

# CULTURE ELEMENT DISTRIBUTIONS: II

## YANA

BY

E. W. GIFFORD AND STANISLAW KLIMEK

UNIVERSITY OF CALIFORNIA PUBLICATIONS IN  
AMERICAN ARCHAEOLOGY AND ETHNOLOGY  
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## PREFACE

By A. L. KROEBER

THIS PAPER is the second in a projected series of publications embodying the results of a resurvey of Californian ethnography with special reference to the element constituents of the native cultures.

In 1933, Klimek undertook a comparative analysis of Californian culture with a view to the statistical treatment of its elements. This work, *The Structure of California Indian Culture*, has been published as *Culture Element Distributions: I.*\*

He dealt there with the distribution of some 400 elements. These were selected from some 800 listed by Kroeber in 1928 but with distributions expressed in terms of supertribal or "culture" areas, not of tribes or ethnic entities. Of the 400 Kroeber elements not used by Klimek, some were discarded because their definition was vague or ambiguous; more yet had to be discarded because their distribution was too infrequently recorded in the published literature and available manuscript notes. For many elements, presence or absence had been specifically noted for only 15, 10, 5, or even fewer ethnic units among the 60-odd dealt with by Klimek.

This situation suggested new field work: in part, to fill a few of the gaps in the material being dealt with by Klimek; but primarily to determine how far an endeavor to collect elements directly and on a systematic scale would be feasible and the data reliable. Gifford undertook to prepare an element list, and he and Klimek to test it by inquiries in the field.

Gifford accordingly took the old Kroeber list of 800 elements and expanded it to about 1000, on the basis of his general acquaintance with the ethnography of California. Armed with this, he and Klimek proceeded in May, 1934, to visit the surviving remnants of the Yana, Wintun, Patwin, Lake Miwok, and several Pomo divisions, in that order. When they were among the Lake Miwok, Kroeber joined them. After work among several Pomo groups, Klimek returned to his postponed statistical computations in Berkeley, and Driver joined Gifford for a week. The last of the Pomo groups were studied by Gifford alone. Because of the greater numbers of the surviving Pomo, a larger amount of data was collected from a larger number of distinguishable ethnic units of this group than from all the other groups combined. Since all these others, except the Yana, are adjacent to the Pomo, it seemed best to combine the data from them (Wintun, Patwin, Miwok) with the presentation of those from the Pomo. These combined data from a continuous territory will appear in a subsequent paper by Gifford and Kroeber. The Yana, standing somewhat apart geographically and culturally, are treated separately here.

This list method of collecting ethnographic elements having proved its feasibility in the opinion of all who so far have used it, Drucker and Barnett, who were spending the summer of 1934 among the Oregon Athabascans, under-

\* UC-PAAE 37:1-70.

took to apply it there ; and again it was employed with apparent success. Their work presumably will result in yet another report.

By this time, experience had given all participants in the work enough confidence in the value of this method to make it seem desirable to collect data from all California. A plan was laid out, and the University's Institute of Social Sciences provided the means for surveying the southern half of the state in 1935, this survey to be followed as soon as possible with corresponding work in the unsurveyed parts of the northern half, and ultimately in adjoining parts of the Northwest Coast, Great Basin-Plateau, and Southwest areas. At this writing—February, 1935—Driver is collecting element data in south-central and Drucker in southern California. If the plan can be carried on without interruption, a few more years should see us in possession of a fairly comparable mass of data, collected under conditions of uniformity of aim from all the surviving ethnic units of Indians in California and, it is to be hoped, in the entire adjacent territory. Of this prospective mass of material, the present Yana contribution is the first installment.

Our element lists are not a "Notes and Queries," that is, an unlocalized, universal-pattern collection of memoranda and instructions for government officials, missionaries, and ethnographic amateurs or novices. They are derived from a thirty-year accumulation, by many participants, of ethnographic knowledge of one area, obtained by ethnographic field work of orthodox type. They are lists specifically for California. They would be in large parts meaningless, and in others deficient, among the Plains Indians or Eskimo, let alone in Africa or Oceania. They are intended to be used with Indian informants by only those ethnographers who are generally familiar with the culture of the area and who have had previous experience in obtaining standard ethnographic information in the field.

They do not aim to supplant old-line ethnography, but to supplement it for specific purposes, especially that of intensive comparison. Obviously, no list can ever define the spirit or genius of a culture, nor its values, except in indirect form. It leaves no room for individual variations, nor does it deal with the rôle of personalities in culture : it concerns itself with the cultural norms of which the members of a society are conscious. Neither are biographic events of importance reached, nor significant attachments to locality, nor systems, whether of kinship, ritual, or thought. In brief, what can be obtained is discrete elements of content of normalized culture. Relational aspects, especially internal ones, in large part cannot be obtained at all, and for the rest only indirectly and incompletely.

The element-list approach therefore does not aim to supplant the established method of trying to ascertain as much as possible about all aspects of a culture studied as a whole. It singles out definable, isolable elements and inquires into their comparative distribution. Each region studied requires a list of its own, based on previously acquired knowledge of its cultures. The lists used for southern California, central California, northern California, and Oregon are far from identical. They do contain enough identical items to allow exact comparisons between regions. Each list also contains items special to it. These

serve to differentiate the cultures of the several tribes or ethnic units within the region—down to village communities, if the list is constructed with sufficient knowledge and skill. Much depends therefore on how intensively the available ethnographic knowledge is utilized in constructing a list; equally much on how it is remodeled and amplified in the field on the basis of the experiences encountered. Gifford's list at the end of his Pomo field work was composed of items probably fifty per cent different from the list with which he began among the Yana. The whole procedure must be empirical.

The response of informants is reported on by the authors. It suffices to say here that, at least with most of our California Indians, the item-question method works satisfactorily. Many of them seem to welcome the orderly organization of the list and its relieving them of initiative. The coherent sequence of items perhaps prevents as many misunderstandings of questions as the briefness of questions causes. Prevaingly an unimaginative, unemotional, concrete-minded, and honest population, the California Indians take kindly to a matter-of-fact, item-by-item presentation. And the ethnographer is saved many digressions which sometimes are more sterile than illuminating.

The results of this resurvey, or new type of survey, will of course become apparent in proportion as increasingly larger regions are brought under its scope. They will surely make possible a more exact and reliable classification of cultures. Also, they will almost certainly lead to reconstructive interpretations: reconstructive of the history of the development of the cultures. And finally, there is every prospect that they will lead to interpretations of cultural change and processes of change. This is an aspect which has not been sufficiently envisaged in element approaches—though Nordenskiöld's monograph on *Invention* clearly showed the possibilities. A few words on this aspect may therefore be in order even at this preliminary stage of the survey.

As soon as one has before him fully comparable data on the occurrence of the items or elements co-occurring in a cluster or complex, such as, say, girls' adolescence rites or deer-hunting, within a territory fairly continuously covered for the component contiguous ethnic units, it becomes almost startlingly apparent how the elements vary in their distribution. Some appear, without exception, in every group in the area. Others are constant in part of the area, consistently lacking in the remainder. Some are widespread but irregular in their occurrence—patchy, spotty, or sporadic; some isolated, confined to a single group or two. In this way the elements segregate themselves—quite separately from the aspect of their age in the area—into classes such as: stable elements evidently functioning fundamentally and without conflict; elements tending to be stable but encountering some definite resistance; elements that are unstable, either inherently or because they coexist in the area alongside conflicting ones; and presumably transient elements in the nature of super-structural embroideries, experiments, play vagaries, or results of individual imaginations impressing a small group. Each of these classes has a time aspect, a significance with respect to presumptive age. But beyond that it has sociologic or functional or dynamic or processual significance.

This is particularly true where, as in California and the whole Pacific coast

of the United States and Canada, larger tribes comparable to the Onondaga, Natchez, Piegan, or Zuñi do not exist, but only "villages," "tribelets," or "bands" of at most several hundred and sometimes fewer than a hundred souls, but each autonomous, territorially definable, and more or less distinctive or at least distinguishable in culture and probably in speech. It is obviously among one of these minute groups that any cultural change must have its first birth; and its progress evidently depends on the fate it successively encounters among others. What really happens in a change, and the kind of process inferably involved, can therefore become fully evident only in proportion as our data refer to these basic ethnic units. Tlingit, Kwakiutl, Chinook, Pomo, Miwok never were actual cultural entities, but only assemblages of such entities more similar than dissimilar to one another: convenient conceptualizations, in short, or more or less justifiable averages or gross summaries of the real facts of culture. Now these essential or primary facts, so indispensable for any accurate understanding of the cultures in question, cannot ordinarily be got at all adequately by the orthodox method of studying a "tribal" ethnography—as has already been pointed out in the preface to Klimek's initial paper in this series. We obviously cannot have seventy monographs on the Pomo, nor even ten on the Eastern Pomo—God forbid. A thorough study of one Pomo tribelet as a sample would theoretically yield a vivid and coherent picture. But we are not in the Trobriands, and such a study can no longer be made; the attempt would result in an uncontrolled blend, by informants, of several tribelet cultures. Nor, if we could obtain such type studies, would one on the Pomo, one on the Yuki, another on the Patwin, a fourth on the Maidu, and a fifth on the Miwok, valuable as they would be for certain purposes, enable us to understand much about the processes which had made the sample Pomo and the sample Yuki tribelets similar at some points and dissimilar at others. The relevant facts would be too few. The element survey, however, rescues at least a considerable proportion of these facts, so far as they still survive in memory; and secures them in comparable form, sometimes almost obtruding an interpretation.

Obviously no one method or approach exhausts the possibilities of meaning. The plea is simply that discrete element comparison will yield certain interpretations—and these not merely historical reconstructions or statistically expressible correlations—which have been very difficult to get satisfactorily from other approaches. Just so, the study of the separate individuals composing a tribelet or community, and the collection of intimate documents relating to selected personalities, have significant values of their own. It is only argued that the comparative element survey, if grounded on a reasonable knowledge of old-line ethnography, should yield definitely new results, and those by no means necessarily of a narrow order only.



# CULTURE ELEMENT DISTRIBUTIONS: II

## YANA

### I. PLAN AND METHOD OF WORK

THIS PAPER contains the data on the ethnography of the Central and Northern Yana. There are two reasons for a separate publication of this Yana material: (1) the culture of the Yana group is very insufficiently known; and (2) we should like to point out as quickly as possible the necessity and the advantages of the method of field investigation which we have employed in our researches. Let us briefly consider the premises of this type of investigation.

Ethnographical research involves the description of definite territorial (tribal) entities, and their cultural inventory, which consists of a limited number of cultural elements. Theoretically, an ethnographer should be able to exhaust the cultural inventory of an investigated group. However, it is only a theoretical possibility. Practically, even the most minute study cannot comprehend all cultural elements of a territorial entity. Consequently the ethnographical description comprises only some larger or smaller sector of the totality of an investigated culture. This fact, which is inherent in the nature of culture itself and in the conditions of the field work, would have no further consequences were ethnography an autonomous science. However, it is not so. Description by itself is not yet science. (We omit here of course the practical application of ethnographical material for museum and tourist aims.) The result of an ethnographical description is a critically presented ethnographical material which shall serve as the basis for a comparative investigation. However, we are able to make comparison only when identical phenomena have been observed. Therefore it is most important, if the purposes of comparison are to be well served, that ethnographers working among different "tribes" or territorial entities should observe the same elements. At present we have only some exceptional works which satisfy this fundamental condition. Besides the publications of the Californian school, we have here only the works of Speiser, Métraux, and Tessmann. It is necessary to make an end to this state of things.

We must demand from the ethnographer the consciousness of one of his chief tasks, which is the presentation of comparable materials; we must demand knowledge and full consideration of the results of former investigations on the group and its neighbors. In short, we must demand concrete statements of the presence and absence of cultural elements in the inventory of ethnic groups. It is clear that without knowledge of absences we do not realize whether an element is lacking or only the observation of it is lacking. To fulfill this task the ethnographer must have a program of work. This program may take the form of an element list. Let us point out that the element list is not to be used like the list of queries of a tax collector. Its aim is to serve the investigator, not the informant. After observations are made the ethnographer should be able to give concrete answers to the particular questions presented by the list. It is a matter of complete indifference how the ethnographer obtains his

information. If someone is of the opinion that he can work better without the list in sight, let him do as he likes. However, he should be able afterward to answer the questions in the list. One point is incontestable: work with a program will always be better than work without it. The list is a program of work.

Professor Kroeber conceived the idea of a field trip to be made by the authors of this paper, with two aims in view: primarily, to test a method of field work employing a list of culture elements which could be marked plus or minus according as the element was present or absent; secondarily, to fill gaps in our knowledge of certain of the tribes. After recording data from several groups we came to realize that the element list would be a very effective means of studying regional transitions of culture. The recording of data from sixteen Pomo communities was undertaken with this in view. The result is a listing of nearly 1100 culture elements, each present in one or more of the sixteen Pomo communities.

The latter part of the present paper, in which Yana culture elements are listed, reveals the nature of an element list, which might be called the skeleton of a culture. Even at best, there are bound to be omitted certain vivifying features of the culture, such as processes, the native reasons for doing this or that in a certain way, and so forth.

Whereas the normal method of ethnographic field work would require two months or more to cover fully the ground included in the element list for a single group, this method enables the investigator to seize upon the salient points of the native culture in from ten to fifteen hours. Moreover, it has the advantage that, even if an informant is unable to present a coherent picture of his culture, that culture can nevertheless be quickly recorded through judicious questions about its elements.

Such an element list can be safely used only in an area which, like California, is pretty well known ethnographically. To attempt its use in a relatively unknown area would be to run the risk of misunderstanding and overlooking many important elements. Obviously, the list increases in efficiency in direct ratio to the amount of knowledge already on record concerning the general area being worked. Presumably, however, new elements would appear wherever the method was applied. These arise from fission of elements previously regarded as indivisible, and by the discovery of entirely new elements hitherto unrecorded for the group under investigation. In the Californian field work in the summer of 1934, many new elements appeared.

The experimental field work with the element list, conducted by the authors, revealed very definitely that the element list is only half of the necessary equipment. Much depends upon the investigator and, in some degree, the informant. The minimum prerequisite in the informant is moderate intelligence. Probably the most important prerequisite in this type of field work is an investigator who is thoroughly steeped in knowledge of the native cultures of the area to which the list pertains. Without this thorough knowledge there are abundant opportunities to misunderstand the significance of the informant's answers. The element list would appear therefore to be a tool to be used by an ethnographer well acquainted with the region, rather than by a novice.

Mythological elements offer difficulties in an element list, but the difficulties are essentially different from those connected with secret-society requirements. Reticence on the part of the informant is not a factor. The trouble lies in the fact that the mythological elements, especially motives, are parts of connected wholes, and it is difficult to frame a question concerning the presence of this or that motive without obtaining from the informant the entire tale in which the motive occurs. In other words, the informant has difficulty in wrenching each motive from its context. Perhaps, therefore, mythological elements are best handled through a study of recorded mythology rather than by cross-questioning informants. Here and there are mythological elements which do stand out, however. Thus, the character Coyote may be so thoroughly a marplot in the native mythology that the informant will have no trouble in formulating the statement. Or, on the contrary, Coyote may have good and bad so equally mixed in his character that the informant cannot formulate an answer to the investigator's question.

At first, the only illustrations which the authors carried into the field were those in Kroeber's Handbook of the Indians of California. These were a definite aid in the isolation of elements of material culture. Time and again the informant could put his finger on the illustration that pertained to his tribe, thus automatically eliminating other possible elements. As a means both of time-saving and of greater certainty, pictures prove a most important auxiliary. Later, pictures pasted on cards of uniform size and arranged in order corresponding with the elements in the list, were found to be still more practicable and efficient.

The production of specimens by informants, we found to be the greatest boon of all. Thus, a River Patwin informant had a tobacco pipe, a sitting cradle, and a single-rod coiled basket, which instantly answered our queries concerning the presence of these elements. It happened that the sitting cradle was of a type not illustrated in Kroeber's Handbook. Without the specimen, we probably could not have been certain of the type used by this particular group.

In the field of basketry technique, even illustrations are not always adequate. On a later trip we carried basket samples in the automobile, in order to illustrate various techniques. However, even with this equipment we found men (who are not the basket makers) uncertain at times. We followed the same procedure with shell beads and money, thus further overcoming the difficulty of making certain that the investigator's and informant's mental visualizations of these objects were identical.

In using the element list one should have at hand a notebook in which to jot items which do not fit exactly into the list, or which go beyond it; also native names, particular instances, case histories, and the like. Such items may be listed as supplementary notes at the end of the tabulation. In the tabulation of Yana elements presented in the following pages, the element list is not in the form in which it was drawn up before the field work was begun, but has been modified to include the new elements which obtruded themselves in the course of the investigation.

Before we proceeded to the field, Dr. Cora Du Bois kindly supplied a list of informants whom she had encountered in north-central California in the past year, in her investigation of the Ghost-Dance Religion of 1870. This list of so-to-speak hand-picked informants proved exceedingly helpful.

Our Yana informants were :

Northern Yana, Kate Walson, about 80 years old, born at Istalmato, Round mountain (as were both her parents), living at Fall River Mills. She was a grown girl (*sic*) when whites "came." Round Mountain Jack (Boas, pl. 58) was her mother's brother; Grapevine Tom (Gifford, 1926, pl. 20) was "cousin-brother." She formerly had an Atsugewi husband. J. P. Harrington has worked with her. Five hours were spent with her. These did not suffice for going through the entire list; but inquiries were made on all items to which the central Yana informant's replies had seemed to us not wholly certain. Gifford revisited her in March, 1935, and worked 22 hours with her.

Central Yana, Malcolm Cayton, age 73, a half-breed born in Burney valley in Atsugewi territory, of a Yana mother from Kiddilmatu (kiddil, a blue-flowered corm; matu, place) between Clover creek and Oak run. This informant was somewhat boastful and aggressive, but his answers seemed reliable. Eleven hours were required to go through the list. That is, technically, a hundred answers per hour were obtained; but the majority were negative, and many of them in blocks, such as the Kuksu ritual society, which the Yana lack entirely.

The approximate site of Istalmato at Round mountain and of Kiddilmatu between Clover creek and Oak Run can be observed by consulting map 1 of Waterman's paper on The Yana Indians (see Bibliography, below).

To the best of our knowledge, these are the only two surviving informed individuals of all four recognized Yana divisions. We did encounter a third, Grapevine Tom, a Northern Yana, but he was too ill to work with and died three days after our visit.

Ordinarily, the presence and absence data on list items would be printed in columns. In the succeeding study of the Pomo and their neighbors, this arrangement will be followed. It seemed unnecessarily costly, however, to be used for merely two ethnic units; hence, in this Yana list, formal columnation has been dispensed with. For the same reason, almost all the negatives recorded for both Yana groups have been grouped separately in paragraphs. Elements occurring at a distance in California, but hardly expectable in the Yana region, have not been printed at all. The list in this paper is therefore not a general California list, but consists only of positive and negative data actually obtained from the Yana. It is followed by ethnographic notes, numbered to correspond with the elements which they supplement.

The two Yana cultures have much in common. They take an intermediate position between the northwestern and central provinces in California. On the one hand they show close affinities to the Wintu, on the other hand, to the Northeastern Maidu. This is in full agreement with their geographical position.

A few words about the following lists seem necessary. In "Elements of Northern and Central Yana Cultures," the main element-tabulation, are included certain elements absent from the cultures, yet highly expectable because of occurrence among the Yahi (the southernmost Yana group) or immediately neighboring groups. "Some Elements Lacking" lists less highly expectable elements which were inquired about because they formed part of the general north-central California list used also for the Wintun, Patwin, and Pomo, but which were found lacking among the Yana. Finally, "Supplementary Notes on the Northern and Central Yana" give additional ethnography.

## II. YANA CULTURE ELEMENTS

## 1. ELEMENTS OF NORTHERN AND CENTRAL YANA CULTURES

N Northern Yana	x present	(x) doubtful, probably present
C Central Yana	— absent	(—) doubtful, probably absent

## DRESS AND ADORNMENT

1. Woven rabbit-fur strip robe (blanket), twined Nx, Cx
2. woven on vertical frame Nx
3. with string wefts Nx
4. Wildcat, etc., robe (blanket) Nx, C—
5. Men naked (old men and boys) Nx, Cx
6. Men's apron or kilt Nx, Cx
7. Cape of deerskin Nx
8. Buckskin shirt Nx, Cx
9. Buckskin gown Nx, Cx
10. Woman's large back apron (skirt) Nx, Cx
11. of shredded inner maple bark Cx
12. of slit buckskin Nx, Cx
13. Woman's small front apron (skirt) of bone and pine nuts Nx, Cx
14. Woman's basketry cap Nx, C—
15. of tule N—, Cx
16. Eye shade Nx, C—
17. Man's hair net Nx, Cx
18. Down-filled hair net Nx, C—
19. Shaman's flowing feathered net Nx
20. Eagle long feathers worn only by chief Nx
21. Buckskin legging, full length (for men) Nx, Cx
22. Buckskin legging, shorter (for women) N—, Cx
23. Snowshoe Nx, Cx
24. Two-piece moccasin Nx, Cx
25. Leather sandal Nx, C—
26. Mittens N—, Cx
27. Men's hair tied at neck Nx, C—
28. Men's hair done up on back of head with 2 bipointed bone hairpins Nx
29. Hair cutting Nx, C—
30. Hair burning Nx, C—
31. Hair greased with deer marrow, to look nice Nx
32. Women's hair in 2 long rolls in front of shoulders Nx
33. Mink-skin hair ties for women Nx
34. Otter-fur headband for men Nx
35. Bipointed bone hairpins for men Nx
36. Beard N—, Cx
37. Depilation Nx, Cx
38. Ear lobe bored Nx, Cx
39. Nose septum bored Nx, Cx
40. Tattooing Nx, Cx
41. Women's chin tattoo, vertical lines Nx, Cx
42. Woodpecker-scalp belts Nx, Cx
43. Feather belt for women Cx
44. Flicker-quill headband, trimmed Nx, Cx
45. Flowers in hair Nx, C—
46. Feather forks and darts for head Nx, Cx
47. Ear pendants of strung shell beads Nx
48. Jack rabbit foot bone for ear and nose sticks Cx
49. *Haliotis* pendants and ornaments N—, Cx
50. Hand-held feather ornament Nx, Cx
51. Ritual face and body paint Nx, Cx

## CRADLES

52. Sitting cradle Nx, Cx
53. shallow type, with shade Nx, C—
54. Y-kite-frame cradle N(x), Cx
55. Cradle hood Nx, Cx
56. Cradle-hood pendants Nx, Cx
57. Woman makes cradle Nx, Cx
58. Cradle carried on back Nx, Cx
59. Two cradles for each child N—, Cx
60. Three cradles for each child Nx, C—

## BURDENS

61. Trails Cx
62. Pack strap of buckskin Nx, Cx
63. Man's net sack Nx, C—
64. Carrying basket, conical Nx, Cx
65. Carrying basket, truncated cone N—, Cx
66. Carrying basket, openwork Nx, Cx
67. Carrying basket, tight weave Nx, Cx
68. Man's burden basket Nx, C—
69. Disabled person carried in buckskin Nx

## BASKETRY (TWINED)

70. *Xerophyllum* basketry Nx, Cx  
 71. *Adiantum* decoration Nx  
 72. Flat cap Nx, C—  
 73. Twined cooking and food basket Nx, Cx  
 74. Sifter of close twining Nx, C—  
 75. "Platter" of openwork willow twining Nx  
 76. Twined basketry of tule rush Nx, Cx  
 77. warp and weft 2-ply Nx, Cx  
 78. Feathers as basket ornaments N(x), Cx  
 79. Quill overlay Nx, Cx  
 80. Three-strand twine reinforcing Nx  
 81. Circular winnowing tray, twined Nx, C—  
 82. Twined basket hopper Nx, Cx  
 83. Patterns in twined basketry Nx  
 84. Men twined openwork basketry Nx, C—  
 85. Tule sacks, twined Nx, C—  
 86. Tule mat, twined Nx, Cx

## BASKETRY (COILED)

87. 3-rod coiling Nx, C—  
 88. Coiling, split stitches Nx, C—  
 89. Feather covering N(x), C—

## BASKETRY (VARIOUS)

90. Redbud (*Cercis*) basketry Nx, Cx  
 91. twined Nx, Cx  
 92. coiled Nx, C—  
 93. Alder bark, red dye N(-), Cx  
 94. Seed-beater basketry Nx, Cx  
 95. twined Nx, Cx  
 96. 3-color basketry patterns N—, Cx  
 97. Teeth for splitting basketry material Nx, Cx  
 98. Basketry manufacture: dyeing Cx  
 99. Basketry material gathered in winter Cx

## CORDAGE

100. 2-ply string Nx, Cx  
 101. *Apocynum*, Indian "hemp" N?, Cx  
 102. *Asclepias*, milkweed N?, Cx  
 103. 2-ply cord and rope Nx, Cx  
 104. 3-ply string Nx, C—  
 105. 4-ply cord Nx, Cx  
 106. Ropes or withes of grapevine, etc. Nx, Cx

## FISHING

107. Fishing scaffold Nx, C—  
 108. Fish weir N—  
 109. Fish-spearing booth Nx, Cx  
 110. Fish spear (not harpoon) N—, Cx

111. Basketry fish trap Nx, Cx  
 112. Basket scoop for minnows Nx  
 113. Men made basketry fish trap Nx, Cx  
 114. Eel pot N—, Cx  
 115. Seine net N—, C—  
 116. Gill net Nx, Cx  
 117. Net float Nx, C—  
 118. Net sinker an unworked pebble Nx  
 119. Net on semicircular pole Nx, C—  
 120. Sharp-angled fishhook Nx, Cx  
 121. Bait used on sharp-angled fishhook Nx, Cx  
 122. Double-pointed fish gorget N—, C—  
 123. Large-leaf bait carrier Cx  
 124. Fly for fishing N—, Cx  
 125. Salmon harpoon Nx, Cx  
 126. with fixed double foreshaft Nx, Cx  
 127. Toggles of deer bone, pitch, and cord Nx, Cx  
 128. Fish club Nx, Cx  
 129. Biting fish to kill N—, Cx  
 130. Fish "creel" or special basket for fish N—, Cx  
 131. Fish poisoning Nx, Cx  
 132. with soaproot Nx, Cx  
 133. Lamprey eels believed poisonous Nx, Cx

## HUNTING

134. Communal hunting Nx, C—  
 135. Antelope hunted by several men Cx  
 136. Sex and menstrual functioning hostile to hunt and venison N—, Cx  
 137. Deer-mask decoy Nx, Cx  
 138. Root of *Drudeophytum (Velaea) hartwegii* smoked for deer-hunting success Nx, Cx  
 139. Game pits Nx, Cx  
 140. Long quail trap N—, C(x)  
 141. Basket trap for mink Nx  
 142. Big-game snaring Nx Cx  
 143. Quail snaring Nx, Cx  
 144. Spring snare with bent-over branch Nx, C—  
 145. Blind or booth for shooting ducks and geese Nx  
 146. Deadfall trap for big game Nx, Cx  
 147. Deadfall trap for small game Nx  
 148. Rabbit in snow killed with stick Nx, Cx  
 149. Game driven over cliff N(x), C—  
 150. Game run down Nx, C—  
 151. Game lured by call Nx, Cx  
 152. Flares for flying geese N—, Cx  
 153. Game under spirit control (mountain) Nx, Cx

154. Dogs for hunting Nx, C—  
 155. Division of meat to fellow hunters Cx  
 156. Division to fellow villagers Cx

## SKIN DRESSING

- 156a. Game skinned on ground, not suspended (Yahi hung deer) Nx, Cx  
 157. Skin dressing by men Nx, Cx  
 158. Deer-rib or foreleg-bone dehairer Nx  
 159. Deer-pelvis hide scraper Cx  
 160. Brains used to soften hide Nx  
 161. Men made skin garments Nx, Cx  
 162. Women made skin garments N—, Cx

## FOOD HABITS

163. Wood rats eaten Nx, Cx  
 164. Small mammals pulverized Nx, Cx  
 165. Eating of ground bone, cooked Nx, Cx  
 166. Dried salmon pulverized Nx, Cx  
 167. Marrow extracted and eaten Nx, Cx  
 168. Dog flesh not eaten Nx, Cx  
 169. Earth oven Nx, Cx  
 170. for vegetable foods only N—, Cx  
 171. Mouldy acorns Nx, Cx  
 172. Leaching acorns in sand basin Nx, C—  
 173. Leaching in openwork baskets N—, Cx  
 174. Buckeye nuts leached in creek Nx, Cx  
 175. Acorn bread dyed with red earth Nx, Cx  
 176. Stone-boiling in baskets Nx, Cx  
 177. Sugar-pine cones opened with grass fire Nx  
 178. Boiled new hemlock leaves eaten in spring Cx  
 179. Taboo on youth eating first kill, Nx, Cx  
 180. Foetuses eaten Nx, Cx  
 181. Salt from mineral N(x), Cx  
 182. Burning plant cover for better wild crop N—, Cx  
 183. Grasshoppers eaten Nx, C—  
 184. Yellowjackets killed by smudging Nx, Cx  
 185. Yellowjacket larvae eaten Nx, Cx  
 186. Quail eggs roasted in ashes Nx  
 187. River mussel, *Margaritana falcata*, eaten Nx  
 188. Food eaten with fingers Nx  
 189. Soaproot stems eaten Nx, C—
- VARIOUS FOOD UTENSILS, ETC.
190. Granary on post N—, Cx  
 191. Low granary, on ground Nx, C—  
 192. Granary indoors, covered Nx  
 193. Pit storage Nx, Cx

194. Parching in baskets Nx, Cx  
 195. Pine-bark winnower tapper with fingers Nx, Cx  
 196. Paddle food stirrer Nx, Cx  
 197. Looped-stick food stirrer Nx, C—  
 198. Two sticks to remove stones from cooking basket Nx  
 199. Four-post platform for drying food Nx, C—  
 200. Hammerstone and anvil for acorn cracking Nx, Cx  
 201. Slab mortar with loose hopper of twined basketry Nx, Cx  
 202. Pestle a natural pebble Nx, Cx  
 203. Portable mortar for shaman Nx  
 204. Portable mortars reputed made by Coyote Cx  
 205. Charm stones N—, C—  
 206. Slab-type metate N—, Cx  
 207. Oval muller N—, Cx  
 208. Soaproot brush for acorn meal Nx, Cx  
 209. Cylindrical brush, not soaproot Nx, Cx  
 210. Deer-tail swab for sipping manzanita drink Nx, Cx

## VARIOUS UTENSILS, IMPLEMENTS, ETC.

211. Split cobble to cut or scrape with Nx, Cx  
 212. Stone knife with wrapping of buckskin for handle Nx, Cx  
 213. River-mussel scraper for basketry material Nx, Cx  
 214. Bone awl Nx, Cx  
 215. Awl handle buckskin-wrapped Nx, Cx  
 217. Hair brush of porcupine tail Nx, Cx  
 218. Hair brush of pine "burr" N—, Cx  
 219. Hair brush of anise roots Cx  
 220. Fire drill of buckeye Nx, Cx  
 221. hearth of cedar Nx, Cx  
 222. both sexes drilled fire Nx, Cx  
 223. Slow match Nx, C—  
 224. Fire with sticks shoved in as burned Cx  
 225. "Kipu," knotted string record of days Nx, C—  
 226. Digging stick Nx, Cx  
 227. Staff for aged Nx, Cx  
 228. Holed arrow wrench of deerhorn Nx, C—  
 229. Holed arrow wrench of wood N—, Cx  
 230. Arrow bent over ungrooved hot stone Nx, Cx  
 231. Two-piece arrow polisher of sandstone, grooved Nx, Cx

232. Scouring-rush arrow polisher Nx, Cx  
 233. Mesh spacer of wood Nx, Cx  
 234. Net shuttle of wood, one piece Nx,  
 Cx  
 235. Stone-pointed drill N—, C—  
 236. Deerhorn wedge Nx, C—  
 237. Wooden wedge N—, Cx  
 238. Cobble for maul Nx, Cx  
 239. Maul stone, rudely shaped Nx, Cx  
 240. Straight stick for gathering acorns  
 Nx, Cx  
 241. Sapling "ladder" for tree climbing  
 Nx, Cx  
 242. Crook for pulling down nuts and fire-  
 wood Nx, C—

## WEAPONS

243. Sinew-backed bow Nx, Cx  
 244. Salmon-head glue for attaching sinew  
 on bow back Nx  
 245. Bow broad, thin, short N(x), Cx  
 246. Sinew bowstring, 2-ply Nx  
 247. Cane arrow Nx, Cx  
 248. Arrow foreshaft of hardwood Nx, Cx  
 249. Deer and bear arrow of solid service-  
 berry wood Cx  
 250. Bird arrow blunt Nx, Cx  
 251. Bird arrow with one cross stick Nx,  
 C—  
 252. Arrow feathering triple, radial Nx,  
 Cx  
 253. Arrowhead with barbs Nx, Cx  
 254. Flint flaker of antler Nx, Cx  
 254a. with wooden handle Cx  
 255. Stone retouching by pressure Nx, Cx  
 256. Arrow poison of liver, gall, or milt Nx,  
 Cx  
 257. Arrow release primary Nx, Cx  
 258. Mongolian arrow release (Yahi had)  
 N—, C—  
 259. Bow held horizontally Cx  
 260. Quiver of animal hide Nx, Cx  
 261. Sling for hunting Nx  
 262. Spear considerably used in warfare  
 Nx, C—  
 263. Spear with obsidian blade Nx  
 264. Rod-jacket armor, twined Cx  
 265. Elkskin armor Cx  
 266. Armor a frontpiece of rods and elk-  
 skin Nx  
 267. Elkskin helmet Nx

## ASSEMBLY HOUSE

268. Earth-covered assembly house, 1 cen-  
 ter post Nx, Cx  
 269. Draft hole in assembly house Nx

270. Tied-rung ladder Nx, Cx  
 271. Roof door Nx, Cx  
 272. Tunnel entrance N—, Cx  
 273. Assembly house owned by chief N—,  
 Cx  
 274. Assembly house used as sweat house  
 Nx  
 275. Assembly house used as winter resi-  
 dence Nx, Cx .

## DWELLING HOUSE

276. Conical or lean-to house of bark slabs  
 Nx, Cx  
 277. Multifamily house Nx, Cx  
 278. Drying frame inside N—, Cx  
 279. Drying frame for salmon outside Nx,  
 C—  
 280. Grass- or tule-thatched house N—, C—  
 281. Withe lashing for house frame N—  
 282. Shade for hot weather Nx

## SWEAT HOUSE

283. Mat-covered small sweat house N—,  
 C—  
 284. Earth-covered sweat house Nx, C—  
 285. Steaming in sweat house Nx, C—  
 286. Direct fire in sweat house N—  
 287. Chief owned sweat house Nx, Cx  
 288. Sweat house as clubhouse for men Nx,  
 Cx  
 289. Sweat house singing Nx, Cx  
 290. Women in sweat house N—, Cx

## NAVIGATION

291. Simple dugout boats Nx, Cx  
 292. Hole in boat for attaching painter Nx  
 293. Paddle, single Nx, Cx  
 294. Log raft N—, Cx  
 295. Ferriage in baskets Nx, C—

## MUSICAL INSTRUMENTS

296. Cocoon rattle Nx, Cx  
 297. Splitstick rattle Nx, Cx  
 298. Deer-hoof rattle Nx, Cx  
 299. Whistle of bone, cane, elder Nx, Cx  
 300. Stop of pitch Nx, Cx  
 301. Double bone whistle Nx, Cx  
 302. Flute, blown at edge of end Nx, Cx  
 303. Flute, 6-holed Nx, C(x)  
 304. Flute, 4-holed N—, C—

## MONEY

305. Dentalia Nx, Cx  
 306. *Olivella* shell as bead Nx, Cx  
 307. Clamshell disk money Nx, Cx  
 308. Clamshell money not drilled locally  
 Nx, Cx



309. Clamshell money measured N—, Cx  
 310. *Dentalia* cheapest form of money N—, Cx  
 311. *Dentalia* counted, not measured N—, Cx  
 312. Magnesite cylinders as treasure N—, Cx

## PIPES, TOBACCO, ETC.

313. Tubular pipe Nx, Cx  
 314. of ash wood Cx  
 315. Tobacco pouch of fur Nx, Cx  
 316. Bedtime smoking Nx, Cx  
 317. Pipe smoked by shaman in curing Nx, Cx  
 318. Tobacco used only as smoke in curing (not as offering, etc.) Nx, Cx  
 319. *Nicotiana bigelovii* N(x), Cx

## GAMES

320. Throwing sticks at stake Cx  
 321. Ring-and-pin game N—, C—  
 322. Football race N—, Cx  
 323. Degenerate double ball, cord only Nx, Cx  
 324. Simple shinny game Nx, Cx  
 325. Men's shinny game Nx, Cx  
 326. Women's shinny game N—, C—  
 327. Guessing (hand) game with four bones Nx, Cx  
 328. Tep and wei calls in hand game N—, C—  
 329. Bones called man and woman Nx, C—  
 330. Hiding bones in grass Nx, Cx  
 331. Four-stick guessing game under basket N—, Cx  
 332. Many-stick guessing game N—, Cx  
 333. Jackstones N—, Cx  
 334. Cat's cradle N—

## CALENDAR, DIRECTIONS, NUMERATION

335. Seasonally-named moon calendar Nx, Cx  
 336. Constellation names Cx  
 337. Water flow instead of cardinal direction terms Nx, C—  
 338. Numeral system quinary up to 10, decimal beyond Nx

## MARRIAGE

340. Levirate Nx, Cx  
 341. Sororate Nx, Cx  
 342. Polygyny optional Nx, Cx  
 343. Cowives live together Nx, Cx  
 344. Presents and service for bride Nx, Cx  
 345. Bride's parents also make gifts Nx, Cx

346. Local endogamy permitted if no kinship Nx, Cx  
 347. Marriage to other tribes Nx, Cx  
 348. First residence of newly married patrilocal Nx, Cx  
 349. Final residence of newly married patrilocal Nx, Cx  
 350. Mother-in-law avoidance Nx, Cx  
 351. Avoidance on trail Nx, Cx  
 352. Head covering by mother-in-law N(x), C—  
 353. Speech taboo absolute Nx  
 354. Duration of parent-in-law taboo lifelong Nx, Cx  
 355. Father-in-law avoidance Nx, Cx  
 356. Chastity breach punished N(x), Cx  
 357. Child betrothal Nx, Cx  
 358. Incest punishment C(x)  
 359. Adultery punishment, payment to injured husband Cx

## BIRTH

360. Menstrual hut at childbirth Nx, Cx  
 361. Sitting position at childbirth Nx, Cx  
 362. Midwife Nx, Cx  
 363. Navel string tied on cradle Cx  
 364. Navel string disposed of Nx, Cx  
 365. Afterbirth buried N†, Cx  
 366. Baby washed Cx  
 367. Childbirth drink for mother Nx, Cx  
 368. Baking in pit after birth Nx, Cx  
 369. New mother used scratching stick Nx  
 370. Semicouvade for both parents, Nx, Cx  
 371. Taboos on meat, fish, etc. Nx, Cx  
 372. Taboo on travel Nx, C—  
 373. Bad luck resulted from taboo breach Cx  
 374. Fertility rock with petroglyphs N—, C—  
 375. Abortion Nx, C—  
 376. Baby named in two or three years Nx, Cx  
 377. Nickname type N—, C—  
 378. Name from dead grandparent or kin Nx, C—  
 379. Baby's ears pierced Nx

## PUBERTY

380. Menstrual hut Nx, Cx  
 381. Menstrual "cloth" (buckskin) Nx, C—  
 382. Girl's puberty rite (items 383-399) Nx, Cx  
 383. Rites repeated for 2d and 3d menses Nx  
 384. Girl ran, worked, or carried burden Nx, C—

385. Girl used head scratcher Nx, C(—)  
 386. Girl veiled Nx, C—  
 387. Visor worn by girl N—, C—  
 388. Short cane carried by girl Nx  
 389. Girl tabooed flesh and fish Nx, C—  
 390. Girl's nostrils plugged with aromatic grass Nx  
 391. Girl's ears pierced N—, C—  
 392. Men and women danced abreast or in circle N—, C—  
 393. General sexual license N—, C—  
 394. Deer-hoof rattle used Nx  
 395. Girl danced Nx, C—  
 396. Duration of rite four days Nx  
 397. Duration of rite indefinite Cx  
 398. Girl did not sleep at night Nx, C—  
 399. Girl not tattooed at puberty Nx, Cx  
 400. Brother-sister avoidance (Yahi had) N—, C—  
 401. Boy instructed in hunting, trapping, etc., by father Nx  
 402. Boy's puberty vision-seeking (items 403-408) Nx, C—  
 403. No new name for boy Nx  
 404. Boy whipped with bowstring Nx, C—  
 405. Boy fasted Nx, C—  
 406. Boy ran Nx, C—  
 407. Boy raced shadows at sunset Nx  
 408. Boy's nose pierced Nx, C—

## DEATH

409. Cremation of dead Nx, C—  
 410. Body on top of pyre Nx, C—  
 411. Dead carried home from distance Nx  
 412. Cemeteries near settlements N—, Cx  
 413. Interment of dead Nx, Cx  
 414. Undertaker's taboos Nx, Cx  
 415. Undertaker's purification Nx, Cx  
 416. Taboo on name of dead Nx, Cx  
 417. Destruction of property directly after death Nx, Cx  
 418. Root of *Drudeophytum (Velaea) hartwegii* smoked to stop dreaming of dead Cx  
 419. Tobacco smoked to stop dreaming of dead Nx  
 420. Mourning necklace of pitch lumps Nx, Cx  
 421. Hair cut short in mourning Nx  
 422. Mourning girdle of hair, Nx, C—  
 423. Widow pitched hair stubble and face Nx, Cx  
 424. Altered term for kin after death Nx, C—

425. Altered term for kin-in-law after death Nx, C—  
 426. Ghosts seen Nx, C—  
 427. Ghosts heard Nx, Cx  
 428. Milky Way is ghosts' road Nx, C—  
 429. No dance for two or three years after death Cx  
 430. Mourners' claims satisfiable before dance Nx, C—  
 431. Mourning anniversary ceremony N—, C—

## SOCIAL STATUS

432. War slaves N—, Cx  
 433. Berdaches (transvestites) N(x), Cx  
 434. Women became berdaches N—, Cx  
 435. Women got water, men got wood Nx, Cx  
 436. Ostracism Cx  
 437. Ostracism for illegitimacy Cx  
 438. Primogeniture of office only Nx, Cx  
 439. Equal inheritance of land owned by sons Nx, C—

## POLITICAL ORGANIZATION

440. Subdialectically separate communities Nx, C—  
 441. Multiple-lineage villages N(x)  
 442. Villages autonomous Nx, Cx  
 443. Hereditary chiefs Nx, Cx  
 444. Chieftainship to son Nx, Cx  
 445. Chieftainship to brother if no son Nx  
 446. Chiefs with individual "titles" Nx, Cx  
 447. Special treatment of chiefs Nx, C—  
 448. New chief required approval of community N—, C—  
 449. Female chiefs Nx, Cx  
 450. Assistant chief for administration N—, Cx  
 451. Herald or messenger N(x), Cx  
 452. Orator N—, C—  
 453. Moral lectures to children, by chief N—, Cx  
 454. Gerontocracy, aged women too N—, Cx

## PROPERTY

455. Political unit owns territory Nx, Cx  
 456. Boundaries N(—), Cx  
 457. Family land ownership Nx, C—  
 458. Private land ownership Nx, C—  
 459. Private ownership of seed tracts Nx, C—  
 460. Private ownership of fishing places Nx, C—

461. Aeries owned and inherited Nx, C—  
 462. Trade Nx, Cx  
 463. Messenger to arrange trade Nx, C—

## WARFARE

464. War for poaching Nx, Cx  
 465. War to avenge abduction of women or children Nx, Cx  
 466. War dance of incitement N(x), Cx  
 467. War dance by women Nx  
 468. War dance of settlement N—, Cx  
 469. War dancers abreast Nx, Cx  
 470. War paint Nx, Cx  
 471. War paint red Nx, Cx  
 472. War paint white Nx  
 473. Surprise attacks Nx, Cx  
 474. Scouts Nx, Cx  
 475. Owl calls by scouts Nx, C—  
 476. War chief office Nx, C—  
 477. Chiefs (mudjaupa) neutral in battle Nx, C—  
 478. Chiefs (mudjaupa) make peace Nx  
 479. Scalps or heads taken Nx, Cx  
 480. Organized scalp dance, Nx, C—  
 481. Enemy slayer disinfected N(x), C—  
 482. High esteem of bravery Cx  
 483. Victory dance Nx, Cx  
 484. Scalp on pole Nx, Cx  
 485. Women captives enslaved N—, Cx  
 486. Women captives not violated, married later Cx  
 487. Captives tortured N—, Cx  
 488. Murder compounded sometimes Nx  
 489. Shamans went to war N—, Cx  
 490. Shamans made "poison" against enemy Nx

## SHAMANS

491. Shamans mostly women N—, C—  
 492. Lake bathing for supernatural power Nx, C—  
 493. Novices trained by older shamans Nx, C†  
 494. Novices dance to acquire (or control) power N(x)  
 495. Guardian spirit often acquired in trance or faint Nx  
 496. Shaman instructed by spirit in dream Nx  
 497. Shaman's "feather" kaku fetish Nx, C—  
 498. Singing and sucking shamans distinguished N—, C—  
 499. Shaman diagnoses or cures by singing or dancing Nx, Cx  
 500. Pipe smoked by shamans Nx, Cx

501. Shaman sucks out disease object Nx, Cx  
 502. Spirit tells shaman where to suck Nx  
 503. Shaman cures by blowing or brushing Nx, Cx  
 504. Shaman sprays water from mouth Cx  
 505. "Psychoanalytic" treatment of sick, shaman reproducing supposed cause of illness (e.g., image of water monster) N—, C—  
 506. Shaman declining case is liable in event of death Nx, C—  
 507. Unsuccessful shaman killed Nx, Cx  
 508. Slain shaman beheaded to prevent revival Nx  
 509. Black magic (i.e., "poisoning" by shaman) Nx, Cx  
 510. Any good shaman could influence weather Cx  
 511. Rattlesnake shaman N(x), C—  
 512. Sun associated with rattlesnake bite or shaman Nx, C—  
 513. Bear shamans N—, C—

## CURATIVE AND MAGICAL PRACTICES AND BELIEFS

- 513a. Dried mole's front foot bitten to stop toothache Nx, Cx  
 514. Heated stone for toothache poultice N—, Cx  
 515. Scarifying with obsidian flake for pain relief before sweating Nx, Cx  
 516. Hot soaproot poultice for pains and swellings Nx  
 517. Children must leave vicinity of cooking deer head Cx  
 518. Switching slain bear's belly and breast for good luck N†, Cx  
 519. Quartz crystal lucky Nx  
 520. Fiber-wound cross stick in sweat house to scare away "devil" Nx, C—  
 521. No ghost in whirlwind, but water thrown at it to stop it Nx, Cx  
 522. Owl call omens Nx, C—  
 523. Flicker calling in autumn indicated acorns mature N—, Cx  
 524. If girl at first menses went near water rain followed Nx  
 525. *Xerophyllum* harmful to oaks Nx

## RITUAL

526. Chief the master of ceremonies Nx  
 527. Ceremonial oration from assembly-house top Nx, Cx  
 528. Chief keeps regalia N—, Cx

529. Dancer kept own feather regalia Nx  
 530. Prayers Nx, Cx  
 531. New-moon prayers Nx, Cx  
 532. New-moon running Nx, C—  
 533. Moon a woman Nx  
 534. Sun a woman Nx  
 535. Vertical new moon presaged good luck  
 Nx  
 536. Horizontal new moon with horns up  
 presaged death Nx, Cx  
 537. Winter singing for next acorn crop  
 Nx, Cx  
 538. First-fruits observances Nx, C—  
 539. First-acorn rite Nx, Cx  
 540. First-salmon ceremony Nx, C—  
 541. Water monsters in spring Nx, C—  
 542. Offerings to water monsters Nx, C—

543. Offerings of meal or seed Nx, C—  
 544. Ritual number 4 Nx, C†  
 MYTHOLOGY  
 545. Animal creator Nx, Cx  
 546. Coyote as creator N—, Cx  
 547. Coyote as assistant creator Nx, C—  
 548. Marplot antithesis of creator Nx, C—  
 549. "First people" animals Nx, C†  
 550. Man created of sticks Nx

## MISCELLANEOUS

551. Dogs named N(—), Cx  
 552. Dogs talked to N—, Cx  
 553. Breast stroke (informant called "push-  
 ing") in swimming Nx  
 554. Swimming stroke, crawl Cx  
 555. Diving headfirst Cx

## 2. SOME ELEMENTS LACKING

*Dress and adornment.*—Blankets on warps of bird skin twisted with cords; robes on double warp of cord with feather insertion; feather cape; coiled-without-foundation rabbit-fur robe; cloth weave (under-over) rabbit-fur robe; otter-fur robe (blanket); painted double deerskin cape; coating body with mud for warmth; overlaid twine cap; diagonally twined cap; tule leggings; breechclout for men; woman's large back apron of braids or cords; woman's large back apron of grass or tule rush; one-piece moccasin; tule moccasin; men's hair in pencils; mud plaster against lice; hair dye in mud plaster; women's chin tattoo, nearly solid; soul of untattooed not admitted to other world; nonritual face painting; face painting by roller printing; headdress of human hair; topknot of magpie feathers; woodpecker scalp headband; condor skin; feather rope.

*Cradles.*—Board cradle; sitting cradle, toe type; sitting cradle, deep type; Y-frame cradle; kite-frame cradle; hooked ladder-frame cradle; soft tule cradle; flat cradle of basketry, vertical warps; flat cradle of basketry, horizontal warps; U-ladder cradle; oval-ladder cradle; wicker hood on ladder cradle; cradle-hood design indicating sex; braided cradle belt with sex pattern; cradle carried on head; cradle carried against hip.

*Burdens.*—Woven packstrap; shoulder-chest strap for carrying game; persons carried in basket; carrying net; folded carrying case of skin; carrying frame of sticks and cord; back carrier of hide on frame; carrying basket, bottom reënforced with leather; carrying basket coated.

*Basketry (twined).*—Diagonal twining; lattice twining; triangular winnowing tray; twined bags of cord warp.

*Basketry (coiled).*—Single-rod coiling; 2-rod and splint coiling; splint coiling; circular winnowing tray, coiled; coiled carrying basket, flat bottom; bottle-neck basket; *Epicampes* basketry.

*Basketry (various).*—Wickerware, bead or *haliotis* ornament on basket; soaproot as adhesive for coating baskets; sewn rush mat.

*Cordage.*—Iris; *Phragmites*, reed; *Urtica*, nettle; spinning stick; spindle whorl.

*Fishing.*—Kite-shaped scoop net; large fish scoop; casting net; trapezoid bag net on A-frame; grooved sinker; holed sinker; sharp-angle fishhook, two points; hair "hook" for jerking out trout; shooting fish with bow; fish spear with prongs spread by ring.

*Hunting.*—Brush burning; bird-snaring booth; bird cage; deer nets; rabbit nets; quail-net trap; duck or goose net; quail fence; decoys; game driven into enclosure; game believed immortal; division of meat to mother-in-law, etc.

*Food habits.*—Steam cooking in earth oven; leaching on conifer boughs; acorn "biscuits" by chilling gruel in water; salt burned from grass; caterpillars eaten.

*Various food utensils, etc.*—Unroofed granary; irrigation of wild crops; wooden knife for seed head; hook for wood-rat nest; bedrock mortar; wooden mortar; wooden pestle; small mortars for paint, tobacco, etc.; shaped steatite vessels; wooden bowls; awl for lamprey-eel splitting; lamprey-eel hook or rake; ornamented acorn paddle; 3-stick food stirrer; digging stick weight; elkhorn spoon; wooden meat platter.

*Various utensils, implements, etc.*—Thumb guard of mussel for iris-fiber drawing; jointed fire drill; stick mat as mnemonic; grooved arrow straightener; mesh spacer of elkhorn; net shuttle of elkhorn; net shuttle of wood, two pieces; wooden stool; adze; pear-shaped maul; wood vise.

*Weapons.*—Self bow only; long self bow; 3-ply bowstring; untipped war arrow, one-piece; pyrographic ornament on cane arrows; arrow feathering double, tangential; arrow-head without barbs; ring-pointed arrow for water skipping; arrow release between Tertiary and Mediterranean; Mediterranean arrow release; quiver of tule; sling in war; simple club; straight-stick war club; "slave-killer" stone club, edged.

*Assembly house.*—Rear door; holed ladder; notched ladder; ceremonial house mat-covered.

*Dwelling house.*—Caves as dwellings; house plan trapezoidal; round or oval house, frame of poles; mat partitions in house; gabled house; communal house; bed scaffold.

*Sweat house.*—Mat covering; plank sweat house; wooden pillow; sweat house for hunting; sweat house for curing; sweat-house fan.

*Navigation.*—Split poling rod; grooved anchor; balsa; double-bladed paddle.

*Ornamental objects.*—*Haliotis* thin circles, with tab; *haliotis*, banjo-shaped; *haliotis* inlay; elaborately incised bone tube; obsidian curves; bear-paw stone; pictographs made.

*Musical instruments.*—Multiple splitstick rattle; notched scraper; turtle-shell rattle; foot drum; drum only a roof plank; basket drummed or scraped; bull-roarer; musical bow; flute played through nose.

*Money.*—Dentalia graded on finger creases; on forearm tattoo lines; by number on arm-length string; dentalia incised; covered with snakeskin; roll purse of fur; cylindrical money box of horn, with lid; triangular money box of horn; loans at interest; *olivella*-shell disk money; shell-cylinder money or treasure.

*Pipes, tobacco, etc.*—Tobacco pipe of cane; wooden pipe with bulb end; wooden pipe with stone bowl; *haliotis* inlay in pipe; bone mouthpiece in pipe; obtuse-angled pipe; L-shaped pipe bowl of stone; disk pipe bowl of stone; tobacco planted; tobacco basket with lid; tobacco-eating with lime; tobacco offering.

*Games.*—Hoop-and-pole game; double-ball by men, with wrestling; double-ball played by women; women's lacrosse, with hair ball and seed beater; degenerate lacrosse racket; guessing game by hiding in sand; finger loops on guessing bones; odd-even guessing game; game of removing fours and guessing remainder; dice game; acorn spun as top; acorn buzzer toy.

*Calendar, directions, numeration.*—Descriptive calendar; numeral or finger-name calendar; winter solstice observed in calendar; stars as month markers; "man" in moon; indefinite counting by fives only; quaternary numeral system; octonary count on twigs; six cardinal directions; five cardinal directions.

*Marriage.*—Man marries wife's daughter; man marries wife's brother's daughter; man marries mother's brother's daughter; bilateral cross-cousin marriage; moiety exogamy; matrilineal residence; bride scratches groom; plural address in mother-in-law taboo.

*Birth.*—Fear of twins; taboos on work in semicouvade; infanticide; child named itself.

*Puberty.*—*Haliotis* looked into by girl; wands in girl's puberty rite; fire ring in girl's rite; pit in girl's rite; crescentic stone in girl's rite.

*Death.*—Body in boxlike pyre; body burned in hut; partial cremation; ceremonial eating of flesh of corpse; grave planks; sand in grave; undertaker a berdache; remarried widowed person must not sleep with back to spouse on first night; soul to sky; soul to underworld; soul across water, or to island; soul to distance; soul in air; ghost in whirlwind; braided mourning necklace; images of dead.

*Social status.*—Social rating by wealth; debt slaves; berdache-making ritual; twins favorite or signalized.

*Political organization.*—Chief by virtue of wealth; chieftainship to sister's son; matrilineal preferences in inheritance of office or property; title for chief's kin; multiple chiefs.

*Property.*—Primogeniture of property; pushing match in boundary dispute; stick fight to settle boundary dispute; burial places owned; eagle or hawk rearing.

*Warfare.*—War to avenge witchcraft; war for adventure; war for slight on chief; war dreams; war omens; prearranged battles; special house for scalp; special keeper for scalp.

*Shamans.*—Disease object kept in shaman's body; fetish sacks for shamans; shaman uses stone pipe; shamans' exhibition contests; ventriloquism; shamans' public competition; shaman uses quartz crystal; shaman uses charm stone for game or fish; soul loss and recovery by shaman; werewolf black magic; obsidian initiation; weather shamans; snake charmer plays with snakes in public; personal guardian or "life."

*Curative and magical practices and beliefs.*—Animal movement omens.

*Ritual.*—Bird spirits impersonated; meal offerings in fire; periodic seed offerings to regalia; boys and girls scarified in public rite; ghost impersonations; Kuksu impersonations; Moki impersonation; pole-climbing ceremony; feather-wand offerings; offerings of tobacco; eagle-down offerings; first-fruits pressing by shaman.

*Mythology.*—Anthropomorphic creator.

*Miscellaneous.*—Natural filter (well).

### 3. SUPPLEMENTARY NOTES ON NORTHERN YANA

1. Twisted rabbitskin double (2-ply), twisted on thigh; sample examined.
2. Two vertical side sticks, not forked; horizontal bars top and bottom, tied to verticals with string.
3. Rabbit strips hung vertically as warps.
4. Deerskin blankets of three hides sewed together; also wildcat-skin blankets and coyote-skin blankets. Otter skins not used for blankets.
6. Of deerskin; one piece.
8. With large neck opening, fringed sleeves. Made by men for both sexes. Deer-bone awl and sinew thread for sewing.
12. No janglers on slit buckskin fringe.
13. Bones of coyote, wildcat, etc.; not incised. Ends of pine nuts cut off; blackened by charring. Poor woman might use shredded inner bark.
14. No basket cap for men.
16. Of tule basketry. Worn by woman so as not to see son-in-law.
17. Worn daily; not for dancing.
18. Down-filled hair net worn by any man, to "look pretty."
19. Worn hanging behind head. Dream might dictate form of shaman's ornaments.
20. As when calling at another village. Not worn by common man.
21. Hip length.
22. No leggings for women.
23. Ties of Indian-hair root.
24. Hard sole; upper added, came somewhat above ankle.
25. Of deer's-head skin, tied on with buckskin lashings over instep; both men and women used.
29. Because of "bad luck" only, such as losing relative. Cut with obsidian knife and singed after cutting.
34. To hold hair in place.
35. No hair net worn with these. Sometimes used to stab enemy.
38. Girls only. Informant's ears pierced with hardwood stick to stop heavy storm; three nights of dancing; in assembly house before large audience; no other girl pierced. After piercing, informant ordered to run eastward as far as she could. Storm stopped. Piercer was not chief; no payment. Informant refrained from eating meat for three days; piercer did not. Stick put in each ear to keep hole open until wound healed;

then small string of shell beads from each lobe. Informant's mother gave her earrings of perforated dimes. No new name for girl at ear piercing.

39. Males only.
40. Females only, and usually before first menses. Informant maintained this was late practice, derived from Wintu, and done merely for adornment.
41. Informant tattooed with modern steel needle before first menses, by her aunt, Malcolm Cayton's mother (C. Yana), who was already married and had children. Her tattoo is a vertical line down middle chin, one line down chin from each corner of mouth. Some women had horizontal line on each cheek from mouth corner also. No new name at tattooing. No payment for service and no ceremonial. Done only to enhance beauty.
42. Worn by man in dance.
44. Worn by men for outdoor dance called budihanigi, in early spring.
45. Worn by women in outdoor dance called djadiyûm, in early spring.
46. Worn by men in djadiyûm dance with scalp on pole.
47. No bone ear ornaments for women.
49. Informant unacquainted with *haliotis* shell.
51. Red mineral pigment and charcoal. "No" nonritual face painting.
52. At birth, baby laid in willow basket lined with finely shredded soft grass. Carrying cradle used later.
54. At least a lying cradle, though exact type uncertain.
63. Called kewat.
68. Of willow stems.
69. With pack strap, on back of stalwart man.
70. *Xerophyllum tenax* used in twined basketry. This was overlay twining, but with a twist around each warp, since the pattern showed inside as well as outside. *Adiantum pedatum* (lopup) stem for brown pattern. Identifications by Miss Alice Eastwood. *Xerophyllum* called max; obtained at mountain near Big Bend, Pit river. Yellow-pine (tuvit) root (maiyaut, root of any plant) and brake-fern root also used in basketry, latter for black pattern.
76. Tule for baskets rare; i.e., scarce in Istalmato territory.
81. For sifting also; no stick or bone tapper used.
82. With one heavy encircling reinforcing rod in exterior lower half, which entirely of yellow-pine root weft. Heavy round rod for rim, enclosed in wrapping. In making basket hopper, warps form conical base; these cut off with knife when weaving completed.
83. Two designs observed employed elements *c* and *g* of fig. 13 of O'Neale's Yurok-Karok Basket Weavers (UC-PAAE 32:71).
85. For storing dried salmon (not pulverized).
89. A few feather-decorated baskets made by women; by shamans, as instructed in dreams. This is probably post-Ghost Dance cult.
90. Redbud (watwai) grew near Istalmato.
101. One plant (unidentified) only used for string fiber; collected in fall.
104. 2-ply string first, then third ply added. Both sexes made string.
105. For deer snare. First made 2-ply cord, then doubled it. Men made, as they did all other cordage; sometimes worked all day at it.
109. Booth on scaffold over pool. Roofed with yellow-pine bark. Floating horizontal timbers tied to posts of scaffold. Interior of booth semidark, but water "white" and fish easily seen. Informant's grandfather used booth for salmon in winter.
110. No fish spear other than salmon harpoon.
111. Two types: Handbook pl. 33a, b. For trout.
112. Made by women; broad, shallow, openwork affair of willow stems.
117. Of tule, for gill net.
120. Of two pieces of deer bone lashed together with string and pitched at joint. Not used for salmon or minnows.
121. Minnows and grasshoppers.

125. Caught salmon in Pit river; red salmon in spring, white salmon in fall.
127. No feather quills set in pitch. Cf. C. Yana.
134. Apparently all men sometimes went together to hunt deer; some drove deer past hidden archers.
138. See note 153.
141. Like fish trap (Handbook pl. 33b), but inner funnel with very sharp inward-pointing spines. No bait used.
144. For quail and rabbits. Rabbits also shot with arrows. No rabbit net.
146. For coyote, wildcat. Mountain lion and bear too big to take this way. Trap included suspended log over log on ground on which bait fastened. String from bait to trigger which released suspended log when bait pulled.
151. Made with leaf in mouth.
153. At lunch time hunter sat near spring and threw bit of food toward each mountain and hill, saying: "Here is my food. Give me your children (deer)." Then he smoked root of *Drudeophytum (Velaea) hartwegii* in his pipe and prayed to mountains to give him a big deer.
154. Dogs rare; used for taking ground squirrels.
- 156a. Men skinned deer.
161. Even women's garments.
163. No stick used to poke out wood rat, but one person stamped on nest, while another stood by to shoot emerging wood rat.
164. Ground squirrel gutted, cooked in coals, skinned after cooking, pulverized, and shared.
165. Deer bones pulverized in mortar hopper.
166. Kept in slabs, pulverized as needed.
167. Special delicacy for small children.
168. But no definite statement that was poisonous.
170. Blue-flowered corm (kiddil), acorn bread, and wildcat meat cooked therein. Corms also cooked in coals.
171. White-oak acorns placed in pit dug near water; put in in fall, taken out in spring.
172. Black-oak acorn meal cooked without leaching; white-oak acorn meal leached, first with cold water, then with warm water.
174. Placed in willow basket.
175. Red earth sometimes obtained from around roots of fallen spruce or other tree. Black-oak acorns for bread-making.
176. White-oak acorns for soup.
177. Cones piled with dry grass which fired. This burned off pitch and caused cones to open.
179. First deer killed not touched by youth lest spoil "luck." His father dressed hide of first of each kind of animal that youth killed. Thereafter youth might skin and eat kill. He learned to dress hides, make blankets and clothing thereof.
180. Cooked as soup; eaten only by old people.
181. Salty black earth near Salt creek made into loaves, dried, taken home. Earth eaten by some who had acquired taste, not by all. No other source of salt known, and this primarily earth-eating rather than salt-eating. Salt did not crystallize out on loaves as dried.
183. Collected by burning grass where grasshoppers abundant. Insects pulverized and eaten without further cooking.
186. Not taboo for young people to eat.
187. Gathered in net sack by men. Roasted, not boiled. Eaten fresh, not dried. Never poisonous.
188. No spoons used.
189. Cooked in earth oven, dried, and kept for winter food. Soaproot not used as detergent or adhesive.
191. Willow basket with yellow-pine root wefts, for storing hulled acorns; "like a barrel."
194. *Wyethia angustifolia* seeds: one species that was parched, then ground in hopped mortar; eaten dry. Identified by Miss Alice Eastwood.



196. Of oak. Cooking stones removed from acorn soup with this paddle.
197. From boiling salmon, cooking stones removed with looped willow-stick stirrer.
199. For smoking salmon.
201. When in use, legs of operator over edges of hopper, not merely alongside.
202. Perhaps sometimes slightly shaped. Elongate, without ring or bulb.
203. Believed to be of natural origin. "Poisoner" used to prepare "poison." Hidden away by owner.
206. No metate and muller at Istalmato, but Atsugewi used. N. Yana ground parched seed in mortar.
212. Knife pointed and both edges sharp; of obsidian.
217. Also for acorn meal.
218. Not used by Istalmato people, but used by Atsugewi.
222. No percussion method known.
223. Of cedar bark.
226. Larger for assembly-house post holes than for roots.
235. No shell beads drilled; obtained ready made from Wintu in exchange for baskets.
236. About 1 ft. long. Driven with cobble. Two or three wedges used in splitting log. Also used to chip away wood in felling tree.
242. Pole with short crosspiece lashed on at acute angle. Acorns, pine nuts, and rotten branches pulled down with it. Also used as aid in climbing sugar-pine trunk.
243. "Bow without sinew-back would break."
253. Of obsidian, purchased from people to north with deer hides and buckskin. Arrowheads with notched base for both hunting and war.
255. Retouching tool of deerhorn or deer bone. (Flake, of course, knocked from block of obsidian by percussion.)
256. Of rotted milt; believed to make arrow so virulent that deer or man wounded by it would die at once. Dried poison worked down with water on stone and applied to arrow.
260. Otter, coyote, wildcat.
261. For gray (tree) squirrel; not for war.
263. Blade like knife blade 212, but longer.
266. Willow rods held together with string and covered with elkskin; worn like modern baseball catcher's front body protector.
267. Did not cover ears; had no grass or other padding.
269. Used for entrance and egress by children too small to climb ladder. When draft hole closed, assembly house stayed warm for long while after fire out.
270. Willow-withe lashings for rungs. Ladder on post.
273. Owned by community.
275. At Istalmato by four families. Remaining families doubled up in conical bark houses.
276. Conical cedar-bark hut large enough for two families. Earth piled halfway up sides. Posts well imbedded, so no lashings required to make frame rigid.
279. Salmon split, hung over poles to dry in sun.
280. Thatched house "not allowed, because likely to burn."
282. Rectangular; brush on top; bark on south side.
285. No fire in sweat house because "too small."
288. Sweating to make men strong. Men talked and played in sweat house.
290. Not in true sweat house; only in assembly house.
291. Of yellow pine. Roughed out by burning. Finished with sharp obsidian flake (not hafted). Probably used on Pit river.
292. Hole in prow or stern; painter of willow withe, by which boat tied to tree or bush. No anchor stone.
294. Pit river too swift for log raft; also for poling canoe, hence paddled.
295. For babies.
296. Used by shaman only.
297. Old man beat rattle and sang for people to dance. It antedated coming of whites.

298. Made by tying each dew claw on buckskin strip. Then all tied on one stick. Used only in girl's puberty rite.
305. Worn as necklace in dance. Dentalia from McCloud River people (Wintu?). Dentalia called bakliu.
310. Worth more than clamshell beads or whole *olivella* shells.
313. L-shaped stone pipe bowl not N. Yana; Achomawi at Alturas used. Istalmato tubular pipe of wood, 6 to 8 in. long; called shananamo. Each man had his own.
315. Ground-squirrel skin.
316. Also smoked in morning.
317. Smoking tobacco before treating patient gave shaman power.
319. Wild tobacco, presumably *Nicotiana bigelovii*.
323. Played by four women, two on each side. Cord carried on stick, struck at by opponents.
329. Wrapped bone was woman, plain one, man.
331. No basket used in guessing game, but so used by Achomawi of Fall river.
335. Informant disclaimed all remembrance of moon names.
337. Downstream, saup; upstream, tōō; in reference to any stream. In terms of Pit river flow, saup equated to "west," tōō to "east." For "north," Mt. Shasta (Sukamen) was named; for "south," gilp.
338. One baikumau, 2 okmidjimau, 3 bulmichimau, 4 taumimau, 5 simanmau, 6 baimūmau, 7 okmūmāimau, 8 bulmamāimau, 9 taumimāimau, 10 hadjenmau, 15 bulmichisimanmau, 20 okmidjimauhadjenmau, 25 taumimausimanmausimanmau, 30 bulmichimauhadjenmau, 40 taumimauhadjenmau. Sticks were laid down in counting.
340. Levirate mandatory on widow. Relatives of dead husband would allow no outsider to marry widow. If she became pregnant to outsider, both might be killed by brother or cousin of dead husband.
341. Polygyny limited to two sisters (never three to informant's knowledge). Must be sisters to live harmoniously under same roof. Unrelated women would quarrel. Informant's father (not a chief) had two sisters as wives. Post-mortem sororate also.
344. Deerskins and meat to bride's parents, bridegroom's father having accumulated them for purpose. After marriage husband took food to wife's parents for many years, usually dried deermeat.
345. Presents given to bridegroom's parents by bride's parents. People like to have son marry daughter of rich man, as he gave nicer return gifts at marriage than did poor man: beads, baskets, acorns, salmon, etc. Rich man presented son-in-law with bows and arrows.
352. No head covering except eye shade of tule basketry worn by mother-in-law.
353. Penalty for breach of parent-in-law taboo; bitten by rattlesnake or bear.
355. Neither father-in-law nor daughter-in-law covered head or wore eye shade.
364. Navel cord cut with obsidian flake. "Milk root" cooked in ashes, pulverized, put on baby's navel, then heated stone placed over navel. When navel cord came off it was burned in outdoor fire.
367. Hot thin acorn soup.
368. Until navel cord came off child (usually 4 days after birth). Mother came out of heated pit then; thereafter, only applied warm stones to abdomen and back. Remained inactive as long as she felt need. Pit used for every childbirth.
370. Husband confined four days except for bringing firewood. He looks after wife. After four days husband went about regular affairs.
371. Father must not bring home or eat first deer killed after birth of his first child. Second killed brought home and eaten. No such taboo for subsequent children. Food taboo for both parents for four days after birth of each child; ate acorn soup only. If ate meat or fish would die with swollen belly. No salt taboo since no true salt used.
375. Abortion "with thumb- or fingernails."
376. Baby named when teeth began to erupt.
378. Name from "father's family which had been current for generations in place where father's family lived." Examples of names: Koldumatk (no meaning), informant's

name; Tihomia, informant's mother, who was named for her mother's mother. This last example seems to indicate names from both sides of family. Nicknames might be added in later life. Thus Round Mountain Jack was nicknamed Palauwalya on account of his beard.

379. Some girl babies' ears pierced a few days after birth; they thought it would help baby to survive. Not every baby, however. Informant's ears pierced in girlhood.
380. No heated pit in menstrual hut; pit only for childbirth.
382. Girl at first menses called imaipayauk (imaipa, menses) before first menses maliwip; after first menses waalamali. No new personal name for girl at puberty.
384. Girl carried wood every morning and evening to prevent her growing up lazy. Did not carry water.
385. Of deer bone at first menses. If scratched with fingers would go bald or prematurely gray.
386. Wore willow-bark headband with depending buckskin fringe. Must not look up when going for wood, lest cause rain. Would not harm oaks if looked at.
389. No taboo against salt, as no salt anciently (only salty earth).
390. So could not smell cooking meat or fish.
392. Girl kept in menstrual hut during day. Male singing leader used at night.
395. Girl danced all night to accompaniment of singing by men and women. Sometimes girls who had passed first menses helped novice to dance. If bad weather, girl danced in assembly house, otherwise outdoors. Men and women did not dance, only sang. Girl slept during day, no attendant.
401. Used log as target in learning use of bow.
402. Young boy before puberty, chanip; grown boy after puberty, waanai. At puberty, after ear-piercing and bowstring whipping, boy's father sent him without food to Tamarack mt., where there is lake. There boy might swoon. Then spirit talked to him and kicked him to arouse him, saying: "Did you come here to sleep? We don't do that way here. Get up!" Then boy awoke, got up, went to lake, and swam. He dived in deep, blue, cold water. Dived to bottom. Many dead trees in lake. In one, other novices had thrust nose sticks. When he found this tree he stuck his nose stick into it. Then he came ashore and made camp for night. He spent most of night gathering firewood. When he lay down, he put stones under head and hip, so as not to sleep. When he drank, he shouted to spirit: "Let us drink! Let us drink!" He used no scratching stick or drinking tube. Returning, he built a campfire near his home and remained there one night. Because meat and fish were taboo, his mother brought him a little water and vegetable food. Then his father sent him somewhere else to swim. He might or might not acquire guardian spirit in his search. If he was successful he became shaman. Often no success in making spirit contact. Spirit always only heard, not seen. Spirit gave boy nothing.
404. On legs and back; done by boy's father.
408. By lucky man.
409. Cremation if poor and little clothing. Children sometimes cremated.
412. Cemeteries not near settlements, lest ghosts come and talk to living, making them ill.
413. Same as C. Yana practice. See note. Rich person buried with his belongings.
414. No professional undertakers. Usually relative of same sex as deceased attended to corpse. Meat taboo to undertaker for two days after funeral. Other foods (including fish) might be eaten. No scratching stick required.
415. Undertaker and family did not sweat, but undertaker scrubbed self with pepperwood (¶) leaves in creek.
416. For one year. Mention of name of deceased cause of fighting, but not killing. However, in wailing at funeral, name of deceased was sung. No song cycles for mourning or other purposes.
417. House of deceased burned after funeral, to prevent return of ghost.
419. Done by man only. Woman cried if she dreamed of dead.
420. On buckskin strips. Ten or twelve such strings made and worn by widow for two years. Taken off at night.

421. By both men and women.
422. Woman's shorn-off hair not burned, but twisted into cord and worn as mourning girdle. Man gave his shorn-off hair to woman relative to utilize, as men did not wear mourning girdle.
423. But she was not confined. Face not scratched nor breast beaten by bereaved woman. Men did not put on pitch in mourning.
426. Called alsila. Might be seen or heard in dream. Also seen as light at night. Believed to linger around former abode. No offerings to dead even if ghost appeared in dreams. Widow might dream dead husband came to her; then she got up and cried.
428. But apparently no belief they went there. Ghosts remained on earth near former abode.
430. People contributed beads, hides, baskets, nets, etc., which chief gave to mourners before holding dance.
431. However, informant knew of Maidu mourning anniversaries.
433. No berdache at Istalmato, but Achomawi male berdache (loye) "married" a man, and "cohabited" with soldiers stationed in region.
435. Rotten wood broken with stones. Usually carried in bundle tied with willow withes, rather than in basket. Man's job to get wood in spite of girl's wood-carrying at first menses.
439. See note 458. No personal property to inherit, as all destroyed at death.
440. Istalmato people called themselves and Chiduchaina people, Shastimau; Kiddilmatu people, Saup; Big Bend Achomawi, Chauchabiya; Atsugewi, Chonoya. No name for Dixie Valley Atsugewi because too far away.
441. At least "multiple-family villages," since marriages within village.
443. Called mudjaupa.
444. No title for chief's heir.
446. See AA 30:681-684, 1928. Chief did not cut and distribute meat. Istalmato chief called Chigamat mudjaupa; Chigamat refers to Round mt.; Istalmato was village on flat south side of mt. Chiduchaina mudjaupa was "title" of chief of Northern Yana downstream (saup) from Istalmato. Each chief (mudjaupa), son of preceding chief, was called by father's "title" (Chigamat, Chiduchaina, etc.). Informant never heard of chief's arm supported when delivering address.
447. Chief supplied with fish and game by men. Unnecessary for him to hunt for himself. His wives, however, gathered vegetable products.
449. Called mudjaumadip. Was daughter of a chief. Rare. She harangued people, telling women when to gather "sunflower" seed, etc. Chief did not have to marry another chief's daughter—might marry common woman.
451. No title for messenger, though sent as with "kipu."
453. Both parents admonished children.
454. Not aged women, but women of chiefly blood were especially respected. Chief might ask people to contribute to support of aged who had no kin. Apparently no council of elders to advise chief.
456. In spite of private ownership of land, informant professed to know nothing about boundary marks.
457. Private land ownership was virtually patrilineal land ownership, as cousins on father's side could help themselves to produce. Cousins on mother's side could not without permission. Evidently an exemplification of what Lowie calls the sib factor, which he recognizes as existing in tribes which are not formally organized on a sib basis (R. H. Lowie, *Primitive Society*, 245; see also Ruth Benedict, *Marital Property Rights in Bilateral Society*, 370).
458. Sons inherited; not daughters, since patrilocal residence prevailed. Land "divided" equally among man's sons. However, when chief ordered men to hunt deer, they might do so on private land.
459. Even though seed tract privately owned, chieftainess might instruct all women to get baskets ready and harvest the seeds.

460. Inherited by sons; if no sons, then by brothers or cousins. If permission asked to fish it was readily granted. Poaching resented, as by informant's father (see note 464), who would have granted permission had it been asked.
461. On Round mt. was eagle nest which belonged to Istalmato chief. Each year chief climbed sapling "ladder" (held by men) to eagle's nest on ledge. Killed two eaglets with stick, brought them down, plucked feathers for arrows and hair ornaments. Flesh eaten.
462. Acorn bread might be traded for salmon.
463. Messenger might precede and make arrangements for trade.
464. Informant's father found people poisoning fish at his pool in little creek near Istalmato. He remonstrated, then scuffled with one poacher, stabbing him with stone knife. Then Grapevine Tom's older brother (N. Yana from another village) mortally wounded him (informant's father) in abdomen with arrow.
467. When men on warpath, women decorated with eagle and flicker feathers and danced outdoors to bring supernatural aid to their men. Young man on warpath for first time did not use scratching stick.
469. In women's war dance, they danced abreast.
472. On face and body.
473. In surprise attack on village before dawn, everyone killed: men, women, children.
476. Yolaina, "brave man," war leader. Only one at time. He was common man, not chief.
478. When warrior killed in fight, chiefs (mudjaupa), who were watching, stopped fighting at once by shouting to enemy: "That's enough." Dead man then carried home. No indemnity paid for slain.
480. See note 46.
481. Scalper refrained from eating meat for one day. Scalp dance removed contamination from scalper. Scalp burned after one night of dancing. Slain enemies not beheaded. After war, warriors swam to get clean.
485. No prisoners taken.
488. In feud settlement slayer might give daughter as payment for slain person, giving beads and baskets with her. She would be married by man in murdered man's family, thus extinguishing claim.
489. Shamans remained home in war time; did not join in fighting.
491. Both men and women became shamans.
492. By male shamans.
494. When shaman dreamed of song, he got up and sang it and danced.
495. Informant uncertain if shaman's guardian spirit animal or human in form.
496. Some shamans instructed by spirit to use feathered basket. See note 89.
497. Called dolmi. Found by male or female shaman novice, who "died" when he saw it. Later revived, but had heard spirit talking to him and learned songs. Novice bled from mouth; dolmi also dripped blood. Sometimes dolmi seen in rock in water. Impossible to uproot dolmi.
499. Shaman smoked pipe, sang, and danced before sucking patient. Sometimes cloud came down over shaman while singing; this helped him.
500. Female as well as male.
501. Shaman sucked out small, sharp-pointed bone, which he threw into fire. Male sucking shaman called kowi, female, kowiya.
503. Shaman blew on patient and brushed with feathers.
505. Although water-monster sickness as with Pomo, it was cured by sucking out little worms, not by making image of monster.
506. Shaman was paid in advance. If refused to come and patient died, shaman would be killed.
509. Shaman might "poison" people, as well as cure.
510. See note 38.
511. To cure snake bite, shaman sucked out tiny "teeth," after first dreaming about the poison and being told by Sun to cure patient. Paid in hides, beads, etc., for cure. No special name for shaman curing snake bite.

513. Knew only of dance with bearskin among Wintu.
515. E.g., headache. Shaman did not cut patient before sucking, but drew blood nevertheless.
519. Not blown upon when found. Hidden outdoors, and finder abstained from meat for two days. Informant once had one, but lost it.
522. Large owl calling at house ominous of death.
525. *Xerophyllum tenax* grass for basketry collected after July. Brought home carefully covered. If exposed would cause young acorns to drop from trees.
527. By local chief; visiting chief spoke from ground. No daily oration, but only as occasion arose, as when calling people to hunt deer.
530. See notes 153, 531, 543.
531. Mother prayed to new moon for long life for child. Small child held in air and stick moved back and forth under it by mother. Not "spanked." Adults did not pray for themselves or rub their faces and bodies at new moon. No dancing at new moon.
532. Large children ran in open space at new moon.
537. In darkened assembly house. Both men and women sang; no dancing.
540. Catcher of first salmon cooked it and gave everyone some.
541. Water monster called maguisuwan, like a log; in springs. Person might feel pricking of legs by monster; then apt to sicken and die unless shaman who had power to cure treated patient. Cured by suction. Man or woman might be monster's victim.
542. Acorns, roots, salmon, cast into springs.
543. Acorn meal, meat, salmon, scattered by common man toward mountains in prayer for food.
545. Silver fox (bôkuim).
548. Coyote, assistant creator, was marplot who brought death into world as follows: Coyote, his two sons, and other people went downstream to get clamshells. The people played. Coyote's sons seized the clamshells and ran off with them. One escaped with the stolen shells, but other was killed. The Coyote boy who escaped shouted to Old Man Coyote, who sat in his assembly house and observed daily what transpired. Coyote boy told the old man his brother was dead. Old Coyote then mourned for his son. Silver Fox told him not to cry, but to clean the assembly house and bring in the dead boy. They strewed the floor with straw and built fire. Silver Fox told old Coyote to lie down and pretend to sleep. "Do not move," said Silver Fox. This was to cause dead boy to revive. They started to cut old Coyote's belly to get back the spirit of his dead son. Old Coyote shouted with pain and said: "Let him stay dead. The dead shall remain dead." Thus he spoiled Silver Fox's plan for resurrection.
550. Silver Fox made people by laying down stick for each "tribe."
551. Apparently no individual names.
552. Not talked to, lest reply, and person die.

#### 4. SUPPLEMENTARY NOTES ON CENTRAL YANA

3. Weft of Indian hemp.
15. Called palolo.
17. Called pane; made of Indian hemp. Worn all time, though not all men had. Worn for hunt and dance especially.
23. Circular type; loop for heel to rest against, strings to tie over instep.
38. For both sexes at puberty.
40. Bone "needle" used; men sometimes had face tattooed.
43. Made by men, of green mallard-drake feathers and scarlet woodpecker scalps.
49. Drilled with tiny flint held with buckskin; hole smoothed with bone awl. No drill point mounted in handle.
58. For distance carrying, pack strap over head; for short trip, across chest and held there by hand.
62. Patliki, pack strap of buckskin for men and women; made from deer leg and neck skin. At times improvised for carrying venison.
66. No men's basket, but buckskin strap to pack wood.

76. Woven upside down with warps pendent.
78. Scarlet woodpecker and green mallard feathers fastened in tule baskets.
93. Applied to white material from large ferns (*Woodwardia*, probably) growing near springs.
100. Made by either sex, as needed.
101. Dried stems of Indian "hemp" pounded to loosen fibers; rolled on thigh.
105. 4-ply and 6-ply string by doubling and tripling 2-ply.
109. Analogous to N. Yana structure (see note 109). Semicircular in form with about 10 ft. of bank forming base of semicircle. Floating timbers tied to scaffold posts, probably to make water beneath scaffold still, and thus increase visibility of fish. Roof a half-dome of bent branches supporting brush covering. Fish speared from bank.
110. Called lipura. Had two unbarbed points of antler, 10-ft. handle. For suckers, etc.
116. Net to impound fish, which is speared. Stretched taut across creek after fish go upstream. No net sinkers attached, but stones at intervals to hold lower edge down. No floats, but sticks to keep net up and tight; these driven into creek bed with cobble.
120. On line and pole.
124. Fly of mouse hair; not cast, but allowed to float, trembling or vibrating.
125. For salmon in Sacramento river (Yaha, in Wintu territory) and south fork of Cow creek; no salmon in north fork. Salmon harpoon, takilyauna.
127. In making toggle head used feather quills set in pitch, on tubular stick from high mt. plant into which deer leg bone point fastened. Wrapped tightly with Indian hemp thread. Feathers bent back, where projected proximally beyond hollow stick, and wrapped tightly. Frayed cord placed against middle with fibers extended both ways. Wrapped tightly and more pitch of yellow pine applied. Foreshafts for toggle heads attached to shaft with wrapping of woman's-hair string or other string. No pitch applied. To extract toggle from salmon after point had passed through fish, point turned back and wrapped against cord with grass and then drawn back through fish by means of cord.
129. Gives good luck.
130. Not everyone had.
135. But not whole community.
138. Hunter sits and smokes perhaps fifteen minutes. Addresses mountain and asks that it give him some of its "children" (deer).
152. Hardwood stick, 4 to 8 ft. long, for striking down geese at flare; torch in one hand, stick in other. Achomawi of Big Bend took geese similarly.
159. For dehairing. Scraping the way the hair lies, i.e., from neck back.
163. Three or four men stamped on nest, shot rat when emerged; otherwise dug out, sometimes double nest, one below another. If wood rat escaped, it was believed heavy rain would ensue.
167. Marrow a special delicacy fed to small children.
170. Blue-flowered corm called kiddil cooked therein; also red-dyed acorn bread.
173. Sand in basket.
176. Fallen acorns made pink mush, less ripe ones picked from tree made white mush.
181. Salt "mine" in swamp on south fork of Cow creek, east of Millville; swamp called Wachumauna; also saline ground on Salt creek. Cf. Kroeber, 1925, 339.
185. Smoked to death in hole.
190. For acorns; bird's-nest weave of willow; pine-bark covering.
193. To hide food from unwelcome guests.
201. For acorns, deer vertebrae, gray squirrel, rabbit.
204. See note 504.
206. Thin slab of lava. For grinding seed, which sometimes was pounded in mortar.
207. Muller of lava, elongate-oval, length 6 in.; used with back-and-forth rolling motion.
214. From leg bone of deer; sometimes two from one bone (evidently cannon bone).
221. No sand placed in hearth. Grass or punk for tinder.
222. No percussion method known.

226. Of *watsoni*, a shrub resembling chaparral, but taller.
229. For serviceberry arrows only.
231. Informant described also L-shaped piece of lava, bottom of which used to smooth bow, L-angle to smooth arrow.
237. For splitting; also stone wedge, but had to be struck with wooden maul lest stone split.
243. Bow wood from south side of yew tree; north side not good.
245. Narrow projecting ends to fasten bowstring,  $1\frac{1}{2}$  in. long.
247. War arrow of cane, with serviceberry foreshaft.
250. Of red willow; no stone point or cross sticks near tip.
253. Obsidian bought from peoples to N., who got from Glass mt.
256. Of deer milt and rattlesnake venom.
264. Maple-rod armor.
270. Rungs tied on with grapevine or buckskin string.
275. Chief's place near door. Dancing in assembly house.
276. Slabs on south side projecting to north over smoke hole to exclude rain.
291. Yellow-pine canoe hollowed by burning.
298. At ear-piercing of boys and girls, and at moon dance which had nothing to do with puberty.
307. Not made, but bought from C. Wintun; more valuable than dentalia.
309. Measures for clamshell beads: (1) finger to arm bend (inside), (2) finger of outstretched arm to chest center, (3) reach, (4) reach, but with string of beads hanging to knees. Now sold by 20's, but not anciently. Present prices: 20 small ones for 25 cents, 20 large ones for 50 cents.
310. Dentalia counted, no finger measuring. Stick laid out for each 20 counted.
312. Cylinder  $1\frac{1}{2}$  inches long,  $\frac{1}{2}$ -in. diameter, worth \$5.
314. 10 or 12 in. long, with double bowl end, i.e., one truncated cone above another. When outer bowl (cone) burned off, inner cone was hollowed out to form bowl.
315. Skunk or gray-squirrel skin. Pipe carried in pouch with tobacco.
319. Tobacco grew where brush burned, but was *not* planted.
320. Game called tawinikulu; two or four men played; if four, two pairs of partners; two stakes in ground; like pitching horseshoes.
324. Ball of hardwood.
331. Four pieces hidden under tule-basket plaque; each a wooden stick about 9 in. long, two wrapped for about 7 in., two plain. Order of placement was guessed at.
333. Played by women. One thrown up, others picked up, and thrown one caught as it descended.
342. Cowives lived together.
356. "Girl killed" for breach of chastity before marriage.
357. For children of chiefs only; arranged by parents.
363. Hemlock root cooked in ashes, pulverized, put on child's navel, then heated stone over navel.
367. Ashes in warm water.
368. Woman lies on red fir branches in heated depression in menstrual hut.
370. When first child born, father must not bring home or eat first deer he killed. Second killed was brought home and eaten. No taboo for second child.
371. New mother eats no meat until fully recovered—two or three months.
376. May be named after dead adult, name giver apologizing to relatives. Not named after dead baby because of strict name taboo. Real name "meaningless." Nicknames added.
380. Girl lies on buckskin in menstrual hut.
391. Ears of both girls and boys pierced in stormy weather to stop storm.
408. Nose pierced when adult.
413. White creek sand on top of grave, not inside. In taking child's corpse to grave a woman sprinkles water. String buried in grave, with end sticking out; water container placed by it. This insures survival of next child.



415. Undertaker washed to purify. He sweated as did whole family (men, women).  
Women sweated by themselves.
422. Widow's hair burned after cutting off with flint.
435. Unless man lazy.
433. Called mudjaupa. Norelputus, recent Wintu chief, with two Wintu and three Yana wives, lived at Central Yana site on what is now Woodman ranch. Exemplified friendly relations at times between Yana and Wintu. Wintu sometimes allowed to get acorns in Yana territory; Yana sometimes allowed by Wintu to fish on E bank of Sacramento river.
446. Chief ordered hunting, preparation of acorn meal, etc. Chief cut and distributed meat.
449. Sister of chief, not wife. Modoc once captured two women, one a chief woman.
450. Distinguished warrior might become assistant chief.
489. War dreams by shaman, not warrior; shaman accompanied warriors, sometimes fought.
504. Water kept in small mortar which found by shaman.
517. Smell of burning hair injurious to children.
523. Said to be marking stripes on acorns.
527. By local chief; visiting chief spoke from ground.
531. Parents asked moon to bless children and themselves.
536. Reddish moon presaged hot weather.

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AA	American Anthropologist
AMNH-B	American Museum of Natural History—Bulletin
BAE-B	Bureau of American Ethnology—Bulletins
CNAE	Contributions to North American Ethnology
UC-PAAE	University of California Publications in American Archeology and Ethnology