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NORTHWEST COAST

BY
PHILIP DRUCKER

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CONTENTS

CONTENTS (Continued)

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INTRODUCTION

The following pages present a survey of the cultures of seventeen ethnic groups of the coasts of British Columbia and southeast Alaska.[1] The region covered includes most of the more advanced cultures of the Northwest Coast, an area which extended along a narrow strip of seaboard from southern Alaska to northern California. The fundamental patterns of the areal culture are well known. They include: a fishing and sea-hunting economy and a corresponding development of water transport, high development of woodworking, a somewhat localized development of textile arts, a social system featured by interest in wealth and rank, and, among the groups treated in the present paper, an elaborate ritualism. There were other distinctive traits and complexes, but the foregoing give the salient outlines of Northwest Coast culture.

GROUPS INVESTIGATED

The tribal groups and linguistic divisions represented are as follows: Nootka: Hupachisat,[2] Tsishaat, Clayoquot (2); Kwakiutl: Koskimo, Kwexa, Wikeno, Bella Bella (Oyalit division), China Hat (or Xaihais), Xaisla; Salish: Bella Coola;[3] Tsimshian: Hartley Bay (or Kitqata), Tsimshian proper (Gilutsa division), Gitksan or Upper Skeena Tsimshian (Kispiyox division); Haida: Massett or northern Haida, Skidegate or southern Haida (Skedans division); Tlingit: Sanyakwan (Cape Fox), Chilkat. For the sake of orientation, the location, local environment, and recent history of each group will be given.

Nootka.--Nootkan-speaking tribes occupied the west coast of Vancouver Island from Cape Cook (where they abutted on the Kwakiutl) to to a point between Nitinat and Sooke (the latter held by Salish), with an outlying group, the Makah, across the straits on the northwest tip of Washington. Ethnographically they fell into two or, more likely, three divisions: a northern one, from Cape Cook to Esteban Point on the southeast side of Nootka Sound, a central division, from Esteban Point probably to Barkley Sound, with the Nitinat and Makah very likely forming a third group, although their respective cultures are not sufficiently known as yet to place them with assurance. The northern division was characterized by a complex politico-social organization and a strong overlay of Kwakiutl influence; the central division by less social complexity and less alien influence--what there was being Salishan rather than Kwakiutl. The present lists are all from the central group of tribes.

Hupachisat (hūpAtcisAtH). This tribe lived on Sproat Lake at the head of Alberni Canal. They were definitely not a sea-coast but a lake-and-river people, who used canoes much less, and hunted on land far more, than did their congeners. Culturally they were the most aberrant of all the Nootkan tribes, a fact which may be attributed in part to their land-locked habitat, and perhaps in still greater measure in their history. If traditions are to be believed, and there is good evidence for crediting them,[4] not many generations ago the Hupachisat were not Nootkan but Salishan in speech and culture, an outpost, over the short low pass, of the Gulf of Georgia groups. As the Barkley Sound Nootkans began to press up the canal, the Hupachisat were transformed by contact and intermarriage from a Salish to a mixed and finally to a Nootkan tribe. Numerous items of culture remained, however, to attest their former alien origin.

Tsishaat (tsicaAtH). The Tsishaat were a

[1]The element lists were obtained in two parts, the four Nootkan lists in 1936 and the remainder in the winter and spring of 1937. Funds were provided by the University of California.

[2]For convenience, a simplified spelling of tribal names has been used.

[3]In the lists, the Bella Coola are given between the Wikeno and Bella Bella, as accords with their geographical position.

[4]Sapir has recorded some fragments of the Salishan dialect formerly in use, which he classifies as most nearly related to Pentlatch. E. Sapir, Abnormal Types of Speech in Nootka, CGS-M 62, 1915, 19.

Barkley Sound group who moved up Alberni Canal, apparently just previous to or in early historic times, taking up their abode on the salt water just below Hupachisat territory. They were in most respects a typical central Nootkan tribe, and seem to have been much less influenced by their ex-Salish neighbors than the latter were by them.

Clayoquot (L'a'ōkwAtH). Probably the richest and the dominant tribe of the central province, the Clayoquot were originally a small local group on Clayoquot Sound. Their chiefs were all from a single closely related family, a fact which substantiates this account of tribal origin. They were typically Nootkan in their emphasis on marine economy, and shared the honors with the neighboring Ahousat and the Moachat (of Nootka Sound) of being the most ardent whale hunters on the coast. At the beginning of the historic period the Clayoquot were the largest of the central tribes.

Kwakiutl.--The Kwakiutl tribes held a continuous stretch of coast from Cape Cook on the west coast of Vancouver Island and Cape Mudge above the Gulf of Georgia to the northern end of China Hat (Xaihais) territory about the vicinity of Swanson Bay. In this northern portion of Kwakiutl range, the outer coasts were held by southern Tsimshian, who also cut off the Xaisla, at the heads of Douglas and Gardner canals, from the other (Kwakiutl) groups. Linguistically there were three divisions, according to Boas:[5] Southern Kwakiutl (kwaqiūɬ) among whom were the Koskimo and Kwexa of the present lists; the Heiltsuk, including the Wikeno, the Bella Bella, and China Hat; and the Xaisla.

Koskimo. The Koskimo, together with two other local groups, the Quatsino (kwotsīnoH) and Giopino (gīopinoH), held Quatsino Sound, the northernmost inlet on the west coast of Vancouver Island. Adjacent to them were the Klaskino (LasqīnoH) of Klaskino Inlet. This last-named group is said to have been mixed Kwakiutl and Nootkan, and most of its members were bilingual. The Koskimo consisted of two divisions, the gīxsAm and ninsHyê. Whether these divisions were vestiges of a former fusion of local groups is difficult to say. According to their traditions, the Koskimo are descended from a union of the Transformer (ādA) and a Salmon-woman, Spring-salmon-spawning-offshore (ixtsūmiɬ). The original tribal home was not in the Sound but on Cape Scott, the northwesternmost tip of Vancouver Island. Very early in the earth's history (according to the legendary chronology), they moved into Quatsino Sound, where they found a people called Huayaalis (hūya'alis) dwelling. Of these ancient inhabitants many wonderful things are related.

Apparently the Koskimo and their neighbors formed a rather isolated Kwakiutl outpost. There was nearly as much contact with the Nootkans around Cape Cook as with the East Coast Kwakiutl before the concentration of tribes at Fort Rupert.

Kwexa (kwêxa). The Kwexa were one of the four Kwakiutl tribes who assembled at Fort Rupert in historic times. (The others were the Walas Kwakiutl, the Kwakiutl proper ["Real Kwakiutl"; Boas refers to them as "GuetEla"][6] and the Qomkutis [extinct for some time.]) Formerly these tribes were not confederated, although they had a good deal of contact and in severalty held a continuous strip of coast from Niwiti territory in the north to the Nimkish River. In late times at least, they all held salmon-fishing rights on the lower Nimkish River and olachon rights at Knight's Inlet (on the mainland), and annually visited these places. The concentration of the groups at Fort Rupert and their virtual control of the early trade (the informant asserted that his people seldom worked, but got their furs and berries from other tribes) enriched them tremendously, and probably had a marked effect on their culture.

The Kwexa consisted of five "numayms" (nAmīma [sing.] in the informant's pronunciation), most of which traditionally represented distinct lineages and local groups as well. They were as follows: kwukwokwum, ha'anaLī'nō, ya'aixyakAmi, ha'aiyilikyawī, and gigilqAm.

Wikeno (wikenox). The Wikeno were the owners of River's Inlet, perhaps the richest sockeye grounds along the coast. Formerly they held the entire inlet, and most of Calvert Island at its mouth, but were driven up to the head by the Bella Bella. Subsequently they remained hemmed in at the head of the inlet and on Awikeeno Lake, an isolated compact little group. Just what their tribal organization was in ancient times is difficult to say. There were numerous villages and camps all around the lake;[7] with the reduced and concentrated population of the present day it is not easy to determine how far these villages were autonomous local groups. There was a strong sense of the unity of all Wikeno, and through their

[5] F. Boas, Social Organization and Secret Societies of the Kwakiutl, USNM-R, 1895, 311-378: cited hereafter as Boas, Secret Societies.

[6] Ibid., 328 ff.

[7] Boas gives the lake groups as separate tribes, distinct from the Wikeno proper. Ibid., 328.

endogamic preference they were all very much interrelated.

The chief outside contacts were with the Bella Coola, over a short low pass (a half-day's journey, it is said) to South Bentinck Arm; with the Goasila (gwosilA) of Smith Sound, and over another low pass to the Kleenakleen River to Knight's Inlet.

Bella Bella. The Bella Bella consisted of four tribes, the Oyalit (ōyalitH), Kokwiat (qōqwaiAtH), Owiklit (ōwīLitH), and Istet (istetH). Anciently there were some others which have since become extinct or merged. Legendary history states that the Bella Bella tribes formerly lived up Dean Channel, in the neighborhood of Kimsquit, gradually shoving outward and southward. Despite contact and interrelationships, the divisions were autonomous until they assembled at Noluh, an Oyalit site on the southern end of Hunter's Island, in early historic times. The Oyalit were the richest and strongest, and, after the other divisions had been decimated by smallbox epidemics, took the leading place in the (recent) confederacy. Some sixty years ago the village was moved to its present location on Campbell Island.

China Hat (Xaihais). The present China Hat represent the remnants of a few small local groups of Heiltsuk who held the coves and inlets along the mainland shore just north of Millbank Sound. The territory outside of Findlayson Channel belonged to the Kitisu Tsimshian. Apparently the China Hat groups were never very large or strong, and clung to the remoter coves for protection. What happened was that Bella Bella war parties going north by the inside passage to fight the Tsimshian or Haida would raid the China Hat villages en route, just to warm up, as it were, and perhaps again on the way home; southbound parties of Haida and Tsimshian would do the same. The informant spoke of times when his people ate all their food raw lest the smoke of cooking fires betray their retreat--this may be an exaggerated picture, but is certainly indicative of the precarious existence of small groups surrounded by strong and ruthless foes.

In the 1870's, the present village of Klemtu was built as a cordwood station for steamboats, and the China Hat assembled there with the survivors of the Kitisu Tsimshian.

Xaisla. The Xaisla consist of two divisions, one at the head of Douglas Channel at Kitamat (a Tsimshian word said to mean "People of the snow place") and the other up Gardner Canal at Kitlope (Tsimshian, "People of ------").[8] At the heads of these deep inlets the climate is markedly different from that of the outer coast, a fact clearly reflected in the native economy. The rainfall is much less, the winters severe, and both flora and fauna differ. If traditions are to be believed, the Xaisla came originally from Awikeeno Lake, crossing overland to Bentinck Arm, and from Kimsquit by trail to Douglas Channel. The Kitamat division, at least, tried various sites in Douglas and Gardner canals, and for some time lived the year around up Kitamat River near their present fishing site. The subsequent history has been one of constant removals of the village in search of a location sheltered from the gales which sweep down the narrow steep-sided channel.[9]

It is unquestionably significant that the common place names of the Xaisla villages are Tsimshian (there are, of course, Xaisla names also). Only a low pass separates the head of Kitamat River from the lower Skeena, and there was a good deal of contact over this route.

The mouth of the inlet was held by Tsimshian also, with whom the Xaisla were usually on good terms.

Salish.--Bella Coola. An isolated outlier of the Salishan stock, widespread far to the south and east, the Bella Coola held the heads of Burke and Dean channels and can be considered only a semicoastal group. Their habitat approaches the interior in climate: the summers are hot and relatively dry, the winters rigorous. The occurrence of rabbits and foxes in the regional fauna demonstrates the really noncoastal nature of the environment. An inventory of culture traits relating to economy sets the Bella Coola off rather sharply from the dwellers of the outer coasts.

There are two major divisions of the Bella Coola, apparently, one consisting of the villages at the head of Dean Channel and for some miles up the Bella Coola River, the other including the villages up Kimsquit Arm. The two divisions seem to have maintained fairly regular contact, however, and probably differed not a great deal culturally.

Tsimshian.--Coast Tsimshian territory extended from the north side of Millbank Sound (outside of China Hat lands) northward to the mouth of the Nass. There were two divisions, each subdivided into several groups, the southern Tsimshian, including the Kitisu, Kitqata, and Kitkahtla tribes, and the Tsimshian proper, who belonged on the lower

[8] Data were obtained from the Kitamat group only.

[9] Olson has a full account of Xaisla tribal and social organization and traditions. R. L. Olson, The Social Organization of the Haisla of British Columbia, UC-AR 2:169-200, 1940.

Skeena. (The Gitksan, or people of the upper Skeena, spoke a slightly divergent dialect and formed culturally a unit distinct from the Coast Tsimshian. The Nass River tribes [Nisqa] formed a third major unit.)

Hartley Bay (Kitqata). The Kitqata had their permanent home at Old Hartley Bay, about twelve miles above the present village, and held the whole mouth of Douglas Channel. Coming originally from the lower Skeena (in early legendary times), they retained ownership rights in the olachon grounds at the mouth of the Nass, journeying there every spring and returning in time for the salmon run in their own territory. Traditionally each of the four clans was once a separate local group, but long ago they merged to form a single tribe.

Tsimshian proper. The Tsimshian consisted of nine tribes, each of which had its separate territory on the lower Skeena. Beginning with the uppermost, they were: gits'ilāsū, gilūts'a, gicpaHlo'As, gitändo, gīnadoiks, gitlän (the sequential place of this tribe may be erroneous), gīnaxangīk, gitwilgyō'ts, and gitzīs.[10] The tribes are said to have lived anciently all year in the lower Skeena villages, later establishing their winter residences along Metlakatla Pass, just outside of modern Prince Rupert, where, as in their old home, each tribe had a separate site. In the spring they went to the Nass for olachon.[11] After the olachon season everyone moved down to the old sites on the Skeena for salmon fishing, returning to Metlakatla in fall.

The present village of Port Simpson has been occupied only since the establishment of the trading post there.

Gitksan. Kispiyox (kicpaiyakws).[12] With the upper Skeena tribes we encounter another semi-interior culture, one of more definitely interior cast than that of either Xaisla or Bella Coola. The valley floor in the vicinity of Kispiyox (a good 150 miles up the Skeena) rises in a series of broad terraces covered chiefly with aspen, birch, and red willow, with only patches of conifers here and there until one reaches the real edges of the valley. Caribou, rabbits, and foxes appear in the faunal list. This interior environment was reflected in innumerable ways in the native culture--in the economy, which emphasized land hunting, in minimal use of canoes, and the like. It was, indeed, only the wealth of salmon in the river that kept the Gitksan in the valley bottom at all.

Cultural contacts were downriver with the Tsimshian (the latter usually came upriver; the Gitksan rarely journeyed down); across the mountain to the Nass; and with the Western Carrier, whose nearest village, Hagwulget, in Bulkley Cañon, is only a few miles distant from gitanamAks (modern Hazelton) and a little farther from Kispiyox.

Haida.--There were three main Haida divisions: the groups of the northern and western portions of Graham Island, now concentrated at Massett; the Kaigani, who are supposed to have separated from these northern Haida, crossed Dixon Entrance, and established residence on Southern Prince of Wales Island in what is now Alaska; and the southern Haida, located chiefly on Moresby Island and the islands just south, who are now assembled at Skidegate.[13]

The climate of the Queen Charlotte Islands is the mildest along the northern coasts, and the surrounding waters teemed with marine life. The land fauna was peculiarly restricted. The best stands of cedar north of Vançouver Island grew on the Queen Charlottes, and the Haida, particularly those about Massett Inlet, were justly famed as canoe makers.

Many Haida crossed over to the mainland every spring for the Nass olachon fishing. They took canoes, carved chests, sea-otter skins, dried herring eggs, and seaweed to trade with Tsimshian for the prized "grease," and with Tlingit for Chilkat blankets, copper, and mountain-goat and sheep horn.

Massett. The northern Haida have been concentrated at Massett village for so long, and their culture has been so modified by European influence, that it is next to impossible to isolate local differences. The list given purports to describe the culture of the informant's group (tcītcgitAnê, up Massett Inlet), but is to all intents and purposes generic "Massett" in content.

Skedans. The southern Haida display some significant differences of culture from their northern kin. In part this may be attributed

[10] Boas includes the groups of the Skeena cañon (GitsɨalāsEr) with the Tsimshian proper. F. Boas, Tsimshian Mythology, BAE-R 31, 1916, 482.

[11] Tsimshian informants claim the Nass to the head of tidewater, and insist that Nisqa territory was entirely above this point. Unfortunately it was not practicable to obtain a Nisqa list; from the areal point of view this is the greatest gap in the present body of material.

[12] Barbeau gives a map and list of Gitksan villages, so it will not be necessary to repeat them here. M. Barbeau, Totem Poles of the Gitksan, NMC-B 61, 1929.

[13] The locations of the Haida villages are given in Swanton, Ethnology of the Haida, AMNH-M 8:1-300, 1909.

to the greater contact of the "Skidegate" groups with southern Tsimshian and Bella Bella.

Tlingit.--Sanyakwan (sanyaqwon). The Sanyakwan, of the village of qac near Cape Fox, were, with the near-by and related Tongass people, the southernmost of the Tlingit. Their proximity to the Tsimshian and Nisqa is mirrored in the presence of many alien elements. It is said that the Sanyakwan preferred to go to the Nass for olachon grease to fishing in their own olachon river, the Unuk. The Nass grease was supposed to have a better flavor.

Chilkat (tcitɬqat). The northernmost material obtained is from the Chilkat, well up Lynn Canal. There were three or four Chilkat villages between which there existed common bonds of dialect, habitat, and traditional origins; the present list comes from Kluckwan (L'Akwon), twenty-some miles up the Chilkat River. Again, interior environment and interior affiliations are forcibly called to our attention. While the informant's declaration that his people never fished or hunted on salt water anciently may be an overstatement, they probably did so but rarely. The distance from the open sea, the rigors of the climate, and the absence of red cedar are reflected on every hand in economy, dress, and manufactures. Of special interest also is the fact that the Chilkat were engaged in trade with the interior from remotest times, obtaining quantities of furs, caribou hides, and copper, which were traded on to the southward. Also they were the sole manufacturers of the famed Chilkat blankets, artistically the peak of textile work on the coast.

INFORMANTS

Nootka.--Hupachisat (NH). George Hamilton. Middle age, health good. Coöperative, intelligent informant, inclined however to stress the "ancient" (pre-Nootkan) culture, which introduced a certain amount of error. The culture of the Hupachisat and Tsishaat is the most modified of that of any Nootkans from Barkley Sound north, probably because of their proximity to Alberni, the largest and oldest permanent white settlement in Nootkan territory.

Tsishaat (NT). Jackson Dan. Old, health good. Well informed, intelligent--data good. Interpreter: Alex Thomas. Good.

Clayoquot (NC). Yaksuis. Very old, health fair. No English. Knowledge somewhat uneven, specialized. List therefore only fair. Interpreter: Joe Hayes. Good.

Clayoquot (N2). (Duplicate list.) Jimmy Jim. Old, health good. No English. Excellent informant, superior in general knowledge to NC. A probable source of error derives from the use of the same interpreter, who was somewhat bored by the repetition. List therefore only fairly good. Interpreter: Joe Hayes. Fair.

Kwakiutl.--Koskimo (KK). Quatsino Sam. Ninshyê numaym. Old (ca. 70), health good. No English. Very willing informant; information excellent, though inclined to launch into recitals of of traditions on the slightest pretext. The Quatsino are culturally the best preserved of any of the groups worked in the present survey. Interpreter: Walter Nelson. Mediocre.

Kwexa (KR). Charley Nowell. gigilkAm numaym. Old (ca. 70), health good. English good. Good informant, though occasionally somewhat bored by the lists. This man, who gave the rich data for Clellan Ford's "Smoke from their Fires," was particularly well informed on ceremonialism and social structure --in fact, he had conscientiously collected data on these fields for his own interests.

Wikeno (KW). Cap'n Johnson. Old, health fair. No English. Information good. Wikeno culture is fairly well preserved, or has been until recently; its decline is due to dwindling of population rather than acculturation. Interpreter: Dave Bernard. Excellent.

Bella Bella (KO). Oyalit. William Dixon. Old, health good. English good. Fairly good informant but inclined to be suggestible.

KO2. Moses Knight. Owiklit tribe. Old, health good. Little English. Good informant: gave data chiefly on social organization, potlatches, secret societies. Interpreter: Willie Gladstone. Good.

The Bella Bella, owing to their exposed situation and sixty or more years of missionary influence, retain but little of their ancient culture. There have been no dances performed there, it was reported, for well over fifty years.

China Hat (Xaihais) (KC). Peter Starr. Old, health good. Little English. Very good informant, considering the state of his culture; slightly suggestible. Interpreter: Arthur Neasloss. Good. Is part Tsimshian; may have influenced informant's answers on doubtful points.

China Hat culture has been only a memory for many year.

Xaisla (KX). Andrew Green. Very old, health fair. No English. Well informed, being one of the few remaining individuals who participated in the old life to any extent, but poor raconteur; a type of informant to whom the direct-question technique is

especially suited. Information good, although the ancient period when the Xaisla lived up the river is probably unduly emphasized. Interpreter: Heber Amos. Fair.

KX2. Angeline Grant. Middle age, health good. English good. Basket-weaver, etc.; gave information on textiles, chiefly. Information good.

KX3. Chris Walker. Middle age, health good. English good. Had knowledge of certain activities in which he has participated.

Few remnants of Xaisla culture exist or have existed within the lifetimes of any but the oldest informants. No Kitlope informants were obtainable; preservation conditions there might be better.

Salish.--Bella Coola (BC). Stanley Napi. sAnL!AmH village. Old, health good, eyesight subnormal. No English. Well informed but inclined to ramble; data only fair, partly because of the interpreter, who was uncoöperative. Contributed partial list, elements 1-1009. Interpreter: Joe Saunders. Poor

BC2 (elements 1010-1797). Jim Pollard. Kimskwit. Old, well preserved. Little English. Well informed, intelligent; information good. Interpreter: Gilbert Jacob. Fair.

Tsimshian.--Hartley Bay (TH). Peter Bates. Old, health good. English fair. Willing informant; knowledge best on material culture.

TH2. Heber Clifton. Old, health good. English good. Gave information on social organization, rank, dances, etc.; knowledge good in view of the fact that most of his information is secondhand. Most usages of this sort were given up before his time.

Tsimshian proper, Gilutsa tribe (TG) Ben Tate. Old, health fair. No English. Knowledge best on material culture; some knowledge of other matters. Information averages fair. Interpreter: Henry Pierce. Fair.

TG2 (Ginaxangik). Mrs. Dudoward. Gave good information on special topics (especially dances) and supplementary data on various points.

TG3 (Gitsiläsu). Mrs. Pierce (wife of interpreter for TG). Contributed information on girls' puberty.

Gitksan, Kispiyox (GK). John Brown. Old, health fairly good. English passable. Well informed, sincere informant. Information good.

GK2 (Kitanamaks). Alfred Daines. Old, health good. Little English. Gave information on special topics. Interpreter: Louisa Daines. Good.

The culture of the Gitksan is far better preserved than that of the other two Tsimshian-speaking groups investigated.

Haida.--Massett (HM). Andrew Brown. (tcitcgitAnê). Old, health good. English good. Fair informant. The culture of the Massett group has been shattered so long since that good informants are extremely scarce. An added source of error was that the list was rushed through to keep up with the boat schedule.

Skedans (HS). Henry Moody. Old, health good. English good. Good coöperative informant. Data good.

HS2. Mrs. Tulips. Old, health good. English good. Expert weaver. Gave information on textiles.

Tlingit.--Sanyakwan. (LS). George Kyan (kaiän). Old, health fair. No English. Well informed. Data fair; would have been good, but list was rushed through. Interpreter: Peter Kyan. Good.

Chilkat (LC). George Saunders. Old, health good. Little English. Well informed, inclined to overemphasize the "ancient" culture, when, according to tradition, "the Chilkat did not know there were any people down the coast." The list is nearly as much the interpreter's as the "informant's," however. The interpreter, Johnny Mark, was extremely well informed for a younger man and was able to give a good deal of the material himself.

LC2. Mrs. Mark. Early middle age, health good. English good. Basket and blanket weaver. Gave an excellent account of textile crafts.

Tlingit culture, at least in the two places visited, is much better preserved than anywhere along the northern coasts of British Columbia with the possible exception of the Gitksan.

METHODS INVOLVED

The use of element lists in securing ethnographic data was rather new when the material here presented was collected, and the specific aims of the investigators applying the method vary somewhat; accordingly, it may be well to state at the outset the purposes envisaged. First of all, these lists are intended to define cultural alignments of the groups studied, and only secondarily to describe the cultures themselves. If a certain article or custom was found to be constant over the whole area or any well-defined portion thereof, it is treated as a unit whether it is a single trait or a set of traits. Explanatory material has been relegated to the section of "Notes" instead of being incorporated into the list in the

form of subcaptions. The common olachon net, a device widely (and probably recently) distributed, offers an example of this treatment. This net is always funnel-shaped, always has withe rings at the mouth for staking it down, the rear end is always tied shut, pulled up with a crook, and untied to empty the catch into the fisherman's canoe. For determining cultural relationships it is as legitimate, or perhaps even more legitimate, to represent this net by one caption as it is to spread it out over half a dozen categories. After all, if this net was diffused from a single center, as seems likely, it was adopted into each local culture as a unit complete with all its appendages. The idea of making a funnel-shaped net did not spread independently of the rings or tied end or the crook for pulling the end up, or these items would not be invariably united everywhere. There was thus but a single transfer at each step of its diffusion; to multiply the number of the items corporately diffused would be to overweight statistically the group similarities. The "funnel-shaped olachon net" is therefore a single entry, and its details are described in a note. It goes without saying that the identity of each article so treated was established in the field.

It must be admitted that this effort to avoid cluttering up the lists by the addition of purely descriptive captions was about as much the result of field conditions as of any theoretical bias as to what constitutes an "element." Perhaps from the point of view of statistical treatment, in some cases at least, it would be more desirable to divide each trait into its ultimate units to avoid a subjective weighting of various traits (as the previously described olachon net is weighted). However, any one who would do a survey of the Northwest Coast within a reasonable length of time, must adjust his program of work according to sailing schedules. On an average forty-some hours were spend with each informant; to increase the lists to the point where they took longer would have been impractical. Items which did not call forth immediate responses were ruthlessly discarded; descriptive details were jotted down as notes. This form was retained in the revised lists.

Several cultural factors affected the validity of the lists. Occupational specialization was one of these. Such activities as the hunting of land game, canoe making, carving, etc., were restricted to but a few individuals of each group because of the special knowledge--both practical and magical --necessary. The average man could not be expected to know one of these topics as thoroughly as the expert. The effect of such specialization was, however, variable rather than absolute. Most men would have at least a general knowledge of the implements and techniques used in these pursuits, which were regarded as important and of common interest. The situation was analogous to that of certain skilled occupations in our own culture, say, that of an automobile mechanic. A first-class mechanic's description of his tools and techniques would doubtless be better than a layman's, yet the average American could give a fair account of the equipment and might even be able to describe some of the simpler repair processes, because most men have to do with automobiles and are interested in their upkeep.

In some pursuits, however, the expert and the layman were more sharply differentiated, especially in fields ascribed to one or the other sex. While the average male very likely watched many a canoe maker at work and observed with interest the spear and snowshoes of the mountain-goat hunter, he paid little or no attention to the way his wife wove baskets or cedarbark robes. Looking at the finished basket, he could say whether it was a berry basket or a harpoon holder, but the chances are that for the life of him he could not explain that one was made in a wrapped twining and the other in checkerwork. To extend our modern analogy, the average American man can differentiate between a crescent wrench, a spanner, and a Stillson with ease, and might even be able to explain how to take up the bearings on his car, but probably would not have even the least idea of how to go about making a cake. Few occupations in Northwest Coast culture were exclusively women's domain, but in such as there were, male informants cannot give satisfactory information. The sections dealing with textiles therefore had to be stripped to a bare skeleton, since male informants were relied on--native women know but little of technical details of hunting and woodworking. The writer questioned women informants on three occasions on textile working and other feminine specialties, and he regrets not having done so in every feminine field. Ideally the investigator should turn to the specialist in each important field with his lists, just as he would in ordinary ethnographic research.

Another matter which must be taken into consideration is the emphasis on historic tradition in Northwest Coast culture. Whenever an informant lacked firsthand knowledge of some subject, his immediate recourse was to the stock of folklore at his command. The most striking effect of this dependence on

mythology occurred among a few groups who, according to tradition, once participated in a different sort of culture, away from salt water, living an interior or semi-interior life. So convincing are these narratives that it is hard to avoid giving them a good deal of credence, yet they have undoubtedly introduced error into the lists. Some informants seized on this traditional period as the one representing the purest of aboriginal culture, since during their own lifetimes they had seen only a civilization diluted by European elements. They drew upon their legendary knowledge of the "really old times," and since the traditions stressed the differences of culture, answers were doubtless often improvised to fit the pattern.

An example of this occurred when the Chilkat informant refused to describe the types of canoes used by his people, other than the rather rude cottonwood dugout, on the grounds that anciently they did not even know of other canoe types. In a sense he was correct, for there is no red cedar in Chilkat territory, all the cedar canoes having been imported, yet these vessels have been traded in and used for many generations.

In less extreme examples of the influence of this pattern of historical-mindedness informants based their replies on mythical allusions to material objects or usages. For instance, when the investigator asked about types of knives, an informant, whose people since the beginning of historic times have used nothing but iron blades, might recall a legend in which the hero used a beaver-tooth knife, and would therefore specify such an implement. The chances are that the legend gives no details, for instance, about the mode of hafting, hence the informant affirmed the type of haft that seemed to him most practical--in other words, he made a guess. Usually the investigator could guess as well or better. Such answers, which of course are worth nothing, may easily pass undetected. Again, the tradition on which the informant falls back may speak of some implement of fantasy--say, a knife made of a killerwhale tooth or of copper. The native's belief in this tradition is quite as firm as in the one which refers to more mundane traits and, lacking firsthand knowledge, he will insist on the actuality of the item. Naturally both these sorts of traditionally conditioned error might affect research by ordinary methods, but normally they are easier to control, because the investigator has more time, knows his informants better, and has the opportunity of checking doubtful statements with other people

A point in connection with rituals (including crisis rites) is worth noting. Informants did not think of a rite as a body of items or traits but rather thought in terms of a series of acts in a certain order. The sequence is paramount. The writer found that questioning according to the field list, which because of gaps in the published sources could not be arranged beforehand to conform to the sequential patterns, was more often confusing than not. The method resorted to was to obtain a brief free account of the procedure, then supplement it by direct questions from the list. Omissions were made by this practice, but the writer hopes they are preferable to the outright errors that would have been introduced by rigidly following the lists.

When it comes to evaluating the lists topically, the writer considers the sections relating to economy and material culture (with the exception of such topics as textiles) by far the best. The reason seems to be one of interest. The modern native talks about fishing by choice as avidly as any Izaak Walton; and the same interest that contributed to the development of superior technical craftsmanship in the area is sustained today. In addition, of course, there is the fact that material culture, being patent and tangible, is easier to describe. The data on ritual (including the rites of passage) and shamanism rank next, although most of the observances have been discarded for many years. Poorest of all is the subject of social organization and usages. An element-survey schedule does not allow time for gathering case material, and native generalizations in response to direct questioning are apt to be worthless. The data presented on society represent a synthesis of as full accounts as could be obtained under the circumstances.[14]

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[14]One or two major topical omissions must be accounted for. A brief section on "Cordage" was dropped to save time, with the intention of filling it in from other sections, e.g., on fishing lines, bowstrings, etc. This was a mistake for, as it turned out, too many entries remained blank. The investigator also set out with a section on "Warfare," which included a series of items concerning tactics, i.e., night raids, daylight attacks, use of spies and scouts, division of the war party into fighting-men, plunderers, canoe-guards, etc. It was found that satisfactory answers to these queries could not be got from direct questioning but only from the interminable war tales which informants delight in telling by the hour. So the section was dropped to save time and through carelessness some practicable traits, such as type of war paint, taking of heads and scalps, etc., were not put back into the lists.

In conclusion, the writer offers the following suggestions for use of element lists in the field. First of all, the time should be allowed to consult experts on various topics on which there is a strong tendency toward specialization. This should be done also for certain nonoccupational matters, e.g., women informants should be questioned concerning birth and puberty customs, etc. This could be done in an additional day or two, and would more than repay the time spent. The writer is assuming, of course, that we are more interested in getting a well-rounded inventory of the culture studied than in testing the amount of information possessed by a single individual.

As a second suggestion, list sections on rituals should be arranged so far as possible to conform to the sequential patterns, if the lists are to be followed, even if this means considerable duplication of the captions. The duplicate items can be discarded if necessary in the final preparation of the material.

Finally, social and political organization might as well be cut out of the lists entirely, since these subjects are not amenable to the list technique. The data should be collected of course, but by the customary field method; and they can just as well be presented in the form of a brief sketch along with, but not in, the lists.

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED IN THE ELEMENT LIST

+	Trait present	S	"Sometimes," i.e., occasionally practiced
-	Trait absent	R	Practiced but known to be of recent introduction
(+) or (-)	Not certain; "probably present" or "probably absent"	.	Misunderstanding
0	Absent because geographically impossible (e.g., tidewater fish traps among lake and river groups)	*	See section "Ethnographic Notes on the Element List"

ELEMENTS	OCCURRENCE																			
	NH		NT		NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
SUBSISTENCE																				
Fishing																				
1. Tidewater salmon traps*	-	-	-	+	+	(+)	-	+	+	+	+	+	+	+	0	*-	+	+	-	
2. Weir of stakes and poles	-	-	-	+	+	(+)	-	+	-	-	-	-	-	+	-	-	-	+	-	
3. V entries	-	-	-	-	+	(-)	-	-	-	-	-	-	-	-	-	-	-	+	-	
4. Wide aperture, closed at high tide*	-	-	-	-		-	-	+	-	-	-	-	-	+	-	-	+	+	-	
5. Impounding box of poles	-	-	-	*+	-		-	-	-	-	-	-	-	-	-	-	-	-	-	
6. Weir of stones	-	-	-	-	-	-	-	+	+	+	+	+	+	+	-	-	+	-	-	
7. Impounding box, without weir	-	+	+	+	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
7a. Baited, for perch, etc.	-	+	+	+	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
8. Cylindrical river traps*	+	+	+	+	+	+	-	+	+	+	*+	*+	*+	+	+	+	*+	*+	*(+)	*+
9. Funnel entry	+	+	+	-	*+	+	-	+	+	+	+	+	+	-	+	+	+	+	+	+
10. No funnel entry, mouth upstream	-	-	-	-	*+	-	-	-	-					+	-	-	-	-		-
11. Trap door for removal of catch	+	+	+		+	+	-	-	-	-	-	-	-	+	-	-	+		+	-
12. Trap hauled ashore for removal of catch								-		+			+	-	-	+	-	+	+	+
13. Used with weir across stream	-	-	-	-	+	-	-	+	+	+	+	-		-	+	+	+	+	-	-
14. Used with V-shaped weir	+	+	+	-	+	+	-	-	-	-	-	-	+	+	-	-	-	-	+	+
14a. Inverted V-shaped weir, two types				*+																
15. Open-top trap, in frame of posts*								+	+	-	-	+		+	-	-	+	+	+	-
16. V entry								+	+	-	-	+		+	-	-	+	+	+	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
17. Raised (vertically) to remove catch							+	+	-	-	+	-	-	-		-	*(+)	-
18. Used with weir across stream							-	+	-	-	-	+	-	-	+	+	+	-
19. Used with long leads of stones							+	-	-	-	-	-	-	-	-	-	-	-
20. Rectangular trap, immovable*	-	+	(+)	-	+	+	-	-	*-	*-	-	-	-	-	-	-	-	-
21. V entry	-			-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
22. V wings	-	+		-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
23. Removable top for removing catch	-			-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
24. Grid traps*					*+	+	+		+	+		+	+	+	*(+)	+	-	*+
25. Barrier of oblique stakes						+	+		-	-		+	+	-		+	-	-
26. Barrier of logs and stones						-	-		-	-		-	-	+		-	-	-
26a. Barrier of oblique planks						-	-		-	-		-	-	-		-	-	+
27. Rectangular box entry						-	-		*+	*+		-	-	-		-	-	-
28. Inverted V entry						-	-		-	-		-	-	*+		-	-	-
28a. Fixed and floating screens for entry															*+		-	-
28b. Fixed screen at entry																		+
28c. V wings																		+
29. "Pothanger" traps*	+	+			+	-	-	-	+	+	-	-	+	-	-	-	*-	-
30. Weir: row of vertical stakes*					+	+	-	-	-	-	-	-	-	+	+	+	+	+
31. Weir: row of oblique stakes					-	-	-	*+	+	+	-	+	+	-		-	+	+
32. Catwalk on top of weir					-	-	-	+	-	-	+	-	-	+	-	-	(+)	-
33. Stone weirs for salmon					-	-	*+	-	-	-	-	-	-	-	-	-	-	*+
34. Small salt-water traps*	-	+	-	+	+	-	+	-	+	+	-	+	-	-	-	-	-	-
35. Globular*	-	+	-	+	+	-	+	-	+	-	-	-	-	-	-	-	-	-
36. Rectangular	-	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-
36a. Baited (mussels or sea urchins)	-	+	-	+	+	-	+	-	+	+	-	+	-	-	-	-	-	-
37. Used with floats	-	+	-	+	+	-	+	-	-	+	-	-	-	-	-	-	-	-
39. Salmon harpoon with single head	+	+	-	-	+	-	-	+	-	-	+	+	+	+	+	+	+	+
40. Salmon harpoon with two heads	-	+	+	+	-	+	+	+	+	+	+	+	-	-	-	+	S	-
41. Heads tripartite, wrapped and pitched	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
41a. Heads one-piece, multiple-barbed, line-hole (not toggling)*																	+	+
41b. True toggleheads, with detachable foreshaft	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*-	-	-	+
42. Line to shaft	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
43. Light harpoon, for throwing*	-	+	-	+	+	+	+	-	+	(-)	-	-	-	-	-	-	-	-
44. Trident finger rest on base*	-	+	-	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-
45. Finger holes in base*	-	*	-	*	+	+	-	-	-	-	-	-	-	-	-	-	-	-
46. Leister: two-pronged*	+	+	+	+	+	-	-	-	-	-	+	+	+	-	-	-	-	-
47. Leister: three pronged*		+			-	-	-	+	+	+	-	-	-	+	-	-	-	*+
48. Prongs detachable	-	-		+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
49. Gaff hook*	-	-	-	-	+	+	-	-	R	+	-	+	R	-	R	R	R	-
50. Untipped flounder spear	0	+		+	-	-	+	+	-	-	+	-	+	0	+	-	-	-
51. Two-point flounder spear	0	-	-	-	+	+	-	-	+	+	-	.	-	0	-	+	-	-
52. Four-point sea-urchin spear	0	+	+	+	+	+	+	-	-	-		-	-	0	-	-	-	-
53. Two-point sea-urchin spear	0	-	-	-	-	-	-	+	+	-		-	-	0	-	+	+	-
54. Single-point sea-urchin spear	0	-	-	-	-	-	-	-	-	+		+	+	0	+	-	-	-
55. Sharp-angled spring-salmon hook*	-	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
56. Trolled	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
57. Same type used for cod	-	+	+	+	+	+	-	-	-	-	-	-	-	0	-	-	-	-
57a. Sharp-angled hook for trout																		+
57b. Many put on setline																		+
58. Bent U-shaped halibut hook*	-	+	+	+	+	+	+	+	+	-	-	+	-	0	-	-	-	-
59. One hook used with floatstick*	-	+	-	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
60. Two hooks, suspended from bar	-	R	+	R	+	+	+	+	+	-	-	+	-	0	-	-	-	-
61. Float on line	-	-	+	-	+	+	-	-	-	-	-	-	-	0	-	-	-	-
62. V-shaped halibut hook*	-	-	-	-	-	-	-	-	+	+	+	+	+	0	+	+	+	*-
63. Two-piece	-	-	-	-	-	-	-	-		-	+	+	S	0	+	S	+	-
64. One hook on line	-	-	-	-	-	-	-	-	-	-	-	-	S	0	+	-	-	-
65. Two hooks, suspended from bar	-	-	-	-	-	-	-	-	-	+	R	-	+	0	S	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
67. Many hooks on setline*	-	-	-	-	-	-	-	-	+	+	+	+	+	0	-	(+)	+	-
68. Bent circular cod hook*											(+)			0	+	+	+	
68a. Bone gorge for kelpfish, etc.	-	+	(+)	+	-	*-	-	.	-	-	-	-	-	0	-			*+
69. Thorn hook for trout														+				
70. Leader of nettle-fiber twine	-	*	*	*	-	+	-	+	-	-	-	-	-	-	-	-	-	-
71. Leader of gut	-				+	-	-	-	-	+	-	-	+	-	-	-	+	-
71a. Leader of plaited hide	-				-	-	+	-	-	-	-	-	-	-	-	-	-	-
72. Line of kelp stem	-	*	*	*	+	+	-	-	-	-	-	-	-	-	+	+	+	-
73. Line of cedarbark twine	-				-	*-	+	+	+	+	+	+	+	-	+	-	+	-
73a. Line of spruce root (twisted)	-															+	+	-
74. Grooved stone sinker	-	S	-	-	+	-	+	(+)	+	+	-	+	+	-	-		+	-
75. Unshaped sinker, bound in 2 withes*	-	+	+	+	-	+	-	(-)	-	-	-	-	-	-	+	+	S	-
76. Wooden floats	-	-	-	-	-	-	-	+	-	-	-	-	+	-	-	+	+	-
77. Zoömorphic	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	(+)	S	-
78. Seal-paunch floats	-	-	-	-	+	+	-	-	-	+	+	+	-	-	+	S	+	-
79. Cod "stomach" floats	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
80. Gill nets	*+	*+	-	*+	-	-	-	-	-	-	-	*R	*+	-	*+	*+	-	-
81. Trawl nets*	-	+	-	-	-	-	-	+	-	(+)	+	+	-	-	-	-	-	-
82. Dipnet on double crossbar frame*	-	+	+	+	+	*-	-	-	-	-	-	-	-	-	-	(-)	-	-
83. Dipnet on brailerlike frame*	-	-	-	-	-	*+	-	+	*(+)	+	-	*+	+	*+	+	(-)	+	(-)
84. Dipnet on A-type frame*	-	-	-	-	-	*+	+	-	-	+	+	-	-	-	-	(-)	-	(-)
85. Dipnet on Y frame																		*+
86. Long funnel-shaped olachon net*	0	0	0	0	0	+	+	+	0	+	+	+	R	0	0	0	*R	-
86a. Same type for salmon*																	*+	-
87. Nets of nettle twine	+	+	+	+	-	+	+	+	-	+	+	+	-	-	+	+	*+	-
87a. Nets of cedar bark	-	-	-	-													+	-
88. Nets of fireweed fiber													+	+	+	+		
88a. Nets of hide or gut																	+	+
89. No net shuttle	.	+	(-)	-		-			-	-	+	+	+		-	(+)	*.	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
90. Boat-shaped net shuttle*	.	-	-	-	-	+	+	-	-	+	-	-	-		-	(-)	.	-
91. Cross-stick net shuttle	.	-	(+)	+	-	-	-	+	-	-	-	-	-		-	(-)	.	-
91a. Rectangular wooden mesh gauge	.	+	*-	*-		+	+	+	-	+	+	+	+	-	.	+	.	-
92. Net floats of wood*	*+	*+			-	-	-	-	-	-	-		*+	-	*+	*+	-	-
93. Net sinkers of stone*	*+	*+			-	-	-	-	-	-	-		*+	-	*+	*+	-	-
94. Suspended in withe ring*		.			-	-	-	-	-	-	-		+	-	+	+	-	-
96. Herring rake	-	+	+	+	+	+	+	+	+	+	+	+	+	0	+	+	+	R
97. Brush "fences" for herring eggs*	-	+	+	+	+	-	+	-	+	+	-	+	+	0	+	+	+	-
98. Noose snare on a pole for fish							+	+							+	+		
98a. Cod spinner-lure*	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
98b. Spear used with lure	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
99. Ball-ended halibut club	-	+	+	+	+	+	+	-	+	+	-	+	+	0	+	+	+	-
100. Used for salmon	-	-	+	-	+	-	-	-	-	-	-	+	-	-	-	-	-	-
101. Straight salmon club	-	+	-	+	-	+	+	+	+	+	+	S	+	+	+	+	+	+
102. Salmon-spearing shade					-	-	-	-	-	-	-				+	+	-	-
103. Night spearing by torch light*	+	+			-	+	+	+	*-	+	+	+	-	*+	-	*-	+	+
104. Salmon split down back	+	+	+	+	+	+	+	+	+	+	+	S	-	-	+	+	-	*+
105. Salmon split down belly	-	-	-	-	-	-	-	-	-	-	-	S	+	+	-	-	+	*+
106. Mussel-shell fish-cutting knife			+	+	+	+	+	+	+	+	-	+	+	+	+	+	+	-
107. Bone fish-cutting knife	-	*+	*+	*+	*+	-	-	-	-	+	+	-	-	-	+	-	-	-
108. Stone fish-cutting knife					-	-	-	+	-	+	-	+	-	.	(+)	-	-	+
108a. Copper fish-cutting knife																		*+
109. Thinning board, semilunar cross section		+	*-	*-	+	+	+	-	+	+	+	+	-	-	-	-	-	-
110. Thinning board, high narrow block													+	+	+	-	+	+
111. Smoke cure for salmon	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
111a. Whole salmon frozen for winter																		*+
112. Roe stored in boxes			+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
113. Roe stored in seal paunch			+	+	+	+	-	-	-	-	-	-	-	-	+	+	+	*+
114. Roe stored in pit														*+	*+	*+	*+	* -
114a. Heads, etc., stored in pits														-			-	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
115. Halibut sun-wind cured	0	+	+	+	+	+	+	+	+	+	+	+	+	0	+	+	+	-
116. Cod sun-wind cured	0	+	+	+	+	-	+	-	+	+	+	+	+	0	+	+	+	-
117. Herring dried	0	+	+	+	+	+	+	+	+	+	+	+	+	0	+	-	-	-
117a. Olachon dried	0	0	0	0	0	+	-	+	0	+	+	+	+	0	0	0	-	-
118. Olachon grease rendered*	0	0	0	0	0	+	+	+	0	+	+	+	+	0	0	0	+	+
118a. In wooden boxes	0	0	0	0	0	+	+	+	0	+	+	+	+	0	0	0	+	-
118b. In canoe (or canoelike trough)	0	0	0	0	0	-	-	-	0	-	-	-	-	0	0	0	-	+
118c. Shell for grease-skimmer	0	0	0	0	0	+	-	-	0	-	-	-	-	0	0	0	S	-
118d. Wooden scoop-shaped grease-skimmer	0	0	0	0	0	S	(+)	+	0	+	+	+	+	0	0	0	S	+
119. Olachon grease put in boxes for storage*	0	0	0	0	0	+	+	+	0	+	+	+	+	0	0	0	+	+
120. Olachon grease stored in kelp bulbs*	0	0	0	0	0	+	+	-	0	-	-	-	-	0	0	0	-	-
121. Black cod oil rendered															+	+		
Sea Hunting (0 = species not found locally)																		
122. Hair seal hunted	0	+	+	+	+	+	*+	+	+	+	*-	+	*S	0	+	+	+	+
123. Double foreshafted harpoon*	0	+	+	+	+	+	-	-	-	-	-	-	-	0	-	-	-	-
124. Single foreshafted harpoon	0	-	-	-	-	-	+	+	+	+	-	+	+	0	+	+	+	+
125. Tripartite barbed heads*	0	+	+	+	-	+	-	+	-	+	-	-	-	0	-	-	-	-
126. One-piece barbed heads*	0	-	-	-	+	-	+	-	+	-	-	+	+	0	+	+	+	S
127. Bilateral barbs	0	-	-	-	+	-	+	-	+	-	-	+	+	0	+	+	S	+
128. Line hole	0	-	-	-	(-)	-	+	-	.	-	-	+	+	0	+	+	+	+
128a. True toggleheads, detachable foreshaft	0	-	-	-	-	-	-	-	-	-	-	-	-	0	-	-	-	S
129. Lanyard of sinew or gut	0				+	+	-	-	+	+	-	-	+	0	+	+	+	S
129a. Lanyard of babiche	0																	*+
130. Lanyard of nettle-fiber cord	0				-	*-	-	+	-	-	-	-	-	0	-	-	-	-
131. Lanyard of cedarbark cord	0				-	-	+	-	-	-	-	+	-	0	-	-	-	-
132. Line of nettle-fiber cord	0				-	S	-	+	-	S	-	-	-	0	-	-	-	-
133. Line of cedarbark cord	0				-	-	+	-	-	+	-	+	+	0	-	-	-	-
134. Line of gut	0				+	+	-	-	+	-	-	-	-	0	+	+	+	-
134a. Line of babiche	0																	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
135. Line to shaft*	0	-	-	-	-	-	-	+	+	-	-	-	+	0	+	+	*+	+
135a. Hand line to shaft	0	-	-	-	-	.		S	-	-	-	-	+	0	-	-	-	+
136. Line free (to harpooner)	0	+	+	+	+	+	+	-	-	+	-	+	-	0	-	-	-	-
137. Held by harpooner	0	-	-	-	-	-	-	-	-	+	-	-	-	0	-	-	-	-
138. Tied to canoe thwart	0	+	+	+	+	+	-	-	-	-	-	+	-	0	-	-	-	-
139. Released with float	0	-	-	-	-	-	+	S	-	-	-	-	-	0	-	-	-	-
140. Trident-shaft butt*	0	+	+	+	+	+	+	-	+	+	-	-	-	0	-	-	-	-
141. Perforated-shaft butt	0	*	*	*	+	+	*(-)	-	-	-	-	-	-	0	-	-	-	-
142. Long shaft, thrown by middle	0	-	-	-								+	+	0	+	+	+	+
143. Seals clubbed on rocks	0	+	-	-	+	+	+	-	+	+	-	+	S	0	+	+	+	-
144. Seal "traps"*	0	-			+	-	-	-	+	-	-	+	-	0	-	-	-	-
145. Seal nets	0				-	*-	-	*+	-	-	-	-	-	0	-	-	-	-
146. Sea lion hunted	0	+	+	+	+	*-	*+	*(0)	+	+	*(0)	*-	*+	0	+	+	+	-
147. Harpooned (sealing-type harpoon)*	0	+	+	+	-	-	-	-	-	*(+)	-	-	S	0	-*(+)		*S	-
147a. Floats on line	0	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
148. Clubbed on rocks	0				+	-	+	-	+	+	-	-	S	0	+	-	-	-
149. Speared on rocks	0	-	-	-													*+	-
150. Porpoise hunted	0	+	+	+	+	+	-	-	+	+	*+	+	*-	0	*(-)*-		*-	-
151. Harpooned (sealing-type harpoon)*	0	+	+	+	+	+	-	-	+	+	*(+)	+	-	0	-	-	-	-
152. Lure for porpoise*	0	+	+	+			-	-	-	+		+	-	0	-	-	-	-
153. Whale hunted	-	+	+	+	*-	-	-	-	-	-	-	-	-	0	-	-	-	-
154. Harpooned	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
155. Two fitted bone or horn bands	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
156. Mussel-shell blade	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
157. Whale-sinew lanyard	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
158. Sewed with nettle string or cherry bark	-	+		+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
159. Spliced yew-wood shaft	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
160. Shaft free	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
161. Cedar-withe line	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
162. Two sections	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
163. Sealskin floats on line	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
164. Painted	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
165. Four to a line	-	-	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
166. More than four	-	+	-	-	-	-	-	-	-	-	-	-	-	0	-	-	-	-
167. Line released on strike	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
168. Lance for killing	-	+		+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
169. Long slender bone point	-	+		+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
170. Whale's mouth tied shut	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
171. Whale buoyed	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
172. Blubber given away by whaler	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
173. Blubber rendered in boxes	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
174. Blubber rendered in canoes	-	+	-	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
175. Oil stored in seal, sea-lion paunch	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
176. Mussel-shell blubber knives	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
177. Woven cedarbark harpoon holders	-	+	+	+	-	-	-	-	-	-	-	-	-	0	-	-	-	-
178. Stranded whales used					*-	-	-*(0)	+	+*(+)			+*(0)	0		+	+	*+	-
179. Blubber rendered					-	-	-	+	+	+	+	+	-	0	+	+	+	-
180. Sea otter hunted	0	+	+	+	*+	+	*S	*-	+	+	*S	+*(0)	0		+	+	*S	*-
181. Shot with arrows	0	-		+	+	+	S	-	-	S	-	-	-	0	+	+	+	-
182. Harpooned (sealing-type harpoon)	0	+		+	+	-	+	-	+	+	+	+	-	0	+	+	+	-
183. Retrieving spear	0	-		+	+	+	-	-	-	-	-	-	-	0	-	-	-	-
184. Surround hunt*	0	-		+	+	+	-	-	+	-	-	-	-	0	+	+	R	-
185. Individual hunt	0	+		S	+	+	+	-	+	+	+	+	-	0	+	+	+	-
186. Meat eaten	0	-	+	+	-	-	-	-	-	-	-	+	-	0	-	-	+	-
Land Hunting (0 = species absent)																		
187. Mountain goat hunted	0	0	0	0	0	*0	+	+	+	+	+	+	+	+	0	0	+	+
188. Put to bay (or driven past hunters) with dogs*	0	0	0	0	0	0	+	+	+	+	+	+	*-	+	0	0	+	+
189. Speared*	0	0	0	0	0	0	+	-	+	+	+	+	+	+	0	0	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
190. Simple snares for mountain goat*	0	0	0	0	0	0	*+	*+	-	-	-	-	-	-	0	0	-	-
191. Springpole snares for mountain goat	0	0	0	0	0	0	-	-	-	-	-	-	-	-	0	0	-	+
192. Mountain sheep hunted	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	*+
193. Driven past hunters with dogs	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	+
194. Snared	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	+
195. Elk hunted	+	+	+	*S	+	+	0	0	0	0	0	0	0	0	0	0	0	0
196. Individual stalking					+	+	-	-	-	-	-	-	-	-	-	-	-	-
197. Snared (simple snare)					+	-	-	-	-	-	-	-	-	-	-	-	-	-
198. Deer hunted	+	+	+	+	+	+	+	+	+	+	+	+	+	*0	*0	*0	+	0
199. Driven into water with dogs*	*-	-	-	-	*-	-	+	-	+	+	+	+	+	-	-	-	+	-
200. Snared (simple snare)	-	(+)	+	+	-	*+	+	+	-	+	-	-	-	-	-	-	*S	-
201. Caught with deadfalls*	+	+	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	-
202. Caught with pitfalls	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
203. Caribou hunted	0	0	0	0	0	0	0	0	0	0	0	0	0	+	*+	0	0	*+
204. Snared	0	0	0	0	0	0	0	0	0	0	0	0	0	+	-	0	0	-
205. Stalked	0	0	0	0	0	0	0	0	0	0	0	0	0	+	+	0	0	+
206. Black bear hunted*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
207. Grizzly hunted*	0	0	0	0	0	0	+	+	0	+	+	+	+	+	0	0	+	+
208. Deadfalls used*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	*+
209. Snares used	-	-	-	-					-	+	+	+	+	+	+	+	+	+
209a. Simple snare	-	-	-	-					-	-	-	-	-	-	-	-	-	+
209b. Snare on lever arm*	-	-	-	-		*			-	+	+	+	+	+	+	+	+	-
209c. Snare with choke-bar*										+	+						+	+
210. Lances used*	*	*	*	*	-	-	+	+	+	+	+	+	+	+	+	+	+	+
211. Marmot hunted*	+	0					+	+	+	+	+	+	+	+	0	0	+	+
212. Deadfalls used*							+	+	+	+	+	+	+	+	-	-	+	+
212a. Carved pegs for marmot traps*																	+	+
213. Beaver hunted*	+	0			+	+	+	+	+	+	+	+	+	+	0	0	+	0
214. Deadfalls used*	+	0			+	+	+	+	-	+	-	+	+	+	-	-	+	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
215. Nets used*								*+	*(+)	-	-	-	-	*+	-	-	-	-
216. Deadfalls for (other) small game	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
217. Snares for (other) small game	-	-	+	-	+	R	-	-	-	-	+	+	-	+	-	-	+	+
218. Springpole type	-	-	+	-	+	R	-	-	-	-	+	+	-	+	-	-	+	+
219. Waterfowl hunting by torchlight*	-	+	+	+	+	+	+	-	-	+	-	+	-	-	-	-	-	-
220. Casting net	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-
220a. Long-handled double crossbar frame*	-	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
220b. Long-handled circular frame							+	-	-	-	-	-	-	-	-	-	-	-
221. Clubbing							+	-	-	+	-	+	-	-	-	-	-	-
222. Canoe-blind stalking*	R	+	+	+	+	+	+	S	+	+	R	+	+	-	+	+	-	-
223. Snare for waterfowl	+	+	+	+	+	+	-	+	+	+	+	-	+	+	+	+	-	+
224. Springpole type for geese*	+	+	+	+	+	+	-	+	+	+	+	-	-	-	-	+	-	-
224a. Underwater noose snare for diving ducks*	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	+	-	+
225. Baited gorges*	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	+
226. Vertical net in canoe for waterfowl	-	-	-	-	-	*+	-	-	-	-	-	-	-	-	-	-	-	-
227. Eagle-catching from blind*	-	-	-	-	+	+	+	+	+	+	+	+	+	-	+	-	*-	-
228. Catching with hands	-	-	-	-	+	-	-	-	-	-	+	+	+	-	+	-	-	-
229. Catching with noose on pole	-	-	-	-		+	+	+	+	+	-	-	-	-	-	-	-	-
Animals Eaten*																		
230. Canidae eaten*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
231. Cougar eaten*	+	-	-	-	-	-	0	*0	0	*0	(-)	0	0	0	0	0	0	0
232. Lynx eaten*	0	0	0	0	0	0		+	0	0				+	0	0	-	+
233. Wolverine eaten	0	0	0	0	0	0		-	0					-	0	0	-	-
234. Mustelids eaten*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
235. Rabbits eaten	0	0	0	0	0	0	0	+	0	0		0	+	+	0	0	0	+
236. Porcupine eaten	0	0	0	0	0	0	+	+	+	+	+	+	+	+	0	0	+	+
237. Coon eaten	+	+	+	+	+	+	S	-	-	-	+	0	.	0	0	0	0	0
238. Eagle eaten	-	+	-	+	+	+	+	+	+	+	+	+	-	-	-	-	S	*-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
239. Raven (and crow) eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
240. Seagull eaten	-	-	+	S	+	S	+	+	+	+	+	+	+	*-	+	+	S	+
241. Loon eaten					+	+	+	+	+	+	+	+	-	-	-	+	-	S
242. Cormorant eaten					+	+	+	S	+	+	+	+	-	0	+	+	-	-
243. Crane eaten								+	+	-	-	+	-	.	+	+	*S	-
244. Owl eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
245. Grouse eaten	+	-			-	+	+	+	+	+		+	+	+	+	+	+	+
246. Sea-bird eggs eaten	-	-	-	-	+	+	+	0	+	+	0	+	+	0	+	+	*S	-
247. Frog eaten*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
248. Clams eaten	0	+	+	+	+	+	+	+	+	+	+	+	+	0	+	+		0
248a. Dried	0	+	+	+	+	+	+	+	+	+	+	+	+	0	+	+		0
249. Mussels eaten	0	+	+	+	+	+	+	+	+	+	+	+	+	0	+	+		+
250. Abalone eaten					+	+	+	0	+	+	0	+	+	0	+	+		(0)
251. Sea urchin eaten	0	+	+	+	+	+	+	+	+	+	+	+	+	0	+	+		+
252. Squid eaten					+	+	+	+	+	+	+	+	+	0	+	+		-
253. Barnacles eaten*					+	+	+	0	+	+	0	+	-	0	(+)	+		0
Vegetable-Food Gathering																		
254. Root digging by women*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
255. Digging stick: double pointed*	+	+	+	+	S	-	-	-	-	-	-	-	-	-	-	-	-	-
256. Digging stick: straight handle*	-	-	-	-	S	+	-	-	-	-	-	-	+	+	+	-	S	+
257. Digging stick: crutch handle*	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	-	S	-
258. Digging stick: ball handle*					-	-	+	+	-	-	-	-	-	-	-	+	-	-
259. Berries dried*	*	*	*	*	+	+	+	+	+	+	+	+	*+	+	+	+	+	+
260. Berries stored in grease*									+	+	+	+	+		+	+	+	+
261. Inner bark eaten*		-	-	-	*S	+	+	+	+	+	+	+	+	+	+	+	+	+
262. Mussel-shell scraper		-	-	-	+	+	+	-	+	S	+	+	+	-	+	+	+	-
263. Bone scraper		-	-	-	-	-	-	+	-	S	-	-	-	+	-	-	-	+
264. Inner bark dried						+	+	+	+	+	+	+	+	+	+	+	+	+
265. Seaweed eaten (as food)	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
266. Seaweed eaten (as medicine)	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
267. Seaweed picked & dried	-	-	-	-	+	+	+	-	+	+	-	+	+	-	+	+	+	+
268. Seaweed imported	-	-	-	-	-	-	-	+	-	-	+	-	-	+	-	-	-	+
268a. Soapberries gathered	0	0	0	0	0	0	0	+	0	0	0	0	0	+	0	0	0	+
268b. Beaten into basketry trays with stick																		+
Cookery, Dishes, etc.																		
269. Stone boiling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
270. In boxes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
271. In baskets	-	-	-	-	-	-	-	-	-	-	-	-	-	*+	+	+	+	+
272. In bark vessels	*	*	*	*	-	-	-	-	+	+	-	+	+	-	-	-	-	-
273. Makeshift only					-	-	-	-	+	+	-	+	+	-	-	-	-	-
274. In (mountain-goat) paunch								+	+	+	+	+	+	+	-	-		+
275. Makeshift only								+	+	+	+	+	+	+	-	-		+
276. Split-stick tongs	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+
277. Two-stick tongs (end bound)														+	-	-	-	-
278. Steaming in earth oven	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
279. Wooden dishes *	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
280. Rectangular	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
281. Zoömorphic*	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
282. Large feast dishes*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
283. Named *	-	-	(-)	+	+	+	+	+	(+)	(-)	*+	-	-	-	-	-	-	-
284. Horn bowls	-	-	-	-	-	-	-	-	-	-				-	+	+	+	+
285. Imported	-	-	-	-	-	-	-	-	-	-				-	+	+	+	-
286. Made	-	-	-	-	-	-	-	-	-	-				-	-	-	-	+
287. Bark dishes *								+	+	+	-	+	+	+	-	-	-	-
287a. Birchbark vessels made								-	0	0	-	0	0	+	0	0	0	-
288. Stone dishes	.	-	-	-	*-	-	-	*+	*+	*+	-	-	-	-	-	-	-	-
288a. Stone mortars for berries*																		+
289. Wooden ladles					+	+	+	+	+	+	+	+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
290. Wooden spoons	+	R	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
291. Mountain-goat horn spoons	.	R	-	-	*-	+	+	+	+	+	+	+	+	+	+	+	+	+
292. Mountain-sheep horn spoons*	.	-	-	-	-	+	-	-	+	-	+	+	+	+	+	+	+	*+
293. Clamshell spoons	-	+	+	+	+	-	-	-	+	+	+	+	-	-	+	S	-	-
294. Soap berry spatulas						*+	+	+	+	+	+	+	+	+	+	(-)	-	-
294a. Wooden oil dishes ("cups")				+	+	+	+	+	+	+	+	+	+					
294b. Shredded bark napkins	+	+	+	+	+	+	+	+	+	+	+	+			+	+	+	-
STRUCTURES																		
Dwelling House*																		
295. Rectangular plank house	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
296. On ground level*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297. Excavated central pit*	-	-	-	-	+	+	+	S	S	S	S	-	S	-	S	S	S	S
298. Series of "steps"*	-	-	-	-	+	+	+	+	+	+	+	-	+	-	+	+	+	+
299. Plank-lined*	-	-	-	-	+	+	+	+	+	+	+	-	+	-	+	+	+	+
300. On pilings*	-	-	-	-	-	*-	S	+	-	-	S	S	S	-	-	-	-	-
301. Permanent framework, removable sheathing*	*+	+	+	+	+	+	-	-	-	-*(+)		-	-	-	-	-	-	-
302. Framework and sheathing inseparable*	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
303. Round posts	+	+	+	+	+	+	+	+	+	+	+	+	+	+	S	*+	-	-
304. Squared posts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	S	*+	+	+
305. Zoömorphic carvings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	S	-
306. Two-pitch roof	-	R	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
307. "Shed" (one-pitch) roof	+	+	-	-	-	-	-	*S	-	-	-	-	-	-	-	-	-	-
308. Single ridgepole	-	-	+	+	*+	+	-	-	-	-	-	-	-	-	-	-	-	-
309. Directly on posts	-	-	+	+	*+	S	-	-	-	-	-	-	-	-	-	-	-	-
310. Paired posts with lintel	-	-	-	S	*+	S	-	-	-	-	-	-	-	-	-	-	-	-
311. Double ridgepole	-	-	-	-	*S	S	+	+	+	+	+	+	+	+	+	+	+	+
312. Intermediate beams*	-	-	-	-	-	-	-	-	-	-	-	-	+	+	S	-	-	-
313. Beams project through façade*					+	+	+	-	-	S	S	-	-	-	+	S	-	-
314. Roof plates and sills*	-	-	-	-	-	-	+	S	+	+	+	+	+	+	+	+	+	S

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
315. Slotted for sheathing*	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
316. Posts slotted for sheathing*																		+
317. Sheathing horizontal*	+	+	+	+	+	+	S	+	-	-	-	-	-	-	-	-	-	+
318. Supported between vertical stakes*	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-
319. Overlapping (clapboard)*	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-
320. Sheathing vertical	-	-	-	-	-	-	+	S	+	+	+	+	+	+	+	+	+	*-
321. Roof of boards	+	+	+	+	+	+	+	+	+	+	+	*	*(+)	-	S	-	S	+
321a. Rabbetted	+	+	+	+	-	(S)	-	-	-	-	-	-		-	-	-	-	-
322. Roof of bark	-	-	-	-	-	-	-	-	-	-	-	-*	(+)	+	+	+	S	-
323. Double layer of boards*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
324. Bound with horizontal poles	-	-	+	+	-	+		+	+	+	-	+	S	+	+	+	(+)	+
325. Weighted with rocks	S	.	-	-	-	+		+	+	+	-	+	+	-	+	-	S	+
326. Overlapping peak*	-	+	-	-	+	+	-	+	+	+	+	+	-	-	-	-	+	-
327. Ridge cover: dugout pole	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
328. Ridge cover: horizontal boards*	-	-	+	+	-	-	+	-	-	-	-	-	+	-	-	-	-	-
329. Earth floor*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-
330. Board floor	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
331. Corner fireplaces*	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-
332. Central fireplace for rituals (only)	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-
333. Central fireplace (everyday use)	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+
334. Fire on floor level	+	+	-	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-
335. Fire in pit*	-	-	*+	*+	-	-	-	-	-	-	-	-	-	-	+	+	+	+
336. Sand and gravel filled*															+	+	+	+
337. Roof boards moved for smoke*	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
338. Central smokehole	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
339. Adjustable smokehole shield*	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+
340. Sleeping platform around walls*	+	+	+	+	+	+	+	+	+	+	+	+	+	*-	+	+	+	*-
341. Of boards	+	+	+	+	+	-	+	+	+	+	+	+	+	-	+	+	+	-
342. Bankette of earth*					-	+	-	-	-	-	-	-	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
343. Discontinuous (at sleeping places only)	+	+	-	-	-	-	+	-	-	S	+	-	-	-	+	(+)	-	-
344. High shelves for storage*	+	+	+	+	(+)	+	*-	+	+	-	-	-	-	+	+	+	+	+
345. Sleeping rooms (cubicles)*	-	-	-	-	+	+	+	+	+	+	-	+	S	-	S	S	S	+
346. Partitions between places*	-	-	S	+	+	-	+	+	-	-	+	-	-	-	+	-	S	-
347. Doorway in gable end	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
348. Rectangular	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	S	+
349. Oval-round*	-	-	-	-	+	-	-	-	S	S	-	+	S	-	+	+	S	*-
350. Portal pole*	-	-	-	-	-	-	S	S	-	S	S	+*-		S	S	S	S	-
351. Wooden door	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
352. Propped against opening*	-	+	-	-	+	-	+	+	-	-	+	-	-	-	-	-	-	-
353. Suspended by top*	-	-	-	-	-	+	-	-	-	+	-	-	+	.	+	+	+	+
354. Suspended mat door	S	+	+	+														
355. Painted facade*	S	S	+*-		+	+	+	+	+	+	+	+	+	+	+	+	*+	*-
356. False facade								*+	-	-	-	-	-	-	-	-	-	-
357. Individual backrests or settees*	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	R	-
358. Carved and/or painted	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-
358a. Wooden stools	-	-	-	-	-	-	-	-	-	-	-	-	(+)	(+)	-	-	-	-
359. Walls mat-lined at sleeping places*	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	S	-	-
360. Walls hide-lined at sleeping places																		+
Other Structures																		
361. Bark houses at camps*	+	-	-	-	-	+	-	-	+	+	+	+	+	-	+	+	-	-
362. Rectangular, gabled shape						-	-	-	+	+	+	+	-	-	+	+	-	-
363. Double leanto					-	+	-	-	-	-	-	-	+	-	-	-	-	-
364. Log cabins at camps														*+	-	-	-	-
365. Semisubterranean earth lodge	-	-	-	-	-	*-	-	*+	-	-	-	-	-	*+	-	-	-	*(-)
366. Storehouses	-	-	-	-	-	-	-	+	+	+	+	+	+	+	S	(+)	+	+
367. Cache of pole cribbing	-	-	-	-	-	-	-		-	-	-	-	-	+	-	-	+	+
368. Elevated	-	-	-	-	-	-	-		-	-	-	-	-	+	-	-	+	+
369. On ground																		*+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
370. Subterranean caches*	-	-	-	-		*		+	+	+	+	+	+	+	+	+	+	+
371. Earth-covered	-	-	-	-				+	+	+	+	+	+	+	+	+	+	+
371a. Pole- or slab-lined														-	-	-	-	+
372. Outdoors	-	-	-	-				+	-	-	+	+	-	+	-	-	-	+
373. Indoors	-	-	-	-		*			+	+	-	-	+	-	+	+	+	S
374. Stockades	-	+	+	+	*-	+	-	+	+	*-	+	+	-	+	+	+	+	*-
375. Sweathouses*	-	-	-	-				-	-	-	-	+	+	+	+	+	+	+
376. Board hut over pit	-	-	-	-				-	-	-	-	+	+	+	+	-	S	+
377. Earth-covered	-	-	-	-				-	-	-	-	+	+	+	-	-	+	-
378. Inside house	-	-	-	-				-	-	-	-				+	-		+
379. Dome-shaped hut of poles	-	-	-	-				-	-	-	-	-	-	R	-	*+	(+)	-
380. Mat- or brush-covered	-	-	-	-				-	-	-	-	-	-	+	-	+	+	-
NAVIGATION																		
Dugout Canoes*																		
381. "Nootkan"-type canoe*	+	+	+	+	R	R	-	-	-	-	-	-	-	-	-	-	-	-
382. "Northern"-type canoe*	-	-	-	-	+	+	+	+	+	+	+	+	+	*+	+	+	+	*-
383. "Northern" type: no cutwater*	-	-	-	-	-	+	-	-	-	+	+	+	-	-	+	+	-	-
384. "Spoon" canoe*	-	-	-	-	-	-	+	+	-	+	-	-	-	-	-	-	-	-
385. Kwaqiutl "war canoe"	-	-	*-	*-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
386. Dugouts of cedar	+	+	+	+	*+	*+	+	+	+	+	+	+	+	-	*+	*+	+	-
387. Dugouts of cottonwood	-	-	-	-	-	-	-	S	-	-	+	-	-	+	-	-	-	*+
Other Canoes																		
388. Cedar- or spruce-bark canoes*	-	-	-	-	*(+)	*-	-	+	+	+	+	+	(-)	-	(+)	-	+	-
389. Ends bound in withe clamps*	-	-	-	-				+	+	+	+	+	-	-	+	-	+	-
390. Skin-covered canoes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*+
Canoe Appurtenances																		
391. Carved decoration*	-	-	-	-	+	+	+	+	+	+	+	+	+	-	+	+	+	-
392. Painted decoration*	-	+	+	(-)	+	+	+	+	+	+	+	+	+	-	+	+	+	-
393. Fitted floorboards*	+	S	+	+	+	(-)	+	(-)	+	+	+	+	+	+	+	+	+	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
394. Paddle: "crutch handle"*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
395. Paddle: leaf blade*	+	+	+	+	-	*+	-	-	-	-	-	+	+	-	+	+	+	+
396. Long slender tip*	-	+	+	+	-	+	-	-	-	-	-	-	-	-	-	-	-	-
397. Paddle: angular blade*	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
398. Paddle: round-tipped blade	-	-	-	-	-	-	+	+	+	+	+	-	S	+	-	-	-	-
399. Paddle: painted	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
400. Blackened over*	+	+	+	+	+	+	+	+	+	+	-	+	+	-	+	+	-	S
401. Decoratively*	-	-	S	-	+	+		+	+	+	+	+	+	+	+	+	+	+
401a. Poling rod: plain point					+	+	+	+	+	+	+	+	+	+	+	+	+	+
402. Bailer: wooden triangular*	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
403. Bailer: cedarbark, cross handle*	-	-	-	-	+	+	+	-	-	S	-	-	-	-	-	-	-	-
404. Bailer: cedar scoop (makeshift)					-	-	-	+	+	-	-	-	-	-	-	-	-	-
405. Bailer: wooden scoop*	-	-	-	-	R	R	-	+	+	+	+	+	+	+	+	+	+	+
406. Stone anchors	-	+	+	+	+	+	+	+	+	+	-	+	+	-	+	+	+	-
407. Grooved*	-	+	+	-	+	-	+	-	+	+	-	+	S	-	+	+	S	-
408. Sails used*	-	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+	+
409. Spritsail rigged*	-	S	+	R	+	+	R	-	+	+	+	+	R	-	+	+	+	+
410. Square-sail rigged*	-	S	-	+	-	S	+	+	-	-	-	-	+	-	-	-	-	-
411. Cedar-mat sails	-	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+	-
412. Board sails	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
413. Hide sails																		+
WOODWORKING																		
Tools																		
414. Stone chisel	+	*-	+	+	+	+	+	+	+	+	+	+	+	-	.	-	(-)	-
415. Hafted	-	-	+	+	-	+	+	-	-	-	-	+	+	-	.	-	-	-
416. Grummet on haft	-	-	+	+	-	+	+	-	-	-	-	+	+	-	.	-	-	-
417. "Pear-shaped" stone hand maul*	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-
418. Stone maul, lateral striking head*	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
419. Chopping adze*											+	+	+	(+)	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
420. Wooden wedges*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
421. Symmetrically tapered*	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+
422. Curved*	-	+	-	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+
423. Withe grummet on head					+	+	+	+	+	+	+	+	+	+	+	+	-	-
424. Horn or bone wedges	+	S	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
425. Natural stone for wedge-driving*	S	S		+	+	+	+	-	-	-	-	-	-	-	-	-	-	-
426. Hafted stone sledge hammer*	-	-	-	-	-	-	-	+	+	+	+	+	+	-	+	+	+	+
427. Wooden maul of trunk and branch*												+	+		-	S	S	+
428. "D-shaped" adze*	+	+	+	R	+	+	+	-	-	-	-	-	-	-	-	-	-	-
429. Elbow adze*	-	-	-	-	+	*+	*+	+	+	+	+	+	+	+	+	+	+	+
430. Adze blade, stone	+	-	-	.	-	+	+	+	+	+	+	+	+	+	+	+	+	+
431. Adze blade, bone or shell	-	+	+	.	+	-	-	-	-	-	-	-	-	-	-	-	-	-
432. Woodworking knife: beaver tooth*	-	-	-	-	+	.	.	.	-	.	.	+	+	+	.	-	+	-
433. Hafted	-	-	-	-	+	.	.	.	-	.	.	+	+	+	.	-	+	-
434. Shafted bone drill	+	+	+	+	+	+	+	.	(+)	+	+	+	+	-	(+)	.	+	+
435. Climbing ring*					*-	+	*-	+	+	+	+	+	+	-	-	-		-
Techniques																		
436. Trees chiseled down	+	+	+	+	+	+	+	+	(+)	(+)	-	-	-	-	-	-	-	-
437. Fire as aid	+	+	S	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-
438. Trees felled with chopping adze*											+	+	+	(+)	+	+	+	+
439. Part split from standing tree*	-	-	-	-	+	+	+	+	+	+	+	+	+	-	*(-)	-	-	-
440. Canoes hollowed with adze and wedges only*	-	-			-	*-	-	-	-	-	-	-	-	+	-	-	-	+
441. Canoes hollowed by burning	+	+			+	+	+	+	+	+	+	+	+	-	+	+	+	-
442. Canoes spread by steaming*					+	+	+	+	+	+	+	+	+	+	+	+	+	+
443. Superstructures on bow and stern*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
443a. Gunwale strips pegged on	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
444. Hull cleaned by scorching*					+	+	+	+	+	+	+	+		.	+	+	+	
445. Shell inlay decoration in woodworking*	-	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	(-)
Cedar Boxes*																		
446. Sides of one piece, kerfed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	*+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
447. Steamed over the fire*	+	+	+	+	+	+	-	-	-	-	-	-	-	-	+	-	-	+
448. Steamed in pit*	-	-	-	-	-	-	(+)	+	+	+	+	+	+	+	-	+	+	-
449. Bottom mortised*	-	-	-	-	S	S	+	S	+	+	+	+	+	+	+	+	+	+
450. Plain flat lid*	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
451. Flanged lid (overlapping)*	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+
452. L-shaped lid*	-	-	+	+	+	+	+	+	+	+	-	+	+	-	-	-	-	-
453. High mortised lid													+	+	+	+	-	-
454. Boxes decorated*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
455. Realistic painting*	-	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	-
456. Realistic carving*	-	-	-	-	+	+	+	+	+	+	+	+	+	-	+	+	-	-
457. Fluting	-	+	+	+	+	+	+	+	+	+	+	+	+	-	S	+	-	-
458. Corners painted*					-	-	-	-	-	-	-	-	-	-	-	-	-	+
459. Boxes for food storage	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
460. Boxes for treasure	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
461. Boxes for "water bucket"*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
462. Cross handle*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
463. Boxes for canoe water-container*	-	-	+	+	+	+	-	-	-	-	-	+	+	-	-	+	-	-
464. Lid pegged on*	-	-	+	+	+	+	-	-	-	-	-	+	+	-	-	+	-	-
465. Hole for access*	-	-	+	+	+	+	-	-	-	-	-	+	+	-	-	+	-	-
466. Sucking tube for drinking*	-	-	+	+	-	+	-	-	-	-	-	-	(+)	-	-	+	-	-
467. Boxes for hunter's kit*					+	+	+	+		+	+	+	+	-	+	+	+	-
WEAPONS (other than harpoons, etc.)																		
Bows																		
468. Simple bow	(-)	+	+	+	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+
469. 5'-6' long	-	-	-	-	+	-	+		-	+	-	+	+	-	-	+	+	+
470. 4' long	-	+	+	+	-	*+	-		-	-	-	-	-	+	+	-	-	-
471. 3' long	-	-	-	-	-	-	-		+	-	+	-	-	-	-	-	-	-
472. Wide thin limbs, tapered	-	+	+	+	+	+	+	(+)	+	+	+	+	+	+	+	+	+	-
473. Flat belly, rounded back	-	+	+	+	+	+	+		+	+	+	+	+	+	+	+	+	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
474. Grooved belly	-	+	+	+	+	+	+		+	+	+	+	+	+	+	+	S	-
475. Constricted grip	-	+	+	+	+	+	+		+	+	+	+	+	+	+	+	+	-
476. Recurved tips	-	-	-	-	-	*-	R		+	+	-	-	-	-	-	-	S	-
477. Round limbs, slightly tapered	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
478. Wrapped grip	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
479. Recurved tips	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
480. String shock receiver	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
481. Simple bow as minor type		+	-	-	-	-	-	+	-	-	-	(+)		+	-	-	-	-
482. Sinew lined bow	+	+	-	-	-	-	-	+	-	-	-	(+)	+	+	-	-	(+)	-
483. Wide thin limbs, tapered	+	+	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-
484. Round limbs	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-
485. Reflexed bow	+	-	-	-	-	-	-	+	-	-	-	(-)	+	+	-	-	+	-
486. Gut bowstring	-	+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	+	S
487. Sinew bowstring	+	-	-	-	-	+	-	+	-	-	-	-	-	-	-	-	-	-
488. Nettle-fiber bowstring	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
489. Bow painted (decorative)	-	-	-	-	-	-	S	-	S	+	+	+	+	-	-	-	+	-
490. Lance blade on bow.	-	-	-	-	-	-	-	S	-	-	-	-	-	-	-	-	-	-
Arrows																		
491. Carved arrows, of cedar*	+	+	+	+	+	+	+	S	+	+	+	S	+	-	+	+	+	-
492. Carved grip*	*	*	*	*	+	+	+	+	+	+	+	+	+	-	+	+	+	-
493. Arrows of hardwood shoots	-	-	-	-	-	-	-	+	-	-	-	*S	-	+	-	-	-	+
493a. Straightened by warming, bending with hands	-	-	-	-	-	-	-	+	-	-	-	+	-	+	-	-	-	+
494. Feathering: triple, radial	-	-	-	+	-	-	-	+	+	+	-	-	-	+	-	S	*S	+
495. Feathering: double, radial*				+	+	S	-	-	-	-	-	-	+	-	+	-	-	-
496. Feathering: double, tangential	+	+	+	-	+	-	+	-	-	-	+	+	+	-	-	-	S	-
497. Bone points	+	+	+	+	+	+	(+)	S	+	+	+	+	+	+	+	+	S	+
498. Long, multiple bilateral barbs	-	-	-	-	-	+	-	-	+	+	-	+	+	-	+	+		*+
499. Long, unbarbed	+	+	+	+	-	-	-	-	+	S	+	+	-	+	S	+	(+)	-
500. Short, one pair of barbs	-	-	-	-	+	+	-	+	-	S	-	-		-	+	-		-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
501. Shell points*	-	+	+	-	+	-	-		-	+	+	+	+	-	.	+	S	-
502. Goat-horn points	0	0	0	0	0	0	+	S	-	-	-	+	+	+	.	-		-
503. Unbarbed, socketed	0	0	0	0	0	0	+	+	-	-	-	+	+	+	.	-		-
504. Stone points*	-	-	-	-	-	-	-	+	-	+	-	+	-	+	-	-	+	+
505. Imported	-	-	-	-	-	-	-	+	-		-	+	-	+	-	-	+	-
506. Copper points																		*+
507. Hardwood points (small game)	-	+		+				+				+	-	-	+	-	-	+
508. Multiple-point bird arrow	+	+			-	-	-	+	+	-	+	+	-	-	+	+		-
509. Ownership marks on arrow					+	+	+	+	+	+	+	S	S	-	+	+	+	+
510. On point					*+	*+		-	-	-	-							+
511. On shaft								+	+	+	+	+	+	-	+	+	+	-
512. Paint	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	+	-
513. Negative pyrographic spiral*					-	-		+	+	+	+	+	S	-	+	+	-	-
514. Bow held horizontally	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	S
515. Bow held vertically	S	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	S
516. Thumb and 4th finger inside	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
517. Arrow release: Primary	+	+	+	+	+	+	-	(S)	+	+	+	+	+	S	+	+	+	-
518. Arrow release: Mediterranean*	-	-	-	-	-	*-	+	+	-	-	-	-	-	+	-	-	-	+
518a. Wristguard of bone or horn																		+
Quivers																		
519. Wooden quiver	-	+	+	+	+	+	-	-	-	-	+	-	+	-	-	+	-	-
520. Telescopic boxes (wide, flat)*	-	+	+	+	-	*-	-	-	-	-	+	-	(+)	-	-	+	-	-
521. Cylindrical*	-	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
522. Skin quiver	+	-	-	-	-	S	-	+	+	+	+	+	+	+	-	+	+	+
523. Hide (Seal, etc.)	-	-	-	-	-	+	-	+	+	+	+	+	+	-	-	+	-	+
524. Buckskin	+	-	-	-	-	-	-	-	-	-	-	-	+	+	-	+	+	-
525. Moose-hide quiver, imported																	+	
526. Combination bow case and quiver														+	-	-	-	-
527. Basketry quiver															+	+	-	(+)

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
528. Quiver carried on side*	-	-	-	-	-	+	-	+	+	+	+	+	+	+	+	.	+	+
529. Quiver carried on back*	+	S	-	-	-	S	-	-	-	-	-	-	-	-	-	.	S	-
War Clubs*																		
530. Plain wooden clubs	-	-	-	-	-	-	-	+	+	S	-	+	-	-	-	+	+	-
531. Horn clubs, with spike													+	+	-	(+)	-	-
532. Stone or bone "pick," hafted					-	*+	-	-		+	-	-	-	-	.	.	+	+
533. Whalebone clubs	(*-)	+	+	+	+	+	-		+	+	+	+	+	-	+	+	-	-
534. Flat, two-edged	*-	+	+	+	+	+	-		+	+	-	+	+	-	+	+	-	-
535. Stone punch, cylindrical*	-	-	+	+	+	+	-		+	+	-	+	+	-	(+)	-	-	-
Daggers																		
536. Daggers of bone					+	+	-		+	+	-	+	-	+	+	+	(+)	-
537. Daggers of copper																	S	*+
Pikes																		
538. Bone-tipped	-	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+
539. Untipped	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
540. For war	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Slings																		
541. Slings used for war	-	+	+	*-	+	+	+	-	+	+	-	+	+	-	+	-	-	-
542. Slings used as toy only	R	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+	-
Armor																		
543. Hide tunic (long)	-	-	-	-			-		-							+	+	-
544. Hide cuirass				+	+	+	-	+	-	+	+	+	+	+	+	+	-	-
545. Twined rod jacket	-	-	-	-	-	-	-	+	-	+	-	-	+	-	+	-	-	+
546. Twined cedarbark jacket (heavy)	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
547. Skin helmet	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	+	-	-
548. Wooden helmet	-	-	-	-	*+	-	-	(-)	-	+	-	-	-	-	+	-	+	+
549. Carved and painted	-	-	-	-	+	-	-	-	-	+	-	-	-	-	+	-	+	*S
550. Visor						-	-	-	-	+	-	-	+	+	+	+	+	+
551. Held with teeth						-	-		-			+	+	+	+	+	+	+
552. Shield of wood*	-	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
553. Round	-	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	S
554. Rectangular	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	S
555. Arm guard of heavy hide for bow hand													+	-	+	-	-	-
DRESS (Nonceremonial)(M = Men, W = Women, + = both)																		
Clothing*																		
556. Robe of sewn skins*		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
557. Robe of woven yellow cedar bark*	+	+	+	+	+	+	+	+	+	(+)	+	(+)	+	-	*+	+	*+	-
558. Fur-trimmed	(-)	+	+	+	+	+	+	+	+	(+)	+	.		-	+	+	+	-
559. Robe of woven (goat) wool*	*+	*+	-	-	-		+	+	+	+	+	+	*-	*-	*-	*-	*+	*+
560. Robe of woven skins	-	-	-	-	-	-	*-	+	-	-	-	-	-	*(+)	-	-	-	-
561. Robe belted	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
562. Woven belt					+	+	-	S	+	-	+	S	+	+	+	+	+	
563. Cedar bark (plaited)					+	+	-	+	+	-	+	-	-	-	+	+	-	
564. Wool										-	*S	+	+	+	-	-	+	
565. Leather belt					S	+	+	S	+	+	-	+	.	S	-	-	+	
566. Buckskin shirt	+	-	*M	-	-	-	-	-	-	-	-	-	M	M	-	-	M	M
567. Long sleeves	+	-	-	-	-	-	-	-	-	-	-	-		M	-	-	M	M
568. Shredded bark front apron	-	+	W	*-	+	*W	W	+	+	*(W)	S	-	-	-	+	+	-	-
569. Fur front apron						*M	-	-	-	-	*S	M	M	-	-	-	-	-
570. Buckskin front apron					-	-	-	-	-	M	W	M	W	-	-	-	-	-
571. Rear apron worn (same material as front)					-	-	-	-	-	*	W	-	-	-	-	-	-	-
572. Knee-length gown of buckskin	(W)	-	-	-	-	-	-	-	-	-	-		*W	W	-	-	W	W
572a. Long-sleeved																		*W
573. Breechclout of buckskin	(M)	-	-	-	-	-	-	-	-	-	-	-	-	M	-	-	*(+)	-
574. Shorts of buckskin																	*(+)	+
575. Leggings of furs*					-	-	+	M	M	M	-	M	+	+	-	-	-	-
576. Leggings of buckskin*	M	-	-	-	-	-	-	-	-	-	-	-	-	M	-	-	-	-
577. Leggings for daily wear	M	-	-	-	-	-	-	-	-	-	-	-	*+	M	-	-	-	-
578. Leggings worn in mountains, cold weather only	-	-	-	-	-	-	+	M	M	M	*M	M	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
579. Moccasins	*+	-	-	-	-	-	+	M	+	M	*+	M	+	+	-	-	+	*+
580. Daily wear	+	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	S	+
581. Worn in mountains, cold weather, only	-	-	-	-	-	-	+	M	+	M	+	M	+	-	-	-	+	-
582. Combination suit of pants and moccasins (one-piece)																		+
583. Hooded parka																		+
584. Rain hat*	-	+	+	+	+	*+	+	(+)	+	+	+	+	+	+	+	+	+	+
585. Wide flaring brim*	-	-	-	-	+	+	+	(+)	+	+	+	+	*+	*+	+	+	*+	+
586. Decorated dress hats*	-	+	+	+	*+	+	+	*+	+	+	*+	+	*+	*+	+	+	*+	+
587. Painted decoration	-	+	+	+	+	S	+	+	+	+	+	+	+	+	+	+	+	+
588. Woven rings on crown*					S		-				S				+	+	+	+
589. Convex brim*	-	+	+	+	-	-	(+)	+	-	-	-	-	-	-	-	-	-	+
590. Conical rain cape*	-	+	+	+	+	+	+	+	+	-	.	.	*.	-	-	-	-	-
591. Of twined red cedar bark	-	+	+	+	+	+	+	+	+	-	.	.	.	-	-	-	-	-
592. Fur-trimmed	-	+	+	+	+	+	+	+	+	-	.	.	.	-	-	-	-	-
593. Rain cape of (doubled) cedarbark matting*	*	*	*	*		*				(+)	.	.	.	-	+	+	-	-
594. Seal- bear- beaverskin for rain cape														+			+	+
595. Fur cap (in winter, etc.)*	+	-			+	+	+	+	+	+	+	+	+	+	+	+	+	+
595a. Mittens																		+
596. Naked in nice weather*		M			-	M	-	-	-	-	M	-	-	-	-	-	-	-
Hair Dress																		
597. Hair short (to neck or shoulders)	M	-	-	-	-	M	-	-	-	M	-	-	M	M	-	-	-	*M
598. Hair long	+	+	+	+	+	+	+	+	+	W	+	+	+	W	+	+	+	+
599. Worn loose	M		-		M	M	-	M	-	M	M	M	M	-	M	M	-	-
600. Knotted behind or on side	M	M	M	M	M	M	-	M	M	M	M	M	M	-	+	M	M	-
601. Knotted on top*	M	M	M	M									M	-	-	M	M	-
602. Braided	W	W	W	W	W	W	+	+	W	W	W	W	W	W	*-	W	W	+
603. One braid (behind)	-	-	-	-	-	-	M	+	-	-	W	W	W	-	-	W	W	S
604. Two braids	W	W	W	W	W	W	+	+	W	W	(W)	W	W	W	-	-	W	S
605. Carved wooden comb*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
606. Carved bone comb	-	-	-	-	-	-	-	-			+	+	-	-	.	-	-	+
Facial Hair																		
607. Eyebrows trimmed (plucked)	W	W	W	W	*-	W	*-	W	W	W	(W)	-	W	W	W	-	-	-
608. Men wear beards	+	S	S	S	+	S	+	S	+	+	+	+	S	+	S	S	+	+
609. Men pluck beards	-	+	+	+	-	+	-	+	-	+	-	-	+	-	S	S	R	-
610. With fingers	-	+	+	+	-	(+)	-	+	-	-	-	-	+	-	+	-	-	-
611. With tweezers	-	-	-	-	-	*-	-	-	-	+	-	-	-	-		(+)	R	-
Mutilations and Ornaments																		
612. Tattooing*	R	+	+	+	R	*+	(R)	-	+	+	+	+	+	+	+	+	+	*-
613. Facial	M	-	-	-	-	M	-	-	-	-	M	-	-	-	S	S	-	-
614. Line connecting eyebrows	M	-	-	-	-	M	-	-	-	-	M	-	-	-	-	-	-	-
615. Arms	S	+	+	+	-	+	+	-	+	+	+	+	+	W	+	+	+	-
616. Chest		M	M	-	-	M	M	-	M	M	M	+	+	M	+	+	M	-
617. Back and legs	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
618. Crest designs					-	R	-	-	+	+	+	+	+	+	+	+	+	-
619. Tattooing by pricking*	+	+	+	.	-			-	+	+	+	+	+	+	.	.	+	-
620. Ears pierced	+	+	+	+	+	*+	+	+	+	+	+	+	+	+	+	+	+	+
621. Lobe and rim*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
622. Haliotis pendants	.	+	+	+	+	+	+	+	+	+	*-	+	+	+	+	+	+	+
623. Dentalia pendants	.	+	+	+	S	+	-	+	+	.	.	.	.	+	+	+	-	-
624. Tooth pendants										+	+	+	+		+	+	(+)	+
624a. Shark teeth											+	+	+		+	*+	(-)	+
625. Copper pendants	.	+		S	+	+	W	+	+	+	-	-	S		+	+	-	+
626. Wool pendants													+	+	+	R	+	+
627. Bone pins	.	-		+	-	-	+	+	(+)	+	+	+	+	.	-	-	-	+
628. Ear ornaments worn daily*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
629. Nasal septum pierced	M	+	+	+	+	*S	+	+	+	+	+	+	+	+	+	+	+	+
630. Haliotis pendant*	-	+	+	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+
631. Dentalium pin	-		+	+	S	.	-		-	.	.	.	.	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
632. Bone pin	-		+	+	-	.	+	+	+	S	+	+	-	+	*(+)	*(+)	*(+)	*(+)
633. Wooden pin								+	+	+	+	.	-	-	-	.	.	-
634. Feather quill	+	+																
635. Nose ornament worn daily	-	+	+	+	+	.	+	+	+	+	+	S	+	+	-	+	-	+
636. Labrets	-	-	-	-	-	-	-	-	-	W	W	W	W	W	W	W	*W	W
637. Wooden	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+
638. Bone	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+
639. Worn by all women	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	+	+	+
640. Worn by high-rank women only	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+	-	-	-
641. Head deformation*	+	+	+	+	W	+	+	+	+	+	-	-	-	-	-	-	-	-
642. "Cowichan type"*	+	+	+	+	-	+	+	+	+	(+)	-	-	-	-	-	-	-	-
643. "Koskimo type"*	-	-	-	-	W	-	-	-	-	-	-	-	-	-	-	-	-	-
644. High-rank women only	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
645. Nonritual face painting	+	+	+	+	*	*	W	W	W	+	*-	W	W	W	W	+	+	+
646. Pitch and grease	-	-	-	-	+	+	+	-	+	+	-	+	+	+	+	+	+	+
647. Covered with red paint	-	-	-	-	+	+	-	-	-	-	-	+	-	-	+	-	-	+
648. Red paint and tallow	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
649. All-over (protection against sun, wind)	+	+	+	+	+	+	+	-	+	+	-	+	+	+	+	+	+	+
650. Designs	-	-	-	S	-	-	-	W	-	-	-	-	-	-	-	-	-	-
651. Necklaces	+	W	W	W	W	W	W	+	W	.	W	W	W	W	W	W	R	W
652. Dentalia		W	W	W	W	W	W	+	W	.	W	W	W	W	W	W	-	W
653. Tubular copper beads																		+
654. Daily wear		W	-	W	W	W	W	-	W	.	W	W	W	W	W	W	R	W
655. Bracelets	R	R	R	R	W	W	-	W	W	W	-	W	W	W	W	W	W	W
656. Copper					-	-	-	-	-	W	-	-			W	W	W	W
657. Dentalia					+	+	-	-	+	.	-	.	.	.	+	-	-	-
658. Anklets*					W	W	W	W	W	W	-	W	W	-	W	W	-	W
659. Hide					-	-	+	+	+	+	-	+	-	-	-	-	-	-
660. Copper					-	-	-	-		-	-	-	-	-	+	+	-	+

	NH	NT	NC	N?	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
661. Dentalia					+	+	-	-	-	-	-	-	-	-	+	-	-	+
Personal Care																		
662. Urine detergent			+		+	+	+	+	+	+	+			-	+	+	+	+
663. Sweat bathing (see nos. 375 ff.)	*	*	*	*		*		-	+	+	+	+	+	+	+	+	+	+
664. For cleanliness								-	-	-	-	-	-	-	-	-	*(+)	+
665. For minor ills								-	+	+	+	+	+	+	+	+	+	+
666. Steam bathing, hot stones and water								-	+	+	+	+	+	+	+	+	+	+
667. Sit on box or over pit, covered with blanket								-	+	+	+	-	-	-	-	-	-	-
668. Hair oiled	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
669. Oil and scent			+		S	S	-	+	+	+	+	.	+	+	+	+	+	+
TEXTILES*											*					*		*
Matting																		
670. Cedarbark checker mats	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+		*0
671. Vertical warps, horizontal wefts*	+	+	+	+		-	-	+	-	+	+	+	+		+	+		-
672. Diagonal warps and weft*						+	+	+	+	+	+	+	+		+	-		-
673. Worked on floor	+	+	+	+	-	-	-	+	-	+	+	+	+		+	-		-
674. Worked on frame ("half-loom")	-	-	-	-	+	+	+	-	+	+	-	-	-		*+	+		-
675. Work from middle toward ends	*	*	*	*	+	+	+	+	+	+	+	+	+		+	+		-
677. Designs in red (see no. 941)	*	*	*	*	+	+	+	+	+	+	+	S	+		+	+		-
678. Designs in black (see no. 944)	*	*	*	*	+	+	+	+	+	+	+	+	+		+	+		-
679. Long feast mats				+	+	+	+	+	+	+	+	+	+		+	+		-
680. Tule mats	R	+	+	R	-	-	-	-	-	-	-	-	-		-	-		-
681. Twined	*+	*+	-	*	-	-	-	-	-	-	-	-	-		-	-		-
682. Sewn	+	+	+		-	-	-	-	-	-	-	-	-		-	-		-
683. Long curved wooden needle	+	+	+		-	-	-	-	-	-	-	-	-		-	-		-
684. Creaser	+	+	+		-	-	-	-	-	-	-	-	-		-	-		-
Basketry																		
685. Cedarbark checker baskets*	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+		*0
686. Vertical warp, horizontal weft						+	+	+	+	-	+	+	+			+		-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
687. Diagonal warp and weft						+	-	-	-	+	+	+	+			*+		-
688. Reinforced rim									+			+	+		+	+		-
689. Large storage basket*	+	+	+	+	-	+	+	+	+	+	+	+	+		+	+		-
690. Burden basket									+	+	+	+	+		+	+		-
691. "Hand basket"	-	+	+	+	+	+	+	+	+	+	+	+	+		+	+		-
692. Folded hook- and harpoon-holder*		+		+	+	+	+	-	-	(+)		+			+	+		-
693. Spoon basket						+	+	+	-	-	+	+	+			-		-
694. Box cover																+		-
695. Twined basketry	*R	*R	*R	*R	+	+	+		+	+	+	+	*R		+	+		+
696. Spruce-root warp					+	+	+		+	+	+	+	-		+	+		+
697. Spruce-root weft					+	+	+		-	+	+	+	-		+	+		+
698. Suspended warps					+	+			+	+	S		-		+	+		-
699. Imbricated design					-	-	-		-	-	-	-	-		-	-		+
700. Warp-twined basketry	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-		-
701. Cedar-splint warps	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-		-
702. Cedar-splint passive wefts	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-		-
703. Spruce-root active wefts		+	+	+	+	+	+	+	+	+	+	+	+		.	-		-
704. Wild-cherry bark active wefts	+	+	+	*R	+	R	-	-	-	-	-	-	-			-		-
705. Rectangular shapes, wedge bottom*	+	+	+	+	-	+	-	-	-	-	-	-	-			-		-
706. Rectangular shapes, flat bottom	-	-	+	+	+	+	+	+	+	+	+	+	+		+	-		-
707. Burden baskets (general use)	+	+	+	+	+	+	+	+	+	+	-	-	-		*	-		-
708. Olachon burden baskets only*											+	+	+		(+)	-		-
709. "Hand baskets"*	+	+	+	+	+	+	+	+	+	+	-	-	-		-	-		-
710. Wedge baskets					+	+	+	+	+	+	-	-	-		-	-		-
711. Coiled basketry	*R		-	*R	*R	-	-	-	-	-	-	-	-		-	-		-
Fabrics																		
718. Yellow cedarbark blankets woven	+	+	+	+	+	+	+	+	+	+	+	+	+	-	*-	+	-	-
719. Soaked to soften	+	+	+	+	+	+	+	+	+	+	+	+	(-)	-	-	+	-	-
720. Beaten to separate fibers	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	+	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
721. Grooved bone club	(-)	(-)	.	+	+	+	-	-	-	+	(-)	+	*(-)	-	-	+	-	-
722. Grooved wooden club	(-)	(-)	+				-	-	-	+	+	-	*-	-	-	+	-	-
723. Stone club (paddle-like)	(-)	(-)	-	-			-	-	*+	-	-		-	-	-	-	-	-
724. Yarn spun on thigh (no spindle)	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-
725. Yarn spun with spindle	-	-	-	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-
726. 4"- 5" whorl	-	-	-	-	+	+	+	+	+	+	+	+	+	-	-	-	-	-
727. Goat wool woven	0	0	0	0	0	+	+	+	+	+	(-)	+	+	-	0	0	-	+
728. Wool imported						+								-	-	-	-	-
729. Spun on thigh (no spindle)	0	0	0	0	0	-	-	-	-	-	-	-	-	-	0	0	-	+
730. Two-ply																		+
731. Spun with spindle	0	0	0	0	0	+	+	+	+	+	-	+	+	-	0	0	-	-
732. Goat wool and yellow cedar mixed	0	0	0	0						+	-	+	+	-	0	0	-	+
733. Suspended-warp loom					+	+	+	+	+	+	.	.	+	-	-	+	-	+
734. Yellow cedarbark warps	+	+	+	+	+	+	+	+	+	+	+	.	+	-	-	+	-	-
736. Goat-wool warps	0	0	0	0	0	-	+	+	-	.	-	.	-	-	-	-	-	-
737. Wool-and-bark warps	0	0	0	0	0					.	-	(+)		-	-	-	-	+
738. Cedarbark wefts	+	+	+	+	+	+	+	+	+	+	+	.	+	-	-	+	-	-
739. Goat-wool wefts with bark warps	0	0	0	0	0	+	+	+	+	+	-	.	+	-	-	-	-	-
740. Goat-wool wefts with wool warps	0	0	0	0	0	-	+	+	-	+	-	.	-	-	-	-	-	+
741. Goat-wool wefts on borders only						+	-	-	-	-	-	.	-	-	-	-	-	-
742. Plain checker weave	-	-	-	-	-	-	(+)	+	.	+	-	.	.	-	-	-	-	-
743. Plain twined weave	+	+	+	+	+	+	(+)	+	+	+	+	.	.	-	-	+	-	-
745. Twilled twined weave	-	-	-	-	-	-	-	-	-	*-	-	-	*-	-	-	-	-	+
746. Woven decoration	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
747. Crest designs	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
748. Black dye	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
749. Blue dye	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
750. Yellow dye	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
751. Weaving in panels	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
752. Three-strand overlay twined design borders	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
753. Long fringes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
754. Pattern boards	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
755. Made by men	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
756. Notched gauge for measuring yarn	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
757. Gut and bladder sacks for yarn	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
758. Woolen belts, packstraps, woven	0	0	0	0	0			(+)			+	+	+	+	0	0	+	-
759. Woven fur robe					-	-	-	+	-	-	-	-	-	+	-	-	-	-
760. Four-pole frame					-	-	-	+	-	-	-	-	-	+	-	-	-	-
761. Checker weave					-	-	-	+	-	-	-	-	-	(+)	-	-	-	-
Varia																		
761a. Spindle (with whorl) for twine making						+		+	+	+	+	.		*+	+	-	-	-
762. Porcupine-quill embroidery	0	0	0	0	0	0	-	-	-	-	-	-	-	-	0	0	-	*+
762a. Feather quills used																		S
763. Simple overlay stitch	0	0	0	0	0	0	-	-	-	-	-	-	-	-	0	0	-	+
764. Cross-stitch	0	0	0	0	0	0	-	-	-	-	-	-	-	-	0	0	-	+
764a. Wrapped fringes	0	0	0	0	0	0	-	-	-	-	-	-	-	-	0	0	-	+
Red Cedar Bark Shredding																		
766. Shredded over board							+	+	+	+		+	*-		+	+		0
767. Whalebone shredder	*-	(+)	+	+	+	+	-	-	-	+		+	*+		+	+		0
768. Hardwood shredder					-	S	+	+	+	+		+	*+		-	+		0
769. Perforated handhold	-	(+)	+	+	+	+	+	+	+	+		+	*+		+	+		0
SKIN DRESSING																		
770. Skin dressing by: M, men; W, women (+ = both)						M	M	+	+	M	+	+	+	+	W		W	W
771. Furs tanned						+	+	+	+	+	+	+	+	+	+		+	+
772. Four-pole stretching frame						+	+	+	+	+	+	+	+	+	+		+	+
773. Kelp lashing						+	-	-	-	-	-	-	-	-	+		-	-
774. Cedarbark lashing						S	+	+	+	+	+	+	+	+	-		+	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
775. End scraper					-	+	+	.	+	+		+	+	+	+		+	+
776. Stone blade, hafted					-	-	+	.	-	-		-	-	+	-		-	-
777. Bone blade, hafted					-	-	-	.	+	-		-	-	-	-		-	-
778. Side scraper of mussel shell					+	-	-	(+)		+		+	+	0	+		+	-
780. Tanning agent: urine					-	-		+		+		-	-	-	+		-	(+)
780a. Tanning agent: rotten salmon roe					-	+	+	-	-	S				-			-	-
781. Tanning agent: tallow or oil					+	-	-	+	+	-		+	(+)	-	-		+	-
781a. Tanning agent: brains					-	-	-	S	-	R		-	-	+	-		+	+
782. Buckskin made					+	+	+	+	+	+		+	+	+	-		+	+
783. Hide laid away to slip hair					+	+	+	+	+	+		+	+	+	-		+	+
784. Dehaired by plucking					+	+	-	+	+	+		+	+	-	-		+	-
787. End scraper					-	-	+	-	-	-		+	+	+	-		-	+
788. Side scraper					+	+	-	+	+	+		-	-	-	-		+	-
790. Sandstone buffer							+			+		+	-	-	-		-	-
791. Tanning agent: deer brains					-	-	-	+	-	R		-	-	+	-		+	+
792. Tanning agent: oil or tallow					+	-	-	+	+	-		+	+	-	-		+	-
793. Tanning agent: salmon roe						+	+	-	-	+		-	-	-	-		-	-
794. Buckskin smoked					+	-	+	-	-	+		+	+	+	-		+	+
795. Frame over pit					+	-	+	-	-	+		+	+	+	-		+	+
796. Rotten wood fire							+	-	-	(-)		+	.	.	-		+	+
PACKING AND LAND TRAVEL*																		
797. Basket for packing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
798. Skin bag for packing	-	-	-	-	-	-	-	-	-					-	-	-	-	+
799. Imported					-	-	-	-	-					-	-	-	-	+
800. Net for packing*																		+
801. Fiber packstrap, woven	-	+	+	+	+	+	+	+	+	+	+	S	+	+	+	+	-	-
802. Cedarbark (plaited strips)					+	+	+	+	+	+	+	+	-	-	+	+	-	-
802a. Twined (shredded) bark fibers	-	+	+	+														
803. Goat-wool	0	0	0	0	-	-	-	-	-	-	-	-	+	S	-	-	(+)	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
804. Skin packstrap.	+	-	-	-	-	-	-	-	-	-	-	S	-	+	-	-	+	+
805. Fur headpiece*	(+)	-	-	-	-	-	-	-	-	-	-		-	+	-	-	+	+
806. Bone pins to hold flat					-	-	-	-	-	-	-		-	+	-	-	.	+
807. Head pack (M, men; W, women; + = both) . . .	+	W	W	W	-	W	+	+	+	-	-	-	-	+	-	-	+	+
808. Chest pack (M, men; W, women; + = both) . . .	+	M	M	M	+	M	M	+	+	+	+	+	+	+	+	+	-	+
809. Head-and-chest straps for heavy loads .														+	-	-	+	+
810. Cross-chest pack*	-	-	+	+	+	+	+	.	+	+	-	(+)	+	-	+	-	+	-
810a. Dogs packed	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
810b. Dog sled or toboggan	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	R
811. Snowshoes	+	-	-	-	-	-	+	+	-	-	+	-	+	+	-	-	+	+
812. Bear-paw	+	-	-	-	-	-	+	+	-	-	-	+	+	-	-	-	-	-
813. Oval-frame	-	-	-	-	-	-	+	-	-	-	+	+	-	*+	-	-	-	-
814. Long frame with trailer	-	-	-	-	-	-	-	+	-	-	*R	R	*+	+	-	-	+	+
815. Upturned toe	-	-	-	-	-	-	+	+	-	-	-	-	+	+	-	-	+	+
816. Two-piece frame	-	-	-	-	-	-			-	-			+	+	-	-	+	+
817. Babiche filler	+	-	-	-	-	-	(+)	+	-	-	R	(+)	+	+	-	-	+	+
818. Withe filler	-	-	-	-	-	-	-	-	-	-	+	(-)	*+	*+	-	-	-	-
819. Walking-stick with hoop					-	-	-	-	-	-	-	+	+	+	-	-	-	-
819a. Leather (?) mask for snow and cold . .																		+
MUSICAL INSTRUMENTS																		
Drums																		
820. Skin drum, single head*	*+	*+	R	R	R	R	R	R	*+	*+	*+	+	+	+	+	+	+	+
821. Circular frame	+	+	R	R	R	R	R	R	+	-	+	+	+	+	+	+	+	+
822. Thong handle	+	+	R	R	R	R	R	R	+	-	+	+	+	+	+	+	+	+
823. Painted decorations			R	R	R	R	R	R	+	-	+	+	+	+	+	+	+	+
824. Wooden drums	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
825. Long, narrow box*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
826. Painted decorations	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
827. Suspended	-	+	+	+	+	*-	+	+	+	+	+	+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
828. Beaten with fist*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
829. Carved log drum							*+	-	-	-	-	-	-	*(-)	*(-)	*(-)	*(-)	*(+)
830. Ends carved							+	-	-	-	-	-	-	(-)	(-)	(-)	(-)	(+)
831. Beaten with sticks							+	-	-	-	-	-	-	(-)	(-)	(-)	(-)	(+)
832. Carved sticks							+	-	-	-	-	-	-	(-)	(-)	(-)	(-)	(+)
833. Plank drum	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
833a. Ends carved*														+	+	+	+	(+)
834. Beaten with sticks	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
835. Carved sticks*	-	-		-	S	S	+	*-	+	+	+	+	S	+	S	+	+	+
836. Clapping to keep time	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Rattles																		
837. Globular-ovoid wooden rattle	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
838. Stirrup handle*	-	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-	-
839. Straight handle*	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
840. Carved	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	*S
841. Bird-form rattle*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
842. Imported*																	+	+
842a. Puffin-beak rattle (hoop)*			-	-		-	-	-	-	-	-	+	+	(+)	+	+	+	-
843. Two (concentric) hoops			-	-		-	-	-	-	-	-	+	-	-	+	+	+	-
844. Hoof rattle	-	-	-	-		-	-	-	-	-	-	-	-	-	-	-	-	*+
845. Double-ended																		+
846. Hoof, puffin-beak, etc., dance aprons			+	+		+	+	+	+	+	+	+	+	+	+	+	+	+
847. Hoof, puffin-beak, etc., bracelets and anklets*	*+	*+			+	+	+	+	+	+	+	(+)	(-)	-	-	-	-	-
848. Hoof, puffin-beak, etc., dance leggings*													+	+	+	+	+	+
849. Horn or baleen rattle	-	*+	*+	*R		-	-	-	-	-	-	-	-	-	-	-	-	-
850. Pecten shell rattle	-	+	+	+		*+	-	-	-	-	-	-	-	-	-	-	-	-
851. Split-stick rattle	-	-	-	-					+	+	+	+	+	+	-	+	(-)	*+
851a. Carved*	-	-	-	-					+	+	+	+	+	+	-	+	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
Wind Instruments																		
852. Wooden whistles*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
853. Multiple*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
853a. Imported																	+	+
854. Bullroarer	*R	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
855. With handle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
856. Ceremonial usage	*+	*+	*+	*+	*+	-	-	(+)	-	-	-	-	-	-	-	*+	-	-
857. Toy	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	-	-	-
GAMES AND AMUSEMENTS																		
858. Shinny	+	+	+	+		-	-	+	-	-		+	+	R	+	-	+	+
859. Whalebone ball	-	-	+	+		-	-	-	-	-		-	-	-	-	-	-	-
860. Fiber-bundle ball	-	-	-	-		-	-	+	-	-		-	-	-	-	-	-	-
860a. Kelp ball		+																
861. Hardwood ball	(+)	-	-	S		-	-	-	-	-		+	+	-	+	-	+	+
862. Club with crook	+	+		+		-	-	+	-	-		+	+	-	+	-	+	+
863. Ball buried at start	-	-	-	-		-	-	-	-	-		-	-	-	+	-	-	-
864. Goal: marked by post or line						-	-	+	-	-		-	-	-	+	-	-	*+
865. Goal: marked by pair of posts						-	-	-	-	-		+	+	-	-	-	+	-
866. Ball must go between						-	-	-	-	-		+	+	-	-	-	+	-
867. Men play	+	+	+	+		-	-	+	-	-		+	+	-	+	-	+	+
868. Women play (separately)	-	-	-	-		-	-	+	-	-		S	-	-	(-)	-	-	S
869. Fixed number on side	-	-	-	-		-	-	-	-	-		-	-	-	*-	-	-	-
870. Intermoiety play	-	-	-	-		-	-	-	-	-		-	-	-	+	-	(+)	+
871. Hoop-and-pole game	R	+	+	+		+	+	+	+	+		+	+	+	+	+	+	*+
872. Wrapped hoop	-	+	-	-		+	-	-	+	+		+	+	-	+	+	+	(+)
873. Plain hoop				+		-	+	+	-	-		-	-	+	-	-	-	-
874. Stone hoop								+	-	-		-	-	-				
875. Lances thrown at hoop	+	+	+	+		+	+	+	+	+		+	+	+	+	+	+	+
876. While rolling	+	+	+	+		+	+	+	+	+		+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
877. While stationary* (second round) .									+	+		+	+					
877a. Hoop thrown in air and caught (second round)*. .		S		+														
879. Losers hit with hoop		+				+	-	-	+	+		+	-	-	-	-	-	-
880. Men (M), women (W), play (+ = both) . .	M	M	M	M		M	M	M	M	M		M	M	M	M	M	+	M
881. Fixed number on side						-	-	-	-	-		-	-	-	*+	*+	-	-
882. Intermoiety play	-	-	-	-		-	-	-	-	-		-	-	-	+	+	*-	*-
883. Ring-and-pin game	-	+	+	+		+	+	+	+	+		+	-	-	+	+	-	-
884. Seal humerus "ring"	-	+	+	+		+	+	-		+		-	-	-	-	-	-	-
885. Root, etc., "ring"*	-	-	-	-		-	-	+	-	-		+	-	-	+	-	-	-
886. Split-stick "ring"*																+	-	-
887. Individual play	-	-	-	-		+	+	+	+	+		+	-	-	+	-	-	-
888. For fixed number of points	-	*+	*+	*+		-	+	+	-	-		-	-	-	-	*+	-	-
889. For most points	-	-	-	-		+	-	+	+	+		+	-	-	+	-	-	-
890. Women's "volleyball" game													+	+	+	+	+	+
891. Fiber ball*													+	+	+	+	+	+
892. Hit back and forth with palm of hand . .													+	+	+	+	+	+
893. Rebounding dart game*									+	+	+	+	-	+	-	-	-	-
Guessing Games																		
895. Hand game*	R	+	R	R		+	+	R	+	+		+	R	+	(R)	(R)	R	R
896. Two pairs of bones	+	*R	+	+		+	+	+	+	+		+	+	*R	+	+	+	+
897. Guess for unmarked	+	*R	*+	+		+	+	+	+	+		+	+	*+	+	+	+	+
897a. Play for 10 points	-	*-	*-	-		-	-		(-)	*-		+	-	-	-	-		-
898. Play for 20 points	-	*-	*-	-		+	*+		(+)	-		-	+	+	+	+	.	+
898a. Ten tally sticks, won twice . . .													+	+	-	-	.	
899. Tally sticks in center		+				-	-		(-)	-		-	+	+	+	+	.	.
900. Tally sticks divided		R				+	+		(+)	+		+	-	-	-	-	.	.
901. Betting	+	+	+	+		+	+		+	+		+	+	+	+	+	+	+
902. Played by men (M), women (W), (+ = both)	*	*	*	*			M		M	M			M	M	M	M		M
903. Singing	+	+	+	+		+	+		+	+		+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
904. Plank drum and circular skin drum	*	*	*	*		+	+			+	+	+	+	+	+	+	+	+
905. Stick game*	*	*	*	*		+	+	+	+	+		+	+	+	+	+	+	+
906. Many in a "set"						+	+	+	+	+		+	+	+	+	+	+	+
907. Pair selected for guessing						.	+	+	.	+			+	(+)	.	-	-	-
907a. Four (one "ace," three "blanks")						.	-	-	.	-			-	-	.	+	-	-
908. Two pairs selected for guessing						.	-	-	.	-			-	-	.	-	(+)	+
909. Wrapped in shredded bark						+	+	+	+	+		+	+	+	+	+	+	+
910. Play for .....points						.	10	*10	.	12		10	10	10	20	10	*	24
911. Special play for winning points*						.		+	.	.			+	+	.	+		
912. Men (only) play							+	+	+	+		+	+	+	+	+	+	+
913. One on each side							+	+	+	+		+	+	+	+	+	+	+
914. Mat for throwing sticks out							+	+	+	+		+	+	+	+	+		-
915. Hide for throwing sticks out							-	-	-	-		-	-	-	-	-		+
916. Betting						+	+	+	+	+		+	+	+	+	+	+	+
Dice Games																		
917. Teeth dice	+	+	-	R		-	*+	-	-	-		-	-	-	-	-	-	-
918. 4 to a set	+	+	-	+		-	+	-	-	-		-	-	-	-	-	-	-
919. Men (M) and women (W) play	W	+	-			-	+	-	-	-		-	-	-	-	-	-	-
920. Disk dice	-	-	-	-		-	-	-	-	-		-	-	+	-	-	-	-
921. Ten to a set	-	-	-	-		-	-	-	-	-		-	-	+	-	-	-	-
922. Count number marked side up	-	-	-	-		-	-	-	-	-		-	-	*+	-	-	-	-
923. For .... points	-	-	-	-		-	-	-	-	-		-	-	20	-	-	-	-
924. Men and women play	-	-	-	-		-	-	-	-	-		-	-	+	-	-	-	-
925. Chair die, single*						-	-	+	-	-		-	-	-	+	+	+	+
926. Sitting up counts 2 points						-	-	.	-	-		-	-	-	+	+	+	+
927. On back counts 1 point						-	-	.	-	-		-	-	-	+	+	+	+
928. For ..... points						-	-	20	-	-		-	-	-	(3)	10	10	24
929. Women (only) play						-	-	+	-	-		-	-	-	+	+	+	+
Pastimes*																		
930. Laughing games*	-	+	+	+		+	+	+	*+	+		-	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
931. Walk to get stick	-	+	+	+		+	+	+	+	+		-	-	-	-	-	-	-
932. Adults play (W = women only)	-	*-	*W	+		+	+	+	+	+		-	-	-	-	-	-	-
933. Tug-of-war	-	+	+	*-									+	+	+	+	+	+
934. Wrestling	+	+	+	+		+	+	+	+	+		+	+	*-	+	+	+	+
935. Weight lifting			+			+	+	+	+	+		+	+	+	+	+	(+)	+
936. Foot races	+	+	+	+		+	+	-	+	+		+	+	+	+	+	+	+
937. Tops	-	+	+	+		+	+	+	+	+		+	+	+	+	+	+	+
938. Cat's cradles	-	+	+	+		+	+	+	+	+		+	+	+	+	+	+	+
PAINTS AND DYES																		
939. Red mineral paint					+	.		+	+	+		+	+	+	+	+	+	+
939a. Red from swamp (scum)					-	.	+	-	-	-		-	-	-	-	-	-	-
940. Imported																	+	+
941. "Red" dye from alder bark*					+	+	+	+	+	+		+	+	+	+	+	+	+
942. Black mineral paint					-	-	(+)	-	+	+		+	+	+	+	+	+	+
943. Black charcoal paint					+	+	-	+	-	-		S	-	+	+	+	-	S
944. Black dye in mud					+	-	-	(+)	-	(+)		+	+		-	+	-	-
945. White mineral paint					+	-	-	+				-	+	+	-	(-)	-	+
946. White burned shell					-	+	+	-				+	-	-	+	(+)	.	.
947. Blue mineral paint					-	.	.	(+)	+			-	+	-	+	+	-	-
948. Blue dye from copper																		+
948a. Yellow dye from moss (imported)																		+
949. Paint grinding pans of stone*					-	+	+	+	+	+		+	+	-	+	+	-	-
950. Multiple holes					-		+	+	+	+		+	-	-	-	S	-	-
951. Paint brushes of porcupine hair					0	0	+	+	+	+		+	+	+	+	+	+	+
952. Diagonal tip					0	0	+	+	+	+		+	+	+	+	+	+	+
953. Paint mixed with salmon roe*					+	+	+	+	+	+		+	+	+	+	+	+	+
FIRE																		
954. Fire drill: simple					+	+	+	+	+	+		+	+	+	+	+	+	+
955. Fire drill: bow drill*										+		-	-	-	-	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
956. Shredded bark tinder					+	+	+	+	+	+		+	+	+	+	+	+	+
957. Fire by percussion					-	-	-	-	-	-		-	-	-	-	-	*+	*+
958. Slow match					+	+	+	+	+	+		+	+	+	+	.	-	-
959. Cedar bark "rope"					+	+	+	+	.	-		-	-	+	+	.	-	-
960. Coals in clam (etc.) shell					+	+	*.	+	+	+		+	+	-	+	.	-	-
961. Torch of fine splints, bound					+	+	+	+	+	+		+	+	+	+	+	+	+
962. Men get firewood					+	+	+	+	+	+		+	+	+	+	+	+	+
963. Stone oil-lamps*					-	-	-	-	-	-	-	+	-	-	-	-	-	+
964. Shell oil-lamps*					-	+	-	R	(+)	+	R	S	R	-	-	-	R	-
965. Cedarbark wick					-	+	-	+	-	-	-	-		-	-	-		-
966. Charred wood wick									+	+	+	+		-	-	-		-
967. Goat-wool wick																		+
TOBACCO*																		
968. "Tobacco" grown	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
969. "Tobacco" imported	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-
970. Tobacco chewed	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
971. Ground in stone mortar	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	(+)
972. Mixed with burned shell	-	-	-	-	-	-	-	-	-	-	-		+	.	+	+	+	+
973. Mixed with other materials	-	-	-	-	-	-	-	-	-	-	-			*+			*S	*+
974. Chewing by men and women	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
975. "Tobacco" smoked	-	-	-	-	-	-	-	-	-	*(+)	-	-	-	-	-	*(+)	-	R
976. Conifer gum chewed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		+
CALENDAR, DIRECTIONS, etc.																		
Calendar																		
977. Descriptive moon count*	+	+	+	+		.	+	+	(+)	(+)	+	+	+	+	+	+		-
978. Numerical moon count	-	-	-	-		.	-	-	(-)	(-)	-	-	-	-	-	-		*+
979. Solstices observed*	+	+	+	+		.	+	+	+	+	+	+	+	+	+	+		+
981. Games associated with moon count*		+	+	+				*+				*+	*+	*+			*+	*+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
Directions*																		
982. True cardinal directions		-	-	-		-	-		-	-	-	-	-	+	-	-		+
983. Wind names for directions		+	+	+		+	+		+	+	+	+	+	+	+	+		+
984. Waterflow direction nomenclature*						(+)	+		+	+	+	-	-	-	*+	-		-
985. North (on ocean) = downriver						(+)	+		+	+	+	-	-	-	-	-		-
Lunar Observances																		
986. Lunations regulate good luck ritual	+	+	+	+		-	-	-	-	-	-	-	-	-	*+	-		-
987. Observances during waxing only	+	+	+	+		-	-	-	-	-	-	-	-	-	*+	-		-
988. Shouting at March new moon												*+	*+	*+	-	-		-
989. Eclipse: Giant Codfish eating moon	.	+	+	+		(+)	-		-	-	.	-	-	-	*(-)	.		-
990. Eclipse: moon disappears*	.	-	-	-		(-)	+		+	+	.	+	+	+	*+	.		+
990a. Eclipse means a chief will die												+	+	+	.	.		.
991. Singing at eclipse				+		+	-		-	-	.	+	+	+	.	-		+
992. Mourning songs							-		-	-	.		*+	+	.	-		
993. "Praying" (for health, etc.) at eclipse							+		+	-	.							
994. Offerings (food, grease, cedar bark) burned at eclipse				+		+	+		-	-	.	+	+	+	.	-		-
MONEY AND VALUABLES																		
995. Dentalia fishery	-	*+	-	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
996. "Rake" of bundle of splints	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
997. Long jointed pole handle	-		-	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-
998. Weighted	-		-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
999. Rope haul line	-		-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1000. Dentalia boiled to remove flesh	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1001. Dentalia collected on beach					*+	-	-	-	*(+)	.	.	*(+)	-	-	*+	*+	-	-
1002. Dentalia imported	+	+	+	+	-	+	+	+		.	.	+	+	+	-	-	*+	*+
1003. Opercula as valuables*					+	+	+	.	+	+	.	+	+	+	+	+	*.	*.
1005. Haliotis imported*	R	+		+	+	+	+	+	+	+	R	+	+	+	+	+	+	+
1006. Coppers	-	-	*	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1007. Imported	-	-		-	+	+	+	,	+	+	+	+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1008. Made locally	-	-		-	-	-	-	-	-	*S	-	-	-	-	-	-	-	+
1009. Named	-	-		-	+	+	+		+	+					+	+		
PETS																		
1009a. Dogs kept as pets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1009b. Used in hunting							+	+	+	+	+	+	+	+	-	-	+	+
LIFE CYCLE																		
Birth*								*			*	*			*		*	
1010. Parturient secluded	+	+	+	+	+	-	-	+	+	+	*+	+	*.	+	*.	+	*.	+
1011. Room (or partitioned corner)	+	+	-	+	+	+	-	-	-	-	-	+	.	-	.	-	.	-
1012. Special birth hut	-	-	*+	-	-	-	-	+	+	+	+	-	.	+	.	+	.	+
1013. Must be in dark		+			+	-	-	-	-	-	-	-	.	-	.	-	.	-
1014. May hear no noise		+			+	-	+	+	+	+	+	+	.		.		.	
1015. Midwife attends	+	+	+	+	+	+	+	+	+	+	+	+	.	+	.	S	.	*+
1016. Hired			-	-	-	-	-	+	+	+	S	+	.	+	.	-	.	*S
1017. Female kinswoman	+	+	+	+	+	+	S	+	-	S	S	-	.		.	+	.	*S
1018. Husband excluded	-	-	+	+	-	-	-	-	-	-	+	-	.	+	.	*S	.	-
1019. Husband tends fire, runs errands					+	+	*+	+	+	+	-	+	.	-	.	S	.	-
1020. Shaman hired*	+	+	+	+	+	-	+	-	+	+	-	-	.	-	.	-	.	-
1021. Female specialist	+	+	+	+		-	*+	-	+	+	-	-	.	-	.	-	.	-
1022. Difficult births only	-		-	-	-	+	+	-	-	+	-	-	.	-	.	-	.	-
Child Treatment																		
1023. Bathed with oil, medicines	+		+	+				+	+	+	+	.	.	+	.	+	.	
1024. Bathed with warm water	+	+	+	*-	+	+	+	+	-	+	-	.	.	+	.		.	
1025. Face "shaped"	+	+	+	+	+	+	+	+	+	+	+	+	.	+	.	+	.	+
1026. Arms and legs "shaped"	+	+	+	+	-	-	-	+	+	+	+	+	.	+	.	.	.	*+
1027. Afterbirth: disposed of immediately	-	*+	-	-	-	-	-	+	-	-	+	.	.	+	.	.	.	-
1028. Afterbirth: disposed of 4th day	+	-	+	+	+	+	+	-	+	+	-	.	.	-	.	.	.*(-)	
1029. Buried	+	+	-	-	+	+	+	+	+	-	+	.	.	+	.	+	.	-
1030. Put in dry cave	-	-	+	+	-	-	-	-	-	+	-	.	.	-	.	-	.	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1031. Burned	-	-	-	-	-	-	-	-	-	-	-	.	.	-	.	-	.	+
1032. Magic to determine child's career*	*-	+	*(-)	+	+	*-	+	*-	+	(+)	+	.	.	-	.	-	.	+
1033. By father					-	-	+	-	+	-	-	.	.	-	.	-	.	-
1034. By mother's kinswoman					-	-	-	-	-	*+	*S	.	.	-	.	*+	.	*+
1035. By midwife					-	-	-	+	-	-	-	.	.	+	.	-	.	-
1036. Umbilical cord detaches in 4 days					+	+	+	+	+	*+	*+	.	.	.	.	.	.	.
1037. Kept	+	-	-	-	+	+	*+	*+	-	-	-	-	.	*+	.	-	.	+
1038. Till child's maturity		-	-	-	+	+	-	+	-	-	-	-	.	(-)	.	-	.	-
1039. Tied to cradle 1 year	-	-	-	-	-	-	-	-	-	-	-	-	.	-	.	-	.	*+
1040. Disposed of	+	+	+	+	-	-	-	-	+	+	+	-	.	*(+)	.	+	.	*+
1041. Buried or hidden in woods	(+)	-	-	-	-	-	-	-	+	+	+	-	.	*+	.	+	.	*+
1042. Magic to determine career		*+	*+	*+	+	+	-	+	+	.	+	-	.	-	.		.	S
1043. Worn in old person's ear till lost	-	+	+	+	-	-	-	-	-	-	-	-	.	-	.	-	.	-
Cradles																		
1044. Mat temporary cradle			+	+	+	+	+	-	-	-	(-)	+	-	-	.	.	.	
1045. Furs, etc., temporary cradle			-	-	-	-	-	+	+	+	(+)	-	+	+	.	.	.	
1046. Four days			+	+	+	+	+	.	.	-	-	+	.	.	.	.	.	
1047. One moon			-	-	-	-	-	.	.	+	+	-	.	.	.	.	.	
1048. Wooden cradle	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+		-
1049. Dugout box	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-	-		-
1050. Bent box*	-	-	-	-	+	+	+	-	-	-	-	+	+	+	-	-		-
1051. Oval (bent) frame, cross-sticks	-	-	-	-	-	-	-	*+	-	-	-	-	-	-	-	-		-
1052. Board cradle*	-	-	-	-	-	-	-	-	+	+	+	-	-	-	+	+		-
1053. Slightly hollowed*	-	-	-	-	-	-	-	-	+	+	*(+)	-	-	-	+	+		-
1054. Basketry cradle	+	+	-	-	-	-	-	S	S	-	-	-	-	-	-	-		+
1055. Ordinary openwork basket	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-		-
1056. Cedarbark basket*	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-
1057. 4-slat reinforced bottom*	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-
1058. Double-folded large basket	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		*+
1059. Head presser applied	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-		-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1060. Immediately after birth	-	-	-	-	+	-	+	+	+	+	-	-	-	-	-	-		-
1061. After 4 days	+	+	+	+	-	+	-	-	-	-	-	-	-	-	-	-		-
1062. For about a year					*-	+	(+)	+	+	+	-	-	-	-	-	-		-
1063. Cradle (habitually) carried in arms	-	+	+	+	+	+	+	-	-	-	-	-	-	-	+	+		-
1064. Cradle carried on back	+	-	-	-	-	-	-	+	+	(+)	+	+	+	+	+	S		+
1065. Slung horizontally					-	-	-	+	+	(-)	+	+	+	+	S	-		-
1066. Slung vertically					-	-	-	-	-	-	-	S	-	S	-	(S)		+
Postnatal Observances																		
1067. Mother sits up	+	+	+	+	+	+	-	-	-	-	-	-	.	-	.	-	.	-
1068. Four days	+	+	+	+	+	+	-	-	-	-	-	-	.	-	.	-	.	-
1069. Mother reclines	-	-	-	-	-	-	+	+	+	+	+	+	.	+	.	+	.	+
1070. ..... days	-	-	-	-	-	-	-	.	4	(7)	10	10	.	10	.	10	.	12
1071. Little sleep	+	+	+	-	(+)	+	-	-	-	-	-	-	.	-	.	-	.	-
1072. Little food	+	+	+	+	+	+	+	(+)	+	+	+	+	.	+	.	+	.	+
1074. Fresh salmon taboo	+	+	+	+	+	+	-	+	-	-	+	-	.	+	.	-	.	+
1075. Cold water taboo	+	-	-	-	+	+	-	-	+	-	+	-	.	+	.	-	.	+
1076. Water taboo 4 days	+																	+
1077. Food taboos ..... days	4	4	4	4	4	4	-	-	-	-	10	-	.	10	.	-	.	12
1078. Fresh salmon taboo 1 moon	+	-	-	+	+	-	-	+	-	-	-	-	.	-	.	-	.	-
1079. Bathes after 4 days	+	+	+	+	+	+	-	-	-	-	-		.	-	.	-	.	-
1080. Bathes after 10 days	-	-	-	-	-	-	-	-	-	+	+		.	+	.	+	.	-
1081. Bathes after 12 days	-	-	-	-	-	-	-	-	-	-	-		.	-	.	-	.	+
1082. Father confined to house	(-)	+	+	+	-	+	-	-	-	-	-	+	.	-	.	-	.	-
1083. Does not hunt	+	+	+	+	+	+	-	-	-	-	+	+	.	+	.	-	.	+
1085. Does no work					+	+	-	-	-	-	-	-	.		.	-	.	+
1086. Food restrictions	+	+	+	+	+	-	-	-	-	-	-	-	.	-	.	-	.	-
1087. Fresh salmon taboo	+	+	+	+	+	-	-	-	-	-	-	-	.	-	.	-	.	-
1088. ..... days		4	*30		4	-	-	-	-	-	-	-	.	-	.	-	.	-
1089. Feast (or potlatch) for infant	+	+	+	+	*+	*+	*+	+	+	+	+	+	+	S	-	-		*-
1090. After 4 days	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-		-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1091. "Any time" after birth	-	-	-	-	-	-	+	+	+	+	+	+	+	+	-	-		-
1092. Name given	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-		-
1093. Prenatal feast			S	S	S	S	+	S		S	S			-	-	-		-
1094. Name given			+	+	+	+	+	+		+	+			-	-	-		-
1095. Child's hair singed	+	+	(+)	+	+	+	+	+	-	-	-	-	-	-	-	-		-
1096. (Approx.) 10 months	+	+		+	+	+	+	+	-	-	-	-	-	-	-	-		-
1097. Feast given for	+	+		+	+	+	+	S	-	-	-	-	-	-	-	-		-
1098. Name given	+	+		+	+	*-	*-	S	-	-	-	-	-	-	-	-		-
Mutilations																		
1099. Ears pierced in infancy	+	+	+	+	+	+	-	-	-	-	+	+	+	+	-	-		S
1100. At birth to 4 days	-	+	+	+	+	+	-	-	-	-	+	-	-	-	-	-		-
1101. At 6 months to a year	+	-	-	S	-	-	-	-	-	-	-	+	+	+	-	-		S
1102. "Any time" (at potlatch)	-	-	-	-	-	-	+	+	+	+	-	-	-	-	+	+		+
1103. Subsequent holes made at potlatches	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		+
1104. Nose pierced at birth					+	.	-	-	+	-	+	-	.		-	-		S
1105. "Any time"					-	.	+	+	-	+	-	+			+	+		S
1107. Labret inserted in infancy (girls)	-	-	-	-	-	-	-	-	-	.	+	.	.	.	.	-	-	-
1108. Before puberty	-	-	-	-	-	-	-	-	-	.	-	.	.	.	.	+	+	+
Twinning																		
1109. Twins from Salmon's home	+	+	+	+	*+	+	+	+	+	+	+	-	-	-		-		-
1110. One killed	*(-)	-	-	-	*+	*(-)	-	+	-	-	-	-	-	*(-)		-		-
1111. Both parents secluded	+	+	+	+	+	+	+	+	+	+	+	-	-	-		-		-
1111a. Move to separate house in woods	+	+	+	+	-	+	+	+	+	+	+	-	-	-		-		-
1112. Use separate door					*+	-	-	-	-	-	-	-	-	-		-		-
1113. 4 months	-	-	-	-	-	.	-	-	-	-	+	-	-	-		-		-
1113a. 8 months	+	+	+	+	-	.	-	-	-	-	-	-	-	-		-		-
1114. .... years	-	-	-	-	4	.	-	4	2	1	-	-	-	-		-		-
1115. Food-getting taboo	+	+	+	+	+	+	-	+	+	+	*+	-	-	-		-		-
1116. Water travel taboo	+	+	+	+	+	+	-	+	+	+	+	-	-	-		-		-
1117. Use paddle with hole in blade*					+	+	+	-	+	+	+	-	-	-		-		-

	NI	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1119. Sing to bring salmon	.	+	+	+	+	+	+	S	+	-	-	-	-	-		-		-
1120. Whole tribe sings	.	-	-	-		*+	*+		(+)	-	-	-	-	-		-		-
1121. Father free of restrictions	-	-	-	-	-	-	-	-	-	-	-	+	+	+		+		+
1122. Mother (only) secluded	-	-	-	-	-	-	-	-	-	-	-	+		+		-		-
1122a. Fresh salmon taboo year to mother	-	-	-	-	-	-	-	-	-	-	-	+		+		-		-
1123. No restrictions on mother	-	-	-	-	-	-	-	-	-	-	-	-	(+)	-		+		+
1123a. Twins separated, cared for by different women												+						+
1123b. Twins have power to "foretell" future												+	+	S		-		+
1124. Deformed child "salmon-child" also	.	+	+	-	+	+	-	+	-	-	-	-	-	-		-		-
First-Game Observances																		
1125. Feast given "with" boy's 1st game	+	+	+	+	+	+	-	+	+	+	+		+	-	-	-		*-
1126. Gifts given to boy's father's sisters	.				-	-	-	-	-	-	-		+	+	(+)	+		-
1127. For first thing killed	-	-	-	-	-	(+)	-	+	+	+	+		+	-	-	-		-
1128. For first of each major kind.	+	+	+	+	+	(-)	-	-	-	-	-		-	-	-	-		-
1128a. Taboo for boy to eat	+	+	+	+	-	-	-	-	-	-	-		-	-	-	-		-
1129. For high-rank boys only	-	-	-	-	+	+	-	+	+	+	+		-	-	-	-		-
1130. Same for girl's first roots, berries	*	*	*	*	+	S	-	+	-	+	+		-	-	-	-		-
1131. For high-rank girls only	*	*	*	*	+	+	-	+	-	+	+		-	-	-	-		-
Girls' Puberty Observances											*		*					
1132. Seclusion	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1133. Menstrual hut	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1134. Room of house (or behind painted screen)	+	+	S	S	-	+	+	+	+	+	+	+	+	-	-	-	+	+
1135. Bed, screened off with mats, robes	.				+	-	-	-	-	-	-	-	-	-	+	+	-	-
1136. Sat up	+	+	+	+	+	+	+	*-	*-	(+)	-	-	+	-	-	-	-	-
1137. Legs semiflexed	+	+	+	+	+	+	+	+	+	(-)	-	-		-	-	-	-	-
1138. Reclined (might move about, change position)	-	-	-	-	-	-	-	+	+	(+)	+	+	-	+	+	+	+	+
1139. Little sleep					+	+	-	-	-	-	-	-	-	-	-	-	-	-
1140. No speech		+			(+)	+	+	+	+	+	+	+	+	-	-	+	*(-)	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1141. Pebble held in teeth									*+				+				*+	*+
1142. Laughing taboo					+	+	+	+	+		+	+	+	+	-	+	+	+
1143. Work taboo					-	-	-	+	+	+	+	+	+	+		+	+	+
1144. Fingers bound with bark or goat wool									+									+
1145. Makes baskets, etc.					+	+	+	-	-	-	-	-	-	-		-	-	-
1146. Scratching stick	+	+	+	+	+	+	+	+	-	-	+	.	-	-	+	+	.	+
1147. Wood	+	+	+	+		S	+	+	-	-	+	.	-	-	+	+	.	-
1148. Bone					+	+	+	-	-	-	-	.	-	-	-	-	.	+
1149. "Girl may not touch own face, hair"*									+	+		.						
1150. Goat-hoof (rattle) necklace																		*+
1151. Girl proctored by mother	-	-	-	-		-	-				-	-	-	-	-	-	*+	+
1152. Girl proctored by father's sister	-	-	-	-		-	-				-	+	+	-	+	+	*+	-
1152a. Girl proctored by father's sister's daughter	-	-	-	-		-	-				-	-	-	+	-	-	-	-
1153. Girl proctored by (any) female relative	+	+	+	+	*	+	+	*	*	*	(+)	-	-	-	-	-	-	-
1156. Primary seclusion 4 days*	+	+	+	+	+	-	+	+	+	+	(+)	*S	-	+	-	-	+	+
1157. Primary seclusion 8 days*	-	-	-	-	-	-	-	-	-	-	-	*S	-	-	-	-	-	-
1158. Primary seclusion 16 days (4 X 4)*	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1159. Primary seclusion 10 days*	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	+	-	-
1160. Food restrictions (during primary seclusion)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1161. Complete fast	-	+	-	-	-	-	*+	-	+	+	*+	+	+	+	+	+	+	+
1161a. Duration 4 days	-	+	-	-	-	-	4	-	+	+	+	*+	*+	+	+	+	*+	+
1162. Small amount only of food	+	-	+	+	+	+	-	+	-	-	-	-	*+	-	-	-	-	-
1163. Fresh food taboo (when no complete fast)	+	-	+	+			-	+	-	-	-	-	-	-	-	-	-	-
1164. Fresh salmon and olachon only	-	-	-	-	+	*-	-	-	-	-	-	-	-	-	-	-	-	-
1165. Fresh meat taboo	+	-	+	+		-	-	+	-	-	-	-	-	-	-	-	-	-
1166. Left-overs taboo					-	+	-	+	-	-	-	-	-	-	-	-	-	-
1166a. Anything hot taboo					-	+	-	+	-	-	-	-	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1167. Separate set of dishes, etc., for girl					+	+	-	.	-	-	-	-	-	-	-	-	-	-
1168. Water restrictions	+	+	+	+	+	+	+	+	+	+	+		+		+	+	+	+
1169. Water taboo	-	+	-	-	-	-	+	-	+	+	(-)		+		+	+	+	+
1170. Stale water taboo	+	-	+	+	-	+	-	+	-	-			-		-	-	-	-
1171. Small amount only	+	-	+	+	(+)	-	-	-	-	-	(+)		-		-	-	-	-
1172. Drinking tube	-	-	-	-	-	+	-	+	-	*-	-		-		-	-	-	-
1173. Girl bathed after (primary) seclusion	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	*+	+
1174. Fresh water (stream)	.	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	.	-
1175. Warm water	.	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	.	+
1176. Hair not washed	.	-	+	+														
1177. Hair washed			-	-	+	+	+	+	+	+	+			+	+		.	*+
1178. Hair dressed	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+	.	+
1179. Combed and braided	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+	.	*+
1180. Ends cut off					*+	+	*-	-	-	-		-	-	-	-	-	.	-
1182. Weights tied in (to make grow)*	+	+	+	+	+	*(+)	-	+	.	+	*(+)	+	-	-	-	+	.	-
1183. Eyebrows trimmed	+	+	+	+	*(+)	+	+	*-	+	+	+	.	+	-	+	-	.	
1184. Special regalia put on																		
1186. Wrist-and ankle-bands					+	+	+	+	+		+	+	(+)	+		-	-	-
1187. Of cedar bark					+	-	+	(-)	+		-	-	(+)	-		-	-	-
1188. Of skin						+	S	(-)	-		+	+	-	-		-	-	-
1189. Of dentalia								+	-		-	-	-	-		-	-	-
1190. Of wool												-	-	+		-	-	-
1191. Hood (or big hat)						(+)							+	+	+	+	+	+
1194. Girl put through rings of branches*						+									+	+		
1195. Ceremonial feeding of girl									+	+	+	+	+	+	+	*+	+	*+
1196. By father's sister									-	-	-	+	+	*-	+	*+	*+	*+
1196a. By <u>any</u> kin									+	+	+	-	-	-	-	-	-	-
1197. Mouthful chewed, given to girl													+	+	.	-	.	-
1198. Observances after primary seclusion	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1199. Seclusion continued in mild form* . . .	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1199a. Indefinite period (according to rank)	+	+	+	+														
1200. Till next menses					+	-	-	-	-	-	-	-	-	-	-	-	-	-
1200a. 16 days					-	+	-	-	-	-	-	-	-	-	-	-	-	-
1201. ... months					-	-	1	-	-	-	-	-	-	-	-	-	-	-
1202. One year*					-	-	-	+	+	+	+	+	+	+	-	-	+	+
1203. Two years					-	-	-	-	-	-	-	-	-	-	+	+	-	-
1204. Wears special regalia (1184-1191) meanwhile	*+	*+	*+	*+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1205. Girl works					+	+	+	+	+	+	+	+	+	+	+	+	+	+
1206. At basketry, etc.					+	+	+	+	+	+	+	+	+	+	+	+	+	+
1208. Girl runs to become active . . .								*+	-	-	-	-	-	-	-	-	-	-
1209. Crossing river month taboo						+	+	+		+	+	+		+	+	+	*	+
1212. Special camp during fishing season											*+	-	-	-	-	-	-	-
1213. Many girls together											*+	-	-	-	-	-	-	-
1214. Give feasts, play											*+	-	-	-	-	-	-	-
1215. High-rank girls only . . .											*+	-	-	-	-	-	-	-
1216. Food restrictions in force	+	+	+	+		*-	+	+	+	+	+	+	+	+	+	+	+	+
1217. Fresh food taboo (fish, berries, meat)	+	+	+	+		-	-	-	+	(+)	+	-	-	+	(+)	+	-	+
1218. Fresh salmon (only)	-	-	-	-		-	+	+	-	(-)	-	+	+	-	(-)	-	+	-
1218a. Drinking tube									-	*+								
1219. For one year	+	(+)	+	+		-	+	+	+	+	+	+	+	+	-	-	+	+
1220. For two years	-	-	-	-		-	-	-	-	-	-	-	-	-	+	+	-	-
1220a. Hair cut and eyebrows trimmed after completion of restrictions								*+	-	-	-	-	-	-	-	-	-	-
1221. Postpuberty observances longer for high-rank girls	+	+	+	+	-	-	-	-	+	+	+	+	+	+	+	+	+	+
1222. Public recognition of girl's puberty	+	+	+	+	-	+	+	+	+	+	-	+	+	+	+	+	S	-
1222a. Potlatch or feast during primary seclusion	-	-	-	-		+	-	+	-	-	-	-	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1223. Feast after primary seclusion	-	-	+	+	-	-	+	-	+	S	S	-	+	-	+	+	-	-
1224. Minor, for father's sisters	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
1225. Potlatch after primary seclusion	-	-	S	S	-	-	S	-	+	S	S	+	-	+	S	-	-	-
1227. Potlatch or feast after completion of restrictions*		S	S	S	+	-	+	+	+	+	S	+	+	-	S	-	S	-
1228. "Public rite" (feast, potlatch) for all girls			-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1230. Marriage privileges shown	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1231. Sängerfest at girl's puberty	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1232. Women sing	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1233. Men sing	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1234. Improvised "love songs"	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1235. Ask for specific gifts	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1236. Girl's father under obligation to comply	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1237. Nightly, during primary seclusion	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1238. Ceremonial purification of girl	*+	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1239. Privileges displayed	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1240. Masks	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1241. Torches	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1242. Ceremonial washing of girl	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Menstrual Customs (mature women)																		
1244. Seclusion	-	-	-	-	-	-	-	-	-	-	-	*(+)	-	+	*(+)	-	*-	+
1245. Menstrual hut	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	*-	+
1246. Within house	-	-	-	-	-	-	-	-	-	-	-	*(+)	-	-	*(+)	-	-	-
1247. ... days	-	-	-	-	-	-	-	-	-	-	-	*	-	10	*	-	-	4
1248. Food restrictions	+	+	.	+	+	-	-	(-)	-	-	-	+	+	+	-	+	+	+
1249. Fresh fish taboo*	+	+	.	+	+	-	-	(-)	-	-	-	+	+	+	-	+	(+)	+
1250. Fresh meat taboo	+	+	.		-	-	-	-	-	-	-	-	-	+	-	-	-	+
1251. May not walk in front of man (particularly hunter)										+	+	+	+	*	+	+	+	*
1252. Must avoid sick person					+	+	+	+	+	+	+		+	*	.	*-		*

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1253. Must avoid shaman					+	+	+	+	+	*+				*	.	+	*+	*
1254. Scratching stick				+	-	-	-	-	-	-		-	-	-	+		.	-
1255. Husband's activity restricted	-	-	-	-	-	-	-	+	-	-		-	-	-	-	-	-	+
1256. May not hunt, fish	-	-	-	-	-	-	-	+	-	-		-	-	-	-	-	-	+
Marriage*																		
1257. Formal proposal party*	+	+	+	+	+	+	+*(-)		+	+	+	+	+	+	-	-	-	-
1257a. Four old chiefs sent to ask for her						+			+	+	-	-	-	*-	-	-	-	-
1258. Songs, dances used	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1259. Gifts given (to girl's side) as option on girl			+	+	+	*-	-	-	-	-	(+)	S	-	-	-	-	-	-
1259a. Bride price given*	-	-	-	-	-	-	-	(+)	+	+	(-)	+	+	*	*S	*(+)	-	-
1260. Marriage follows immediately	+	+	+	+	+	+	+	-	-	-	-	S	.		-	-	-	-
1261. Marriage year or two later	-	-	-	-	-	-	-	+	+	+	+	S	.		+	-	-	-
1261a. After period of service by groom															+	-	-	-
1262. Marriage party from groom's side	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1263. Groom accompanies	+	+	+	+	+	+	+	+			+	+	-		-	+	+	+
1264. Songs, dances	+	+	+	+	+	+	+	+	+	+		-	(-)	-	-	-	-	*+
1266. Special marriage privileges used*	+	+	+	+	+	+	+	*+	*+	+	+	-	+	+	-	-	-	-
1267. Games "to capture bride"*	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-
1268. Special privileges of bride's family*	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-
1269. Mock fight before get bride									*(+)	*S	S		*+	*+	-	-	-	-
1270. Bride price given	+	+	+	+	+	+	+	-	-	-	+	-	-	.	-	-	+	+
1271. Feast (only) to bride's family															+	(-)	-	-
1272. Gifts given to groom (and family)	-	-	-	-	*	*+	*+	-	+	+	S	+	+	+	-	+	+	+
1273. Privileges, names, etc.					*	*+		+	+	+	S	S	-	-	-	*S	-	*S
1274. Food for marriage feast (only)						-	-	-	-	-	-		+	+	-	+	-	-
1275. Bride taken to husband's home	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1276. Short stay at bride's home, first	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1277. Gift exchanges after marriage*															*+	*+	*+	
1278. "Repayment of bride price" (dowry)	+	+	+	+	+	+	+	+	+	+	+	*-	*-	*-	*-	*-	*-	*-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1279. Double or more	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1280. Names, songs, dances	S	S	S	S	+	+	+	+	+	+	S	-	-	-	-	-	-	-
1281. Right contingent on childbearing*	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1282. Bride redeemed by repayment*					*	+	+	+	+	+	+	(+)	-	-	-	-	-	-
Supplementary Marriage Forms																		
1285. Marriage by service															*	+		*+
1286. With payments																-		*+
1287. Poor men only																+		(-)
1288. Poor marry for small payments*	+	+	+	+	+	+	+	S	+	S		S	+	-	-	S	+	+
1289. Little ceremony*	+	+	+	+	+	+	+	+	+	+		+	+	-	-	+	+	+
1290. Poor "marry" without payments					-	-	-	S	+	S		S	-	+	+	S	-	-
1292. Fictitious marriages*	-	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-
1293. To obtain privileges	-	-	-	-	+	+	+	+	(+)	+	-	-	-	-	-	-	-	-
1294. To young girl (child)	-	-	-	-	*S	+	+	+	(+)	+	-	-	-	-	-	-	-	-
1295. Raises her status	-	-	-	-	+	+	+	+	(+)	+	-	-	-	-	-	-	-	-
Residence, Types of Marriage, etc.																		
1296. Residence: in husband's home	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1297. Residence: in wife's home*	S	S	S	S	S	S	S	S	-	S	S	-	(-)	+	-	+	-	-
1297a. Poor men only	+	+	+	+				+	-	+	+	-	(-)	+	-	+	-	-
1298. Polygyny practiced	+	+	+	+	+	+	+	*(+)	+	+	+	+	+	+	+	+		+
1299. Mainly by chiefs	+	+	+	+	+	+	+	*+	+	+	+	+	+	+	+	+		+
1300. Sororal	+	+	S	S	*-	*-	*-	.	+	*-	.	S	+	+	+	+		+
1301. Polyandry	-	-	-	-	-	-	-	-	.	-	.		+	-	+	+	(+)	+
1302. Fraternal*	-	-	-	-	-	-	-	-	.	-	.		.	-	S	S	(+)	+
1303. Preferential mating	(-)	+	+	+	*+	*+	*+	*+	*+	(+)	+	+	+	+	+	+	+	+
1304. Man to: m br d	-	-	-	-	-	-	-	-	-	(+)	+	+	+	+	+	+		+
1305. m ss d	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-
1306. f ss d	-	-	-	-	-	-	-	-	-	(+)	+	+	+	+	+	+		+
1307. f ss	-	-	-	-	-	-	-	-	-	-			+	-	+	+		+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1308. f br d	-	-	-	-	-	-	-	-	-	(+)	+	-	-	-	-	-		-
1309. br d															+	+		+
1310. Chief's widow marries his heir	-	-	-	-	-	-	-	-	-	-	S	S	S	S	S	+		+
1311. Marriage to remote kin approved*	+	+	+	+	*+	*+	*+	*+	*+	-	-	-	-	-	-	-		-
1312. Group "endogamy"*							+	+	-	-	-	-	-	-	-	-		-
1313. Levirate	+	+	+	+	+	+	+	+	+	+		+	+	+	+	+		+
1314. Junior levirate only																		+
1315. Compulsory	-	-	-	-	-	-	-	-	-	-		-	-	-	+	(-)		+
1316. Optional	+	+	+	+	+	+	+	+	+	+		+	+	+	-	(+)		-
1317. Same marriage ritual	-	-	+	-	+	+	-	-	-	-		S	-	-	-	+		-
1317a. Feast given to announce	+	+	-	+	-	-	+	+	+	+		S	+	+	+	-		+
1318. Sororate	+	+	+	+	+	+	+	+	+	+		+	+	+	+	+		+
1319. Compulsory	+	+	-	-	-	-	-	-	-	-		-	-	-	+	(+)		(+)
1320. Optional	-	-	+	+	+	+	+	+	+	+		+	+	+	-	(-)		(-)
1321. Same marriage ritual	S	S	-	+	+	+	-	-	-	+		S	+	-	-			-
1321a. Supplementary marriage form or feast	+	+	+	-	-	-	+	+	+	-		S	-	+	+			+
1322. Children to husband on divorce*	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-	-		-
1323. Children to wife on divorce	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+		+
Mortuary Customs											*	*						
1324. Corpse left in house	-	-	-	-		-	+	-	+	+	+	+	+	+	+	+	+	+
1325. Surrounded by property	-	-	-	-		-	+	-	+	+	+	+	+	+	+	+	+	+
1325a. Corpse dressed in finery	-	-	-	-		-	+	-	+	+	+	+	+	+	+	+	+	+
1326. Four days	-	-	-	-		-	+	-	+	+	+	+	-	-	-	+	+	-
1327. "Two, three, or four"	-	-	-	-		-	-	-	-	-	-	-	+	+	+	-	-	+
1328. Corpse eviscerated	-	-	-	-		-	-	-	-	S	.	S	+	-	S	S	-	-
1329. Stuffed with cedar bark	-	-	-	-		-	-	-	-	+	.	.	+	-	-	-	-	-
1330. "Only when died far from home"	-	-	-	-		-	-	-	-	-	.	+	-	-	+	+	-	-
1331. Mourning songs sung nightly in the house*	-	-	-	-		*-	+	-	+	+	+	+	+	+	+	+	+	+
1332. By assembled tribe	-	-	-	-		-	+	-	+	+	+	+	+	+	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1335. Corpse's face painted	-	-	-	-	+	+	+	+	+	+		+	+	-	+	+	+	+
1336. Solid red	-	-	-	-	+	+	+	+	+	+		-	-	-	-	-	-	-
1337. Crest paintings	-	-	-	-	-	-	-	-	-	-		+	+	-	+	+	+	+
1338. Corpse flexed	+	+	+	+	+	+	+	+	+	+		+	+	-	+	+	-	-
1339. Corpse put in box	+	+	+	+	+	+	+	+	+	+		+	+	-	+	+	-	-
1340. Carved and/or painted box	-	-	-	-			+	+	+	+		+	+	-	+	+	-	-
1341. Corpse taken out immediately after death	+	+	+	+	+	-	+	-	-	-		-	-	-	-	-	-	-
1342. Corpse taken out through door	-	-	-	-	-	*+	-	+	+	-		+	-	-	-	-	-	-
1343. Corpse taken out through wall	+	+	+	+	+	-*(+)		-	-	+		-	+	+	+	+	+	-
1344. Corpse taken out through smokehole	-	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	+
1345. Ashes thrown after	-	-	-	-	-	-	-	-	-	-		-	-	-			*+	*-
1346. Dog thrown after																	+	-
Disposal of Corpse																		
1348. a. Charnel house	-	-	-	-	+	+	-	+	-	-		-	-	-	-	+	-	-
1349. b. Individual hut	R	+	+	+	+	-	R	-	+	+		-	S	-	+	+	+	+
1350. c. Box put in cave	+	+	+	+	+	+	+	+	+	+		+	+	-	+	-	+	-
1351. d. Box suspended in tree	+	+	+	+	+	+	+	-	-	-		-	-	-	-	-	-	-
1351a. Empty decorated box put in tree												+	+					
1352. e. Box raised on posts	-	-	-	-	-	-	-	-	-	-		-	-	-	+	+	-	-
1353. f. Box put in memorial pole	-	-	-	-											+	+	*R	-
1354. g. Interment	-	-	-	-	-	-	R	-	-	*+		-	+	*+	+	+	-	-
1355. h. Cremation	-	-	-	-	-	-	-	-	S	+		*+	+	+	S	S	+	+
1355a. "Only when died far from home"	-	-	-	-	-	-	-	-	+	-		-	-	-	+	+	-	-
1356. Ashes put in box	-	-	-	-	-	-	-	-	+	+		+	-	-	+	+	+	+
1357. Special burial for shamans	-		-	-	-	-	-	-	-	-		-	-	-	+	+	+	+
1358. Individual hut	-		-	-	-	-	-	-	-	-		-	-	-	+	+	+	+
1359. No box	-		-	-	-	-	-	-	-	-		-	-	-	+	+	+	+
1359a. Corpse set up erect, tied to stake	-		-	-	-	-	-	-	-	-		-	-	-		+	+	+
1360. Apart from other dead	-		-	-	-	-	-	-	-	-		-	-	-	+	+	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1361. Special burial for chiefs (by letter)	-		-	-		-	a	-	-	-*(c)		-	c	-	ef	ef	-	-
1362. Special burial for slaves*	(-)	-	-	-		+	-	-	-	-	-	-	+	-	+	-	+	-
1363. Thrown out, not buried	-	-	-	-		+	-	-	-	-	-	-	+	-	+	-	+	-
1364. Special burial for twin	-	+	+	+		+	+	+	-	-	-	-	-	-	-	-	-	-
1364a. Individual hut	-	+	+	+		.	+	+	-	-	-	-	-	-	-	-	-	-
1365. Apart from other dead	-	(-)	+	+		+	+	+	-	-	-	-	-	-	-	-	-	-
1365a. "Window" cut in coffin-box	-	*-	*-	*-			+	+	-	-	-	-	-	-	-	-	-	-
1366. Valuables placed with corpse	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+
1367. Slaves killed or freed	-	S	S	S		+	S	+	+	S	S	*-	*-	*-	*-	*-	S	S
Corpse Handlers, Mourners, etc.																		
1368. Corpse handlers: kinsmen	*-	+	+	+		.	+	+	.	.	-	-	-	-	-	-	-	-
1369. Corpse handlers: father's clansmen	-	-	-	-		-	-	-	-	-	+	+	+	+	-	-	-	-
1370. Corpse handlers: opposite moiety	-	-	-	-		-	-	-	-	-	-	-	-	-	(+)	*+	+	+
1371. Corpse handlers: paid	+	-	-	-		+	+	+	+	+	+	+	+	+	+	+	+	+
1374. Corpse handlers bathe	.	+	+	+		+	+	-	+	-	-	+	+	+	+	+	-	-
1375. Discard garments	.	+	+	+		-	+	+	-*(+)		-	+	+	+	+	-	-	-
1376. Avoid river 10 days								+	-	-	-	-	-	-	-	-	-	-
1377. Widow (widower) confined	*	*	*	*			+	+	+	+	.	+	+	-	+	+	+	(+)
1377a. In room in house*							-	+	+	-	.	+	-	-	-	+	-	-
1378. Sits up							+	+	+	+	.	-	+	-	-	-	-	-
1379. Legs flexed							+	+	+	+	.	-	+	-	-	-	-	-
1380. Complete fast							-	-	+	+	.	+	+	+	-	+	+	+
1381. 4 days							+	+	+	+	.	-	.	-	+	-	+	*-
1382. "Up to 10 days"											.	+	.	-	-	+	-	-
1383. Fresh fish taboo (those who did not fast)							+	+	-	-	.	-	-	-	-	-	-	-
1384. Drinking tube							+	-	-	-	.	-	-	-	-			
1385. Scratching stick							+	-	-	-	.	-	-	-	-	-	-	-
1386. Speech taboo									+		.	+	-	-	+	+	-	-
1387. Face paint black								+	*-	-	.	+	+	-	+	+	+	*-
1388. Face paint: ashes								-	-	+	.	-	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1389. Fingers bound									+		.						*+	
1390. Released by: bathing (or washing face)							+	-	-	+	.	-	+	-	+	+	(+)	-
1391. Released by: burning, or purifying, clothes							+	-	-	(+)	.	-	+	+	-	+	+	-
1392. Released by: going through rings								+	.	.	.				+	-	-	-
1393. Released by: feast							+	-	+	-	(+)	+	.	S	-	-	+	-
1394. Post-seclusion restrictions							-	+	+	+	+	+	+	(+)	-	-	-	-
1395. Work taboo 1 year							-	+	+	+	+	-	-	-	-	-	-	-
1396. Fresh salmon taboo 1 year							-	+	+	+	+	+	*-	*-	-	-	-	-
1397. Water travel taboo 1 year							-	+	+	+	+	-	-	-	-	-	-	-
1398. First salmon of next year, taboo													*+	*+	-	-	-	-
1399. Other relatives cut hair*	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+
1400. Mutilations other than hair-cutting	-	-	-	-	+	+	+	+	+	+	-	-	*-	-	-	-	-	-
1400a. Women scratch faces	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-	-	-
1401. Women cut scalps above temples									+	+	-	-	-	-	-	-	-	-
1402. Black paint or ashes worn	-	-	+	-								+	+	-	+	+	+	-
1403. House purified	+	+	+	+		+	-	+	+	+	+	(+)	+	+	-	-	-	-
1404. By smoking with branches, medicines	+	+	+	+		+	-	+	+	+	*+	(+)	+	+	-	-	-	-
1405. Personal property of dead burned						+	+	+	+	+	+	+	+	+	+	+	*-	*-
1406. Memorial erected*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1407. Taken into house after year		+	(-)	+														
1409. Mourning songs repeated							S	S										
1410. Annually for 4 years							S	S										
1411. Reburial	-	S	+	+		-	-	*+	S	-	-	-	-	-	-	-	-	-
1411a. Skull brought into house			+	+														
1412. Bones picked up and buried						-	-	+		-	-	-	-	-	-	-	-	-
1413. Handlers paid						-	-	+		-	-	-	-	-	-	-	-	-
1414. Food offerings to dead*						+	+	+	+	+	+		+	+	+	+		
1415. Burned						+	+	+	+	+	+		+	+	+	+		

SOCIETY*	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1416. Autonomous local groups	+	+	+	+	+	+	*	+	+	(+)	+	+	+	+	+	+	+	+
1418. Descent: bilateral	+	+	+	+	+	+	+	+	S	R	-	-	-	-	-	-	-	-
1419. Patrilineal bias	+	+	+	+	+	+	+	+		(-)	-	-	-	-	-	-	-	-
1420. Descent: matrilineal	-	-	-	-	-	-	-	-	S	+	+	+	+	+	+	+	+	+
1421. Moieties	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
1422. 4 clans (or phratries)	-	-	-	-	-	-	-	-	-	-	*(-)	+	+	*(-)	-	-	-	-
1423. Named "clans" with irregular descent	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-
1424. Crests clan owned										+	+	+	+	+	+	+	+	+
1425. Names clan owned	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+
1427. Privileges owned	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1428. Personal names	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1429 House names					+	+			+	+	-	+	+	+	+	+	+	+
1430. Canoe names					+	+	-	+	(-)	-	+	-	S	-	+	+	(+)	-
1431. Songs, dances	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1432. Territorial rights owned	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1433. Fishing places	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1434. Hunting grounds	(-)	-	-	-		*+	+	+	+	+	+	+	+	+			-	-
1435. Berry and root grounds	+	+	+	+	+	-	+	.	+	+	+	+	+	.	+	+		-
1436. Property rights in sea mammals*	-	.	+	+	+	+	-	-	+	+	-	+	-	0	+	+	-	-
1437. Rights in hair seal owned	-	-	-	-	*+	*+	-	-	+	+	-	+	-	0	+	+	-	-
1438. Breast and legs	-	-	-	-	+	+	-	-	*-	*-	-	-	-	0	-	-	-	-
1439. Back strips and legs*	-	-	-	-	-	-	-	-	+	+	-	-	-	0	-	-	-	-
1440. Legs	-	-	-	-	-	-	-	-	-	-	-	(+)	-	0	+	+	-	-
1441. Rights in sea lion owned	-	-	-	-	+	-	-	-	-	+	-	-	-	0		+	-	-
1442. Rights in stranded whales owned	-	.	+	+	*-	-	-	-	*+	-		-	-	0	*+	*+	-	-
1443. "Saddle" to head chief	-	.	+	+	-	-	-	-	(-)	-		-	-	0	.	(+)	-	-
1444. Whale shared by all, no rights*	-	.	-	-	-	-	-	+	-	+		+	-	0	-	-	-	-
1445. Hereditary chiefs	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		+
1446. Title for "chief"	+	+	+	+	+	+			+	+	+	+	+	+	+	+		+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1447. Title for "chief's wife"	+	+	+	+	+	+			(+)	(+)	+	+	+	+	-	-		-
1448. Title for "chief's heir" ("prince")*	+	+	+	+	+	+			(+)	(+)	+	+	+	+	(-)	+		-
1449. Title for "chief's daughter" ("princess")*	(+)	(+)	(+)	(+)	+	+			+	+	+	+	+	+	-			-
1450. Title for "village" (and/or) "clan chief"	-	-	-	-	+				+	+		+	+	+	(+)	+		+
1451. Title for "house chief"					-	-			-	-	-	+	+	+	-	-		-
1451a. Chiefs of group or tribe ranked	.	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1452. Named class of commoners	+	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1453. Lived in chiefs' houses	+	+	+	+	+	+			+	S	+	+	+	+	+	+		+
1454. Worked for chiefs	+	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1455. Could marry into chief's family	+	-	-	-	+	S			-	S	S							
1456. Slaves held	+	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1457. Captured in war	+	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1458. Bought and sold	+	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1459. Could marry free person	-	-	-	-	*S	-			-	-	-	-	-	-	-	-		-
1460. Could "marry" another slave	+	+	+	+	+	+						+	+	+	+	+		+
1461. Chief's speaker*	-	+	+	+	+	+			+	+	+	+	+	+	+	+		+
1462. Hereditary office	-	+	+	+	-	(+)			+	-	(+)	(+)	+	+	+	(+)		-
1463. Chief's kinsman (chosen, not hereditary)	+	-	-	-	+	(-)			-	+	(-)	S	-	-	-	(-)		+
1464. War chief	+	+	+	+	+	+	+		+	+	+	.	+	+	+	+		+
1465. Hereditary office	-	+	+	+	+	(+)	-		-	.	-	.	.	-	+	(+)		(+)
1466. Chief's kinsman (appointed)	+	-	S	S	-	(-)	-		-	.	(+)	.	.	+	-	(-)		(-)
1467. Ritually created war chief					-	-	*+		*+	*+	-	.	.	-	-	-		-
Law																		
1468. Weregild paid for murder	-	-	-	-	-	S			+	+		+	+	+	+	+		+
1469. Man of equal rank called out to die	-	-	-	-	-				-	-		-	-	-	-	-		S
1470. Weregild paid for manslaughter or accidental injury	-	-	-	-	-	+			+	+		+	+	+	+	+		+
1471. Weregild paid for adultery	-	-	-	-	-	-			-	-		+	-	-	.	+		-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
Social Customs																		
1472. Avunculate	-	-	-	-	-	-	-	-	(-)	+	+	+	+	+	+	+	+	+
1473. Youth resides with mother's brother	-	-	-	-	-	-	-	-	(-)	+	(-)	+	+		+	+		+
1474. Youth inherits mother's brother	-	-	-	-	-	-	-	-	S	+	+	+	+	+	+	+	+	+
1474a. Kin avoidances*	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
1474b. Privileged familiarity*	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	+	+	+
1474c. Teknonymy																		+
RELIGION AND RITUAL																		
Food-Quest Observances: Fishing Rituals*																		
1475. First fish ritual*	+	+	+	+	+	-	+	+	-	+	-	+	+	+	+	+	+	+
1476. For all species of salmon	+	+	+	-	+	-	+	-	-	-	-	-	-	-	-	-	-	-
1477. For spring salmon (only)	-	-	-	-	-	-	-	+	-	-	-	-	-	+	-	-	-	-
1447a. For dog salmon (only)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1478. For sockeye (only)	-	-	-	-	-	-	-	-	-	-	-	+	+	-	+	-	+	-
1479. For olachon	0	0	0	0	0	(-)	-		0	+	-		+	0	0	0	+	+
1480. For black cod																(+)		
1481. Prescribed mode of carrying						-		+	-	-	-		+	+	+	-	-	-
1482. Prescribed mode of laying down	-	-	-	+	+	-	+	+	(+)	-	-	+	-	+	+	-	-	+
1483. Offerings (down, red cedar bark)	-	-	-	+	-	-	+	+	-	-	-	-	-	+	-	-	-	S
1484. Prescribed mode of cutting and/or cooking					+	-		+	-	+	-	+	+		-	+	+	-
1485. Prescribed mode of disposing of offal	+	+	+	+	+	-	+	+	+	+	-	-	+	+	+	-	+	+
1486. Ritual to bring fish*	+	+	+	+	+	+	-	+	+	+	*+				*	*S		S
1487. Shrine	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-		-
Hunting Observances (other than preparatory purification rite																		
1488. Mountain-goat rites	0	0	0	0	0	0	-	*+	-	+	+	+	+	*-	0	0	+	+
1489. Offerings of meat	0	0	0	0	0	0	-		-	-	*+	*+	*+	-	0	0	-	-
1490. Goat head put by fire	0	0	0	0	0	0	-	*+	-	*+		-	-	-	0	0	*+	*-
1491. Offerings made to	0	0	0	0	0	0	-	*+	-	*.		-	-	-	0	0	*+	*+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1492. Bear rites*	+	+	+	+	+	-	+	+	-	-	-	+	+	+	+	+	+	+
1493. Songs for slain bear*	+	+	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+	+
1494. Ritual disposal of head*	-	-	-	-	-	-	+	+	-	-	-	-	-	+	-	-	+	+
1495. Marmot rites																	*+	*+
Purification Ritual for Luck*																		
1496. Bathing	+	+	+	+	+	+	+	+	+	+	+	+	+	*+	+	+	+	+
1497. Scraping body with "medicines"	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1498. Devil's-club bark infusion drunk*									+		+			+	+	+	+	+
1499. Salt water drunk						+			+	+	+	+		-	+	+	+	-
1500. Fasting	+	+	+	+	-	-	-		+	+	-	+			+	+	+	+
1501. Complete fast (four days duration)	-	-	-	-	-	-	-		+	-	-	+			+	+	S	+
1502. Abstinence from fresh foods (only)	+	+	+	+	-	-	-		-	S	-	-			-	-	S	-
1503. Abstinence from water															+	+	+	+
1504. Human remains (bones, corpses) used		+	+	+	*-	-	-	-	-	-	-	-	-	-	-	-	-	-
1505. Continence	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1506. Observances regulated by moon phases*	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1507. Shrines to bring game			*+	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1508. Images made			*+	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1509. Human remains used			*S	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1510. Wife's behavior affects luck*	+	+	+	+	+	+	+	+	+	+	+	+		+	+	+	+	
1511. Remains quiet during hunt*	+	+	+	+	+	+	+	+	+	+	+	+		+	+	+	+	
1511a. Canoe maker's ritual	.	+	+	+	+	-	+	+	+	+	+	+	-	(+)	+	-	+	
1511b. Ordinary bathing ritual	.	+	+	+	+	-	+	+	+	+	+	+	-	(+)	+	-	+	
Shamanism: Source of Power												*						
1512. Shaman's power from animal spirits	+	+	+	+		S	S		-	-	-			+	S	S	+	+
1513. Shaman's power from monsters, etc.	+	+	+	+		S	S	+	-	(-)	-		+	-	+	+	S	(-)
1514. Shaman's power from winter ceremonial spirits	-	-	-	-		-	-	-	+	(+)	+		(-)	-	-	-	-	-
1515. Novice's vision quest	+	+	+	+		-	-	-	+	+	(-)		S	-	-	*+	*S	-
1516. Preparatory bathing	+	+	+	+		-	-	-	+	+	-		+	-	-	+	+	-
1517. "Medicines" used	+	+	+	+		-	-	-	+	+	-		.	-	-		+	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1518. Fasting	+	+	+	+	-	-	-	-	+	+	-	+	-		-	+	+	-
1519. Continence	+	+	+	+	-	-	-	-	+	+	-	+	-		-	+	+	-
1520. During waxing of moon	+	+	+	+	-	-	-	-	-	-	-	-	-		-	-	-	-
1521. Human remains used	S			+	-	-	-	-	-	-	-	-	-		-	-	-	-
1522. Definite period of preparation	-	.	+	+	-	-	-	-	-	-	-	-	-		-	-	-	-
1523. 8 months	-	.	+	+	-	-	-	-	-	-	-	-	-		-	-	-	-
1524. Novice begins by dreaming	-	-	-	-	+	+	+	-	-	-	-	-	-		-	-	-	-
1525. Becomes ill, wastes away	-	-	-	-	+	+	+	-	-	-	-	-	-		-	-	-	-
1526. Taken to woods	-	-	-	-	+	+	+	-	-	-	-	-	-		-	-	-	-
1527. Remains 4 days	-	-	-	-		+	-	-	-	-	-	-	-		-	-	-	-
1528. Spirit comes to, and cures	-	-	-	-	+	+	+	-	-	-	-	-	-		-	-	-	-
1529. "Inheritance" of shamanistic powers	-	-	-	-	-	-	-	-	-	-	-	*(+)*	-		+	*	+	+
1530. Heir not specified by shaman	-	-	-	-	-	-	-	-	-	-	-	(+)	-		+		+	+
1531. All kin assemble at shaman's death	-	-	-	-	-	-	-	-	-	-	-		-		+		+	+
1532. Fast 2 days	-	-	-	-	-	-	-	-	-	-	-		-				+	-
1533. Fast 4 days	-	-	-	-	-	-	-	-	-	-	-		-				-	+
1534. Drink salt water	-	-	-	-	-	-	-	-	-	-	-		-		+		+	+
1535. Sing dead shaman's songs	-	-	-	-	-	-	-	-	-	-	-		-				+	+
1536. One finally gets the power	-	-	-	-	-	-	-	-	-	-	-		-		+		+	+
1537. Falls in a trance	-	-	-	-	-	-	-	-	-	-	-		-		+		+	+
1538. Novice bathes, fasts, etc., after first encounter	+	+	+	+	+	+	S	-	-	-	-	-	-		-	-	-	+
1539. Seeks further power					+	+	S	-	-	-	-	-	-		-	-	-	+
1540. Cuts tongues of animals*																	*	+
1541. Shamanistic power from encounter (unsought)	S	S	+	-	-	-	-	S		S		S	+		-	-	-	-
1542. Novice faints near supernatural place	-	-	-	-	-	-	-	+		+		+	+		-	-	-	-
1543. Taken into cave of spirits	-	-	-	-	-	-	-	+	*	+		+	-		-	-	-	-
1543a. Winter-ceremonial spirits	-	-	-	-	-	-	-	+	*	+		(-)	-		-	-	-	-
1544. Remains 4 days	-	-	-	-	-	-	-	.	*	+		-	-		-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1544a. Returns home, "dreams" of spirits					-	-	-	.	*	-		S	+		-	-	-	-
1545. Taught winter-ceremonial dances	-	-	-	-	-	-	-	+	*	+		-	-		-	-	-	-
1546. Specific shaman's dance	-	-	-	-	-	-	-	+	*	+		-	-		-	-	-	-
1546a. Taught regalia, curing methods, etc.												+	-		-	-	-	-
1547. Shamanistic power inherited	-	-	-	-	-	-	-	-		+		-	-		-	-	-	-
1548. Power goes with (hereditary) dance privilege	-	-	-	-	-	-	-	-		+		-	-		-	-	-	-
1549. Novice given spirit power magically	-	-	-	-	-	-	-	-		+		-	-		-	-	-	-
1550. Contagious magic (hair put in river or supernatural place)	-	-	-	-	-	-	-	-		+		-	-		-	-	-	-
1551. Supernatural experience makes ill	+	+	+	+	-	-	-	-	-	-		-	S		-	-	-	-
1552. Novice stays away from house	+	+	+	+	-	-	-	-	-	-		-	-		-	-	-	-
1553. ... days	4	4	2	2	-	-	-	-	-	-		-	-		-	-	-	-
1554. Receives songs, instructions	+	+	+	+	-	-		-	-	-		-	-		-	-	-	-
1555. Novitiate period (after acquiring power)	+	+	+	+	+	+	+	+	+	+		-	+		+	+	-	+
1555a. Novice "doctored" by other shamans	-	-	+	-									+		-	-	-	-
1556. Novice sings, dances	-	-	+	+	+	+	+	+	+	+		-	+		+	+	-	+
1556a. ... nights (- equals no definite number)	-	-	-	-	4	4	(4)	4	4	4		-	-		-	-	-	4
1557. At irregular intervals	-	-	+	+	-	-	-	-	-	-		-	+		+	+	-	-
1558. At winter ceremonial	-	-	-	-	-	-	-	+	+	+		-	-		-	-	-	-
1559. Displays sleight-of-hand	-	-	+	+	(-)	S	+	+	+	+		-	+		(-)		-	+
1560. Fire-eating, handling	-	-	+	+	-	+	+	S	+	+		-	+		-		-	+
1561. Vomiting blood					-	+	S			S		-			-		-	+
1562. Clinging-robe trick					-			+		S		-			-		-	+
1563. Novice takes "shaman name"	+	-	+		+	+	+	+	+	+			+			+	+	S
1564. First cure(s) free	-	-	+	+	+		(+)	-	-				-		-	-	-	-
1565. Shaman has several spirits	+	+	+	+	+		.	-	-	-		.	S		+	+	+	+
1566. Most shamans men	+	+	+	(-)	+		+	+	+	+		+	+		+	+	+	+
1567. Powerful female shamans	-	-	-	-	-		S	S	-	S		-	+		(-)	-	.	S

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	IG	GK	HM	HS	LS	LC
Shamanism: Regalia																		
1568. Red cedarbark headband	+	-	+	+		+	+	+	+	+	-		S	S	+	*	*	*
1569. Red cedarbark neck rings						+	+	+	+	+	+		+	+	-			
1570. Ermine skin pendants						+	+	-		-	-		-	-	-			
1570a. Carved bone pendant											+		+		-			
1571. Coronet of claws or horns											+		+	+	-		S	
1572. Eagle down on head	+	-	+	+		+	+	+	+	+	+		+	+	S		S	
1573. Necklace of carved bone pendants						-	-	-	-	-	-			-	+		+	+
1577. Dance apron						+	+	+	+	+	+		+	+	+	+	+	+
1578. Hoof or bird-beak pendants							+	+	+	+	+		+	+	+	+	+	+
1579. Knee-length leggings													-	+	+	+	+	+
1580. Globular wooden rattle	-	-	-	-		S	+	*(-)	+	+	+		+	+	+	+	+	+
1581. Zoomorphic rattle		-	-	-		S	+	*(-)	-	-	-		-	-	-	-	-	-
1582. Baleen or horn rattle	-	+	+	+		-	-	-	-	-	-		-	-	-	-	-	-
1583. Face paint black	-	-	+	+		-	+	+	+	+	-		-	+	S	S	S	S
1583a. Face paint red	-	-	+	+														
1584. Masks worn	-	-	-	-		-	-	-	-	-	-		-	-	-	-	+	+
1585. Shaman's hair never combed						.	-	-	-		+				+	+	+	+
Shamanism: Disease and Curing																		
1586. Disease caused by intrusive objects	+	+	+	+		+		+	+	+	+		+	+	+	+	+	+
1587. From natural source	+	+	+	+		+		+	+	+	+		+	+	(+)	.	+	S
1587a. From shaman's grave																		S
1588. From evil shaman (see no. 1645)	+	+	+	+		+		S	+	+	-		-	-	-	-	-	-
1589. Disease caused by black magic (see no. 1651)	+	+	+	+		+		+	+	+	+		+	+	+	+	+	+
1590. Disease caused by soul loss	+	+	+	+		+		+	+	+	+		+	+	+	+	+	+
1591. Through fright						.		+	+	+	+		(+)	+	+	+	+	+
1592. Disease by intrusion of evil spirit	+	+	+	+		+		+	-	(+)	-		-	-	-	-	-	-
1593. Shaman sings, dances	+	+	+	+		+		+	+	+	+		+	+	+	+	+	+
1594. Becomes possessed by spirit	(*-)	(*-)	+	+		(+)		+	+	+	+		+	+	+	+	+	+
1595. Performs sleight-of-hand						+		+	+	+	S				-		+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1596. Dances with masks					-			-	-	-	-		-	-	-	-	S	+
1598. Blows water over patient										+			+		+	+		
1599. Intrusive objects extracted	+	+	+	+	+			+	+	+	+		+	+	+	+	+	+
1600. By sucking	(-)	+	+	+	+			+	+	+	S		+	-	-	-	-	-
1601. By pulling out with hands	+	+	+	+	-			S	S	S	S		+	+	-	-	-	-
1602. By motioning (not touching patient)	-	-	-	-	-			-	-	-	-		-	-	+	+	+	+
1603. Object displayed	-	+	+	S	-			+	S	S			-	-	-	-	-	-
1604. Object "sent away"	S	S	S	S	+			S	+	+			+	+	+	+	+	-
1605. Object destroyed	+	+	+	+	-			+	-	-			-	-	-	-	-	+
1606. Burned	-	-	+	S	-			+	-	-			-	-	-	-	-	-
1606a. Put in urine	-	(-)	S	S														+
1607. Intrusive spirit extracted	+	+	+	+	-			*+	-	(+)	-		-	-	-	-	-	-
1608. Extracted with hands	+	+	+	+	-			-	-	+	-		-	-	-	-	-	-
1608a. Extracted by sucking	S	-	+	-				+	-	-	-		-	-	-	-	-	-
1609. Sent away	+	-	S	S	-			+	-	+	-		-	-	-	-	-	-
1609a. Destroyed	-	+	S	S														
1610. Lost soul recovered	+	+	+	+	+			+	+	+	+		+	+	*-	S	+	+
1611. Shaman "sees" when dancing	+	+	+	+	+			-	-	.	+				-	.	(+)	+
1611a. Shaman drinks salt water 4 nights																+		
1612. Shaman dreams of								+	+	.	S			+	-	.	-	-
1613. Sleeps on clothing of patient								+	+	.				+	-	.	-	-
1614. Shaman goes after in person	(-)	S	+	+	+			+	-	-	-			-	-	-	-	-
1616. Shaman sends familiar to get	(-)	S	-	-	-			-	+	+	(+)		+	.	-	+	+	+
1617. Pantomime search					-			-	-	-	(+)			.	-	.	+	+
1618. Shaman "calls back" by songs	(+)	+	-	-	-			-	-	-	-			.	-	-	-	-
1619. Shaman may see soul lying about													+		-			
1620. Shaman captures soul in hands	.	-	+	+	+						+		-	-	-	.		
1620a. Shaman captures soul in bone tube													+	+	-	.		
1621. In eagle down	.	-	+	+	+								-	-	-	.		
1622. Puts on patient's head	+	+	+	+	+			+	+	+	+		+	+	-	.		

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1623. Disease cured by society performances	*(+)		.	*+ *+	-			-	-	-	-		-	-	-	-	-	-
1624. Singing and dancing by members	*+		.	*+ *+	-			-	-	-	-		-	-	-	-	-	-
1625. Minor ills only	*+		.	*+ *+	-			-	-	-	-		-	-	-	-	-	-
1626. Payment offered when begins cure	+	+	+	+	.			+	+	+	+		+	+			+	
1627. Spirits may demand more					.					+				+				
1628. One payment for cure (many treatments)	+	+	+	+	+			+	+	+	+		+	+			+	
1629. Payment made whether cures or not	+	+	+	+	+			-	+	+	+						-	
1630. Partial payment if fails	-	-	-	-	-			+	-	-	-						+	
1631. Clairvoyance by shamans	+	+	+	+	+			+	+	+	+		+	+			+	+
Minor Shamans, etc.																		
1632. Special class of clairvoyants					+						+				+	+		
1633. Foresee events					+						+				+	+		
1634. Diagnose disease					-						S					S		
1635. Cannot cure					+						+				+	+		
1635a. Chiefly women															+	+		
1636. Class of minor "doctors"																+	+	
1637. Cure by singing																+	-	
1638. Cure by massage, etc.																-	+	
1638a. Cure by brushing with feathers																+		
1639. Power from supernatural experience																.	-	
1640. Knowledge learned																.	+	
1641. Treat minor ills only																+	+	
1642. Mostly women																+	+	
1643. Special wealth, hunting powers	+	+	+	+	+			+	+	+	+		+	+	+	+	+	
1644. Encountered	+	+	+	+	+			+	+	+	+		+	+	+	+	+	
Black Magic																		
1645. Disease sent by shamans	+	+	+	+	+			+	+	+	-		-	-	-	-	-	-
1646. Regular practitioners	+	+	+	+	S			+	+	+	-		-	-	-	-	-	-
1647. Power from special spirit	+	+	+	+	+			.	-	.	-		-	-	-	-	-	-
1648. Send pebble, shell, bone, etc.	+	+	+	+	+			+	+	+	-		-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1649. Curable	+	+	+	+	+			+	+	+	-		-	-	-	-	-	-
1650. Extraction by sender only					+			+	+	+	-		-	-	-	-	-	-
1651. Disease from contagious magic	+	+	+	+	+			+	+	+	+	+	+		+	+	+	+
1652. Body effluvia put with corpse, etc.					+			+	+	+	+	+	+		+	+	+	+
1653. Incurable by regular shaman	+	+	+	+				+	+	+	+	+	+		+	+	+	+
1654. Detected by regular shaman	+	+	+	+					+	+	+		+		+	+	+	+
1655. Magician forced to undo									+	+	+		+		+	+	+	+
1656. Done for hire								S	S	+	S	+	+		S	+	+	+
1658. Contagious magic learned secret	+	+	+	+	+			+	+	+	+	+	+		S	S	S	*
1659. Inherited in certain families	+	+	+	+	.			(+)	+	+	+	+	+		(+)	(+)	.	
1660. Contagious magic from revelation	-	-	-	-	-			-	-	-	-				+	+	+	
1661. Possession by mouse	-	-	-	-	-			-	-	-	-				+	+	S	
1662. Magician "cured" by driving out mouse	-	-	-	-	-			-	-	-	-				+	+		
1663. Magician thrown in water	-	-	-	-	-	-	-	-	-	-	-				+	+		
1664. Magic from vision experience	-	-	-	-	-	-	-	-	-	-	-						S	
1665. Magician assumes animal form	-	-	-	-	-	-	-	-	-	-	-						+	
1666. Magician travels miraculously	-	-	-	-	-	-	-	-	-	-	-				*		+	
1667. Regular practitioner kills (without "shooting" object)																+	+	+
1668. By sending spirit (or "in dream")																+	+	+
1669. Pantomime struggle																	+	
1670. "Fight" with other shamans or magicians																	+	+
Souls, Ghosts, etc.																		
1671. Special land of the dead*	(+)	-	+	+	-	+	+	+	+	-		+	+	+	+	+		
1672. Village near that of living	-	-	-	-	-	+	-	-	+	-		.	+	.	.	.		
1673. Above	-	-	+	+	-	-	+	-	-	-		.	-	.	.	S		
1674. Underworld	(+)	-	+	+	-	+	(-)	(+)	+	-		.	-	.	.	-		
1675. Progressive series of places					-	+	(-)	(-)	+	-		.	-	.	.	-		
1676. Ghosts stay about	+	+	+	+	+			+	+	+	+	+	+	+	+	+		
1677. Dangerous to living	+	+	+	+				+	+	+	+	+	+	+	+	+		

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1680. Souls assume animal forms	S	S	S	+		-	-	(+)	S	-		-	-	-	+	+		
1681. Reincarnation	-	-	-	-			S	S	S	+	S	S	S			+	+	+
1682. Indicated by marks (of scars, ear perforations, etc.)	-	-	-	-			+	+	+	+	+	S	+			+	+	+
1683. Identity revealed in dream	-	-	-	-						+		+	+			+	+	+
1684. Young kinswoman wears relic of dead person																		*+
SECRET SOCIETIES*																		
1685. Winter ceremonial (i.e., specific season)	-	-	-	-	+	+	+	+	+	+	+	(+)	+	+			-	-
1686. Performance at any time	+	+	+	+	*+	-	-	-	-	-	-	(-)	-	-			-	-
1687. Ranked series of dances	-	-	-	-	+	+	+	+	+	+	+	+	+	+		(-)	-	-
1688. Two distinct series	-	-	-	-	+	*-	*.	+	-	-	+	-*(+)		+		(-)	-	-
1689. Three distinct series	-	-	-	-	-	*-	*.	-	+	+	+	+*(-)		-		(-)	-	-
1690. Unranked performances	+	+	+	+	-	-	-	-	-	-	-	-	-	-		(+)	-	-
1691. Two distinct societies	+	+	+	+	-	-	-	-	-	-	-	-	-	-		(-)	-	-
1692. Initiation by inspiration	-	-	-	-	+	+	+	+	+	+	+	+	+	+		+	-	-
1693. Dance spirit "thrown into" novices by dance official	-	-	-	-	-	-	-	+	-	-	-	+	+	-		+	-	-
1694. Novice "disappears" on hearing whistle	-	-	-	-	+	+	+	+	+	+	+	+	+	+		S	-	-
1695. Initiation by abduction	+	+	+	+	(+)	-	-	-	-	-	-	-	-	-		-	-	-
1696. By supernatural wolves	+	+	+	+	(+)	-	-	-	-	-	-	-	-	-		-	-	-
Dances																		
1697. Cannibal dancer	-	-	-	-	+	+	+	+	+	+	+	+	(+)	-	+	+	-	-
1698. Fire-thrower dancer	-	-	-	-		+	+	+	+	+	+	+	(+)	(-)		+	-	-
1699. War dancer	+	+	+	+	+	+	+	(+)	+	+	-	.	-	+		+	-	-
1700. Warrior-fool	-	-	-	-	-	+	-	-	-	-	-	.	-	-		-	-	-
1701. Hook-swinging dancer	-	-	-	-		+	-	-	-	-	-	.	-	-		-	-	-
1702. Skewering dancer	+	+	+	+		+	-	-	-	-	-	.	-	-		-	-	-
1703. Spear- or club-carrying dancer	-	-	-	-	+		+	(+)	+	+	-	.	(-)	+		(+)	-	-
1705. Dog-eating dancer	-	-	-	-		-*(+)		*(+)	+	+	+	+	+	+	+	+	-	-
1706. Grizzly bear dancer	-	-	-	-	+	+	+	+	-	-	-	-	-	-		+	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1707. Shaman dancer	-	-	-	-	+	+			+	(+)	+		-	-		-	-	-
1708. Ghost dancer	-	-	-	-	+	+	+		+	+			-	-		-	-	-
1713. Cedarbark society insignia	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1714. Head rings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1715. Neck rings	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1716. Dyed cedar bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
1718. Age-grade groups associated with ritual	(+)	(+)	+	+	(+)	+	-	-	-	-	-	-	-	-	-	-	-	-
1719. Men's groups	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1720. Women's groups	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1721. Animal names	+	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1722. Ceremonial circuit clockwise	-	-	-	-	-	-	-	+	-	-			+	+			-	-
1723. Ceremonial circuit counterclockwise	+	+	+	+	+	+	+	-	+	+			-	-			-	-
1724. Masks used in society performances	+	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-	-
1725. Bullroarer used in society performances	+	+	+	+	+	-	-	-	-	-	-	-	-	-		-	-	-
POTLATCHES, COPPERS, AND FINANCE																		
Potlatches*																		
1726. Function of house group or village (not clan units)	+	+	+	+	+	+	+	+	+	*+	*+	*S	-	-	-	-	-	-
1727. Function of clan or moiety	-	-	-	-	-	-	-	-	-	*S	*S	*S	+	+	+	+	+	+
1728. For secret society performance*	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-	-
1729. Mortuary potlatches*	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1730. For succession of heir (separate occasion)	+	+	+	+	+	+	+	+	+	+	+	+	+		*-	*-	*-	*-
1731. For building house of heir (separate occasion)	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	+
1732. For erecting memorial to dead chief (separate occasion)*	-	-	-	-	-	-	-	-	-	*S	*S	+	+	+	+	+	+	R
1733. Potlatches at life crises	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1734. Birth	+	+	+	+	+	+	+	+	+	+	+	+	+	S	-	-		-
1735. Girl's puberty	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	S	-
1736. Marriage*	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KX	TH	TG	GK	HM	HS	LS	LC
1741. Face-saving potlatches	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1742. Competitive potlatches	-	-	-	-	-	+	-	-	(-)	-	-	(-)	+		+	+	*S	*S
1743. Property destroyed	-	-	-	-	-	+	-	-	(-)	-		(-)	+		+	+	+	+
1744. Pole (uncarved) to memorialize	-	-	-	-	-		-	-		-	-				-	+	-	-
1745. Fixed order of potlatch seats	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1746. Seats according to individual rank	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1747. Tribe or clan sits as group*	-	-	-	-	-	-	+	+					+	+	+	+	+	+
1748. Fixed order of receiving	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1749. Chiefs first	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1750. In order of rank																		
1751. "Eagles" first	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1752. Eagles: non-chiefs	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1753. Names assumed at potlatch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1754. Privileges assumed at potlatch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1755. Gifts according to rank	+	+	+	+	S	S	+	+	+	+	+	+	+	+	+	+	+	+
1756. Gifts to all guests (at major affair)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1757. Host's wife or sister gives to women	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1758. Gifts to repay services (carving, tattooing, housebuilding, etc.)											+	+	+	+	+	+	+	+
1759. Services vicariously performed											+	+	+	+	+	+	+	+
1762. Fixed seating order (of individuals) at feasts	-	+	+	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1763. Property rights in seals (see no. 1437)	-	-	-	-	+	+	-	-	+	+	-	+	-	0	+	+	-	-
1764. Feast left overs taken home by guests	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Coppers (see also no. 1006)																		
1765. Value of copper from original price	-	-	-	-	+	+	+		+	+	+	+	+	+	+	+	+	-
1766. Value remains same (or slight increase)	-	-	-	-	-	-	(+)		S	+	+	+	+	+	+	+	+	-
1767. Value pyramidal (or doubles with each sale)*	-	-	-	-	+	+	(-)		S	-	-	-	-	-	-	-	-	-

	NH	NT	NC	N2	KK	KR	KW	BC	KO	KC	KK	TH	TG	GK	HM	HS	LS	LC
1768. Value depends on size																		+
1769. Coppers broken	-	-	-	-	+	+	+		+	+	+		+		+	+		+
1770. At mortuary potlatch	-	-	-	-					+	+	+		+		+	+		+
1771. Pieces given to guests*	-	-	-	-					+	+	+		+		+	+		+
1772. In competitions	-	-	-	-	-	+			-	-	-	(-)	+		+	+		-
1773. Pieces thrown away	-	-	-	-	-	+			-	-	-	-	+		+	+		-
1774. At potlatches (for display only)	-	-	-	-	+	+			-	-	-	-	(-)		-	-		-
1775. Coppers displayed at potlatches	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1776. Ritual purchase of copper	-	-	-	-	+	+	.	.	.	.	-	-	-	-	-	-	-	-
1777. Option purchased	-	-	-	-	+	+				.	-	-	-	-	-	-	-	-
1778. Additional amounts requested	-	-	-	-	+	+				.	-	-	-	-	-	-	-	-
Finance*																		
1779. Slaves as wealth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1780. Trade blankets as wealth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1781. Skins as wealth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1782. Sea-otter skins	(-)	+	+	+	+	+	-	-	+	+	-	+	+	-	+	+	+	+
1783. Marmot skins														+	-	-	+	+
1784. Caribou (or moose?) hides											+	+	+	+	+	+	+	+
1785. Loans made	-	-	-	-	+	+	+		+	+	+	+	+		+	+	+	+
1786. For potlatching	-	-	-	-	+	+	+		+	+	+	+	+		+	+	+	+
1787. By brothers-in-law	-	-	-	-	-	-	-		-	-	-		+		+	+	+	+
1788. By anyone	-	-	-	-	+	+	+		+	+	+	S	(-)		S	S	-	-
1789. At interest	-	-	-	-	+	+	+		+	+	+	+	+		+	+	(+)	(+)
1790. Fixed rate	-	-	-	-	+	+	(+)		-	-	-	-	-		(+)	-	-	-
1791. Short term: 50 per cent	-	-	-	-	+	+	*-		-	-	-	-	-		-	-	-	-
1792. Long term: 100 per cent	-	-	-	-	+	+	(*+)		-	-	-	-	-		(+)	-	-	-
1792a. No fixed rate*					-	-	*S		+	+	+	+	+		-	+	+	+
1793. Loans at borrower's request	-	-	-	-	+	+	+		+	+	+	+	+		+	+	S	S
1794. Loans formally distributed by lender*	-	-	-	-					+	+	+	-	-		(-)	-	-	-
1795. Preparatory to potlatching	-	-	-	-					+	+	+	-	-		(-)	-	-	-
1796. Repaid double or more	-	-	-	-					+	+	+	-	-		-	-	-	-
1797. Formal occasion for calling in loans*	-	-	-	-	+	+	+		+	+	+	+			+	+		

ELEMENTS DENIED BY ALL INFORMANTS[1]

SUBSISTENCE

Fishing.--Salmon harpoon with 3 heads. Multipoint spear, spread by ring. Hair "hook" for trout. Bilaterally barbed fishhooks. Seined nets. Reef net. Crab-claw or deer-hoof signal device (for dip net). Fish shot with plain or harpoon arrow. Stone "hammer" for killing fish. Fish poison. Nonrectangular mesh gauges. Yurok type net shuttle.

Sea hunting.--Disguise, decoys, or call for seal, sea lion. Shore screen (i.e., blind?). Antler blubber chisel (for whale).

Land hunting.--Nets for land game (except beaver). True communal hunts or surrounds. Deerhead or other decoys. Deer, elk, etc., calls. Beaver castor bait (except recent). Special harpoon for beaver. Multiple-prong bird spear or dart. Permanent high duck net.

Animals eaten.--See elements 230-253.

Vegetable-food gathering.--Digging stick: sabre handle. Acorns, camas eaten. Seeds eaten. Salt used.

Cookery, dishes, etc.--Salt used. (Dugout) trough for stone boiling (except LC olachon rendering). Paddle food-stirrer. Pounding slab, with or without hopper. Stone rendering platters. Wooden mortar. Meal brush.* Meat or fish pulverized.*

STRUCTURES

Dwelling house.--Circular semisubterranean earth lodge (see 365). Anteroom in plank house (reported for "hunter's cabin," 364, GK). Door in side. Three-pitch roof. Sliding door. Inverted funnel shield for smokehole. Whale-vertebrae stools. (Wooden stools probably.)

Other structures.--Mat lodges for camps (any type). Skin tent. Sweathouse as men's house. Grass thatch houses.

NAVIGATION

Dugouts.--Shovel-nose canoe.

Other canoes.--Kayak. Birchbark canoe.

Canoe appurtenances.--Oars. Double-blade paddle.* Special type paddle for women. Notched-tip or side-notched paddle. Split-end poling rod.

WOODWORKING

Tools.--Straight adze.

WEAPONS

Bows.--Composite bow. Sinew-backed bow.

Arrows.--Harpoon arrows. Arrows foreshafted. Arrow wrench, any type. Arrow release: Secondary, Tertiary, Mongolian.

Quivers.--Cedarbark quiver.

Other weapons.--Pike with stone blade. War lance with detachable point. War lance (for throwing). Throwing board (but claimed by LC to have been used by Sitka and Klawak people in a war).

DRESS (NONCEREMONIAL)

Necklaces of claws, teeth.

Bangs worn. Hair brush. Women's chin tattoo.

TEXTILES

Fabrics.--Dog wool, duck down, cattail down woven. Woven (or sewn) birdskin robe. Roller loom, weaver's stool, etc.

PACKING AND LAND TRAVEL

Dog sled or toboggan (except recent).

MUSICAL INSTRUMENTS

Drums.--Rectangular frame skin drum. Roof or wall drummed on. Foot drum. Basket drummed.*

Wind instruments.--Flute. Musical bow.

GAMES AND AMUSEMENTS

Shinny with double ball and wrestling. Multiple-ring type ring-and-pin game.

Guessing games.--"Disk lahal." Many-stick game (northwest California variety).

[1]Universal negatives which have been inferred are marked with an asterisk (*).

TOBACCO

Tobacco smoked (probably) (and therefore all pipes, etc.). Tobacco offering.

MONEY AND VALUABLES

Dentalia graded in strings. Horn purse for dentalia. Olivella or clamshell bead money.

LIFE CYCLE

Cradles.--Cradles differ according to sex of child.

Postnatal observances.--Scratcher or drinking tube for infant's mother. Hotbed. Father sweats, runs, etc. Restrictions stricter for first child. Sitting-type cradle.

Boys' puberty.--Any rites, observances, mutilations, or vision quest at boys' puberty.

Girls' puberty observances.--Vision quest. Hotbed for pubescent. Dancing (by girl or others) at girls' puberty recognition rites (exclusive of displays of privileges, e.g., masks which dance). Mutilations (ears, nose, lip perforated, tattooing, etc.) at puberty.

Marriage, residence, etc.--Arranged by hired intermediary. Suitor accompanies wooing party, sits near door, etc. "Half-marriage," sister exchange. Repayment on divorce. Distinguishing garb for divorcee.

Mortuary customs, etc.--Canoe burial. Ritualist to purify mourners, corpse handlers. Finger sacrifice. Mourners pitch faces. Mourning necklaces, wrist bands, etc.

RELIGION

Ritual treatment of deer. Dancing, etc., at First Salmon rite.

Shamanism.--Guardian-spirit seeking by all; guardian-spirit singing. Novice control dance (northwest California type). Female shamans predominate. Ritualist for curing, purification.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

Reference is to elements or entries marked by an asterisk (*) in the tabular list

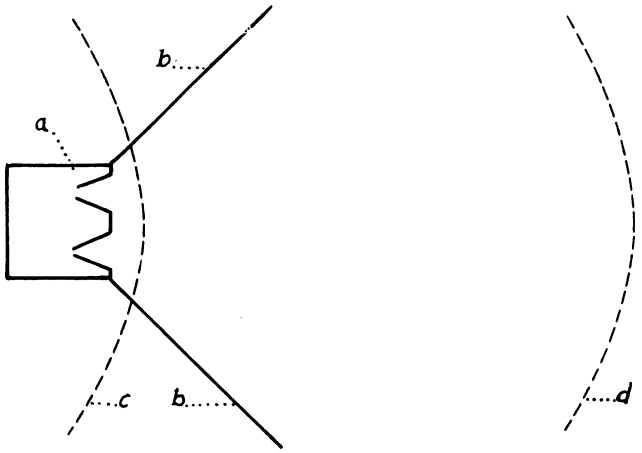
SUBSISTENCE

Fishing

1. Boas has described a number of forms of these tidal traps in use among the Kwakiutl tribes (1909, 465). HM: The informant's tribe did not have this kind of trap, but a neighboring group at the head of Massett Inlet built a stone tidewater trap.

4. This was a wide gate, closed by pulling a section of latticework into a vertical position by means of ropes.

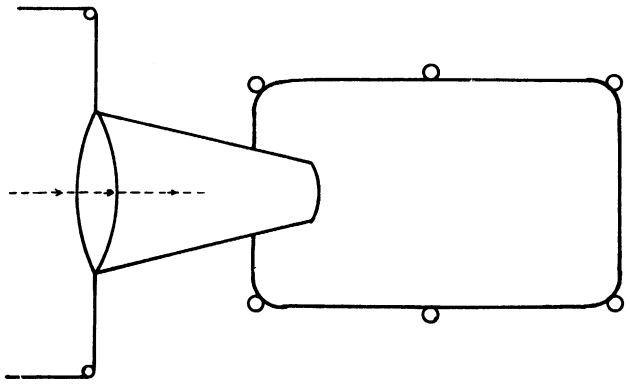
5. N2: The box portion of the trap was placed at the apex of the weir.



This trap was in common use among the Nootkan tribes farther north.

7-7a. KK: Reported for the Koskimo by Boas (1909, 463).

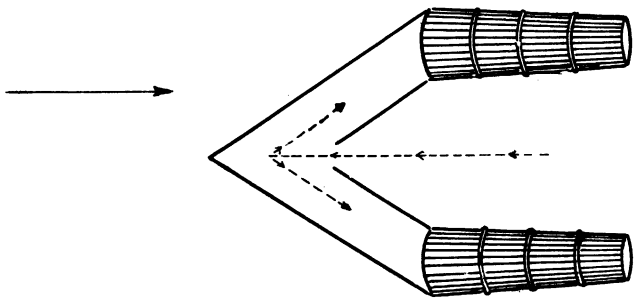
8. KX: The cylindrical trap described (nos. 8-14) was for olachon only. The salmon trap differed in type. HM and HS: These were trout traps primarily. LS: This trap differed from the rest somewhat in type, but has been put in the same general category for convenience. According to the description given, it was "shaped like a ballon," with a funnel mouth of netting held open by strings. When the trap was full, the strings were released by the fisherman so that the mouth could be pulled shut. LC: This was an



olachon trap, used early in the season when the run was still sparse.

9 and 10. KK: Entries 9 and 10 are not contradictory. No. 10 was a special type used for dog salmon; the closed end of the trap was raised above water so that the current;s force carried the fish high and dry. Fish cannot swim backwards, and the end of the trap was narrow so they could not wriggle around.

14a. N2: Two cylindrical traps were arranged thus:



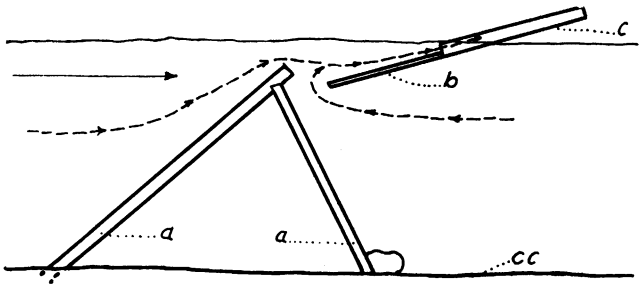
15. This trap was quite large, shaped something like half a barrel, with its ends lashed to vertical posts which supported plank scaffolds on which men stood. When

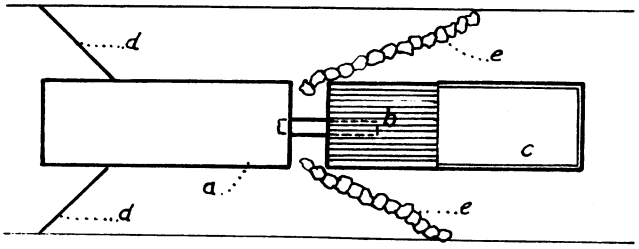
enough fish were caught, men loosened the withes binding it to the posts and hauled it up till the catch was within easy reach. The posts acted as guides. This was a type of trap especially suitable for large rivers; its absence among the KO and KC was said to be due to the smallness of the rivers in their territories.

17. LS: The box part of the trap could be raised or lowered to adjust it to the level of the water (and presumably to remove the catch also).

20. Boas describes this type of trap, for which he gives the designation "mE ´eWa" (1909, 463). KO, KC: A structure resembling this trap was used as the entryway to another type, the grid trap (nos. 24 ff.). Since the fish were really taken on the grid, these are classified as grid traps.

24. See Boas, 1909, 462 (description of "mā´lis"). KK: The Koskimo had such devices, but the writer failed to differentiate between these traps and those of the "pothanger" type (no. 29). HM: A gridlike tray was used sometimes for coho, in conjunction with an open-top tray (no. 15), but the manner in which it operated was not made clear. LC: (illustrated below):





a. Barrier of oblique planks, in pairs (no. 26a).

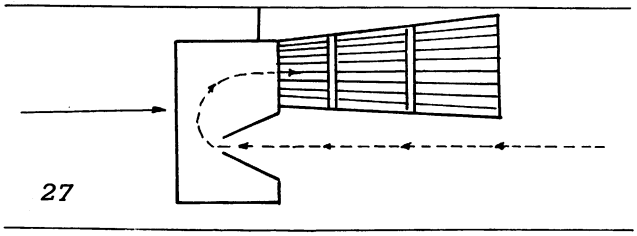
b. Fixed screen (no. 28b) which led fish onto grid.

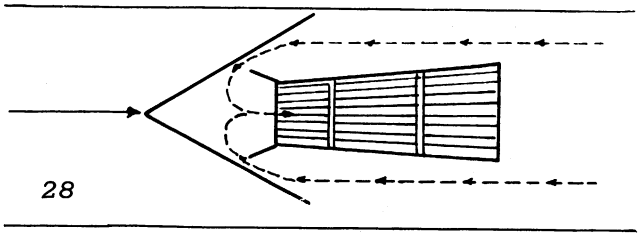
c. Grid.

d. (Fig. 2) V-shaped weir of stakes, for fish going downstream (no. 28c).

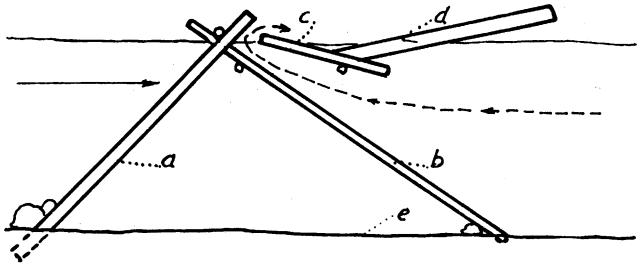
e. (Fig. 2) V-shaped leads of stones (no. 28c).

27, KO, KC, and 28, GK: The purpose of these entries was to turn salmon going upstream back onto the grid.





28a. HM: The trap was described as follows:



a. Weir of stakes (barrier).

b. Fixed screen, over which fish must pass.

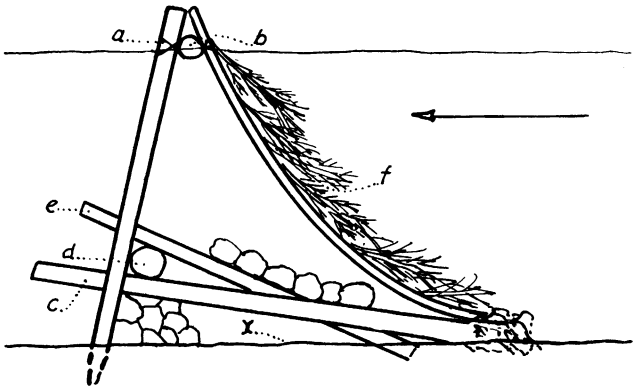
c. Floating screen, loosely attached to grid (d), which fish can raise to pass under when it makes a run. Screen (c) drops down behind the fish, so that it is out of water, and slides down onto grid (d).

29. See Boas, 1909, 465. LS: A neighboring group, the na'a people, owned falls where such traps could be used.

30. Stakes were driven vertically in the riverbed and lashed at the top to horizontal poles whose ends were made fast to the bank. Sections of latticework were put against the stakes. Latticework sections were probably universally used in making weirs, wings, etc., along the coast, but inadvertently were not

specifically inquired for.

31. BC: The weir was a tremendous affair, because of the size and strength of the river. (See illustration below.) At spring low water vertical posts (a) were driven and lashed to horizontal poles (b). Rocks were piled along the upstream side, on which good-size poles (c) were laid longitudinally with the current. Poles chosen for this purpose were young uprooted trees; the butts were upstream, forced into the riverbed so that the root snags would catch rocks and gravel and be held firmly. The downstream ends, resting on the rocks, were the higher. On these a transverse row of heavy poles (d) was placed, forced down by a second course of longitudinal poles (e) (smaller than the first) on which rocks were piled. A screen or lattice of boughs (f) was rested against this framework, the butts tied to the horizontal pole, the tips downwards to catch gravel to hold them firm.



33. KW: cf. no. 19. LC: cf. note 24.

34. These are basketry traps for perch, kelpfish, etc., baited and placed in suitable spots. The fisherman hauls his traps into his canoe to empty them.

35. See Boas, 1909, 470 and fig. 147.

41a. Blanks should probably be absences. Among some tribes, a (larger) harpoon head of similar form was used for sealing. See note 126.

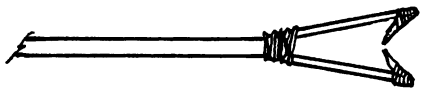
41b. HM: A detachable hardwood foreshaft was used with the tripartite harpoon head. Dawson reports the same peculiar combination. Dawson, 1880, 144 B.

43. Light throwing harpoons were used for "finners" on salt water; the common harpoon was a long-shafted thrusting implement, used on rivers.

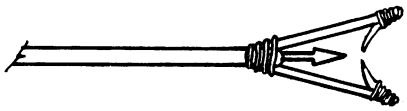
44. Where both traits were reported, they were alternatives, not used on the same harpoon.

45. NT, N2: Both probably should be negative.

46.

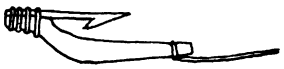


47. LC: The leister was used for fishing through the ice in winter.

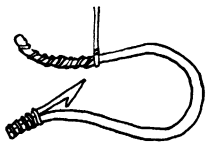


49. The writer does not believe that the gaff hook was an aboriginal implement on this part of the coast, nor did most informants think so.

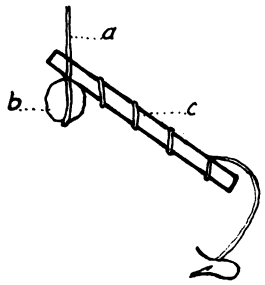
55. This was a highly specialized hook; see Boas, 1909, fig. 155.



58. See Boas, 1909, 470-471, and 332 ff.



59. The "float stick" was to prevent the hook fouling on the line as it sank by holding it out to one side. It was rigged thus:

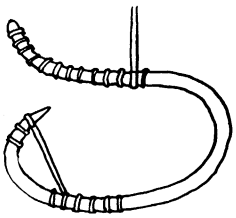


An interesting parallel is reported from Oceania; see Gudge, 1927, figs. 58, 59, 60.

62. See Krause, 1885, pl. II, 8, LC: Halibut, cod, flounder, etc., are present and are fished today in Lynn Canal, but the informant insisted that formerly his people (from Kluckwan, 25 to 30 miles upriver) did no salt-water angling.

67. The setline was a long line with a sinker at either end. A hand line, to which a float was attached, came off one end. The hooks floated above the line, owing to their buoyancy.

68. This was a type of hook similar to the U-shaped hook but lacking the bone barb. The lower end of the shank itself was bent over to form the point and lashed in place with spruce-root splints.



This type was probably more widely distributed than the lists indicate; modern iron hooks are made in this form, e.g., by the KX, for whom, therefore, a plus has been entered in parentheses.

68a. KR: Boas states very small bent U-shaped hooks were used for kelpfish (1909, 471). LC: Gorges were sometimes used on a setline for trout.

70. NT, NC, N2: While the practice is not specifically recorded, these groups doubtless conformed to the common Nootkan pattern, using nettle-fiber leaders and a line of kelp stems for their angling.

72. NT, NC, N2: See note 70.

73. KR: Reported by Boas, 1909, 475.

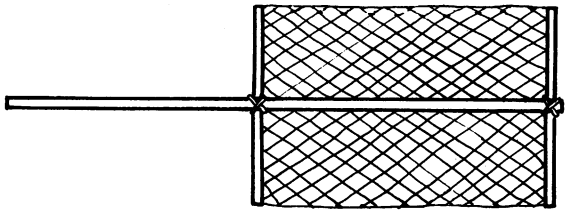
75. Two withes were bound crosswise at their centers, a stone was placed on the junction, the withes were drawn up tightly on each side and tied at the top.

There was another method of securing sinkers, apparently those of the setlines, though some informants thought it was used for the hand lines also, which is no longer clearly understood. The line was tied so it detached when a fish struck, obviating the need of hauling up the heavy weight. Niblack (fig. 151) figures one way in which this was done.

80. NH, NT, N2: Presences are probably in error or refer to recent innovations. Sproat denies use of nets in the Alberni-Barkley Sound region (NH, NT), and the writer's other Nootkan informants denied having anything but dip nets in former times. TH, TG, HM, HS: The gill nets reported were introduced from the Nass River, where they were used for fishing through the ice. Apparently the introduction was of comparatively late date and informants TH and HM asserted the nets were never made locally, but were imported already tied.

81. The trawl net consisted of a small-mesh web bag of conical form. Dimensions given varied from 2 to 4 fathoms wide by 1 to 2 fathoms high at the mouth, and 3 to 4 fathoms long. Two poles were fastened one on each side to hold the mouth open, and manipulated from canoes.

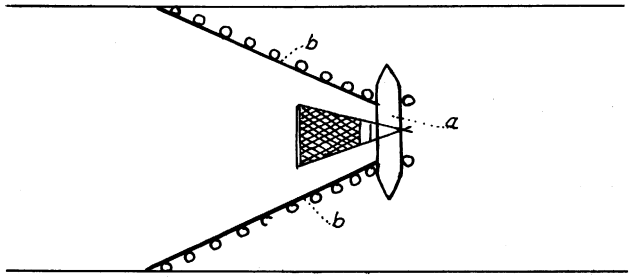
82. Used for herring. A rectangular section of web was fixed to this frame:



KR: Reported by Boas as a Kwakiutl type, abandoned ca. 1860 (1909, 467). The crosspieces of the Kwakiutl net were closer together, and the net had a deeper bag, than the Nootkan variety.

83. The "bailer" frame consisted of a hoop on the end of a long pole. This was commonly made by bending and lashing together the two arms of a natural fork. KR: Dip net used for olachon. KO: A dip net of this type was "made like a basket"; the informant was not clear as to details. TH, GK: Dip nets used for salmon from scaffold built over eddy.

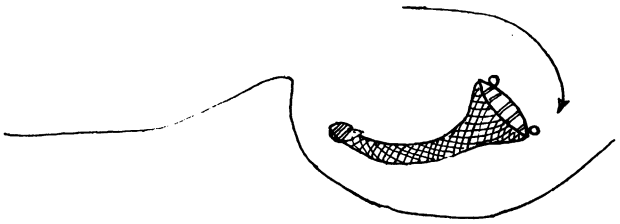
84. See Boas, 1909, fig. 145; and for the modes of use of these nets by the KR in olachon fishing, ibid., 468 ff. KW and BC reported essentially similar modes of use.



85. LC: The frame was made of a fork about a fathom across the arms; the handle might be 2 or 3 fathoms long. The web was made up in a bag deep enough so that by giving a lift and twist the hanging line across the arms of the Y would close off the bag. This implement was used for salmon, and a dip net of the same form, but larger and with a finer-mesh web, was used for olachon.

86. The principal runs of the olachon, highly prized as a source of oil, occur at Knight's Inlet, Rivers Inlet, Bella Coola, Kitamat River, and the Nass. The KwagiuL owned fishing rights at the head of Knights Inlet and went there every spring. The Bella Bella had no olachon rivers. Minor runs of the fish occur in Xaihais territory, at laikw (Poison Cove) and a place nearby, gwula; in Tlingit territory in the Unuk River (owned by LS) and in Chilkat River (LC). LS went annually to the Nass, for Nass "grease" was reputed to be better than their own product. It is said that the run in the Kitamat River was formerly rather sparse; in fairly recent years it has become quite heavy. The Kitqata journeyed annually to the Nass, along with the nine tribes of the lower Skeena. These Tsimshian claimed all the grounds on the mouth of the Nass. Informants claim that anciently the Niska (Nass River tribes) held

no territory below the head of tidewater, and ventured down to the "solchuck" only after their coastal cousins had left the olachon grounds for the salmon fishing on the Skeena. The Haida did no olachon fishing, but went regularly to the Nass to trade dried halibut and herring eggs for the "grease."



For a description of the net and its use, see Boas, 1909, 465 ff., 468 ff.

These nets, tied of ordinary net twine, are in use today wherever olachon run south of Tlingit territory. They may be of fairly recent introduction, as suggested by the name takaɬ (or tagaɬ) common to all the Kwakiutl dialects, the Tsimshian and southern Tlingit. The Bella Coola, however, have their own name for it, Aɬtiūk. The Xaisla claim to be the inventors of the device, stating that a young girl of the tribe received the inspiration from watching a bullhead swallow young trout (the conformation of a bullhead resembling, in a generic way, the form of the net). Tsimshian informants say they obtained their nets from the Xaisla, crediting the latter with the invention, also. Whether the more southerly tribes would admit the same origin for their nets I do not know. BC, KC, KO: Were reported to have used cylindrical funnel-mouthed traps for olachon anciently.

86-86a. LS: Anciently, olachon fishing was done with a dip net and a rake. The takaɬ net was first obtained from the Nass about three generations ago; the first ones were bought made up, but after a time the LS began to make their own. They never used them extensively. However, the informant described a salmon net of what seemed to be the identical type; called qo'kwAtc. It had a wide and rapidly tapering mouth, with a cylindrical bag 8 or 10 feet long, so narrow that a sockeye could not turn around to escape. The mouth was fastened solidly to stakes, while a pair of rings of withe at the apex of the funnel regulated the depth at which the net lay. A watcher was stationed at the end of the free-floating bag to remove fish as fast as they were caught. This net was probably not in use among any others of the present groups.

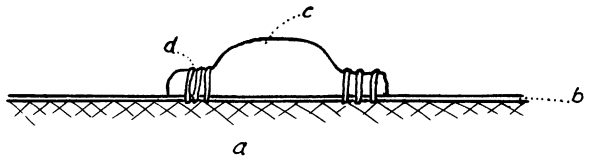
87. LS: This is the imported olachon net.

89. LS: The only net shuttle the informant could recall was of European type.

90. See Boas, 1909, fig. 90.

91a. NC, N2: Fingers were used to measure meshes in tying nets.

92. These floats, used on the gill nets (see element 80) were of the following form:



92-93. NH-NT: These elements were reported for the questionable gill nets. (See note 80, NH, NT, N2.) TG, HM, HS: Entries refer to the Nass River gill nets (see note 80, TG, HM, HS).

94. See Niblack, fig. 162.

97. See Curtis, X: 20-21.

98a. See Curtis, IX:51.

103. The spearing was done on salt water (except, of course, that of the Gitksan). KO, HS: Men went night spearing without a light when the water was phosphorescent. GK: Trout were obtained by torchlight, using a sharp-edged wooden spear instead of a harpoon.

104-105. LC: Early salmon were split down the belly. Later in the season (when the fish were less fat), they were split down the back. The bellies of king (spring) salmon were cut off and dried separately when they were very fat.

107. NT, NC, N2, KK: The bone knife reported was intended for splitting herring. It was made of a deer ulna. Most informants stated that only small varieties of herring occurred in their territories, and these were dried whole.

108a. LC: The informant was highly impressed by the fact that his people obtained and distributed a great deal of the native copper so highly prized to the southward. Consequently he insisted that the Chilkat even in ancient times made knives and other tools of copper. Confronted by the well-known fact that the material of which the potlatch "coppers" was made was quite soft, he delcared the metal from Copper River was soft but that secured by the Chilkat from "Rainy Hollow" in the interior was hard enough to hold a cutting edge. The present writer does not know if this would be possible or not. At any rate, all the LC entries on use of

copper should be evaluated with reference to the informant's bias.

109. NC, N2: Negatives are probably in error.

111a. LC: See note 369, LC.

113. LC: Mountain-goat paunch (or gut) was used instead of seal.

114. GK: Salmon roe was stored in birch-bark-lined pits. HM, HS, LS: Roe was stored in pits lined with skunk-cabbage leaves. LC: Salmon heads, and sometimes whole fish, were stored in pits, but the roe was not. (See 114a).

118. The rendering process was as follows. The fresh olachon were dumped into pits to "ripen," as informants sometimes phrase it. When they were rotten it was easier to extract all the oil; the effect on the flavor of the grease was of no concern to the "old timers," though young moderns are more squeamish. The putrid mass was dipped up in scoops, put in boxes of water, and boiled with hot stones. As the oil came to the surface it was taken off with wooden skimmers. The last few drops of oil were extracted by placing the boiled-up pulp in a soft sacklike basket and squeezing it between two planks, catching the "grease" in small vessels. The lady performing this operation did it by the simple process of sitting on the uppermost board.

119-120. It is understood that tribes who did not manufacture their own olachon grease bought it, usually by the boxful, from their neighbors, and kept it in the wooden containers. The Quatsino tribes who got grease from the Kwakiutl bought it in kelp bulk containers as well as boxes. Apparently there is a variety of larger kelp found about the lower end of Queen Charlotte Sound, which was used in this fashion.

Sea Hunting

122. KW: Sea mammals were relatively unimportant to the Wikeno, particularly to the divisions up on the lake. They did hunt on sea occasionally, e.g., by way of a change when they went down the inlet in spring for cod, halibut, and seaweed, but they never went in for the pursuit of sea game so extensively as groups dwelling along the outer beaches. KX: The informant denied sea-mammal hunting by his people; "just the outside [outer coast] tribes hunted seals and sea lions." While the sea mammals are undoubtedly less commonly found at the heads of long inlets, such as Douglas Channel, than at the outer beaches, they do come in, particularly during fish runs. The informant was thinking of his culture as essentially riverine, as traditions describe it "in real old times." How far back through the mists of time one would have to seek to find the Xaisla so bound to the land is naturally impossible to estimate, but it would seem that sea hunting was a rather unimportant art even when the people lived along salt water. TG: This informant had the same difficulty in correlating his answers with the traditional history of his people as did the Xaisla informants. In the ancient days when the Tsimshian tribes resided all the year around on the lower Skeens, the Gilutsa rarely, if ever, hunted sea mammals. The Kitwilgyots and Ginahangik tribes were the great sea hunters. The following entries are really Tsimshian as a whole, describing sea-hunting paraphernalia as used by all the people after the removal of Port Simpson.

123. See Boas, 1909, 488.

125. This is a slightly enlarged edition of the compound salmon harpoon head. Boas figures an ancient and a modern point of this type (1909, fig. 156a, fig. 157).

126. This point is multiple-barbed, with a narrow or pointed base seated in the end of the shaft. The line hold is close to the base, so the point does not turn crosswise on striking.

129a. LC: The lanyard for the one-piece barbed head was braided babiche: that for a togglehead was a flat strip.

130. KR: Sometimes nettle-fiber cord was used (Boas, 1909, 489).

135. The line in these cases was made fast to the middle of the shaft, and the slack wound around the shaft spirally. When a strike was made, the line unwound and the shaft dragged crossways through the water. LS: To a hunter who observed the proper bathing rituals, etc., special ways of attaching the line to the shaft might be revealed in a dream. The informant knew five by name. They are said to have depended for their efficacy on the place on the shaft to which the line was fastened. The mechanical principles involved are not altogether clear; the ordinary laws of stresses and strains were apparently supplemented by supernatural forces. (a) tsahohtzas. The line was fastened to the exact center of the shaft, so that, as the quarry swam, it would wind up, drawing the shaft tight against his body. thus impeding his progress. (b) qahyAtitzas. The line was tied close to the end of the shaft, so the latter would drag more or less vertically when the quarry swam under water. A bunch of eagle feathers, which could not be submerged for long at a time, was tied to the

butt of the shaft. The feathers showed above the surface of the water, so the hunters could follow the harpooned seal with ease. (c) tsacAxĭttzas. This hitch was so nicely adjusted that, as the seal came up to breathe the shaft floated up endwise above him, coming partway out of water. Just as he tried to breathe, the harpoon shaft overbalanced, striking him on the head or back as it fell. The seal was frightened, and would dive without getting a full breath, so he soon tired. The line had to be just the proper length, of course. (d) tsawAktAkt tzas. This mode of fastening was calculated to make the harpoon shaft drag close behind the seal at a very acute angle. When he turned his head to look back, the end hit him in the eye, blinding him. It was no trick at all for the hunters to capture a blinded seal. There was once a young doubting Thomas who did not believe that this line hitch really worked. He tied the head end of the line about his body and dove under water. He took a look back to see if the shaft was towing as people said it would; it was, and his skepticism cost him an eye. (e) tsugatinitzas. This tie was measured off so the shaft dragged obliquely behind the seal, holding him close inshore. The hunters paddled straight along the beach, confident that the shaft would prevent their quarry from turning out to open water.

Everyone knew of the line hitches, but only the favored few knew how to adjust them. These people would sometimes impart their knowledge to others in return for a handsome payment.

140. See Boas, 1909, 495. As Boas observed (loc. cit), both this and the following type (element 141) are very reminiscent of the use of the throwing-board.

141. NT, NC, N2: Probably negative. KW: The informant told of an old man of his tribe who had experimented with this device. He gave up the idea when he inserted his fingers too far and nearly broke them.

144. The "traps" noted here are deservedly in quotes. They depended in each instance on the occurrence of a long narrow entryway to a lagoon where seals were accustomed to haul up. It seems the animals favor sheltered coves and caves. At low water, a canoe would be stationed at a shallow place, so that when the seals were scared out, they had to pass in easy harpooned range. Places with all necessary features are rare, and cherished property. KO and TH were reported to have placed large wooden traps resembling the cylindrical river traps for salmon (elements 8-14) in the mouths of these cul-de-sacs; this information, however, may have been forced.

145. KR: According to Boas, "in olden times seal nets made of cedar withes were used, but no detailed information in regard to them could be obtained" (1909, 506). BC: The net was of nettle fiber, tied in a long cylindrical form. It was set at the mouth of a cave, etc., when the hunter thought a seal might be inside. From the description given, the net was about the same as the beaver net (element 215). (Perhaps the same net was used for both purposes.)

146. KR: The Kwakiutl did not care for sea-lion meat, and simply did not bother with the animals, according to the present informant. Boas' account states, however, that the animals were hunted for the hide and guts, used in making thongs and lines (1909, 506). KW: See note 122 KW. BC: Sea lions were seen near the river mouth only rarely. KX: See note 122 KX. TH: No particular reason was given for not hunting; perhaps there are no "sea-lion rocks" in the vicinity. Swimming sea lions are shot occasionally nowadays, and eaten with great relish. The related Kitkahtla people were noted sea-lion hunters. TG: See note 122.

147. "Sealing-type harpoon" refers of course to the implement reported for each specific group. See elements 123-142. KC: This is a questionable entry. The harpooning was described as for retrieving wounded animals (shot, or partially stunned from clubbing on rocks). HS: This information (and that on element 148) may be in error. It is based on an account by a friend of the informant's at Skidegate of finding an old, very large harpoon, apparently of compound type, attached to a long heavy line of twisted cedar withes, in a cave near Cape St. James. The old men talked it over and decided the outfit must have been used by the "old timers" for sea-lion hunting -- they couldn't think of any other use for it. From the description the weapon was not of Haida type, but resembled the harpoon used farther south. LS: The informant gave probably the most rational answer of all, among groups who did not manufacture a special sea-lion harpoon. If a hunter chanced on a small sea lion, one he thought would not be likely to get clean away with his relatively light seal harpoon, he would not hesitate to attack it. Big ones were let alone (except when they could be killed on rocks).

149. LS: The spear described was a thrusting weapon with a heavy barbless fixed point of bone. It was the same as that used for land hunting (nos. 189, 210).

150. KX: The informant had a change of heart as regards sea hunting. Perhaps he

felt a few positive statements were in order. TG: The informant tired of explaining that anciently his tribe "knew nothing about sea hunting" and that his information referred to later times, so he flatly denied all further items relating to salt-water hunting. HM: "The people didn't care for porpoise, and didn't bother with it." Once in awhile, in case of necessity or if one had too good an opportunity to resist, he might harpoon a porpoise with his sealing harpoon. HS: According to legend, the people of Quaigalanas village used to have a net for catching porpoise. No one else had such nets, however, nor did other people care much for porpoise meat. LS: Although they knew their relatives to the north ate porpoise, the southern people did not. Eating porpoise meat caused nosebleed.

151. See note 147 (general statement). KX: The informant described a variant type of harpoon (the southern sealing implement), with double points and line free (to harpooner), as used for porpoise. This corresponds to Boas' account of Kwakiutl harpoons; see note 125-126 KR.

152. Porpoise were hunted chiefly on dark nights. The hunter took along a quantity of gravel, small shells, etc., which he threw over the water by handfuls to imitate the sound of shoals of small fish (herring, pilchard, etc.) jumping. This is said to attract porpoise.

153. KK: Neither the Koskimo nor their neighbors of Quatsino Sound were whalers, but legends relate that wonukumagi'lau, chief of the Huyaalis people (who were living on the Sound long ago when the Koskimo moved in from Cape Scott), used to hunt whales. This must be true, the informant averred,..because there are still quantities of whale bones on the beach at Huyaalis.

178. KK: The Koskimo never got stranded whales, because they were so far up the inlet. Their only "outside" places were at Cape Scott and Cache Creek, where, so far as the informant knew, whales never bleached. The Giopino (Koprino Harbor) chiefs, however, often got whales; the informant, by virtue of his first chief's place among the Giopino (as well as at Koskimo), "owns" a very large piece of any whale drifting ashore in Giopino territory. The Koskimo often bought whale oil made by the Giopino. BC, KX: It was very rare for whales to beach in either of these places. If one did, the people would make use of it. TG: See note 150. LS: When they were lucky enough to find a beached whale, they cut it up and rendered out the grease. They ate a little of it themselves, but not much -- "they didn't care for it." However, they could always sell whale grease to the Haida and Tsimshian, which explains their eagerness to get it.

180. KK: All the Quatsino Sound groups hunted sea otter considerably, at least in historic times. The Klaskino were the sea-otter hunters par excellence. This is only to be expected, for a sea-otter woman was an ancestress of theirs; consequently they had more secret rituals, magic, and "medicines" for sea-otter hunting than anyone else. KW: Wikeno hunters did not set out after sea otter, but if a man chanced to sight one, he naturally tried to get it. See note 122. BC: Sea otter were very rare in Bella Coola territory. KX: Sea otter were rarely seen. Once in a while one was found asleep, and was taken. TG: See note 150. LS: There were some sea otter around Cape Fox, but not many. The "outside" people (on the west coast of Prince of Wales Island, etc.) were the real sea-otter hunters. LC: Sea-otter hides came in trade from Yakutat; the Chilkat did not hunt them.

184. The surround may have been an historic innovation over a wider part of the coast than the entries here show. A common if not invariable feature was that the otter belonged to the first man to score a hit, no matter how lightly, so long as his arrow stuck. The lucky marksman had to pay a few pairs of blankets to the next two or three men to hit the animal, and also to the one who finally harpooned or speared it. The writer suspects this style of hunting dates from the days of the fur trade along the coast.

Land Hunting

187. KR: Only the tribes dwelling on the mainland hunted mountain goats. See Boas, 1909, 515; idem, 1935, 18-19.

188. The hunting was done by a party with their dogs; a single hunter had little chance to approach the wary mountain goat. Usually some men were stationed by narrow defiles or blind alleys into which the quarry would be driven within spear range; the rest of the party tried to get above the goats to drive them down. This could be done, naturally, only when the goats were feeding on the lower slopes of the mountains. In winter the animals often come down close to the salt water. GK said that hunters should be on the grounds by dawn, when the goats were nearly through feeding. When full of feed, the goats foundered when pursued by the dogs and gave out in a relatively short time. Of course the plan of the hunt was arranged to

suit the local terrain. For example, on top of a mountain behind the Xaihais village of laikw was a pocket from which the animals could not escape when the entry at each end was closed. The main goat trails on the mountain led through this natural trap, so all that had to be done was to station men there, then frighten any goats that happened to be on the slopes. This place was the property of a chief.

Most informants remarked that there were many little pockets in the mountains in which properly trained dogs could hold goats until the hunters came up. "Training" meant, of course, the performing of magic rites over the dogs, rather than schooling them. A typical process was that described by LS. The right forefoot of a kid was warmed over the fire, then pressed against the pup's feet, once a day for four successive days. Then the hoof was taken to the mountain to be secreted in a crevice. The owner fasted during the rite. When the pup grew up, he would run as surefootedly over the rocks as the mountain goats themselves, and easily turn them downhill. (This procedure was equally effective on human infants.) TG: The informant believed dogs were not used, but that parties of hunters drove goats in the same manner.

189. All the informants of goat-hunting groups except BC agreed that the weapon used was a long pike ("spear") with an unbarbed bone or horn blade. The Bella Coola exception is probably an error. The same informant reported the pike as a necessary part of the goat-snarer's equipment, so the weapon was associated with goat hunting after all. A snared goat, if not already choked down, could be dispatched with a club, a knife, or a handy stone; one would not need to carry a spear all the way up the mountain. Why a close-range weapon (the pike was thrust, not thrown) should be so consistently preferred, informants could not say. The writer suspects that the advantage of greater range of the bow was outweighed by the weapon s fragility when the hunter was scrambling over rock slides and the like. With all due assistance of magic for man and dogs, the goat hunter had to be fleet and surefooted; an arm that needed constant protection would inevitably reduce his speed.

190. KW: The device, of a twisted cedar withe, is referred to by Boas as a lasso (1909, 515). According to my information it was set as a snare. The snares were of plaited cedar withes. Only a few places were suitable for placing the snares; such sites were known by name, and privately owned. BC: Simple snares were used in some places. In others, a weight was attached to the line in such a way as to be released when the goat struggled, dropping down and choking the animal. The writer could not understand the mechanism by which this device was supposed to have operated.

192. LC: Mountain sheep were found some thirty or forty miles (as the informants estimated) in from Kluckwan. Men from this village went to hunt them. Hunters were stationed up above, then dogs were set on the sheep. It was said to be impossible to drive mountain sheep downhill (as goats were driven); they always went up. The animals were also caught with springpole snares set in the trails.

195. N2: Elk were not hunted extensively until the Clayoquot obtained guns, stated the informant (but some of the northern Nootkan tribes hunted and trapped them).

198. GK: Deer have come into the country only since the railroad was put through, the informant averred. HM, HS: Deer were imported to the Queen Charlottes only twenty or thirty years ago. At present they are quite plentiful.

199. The driving method is particularly effective on small islands, to which deer frequently resort in order to escape from wolves and cougar. When deer took to the water, they were easily overtaken in canoes, and clubbed or drowned with the paddles. NH: Deer were driven into Sproat Lake by parties of hunter who shouted and "howled like wolves"; dogs were not employed for this purpose. KK: There is a tradition that the ancient Huyaalis people used to go out to Limestone Island en masse, armed with dance rattles, to drive the deer into the water, where others killed the creatures from canoes. The informant insisted that the Koskimo never did this nor did they use dogs to drive deer.

200. KR: Boas describes springpole snares for deer (1909, 511). LS: Snares were used only occasionally, it was reported. They were not considered particularly efficient.

201. The types of deadfalls are described farther on. See note 208.

203. HM: A few caribou were found on the north end of Graham Island. The informant, who did not know much about how they were hunted, believed the animals were obtained but seldom. LC: On their annual trading junkets into the interior, the Chilkat hunted caribou intensively for the highly valued hides. The hunters surrounded a bunch in a cañon and shot as many as they could. Both the Chilkat and the GK informants stated that dogs could not be used to hunt caribou; the

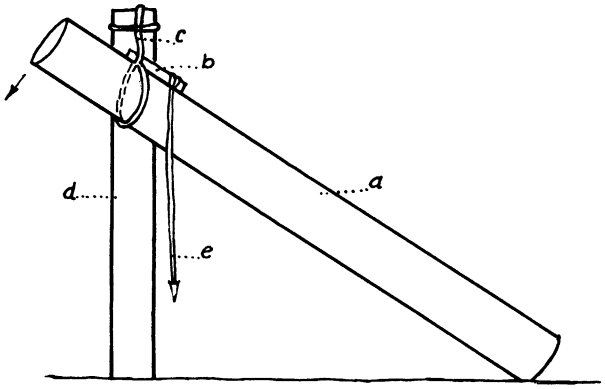
caribou would scatter, and were too swift to be overtaken.

206-207. There was but little difference in the methods of hunting black bear and grizzly, as far as a hasty survey could determine, except that, for example, a trap built expressly for grizzly was larger and more strongly built. These beasts would make matchwork of an ordinary black bear deadfall. The types of traps used for both species were identical. Doubtless there are differences in the habits of the two which are of importance to the expert hunter or trapper, but such traits were not brought out in the lists, so elements 208-209 may be considered as applying to both species over their ranges.

208. All the bear deadfalls except that of LC were described as of the same pattern, that of a weight supported by a lever arm held by a trigger. See Boas, 1909, figs. 160, 161, 163.

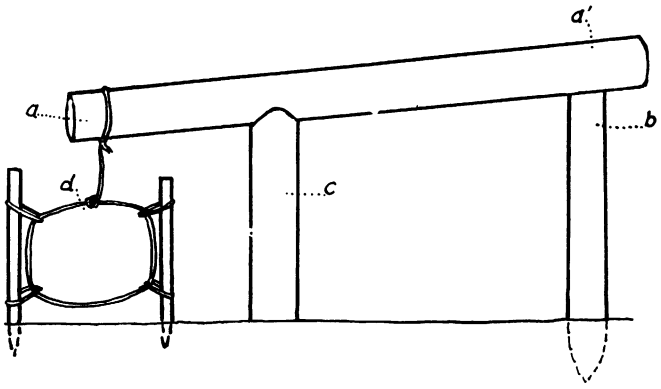
Variations on this pattern consisted in differences in the kind of trigger, whether the trap was baited or built across a trail with a trip-string, etc.

The Chilkat bear trap was said to be thus:



Weight (a) was supported in a loop in line (c) made by hooking one end of peg (b) behind the standing part of line (c). A pull on release line (e) unhooks peg (b), releasing weight (a). The end of line (c) is fast to a post or tree (d). Both bait and tripline sets were made. So far as the writer could learn, the lever-arm-type deadfall was not used by the Chilkat. This hooked peg release does not appear to be as efficient as the other type; for one thing, from the description given it is difficult to see what would prevent peg (b) from catching and fouling now and again, though perhaps there was some way of clearing it which was not mentioned.

209b. The most common bear snare was a variant on the familiar springpole. Of course a pole stout enough to yank a bear up in the air like a snared rabbit could not be handled. The solution may be diagrammed as follows:



Noose (d) is set between stakes, held open by light strands of grass or cedar bark. When a bear is caught, he lunges, dislodging the end (a^1) of weight ($a-a^1$) from the smooth top of post (b). As a^1 drops, forked post (c) serves as a fulcrum, so that weight end (a) rises, lifting the animal up on his hind legs, or clear of the ground if he is not too big. The end (a^1) of a heavy log could be raised up by several men with levers, because it would be far enough from the trail so that the necessary marks of trampling, etc., would not frighten off the quarry. Usually $a-a^1$ would be a fallen log resting on a windfall, etc., at c.

KR: This type of snare was reported by Boas for southern Kwakiutl (1909, 512 and fig. 167).

209c. A bar was made fast, close to the eye of the loop. The standing part of the line ran through a hole in the bar. When a bear was caught and felt the bar on the back of his neck, he would, it is said, reach back with his forepaws, "just as a man would," pulling it downward. This of course only served to tighten the noose.

210. Lances were usually used for killing hibernating bears. Dogs were often used to find the den; if the bear could be reached from outside, he was speared as he lay asleep; if not, he was smoked or shouted at till he came out. Bears are weak and easy to kill when roused from their winter sleep, or at least so informants say. The KW informant remarked that it all depended on how strictly you had observed the preparatory ritual; if you had done it perfectly, the bear lying in his den would grasp the blade of the spear and aim it straight at his heart. The less strictly you performed the rites, the more trouble you might expect to have.

Scaffolds were sometimes built over trails from which hunters could spear or shoot bears that came by. This hunting method was reported for: TH, TG, LC. Most informants spoke of men who were brave enough to attack a bear with lance or bow and arrows wherever they found one and adroit enough to have some chance of success; but whether this could be classed as a practical hunting method is difficult to say. NH, NT, NC, N2: Probably negative.

211. The marmot hunting deserves some description. The marmot (in the regional colloquialism, "ground hog") furnished a light but finely furred pelt, prized throughout the area for clothing. In days before European blankets, these hides were one of the chief articles used in potlatches. Marmot were plentiful in many localities in the higher mountains. The grounds were usually privately owned, and huts or cabins were built on them. The hunters with their families went up in the fall when the fur had set but before time for the marmot to hibernate. The season was a short but rich one, for the animals were easy to catch, and the hunting parties came out with quantities of the valuable furs.

212. The principal way of catching marmot was with deadfalls, which were set directly in front of the dens. The deadfalls were of the same type as those described for bear, but smaller, of course.

212a. See Niblack. The Tlingit informants said the uprights for the traps were carved into the semblance of the human figure. A young marmot would look out and see the uprights, then go tell the old (well-furred) head of the family, "Uncle, there are some human beings come to see us. They are out in front of the house now." The old one would hasten out, intending to invite the humans in, and for his pains and hospitality would be caught. Such deceitful stakes may have been used more widely.

213. Beaver were taken in a number of ways. Likely they were sought after more in historic than prehistoric times. Harpooning (with the ordinary seal harpoon) was a common mode of capturing them. The LS informant stated a spear, with multiple-barb bone point, rather than a harpoon, was used by his people.

214. The deadfalls all were described as small editions of the bear deadfall. They were set across the runways.

215. BC: The mouth of a long bag net of nettle fiber was put over the entrance of a beaver house. A stick of partially rotten wood was placed in the closed end, the idea being that the beaver in his struggles when enmeshed would bite at the stick rather than the net. KO: This is a questionable plus. The informant apparently had heard something of a beaver net, and hazarded that it might have been a dip net, with which beaver could be scooped up. GK: The net was similar to that of the Bella Coola but made of babiche.

219. A fire was carried on a board in the stern of a canoe, screened so as to cast a deep shadow over the bow. The birds tried to avoid the light, and gathered in the shadow close to the bow where they could be netted or clubbed. This method of hunting depends, so it was explained to the writer by Nootkan informants, on selecting a pitch dark stormy night. If there is the least bit of starlight the waterfowl will raise before a hunter can come anywhere near.

Curiously, the multipoint spear used in this hunting by the Makah (Swan, 1877, fig. 34) and reported for Nootka and Kwagiutl by Boas (1909, 516) was consistently denied by all informants. The region in which it occurred commonly was that of Georgia Straits (Barnett); Juan de Fuca Straits (Swan, loc. cit.).

220a. See Boas, 1909, fig. 171.

222. Waterfowl often congregate along the beaches, just far enough out so that a person on shore cannot get within range. Branches are placed around a canoe to conceal the occupant. The hunter goes far out around the birds, then allows the canoe to drift in toward them. This is still a very popular method of hunting in many localities (of course, shotguns are used rather than the bows and arrows of former years).

224. The snare was one set on the flats at the upper edges of the tidelands for geese (which walk about feeding on the grass).

224a. See Curtis, X, 35.

225. The gorges were tied to a line under water, and were intended for diving species of waterfowl.

226. KR: The net was described as suspended from poles raised fore and aft in a canoe. It was intended for catching cormorants. Several canoes thus equipped would go in line; another canoe might go closer inshore to scare the birds off the rocks.

227. This method was similar to that widespread in the Plains area (G. L. Wilson, 1928). The hunter lay in a blind with some bait close by to seize (or noose, see element 207) the eagle when he alighted to feed. LS: Although the informant denied this method of catching eagles, he described in detail the use of a blind along the river's edge at pools. This extended out over the water so the hunter could seize ducks diving for bait (salmon roe) close to the edge of the blind.

The principle is obviously the same, although to the writer the application to ducks sounds somehow less practicable.

Animals Eaten

The following tabulation refers to species other than those for which special methods of hunting have been described.

The utilization of species mentioned previously (elements 122, 146, 150, 153, 178, 180, 187, 192, 195, 198, 203, 206, 207, 211, 213, 219) should be consulted in conjunction with this portion of the lists.

The (combined) list does not exhaust the fauna of the area. Most of the larger mammals are included, but some smaller forms were slighted unintentionally and, of the birds and invertebrates, only the common, easily described forms were covered.

230. Canidae found in the areas include, besides the domestic dog, wolves (absent on the Queen Charlotte Is.), foxes (found only in the territory of the BC, GK, and LC), and the coyote, which in recent times has appeared in the territory of the BC, KX (?), GK, and LC.

231. The cougar, according to informants, has been moving northward on the mainland in recent times, perhaps because of settlement in the southern part of the provinces. BC, KC report it as a recent entrant in their territory.

232. The lynx is probably absent in the regions for which no entry has been made. LS reported it as very rare in his country.

234. The mustelids referred to are mink, marten, and land otter, all of which were said to be far too rank even for a native palate.

238. LC: The informant stated that the Yakutat people ate eagle, but the Chilkat never did.

240. GK: Reply probably should have been "0" (absent or rare in the region).

243. LS: Only old people might eat crane.

246. LS: Only old people might eat seagull eggs.

247. Frogs were regarded with a greal deal of awe and fear in the area. Those who knew how might use them for magical charms, etc., but few people had the knowledge and courage necessary.

253. The barnacles referred to are the large ones growing on the outer coasts.

Vegetable-Food Gathering

254. While most of the gathering of roots and other foodstuffs was regarded as women's province in the area, this work was not sharply restricted to them. Most informants qualified their answer to this query by saying that men commonly assisted their wives at these tasks.

The various roots used were not recorded, after a few vain attempts to identify the plants from verbal descriptions. Roots of one or another variety of fern were dug nearly everywhere; clover roots were used widely, although the range of this plant does not seem to have been so extensive as that of ferns.

255-258. There was a difference in mode of use between the crutch- or ball-handled digging sticks (elements 257-258) and those of the preceding types (elements 255-256). The crutch or ball handles were placed against the digger's chest or abdomen so that her weight would aid in driving the point into the ground. The other types were wielded as we handle, for instance, a post-hole bar.

259. A great variety of berries were dried, salal berries being perhaps the most extensively used kind. The same method was in vogue everywhere: the berries were cooked to a pulp "just like jam," informants say, then poured out in a layer about an inch deep on skunk cabbage leaves in a rectangular wooden frame. When thoroughly dried, they formed thin cakes which could be stored in boxes.

The regions approaching an interior climate, i.e., the territories of the Bella Coola, Xaisla, and Gitksan were the sources of the most and the best-flavored fruit, and the dwellers of the outer coasts eagerly sought to buy their dried berries. NH, NT, NC, N2: Question not asked; but quantities of salal berries were (and still are) dried annually by all Nootkans. TG: While the Tsimshian dried some berries, they depended on the Gitksan for the greater part of their supply.

260. Several kinds of berries, chief of which were crabapples, were preserved in this manner. A small amount of olachon grease was mixed with cold water and whipped to a froth, "just like soapsuds." The berries were cooked a little, allowed to cool, and then stirred into a box full of this whipped grease. They could be kept for a long time. Informants say that grease a year or two old was best for this.

Some kinds of berries, e.g., crabapples and highbush cranberries, could also be kept for some time simply by putting them in a box of cold water.

The LS informant described a third method of preserving berries much used by his people.

The berries were cooked and pulverized, mixed with pulverized fresh salmon roe, and re-cooked until stiff (apparently the albumen of the roe caused them to "jell").

261. The inner layer of hemlock bark was the commonest kind used, though bark of cottonwood, willow, and birch (within their ranges), and young spruce was also utilized. KK: The Koskimo did not eat hemlock bark, though they bought the dried cakes from their neighbors on the east coast of the island (apparently they did not dry any themselves). The informant was not sure what kind of bark they used, but thought it may have been alder or maple.

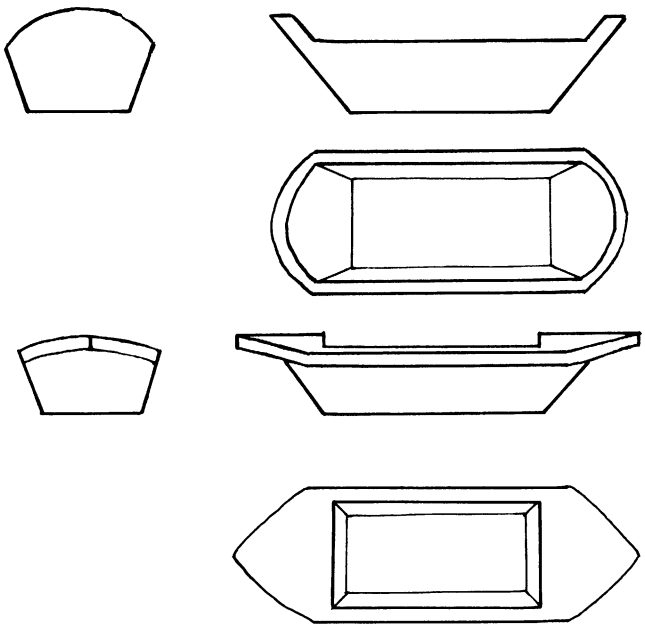
Cookery, Dishes, etc.

271. GK: Cooking in baskets was a make-shift only (i.e., when camping, traveling).

Alder, maple, cottonwood, and birch were the usual materials for dishes (the two latter, of course, only in restricted regions). The dishes were dugout affairs. Dishes of cedar, kerfed and bent like a box, were also made rather widely, but the writer failed to get a distribution of them.

272. NH, NT, NC, N2: Probably negative.

279. Common shapes for dishes were:



281. Carved dishes such as these were, of course, used only on festive occasions, not for every day.

282. These dishes were often elaborately carved, painted, and decorated with inlay. One such dish was set before each chief at a feast. Sometimes men were called to eat from them directly; sometimes men's portions were served from the large dishes into smaller (individual or 2- or 3-man) dishes.

283. It is difficult to decide where true names stop. In a sense, all these chief's feast dishes were named, those in the north (KC [?], TG, TH, GK, HM, HS, LS, and LC) being carved to represent a clan crest of the owner and called accordingly; e.g., the chief of the Kitqata Eagle clan had a dish with eagles carved or painted on it called "Eagle dish" (kaiɬmAqskī:k). The writer has attempted to differentiate between such purely descriptive names and the imaginative names in the southern portion of the area. Examples of these latter names are two from the Kwakiutl claimed by the informant: "One-cannot-reach-across" (i.e., it was supposed to be of such great size) (wêwīlas); "Causing to defecate in bed" (i.e., such quantities of rich food were served from it) (ts'īdīlats'ī). (Both these dishes had grizzly bear carvings.) KX: The head chief of the tribes, sanaxet, was the only one to have named dishes.

287. These dishes were all of cedar bark, with the exception of those of the GK, who made birchbark vessels of Carrier type. The cedarbark dishes were considered to be make-shifts, used more often by campers, etc., than at home.

288. KK: None of the informant's tribe had stone dishes, so far as he knew, but a Giopino chief received some in a marriage to the daughter of a Bella Bella chief. BC: Only one Bella Coola chief had a stone bowl used for feasting. KO: The Bella Bella did not make stone dishes, but got them from the quoɬnagīmix, a mixed group of Bella Bella and Bella Coola living up Dean Channel, who were exterminated in a war with the Oyalit. A large stone bowl, carved into the form of a frog, was said to have been found in gwoɬnagīmix territory a few years ago. KC: The stone dishes were small vessels used for grease.

288a. The rather large mortars found occasionally at sites on the northern coasts may have been used for this purpose.

291. KK: A few goat-horn spoons were received in trade, but as the informant put it, "They didn't really belong here. They weren't real Koskimo style."

292. While the negatives recorded for the KW and BC might be correct, the KC negative is probably in error. The LC were the only group who manufactured these spoons.

294. KR: The spatulas were made new each time, and thrown away. (Elsewhere they were well made, and often decorated.) The soap berries were imported from the interior.

STRUCTURES

Dwelling House

The following elements refer to the permanent winter dwellings. Many groups had permanent houses at important fishing stations, etc., which approximated the winter houses in type but often lacked the elaborateness and structural niceties of the latter.

296-299. Houses with a floor at ground level (at most only leveled off) were the normal type everywhere.

Only a relatively few men in each village had houses with central pits (elements 297-299); the following remarks may be indicative of their frequency. KK: The informant's mother's father owned the right to a house with a pit, and built one with three tiers of "steps." The original house, which was obtained in marriage from the ancient Huyaalis, had ten steps. No other Koskimo could build such a house. KR: A chief of the Walas Kwakiutl owns the right to a house with steps. KW: A Wikeno chief (the interpreter's mother's father) rebuilt a house on the "island" in the river (built on an ancient house site to which he had a right) which had four steps. He filled in the pit because the lake often flooded it in high water.

Other informants qualified their answers by saying, e.g., "Only a big chief could build such a house" (i.e., would be wealthy enough to do so), etc. The nomenclature of central-pit houses among the northern tribes is interesting: Tsimshian, ta'ax; Massett Haida, da'a; Skidegate Haida, da; southern Tlingit, ta:x!

300. Pile dwellings appear to have been associated in most instances with sites liable to be flooded by high water or big tides. If part of the village was situated above extreme high-water line, the houses there would probably be built on the ground. This was expressly stated by all informants who gave positive replies, and corresponds with Mackenzie's observations at the Bella Coola villages, where he saw pile houses and ordinary structures almost side by side (Mackenzie, Voyages, 1802, 238). A related structural type was the building of houses on a log cribwork foundation, noted by Boas for southern Kwakiutl (1909, 340) and by the present writer for southern Tsimshian (archaeological field notes). KR: Boas reports his informants also erroneously denied pile dwellings, though Vancouver expressly describes such structures (Boas, 1909, 415).

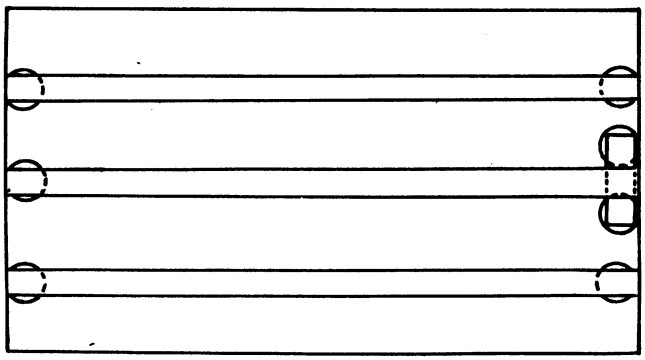
301. In these houses the framework and sheathing were separate units, the posts standing inside of, and not joined to, the planking, which was supported by pairs of poles. The positive entry of KX has been put in parentheses, for the writer believes it to be an error. Several groups buildings the same type of houses took some boards to summer fishing camps (e.g., KO, KC, TH, TG); but these were mainly roof boards, shelving, and the like; the houses were certainly not stripped as were those of, e.g., the southern Kwakiutl and Nootkans. NH: The sheathing was not often taken down, for the Hupachisat could not transport their house boards as easily as the coast people.

302. The slotted roof plates and sills (elements 314-316) which were incorporated into the framework drew the line of the sheathing within that of the uprights. The sheathing in part supported the plates.

303-304. HS: The corner posts were left round; those supporting the central beams were squared, according to the informant.

307. BC: It was related that a man sometimes built a shed-roofed house "as a beginning" (i.e., if he could not pay enough people to work on a real house). Such a structure was considered to be "half a house." A few years later he would build the other half.

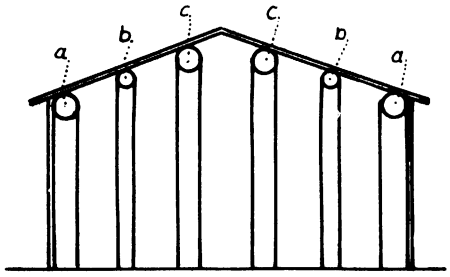
308-311. KK: The informant owns the right to two different houses, one Koskimo and the other Giopino. One has a single ridgepole, supported by two posts with a lintel at one end and a single post at the other; the other house has a pair of central beams, each supported by a post at either end. Of course all the posts and beams are named. In his present "big house" at Quatsino he has erected both sets of roof supports:



This probably would never have occurred under aboriginal conditions, but it at least shows

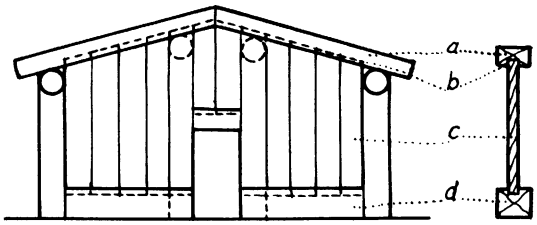
that both modes of construction were known, and were made subject to hereditary right.

312.



313. This was a special privilege, owned only by one or two chiefs of each group. The end of the beam was carved, usually to represent a sea lion.

314-315.



316. See Emmons, 1916, 18.

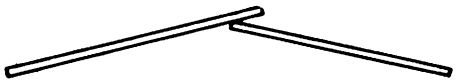
317-319. See Boas, 1909, 340-341. KW, BC: Both types of construction were reported used. The KW informant reported having observed this method of sheathing in some of the older houses.

320. LC: Emmons reports that the façade of the house consisted of vertical planking (1916, 18).

321-322. TG: The informant reported roofs with the lower layer (cf. element 322) of plank, the upper of bark. This is probably an error.

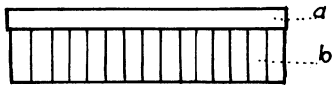
323.

326.



Where bark was the roofing material (cf. no. 322), the problem of sealing the roof peak was solved by laying strips of bark right across the ridge.

328



This may have been done aboriginally, but it looks more like something learned since the introduction of iron nails.

329. Excluding board floors in pile dwellings (element 300), which naturally had to have some kind of flooring.

331. Corner fireplaces were used everywhere in the "smoke houses" in which fish were being dried in the fishing season.

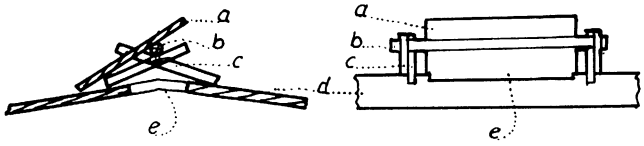
335. Continued use, of course, made a shallow depression, but only Haida and Tlingit informants reported definite pits. NC, N2: Question may have been misunderstood.

336. A common practice throughout the area was that of piling a heap of cooking-stones on the fireplace, to insure a plentiful supply. The entry here refers to the use of sand and gravel filling to protect the flooring and plank lining of the firepit, however.

In pile dwellings (no. 300) a similar device was used. A rectangular box formed of poles driven close together into the ground under the house and extending up through the flooring was filled with sand and gravel, on which the fire was made.

337. The roof boards were pushed apart or back shut, according to need, from below with a long pole. The Wikeno informant averred that his people used only the fixed central smokehole, to which smoke from corner fireplaces might drift, if it would.

339.



The shield was moved from one side to the other, according to the wind.

340. This platform was in every instance low, consisting of a very wide board raised off the ground (probably mainly to prevent the damp from rotting it) by means of poles or timbers. Some people would build it a foot or 18 inches high to make it a place to sit on or to lean back against, but it was never higher than that. The GK informant stated his people made rectangular bunklike frames of poles, filled with leaves and grass, for beds. The LC negative is probably due to

a misunderstanding.

342. See Boas, 1909, 415.

344. There was some confusion in regard to this element. In some instances it was difficult to say if there was a real storage shelf or if goods simply were set on the roofs of the sleeping rooms (element 345). KW: The spaces between the sleeping places were used for storage.

345-346. The enclosed sleeping rooms were used by people of high rank only, i.e., the house chief and his immediate kin. Common people might have (low) boards or mat partitions on either side of their space or might mark the limits by piling their belongings there.

349. Oval-to-round doorways were reported as atypical by most informants except HS. Their frequency seems to have increased from south to north. KK: One Koskimo chief owned the right to use a round doorway, which came in marriage from the Klaskino. KR: The informant had seen a house with a round doorway at Alert Bay; there were none at Fort Rupert. TH: Only a chief's house would have a round doorway. TG: "Grizzly-bear den [house]" (spAsämī) was the only gilūtsa house having a round door (representing the entrance to the bear's den, of course). LC: The entrances to the chief's sleeping rooms were round, but not the outer doors.

350. Portal poles were common only among the Haida. TG: One of the old houses at Point Simpson had a Beaver portal pole, but none of the gilūtsa chiefs had such an entryway.

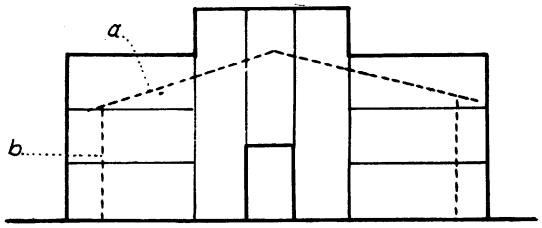
352. The doorway was closed just at night. By day, when people were going in and out and no enemies were likely to be lurking about, the entryway was left open or covered with a mat.

353. Doors were suspended from the center by a cedar withe, so they swung either sideways or back toward the inside of the house. Often they were propped open in the daytime.

Three informants reported types of doors which may be recent or entirely incorrect. KO: Door slid to one side in grooved runway. NH, TH: Door hung on cedar-withe side-hinges.

355. The paintings for each house were, of course, hereditary property. Some houses also had carved façades; a distribution of this feature unfortunately was not obtained (see Boas, 1935, 2). N2: Negative probably erroneous. LS: A special type of board was made for a house front to be painted by hollowing a section of log to a thin shell, then carefully steaming and spreading it out flat. Such boards were rather valuable. LC: While there were no decorations on the house exterior, the front walls of chief's rooms were elaborately painted; cf. Emmons, 1916, pl. 2.

356. BC: Three rectangular screens of wide boards were put up against the front of the house for painting.



Screens of this sort may have been what Mackenzie saw (taken down) whose use he could not determine. (Mackenzie, Voyages, 1802, 238).

357. See Boas, 1909, fig. 113.

359. This was done for warmth; to keep snow from drifting in through the cracks on a sleeping person.

Other Structures

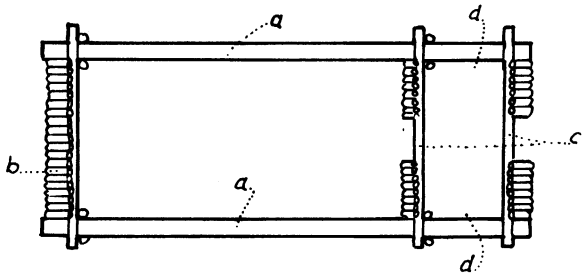
361. It should be noted that all the groups had plank houses at their main camps, i.e., the summer villages at the fishing stations, which differed from the winter dwellings chiefly in having permanent drying racks and in lacking the carvings and paintings (in some instances these decorative features were duplicated). The camp houses referred to are those erected at hunting and minor fishing grounds.

The cedar bark was peeled off in wide strips, which were kept flat by means of pairs of light rods lashed together across the ends of each strip. (Informant HS reported an alternate method, in which a series of perforations was made across the end of a strip of bark through which a stick, e.g. a salmonberry branch, was run). These strips could be rolled up in flat bundles that were far more convenient than boards to transport by canoe.

The cedar-mat lodges in vogue among many Coast Salish were not used in the area under consideration, although people often made overnight shelters out of their overturned canoe and the mat-sail. For short stops, as a matter of fact, there was no rule but expediency. A "camp" might be made under a ledge of rock or beneath a densely branched tree, or a shelter of brush might be thrown up that would turn the worst of the rain.

364. GK: These cabins were built on the hunting and trapping grounds. According to the description given, the side walls were of poles or small logs laid horizontally between

pairs of stakes; the ends were filled in with vertical poles and split logs, inclined inward slightly to rest on cross-braces from the side walls. The gabled roof was covered with poles and bark. A partition was made across the front end of the cabin to make a storm door. Wood was stored on either side of this entryway.



The informant maintained that this was an ancient type of construction.

365. KR: Boas cites a mythologic reference to an "underground retreat" consisting of a hole dug into the ground and a roof made of earth (1935, 3). BC: The informant had heard (presumably in myths) references to an ancient type of house built below ground level. He knew nothing of its form, however. GK: In ancient times menstrual houses were semisubterranean, earth-covered, and, the informant believed, of rectangular form. LC: The type of storehouse for roots, berries, etc., was a semisubterranean structure, rectangular, with pole walls, gabled roof covered with poles, bark, and earth, rather than a simple pit, as were other caches of this type.

369. LC: Large bins of poles were built by the Chilkat, which were filled with late fall salmon. Water was poured in until the fish were frozen into a solid block which would keep fresh all winter long, "just as good as a cold storage plant." (The LS interpreter who had tried these frozen fish during a visit to Kluckwan, however, reported that such fish "don't taste very good; they're a little bit rotten.")

370. Boxes of olachon grease, berries, etc., to which repeated changes of temperature would be injurious, were kept in pit caches, well covered with earth. Cf. also element 114. KR: Reported by Boas for storage of clover and cinquefoil roots (1909, 416).

374. KK, KC: Protection in wartime was sought in caves and on refuge islands. LC: Breastworks of stones, which might be used as ammunition as well as for defense purposes, were heaped up at critical points on refuge islands.

375. Cf. also element 663. Sweathouses were probably absent among the KK, KR, KW.

379. HS: This positive entry is probably an error.

NAVIGATION

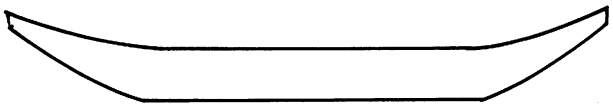
Dugout Canoes

The entries under this head refer to the manufacture of the various types, not possession through trade.

381. See Olson, 1927. These canoes were made in a restricted area, principally by the Nootkan tribes of the west coast of Vancouver Island, but were traded far and wide on the coast. The canoe known to the Haida as the "deer canoe" was of this type.

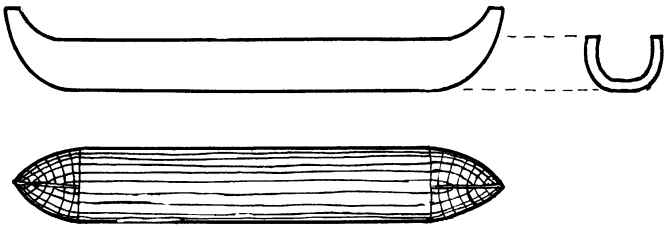
382. See Olson, 1927. The Haida, particularly the groups around Massett Inlet, where the best cedar was found, were renowned as the most skillful makers of this type of canoe. The biggest and best canoes owned by the Tlingit, Tsimshian, and northern Kwakiutl were Haida-made, purchased at trading centers like the Nass olachon grounds. Canoes of this type were widely made, however. GK: The upper Skeena people, who might be expected to have had a specialized river canoe, made only the typical "Northern" type, cutwater and all, according to the informant. The only canoe seen at Kispiyox agreed with his description: the prow and stern pieces were short and stubby, however, compared to coastal canoes, and the cutwater was proportionately quite small. Probably a good deal of weight should be given the informant's explanation of the lack of development of canoe making. His people, he stated, used canoes very little, and then chiefly to cross the river. "We were never like the coast people who always go about in canoes; when we want to go somewhere, we walk." LC: The Chilkat obtained many canoes of this kind in trade from their southern kindred, but made none themselves, for there is no red cedar in their territory. See no. 387 and note, LC.

383.



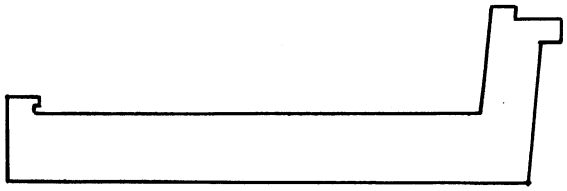
This type was reported by KX, TH as a river canoe; the absence of the cutwater obviated the necessity of turning it stern foremost to go upriver. These river canoes were narrower of beam than those intended as seagoing craft. Haida informants described canoes of this type as designed for sea-otter hunting; their lines allowed them to slip through the kelp beds with a minimum of noise.

384. This was a specialized craft designed for use on rivers. In shape, it comes to a point on both ends, prow and stern rising in a graceful curve resembling the handle of a goat-horn spoon:



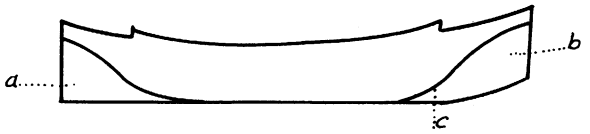
In cross section the spoon canoe is quite rounded, but left very thick on the bottom for balance. These canoes are still in use on River's Inlet and at Bella Coola.

385. The Kwakiutl "war canoe" (mAnka) was somewhat like the Nootkan type, but characterized by a vertically rising, tremendously heavy prow piece:

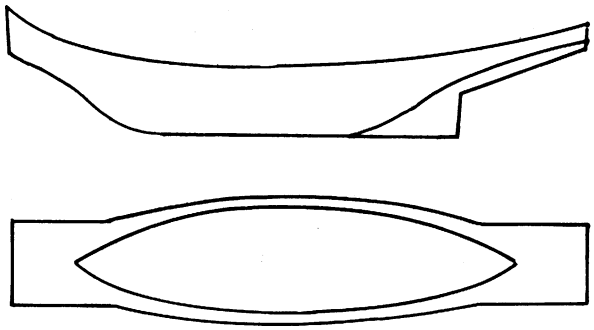


Curtis has described this vessel (XI); his account agrees in the main with that of the present writer's informants. Boas also figures a model of this vessel (1909, fig. 117). NC, N2: This canoe was known to the informants as a Kwakiutl type.

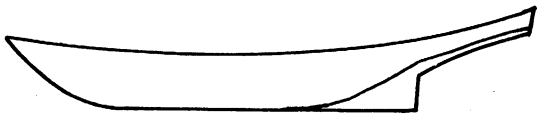
386. In addition to the foregoing, several local types were described, but they were made so long ago that informants were quite vague as to details of form; and informants' laboriously drawn diagrams are often more perplexing than the garbled verbal descriptions. Informants from whom no further data are given here stated their people made only the types indicated in the lists, (nos. 381-385 and 388-390.) KK: There was another canoe, called têkwin, which had "very large" bow and stern pieces. The informant believed this meant vertical thickness, and drew an outline resembling the "old-style" canoe model figured by Boas (1909, fig. 116).



KR: The informant thought the reference (probably from a myth) to the largeness of the bow and stern of the têkwin meant horizontal size, and pictured the vessel as one with nearly level, wide bow and stern pieces on which marksmen could stand in battle, somewhat as follows:

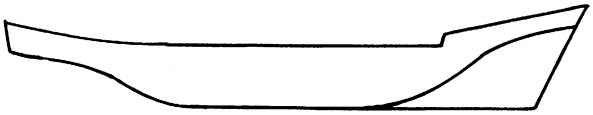


HM: A canoe of medium size was made with a high prow, but no projecting stern piece:

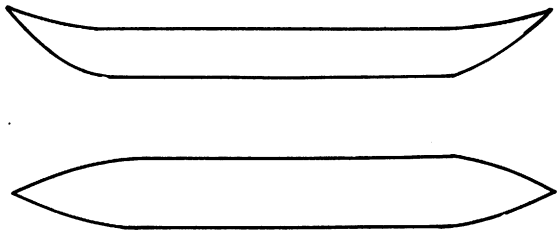


(This canoe is pictured by Dawson, 1880.) The HS informant denied the manufacture of this type by his group.

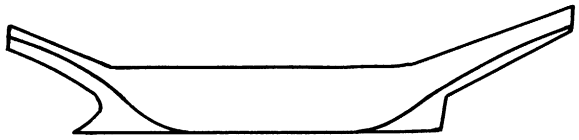
Another type, called the "head canoe," had a very deep prow piece and cutwater combined, which could be carved or painted. The informant diagrammed it thus:



Both Haida informants agreed that an ancient canoe type was a small dugout with carved and pointed (but not projecting) bow and stern.



In addition, one sees canoe models now and then, purporting to represent a Yakutat canoe, with a projecting stern (?) piece as well as the orthodox cutwater:

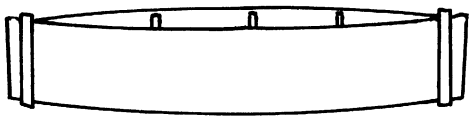


Just what the function of this piece is would be hard to say. This type was not reported by any of the present informants.

387. LC: The local canoe was a small river vessel of cottonwood, described as having pointed, curving, but not projecting bow and stern.

Other Canoes

388-389. These were makeshift craft, used chiefly on lakes, etc. Boas describes them as gathered and tied at the ends, after the fashion of a cedarbark trailer (1909, 449). However, my informants described them as a large piece of bark, folded, bound, and pitched on the ends, and spread in the center by thwarts.



KK: The entry is based on a story recounted by the informant of two Quatsino Sound men and a Chicklisit (Nootkan) who made such a vessel to escape from the Queen Charlotte Islands where they had been taken as slaves. (The same incident was related by a Kyuquot [Nootkan] informant.) A similar tale of such a canoe made in an emergency is the basis for the HS entry. Elsewhere, where positive statements are recorded, these bark canoes were regularly used as lake craft. The KR informant, while denying the element for his own people, stated that the Knights Inlet people used these bark canoes a good deal.

390. LC: These skin-covered canoes were apparently quite large, resembling the Eskimo umiak rather than a coracle. They were said to have had pointed, curved bow and stern.

The covering was moose or caribou hide, dehaired but not tanned, sewn with sinew, and pitched along the seams. The frames were taken down, and frame and cover packed into the interior on the annual trading jaunts, to be assembled for crossing lakes. The canoes were paddled, not rowed. According to legend, the Chilkat in ancient times had only this type of canoe. This was before they knew there were other people living to the south and west on the coast. They matched a race between a skin-covered boat and the first dugout they ever saw, which was brought in by the coast people. The latter won by delaying the start for some hours, so that the skin boat dampened through, becoming sluggish.

Canoe Appurtenances

391-392. These elements refer to the large "chief's canoes." Smaller hunting, etc., canoes ordinarily were not decorated in any manner.

393. The floorboards were put in for stowing freight, such as dried food, etc., to keep it dry. A wide space was always left for bailing.

394. See Boas, 1909, fig. 118.

395. See Boas, 1909, fig. 118c. The Nootkan and northern "leaf" blade paddles differed slightly in their proportions; the two would probably be easy to distinguish on comparison. Verbally, however, such differences are hard to establish. The long tip of many Nootkan paddles (element 396) is the most convenient differentiating feature. KR: This was the Nootkan paddle, which was considered a hunter's style.

396. The tip was supposed to allow water to drip off noiselessly.

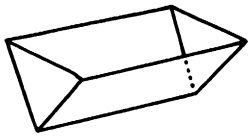
397. See Boas, 1909, fig. 118a and b.

400. Gum from hemlock blisters was often used; it was smeared over the paddle and scorched over the fire. Black paint (mixed with salmon roe) was said to have been used sometimes. The chief purpose was to prevent checking and cracking of the paddle. The blackening also prevented the reflection of

light on the blade, which would frighten game.

401. Such paddles were used on state occasions by chiefs.

402.



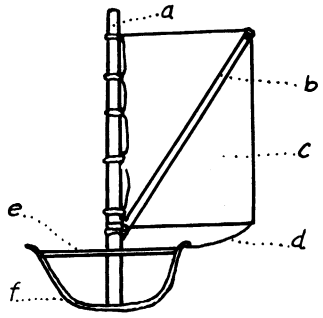
403. See Boas, 1909, fig. 119a.

405. See Boas, 1909, fig. 119b and c.

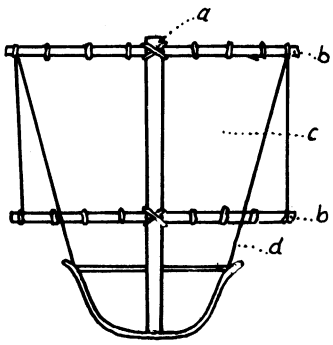
407. Often a man would look for a longish rock of the right size and tie it onto his anchor rope with no more ado. When done with it, he threw it away, and found another next time he wanted one. Some anchors, however, were grooved and were presumably preserved with care. (See Boas, 1909, 446.)

408. Despite the universal affirmation of the use of sails, there is some doubt in the writer's mind as to such wide use aboriginally. Nootkans also maintain they always had sails, yet we have Cook's definite statement that "sails are no part of their navigation," and Meares' account of ordering his sailmaker to rig a sail on the canoe of a Clayoquot chief and to teach the proud owner its use. The statements of modern informants cannot be taken literally in every instance. Furthermore, there is no mention of sails anywhere along the coast in the journals of the early navigators.

409.



410.



In both types, the sprit or spar had to be unlashed and the sail rolled up about it, like one of our window blinds, when the wind was unfavorable. The mast would be unstepped and laid with one end resting on the prow of the canoe.

WOODWORKING

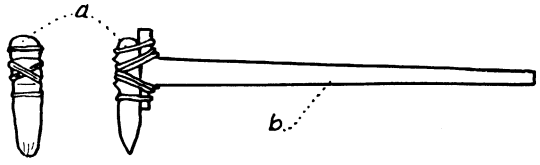
Tools

414. NT: The informant held for a hafted bone chisel.

417. See Boas, 1909, figs. 36-39.

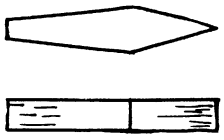
418. See Boas, 1909, figs. 40-41. Boas does not make clear whether both the specimens of the type that he figures are archaeological (loc. cit.).

419. This implement is the one designated by de Laguna as the "splitting adze." (F. de Laguna, Archaeology of Cook Inlet, Alaska, Univ. Mus., Philadelphia, 1934.) It is undoubtedly absent in the southern portion of the Northwest Coast, but its southern limit is not certain.

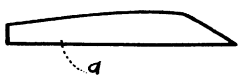


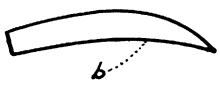
420. Wedges were usually of yew, where that material was obtainable. Spruce and hemlock knots were also used.

421. See Boas, 1909, fig. 51a.



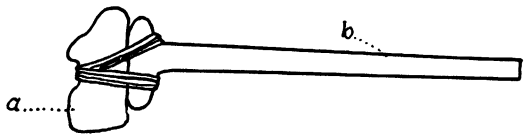
422. There were apparently two forms of curved wedges, used particularly in canoe making, but it was not possible to differentiate between them consistently. See Boas, 1909, 323, and fig. 51b and c.



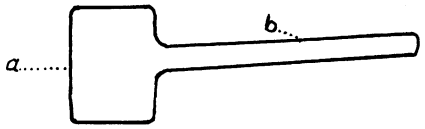


425. A large unshaped flattish stone was held with both hands.

426.



427. This is an implement known in some regions of the United States as a "nigger maul." It may not have been aboriginal on the coast.



428. See Boas, 1909, figs. 46-49.

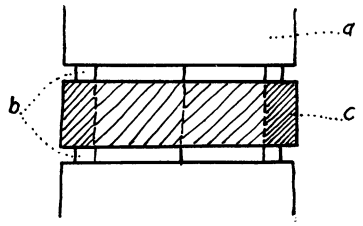
429. The ordinary elbow adze, referred to here, was hafted at a more acute angle than the chopping adze (element 419). The sharper the angle, the finer the work that the adze is capable of. KR, KW: The elbow adzes were specifically stated to have been used for the rougher work, the D-adze for the finishing. (See Boas, 1909, 359.) This was probably true for KK as well.

432. The types and materials of knives in pre-iron times is a mystery to most informants. Many natives, particularly in the north, maintain that their people had iron long before Europeans appeared on the scene and for corroboration cite any number of traditions relating how some ancestor found a "log" with iron in it along the beach. (The "log" they interpret as a mast of a wrecked vessel.) This traditional motif of the finding of drift iron, if it be a myth, has a wide distribution on the Northwest Coast, or else the event occurred rather often, for the Tolowa of northwest California claim their forefathers got iron in the same manner. It is difficult to retain one's skepticism in the face of the plausibility and constant reiteration of this story, although what these vessels with timbers so laden with iron could have been is hard to say. Barbeau (1929) has emphasized the significance of Cook's account of the quantity of iron seen at Nootka Sound.

435. The climbing ring was described as a length of rope used in the same manner as the climbing rope of a high-rigger on a modern highline logging operation. This device was used in making the top cut in splitting a section from a standing tree (element 439), and sometimes in getting bark. KK and KW informants stated ladders were used instead of the climbing ring.

Techniques

438. The procedure was to make two narrow cuts and split out the intervening portion with wedges, going around and around the tree.



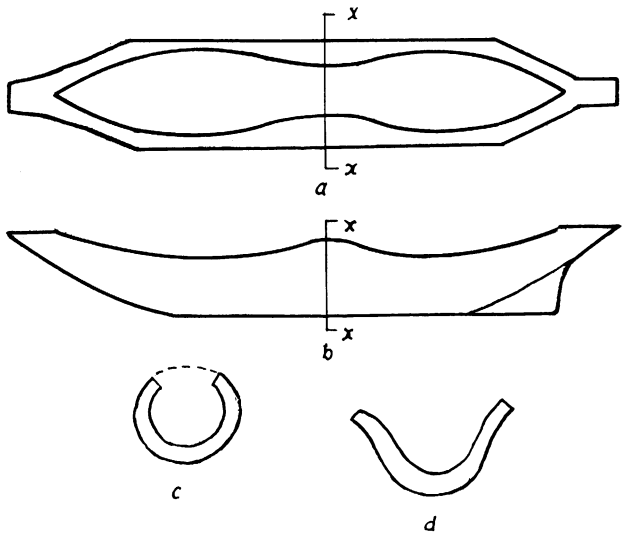
The chopping adze was handled with the head to the right (by a right-handed man) with a short horizontal stroke.

439. This was done to obtain slabs for boards, when only a few planks were needed or the whole tree was not worth cutting (i.e., only a part of it was clear enough to split). HM: This was done only in obtaining material for a cradle, to insure the child's longevity.

440. Adzes and wedges (see note 422) were of course used everywhere in hollowing a canoe, but in most of the present area they supplemented the burning process. Among some groups (the northern Nootkans and southern Kwakiutl, and the GK and LC, whose cottonwood logs were not well suited to the burning technique), canoes were hollowed by adzing out sections and splitting out the intervening blocks with wedges. Boas gives a detailed account of this process (1909, 348-369). KR: But see Boas, loc. cit.

442. To increase the beam. See Boas, 1909, 364 ff.

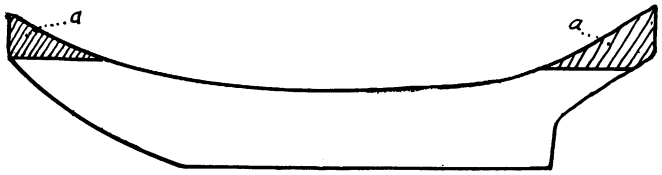
There is a point of canoe-making technique of which the present writer learned too late to obtain distributional information, but which is worth recording. In the northern of the area the maker of a large canoe used nearly all the log, the inside being cut out with overhanging edges, thus:

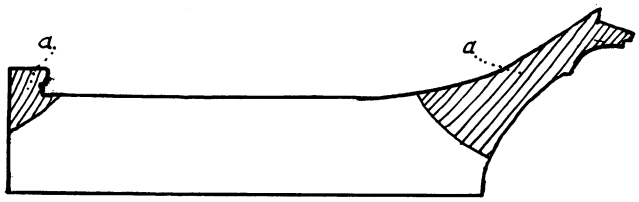


Another point concerns the method of testing the thickness of the hull, which differs somewhat from that described by Boas (1909, 361-363). Holes were drilled from the outside (which was shaped first) with a drill wrapped with a cord or withe at the proper place so the bit would penetrate just to the depth desired. The bit was drawn, and a plug or peg of dark-colored (or painted) wood driven into the hole. When the inside was being finished off, the appearance of the pegs told the workman he had cut to the proper thickness.

443. These end pieces were found on all large canoes; small canoes had more nearly level prow and stern and did not need these additional pieces to complete their lines.

There is an important difference in the superstructures of the two chief types of canoe of the area, which a number of informants pointed out. Canoes of the "Northern" type have small pieces set on top of the already extended ends; Nootkan canoes have superstructures let deep into the hull.





Nootkan informants say their usage is owing to the fact that large cedars are often rotten at the heart (the Nootkan canoe is made from half, or a bit more, of a log) and part of the function of the end pieces is to replace this rotten part. (Cf. note 422.)

444. Scorching really had more to do with keeping a canoe in trim than with its manufacture. The canoe was set across logs or stakes, the bottom rubbed down to remove splinters and roughness which would retard its passage through the water.

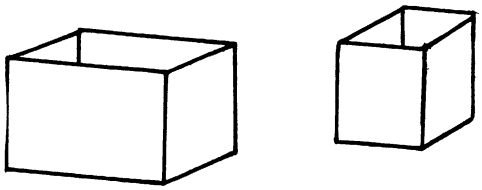
445. Abalone shell, gastropod opercula, and sometimes sea-otter teeth, etc., were used for inlay, to decorate dishes, boxes, forehead "masks," etc. Both Tlingit informants denied that this technique was used by their people on dishes and boxes; the writer failed to ask if it was applied to other objects.

The writer neglected to record one common element of woodworking technique: use of dogfish skin for polishing. This was probably universal among all groups having access to saltwater.

Cedar Boxes

From specimens seen, the writer has the impression that there was a difference in the typical box shapes in the north and south of the area. Most of the southern (Nootkan and southern Kwakiutl) cedar boxes seen were relatively long for their height and width; those of the northern tribes were high and approximately square in cross section. The two shapes were not completely mutually exclusive.

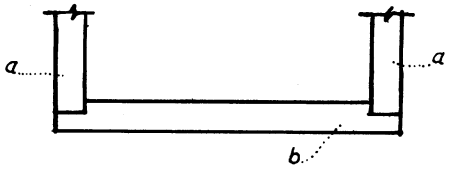
446. LC: The informant said that in ancient times his people made boxes of carefully selected straight-grained spruce. Most of the boxes were doubtless imported from the south.



447. The board, when kerfed, was held over the fire and sprinkled with water until soft enough to bend.

448. The board was placed in a pit of hot stones which was really a small edition of the earth oven. Seaweed served to protect the board from the red-hot stones.

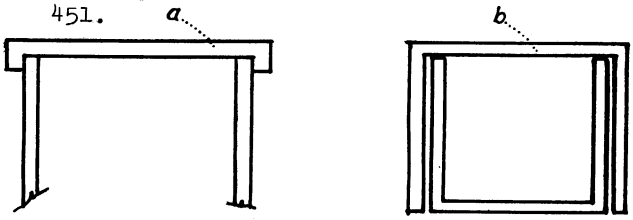
449.



This was commonly done for grease boxes, water containers, etc., which had to be made tight.

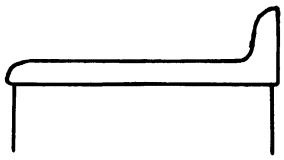
450. Lids of this type were commonly used for grease boxes.

451.



Similar in principle was the telescopic lid made by Nootkans, which was another box made to fit down over the first.

452.



The face of the raised edge was often decorated.

454-456. Elaborately painted and/or carved boxes were used by chiefs for their valuables -- coppers, masks, etc.

458. Many Tlingit boxes have only a vertical red stripe on each corner. This is said to have been an ancient Tlingit type of ornamentation.

461-462. See Boas, 1909, fig. 106.

463-466. See Boas, 1909, fig. 121. This trait is something of a gauge of the amount of sea traveling done by the various groups. Its reported absences among the KO and HM are somewhat surprising and may be errors.

467. See Boas, 1909, figs. 122, 123. The hunter's kit boxes were small sturday affairs with heavy flanged lids so no water would leak in. In them a man kept such things as fire drill and tinder, extra harpoon and arrow points, knives, and in recent times powder, shot, and wadding.

WEAPONS (Other than harpoons, etc.)

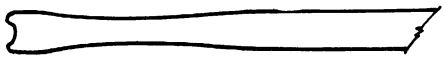
Bows

476. KR: Boas reports the straight bow as a recent type, from the Nootkans, stating that the old bow had tips turning in bellywards (1909, 512).

Arrows

491. These arrows are distinguished from those made of shoots (element 493) in which the natural circumference of the shoot provides the surface of the arrowshaft. No straightening devices had to be used on the cedar arrows.

492. In all cedar arrows on the coast, the shaft was thinned all the way around just forward of the butt end so that the latter flared slightly and could be gripped more firmly, thus:



Usually the forward tip of the shaft was trimmed also to a gentle taper, giving the arrow quite a streamline. NH, NT, NC, N2: Probably positive; this type of arrow was universal among northern Nootkan tribes.

493. TH: Arrows were sometimes made of crabapple, etc., branches.

494. LS: Unfeathered arrows were used for birds and small game.

495. This may be erroneous information.

498. LC: The bone points were described as triangular in cross section, with finely serrated (barbed) edges.

501. The forms of shell points were not well known to informants. Some Nootkans used short broad shell points with a single pair of barbs.

504. It was difficult to determine whether ground or flaked points were meant. None of the informants had any notion of the technique involved in making them. Boas has noted that flaked stone is extremely uncommon between Cape Mudge and south Alaska (1909, 310).

510. KK, KR: Sea-otter points were marked so each man could identify his own.

513. See Boas, 1909, 514. This may have been more in the nature of decoration than an "ownership mark," but it assisted in identifying one's arrows.

518. Pull was on the string, by index and middle fingers, the arrow butt resting between the same fingers, sometimes lightly steadied with the thumb. KR: Reported present by Boas (1909, 515).

Quivers

520. See Boas, 1909, 514-515. KR: Reported by Boas, loc. cit.

521. See Boas, 1909, 515.

528-529. The wooden quivers (elements 519-521) were chiefly for use in canoes, and rarely carried by land hunters.

War Clubs

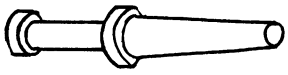
Some difficulty was experienced in securing data on clubs, armor, and other implements of

war, probably because they were replaced so early by steel knives, axes, and guns.

532. KR: Presumably reference was to the implement which Boas designates as a "stone axe" (1935, 60).

533-534. NH: The informant believed that anciently his people made clubs of elk bone (or horn?) in imitation of the whalebone clubs of the coast tribes. This may be a rationalization.

535. This implement was shaped in outline like a heavy dagger, but the "blade" was cylindrical or rectangular in cross section, tapering to a blunt tip. It was admirably suited to bashing in the skull of sleeping foemen.



Daggers

537. LC: See note 108a.

Slings

541. N2: Slings were used in war by the northern Nootkans, but not by the Clayoquot.

Armor

548. KK: Only the chief wore a helmet.

549. LC: The helmet of the chief was carved to represent his crest, that of a common warrior was plain.

552. The reports of shields (KC, TH, LC) may all be erroneous. LC chiefs were said to have covered some of their shields with copper (?). See note 108a.

DRESS (Nonceremonial)

Clothing

NH: The informant was not very sure about types of garments worn by women; many of his statements may be questioned. In his replies to this section, as elsewhere, he was trying to describe Hupatcisath culture before the Hupatcisath became Nootkanized, and he tended to accent differences. Most of the data on clothing, however, were volunteered.

KX: Data on dress (nos. 556-669) from KX3, except where otherwise noted.

TH: Entries refer to men's clothing only. The informant stated he did not know how women dressed aboriginally.

556. Chiefs among coastal groups wore robes consisting of two or three sea-otter skins sewn together. Among the mainland groups marmotskin robes were widely used. Beaver pelts also were made into robes.

557. See Boas, 1909, 451. HM, LS: Both informants asserted the yellow cedarbark robes were not made locally but were imported from the Skidegate (i.e., southern) Haida.

559. See no. 727. NH, NT: These were robes imported from the Gulf of Georgia Salish. TG, GK, HM, HS: The informants were thinking in terms of clothing of local manufacture, and not of the Chilkat blankets (which were worn on state occasions only). LS, LC: Positive entries refer to the Chilkat (LC) blankets.

560. KW: The informant knew this type of robe as a Bella Coola style, but insisted his own people did not use them. GK: These robes were used chiefly for bedding rather than as articles of dress.

564. KX: Information from KX2.

566. NC: Probably erroneous information.

568. N2: Probably erroneous information. KR: Boas describes yellow cedarbark aprons worn by men (1909, 399). KC: The informant believed the woman's garment was a one-piece skirt rather than an apron. This may have meant a front and rear apron.

569. KW: This garment was long enough to tuck under when the wearer was seated. The informant considered two mink skins about the right size. KC: Aprons of mountain-goat skin or buckskin were sometimes worn, according to KX2. KX denied that men wore any pubic covering at all and stated women wore buckskin front aprons (element 570).

571. KC: See note 568, KC.

572. TG: Probably erroneous.

572a. LC: It was considered indecent for a woman to display bare arms.

573-574. LS: From the description given it was not clear whether the garment was breechclout or shorts. After hearing LC's very emphatic statement regarding use of buckskin shorts, the writer believes the latter may have been meant.

575-576. The element does not include the decorated knee-to-ankle-length ceremonial leggings worn in the northern part of the areas.

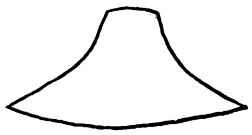
577. TG: Probably erroneous.

578. KX: The leggings were described as checker-woven of cedar bark, and were for protection against brush, not for warmth.

579. NH: Moccasins were made sometimes of cased elk-hock skins, the informant suggested KX: Only rich men and good hunters had seal- or bear-hide moccasins. Ordinary people wrapped pieces of cedarbark matting around their feet for snow travel. LC: The informant described how, when fishing olachon with dip nets, men often sat in their canoes with their feet in wooden boxes to keep their moccasins dry. The Chilkat never went about barefoot, he insisted.

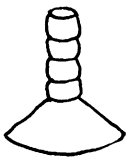
584. Most informants were vague about details of hat types, materials, and techniques of making. Hats with wide flaring brims (585), used extensively as dress hats, may have been made less widely than the lists indicate. The best (if not all) of these hats came from the Bella Bella and Haida. A number of informants stated that common people wore hats of this shape woven in a cedarbark checkwork (instead of spruce-root twining); however, they may have been thinking of hat covers (see Boas, 1909, fig. 128) rather than real hats. KR: Boas states the spruce-root hats are recent among southern Kwakiutl (1909, 452).

585.



586. The highly decorated hats were worn on festive occasions by chiefs only. KK, BC: These hats were imported from the Bella Bella. KX, TG, GK, LS: Hats were imported from the Haida.

588.



589.

This style was probably more widely made and used than the present entries indicate.

590-593. See Boas, 1901, 452, and pl. 29, fig. 2; ibid., 452, and pl. 33. Some confusion between these two types of capes occurred in recording the date; consequently dots, indicating misunderstanding, have been entered in a number of columns. The conical twined cape was in common use in the southern portion of the present area; its northern boundary is difficult to determine. Probably the informants' statements, which would put the boundary between the Bella Bella and their congeners north of Milbanke Sound, are correct. However, garments of the identical pattern were worn on ceremonial occasions in the north, for the writer has seen a Tsimshian conical cape of goat wool, worn in dances, and Niblack figures a cape of this cut from the Tlingit, with the caption "Shaman's cloak." The cedarbark matting cape would seem to have been more widely distributed, occurring, although not completely reported in the present lists, among the Nootkans (Drucker, MS) and southern Kwakiutl (Boas, 1909, 452).

595. See Boas, 1909, fig. 126.

596. This custom was probably more common than modern natives, with their missionary-instilled prudery, will admit on short acquaintance.

Hair Dress

597. LC: Common men wore their hair cut between shoulders and ears; high-rank men wore theirs long.

601. This was probably more common than lists indicate. Men who wore their hair loose would gather it on top of their heads and knot it to keep it out of the way in working, traveling through the bush, fighting, etc.

602. HM: Probably erroneous.

605. See Boas, 1909, fig. 132.

Facial Hair

607. KK, KW: A girl's eyebrows were plucked at puberty, and this trimming was supposed to last her the rest of her days.

611. KR: Boas reports use of mussel-shell tweezers (1909, 455).

Mutilations and Ornaments

612. Tattooing was not universal even where reported as ancient, for only wealthy high-rank people could afford to have this done to their children. KR, KW: Both informants believed that elaborate tattooing (crest designs, etc., see no. 618) was a recent introduction from the Haida. Previously,

people had but a few lines, or rows of dots, tattooed on themselves. Boas (1909, 457) confirms this. LC: The informant remarked that the "West Coast people" (Sitka, Klawak, etc.) used to make fun of the Chilkat because "the Chilkat high-class people had bare [i.e., untattooed] arms."

619. As opposed to tattooing by cutting (e.g., women's chin tattoo in northwest California). Most informants surmised that anciently tattooing was done with some sort of small bone needle; in recent times several steel needles were tied together in a bundle. Tattooing by drawing thread through the skin was generally considered a European introduction.

620. KR: Boas states ear-piercing seems not to have been "as prominent as among the north...tribes" (1909, 457).

621. Among most groups, each pair of holes represented a potlatch, or at least property given away at (a relative's) potlatch in honor of the person mutilated. The more perforations, the greater one's prestige.

622. KX: Perhaps erroneous; informant may have misunderstood.

624a. HS: Only Eagle people may use shark-tooth ear pendants.

628. The very valuable and heavy ear ornaments (e.g., large pieces of copper or haliotis) would be worn only on special occasions; small pins or plugs were used for daily wear.

629. KR: Only a few people had their noses pierced, according to the informant. Boas states, however, that nose-piercing was quite common (1909, 457).

630. See Boas, 1909, fig. 130.

632. HM, HS, LS, LC: This was not a general type of ornament, being used by shamans only.

636. LS: The purpose of the labret, so the informant related, was to prevent women's faces from becoming wrinkled by drawing the skin taut.

641-643. See Boas, 1891.

645. KK, KR: Positive, but sex of users not asked. KX: Probably erroneous.

658. See Boas, 1909, 454.

Personal Care

663. NH, NT, NC, N2: Probably negative. KR: Probably positive. Northern Nootkan informants claimed to have acquired their method of steam bathing (sitting covered with a blanket over a pit of hot stones, no. 667) in recent times from the Fort Rupert Kwakiutl.

664. LS: People used to take sweat baths in summertime "just for the fun of it."

TEXTILES

This section is without a doubt the poorest of the list, owing to the difficulty of getting male informants to differentiate between even the simplest weaving techniques. Mat and basket making are among the few of the old crafts that still carry on, yet men who have used baskets all their lives cannot state with any accuracy whether hats or burden baskets were made in twining, wrapped twining, or checkerwork, much less distinguish verbally between plain and twilled twining. Even when they give names for techniques demonstrated by the investigator with matches and string, he cannot be sure of what he is getting. For instance, in the writer's notes informant TH states that wrapped twining is called qoi:hAhs; plain twining, qōq. Informant TG reversed this nomenclature: wrapped twining is called qōq, he said, and plain twining qoi:yAhs. One cannot very well use such garbled information as a taking-off point for discussing types of baskets done in twining and those in wrapped twining, or method of starting, direction of work, etc. Textile making was, after all, one of the few fields of female endeavor in which men took no part (beyond assisting, sometimes, in getting the materials), consequently men have no interest in the subject. There probably are exceptions, but the present writer failed to meet any.

Three women specialists, KX2, HS2, LC2, were consulted on this topic, and their accounts will be summarized in the following paragraphs for the benefit of anyone who wishes to get a picture of the industry in the area. (Boas gives an excellent account of southern Kwakiutl textile crafts, 1909, 369.) The writer regrets not having taken the time for such supplementary accounts everywhere, for he believes that only by this means can worth-while data be obtained on specialized pursuits. In our own culture, one would hesitate before consulting the most eminent philosopher to learn the fine points of shoeing horses or running a diamond drill. Just because primitive cultures have fewer highly specialized callings we need not assume

that, in such as there are, the line between layman and expert is less clearly drawn.

KX2: Matting. Red cedarbark mats (Li'wi') were made both with vertical warps and horizontal wefts (q!yū:quh), and with diagonal warps and wefts (kwilisqAm). In starting a "straight" (q!yū:quh) mat, the strips of bark which were to serve as warps were split for only half their length. They were laid side by side on the floor for the wefts to be worked in, alternate warps being bent back double from right to left for the insertion of the wefts. When the one half was finished, the matmaker turned the mat around and worked the other half. The elements intended for a diagonal-warp mat (kwilisqAm) were bent over to form a right angle (and were probably twined together, though this was not specified). They were laid on the floor with the folded edge to the left; work was to the weaver's right. Mats of both varieties were decorated by inserting strips of cedar bark dyed red (with Alnus) and black (with mud). The following were some of the kinds of mats made: long feast mats, decorated gambling mats, sails, bed and seat mats, and a mat made to be put on the back under a burden basket by a woman carrying fish.

Basketry. Checkerwork baskets were made of cedar bark in both the "straight" (q!yū:quh) and diagonal (kwilisqAm) techniques. A square of checkerwork was made for the base; the ends bent upward to become the warps on the sides. The sides became cylindrical a few courses above the base. The following kinds of cedarbark checkerwork baskets were made: a large storage basket, for clothes, blankets, etc. (yAkwonō⊥), burden basket for berry picking (yA'qwikya), small "hand" basket (carried suspended from the neck in front when picking berries) (nanaq'apwa), spoon basket (long, narrow, more or less rectangular, with one of the long sides extending into a triangular flap by which it could be hung up) (kädzädzi), fishhook and harpoon wallet with a long folding flap (ohLadzi).

Twined baskets were made of spruce-root splints. Cedar bark was sometimes used for the wefts. Sometimes baskets were made with the warps in pairs, and courses of checkwork alternately with the rows of twining. Twining is done with the mouth of the basket toward the worker, on the upper (outer) side, the work proceeding to the right (clockwise). The wefts have a downward lean. Only one type of basket was suspended. Hats, hand baskets, and trinket baskets were the principal types made. Water baskets were made formerly; they are said to have been difficult to make. A large openwork twined basket for pressing cooked olachons was made with a wicker bottom, which was suspended for weaving the widely spaced rows of twining.

Only one kind of wrapped twined basket was in use; a burden basket used in carrying olachons from the canoes. These could be made all of spruce root, or with cedar splints for warps and passive wefts. The bottom was wicker. Such baskets were called tsåla.

Fabrics. Blankets were woven of yellow cedar bark. The inner layer of the bark was stripped off and soaked in fresh water for perhaps two weeks. Then it was dried, and beaten with a wooden club to separate the fibers, which were finally pulled apart with the hands. The warps were simply laid in thick bunches; they were not spun. The wefts were spun with a spindle with a large wood or bone whorl. The weaving was done in a plain twine. The informant knew nothing of the weaving of mountain-goat wool robes.

HS2: Matting. The southern Haida did not make the diagonal-warp checkerwork mats, but only the "straight variety, and their mode of work differed from that of the mainland people (whom the informant had watched). First the warps were twined together, the first three on the left being caught together in one bight of twining. The warps were then suspended from a frame. Wefts were doubled over the outer of the three warps on the left; the inner pair were twined over them to bind them in. A number of warps were caught in this, then worked across to the right. The ends on the right were bound in the same way. Black and red strips were inserted for designs. In addition to general purpose mats, long feast mats, gambling mats (with zigzag edges), and rain capes were made.

Basketry. To make a cedarbark checkerwork basket, a square of checker was made for the bottom. One end of each strip of bark was left unsplit to hold the elements together until they were all caught in. In turning the elements upward (for "warps" for the sides), one was left out at the first corner, and brought across to become the first weft; at the second corner two were so treated, at the third, three, and at the last corner four. Storage, burden, and hand baskets, box covers, and fishhook wallets were made in checkerwork. The only diagonal-warp checkerwork was for pack straps and wide belts.

Twined basketry was made of spruce roots. The roots were dug, scorched over the fire, peeled, and split in half. Then they were tied in bundles and laid away to dry. When needed, they were soaked overnight and resplit with the teeth and fingernails. The usual starting knot was made by crossing four warps

(two pairs) at right angles, and binding them diagonally with a doubled weft strand, which continued around counterclockwise, catching the warps in pairs. When a new warp was to be inserted, it was doubled in the middle, one side caught in with the first of a pair, and the other with the mate of the first warp. When the bottom was large enough, it was finished off with a row of three-strand twining. Then the bottom was suspended by strings, and turned clockwise (i.e., the work was on the near side, proceeding to the weaver's right). In addition to the plain twining and the three-strand reinforcing, twilled twining was done (particularly in hats, etc.) for decorative effect. Openwork baskets were made for, e.g., clam baskets (to allow water to drain off); in a decorative variety of openwork the warps were crossed between each row or set of rows of twining. Burden baskets (close and openwork), hand baskets, cooking and water baskets, spoon baskets, and hats, were twined. Overlaid and imbricated designs are recent introductions; formerly the only colors were from wefts dyed red and black.

No wrapped twined baskets were made.

Fabrics. Blankets (laxyan̄) were made of yellow cedar bark. Goat wool was not used; wool blankets were imported already made from the mainland. The bark was soaked, dried, and beaten with a clublike bone or wooden shredder, and suspended in untwisted hanks from a string on a frame ("half-loom"). The warps were twined across with loosely twisted (not spun) wefts of yellow cedar bark. The better blankets were those in which the wefts were close together; openwork blankets (with wefts about an inch apart) were cheaper. The finished blankets were square across the top and sides, rounded on the bottom (the same as the Chilkat blanket). They were trimmed across the top with fur.

LC2: Matting. Cedarbark mats were not made by the Chilkat, because there is no red cedar in their territory. What mats they had were traded in from down the coast.

Basketry. Cedarbark baskets were not made. Twined baskets were made of spruce roots. The roots were dug in the spring after the ground had thawed, and were scorched, peeled, and split. The splints were sorted; the rough inner pieces were used for warps, and those retaining part of the smooth outer surface were saved for wefts. There were two common starting knots: on one, a bundle of warps was laid together and bound in the doubled end of a weft strand which then proceeded in a clockwise direction, catching the warps in pairs. The other knot was made with two pairs of warps crossed (like that described for HS2, but worked in the opposite direction). For faster work, strands of checker were introduced between the courses of twining. This was also supposed to help keep the bottom flat. At the end of the bottom, a round of three-strand twining was made. To work the sides, the basket was held mouth away from the worker, on the upper surface, to the weaver's right. The wefts had a downward lean. Three-strand twine and twilled twining were put on for decoration. Colored decoration was done by imbricating, using dyed grasses. The colors for dyeing the grass were: white (bleached, undyed), red (red huckleberry), yellow (from "moss"), brown (hemlock bark), and black (hemlock bark and blueberries). (Some of the Tlingit to the south used maidenhair fern for black, but the Chilkat did not.) Sometimes just the wefts were dyed and no imbrication was used. Burden baskets, small hand baskets (truncated conical), shallow flexible trays for beating soapberries in, water and cooking baskets, olachon pressers, and hats, were the chief types made.

Wrapped twined baskets were not made.

Weaving

(The present account largely duplicates that of Emmons, The Chilkat Blanket [1903], but is presented in full to demonstrate the high quality of material which can be obtained even today from a specialist in a craft.)

The Chilkat were the only tribe to make the elaborately decorated "Chilkat blankets" (naxin). The tradition of its origin, known the length of the coast, relates that anciently the Tsimshian wove dance aprons (but never blankets) in the same technique. A Chilkat woman married to a Tsimshian chief learned the weave, making an apron which was sent home to her relatives at her death. Her kinswomen studied the piece of textile, loosening (but not daring at first to unravel) the wefts until they learned how the weaving was done. Then they unraveled the apron and rewove it. Afterward they began to make blankets in the same technique. Even the designs used are not original with the Chilkat, but were copied from the Tsimshian.

The historical value of this tradition is of course problematical, yet it is interesting to note that it does not conform to the usual origin-myth pattern of the coast (by supernatural revelation to an ancestor). To accord the source of a prized possession to another nation seems so refreshingly naive and frank that one would like to accept the account in

its entirety.

The men brought mountain-goat hides to their wives, who dried them and laid them away. When a woman was ready to prepare some yarn, she began by plucking the hides. It spoiled the fibers to cut them, it is said. She piled the hanks of wool in a wide shallow basket. After she had plucked a sufficient amount, she carded the hanks, picking out the useless short guard hairs. For wefts, she laid the wool in strands and twisted it, away from the worker. Then it was doubled and spun together. Afterward it was washed, then dyed. The following colors were used: white (natural wool); black (dyed with hemlock bark and blueberries); blue (dyed with a cuprous compound); and yellow (dyed with a "moss" imported from the interior). The yarn was rolled into balls and put away in pouches made from mountain-goat bladders and (sewn) bear gut to keep it clean.

Warps were made with a foundation of yellow cedar bark. The bark was soaked, then boiled and teased with a clublike shredder. It was laid into yarn, covered with wool, and spun just like the weft yarns. Lengths of the yarn were rolled up into ovoid balls in such a manner that they could be unwound from the center (the beginning of the ball). This was so the ball would lie stationary, not rolling about as the yarn was pulled out.

There are several standard gauges for yarn (both warps and wefts) depending on the part of the blanket -- border, center, etc. -- it is intended for. Each size has a name Making sufficient yarn for a full-size blanket is a long and wearisome task. The informant prefers to purchase most of her yarn, particularly the wool-and-bark warps, from some old women at Kluckway, so that she may devote more time to the actual weaving.

When the yarn was all ready, the weaver set up her loom, consisting of two legs slotted to receive a cross and a pair of feet socketed to fit the uprights. A strand of twisted caribou skin was strung across under the bar, and over this the warps were hung. Because of the curving lower edge of the blanket, wefts had to be cut to different lengths. This was done by means of a notched stick gauge. Each notch represented the length of a set of warps. The weaver knew just how many turns were necessary for the size blanket she intended weaving (each round was a warp doubled to hang over the strand of caribou skin). The bundle was tied in two places with a bit of string, then cut between the two ties, and the bundle hung on the loom. The weaver measured and cut the warps before eating in the morning. The warps were bound so that those of the central part of the field hung in a single row, those of the edges (about 30 warps) were double.

Cutting the wefts was a task of several days. For a full-size blanket, long wefts were 2 1/2 fathoms, short wefts (for design panels) 1/2 fathom in length. The wefts were knotted on both ends in a series of compactly spaced slip knots with loops about 8 inches long for convenience in handling.

Now the weaver measured the patterns on the pattern board with a stick, and measured them off on the loom. The informant's loom bar was calibrated into halves, fourths, eighths, etc., to facilitate placing the design panels, but the writer neglected to ask if this was always done. A careful weaver measured off one panel, counted the warps in it, then counted off the corresponding number on the other side. A less fastidious worker simply measured off both sides. Colored strings were tied in to serve as indicators of the design blocks. Then five rows of twilled twining were run across the top of the blanket. After this border was finished, the work progressed in panels, not clear across. The weaving was done back and forth, all in twilled twining, except at certain points noted below. The indicator string at the edge of each panel was caught in with the end (odd) warp in alternate rows, making a series of loops down the side of the panel by which the next one was joined to it. (The effect was of sewing the panels together.)

At the edge of each color, an extra strand was overlaid about the uppermost twine weft. On the slanting and vertical edges, the third strand was engaged in the end twist of each course, being laid back over the loom bar between courses. As sections were completed, they were covered with dried bear gut to keep them clean and unfaded. When all the top panels were finished, the blanket could be rolled up on the loom bar.

The edges of the blanket were done differently. The warps were divided into three parts. With, for example, 30 warps (15 pairs) there would be 10 on the outer edge, and two sets of 10 hanging parallel, one behind the other. The three divisions may be termed: (a) the outside 10 warps, (b) the front 10 of the parallel sets, and (c) the rear 10. The warps of (a) may be numbered from 1 to 10, beginning with the outermost rear warp; 1 to 5, the rear 5; 6 to 10, the front 5. Warp 1 of (a) was brought forward over its mates and between sets (b) and (c) and run through the loop of the indicator string of the adjoining panel. Then the opposite pairs of warps of (b) and (c) were crossed individually, i.e., twined, over warp

1, so all warps of (c) were in front and those of (b) in the rear. Warp 1 was brought down to become the inside warp of the rear set (b at this point), and the outside warp of (b) was transferred to set (a), becoming the inside warp there. Then warp 2 of set (a) was brought between (b) and (c) and the process was repeated. What actually occurred was that the "warps" became twined wefts, the direction of twining being from top to bottom.

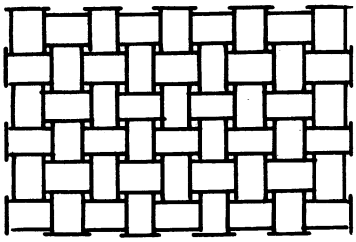
At the bottom of the blanket, the panels were closed by a continuous border of twilled twining. The ends of the warps were left for fringe, and a row of extra fringes was caught into the last row or two of twilling. The bottom was finished off with a course of two- or three-strand twining, the ends of which were drawn up through the inside of the blanket (nowadays with a steel needle). Fringe was caught in along the sides.

The caribou-hide hanging string was not drawn out of the finished blanket, but left on, for tying about the wearer's shoulders.

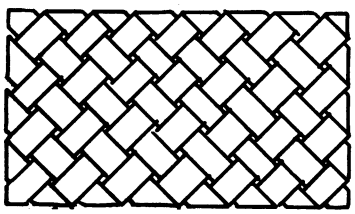
Matting

670. LC: There is no red cedar in Chilkat territory.

671.



672



The weave itself is of course identical in both varieties of checkerwork, but each type entails a different mode of starting and working.

675. NH, NT, NC, N2: Probably positives. Northern Nootkan cedar mats are woven in this manner.

677-678. NH, NT, NC, N2: Probably positive.

681. NH, NT, N2: The twined tule mats are said by northern Nootkan informants to be an old Nootkan type, whereas the making of sewn mats was learned when the people began to fish (commercially) on the Frazer. The writer neglected to differentiate between the comparative ages of the traits in the lists.

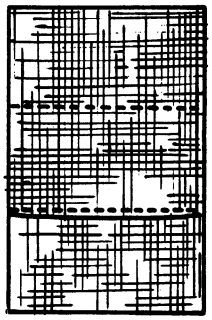
Basketry

685. These baskets typically have a rectangular bottom (a square of checkerwork is woven, then both "warps" and "wefts" are turned up to become "warps" on the sides) and cylindrical sides. The Nootkans (and perhaps others) also make baskets in which the sides retain the rectangular dimensions of the base, but the writer does not know how the corners are held in shape. LC: see note 670 LC.

687. HS: This technique was used in making cedarbark belts only.

689. The cedarbark storage baskets were used for transporting and storing dried salmon, herring eggs, etc. They were usually made with wide (1 in. or more) strips of bark. Cedar boxes were used for the same purposes of course, but some people believed dried fish kept better in the baskets (which allowed some circulation of air), and others did not have enough boxes.

692. This was a walletlike affair, with a long flap which folded over at two places:

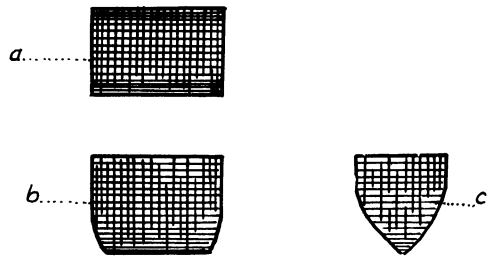


695. NH, NT, NC, N2: Twined basketry, with overlaid decoration, was introduced quite recently by the Makah and has become very popular among all the Vancouver Island Nootkans. Twining was done in former years in the manufacture of rain hats, but none of the present informants knew the technique by which hats were made. TG: Twined basketry is a recently acquired art among the Tsimshian. Another informant, however, T2, stated that in former times the Tsimshian made a few inferior twined baskets of cedar bark, but purchased their good baskets from Tlingit and Haida.

704. N2: The use of cherry bark was

learned in recent times from the northern Nootkans (among whom it is an old custom).

705.



708. These baskets, because they were openwork and yet very strong, were widely used as fish-carrying baskets, even though the technique was not otherwise used. They were usually called by the Kwakiutl word for "wrapped twining" -- tsAla. (BC, tsla; TH, ts'Ala; TG, ts'Ala; HM, ts'Alat). The last three groups learned to make them at the Nass.

709. These are small berry-picking baskets, which women carry suspended from the neck in front to pick into. When full, the basket is emptied into the large burden basket on the back.

711. NT, NC, N2: Coiled basket making has been introduced very recently from two sources: the Frazer River and the Makah.

Fabrics

718. HM: The northern Haida, the informant claimed, never made these blankets themselves, but bought them from the southern ("Skidegate") groups.

721-722. TG: The informant apparently confused the techniques relating to red and to yellow cedar bark.

723. KO: The informant insisted on this, showing the writer a "specimen" he had picked up near an old site. (The so-called artifact looked suspiciously like a natural formation.)

745. KC: The informant stated that anciently his people made "Chilkat blankets" (to which this and the following elements specifically refer), but this is probably an error. TG: Although cognizant of the Tlingit tradition to the effect that the Tsimshian once made dance aprons of goat wool in this technique, the informant stated that his people had long since forgotten how to make even these garments.

Varia

761a. GK: The spindle was used in making yarn for wool belts, etc.

762. LC: Porcupine-quill embroidery was definitely regarded as a trait of interior provenience. The informant stated that it was only the women who had relatives in the interior (i.e., were of part interior ancestry), who did this type of work.

Red Cedar Bark Shredding

767. NH: Red cedar bark was shredded with a stone hand maul. (This information is probably erroneous.)

766-769. TG: See note 721-722. The implements below, the informant said, were for yellow cedar, which could scarcely be.

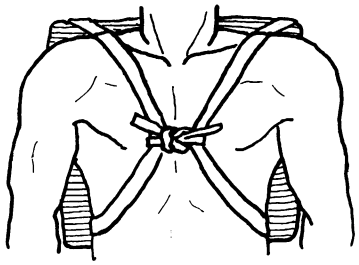
PACKING AND LAND TRAVEL

Land travel and transport was only a minor feature of the life of the outer coast tribes, who traveled afoot but short distances. Only a few of the present groups: NH, BC, GK, and LC, did much in the way of land travel.

800. This was described as a net of babiche used for packing raw furs down from the interior. Imperfectly dried furs were less likely to spoil on the journey than if they were put in an airtight container, it was said.

805. This was usually a case-skinned cannon of a caribou. The bone pins were stuck through the ends so the weight of the load did not pinch the headpiece together.

810. Vertical loops were made on either side of the pack, like our shoulder-strap packs, but they were tied together across the chest so the chest took most of the weight. This was a good pack for very heavy loads which did not have to be carried too far, and was commonly used for bundles of green cedar bark. Most of the negatives may be errors.



813. GK: This was a makeshift type of shoe, filled with withes (element 818).

814. KX: "Real snowshoes" were not known until the Kitselas began to come over the pass in winter with mail when the CN Railroad was being put through. TG: These snowshoes were imported from the upper Skeena.

818. TG: The homemade (bear-paw) shoes were filled thus. GK: This filler was for the makeshift oval-frame shoes.

MUSICAL INSTRUMENTS

Drums

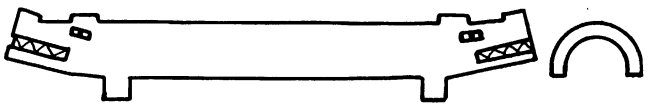
820. In the southern part of the area, the circular skin drum has spread in association with the (recent) lahal game (see elements 895-904), while in the north (TH-LC) it was an old type, associated chiefly (though not solely) with shamanistic performances. NH, NT: Probably recent. KO: The drum was introduced along with the "Haida dance" from the Queen Charlotte Islands. KC: The affirmation is probably in error. KC: The trait has been introduced in recent times.

825. This drum was made by the same process as the bent cedar boxes, from which it differed only in dimensions.

827. KR: This denial is probably in error

828. The drummer wrapped shredded cedar bark around the palm of his hand, and struck the drum with the base (not the knuckles) of his clenched fist.

829. KW: This drum was described as made from half an alder log, hollowed (like a canoe or dish), with the ends carved into crest figures. It was raised on legs high enough so the drummers could sit with their legs outstretched under it.

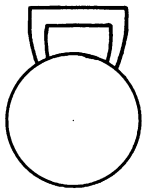


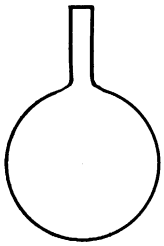
The type may have been more widespread in former years. GK, HM, HS, LS, LC: The writer is not certain whether these groups used this drum or not. Most shamans had their own planks for drumming, with the ends carved into representations of the owner's familiars, and LC said these special planks were slightly curved in cross section, hollowed on the underside, "to make more noise."

833a. See note 829, GK, HM, HS, LC.

835. The carved drumsticks were made for the chief singers, not for everyone. BC: Negative is probably in error.

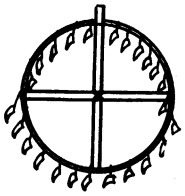
Rattles

838. 

839. 

840. LC: Most real Chilkat rattles were ovoid in form, painted (not carved).

841. These rattles varied among themselves, from the simple rather naturalistic bird rattles of the Nootkans to the Raven-Frog rattles of the Tsimshian, which were a very definite type, widely used on the coast, particularly in chiefs' dances. The best specimens came from the Tsimshian and Nisqa.

842. 

844. LC: The rattle was a stick 2 feet or so long, with a bunch of goat hooves tied on each end.

847-848. The boundary line between hoof, etc., anklets (and garters) and the dance leggings is not clear; there is a distinction between the two types, but it was not noted in time.

847. NH, NT: These articles were used in the tsaiyeq performances.

849. NT, NC, N2: This rattle was a shaman's instrument. N2's "R" is probably an error. Similar instruments were used by the Salish.

850. KR: This was used only with the Salishan xwexwe dance.

851. LC: The rattle had two longitudinal splits at right angles to each other.

851a. These carved rattles ("clappers") were associated with the mīL!a dance.

Wind Instruments

852-853. There were a great many varieties of whistles, long, short, trumpet-shaped, multiple, with and without reed, etc., and in informants' opinions there were yet more varieties, for each individual dance had its own set, distinguishable by tone or decoration. For this reason, a typology of the whistles would have to be based on collections, not native descriptions.

854. NH: The statement of "recency" refers to the informant's belief that the Wolf Dance (Loqwana) was fairly recent among his people, having been introduced since they became Nootkanized four or five generations ago.

856. NH, NT, NC, N2: The instrument was used in the Wolf Dance. KK: Used in the nūłam dances. HS: Used behind the decorated screen at potlatches.

GAMES AND AMUSEMENTS

864. LC: The goals on the old shinny field at Kluckwan, the informants said, are about a mile and a quarter apart.

869. HM: The informant volunteered a peculiar system of play, according to which a man dropped out each time the opponents scored a goal. Play was until one side was gone.

871. LC: Hoop-and-pole was played, but was regarded as an interior game -- "it did not really belong to us."

877. This entry refers to a special form of the game. Side A rolls the hoop past side B, all the players of which throw simultaneously. If all miss, they lose. If one or more hit, the hoop is laid flat at a certain distance and the players on side A all throw at it. If all miss, side A loses. If one or more hit, the sides are even and start all over, side B rolling the hoop. The losers of a point usually had to present their posteriors and let the winners throw the hoop at them (no. 879).

877a. This was a Nootkan variant of no. 877.

881. HM: ten to a side. HS: five or ten to a side.

882. LS, LC: The play was individual, not by teams.

885. The root used was a soft spongy ball of some kind which the pin would penetrate.

886. A twig was split longitudinally most of its length. It was thrown in the air and caught astraddle of the pin.

888. NT: Play was for 4 successive points. NC: Play was for 22 successive points. N2: Play was for 40 successive points. BC: Play was for 4 points. HS: Play was for 10 points. The losing side had paint smeared on their faces or were thumped on the head by the winners.

891. The ball was usually made of shredded cedar bark or basketry scrapings, except by LC, who made it of the hair discarded in preparing goat wool for weaving.

893. A blunt dart was thrown at a thin springy board driven into the ground. The object was to make the dart bounce back and to catch it in the air.

Besides this, there was an innumerable series of dart and spear games, none of which had very elaborate rules. Play was generally individual, though sometimes two sides threw at each other's targets. Usually the scoring was not for a set number of points, but "to see who could hit the most often." The object of these games, informants assert, was to train youths to throw accurately.

Guessing Games

895. This is the well-known "lahal." It is at present very popular in the southern part of the area, particularly among the Nootkan tribes who are its most ardent devotees. The writer believes the game to be recent throughout the area, as did most informants. Informant LS stated he was a good-sized lad when the game was introduced in his country.

896-897. NT: They formerly used one bone to a player. GK: They used to play with just one bone to a player, "but it was too easy to cheat, so they began to use pairs."

897-898. NT: Play was for from 21 to 40 points (the number was set for each game). NC: Play was for 22 points.

897a. KC: Play was said to have been for 12 points.

898. KW: Sometimes they play for 30 points.

902. NH, NT, NC, N2: Nowadays women play lahal, but formerly it was not considered correct.

904. NH, NT, NC, N2: These instruments are invariably associated with lahal.

905. The stick game was known as: KR, KW, KO, KC, lī̄pa; BC, xsanī; TH, TG, xcan; HM, HS, sAn; LS, kAlkitcaqa; LC, kadō̄qitca. A "set" of sticks ran to 40 or 50, in which there were

usually 4 "aces," and the rest "blanks" in suits of threes (each suit being marked or decorated in a distinctive manner). The player selected one "ace" and one "blank" (or 1 ace and 3 blanks, or 2 pairs, see nos. 907a, 908), displayed them, rolled them up in bark underneath his mat (if 1 ace and 3 blanks were used, 2 sticks were in each bundle; with 2 pairs, each was rolled up separately). Then he laid the bundles out. The guesser sometimes had the privilege of saying whether he was guessing for the ace or the blank (LC). The dealer unrolled the bundle, throwing the stick selected out on the mat before him. A miss scored for the "dealer," a hit won the privilege of "dealing" (as in lahal). With 2 pairs, the guesser made one guess for 1 stick, not both.

905-906. NH, NT, NC, N2: Probably negative. None of the Nootkans played this game so far as the writer knows.

910. BC: 5 points was game, but the dealer had to win five consecutive times before he could count the first point. LS: The players agreed beforehand on the number of points to play for.

911. When one player had won all but 2 points necessary for a game, he put in an extra blank, making three bundles, and play was for 2 points. The writer could not determine if the guesser had one or two guesses; some informants were of one opinion, some of another. TG thought this was for the last 3 points.

Dice Games

917. KW: Porcupine incisors were used for this game. The informant did not understand the scoring, but believed play was for 20 points.

922. GK: This may be erroneous.

925. A small leg bone (astragalus?) of a deer or caribou was used. The count was according to the side up when it landed.

Pastimes

The entries under this head by no means exhaust the list of pastimes, which were numerous, varied, and often rather quaint. Probably the least intellectual of all is the game called bic, described by TH. It consisted in holding the hands as far apart as possible with the index fingers to bring the tips of the index fingers together with the eyes tightly closed.

930. In the "laughing games" a person was called out from one side (e.g., to walk across to pick up a stick, no. 931) while the opponents did everything they could think of to make him laugh or smile. Should he do so, he lost, and someone else was called. KO: The informant believed this game came from the Tsimshian (but see TH, TG).

932. NT, NC: Probably erroneous. Games of this type were very popular among all the Nootkan tribes.

933. N2: The informant described a push-of-war with a long pole instead.

934. GK: Probably erroneous.

PAINTS AND DYES

941. This was used to color red cedar bark, chiefly.

949. These are often termed "mortars" but informants asserted the paint was rubbed back and forth in them to grind it up; it was not pounded.

953. The painter chewed some dried salmon eggs, then mixed them with the paint. Such paint was waterproof.

FIRE

955. The writer is by no means certain that the bow drill is aboriginal in the area, despite statements to that effect.

957. LS, LC: Stones for this type of firemaking were imported from the interior.

963-964. Use of oil-lamps of stone or shell was asserted by some informants to be ancient; others considered it a recent innovation.

TOBACCO

The Northwest Coast "tobacco" has not been grown for a long time. The northern informants (except LC, who gave a mythical account of its origin in the Chilkat country) agreed that the tobacco came from the Queen Charlotte Islands. LS stated the seeds were imported from there. It was said that the plant does not grow wild anywhere on the coast; this may or may not be so. See R. F. Heizer, The Botanical Identification of Northwest Coast Tobacco, AA, n.s., 42:704-706, 1940.

973. GK: Tobacco was sometimes mixed with dried salmon eggs. LS: In spring, wild crabapple leaves were mixed with tobacco. LC: Ashes of willow and rotten hemlock were used instead of burned shell at times.

975. KC: The informant described the smoking of yew leaves in hollow wooden tubes. This is undoubtedly erroneous. HS: The native tobacco was said to have been smoked in slate pipes anciently. This is probably erroneous also.

CALENDAR, DIRECTIONS, ETC.

Calendar

977. The following material on calendars was recorded. The translations of terms are as the informants gave them, and may not be altogether correct.

NH, NT, NC, N2: Nootkan calendars will be presented elsewhere.

KR: Informant did not know the moon names.

KW: The following names were given, but the order is not certain:

- woławA, "nothing" (i.e., nothing to eat could be gathered), January (?)
- maqewa, "pulling" (i.e., pulling seaweed with herring spawn on it), February
- wotsum (from wasila, "to place boughs for herring spawn"), March
- tcaHsAm, "olachon moon" (tcaHân, "olachon"), April
- qotsum, "blossom moon," May
- sastsAm, "spring salmon moon," June (?)
- mAłtsum, "sockeye moon" (mâłik, "sockeye")
- tsakulstsAm, "moon when there are no more berries," September (?)
- xīkwAłiła, "making clean" (referring to winter gales)
- na'nōlasnka, "wanting to be elder" (nula, "elder sibling." This moon wanted to be older than the following one)
- la'ts'ōsas, "solstice moon"

BC:

- sīAmt, "solstice moon"
- LōAnstīmo (?)
- sxōlinxnêm, "moon when there is no food," "nothing," February (?)
- sīaqAm, "herring moon"
- sīnomōak, "olachon net moon"
- sīsämL, "spring salmon moon"
- sīAmt, "solstice moon"
- sīqalumtak, "sockeye arrive moon"
- sī'istilił, "dog salmon arrive moon"
- si'iswaisł, "coho arrive moon"
- tsīts<u>kt</u>stīsiut, "moon when they begin to dance"
- ich<u>ss</u>ī'īlim, "moon when they play games"
- sīnahōla<u>ix</u>tcūt, "moon when the dancing ends" (the spirits of the winter dances depart)

There was said to be an alternate series of names referring to berries, also in use.

BC2: The Kimskwit moon count was given as follows:

- siAmt, "solstice moon," December
- swolimxnim, "scraped away" (moon when food is gone)
- ałūAnstīmōt, "rocking back and forth" (i.e., from cold to warm weather)
- sīaq!um, "moon when herring spawn"
- sīqyūliH, "moon when they make fish traps"
- sīnōmwAk, "moon when they prepare olachon traps"
- sī<u>is</u>amł, "moon when they eat spring salmon"
- sīkalumtAk, "moon when sockeye run"
- sī<u>is</u>t'alih, "moon when they eat dog salmon
- si<u>is</u>waisł, "moon when they eat coho"
- sīqalixAm, "moon when they dig sqwolAm roots"
- sī:<u>sk</u>sīł, "moon for dancing"

KO: The informant recalled only one name, LiHsim, "moon when herring spawn" (<u>ca</u>. March).

KO2: The informant recalled the following, but not their order:

- xaikwiliła, "sweeping out" (i.e., food gone), January
- nanūlaslaka'gīla, "wants to be elder sibling"

qwauqwunxsa, "moon when salmonberry buds appear"
q!amAnnō, "moon when fish begin to arrive"

KC: The informant recalled but two names: wiagiwa, "moon when they do not go outdoors" (i.e., because of the cold); and wonaxsala'aila, "moon when herring run."

KX:
xekwilīɬa, "moon when they brush snow away," January (?)
k'imɬīlakōs (referring to k'emani, some kind of small fish they ate at this time)
wo'nigilakos, "moon when herring arrive"
dzahwīlakōs, "moon when olachon arrive"
qa'qa'alakōs, "moon for ripening of olachon" (an alternate name for this moon is ta'tīhwakōs, "bear-hunting moon")
qa'pīlakōs, "moon when spring salmon are in the river"
qa!agilīsla, "moon when the year is half-gone"
hwalkōs, "moon when they cut fish"
hwa'Lɬakōs, "moon when there are only few fish to cut"
kwolīs, "moon when coho are far up the streams"
qulqulqilīskōs, "moon for traveling" (the weather is nice and they are not afraid to make long journeys)
alts'uwolakōs, "moon for copulating"
mīmaxawA, "moon for ----"

TH:
kiamgamlax halhal, "moon for top-spinning," October (?)
kiamgamlax bic, "moon for playing the game of putting one's index fingers together with eyes shut"
kiamgam lax yêukw̱, "moon for guessing games" (i.e., guessing what a person holds in his hand, etc.)
kiamgam lax wolê, "moon for playing the rebounding dart game" (this is not played after the solstice), December
kalgiamkw̱, "first" or "beginning" moon, January
q!amgalhalixla, "moon approaching olachon time," February
kiamgam halixla, "moon when olachon arrive," March
kiamgam kalīdzumdjam, "moon when they render olachon," April
kiamgam laxɬa'ack, "moon when they pick seaweed," May
kiamgam laxmai, "moon when they pick berries," June
kiamgam nahxon, "moon when salmon run," July
kiamgam laxsdêmon, "moon when humpback run," August
kiamgam laxgox, "moon when coho run," September

TG:
kiamgam ha'wAɬk, "taboo moon" (it was taboo to string out chewing gum, lest the winter be long), December (?)
kiamgam pōlahs, "moon of falling" (i.e., branches freeze and snap off)
(kiamgam) kalgīamk, "empty" (this is not a real month; some years they left it out)
kiamgam lahsyê, "moon when spring salmon come"
kiamgam halixgA, "moon for eating olachon"
kiamgam goim, "springtime moon"
kiamgam laxmiso, "moon when sockeye run"
kiamgam lahstAmon, "moon when humpback run"
kiamgam go:Ax, "moon when coho run"
kiamgam lax tsa'wast, "moon when some kind of late berries ripen"
kiamgam laxyeik, "moon for playing guessing games"

GK:
läsAgwunehw̱, "cold weather moon," December
läsūmal, "moon for canoe making" (Probably this name comes from the coast. We don't make canoes at this time.")
gutgwutɬakws, "moon for ----"
wotlakws, "moon when the snow softens"
läsī'y'a, "spring salmon moon"
läsīyanza, "moon when leaves appear"
lasAma'ê, "moon when berries appear"
lasuwīhan, "moon when salmon come"
läsAlAgins, "grizzly bear moon"
lästAqankwīkw, "marmot-hunting moon"
ahwat, "nameless [moon]"
cxAlanɬahwat, "again nameless [moon]"

HT: These names do not correspond exactly with the natural phenomena they refer to. The informant said they indicate what is to happen at the end of the moon, not during it.
tan koñas, "bear moon" (next moon bears come out), January (?)
ɬgidwunkoñas, "geese [or brant?] stay outside, and are thin"
xītgas, "migratory geese" (go north after this moon)
wītgyas, "moon when a small bird [wit] whistles in the salmonberry bushes"
anskailakuñas, "moon when salmonberry buds appear"

angyas, "moon when salmonberries come out"
q!ĪtaqīItas, "middle" (the year is half over)
ki'Īcalc, "[moon when] everyone is full of food"
sangyas, "like killerwhales [san]" (cedars creak in the wind, making a noise resembling that of killerwhales rubbing against each other)
qAlgakoñas, "moon when water freezes in the canoes" (for the first time)
kōqyáñas, "standing moon" (i.e., people stand to defecate, because the snow is too deep to squat)

HS: The informant was able to recall only a few names, and was not sure when the months came.

taxītgyas, "blueblack moon"
kañgalañkwans, "moon when berries ripen"
łañgalañkwans "moon when blueberries ripen"
słałangītcas, "moon for halibut fishing"
xītgyas, "migratory geese moon"
qaqanaigīs, "moon for ----"
qêtqakaidas, "middle" moon

978. LC: The moons were simply numbered from one to twelve. The informant believed that July was the first month.

979. The solstices appear to have been associated with the moon counts usually, although the matter is not altogether clear. Most of the moon counts appear to have started after the winter solstices, and the solstice of summer marked the passing of half the year.

981. This was probably a very common usage on the coast. The following notes were obtained. BC: One moon was called "moon for playing games." (See the moon count.) TH, TG: See moon counts. GK: Tops were spun in winter before the solstice to make the winter pass rapidly. Cat's cradles were made during the same time; to make them after the solstice would be snaring the sun's legs (i.e., impeding his progress "back to summer"). Snowsnake was also played before (and not after) the solstice. LS: Cat's cradles were played in fall only, and not made after the first snow, lest the winter be long. LC: Cat's cradles were made in the eighth month only (lest the sun be snared). Tops were spun in a special month (in spring).

Directions

The commonest type of direction nomenclature was that based on the wind names. Only two informants (GK, LC) gave names referring to the sunrise for east (LC gave sunset for west), and they used wind names for north and south. Of course directional terms were not used nearly as much as by ourselves. An Indian ordinarily does not go north or south, he goes to a particular place -- to River's Inlet, the Nass, or Skagway, or Vancouver.

984. The terms for upriver and downriver can be used along the ocean front, just as we speak of "up and down the coast" (except that Kwakiutl usage is the reverse of ours -- northward being "downriver"). Whether the natives actually conceptualized the ocean as a river flowing northward is difficult to say. The writer's informants appeared to consider the terms to be homonyms, and did not transfer the idea of "river" to the ocean at all. HM: The informant admitted this usage, but reversed the terms ("downriver-south"). His information is probably erroneous.

Lunar Observances

986-987. HM: The positive entries are probably in error.

988. TH, TG: When they saw the new moon in March-April, the people all went out and shouted, "ō'bīyê:! (which is supposed to refer to drinking soup noisily from a spoon). They were thinking about the olachon run, which was soon due, and were happy. GK: At the March-April new moon, the people shouted "ōbīyê:!" There is nothing left in the bottom of your grandmother's basket!" They knew that spring salmon would soon be running.

990. This concept, if it be such, is not particularly clear to the writer. Perhaps the real beliefs have been forgotten. Informants said the moon just went somewhere or got lost temporarily, without anyone really knowing how it happened. In every case, they were trying to translate the name for "eclipse." HM: The informant gave an additional name for eclipse which he said meant "swallowing," as well as the word which meant "covering," or "going out of sight," but did not know who or what was supposed to do the swallowing.

992. The singing of mourning songs (somehow) prevented the death which the eclipse indicated. TG: The informant stated that, during the singing, dogs were beaten "to make them cry too." Other informants denied this for their people.

MONEY AND VALUABLES

995. NT: The affirmatives (995-1000) are erroneous. Most Nootkan informants were certain that only the northern group had places for getting dentalia. KK: The data on dentalia fishing are not really Koskimo. The two dentalia grounds near Quatsino Sound belonged to the Klaskino, and the informant owns them in his place as Klaskino chief.

997. KK: The informant believed that one of the beds was about 24 fathoms deep. The pole consisted of 4 sections, each 6 fathoms long. This may be a bit overestimated.

1001. KK: Dentalia washed ashore and were picked up in the old tribal home of the Koskimo on Cape Scott. KO, TH: Both informants thought that dentalia were a variety of toredo, which washed ashore stuck in rocks and water-soaked logs. This information is probably in error. HM, HS: The Queen Charlotte Islands were an important center of distribution for dentalia, which washed up on certain beaches, especially on the west coast. In addition, the tastlanas ("sand village") chief is supposed to have owned a sand bank (up above tideline) in which the shells were quite plentiful, and he "mined" them there.

1002. LS: Dentalia came from far to the south. The southern people used to tell a yarn to the effect that the fishing was done by killing a slave and sinking him in deep water. The dentalia assembled to eat the body, and were collected when the body was hauled up. The farther north one went, the more expensive the shells became, until two would buy a prime black fox (up in the interior). LC: The Chilkat got dentalia from the south, and also were supposed to get them from the interior (the informant hazarded that there might be a big lake "way inside" where the shells might grow). The informant was positive about this, "becuase we had dentalia long ago, before we discovered that there were any people to the south along the coast."

1003. These were the opercula of a gastropod, used chiefly for inlays, etc. They seem to have been picked up along the beaches chiefly; and they are said to have been plentiful on the west coast of the Queen Charlottes. LS, LC: The informants referred to some kind of shells (cax!tAk) used for ornaments, but thought they were teeth of some kind of fish. The opercula may have been meant.

1005. None of the informants knew where abalone shells came from.

1006-1009. NC: Probably negative. None of the Nootkans used coppers.

1008. KC: "Sometimes they got lumps of copper from up north, melted them, and made coppers themselves." This is doubtless erroneous information.

LIFE CYCLE

Birth

In the first lists of the present group, a section was devoted to usages relating to pregnancy, etc. The material, however, was discarded, chiefly because of the fact that consistent and well-balanced accounts could not be obtained from male informants. Some men simply refused to discuss the topic on the grounds that "it is a women's affair" and a man could not be expected to know anything about it. How far this attitude was influenced by missionary-instilled prudishness is difficult to say, but the fact remains that such data as were collected were very uneven. Among the first half-dozen informants, the agreements on specific food taboos, for example, ran about 25 per cent (estimated), which apparently indicated faulty knowledge.

One concept seems worth noting, and that was the taboo on seeing death, suffering, or "anything ugly," reported by all the Nootkan, Kwakiutl, and Bella Coola informants (NH to KX). (This was not asked other informants.) Probably the consistency on this point was due in good part to the fact that this was one of the few restrictions which applied equally to the husband during his wife's pregnancy. There also were ways to nullify the evil effect of breach of the taboo. The usual procedure was to preserve a small portion of the animal seen dying (or a bit of its blood mopped up with shredded bark) and then to brush the woman or infant with ceremonial gestures with the talisman. BC: Data from here to end of list are Kimskwit (BC2). KX: Data on this subject (nos. 1010-1124) are from KX2. TH, HM, LS: Informants denied sufficient knowledge of this topic to discuss it

at all.

1012. NC: Probably erroneous.

1015-1017. LC: In high-rank families, two women from the parturient's moiety and two from her husband's moiety were hired to attend her. Low-class people would simply call on any close kinswoman.

1018. HS: If the husband were a hunter, he would be excluded; otherwise it did not matter.

1019. KW: The husband was set to running in and out the door to assist matters.

1020. Among most of the groups, a regular shaman would not come anywhere near a parturient lest he lose his power.

1021. KW: The obstetrician was a person who had encountered the supernatural being mamayuLAmalaka (one-continually-giving-birth) in the woods.

Child Treatment

1026. LC: Instead of straightening an infant's legs, it was customary to bind a pad between his knees to make him bowlegged, "so he could snowshoe well."

1027. NT: Probably erroneous.

1028. LC: The afterbirth was disposed of after "two or three days," according to the informant. This may be an error.

1032. Various things were done to the afterbirth to influence the child's life. The place, for example, where it was placed was important. Often if the infant were a boy, the afterbirth would be buried or cached up in the mountains, to make the child a hunter. NH, NC, KR, BC: These negatives are very likely erroneous.

1034. KC, KX, LC: The woman's mother had this task. HS: The woman's father's sister had this task.

1036. KC, KX: The informants were probably trying to be more accurate than those who simply affirmed the pattern number.

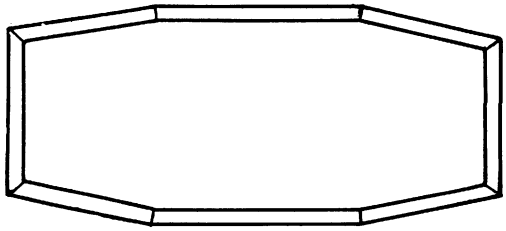
1037. KW: The umbilical cord was kept for an indefinite period, to be ground up and used as medicine if the child were not thrifty. BC: If the child was to be a goat hunter, his father took the umbilical cord up into the mountains and placed it in a goat bed. There it was left for four days, then recovered. If it were not brought back, the child would some day go hunting and never return. GK: The informant stated that the umbilical cord was "kept" -- in fact, a child would become "crazy" (wild, uncontrollable), should it be lost. But it was "kept" in a hollow (or split) tree out in the woods, not in or about the house.

1039-1041. LC: The umbilical cord was put in a skin bag, and tied on the left side of the cradle for a year. Then the child's father took it into the interior and hid it. Sometimes he put it by a mountain-goat trail, to make the child a good hunter.

1042. NT, NC, N2: See element 1043. The child would live to be old, like the person who wore its umbilical cord.

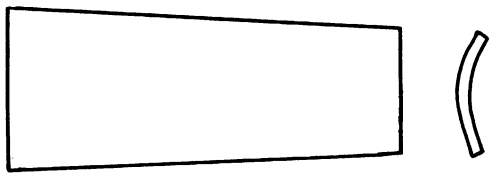
Cradles

1050. This type of cradle was made like an ordinary bent cedar box. Sometimes additional kerfs were made in the sides to widen it. Top view:



1051. BC: The description was not very clear. Apparently a narrow board was bent into an oval hoop, and cross-pieces were fitted in "just like the ribs of a boat."

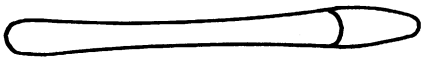
1052-1053. This cradle appears to have been something between a flat board cradle and a dugout box. It was slightly hollowed longitudinally, and open on the ends.



1053. KX: It was not clear whether the cradle was "slightly hollowed" or a plain flat board. If the parents were rich, they would "hire" a chief to carve their crest on the head of the board.

1056-1057. This was an ovoid checkerwork basket, with four longitudinal splints substituted for warps in the bottom for rigidity, and reinforced rim.

1058. LC: A large twined basket was folded twice, thus:



a

b

c

Afterward, it was covered with hide and laced. The basket tended to spring outward and so did not press in on the infant. A hood was put over the child's face; it was not allowed to see the light for four months.

1062. KK: The informant believed the head presser was put on very tightly for a few days only. This may be an error.

Postnatal Observances

1088. N2: The duration of the fresh salmon taboo was given as "one month."

1089. KK: When the informant was four days old, four men were hired, one to recount traditions and three to sing over the afterbirth. This was to make the informant a traditionalist and singer. Each of the four men had a (drum-) stick, and when they finished, the sticks were wrapped in the afterbirth. A kinsman, wearing a Wolf mask, took the parcel and ran out into the woods with it, singing. He buried it at the foot of a yew tree. Then the mother and child were bathed with a basin of warm water. The infant was inspected for deformities; if it had none, as a final test it was offered a bit of cooked mussels to determine whether it was a "Salmon-child" (see element 1109) or not. (A Salmon-child would eat mussels on the fourth day.) Then all the people present shouted four times, so that nothing would frighten the child (one good scare presumably did him the rest of his days). All the people who had aided, made things, etc., were invited to a little feast. KR: For the fourth-day feast, they gathered all sorts of old things -- old mats, scrapings of old canoes, etc. -- and burned them, holding the infant in its cradle over the smoke. (This was to make it live to be old.) The water for the baby's bath was taken from an old hollow stump. It was warmed and put into various receptacles, e.g., a bear skull (to make him "mean" when he grew up), a king crab shell (to make him strong), etc. The receptacle was used four times. The children of the village were brought in and told to shout while the baby was being put to sleep so that he would not mind noise thereafter KW: When the infant was put in his wooden cradle on the fourth day, children were called in to shout and slap the sides of the cradle until the baby cried. This was done for four successive days to make the infant sleep well and "become fond of his cradle." The children were given food for this. LC: They gave no feasts for a newborn infant, nor any real names, for "they were not sure whether it would grow up or not."

When a woman brought her newborn infant into the house for the first time, all the other people went out (i.e., the house was empty when she entered). Then four persons threw four pinches each of ashes across the cradle so nothing would harm the child.

Twinning

1109. KK: Owing to the fact that the Koskimo are descended from the Transformer (adâ) and a Salmon-woman, twins and other Salmon-children (deformed, birthmarked, etc.) have always been numerous among them.

1110. KK: If the twins were of the same sex, the younger was killed. They usually kept those of opposite sex, but sometimes one would be jealous of the other. A kinswoman of the informant appeared to her father in a dream (shortly after birth), asking him to "send her elder brother away." He said, "Yes." In the morning the elder brother was found dead (by agreeing, his father had caused his death). The woman is old but hale today. NH, KR, GK: The informants maintained twins were not killed, "but one invariably dies -- they can't save it."

1112. KK: The parents of twins had to make three (not four?) ceremonial (counter-clockwise) turns on going out, one on getting up, one at the door, and one outside the door.

1115. KK: Even after the four years during which food-gathering was prohibited, people did not like to let them obtain any kind of food, lest it be spoiled.

1117. This was done the first time the parents of twins went out on the salt water.

1120. KR: After the seclusion, the tribe assembled to sing while the father brought out his tools and weapons. Then he had to give a Salmon Dance and a potlatch. KW: The tribe assembled to sing for four days. The parents and the twins had dyed red cedar bark on their heads. Then some dyed bark was

burned, while a shaman watched, to predict the future welfare of the parents and children. Afterward, when the father of twins got any fish or other game, he had to scatter a few small bits of it about to produce plenty of that kind. Should he fail to do this, the species would disappear.

First-Game Observances

1125. LC: Once a chief gave a great feast on the occasion of his small son's killing a snowbird. This was the only time it was ever done among the Chilkat.

1130-1131. NH, NT, NC, N2: Probably positive.

Girls' Puberty Observances

KX: Data are from KX2. TG: Data are from TG3. (TG's wife, gitsiläsu, not gilutsa.)

1136. BC, KO: The negatives may be erroneous.

1140-1141. LS: This was to prevent the girl from becoming a talkative woman, but obviously kept her from talking during the seclusion.

1141. KO: A flat pebble was rubbed over her mouth four times daily so she would not be a gossip. LC: The pebble was rubbed around her mouth four times daily so she would not become talkative.

1149. Two informants (KO, KC) gave this reply to the query about use of a scratching stick, at the same time denying use of scratcher. One might infer from this that the scratching stick was used, but forgotten by the informants.

1150. LC: This was a necklace of goat-hoof jinglers worn by the girl so that she could not move about without the people hearing her.

1151-1152. LS: The girl's mother and father's sister together cared for her.

1153. KK, BC, KO, KC: Probably all positive.

1156-1159. By "primary seclusion" is meant the period of rigid restrictions (including usually: fasting, close confinement, taboos on all activity, etc.) and concluded in some ritual manner, e.g., by bathing the girl, dressing her hair, and ritually feeding her. As a rule this primary seclusion was followed by a period of indefinite length (the longer the better) during which the girl's activity was still restricted, but not to the same degree. (See nos. 1198-1221.) In most instances, this secondary seclusion was relaxed much earlier for a poor girl than for one of high rank.

1156-1157. TH: Some girls "who were strong-hearted" were confined for eight days.

1161. KW, KX: The girl was given a few bits of goat tallow to suck on during her fast.

1161a. TH: A girl undergoing an eight-day seclusion was given a snack the evening of the fourth day to enable her to see the eight days through. LS: If they feared the girl could not stand a four-day fast, they gave her a bit of dried food the night of the second day.

1161a-1162. TG: After four days a girl was ritually fed by her father's sisters; and for the next six received small amounts of food daily.

1164. KR: This negative may be an error.

1172. KC: See no. 1218a, and note.

1177. LC: The girl's hair was washed with blueberry juice, so that it would not turn gray early.

1173. LS: Only the girl's mother and father's sister bathed and cared for her at the end of her seclusion. It was entirely a private affair; no outsiders knew what went on. (This accounts for the blanks LC 1174-1183.)

1179. LC: A young (prepubescent) girl's hair was simply rolled up and a little bag tied over it. The braids marked her as a mature woman.

1180. KR: A few bits only were cut off the girl's hair. BC: See no. 1220a.

1182. The weights were usually bunches of dentalia, pieces of copper, etc. KR: Her hair was drawn back tightly to make it grow. KX: The hair was drawn back tightly and the end of the braid gently tugged to make it grow.

1183. KK: The informant believed the girl's eyebrows were "shaped" (evened) by rubbing them. BC: See no. 1220a.

1194. This ritual purificatory element may have been more widely distributed and is therefore included for descriptive purposes rather than distributionally. (See also no. 1392.) For some reason, it was extremely difficult to convey the idea to informants in questioning them.

1195-1196. HS, LC: Her father's sisters were invited to a minor feast to break her fast.

1196. GK: The father's sister's daughter had this office. LS: The girl's mother and father's sister together fed her.

1199. The mild form of seclusion usually consisted in staying in the house with her mother and kinswoman most of the time. The

girl was not ordinarily confined in her room, and she could go outdoors now and then. This secondary seclusion was nearly always observed longer for girls of high rank.

1202. "One year" means usually until the end of the fishing season in the coming fall.

1204. NH, NT, NC, N2: The hair ornaments were worn continually.

1208. BC: The girl also motioned with her hands as though picking berries rapidly.

1209. LS: This is automatically a positive, for no one was permitted to go directly across the mouth of a salmon stream.

1212-1215. KX: This was an institution unique to the Xaisla (the tribes preceding them in the list apparently did not have it). All the well-to-do pubescents of the year were taken to a camp ground at the head of a slough off the river mouth. The girls were supposed to have a good time -- giving feasts and playing games during this least burdensome of seclusions in the area. They were cared for, as a rule, by widows and widowers bereaved within the year, who likewise were not allowed on the river. One fact that doubtless favored this special encampment was that the Xaisla did not scatter out or move from one river to another, but did all their fishing from olachon time clear through till fall at the same place, so they could easily visit their daughters and keep them supplied with food.

1216. KR: This and the sub-entries (1216-1218) may be erroneous.

1218a. KC: This instrument was used only by a girl who wished to become a good singer. (See no. 1172.)

1220a. BC: See nos. 1180, 1183.

1227. This was "to announce the return of the girl to the people," to officially remove special regalia, etc. It was done only by wealthy men and, among them, probably universal in the area.

1238-1242. NH, NT: For a description of this performance, see E. Sapir, A Girl's Puberty Ceremony among the Nootka, Royal Society of Canada, Transactions, ser. 3, 7:67-80, 1913. The rite repeats the common Gulf of Georgia Salish pattern of ritual "washings" at crises, described by Barnett, CED:IX -- Gulf of Georgia Salish (UC-AR 1, No. 5, 1939).

Menstrual Customs (mature women)

1244-1245. LS: A shaman's wife had to move out of the house during her menses.

1244-1246. TH, HM: It was not made clear to the writer just how rigid this "seclusion" was. Both informants said that the woman had to stay indoors, "and not go about much" for the duration of her period.

1249. The writer suspects that many of the negatives following this element are in error, despite the insistence of informants that there were no food restrictions at all for menstruants.

1251-1253. GK, LC: The seclusion in a menstrual hut automatically makes these entries positive, of course.

1252. HS: The negative entry is probably in error.

1253. KC: Sometimes a shaman would be given a few drops of menstrual blood in his food to destroy his power. His guardian spirit left him forever. LS: See note 1244-1245, LS.

Marriage

There was one aspect of marital customs on which the lists yielded uniformly poor results. This was the subject of divorce, adultery, etc. Many informants, particularly in districts where missionary influence has been strong, were prone to deny that such things ever happened anciently, picturing their forebears as having led most harmonious and immaculate lives. Probably longer acquaintance with the informants would have led to franker discussions of native sexual life, but with the brief interview time allowed there was nothing to do but record the views given and let it go at that. For this reason the data obtained have been omitted as worthless from the final lists. Of general patterns of divorce, it may be said that, among the groups among whom the wife was "redeemed" by payment of a "dowry" (see element 1282), divorce was taken as a matter of course; a man often married (and married often) to obtain privileges and property. When he had them, he sent his wife home. In the north, divorce may have been slightly less usual, where the feeling for clan reciprocity and rivalry was most highly developed, as among the Tlingit. (LC stated that divorce did occur, but was likely to cause trouble between the clans involved. The divorcee's brothers would cast off a "sister" of the husband's, to get even, and eventually bloodshed might result.)

As regards adultery and related matters, it may be said that sexual laxity was characteristic of the area as a whole, though not institutionalized. Adultery might cause a squabble between the spouses concerned or with the third party, sometimes resulted in a divorce, and occasionally might cause a

brawl or a killing, but usually it was taken rather lightly. Seduction (of an unmarried girl) was a slightly different matter. The girl's family was likely to resent it, because there was a feeling that the girl's marriage value was decreased, and besides, a bastard, with only half the proper complement of relatives, had no place in the ordered social system.

1257. It is understood that among all the tribes the real proposal was nearly always conveyed in secret beforehand, parents or other close kin (sisters, mother's brother, etc.) of the groom making the arrangements with the girl's people. The relatives making the formal proposal acted on the assumption that their suit would be accepted, even though there might be a number of mock refusals (these were often prearranged), so it was necessary to have an agreement ahead of time. Sometimes a chief's suit was refused, and, as one informant (KK) put it, "A chief would be ashamed to have the people know his son was turned down" (i.e., publicly).

Where there were no formal parties sent (HM, HS, LS, LC), the marriage party went direct to ask for the girl publicly and marry her at once and there also arrangements were made privately ahead of time. BC: The negative may be due to a misunderstanding. Apparently the BC marriage forms were almost identical with those of the neighboring Kwakiutl (KW, KO, KC).

1257a. GK: The mother's brother and the father of the groom did the asking.

1259. KR: This payment "for an option" was not made by the proposal party, but beforehand.

1259a. This element is the key to an important difference in the marriage rites of Nootkans, Kwakiutl, and Tsimshian. Among some (NH, NT, NC, N2, KK, KR), the proposal party gave a gift to bind the bargain, as it were, then came in marriage soon after. Among other groups (BC, KO, KC, TH, TG, and perhaps GK), they brought the bride price itself. (This constituted what modern natives call in English "paying the engagement.") The bride's father usually loaned this property out, and a year or two later, when he had accumulated double or more of the amount of the "engagement," he notified the groom's family, who came to receive the repayment and get the bride (i.e., the real marriage ceremony took place). The repayment of the "engagement" was entirely distinct from the dowry, which was given later on.

GK: The distinction between the two marriage procedures (see preceding paragraph) was not clear in the field, and the writer's lists do not make clear whether the bride price was paid by the proposal party or at the time of marriage. One would probably be safe in inferring that it was given by the proposal party. HM: Gifts were made to the bride's family at the time of asking (which was done by the suitor's mother or sister), particularly if the couple were not closely related. These gifts were not especially large, but constituted what there was of bride price. HS: The chief informant denied, but HS2 affirmed, the custom of giving gifts about as reported by HM, and cited some instances in which it had been done by her own relatives a generation or two removed.

1264. LC: The marriage party had special songs to sing as it approached the village of the bride. The marriage described in elements 1257-1282, LC, was one with outside tribes; for marriages among the Chilkat villages see elements 1284-1287.

1266. BC: Certain high-rank women had the right to accompany the groom's party to perform special songs and dances. When the party arrived before the bride's house, goat hides were cut into strips, and a man (of the groom's party) ran along the beach scattering them for children and poor people to pick up. KO: Two men had the hereditary right to dance on the rafts of the groom's party. Other people held carvings, among which were kohtin (a humanlike face) and two yA'hwīnōhwilakw (supernatural killerwhales).

1267-1268. These ceremonial games or contests were most elaborate among the Nootkan tribes and southern Kwakiutl. Members of the groom's party were called forth to perform some feat of strength or skill, such as lifting a heavy weight, climbing a greased rope, running up a steeply inclined plank, etc. Each contestant was usually paid, and (by plan, usually) a considerable number had to try before one performed the feat. These games were the hereditary property of the bride's family.

1269. KO, KC: From the description, this was a representation of a battle, rather than a real combat. The nuɬīlakw ("Made-fool"; not a dancer but a special kind of warrior) leaped from the canoe and ran up to the girl's house, which was closed and silent. He struck the door with his war club and pretended to break it down. Entering, he shouted his war cry, talked loudly (recounting war exploits?) a short time, then returned to the canoes, where he announced that he had attacked and broken into the house and had captured the chief's daughter they were seeking. TG, GK: Informants described a sort of free-for-all (all in good fun, supposedly) between the young men of both sides, in which fists, sticks, and cobblestones were used.

1272-1273. KR, KW: These gifts constituted the "marriage mat" of the southern Kwakiutl and were independent of the dowry. KK: Entries probably positive.

1273. HM: Occasionally, fishing or berry-picking rights were given to the groom for use during his lifetime, after which they reverted to the original owners. LC: Sometimes songs were given to be taken with the bride.

1277. It is not easy to decide if the first, at least, of these gift exchanges is functionally the same as the "dowry" elsewhere or not. In form it differs slightly. HM: Gave no details. HS: Soon after the marriage the husband sends his wife to her brothers and mother's brothers with gifts of property and food. The recipients must repay this handsomely -- usually much more than double. After this a man and his brothers-in-law continually exchange gifts. LS: The information was practically the same as that of HS, except that the gift exchange took place some months after marriage, the man and his wife going to visit her relatives with gifts of food.

1278. TH, TG, GK: See 1272-1274, TG, TG, GK. HM, HS, LS: See 1272-1274, HM, HS, LS. LC: See 1272-1273, LC.

1281. This was a Nootkan legal concept whereby the father-in-law specifically gave privileges to his daughter's children. Should there be none to take these rights, the privileges reverted to the father-in-law's family. The son-in-law did not have to return the wealth given, however.

1282. The essential idea of the repayment (or "dowry") was that a man "bought his daughter back from her husband." After this payment had been made the woman might stay with her husband or not, as she pleased; if she left him, he had to buy her all over again (though for a smaller amount than the first time) to get her back. If a woman were not redeemed, informants say, it would be a great shame to her family, for she would be little better than a slave. Conversely, a redeemed wife was highly honored. Women boasted of the number of times they had been redeemed. And with the proceeds of the payment the husband gave a potlatch (often the greatest of his career), thereby "raising the names" of his father-in-law, his wife, and himself. KK: Probably positive.

Supplementary Marriage Forms

1285. HM: Described as a regular marriage custom (1261a, HM), this may have been a supplementary or poor man's type of marriage.

1285-1286. LC: This was said to have been the rule in marriages between the three and four Chilkat villages. The payments were made by the father-in-law to the groom, not by the groom. The implication is that this was a poor man's marriage, for chiefs of very high rank married far away as a rule.

1288-1289. Not only poor people, but elderly people often married in this fashion. The usual "ceremony" was the giving of a small feast to immediate kin of both persons, at which the marriage was announced.

1292. This custom was the logical outcome of the system of redemption of the wife by her father (nos. 1278-1282). The pseudo-groom acquired property for a potlatch and privileges to show, when the "bride" was redeemed; the "father-in-law" raised his and his daughter's name.

1294. KK: This type of marriage was known but only infrequently used by the Koskimo.

Residence, Types of Marriage, etc.

1297. Probably isolated instances of this sort of residence occurred everywhere (even where it was denied), but nowhere was it regarded as quite the thing to do.

1298-1299. BC: Polygyny was asserted to have been very rarely practiced.

1300. KK, KR, KW, KC: The reason offered in denial of this custom was that chiefs married to acquire privileges and consequently there would be no point to marrying a second daughter of the same man: the husband would have already got the best of the family privileges by his first marriage.

1302. The "fraternal polyandry" was apparently on a rather informal basis. That is, the younger brother (or other close kinsman) would take advantage of the attitude that "a man would be ashamed to fight with his own brother." LS believed this casual arrangement was the only sort prevailing among his people, but the other informants who affirmed it thought it was slightly more institutionalized. LC, however, stated the fraternal polyandry was definitely arranged, the junior husband being the younger brother or nephew who was to inherit the elder's place.

1303, 1311. KK, KR, KW, BC, KO: The concepts regulating these practices are reserved for treatment in a paper on Kwakiutl social organization.

1311. This is a special concept differing in its basis from the preferential mating of specific persons in the north.

1312. The "endogamy" was not an iron-clad rule, but a preference.

1322. Infants, etc., were of course kept by the wife until old enough to leave her.

Mortuary Customs

KX: Data on this section (1324-1415) are from KX3, supplemented by notes from KX2. TH: Data from here to end of list are from TH2.

1331. These mourning songs used were the private property of the deceased chief. The rites for a common person were much simpler and briefer. KR (and KK): There were mourning songs or wails in each family, but they were sung morning and evening outdoors by the immediate bereaved kin, not by the assembled group.

1342. KR: If the deceased had inherited a dance spirit, the latter appeared at a certain point in the mourning singing (i.e., a dancer dressed as the spirit appeared) and carried off an image of the deceased. Afterward the real corpse was quietly taken out the door.

1343. BC: In pile dwellings, some of the flooring was moved aside and the corpse was lowered through the floor.

1345. LS: Four handfuls of ashes were thrown through the hole in the wall after the corpse had passed out. LC: Four ashes were thrown in front of the corpse before it was moved (to be taken out).

Disposal of Corpse

1353. LS: When memorial poles were introduced, which the informant considered to have been in fairly recent times, boxes of ashes (of cremated dead) were sometimes placed in a hole cut in back of the pole.

1354. KX: KX2 denied interment. GK: This was reported as the ancient usage, before they began to cremate the dead.

1355. TH: The informant believed they only began to cremate at the time of the introduction of the Cannibal dance (i.e., to keep dancers from stealing the corpses).

1361. KX: Reported by KX2.

1362. It is to be understood that the burial of a slave was simple and unelaborate, but most informants insisted their bodies were put away decently, which sounds like more humane treatment than one would expect these unfortunates to have received.

1365a. NT, NC, N2: The body of a twin was not put in a box.

1367. It is frequently recounted that slaves were set free at times (a chief's death, big potlatch, etc.). The writer did not believe this at first, thinking it a glossing over of a custom (slave-killing) which informants felt Europeans disapproved of. LC's reason (or rationalization?) is almost convincing, however: it was even "bigger" to free a slave than to kill him, because he (or she) would go home, beget children, and thus "bring his tribe down" (i.e., lower their name by the taint of slave blood). TH, TG, GK, HM, HS: Each informant denied this custom for his own group, attributing it to all the neighbors roundabout. One may presume the entries all should be positive.

Corpse Handlers, Mourners, etc.

1368. NH: A man who owned the "medicines, etc., for purification was hired as a corpse handler.

1370. HS: A hunter was not permitted to handle a corpse.

1375. KC: All the mourners changed clothes after the burial.

1377-1398. NH, NT, NC, N2: Probably negative.

1377a. Where negatives are recorded (except GK), the bereaved spouse sat on his or her bed, or simply apart from other people.

1381. LC: The widow fasted two days; her seclusion lasted for eight.

1387. KO: The blood from the cut scalps of the widow and other female mourners was allowed to dry on the face, and was not washed off. This served as mourning paint. LC: Widow did not wash.

1389. LC: The widow's fingers were bound together with wool for eight days.

1396. TG, GK: See no. 1398.

1398. TG, GK: The first salmon (of each kind?) of the next summer's run were taboo to mourners for ten days.

1399. Women cut their hair more frequently than men, but the writer failed to note this differentiation in time.

1400. TG: Finger sacrifice (reported for the Tsimshian by Boas, 1916) was denied by all informants. TG reported, however, that the immediate kin of the dead each tied a strand of cedar bark about their little fingers and put the other end under the lid of the burial box, just before the box was taken out. As it was lifted, they cut these strands close to their fingers. This prevented further deaths in the family.

1404. KX: Women's shredded cedarbark menstrual towels were burned to drive out ghosts.

1405. LS, LC: The negatives may be errors owing to the elements being out of sequence; probably the personal property of the dead was burned when he was cremated (not afterward, as elsewhere).

1406. The memorials varied from the elaborate "totem poles" (recent in the north and south of the area) to simple markers, representing the number of coppers and canoes a man had broken, that the southern Kwakiutl used. Whatever the facts may be in regard to

the antiquity of the "totem poles" (see Barbeau, 1929, passim), some sort of memorials or markers was put up everywhere in the present area.

1411. BC: A chief might hire some young men to gather the bones of the long-deceased to put them away somewhere. The people didn't like to see their relatives' bones come tumbling down from the trees (as the boxes went to pieces with age).

1414. The offerings were made from time to time after the death of a relative, whenever one happened to be eating something of which the dead person had been fond, or whenever, by means of signs (the snapping of the fire, dreams, etc.), the dead indicated that they wanted something.

SOCIETY

The social data were obtained for the most part by means of ordinary ethnographic inquiry, not by lists directly. The entries (made after conclusion of the field work) represent the salient outlines of the societies in the area. Those of the northern cultures have been intensively studied by other workers; Kwakiutl and Nootkan social organization will be treated in other papers.

1416. KW: Wikeno polity is too complex, perhaps because of the dwindling and concentration of the local groups, and the time was too short, to determine what the aboriginal situation was. Apparently there was a strong feeling of unity among the villages, but whether they were really a confederation as were the KwagiuL is not clear.

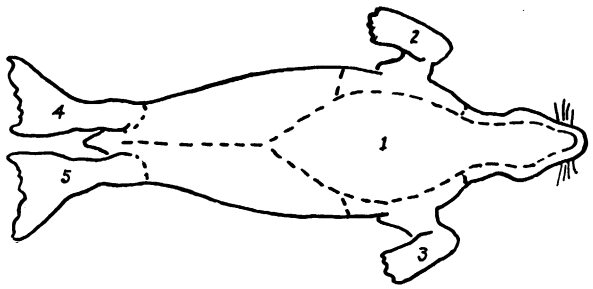
1422. KX: By all accounts, the Xaisla clans duplicated the fourfold Tsimshian phratry system, but through near-extinction and merging of some, and fission of others, they have become as follows: Beaver, Eagle, Killerwhale ("Blackfish"), Raven, Salmon-Wolf. In recent years the Ravens still had their own chief, but functioned at potlatches, etc., with the Beaver clan and were well on the way to merging with the latter. Informants stated there was once a Crow clan, which has become extinct. GK: There are three phratries on the upper Skeena: 'xanadA (Frog, the equivalent of the Tsimshian Raven clan), gicha^{a}t (Fireweed, the equivalent of the Tsimshian gicpōtwodA or Killerwhale), and the laxgebu (Wolf). Only one village of all the Gitksan, Kitwanga, has an Eagle clan (or lineage) and "they come from up north (the Nass, or Alaska)."

1434. KW: The entry refers particularly to places for mountain-goat snares. These places were named and jealously guarded.

1436. These were rights which seem at first sight of a peculiar sort. Whenever seals (or occasionally sea lions) were captured among some of the tribes, a feast had to be given, and the chiefs by hereditary right each received certain pieces. Among the northern Nootkan tribes it came out clearly that these rights had their basis in ownership of territory (in this case on the water). The writer suspects that this same basis underlay these rights wherever they obtained in the area, but during the process of getting the lists time did not permit discussion of the principles involved. The rights to stranded whales unquestionably lay in the ownership of the beach on which the creature grounded.

It may be pointed out that the occurrence of these claims is correlated with the economic importance of the species to the particular group (cf. elements and notes 122-159).

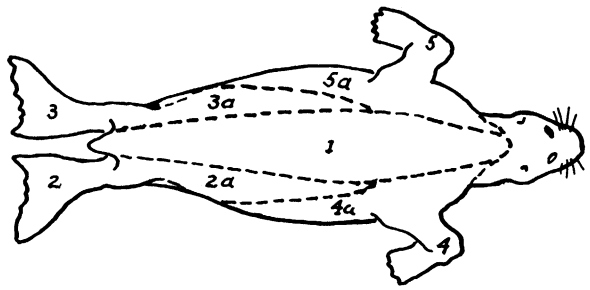
1437. KK: A seal was cut thus (ventral view):



The blubber on the back was cut in thin strips from head to tail. The first chief of a village owned the breast (1), the second chief, the right foreleg (2), the third, the left foreleg (3), the fourth, the right hind leg (4), and the fifth, the left hind leg (5). (This method of cutting and the sequence of parts agree with those of the northern Nootkan tribes.) Sea lions were owned and cut the same way. KR: The method of cutting hair seals was the same as that of the Koskimo. The cuts were given to the chiefs of the tribe ("numaym" chiefs) in the order of rank, but the sequence differed from that of the Koskimo, according to the informant. The first chief owned the breast (1, on same diagram), the second and third chiefs a hind leg (4 and 5) apiece, the fourth and fifth chiefs a foreleg (2 and 3) each. The informant said right and left was of no consequence here, but he was probably in error, for among his own people and their neighbors, in rituals, potlatch seatings, etc., right is always higher rank than left. Since the KwagiuL were said not to hunt sea

lions, there were no sea lion rights.

1438. KO, KC: Informants from these two groups agreed on a different fashion of cutting, the pieces being taken from the dorsal side, about as follows:



The blubber from the belly was cut in narrow strips from front to rear; the breast was cut out as one piece and then divided among the people. The first chief owned the "head piece," the longest strip of blubber and meat that could be cut from the seal (1). The second chief owned the right hind leg (2) with the strip of fat (2a) attached; the third chief the left hind leg (3) and strip (3a), etc. The KC informant stated that sea lions were owned and cut in the same manner.

1439. Among the remaining tribes for whom entries have been recorded, TH, HM, HS, it is hard to say if the rights were less elaborate or if they have been forgotten. These informants stated that the first chief was given the hind legs "because that was the best part"; the remainder was divided up in any way. (The TH informant claimed that the Eagle clan [his own] chief owned the hind legs, which does not seem reasonable unless he was thinking of feasts given by the gicpotwōdA ["Blackfish"] clan, whose chief was first in the tribe.)

All other informants stated that the chiefs did not get special pieces, but only larger portions or longer strips of fat, to show respect for their rank.

1442. KK: Although the Koskimo did not get stranded whales (see note 158), the related Giopino did, and among the latter the first chief owns the "saddle," a wide strip of blubber from the back which includes the "fin." (This is the piece claimed as his own by the Nootkan whaler, and ritually treated.) In a way, he might be said to own the whole carcass, for he had to assemble the people and supervise the division of the rest of the blubber. No one else had any rights. KO: The head chief owned a strip across the back and down both sides immediately ahead of the "fin"; the second and third chiefs were said to share a like piece, just behind this, between them. The "fin" didn't count for anything. The informant thought the finder might get the flukes or some other choice part. The rest of the people cut anywhere.

The writer regards this information as incomplete at best, though it was given in good faith. The informant knew but little about the privileges owned by chiefs, not having any himself. All along the coast, the elderly chiefs are most competent to give data on these topics, for they cherish the memory of the honors and rights that were their due in days past. HM: The blubber along the back from the blowhole to some distance behind the "fin" belonged to the chiefs, each of whom had his own particular piece. The informant did not know if the "saddle" was the highest-rank piece or not. HS: If a whale came up, e.g., on the beach at tåläl (where the Skedans have berry grounds), the Skedans chief owned a (narrow) strip of blubber from the blowhole clear back to the "tail" (including the fin). Other chiefs had pieces also.

1444. Among the remaining groups who utilized beached whales, as far as informants knew, all the members of the village helped themselves, cutting off whatever they wanted. The BC, of course, got whales most rarely, by their own account. The KC and TH informants felt that the finder would be regarded as the owner of the carcass, since he would notify his tribesmen and conduct them to it; but he had no special rights. The LS informant demonstrated the correctness of his assertion by the following evidence (condensed):

"Raven (yeł) was the first one ever to find a stranded whale. He called the people to divide it up. He and his friends had a great quarrel over the method of division, because there were no marks to cut by, and everyone was trying to get as much as he could. People have done the same way ever since, and they always quarrel when cutting whale blubber." He added that these quarrels were never serious; he had never heard that anyone had been killed in one of them.

1446. The titles for chief were as follows: KK: qikAma; KR: qikAmi; KW: hī'mas; KC: hi'mas; KX: hai'mas; TH: sêmogit; TG: sêmogit; GK: sêmogit; HM: iL!agada; HS: iLxida; LC: anyAdi.

1447. The titles for chief's wife were as follows. KK: modził (or omaqás); KR: modził; KO: kănił (perhaps an error; cf. qanim, "woman, wife"); KC: ūmAks (perhaps an error; cf. ūma, "well born, noble," Aks, feminine suffix); KX: modził; TH: sīginumnah; TG: sīgedimna'a; GK: sigidemnah; HM, HS, LC:

compounds of "chief" and "woman," "wife."

1448. The titles for prince (chief's heir) were as follows. KK: Le'wulqAma; KR: La'wulqAmi; KO: dlu'wulqAmi (perhaps an error; cf. dlu^{u}l "sibling's child"); KC: qumashi'mas (compound term; qumas, "second finger" [in this usage] "greatest," "highest"); KX: angwa'; TH: Lūalksaq; TG: Lkoalksik; GK: lkowiɬseLkw; HS: gīda; HM, LC: compounds of "chief" and "child."

1449. The titles for princess (chief's daughter) were as follows. KK: kitiɬ (or omaqAs); KR: k'itiɬ; KC: k'itiɬ; KX: (1448); TH: (1448); TG: (1448); GK: (1448); HM, LC: compounds of "chief" and "child." (Terms for KX, TH, TG, GK were same as terms given in 1448.)

1450. The titles for village (and/or) clan chief were as follows. KK: gīalaxa; KO: gīalaxa; KC: gīalaxa; TH: (1446); TG: (1446); GK: (1446); HM: lanaq'wula (translated as "village owner"); HS: lanaōwa (translated as "village mother"); LC: ans!atī (translated as "village owner"). (Terms for KK, KO, KC were translated for informants as "first to come down from above." Terms for TH, TG, GK were same as terms given in 1446).

1461. A good deal of confusion existed in informants' minds, and not in theirs alone, as to be functions and mode of succession of the chief's speaker. Apparently there were really two types of speakers among most groups. One was a real official: a person of good family but below the rank of chief, who announced for the chief on certain occasions, (e.g., invitations to potlatches and feasts) and sometimes made the formal speeches at potlatches. Another type of speaker was the kinsman (often the retired elder chief) who made the really important speeches (recounting family rights and traditions, etc.). The third was a ceremonial official, who in all likelihood held office by hereditary right since most special positions in the dances were owned privileges; he was called alkw (or a variant of this term) in most Kwakiutl dialects, Bella Coola, and Tsimshian. This personage was also a war leader among the Tsimshian.

1467. KW, KO, KC: The ritually created war chief was a ceremonial figure called "Made Fool" (nuɬīlakw), who had both ritual and wartime functions. He was put into office by giving him a nuɬīlakw name and a (minor) dance; and he might or might not be a member of the chief's immediate family. This is not the same as the "Warrior Fool" (nuɬmaɬ) of the KwagiuL Hamatsa cycle.

Social Customs

1474a-1474b. Merely the presence or absence of avoidances and privileged familiarities is recorded, on the basis of rough checks in the field. To secure full and worthwhile accounts of the specific types of behavior to all specific kindred requires more time than was available, and furthermore this has already been done. See T. M. Durlach, Relationship Systems of the Tlingit, Haida, and Tsimshian, American Ethnological Society Publications 11, 1928; G. P. Murdock, Kinship and Social Behavior among the Haida, American Anthropologist, n.s., 36:355-385, 1934.

RELIGION AND RITUAL

Food-Quest Observances: Fishing Rituals

The data on this topic are not all that could be desired. For one thing, in many places the rites have not been observed for many years and a good part of the procedure has been forgotten. (This may explain the brevity of most accounts and denials of any ritual by KR, KO, KX.) In addition, the content of the rites, so far as they were remembered, varied so greatly that a satisfactory pre-field list could not be made up. For that reason items have been extracted from the accounts given and are presented in the lists (nos. 1475-1486), and the individual accounts are given in full in the notes.

In general, it seems that the rites were more elaborate and more important in the southern part of the area (among Nootkans and Kwakiutl) than in the north. This is admittedly a partly subjective impression based as much on informants' reactions to questioning as on the accounts given; perhaps aboriginally the difference between north and south was less sharp. The concept underlying all the salmon observances was that salmon are a race of beings who have their own home somewhere out in the sea. Human beings who have visited them found them living in houses just like those the Indians built and going about in human form at home. Although they seem to die after they run and spawn in the rivers, each salmon's spirit returns to the home village, and next year will don another garment of salmon flesh to run again. It does not matter what happens to the flesh of the salmon

(so long as it is accorded proper respect), but if bones or guts are lost (thrown about, devoured by dogs, birds, etc.), the individual fish to which they belonged will be short those parts. Such abuse angers the salmon, and they will not run again.

1475-1485. A point to be noted is that the first of a season's catches was as a rule used by the chief who owned the river or trap to give the feast with -- there were not enough to bother drying, and the giving of a feast called attention to his property rights in the fishing place. Among some groups there was an element of ritual in this feast, based on the feeling that all should share in the first catch even if each received only a small bit; this may have been a rather widespread attitude, but it was not a well defined one, and not easy to discern in the course of rapid questioning. The accounts given follow, according to tribe.

NH, NT, NC: The informants said that the first catch of each kind of salmon was used for a feast; there were no further rites. This is probably faulty information; fishing rites were of considerable importance among other Nootkan groups, and it is hard to see why they should fade out so suddenly (rather full accounts were secured from other tribes of the central province, which paralleled N2's account fairly well). Offal was always put back in the water. N2: The first catch of dog salmon was brought into the house where the fish were laid on hemlock branches covered with a cedarbark mat. They were laid with their heads toward the fire (on the downriver side of the fireplace; the heads were thus pointed upriver). Eagle down was sprinkled over them while the people sang. Then the fish were cut, and cooked for a feast. The offal were returned to the water. During dog salmon season several words were taboo, substitutes being used: "pubescent girl," "menstruant," "to go out in a canoe," "to go downriver." Dogs were never allowed to eat fresh salmon. KK: The Koskimo, tracing their ancestry to adA and Salmon-woman, consider themselves the real owners of salmon, and believe that they alone possess official information on the proper way of handling fresh salmon. The first catches, of course, came from the tidewater traps. The first four catches of each kind of salmon had to be used for feasts, of which all, men, women and children, partook. The fish were brought to the chief's house and laid down on their right sides. They had to be roasted whole (the guts may have been removed, but this was not specified). Each fish was placed in a pair of split-stick tongs, head up; the butt of the tongs was sharpened and stuck in the floor by the fire. The right side of each fish was broiled, the fish was moved clear around the fire in a counterclockwise direction and then placed with the left side to the fire. Subsequently the ventral and dorsal sides were exposed to the blaze -- fish, tongs, and all being carried around the fire for each change. No matter how many fish were caught the first four times, all of each catch had to be cooked in this fashion. Those that could not be eaten were thrown back into the water. Even the tongs used for the broiling were thrown away each time. All the bones were carefully collected to be returned to the water. KR: The informant denied any rites in connection with first salmon. (However, see Boas, 1921, 609 ff.) The first catches were always used for feasts, he said, because they were too fat to dry well (or as well as those taken later in the season), and there were not enough to bother with anyhow. The first olachon were not treated ritually, but were made the subject of property rights; a certain family owned the right to be the first to dry them. When the owner's wife had exercised this privilege, she put four olachon on a stick and placed them outside her door as a sign that others could begin drying them. Should someone else dry olachons first, the owner would destroy a great deal of property (which the trespasser had to match, or lose face). KW: All kinds of salmon were ritually treated when they began to run. Olachon were not made objects of rites "because the runs vary so much [in quantity]." The first salmon of each variety caught were brought up to the house, where they were laid on their right sides on dyed shredded red cedar bark and were sprinkled with eagle down. They were allowed to remain in these honorable circumstances for some little while, "maybe three or four hours." Then they were cut, cooked, and eaten. There were some additional rites practiced by the people who lived at the mouth of the lake (near present-day River's Inlet Cannery), who naturally got salmon before anyone else; certain individuals among them owned the right to be the very first to eat new salmon. The informant, however, refused to tell more than this, because the "story" did not belong to him (he belonged to a village farther up the lake). BC: Spring salmon alone were ritually treated. The whole process of building the weir was accompanied by ceremonial restrictions on the owner; when time for the run to begin, dyed and undyed red cedar bark and eagle feathers were tied to it at certain places. A long pole was wrapped spirally with dyed and undyed red cedar bark, in which white-

tipped eagle feathers were stuck. This was stood in the bed of the river close to the weir. The first salmon caught was tied to this elaborate hitching post, to be left in the water overnight. Meanwhile a shade was erected on the riverbank. Next day the owner of the site got his fish and carried it to the shade, laid across his forearms. (This was the proper mode of carrying salmon until the run became heavy. Men would come down and fight with anyone who carried fish by the gills while there were still only a few in the river.) He laid the fish, head upstream, on a pile of dyed red cedar bark. The spectators all shouted "a'koloi!" Then a strip of dyed red cedar bark was laid lengthwise on the fish, while the owner said, "Take hold of this." The strip was tied about the neck of the fish. If there was not enough dyed red cedar bark at hand, eagle down might be sprinkled on instead. The owner himself cut the fish. (Women were not allowed to come under the ramada until the whole process was over.) The head had to be broken off, not cut. The flesh was spread over a stick "to dry the slime off." A fire was started to broil the head, which was split so that a stick could be run through the eyes; the tail was placed on the same stick. The backbone, with its attached meat, was also broiled. This took most of the day; everything was taken up to the owner's house. Next day he partially broiled the flesh on a horizontal stick resting on two forks by the fire. The oil (and slime) dripping from the fish was caught in a dish of cedar bark. Next day the fish was smoked. This all seems to have been a demonstration by the weir owner for the women's benefit of the proper method of preparing fish. After this, a mess of fish was caught, cooked under the shade, and given to the chiefs. They ate with special dishes and spoons of maple (?) bark, which had to be thrown away afterward. After this the people could begin to eat and dry salmon. The reason for making the ramada on the riverbank was that fish had to be cut there all season, so that guts, blood, etc., could be returned to the water. Bones of all salmon eaten fresh were saved to be put back in the river. KO: Informant knew of no first salmon rites. They were nearly always careful to lay salmon down at any time with head upstream. Bones of fresh salmon were always restored to the water. KC: The first catch was always used for a feast. They were very careful to cut these fish in the proper manner; the informant knew no special observances, however. The blood, bones, and offal were not returned to the water; they were very particular about this -- the remains had to be taken up in the bush and put there.

The first olachon of the season were used for a feast by the owner of the river in which they were caught. The fish had to be boiled, not roasted. KX: There were no rites for either salmon or olachon so far as the informant knew. TH: The first sockeye each season was brought up to the house, placed on a new mat and covered with another mat. An old woman (postmenopause) cut it, using the upper mat as a screen to hide it from profane view. The fish was then cooked, and given to the older men to eat. TG: The first sockeye each year were used for feasts. The fisherman carried them up one at a time in his arms (or on his forearms, as Bella Coola?). It was not permissible to carry one in each hand (by the gills). They were laid on new mats in the house. Salmon bones were either burned or returned to the water; they were not to be thrown about carelessly. The informant knew no further ritual details.

The first olachon of the season were broiled over the fire by an old woman specially chosen for the occasion. The fire had to be made with care; it could not be blown, lest the wind blow and spoil the fishing. The fish were laid across a long forked stick and held over the fire. When one side was done, a new mat was put down to turn them on; all present gave a shout. When the fish were done, all the people ate some. One might not drink water immediately after eating fresh olachons, or it would rain. After this anyone could cook olachons, but until ten catches had been made, the fish had to be broiled on a forked stick in the same fashion. GK: The first spring salmon were treated with a great deal of respect. The fisherman had to carry his catch up to the house on his shoulder; he was not permitted to carry it by the gills or drag it. In the house he laid it on the new mats, with the head upstream (probably). The fish was sprinkled with eagle down, while spring salmon songs were sung in its honor. The people were called to feast on it -- all should have a share. The bones were saved and carefully burned (not returned to the water). Each chief did this with the first fish he caught in his trap. HM: The first sockeye each season were carried up to the house in the arms (not by the gills) and put on new mats. There were no songs or offerings. The people were called to feast on the fish (the same practice was allowed for any new fish). Bones and guts were carefully restored to the river. HS: There were "stories" (i.e., myths) which described little rituals over the first salmon of the season, but these were only stories -- real human beings never practiced

such ceremonies. The only thing they were careful of was that menstruants should not eat fresh salmon or even drink from the stream in which the fish were running. Salmon bones were just thrown away; no one bothered about them.

The West Coast Haida had some rites in connection with the black cod, which was the highest rank of all fish. These cod had to be handled "gently" and cut in a very special manner, which no one nowadays knows how to do, in order to avoid offending the supernatural being in the sea who looked after these fish. LS: In the most ancient times, they did not take care of salmon, and after awhile fish stopped running altogether. Raven (yêɬ) went about teaching the people what to do; he gave each village a different set of rules. The Sanyaqwan had to break off, never cut, the heads of the first sockeye. Only one head might be put on each stick for broiling. Offal was returned to the water. This treatment of the heads had to be continued until geese began to come down, then was discontinued. There were no songs or offerings to the salmon.

For the first eight days' catches of olachons, the fish were boiled, never broiled. When they were cold, they must be eaten cold, not reheated. LC: There were no rites for salmon, the informants asserted. Salmon offal was always returned to the water and, for cutting and drying, the fish were always laid head upstream. The first canoe-load of olachons was used for a feast for all the people. Shamans took care of the olachon run and could predict whether it would be heavy or light. If the olachon were angry about something, the shamans might sprinkle eagle down on them to placate them.

1486. The procedure usually consisted of the ordinary ritual bathing, drinking salt water or emetic herb infusions, etc. (see elements 1496-1510). This was done by the owner of the river or fish trap, usually. There may have been more elaborate secret rituals, such as that reported by the Bella Coola informant, but no other informants knew of them. Among the Bella Coola, the owner of the weir began his preparations after the winter solstice (as soon as the sun began to move northward) by making a separate bed, apart from that of his wife. He did not approach her until the weir had been completed. He bathed, etc., at the proper intervals before the actual work began. Neither he nor she combed his or her hair all spring. When the weir was finished and the river began to rise, the weir-owner's wife went quietly to the river to procure four stones, one of which she laid on each corner of her bed mat, to weight the weir down. She had to sleep on her side, with her legs flexed; should she straighten her legs out, she "would be kicking the bottom supports of the weir loose."

KX: Sometimes a person was given power to dream of olachons, so that, if the run were delayed or stopped (by the breach of some taboo, etc.), he or she could learn what the trouble was and remedy it. The power was given by means of a ritual performed in the person's childhood. Some bits of clothing of the child were tied up to form a small effigy, which was put in a small canoe and tied in the river to a springy branch. (There was an olachon in the canoe, or tied to the branch, or somewhere about.) There were songs for all this. The charm was left in the river a certain length of time, then removed. When the child grew up, he or she would have power from olachon, learning songs from them in dreams, etc. Should the run fail, he could tell the people what songs to sing to bring olachon in great numbers. This same process was used to make people acquire shamanistic power for curing, etc. HM: The owner of each trap bathed, drank infusions of devil-club bark, abstained from fresh water, etc., for luck. On trading trips to the Skeena, Nass, etc., a man might steal four small stones from the river bottom, to put in his creek at home attracting the salmon that properly belonged in the mainland river. The informant had never heard it explicitly stated but supposed that the mainland people would consider this procedure objectionable. HS: A trap owner, the informant believed, would hire a shaman to bathe or do whatever was necessary to bring a good run of salmon.

Hunting Observances

1488. BC: When the hunter skinned a goat, he laid the hide over the carcass, turned with the head end of the hide on the rump. Then he lifted it up and turned it right end to, asking that the relatives of his goat would be easy to kill. He turned it thus four times. GK: The only "rules" pertaining to mountain goat that the informant knew was that one must be careful not to laugh or use "bad language" while butchering the goat, for to do so would inevitably bring bad luck.

1489. KX: The leader of the hunt cut a piece off the goat's tongue and cut it into four bits. Then he told his partners to lie down and cover their faces, while he sang and threw the bits of tongue one by one behind him (as offerings to the mountain spirits). TH: The leader of the hunt cut into four pieces a

slice from the right side of the tongue of a mountain goat. All his men lay down and covered their eyes. He called out the following names (as recipients of the offerings?): Heaven, Sun-moon, tcitcêpêniłana, gīgildikwīla (the informant did not know what these two last words meant), and threw a bit of the tongue toward each direction. Then the hunters could start butchering their kill. TG: The hunter threw four bits from the liver (?) of the goat, one to each wind direction.

1490-1491. BC: When he brought the goat home, the hunter would place the head by the fire to warm it. He marked three stripes with charcoal on the goat head, slantwise from over the left eye to the right side of its face. This was the way that Mountain Goat painted himself once long ago when he killed a man. KC: Sometimes when the weather was threatening, the hunter brought the head of a mountain goat in by the fire (in the hunting camp), and all sang and shouted to bring good weather. LS: When the weather was bad, they put a goat's head on a stick and sang special songs to bring good weather so they could finish drying the meat. There were four songs for this. When they were through, they hid the head somewhere; they wouldn't eat it. LC: When a man killed a mountain goat, he had to lay it on branches when butchering (so he could burn the blood, scraps, etc., afterward). He marked a cross on the forehead of the goat, then cut the head off. Some men sprinkled eagle down on the head; each hunter had his own rules. Some hunters always roasted the head, singing meanwhile, and ate it before any other part; others put it away in a dry place, never eating it.

1492-1494. The material obtained on observances for bears was so uneven that it will be necessary to describe them under tribal headings. So far as the writer could learn, black bear and grizzlies were treated in the same manner. KK: The only thing that was done was to place an offering of eagle down on the head of the slain bear. They did nothing with the bear's skull(?); it was the carcasses of mink and coon that were put away (for if some animal ate them, the trapper would get no more). A bear hunter never cooked for himself, or shook out his blankets. Bear and seal meat might not be eaten together. One bear-hunter whom the informant remember used to eat with his eyes closed, so that bear would eat the bait (in the deadfall) without looking about. KW: When skinning a bear, the hunter removed the eyes and put them away carefully. The head was boiled for a long time to remove the flesh, then the eyes were put back in the sockets, and the skull was hidden out in the bush. The hunter might lose his own eyesight if he boiled the head with the eyes in it. BC: When the bear was skinned, the hunter turned the hide around four times in a clockwise direction. A few little pieces of meat were thrown as offerings to the spirits of the air and the mountains. The bear head was placed facing eastward in a dry place in the woods. TH: The only rite known to the informant was that the heart of the bear was broiled over the fire before any other part was cooked. There were special songs used at this time. TG: The bear heart was broiled over the fire, and two children danced to special bear songs. The hide was put on stretchers and a cross was marked with charcoal on the flesh side. GK: A hunter had to be very careful in skinning a bear; on his way home he sang his bear songs. He broiled the nose (?) over the fire, to the accompaniment of further songs. The bones were burned to prevent dogs from eating them, and the bear skull was hung up in a tree for the same reason. HM: There were ten songs to be used for the different tasks: pulling the bear out of the trap, cutting open, skinning, gutting, etc. On the hunter's arrival home, the tongue was cooked first, with appropriate songs. One might not chew gum after eating bear, nor should one lean over cooking bear meat, for if the steam from the meat got in one's eyes, blindness would result. HS: There was a series of songs used on killing a bear and cooking it, in which the bear was addressed as "chief." The informant knew no other rites. LS: Only an older man might build a bear trap; should a young person attempt it, harm would befall his family. A man might have no more than four bear deadfalls up at any one time. In bad weather the hunter would set the bear head up on a stick by the fire, sprinkle it with eagle down, and sing four special songs over it to bring good weather (cg. mountain-goat rites, notes 1488-1491). The head was hidden afterwards. Other bear heads were cooked, and the skulls were put in the water to prevent dogs from getting them. A cross was marked on the hide with charcoal while it was drying on the stretchers. LC: When a man killed a bear, he turned it with its head eastward. Then he marked a cross on its head with red paint and sprinkled a little eagle down over it while singing a bear song. He next rolled the bear over and motioned four times in a clockwise direction with his knife, then cut the hide open, beginning with the throat, forelegs, belly, and hind legs. The

head was cut off, placed facing east in a hole at the base of a tree, and covered up. The offal was burned. If the bear had been killed in a winter den, its left eye was removed to be put back in the den so that another bear would be found there next winter.

1495. LS: A man might not set more than eight marmot deadfalls at one time. He went over his trapline about midday, breakfastless. Each marmot caught was marked (with a bit of string, etc.) to indicate the place caught (first, second, third, fourth, etc.). When the hunter returned to the (camp) house, he laid his catch belly up against a log back of the fire, the first one on the right, then the second, third, etc. He must not make an error in the order. He sprinkled eagle down on the heads of the animals, beginning with the first. Then he sang four marmot songs; after each song all present in the house whistled like marmots. Then the women could cut and cook the animals, and the hunter might eat. LC: There were special songs used before skinning marmot. They did not mark the animals or otherwise attempt to keep them in order. A special bone implement with a rounded blade on the end was used to skin the animals; one began at the head end, cutting the left foreleg first, then the right, then the belly, etc. The offal was burned.

Purification Ritual for Luck

The elements listed under this head constitute the bare outline of a religious complex universal in this area. An essential step in the commission of any important act -- a hunt on sea or land; the selection of a log for a canoe; giving a potlatch; setting off to war -- was the rite of self-purification. The purpose was to cleanse the body of human odors obnoxious alike to game and to the supernatural powers who were able to confer good fortune on man, so the ritualist bathed long and often and rubbed himself over with aromatic plants and "medicines," scraping away a good deal of epidermis in the process. In this way he removed the body scents, particularly the one most abhorrent to spirits, that acquired in sexual intercourse. Continence during the rite and previous to beginning the task was, of course, prerequisite. Fasting, use of emetics, etc., were additional purificatory elements in some localities.

It is impossible to do more than indicate the general pattern of the observances, because of the tremendous variation of detail even within each group. Each man had his own private ritual, differing from that of his neighbors, which he had learned from his father or uncle and which he would pass on as a treasured family secret to his successor. The difference might lie in the length or sequence of observance and non-observance (see note 1506); in the "medicines" taken, externally and internally; in the songs and prayers used. Or the differences might be of more striking proportion; to take a Nootkan example, whether or not a shrine was built or human remains were used. The source of this variation lies in the traditional origin of the rites. Each person's system of observances was taught one of his ancestors by a supernatural being encountered (usually) during a spirit quest. The supernatural revealed a way of preparing oneself which entailed something -- a song, a medicine, a sequence of observance -- which was more than ordinarily effective for pleasing the animal spirits and other beings. In other words, the ritual was simply a trade secret. If each modern athlete had his own secret diet and exercises which he used in training for a contest, it would be the same kind of thing. There was usually but little of the religious involved in these purification rites. The average man approached his ardous ritual regimen, not with an attitude of religious awe or ecstasy, but with a feeling of grim determination; and he was glad when it was over.

It should be remarked that the rituals approximated very closely the generic American vision quest; indeed, they were vision quests of a sort, for one who fulfilled the requirements of his rites earnestly and strictly might some day encounter a spirit (probably a wealth or hunting power) who would reward his constancy by further revelations as to the best way to prepare for his tasks. (Among some groups, the spirit quest of the potential shaman differed but little from the purifications for luck; cf. shamanism data.) But whether or not one received further spiritual blessings for his efforts, strict observance of the rites was sure to lead to success.

1496. GK: This and the following entries refer chiefly to the activities of the bear hunter. The informant insisted that the bear hunter was the one who had the severest (and most effective) training program, and the account relates to a bear hunter's routine.

1498. This plant was probably more widely used than entries indicate. According to informants, its effect was very violent; a man would not use it often. Informant GK

commented that such men as yet observe the purificatory rites prefer liberal doses of "salts" to the devil's-club infusion.

1504. KK: Although his own tribe did not have this practice, the informant knew that the Klaskino used skulls in rites for sea-otter hunting and to make dead whales drift in. He had heard that the Klaskino ritualist slept in a burial cave surrounded by skulls during his training period. The ritualist then lay on a large cedar plank on the water, drifting out with the ebb tide and back ashore with the flood, to bring in whales.

Apropos of the Klaskino rituals and general power over whales, the informant related that a Klaskino chief, nimōkwi'ma'lis, obtained through his observances great numbers of stranded whales. When nimōkwi'ma'lis was old, he and his wife came to visit their daughter, the wife of wīogwōmasō', at Huyaalis, bringing quantities of whale blubber for a feast. Some other people, jealous of the chief's wealth and power, killed the old couple, throwing their bodies weighted with stones into the water near the Narrows. Scarcely had the bodies sunk when two whales came up and spouted (i.e., the chief and his wife turned into whales). "Everybody was surprised to see this."

1506. Among all the Nootkan tribes, the purificatory rituals were practiced only from the first appearance of the moon, until full moon; as soon as the moon began to wane, one stopped. It was universally true in the area that the rites were not continuous. The ritualist bathed, avoided his wife, fasted, etc., nightly for four, eight, or ten days, then "rested" for a certain number of days. This sequence of observance and nonobservance was itself a very important part of the rite. Each man had to keep careful count of his days of bathing, for a mistake was thought to produce very bad luck.

1507-1509. NC, N2: "Shrines" may not be a precise term, but it conveys the idea of a widespread Nootkan institution. Each sea hunter and chief had a secret place out in the bush which he visited during his purification rites. At the shrine he usually had charms and magical devices to insure his goal. For example, a seal hunter might have a figure of a hair seal being hauled in by human figures -- corpses, or images trimmed with human skulls and bones.

1510-1511. As results show, the concept that the activity of a hunter's wife is intimately associated with his success (or lack of it) is well-nigh universal in the area; in fact, one interested in extra-areal occurrences may find an almost continuous distribution through west Alaska to eastern Siberia. The rational basis for the concept on the Northwest Coast is not clear. "The hunter's wife is his power," said the Bella Coola informant, and most informants would agree with his expression of the attitude toward her, but just what this mysterious quality that resided in her was, none could explain. At times she obviously represented the quarry, controlling its actions mimetically, as when the seal hunter's wife sat or lay quietly on the bed in her husband's absence so that he might find the seals dozing on the rocks. At other times, it was her husband whose part she took: if the mountain-goat hunter's wife moved hastily or stumbled, her husband was sure to slip and fall from a cliff to his death. Some purification rituals demanded that the wife accompany her spouse on his rounds of nocturnal bathing, etc., but the most common requirement was that she behave in a prescribed manner during the hunt itself. The chief rule was for her to remain "quiet." The precise degree of "quietness" varied all the way from lying motionless on her bed to making slow careful steps in walking about. Whether this variation presents a true picture of tribal differences or whether the prescribed behavior varied individually just as did the rites of the men or whether faulty memory is the cause of this lack of uniformity in the replies cannot easily be settled. The recorded answers were as follows. KK, KR, KW, BC: Wife sat on her bed or by fire, moving but little. Sometimes she had to lie down. KO: Some women, same as preceding; some could walk about slowly. KC: Wife moved about slowly. Should she have sexual intercourse with another man during the husband's preparation and hunt, the husband would have bad luck. KX: Wife moved about slowly during hunt. She might not wash. If she became angry over anything, her husband would be injured. TH: Wife stayed in the house, moving about quietly. She did not eat. She would not permit small children to make any noise. GK: Wife moved about quietly. HM: Wife made fire outside, lay by it, and dozed till her husband returned. She might not eat or drink. HS: Wife moved about quietly. She could do no work (basketry, etc.). LS: Wife moved about quietly.

Shamanism: Source of Power

TH: The informant did not believe in shamanism, considering that it was all nothing but a deceit for mulcting the public, and so gave no information on this topic.

Most other informants prefaced their accounts with the remark that "in old times" there were shamans who really had power, but that those of recent years were merely frauds.

1515. HS: The entries 1515-1519, HS, may be in error owing to misunderstanding by the investigator and confusion on the part of the informant. Probably the acquisition of shamanistic power was the same as HM, LS, LC (see elements 1529-1537). The informant said something about the old (deceased) shaman "coming back through a younger kinsman," but was not very certain how this was accomplished. LS: Minor shamanistic powers were acquired thus, but the really "strong" shamans obtained their power as suggested in elements 1529-1537.

1529. TG: Power may have been obtained in the fashion indicated in elements 1529-1537; the informant believed that somehow it was inherited, but the writer did not have this complex in the lists at the time. GK: The informant stated positively that power was not hereditary. HS: See note 1515, HS.

1540. An otter or other animal was killed and a piece was cut from the right side of its tongue in a ritual manner. The piece was preserved as a charm. LS: This was done to obtain minor (sought) powers (see elements 1515-1519, LS).

1543-1546. KC: This was probably the concept prevailing among this group; however, the writer was unable to make out what occurred until he had had it explained by several informants that (real) shamans derived power from the winter-ceremonial spirits, thereby becoming members of the secret society.

Shamanism: Regalia

1568. HS, LS, LC: The regalia used by shamans varied so much that the informants professed themselves unable to give a description of it. "They used a different outfit for each spirit" -- masks, head-dresses, styles of paint, etc., might be changed several times during a single performance.

1580-1581. BC: The informant apparently had one particular shaman in mind who did not use rattles.

Shamanism: Disease and Curing

1607. BC: It was not clear whether this was really the intrusive spirit (in this instance, a ghost) or some object sent by the ghosts.

1610. HM: The informant believed that soul-loss sickness was incurable.

1623-1625. NH, NC, N2: Informants believed that somehow, they were not sure how, some minor ills could be cured by the tsaiqeqa performances. This "society" will be discussed more fully in a descriptive paper on the Nootkans.

Black Magic

1658. LC: The informants declined to admit much knowledge on this subject. Black magic is still widely practiced along the entire coast (though most people maintain it is the people on the other reserves, not themselves, who go in for it).

1666. HM: This power was attributed to the mouse-inspired magician.

Souls, Ghosts, etc.

1671-1684. NH: The informant believed that spirits of the dead went below to an underworld. Some, however, became wolves or owls. NT: The spirits of the dead remained about or else turned to wolves and owls. NC, N2: The spirits of chiefs went up to the sky; other souls went to an underworld. Sometimes a wolf would howl or an owl hoot just as a person was dying; the people knew that he was turning into an animal. KR: The informant did not know much about this matter. He said the old people believed that spirits of the dead simply stayed about (apparently having forgotten any distinction between spirit and ghost). KW: There were four successive places to which the spirits of the dead went: (1), luaɬ ("ghosts"). This was a village just across the lake from the village of the living. Then they went to (2) aigyuyuis ("good land" ?). This place was under the world. "Here the spirits forget about this world." The next was (3) xaxalalis (refers to "bones," i.e., they no longer have flesh). This was below 2. Finally they went to (4) pīpulskūtumis ("faces half-covered with moss"). This was a horrible place of darkness. After this they vanished. BC: The soul of the dead (sīūt) went up to nusmata, the house of heaven. The ghost (which was said to be the shadow [stêplH]) stayed about and sometimes did malicious things like smothering sleeping infants. Once in a while a soul was reincarnated. KO: After death the soul (pkwa'ê) became a lūaɬ. It went down a steep hill (to the underworld?) until it came to a river.

Other lūaɬ came in a canoe to ferry it across to the land of the dead, which was a nice country, all flat and green. A singer's lūaɬ, however, might become an owl, whereas that of a drowned person was believed by the informant to turn into a land otter. KC: The informant and interpreter were puzzled by the inconsistency of two concepts: that of reincarnation and that of a land of the dead. According to the latter theory a dead person's soul became lūaɬ, which stayed about among the living people in this world, though one seldom sees it. After awhile the lūaɬ died and descended to tsulisgimix, a place of darkness under the world. The interpreter suggested that perhaps it was only shamans, since they were evil folk, who went to the land of darkness instead of being reborn, but this is probably an interpretation deriving from modern missionary teachings. KX: The soul at death became a ghost, which stayed about close to the living. Eventually these ghosts were reborn among the descendants of their previous life. Reincarnation was recognized through dreams, or presence of marks (scars, etc.) on the child. TH: The spirits of the dead had a village of their own somewhere -- the informant was not sure where it was supposed to be. Sometimes they came near the living; to see them makes one ill. Often (though not always) the dead were born again to their kin. Just before the birth of one of his daughters, the informant dreamed of an old deceased aunt, who said she was coming to stay with him, so he knows the daughter is a reincarnation of the old kinswoman. He gave her the aunt's name and often (only half jestingly) refers to her as his "aunt." TG: The dead had a village of their own somewhere in the vicinity of the old tribal village site on the lower Skeena. Sometimes they were reborn. HS: When a person died a natural death, he went to to gätɬgai, where there is always dancing. The informant did not know the location of this place. A drowned man went under the sea to Killerwhale's home; they fitted him with a dorsal fin and he became a killerwhale. Men who died violently (of shooting, stabbing, etc.) went up to the sky. Everyone eventually was reincarnated, and a man was always reborn into the same moiety. People used to call a shaman to "see" (clairvoyantly) who a newborn child had been in his past life. Ghosts were different from souls. They stayed about, and were dangerous.

1684. LC: A younger sister (real or classificatory) of the deceased was given a few hairs from the right side of his head (before the cremation) which she tied on her belt to assure the rebirth of her kinsman in the proper family.

SECRET SOCIETIES

The data on the "secret societies" (or dance series) were not obtained by means of direct questioning from the lists, and a full account of them is reserved for separate presentation. The entries in the lists represent a synthesized summary of the material obtained.

HM: The informant stated that the dance series were not used by his people but that a few chiefs owned the right to display some of the dances at potlatches (elements 1697, 1705), which may or may not be true; he stated further that he himself did not know much about what performances were used, which is certainly correct. The Kaigani (Hydaburg) people are reported by Tlingit informants to have had a fair number of these dances and, if they had and used them, it is not clear why their Graham Island kinsmen should have had so few. The Skidegate groups had a fair number of dances (though reported as unranked), and the performances duplicated fairly well those of the mainland. The writer suspects that in former times the Massett groups differed rather less from their northern and southern kin than the informant would have us believe. LS: A chief at neighboring Tongass owned one or two dances which he displayed on occasion, but so far as the informant knew the dances were never used by the Sanyakwan.

1686. KK: The Hamatsa cycle was performed in winter, but the Nuɬam could be given at any time.

1688-1689. KR: Boas, reports that a few dances of a second series, the Laolaxa, were used by some chiefs at Fort Rupert and gives a brief sketch of a performance given by one man (who was half Bella Bella and obtained the right to them from there). (Boas, 1895.) KW: The lack of knowledge is the writer's not the informant's. There were two dance series or cycles and also a performance which the informant referred to as "the Bella Coola dance," but lack of time prevented finding out whether this last was really a separate series or merely a display of some privileges obtained from the Bella Coola in marriage.

TG: There were only two cycles common to the Tsimshian, but one chief (a Gitändo) owned some dances of the Cannibal series.

Dances

1705. KW, BC: Some fire-thrower dancers had this trait; there was no separate dog-eating dance.

POTLATCHES, COPPERS, AND FINANCE

Potlatches

Brief accounts of potlatching were obtained from the informants, and the following entries have been extracted from the accounts to give the outlines of the pattern. The potlatch merits more extended treatment than can be given here.

1726-1727. KC, KX, TH: While ordinarily the clans functioned as the units in potlatching in major affairs (e.g., a potlatch given by the head chief), other tribes were invited as tribes and the home village acted as a unit in entertaining them.

1728. The differences here are of quality, not kind. Among the southern tribes the secret society performances themselves were often the raison d'être for potlatching; farther north, where there were secret society dances (see nos. 1685 ff.), they were merely accompaniments of potlatches for different purposes.

1729. Mortuary potlatches of one kind or another were universal in the area. However, the types differed somewhat, as the succeeding captions (1730-1732) attempt to show. The function of the potlatch was, of course, to announce the succession of the heir, but among some groups (see no. 1730) the heir gave a potlatch simply to announce the fact, and among others the announcement was made tacitly through the process of building a house or raising a memorial pole (1731-1732).

1732. The memorials referred to are poles and (large) grave houses, not the "grave markers" set up in the south at the time of burial or shortly after. KC: Memorial poles were very rarely erected, for they were expensive. KX: The Xaisla had very few memorial poles; there is only one standing at the village at present and it is a Haida pole (i.e., displays Haida crests given to an ancestor of the head chief).

1736. The potlatches at marriage refer to the distributions of goods given as bride price and as "dowry" (or repayment of the bride price). Among the Kwakiutl, at least, the potlatch given with the dowry was usually the greatest of a man's career.

1742. LS: Potlatches of this type were known but were quite uncommon. The informant could recall only two instances of them. LC: According to the informant, two chiefs once engaged most bitterly in such a contest. A war almost resulted, so it was not allowed afterward. This was the only time a competitive potlatch ever was given among the Chilkat.

1747. Very often the head chief would have a special place in the center, but his fellow chiefs sat about him in any order.

Coppers

1767. The following history of a copper once owned by the Koskimo informant will serve as a typical example of the pyramiding of values among the southern Kwakiutl. A copper named gwai'imkin was purchased from the Kitkahtla Tsimshian by a Quatsino man for $50 cash. gīHkinis bought it from the purchaser for 200 blankets, and sold it for 400 blankets and a shotgun worth 50 blankets to give a feast in honor of his "daughter" (a carved wooden figure which he wished to give the feast name hailīlīHsa). Lalīłayōkwa was the purchaser. The informant bought the copper from her for 1,000 blankets and gave it to qAltītzam, along with some other property, as repayment of the marriage payment for qAltītzam's wife (who was the informant's half-sister). qakaltīlalcs purchased gwai'imkin from qAltītzam for 2,000 blankets, giving it to her husband (apparently adding to her own marriage repayment). Her husband sold the copper to Lalīłayōkwa (the same one who had owned it once before) for 3,000 blankets in order to give a potlatch to the Nakoahtoh. Lalīłayōkwa gave it to her husband. He wanted to give a potlatch, so he sold the copper to a kinsman, tsakaiyūc, for 3,000 blankets. The grandson of tsakaiyūc was taken to dance in the potlatch, so tsakaiyūc broke the copper in his honor. "So now gwai'imkin is dead."

1771. The pieces were referred to almost everywhere as "the bones of the deceased." The procedure was usually as follows. At a feast or potlatch at the conclusion of the

mourning songs (or sometimes at a memorial potlatch) a spirit (i.e., masked dancer) entered the house. He carried an expensive copper, sometimes in full view, sometimes concealed under his robe. After dancing, he gave the copper to the heir, instructing him to break it and give it to the guests. The heir did so, breaking it in four or five pieces -- one for each of the highest-rank chiefs present. So far as the writer could learn, these pieces were never repaid. Of course this would be done only for an important chief.

Finance

Data on this topic are difficult to get nowadays, but it seems that the various objects -- slaves, furs, dentalia (about which few informants knew much), and abalone shells were valuables or treasure, rather than true wealth tokens with fixed values like, for instance, the meticulously graded and evaluated dentalia of northwest California. Exchanges really had more of the nature of barter than of sale and purchase. This is surprising at first, accustomed as we are to thinking of the Northwest Coast as an area in which wealth was a major social factor. Wealth did bulk extremely large in native consciousness, but it was an unsystemized wealth consisting of desirable goods, not true money.

1791-1792a. KW: The amount of interest on short term loans was left for the borrower to decide. The rate of longer loans varied from 50 to 100 per cent.

1792a. The borrower usually set the rate at the time of borrowing, offering, for instance, to repay a loan of 100 blankets with 125 or 130 after a year. Ordinarily the amount of interest was somewhat less than when the rate was fixed.

1794. This element refers to a formalized system of "lending" which occurred when a chief planned a major potlatch -- particularly when he intended inviting other tribes. He would call his own tribe together, announce that next year or the year after he was going to invite such and such tribes, then distributed property to his tribesmen. They were obliged to pay him back double or treble in goods, food, or whatever they could muster when the time came for his potlatch.

1797. One day during the potlatch was set aside as the time on which debts owed the giver of the affair were to be repaid.

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ABBREVIATIONS

AMNH-B	American Museum of Natural History, Bulletin
-AP	Anthropological Papers
-M	Memoirs
BAAS	British Association for the Advancement of Science
BAE-R	Bureau of American Ethnology, Annual Reports
CGS-M	Canadian Geological Survey, Memoirs
JAFL-M	Journal of American Folk-Lore, Memoirs
NMC-B	National Museum of Canada, Bulletin
SI-CK	Smithsonian Institution, Contributions to Knowledge
UC-AR	University of California Publications, Anthropological Records
USNM-R	United States National Museum, Reports
UW-PA	University of Washington, Publications in Anthropology

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