

APPENDIX

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TRIBAL SUMMARY

THE HUPA

LANGUAGE — Athapascan.

POPULATION — The Census of 1910 returned 639 Hupa.

DRESS — The ordinary dress of men was a deerskin loin-cloth. Deerskin moccasins with elk-hide soles, and deerskin leggings, were worn in the forest, and fur robes about the shoulders in cold weather. The woman's dress was a knee-length skirt of deerskin open at the front, where it revealed a fringe apron consisting of strung pine-nut shells with banded ornamentation of *Xerophyllum* grass. A bowl-shaped basketry cap was ordinarily worn. Moccasins and leggings were used only for travelling. Both men and women parted the hair in the middle and allowed it to hang in two ropes in front of the shoulders; but men sometimes arranged it in a single rope behind. Those who could afford them had ear-pendants, either abalone-shell discs or strung dentalia with red woodpecker-feathers protruding from the larger end. Most women had vertical lines tattooed on the chin.

DWELLINGS — The dwelling was a rectangular structure approximately eighteen feet square, six feet high at the peak and four feet at the eaves. The material was cedar posts and poles and split cedar planks. The wall-boards were upright and the roof-boards perpendicular to the eaves. The roof itself was truncated. Entrance was through a circular hole little more than a foot and a half in diameter. This was at the ground level in the second plank from the left-hand (to the occupants) corner of the end facing the river, and gave on to a stone pavement that crossed the front of the house. In the central part of the enclosed space was a pit ten to twelve feet square and four or five deep, in which the family activities were carried on. Men and boys commonly slept in the sudatory, a partly subterranean, plank-roofed structure, approximately square or oblong, with an excavation four feet deep.

PRIMITIVE FOODS — Vegetal foods were of great variety. Acorns, dried, crushed in the mortar, leached, and boiled to a mush, were the principal staple. The parched and ground seeds of certain grasses and other plants, such as tarweed, were second in importance. Various nuts, bulbs and corms, berries, and green shoots were included in the Hupa diet. Deer, elk, all the local rodents and game birds were taken for their flesh, as well as for their hides and feathers. Salmon and lampreys were plentiful in Trinity river, and shell-fish were obtained by barter. The modern Hupa declare that their ancestors never ate birds of prey, carnivora, reptiles, and insects, as did most California Indians.

ARTS AND INDUSTRIES — Hupa material culture shows unmistakable relationship with that of the Northwest Pacific coast. The basket-weavers of the tribe were and are among the most skilful of aboriginal America. Their product, exclusively twined work, shows great variety of form, and serves a multitude of purposes, from gathering natural foods to storing and cooking them. Wooden implements and products included bows, arrows, fish-spears, rod armor, flutes, cedar planks, tobacco pipes; of stone were arrow-points, spear-points, knives, mauls, mortars and pestles; of shell, beads and other ornaments, and spoons; of bone, awls and fish-hooks; of horn, spoons, purses, and cutting and splitting wedges. Fibres from the leaves of iris were twisted into cord, which was woven into various kinds of nets and bags. The principal occupations of men were fishing, hunting, and the fashioning of all implements and utensils except baskets. Women employed themselves in making baskets and clothing, and of course in cookery and in harvesting vegetal foods.

GAMES — A paucity of games is notable in Hupa life. There is a form of the widespread guessing contest, in which a player is required to guess which of two bundles of sticks in his

opponent's possession includes a black-banded one. Women have a game of dice, using two pairs of mussel-shell discs distinguishable by a difference in size. A very rough contest for men, now obsolete, somewhat resembled lacrosse, in that the object was to toss across the goal by means of a throwing-stick a pair of billets connected by a thong.

POLITICAL AND SOCIAL ORGANIZATION — The clan system did not exist among the Hupa, the family group being the only social division. For ceremonial purposes the villages were grouped in two divisions, a northern and a southern. Social rank was based on the possession of wealth, as among the tribes of the North Pacific coast, but the system did not attain the high development found in that region. A mild form of slavery existed. The political organization was loose. The position of head-man of a village depended on wealth, and along with that wealth descended to the son. The principal duties of a chief were to give the word for the inception of public undertakings, such as the construction of fish-weirs, and to mediate between disputants. His prerogatives were exemption from labor in such enterprises, and a share in the spoil of hunters.

HUPA DIVISIONS AND VILLAGES¹

Náftnu-hwǝ, "Winding-road Dwellers," the Northern Division

Hónsah-t̄t̄ñ (Honsading), "Deep-pool Place," east bank of Trinity river at the north end of Hoopa valley.

Tahkytshán-kút, on the west bank opposite Honsading.

Kínchuhwǝ-kút (Kinchuwhikut), "Its-nose Upon," east bank just below the mouth of Mill creek.

Chéñt̄úkot-t̄t̄ñ (Cheindekhotding), "Dug-out Place," west bank between the mouth of Socktich creek and Miskut.

Mís-kút (Miskut), "Bluff Upon," east bank on a bluff midway between Mill creek and Hostler creek.

Tákytmiñl-t̄t̄ñ (Takimilding), "Cook-acorns Place," east bank a short distance above Hostler creek. At the beginning of the acorn season the people of this village would gather a small quantity of the nuts and prepare a feast of mush and salmon, which all the Hupa attended. The remnants of the feast were cast into the fire, and the cooking stones were added to the accumulated heap of previous years. This is the present residence of the northern division of the Hupa, known as Hostler ranch, and the ceremonial feast is still observed.

Tséwnál-t̄t̄ñ (Tsewenalding), "Rock-inverted Place," east bank about a quarter of a mile above Takimilding. The locality is now known as Senalton ranch.

Tinúhññu, the Southern Division

Métt̄l-t̄t̄ñ (Medilding), "Canoe Place," east bank of Trinity river about midway between Supply creek and Campbell creek. This is the present settlement of the southern division, and is known as Matilton ranch.

Tóñl̄śas-t̄t̄ñ (Toltsasding), at the north side of the mouth of Supply creek. It was inhabited until about the time of the military occupancy.

Hówún-kút (Howungkut), west bank about one mile below Campbell creek. This locality is now locally called Kentuck ranch.²

T̄t̄śht̄ána-t̄t̄ñ (Djishtangading), "Promontory Place," east bank opposite the mouth of Campbell creek. The place is locally called Tish-tang-a-tang ranch.

Haslín-t̄t̄ñ (Haslinding), "Waterfall Place," east bank about three miles above Djishtangading, and the same distance beyond the limits of the valley. The name is preserved in "Horse Linto" creek.

MARRIAGE — Marriage was always preceded by negotiations between the male heads of the interested families, and whatever sum they agreed upon was paid in shell money to the family of the bride. Until her first child was well grown, this sum was held intact, being re-

¹ The orthography in parentheses is that adopted in the *Handbook of American Indians*.

² Cf. the Tolowa village Hawúnkwút, page 229.

garded as a pledge for her good conduct. The married couple took up their residence with the family of the bridegroom. Inasmuch as the majority of the inhabitants of a village were related on the male side, marriages were generally contracted between the members of different villages.

MORTUARY CUSTOMS — A corpse was buried in a grave about thirty inches deep, which was dug by a man of the bereaved family. The head was directed southward, and weapons, clothing, ornaments, and ceremonial paraphernalia were placed in the grave and about it for use in the spirit world. These articles were all deliberately broken or otherwise damaged so as to render them useless to the living. Widows cut the hair close to the scalp, and others of both sexes shortened the hair slightly. A band of *Xerophyllum* grass was placed about the neck of each member of the immediate family, to remain until it wore off. For all who had touched the corpse there were prescribed five days of purification, involving the ceremonial use of various aromatic roots and leaves, the repetition of religious formulas, aspersion, and bathing. Names of the dead were, and still are, taboo for many years. The spirit world is far westward in a pleasant valley traversed by a river, across which a silent ferryman carries the newly arrived spirit.

RELIGION AND CEREMONIES — Hupa religious practice (as well as Yurok, Karok, and Wiyot) is founded on the belief that ages ago the earth was inhabited by a race of preternaturals in human form. Whatever they did became the predestined custom of the coming human race, with the arrival of which the preternaturals fled across the ocean. All ceremonies, and innumerable acts of everyday life, are attended by the muttered repetition of myths, usually quite brief, accounting for the origin of the ceremony or act. Incense in the form of pulverized roots is much used. The principal ceremonies were the White Deerskin dance, the Jumping dance, the shaman dance, the healing ceremony or so-called brush dance, and the puberty "sing." In the White Deerskin dance the performers, at least nine in number, stood shoulder to shoulder facing the priest in charge, who sat burning incense, and made rhythmic motions with poles on which were mounted the entire skins of albino deer. Its purpose was to guard the public health and increase the supply of game and fish. The so-called Jumping dance, held a fortnight after the White Deerskin dance, had a similar purpose. Shamans acquired their power through dreams. Having experienced a recurring dream in which some supernatural gave him songs, a man (or a woman), thus ordained to become a shaman, participated in a dance, repeated through ten nights, in which the people sang while the dreamer danced. The healing ceremony is usually observed for the benefit of a sickly child. One of its features is the waving of blazing spruce torches over the patient by the shaman and his assistant, hence it is known as Fire-carry. Local white people call it the brush dance, because the dancers carry bunches of green twigs. At puberty a girl was secluded for ten days, observing certain taboos and other regulations, and at night a number of men sang and danced in her presence.

WARFARE — Warfare was not an important phase of Hupa life. There were occasional difficulties with the Yurok and the Karok. Weapons were the bow and arrow, knives of obsidian, and slings; and for defense some men wore corselets of upright rods or elk-hide tunics. A war-dance preceded every expedition, and a victory-dance followed the return of a successful party.

MYTHOLOGY — Hupa myths principally relate the activities of the *kythánnai*, a preternatural race which originated all the customs of the then unborn Indian race. Many of them are quite brief, being in fact little more than formulas repeated in religious rites or before performance of the acts mentioned in the myth. Besides these myths, there is a cycle describing the adventures of the buffoon Coyote.

NAMES FOR INDIAN TRIBES —

Karok	Kyínnús ¹
Konomihu (Shasta)	Tíóhmitáhwě
Mad River Athapascans	Méwinakhwě ²
Redwood Creek Athapascans	Hwéhkúthwě ³

¹ The Karok villages at Orleans and at Somes Bar are called respectively Níh-chwínaka-tíñ and Tsénúnstíñ.

² The Mad River village at the mouth of Rock creek is called Tsénánūna-tíñ.

³ Hwéhkút, Redwood creek. These are the people whom Powers called Whilkut. An important village was called by the Hupa Jíhíkán-tíñ.

South Fork Athapascans	Yináhchtn ¹
Tolowa	Tilluwásh ²
Wiyot	Taíkyahwé ³
Yurok	Kyinnáa ⁴

THE YUROK

LANGUAGE — Algonquian.

POPULATION — According to the Census of 1910 there were 668 Yurok, including a few scattered families along the coast adjacent to Klamath river. In 1870 they were estimated at 2700.

DRESS — Yurok clothing, personal ornaments, and arrangement of the hair, did not differ from Hupa custom. See page 217.

DWELLINGS — Yurok dwellings and sudatories were like those of the Hupa. See page 217.

PRIMITIVE FOODS — The diet of the Klamath River Yurok was like that of the Hupa, summarized on page 217. The Coast Yurok depended more on fishing for their livelihood. Shell-fish, seals, and sea-lions were important. Seaweed was a staple, acorns and seeds were relatively unimportant.

ARTS AND INDUSTRIES — The material culture of the River Yurok was practically identical with that of the Hupa (page 217). On the coast the principal specialties were canoes hollowed out of redwood logs, and tule mats.

GAMES — The Yurok had the same gambling games as the Hupa. *Háqfíú* is the guessing game, *hárhílpár* the shinny game, and *wátsghápás* the dice play of women. See pages 217-218.

POLITICAL AND SOCIAL ORGANIZATION — The village was the only political division. But in ceremonial activities the numerous villages along Klamath river fell into three groups. There were no chiefs. Each village had at least one man of wealth, whose riches consisted principally of ceremonial costumes and shell money. Though ceremonies could not be performed without their cooperation, they were seldom the priests in charge. Nor were they mediators in village disputes. They had no power of any kind except that which usually inheres in the possession of wealth. The family was the only social unit. Descent was patrilineal, and consanguinity was the only restriction placed on marriage other than difference of rank.

YUROK VILLAGES

Following are the names of the permanent settlements, beginning at the up-stream limit of Yurok territory. Four divisions are indicated: the first three corresponding with the grouping of the river settlements for ceremonial purposes, the fourth being the coast villages. As on the Northwest Pacific coast, the separate parts of each village bear names, just as do the streets, districts, and natural features of our own cities. The orthography adopted by the *Handbook of American Indians* is given within parentheses.

1. Átsépár (Atsepar), at Bluff creek, right bank of Klamath river.
2. Heyúmmú, sometimes called Láálegho (Loolego), "Fish-weir Make," a nickname. At Saints Rest, two miles above the mouth of Trinity river.
3. Weíspús (Weitspus), right bank of Klamath river opposite the mouth of the Trinity, now Weitchpec (from Weíspéq, the name of the spring).
4. Peqtútl (Pekwuteu), on the point between the Trinity and the Klamath.
5. Arhlúrhúr (Ertlerger), left bank of Trinity river, opposite 4.
6. Wahséq (Wahshek), right bank of Klamath river about three miles below 3, at Martins ferry. Átsáp (Atsep), named in the *Handbook* as a village, is said by this informant to be simply a riffle near this point.
7. Kénnék (Kenek), on the left bank about one-quarter of a mile below Tule creek.

¹ The principal village was Hlél-ttṅ, from *hlél*, the point of land between two converging streams, here referring to the juncture of South Fork with Trinity river, and its inhabitants were called Hlélóhwé.

² From *tlluwásh*, talk. Also called Yitṅ-tinúhēnu, "Down-stream Southern-Hupa." There is a tradition that the Tolowa and the Hupa were once closely associated.

³ Taíkyé is the Hupa name for the country at the mouth of Mad river.

⁴ The Yurok village at Weitchpec (Weitspus) is called by the Hupa Hlénál-ttṅ.

8. Měrríp (Merip), on the right bank about four miles below 7, at Merip creek.
9. Wá's'ái (not named in the *Handbook*), on the right bank about a mile below 8.
10. Káp'lál (Kapel), on the left bank about one-quarter of a mile below 9, opposite Kepel creek. Saá (Shaa) was the lower end of Kepel.
11. Murréq (Murek), on the right bank, opposite 10.
12. Náh'skú (Nakhtskum), on the left bank about two miles below 11.
13. Meṭá (Meta), on the left bank about two miles below 12.
14. Sréghān (Shregegon), on the right bank about a mile and a half below 13, and a mile above Pekwan creek.
15. Yohtár (Yokhter), on the left bank opposite 14.
16. Pēqān (Pekwan), right bank of Pekwan creek, at its mouth. Cf. *p'qún*, mortar hopper.
17. Kāātép (Kootep), on the right bank a quarter of a mile below 16.
18. Wāhtáq (Wakhtek), on the right bank a quarter of a mile below 17, at Klamath Post Office. Wāhkerrá (Wakhker) was the lower end of Wakhtek.
19. Tēktá (Tekta), on the left bank three miles below 18, at Tekta creek.
20. Sūrpúr (Serper), on the right bank about four miles below 19.
21. Ārnūr (Erner), on the right bank about three miles below 20, at the mouth of Blue creek. Ayáhl (Ayotl) was the upper end of Erner.

22. Turwrép (Turip), on the left bank about eight miles below 21.
23. Sāaihl (not named in the *Handbook*), opposite 22.
24. Hā'páu (Hoopau), on the right bank a mile and a half below 23.
25. Wāhké'l (Wakhkel), opposite 24.
26. Rēqái (Rekwoi), on the right bank at the mouth of Klamath river, now Requa.
27. Wehíkú (Wetlko), opposite 26.

28. Amméñē (Amen), on the coast about six miles north of 26.
29. Āséghén (Ashegen), about five miles south of 27.
30. Āspáu (Eshpeu), half-way between Klamath river and Redwood creek, now Gold Bluff.
31. Āráq (Arekw), at the mouth of Redwood creek, now Orick.
32. Tsáhpáq (Tsahpek), about four miles south of 31 at Stone lagoon.
33. Ākét'lā (Oketo), about seven miles below 32 at Big lagoon.
34. Tsuwrrái (Tsurau), at the present Trinidad.

MARRIAGE — Wives were purchased after negotiations between the men of the interested families, and daughters were regarded as valuable possessions to be sold at the highest possible price. Rarely, if ever, was a bride a virgin. When an unmarried girl bore a child, the responsible youth was compelled to purchase and marry her.

MORTUARY CUSTOMS — Yurok customs with reference to the dead were quite like those of the Hupa. See page 219.

RELIGION AND CEREMONIES — The Yurok entertained the same beliefs as the Hupa regarding the former existence of a race of supernaturals in human form, who by their acts predestined every custom and activity of the human race that succeeded them. The White Deerskin dance and the Jumping dance, which were here parts of the same ceremony, were performed only by the River villages and not by the Coast Yurok. In addition to this they had the dance for making a shaman (here nearly always a woman), and the healing ceremony, or brush dance, for a sickly child, both of which corresponded to Hupa practice. Although there was no public "sing" for adolescent girls, such individuals were subject to certain restrictions intended to make them industrious and healthy.

WARFARE — The Yurok had little interest in warfare. There were rare instances of hostilities with some of their neighbors, such as the Hupa for the River Yurok and the Tolowa for the Coast villages; but as a phase of Yurok life, war may safely be ignored.

MYTHOLOGY — Yurok mythology is concerned principally with the doings of a pre-human race and their inauguration of Indian customs, and with the exploits of three characters: a transformer who improved the natural features of the country for those who gave him their prettiest maidens; a hero who destroyed or rendered harmless the monsters that formerly infested the earth; and Coyote, the trickster.

NAMES FOR INDIAN TRIBES —

Chilula	Tsululá ¹
Hupa	Ámmimús ²
Karok	Pétsikla ³
Shasta	Siyáđu
Tolowa	Tálláwífl
Trinidad Yurok	Núrnúr
Wiyot	Wéyét

THE KAROK

LANGUAGE — Hokan, distantly related to Shasta-Achomawi.

POPULATION — The Census of 1910 reported 775 Karok.

DRESS — Karok clothing, personal ornaments, and arrangement of the hair were like those of the Hupa. See page 217.

DWELLINGS — Dwellings and sudatories of the Karok were of the same type as those of the Hupa. See page 217.

PRIMITIVE FOODS — The Karok depended on the same plants and animals for food as did the Hupa. See page 217.

ARTS AND INDUSTRIES — In their arts and industries the Karok and the Hupa were practically one. See page 217.

GAMES — The Karok had the same few games as the Hupa and the Yurok. See page 217.

POLITICAL AND SOCIAL ORGANIZATION — The village was the only political division, and there was little connection between the numerous small settlements, although some of them combined in the performance of certain major ceremonies. There were no chiefs, that is, no persons of authority, but men who possessed wealth in the form of dancing costumes and shell money were looked up to as persons of importance. There were no clans, the family was the social unit, descent was in the paternal line.

KAROK VILLAGES

The list begins at the northern limit of Karok territory, a few miles north of Happy Camp. Names of places formerly populous are indicated by asterisks. When houses are enumerated, the estimate, unless otherwise stated, is the earliest recollection of the informant, referring to the period of about 1860, that is, about eight years after many Karok villages were burned by whites. Not all of these villages were occupied simultaneously, and some of the names represent merely outlying houses of a larger group. Families and individuals still refer to themselves as belonging to villages that have not been occupied within the lifetime of any person now living. The orthography in parentheses is that adopted in the *Handbook of American Indians*.

1. Sámmai, at Sammaí-samváru ("Sammai creek"), on the right bank of Klamath river.
2. Sitípkýuru, left bank of Klamath river. Not inhabited about 1860.
3. Chipích-vunúpma,⁴ right bank of Klamath river. Not inhabited about 1860.
4. Impúrak, left bank of Klamath river. Not inhabited about 1860.
5. Yuhrúpívonóm, right bank of Klamath river. Not inhabited about 1860.
6. Asi-súf-tíshiram,⁵ right bank, two miles above Happy Camp. Two or three houses seen about 1860.
- * 7. Asi-súf-wunúpma (Asisufuunuk),^{4, 5} right bank, at the mouth of Indian creek. Formerly the most populous village of the northern dialect, but now unoccupied.
8. Íshiptshá-tíshiram,⁵ right bank below Happy Camp. Six houses seen about 1860.
9. Kasém-vírúk,⁶ left bank of Klamath river. Two houses seen about 1860.
10. Pachíchirish, right bank of Klamath river. One house and signs of others seen about 1860.

¹ *Tsúla*, Bald hills.

² Hoopa valley is *Húplá*.

³ *Péliku*, up-stream.

⁴ *Unúpma*, water debouching into a river.

⁵ *Suf*, creek; *tíshiram*, prairie.

⁶ *Imvírúk*, fishing platform.

- * 11. Inám-suf-károm (Inam),¹ right bank at Clear creek, Inám-suf. Inám was simply the dance-ground at the mouth of the creek; the village itself was a short distance up the stream. This was the most important of the northern group of villages, inasmuch as the annual ceremony of "cleaning off the world" was there observed. Probably the Deerskin dance also was held there, as Kroeber states, but some native informants deny this.
12. Tîn-hómniipak,² right bank of Klamath river. Three or four houses seen about 1860.
- * 13. Húmváru (Homuarup), left bank at Ferry point. Nine houses seen about 1860.
14. Tasáháak, right bank opposite 13. Two or three houses seen about 1860.
15. Útki, right bank two or three miles below 14. Unoccupied about 1860.
16. Ihtárinápün, right bank of Klamath river. One house seen about 1860.
17. Ahásúruk, right bank of Klamath river.
18. Páhipas-tíshiram,³ right bank. One house seen about 1860.
19. Iknímich, left bank of Klamath river.
- * 20. Chimúyaas, right bank. Ten or twelve houses seen about 1860.
21. Yúhuna'm, left bank. Two or three houses seen about 1860.
22. Úruhas, right bank of Klamath river.
23. Asatánnanich, left bank. Two or three houses seen about 1860.
24. Kasáhánnik, right bank a little below Cottage Grove.
25. Samváru-kákukam,⁴ right bank just below Tailings creek.
26. Ishivíript, right bank a mile and a half below Cottage Grove.
- * 27. Hómniipak (Homnipa),² right bank a short distance below 25.
28. Sarúmihi-vónu-vírúk,⁵ left bank of Klamath river.
29. Pasíruuvara (Pasara), left bank. A few houses seen about 1860.
30. Tü, left bank at T-Bar creek.
31. Suf-károm ("creek up-stream"), right bank at Rock creek.
32. Asámmiif, left bank. Two houses seen about 1860.
33. Ahuváich, left bank. Two or three houses seen about 1860.
34. Áyisthrim (Iyis), right bank at Iyis bar. Evidences of a former large population were seen about 1860.
35. Asápvitunuvak, right bank. Two houses seen about 1860.
36. Ukurúmkirik, right bank. Three houses seen about 1860. A single house now occupies the site.
37. Ínpüit, left bank. A few houses seen about 1860.
38. Tíshirám-hirúk ("prairie sloping"), right bank.
39. Aftáram (Ift), left bank at Stansho (?) creek. Three houses seen about 1860.
40. Kóchiif, left bank a mile south of 39. A single large family about 1860.
41. Havarámmnik, left bank of Klamath river.
42. Iramní-hirúk,⁶ right bank at Horseshoe bend. Three or four houses seen about 1860.
43. Ikihišnhühüch, left bank of Klamath river.
44. Kóchvo-kósküm,⁷ left bank of Klamath river.
45. Kóchvo, right bank of Klamath river.
46. Yuhunámmitt, left bank. Two houses seen about 1860.
47. Akuvát-tüif,⁸ right bank at Reynolds (?) creek.
48. Inútaküch (Inotuks), right bank. Three houses seen about 1860.
49. Ásipük (Ashipak),⁹ right bank near Ten Eyck (?) creek. Six houses seen about 1860.

¹ *Suf*, creek; *károm*, up-stream.

² *Hómniipak*, a level spot on the riverbank enclosed by hills.

³ *Tíshiram*, prairie.

⁴ *Samváru*, mouth of a creek.

⁵ *Imvírúk*, fishing platform.

⁶ *Hirúk*, sloping.

⁷ *Kósküm*, a little above on the opposite side.

⁸ *Akuvát*, raccoon.

⁹ *Ásipük*, in basket.

50. Sámshírhírik, right bank a quarter of a mile below 49.
51. Iviráitíri, left bank of Klamath river. Two houses seen about 1860.
- * 52. Yúhtuyirup (Yutoyara), left bank about eight miles above Orleans and a mile above Salmon river. Although this village was burned in the summer of 1852, about fifteen houses were seen in 1860. Here were observed the Deerskin dance and the ceremony of "cleaning the world" on the dance-ground known as Yúhtuyirup-vúhuvuhírúm. A level field two hundred yards below the village is called Katimí'n (Katimin).
- * 53. Hávishtim, on a hillside about a quarter of a mile below 52 and two hundred to three hundred yards north of the mouth of Salmon river.
- * 54. Íshiptshirihúk (Ishipishi), right bank of Klamath river opposite the mouth of Salmon river. Burned in 1852.
55. Tíshirám-áachip ("prairie in-middle"), the upper end of 54.
- * 56. Asámmam (Sumaun?), right bank at a small creek below Salmon river.
- * 57. Amaíkiyáram (Amaikiara), just across the creek from 56. Burned in 1852 along with most of the Salmon River villages. At Amaíkiyáram were held the Jumping dance, the Salmon ceremony, and the ceremony of "cleaning the earth."
58. Asáoúyu, left bank, two hundred to three hundred yards below Salmon river.
- * 59. Asánnamkarak (Shanamkarak), left bank, a mile below Salmon river and opposite 57. The site is occupied by the ranch of Ike, an Indian. Gibbs reported five houses in 1852. Seven houses were seen here about 1860.
60. Kuyiv-homnípak, right bank. One house seen about 1860.
61. Tíshirám-sa, left bank. One house seen about 1860.
62. Hávnánnihich, right bank at the Hans Canute ranch. Three houses seen about 1860.
63. Vítsha, left bank. Four houses seen about 1860.
- * 64. Tahá-súfkara (Tsofkara), left bank of Klamath river. Gibbs reported nine houses in 1852.
65. Kasánnukich, right bank about half a mile above Orleans.
66. Chinnúch (Chinits), right bank above the bridge at Orleans. The site has been sluiced into the river by hydraulic mining.
- * 67. Panámmnik (Panamenik), at Orleans. Gibbs reported four houses in 1852. Twelve houses were seen about 1860.
68. Ukaramípan (Ohetur, the Yurok name of the village), left bank below Orleans bridge.
69. Kátipirak (Katipara), just below 68 and practically a part of it. Gibbs reported two houses in 1852.
70. Tíshánnik (Apyu), right bank opposite and a little below 69. Here were held the Deerskin dance and the ceremony of "cleaning the earth." The dance-ground Tíshánnik-vuhuvuhírúm was called by the Yurok Apyúwéu (Apyu). This may be the village called Chainiki, or Tshai-nik-kee, by Gibbs, though he located it on the east bank of Klamath river.
71. Kushrípih-amáyau, right bank a little below 70.
- * 72. Chamíknínúch (Chawakoni?), left bank at what is now Wallace's ranch.
73. Túyivuk (Tui), right bank of Klamath river.
74. Sahavúrum (Sawuara?), left bank of Klamath river. Gibbs reported two houses in 1852.
- * 75. Vón-vírúk (Aperger, the Yurok name), right bank of Klamath river. Gibbs reported ten houses in 1852; three were seen about 1860.
- * 76. Vúpúm (Wopum, also Opegoi, the Karok name), right bank at Redcap creek.
77. Táyis, left bank of Klamath river.
78. Íshirámmam ("drinking-place-back"), right bank of Klamath river.
79. Íshpútúch, left bank of Klamath river.
80. Inínnúch, left bank of Klamath river. Three or four houses seen about 1860.
- The following were on Salmon river, starting at the mouth of the stream:
81. Síhtíri, right bank below the bridge.
82. Ímkanvirá-suf, right bank.
83. Yuhuíhti-hirúk, left bank at Somes Bar.
84. Yuhkú', right bank just above Somes Bar.

85. Ishivínniptch, left bank at Three Dollar Bar.
 86. Vunhárúk (Únharik), right bank at Oak Bottom.
 87. Sípíri, right bank.
 88. Tíish, right bank.
 89. Itiróvuti-hírúk, left bank.
 90. Sámnnánúk, right bank at the Forks of Salmon. Both Karok and Shasta were spoken in this village.

MARRIAGE — Wives were obtained by purchase, and polygyny was the practice of those who could afford it. Marriages were arranged and carried out in the same manner as among the Yurok.

MORTUARY CUSTOMS — Karok mortuary customs were much like those of the Hupa. See page 219.

RELIGION AND CEREMONIES — In their religious practices the Karok differed from the Yurok and the Hupa more than in any other phase. The White Deerskin dance was annually performed at two of their villages, occupying only two days as compared with ten days among the Yurok and the Hupa. At the same two places, and also at a third village, was observed another annual ceremony of "cleaning off the earth" of sickness. The Jumping dance was held at another Karok settlement, and lasted eleven days; but the Yurok Jumping dance occupied only two days, and the Hupa ten days. At this same village another ceremony was held at the beginning of the spring run of salmon, for the purpose of insuring an abundant supply of the fish. Many of the Karok settlements took no part in the White Deerskin and the Jumping dance, which indicates that the ceremonies were not indigenous. The so-called brush dance, for the benefit of a sickly child, was observed in the Yurok manner.

WARFARE — Karok implements of war were like those of the Yurok and the Hupa, but they made little use of them. Practically all of their fighting was in the nature of feuds between residents of neighboring villages, the invariable cause being physical injury or damage to property. Tradition tells of a war some generations ago with the Tolowa.

NAMES FOR INDIAN TRIBES —

Hupa	Kishakévir-árar (árar, "people")
New River	Kasá-árar
Redwood Creek Athapascans	Vitkírík-árar
Shasta (Forks of Salmon)	Massó-árar
Shasta (Hamburg)	Imvírakúm-árar (Fishing-platform People)
Shasta (Klamath River)	Ka-yúras-árar (Source Ocean People) ¹
Shasta (Scott Valley)	Káha-árar
Shasta (Shasta Valley)	Tíshiráv-árar (Prairie People)
Tolowa	Yóhu-árar; or, Yohuarárikva-árar
Wiyot (Eel River)	Nináq-árar
Wiyot (Humboldt Bay)	Yurústim-árar
Wiyot (Mad River)	Karawarú-árar
Yurok	Yurús-árar (Down-stream People)

THE WIYOT

LANGUAGE — Algonquian.

POPULATION — The Census of 1910 reported 152 Wiyot. In 1853 they were estimated at about 800, and before the white occupancy they probably exceeded 1000.

DRESS — Men ordinarily wore a deerskin about the loins. A fur robe was thrown about the shoulders in cold weather, and deerskin moccasins and hip-length leggings were used in travelling through the forest. Women had the deerskin skirt and fringed apron common to the Klamath River region, and a hemispherical basketry cap. Their hair was worn in two twists hanging in front of the shoulders or doubled up and tied in a bunch below the ears. The hair of men was tied in a mass at the nape of the neck or rarely on the top of the head. Men were sometimes tattooed on the body, and girls always had three to seven perpendicular lines on the chin.

¹ Shell beads were obtained from the Klamath River Shasta, hence the name.

DWELLINGS — Rectangular houses of riven redwood planks were of the same type as those of the Hupa. See page 217.

PRIMITIVE FOODS — Acorns and grass seeds were mostly to be found only in or near Athapascan territory, and as poaching, when discovered, always led to war, these foods were obtained principally by barter and hence were of less importance to the Wiyot than to their southerly and easterly neighbors. Seaweed, bulbs, berries, and green shoots supplemented the comparative scarcity of the usual staples. Fish, shell-fish, marine mammals, waterfowl, deer, elk, and various rodents were plentiful and in most cases easily taken.

ARTS AND INDUSTRIES — Wiyot basketry was wholly of the twined variety, and of the Hupa and Yurok type. In fact the entire product of Wiyot art and industry was quite like that of the Klamath River region, with the addition of certain items peculiar to the coast environment, such as redwood canoes and tule mats.

GAMES — Wiyot gambling contests included the so-called grass game, in which a player was required to guess in which of two sets of sticks wrapped in grass his opponent had concealed the unmarked stick, and a dice game for women. The principal athletic contest was the so-called stick game, as played also by the Hupa and the Yurok.

POLITICAL AND SOCIAL ORGANIZATION — Each village was a political entity, and its chief was its richest man. His duties were to mediate between disputants, and to keep open house for visitors from other localities. In consideration of this latter demand on his resources, he was kept supplied with meat and fish without effort on his part. The office and his wealth descended to his son, his brother, or to some other male relative. If the new chief proved to be niggardly or unable to maintain his inherited fortune, public opinion gradually inclined toward some other more capable man, and without formality the latter came to be regarded as chief. There were no clans, and descent was in the male line.

WIYOT DIVISIONS AND VILLAGES ¹

Paṭūwát-tareṭáhíhí, the Mad River Wiyot inhabiting the region Paṭūwát

- * 1. Ṭaṭiqoghūk, "Trail Descending," on the north side of Mad river at Blue Lake. Four houses in 1915, perhaps a dozen in 1850.
2. Ṭakúlūvaḡu, "(Fish) Going Over (a Riffle)," on the south side of Mad river at the County bridge below Glendale. Two houses about 1870.
3. Paṭsár, in the bend of Mad river at the bridge about two miles below 2. Five houses about 1870.
4. Ṭakákṭarūwúhlürü, "Drift Pile Burned Up," on the north side of Mad river a mile below 3.
5. Chómé^{uh}, on the north side of Mad river near the crossing of the Humboldt-Northwestern railroad. Three houses about 1870, formerly a very prominent town with many wealthy men.
6. Hlúlúṭaláqhlí, on the north side of Mad river, less than a mile below 5. Uninhabited in 1870, but many graves.
7. Tásíswék, on the north side of Mad river, half a mile below 6. Four houses about 1870.
8. Kachkūráyéchkūra, on the south side of Mad river a short distance below 7. Uninhabited in 1870, but numerous graves.
- * 9. Hútwélákaw, at the mouth of Mad river on the south side. Three houses in 1915, eight in 1856.

Wiḡi-tareṭáhíhí, the Humboldt Bay Wiyot inhabiting the region Wiḡi

10. Wiṭáhlpaiyuwí^{mú}, about a mile and a half north of the bay and three-quarters of a mile inland from the ocean. Uninhabited in 1870, but many graves.
11. Ṭapót, near the north end of Mad River slough. A large village in 1850, but uninhabited in 1870.
12. Hiyūghútkúk, on North spit a short distance south of Fairhaven. Uninhabited in 1870.
13. Pímir, on the point of the southern peninsula of Humboldt bay. Ten houses before the massacre of 1860.

¹ The asterisk denotes a place still inhabited by Wiyot in 1915.

14. Tpútkákaw, on the bay midway between the lighthouse and Indianola. A single house about 1870.
- * 15. Tolíhl, at Indianola. Five or six houses in 1915.
16. Chárukighúchkak, on Buhnes point, opposite the point of South spit. Formerly a large village, its inhabitants were dispossessed by Captain H. H. Buhne, who established himself there as a pilot in 1850 and laid out the townsite of Humboldt City.
17. Iksári, at the mouth of Elk river. Formerly a large village, but uninhabited in 1870.
- * 18. Kufsuwáhlík, at the site of Bucksport. Eight to ten houses in 1850, a single house in 1915.
19. Moptráq (*mópsl*, redwood), at the intersection of California street and Summer street, Eureka. Uninhabited in 1870.
20. Tulúwát, on the northern end of Indian island. Six houses in 1850.
21. Wipát, on the site of Arcata wharf. The ground on which Arcata itself stands was called Kutí'ni.
Wiyat-šareťáhihl, the Eel River Wiyot, inhabiting the region Wiyot
22. Túrátpe-ílik, on the south side of Eel river near its mouth. Once a large village of wealthy men.
23. Rátkaníyáq, on the south side of Eel river about two miles above 22. Six houses a few years prior to 1915, until a freshet destroyed the site.
24. Hachwóchkaw, on the south side of Eel river about a mile above 23. Uninhabited in 1870.
25. Taqúráq, on the south side of Eel river about two miles above 24. Uninhabited in 1870.
26. Wasállá^{mó}, on the south side of Eel river between Fernbridge and Fortuna. Uninhabited in 1870.

MARRIAGE — Among people of the wealthy class, marriages were nearly always inter-village, and a considerable sum in the form of shell money was paid for the bride. A man of lower station might pay for his wife by taking up his residence with her father and becoming one of the providers of the household, but this of course involved a loss of standing on his part.

MORTUARY CUSTOMS — A corpse was placed recumbent in a box, with the head toward the east or toward the southwest, according as death had been from natural causes or from violence. In the former case the spirit departed to a world under the earth; in the latter, to a place about which those who had never been wounded were not informed. Clothing and ornaments, but neither food nor weapons, were placed in the grave. In mourning, both sexes cut the hair short and placed a ring of Xerophyllum grass about the neck. Names of the dead, and even words incorporated in such names, were not spoken. Excavations on Indian island prove that cremation was once practised by the former inhabitants; but since the modern Wiyot have no tradition of such a custom, it is probable that an earlier occupancy of the region by Indians of another stock is indicated.

RELIGION AND CEREMONIES — Apparently there was but one public ceremony common to all divisions of the Wiyot — a dance accompanied by singing, for the purpose of averting pestilence, of insuring good hunting and fishing, and of causing a plentiful flow of valuables, such as shell money, skins, and rope, from other tribes to the Wiyot. The Mad River Wiyot observed a puberty ceremony of the usual type for girls, and the Jumping dance of the Klamath River peoples. Although none of the Wiyot had the White Deerskin dance, a myth relates that it originated in one of their Eel River villages, whence it passed to the Yurok. The usual singing with a novice shaman was generally practised, but only shamans were admitted. The principal mythological characters correspond to the four important personages of Hupa mythology: Above Old-man, the creator of the world; Down-toward Ocean He-went, a transformer who improved the natural features; Pointed Buttock, a transformer who destroyed monsters; and Coyote, a trickster.

WARFARE — The Wiyot were not infrequently involved in hostilities of a generally petty character with the Athapascans who nearly surrounded them. The commonest cause of these difficulties was poaching by Wiyot women on the oak groves in the hills, which the Athapascans regarded as their own. Sometimes warriors from the three geographical divisions of the Wiyot would unite to attack one of the hill villages in revenge for the killing of a Wiyot woman, their

plan being to fire the houses and shoot at the fleeing inhabitants. Scalps were not taken, and their own slain were brought home for burial if possible.

MYTHOLOGY — The Wiyot name Above Old-man as creator of the world. Some of their stories resemble those of the Klamath River country, many are reminiscent of the North Pacific coast, and some appear to be distinctive.

NAMES FOR INDIAN TRIBES —

Athapascans	Tiákuwíhl; Wisháshk ¹
Athapascans (Bear River)	Úvúsiyaw-ṭareṭáhihl (Bear-river Tribe)
Athapascans (Mattole River)	Mátol-ṭareṭáhihl (Mattole-river Tribe)
Hupa	Hapṭána-ṭareṭáhihl (Hoopa-valley Tribe)
Karok	Kaṭsívínáts-ṭareṭáhihl
Wiyot (Eel River)	Wiyat-ṭareṭáhihl
Wiyot (Humboldt Bay)	Wíki-ṭareṭáhihl
Wiyot (Mad River)	Paṭáwát-ṭareṭáhihl
Yurok	Hiktín-ṭareṭáhihl (Klamath-river Tribe)

TOLOWA AND TUTUTNI

LANGUAGE — Athapascan.

POPULATION — An official report in 1854 estimated the Tututni at 1311. The Tolowa were much less numerous. In 1910, according to the Census, there were 383 Tututni and 121 Tolowa.

DRESS — The clothing of the Coast Athapascans was like that of the Klamath River region — kilt, fringed apron, and basketry cap for women, a loin-cloth for men; with moccasins and leggings for rough travelling and fur robes for cold weather. Men sometimes protected the upper body from cold with a deerskin shirt. On special occasions men and women of wealth wore a pair of long dentalia in the nasal septum. All women had perpendicular lines tattooed on the chin, and sometimes rows of dots on the forearms. The hair of women hung in two strands in front of the shoulders, that of men was worn in a bunch at the back of the head.

DWELLINGS — Tolowa and Tututni dwellings resembled the Hupa plank house, differing only in that their roofs were peaked, not truncated. The underground sudatory with plank roof was like that of the Hupa, but the menstrual hut of the latter was not used by these Coast Athapascans.

PRIMITIVE FOODS — Acorns and grass seeds being far from abundant in their country, the Tolowa and Tututni depended for vegetal food principally on the roots of bracken fern and on seaweed. Other articles of food were camas and other bulbs, young eel-grass, the tender underground portion of tule, salmon-berry shoots, the fruit of salal, huckleberry, elderberry, madroña, several species of Rubus, pine-nuts, hazelnuts, acorns, sunflower seeds. Almost any kind of fish and flesh obtainable was used as food; but the flesh of wildcats and grouse was, and by some still is, held to be poisonous. Mussels, clams, and crabs were important, because they were so easily obtained. Lampreys were a staple; porpoises and sharks, and occasionally a whale, were found stranded on the beach. Hair-seals, sea-lions, elk, deer, black bear, and nearly all the smaller land mammals were good for food.

ARTS AND INDUSTRIES — The material culture of this region strongly resembled that of Klamath river, but there were various modifications tending toward the distinctive North Coast type. Redwood canoes were of the Yurok type; all basketry was twined and of the forms and for the purposes previously described in this volume; tule mats served a great variety of purposes. Rod armor was here displaced by the elk-hide tunic, the dip-net was not used, bark instead of iris-fibre was the material of which rope was made, elk-horn spoons became numerous, nose-ornaments were worn.

GAMES — The stick game for men, and dice play for women, were the Coast Athapascan methods of gambling. Shinny was played by men, six on each side; and a similar game was played by women, three on a side, the missile being tossed by means of throwing-sticks.

POLITICAL AND SOCIAL ORGANIZATION — As elsewhere in California, there was no true

¹ Respectively, Athapascan men, Athapascan women. The Athapascan language is called Wishíluí, or Wishíluḱ.

tribal organization. In each village was a head-man, who mediated between disputants and, if necessary, drafted into his service as many men as he needed in order to enforce payment of indemnity by the offender. The richest man was chief, and, inasmuch as the property of a deceased person was distributed among his immediate relatives, the position rarely remained in the family. Descent was traced in the male line, but there were no gentes. What J. Owen Dorsey called gentes among the Tututni were merely local groups, consisting of a principal settlement and scattered outlying houses in its immediate vicinity.

TOLOWA VILLAGES¹

1. Taghéstlfsa (Turghestltsatun), at the mouth of Wilson creek.
2. Hltürsmē (Thltsusmetunne, "people on the sand"), four miles south of Crescent City.
3. Tátat-tūn (Tatlatunne), once a large village on the site of Crescent City.
4. Mestltéhl-tūn (Mestethltun), south of Point St. George.
5. Ta'tí^u-tūn, on Point St. George, which is called Taghína-tūn (Targhinaatun).
6. Tatrghtakús-tūn, on the north side of Lake Earl, a lagoon north of Crescent City.
7. Échulít (Echulit), north side of Lake Earl, once a large village with many rich men.
8. Yúntakút (Ataakut, the Tututni name for this village), now Burnt Ranch, formerly a large village.
9. Hāwúnkwūt (Khoonkhwuttunne), on the little island in the mouth of Smith river. The island is Shtúntasūñkwūt (Stuntusunwhatt). In 1853 this village was on the north bank of the river, but after its destruction by settlers in that year it was rebuilt on the island. Cf. the Hupa village Hówúnkút, page 218.
10. Chesttúsh-tūn, also called Melichún-tūn, on Smith river a mile and a half above the bridge.

TUTUTNI VILLAGES²

1. Totó-tūn (Tututni), a very large village on Rogue river, Oregon, at the head of tidewater, within sight of the ocean. Cf. the Tolowa village Tátat-tūn.
2. Chémē-tūn (Chemetunne), "Estuary Place," at the mouth of Rogue river on the north bank.
3. Ānēsūnnē-tūn, at the site of Gold Beach, on the south side of the river opposite Chémē-tūn.
4. Hwéstūnnā-tūn (Khwaishtunnetunne), at the mouth of Wishtenatin creek.
5. Natltanē-tūn, at the mouth of a small stream south of Wishtenatin creek.
6. Kalókwūt-tūn, formerly a large village on the north side of Chetco river.
7. Chētānnē-tūn (Chettanne), on the south side of Chetco river, at the mouth.
8. Kósa-tūn, at the mouth of Winchuck river near the California-Oregon line.

TUTUTNI NAMES FOR ROGUE RIVER ATHAPASCAN VILLAGES

Miqūnu-tūn (Mikonotunne), on the north side of the river fourteen miles from the coast.
 Tástā-tūn (Testthitun), on the north side of the river above Mikonotun. During the Rogue River war there was a blockhouse opposite this village.
 Hlāghūtli-tūn.
 Chachīkwūt-tūn, at what is now Chastacosta, Oregon.
 Sásāhl-tūn, at Big Bend, Oregon.
 Tsíwata-tūn.

TUTUTNI NAMES FOR COAST ATHAPASCAN VILLAGES NORTH OF ROGUE RIVER

Taásē-tūn.
 Yukíchē-tūn, about thirty miles north of Rogue river.
 Tséghía-tūn, at Port Orford.

¹ Some villages are commonly named in the locative form, *-tūn*, others in the root form. The orthography in parentheses is that adopted in the *Handbook of American Indians*. To name the people of any village, add to the root (not the locative) form the suffix *-tēni* (people), or *-ta-hūs* (its tribe), or, for euphony, merely *-hūs* when the village name ends in *t*. Thus: Tátat-tēni, Tátat-hūs; Ta'tí^u-tēni, Ta'tí^u-tahūs.

² To form the name of the inhabitants of a village, add *-tūnnē* to the root (not the locative) form. Thus: Totó, the place-name; Totó-tūn, locative form; Totó-tūnnē, people of Totó.

Kosómě-tūn, at the mouth of Coso creek.

Soqáčhē-tūn, at the mouth of Sixes river.

Kóqūsūnné-tūn, at the mouth of a creek about fifteen miles north of Sixes river.

Mishiqútme-tūn, on upper Coquille river (Mishi). In 1861 the Mishiqútme-tūnné were said to number 225.

Sistāhot-tūn, at the mouth of Umpqua river.

MARRIAGE — The Coast Athapascans had practically the same matrimonial customs as the Klamath River people, purchasing their wives and exchanging presents between the two families. A rich man usually had several wives.

MORTUARY CUSTOMS — The dead were wrapped in deerskins and laid recumbent in plank-lined graves with the head toward the north. Shell money, but neither food nor clothing, was buried with the corpse of a rich man. Rites of purification for those who had touched the body, and outward signs of mourning, were similar to those of the Klamath River tribes.

RELIGION AND CEREMONIES — Youths spent four to seven nights in the hills, either alone or in couples, fasting and watching, in order to have good luck in gambling. Unlike the Indians of the plains and plateaus, these Athapascans had no thought of securing the special favor of some particular supernatural. Most shamans were women, and their destiny was revealed to them in dreams. For a young woman who had experienced such a dream, a dance lasting ten nights was held in the winter under the direction of an older shaman. Men sat on the floor singing, while the novice danced between two female shamans, endeavoring to bring herself to such a state of exhaustion that she would appear to be beside herself. The puberty ceremony for girls occurred in winter and only for the benefit of those of wealthy families. Rigid observance of the restrictions on food and water during the ten days of the rites was believed to insure her purchase in marriage at a great price; but an important object of the ceremony was to avert epidemics. There were no strictly religious ceremonies or rituals. There was one public dance, but its object was amusement.

WARFARE — The Coast Athapascans resembled their distant congeners, the Apache and the Navaho, in being more warlike than most California Indians. From the very beginning the Rogue River bands and the Tolowa were in conflict with trappers and settlers, and as a result of the Rogue River war their numbers were greatly reduced and the survivors dispersed. The Tolowa had some difficulties with the Yurok and the Karok. Like their inter-village feuds, these affairs grew out of real or fancied injury to person or property and refusal or inability of the offender to pay suitable indemnity.

MYTHOLOGY — Tolowa myths (see pages 199-200) are very suggestive of the type common to the North Pacific coast, in which an individual, usually a youth, wins good luck by meeting a supernatural being, usually in the form of an animal. Apparently there are no characters about whom a cycle of myths is woven.

TOLOWA NAMES FOR INDIAN TRIBES —

Hupa	Kwésta
Karok	Chúmné
Yurok	Ṭútlmūs

TUTUTNI NAMES FOR INDIAN TRIBES —

Alsea	Alsí-tūn-tūnné
Shasta	Sási
Siuslaw	Tlohwís-tūnné
Coos	Sátohytmé-tūnné

THE SHASTA

LANGUAGE — Hókan.

POPULATION — The Shasta are nearly extinct, notwithstanding the Census of 1910, which enumerated 353. Early estimates of their numbers are lacking.

DRESS — The ordinary summer garment of a man was merely a deerskin loin-cloth. The exigencies of travel and temperature were met by the use of moccasins, hip-length leggings, and fringed shirts, all of deerskin. Head-bands and elk-skin hats were not uncommon. Ornamentation of clothing with dyed porcupine-quills, and eagle-feathers attached to the head-dress, point to Plains influence. Women dressed much as did those of Klamath river,

using a knee-length fringed skirt of deerskin open at the front, and a fringed apron to fill the gap. Ordinarily they were naked above the waist, and, as occasion required, some wore sleeveless shirts, others draped a robe about the shoulders. Their moccasins were like those of the men, but a few had knee-length leggings attached to the tops of the footwear. Basketry caps were always worn. The hair of men hung unconfined, or was twisted into a knot at the nape of the neck or on the crown of the head. A slender stick with numerous white downy eagle-feathers attached by short strings was thrust upright in the hair of a warrior — another habit reminiscent of the plains. The hair of women was parted in the middle and hung in braids in front of the shoulders. Three vertical lines were tattooed on the chin of every young girl, and a few men had designs on the forearms. On special occasions a pair of dentalia, or for the less fortunate a blackened spill of wood or a feather, was thrust through a hole pierced in the nasal septum of a Shasta man. Some women also affected this style. Both sexes used ear-ornaments of yellowed porcupine-quills, either pendent or in the lobe of the ear itself. Red paint was smeared on the face in various designs for special occasions, and warriors used a white earth and soot on the face.

DWELLINGS — The Shasta winter house was erected over a rectangular excavation three or four feet deep. The peaked roof was made of bark slabs resting on battens, which were supported on rafters running from ridge to eaves. The walls were of slabs, sticks, and bark, banked up with earth from the excavation. The doorway, at the middle of one end, was less than the height of a man and was covered with a tule mat. A few rich men had houses built of planks, and the very poor occupied oval huts of which the base of the rafters rested directly on the ground, the roof consisting of a thatching of grass, tules, sticks, and earth. The sudatory, which was used not only for the sweat-bath but as sleeping quarters for bachelors, was a circular pit topped by a roof of bark, pine-needles, and earth. The entrance was at the edge of the pit between the bases of two rafters, and at the back, leading to the open air, was a small tunnel, which served to create a draft when the fire was started. In addition to the communal sweat-house, the Shasta used the Plains type of sudatory, a hemispherical framework of willows covered with tule mats, with a shallow pit in the centre of the enclosed space for the heated stones by which steam was generated. The menstrual hut was a small oval structure with a sloping roof of bark slabs banked up with pine-needles and earth.

PRIMITIVE FOODS — Vegetal foods were fairly abundant, the principal items being acorns, pine-nuts, manzanita-berries, pine-bast, madroña-berries, pinole (made largely from tarweed seed), camas, and Calochortus bulbs. Deer were taken in noose snares and by stalking with the aid of a disguise made from the skin of a deer's head. Elk were killed when helpless in deep snow. Black bears, and more rarely grizzlies, were attacked by large parties. Salmon, which were caught principally at the fish-weir by means of wicker traps, by dip-nets, and by spears, were an important food.

ARTS AND INDUSTRIES — The Shasta were not remarkable in any branch of primitive art. Stone furnished the material for knives, arrow-points, hide-scrapers, mauls, pestles, arrow-straighteners and arrow-smoothers, and shallow dishes. Of bone were awls, spoons, and salmon-gigs; of horn, spoons and wedges. Wooden objects included rude canoes of the Klamath River type, shafts of arrows and salmon-spears, tubular tobacco pipes, flutes, fire-drills, soup-paddles, and canoe-paddles. Twined baskets of the Klamath River type were made principally of hazel and willow rods for the warp, willow and pine-roots for the weft, Xerophyllum and fern stems for the designs. Mats were of tules, and cord was of hemp.

GAMES — The "grass" game, in which two sticks, each wrapped in grass, were rapidly passed from one hand to the other for the confusion of the opponent, who then endeavored to guess which hand contained the unmarked stick, was played by Shasta men. Women shuffled a bundle of numerous slender rods, separated it into two parts, and held them up for the opponent to guess which hand held the marked stick. The cup-and-pin game, employing twelve salmon vertebrae on a cord, was a favorite amusement. Children played string-games, women contested in a play of tossing a missile across a goal line, and men indulged in archery, foot-racing, and casting javelins at a target.

POLITICAL AND SOCIAL ORGANIZATION — The Shasta had a trace of tribal organization, in that they recognized and named five groups of people speaking their language. Each division, and each important settlement, had its head-man, and the position passed from father to son. Although the chief was as a matter of course a man of means, the accumulation of wealth was not so important to the Shasta as to the people of Klamath river and the coast.

A chief's duties were to preserve peace and order, and to carry on negotiations between the parties to a dispute. There were no clans. Children captured in war were held, but they were treated less like slaves than like adopted members of the family. When grown, they were permitted to marry into the lower class. Land was not held individually, but certain rich men controlled the rights of fish-weirs at different places. Nevertheless, the construction of a weir was a communal undertaking, and it followed that the catch was for the public use.

SHASTA DIVISIONS AND SETTLEMENTS

- I. Katíru (Katiru), on Klamath river from Seiad valley to Happy Camp. In the Shasta Valley dialect, Watíru.
- II. Kammátwa (Kammatwa), on Klamath river from Scott river to Thompson creek, and on Scott river at least as far as Scott Bar. Applied by the Shasta Valley people, the name is said to signify "different language." In their intercourse with the Shasta of Shasta valley and Scott valley, the Kammatwa spoke the dialect of those groups, but among themselves they employed a speech unintelligible to the others. They are now extinct. Two of their principal settlements were:
 1. Aíka, at the site of Hamburg, California.
 2. Ássupak, at Scott Bar.
- III. Iruai-úsu-his (Iruwaitu), "Scott-valley Its Tribe," in Scott valley from a point a few miles above Fort Jones down to the territory of the Kammatwa at, or above, Scott Bar. Their dialect was identical with that of Shasta valley, and their principal settlements were:
 3. Waátsahhima, about eight miles below Fort Jones.
 4. Vériqahitiqayáka (*qáhti*, reddish brown), near Fort Jones.
 5. Íttiwük, on the west bank of Scott river a few miles above Fort Jones.
 6. Waráñastira', a short distance above Íttiwük.
 7. Vériqayáka ("a promontory-like butte in the midst of a plain"), opposite Íttiwük.
- IV. Kíka'ú! (Kikatsik), on upper Klamath river and in Shasta valley. So called by the Kammatwa. Beginning at the southern end of Shasta valley, their settlements were:
 8. Qáfsahanihú, at the site of Edgewood, California.
 9. Hámahiwük, five or six miles down-stream from Edgewood.
 10. Cháakar, a short distance below 9.
 11. Tahhái, on Willow creek not far from the site of Gazelle.
 12. Híchuñake, on Little Shasta river.
 13. Atuhúnniruk, on Little Shasta river not far from 12.
 14. Mahúrik, on Willow creek near the site of Ager.
 15. Érar, on Klamath river not far from 14.
 16. Étsitaráhha, on Klamath river near 14.
 17. Qéhépaíra, near the site of Hornbrook.
 18. Hásnit, below 17, and near Klamath river.
 19. Ihivéah, on Shasta river below the mouth of Yreka creek; a large village, popular in the fishing season because it was the site of a fish-weir.
 20. Ittiwúkha', on Klamath river below the mouth of Shasta river.
 21. Ítsa-ámma, "Stone House," on Klamath river about six miles above the mouth of Bogus creek.
 22. Asúraháva, on Klamath river about seven miles above 21; a permanent village with a very large population during the summer fishing.
 23. Chúswi', above 22.
 24. Wiyahávír, on Klamath river near the California-Oregon boundary.
 25. Channéqah, south of the site of Ashland, Oregon.
 26. Íkirük, south of the site of Jacksonville, Oregon.
- V. Íkaraka-úsu-his, on Rogue river from Ashland down to Table Rock.¹

¹ Dixon gives Kahó'sadi as the Shasta name for the Oregon Shasta. This is the Kikatsik name (Kahusari) for the Shasta language.

SOME SHASTA GEOGRAPHICAL NAMES

- Ahútiréi, Little Shasta valley in the region of Montague.
 Makaanah, Mount Hood.
 Puruhéki, a region on Little Shasta river a few miles above Montague.
 Upikúqah, a region in Shasta valley a few miles above Montague.
 Úqati-ámma, "Many Houses," Yreka, California.
 Waiika (corrupted into Yreka), Mount Shasta.
 Witihasa, "Crotched," Shasta butte.

MARRIAGE — Wives were always purchased, and in the wealthy class they usually were sought in more or less distant communities. A man unable to pay for a wife with tangible property might pay with service to his wife's family. Children of high birth were sometimes betrothed at a very early age. A married couple took up their residence with the bridegroom's father. Only the rich had more wives than one, and these were always members of the same family. A widow was commonly married without payment by one of her deceased husband's brothers. A wife's infidelity justified her husband in killing her partner, but even so he was required to pay indemnity equivalent, in the maximum, to about four hundred dollars; or, instead of a life, he might demand indemnity for his injury, and then either send his unfaithful wife home or condone her offense. Only for adultery and for sterility could a man discard his wife and receive back the full amount of his purchase money.

MORTUARY CUSTOMS — Some of the Shasta burial rites were peculiar. The corpse was immediately taken head foremost through the wall or the roof of the house and laid on the ground, where it remained until distant relatives had come to view it, even though this delayed burial four or five days. From time to time it was removed to a new spot, apparently to escape the attacks of insects. A fire burned constantly near the body, and at frequent intervals twenty or more people, bearing fir or pine saplings tipped with needles, would dance about it and wail. At the conclusion of the dancing, they would raise the corpse to the level of their heads, while mourning relatives scarified their arms and legs. Wrapped in a deerskin, the body was placed on its back in a shallow grave, with the head toward the east. Various articles of value, as well as the weapons of a man or the personal possessions of a woman, were first broken and then placed in the grave. Clothing and food were not provided for the spirit. Purification rites were observed by all who participated in the burial, particularly by those who had touched the body, and the house itself was cleared out. In mourning, men and women cut the hair short and smeared pitch and charcoal on the face; and women wore about the neck a deerskin thong marked with beads of pitch. Those who died far from home were cremated, and the ashes were taken home for burial. If the family of a deceased woman, married outside of her village, insisted that she be buried at home, the body was placed on the back of a man hired for the work, and surrounded by a wailing throng it was carried at night to her native village.

RELIGION AND CEREMONIES — Shasta religious beliefs were vague and difficult to define. Adults of both sexes sought good luck in hunting, gambling, or amassing wealth, by keeping vigil at certain places in the mountains where there was a body of water regarded as sacred. There they bathed, scarified limbs and breast, rubbed a certain root into the wounds, climbed to a high peak, and lay on a bed of stones. The quest was successful if a spirit appeared and told how to accomplish what the suppliant desired. Those who dreamed frequently of the supernaturals dwelling in the mountains were destined to become shamans. Many such were women. At length the supernaturals would give the dreamers certain songs. When an individual was found lying apparently in a trance and with blood issuing from his mouth, a dance was arranged for the purpose of giving him an opportunity to sing his songs and exhibit the power given by the spirits. In the following winter was held a ceremony in which the novice became an actual shaman. In treating a patient the shaman danced before him while the people sang, then scooped up the "pain" in his hands and "drowned" it in a pail of water. The fee was the equivalent of one hundred to two hundred dollars, and the amount was restored if the patient died within about six months. For a girl of rank rather elaborate puberty rites were held. People from near and far assembled and joined in the singing and dancing. The girl herself observed the usual taboos on scratching with the fingers, regarding a fire, speaking, eating (particularly meat), drinking, and sleeping. In the spring there was a dance

at each sweat-house, in which ten to fifteen men danced by flexing the knees and giving a slight jump sideways. A fire burned, and they perspired profusely. With intervals of rest, and a plunge and food at midday, they continued throughout the day, while outside the sweat-house young men played the "grass" game and young women played shinny. Besides these dances, the Shasta, at least those of Shasta valley, performed a dance in which both sexes, with eagle-feathers in the hair and red paint on the face, stood shoulder to shoulder, holding hands, and shuffled back and forth across the ground. This resembled the so-called "big-head dance" of the Wintun and the Maidu.

WARFARE — The Shasta in California were the favorite objective of annual summer raids by the Modoc, who traded the children thus captured to the Oregon Cayuse in exchange for horses. Less frequently the Wintun attacked them. Apparently the Shasta themselves seldom sought trouble outside their own boundaries, but confined their warlike efforts mostly to exacting a life for a life until indemnity had been paid by the first offender. The Rogue River Shasta were an important factor in the Rogue River war.

MYTHOLOGY — The fragmentary creation myth is apparently derived from alien sources. The other myths deal chiefly with animal characters, of which Coyote as trickster and transformer is the most important.

NAMES FOR INDIAN TRIBES —

Achomawi	Úchahírú-ísu-his (Far-down-stream Its People)
Karok	Íwapi
Modoc	Iphannái (Lake)
Wintun	Hátuqiwa

THE ACHOMAWI

LANGUAGE — Hokan.

POPULATION — The Census of 1910 reported 985 Achomawi and 240 of the related Atsugewi.

DRESS — Achomawi men ordinarily wore either nothing at all or a scanty loin-cloth. For protection from the elements they had deerskin shirts, fur robes, moccasins, hip-length leggings, and fur caps. The hair was worn in a bunch at the back of the head, and on special occasions they used ornaments of dentalia in the ears and in the septum of the nose. They never tattooed. Women wore a short skirt made of fringed deerskin, of tules, of *Xerophyllum* grass, or of shredded bark. The long deerskin dress, fringed and beaded, was sometimes seen at dances, an acquisition, doubtless, from their Shoshonean neighbors. Fur robes, moccasins, and leggings were used as necessity required, but basketry caps were in constant use. The hair hung in braids in front of the shoulders, or was coiled on the crown of the head. Nasal and ear ornaments were used, and in rare instances the chin was tattooed.

DWELLINGS — The winter house of the Achomawi was usually about fifteen feet square, but structures of twice that dimension were used not only as the habitation of the chief's family but for ceremonial assemblies. The house was erected over an excavation about three feet deep. The bases of the rafters rested on the ground at the edge of the pit, and the tops were supported by crotched posts. The roof, which was only roughly conical, was thatched with grass and earth. At the peak was a smoke-hole, which served also as exit and entrance by way of a ladder lashed to the main supporting post. In the front an inclined trench extending from the interior beyond the edge of the roof served the purpose of creating a draft for the fire. Summer habitations were conical or hemispherical, rarely oval, tipis covered with tule mats.

PRIMITIVE FOODS — Acorns and pinole (the fine flour of parched seeds of such plants as tarweed, sage, and the grasses) were the staple vegetal foods. Others were pine-nuts, manzanita-berries, camas, pine-bast, tule-roots, and various fruits. Deer, antelope, and elk, rabbits, badgers, gophers, mink, woodrats, even cougars, otters, skunks, and wildcats, were eaten. Grasshoppers and the larvæ of yellow-jackets were delicacies. Fish and fowl of all kinds were consumed.

ARTS AND INDUSTRIES — The Achomawi made a fairly wide variety of implements and utensils. Stone was the material for arrow-points, arrow-straighteners, arrow-smoothers, knives, mauls, pestles, mortar bases, and tubular tobacco pipes. Of wood they made arrow-shafts, bows, spear-shafts, rude canoes and paddles, fire-drills, snowshoes, oak spoons, and

elder flutes. Bone and horn were used in making awls, fish-hooks, spear-points, wedges, spoons, and rattles. Hemp was the material for rope used as deer-snares and for the cordage required in making five kinds of nets. Tule mats were made in quantities. Baskets, always of the twined variety, were made for many purposes, as for cooking by means of heated stones, for serving liquid and semi-liquid food, for containing water, for carrying burdens on the back, for the storage of seeds, for parching seeds, for cradling the infant. Men busied themselves in hunting, fishing, and the manufacture of all the articles mentioned above except mats and baskets. Women made clothing, mats, and baskets, carried on the activities incident to house-keeping, and harvested vegetal foods.

GAMES — There were two forms of gambling by men: the "grass" game, as played by other tribes of northern California, and a game in which it is required to guess in which of four possible arrangements two pairs of sticks are placed beneath a flat basket. Women gambled with mussel-shell dice. Football was played by two teams of five men each. The ball, about five inches in diameter, was made of deerskin stuffed with hair or grass, the goal was marked by two stakes set into the ground just far enough apart to permit the ball to pass through. The play was exceedingly rough. Women played at a form of shinny.

POLITICAL AND SOCIAL ORGANIZATION — There were several geographical divisions of the Achomawi, each occupying its own well-defined territory; but as a whole they seem to have had more of a feeling of unity than was common in California. In each division there were two or more head-men, each in his own locality an active leader of the people; and in summer, when all camped together, they acted as spokesmen for their followers. The position of chief was loosely hereditary. The principal duty of a head-man was to settle disputes, which usually arose when indemnity could not be collected for injuries to person or property. If necessary, a good chief paid for an offender who lacked means. There were no clans.

ACHOMAWI BANDS ¹

1. Hewisaítu-wi, occupying the territory called Hewisaítu, that is, the valley of Pit river from about ten miles west of Alturas to twenty miles above that town. Population, 100.
2. Astakí-wi (Astakiwi), or Astakí-waichi, occupying Warm Spring valley, and including as a sub-group the Hánti-wi (Hantiwi), who lived west of Canby. Astakí is the name for the hot spring near Canby. Population, 100.
3. Hamá-wi (Humawhi), along the South Fork of Pit river. Population, 100.
4. Atwám-chani, "Valley Tribe," occupying Big valley (Atwám, valley). The form Atwamí (Atuami), which is sometimes used, is equivalent to "Valleys," or "Valleyites." Population, 150.
5. Hewís-atwam-achúma-wi-chani, "Elevated Valley River Dwellers Tribe," in the valley of Fall river and at the adjacent part of Pit River valley, the region known as Hewis-atwam. Population, 200.
6. Ilmáwi (Ilmawi), along both sides of Pit river for fifteen to twenty miles, including the mouth of Hat creek and the mouth of Rock creek. *Ilma* is said to be their word for "river"; but the present informant declares that they spoke exactly the same language as his own (Fall River), and that the word does not mean river. This group includes the former inhabitants of Burney valley.
7. Maṭésis, or Itámi, "Westerners," in the valley along the Great Bend of Pit river, the region known as Maṭési. Many were, and are, married to Wintun women, consequently that language was frequently heard there: a circumstance that caused Powers to state that these people, whom he called Pú-i-su, were "mixed Copehan and Shastan." The Wintun call them Púisus, "Easterners." Population, 50.

MARRIAGE — A considerable sum was paid for a bride, but marriage was less a matter of formal purchase than was the case among the Shasta and the Coast tribes. Usually the match was arranged only after the man had secured the consent of the girl. At the appointed time the public assembled at the bride's house and awaited the arrival of the groom's party. After a sojourn in his father-in-law's house, the husband led his bride to his own paternal

¹ Population figures are the estimates, in 1915, of the informant, a travelled and observant man.

home. The husband of an unfaithful wife had the right either to abandon her, if they were still living with her father, or to provide her with new clothing and send her home. If her family had not yet given him the presents that required his purchase money, he could demand and recover it. Usually a seducer was given the opportunity of paying indemnity, but sometimes he was killed forthwith. A man could either marry his deceased brother's widow, or bestow her upon a relative; and he had the right to kill her if she married contrary to his wish. Circumspect conduct toward mother-in-law and daughter-in-law was the rule for men; but casual conversation was not prohibited.

MORTUARY CUSTOMS — Men killed in battle were cremated, others were buried. The corpse was invariably kept in the house over night. Then it was carried out on a slab or on a stretcher made of poles, through the door of a summer hut or through the tunnel of a permanent structure, and deposited in the grave on a block of wood, with the back leaning against the western wall. A basket of water was provided, and relatives cast into the grave clothing, baskets, beads, and other valuables. After the death of a prominent man his house was burned. Those who had handled a corpse purified themselves by a steam bath and a plunge, but there was no ritualistic procedure. Mourners cut the hair and smeared pitch over head and face for as long as two or three years.

RELIGION AND CEREMONIES — The Achomawi held no strictly religious ceremony and offered no prayers to any deity, unless we admit as prayer the expression of hope that the animals will aid with their supernatural power in hunting and in war. Good moral conduct consists in following the precepts of Qan (fox), the benevolent creator, which forbid incest, killing without just cause, and stealing more than has been stolen from one, and enjoin kindness and hospitality. Shamanism is a pseudo-religious phase. The power of a shaman, acquired as the result of a certain dream, is something that cannot be refused: it comes to him who is destined by the supernaturals to have it. All sickness not easily explained on natural grounds is believed to be an infliction by some shaman, and to be counteracted only by the greater power of another. Few Achomawi shamans die a natural death. As late as 1915 one of them was killed by the relatives of a man supposed to have been stricken by him. As elsewhere in this region, the novice shaman first exhibits his power in a public dance. In treating sickness the shaman pretends to extract by sucking a small black object, which he declares to be the "power" of some other shaman, whom he names. Should death result, the accused man is killed by the dead person's relatives; otherwise, nothing is done, but he is regarded with suspicion. A shaman's fee is the equivalent, usually, of five to twenty dollars, but if the patient dies, the amount must be returned. As an initiation into manhood, and in order to have dreams that would give him good luck in some particular line of activity, such as gambling or hunting, an adolescent boy was sent into the mountains alone to watch and fast, to bathe in the water of some lake, and to climb neighboring peaks. With the arrival of puberty a girl was confined in a hut, where she observed the common restrictions on food, drink, and scratching the body with the fingers. At night she danced in the house, while the assembled people sang.

WARFARE — The Achomawi were intermittently at war with most of their neighbors, including the Modoc, the Klamath, the Shasta, the Wintun, the Yana, the Maidu, and the Paiute. Their weapons were bows and poisoned arrows.

MYTHOLOGY — The mythology of the Achomawi is concerned chiefly with the activities of Qan (fox), a benevolent creator who laid down the rules of right conduct, and Jémul (coyote), who instituted all customs for the Indian race, both good and bad. But for Coyote there would have been neither sickness nor death, neither war nor murder.

NAMES FOR INDIAN TRIBES —

Achomawi	Achúma-wi (River Dwellers)	Shasta	Sástichí
Atsugewi	Tuwanúchi, or, Hátiwi-wi ¹	Umatilla	Lamá-wi
Klamath	Lutwámi (<i>alútivam</i> , lake)	Washo	Mánaŋsi
Maidu	Paqámali	Wintun	Ékpimí
Modoc	Alamí	Yana	Tísaich
Paiute	Apúi		

¹ *Tuwanúchi*, "in the midst" (of Achomawi, Paiute, Maidu, and Yana); *Hátiwi*, "close to the bluff."

THE KLAMATH

LANGUAGE — Lutuamian. Certain lexical similarities between Klamath, Molala (Waiilatpuan), and the Shahaptian languages indicate the possibility of linguistic relationship.

Wintun (see Volume XIV) exhibits similarities to Klamath, Molala, and Shahaptian in sufficient numbers to justify investigation.

The Molala, now extinct, were neighbors of the Klamath in the mountainous region at the head of Rogue river. From them the Klamath obtained their elk-horn spoons in exchange for *wókar*.

English	Wintun	Klamath	Molala	Nez Percé
ankle	mai-pak (foot bone)	kap-kápo	pakhl	
arm	sēm			á-tim
bone	pak	kák-o	bopt	pipsh
ear	mat	mo-móat		ma-tsoiyu
foot	kó-le			é-hoé; wa-há (Yakima)
nose	sánâ			nú-shnu
teeth		tut	dá'ft	tit
tongue		páwatš	ápaus	péwšh
dog	súku		sákka	
grizzly-bear			hákas	háhaš
camas		poks	pis	
hazelnuts		kámstuls	kámstums	
huckleberries		iwūm	im	
onion			sák	sháh
food		pas	pásint	
one		náas	ná ⁿ ga	naktš
two		lāap	lāpka	lepít
three		ⁿ tan	mátka	mit-át
four		wonlp	pípa	píllpt
five			píkōu	páhūt
six				
seven		constant suffix	constant suffix	constant prefix
eight		to one, two, three	to one, two, three	to one, two, three
earth	pom			pu, pam (locative suffix)
cedar	ťánai		taímin	talátat
father	nét-tan (my father)	ptí-sap	ptá-tin	na-tút (my father)
man	wíta; win			a-wínšh

POPULATION — In 1910 there were enumerated 696 Klamath and 282 Modoc.

DRESS — In warm weather and about the house, men and women wore nothing but a strip of skin or woven tules about the loins. For protection they had moccasins, short leggings, and robes, which were of skin or of tules. The hair of both sexes usually hung in two fur-wrapped braids, most adults had the nasal septum pierced for the wearing of dentalium ornaments, and many women and a few men wore ear-pendants. The heads of all infants were flattened by pressure.

DWELLINGS — The winter house was a conical roof of timbers, tules, grass, and earth, erected over a circular excavation. The entrance and the smoke-vent were an opening at the peak. The summer house had an elliptical or a rectangular framework of willow poles set into the ground and lashed at the top to a ridge-pole, and the steep sides were thatched from the peak to the ground with three layers of grass and tule mats. The dance-house was similarly shaped, but the covering was slabs of bark. The sweat-house was semi-subterranean, and the sloping roof was thatched with grass, tules, and earth. This has been superseded by the

Plains type of sudatory, a hemispherical framework of willows covered with canvas or blankets. In both cases steam is generated by pouring water on heated stones.

PRIMITIVE FOODS — The principal food was *wókas*, the seeds of the yellow water-lily, *Nymphaea polysepala*, which were parched and eaten dry or with a covering of cold water, or were boiled into mush in cooking baskets. Other vegetal foods were camas, *Calochortus*, roots of tule and cattail and of numerous other plants not identified; seeds of sunflowers, sage, tumbleweeds, wild rye, and "redtop;" chokecherries, grapes, huckleberries, plums, service-berries, "swamp-berries;" new shoots of the triangular tule, pine lichens, pine-bast, hazelnuts, and pine-nuts. Fish and waterfowl were abundant, and practically all the animals indigenous to the region were used for food.

ARTS AND INDUSTRIES — Fishing implements were bone hooks, both straight and barbed, nets of various types, and double-pointed harpoons. For hunting there were sinew-backed bows of yew, and arrows with cane, service-berry, or rose shafts and mountain mahogany or other hardwood foreshafts and points. Pitfalls, deadfalls, snares, and disguises also were used in hunting. Arrows and javelins for war were tipped with flint or obsidian. The quiver was the entire skin of any small mammal, or a tule bag. Corselets of hardwood slats with nettle-bark twining were used by leading warriors. Shovel-nosed canoes of pine, cedar, or Douglas spruce logs were made by means of fire and the elk-horn adz. Artifacts of stone were points for arrows and javelins, arrow-smoothers, knives, net-sinkers, metates and mullers, mortars and pestles, mauls, and tobacco pipes. Wedges were of elk-horn or mountain mahogany, but the elk-horn spoons were obtained from the inhabitants of the Cascade mountains. The weaving of baskets and mats was, and remains, an important industry. The process is twining. Many of the Klamath baskets are flexible, and the materials are obtained from tules and cattails. The rigid baskets are made of willow, willow-roots, and split juniper-roots. Woven mats are made of the triangular tule, sewn mats of the round species. Musical instruments were the drum, a hollow section of juniper with deerskin head, the grapevine flute, and the shaman's rattle, a cluster of deer's dewclaws on a wooden handle.

GAMES — Two forms of gambling are still practised: *sakáls*, in which two short and two long sticks are placed under a mat in one of two arrangements, and *naítias*, in which a marked and an unmarked bit of bone are concealed in the hands of the leader. The opposing side endeavors to guess the arrangement of the sticks or the location of the marked bone. Formerly javelins were cast at a target, a large ball of tules, for wagers, and foot-races, archery, and wrestling were favorite sports. Women gambled with four beaver-tooth dice, and played an athletic game of throwing toward opposite goals a pair of billets joined by a rawhide thong.

POLITICAL AND SOCIAL ORGANIZATION — Six geographical divisions of the Klamath were recognized, each with its head-man, who did not necessarily inherit the position. The Klamath had a feeling of tribal unity, as is evidenced by the fact that in pre-treaty times the six head-men combined to appoint peace officers, whose duties were to arrest and confine mischief-makers. There were no clans, and descent was in the paternal line. The capture of slaves was almost an industry with the Klamath, yet it cannot be said that slavery was an institution; for prisoners of war were for the greater part sold to their northerly neighbors in exchange for horses and beads, and those who were retained enjoyed the same rights as a native Klamath.

KLAMATH BANDS

Éuks-kni, in the region of Klamath marsh (Éuks).

Iuhlalón-kni, along Link river in the district known as Iuhlalón.

Nihlaks-kni, at Modoc point, a place known as Nihlaks because the sun is not visible there until late in the morning.

Kómbat-kni, at Pelican bay (Kómbat).

Dókoan-kni, at the mouth of Williamson river in the region called Dókoa.

Iuhkák-kni, along Wood river in the region called Iuhkák.

MARRIAGE — The acquisition of a wife was less a commercial transaction here than in northwestern California. The girl received a proposal directly from her lover, and if her family approved, presents of equal value were exchanged by the two families and the couple lived together without further ado. Though brides were very young, few were virgins. Adultery was the commonest cause of domestic strife and led to beating of the wife and killing of her lover. In this way most feuds were begun.

MORTUARY CUSTOMS — Cremation was formerly the rule, but burial has been practised since the advent of white people. Personal possessions of the deceased were burned with the corpse, and all who had been in close contact with it participated in a purifying sweat-bath. Mourners cut the hair and smeared pitch on face, head, and hands, and widows wore rings of sage about the neck, wrists, and ankles, removing them at the time of the purifying bath. Widows and widowers usually waited two or three years before remarrying. Names of the dead were taboo for several years.

RELIGION AND CEREMONIES — There was no public ceremony of a religious nature. The puberty dance for girls was observed on five successive nights, the girl dancing in company with an older woman while the people sang and shook their rattles. The war-dance, the victory-dance, and a social round dance called *yíkal* were in no sense religious ceremonies. In fact the religious conceptions of the Klamath were vague. They appeared most prominently in the utterance of invocations while pouring water on the stones in a sweat-house and while preparing arrows for war, and in the practice of fasting and watching in lonely places in order to secure the aid of some supernatural being. The latter custom, known as *spóto*, is one that was widely observed in aboriginal America. Usually the faster was a youth or a girl, sometimes an older person definitely desiring to become a shaman. Sickness not readily explained as the result of natural causes was held to be the infliction of some malevolent shaman, and only one of his profession, perhaps, if his tutelary were very powerful, only he himself, could remove it. Such maladies were treated by singing and by sucking at the supposed seat of the trouble, and as proof of success the shaman would exhibit a small black object or would expectorate blood. Shamans suspected of causing death by their evil power were almost certain to be killed.

MYTHOLOGY — The Klamath account of the creation depicts a friendly contest between Gopher and a personage who suddenly appears in a self-propelled canoe on the surface of a boundless lake. Each tries to outdo the other in planning the world and its natural features and inhabitants, the winner to have the honor of being the elder brother. In this respect it resembles the account of the creation told by the Achomawi. Other myths recount in general incidents common to the mythology of western America; and even a definitely localized tale accounting for the absence of fish in Crater lake is without a single incident that cannot be duplicated elsewhere.

NAMES FOR INDIAN TRIBES —

Achomawi	Móatwas (Southerners) ¹
Modoc	Móata-kni (Tule-lake Dwellers) ²
Molala	Chakáñ-kni (Service-berry-patch Dwellers)
Paiute	Sáat
Rogue River Athapascans	Wálams-kni ³
Shasta	Sásti
Warm Springs Shoshoneans	Wátáñ-kni

An unidentified tribe, Yáma-kni (North Dwellers) is described as a people who, prior to the arrival of traders, came from the north, mounted on horses and wearing feather war-bonnets. They probably were Cayuse or Umatilla.

¹ *Móat*, south.

² *Móatak*, South Place, that is, Tule lake.

³ *Wálams* may be for *Wálamt*, the name current in northwestern Oregon for Willamette river.