in-laws should have got half of the blood money but probably did not get a thing. The blood money for a boy was the same as that for an adult. The Kikiwükük agreed to the payment of blood money and had the debt paid up within a year.

For the next five years, ӨëlylӨ lived a comparatively quiet life. Occasionally, there were narrow escapes from hostile neighbors (several of these incidents are related in the War Stories section) but ӨëlylӨ managed to keep away from trouble for the most part. Gradually, other Lassik attached themselves to his household. He became the wealthiest member of his tribe. He was also just beginning to become a doctor. Then the whites invaded Lassik territory. Sometime between 1855 and 1865, they massacred most of the Lassik men. ӨëlylӨ was one of the victims.

War Stories and Myths

Most of the wars that the Lassik had were with the Nai'aitci, an Athabascan-speaking group. Nai'aitci territory centered near the present town of Bridgeville but they roamed over much of Trinity County. Nai'aitci means literally "to fly around like birds" and refers to their nomadic mode of life. The Lassik informant alleged that the Nai'aitci had no permanent villages; that they lived in the hills mostly, had no canoes; that they numbered fifty to sixty individuals; that they lived by raiding and thievery, primarily; that they raided the Blocksburg Nongatl, Lassik, Wailaki, Hayfork and Cottonwood peoples; that they were "pretty" people, tall and light-skinned (their home valley was foggy and they did their raiding at night, hence the sun never darkened their skins); that the men did all the work (by this was meant the essentially feminine tasks of pounding acorns, preparing food, and the carrying of wood and water--all the women did was gather acorns and grass seeds). Powers' description of the Lassik as thieves and raiders probably refers to the Nai'aitci. Powers obtained his information from the Wintun of whom the Cottonwood and Hayfork groups were often victims of the Nai'aitci.

[Lucy Young; Lassik.] The Lassik were camped at Zenia late one summer. This was when Lucy was about five years old. Some nine young women went out across Mud Creek Canyon to gather hazelnuts. One young man went along to guard against enemies. One of the women in the party was married, had a five-day-old baby. She left the baby with her mother.

The children were playing near camp, making a

lot of noise. One boy heard shouts in the distance. He ran to tell the people in camp. The young men were all out hunting. The older men were cautious, slowly approached the place where the young women had gone. When they got there they found six of the young women and the young man dead. Three of the young women escaped, one uninjured, one got an arrow in her arm, the other an arrow in her leg. The dead included Ө'üñlilkai (bone white; male); Nalk'asi (slice of meat--the mother of the baby); T'Өustcŷ (ashes; female); Өë'lili (hummingbird; female); Tołtcŷñ (water clear; female); and two others whose names are forgotten. The two young women who were wounded were Tca'ŷla (sunflower) and Ө'ilëlbal (head flat). The latter was Lucy's "full" (actual, as opposed to classificatory) cousin. The only uninjured survivor was Ttütñalgäl (packing a basket).

The men, led by Lucy's father, looked around the neighboring brush for the killers. They found no one but did find some tracks. No attempt was made to follow the trail of the murderers. If the young men had been there, a war party would probably have been organized. The survivors identified the raiders as the Nai'aitci. Even if there had been no direct evidence, everyone would have assumed that the Nai'aitci were the culprits.

The women started to cry even before they found their dead. Everyone cried as soon as they came to the dead bodies. The men soon dug a deep pit, filled it with wood, built a scaffold over it, and piled the seven corpses on top. It took the rest of the day to burn them up. Then the ashes and partially consumed bones were put in baskets and taken back to camp. There they were buried with beads and baskets. Some of the baskets were cut first. This was the worst massacre suffered by the Lassik prior to the coming of the whites. For a long time afterward nobody heard or saw anything of the Nai'aitci.

About two years later the Lassik went into Nai'aitci country. The Nai'aitci wanted to pay for the people they had killed. The Lassik had come for revenge; they didn't want money. Two young Lassik men went out one day, came back with a Nai'aitci scalp. They had caught a Nai'aitci out gathering yellow-jacket larvae. Lucy's family knew nothing about this. Lucy and her half-brother heard something going on that evening. People were singing, "Hü, hü, hü." Lucy and her brother sneaked down to where the people were, saw that they were dancing with a scalp. Lucy ran home and told her father. The whole family went down and joined in the dance. The scalp was stretched on a frame which was attached to a stick about 5 feet long. The ears had been left attached to the scalp and there were earrings in them. The scalp was carried around the fire by relatives of the murdered people. Women made love to the scalp, fondling it and calling it "my husband." The people danced all night with the scalp. A short time later, the scalp was sold to the Mad River people (a Lassik village near the present post-

office of Ruth). The Mad River people sold it to the Cottonwood Wintun. Lucy did not know where the scalp went after that but it was probably traded on to village after village until it wore out. A Nai'aitci scalp was particularly prized because everyone hated the Nai'aitci.

About a year later, all the Alderpoint Lassik went up to Zenia to have another war with the Nai'aitci. The Lassik camped on open ground near Nai'aitci country. Lucy's father, ӨәlyYӨ, said, "This is a poor place to camp. Let's move down to where there is a good spring." ӨәlyYӨ's real reason for moving was because the spring he had in mind was well within Lassik territory. Only ӨәlyYӨ's family (including his brothers and in-laws) moved camp. One man went out to hunt deer with a deerhead disguise. He came back at evening and said he saw someone gathering and eating clover among the buckeye trees some distance from camp. Since no Lassik had been in the place described, everyone agreed it was a Nai'aitci.

That evening Lucy was ill. ӨәlyYӨ thought the Nai'aitci had poisoned Lucy. She didn't eat anything, went to sleep early. About midnight she woke up, heard the brush crackling all around. Lucy drank some water, tried to go back to sleep but could not. At first she had thought that deer were feeding around camp but after awhile she began to worry. She woke her father up. He listened awhile and said, "The Nai'aitci are surrounding us." ӨәlyYӨ crawled around and woke up his brothers. They in turn roused everybody in camp. The women dug a hole under a log to hide themselves and their small children.

At daylight, everything was ready for war. One man said that wood rats and skunks were making the noise. He built a fire and lay down beside it. One woman started to go out from camp. Two arrows grazed the side of her head, knocking her down but not hurting her seriously. The man by the fire got an arrow in his side. Everybody started shooting. The Nai'aitci, when they saw that their surprise attack had failed, broke and ran. ӨәlyYӨ and the men of his camp chased them up the hill. They shot one Nai'aitci but he continued running. Then the Lassik from the other camp came up from another side, closed in on the Nai'aitci. The Nai'aitci scattered out, hid in the thick brush and among the boulders. The wounded Nai'aitci was trailed down and the Lassik smashed his head in with large rocks. They did not bother to scalp him. His hair was too short. The rest of the Nai'aitci got away.

The wounded Lassik was in bad shape. To treat him, a menstruating woman, who was staying out away from camp, was called in. She spit in the wound of the injured man. He said, "That's cool and nice. (It) doesn't hurt any more." He drank some water and raised himself up to a sitting position. Then he said, "Oh, I wish Nai'aitci (were here), I'd kill all of them. I'm so mad I could eat some of those Nai'aitci." Some of

the people laughed. One said, "I'll go get some of that dead meat." He meant the Nai'aitci that had been killed.

The wounded man was able to walk in two or three days. He gave the menstruating woman a fine basket to pay for curing him. This was the last big fight with the Nai'aitci. About two years later, the whites came in.

[Lucy Young; Lassik.] One time at Kettenschow, the Lassik were cooking camas. They were going to have a big dance and lots to eat. It was rumored that the Nai'aitci were coming. ӨәlyYӨ was afraid that something would happen, told his immediate family not to go to the dance. All the rest of the Lassik went. About midnight, a Lassik woman was shot in the mouth with an arrow. The arrow came out her cheek. An uncle of the woman pulled out the arrow. She fainted and bled a lot when the arrow was pulled out. Sakatne'ltc (puffballs, a fungus) were gathered, ground up into a powder, and rubbed into the wound. This stopped the bleeding. The woman's face swelled up and for a long time she couldn't eat anything. The Lassik hunted for the Nai'aitci for a long time but it was no use. All that was found was a fawnskin quiver full of arrows. The string holding the quiver had broken and the Nai'aitci had not dared to return to look for it.

About a year later, the Lassik were having another big time in Kettenschow. They heard that the Koskatünda (Blocksburg Nongatl) were coming in to kill them. ӨәlyYӨ wanted to take his family home but Өүнәii, the old chief, warned him not to because the Nongatl would head them off. ӨәlyYӨ and his family went, anyway. They started late and had traveled only five miles by sundown. The next day, instead of continuing on toward home, they moved up into the hills to hunt squirrels and gather camas. ӨәlyYӨ killed two squirrels that evening. He gave the heads to Lucy and she ate the brains. The women gathered a lot of camas root and Lucy's mother made a big camas cake. Lucy slept beside the camas cake that night. About midnight she woke up thirsty. She woke up her mother but her mother went back to sleep. Lucy couldn't sleep. She heard something walking on the leaves. A little later, she saw a man on the side of the hill. She woke her father up. He watched until he saw two men sneaking among the trees. He woke up the family. After awhile the Nongatl began to shoot into their camp. One arrow hit the camas cake. When it began to get light, the Lassik men took the offensive, chased the Nongatl up a canyon where they lost them. One of them shouted across the canyon, "A big band of Koskatünda (Nongatl) is going to come and kill you all." The Nongatl language is so much like Lassik that it was easy to understand what he said. The trouble was that the Lassik were too near Nongatl country. The next day, ӨәlyYӨ and his family started back to Alderpoint.

[Lucy Young; Lassik.] When Lucy was a baby, her mother's mother was killed by the Nai'aitci. This happened when the Lassik were in Nai'aitci country. Her body was cremated near the place she was killed. The stomach did not burn up and the mother of the murdered woman "felt so bad, that she just ate up the stomach." The ashes and bones were carried back to Alderpoint and buried with dentalia, clamshell and haliotis beads.

Aside from the mass cremation mentioned in the first war story, Lucy can remember but one other cremation. This was when a man who was dying requested that his body be burned. Usually, the dead were buried flexed in a sitting position.

[Martinez Bell; Kato.] One time the Yuki came into Long Valley and captured some Kato women, who were gathering grass seed. They tortured the women by sticking sticks into their vaginas and anuses. Five young women died from the torture. One of them was the informant's third cousin. One old woman with an arrow in her side and a stick up her anus managed to escape. She was sick a long time but finally got well.

Ten or fifteen years later, five Yuki men came for a visit. They were entertained by the informant's grandfather, the assistant chief. As they were going into his house one said, "I see the old lady is still living." Grandpa could understand Yuki. (He had learned it from his mother who was a Potter Valley Pomo. Most of the Potter Valley people could speak Yuki.)

The old lady who had been tortured recognized one of the Yuki. She told the people and they gathered together all their weapons. Meanwhile Grandpa and his wife were talking to his guests. Someone outside shouted to Grandpa that the food was ready for the visitors. Grandpa came out to fetch it. The people told him that these Yuki were the killers. Grandpa took fish and acorn soup to the visitors as if nothing was happening. Then the Kato warriors rushed into the house. Grandpa grabbed the Yuki that the old woman had recognized. He was the Yuki leader. The Yuki had an elk-bone dagger tied to his wrist. Grandpa got hold of the dagger, stabbed the Yuki to death. Grandpa was the strongest man in the village and the champion wrestler. It was easy for him. The other four Yuki ducked out the door, but were met with a cloud of arrows. Three of the Yuki were soon killed but one nearly got away. He was swimming across the river when the Kato finally shot him. The Kato scalped the leader and one of the others.

The next morning, they went to the hills and built a big fire so that the Yuki would know that something was up. After awhile the Yuki came to the mountain just across the canyon. Grandpa hollered to them. "I have killed five of your people. This makes it even for the ones you killed. If you want to have a war, let us know when you want to have it." The Yuki leader said,

"I don't want a war. I just want you to pay me." Grandpa answered, "Our chief does not want to pay. He just wants more war." Finally a time was set for the battle which would take place along the boundary line.

The Kato got the yilindünkelhuñ (house going in people) for allies. (These were either a northern Kato group or southern Sinkyone.) The Yuki brought some Wailaki with them but the Wailaki didn't fight, they just looked on. The battle lasted all day and many were killed on both sides. Both sides just quit fighting when it began to get dark. Neither side won actually.

This was the last fight between the Kato and Yuki before the whites came. The Kato never fought the whites, "we always got along with them." The Yuki, however, killed many of the white man's horses and were massacred on several occasions. In particular, those Yuki living just to the east of the Kato were nearly exterminated.

Coyote Steals the Sun

[Mary Major; Lassik.²] Long ago, it was dark. The people argued about who was going to go after the sun. Coyote said, "I'll go. I am the smartest." Coyote traveled to the house of the people who had the sun. The sun was in a sack hanging from the rafters. Coyote changed himself into a girl and walked into the house. Soon he began to menstruate. He told them that he had never done that before. The people held a girl's puberty dance for him. Coyote stuck a sharp stick in the ground and stepped on it on purpose. His foot was badly cut so they put him to bed.

The next day all the people went hunting except two boys, Trout and Bumblebee, who were left to take care of Coyote. Coyote asked, "What is in that sack up there? Is it good to eat?" Trout answered, "No," to the latter question. Coyote asked for a taste and threatened to kill the boys when they refused. Trout got scared, broke a piece off, and gave it to Coyote. Coyote tasted it. Then he told the boys to go play, that he could take care of himself. Bumblebee said, "She is fooling us," but they went out anyway.

As soon as they were out of sight, Coyote took the sun down and ran away with it. The boys followed. Coyote turned himself into an old lady, told the boys to go back. Coyote went down the hole where he lived and took the sun with him. Coyote blocked the entrance because he knew that a flood was coming.

The water came. It washed away everything; all the animals and people were killed. The only point not covered was Davis Peak. Eagle and his sister Crow were on top of the rock. Eagle built

²Locale of myth is completely in Wailaki territory, hence probably not a Lassik myth. Informant probably learned it from her husband, a Wailaki.

a small house for his sister but he stayed outside. She called out to him, "My husband, you didn't stop one hole in the roof, the rain comes in." Eagle asked, "What did you say?" Crow said, "You didn't stop that hole." Eagle got mad, went inside the house, and lay down. His sister got up and stepped over his leg. Blood dripped on his leg when she did so. After awhile she stepped outside and a baby was born to her. She asked him, "What am I going to do with this baby?" He answered, "Everybody is gone. I guess we should cut him up and make more people come again." They cut the baby up into small bits, scattered the pieces all over the world. Each piece became a person; the world became populated again. The guts were thrown down in our country. That's why we (the Wailaki) are such ugly people.

All this time Coyote was down a hole, trying to keep the sun from being washed away. When the flood went down, Coyote came out. Right away he met a boy and girl. He asked them what he should do. They said, "This side [south] of Kikiwukuk [the northern Wailaki boundary] you can take the sun there. Somebody might try to take the sun away from you." Sure enough, people came who tried to shoot Coyote. Coyote said, "Don't shoot at me. Pick me up and throw me and my load against that rock there." Coyote went through the rock and clear across the Eel River. He landed at Island Mountain. The sun was broken and it became light in the world. Coyote wasn't hurt. He danced and sang, "The people need the light to look for deer, to look for anything."

Creation Story

[Lucy Young; Lassik.] At first all the animals and birds were people. They lived just as people do now. One time a big rain came. It rained for many days. Then it got dark. The ocean came from the south. People ran north to the mountains. Many were drowned. Finally only Panther and Crow were left. They were on a mountain peak completely surrounded by water. It was quite dark but far to the north they saw fire. Swan was carrying coals on the top of his head.

After awhile, the water went down. The trees leafed out and pretty flowers began to grow. Crow found clover and ate it. Panther couldn't eat clover. One day Panther found deer tracks in the mountains. He followed the tracks for a long time but did not see any deer. Crow dug up roots and bulbs, took them home, cooked and ate them. Panther could not eat these either. Panther saw more deer tracks but no deer. Crow dug up earthworms, made a soup out of them. Crow thought this was a wonderful meal. After awhile Panther came home carrying a deer he had killed. Panther had gutted the deer where he had killed it. Crow was disappointed. "Oh, that's the best part," said Crow. The next day Crow went

with Panther to where the guts were. Crow ate some, brought the rest home.

Other animals and birds began to appear. Panther went on killing deer. Finally, Panther got lonesome. He wanted to see more people. He and Crow traveled to the north for a long time. They were guided by smoke from a fire on the ocean shore. It was smoke from Swan's fire. As they approached, they saw Swan's house. It was big, and filled with large salmon. Swan invited them in and gave them much salmon to eat. Crow gorged himself but Panther wouldn't eat any.

Two or three days later, Panther and Crow moved up into the mountains. They took fire with them. They built a bark house and cooked lots of meat. One day a shadow fell over the doorway. Panther said, "Come in." It was a woman. Panther gave her meat to eat, married her that night. They soon had a baby, then later, many more babies.

The children grew up. One day Panther went out with Crow to hunt. They talked about what to do with the children. It would not be right to have brother and sister marry each other. They decided what to do. When they got back to the house, they sent one boy and girl off together in different directions till all were gone. They could marry then because nobody would know they were brother and sister. The offspring of each pair became a separate Indian tribe.

Panther, his wife, and Crow went hunting in the mountains. They killed two bucks. They cooked and tried to eat them but the meat tasted bad. The next buck they killed, they ate raw. It tasted good. Then Panther said, "My wife and I will become panthers. We will kill deer and eat raw meat. Crow will become a bird and eat the guts of dead animals."

Screech Owl Brings the Light

[Lucy Young; Lassik.] Bumblebee lived with his many brothers and sisters. Screech Owl, their grandpa, and Frog, their grandma, lived near by. One fall, grandpa said, "This is going to be a hard winter." Everyone gathered lots of food. Soon a big rain began. It got dark and even at noon there was no light. The stored food was soon gone. Bumblebee, his brothers, and sisters began to starve. Soon they were afraid their bones would break. They went to their grandma but she had no food either. She just sat. After awhile she said, "Tell grandpa to make daylight." They went to look for grandpa but couldn't find him. They returned to grandma, who sent them out again. On the fourth try they found him wrapped in grandma's deerskin. They pleaded with him to make daylight. He just blinked at them. The fourth time they asked him, he said, "All right. Fill up a basket with water. I'll try to make daylight."

Grandma filled the basket. Grandpa put on

his belt. He took all his grandchildren with him and journeyed far to the north. They came to a big tree with only one limb. Grandpa tied a deerskin around himself and climbed the tree. He climbed to the single branch which was high in the air. He sat there. He began to sing, "Ba, ba, ba, ba. Come on, sun, make daylight. All my people are going to die." He asked his grandchildren if they could see any light. There was none. He sang again and a little light appeared in the east. The third time he sang, it got much lighter. The fourth singing brought full daylight.

He told his grandchildren to go out and eat clover. He went on singing. After awhile his feet dropped off. Then he threw his good baskets off in the four directions. He dropped a poor basket directly below himself. That's why the Lassik make poor baskets, everybody else around makes good ones.

He kept on singing. His legs dropped off, then his stomach, then his arms. His chest, his eyes, and brains fell off. Finally the mouth flew away singing, "Ba, ba, ba, ba."

Kidnapped Boy

[Lucy Young; Lassik.] Panther-man married Eagle-woman. Their first child was a boy. Panther always hunted deer. One day when Panther was away, two women came. They played with the baby. They came many times to play with the baby, always while Panther was out hunting. Panther got curious about the women and stayed home to see who they were. They never came when he was at home but whenever he was out hunting they always came. One day they took the little boy outside and disappeared with him. Eagle searched for them but found nothing. When Panther got home he also went out hunting for them but could not even find their tracks. Panther and Eagle went back to their house, cut off their hair, put pitch on their heads, and began to mourn.

Next day, they heard someone coming. It was Coyote. Coyote cried too. After awhile Coyote stopped crying and told them that their son had been taken far to the northeast. Coyote said that he would go to see the boy. They gave him meat and pinole for the journey. Some time later Coyote came back. He had seen the boy but could not rescue him. Coyote told them he would go back and talk with the boy. Coyote went back and got himself invited into the house of the two women to stay the night. The boy was nearly grown up and was married to the two women.

Coyote pretended to get sick that night. He asked for someone to lead him outside. The boy did so. As soon as they were outside, Coyote told him that the women had stolen him when he was a baby. Coyote said he would leave but next day would return as a buck. The boy was to pursue him shooting over him.

The next day one of the wives saw a buck and shouted to the boy to get his bow and arrows. The buck ran away and the boy followed. When they got some distance away, Coyote threw away his horns. Coyote and the boy walked in creeks to conceal their tracks. When they finally got home, the parents were overjoyed. Coyote warned them that the women would come after the boy. Coyote told them to build a house high up in a tree. Then Coyote went away.

The boy and his parents soon had a tree-house built. It was not long before the women came. They looked around for awhile and then saw the boy high up in the tree. The women got long poles and began climbing up. When the women were halfway up the boy pushed the sticks over. The women threw ropes over the tree and began to climb them. The boy cut the ropes loose. The women built a ladder, put it against the tree, and began to climb it. Again the boy pushed it over when they were halfway up. Then the boy and his mother turned into eagles and flew away. The father turned into a panther, climbed down the tree, and ran away.

Man from the North

[Lucy Young; Lassik.] The man from the north is the North Star but he is also called Panther. He had no woman but lived with his grandma, Frog. Panther was a good hunter. He brought lots of meat home. Frog dried it over the fire. Frog always warned her grandson not to go way up on the mountain. Panther thought he would go some day just to find out what was there. One day he did. As he got near the mountaintop, he shot and killed two deer. He packed the deer a ways, then hung them on a branch while he rested. While he was sitting down he heard someone singing close by. He went toward the voice but always it seemed to be just a little farther away. The sun began to set, so he hurried back, picked up the deer, and packed them home. Grandma fixed acorn soup for him that night but he hardly touched it. He was thinking about the singing he had heard.

The next morning he told his grandma he was going up the mountain. He didn't stop to hunt, but went on till he heard the singing. He followed it north for a long way but could not catch up with it. Late in the day, he turned back. On his way he killed two bucks. That night he did not eat much.

The next day he told his grandma he might stay over night. He followed the singing all day. He camped that night without eating. He followed the singing the next day until he came to where deer were feeding. He killed a big buck, built a fire, cooked and ate a lot of it. All that night he worked, cutting the meat up and drying it over the fire. In the morning, he tied the dried meat up with cord and packed it with him. For six days he followed the singing, always going to the north.

On his way, he sometimes thought of his poor grandma. She probably thought he was dead.

On the sixth night he could feel the ground shaking from a dance. He knew he was getting close then. But he was out of food and had to get some. He put on his deer-head disguise and slowly approached a buck which he shot. Again he spent all night drying the meat. The next morning he packed the dried meat on his back. He went down the side of a mountain covered with tan oaks. At the bottom he came to a wide path. It led right down to the ocean. He saw human tracks and little scatterings of acorns that people had dropped. When he came to a low gap he sat down. He looked and saw people down by the ocean. They were packing wood. These were the people he had heard. Panther hung his meat from a tree. He painted himself up for dancing. Then he went down toward the people. One of the dancing girls saw him and ran toward him saying, "That's my man coming." She grabbed his arm. Her sister came running and grabbed his other arm. They took him to their house. There were lots of people there. One man said, "I smell a strange person." The girls quickly hid Panther under a basket. He stayed out of sight for several days. His wives brought him food. Panther got restless

and insisted on going out hunting. His brother-in-law went with him. Panther killed a deer but the people there ate it up right away.

One day Panther told his wives he was going home. They wanted to go with him. Panther did not want them. They argued for a long time. The girls' father and mother got mad at Panther. They tried to kill him by crushing him between them. The girls then fought their father and helped Panther escape. He let them go with him then.

It took a long time for them to get home. Panther could have gone much faster alone. Grandma was glad to see Panther but didn't like his wives. Grandma said she didn't have enough food to feed them. Panther brought home venison but his wives wouldn't eat it. They said that Grandma was too dirty, that she let the meat fall in the ashes. They fought about everything. Panther wanted to send his wives home but they wouldn't go. One day Panther found a nice little pond. He went home and said, "Grandma, you go to that pond. Stay there forever. Become a little green frog." He killed his wives, threw their bodies in the river. Then he jumped into the brush and became a panther after that.

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Abbreviations:

AA American Anthropologist.
BAE-B Bureau of American Ethnology, Bulletin.
CNAE Contributions to North American
Ethnology.
JAFL Journal of American Folklore.
UC-AR University of California Anthropologi-
cal Records.
-PAAE Publications in American Archaeology
and Ethnology.

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