

CULTURE ELEMENT DISTRIBUTIONS: VII

OREGON COAST

BY

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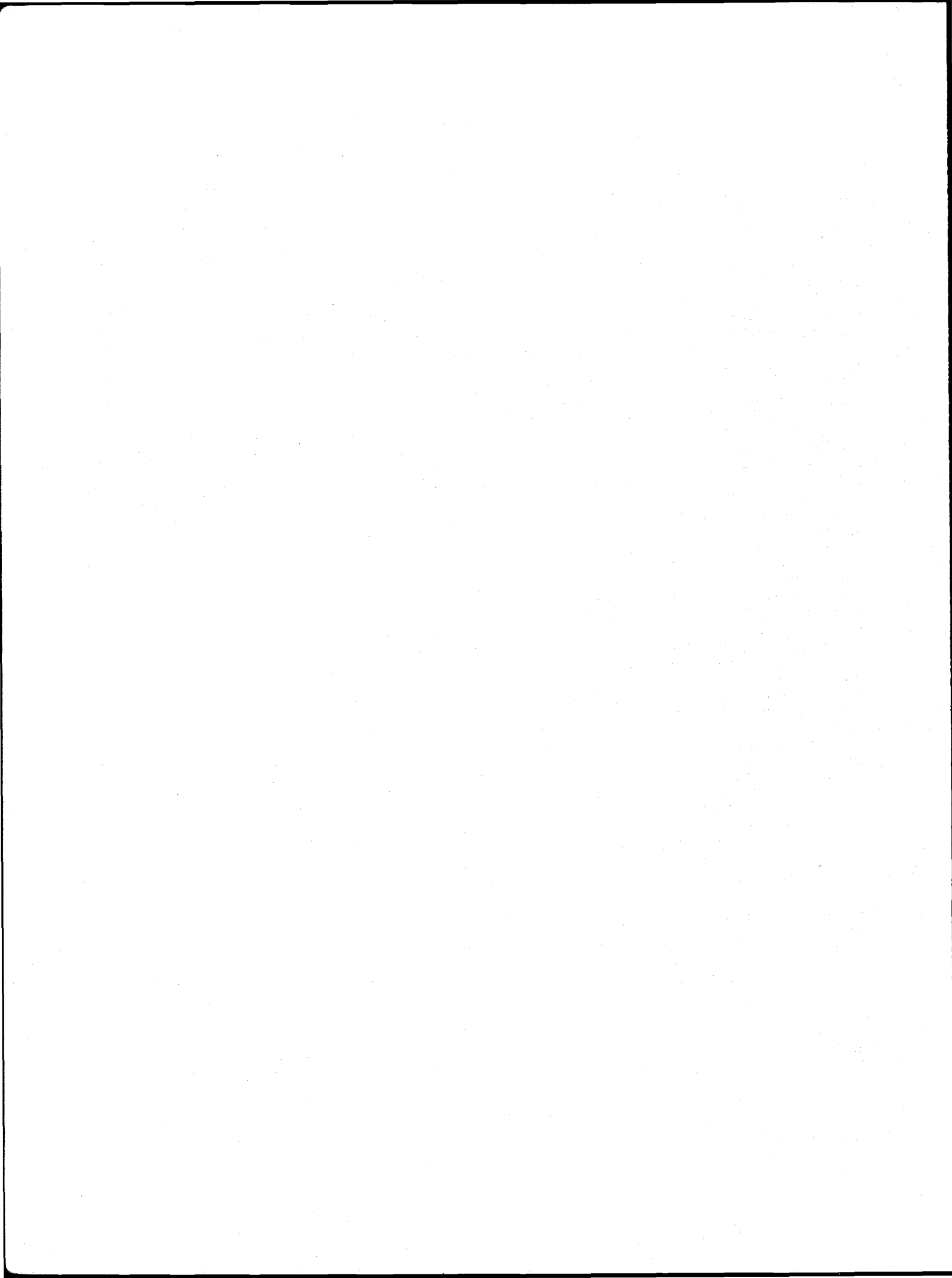
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INTRODUCTION

The information in the following list was collected during the summer of 1934, and, with the exception of Coos, all at Siletz reservation. Here for many years have been gathered in part the survivors of the almost extinct native groups of southwestern Oregon. Among those to be completely dispossessed in the middle of the last century, these people retain scarcely a single outward manifestation of their old culture and most have never witnessed the features they are able with some adequacy to describe. Almost nothing exists outside the memory of the oldest inhabitants and this in turn derives chiefly from the traditions of the old people before them; acculturation and hybridization of originally unique complexes have proceeded to such a degree as to reduce to the minimum the value of direct observations of an informant.

Admitting the difficulties of even a general reconstruction of the various cultural entities under such circumstances, it is the more remarkable that a detailed inventory such as is here presented should yield anything more than an indifferent picture. That it does, I think, will appear from the analysis included in this introduction. That there are contradictions and frank omissions within accounts is only natural and does not detract from the validity of the material in its more fundamental aspects. The service of such an approach to cultural facts is evident to anyone who has attempted a simple distributional study or an analysis of relationships from the contents of descriptive accounts.

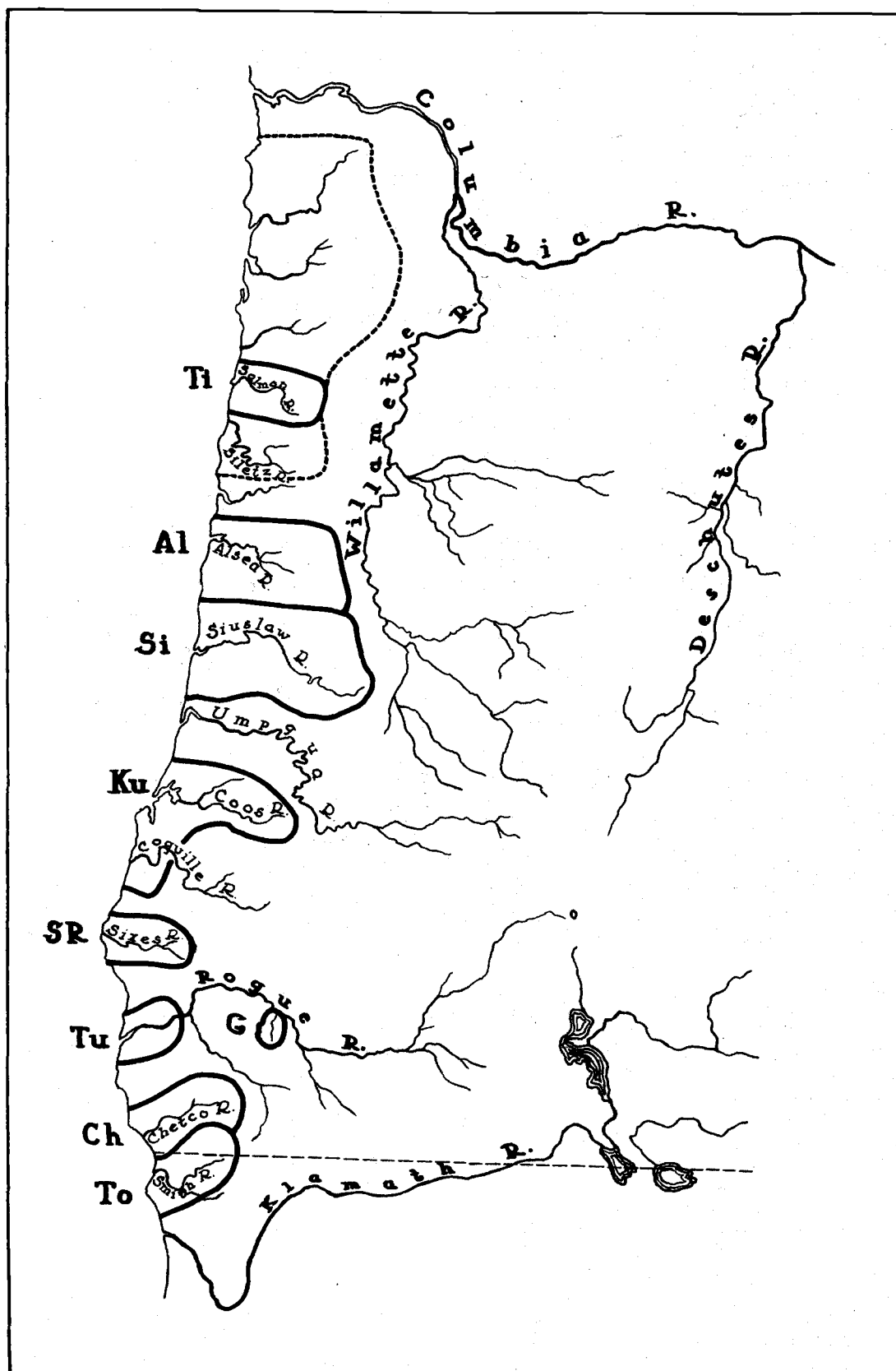
The present work had its inception in the original Gifford-Klimek trait field-list for central California, which has since been expanded and applied to a broader field. With this first list as a basis, more in regard to method than to content, revision was undertaken along lines indicated by a few weeks' previous familiarity with the Oregon situation. Lacking adequate literature on the immediate area, I have used Kroeber's Yurok data as a further aid to the establishment of a framework; it also provided a good control for much of the subsequent investigation. To this foundation new traits were added as they came to light, some of them too late in the season to be of value for comparative purposes, hence information on many of the traits is totally absent. Further, the effort at subdivision and refinement of any given complex into its ultimate, irreducible elements has produced an isolated plus or minus here and there; some of these reductions were logically induced, others suggested in practice.

While it is true that minutiae of custom or technology are of little intrinsic interest, at the same time, in the survey of a restricted and closely connected area they frequently are the measure of disparity or unity; from this point of view the procedure described above, in spite of the blanks it has occasioned, has sufficient justification.

The ethnic groups are not arranged in the order in which they were studied but rather in geographical sequence, proceeding northward along the coast (except for Galice Creek) from the Tolowa in California to the Tillamook just above present-day Siletz. Such a scheme has the obvious advantage of at once satisfying a natural order and making the material more readily intelligible. Since the peoples studied were primarily fishermen, and lived invariably on rivers, I have found it most convenient where no other name has become attached to them to designate them by the appropriate river names. Such is the situation with Chetco River and again with the small Athabascan group living on Galice creek, a tributary of Rogue river some distance above Agness. Tututni was the name of the largest village on Rogue river about two miles from its mouth. The next group was situated on Sixes river, which opens into the sea near Cape Blanco. The Coos or Kus held the territory around Coos bay and the information here given refers to the old site near Empire. Next in order going north is the Siuslaw River, and then Alsea River. Salmon river, from which come the Tillamook data, is the next stream of any size above Siletz. (See map, p. 156.)

The people of Smith River (Tolowa), Chetco River, Tututni, Galice Creek, and Sixes River all spoke dialects of the Athabascan stock. The Coos form a distinct linguistic entity according to the old Powell classification. The Siuslaw (plus Umpqua) and the Alsea (plus Yaquina) are also without affiliation either between themselves or with others about them, so far as we know. The Tillamook are the southernmost representatives of the Salishan family.

With these facts in mind we are prepared to review some of the results of calculations relative to the trait list. A total of 1901 elements was operated with at one time or another during field work. For 59 of these, only minus was recorded. These have been taken out of the list, and are grouped in a solid block after it. In regard to their occurrence among the ten tribes, the remaining 1832 (net) elements distribute as follows:



Map 1. Ethnic groups treated

		+	-	(+)(-), blank	% +	% -
Tolowa	To	767	575	490	57	43
Chetco	Ch	1029	383	420	73	27
Galice Cr.	G1	835	400	597	68	32
Galice Cr.	G2	802	341	689	70	30
Tututni	Tu	635	175	1022	78	22
Sixes R.	SR	877	332	623	73	27
Coos	Ku	486	145	1201	77	23
Siuslaw	Si	892	362	578	71	29
Alsea	Al	453	225	1154	67	33
Tillamook	Ti	909	452	471	67	33

These figures and their bearing upon the interpretation of the list as a whole, require some discussion. First of all, let it be noted that the total pluses and minuses for Galice Creek, Sixes River, Siuslaw, and Tillamook are within the range of variation expectable from comparable informants interviewed with the same fundamental aims in mind: 1143 to 1361. The Chetco + and - total of 1412 exceeds this range somewhat and can be explained, possibly because the culture is more elaborately developed, but chiefly because the informant was more competent and had greater initiative, combined with the fact that he was the last to be questioned. Hence the new elements offered by him lack any sort of treatment in previous inquiries. Low totals for Tututni, Coos, and Alsea (631 to 810) are at once apparent and the cause is equally clear. For these three groups the list was not used directly with the informant. Their inclusion here is due to the generosity of Mr. Philip Drucker, from whose notebooks the relevant items were extracted. His work in the same field at the same time offered an opportunity to fill in the gaps of my study and to give it more of the representative quality that it needed. Moreover, he has been good enough to supply the Tolowa data from his manuscript on this people; with them the information is more complete and provides a better basis for comparison, trait for trait, with the groups directly examined with the list in hand. In fact, the Tolowa yield a greater number of traits (1342) than all but two other groups. This I attribute to two causes: first, they doubtless had a more complex culture; and second, if I am not mistaken, Drucker has supplied the information, not from one informant (as data for the others have been gathered), but from his knowledge of Tolowa derived from several sources, so that what we have is a composite total, an amalgamation of all that is known of them. To this there is no objection, for it cannot be too vigorously insisted that the account of one individual, no matter how excellent his memory or integrity, is not to be accepted as the final word on his tribal life, and that ethnographies are not to be written on the basis of one person's testimony. Nevertheless, the method of this undertaking has been to segregate entirely each individual line of evidence, submitting it on its own merits, and checking it when possible by a second independent inquiry. Unfortunately,

time and the obvious inequality of informants left this latter aim unrealized, except with the Galice Creek, so far as it aided in the selection of the best of the complete accounts which were obtained.

On this matter of the reliability and suggestibility of informants, the figures relating to the percentages of pluses and minuses throw some objective light. For Chetco, Galice Creek, Sixes River, Siuslaw, and Tillamook--in other words those directly dealt with--the average proportion of positive statements to negative ones is 70 to 30, which would suggest a high degree of comparability for the sources of the information, and inferentially of their validity. However, Coos and Tututni depart somewhat from it (77-23, 78-22, respectively) and conform in a fair measure with each other. In actual practice as well as in abstracting from Drucker's notes I have not felt justified in inferring a presence or an absence even when substantiated by confirming evidence, nor have I accepted as absent a trait whose possible alternative is given as present unless a statement of absolute negation for it is also forthcoming. In other words, a trait uninquied about is always left a blank, and every symbol represents the results of a specific inquiry about the trait, not always direct, of course. The consequences are obvious. In any ordinary assemblage of facts the affirmative components are far in excess of differentiating negatives. Taken objectively, at face value and without presumption, we therefore might expect a preponderance of pluses. This is definitely the situation with Coos and Tututni, and may be the cause of the equally striking irregularity of the Tolowa (57-43). In transcribing his Tolowa notes into my list, I am not sure that Drucker has adhered to the foregoing principle in all its strictness, and I suspect that very likely he supplied minuses where he had every reason to believe they belonged. The proportion is not far from half and half although the total of traits is even less than for Chetco. All this certainly does not make the Tolowa data less trustworthy or valuable, but does, I think, reveal their composite (and therefore good ethnographic) character and their lack of strict comparability with others of the lists, and serves to elucidate an isolation more pronounced than otherwise expectable. To this last and related matters we may now turn.

At bottom, a distributional study has value in that it gives evidence of cultural affiliations. Some estimate of ethnic entities can be gained from a careful perusal of a trait list but only with difficulty for one unfamiliar with this manner of presentation. It is possible, however, with the raw data in this form, to arrive at a precise definition of the measure and degree of interrelationship between any two or all of the entities involved and it may be of some assistance to outline the procedure and results of this approach. A simple plus or minus, being in the nature of an abstract unit, lends itself readily to mathematical treatment. The Yule Q_2 formula of "coefficient of association" or similarity yields the coeffi-

cients shown in the adjoining table. The formula yields values between +1 (identity) and -1 (total dissimilarity); approximations to +1 in terms of positive decimals indicating the degree of cultural affinity for the two groups under consideration. This value appears in the table at the intersection of their respective coördinates.¹

TABLE 1
Q₂ Coefficients

	G2	G1	To	Ch	Tu	SR	Ku	Si	Al	Ti
G2		86	07	40	31	15	11	01	24	13
G1	86		12	49	39	40	24	24	16	08
To	07	12		45	63	06	17	25	51	52
Ch	40	49	45		87	75	60	50	17	21
Tu	31	39	63	87		84	68	55	38	22
SR	15	40	06	75	84		72	62	16	19
Ku	11	24	17	60	68	72		83	79	42
Si	01	24	25	50	55	62	83		77	65
Al	24	16	51	17	38	16	79	77		79
Ti	13	08	52	21	22	19	42	65	79	

The greatest coincidence (but one) occurs naturally between the two informants from Galice Creek (1 and 2), and together they are somewhat apart even from their neighbors Chetco and Tututni, and more so from all others. This distinctness is more or less predictable because of their inland recessed position. On the northern end of the series the Alsea and Tillamook, although exhibiting differences, nonetheless form an association more closely related one to the other than to any people adjoining them on

¹For the counts on which the computations for this table were based, the following were omitted throughout: all items for which only + entries were obtained (6 + and 4 blank, or 2 + and 8 blank, as well as 10 +); all for which only - was recorded; all items on which no clear-cut + or - was entered among any of the ten tribes. In any particular correlation, as of G2 and G1, there were also omitted elements in which either of the pair of tribes was represented by a doubtful or qualified entry, such as (+), +?, (-), -?. These deductions bring down the number of elements operated with. Thus, whereas G2 and G1 are represented by a total of 1143 and 1235 elements respectively (besides 59 universal negatives), only 580 clean-cut + or - elements were used for computing Q₂ for G2-G1. These 580 distributed as follows: a or ++, 242; b or +-, 71; c or -, 56; d or --, 211. From these values the coefficient of .86 is derived by the formula $Q_2 = (ad-bc)/(ad+bc)$.

the south. A third fairly homogeneous block comprises Chetco, Tututni, and Sixes, no doubt in conformity with their common language and geographical position. Less definitely segregated are the Coos-Siuslaw relationships. These two are closely similar (.83). They are about equally related to the Alsea-Tillamook on their north and the Tututni-Sixes River on the south.

A better understanding of the entire situation may be had by reference to figure 1, page 201, in which the table of coefficients is translated directly into a graphic representation.

The importance of a few hundredths degree of variation in a coefficient is left to the reader's own judgment; apart from its possible inconsequence for the totality of a culture, the irregularities which are more sharply delineated by this mathematical analysis have received an adequate explanation in the foregoing discussion of the source material. Its fragmentary and second-hand character is sufficient to account for those items which offer problems. Furthermore, over and above the lesser conflicts, the general conformity of the whole is not to be overlooked, for it is in fact quite satisfactory.

The translation of diffuse, vaguely comprehended culture complexes into precise mathematical terms which can be readily manipulated has its attractions, but it also leaves much to be desired. For one thing, the fundamental units are not truly so, but are frequently somewhat variable and of unequal significance. A plus may be, and often is, qualified by some additional statement; there are emphatic, undeniable occurrences and occurrences in moderation or even some of questionable certainty. Again, the arts and crafts give little difficulty, being tangible and rigidly definable, whereas the recording of the social aspects of any culture immediately introduces the interpretative element and inevitably embarrasses the objective quality of the testimony. It is impossible to ask an informant if the guardian spirit is inheritable.

Aside from this more intensive internal examination, a few generalizations are possible and will assist in a better understanding of Oregon's place in the broader picture of Northwestern coastal cultures. For there can be little doubt that throughout this long narrow strip, even to the Yurok, there exists a common substratum of intensive maritime pursuits, coupled with an insistence upon wealth and prestige of a nature peculiar to it. It is not to be supposed that southern Oregon with its pliable Athabascans should break the continuity, and indeed they do not; the flavor, the attenuated pattern, is certainly present even where no specific North Pacific elements are demonstrable. Moreover, they exhibit a special facet of this development which I conceive to be derived from the more striking secondary elaboration contrived by the Yurok and their immediate congeners. That is to say, for all their distinctive characteristics, the cultural flow as far as these less colorful people

are concerned has been not from the far north, but from the California hearth in an ever-fading overlay. This backwash extends as far as the Coos, there to blend with the more precise manifestation of North Pacific Coast features. It is to this cause also that I would assign part of the ambiguous character of the Coos-Siuslaw region, and in support of it I submit the appearance of such new traits (proceeding from south to north) as a second type of boat, increased use of wood (cradles, dishes), steam sweating, canoe burial, less reliance upon the acorn,

head deformation (Alsea), a change in the basketry technique, and so forth.

It is interesting too that this fusion should take place in the area of linguistic diversity, the Athabascans, as implied, being a fairly homogeneous lot culturally. Further, that this diversity should amount to subdivisions of such restricted areal extent as to occupy as a rule only the lower reaches of a single river. But in to these matters I refrain from entering; a more extended survey is to be found in Drucker's *The Tolowa* (UC-PAAE 36:221-300, 1937).

CULTURE ELEMENT DISTRIBUTION LIST

INFORMANTS

(F, father; M, mother; Ff, father's father; Fm, father's mother, etc.)

Tolowa (To), from Drucker's manuscript.

Chetco River (Ch).--Tom McDonald. M from Brookings, Mm Burnt Ranch, Mf Winchuck. F from upper Chetco, Ff same, Fm southwest of Grant's pass.

Galice Creek (G1).--Hoxie Simmons. M from Galice cr., Mm ?, Mf Galice cr., F from ?, Fm Yamhill, Ff white.

Galice Creek (G2).--Nettie West. M from Galice cr., Mm Cow cr., Mf Galice cr. F from upper Rogue r., Ff same, Fm ?.

Tututni (Tu).--Abe Logan. M from Chetco, Mf same, Mm ?. F from Tututni, Ff same, Fm ?.

Sixes River (SR).--Oscar Brown. M from Sixes r., Mf same, Mm Bandon. F white.

Coos (Ku).--Agnes Johnson. M ?. F from Empire, Ff same, Fm ?.

Siuslaw River (Si).--Spenser Scott. M from Siuslaw, Mf Umpqua, Mm Siuslaw. F white.

Alsea River (Al).--Mrs. Lotson. M from Yaquina r., Mf same (?), Mm ?. F from Alsea, Ff same (?), Fm ?.

Tillamook of Salmon river (Ti).--Louis Fuller. M from Siletz r., Mf Yaquina, Mm Siletz. F from Salmon r., Ff same, Fm Clatsop.

SYMBOLS USED

- + Presence of trait, or statement is true.
- Absence or denial.
- Indicates ignorance of informant relative to the trait.
- Blank Information was not obtained.
- ? Signifies that there are reasons for doubting the truth of the statement given.
- () Indicates some reservation on the part of the informant; usually it means "sometimes," or "a few."

Indentations are the result of trait splitting, the subsumed features referring to captions directly above.

A running list of relevant traits which were not encountered in the area is given after the tabular lists, as well as a brief description of those (marked with an asterisk, *) which require some explanation.

ELEMENTS	OCCURRENCE									
	Tolowa	Chetco R.	Galice Cr.	Galice Cr.	Tututni	Sixes R.	Coos	Siuslaw	Alsea R.	Tillamook
STRUCTURES										
1. Wooden house--bark or plank	+	+	+	+	+	+	+	+	(-)	-
2. Excavated	+	+	+	+	+	+	+	+	-	-
3. Plank walls	+	+	-	+?	+	+	+	+	-	-
4. Horizontal full	-	+	-	.	+	+	-	(+)	-	-
5. Vertical	+	-	-	.	(+)	-	-	-	-	-
6. Horizontal half	-	-	-	.	-	-	+	(+)	-	-
7. Bark walls (full and half)	-	-	+	.	(+)	-	-	-	-	-
8. Dirt walls	-	-	(+)	-?	-	-	+	(+)	+	+
9. Mat lined	-	-	+	-	(+)	-	+	+	+	+
10. Grass gable ends	-	-	-	-	-	-	-	(+)	+	+
11. Plank roofing	+	+	+	+	+	+	+	+	+	-
12. Longitudinal	-	-	.	.	.	(+)	-	(-)	-	-
13. Roof binders	+	+	+	+	+	+	+	-	+	-
14. Center post	-	+	-	-	+	-	-	+	-	-
15. Corner posts	+	+	+	+	+	+	+	+	+	+
16. Connecting beams	+	-	+	+	-	-	-	-	+	+
17. Two end posts (ridge support)	(+)	+	+	+	(+)	+	-	+	+	+
18. Single ridgepole	-	+	+	+	(+)	+	+	+	+	+
19. 2-pitch roof	+	+	+	+	+	+	+	+	+	+
20. Wall binders	+	-	+	+	+	-	-	-	-	-
21. Adjustable smoke hole	+	+	+	+	+	-?	+	-	+	-
22. Round doorway	+	-	-	-	-	-	-	-	-	-
23. Rectangular doorway	-	+	+	+	+	+	+	+	+	+
24. Cut out	+	+	-	-	-	+?	-	-	-	-
25. Half plank omitted	-	-	+	+	+	+	+	+	-	-
26. On ground level	+	+	+	+	+	+	+	+	+	+
27. Sliding door	+	+	+	+	+	+	-	-	-	-
28. Hanging door mat	-	-	-	-	-	-	+	+	+	+
29. Door to side of end post	-	+	+	+	(+)	+	-	+	+	+
30. Firewood under eaves	-	+	+	+	+	+	+	+	-	-
31. Front--incomplete anteroom	-	+	-	-	-	+	+	-	-	-
32. Side	-	-	+	+	-	-	-	-	-	-
33. Anteroom	+	-	-	-	+	(+)	+	+	+	-
34. Overhead drying frames	+	-	-	-	+	(+)	+	+	+	-
35. Drying on roof	-	-	-	-	-	+	-	-	-	-
36. Overhead storage racks	(+)	(+)	(+)	+	+	+	+	+	+	(+)
37. Storage around walls on raised planks	-	+	-	+	+	-	+	-	-	-
38. Notched log ladder	+	+	-	+?	-	-	+	-	-	-
39. Vertical plank ladder (triangular holes)	-	-	-	-	-	+	+	+	+	-
40. Tied-rung ladder	-	-	+	-	-	-	-	-	-	+
41. Bed mats on floor	+	+	-	-	(+)	+	+	+	+	+
42. Pole frame on floor for bed	-	-	+	-	-	-	+	+	-	-
43. Suspended plank bed	-	-	-	+	(+)	-	-	-	-	-
44. Mat partitions	-	+	+	-	-	+	+	+	+	+
45. Hide partitions	-	-	-	+	-	-	-	-	-	-
46. For young girls	-	+	+	+	+	+	+	+	+	+
47. Stools	+	+	+	+	-	-	(-)	+?	-	.
48. Rocks	-	(+)	-	-	(+)	-	-	-	-	+
49. Cylindrical blocks	+	+	+	+	-	-	-	+?	-	-
50. Decorated	+	-	-	-	-	-	-	-	-	-
51. For men only	+	+	+	+	.	.	+	+	-	.
52. Fire on floor level	+	+	+	+	+	+	(+)	+	+	+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
53. Stone bottom	-	-	-	.	-	+	-	-	-	+
54. Clay bottom	+									
55. Stone ring around	+	+			+				+	
56. Packed earth floor	-	+	+	+	+	+	+	+	+	+
57. Sloping to pit	-	-	+	-	.	.	-	-		-
58. Plank floor	+									
59. Mats on floor	-	-	+	-		-	+	-?	+	+
60. Multifamily houses	(-)	+	+	+		+	+	+	+	+
61. Separate fires	-	-	-			-	+	+	+	+
62. Houses named	+	+	-	-	+	-	-	.	-	+
63. Completion ceremony	+	.	+	+		+		+	.	+
64. Door toward river (or ocean)	-	+			+	+		.		.
65. Door toward east (or south)	+		+	+						
66. Winter drying structure (not storage)		+	+	+		-		-		+
67. Brush or grass		+	-	-		-		-		+
68. Bark			+	+		-		-		+
69. Gabled		+	+	+		-		-		+
70. Mat or grass door		+	+	+		-		-		+
71. On surface		+	+	+		-		-		+
72. Individual		+	+	-?		-		-		+
73. Grass house ("river grass")		+	+	+	+	+	+	+	(+)	+
74. Excavated		-	-	-	-	-	-	-	+	+
75. Full height									+	+
76. Rectangular, gabled		+	-	-	+	+	+	+	+	+
77. Flat roof--fir boughs		+	+	+						
78. Grass walls with binders		+	+	+	+	+	+	+	-	-
79. Grass roof, "shingled"		+	-	-		+	+	+	-	+
80. Plank roof									+	
81. Mats on walls		-	-	-		.	+	-	+	+
82. Used all year round		-	-	-	(+)	+	+	.	+	+
83. Poorer people					+	+	+		-	-
84. All people									+	+
85. As summer-camp structure		+	+	+	+	+	+	+		
86. Sweat house										
87. Underground except roof	+	+	+	+	+	+	+	+	+	+
88. Mostly in hillside	-	+	+					+		+
89. Vertical plank walls	+									
90. Horizontal plank walls	-	+	-	-	+	-	-	+	-	-
91. Dirt walls	-		+	+		+	+		+	+
92. Bark walls	-		(+)	.						
93. Plank gable (only)	-	+	-	+	+	+	+	+	.	.
94. Plank roofing	+	+	+	+	+	+	+		+	+
95. Transverse	+									
96. Longitudinal	-	-	-	.		+		.	+	.
97. Earth-covered	+	+	+	+	+	+	+	+	+	+
98. Corner posts	+	+	-	+	+	+	+	.	.	+
99. Ridgepole	+	+	+	+		+	+	.	.	+
100. Ridgepole posts	+	+	+	+			+			+
101. Central post	+	+	+	-	+	-		+		.
102. Earth floor	-	+	+	+	+	+	+	+	+	+
103. Plank floor	+									
104. Fire pit in corner	+	+	+	+	+	-		(+)		+
105. Fire pit to side center	-					+		(+)		
106. Round pit	-	-	+	.	-	-		+		
107. Square pit	+	+	-	.	+	+		-		+
108. Stone-lined	(-)	-	-	-	+	-		-		+
109. Mud-plastered	(+)	+								
110. Trench draft	+	+	+	+	+	+	-	+		-
111. Plug stop	-	-	+	.	+	+		-		-
112. Loose-board cover	+	+		.	+			+		-
113. Open trench outside	-	+	-	.	-	-		-		-
114. Used to escape in war attack	-	+				+		+		-

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
115. Tunnel-like		-	+		+	+		+		-
116. Door on side	+	-	-	-	+	+	-	(+)	-	+
117. Below surface	+	+	+	+	+	-	+	-	+	.
118. Square	+	+	+	+	+	+		+	+	+
119. Plug	-	-	-	-	+	-		+		-
120. Sliding	-	+	+	+	-	+		-		+
121. Hanging mat	-								+	
122. Wind screen only	+									
123. Pole sill	+	+	.	.	+	+		+		+
124. Dirt step	-	-	-	-	-	-		+	-	
125. Notched vertical steps	-	-	-	-	-	+		-	-	-
126. Block step	+	-	+	+	-	-		-	-	-
127. Platform in front	(-)	-	+	+	-	+		+		-
128. Sloping, not cobbled			+	+		+		+		
129. Pole pillow	+	+	+	+	+	+		+		-
130. Individual pillows	+	+	+	+		-		+		-
131. Sleep heads to east or south	+	+	+	+		+		.		-
132. Named and ranked places	(+)	+	.	.	+	+		.		.
132a. Owner only	+									
133. Poles setting off places	-	-	-	.		+		-	-	-
134. Fir boughs to sleep on	-	+	+	.	+	+		+		
135. Got from east side of tree	-	+	.					.		
136. Young men gathered fuel		+						+		
137. Anybody	+		+	+		+			+	+
138. Prescribed fuel	+	+	.	.		-		-		-
139. Maple or alder	+	+				-		-		-
140. Got at night	+	+								
141. Direct fire	+	+	+	+	+	+	(-)	(-)	-	-
142. Steam	-						(+)	(+)	+	+
143. Praying to rocks								+		+
144. Regular sweating, morning and evening	+	+	-		+	-?	+	+	+	-
145. Before eating		+						+		
146. Sweating for minor curing and purification	+	+	+	+	+	+		+	+	+
147. Men slept in sweat house	+	+	-	-	+	+	+	+	(-)	-
148. Pray while sweating			+					+		
149. Sing hunting and gambling songs there	+	+	+	+	+	+		+	+	+
149a. Danced or gambled in	+	-	-	-		-		-	-	-
150. Head of family owned		+	+	+?	+	+		.	+	+
151. Several in village	+	+	+	+	+	-			+	+
152. One large communal (chief's)		+	+	+	+	+		+		+?
153. Women's sweat house, same construction	-	-	-	-	-	-	-		-	+
154. Summer-camp sweat house - temporary	-	+	-	-		+		+		+
155. Plains type (mat, brush)	-	-	-	-	-	(+)	+	+	+	+
156. For steam curing	-	-	-	-	-	+		+	+	+
157. Individual type (2 or 3 men)	-	-	-	-	-	+?		+	+	+
158. For women	-	-	-	-	-		+		+	

CORDAGE

159.	Rolled on bare knee	+	+	+	+	+	+	+	+	+	+
160.	2-ply string	+	+	+	+	+	+	+	+	+	+
161.	Iris			+	+	+	+				
162.	2-ply cord and rope	+	+	+	+	+	+	+	+	+	+
163.	4-ply string and rope (double the 2-ply)			+	+	+	+	-			
164.	Ropes or withes of grapevine, hazel, etc.	+	+	+	+	+	+	+	+	+	+
165.	Made by both men and women	+	(+)	+	+	+	+	+	+	+	+

FISHING

[illegible]

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
169. In connection with dam		+		+	+			+		
170. Fish-spearing booth	-	+	+	+		+	+	+		+
171. Basketry fish traps of willow or fir	+	+	+	+	+	+	+	+	+	+
*172. Eel pot, invaginated conical mouth	+	+	+	+	+	+		+	+	+
*173. Salmon basket, triangular base, open top	+	+	+	+	+	+		+	+	+
174. Made by men	+	+	+		+	+		+	+	+
175. Seine net	-	-	-	-	+?	-	-	.	-	-
*176. Gill net	+	+	-	+?	+			-		+
*177. Crab-claw rattle	+	+	-	+		-		-		-
*178. Net on pyriform frame	-	-	-	+		+		+		+
*179. Trapezoid bag net on A frame (lifting)	-	-	-	-		-		+?		-
*180. Lifting net, oval frame, tangential handle	-	+	+	+	+	+		-?	+	+
181. Surf-fish net, triangular, braced frame	+	+	-	-		+		+		-
182. Grooved sinker, oblong	+	+	-	+?	+	-		-		+
183. Transverse groove	(+)	+		+	+	-		-		+
184. Nets made by men	+	+	+	.	+	+		.	+	+
185. Net floats, square blocks	(-)	+	-	+?	-	-		-		+
186. Net floats, triangular shingles	+	-	-	-	+	-		-		-
*187. Sharp-angled fishhook	+	+	+	+	+	+	+	.	-?	+
*188. Hair "hook" for jerking out fish		+	-	-	+	+		-		-
189. Mud-cat bait		+								+
190. Yellow-jacket larvae bait		+	+		+	+	+	.		-
191. Crawfish bait		+	+	+		+				+
192. Salmon-egg bait		+	+	+	+	+		.	+	+
193. Bait basket		+	+	+		+		.		-
194. Fish harpoon	+	+	+	+	+	+	+	+	+	+
195. Toggle heads of antler (bone), pitch, and cord	+	+	+	+	+	+	+	+	.	+
196. Fish harpoon, fixed double foreshaft	-	+	+	+	-	-		+		+
197. Fish harpoon, fixed single foreshaft	+	+			+					
198. Fish club	+	+	+	+	+	+		+	+	+
199. Carry salmon on back, 2 strings over shoulders		+	+	.	+	+		+		+
200. Strung on forked limb		+	+	+	+	+		+		+
201. Eel gaff	+	+	+	.	+	+	+	+	+	+
202. Fish poisoning	(-)	-	+	-?		-		-		-

HUNTING

203. Collective hunting	+	+	+	+	+	+	+	+		+
204. Brush burning to drive game	-	-	-	+	-	-		-		+?
205. Rabbits	-	-	-	+	-	-		-		-
206. Sex and menstrual functioning hostile to hunt and venison	+	+	+	+	+	+	+	+	+	+
207. Deer-mask decoy	-	.	+	+	+	-		+		+
208. Double-barb sea-lion harpoon, line to shaft	+	+	-	-	.	+	+	+	.	+
209. Sea-lion disguise		-	-	-		-	-	-		-
210. Sea lions clubbed	+	+			+	+		+	+	+
211. Game pits (elk)	+	+	-?	+	+	+	+	+	+	+
212. Quail trap, slats, figure 4	+	+	+	.	+	+		-?		+
213. Bird-snaring booth in connection with drop trap	-	+	+	.	+	+		+		-
214. Bird-shooting booth	-	-	+	.		+		+		-
215. Pets--rabbits, chipmunks, etc.--not propagated		+						+	-	+
216. Big-game snaring (deer)	+	+	+	+	+	+	+	+		+
217. Spring snare with bent-over branch	-	+	+	+	+	+		+		+
218. Quail fence of sticks with nooses in openings	+	.	+	+		+		-?		+
219. Around ant hill for all birds			+	.		.				-
220. Rabbit fence of sticks with nooses in openings	-	+	+	-?		+		-		+
221. Woodpecker net trap	-	-	+	-		-		-		-
222. Woodpecker shot	+	+	+	+		+		+		+
223. Deadfall trap for big game	+	+	-?	+	+	+		+		-
224. Deadfall trap for small mammals	+	+	-?	+	+	+		+		-
225. Duck decoys (effigy of tule with skin over)	-	-	-	.		-		+		-
226. Game driven in enclosure	-	-	+	-		-		-		+

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
227. Game driven through narrow pass and shot		+	+	.		.		+		+
228. Game driven over cliff		-	+	-?		-		+		+
229. Elk driven into river	+	+	+	+		+	+	+	-	+
230. Game run down	-	+	+		+		.	.	+
231. Game lured by call	-	+	+	.	+	+		+	.	+
232. Shot geese, no flares	+	+								
233. Skin dressing by men	+	+	+	+		-	-	+	+	-
234. By women	+	+				+		+	+	+
235. Bladed scraper of stone (dehairing).		+	+	+		.		+	-	+
236. Mussel scraper	+	+	+	.				.		
237. Wooden scraper	+	+	+	+		+		+	+	+
238. Deer- or elk-rib scraper	+	+	+	+		+		.		+
239. Pointed, slanting post for rubbing		+	+	+	+	+	+	+	-	+
240. Stretching frame	-	-						+		+
241. Stretched on wall	-	+								
242. Buckskin	+	+	+	+	+	+	+	+	(+)	+
243. Frame for smoking	+	+	+	+	+	+	+	+	+	+
244. Brains for curing	+	+	+	+		+	+	+	+	+
245. Water-soaked for dehairing	+	+	+	+		+	+	+	+	+
246. Dogs for hunting	+	+	+	+	+	-?	+	+	+	+
*247. Dogs sung to	-	-	-	.		-		+	+	-
248. Dogs kenneled	-	+	+	.		-		-	-	+
249. Dogs buried		+	+	.		+		+	+	+
250. Killed at owner's death		-						+	+	-
251. Buried with him								-	-	
252. Dogs scarce--trained one valuable		+						+	+	+
253. Dogs kept inside house		-				+		+	-	-
254. Dogs named	+				+		+	+	+	
*255. Dog flesh poisonous	+	-	-

*FOOD

256. Food sold	(-)	+	-	+	+	+				+
257. Elk meat, pulverized	(-)	+	+	+		-?		+	+	+
258. Deer-hide container . . . . .		.	-	+		-		+		-
259. Ground bone, cooked . . . . .	.	+	+	+		-		.		-
260. Dried salmon, pulverized	-	+	+	-?		-		+	+	+
261. Pulverized meat loaves . . . . .		.						.		+
262. Salmon eggs	+	+	+	+	+	+	+	+	+	+
263. Marrow extract	+	+	+	+	+	+	+	+		+
264. Use of knife taboo	+		+		+					
265. Used for orphan baby rearing		+						+		
266. Used for cosmetic and hair oil	+	+	+					+		
267. Eggs		+	-		+	+		.		(-)
268. Sea-gull eggs	+	+		+	+	+	+	+	+	+
269. Shag eggs	+	+			+			+	+	
270. Land-bird eggs	-									
271. Fetuses	-	+	+	.	.	+		+		-
272. Taboo to young		+	+			+		+		
273. Blood		+	+		+			+		
274. Cooked	+	+	+		+			+		
275. Salt from lick (springs or swamps)	-	-	+	+				-		-
276. Seaweed, eaten for salt	+	+				+	(+)	+	-	+
277. Salt, from ocean		-					+	+		+
278. Crabs (stuck with pointed pole).		+			+	+	+	+	+	+
279. Octopus	-	+			-?	+		+		+
280. Chewed on one side of jaw only		+						.		
281. Barnacles (cooked in ashes).		+						+		+
282. Honey					+					
283. Grasshoppers (parched)	-	-	+	+	-	-		+		-
284. Angeworms (boiled)	-	-	-?	+		-		.		-
285. Yellow-jackets' larvae (parched)	-	+	+	+	(+)	+		+		-

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
286. Caterpillars (boiled)	-	-	-	-		-		+		-
287. Slugs	-	
288. Seeds	+	+	+	+	.	+		(-)	-	(-)
289. Acorns	+	+	+	+	+	+	+	+	(+)	(+)
290. Important	+						-	-	-	-
291. Buried in mud	+	+	.	.		+	.	.	-	-
292. Moldy (dried and pounded or roasted)		+	-?	+		+	.	.	.	-
293. Leached in sand basin	+	+	.	+		+	.	.	-	-
294. "Wild parsnip"		+	+	.		+		.		+
295. Stalk		+	+			+				+
296. Root for external applications--swellings, rheumatism		+	+			+				+
297. Root crushed and steam inhaled for colds, catarrh		+	+			+				+

Preparation

298. Roasting of mussels on stick grate over open fire . .		+				+		+		+
299. Drying of sea foods	+	+	-	-	+	+	+	+	+	+
300. Drying of river clams and mussels	+	+	+	+	+	+	+	+	+	+
301. Broiling for cooking	+	+	+	+	+	+	+	+		+
302. Split sticks (salmon)	+	+	+	+		+		+		+
303. Meat put on coals	+	+	-	-				+		
304. Pointed stick (meat)		-	+	+		+		+		+
305. Meat twisted around stick	+	-		+		+		-		-
306. Stomach case of elk used for water bag . . . . .		.						+
307. Parching . . . . .		.	+	+		.		.		-
308. By scorching or burning over field			+	+						
309. In basket			-?	(+)						
310. Stone rendering-"platters"	+	.			.	+		+	-	-
311. Sea-lion bladder oil containers	+	-			+	+	+	+	+	+
312. Wooden trough for rendering	+	-						.	+	+
313. Canoe for rendering									+	+
314. Hot rocks and water	+									+
315. Stone boiling in baskets	+	+	+	+	+	+	+	+	(-)	(-)
316. Elkhide sunk in pit for stone boiling	-	.						+		+
317. Stomach case of elk in pit for boiling	+	+	+	.	+	.		+		-
318. Sugar-pine nuts roasted in cone		(+)	+	+		-		-		-
319. Earth oven	+	+	+	+	+	+	+	+	+	+
320. Mussels, camas, fern roots, etc.		+	+	+	+	+	+	+	+	+
321. Fern leaves to cover food		+	+	+		+		-		+
322. Aromatic leaves	+	+				+				
323. Ash leaves . . . . .		.	-	-		.		-		+
324. Maple leaves								+		
325. Steam cooking	+	+	+	+	+	+	+	+	+	+
326. Fire on top	+	+	+			+	+	+	+	-?

Whales

327. Beach "owned" by individuals	+	+			+	-	-	-	-	-
328. Belong to person who finds	-							+	+	+
329. Flukes claimed		+			.	-	-	+	.	.
330. Rest communal	-	+			.			.		
331. Sing and beat on log to bring in floating whale . . .		+				+		+		

Taboos

332. On shooting fish	+	+	+	+	+	+		.	+	+
333. On announcing intention to hunt deer		+	+	+	+	+		+		+
334. On relating of narrow escape from death on same day. .		+						.		
335. On drinking river water		+	+	-		+		+		-
336. On giving parts of deer away		+	+	-		+		+		-

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
337. Heart		+	+	.	.	+		+		.
338. On women eating hearts	+	.			.			-		-
339. On giving away meat en route	+	+	+	+		+		+		+
340. On dropping bits of meat on the floor		+	+	+		+		+		.
341. On eating deer and whale together	+	+			+	+		.		-?
342. On eating eels and ocean food together	+	+			+	+		.		-?
343. On fawn being eaten by children						+		
345. On stepping on or over meat--especially women	+	+	+	+		+		+		+
346. On cooked meat being taken out of house	+	-?	+	+		+		-		+
347. On young people eating deer, elk tongue		+						+	+	
348. On young people eating deer, elk liver						-	+	
349. On asking deer hunter what he is carrying	+	+	+	+		-		+		.
350. On hunter bringing deer in house himself	-							+		
351. On copulation after eating steelhead	+				+					
352. On eating first kill		+	+	+	+	+	+	+	+	+
353. On eating youth's first salmon	+									
354. On eating first 10 (of all game)	-	-	+	+		.		-		-
355. Woman's garment thrown over head	+	+			+	+		-		-

Prescriptions

356. Hunter sang and talked to kill . . . . .	.	.						-		+
357. Deer lowered through smoke hole	-	+						-		-
358. Ritual disposal of animal bones	+	+	+	+	+	+	+	+	+	+
359. Salmon bones thrown back in river	+	+	+	+	+	+	+	.		+
360. Hidden in woods (deer, etc.)	+	+	+	+	+	.	+	+		
361. Careful not urinated on		+	+		+			+		
362. Blood caught on fern leaves and hidden in brush		+			+	+		+		
363. Deer entrails to raven	-	-	-	+	-			-		+?
364. Cooked heart, liver, etc.		+	+	+	+	+		+		
365. Deer eye (raw) eaten for luck	-	+	+	.	+	+		+	+	.
366. Deer eyes punched out for luck	+									
367. Hunter rubbed by old man								+		
368. Bear ceremonialism										
369. Eaten in one house	-	+	+		-			-		-
370. Ever dried meat?	+	-	+	?	+			+		+
371. Young people may eat bear . . . . .	.	-	.		.	-		.	
372. Bear called sister	-				-	+		.		
373. Announce intention to hunt bear	-	-			-	+		-		
374. Once a person	+					+		+		
375. Spoken to	-	-	.	+	+			-		.
376. Hunter brushes the body with fir branches		+						+		
377. Hands always washed after eating	+	+	+	+		+		+		+
378. 1 common bowl or basket	+	+	+	+		+		+		+
379. May wash in creek	-	+	+	-		-		(-)		+
380. Animals eaten										
381. Bear	(+)	+	+	+		+		+	-	+
382. Grizzly	(-)		+	-						
383. Panther	-	-	+	+		-		.		-
383a. Wildcat	-	-	+	-		-	(+)	.		-
383b. Raccoon	-	+	+	+		+	(+)	+		+

UTENSILS

384. Pestle, ring near top	+	+	+	+	+	+		.	-	+
385. Pestle, ring near top, tapers somewhat again at butt						+				
386. Pounding slab	+	+	+	+	+	+		+	-	-
387. Wooden pounding block and club									+	
388. Natural portable mortar made by removing concretion		+						+		+
389. Mortar hopper, twined	+	+	+	+	+	+	+	+		-
390. Squirrel-tail brush for dusting meal		-	-	+		-		-		-
391. Crane-wing brush for dusting meal		+						-		

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
392. Hammerstone and anvils (nuts)	+	+	+	+		+		+		+
393. Chipped "design" on hammerstone		+						-		
394. Paint, tobacco, etc., mortar		-	+	-		-		-		+
395. Paint-grinding slab		-		+		+		-		.
396. Shaped steatite vessels	+	-	+	-	-	+	(+)	+	-	-
397. Steatite bowl, eating and catching grease	+	-	+	.	-	+	-	.	-	-
398. Clamshell oil containers and ladles	+	+			+	+	+	+	+	+
399. Wooden bowls		(+)	-	-	-	(+)	+	+	+	+
400. Wooden boat bailers--like spoon with handle tied on.		-				+		-	-	
401. Wooden boat bailers, handle same piece (alder, maple)	(+)	+			+		+	+	+	+
<u>Household Utensils</u>										
(Various, excluding baskets, pots, grinding)										
402. Scraper or knife of split cobble (Eolithic)	+	+	+	+		+		.		+
403. Hafted knife	+	-	+	-	+	-		-	+?	-
404. Horn handle	-		+							
405. Buckskin-wrapped knife handle	+	+	+	+	+	+		+		+
406. Double-edged salmon knife									+	
407. Semiovoid salmon knife, not wrapped or hafted	+	-	+	.	+	-		-	-	+
408. Bone awl	+	+	+	+	+	+		+	+	+
409. Handle wrapped		+	+	+	.	+		+	+	+
410. For taking out back string of lamprey	+	+	+	+	+	+		+	+	+
*411. Thumb guard of mussel for fiber drawing	(-)	+	+	+		+		+		-
*412. Split stick to draw fiber through		+						.		
413. Comb of salmon vertebrae		-	+	+	-	-		-	-	+?
414. Hairbrush a pine burr		-	+	-		-		-	-	-
415. Hairbrush of porcupine tail		-	+	-		-		-	-	-
416. Just a stick for drying hair	+	+						+	+	
417. Breaking sticks as mnemonic	+	+	-	-	+	+		.	+	+
418. Notches on named or designated house poles	-	+	+	.	+	+		.	+	+
*419. Stick mat, as mnemonic (by addition)	-	-	-	.		-		.		+
420. Stick "mat" by subtraction								+		
421. Fire drill	+	+	+	+	+	+	+	+	+	+
422. Willow root	+	+			+	+		+	+	+
*423. Fire making by percussion	(-)	+	-	-		-		+		+
*424. Slow match	+	+	-	+	+	+		.	+	+
425. Burning willow stick		+
426. Coals in green cedar bark		+		+		+		.		
427. Coiled-rope punk									+	
428. Fire with sticks shoved in as burned		+	+	+		+		+		+
429. Bark burned	+									
430. Paddle food stirrer	+	+	+	+	+	+	+	+	+	+
431. Ornamented acorn-gruel paddle stirrer	+	+	-	+	+	-	+	-	(+)	-
432. 2 sticks to remove stones from cooking basket	-	+	+	+	+	+		+		+
433. Split stick to remove stones from cooking basket	+	+	+	+				+		+
434. Digging stick--straight	+	+	+	+	+	+	+	+	+	+
435. Crosspiece handle	-	-	-	-		-		-	+	-
436. Staff for aged		+	+	+		+		+		+
437. No arrow straightener; hands and teeth used	+	+	+	(+)	+	(+)	+	+	+	+
438. 2-piece arrow polisher of sandstone, grooved	+	-	-	+?				-		-
439. Scouring-rush arrow polisher	+	+	+	-	+	+		+		+
440. Forked-stick arrow polisher and straightener	-	-	-	+?		+?		-		-
441. Lower fish jaw as spoon	-	-				+		.		-
442. Maple spoon		+	+			+		+	+	+
443. Alderwood ladles		+						+	+	+
444. Ornamented elkhorn spoon	+	+	-	+	+	+	+	+	-	(+)
445. For use of men and visitors	+	+		+		+	+	-	-	+
446. Ornamented wooden spoons	+									
447. Mussel-shell spoon	+	+	+	-	+	+	+	+	+	+
448. Squirrel-tail swab (eating)		-	-	+				-		-
449. Horn button, on cord of lifting net	-	+	+	+		+		+		.
450. Wooden mesh spacer	+	+	+	-?	+	+		.		.

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
451. Net shuttle of elkhorn		-	-	+		+		.		.
452. Net shuttle of wood	+	+	+	+	+	+		.		.
453. Wooden net shuttle (2-piece)	-	+?								
454. Wooden meat platter (flat)	+	+	+	-		-	+	+	+	+
455. Wooden cooking trough	+	-	-	-	+	-	+	-?	+	+
456. Bark cooking vessel (folded)		-	-	-	(+)	-	+	-	-	+
457. Maple-bark flat plates (or hemlock)							+	+	-	+
458. Cache pit in floor, rawhide lined		+	+	.	+	+		+		-
459. Cylindrical box with lid	-	-	-	-	-	-		-		+

TOOLS

460. Drill, a tiny flint held in fingers with buckskin . . . . .		.	+	.		.		.		.
461. Drill with stone point, wooden shaft . . . . .		.	-	-		.		.	+	.
462. Awl as "drill" for shell work . . . . .		.	+	+		.		.	.	.
463. Wooden vise (cleft stick) . . . . .		.	-	+?		.		.	.	.
464. Elkhorn chisel, curved (for cutting, digging out)		+	+	.		+		.		+
465. Rawhide loop handle		+						.		
*466. Straight adz (Yurok type)	+	-?	-	-	+	.	+	.		
467. Horn wedge	+	+	+	+	+	+	+	+	+	+
468. Wooden wedge	+	+	+	+	+	+	+	+	+	+
469. Curved elkhorn wedge		-	+	+?	-	-		-	.	-
470. Long elkhorn wedge (1 ft.)	+	+				+		+		
471. Whalebone used	+	+				+		+	+	+
472. Vertebrae as seats		+				+				+
473. Whalebone figurines		+								
474. Maul stone, unshaped	+	+	+	.	+	+		+	(+)	+
475. Pear-shaped maul stone	+									
476. Wooden club-shaped maul	-	+	+	+		+		+	+	+
477. Flint flaker of antler (no wooden handle)	(+)	.	+	.		-?		.	.	+
478. Retouching by pressure . . . . .	(+)	-	+	.	.	.		.	.	+
479. Retouching by percussion		+	+	.	+	+		.	.	.
480. Heating previous to retouching		-	+	.		-		.		.
481. One man in village knew chipping . . . . .		.								+
482. Rung ladder, one vertical pole, hooked	-	-	+	+	(+)	-		-		.
483. Hook for gathering pine nuts, berries, etc.	(-)	-	+	+	+	+		+		+

WEAPONS

484. Yew bow	+	+	+	+	+	+	+	+	+	+
485. Bow wood from E or S side of tree (stormy side)		+	+	+?		+		.		+
486. Vine-maple bow (inferior)		+	+	+	+	+	+	+	+	+
487. Long self bow	-	-	+	(+)		+		+	+	
488. Painted (decorative)	-		+		+			.		
489. Best for war	-		+		+			-		
490. Sinew-backed bow	+		-	+?	+	+	+	+	+	+
491. Fiber bowstring	(+)	(+)	(+)	.	-	-		.		-
492. Bow broad, thin, short	+	+	-	+?	+	+	+	+	+	+
493. Painted black		+	+	.	+	+		+	+	+
494. 2-ply bowstring	+	+	+	.	+	+		+	+	+
495. Bow held horizontally	+	-	-	.	(+)	-		+		-
496. Flint-tipped war arrow	+	+	+	+	+	+	+	+	+	+
497. Arrow foreshaft	+	-	+	-	+	+		+	+	-?
498. Bird arrow, sharp (rabbit, squirrel, etc.)	+	+	+	+	+	+		+	+	+
499. Bird arrow, blunt wood	-	+	+	-?	+	-		+		+
500. Bird arrow, with cross sticks	-	+	+	.	+	-		+		-
501. Arrow feathering triple, radial	+	+	+	+	+	+	+	+	+	+
502. Double, tangential, for small game, etc.	-	+	-	-	+	+		+	+	+
503. Feathers doubled back, sinew bound	-	+	+	-?	+	+		+	+	+
504. Arrowhead with barbs (tanged)		+	+	+	(+)	+		+	+	+
505. Arrowhead without barbs (tanged) . . . . .		.	+	-	+	-		+	+	+
506. Bone and horn points	-	.	-	-		+		.		-

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
507. Obsidian points.	+	+	(+)	-	.	+
508. Arrow poison	+	-	-	+?	+	.	+?	.	+
509. Butt wrapped with sinew	-	+	+	.	.	-	.	+	.	+
510. Nob on butt end of arrow	-	+	+	.	+	-	.	-	.	+
*511. Arrow release of primary type	+	+	+	+	+	+	.	+	+	+
512. Arrows painted to identify	+	-	.	.	-	.	+	+	+?
513. Arrows painted for decoration	+	+	+	.	.	+	.	+	.	+
514. Negative spiral	+	+	.	.
515. Quiver of animal hide (otter, coon, etc.)	+	+	+	+	+	+	+	+	+	+
516. Quiver carried on back, arrows pulled over shoulders	+	(+)	+	+	(+)	(+)	.	+	.	-
517. Quiver carried at side	-	(+)	-	-	(+)	(+)	.	-	.	+
518. For war	-	+	.	.	.	+
519. Sling in war or hunting	-	-	-	+?	-	-	.	+?	-	.
520. Sling for boys	-	-	+	.	+	+	.	+	.	.
521. Double-bladed knife, buckskin wrapped in middle	+	-	.	.	.	+	.	.	-	+
522. Pike used in warfare	-	.	.	.	(+)
523. Deer-hoof plated buckskin jacket	-	-	-	-	.	-	+	-	.	-
524. Elkhide armor--gown, sleeveless, 1 piece, hole for head	+	+	+	+	+	+	.	+	-	-
525. Elkhide breast plate	-	-	-	+
526. Helmet of elkhide	+	+	-	+?	+	+	.	-	-	-
527. Wide rawhide belt for protection	-	+	+	.	.	+	.	+	-?	+
528. Simple club	-	-	-	.	+	.	+	-	-
529. Straight-stick war club	-	-	+	+	.	-	.	.	-	-
530. Hafted, triangular-headed stone club	-	+
531. Whalebone clubs	+

NAVIGATION

Canoe

532. Redwood dugout	+	(+)	-	-	(+)	-	-	-	-	-
533. Cedar dugout . . . . .	.	+	+	+	+	+	+	+	+	+
*534. Blunt ends rising to point	+	+	(+)	+	+	+	-	-	-	-
535. Boats "nose"	+	+	-	-	+	+	-	-	-	-
536. Carved seat	+	+	+	+	+	+	-	+	-	+
537. Hollowed by burning and scraping	+	+	+	+	+	+	+	+	+	+
538. Carved foot braces	+	+	+	+	+	+	-	-	-	-
539. Finished by scorching inside and out . . . . .	.	+	+	+	+	+	.	+	.	+
540. Carved "heart"	+	+	-	-	+	-	-	-	-	-
541. Carved gunwale turned in	+	+	+	+	+	+	.	(-)	.	-
541a. Attachable prow ornament	+	-	-	-	-	-	-	-	-	-
542. 3 to 4 cross braces	-	-	+	+	.	+	+	.	+	+
543. Double-pointed	-	-	-	+?	-	-	+	+	+	+
544. Cross braces	-	-	-	.	-	-	-	+	+	+
545. Carved forward gunwales	-	-	-	.	-	-	-	+	+	+
546. Wedged-in seats	-	-	-	.	-	-	-	.	+	.
547. Carved steersman's seat	-	-	-	.	-	-	-	+	-	+
548. Lashed rim facing	-	-	-	.	-	-	-	(+)	+	-
549. High prow (carved)	-	-	-	.	-	-	-	+	+	+
550. Named . . . . .	-	-	.	.	+	.	.	.	.	-
551. Hole through bow for tying up	+	+	.	.	+	.	.	+	+	+
552. Tied to stake or dragged out	+	+	+	+	+	+	.	+	+	+
553. Paddle, single	+	+	+	+	+	+	+	+	+	+
554. Splayed-butt grip	+	-	+	.	-	(+)	.	(+)	-	(+)
555. Cylindrical-butt grip	+	+	.	.	+	(+)	.	(+)	+	(+)
556. Rounded paddle blade	(-)	+	+	+	+	+	+	+	+	+
557. Pointed blade	+	-	-	-	.	-	-	+	+	+
558. Square blade	-	-	-	-	.	-	-	+	.	+
559. Notched blade	(-)	-	-	-	+	+	-	+	+	+
560. Pointed poling rods	+	+	+	+	+	+	.	+	+	+
561. Split poling rods	-	-	-	-	+	-	.	-	-	-
562. Launching ceremony	+	+	+	+	+	+	.	+	.	+
563. Feast	+	+	+	+	+	+	.	+	.	+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
*564. Doctoring of boat.		+	+	+	+	+		+		+
565. Restrictions in use of boat										
*566. Jargon at sea		+	-	-	+	+		+		+
567. Eat at sea	(-)	-				.		-		-
568. Bearskin, dog, women taken on sea hunting . . .	-	-				-		-		-
569. Ate in boat (river)		+	-	-		+		+		.
570. Spots some people could not pass		+	-	+	-	.		.		-
571. Spots women could not pass	-	-	-	+	-	-		.		-
572. Spots propitiated		-			+	+	+?	+		+
573. Spots corpse could not pass		-	.	.	-	-		.		-
574. Serpent in river	+	+	.	.	+	-		+		-
575. Sea serpent	+	+			+			+		+
576. Boat destroyed at death	(+)	(+)	(+)	-		(+)		+	+	+

CRADLES

576a. Cradle--conifer and hazel roots	+	+	+	+	+	+	-	-	-	-
577. Board cradle, triangular, blunted apex	-	-	-	-	-	-	+	+	+	+
578. With circular headpiece added	-	-	-	-	-	-		+?		
*579. Sitting cradle, toe type	+	-	-	+	-	-	-	-	-	-
580. Sitting cradle, deep type	-	+	+		+	+	-	-	-	-
581. Cradle hood, collapsible, of skin	-	+	+	+	+	+		+		+
582. Cradle-hood pendants		+	+	+	+	+		+		+
583. Cradle frame shape, indicating sex	-	+	-	+	+	+		-	-	-
584. Child laced in	+	+	+	+		+		+	+	+
585. Rabbitskin lining and covering	+	+	+	+		+		+	+	+
586. Cradle carried on back	+	+	+	+	+	+		+	+	+

BURDENS

587. Pack strap, fiber	+	+	+	+	+	.	+	+	+	+
588. Sewed weft	+	+	+	+	+	.		+	+	+
589. Twined weft	+	+			+	.		+	+	+
590. Pack strap, skin	-	+	+	+		+		+	+	+
591. Women used pack strap on forehead	+	+	+	+	+	+	+	+	+	+
592. Cap worn by women when carrying	+	(+)	-	-		-		-		-
593. Shoulder-chest strap		+		+	+	+		+		+
594. Usual for men	-	+		+	+	+		-?		+
595. Square deerskin or buckskin, tied at corners		-	+	.		+		+		+
596. Circular flexible rawhide netting		-	+	.		.		-		.
597. Men's (double) snowshoe-shaped pack frame	+	.	.			-		-		-
598. Hand carrier of hide on frame		-						+?		
599. Carrying basket, conical	+	+	+	+	+	+	+	(+)	-	-
*600. Carrying basket, openwork	+	+	+	+	+	+	+	.	-	-
601. Wedge-shaped, tight weave, flexible carrying basket.	-	-	-	-		-		+	+	+
602. Sick packed on back		+	+			+		+		
603. Litter for sick		-	-	-				+		+

BASKETRY (twined)

604. Hazel and conifer roots used	+	+	+	+	+	+	+	+	+	+
605. Xerophyllum basketry complex	+	+	+	+	+	+	+	+	+	+
606. Overlay twining	+	+	+	+	+	+	+	+	+	+
607. Normal Xerophyllum decoration	+	+	+	+	+	+	+	+	+	+
608. Hemlock dye (red).										+
609. Alnus dye	+	+	+	+		+		(+)	-	-
610. Mud dye	+	+	+	+		+		+	+	+
611. Adiantum	+	+	+	+		+		(+)		+
612. Mush cooking and eating baskets	+	+	+	+	+	+		(-)	(-)	-
613. Flat cap	+	+	+	+	+	+	+	-	-	-
614. Flat basket plate	+	+	.	-	+	+		-	-	+?
615. Flat sifter of close twining	+	+	+	+		+		+?	-	+?

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
616. Winnowing tray circular	+	+	+	+		+		+?	-	+?
617. Tobacco storage basket, globular	+	+	-	-		-	-	-	-	-
618. Wood basket (coarse burden basket)		+	+	+	+	+	+	+	+	+
619. "Finger bowl"		+	+	+	+	+		+		+
620. Water basket	+	+	+	+	+	+	+	+	+	+
621. Realistic pattern	-	-	-	+		.		-		+?
622. Camas adhesive	-	+	-	+		+		+		-
623. Cylindrical storage basket	+	+	-	+		+		-	-	-
624. With fitted lid		-		.		+?		-	-	-
625. Inverted basket lid	+									
626. Tight weave	+	+		+		-?		-	-	-
627. Open weave	+									
628. Patterns, geometric	+	+		+		+		-	-	-
629. Patterns, realistic	+									
630. Tule sacks	-	-	-	-		-		+		+
631. Twined	-	-	-	-		-		+		+
632. Tule basketry	-	-	-	-		+		+		-
634. Storage basket (like 601)	-	-	-	-	-	-		+	+	+
635. Twined tule mat			+	-?	+	+	+	+	+	-
636. Sewed tule mat	+	+	+	-?		+	+	+	+	+
637. Wooden "needle"	+	+					+	+	+	+
638. Rimless seed gatherer, round, flexible		-	+	+		-		(+)	-	-
639. Seed beater (hazel and spruce twined)		-	-	+		-			-	-
640. Seed beater, a stick frame, netted		+	+	-		-		-	-	-
641. Diagonal twining	(+)		.		.		.
642. 3-strand twine reinforcing	(+)	(+)		+		.		(+)
643. Water cup	+	+		+		+		+		-
644. Used as dipper, food bowl, etc.	+									
645. Water dipper (with handle)		-	+	-		-		-		-

MEN'S DRESS

646. Naked	-	(+)	-	-		(+)	-	-		-
647. Deerskin breechclout	-	+?	-	-		+?				-
648. Buckskin breechclout	-		+	+				+?		+?
649. Only clothes in summer	-	+	+	+				+		-
650. Buckskin apron	-		-	-		+		(+)	-	
651. Deerskin apron	+	+	-	-						
652. Fiber fringed skirt	-	-	-	-		(+)	+	+	+	+
653. Fiber cape		(+)					+	+	+	+
654. Tule mat as cape in rain	+									
655. Otter cape	+	+	-	-		+	+	+	+	+
656. Deerskin unsquared cape (single, unpainted)	(-)	+	-	-		+		+	+?	+
657. Rabbit-fur robe, sewed	-	+	-	-		+		+		+
658. Buckskin gown or shirt	-	-	+	+		-	+?		+?	-
659. Short sleeves	-		-	-			+?		-	
660. Knee leggings	-	+	+	+		+		+	-	+
661. For travel and winter use	-	+	+	+		+		+		+
662. Buckskin	-	(+)	+	+		+		-		+
663. Moccasins (1-piece)	+	+	+	+		+	+	+	(+)	+
664. Soled	+		+	+		-		-		-
665. Bearskin			-	-		-		.		+
666. Foot wrapped before putting on moccasin			-	-		+		-		+?
667. Deerskin--hair inside			+	+		+	+		(+)	+
668. Commonly barefoot	+	+	+	+	+	+		+		+
669. Skin mittens, fur inside	-	-	-	-		-		+		+
670. Snowshoes	(-)	-	+	+		-		-		-
671. Rawhide netting		-	+	+		-		-		-
672. Circular		-	.	+		-		-		-
673. Fur headband		-	-	-		+	+	+		-
674. Fur cap	-	+	+	+		-		+		+
675. Bird-skin headgear	-	-	-	-		+	+	+		+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
676. Face tattoo	-	(+)			(+)	(+)				
677. Arm tattoo	+	+	-?	+	+	+	+	+		+
678. Chest tattoo	-	+				+		-		-
679. Nose pierced (men and women)	+	+	-	-		+	+	+		-?
680. Ear lobe pierced	+	+	-	-		+	+	+		+
681. Nose and ear ornaments worn every day.	+	+	-	-		+	+	+		+
682. Hair cut to shoulder	-	-	+	-		(+)	-	(+)	-	-
683. Long hair	+	+	-	+		(+)	+	+	+	+
684. 2 side clubs	-	(+)		(+)		+	-	+	+	+
685. Top knot		(+)		(+)		-	-			-
686. For war, hunting, etc.	+									
687. Pinned at back		-		-		-	+			+
688. Hair oil of grease or root stuff		+	+	+		+		+	+	+
689. Hair singed off	+	+	+	-		+		.		.
690. For mourning only	+									
691. Beard	(+)	(+)	-	.	(+)	-		(+)	-	(+)
692. Beard plucked	+	+	+	+	+	+	+	+	+	+
693. Flint chip and fingers	+	.	+
694. Clamshell "tweezers"	-	.	-			.		.		+
*695. Eyebrow plucked, thin line left	-	-	-	-	+	-		+	+	+
*696. Body anointed with deer marrow		+			+	+		.		-
*697. Heads flattened	-	-	-	-	-	-	-	-	+	+
698. With stone		-	-	-	-	-	-	-	-	+
699. Board		-	-	-	-	-	-	-	-	+
700. Sand sack		-	-	-	-	-	-	-	+	
701. Sign of free birth	-	-	-	-	-	-	-	-	+	+

WOMEN'S DRESS

702. Pine-nut front apron	+									
703. Buckskin apron (knee length)	+	-	+	+		(+)	-	-	-	(+)
704. 1-piece	-	-	+			+	-	-	-	+
705. Sewed	-	-	+			-	-	-	-	-
706. Fringed	-	-	+			+	-	-	-	+
707. 2-piece	+	-		+			-	-	-	-
708. Slit back (fringed)		-		+			-	-	-	-
709. Decorated with shells	+									
710. Fiber apron (1-piece)	-	+	-	-		+	+	+	+	+
711. Fiber apron (2-piece)	+									
712. Fiber cape		+	-	-		.	+	+	+	+
713. Deerskin cape	+	+	-	-		+		-	(+)	-
714. Buckskin cape	-	-	+	-		-				+
715. Tule-mat cape	+									
716. Unsleeved buckskin shirt	-	-	+	+		-		-	-	-
717. Basketry cap	+	+	+	+	+	+	+	(-)	-	-
718. Raccoonskin cap	-	-						+	+	+
719. Hair in 2 side clubs	+	+	+	+		+	+	+	+	+
720. Wrapped with mink strips, otterskin	+	+	+	+		+	+	+	+	+
721. Leggings	-	+	+	+		+		+	+	+
722. Moccasin (winter)		-	+	+		+	+	+	+	+
723. Chin tattoo	+	+	+	+	+	+	-	-	-	-
724. 1 vertical line	+		+	+	.	+	-	-	-	-
725. 3 vertical lines	+	+			+	+	-	-	-	-
726. Cut with flint and soot rubbed in	+	+	+	+		+	-	-	-	-
727. Ear lobe pierced	+	+	+	+		+	+	+		+
728. Ear rim pierced	+	+	-	-		+	+	+		+
729. Nonritual face paint	-	+	+	+	-	+	+		+	+
730. Every day.	-	-	-	-	-	+	+	-	+	-
731. As cosmetic	-	+	+	+		+	+	+	+	-
732. Old people chiefly	-	+				+		+		-
733. Good-time dance		+			+			+		+

To Ch Gl G2 Tu SR Ku Si Al Ti

MUSICAL INSTRUMENTS

*734. Split-stick rattle	-	-	-	-	-	+?	+?	+?
735. Gambling	-	-	-	-	-	+	.	+
736. Basket drummed	+	+	-	-	-	-	-	-
737. With end of deer-hoof rattle	+	+	-	-	-	-	-	-
738. Deer-hoof rattle for dances	-	+	+	+	-	+	+	+
739. For gambling	+	+	+	+	+	+	+	+
740. Roof-plank drum	-	-	-	-	.	+	+	+
741. For doctoring	-	-	-	-	.	+	+	+
742. Foot drum--just plank that dancers stand on	-	-	+	-	+	-	+	+
743. Dance on house floor (drum) . . . . .	+	.	.	.	.	.	.	.
744. Rawhide circular drum	-	-	+	+	-	+	+	-
*745. Rawhide rectangular drum	-	-	-	-	-	+	.	+
746. Bull-roarer (boy's plaything)	+	+	+	-	+	+	+	-
747. Musical bow	-	+	-	-	+	+	+	+
748. Whistle of bone (bird)	+	-	-	-	+	-	+	+
749. For purification (war, etc.) dance	+	-	-	-	+	-	+	+
750. Whistle of cane or elder . . . . .	-	.	.	.	.	.	.	.
751. Flute, blown at edge of end	-	-	+	+	-	+?	+?	-
752. Held to side	-	-	+	+	-	-	+?	-
753. 4-holed	-	-	-	.	-	+	.	-
754. 6-holed	-	-	+	.	-	.	.	-
755. Made of wild parsnip stalk	-	-	+	.	.	.	-	-

MONEY AND WEALTH

756. Dentalium money	+	+	+	+	+	+	+	+
757. Counted largest	+	+	+	+	+	+	+	+
758. Graded on finger creases	+	+	+	+	+	.	+	+
759. On forefinger . . . . .	(+)	+	.	.	.	.	-	.
760. Graded by length of string (10 to string)	+	+	+	+	+	-?	+	+
761. Incised	+	+	+	+	+	+	+	+
762. Woodpecker scalp-feather tipped	+	+	+	+	+	+	+	+
763. Necklace size	+	+	+	+	+	+	+	+
764. 1/2-fathom measure	+	-	+	+	+	+	-	-
765. Fathom measure . . . . .	-	+	.	.	.	.	+	+
766. Roll purse of fur . . . . .	.	+	+	+	+	+	+	+
767. Cylindrical money box of horn, with lid	+	+	+	+	+	+	+	+
768. Wrapped with mink strips . . . . .	.	+	+	+	+	+	+	+
769. Wrapped with buckskin . . . . .	+	.	.	.	.	.	.	.
770. Triangular money box of horn	-	+	-	-	-	+	+	+
771. Haliotis	+	+	+	.	+	+	+	+
*772. Pine-nut decoration	+	+	+	+	+	+	+	+
773. "Woman's money" . . . . .	+	.	.	.	.	.	.	.
774. Olivella shell as bead	-	+	+	-	.	+	+	+
*775. "Naset" (small bivalve) decoration	+	+	+	+	+	+	+	+
776. "Woman's money" . . . . .	+	.	.	.	.	.	.	.
777. Clamshell-disk money	+	+	+	+	+	+	+	+
778. Measured by string length on arm	-	+	+	.	.	+	-	-
779. High form of money	-	+	+	+	.	+	+	+
780. Measured by fathom	+	+	-	.	.	.	+	+
781. Men wore small ones . . . . .	.	+	-	.	.	+	+	+
782. Obsidian blades (red, black, greenish) . . . . .	+	+	.	.	.	.	-	+
783. Stuffed deerskins with woodpecker decoration	-	+	(+)	-	-	-?	-	-
784. Woodpecker scalps, with beak	+	+	+	+	+	+	+	+
785. Without beak . . . . .	+	.	.	.	.	.	.	.

PIPES, TOBACCO, ETC.

786. Concave tubular pipe, plain wood . . . . .	.	.	.	.	.	.	.	+
787. Elbow pipe, wooden stem, stone bowl	-	-	-	-	-	-	+	+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
788. Tobacco planted	+	+	+	+	+	+		+	+	+
789. Specialization		(+)			+	+		.	+	+
790. Hill crest and side		+	-	-		+		.		-
791. "Protected from wind"	+							.		-
792. Brush or log burned before planting	+	+	+	+		+		.		-
793. Mixed with a beachweed	-	+	-	-		+		+	+	+
794. Tobacco basket with lid		+	-	-		-		+	-	-
795. Concave wood pipe with mortised steatite bowl	+	+	+	+	+	+		(+)	-	+
796. Haliotis inlay in pipe	+	+	+	.	(+)	+		(+)		-
797. Tobacco pouch of buckskin, standard size, sold		+			+	+		-	+	+
798. Pipe sack (tubular)--deerskin, esp. mink, mole, or weasel	+	+	+	+	+	+		+	.	+
799. Midday smoking		+	+	+		+		.		+
800. Bedtime smoking	+	+	+	+		+		+		+
801. After meals		(+)	+	+		-		.		+
802. Pipe used by shamans, smoked	+	+	+	+	+	+	-		-	+
803. Smoked if visitor came or upon meeting of friends		+	+	+		+		+		+
804. Tobacco offering--tossed into air before going hunting, etc.	+	+	-	+	+	+		+	.	+
805. Tobacco smoke wafted up while praying	+	+	+	+	+	+		+	.	+

GAMES

806. Throwing sticks at stake	+	+	+	+		+		+		.
807. Throwing wooden spear at stake	+	+			+					
808. Throwing mud balls flicked from end of springy stick		+	+	+	+	+		+		+
809. Hoop-and-pole game	-	-	-	-	+	-	+?	+	-	+
810. Sex connotations, dreams	-	-	-	-	.	-		.	-	.
811. Cord-wrapped hoop								+		+
812. Block for hoop					+					
813. Ring-and-pin game		-	-	+	+	-	-	+?	-	-
814. With salmon vertebra		-	-	-	.	-	-	.	-	-
815. Double ball by boys, with wrestling	-	+								
816. Double ball played by women--2 sticks tied with cord	+	+	+	+		+		+		+
817. Simple shinny game	+	+	+	+	+	+	+	+	+	+
818. Ball of hardwood	+	+	+	+	+	+	+	+	+	+
819. Men's shinny game	+	+	+	+	+	+	+	+	+	+
820. Women's shinny game	-	-	-	-	-	-	+	+		.
821. Guessing game	+	+	+	+	+	+	+	+		+
822. 2 bones	-	-	-	+	-	-	+	-		+
823. Bones called man and woman	-	-	-	+	-	-		-		+
824. Hiding in bare hand	-	-	-	-	-	-	+	-		+
825. Hiding in grass in hand	-	-	-	+	-	-		-		-
826. 4-stick guessing game	-	-	-	-	-	-		-		+
827. Many-stick guessing game	+	+	+	+	+	+	+	+		-
828. Stick peg in ground for each game	-	+				+		+		+
829. Begin with 12 sticks in center (counters)	+	+	+	+		-		+		+
830. Dice game	+	-	-	-	-	-	+	+	+	+
831. Women play	+	-	-	-	-	-	+	+	+	+
832. Beaver-teeth dice	-	-	-	-	-	-	-	+	-	+
833. 4 teeth--1 decorated	-	-	-	-	-	-	-	+		+
834. 4 mussel-shell disks	+	-	-	-	-	-	-	-	-	-
835. 4 split sticks	-	-	-	-	-	-	+	+	+	.
836. Stretched deerskin for dice or guessing	+	+	+	+	+	+	+	+	+	+
837. Women gamble	+	+	+	+		-?	+	+	.	+
838. Jacks with stones	+	+	-	+	+	+		+		+
839. Top					+				+	
840. Spruce-bark top								+		
841. Acorn buzzer toy . . . . .		.	+	+		+		+		+
842. 2-holed button as buzzer		+							+	
843. Cat's cradle	+	+	+	+	+	+		+		+

To Ch Gl G2 Tu SR Ku Si Al Ti

CALENDAR, COUNTING, DIRECTION

*844. Seasonally named moon calendar		+	.	-	.	.	+	+	.
845. 10 months calendar			+	+					
*846. 12 months calendar	+	-	-	-		+	+		
847. 13 months calendar	+								
848. Numeral or finger-name calendar	+	+	+	+	.	-?	-	.	
849. Winter solstice observed in calendar	+	+	.	.	+	+	+	.	.
850. Summer solstice observed	-	.	.	.	+	.	+	.	.
851. Stars as month markers . . . . .	(-)	+	.	+		.	.	.	.
*852. Stars as time indicators		+	+	+		+	.	.	.
853. Constellation names	+	+	+	+	+	+	+	+	+
854. "Man" in moon	-	+	-	-	-	.	.	+	+
855. Coyote in moon	-	-	+	-	-	.	.	+	-
856. Frog in moon	+	-	-	+	+	.	-	.	-
857. Decimal numeral system	+	+	+	+		+	.	.	+
858. 4 cardinal directions	+	+	+	+		+	.	+	+
859. Upriver called head; down called tail	-	+		+		.	.	.	+
860. South called bottom; North called top . . . . .		.				+	.	.	+
*861. North called head; South called tail	+	.	+	-		-	.	.	+

MARRIAGE

862. Negotiated marriage price by intermediary	+	+	+	+	+	+	+	+	+
863. Failing father, price to his brother	(+)	+	+	+		+	-	.	+
864. Failing father, price to his son	(+)	(+)		(+)		+	.	.	.
865. Bride's parents bring gifts	+	+	+	+	+	+	+	+	+
866. Bride's parents given gifts upon departure	+	+	+	+	+	+	+	+	+
867. Bride gives wedding dress to mother-in-law or sister-in-law	+	.	+	+	+	.	+	.	+
*868. Sister exchange	+	+	+	+		.	+	+	+
869. Money transfer requisite	+	+	+	+		.	+	+	+
*870. Half marriage	+	+	+	+	+	+	+	+	+
871. Stigma attaching to	+	+	-	-	+	.	.	.	-?
872. Permanent condition	(+)	+	+	+	+	+	(-)	+	+
873. Further payment made full marriage	+								
874. Rich man, poor boy situation	+	+	+	+	+	+	+	+	+
875. Levirate	+	+	+	+	+	+	+	+	+
876. Further payment for the widow	+	(+)	+	+	+	-?	.	(+)	(-)
877. Optional but assures respect for children. 878. Failing brother to any male at option of husband's group	+	+	+	+	+	+	.	+	+
879. Payment to husband's group, not to widow's parents	+	+	+	+	+	+	.	+	+
880. Payment to both	+								
881. Immediately effective	-	-	-	-		+	.	-	+
882. Sororate	+	+	+	+	+	+	+	+	+
883. After death	+	+	+	+	+	+	+	+	+
884. Immediately effective		-	+	+		+	.	-	-
885. Further payment to father-in-law	+	+	+	+	+	+	.	(+)	(-)
886. Return payment by him		+			+		.	+	+
887. Return payment by husband . . . . .							.	+	+
888. Obviated if children by 1st sister		-	-	-		-	.	-	-
889. More binding because of such children . . . . .		+	+	.		.	.	.	.
890. Simultaneous	+	+	+	+	+	+	+	+	+
891. Prerogative on all sisters	+	+	+	+	+	+	+	+	+
892. Wife free on bearing children . . . . .		.	.	.		.	.	-	.
893. Divorce for barrenness	(+)	-	(+)	(+)		-	.	-	-
894. Sister of childless wife married instead	+	+	+	+		+	.	+	-
895. Partial return of money . . . . .		.	-	-		-	.	.	-
896. Divorce for incompatibility (contingent upon willing- ness to refund bride price)	+	+	+	+		+	+	+	+

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
897. Children to husband upon divorce		+				-?		.		+
898. If not repaid	+									
899. Repayment upon divorce	+	+	+	+	+	+	+	+		-?
900. Partial only	(+)	+			+					
901. Adultery punishment	+	+			+		+			+
902. 3d degree by fire to elicit confession	+	+	-	-	+	+		+		+
903. Woman's hair cut	-	+			+		+			
904. Paramour half scalped		+			+					-
905. Killed if doesn't pay	+									
906. Paramour pays husband	+	+	+	+	+	+	+	+	+	+
907. Father-in-law also pays husband some		(+)			+			+	+	
*908. Fine for constructive adultery	(+)	+	+	+		+	+	+	+	+
909. Maltreatment constitutes claim vs. husband	+	+	+	+		+	+	+	+	+
910. Wife returned if claim paid	+	+	+	+		+		+	+	+
911. Paid father-in-law if he killed wife	+	+	+	+		+		+		+
912. Wife's blood money to husband	+	+	+	+		.		+		+
913. Wife's blood money to father also	+	(+)						+		
914. Offense to wife paid for to husband		+	+	+		+		+		+
915. Father-in-law makes payment to husband upon death of 1st child	+	+			+		+	+		
916. Every child	+	+					+	.		
917. Husband gives some in return	+	+			+		.	+		
918. Polygamy optional	+	+	+	+	+	+	+	+	+	+
919. Separate housing of wives	-	-	-	-		+	+	(+)	-	+
920. 1st wife head of household	+	+	+	+				+	+	+
921. Man could marry his wife's brother's daughter		(+)	-	-		-		+		-
922. Man could marry his wife's daughter	-	-	.	-		.		+		-
923. Man could marry his mother's sister		-			+			+	-	-
924. Man could marry his classificatory mother's sister	+									
925. Man could marry his maternal cross-cousin	+	+	-	.	+	-	-	-	-	-
926. His paternal cross-cousin	-	.	-	-	-	-	-	-	-	-
927. Any preferential mating	+	-	-		+	-	-	-	-	
928. 1st cousin only if premarital relations	-		+	.		+	+	+		+
*929. Local marriage if no kinship	+	+	+	+	+	+	+	+	+	+
930. Marriages into other villages preferred	+	+	+	+	+	+	+	+	+	+
931. Indicates wealth	+	+	+	+	+	+	+	+		+
932. To insure help in event of trouble	+	+	+		+					
933. First residence in paternal household	+	+	(+)	+	+	+	+	+		+
934. House usually built before marriage	+	-	+	.	-	-	-	-		-
935. Final residence patrilocal (except half marriage)	+	+	+	+	+	+	+	+		+
936. House of own with coming of children	+	+	+	.		+	+	+		-
937. Unchaste girl killed	-	-	-	-	-	-	+	-		-
938. Married if she confesses man's identity	+	+	+	+	+	+	(+)	+		+
939. At his option	+	+						+		-
940. He can pay damage and be free	+	.			+			+		-
941. Makes further payment to get her as wife	*	.			+			+		-
942. Wife without further pay	-				-			-		-
943. Makes double payment and has to marry	-	(+)					+			+
944. Child betrothal	+	+	(+)	-	+	+	+	+		+
945. Payment immediately	+	+	+		+	+	+	+		+
946. To help in financial pinch	(+)	+	-			-		(+)		-
947. Good-will pledge	+		+		+	+		+		+
948. Seldom		+	+			+		-		-

BIRTH AND CHILDHOOD

949. Feast	-	+	-	+	+	+	+	+	+	+
950. Year or two later	+									
951. Remains taken home	-			+		+				
952. Presents to guests (relatives)	-	(-)	-	+		+	+	+	+	+
953. Presents to child	-	+	+					+	+	+
954. Reciprocal giving between maternal and paternal grandparents	-	+						+	+	+

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
955. At birth of first child only	-	-?						+	+	+
956. Men excluded	-	-						+	-	+
957. Woman's relatives as midwife	(-)	-	+	+	(+)	+		(+)	-	-
958. Midwife has dream power, understands baby talk, etc.		+			(+)			+	+	+
959. Given things mother and child used, and paid		+					-?	+	+	+
960. Mother reclines holding to ceiling cords	+	.	+	+	+	+		.	+	+
961. Ritualist present and hired (besides midwife)		+	+	+	+	+	+	+	-?	+
962. Recitation		+	+	+	+	+	+	+		+
963. Stroking		+	+	+	+			+		+
964. Mother's milk doctored		(+)			+	+		.		+
965. Only if difficult birth	-	-	+	+	-	-		-
966. Navel string kept till death	-	+	+	+	+	+	+	+	+	+
967. Tied on cradle in fancy pouch	+	+	+	+	-	+	-	+	+	+
968. Worn in pouch, around neck	+									
969. Buried at different spot than body		-	+	+		-		-		-
970. Buried with body		+				+		+		+
971. Afterbirth hidden in tree fork	(+)	+	+	+	+	+	+	+	+	-
972. Children dance around tree	-	-					+	+		
973. East side		+	+	+		+		.		-
974. By older person		-	+	+	+	+		+		+
975. By father	+									
976. By ritualist or doctor	-	+								(+)
977. Afterbirth buried	-	-	-	-	-	-	(+)	.	-	-
978. If afterbirth destroyed, woman would have no more children	(-)	+					+	.	+	+
979. Afterbirth put in rotten tree trunk										+
980. Person would live as long as tree had				+		-		-		+
981. Ground warmed for mother to lie on	-	-	-	+		-		+		
982. Warm rock sitting pit after delivery	-	-						+		
983. Mother bathes in cold water immediately after		-				+		-		-
984. Drink for child	+	-	-	+	+	-		-		+
985. Scraped shell--"milk"	+	-	-	+	+	-		-		-
986. Lily-of-the-valley crushed roots		-	-			-		-		+
987. Child nursed immediately	-	+	+	+	-	+		(+)		-
988. Child bathed in wooden tub--"canoe"	-	-	-	-		+	+	+		+
989. Child bathed in cold water immediately	-	-	-	-	+	.		+		
990. Child steamed (5 days)	+	+	+	+		+				
991. By mother	+		+	+		+				
992. By ritualist	-	+	-	-		-				
993. Medicated water on hot rocks		+				+				
994. Child's legs, face, shaped with hands		+	+			+	+		+	
995. For female child hips rubbed out, shoulders in							+			
996. Ceremony at 10th (or 5th) day	-	+	+	+		+		.		+
997. Child "baptized" in river	-	+	+	+		+				-
998. Prayed or sang over	-									+
999. By ritualist or doctor	-	+	+	+		+				+
1000. Semicouvade	+	+	+	+	+	+	+	+	+	+
1001. Mother	+	+	+	+	+	+	+	+	+	+
1002. For 5 to 10 days	+	+	+	+	+	+	+	+	+	+
1003. Confined to house	+	+	+	+	+	+	+	+	+	+
1004. Permitted to cook or work	-	+	+	-		+	-	-	-	+
1005. Cold water taboo	+	+	+	+	-	+	+	+	+	-?
1006. Scratcher used	-	.	.	.	-	.	+	.	-	.
1007. Eats apart, separate dishes		-	-	-		.	+	.		
1008. Fresh food taboo	+	+	+	+	+	+	+	+	+	-?
1009. Sturgeon and rock cod taboo	+						+			
1010. Permitted to drink outside of house	-	-				-	-	-		+
1011. "Wet" food taboo		+			+		+			-?
1012. Bathed in dug-out log	-	-	-	-	-			+		+
1013. Released by ritualist on 10th day	+	+			+		+	+		-
1014. By formula over food	+									
1015. Ceremonial feeding		+			+		+	+		

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
1016. Father		+	+	+	+	(+)	+	+	(-)	+
1017. Sweats and prays		+			+	+	(+)	+		+
1018. Stays in sweat house		+						+	-?	+
1019. Hunting, fishing taboo	+	+	+	+	-	-?		+	-	+
1020. Taboo on fresh meat, sturgeon, etc. . .	+	+	+	+		-?		-	-	-
1021. Released by ritualist (5 or 10 days) as above	+	+			+			-		-
1022. For 1st child only	-	-	-	-		-		+		+
*1023. Never let 2 infants "talk" to each other (might leave)	(+)	.					+	.		
1024. Twins only	+									
1025. Never scold infants (might leave)	+	.					+	.		
1026. Fear of twins	-	-	-	-	-	-		-	+	-
1027. 1 killed	-	-	-	-	-	-		-	+	-
1028. "One sure to die" if of opposite sex	+	.			+					-
1029. If one died other would follow	+	+	+	+		+		+	+	-
1030. Special heaven for twins	-	.				-				-
1031. Wanted, or proud of		+	+		+			+		+
1032. Felt opposite twins might be incestuous . . .					+					
Misfortune to child if:										
1033. Parents see, or hear, or eat pheasant	+	+				+		+		-
1034. Parents have intercourse while nursing	+				+			.	-	+
1035. Wildcat skin in house at birth		+				+				+
1036. Parents look on death or suffering		+			+					
1037. Pregnant woman eats rock cod					+					
1038. Pregnant woman stands in doorway and looks out					+					
1039. Baby's ears pierced	-	+	-	+	+	+	+	-	+	+
1040. Paid woman specialist	-	+	-	+	+	+	+	-	+	+
1041. Recites	-	+	-	+		+		-		+
1043. Feast	-	+	-	+		+	+	.	+	+
1044. At about 2 years	-						+			+
1045. At about 10 years	+	+								
1046. Abortion		+	+	.		+		+	+	+
1047. Paid abortionists	-							-		+
1048. Buried under rock pile--avoided	-	+				.		-		.
1049. Babies live in a lake before birth
1050. Baby named at birth (or on 10th day).	-	-	-	-	+	-	-	+	-	+
1051. After a few months	-	+	+		(+)		+			
1052. After few years	+	-	(+)	+	(+)	+	(+)	-	+	-
1053. Named from dead kin	+	+	+	+	(+)	+	(+)	+	(+)	+
1054. Ceremony with ritualist	+	+	-	+	-	+	+	+	-	+
1055. Present exchange	-	+						(+)	+	+
1056. Feast	+	+	-	+	+	+	+	(+)		+
1057. Remains taken home	-	.	-		+		+	+		+
1058. Remains thrown in fire	+	.	-		-			-		-
1059. Whale oil burned	+		-		-			+		-
1060. Travels, swims, etc., in woods after feast and naming	-						(+)			
1061. Given name of living relative	-	(+)			+		+	+	(+)	(+)
1062. Paid for it	-	.			(-)		(-)	-	.	-
1063. Gives baby present and name	-				+		+			
1064. Nicknames	+	+	+	.	+	+	+	+	+	+
1065. Derogatory	+						(+)		(+)	
1066. Used to face	-	+	+		+		(-)		(-)	
1067. Geographical nicknames in address	+									
1068. Used after puberty	+						-			
1069. True names reserved	-	.	-	-		+	+	-	-	-
1070. Offense at use	-		-	-		.	.	-	-	-
1071. Used relationship term, or geographical . . .	(+)						+			
*1072. Waited till dead kin's name vacant	+		+		-		+
1073. Youth may change name several times	-	.		-		+		-
1074. Adult may "pick up dead name"	+									
1075. Adoption of orphans		+	+	+		+		+		+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
1076. First teeth thrown in river	-	-	-	+	-	.		-		.
1077. First teeth thrown over house	+	+	+	-	+	.		-		.
1078. Child nursed till 2-3 yrs.	+	+						+	+	+
1079. Blue jays laugh at such a nursling		+						+		+
1080. Young girl always accompanied		+	+	+		+	+			+
1081. Boys began sleeping in sweat house 6-7 years old . .	+	(+)	-	-		+		-	-	+
1082. At 14-16 years	-	(+)	+	+				+	-	

GIRLS' PUBERTY

*1083. Curtained couch	(+)	+	+	+	+	+	+	+	+	+
1084. Decorated hangings	+	+	.	+		+	+	+		+
1085. Elevated	-	+	-	-	+	-		+	+	-
1086. Suspended	-		-	-	+	-				-
1087. On poles	-	.	-	-	-	-		.	+	-
1088. Day and night	+	+	+	-	+	+	+	+	+	+
1089. Avoids central fire	+	+	+	+		+	+	+		-?
1090. Old woman proctor	+	+	.	+		+	+	+	+	+
1091. Relative	+									
1092. Receives girl's clothes, etc., at end		+	.	+	+	.	+	+	+	+
1093. Paid	-	-		+		+		+		+
1094. Coals or fire of own to eat by	+	+	-	-		-	+	-		-
1095. Feather in hair		-	.	-		+		-		-
1096. Eats once a day	-	+	+	-	+	+		+		+
1096a. Twice	+									
*1097. Nose feather (yellowhammer)	+	-	.	-		.		-		-
1098. Fresh meat, berries, etc., taboo	+	+	+	+	+	+	+	+		+
1099. Own drinking cup	+	+	+	+		+		+		+
1100. To woman proctor later	-	+	.	+				+		+
1101. May eat outside house	-	.	-	-		-		-		-
1102. After 4 menstruations	+									
1103. Eats before sunup and before sundown	+			+						
1104. Sturgeon taboo	+	.					+	.		
1105. Cold water taboo	+	+	+	+		+	+	+		-?
1106. Painted red	-	+	+	+	.	+	+	+		+
1107. Painted with black marks	+									
1108. Painted before eating only	+	+	+	+	.	-		-		-
1109. Face	+	+	+	+	.	+	+	.		.
1110. Arms and legs	+						+			
1111. Nose and ear decoration worn	+	+					+	+	+	+
1112. Bathes daily	+	+	+	+	+	+	+	+	+	+
1113. Warm water inside house	-	-	-	+		-	-	-		+
1114. Can wet hair		+					-			
1115. Small child as companion	-	+	+				+			
1116. In river or ocean	+	+	+			+	+	+		
1117. Old woman proctor goes	-	-				+		+		
*1118. Travels at night alone	-	-	.	-		-	+	-	-	+
1119. Sleeps little, talks little	-	+	+	+		+	+	-?	+	+
1120. Valuables worn, money in hair	+	+	+	+			+	+		+
1121. Maple-bark skirt	(+)	-	-	-		+		+		(+)
1122. Shell skirt for eating	+	-	-	-		+		-		-
1123. Buckskin dress	-	-	+	+		-				(+)
1124. Deerskin blanket cover	-	+	+	+		+		+		+
1125. Head covered indoors	-	-						+		+
1126. Head covered when going out	-	+	+	+	.	+		+	+	+
1127. Blue-jay visor	-	-	.	+		+		-		-
1128. Bone head scratcher, 1 prong	+	-	.	+	.	.	(+)	+	(+)	-?
1129. Haliotis head scratcher	+									
1130. Wooden head scratcher, 1 prong	+	+	.	-	.	.	(+)		(+)	-?
1131. Taboo on looking at sun	+	+	+	+		-		+		-
1132. Taboo on looking at people	-	+	+	+		+	+	+	+	-?
*1133. Hair cut (bangs)	+	+	.	+	+	-		.	+	-

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
1134. After 4th menstruation	+									
*1135. Thighs, arms, breast cut	+	+	-	+		+	+	+		+
1136. 10 days' duration	+	+	.	+	+	.	+	-	+	-
1137. 5 days' duration	-							+		+
1138. Taken to women's sweat house (Plains type) at 5th day--makes baskets, etc., there	-	-	-	-	-	-		-	+	-
1139. Ceremonial feeding at conclusion by old proctor or ritualist	+	+	+	+		+	+	+	+	+
1140. Pap of food and fir placed in girl's mouth . .		+	+	+		.	+	.		-
1141. Ducked in water 5 times on 10th day	-	-					+			
1142. Entire ceremony repeated	+	-	-	+		-	-	-	-	-
1143. Food restrictions after 1st menses	+	-	-?	+		+	+	-	-	-
1144. Eats inside by fire for 10 months		-					+	-		
1145. For 4 months	+									
1146. May eat and use fresh meat	+	+		-		.	-	.		+?
1147. May use own produce		+		-			-	.		+?
1148. Tattooed	-	-					+	+	+	-
1149. Dots on back of hand							+	+	+	.
1150. So can touch fire							+			
1151. Inner wrists and legs							+			
1152. Public recognition	(+)	(+)	+	+	-	-	(+)	-	-	+?
1153. Round dance, men and women together	-	+	+	+	-	-	-	-	-	+
1154. Begun and concluded with an abreast dance	-	-	-	-	-	-	-	-	-	+
1155. Outside near fire	-	+	+	+	-	-	-	-	-	+
1156. Girl in center	-	+	+	+	-	-	-	-	-	-
1157. Covered with blanket	-	+	.	+	-	-	-	-	-	-
1158. Girl dances each night	-		-	+	-	-	-	-	-	+
1159. Girl dances at finish of dance	-	+			-	-	-	-	-	
1160. Deer-hoof rattle	-	-	+	+	-	-	-	-	-	+
1161. Sings with others	-	+	+	+	-	-	-	-	-	+
1162. Counterclockwise dancing	-	+	+	+	-	-	-	-	-	+
1163. Men dance with girl from behind	-	.	-?	+	-	-	-	-	-	-
1164. Change of dancer's dress each night	-	+	.	.	-	-	-	-	-	.
1165. Dance for wealthy girl only	+	+	+	+	-	-	-	-	-	-
1166. 1 night's duration	-				-	-	-	-	-	+
1167. 10 nights' duration	+	(+)	.	+	-	-	-	-	-	-
1167a. To avert disaster to community	+	-	-	-	-	-	-	-	-	-
1168. Repeated, 1st and 5th dances for 10 nights, others 5	-	-	.	+	-	-	-	-	-	-
1169. Repeated once	+									
*1170. Tolowa-type dance	+	-	.	+	-	-	-	-	-	-
1171. Given if "only a few people" participate	-			+						
1172. Antics by old men at pubescent girl's bedside. 1173. Clowning by them	-	-	-	-	-	-	+	-	-	-
1174. Whistles used	-	-	-	-	-	-	+	-	-	-

Subsequent Menstruation Observances

1175. Eats apart	+	+	+	+		.		-		+
1176. Fresh meat taboo	+	+	+	+	+	.	+	+		+
1177. Eats dry food	+	+					+	+	+	.
1178. Sits down, doesn't move around, especially not in front of men	-	+	+	+				+	+	+
1179. Confined or segregated	-	+	+	-				-?	+	+
1180. Cooks for husband	(-)	-	-	+				+	-	+
1181. Scratcher used	-	-	-	-			+	-	-	.
1182. Menstrual hut	-	-	-	-	-	-	-		(+)	.
1183. Makes baskets, strings beads, etc.	+	-						+	+	+
1184. Husband may go hunting	-	-	+	.	-			-	(+)	+
1185. Touching hunting or fishing implements taboo .	+	+			+			+		+
1186. Must not step over at any time	+	+			+			+		+

To Ch Gl G2 Tu SR Ku Si Al Ti

BOYS' PUBERTY

1187. Vision seeking other than prospective doctors	-	+	-	-	+		-?	+	-?
1188. Guardian-spirit concept	-	+			+			+	
*1189. Training, individual, any time	+								
1190. Training period for boys (8-14 yrs.)	-	+	+	+	+	+	+	+	+
1191. Sent out in hills at night	-	+	+		+		+	+	+
1192. Sent after marked stick--10 nights	-	+	+	+	+		+	+	+
1193. Swims in fearsome spots	+	+	+		+		-		+
1194. Sweats and fasts	+	+	+		+		+		+
1195. Underwater training	+	+		+	+				+
1196. Climbs hills; runs	+	+	+		+		+		+
1197. Twists hazel switches		+			+		.		.
1198. Rubbed with nettles	-	+			+		+		+
1199. Whipped with spruce boughs	-	+	-		-		.		+
1200. Ears pierced	-	+					+		+
1201. Tattooed	-	+	-	.	-	.	-		-

MORTUARY CUSTOMS

1202. Corpse left in house	+	+	+	-	+	+	-	+	(+)	+
1203. Sat up with	+									
1204. Wake	-	+	+	+	+	+	+	+		+
1205. Alternate crying and talking (comfort- ing)		+	+	+		+		+		+
1206. Cry only in early morning		+								
1207. Wash face after each "cry"		+	+	+		+		+		+
*1208. "Cry songs"	(+)	+	+		+			+		+
1209. Tell of words or actions of deceased	-			.				+		
1210. Repetition of relationship term. 1211. Smoking	-	+	.		+			+		+
1212. 1 night		+	+	+	+	+		+		+
1213. Until kin assemble	+									
1214. Corpse taken from house immediately	-	-	-	+		-	+	(+)	-	-
1215. Sometimes out before dead--put in brush shed which is later burned	-			+			+	(+)		
1216. Taken through wall or roof	+	+	+	.	+	-?	+	+	-	+
1217. Bearer passes corpse through	+	+	+	.	+		+	+		+
1218. Ashes thrown after corpse		+	+				+	.		+
1219. Corpse's body or face painted red	-	-	-	-	+			-	+	-
1220. Corpse's left side painted black (face and body)	+									
1221. Corpse washed	+	+	+	+	+	+	+	+		+
1222. Corpse wrapped in deerskin	-	+	+	+	+	+	+	+		+
1223. In tule mat	+	+	-	-		-				+
1224. Rabbitskin wrapping for babies	(-)	+			+			+		-
1225. Corpse bound tightly	(+)			+	+			-		+
*1226. Corpse's fists unclenched . . . . .	.						+	+	
1227. Corpse's head to west or faced west		+	+	+	+	+	-?	+	+	-?
1228. Head to north	+									
1229. Corpse extended on back	+	+	+	-	+	-	+	+		-
1230. Corpse flexed, sitting	-			+		+				
1231. Corpse flexed, lying	-								+	
1232. Grave planks	+	+	-	-	+	-		-		-
1233. Grass lining	-		+	+		+		.		.
*1234. Body lifted 5 times	+	-	-	-	(-)	+	+	-		-
1235. Grapevine cord for lowering	-	-	-			.		.		-
1236. Fiber cord	+	.		+		.				-
1237. Tumpline	+									
1238. Widow lies down beside grave	+	-	-	-		-		+		-
1239. One man only handles corpse	-	-	+					-		-
1240. Ritualist who purifies self	-	-	+					-		-

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
1241. More than one handler and all purified.	+	+		+	+	+	+	+		+
1242. Father or brother may act as such	(-)	(+)					-	+		.
1243. Other relative usually	+									
1244. Must be ceremonially (sexually) pure for 5 days preceding		+				+				
1245. Bathes immediately after funeral	+	+	+	+	+	+		+		+
1246. Sweats immediately after funeral		+		+			+	+		+
1247. Must stay in sweat house							+	+		.
1248. Hunting and fishing taboo	+	+	+	+			+	+		.
1250. May eat the following day but no fresh meat	+	+		+			+	+		.
1251. Sits in corner or apart at mealtime	+	+		+			+	+		-
1252. Dishes given to the doctor	-	+					+	+		
1253. Builds fire on grave each night	-	-		-		.		-		-
1254. Purification ritual or prayer	+	-?	+	+		-?	+	+		+
1255. Immediately after funeral	+									
1256. Paid for	(+)		.	-			+	+		+
1257. Repeated after 5 days	+									
1258. Ceremonially fed fresh meat after 5 days	+	+		+		-?	+	+		+
1259. Money and valuables buried	+	+	+	+	+	+	+	+	+	+
1260. "Killed" (i.e., destroyed)	+	-			+		+	(+)		-
1261. To wear in spirit-world dances		+	+	+	-	+		+		+
1262. Some money, etc., smashed and thrown in fire	-	-						+		
1263. Gifts of relatives deposited with corpse	+	+	+	+	+	+	+	+	+	+
1264. Gifts to those who attend funeral	+									
1265. Gravedigger's taboos	+	+	+	+	+	+	+	+		.
1266. Faces to east while digging	+	+		+		-		
1267. Goes directly to sweat house	+	+	+	+		+	+	+		
1268. Bathes first	+									
1269. Cleansed with fir boughs		+	+	+		+		+		
1270. Segregated, food taboos, etc.	+	+	(+)	+	+	+	+	+		
1271. Feeds dead over shoulder	-	-		-	+	-		
1272. Refrains from touching nets, bows, etc.		+					+	+		
1273. Purification ritual	+	+	+	+		.	+	+		
1274. Ceremonial feeding of fresh meat and fir on 5th day	+	+		+	+	.	+	+		
1275. Gravedigger paid	-	+		+				+		.
1276. All who look upon dead wash or sweat before eating.	+	+	+	+		+	+	-?	+	+
1277. Cleansed with river water, sand, or fir boughs		+	+	+	+	.	+		+	+
1278. Children kept away from funeral	-	-	+	-		.		+		-
1279. Children made to touch clothes of deceased	-	-		+						-
1280. House exorcised or purified	+	+	+	+		+	+	+		+
1281. Ritualist with song	-	+	+	+		+	+	+		+
1282. Fir bough burned	+	+	+	-		+		+		-
1283. Angelica burned	(+)	+	+	-		+		.		-
1284. Root mixed with tobacco and smoked in corners, etc.		+		.				(+)		+
1285. Ceremonial feeding of bereaved family or hunter on 5th day	+	+	+	+		.		+	+	+
1286. House of deceased burned	(+)	(+)	-	(+)	-	-	(+)	(+)	(+)	-
1287. Canoe punctured	(+)	+	+	-		-		+	+	+
1288. Clothes burned	+	+	+	+	+	+	+	+	+	+
1289. Buried in canoe	-	-	-	-	-	-	-	-	+	+
1290. Subsequent burials in same canoe	-	-	-	-	-	-	-	-	+	+
1291. Second canoe on top	-	-	-	-	-	-	-	-	+	-
1292. Canoe "killed"	-	-	-	-	-	-	-	-	+	+
1293. Dirt inside	-	-	-	-	-	-	-	-	+	-
1294. Raised on fallen logs	-	-	-	-	-	-	-	-	-	+
1295. Head to bow and turned toward river	-	-	-	-	-	-	-	-	-	+
1296. Grave masts at head	-	-	-	+		+		+	-	-
1297. Grave offerings	+	+	+	-?		+		+	+	+
1298. On stakes	+									
1299. Canoe over grave	-	(+)	(+)			.		(+)	-	-

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
1357. These evil persons' souls		+			+			+		+
1358. Feared	+	+	+	+	+	+	+	+	+	+
1359. Torment mortals in sleep		+	+	+		+	+	+	+	+
1360. Valuables buried with dead so satisfied and won't come back	-	-	.	+		+	+	.		+
1361. Come back for other (old, etc.) people	-	.	.	+	+			+	+	+
1362. Ghost in whirlwind	+	+		.	+	+		+	.	.
1363. Stuck with sharp stick to help sick person	-	.		.		+		-		-
1364. Water thrown on whirlwind	-	.			.	+		-		-
1365. Contact with whirlwind contaminating .	+	.			+	+		.		+
1366. Orpheus myth	+				+					

SOCIAL STATUS

1367. Social rating by wealth	+	+	+	+	+	+	+	+		+
1368. Damage compensation by social rank	+	+	+	+	+	+	+	+		-?
1369. Parents' marriage price determines wergild	(+)	+	+	+	+	+		+		+
1370. Intent minor factor in damage	+	+	+	+	+	+		+		-?
1371. Slaves few	+	+			+	+	+	+	+	+
1372. By purchase	+	+			-	.		+	+	+
1373. By capture	-	+			-	-		+	+	+
1374. Debt slavery	+	(+)			+	-		+		-
1375. No slavery	-		+	+						
1376. Woman could still exact bride price from master (owned services only). . . . .		.						+		.
1377. Issue of slaves were slaves	-	+			-?			+	+	+
1378. Slave wergild to master	+	+			+			+		+
1379. Slaves made of orphans or bastards	-	+			.			+		+
1380. Slaves separately housed	-	.			-			(+)		+
1381. Berdaches (transvestites)	(-)	.	+	+	+	.		+		.
1382. Female	(+)									
*1383. Appellations from house or marital status	+	+	.	.	+	.	(+)	+	.	.
1384. Ostracism for illegitimacy	(+)	+	+	.	+	.	+	+		+
1385. Specialization in labor	(+)	+	+		+					+
1386. Hunters, fishers, canoe-builders, etc.	(+)	+	+		+					+

SOCIO-"POLITICAL" ORGANIZATION

1387. Village the political unit	+	+	+	+	+	+	+	+	+	+
1388. Groups designated by village names	+	+	+	+	+	+	+	+	+	+
1389. Village game rivalry (shinny)	(+)		+				+			
1390. Chief equivalent to wealthy man	+	+	+	+	+	+	+	+	+	+
1391. 2 plus "chiefs" in village possible	(+)	+	+	+	+	+		+	+	+
1392. Assistant chief, named as such	-	-	+	-		-		+		+
1393. Both called same	-	+		+		+		-		-
1394. Closely related	(+)	+	+	+		+		+		+
*1395. Almost every man related to his chief	+	+	+	+	+	+	+	+	+	+
1396. Chiefs decide on war	(+)	+	+	+		+		+		+
1397. Council of all men decide on war	-	+	+	.		-		+		+?
1398. Unanimous consent necessary	-	-	-	-	-	-		-		-
1399. Conform to chiefs' decision	(+)	+	+	+	+	+		+		+
*1400. All men obliged to go to war	+	+	+	+	+	+		+		+
1401. Chief leads	(+)	(+)	+	+				(+)		-
1402. Conducts battle from rear	-	+	+	+		+		+		+
1403. 2d chief leads	-	(+)						(+)		+
1404. Chief is arbitrator in village disputes	+	+	+	+		+	+	+		+
1405. Gets a share of adjustments	-	.	+	+	.	+		.		-
1406. Chief champions village members	+	+	+	+	+	+	+	+	+	+
1407. Subscribes to, or gets share of, compensation.	+	+	+	+	+	+	+	+		+
1408. Can disavow a member--no redress	+	+	+		+					+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
1409. Usually tries to make individual responsible first	+	+			+	+		+		+
1410. Inheritance of office determined by wealth and personality	+	+	+	+	+	+	+	+	+	+
1411. Requires village approval	-	-				-		-		+?
1412. Tacitly acknowledged	+	+	+			+		+		
1413. Successor named by chief	-	.				+		+		+
1414. Villages arise from division of older ones	+	+	+		+			+		+

PROPERTY

*1415. Dams owned by builders	+	+	+	+	+	+	+	+		+
1416. Rented dams, nets, traps, etc., on share	-	+	+	+		+		+		+
1417. Liability of owner for injury . . . . .		.	.	.		-		-		-
1418. Liability to hired hand	-	.				+		+		+
*1419. Free hooking and baiting	+	+	+	+		+		+		+
1420. Have to pay if from alien village	-	+						+		
*1421. Fishing places individually owned	+	+	+	+	+	+	-	+		+
1422. Riffle claims acknowledged	+	+	+	+	+	+	-	+		+
1423. Inherited	+	+	+	+	+	+		+		+
1424. Hunting land free to all, not owned	+	+	+	+	+	+	+	+	+	+
1425. Tobacco patch owned	+	+	+	+	+	+	+	+		+
1426. Land free within village	+	+	+	+	+	+	+	+		+
1427. Build house anywhere	+	+	+	+		+		+		+
1428. Kin help--fed, not paid	+	+	+	+		+		+		+
1429. Reciprocity claim only	+	+	+	+		+		+		+
1430. Special group of house builders	-	-	.	.		.		-		-

Inheritance of Property

1431. To eldest son who divides	(+)							+		
1432. Apportioned informally between grown sons and father's brother	(+)	+	+	+	+	+	+	+		+
1433. Woman's personal effects to daughter	+	+				+		+		+

WAR

1434. To avenge witchcraft	+	+	+	.		.		+		.
1435. To avenge unadjusted murder or injury	+	+	+	+	+	+	+	+	+	+
1436. Mercenary warriors . . . . .		.	-	-		+		+		-
1437. Recruited relatives from other villages	+	+			+	+		+		+
*1438. Dance of incitement	+	+	+	+	+	+	+	+	+	+
1439. Preceded by training--sweating, bleeding, etc.	-	+				+		+		+
1440. All night till daybreak when they attack	-	+	+	+		+		.		+
1441. War songs, used only at this time	+				+					
1442. Away from village	(+)	+	+	+	+	+		+		+
1443. Circle		-						-	+	+
1444. Abreast		+	+	-?		+		+	-	-
1445. Circled around fire					+				+	+
1446. Effigy of proposed victim . . . . .		.	-	-		-	+	+		-
1447. Carried by shaman			-	-		-	-	+		-
1448. War-antics dance in front by good warrior . . . . .		.						+
1449. Strikes and stabs the effigy								+		
1450. Shamans present (may be women)	-	+	+	+	+	+		+	+	+
1451. Throw baskets of ashes at enemy		+	-	+		+		+		-
1452. Make death signs at enemy		+	+	-?		+		+		+
1453. Draw bow at enemy								+		+
1454. Examine warriors' hands for blood stains	-	-	-	-		-		+		.
1455. Attempt to divine who will be killed.	-	+	.	+			+	+	+	+
1456. Those advised not to participate	-	.		.				-	+	-

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
1457. Count mistaken steps to know who is to die								+		
1458. Outcome prognosticated--tobacco in-fusion peered into					+					
*1459. Good fighters and chiefs disguise selves	-	.						+		
*1460. Good warriors have guardian spirits (dreamed)	-	+	+	+	+	+		+	+	+
1461. Tattooed on arm	-	-						.	+	
1462. War dreams by shaman	-	+	-	+	+	+	+	+		+
1463. Advised chief with respect to strategy, etc.	-	-						+		
1464. Foretells outcome	-	+	.			+		+		+
1465. War dreams by chief or leader--acts accordingly	-	+	-	-	+	+		+		.
Omens--unfavorable:										
1466. "Cedar owl" very bad						+		+
1467. Owl		+	+	+		+		+		+
1468. Falling tree		+		+		.		+
1469. Indicates victim		+				+
1470. Wildcat cry		+	+	+		+		+		+
1471. Crow actions as interpreted by doctor		+
1472. War paint black	+	+	-	+		+		+		+
1473. War paint red	-	-	+	-		+		+		+
1474. Set dead line for peaceful settlement	(+)	+				+		-		+
1475. Surprise attacks on sweat house	+	+	+	+	+	+		+		+
1476. Women participate--recovered arrows, etc.	+	+			+	+				.
1477. Shaman goes to war (as shaman)	-	(+)	-	-	+	-		(+)		-
1478. Shaman stays in village and doctors	-	(+)				+		(+)		+
1479. Scouts		+	+	+		+		+		+
1480. Owl calls		+	+	.		-?		+		-?
1481. Grass whistle signal		+		-		+
1482. Trail signals		+	-	.		+		-		+
Settlement										
1484. Intermediary	+	+	+	+	+	+	+	+	+	+
1485. From neutral village	+	+	+	+	+	+		+		+
1486. Any good talker, usually chiefs	+	+	+	+	+	+		+		+
1487. Employed by one side	(+)	+	-	+?		+	-	-		-
1488. 1 for each side, go together	(+)		+				+	+		+
*1489. Arbitrary claims for each offense		+	+	+				+		+
*1490. Whole sums exchanged, no subtraction.	+	+	+	.				+		+
1491. Whether deaths suffered or not	+	+	+	.				+		+
1492. Accepted and distributed by chief	+	+	+	+				+		+
*1493. Victim's kin got more than others		+	+	+		.		+		+
1494. Every fighter got some	(+)	.	-	-?		.		+		+
1495. Property damage paid for	+	+	+	+		+		+		+
1496. Payment exchange made by intermediaries	+	.	-	-				+		+
1497. Settlement dance	+	+	+	+	+	.	+	+		-
1498. Lined up abreast and armed	+	+	+	.		.	+	+		
1499. Intermediary negotiates between the 2 dancing groups	+	+			+		+			
1500. Money in baskets	+	+	+		.			+		
1501. Formally counted	+									
*1502. Money "cooked"		-	-	-				-		-
1503. Formula over it	+	+	+	-?		+		+		+
1504. Advance, exchange payment at arm's length, draw back	+	.	+	-		.	+	-		-
1505. Advance, pass through opposing rank	-	.	-	+		.		-		-
1506. Ritualist present		+	+	+		.		+		-?
1507. Purification dance	+	+	+	+	+	+	+	.	+	+
1508. Before eating--twice a day	+									
1509. 1 or 2 nights	-	+	+	-		+				+
1510. 10 nights	-	(+)	-	+	(+)	-	(+)			-
1511. Until settlement effected	+									
1512. Abreast, fire in front	+	+	+	+		+			-	-
1513. Circle	-								+	+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
1514. Effigy of dead	+	-	-	-		.	+			-
1515. All carry baskets of ashes and throw	-	.	+	+		+				-
1516. Ritualist officiates	-	+	+	+	+	+				+
1517. Spews water on killers	-	+	+	.		.				+
1518. Dance with weapons	+	+		+	+	.				+
1519. Weapons doctored	+	.		.				-

MURDER

*1520. Murderer departs in direction of victim's head	-	.	+			+		.		
1521. Goes directly to sweat house	+	+	+		+	+	+	+		+
1522. Stays in sweat house	-	+	+	+?		+	+	.		-
1523. Sprayed with chewed angelica root by ritualist.	-	+				+		.		+
1524. Fir bough crushed in water and applied.	-	+			+	+	+			-
*1525. Body slashed to let out bad blood	+	+			+		+	+		+
1526. Dances the purification dance	+	+	+	+	+	+	+	.	+	-
1527. Fasting	-	+					+		+	+
1528. Bird-bone whistle used	+	.	.	.	+	.	+	.	+	+
1529. 5 or 10 nights	-	+	-	-	+	+	+	.	-	-
1530. Until settlement effected	+									
1531. Until the victim's face is seen	-	-			-	-		.	+	+
1532. Eats by self	+	+	+	+	+	+	+	.		+
1533. Eats little bits tossed by doctor	-							.		+
1534. Fresh meat taboo	-	+		-	+		+	+		+
1535. Blood of victim drunk (a drop in water)	-	-	-	-	-	-		.	+?	-
1536. Throws food over shoulder	-	-	+	+				-		-
1537. Throws some food in fire	-	+				+		-		
1538. Own dishes--segregated	+	+	+	+		+	+	+		-
1539. Destroyed later	+	+	-?	+		+	+	.		-
1540. Travels at night	-	+	.	+?		+		-		+
1541. Draws bow and arrow to keep away dead spirit	-					+		-		+
1542. Blows warning whistle on approach to house in the morning	-					.		-		+
1543. His house purified with salal and fir	-					+				

SHAMANISM

1544. Sweats and trains	+	+	+	.	+		+	+		+
*1545. Seeks vision	+	+		.					+	
1546. Receives dreams	-	+	+	+	+	+	+	+	+	+
1547. Travels at night	-	+	-	-		+	+	+	+	+
1548. Seeks power or guardian spirit at definite localities	+	.			+			+	+	+
1549. Dances in mountains	+									
1550. Builds rock piles	-		-	-	(+)	-		-	-	-
*1551. Seeking at puberty (usually).	(-)	+	+	+	+	+		+	+	+
1552. Any time	+									
1553. Refrains from opposite sex--more the better	+	+	+	.	+	+		+		+
1554. Dreams of dead person	-	(+)	(+)	-		(+)		-		-
1555. Of shamans	-	+		-		+		-		-
1556. Of animal, mountain, bird, etc.		+	+	+	+	+	+	+	+	+
*1557. Bad power rejected at this time	-	+	+	.	+	+	.			-
1558. Gets song in dream	(-)	+	+	+	-	+		+		+
1559. Only minor doctors	+									
*1560. Doctor-making dance	+	+	+	+	+	+	+	+	+	+
1561. In sweat house	+	-	-	-	-	-		-	-	-
1562. In living house	-	+	+	+	+	+	+	+	+	+
1563. Face painted red	-	+	+	.		+		+		+
1564. Gashes body	-	+	-	-		+				(+)
1565. 5-day fasting, night dancing	-	+	-	-		+		+	-	+
1566. 10-day fasting, night dancing	+		+	-		-		-	-	(+)

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
*1567. Only till pain received.	-	-	-	+	+?	-	-	-	+	-
1568. Directed by older shamans	+	+	+	+	(+)	+	+	+	+	+
1569. Drum on ceiling with 2 poles	-	-	-	-	-	-	+	+	+	+
1570. Novice inhales angelica-root fumes	-	+	+	+	-	+	-	+?	-	+
1571. Family and friends present	+	+	+	+	+	+	+	+	-	+
*1572. Shot by pain giver	-	+	+	+	+	+	+	-	-	+
1573. Only close relatives told kind of power	-	-	-	-	-	-	-	+?	+	+?
*1574. Old shaman announces kind of power	-	+	+	+	+	+	-	+	-	+
1575. Try to send back bad power	-	+	-	-	+	-	-	-	-	-
1576. Sends other pains into novice to test him	-	-	-	-	-	-	-	-	+	-
1577. Cataleptic manifestations	-	+	+	+	+	+	+	+	(+)	+
1578. Just good doctor	-	-	-	-	-	+	-	-	-	+
*1579. Thrown up in air "or bounces up on rope"	-	+	-	-	+	-	-	-	-	-
1580. Novice exhibits pain	+	+	-	-	-	+	-	-	-	-
1581. Sponsor doctor takes it out	-	-	-	-	-	+	-	-	-	-
1582. Restores to body	(+)	+	-	-	-	+	-	-	-	-
1583. Swallows it	+	-	-	-	-	-	-	-	-	-
1584. Living object, as worm	-	+	-	-	-	+	+	+	+	+
1585. Inanimate object--bone, hair, etc.	+	-	-	-	-	+	+	+	+	+
1586. Resides in shaman's body	-	+	+	+	-	-	+	+	+	+
1587. Blood letting and sweating after dance	-	-	-	-	-	+	-	-	-	-
1588. Further training for novice necessary	-	-	-	-	-	+	-	-	-	-
*1589. Second dance to fix or "deaden" the pain	-	-	-	-	-	+?	-	-	-	-
1590. Often continues to train for more power	+	+	+	+	+	+	+	+	+	+
1591. Shaman calls on power for help	-	+	+	+	-	+	-	+	+	+
1592. Pain giver (or power) present at each curing	-	+	+	+	-	+	-	+	+	+
1593. Pain giver drives pain to surface in curing	-	+	+	-	-	-	-	+	-	+
*1594. Persons other than shamans seek guardians	-	(+)	(+)	(+)	(+)	(+)	-	(+)	-?	(+)
1594a. Guardian-spirit concept absent	+	-	-	-	-	-	-	-	-	-
*1595. Spirit must address the seeker	-	+	-	-	+	-	-	-	-	-
1596. Mostly women shamans	+	-	+	+	-	-	-	+	+	+
1597. Men doctors strongest	(+)	(-)	-	-	-	+	-	-	-	-
1598. Berdaches esteemed as	-	(+)	-	-	-	-	-	-	-	(+)
1599. Unmarried shamans esteemed more	-	+	-	-	-	-	-	+	-	+
*1600. Wished to be shamans	+	(+)	-	(+)	(+)	(+)	-	-	-	(+)
*1601. Dreams come unsought	-	(+)	-	-	(+)	-	+	(-)	(-)	(-)
*1602. Young and doesn't have much to say	-	+	+	+	+	+	-	-	+	+
*1603. Urged by chief	-	-	-	+	+	+	-	-	-	-
*1604. Urged by male kin	-	+	+	+	+	+	-	+	+	+
*1605. Unconfessed shaman evil	-	+	+	-?	+	+	+	+	+	+
1606. Has gone through doctor making secretly	-	+	+	+	+	+	-	+	+	+
*1607. Because of risk to doctor's life	-	-	-	+	-	+	-	+	-	-
1608. Patient gets better if such a one is killed.	-	+	-	+	+	+	+	+	-	+
1609. Sometimes obliged to doctor own victim	-	+	-	-	-	-	-	+	-	-
1610. Killed if victim dies	(+)	+	+	+	+	+	-	+	+	+
1611. Life paid for (little).	+	+	+	-	+	+	+	+	-	-
1612. Kin can take revenge	+	+?	-	-	-	-	-	-	+	+
1613. Pays for having made person sick	(+)	(+)	-	-	+	+	-	-	+	+
1614. Pays patient's people	-	-	-	-	-	-	-	-	-	+
1615. Can or does cure in own home or family	-	+	-	-	-	+	-	+	+	+
1616. Shaman wears yellowhammer tail feather in hair	-	+	+	+	-	+	-	-	-	-
1617. Has bundle of yellowhammer feathers, each represent- ing a power	-	+	+	+	-	+	-	-	-	-
1618. Hair long and done up in minkskin	-	+	-	+	-	+	-	(+)	-	-
1619. Shaman wears yellowhammer feather in nose	-	+	-	+	-	-	-	+	-	-
1620. When doctoring only	-	+	-	-	-	-	-	+	-	-
1621. Both good and evil acknowledged shamans	+	+	+	+	-	+	-	+	+	+
1622. Good ones might be evil for gain	+	+	-	+	-	+	-	+	+	+
1623. Good ones might become evil	+	+	+	+	+	+	-	-	+	+
1624. Power demands blood and must be satisfied	-	+	+	+	-	+	-	-	+	+

To Ch Gl G2 Tu SR Ku Si Al Ti

Kinds of Power

*1625. Evil:										
1626. Any man-eater or carrion-eater	-	+	+	+	+	+	.		+	
1627. Fire power (fire eating)	-	+	-	+?	+	+	.		+	
1628. Yellow jacket	-	+	+	+		-?	+		.	
*1629. Grizzly bear	-	-	+	+		+?			+?	
1630. Shaman has control over grizzlies . . .	-	-	+	+		+			+	
1632. Secret	-	-	+	+		+			+	
1633. Metamorphosed	-	-	-	-		-			+?	
1634. Disguised as	-	-	-	-		-			-	
*1635. Rattlesnake	-	-	+	+	-	-	-		-	
1636. Secret	-	-	-	-	-	-	-		-	
1637. Shaman able to cure bites	-	-	+	+	-	-	-		-	
1638. Spits on wound or sucks	-	-	+	+	-	-	-		-	
1639. Shaman has control over rattlers, handles them	-	-	+	+	-	-	-		-	
1640. Orders it to bite someone	-	-	+	+	-	-	-		-	
*1641. Soothsaying by means of rattlers . . .	-	-	+	+	-	-	-		-	
*1642. "Indian devil"	+	+	-	-	-	+?	-	-	-	
*1643. "Unicorn"		+		+		+	.		-	
1644. Water dog		+					.		+	
1645. Thunder and lightning		+	+	+		+	.		+	
1645a. Good:										
1646. Divination		+	+	+	+	+	+	.	+	
1647. Combined with curing function		+	+	+	+	+		+	+	
1648. Birds, mountains, trees		+	+	+	+	+	+		+	
1649. Weather power		+	+	+	+	+	+	.	+	
1650. Dreams of ocean		+	+	+		+			.	
1651. Seaweed used to bring or stop rain . .		.	.	.		+			.

RITUALIST

1652. "Talking doctor"	+	+	+	+	+	+	+	+	+	-
1653. Dreams	-	+	+	+	+	+	+	.	+	
1654. Power by dream	-	+?	-	-	-	+?	.		+?	
1655. Dreams of bird, animal, etc.	-	+	-?	+	+	+	+		+	
1656. Power by inheritance or purchase of ritual . .	+	.	+	+	+	-?	+		+	
1657. Sings	(+)	+	+	+	-	+		-	(+)	
1658. Recites long creation-growth myths	+	+	+	.	+	.		.	.	
1659. Curing functions chiefly diagnostic	-	(+)		+	+			.		
1660. Smokes and offers tobacco	+	+	+	+	+	+	-	+	-	
1661. Calls upon power	-	-	-	-		+		.	-	
1662. Calls upon creator	-	+	+	+	+	+		.		
1663. Stronger than sucking shaman	-	-	+	+		+	+	.		
1664. Treats children especially	-	+	+	+		+		.		
1665. Treats minor ills	+									
1666. Officiates at first-salmon rites, life crises, purifications, etc.	+	+	+	+	+	+	+	.	+	
1667. Fee voluntary, no demand	-	-	+	+	-	+			+	
1668. Mostly men	+	+	+	+		+		.		

CURING

1669. Shaman paints (fierce aspect)	-	+	+	+	+	+		+		-
1670. Woman wears maple-bark skirt	-	+	-	-		+		+		+
1671. For doctor-making dance only	+									
1672. Dances and sings with aides	+	+	+	+	+	+	+	+	(+)	+
1673. Aides paid	+	+	+	+	+	-?	+	+		+
1674. Shaman has interpreter		-		+	+	+	+	(+)		-?
1675. Smokes	+	+	+	+	+	+	-?	+	-?	+
1676. Before starting (often at home)	+	+	+	+		+		+		+

	To	Ch	Gl	G2	Tu	SR	Ku	Si	Al	Ti
1677. Talks to power while smoking	-	+						+		+
1678. Sleight of hand	(+)	+	+	+		+		+	+	+
1679. Exhibitions in winter at time of novice initiation	-								+	
1680. Eats ground flint	-	+	+	+		+		-		-
1681. Eats fire		+	-	+?		+		+		+
1682. Handles hot rocks		-						-	+	-
1683. Hands in hot water or drinks it		+	-	+		+		-	+	.
1684. Herbs used	+	+	+	+	+	+	+	+	+	+
1685. Names shaman responsible for sickness	(+)	+	+	+		+	+	+		+
1686. Clairvoyance--"to see cause of illness"	+									
1687. Tells whether can cure or not	+	+			+			+		+
1688. Spews water, angelica root, etc.	+	+	+	+	+	+	+	+	+	+
1689. Sucks pain	+	+	+	+	+	+	+	+	+	+
1690. Direct	+	+	+	+		+		+	+	+
1691. With pipe	+	-	-	-		+		-	-	-
1692. With minkskin		-	-	+		-		-		-
1693. With yellowhammer quill		-		-		+		-		-
*1694. Sucks to relieve tumid condition									+	+
1695. Removes pain with hands		+	+	+		+		+	+	+
*1696. Empowered by a seizure		+	+	+	+	+		+	+	+
1697. Held and helped by assistants		+	+	+	+	+		+	+	+
1698. Puts pain in bowl of water	-	+	+	+		+		+	+	+
1699. Destroys pain	-	+	+	+		+	+	+	(+)	+
1700. Burns in pitch ball	-	+	+	+		+	+	+		+
1701. Throws in air, i.e., away	-	+	+	+		+		+		-
1702. Cuts it up	-	.		+			+	-		.
1703. Kills sender thereby	-	-		+						.
1704. Swallows	-	-					+	-	+	-
1705. Bites	-						+			
1706. Sends it east	+									
1707. Presses into chest to enhance own power and weaken the sender's	-	.			+			+	+	
1708. Returns pain to sender	+	+	+	+		+		+	(+)	-
1709. At option of patient's kin	-	+	+	+		+		+		
1710. Kills evil doctor (sender) if his power is stronger	-	+	+	.		+		+		
1711. Money taken to doctor when asked to come	+	(+)						-	(+)	-
1712. Paid if cure not effected	+	+	+	-	+	-		+	+	-
1713. Gives some back if fails	+	+	+		+			+		
1714. Must try if asked (easy to alibi though).	+	+	+	+	+	+	+	+	+	+
1715. Part of fee to "chief"		-	-	+?	-	-		-	-	-

SICKNESS

Caused by:

1716. Pains given by hateful shaman	+	+	+	+	+	+	+	+	+	+
1717. Persons not shamans or devils	-	-	+	-	-	+	+	-	-	-
*1718. Breach of taboo--or crimes	+	.	+	+	+	+	+	+	+	+
1719. Pain concept involved	+		-	-	-	-	-	-	-	-
1720. Confession helps	+		+	+	+	+	+	+	+	+
*1721. Poisoning by "Indian devil"	+		-	-	+	+	-	-	-	-
1722. By pointing			-	-		+	-	-		-
1723. Soul's loss through fright	-	+	-	+	+	+		+	+	+
1724. Ritualist employed	-	-	-	+	-				-	-
1725. Petitions, prays for its return	-		-	+						
1726. Shaman's spirit goes after	-	-	-	-	-	.		.	-	-
1726a. Sends his power	-	+	-	-	+	.		.	+	+
1727. Contagious magic, by doctor only	-		-	+	+	-	-	.	+	+
1728. Bury hair or clothes by grave	+	+		+		+	+	.	+	+
1729. Hang article on pole in wind on mountain to cause insanity . . . . .		.						.		+

1777.	Men carry otter quivers with arrows	+	-	-	-	+	+	-	-
1778.	Some hold small hafted blades	(-)	-	+	-	-	-	-	-
1779.	Women carry feather bundles	-	+	-	-	+	+	+	+
1780.	Haliotis-decorated headbands (men)	+				+	+		
	1781. "Horns" made of Haliotis rim	+							
1782.	Woodpecker headbands (men) secured at back	+	+	+	+	+	+	+	+
	1783. 1 row of woodpecker scalps	(+)	+	+	+	+	+	+	+

	To	Ch	G1	G2	Tu	SR	Ku	Si	Al	Ti
1784. 2 plus rows	+	(+)	-	-		(+)	-	+?		-
1785. 3 rows	+									
1786. Sinew rods with woodpecker feathers	+	+	-	-	+	+		-		-
1787. Women in shell-fringe skirt	+	+	-	-	+	+		+		+
1788. Money strings on upper body	+	+	+	+	+	+		+		+
1789. Women in buckskin dress	-		+	+	+?					
1790. Eagle feathers in hair (men and women)	+	+	+	+	+	+	+	+		+
1791. Deerskin or fur apron for men	+	(+)	-	-	+	+		+		+
1792. Red and white decorative face painting	+	+	+	+	+	+	+	+		+
1793. Unadorned white deerskins carried	-				+			+		
1794. Stuffed deerskins, decorated with woodpecker scalps and on a pole	-	+	-	-	(+)	+		.		-
1795. Stuffed otterskins carried	-	+	+					+		+
*1796. Obsidian dancers	-	+	-	-		-		-		-
1797. Headdress of woodpecker like rest	-	+	-	-		-		-		-

MISCELLANEOUS

1798. Communal salmon weir	+	-	-	-		-		.		+
1799. Late spring	(+)	-	-	-		-				+
1800. Made in prescribed fashion	(-)	-	-	-		-				-
1801. Formula for first two stakes	+	-	-	-		-				
1802. Prayed over at finish	-	-	-	-		-				+
1803. Fished in at night for first salmon	-	-	-	-		-				+
1804. First-salmon rite	+	+	+	+	+	+	.	+	-?	+
1805. Ceremonial feeding	+	+	+	+	+	.		.		-
*1806. Individuals marked	+	+	-	-	-					-
1807. Ritualist officiates	+	+	+	+	+					.
1808. First-acorn, berry, etc., rite	-	.	+	+	+	+		+	+	-
1809. Body of first gatherer marked	-		-	+	.				+	
1810. Head of family officiates	-		-	-	.	+?		+?	-	
1811. Winter praying for acorns	-	.	-?	+		.	-	-	-	-
1812. Winter praying for snow, rain, hail	-			+						
1813. Shouting at eclipse	+	.	-	-		-		.		+
1814. "Prayer" by talking doctor	-		+	.						-
1815. Bear eating sun			+	-						-
1816. Frog eating sun			-	+						-
1817. Raccoon eating moon	+									
1818. Birds attacking moon	-	.	.	.		+?		.	+	.
1819. Snake attacking moon	-				+					
*1820. Vessels turned upside down		-			-	-			+	
*1821. New-moon praying or talking	+	+	+	+		+		-	+	.
1822. Attempts to make salmon run better					+				+	+
1823. No salmon caused by evil doctor					+				+	+
1824. Pain extracted from river									+	-?
1825. No salmon caused by human bones in river									+	+
1826. Night dances on planks between 2 boats floating downstream	-									+
1827. Shamanistic performance in lean times	-								+	
1828. Fermented juices	-								+	-
1829. Clutched fingers equivalent to a curse	+	+	+	.	+	+	+			+
1830. Water dogs poisonous (tails make sores)	(+)				+		+			+

ELEMENTS DENIED BY ALL INFORMANTS

All the following elements or complexes are lacking:

Structures. Wooden houses: interior shelf; plank partitions; mushroom-shaped stools. Sweat house: ventilation hole cobble-lined or used as exit.

Cordage. 3-ply cord; human-hair cord.

Fishing. Fish dam with falling door, holed sinker, straight "hook," creel, double-pointed "fishhook," fishing fly, clay-ball sinker, spear with spread prongs, crab pot.

Hunting. Communal (collective present); basketry game trap; game net; living decoy; bird cage; arrow for water skipping; rabbit club.

Food. Eating of dog, coyote, sea gull, buzzard, raven, dove, eagle, owl, wolf, shark, pelican, rodents, and reptiles. Head of bear set up; taboo on presence of children at cooking of deer head. Acorn leaching on conifer boughs or in baskets; acorn bread or biscuits; use of manzanita berries, salt from burned grass.

Utensils. Shaped pestle (other than those mentioned); steatite bowl or fry plate; knotted string mnemonic; jointed fire drill; root or fiber hairbrush; weighted digging stick; granary.

Weapons. Shield, rod-jacket armor, spear thrower, untipped war arrow; "slave killer" shaped club. Spear or sling doubtful except for use by boys.

Navigation. Simple dug-out and balsa; split poling rod; anchor; double paddle.

Cradles. Basketry hood; designs indicating sex.

Burdens. Net sack; back carrier of hide on frame; carrying case of sticks; reinforced and coated carrying basket.

Basketry. Obtuse cone sifter; bone tapper; basketry spoon; pitched water basket. Evidence of use of Woodwardia and Evernia dyeing lacking. Coiled basketry (except for a suggestion of its importation from the north by the Alsea).

Dress. Hair net, dye, or plaster; eyeshade; shaving of beard; body mud-coating and anointing with salmon oil.

Pictographs.

Musical instruments. Notched scraper; multiple split-stick rattle (single doubtful); basket scraped; flute played through nose; flageolet; cocoon, gourd, and shell rattle. Roof may not have been drummed on until after introduction of Ghost Dance.

Money and wealth. Money graded on forearm tattoo and by number on arm-length string; Dentalia personified and loaned at interest; Olivella-shell disks and squares.

Pipes, tobacco, etc. Convex and straight tubular pipes; bone mouthpiece; clay and all-stone pipes; disk bowl; tobacco eating.

Games. Ball race; woman's lacrosse; men's double ball with wrestling; dice game with stone markers; knee-cap game; odd-or-even and guessing remainders; acorn spun as top.

Calendar, counting, direction. 2-solstice calendar (apparently); water flow instead of cardinal direction designation; tree in moon.

Marriage. Brother-sister and parent-in-law avoidance; village exogamy as such; prostitution.

Birth and childhood. Special hut at birth; childbirth drink for mother; infanticide.

Girls' puberty. Seclusion in menstrual hut (except for reported uses of brush sweat house by Alsea); wood carrying or similar exertion for the menstruant; drinking tube; dance performed by a double circle of men and women, or by circle of men only; split-stick rattle.

Boys' puberty. Ceremonial recognition.

Mortuary customs. Contamination scapegoat; belt of widow's hair; mourning necklace; mourning beginning before death; scratching face, beating breast, etc., by mourner; face left unwashed; mourning anniversary; gravedigger, a berdache; grave plot bought in alien village.

Social status. Berdache-making ritual; capricious slave killing; destruction of wealth for display; potlaching (unless reciprocal giving at wedding and births so construed).

Property. Wife inherited.

War. White paint; prearranged or pitched battle; formal declaration of war; spies; scalping; torturing prisoners; retention of prisoners (except by alien groups seeking slaves); mutilation of dead (except those bitterly hated); dependence on armor in warfare rather than ability to dodge.

Shaman. Pains received in dream; power saleable; ritualist undergoes doctor-making dance, and dances to remove pains.

Dances. Localized, and with sacred connotations; specific items of the Yurok Deerskin Dance (such as head nets, civet aprons, wolf fur, and sea-lion teeth headbands); obsidian dancers in any numbers; flapping, broad, woodpecker-scalp headband (except Tolowa); cylindrical dance basket; incense offering or esoteric preliminaries required of "talker"; whistle or wooden drum; sexual license tolerated; outdoor dances (except puberty); dance in which men alone participate; public dance for curing.

Miscellaneous. New fire (except some account of doctor's building fire to cook first salmon on Rogue river); new-moon racing.

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

Traits here discussed are marked by an asterisk(*) in the lists

1. I should not insist upon the discontinuity in house type which is apparent from the Siuslaw and Alsea data. Drucker has volunteered later information from a second Alsea, now living at Oakville, Washington, who described houses with plank walls and roofs. This, it is suggested, has the weight of probability, supported as it is by the general impression that there is no real reason for an anomalous condition in this respect for the Alsea and Tillamook.

7. Full, meaning below ground surface as well as above; half is above only.

12. I.e., in a horizontal plane.

20. Strips inside and out, lashed together to secure walls.

22. See also items 64 and 65.

167. Enclosing a strip across the stream.

168. Platform for spearing, netting, etc.

172. Basketry cylinder laid on river bottom, frequently at opening in dam.

173. At opening in dam, above lower water level, salmon stranded.

176. Mesh large enough to admit head and gills, retreat impossible.

177. Attached to gill net, vibrates when fish is caught, notifies waiting fisherman.

178. Very similar to tennis-racket frame with long handle.

179. The Yurok type, cf., Kroeber's Handbook of the Indians of California.

180. Like all "lifting" nets lowered into the water, plane of frame perpendicular to surface, net bag drifting downstream, usually steadied by upright posts driven in river bed. The handle on this net is horizontal or nearly so when in position.

187. Wood or bone stem to which is lashed at an acute angle a short, pointed bone spur.

188. Short strands of hair bound together at ends and baited.

247. To train them for hunting.

Food. See also items 380-383b.

255. That is, not eaten because said to be poisonous (cf. Yurok in Kroeber, Handbook).

261. Mixed with tallow and stored.

355. This takes place when boy returns with his game and is subjected to this and other ritual treatment.

369. Refers to the prescription that it must be consumed at once, all in one dwelling.

377. There is some doubt whether this is a prescription of magical import.

411-412. To strip fibrous material for cordage, etc.

419. A hazel stick added each day by simple twine weave, forming small pad or mat. 418 also as mnemonic.

424. Slow burning substance for carrying fire a short distance in moving camp, etc.

466. Straight as compared with the more northern types (Puget Sound, etc.). Actually it has a pointed upturned tip. It should have occurred in most of this area but the results are inconclusive. A perfect specimen was dug up in the Chetco River bed and is now in the possession of a local collector at Brooking, Oregon.

511. Held between thumb and forefinger.

534. This is the Yurok type; see Kroeber, Handbook.

564. Ceremony by ritualist to ensure good fortune to boat.

566. All members of fishing or hunting crew pretended to play shinny, etc., and only made references to their occupation in these terms--for good luck and fear of offense to sea lion, fish, etc.

579. A toe, or pocket filled with padding on which the child sits when cradle is upright, in distinction with 580 in which no toe.

600. Openwork or open weave refers to large interstices between the elements of the basket.

664. Drucker's remarks seem to convey that Tolowa sole (extra) is recent. My Galice Creek notes indicate informants regard it as aboriginal.

695. Mostly women.

696-697. Both men and women.

734. Definitely asserted by most to have come in late with one of the southern cult dances.

745. Recent for Tolowa.

772-775. These two Drucker has labeled "woman's money." If not explicitly so this attitude toward them is probably implicit in the description "decoration" for the rest of these people.

844. As "white moon," "dead leaf moon," etc.

846. There is some uncertainty with respect to the question: Should there be 12 or 13 moons throughout this area?

852. Knowing the season, the star position gives the hour.

861. This refers to "the way the world lies" and has no connection with river flow.

868. Two men exchange their respective sisters in marriage, the transaction always involving a monetary exchange also.

870. In which indigent suitor pays only small amount for bride and goes to live with his parents-in-law.

881. Bereaved spouse goes directly to live with new mate.

902. Holding woman close to hot fire to make her confess.

908. Purely accidental or innocent contact regarded as an adulterous offense.

914. If by another woman, she paid the offended one with "woman's money." (Tolowa)

929. The real blood group, not a fictitious segment to which a name rigidly adhered, determined the exogamic unit. Consequently, in spite

of the fact that the village was for the most part a patrilineal group, neither village exogamy, so conceived, nor clan exogamy can properly be said to have existed. Both notions are foreign to these peoples' minds.

964. Magically, by formula, gesture, etc.

990. Ceremonial treatment each day--in vapor rising from dampened hot rocks.

1000. Not true couvade, and refers here to both mother and father. Restrictions of magical significance.

1011. Any but dried fish, meat, etc. (uncooked).

1023. Could talk of land from which they came and would become nostalgic.

1072. That is, until a dead name in the family could be revived again.

1083. The following items refer to observances at time of girl's first menstruation.

1097. Inserted in septum perforation.

1118. "Travels"--wandering through the woods on foot.

1133-1135. These take place among the rest of the groups (besides Tolowa) at varying times after conclusion of 1st menstruation--usually some multiple of 5 in terms of days or months.

1170. In living house, men hold to wall, women to men's belts, girl dances with rattle and visor, and is in care of ritualist.

1189. "Training"--abstinence, exercise, taboo observances, etc.

1208. These are quite formalized and have a definite character--not mere weeping.

1226. To prevent his hanging on to anyone in this world.

1234. Before finally lowering it to rest in grave.

1286-1287. If there were no direct heirs. "People didn't like to see strangers use them" (Drucker).

1306. This I believe to be same as 1305 since in the accounts pertaining to that element, the evil shaman often left animal tracks.

1308. Not in same grave, of course.

1326. Namesake in the sense of one who has the same name. I am not sure of Drucker's concept (1327).

1329. Among the Yurok the recently bereaved must be paid by those organizing or participating in a dance if they have not already been compensated, as by murderer of kin.

1383. As "Lives-on-river-bend," "Married-to-the-south," etc.

1395. The village is essentially a group of male relatives and their wives, bound together by blood and common interests.

1400. This is a moral obligation involving the responsibility which is incumbent upon one who receives protection for his allegiance.

1415-1421. This may seem a gratuitous distinction but was designed to show the nature of property individually owned and inherited, that communally claimed, and that produced by joint effort. It is not inconceivable that a dam,

though erected by several men, should belong to the owner of the site. In fact, it is true that here a prominent man nominally may own the dam, but at the same time his aids and subordinates share its products and so in effect own it too. The circumstances are elusive and are really not amenable to a facile plus and minus diagnosis. 1421 need not be dam sites.

1419. Means use of gaff, harpoon, and line. May be the sole resort of those without dam, nets, traps, or canoes.

1438. "The purification dance (Tolowa) was used as dance of incitement and apparently of settlement as well" (Drucker).

1459. Because they are the primary objectives of the enemy.

1460. Usually some bird or animal with attributes of ferocity or agility valuable in dodging arrows or hand-to-hand encounters.

1483. A formal adjustment of differences after the fight, on the field, by the warriors, involving the exchange of payments for losses suffered.

1489. That is, no standard values for lives or property, and no lump sum demands.

1490. The more aggrieved side does not simply receive the excess of its demands over that of the other side.

1493. With likely exception of chief, on whom the burden of war and indemnity mainly fell.

1502. A Yurok trait. It is steamed and a formula recited over it.

1520. Turns head toward him, or departs directly from that point.

1525. "Bad blood"--impure by reason of the crime.

1545. Here vision and dream are differentiated, the first partaking in the nature of an hallucination, the latter used in the ordinary sense of the word.

1551. The training of the youth during adolescence contributed to this and usually if he had inclinations toward shamanistic pursuits they were at least manifested at this time.

1557. That is, when first dreamed or seen.

1560. The Yurok idea of initiations and gaining control of one's supernatural assistant. The term given to this being, which is sometimes a natural object, but more often a living creature, is "power." Doctor and shaman are synonymous in this paper.

1567. The possession of a "pain" is the prerequisite of a shaman. When made visible it takes various forms--a hair, worm, bone, or some wriggling, nondescript likeness of these things. At the same time it has a supernatural existence and maintains vital contact with its possessor, even transmitting injury of itself to its owner. It is still more intimately related to the supernatural who bestowed it--in fact, they are one, and the native term for "pain" is also that of the pain-giver, otherwise called in English a "power." The possession of a "pain" (the direct cause of sickness and death) within the shaman's body makes him capable of curing by virtue of it.

1572. The explanatory gestures of the informants were those of one shooting an arrow.

1574. He is able to see or know what the nature of the power is--whether bird, bear, yellow jacket, etc.

1579. Refers to novice and obviously suggests some deception of the spectators.

1589. A Yurok feature.

1594. As such, the guardian-spirit concept is undoubtedly weak in this region, but one or two facts tend to deny its total absence. As shown before (1460) warriors of consequence had attending and protecting supernaturals, and these did not, so far as I was able to determine, pertain to shamans. Then too, not only was a shaman's power felt to be actually present and assisting at a curing seance, but it could be called upon in time of stress, though rarely was that done. In all instances it was called a power.

1595. That is, merely seeing an apparition or having a dream is not sufficient.

1600-1602. These elements illustrate an attempt to determine the essential cause at the outset of a shamanistic career, whether voluntary, involuntary, or externally induced. As indicated, the wage is probably compounded of all three factors.

1603-1604. Either of which might profit from the earnings of one of their number.

1605. These are called by a distinct term.

1607. Doctors frequently killed if suspected of evil machinations or for repeated failures.

1625. The possession of certain powers made one at least potentially a menace to health and happiness. At the same time these powers made the most powerful doctors when they were disposed to cure.

1620-1653. Not to be found on coast.

1641. On the occasion of an assembly for the purpose of recovering lost articles the snake is released by the shaman and makes its way toward the thief, or toward the article itself.

1642-1643. These are not "powers" in the same sense as the rest. They represent bodily transformations of certain persons who had this power of sorcery and capability for evil which was acquired, at least by some shamans, by purchase. An account of the "Indian Devil" is given in Kroeber's Handbook account of the Yurok. The "unicorn" ran about at night on two legs, piercing people in the back with his single horn. One escaped him by jumping behind a rotten stump into which the onrushing unicorn rammed his horn and so was stuck.

1652. This is the individual whom I have alluded to throughout the list as ritualist (or perhaps inadvertently as a priest) in contradistinction to shaman or doctor. The two are undeniably different, both in function and in the manner of their induction. Furthermore they are separated in the minds of the people, who use different names for the two, and, in English, speak of the ritualist as a "talking doctor" since his business and the efficacy of his

office lie in the recitation of the appropriate ritual words. These may be derived from a dream, by purchase, or by inheritance, which last is never, or only to the slightest degree, true of the shaman, who must receive direct contact with the supernatural and even exhibit at the time of this contact the characteristic manifestations of spirit possession. The ritualist has no such formal initiation but does hold a sort of office in the community, being appealed to in all situations which involve a formal religious procedure, the essence of which is learned (not revealed) formulaic recitals which often recount the origin and history of the relevant ceremony. These, as said, may be dreamed and so become established in time, but the insistence is upon inheritance.

1694. This was spoken of by Tillamook as "bad blood," but I interpret it as a physical condition, not the result of a taboo transgression, because blood was actually withdrawn from a localized area.

1696. At the moment he extracts the pain, the doctor displays unnatural strength in quelling its powerful efforts to escape from his hands. He flings himself about in violent fashion so that it sometimes requires the aid of two men to hold him on the ground--all in consequence of the "pain's" strength, of course. I am inclined to interpret this behavior, if not feigned, as evidence of a seizure of some kind, perhaps of possession.

1718. This is usually treated by the ritualist by means of formulae.

1721. Not actual poisoning but so spoken of by informants.

1750. The foundation for many of the elements of regalia as well as the dance itself is to be found in the Yurok pattern (q.v.). Being primarily an opportunity for the display of wealth, the participants naturally made all possible use of their (or their patron's) valuables, such as otterskins and white deerskins, obsidian blades, dentalia, and woodpecker scalps.

1751. Songs were individually owned, so after leader started one he "loaned" it to the rest to sing, in consequence of which they joined in.

1753. The very good dancers were called upon at will by the spectators to step out in front and assume the spotlight with an individual performance. These persons, according to my information, were to be found to the rear or sides of the routine dances (chorus), not among them.

1761. A sort of "apache dance" requiring agility and precision of movement on the part of the two dancers.

1764. This does not seem to be of a ritualistic character. The speech of this person recurrently introduces a solemn note compounded of feelings of thanksgiving, sadness, etc.

1774. Increasing amounts and rarities of wealth on each succeeding night. Sometimes the most prominent men refrained from attending until the last nights.

1775. The entire village pooled its valuables

to outdo the visitors, or the adherents of one rich man aided him thus to eclipse the efforts of a rival group.

1796. Carried large obsidian blades, as long as 1 foot or more and up to 6 inches wide.

1806. The ritualist in some way puts a mark on each of the communicants as a symbol of his

having eaten of the ceremonially prepared fish and henceforth for the year may eat it at his pleasure.

1820. This was to prevent their catching of the blood of the injured moon.

1821. Usually for good luck or long life at the moment of seeing the new moon.

APPENDIX

BY

A. L. KROEBER

It seems worth while to comment further on the comparative significance of some of Barnett's findings, especially with respect to reliability of the element-survey method, as previously examined in connection with Gifford's Pomo data in No. IV of this series of studies.²

The antecedents and circumstances of Barnett's collecting were these. In 1933 Drucker spent part of the summer making a strictly old-fashioned ethnographic field study of the Tolowa, a coastal Athabascan group in California just inside the Oregon line. In regard to territorial continuity, the Tolowa form the southerly member of a block of Athabascan "tribes" who held nearly half the coast of Oregon, but were cut off by the Yurok and Wiyot from all other Athabascans in California. In short, ethnographically the Tolowa presumably belonged with Oregon, not in California, in which modern political boundaries happened to put them. Presumably because they participated heavily in the Oregon Athabascan culture, the Tolowa culture, as obtained from several good informants, showed so many differences from that of the Yurok, that some knowledge of the Oregon Athabascan was seen to be urgent, and Drucker planned to spend the summer of 1934 in trying to obtain it. Because the culture of the Oregon coast Indians was known to have been violently and deliberately shattered by the whites seventy years before, and because none of the several anthropologists who for thirty years past had worked at Siletz or Grande Ronde reservations had brought back any coherent report on the general ethnography of even one tribe, it was evidently useless to hope for too much. Drucker therefore planned not to repeat his intensive Tolowa approach, which would presumably have been fruitless, but instead to gather what he could on the Tututni of Rogue river, on other Athabascans, and on non-Athabascans of the coast, as far as opportunity allowed. The Takelma were included in the program because Sapir's linguistic informant, who had manifested also appreciable ethnological value in Sapir's hands, was reported still alive. Unfortunately, she had died, the last survivor capable of giving information on her people, a few months before Drucker's arrival; but there were Kus and Alsea informants still available, as well as Athabascan ones.

Barnett accompanied Drucker as assistant on this 1934 trip to Oregon. By midsummer, Gifford's Pomo element survey had shown the list method as so practicable that we decided to apply it in another area; and Barnett was asked to make the

attempt during the remainder of the summer. He had first to build up a list. This he did by combining and selecting from the old Kroeber list of 1928, the Klimek list of No. 1 of this series (both these being built wholly on literature), the list just used in the field by Gifford among the Pomo, and his own and Drucker's experience in Oregon. This was a difficult task for a man who had never tried to use a formal list, in fact had not even seen a list purporting to cover a whole culture, and who was only in the beginning of his apprenticeship as a field ethnographer. The eminent success with which Barnett constructed a pertinent, workable, and soundly descriptive list under these formidable circumstances, certainly is proof that he possesses ethnographic insight.

Having made his list, he filled it six times through informants of three Athabascan tribes: Chetco, Sixes River, and Galice Creek (two informants); and through informants of two non-Athabascan tribes: Siuslaw and Tillamook. To these he added, at Drucker's suggestion, three lists compiled from Drucker's ethnographic-sketch notebooks: for the Athabascan Tututni, and the non-Athabascan Coos (Kus) and Alsea. This difference in manner of obtaining information is emphasized because it affects the statistical and therefore the ethnographic results.

Finally, after the nine lists had been put together, at his own suggestion Drucker filled a tenth column with pluses and minuses for the Tolowa of his previous more intensive summer.

It is plain that the ten lists represent three somewhat different types of source, and may therefore be comparably similar, not identical. In the previous Pomo contribution it was found that the intrinsic reliability of lists collected by seemingly entirely parallel method appeared to vary according to several easily ascertained criteria, including the total size of list filled and the ratio of plus and minus answers within it. Barnett has already commented on differences in these two respects shown by his three different types of list. For the sake of readier clarity I have regrouped part of his figures in the adjoining table. In average, the lists taken from ethnographic sketches obtained in the old-line way average only about 740 entries with only 26 per cent of negative answers; those filled in interviews having to do directly with the list, around 1270, with 29.7 per cent of negatives; the one extracted from an intensive old-line study by the author himself, 1350 and 43 per cent. Further, the table shows that there is no overlapping between these three classes, except that the single Alsea list, with 33 per cent of

²Gifford and Kroeber, *Culture Element Distributions*: IV--Pomo, UC-PAAE 37:117-254, 1937.

minuses, falls in the range of negatives of the middle group.³

CLASSIFICATION OF LISTS ACCORDING TO SOURCE

From full standard ethnographic monograph, based on several informants:

	Total	Per cent
Tolowa	1342	43

From list used directly with single informant:

Chetco	1412	27
Tillamook	1361	33
Siuslaw	1254	29
Galice 1	1235	32
Sixes River	1209	27
Galice 2	1143	30

From ethnographic sketch, single informant:

Tututni	810	22
Alsea	778	33
Kus	631	23

Although it may seem strange that the lists filled by list questioning should occupy the middle place between the two types extracted from notebooks of "standard" ethnography, the reason for this fact is easily discerned. In general, ethnographers record presences more fully than absences. The scantier their material, the greater is the disproportion likely to be. In using Drucker's sketches, Barnett hewed straight to the line and entered a minus only where an absence was specifically recorded in the notes, and refrained from inferring an unspecified absence even where he had reason to suspect it. However, when Drucker filled in the Tolowa column from his own far fuller notes plus observation and memory, he was able to enter with assurance some 125-250 more minuses than Barnett had felt warranted in extracting from Drucker's Tututni, Kus, and Alsea notebooks. With reference back to

Barnett's tabulation, it will be seen that the specialization of the Tolowa material lies precisely in its negatives, which are from two and a half to three and a half times as numerous as those for the three other notebook tribes, whereas in positive items it exceeds them only from a sixth to two-thirds. (Incidentally, the Tolowa list also has fewer positive entries than all of the six lists filled by direct questioning, although it again far exceeds all of them in negatives.) We may infer accordingly that the Tolowa list differs from the Tututni, Kus, and Alsea not only in being based on fuller data on a richer culture, but in having been extracted by the collector of the data on a somewhat different basis of judgment.

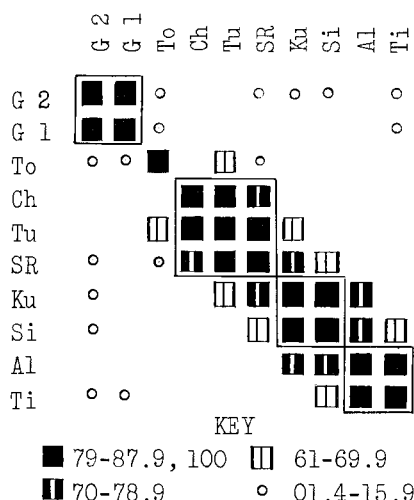
It has been necessary to go into these matters of qualitative list differences because they affect the ethnographic conclusions to be drawn from the lists. A glance at Barnett's map shows that all but one of the groups represented were coastal, living either on a bay, like the Kus, or on the lower reaches of a stream entering the ocean, like all the others except the Galice Athabascans. These eight tribes thus lived in a linear order from the Tolowa in the south to the Tillamook in the north. Everything we have in the way of many years' experience in these matters would lead us to expect that the sequence of cultural similarity would be the same,⁴ namely, Tolowa, Chetco, Tututni, Sixes, Kus, Siuslaw, Alsea, Tillamook, the only problem being: At what points did the major cleavages or changes of culture occur? The ninth tribe, that of Galice creek, is the only interior one. It might therefore be expected to stand somewhat apart from the seriation of the others, especially as the two lists representing it show definite resemblances to the Shasta culture of inland northern California. The group to which presumably the Galice Athabascans would most closely attach among the eight coastal ones would be the Tututni of the mouth of Rogue river into which their Galice creek drains; and next, to adjoining Chetco and Sixes River.

Such is the picture of relationships inferable from the geography. Now let us match against this

³A similar examination of + and - frequencies was made of Pomo lists in No. IV. There it was found that the best lists showed an excess of + over - of 0 to 20 per cent, those with a higher or lower excess tending to be less reliable. (The excess was reckoned in terms of the total: thus, NE Pomo, +221, -423, total 644, excess -202, = -31 per cent of 644.) This means that in the better lists positive answers tended to constitute from 50 to 60 per cent, negative answers from 40 to 50 per cent of the total. This is about the proportion of the Tolowa list, and it is far higher for negatives than Barnett's informant-filled lists, which average around 70 per cent +, 30 per cent -. The results differ evidently because different men handled different lists in a somewhat different way. Obviously there can be no outright transfer of absolute values of reliability from one body of work to another. By Gifford's standards all Barnett's

informant-collected lists would be highly unreliable, and vice versa. We can only say that a Barnett Oregon list which shows appreciably fewer than 25 per cent or more than 35 per cent of minuses is out of step with the rest and not wholly comparable with them; and that for Gifford's Pomo lists the corresponding limits are 40 per cent and 50 per cent. This raises a problem for the future when the several areal blocks of lists shall be compared for interpretations with respect to culture relations within the wider area embracing them all.

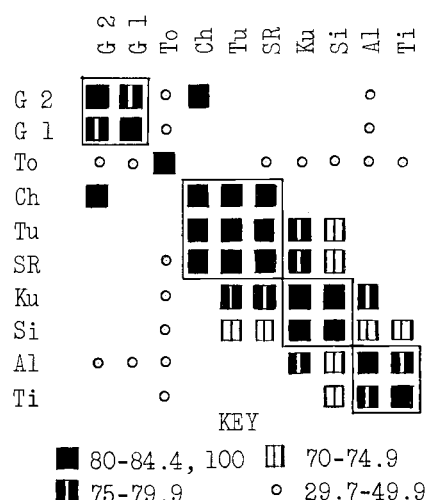
⁴Such an inference might not hold in the east; it has held universally in experience on the Pacific coast, where everything known indicates the high sessility of groups, an almost complete absence of migrations or shifts of populations in recent centuries, and a gradation of culture continuous according to distance.

Fig. 1. Tribal relationships, Q_2 coefficients.

the relationships indicated by the Q_2 coefficients of similarity as already tabulated by Barnett, and represented graphically in figure 1.

In general, the geographical order along the coast is pretty regularly followed by the coefficients. There are occasional exceptions as when marginal Tillamook shows a somewhat higher coefficient with Chetco and Sixes River than nearer Alsea shows with them. But in the main Tillamook has the lower coefficients and Alsea the higher ones with southerly tribes; and so all through the list for the coast.

Second, with regard to the Tolowa. These appear to stand much farther apart from all the other seven coastal tribes than any of these from the rest. They show the only intercoastal coefficient below .15 (Tolowa-Sixes River .06), and their maximum is .63 (with Tututni), whereas all other coastal tribes run to maxima of .79 to .87. It is entirely probable that the Tolowa have taken over a mass of Yurok (or Yurok-Karok-Hupa) specializations, many of which did not succeed in filtering northward beyond them. However, this is almost certainly not the only factor involved. The abnormally high percentage of minuses in the Tolowa list may not be left out of the reckoning. The 43 per cent of negative entries in the Tolowa list, as compared with a range from 22 to 33 in the others, undoubtedly accounts for the preponderance of Tolowa low coefficients. Another aspect of the Tolowa coefficients is their irregularity. Instead of decreasing regularly northward, they run: .45 with the Chetco, their immediate neighbors, but up to .63 with the Tututni; then down again to .06 for the next Athabascan tribe, Sixes River; still low for Kus and Siuslaw, .17 and .25; but up again to .51 and .52 for the most distant Alsea and Tillamook. We may conclude therefore that the aloofness of the Tolowa caused by the influence upon them of the specialized Yurok who adjoin them but are outside the frame of this study, is less great than the figures indicate,

Fig. 2. Tribal relationships, G percentages.

part of the aloofness or cultural separateness being fictitious and resulting from the different method in which the Tolowa list was filled.⁵

Third, with respect to the inland Galice Creek Athabascans. Here we have lists from two informants of the same tribe. This raises another problem of reliability, soon to be considered; but for the present we must find some way of treating the two lists as representative of a single tribe. Galice 2 shows lower coefficients 6 times out of 8; the two exceptions are with the most remote Alsea and Tillamook. The means of their coefficients run: To .10, Ch .45, Tu .35, SR .27, Ku .17, Si .13, Al .20, Ti .11. As we have seen, Tu ought to be highest, SR and Ch next. Actually Ch is a little higher than Tu. In the main, however, the coefficients place Galice culturally about as is expectable from geography.

All in all, apart from the Tolowa, the fit of the coefficient table to expectability is rather good--somewhat better perhaps than for the Pomo area lists. There are unexplained displacements of expectable order; but none of them is very serious in coefficient quantity. Considering how long the cultures have been dead, and the impossibility of choosing informants among the almost extinct survivors, the fit is in fact surprising indeed.

For comparison I add also the G coefficients, which are derived from a formula, $a/\sqrt{(a+b)(a+c)}$, which makes no use of common absences of traits (d , or --). It will be seen that the diagram (fig. 2) yields a grouping closely similar to the Q_2 diagram (fig. 1). The principal differences are: the G_2 - G_1 coefficient is not so high as it should be, being surpassed by five intertribal ones; the G_2 -Ch relation seems abnormally high;

⁵Further information on this point will be available on publication of a new Tolowa list obtained in the autumn of 1935 by Driver as part of an element survey of northwestern California.

and Tolowa is set apart from the rest even more than are G2 and G1, in fact, it provides all but two of the lowest coefficients under 50.

TABLE 2

G Percentages

	G2	G1	To	Ch	Tu	SR	Ku	Si	Al	Ti
G2		79	47	83	66	69	59	53	46	50
G1	79		42	67	64	65	58	57	46	54
To	47	42		58	67	50	48	40	30	30
Ch	83	67	58		84	84	69	69	57	61
Tu	66	64	67	84		82	75	70	64	52
SR	69	65	50	84	82		77	71	57	61
Ku	59	58	48	69	75	77		81	76	67
Si	53	57	40	69	70	71	81		75	71
Al	46	46	30	57	64	57	76	75		76
Ti	50	54	30	61	52	61	67	71	76	

The question next arises: Where does the major cleavage come in the line of cultures on the coast? Inspection of the Q_s coefficient table shows three major breaks: between Tolowa and Chetco; between Sixes River and Kus; and between Siuslaw and Alsea. The first is much the largest, but cannot be wholly relied on because of the aberrant nature of the Tolowa list. However, it cannot be ruled out because we do not know the strength of the aberrance as expressible in coefficients. Of the two other breaks, that between Sixes River and Kus, in other words between Athabascans on the south and non-Athabascans on the north, seems the greater: coefficient .72, versus .77 for Siuslaw-Alsea. As against these, we have, still in linear geographic order: within the Athabaskan block: Ch-Tu, .87; Tu-SR, .84; within the next block, Ku-Si, .83; within the northern block, Al-Ti, .79.

With these two provincial borderlines within the linear coastal culture may be compared the abruptness of the frontier between coast and interior. Here we can compute the mean of all coefficients of the Galice and two adjacent coastal tribes.⁶ These means run: Galice 2, .18; Galice 1, .265; Chetco, .49; Tututni, .57. Even the marginal coast tribes run higher mean coefficients than Galice: Tolowa, .33; Tillamook, .39. In other

⁶Omitting the G2-G1 coefficient, and including only G value in the means for other tribes.

⁷The absolute values are: a, ++, 607; b, +-, 63; c, -+, 55; d, --, 190; N = 915 (as against 580 for the Q_s of the table). Besides, there are 73

words, our one inland tribe shows lower average coefficients than any coastal tribe, even though half of these share Athabaskan speech with it. We have here then an approximate indication of the strength of the environmental influence of coastal versus inland habitat in the Oregon area. It is only approximate because we do not know how much of the cultural separateness of the inland tribes is attributable to their specific environment and how much to their position in contact with other tribes still farther inland and from contact with whom they themselves cut off the coast dwellers. However, whatever the respective strength of these two factors--natural environment as such and geographical position as such--their combined influence seems to have been sufficient, in this area, to differentiate inland neighbors from coast neighbors more than any coast neighbors from each other. In short, in Oregon west of the Cascades the actual coastal cultures apparently tended to form one block or primary stratum, the inland cultures another.

There is another matter which bears on the reliability of lists--on the problem of how far any one list is authentically representative of the culture of the "tribe" or social unit of which it purports to give a picture. Here we have some check in the fact that Barnett was able to fill independent lists from two survivors of the Galice Creek Athabaskan group. How well do these agree? Their Q_s coefficient is the second highest obtained: .86, as against .87 for Chetco-Tututni, and from .84 to .01 for others. The two Galice lists are also similar in size: 1235 and 1143 items; and in percentage of negative answers: 32 and 30. However, with ideal informants questioned by an ideal ethnographer on an ideally appropriate list, two informants of the same social unit should give identical answers throughout, and their Q_s would then be 1.00. The difference of the actual coefficient of .86 from the ideal one of 1.00 serves as a sample indication--it hardly is a measure, I assume, statistically speaking--of the lack of reliability in the sum of data obtained. The possible causes of the differences in the two theoretically identical lists will be obvious: questions so worded as to be ambiguously construable; indifference, fatigue, partial ignorance, or loss of memory by one or the other informant; lack of concreteness or cross-checking by the recorder, etc.

Actually, the reliability is better than the Q_s of .86 would indicate, because this Q_s is based on figures excluding all pluses and minuses universal or uncontradicted in the area. With these included, the percentage of agreements in the two Galice lists rises from 78 to 87; and the Q_s from .86 to .94.⁷

items for which one or both Galice lists contain (+), (-), +?, or -?, that is, a more or less dubious entry. Fifteen of these are agreements, 58 disagreements. In other words, when doubt was raised in the collecting, 4 times out of 5 the two Galice informants were giving conflicting answers.

Even this would be a disconcertingly high figure of disagreements where the cultures had survived until recently and there was ample choice of informants for checking. Under such more favorable conditions it seems that the percentage of clean-cut agreements could reasonably be expected to approach 95 per cent. Whether this degree of accuracy can be attained with lists constructed on the basis of larger experience and more skilfully used with informants, or whether any list method of collecting ethnography will always remain subject to a 10 per cent or larger discrepancy, remains to be seen. The question can fairly be raised whether the old-line, individual, haphazard method of field study ever yields as much as 90 per cent of noncontradicted statements. We cannot tell, because in most monographs there is little indication whether a given statement rests on the authority of one or several or many informants and whether it represents their unani-

mous or their majority opinion. Where conflicting evidence is given at all, it is usually rather variable in detail.

A final word with respect to the value of Barnett's data. They are expected to be read by anthropologists--read down the columns, with appreciable time saving--when and as anthropologists concern themselves with Oregon ethnology. For use by the layman, the local historian, and those who like their data predigested, they can easily be transmuted into conventional literary form whenever it seems worth while. I believe that in the present work Barnett has probably assembled more new concrete information on the native cultures of the Oregon coast than was available in all previous sources put together. If this opinion is correct, it would seem to establish both Barnett's ethnographic competence and the value of the culture element distribution survey as a field method.