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NORTHERN AND GOSIUTE SHOSHONI

BY  
JULIAN H. STEWARD

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MANUFACTURED IN THE UNITED STATES OF AMERICA

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# CULTURE ELEMENT DISTRIBUTIONS: XXIII

## NORTHERN AND GOSIUTE SHOSHONI

BY

JULIAN H. STEWARD

### INTRODUCTION

The material in this paper was collected among Shoshoni and Gosiute Shoshoni of eastern Idaho and northern Utah in 1936 while the writer was making a special study of sociopolitical groups of these people.\*

Although practically all items of culture, except mythology, are included in the lists, they should be regarded as the product of a reconnaissance rather than as complete ethnographies. Religion and shamanism especially require further study. No attempt has been made to discuss the significance of elements or their interrelation with one another and with the natural environment except when a mere listing leaves them largely unintelligible. In these instances, notes and prefatory discussions of certain portions of the list treat them briefly.

Sociopolitical institutions of these localities and of Western Shoshoni of Nevada and Idaho have been discussed at great length elsewhere (Steward, 1938), and are therefore only briefly summarized here.

Two culture types occur in these localities: Northern Shoshoni and Western Shoshoni. (See also Steward, 1939a.) The former--S-Prom, S-Lemhi, S-FtHl, and NP-Ban<sup>1</sup>--possessed horses and numerous traits incidental to them. They had some measure of band organization, traveled into Wyoming and Montana to hunt buffalo, and had acquired many Plains elements, especially those relating to hunting and to warfare. There is evidence, however, that previous to acquiring the horse their material and social culture was very similar to that of the Western Shoshoni. The Western Shoshoni lacked horses, had no access to the buffalo, lived in an infertile environment, and had an impoverished culture like that of the Nevada and western Idaho Shoshoni previously described (Steward, 1940). Western Shoshoni localities included here are S-GrsCr, GS-SklV, and GS-DpCr.

The small number of trait presences among GS-DpCr shows them to have possessed the most impoverished culture so far recorded in the Great

Basin. This is understandable since they are near the geographical center of the Basin and thus farthest from neighboring culture areas which had contributed many elements to different parts of the Basin. They are, moreover, in one of the least fertile parts of the area, lacking many natural resources upon which a large number of elements depended.

Two other localities were also visited--Southern Paiute and Ute. Because of the unreliability of the data procured, they have not been incorporated in the element list. Although the information is too unreliable to distinguish Ute from Paiute, it does distinguish these two from Shoshoni, and therefore mention of them will be found in the "Ethnographic Discussion" and in the "Ethnographic Notes on the Element List."

Not more than twenty-four survivors of the once numerous Pahvant Ute inhabiting the region of the lower Sevier River and Sevier Lake now reside at Kanosh, Utah. The oldest person is little more than forty. All members of this group disclaimed knowledge of former customs and referred me to JPi, Joe Pihavits, as an authority. Since JPi is a Kaibab Southern Paiute man from northern Arizona who had lived among his own people for twenty years then married into the Pahvant colony where he has lived another twenty years, I procured lists for both groups from him simultaneously. The substantial agreement of the two lists demonstrated his inability or unwillingness to distinguish differences and, after a day, the task was abandoned.

The explanation of the difficulty seems to be that for many years white men in the region have regarded JPi as an authority on Ute lore, being unaware of his Southern Paiute origin.

### TRIBES AND INFORMANTS

(1) S-Lemhi. Shoshoni inhabited the mountains of central Idaho south of the Salmon River, living in several small, independent villages. These people were without horses and were probably very similar to the Western Shoshoni. They were called Tuka (mountain sheep) duka (eaters). In the same region, however, were Shoshoni on the Lemhi River. They possessed horses and were like the Northern Shoshoni. They were called Agai (salmon) duka (not to be confused with the Western Shoshoni Agai duka on the Snake River in western Idaho).

\*Assistance in the preparation of these materials was furnished by the personnel of Work Projects Administration Official Project No. 66-1-08-62, Unit A-15.

<sup>1</sup>For the meaning of tribal abbreviations see p. 265.

The informant, JPe, James Pegoga, a man of about eighty-five years, was born in a Tuka dūka village west of the Lemhi River, but later lived on the Lemhi River, the mountain people gradually having amalgamated with the Lemhi band and acquired horses. The list, therefore, is a composite of practices of both peoples. These people are now at Fort Hall.

Nine days were spent on this list, AP, a young S-FtHl man, interpreting.

In discussion and notes to S-Lemhi, I have frequently referred to Lowie's study of them (1909) but have not undertaken to cite references to all elements.

It is interesting to note that although many Iroquois hunters were brought by trappers into this general Idaho region prior to 1832 (for example, Irving, 1898, 1:122), not a single element of culture can be positively traced to them, unless it be Humfreville's mention of the birch-bark (pp. 285-286).

(2) S-FtHl. These were Shoshoni called Bohogue (bohovi, *Artemisia tridentata*; gue, butte; referring to buttes north of the Snake River). They had wintered with Bannock on the Snake River in the vicinity of Fort Hall, Idaho, where the reservation is now located, but from spring to fall had ranged widely. The environment is arid and salmon do not come up the Snake River above Shoshone Falls, nearly a hundred miles to the west. But these Shoshoni possessed horses and, after buffalo became extinct in Idaho in 1840, made trips to Wyoming and Montana, frequently in company with S-Lemhi, NP-Ban, Nez Perce, Flathead, and Wyoming Shoshoni.

As is noted at several places in the list, many practices formerly resembled those of Western Shoshoni. The infiltration of Plains elements has been continuous and depended upon an increasing number of horses and contact with Plains tribes. The latest major importation from the Plains was the sun dance, borrowed in 1901. The list does not represent the culture at any stated period but when possible the approximate time of change in each element has been noted.

The informant was SB, Silver Ballard, a Fort Hall Shoshoni of about sixty-four years. Six days were spent on this list, AP, Adolph Pahvitse, interpreting.

(3) NP-Ban. The Northern Paiute-speaking Bannock lived at Fort Hall in close association with the Shoshoni. Often they wintered together, traveled together, and intermarried. Sometimes, however, the two groups pursued independent courses. There is no record of when this association began. The Bannock have retained their own language to this day, however, and a surprising number of differences between them and S-FtHl appear in the lists, though in general the cultures of the two groups were similar. To what extent these differences were only apparent and resulted from using only one informant for each group it is impossible to say.

The informant was WH, White Horse, a Bannock man of approximately eighty-four years. He was assisted by his sister-in-law, a woman with more Bannock than Shoshoni ancestors, who was reared among Bannock and married a Bannock. AP interpreted. Six days were spent on this list.

(4) S-GrsCr. These were Shoshoni called Tuba (pine nut) dūka (not to be confused with various Nevada Shoshoni so designated) living on Grouse Creek and in the Goose Creek Mountains in north-eastern Utah. Their habitat is the extreme northern limit of the pine nut (*Pinus monophylla*) and was, until the post-Caucasian period, the northern limit of the black-tailed jack rabbit. Both species were very important in the native economy. The locality is west of the occurrence of extensive grasslands and in native times permitted few if any horses. Buffalo may have existed here in small numbers until they became extinct in Utah about 1832 but probably were not of major importance.

S-GrsCr is included among Western Shoshoni. They were unmounted, had access to limited natural resources, and possessed a culture differing only in minor details from other neighboring Western Shoshoni.

The informant, GCJ, Grouse Creek Jack, was a man claiming to be 105 years old, born and reared at Grouse Creek, and subsequently living at Salt Lake City and other localities before settling on the Fort Hall Reservation. In spite of his age, his mind was alert. His English was adequate to yield all but a few points without an interpreter. Three days were spent on the list which is reasonably complete except toward the end when it was hurried.

(5) S-Prom. Shoshoni with horses were concentrated in at least two bands on the Bear River, Utah. One, called Hukündūka (huki, a seed; this name has also been applied to Bannock Creek Shoshoni in Idaho, whom I have distinguished, however, as Kamu dūka, rabbit eaters), occupied the region of Promontory Point and the lower Bear River on the northern shores of Great Salt Lake. The other, Pankwi (fish) dūka, occupied the fertile Cache Valley. Both were Northern Shoshoni, relying on the buffalo which they took on frequent trips to Wyoming, and possessing many Plains traits.

Approximately the first half of the list was from OD, Old Diamond or Ray Diamond, a man of more than eighty, who was born on Promontory Point. He subsequently joined the Mormon church and moved to Washakie, Utah, where he has lived to this day in contact with many Wyoming Shoshoni.

The second part of the list, beginning with "Dwellings," is from RP, Rachel Perdache (her Shoshoni name, Posiats, louse), OD's half-sister through his mother who had moved to Cache Valley.

The use of informants from different localities for this list does not impair it, however, because the Promontory and Cache Valley people were in close association with each other. More-

over, contacts with Wyoming Shoshoni, which began when they first acquired horses, have, as among Idaho Shoshoni, produced an infiltration of Plains traits which has continued to the present day. The list should be considered a composite one for the two bands.

Five days were spent on these lists, SE, Seth Eagle, a man of about fifty and a shaman, interpreting. SE contributed information on shamanism, which is accredited to him.

(6) GS-SklV. Gosiute are indistinguishable from Western Shoshoni. Their name is from gossip (dust). This list is for Skull Valley, which was sparsely settled at the few sources of water. Though in some contact with Utah Lake and Sevier Lake Ute and with Shoshoni of Salt Lake Valley, these people had a very impoverished culture like that of Nevada Shoshoni and are therefore included with Western Shoshoni.

Information is from M, "Moody" or Müdiwak, a man of seventy-six, who was born in eastern Nevada south of Wendover but was reared in Skull Valley. His information is from his maternal grandfather who had lived in Skull Valley. Three days without an interpreter were required.

(7) GS-DpCr. People also commonly designated as Gosiute occupied the comparatively fertile Deep Creek Valley on the southwestern edge of the Great Salt Desert. Except for Deep Creek Valley, this region is the least fertile of the entire Great Basin, much of it being occupied by vast expanses of salt flats. Rainfall is slight, species of edible seeds limited, and game scarce except in the Deep Creek Mountains. Surrounded by Western Shoshoni with impoverished cultures and remote from contact with other peoples, the numerical content of the Deep Creek Gosiute Shoshoni list is the smallest of any group.

Information was from FB, Frank Bonamont, a man of about sixty or seventy, who has always lived at Deep Creek where he was born. Because, however, the Gosiute Reservation was established at Deep Creek and he has long associated with people coming to live there from a hundred miles in all directions, it is probable that some elements not known aboriginally to Deep Creek have crept into the list. Three days were required.

All informants, except JPi, were good and most of them were old enough to have witnessed much aboriginal life in their childhood. When the information was not based on the informant's own observation, it is generally indicated.

#### TRIBAL ABBREVIATIONS

(The two-letter abbreviations are those employed for comparative and map use in later work connected with this Culture Element Distributions survey; the longer abbreviations are those used in this paper.)

Ss	S-Lemhi	Shoshoni, Lemhi: bands Tuka-düka and Agai-düka.
Sr	S-FtHl	Shoshoni, Bohogue, of Fort Hall.
Ba	NP-Ban	Northern Paiute-speaking Bannock, of Fort Hall.
Sq	S-GrsCr	Shoshoni, of Grouse Creek: Tuba-düka band.
Sp	S-Prom	Shoshoni, Promontory Point, Cache Valley, Hukündüka, Pankwi-düka.
GS	GS-SklV	Gosiute, Skull Valley.
GD	GS-DpCr	Gosiute, Deep Creek.

## ETHNOGRAPHIC DISCUSSION

### SUBSISTENCE (elements 1-660)

#### Hunting (1-473)

Geographical location as well as possession of horses placed the Northern Shoshoni upon a very different subsistence level than the Western Shoshoni or foot Indians. The former were able to take bison in their own country and, when these became extinct about 1840, to journey eastward across the Rocky Mountains into bison territory. Salmon from the Salmon River and the lower Snake River, both accessible to Indians with horses, also provided important quantities of food.

Most Western Shoshoni dwelled in vast, arid deserts, which supported little game and which were difficult to traverse extensively on foot. Consequently, these people were forced to live to an extraordinary degree upon small game and seeds.

Simpson (pp. 52-53) writes of the Gosiute, "They live on rats, lizards, insects, grass-seeds, and roots, and their largest game is the rabbit, it being seldom that they kill an antelope."

The introduction of the horse radically altered certain hunting methods, as pointed out subsequently.

Hunting ordinarily lacked ritual and involved, besides supernatural powers of some individual hunters, very little magic. The most common magic was a plant placed in the animal's trail. JPe, however, described a Snake River man who put the dried and pulverized heart of a hawk, called *po:pi*, on a stick and placed it on the trails of deer or antelope to prevent the animals eluding him. See also elements 34 and 2679.

Deer.--Shoshoni without horses hunted deer with methods similar to those previously described for Western Shoshoni of Nevada. In the Fort Hall and the Lemhi regions, deer were scarce and were taken with difficulty with the bow. People usually had to travel some distance into mountainous country for them. Guns later facilitated hunting deer. Although pursuit of deer on horseback would not seem feasible, WH, NP-Ban, claimed to have taken them in this manner. Lewis and Clark (3:18) observed that Lemhi men ride down and kill a mule deer.

Western Shoshoni elements in deer hunting not used in these localities were: driving through V-wings into a pit, into an enclosure with a pit, or into traps, nets or snares; hunting by relays; driving with dogs; and shamanism.

Buffalo.--These had once occurred in all localities described, but were rare except in Idaho and S-Prom territory. They became extinct

in northern Utah about 1832 and in Idaho by 1840, mounted Shoshoni thereafter crossing the Rocky Mountains to hunt them. Local methods of hunting could not be ascertained in detail. Information is largely about hunts in Montana and Wyoming where, using no surrounds, impounding or driving over cliffs, horsemen set out at a signal from the chief to ride down animals and shoot them one by one. Bonneville observed Bannock hunting bison in this manner in 1832 (Irving, 1898, 1:313-314). NP-Ban rationalized failure to drive over cliffs by saying that when two killed buffalo touched one another, they could not be eaten lest people should be scalped. This belief does not pertain to other species.

Antelope.--Antelope shamans, prominent in communal drives of Shoshoni lacking horses, were essentially like those of Nevada, except that a few minor elements were lacking: the special shaman's enclosure; shaman's use of notched stick or stuffed hide to accompany his singing; the audience pointing sticks toward the corral; audience participating in the dance; use of antelope mask; belief that antelope come to the corral without being driven; and, in a few localities, use of a solid-fence corral.

The mounted Shoshoni tended to substitute horse relays and surrounds for shamanism and corrals, though shamanism was involved to some extent. Lewis and Clark (2:345-346) observed Shoshoni on the Lemhi River hunt antelope for some hours by horse relay; they had little success. Bonneville (Irving, 1898, 2:195-198) saw Ute and Shoshoni hunt antelope on the Bear River, to obtain skins for clothing. The "chiefs" prepared charms and medicines and some "consulted the entrails of animals they had sacrificed." The hunt was a surround on horseback, the hunters drawing into a narrowing circle until men, women and children clubbed the animals. SB, S-FtHl, when a young man saw an antelope hunt in which a man carrying a hoof rattle went, without preliminary ceremony, into the prairie. The people drove antelope around him and clubbed them. The shaman had dreamed of charming antelope with the rattle.

WH's wife, a Shoshoni from Mountain Home on the Snake River in western Idaho, gave the following account received from her grandfather who was a doctor and antelope shaman (*odinavuhawu*):<sup>2</sup>

The shaman sent his two sons out as antelope scouts. After discovering the herd, they returned and said, "There is a mother and her young

<sup>2</sup>For elements 48-82 the data from WH's wife are entered under note 47.



out there." They never said, "There is a big herd out there." That night, the people made ropes of sage bark while the shaman sang and danced. The shaman accompanied his song by beating together two sticks which had been broken by antelope and brought in by the scouts. The next morning a little boy placed piles of sagebrush in a circle while other persons strung the bark rope from pile to pile, forming the corral fence [see also note 51]. That afternoon, they drove the antelope into the corral and the shaman shot two of them. The meat was divided for an evening meal. During the night, the rope fence alone confined the antelope. In the morning, the people went out to kill the other antelope with bows and arrows. They were told not to wear ornaments because the loss of them would permit the antelope to escape. Young antelope were spared and permitted to escape, but never went far away. The kill was divided equally among all present. The heads were piled up and cooked for a general feast.

Certain hunting methods used by individuals in antelope hunting were also crowded out by the introduction of the horse. Thus, planting spears in trails (note 100) had not been used for several generations by NP-Ban. Ambushing from blinds and use of antelope disguises were less common among Bannock than among unmounted Shoshoni to the south.

Mountain sheep.--These were scarce in the Fort Hall region. Since buffalo supplied most essential animal products, sheep were usually killed with guns in the vicinity of Yellowstone and the Teton Range where they were more plentiful. Other Shoshoni, however, not having access to buffalo, went to more trouble to take sheep. They used most methods known to Western Shoshoni except: driving with fire, driving into enclosures or traps; relays; fires to signal hunters; magic. Mountain sheep's habitat made them difficult to surround or to drive, except with dogs; hence the infrequency of ambushes. Most often, a man hunted alone with about five dogs which drove sheep up cliffs and distracted them while he shot them with the bow, S-Lemhi and S-GrsCr. Also, a concealed hunter thumped logs together or, among NP-Ban, thumped his gun case, to imitate rams fighting, which attracted rams (element 108).

Rabbits.--Great Basin communal hunts were for the black-tailed jack rabbit which, in aboriginal times, did not extend into Idaho (WH's wife was fully grown when she first saw a jack rabbit which she thought to be a fawn) and were rare in S-Prom territory. Later, when jacks became very numerous in these regions, they were communally hunted. Methods used were borrowed from the south where, however, they were somewhat different from those used in Nevada.

In Nevada, long nets were placed end to end to form something of a semicircle (element 117).

S-GrsCr used nets about a hundred yards long and placed several to form an arc but left short spaces between the ends of the nets instead of making them meet. Pits occupied these spaces. They were used in the snow, an old man caring for each net while boys and girls drove the rabbits.

For GS-DpCr, Egan (pp. 235-237) described two kinds of rabbit drives: (1) The brush was fired in a circle 1 mile in diameter, men, women and children, armed only with clubs, closing in on the rabbits as the fire spread inward; (2) six or eight nets, each 2½ feet high, 150-200 yards long, with meshes of 2 inches or less, were placed end to end to form an incomplete circle, with an extra net on each side of the opening to form V-wings; people with clubs drove the rabbits into the opening, after which it was closed with the nets which had formed the wings.

An adaptation of the second method spread to S-Prom and to Idaho. S-Lemhi, S-FtHl, and NP-Ban set up a net, 4 feet high, to form a corral (element 114) about 25 feet in diameter with an opening 3 or 4 feet wide. Two fences of sagebrush about 2 feet high converged to the opening. S-Prom used a similar arrangement, having a pit, however, in the corral so that the rabbits could reach the net only with difficulty. Another device used by S-Prom and the Rabbit Eaters or Bannock Creek Shoshoni to the northwest of them was a long rope supported at intervals by sticks arranged in an arc. Closely spaced nooses, held open by straws, hung from the rope. A crowd drove the rabbits to the nooses. (This could not be used on a windy day.) GS-SklV placed a single short net about 20 feet long across a rabbit trail. Three or four men drove rabbits to it. Gosiute rabbit nets, according to Simpson (p. 54), were of native flax, about 3 feet wide and of "very considerable length. A fence or barrier, made of wild sage brush plucked up by the roots, or cedar branches, is laid across the paths of the rabbits, and on this fence the net is hung vertically, and in its meshes the rabbit is caught."

When jack rabbits became numerous in Cache Valley, instead of using nets, a crowd merely surrounded the animals and killed them with clubs.

Snares, traps, nets, etc.--These were usually for small game and consequently were somewhat more important where people did not have access to buffalo.

Spring-pole traps were used infrequently; they were usually for small game. Nooses and snares were generally like those in Nevada and were used for rodents and sage hens. S-Lemhi, however, used them for wolves and foxes (Lewis and Clark, 2:374).

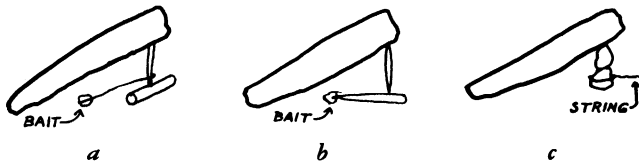
Sage hens were often taken with nets, old rabbit nets usually being draped over wickets placed over a creek or spring. GS-SklV, however, claimed to have arranged brush instead of a net over water to trap sage hens.

Nooses were not used for waterfowl and but rarely for large game.

Deadfalls were predominantly for catching burrowing rodents, especially ground squirrels, called by Shoshoni, zip. They were of two types, the "figure-4" and the two-stick type. The first was described by Simpson for Gosiute (pp. 53-54): A heavy stone supported by "a kind of figure 4, made as it ordinarily is for a trap, except that, instead of a piece of wood, a string is used, tied, and provided with a short button, which, being brought around the upright is delicately held in position by a spear of dried grass or delicate piece of wood, which, pressing against the button, rests at the other end against the ground or stone." It was placed over holes of rats, which, "coming in contact with the long or lower piece of the figure 4, bring the stone upon them."

Egan's description (p. 237) of the GS-DpCr deadfall may be the same or a similar arrangement. A rock is supported by "two sticks about three and a half or four inches long fastened together at their centers by a string that will allow them to spread apart about four or five inches in the shape of the letter 'H'."

The other or two-stick type (element 159) was arranged in two ways. Figure "a" below shows the usual form, in which a slender upright supporting the rock rested on a large horizontal stick. A string with bait attached passed around the base of the delicately balanced upright. Figure "b" shows the GS-DpCr type, in which the horizontal stick had a sharpened end on which bait was impaled so that a slight movement dislodged the vertical stick. A related type, figure "c", described by U-Pahv and SP-Kaib, had the large rock supported at one end by two superimposed small rocks; the hunter pulled the last away by means of a string.



Pitfalls were unknown among all tribes except S-Lemhi, where they were used for sheep and other species, and S-GrsCr, who placed pits between the ends of rabbit nets.

Decoys and disguises.--The main disguise was the antelope head and skin, used principally for driving sage hens and for stalking antelope.

Waterfowl drive.--Ordinarily young birds which could not fly were driven and clubbed to death. Adult mud hens, which S-Prom said can only get into flight from the water, were also driven. Crowds of varying size, usually under an informal leader, participated, both sexes driving.

Miscellaneous.--The rodent skewer is a stick thrust into a burrow and twisted in the fur of the rodent to draw it out.

Eagle catching.--Aeries were commonly owned by individuals, but NP-Ban said that it was difficult to defend a claim.

The most common method of taking young eagles was to climb up or down the cliff to the nest. NP-Ban related a story similar to one told in Nevada. A man, who coveted his friend's wife, lowered his friend to a nest. Then he withdrew the rope, stranding him, and returned home to take his wife. The man remained at the nest, eating part of the food brought for the young eagles. When the eagles were fully grown, he seized their legs and was flown gently to the ground. The U-Pahv version is that the man climbed down to the nest on a rope braided of some swamp grass. His friend abandoned him. He remained until he had lost so much weight that the adult eagles could carry him down. Some men (S-Prom) had supernatural power for climbing.

Young eagles were also taken from nests in trees.

Adult eagles were caught from pits or houses. Thus, S-Lemhi built a domed brush house and placed bait on the roof. The eagle alighted on the roof, was seized through a hole, certain feathers were plucked, and he was released. S-Prom roofed a pit with skin laid across a stick. One side had an opening, near which a deer carcass was placed. Two men waited inside, frightening magpies away with a stick, and when an eagle came seized it by the legs, then broke its neck. Or, early in the fall, a brush-covered pit was covered with snow. The carcass was laid about 15 feet away and the eagle shot with an arrow.

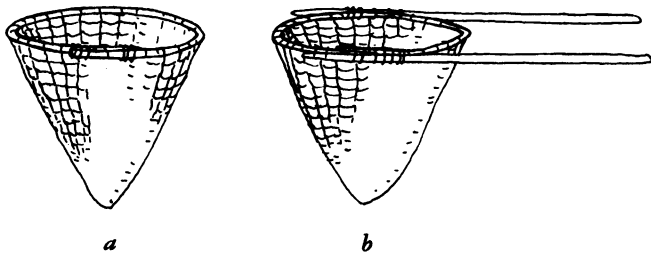
Fishing.--Many species of fish, including the Chinook salmon, could be taken in the Salmon River in Lemhi territory. The small headwaters of the tributaries of the Salmon River were especially favored. Chinook salmon, sturgeon, lampreys, and redfish do not ascend the Snake River above Shoshone Falls about a hundred miles west of Fort Hall so that S-FtHl and NP-Ban obtained these species only occasionally, when traveling west. Trout, suckers, and whitefish, however, occur in waters in the vicinity of Fort Hall. Grouse Creek had only a few small fish; S-GrsCr obtained salmon only when traveling to the Snake River. S-Prom rarely visited the Snake River but took several species from the Bear River. U-Pahv got fish from the Sevier River and Fish Lake.

The Snake River is ordinarily too deep and wide to permit successful fishing except at favored localities. Townsend wrote (1839:265): "I have not observed that the Indians often attempt fishing in the 'big river,' where it is wide and deep; they generally prefer the slues, creeks, etc. Across these, a net of closely woven willows is

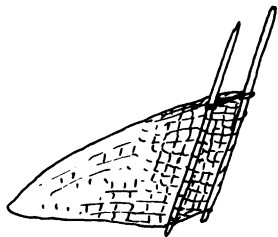
stretched, placed vertically, and extending from the bottom to several feet above the surface. A number of Indians enter the water about a hundred yards above the net, and walking closely, drive the fish in a body against the wicker work. Here they frequently become entangled, and are always checked; the spear is then used dexterously, and they are thrown out, one by one, upon the shore."

Fishing devices were most highly developed in the salmon region. The most important were nets, weirs, dams, and harpoons.

The scoop net (element 281) without handles (fig. "a" below; S-Lemhi) was held by a man wading in a small stream; other persons drove the fish to him. This net had a willow rim and cord made of nuhuwanap, a red-bark plant. With handles (fig. "b"; NP-Ban) it could be used in small streams or in falls. Ross (1855, 1:269) said Idaho Shoshoni used scoop nets from scaf-folds. Wyeth (in Schoolcraft, 1851:214) said Snake River Shoshoni scoop nets were "precisely the same as is used in the United States."



A special form of net (figured below; el. 280) was used in the spring by the NP-Ban, being placed at the bottom of a stream in shallow water. Two vertical poles were planted in the stream bottom supporting a sacklike net, the exact shape of which is unknown.

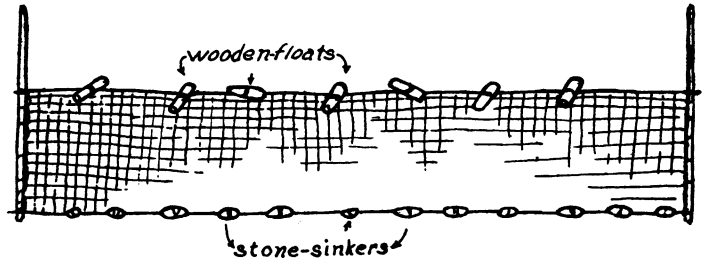


Wobbling of the poles indicated that fish had been taken. It is not certain whether this was used in conjunction with a weir.

Seine nets were used for fishing on a larger scale. On the Snake River near Fort Hall

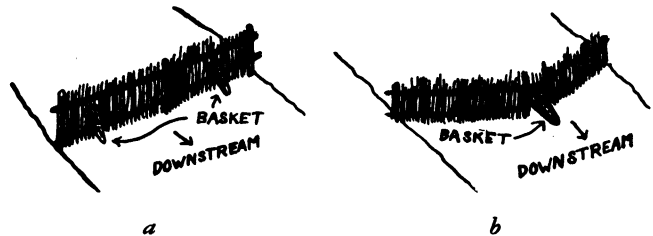
in 1811 the Astoria party observed a "seine neatly made with meshes in the ordinary manner, of the fibers of wild flax or nettle" (Irving, 1897, 2:18). The S-Lemhi seine was 8-10 feet square, having stone weights and being held by ropes at the corners by usually 4 swimmers or men on balsa rafts. These were used in streams and lakes. The NP-Ban seine (fig. in col. 2 top) was described as 50-60 feet long, 15 feet wide, having a vertical pole guide at each end, perhaps ten wooden floats tied to its upper edge, and grooved stone sinkers tied to its lower edge. The floats were 3-4 feet long, several inches in

diameter. Wyeth (in Schoolcraft, 1851:214) said Snake River seine floats were of reeds and net



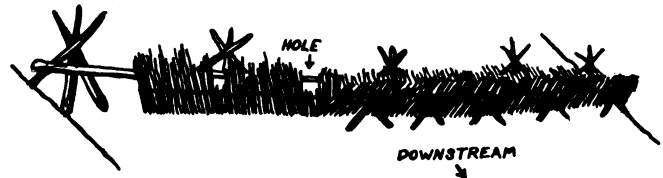
sinkers were "oblong rounded stones, with a sunken groove near the middle." Swimmers drew the seine through a stream. S-GrsCr had a similar salmon net of angawanap (a plant used for cord) made like a rabbit net but with a smaller mesh. This was probably operated like the last.

Weirs were of several kinds. Lewis and Clark (2:374; 3:6-8; also, Lowie, 1909:187) describe single willow weirs supporting baskets and double fences with baskets. Ross (1855, 1:269) said Idaho Shoshoni make "wires" (sic) and form barriers "in narrow channels." Figure "a," below is a S-FtHl single weir of twined willows supporting twined baskets. Figure "b" is the NP-Ban and S-GrsCr single weir of twined willows for sal-



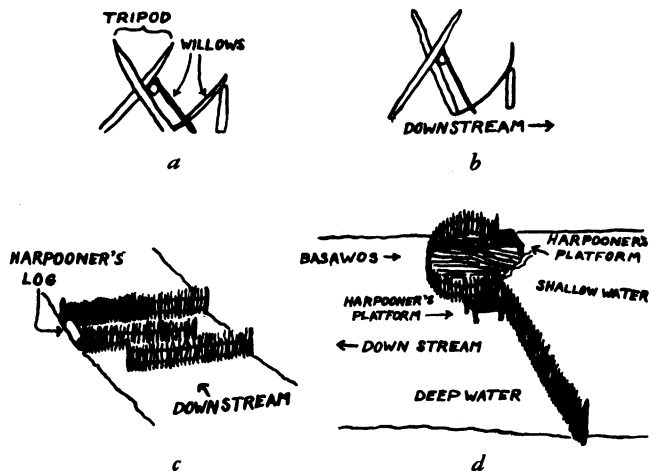
mon. The fish baskets were called wos:, S-FtHl, wos, NP-Ban.

Figured below is the S-Lemhi double salmon weir called basawos (the space between the fences). Four or five tripods supported closely spaced willows about 5 feet tall on the downstream side, holes being left just above the water through which salmon swimming upstream leaped to enter the basawos. The willow fence sloping upstream and completing the trough prevented the salmon



continuing upstream. For other species, the tripods were on the upstream side and the fence on the downstream side was of bent willows (cross

section shown in figs. "a," "b," below). Fig. "c" is the S-Prom complicated weir. A harpooner waded or stood on a log at the end of one of the passages and took fish attempting to go downstream. Figure "d" is the NP-Ban special form of weir or basawos. A willow fence blocked the deep side of the stream. On the shallow side, the fence formed a corral or basawos, which was floored with tightly twined willows which sloped off into the water. On each side of the basawos, men sat all night on a platform. With long poles, they knocked fish up the inclined basawos floor until they were out of the water.



Stone dams supporting baskets were usually used in small streams (element 295).

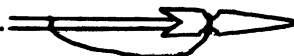
For baskets, see elements 297 ff.

Among S-FtHl, just below Fort Hall, Delano (p. 143) saw several Indians swimming and pushing a framework of willows, evidently driving fish.

Harpoons were important. Among S-Lemhi they were observed by Lewis and Clark (2:374; 3:9) and by Gass (p. 126), who writes of "poles with bones fixed to the ends." Ross (1855, 1:269), speaking of Idaho Shoshoni, describes 14-foot "spears." Wyeth (in Schoolcraft, 1851:213; pl. 76) says Snake River Shoshoni used a 10-foot willow shaft with a detachable, single-barb bone head, 2½ inches long, tied with a cord the other end of which was affixed to a point 2 feet up the shaft; plate 76, perhaps erroneously, shows the cord tied through a hole in the harpoon head.

The S-Lemhi two-piece harpoon head was like figure 8 in Lowie, 1909:185-187. Some heads were of greasewood (tonov:) with a barb of mahogany (tunamb:) and a foreshaft of service-berry? (tuvai) 1½ feet long attached to a main shaft of willow (pambodosuhuv:; pa, water, bodo, pole, suhuv:, willow). These were used from boats or by men wading in pools when salmon rested in the shade. They allowed the harpoon to float until ready to throw. The S-FtHl harpoon head was described as a single, barbed piece of greasewood (tonov:). The S-Prom harpoon head

(figured) was of deer antler.



Multiprong spears were reported only at S-Prom, where they were used at night only.

When shooting fish, ordinary arrows were used. S-Prom used the stone head.

Hooks were probably somewhat less important than other devices. Lewis and Clark observed them among S-Lemhi (2:374). S-Lemhi used them only for the tahmaagai (probably the salmon trout). They had several forms: a sage hen wishbone with the string attached either to the apex or to one arm of the V; greasewood, bent while green to hook-shape and dried; two pieces of wood tied together to form a single barb; two pieces of wood tied V-shaped with the string at the apex. Other localities did not use hooks until post-Caucasian times, except S-Prom, which used two pieces of bone tied together to form a single barb.

Other more primitive fishing methods were used. GS-SklV, having no fish except small species in warm springs, went to springs near Stockton and near the point of the mountain west of Grantsville and took them by hand. Snake River Shoshoni "construct, on small streams, barriers of stones or brush, to force the fish into certain places, where they watch for them, often at night with a light" (Wyeth, in Schoolcraft, 1851:213). Also, they caught fish landlocked in holes after river floods had receded (Humfreville, p. 286). Also, small creeks were diverted to strand fish, for example, at Camas Prairie.

Poisoning, which was common to the west, was not used in any of these localities.

There was no ritual and little if any magic connected with fishing.

Animal foods.--Except among groups having access to bison, rodents and insects were of outstanding importance. The most common rodent was the ground squirrel. Probably the only rodent avoided for other than practical reasons was the gopher which was supposed to endanger pregnant women or unborn children.

Of insect foods, the "Mormon cricket," called maic or mec by Shoshoni, was of outstanding importance. Bryant said (pp. 162-163) that Indians on the eastern shore of Great Salt Lake took grasshoppers or crickets by making a surround, driving them into a pit; afterward they fire-baked or sun-dried them, and ground them on a metate. Alter (Salt Lake Telegram, Nov. 1, 1934) quotes John R. Young that Indians in Utah during the cricket plague, 1847-48, used baskets to catch tons of crickets which floated down the streams. These were sun-dried, roasted, and made into "silage that would keep for months." Egan (pp. 230-233) said that GS-DpCr spent several days digging five or six semicircular trenches 1 foot deep, 1 foot wide, 30 feet long, the ends joined, their convex sides downhill, each covered with long wheat grass. Men, women, and children then spread out on the hill and, with grass in their

hands, gradually drove the crickets to the trenches where they fell through the grass and were roasted by setting fire to the grass. Each woman transported several bushels to the camp, 3 or 4 miles away, and returned for more. These were ground, dried and stored. Ross (1855, 1: 270-271) observed Idaho Shoshoni taking large crickets, which they preserved by parching with cinders.

Most often, informants said crickets were picked up in the early morning when they were cold and dumped into the fire.

Cannibalism.--Following are stories of cannibalism:

A S-Lemhi man, wife and two daughters had a camp. The older daughter, returning from gathering wood, found the younger crying because some person was being cooked (the victim was not made known). The mother said, "Why cry? Good food is being prepared."

S-FtHl claimed occasional starvation but no cannibalism among Shoshoni. Once, however, buffalo had failed Bannock hunters near Yellowstone. A young boy was killed and eaten. SB also knew of an occurrence, which is probably that of S-Lemhi, said to have taken place at Boise. Starvation and cannibalism were more frequent in the smaller camps.

Among NP-Ban, local cannibalism was unnecessary because food supplies were fairly reliable. An occurrence of cannibalism below Twin Falls on the Snake River was described. A camp of five men and an unstated number of women was situated on a mountain among the pine trees. Running out of meat one winter, they became cannibals. They killed men from other villages who hunted in antelope disguises, the disguises making it easier to kill them. Acquiring a taste for human beings, they continued cannibalism after the necessity for it had passed. Once a man went hunting in antelope disguise, accompanied by his wife who dug onions. When she disappeared, he summoned the men from his village and they surrounded the mountain. As they approached a fire near the top, they heard people laughing and talking about killing the woman they had captured. They attacked the camp early in the morning and killed all but a young girl whom they spared on the promise to confess what had been done. She showed them the property of previous victims, including several antelope masks.

S-Prom reported that cannibalism was frequent. Corpses were first eaten, then children, then older people.

GS-SklV reported instances among Gosiute and Utah Lake Ute. Cannibals were put to death.

GS-DpCr knew of several instances.

Food taboos.--There were few food taboos. The only common taboos were those preventing pregnant women eating gophers, some prohibition of young people eating animal hearts because of their

weakening effect, and the prohibition on a youth eating his first kill and a man eating the first kill after a child was born to him.

Miscellaneous concepts.--Hunting ritual, such as preparation for a hunt, was minimal. Supernatural aspects of hunting were confined mainly to dreamed powers whereby a man could locate, but not control, game and could pursue it without fatigue. Control of game, except through the shaman's power of soul capture (e.g., antelope hunts) was accomplished mainly through a small amount of magic, usually by placing a plant in the spoor. The mountain dwarf was the only spirit conspicuous in controlling game.

Among S-Lemhi, Nunumbi, a mountain dwarf, helped some men locate game but had no power over animals. Among S-Prom, Nunumbi was in charge of animals and might drive them away if he disliked a hunter or might send them to a hunter. This is probably the U-Pahv and SP-Kaib "man-like spirit" called Tuguvi, which lived in the mountains and made deer come and go. Tuguvi might kill some men and give power to others. The GS-SklV equivalent is Toyanurwutsi which might help hunters or drive away game. Among GS-DpCr, some men dreamed of Toyanurwutsi or merely of hunting. See "Guardian Spirits" for the dwarf's ambivalent character.

Among S-SklV, certain shamans might spoil a man's hunting power so that he saw only tracks but no deer. Another doctor might diagnose the trouble and perhaps instruct the man to put a deer's ear in a deer trail to counteract the charm.

#### Plant Foods (474-545)

Acorns occurred in important quantities only along the Wasatch Mountains of Utah. Yucca occurred only in Southern Paiute territory. Three species of pine nuts were eaten. *Pinus monophylla*, the piñon nut of Nevada, occurred only in Gosiute and S-GrsCr territory and in U-Pahv territory, west of Sevier Lake. *P. edulis*, smaller and harder but entailing a gathering technique like *P. monophylla*, occurred throughout most of Ute territory. *P. edulis* could be stored for four or five years, *P. monophylla* for only one year. The "white pine" occurred in northern Utah and Idaho. This tree is taller and the nuts more difficult to procure, so that it was much less important than the other two species.

#### Food Preparation (565-660)

Chokecherries were pounded, seeds included, and made into small cakes which were dried in the sun, a practice continued today. Among S-Lemhi, Lewis and Clark (3:16) saw serviceberries, sunflower and *Chenopodium* seeds pounded together into bread.

Roasting of small mammals, which formed a large part of the diet of Western Shoshoni, was described

by Simpson (p. 53): rats were put on the fire by an old woman, the hair scorched, then rubbed off with a pine-knot; entrails were removed with her finger, the offal pressed out, and the animal, entrails and all, thrown into the pot.

#### DWELLINGS (661-782)

Four general classes of houses were used: conical lodges covered with various materials; tipis; gabled houses used only by GS-SklV; sunshades and windbreaks. The first (figured; sketched from a model) is the general Basin type



of lodge. It was covered with various materials and rarely had a pit. (See also Steward, 1939.) The tipi was used by some though not all Indians owning horses and having access to buffalo whose hides were used for its cover. Other mounted Indians, lacking sufficient hides, used conical lodges. Sunshades and windbreaks were simple fences or conical or dome-shaped structures of willows or brush, used for temporary shelters.

Caves and rock shelters often served as winter dwellings for S-Prom, Gosiute, and occasionally others. Near Turret Rock, at the northern end of Great Salt Lake in S-Prom country, Stansbury in 1851 observed remains of sagebrush "lodges" in caves and rock shelters. Near by, he found pottery (pp. 181-182).

Informants' testimony and early accounts agree that GS-DpCr actually lacked any true house, sheltering themselves even in winter only with windbreaks or in caves. Simpson described a Gosiute camp as cedar branches or sagebrush piled in a circle about 10 feet in diameter and 4 feet high to break the wind; this was the only habitation he observed summer or winter (pp. 35, 36, 53). He said the camp was merely an enclosure, 3 feet high, with much offal around (p. 56).

Lewis and Clark saw Shoshoni in August, about halfway between Beaver's Head and Dillon, Mon-

tana, at a root-digging camp living in "small conical lodges formed with willow brush" (2:334); a few days later they saw similar houses on the Lemhi River (2:338-339; 3:6). Gass described the Lemhi River houses (p. 123) as "lodges made of willow bushes."

Humfreville speaking of "Bannocks or Root Diggers" (it is not at all certain that these actually were Bannock, however) says "their winter habitations [are]...a hole in the ground large enough to accommodate their families, with an opening at the top to let out the smoke. Some of these habitations were only half dug out, being built partly under and partly above ground, the part above being thatched with rushes and grass. An opening was made at the side large enough to admit the body. In summer they made rude lodges by drawing the tops of bushes together, over which they threw some skins or grass to protect them from the sun. These were only loafing-places for the men, while the women were away procuring roots for food" (pp. 287-288). These winter dwellings are questionable.

Stansbury, at the end of October 1831, observed conical lodges of "cedar poles and logs of a considerable size, thatched with bark and branches" which were "quite warm and comfortable," on the western side of Great Salt Lake, probably a short distance north of Wendover, on the southern edge of S-GrscCr territory (pp. 111-112).

Similar huts near Malheur Lake, Oregon, were seen by Ogden in 1826-28; these held from six to eight persons (11:208).

Near Shoshone Falls on the Snake River, the Astoria party in 1811 saw "lodges made of straw and shaped like hay-stacks" (Irving, 1897, 2:37).

Snake River Shoshoni houses were sometimes covered with tule mats (Wyeth in Schoolcraft, 1851:214).

Beckwith, 1854, observed that houses, probably a little south of Elko, Nevada, were about 4 feet high, partly covered with grass, the opening always northeast because of the prevalent direction of storms, and superior to those he had seen to the east in Gosiute country.

Farnham, in 1839, saw Snake (Shoshoni) houses of "mats wrapped around cones of poles" in the Boise Valley (1843:316).

Beckwourth claimed to have seen "Snakes" encamped on Weaver's Fork, near Great Salt Lake, using skin tents about 1822 (Bonner, 93). Townsend observed Shoshoni, perhaps from eastern Oregon, fishing in the vicinity of the Boise R. in 1833. They had lodges formed of "branches of trees tied together in a conic summit, and covered with buffalo, deer, or elk skins" which were "black and stiff with rancid salmon fat" (pp. 259-261). Wyeth (in Schoolcraft, 1851: 206), who lived at Fort Hall, 1834-35, said that very few Shoshoni even those who visited the buffalo country got enough skins for lodges. Gottfredson records (1919, p. 32) "smoked buckskin" houses among Sanpitch or San Pete Utes, about

1850 to 1860; poles were 2 inches in diameter, 12 feet long, having holes at the small end so as to drag five on each side of the horse as a kind of travois with cross sticks; doors had flap coverings. The mounted, buffalo-hunting "Snakes" of eastern Idaho and western Wyoming had "spacious" lodges "made of dressed buffalo skins sewed together and set upon eleven or thirteen long smooth poles to each lodge, which are dragged along for that purpose" (Russell, 1921, pp. 145-146).

Some NP-Ban people used only windbreaks in summer: willows were placed in holes made with a digging stick and brush leaned against the outside. The tipi was not used until winter. S-FtHl windbreaks were used until October.

In December, 1854, Mullan (1855:334-335) met three or four families of "Root-Digger Indians" about 40 miles upstream from Fort Hall on the Snake River living merely in "small corrals ... formed of the artemisia, in which they had a few glowing embers." At Ruby Valley, October, 1860, Burton (1862:472) observed the poorer Shoshoni living in "three-quarter circles of earth, sticks, and sage-bush to keep off the southerly wind. A dog is usually one of the occupants."

The willow-fence windbreak was used alone or in front of a house. These were observed among S-Lemhi by Lewis and Clark (2:365). Probably of S-GrsCr, Remy and Brenchley write, "rushes set upright in a line, to form a shelter from the mid-day sun, were roofless and without the slightest protection to the south, east and west" (p. 81).

#### SWEAT HOUSES (783-843)

These were small and easily erected, all being willow domes covered with grass or brush and earth or with a blanket. S-FtHl said they were covered with buffalo hide in more recent days but formerly with brush and earth. Used by the shaman for doctoring, they are called puhagahn<sup>1</sup> (puha, the doctor's power); for bathing, they are called navosugahni<sup>1</sup>, S-FtHl. Whether doctors used sweat houses aboriginally and whether only certain spirits gave instructions to use them must be investigated further. NP-Ban, however, called them nasa:novi and said both uses were old. S-Prom, navosukogahni; GS-SklV, nanaskogadigunda. S-Lemhi, navosugah<sup>ni</sup> (navosukoa, to cover in order to dampen; gah<sup>ni</sup>, house); to take a sweat bath is called navosukogadingan. Used for ordinary bathing, several men entered with a leader who, like the shaman, did not sing. Prayers were primarily for longevity and health.

The U-Pahv and SP-Kaib type was like a small conical dwelling with a pit. It was called nasa'tu. In these localities shamans were said not to enter sweat houses lest it kill them.

#### NAVIGATION (844-858)

S-GrsCr and Gosiute were in country lacking water which required navigation; an exception was Great Salt Lake, on which there was little reason to travel. The balsa raft was common to other groups. Where logs were available, rafts were made. The bullboat was known to S-Prom and possibly others but its antiquity is doubtful.

#### WEAPONS (1047-1167)

The most notable differences between these localities are not in bows and arrows but in implements of war. Gosiute and S-GrsCr had little warfare; none of it was aggressive. The mounted groups had come in frequent contact with Blackfoot and other hostile tribes east of the Rocky Mountains. From them and from their Wyoming kin they borrowed several weapons characteristic of the Plains: the thrusting spear, ax, poggamoggan, shield, and buffalo-scrotum rattle.

#### BASKETRY (1168-1258)

This area is somewhat marginal to Great Basin in basketry. The mounted groups depended more upon buffalo and less upon seeds and roots than Western Shoshoni. Moreover, they had a greater quantity of hides with which to manufacture utensils. Basketry, therefore, was not only of a comparatively poor quality but was used much less than among Western Shoshoni. The conical basket was often replaced by rawhide bags or by somewhat rounded twined baskets for berry and seed gathering. Seed beaters in several localities were fan-shaped instead of ladle-shaped. The basketry hat was rare. Water ollas were often crudely coiled instead of twined--a fact probably explained by the chronological priority of coiling. On the eastern fringe of the basketry area there was no twining.

#### WEAVING (1259-1304)

The common and important rabbitskin blanket did not occur until recently in several localities partly because of scarcity of rabbits, partly because of use of buffalo robes. Net weaving, however, was more important in Idaho because of numerous fish, including salmon, in the rivers.

#### POTTERY (1305-1325)

There is little question that pottery was made, if sparingly, by all Shoshoni described here. But the practice was abandoned so long ago that in-

formants' descriptions are of doubtful worth. Probably the process and ware were similar to those of Nevada Shoshoni; sherds from a probable Shoshoni site near American Falls are essentially similar to those of Nevada Shoshoni.

#### BURDENS (1326-1347)

Among localities having the horse, such Western Shoshoni devices as conical carrying baskets and carrying nets were largely supplanted by horse transportation.

#### DRESS AND ADORNMENT (1400-1686)

Most Shoshoni clothing was limited by the difficulty of procuring skins. Even those having access to the buffalo often had few tailored garments, for buffalo skin is too heavy for clothing. The scant clothing was frequently noted by early travelers. But Northern Ute and Southern Paiute seem to have had considerable clothes when visited by Powell in 1873 (Steward, 1939).

On the Snake River, near Fort Hall, Shoshoni in 1811 were "entirely naked excepting small mantles of hare skins over their shoulders," while farther downstream, probably near Shoshone Falls, they "were well clad, and all had buffalo robes, which they procured from some of the hunting tribes in exchange for salmon" (Irving, 1897, 2:18-19). "The women were badly clothed; the children worse; their garments were buffalo robes, or the skins of foxes, hares and badgers, and sometimes the skins of ducks, sewed together, with the plumage on. Most of the skins must have been procured by traffic with other tribes, or in distant hunting excursions, for the naked prairies in the neighborhood afforded few animals ..." (ibid., 38-39). The tribes from whom these buffalo robes were procured were probably the mounted Shoshoni and Bannock and perhaps Nez Perce.

Wyeth (in Schoolcraft, 1851:206) said that although Snake River Shoshoni used skins of all animals killed, including beaver and otter, for clothing, not more than one-half their bodies were covered even during the winter. Townsend (p. 246) met upper Snake River Shoshoni who, except the chief and the women who wore "marros of deer skin covering the loins," were entirely naked. Farnham (1843:316) observed that Boise Valley "Snakes" of "both sexes were nearly naked" in 1839.

At Ogden's Hole, a short distance from Ogden, Utah, Stansbury (pp. 82, 203) encountered eight or ten Shoshoni girls, entirely naked, gathering grass seeds, and near Strong's Nob, on the western side of Great Salt Lake, he saw a Grouse Creek or Gosiute Shoshoni man dressed in an old breechclout and moccasins and a woman without even moccasins.

Simpson (pp. 35-36, 52-53) described Gosiute as the most wretched looking creatures he had ever seen. "Both men and women wear a cape made of strips of rabbit-skins, twisted and dried, then tied together with strings and drawn around the neck by a cord. This cape extends to just below the hip, and is but a scant protection to the body. They seldom wear leggings or moccasins. Men wear their hair cut square in front, just above the eyes, and it is allowed to extend in streamers at the temples. The women let their hair grow at random."

These localities are beyond the occurrence of the special woman's basketry hat which was known only to GS-DpCr. Woman's only headgear was a kind of ring or crown of twigs with the leaves attached, worn as a temporary sunshade at all localities. Men's fur caps were limited in distribution; a peculiar hat with visor was more common. Hair nets were lacking.

As many individuals lacked adequate tailored clothing, that is, shirts, leggings and dresses, the robe was of great importance. This was of buffalo fur among people having access to it. South of Idaho, woven rabbit fur was most common. Sewed robes were commonly of rock chuck or ground hog; beaver were too difficult to take. Deer and antelope hides were used more often for garments than for robes. Tough badger hide was used preferably for moccasins. Coyote fur was not used in most localities because of dislike of the animal, viz., its reprehensible character in mythology, as well as difficulty of taking it.

Egan described (p. 238) the use of the rabbit-skin robe among Gosiute: "When hung around the neck the person so clothed can stand in a hard rain or snow storm and not one drop of wet will pass through the robe. They are wind and rain proof and almost cold proof. There is no right or wrong side, as both sides are just the same--one solid piece of [woven] fir [fur] that will stand the wear of years, used as a mattress or bed covering or wind brake. In fact, they never completely wear out."

Dresses and shirts, essentially of Plains styles, were of deer, antelope or mountain sheep skin, the number of skins used and the arrangement of inserts and sleeve construction varying considerably with the size of the person and the number of skins available. Buffalo and elk skins, being too heavy for garments, were rarely if ever used. (Cf. Steward, 1939.)

All but Promontory Shoshoni and Gosiute denied use of skirts and aprons, although early travelers describe such garments in the vicinity of Fort Hall. The probable explanation of these discrepancies is that by the period known to informants, acquisition of guns had made it possible to procure enough skins for complete dresses and shirts. S-FtHl informants, for example, had heard that long ago when hunting was difficult, buckskins were rare, most garments and many moccasins were made of sage bark, and people commonly went bare-foot.



Like Western Shoshoni, these localities commonly used two moccasin types, one-piece and two-piece, the choice depending largely upon materials available and the season. One-piece moccasins of fur were generally preferred for winter.

Snowshoes were, with one exception, of the western oval type (figured under note 1674, p. 381). There was, however, remarkable variation in construction. It is uncertain to what extent this represents informants' inaccuracies, to what extent true variation. Similar variation was recorded among Western Shoshoni.

#### GAMES (1687-2006)

Two games of shinny were: (1) the usual shinny involving a ball propelled by a curved stick; (2) the game commonly called double-ball, involving a dumbbell-shaped buckskin caught and thrown with a straight stick. Both were predominantly women's games, but at GS-SklV, men played (2), women (1).

The hoop-and-pole game differs from that to the south and west, though similar implements are used. Instead of giving scores for the positions in which the pole fell relative to the hoop, as in the better-known game, contestants had to penetrate the hoop. Those failing yielded their poles to their opponents, so that the game was won by eliminating one side.

S-Lemhi played as follows: Sides A and B face each other. A member of B rolls the hoop and all of A cast their poles at it. If all miss, the procedure is reversed. If one of A penetrates it, each member of B stands in the footprints of that person and casts in turn. Each who penetrates keeps his pole; each who misses gives his pole to a member of A who tries. Each member of A who penetrates keeps the pole; each who misses returns it to a member of B. Thus they alternate until all the poles have penetrated the hoop. The hoop is then rolled again and the procedure continued until one side is in possession of all the poles. A side may risk all their poles on a single throw by a skilled man.

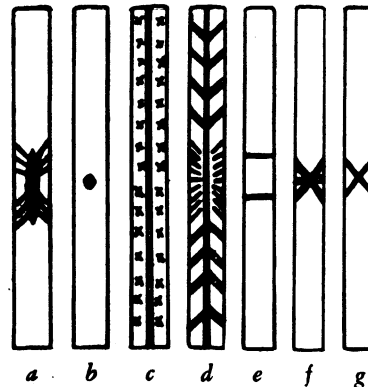
S-FtHl probably played like S-Lemhi formerly, but recently AP has seen a simplified game. One side rolls and the other side throws. The latter keep the poles which penetrate and yield those which miss. Then the other side rolls, etc. NP-Ban also played in this way. To count, a pole penetrating the hoop must stick in the ground, not merely lie on the ground. GS-SklV probably played the same way. There is uncertainty concerning the way S-GrsCr played.

The S-Prom game somewhat resembled that of the south. Each side had two players and five counters. The hoop was rolled by one side between the two opponents who cast simultaneously. The side which had rolled then stood where the others had stood and cast at the hoop, now lying on the ground. A counter was given the other

side for each penetration. Then the other side rolled and this was repeated.

Three other games (elements 1785 ff.) involved four wooden dice. In the first two, the same dice were used and were called topedu (dice) or sotopedu (many dice). One of these two games (no. 1 in the lists) was a man's game involving a scoring circuit on buckskin. There is reason to suspect, however, that this was recent. The other (no. 2 in the lists) was a woman's game, played usually for four counters. A third (no. 3 in the lists) had somewhat differently marked dice and was played by men or women for a large number of counters.

In games 1 and 2, four wooden dice were used, each about 8 inches long, flat on one side with the pith channel painted red and rounded on the other side. Two were plain on the rounded side, a third was marked to represent "male" or "husband," and the fourth was marked to represent "female" or "wife." S-GrsCr and S-Lemhi dice: öṅguh (male) (fig. "a" below), the back having two rows of small crosses ("c"); tu:ta: (black spot) ("b"); the plain dice were unnamed. See also Lowie, 1909, figure 11, for S-Lemhi. S-FtHl dice were like those of S-Lemhi, but the plain dice were called tos:a (white). For NP-Ban, see Culin, figure 186. Among GS-SklV, the "man" dice had three crossed yellow lines ("f"); the "woman" had a black cross ("g"). S-Prom dice were either exceptional, or informant was mistaken in stating that the rounded sides were unmarked and that the flat sides had red down the pith channels, and also that the flat side of the one called uṅghu (husband) had diagonal red lines (parallel hatched in "d") and of the other called uṅguh (wife) had two black marks ("e").

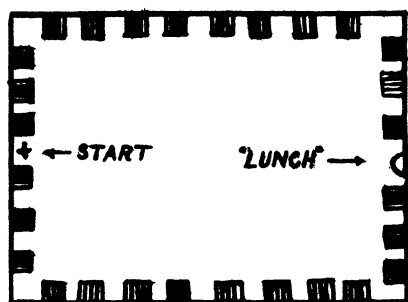


Game 1 was called to:pedü, S-Lemhi; topidukw (the game), topedü (the dice), S-FtHl, NP-Ban; sotopedu, S-GrsCr; topedü', Gosiute.

The scoring is summarized below. The similarities of S-Lemhi, S-FtHl, and NP-Ban may be the result of recent reservation contact. The second column under S-Lemhi is from Lowie, 1909: 196-197. Symbols are: F, female or wife; M, male or husband; R, red; W, white.

Dice	S-Lemhi	S-FtHl	NP-Ban	GS-SklV
F M R R ...	2 2	2	2	10
F M R W ...	3 3	3	3	2
F R W W ...	10 10	10	10	?
F R R R ...	9 5	9	9	0
F R R W ...	2 2	2	2	0
F R W W ...	10 10	10	10	1
R M R R ...	4 9?	4	4	0
R M R W ...	2 2	2	2	0
R M W W ...	3 1	3	3	?
R R R R ...	5 5	5	5	?
R R R W ...	1 1	1	1	?
R R W W ...	2 ?	2	2	10

The usual manner of scoring was to move pawns in spaces marked around the edge of a rectangular piece of buckskin forming a scoring circuit. S-Lemhi's circuit (figured below) had 30 lines in groups of 5 across each end and 40 down each side, a total of 140. Each player had two pawns, called dugi'i, which he moved in opposite directions from the start which was at one end of the canvas. Each player had two throws, moving a



pawn for each throw. When one's pawn came to the same line as an opponent's pawn, the latter had to start anew; this also gave four extra throws. The end of the canvas opposite the start had a semicircular mark, called "lunch," its significance unknown. When two men played, they faced each other across the canvas. When four played, partners sat on adjoining sides. Lowie (1909: 196-197) described this game as played for tally sticks.

NP-Ban said the circuit had 20 lines at each end and 26 on each side of the rectangular buckskin, a total of 92. A canvas specimen, about 4 by 6 feet, however, was observed to have 40 on each side. These numbers were said to be recent, the former system being unknown. The play was like that of S-Lemhi. S-FtHl play was similar, but the scoring circuit had 200 marks and a player received an extra throw each time he made four or more. It is possible that S-Prom acquired this game recently, as the scoring circuit on buckskin was thought to have been introduced from Oregon.

Game 2 was played by women with topedu dice, but the scoring was somewhat different and the play was for four counters.

S-Lemhi called this game togodopedu (togo, parfleche), probably because the dice were thrown on a parfleche. Each woman cast once. She called her throw before casting. If she were correct, she took counters from a neutral pile of four according to her throw. The names and values of the throws were (R, red; W, white; M, male; S, spot):

Dice	Name	Value
R R R W .....	sin:a (from sum:a, 1)	1
M R R W .....	wat:u (not used by women)	--
R S W W .....	dutai (spot)	1?
R R R R .....	arnga (red)	1?
M S W W .....	dos:a (white)	1?
M S R W .....	paik (from pait:ü, 3)	3
R R W W .....	wat:p (wat:u, 2)	2
M R R R .....	oŋgu <sup>h</sup> (male)	1?

No other combinations counted.

S-FtHl probably called this game so:topedu, but the manner of play is unknown. NP-Ban called it topi'dukw or to:pedu and said that they and S-FtHl played it similarly for four counters. Unlike S-Lemhi, a woman did not call her throws before casting. Culin said (p. 159) the NP-Ban play was for eight counters. The S-GrScr called this game to:pedu (scoring below). S-Prom topedu is probably also this woman's game. GS-SklV either struck the dice against a rock or, preferably, against one another while dropping.

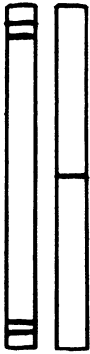
Scoring for game 2 was as follows. The second column under NP-Ban is from Culin, p. 159, which is probably this game.

Dice	NP-Ban	S-GrScr
F M R R .....	0 1	?
F M R W .....	0 1	0
F M W W .....	2 2	wins
F R R R .....	1 0?	?
F R R W .....	0 0?	1
F R W W .....	1 1	0
R M R R .....	1 0?	?
R M R W .....	0 0?	0
R M W W .....	0 1	wins
R R R R .....	1 2	?
R R R W .....	? 0?	?
R R W W .....	? 0?	?

S-Prom dice had "wife" and "husband" marks on the flat (red) side of the dice, the backs of all being white. Play was for five, ten, fifteen, or some other number of counters in a neutral pile. Scoring:

F M R R .....	1	W M R R .....	0
F M R W .....	0	W M R W .....	0
F M W W .....	2	W M W W .....	1
F W R R .....	1	W W R R .....	2
F W R W .....	0	W W R W .....	1
F W W W .....	1	W W W W .....	1

Game 3 was played with four wooden dice, each having a flat side with red down the pith groove and the rounded side white. Two were marked on the flat side with two lines, like fig. "a" (p. 277, top), two with four lines, like fig. "b." The play was for a large number of counters.



Among S-Lemhi, only the marked surfaces scored, the count equaling the number of lines showing. Thus, the maximum score was ten when all marked sides were up; the minimum was zero when all white sides were up. Any number of men played. Each cast once, unless he made ten, which gave an extra throw. The custodian of the counters gave each man a number equivalent to his throw from a neutral pile of three hundred. When the pile was depleted, each player gave the thrower the number of his throw. When only two contestants remained, one might risk all his counters on a single throw. Lowie (1909:196-197) describes the dice and play similarly.

S-FtHl and NP-Ban had dice like those of S-Lemhi. Men and women played it the same way, except that there were only one hundred counters in the neutral pile and a player received an extra throw if his count exceeded five. Culin (fig. 210) shows four dice, all like figure "b" on page 275, but does not explain the play.

There were also several forms of plain dice (element 1801). Some were apparently related to eight-stick cane dice to the west, others resembled smaller dice of bone and wood found to the east and north.

S-Prom called one of these games awūnohoi' and used six flat stones, 2-3 inches in diameter, each plain on one side, three black on the other side, and three red on the other side. These were tossed on a round, twined basketry tray, called awūnohoi'. Plain sides counted nothing, except when all were plain, which gave one point. Other combinations were (R, red; B, black): 3 R 1 B, 0; 3 R 2 B, 1; 3 R 1 B, 1; 3 R 0 B, 2; 2 R 1 B, ?; 2 R 2 B, ?; 2 R 3 B, 1; 2 R 0 B, 0; 1 R 1 B, ?; 1 R 2 B, 0; 1 R 3 B, 0; 1 R 0 B, 1; 0 R 1 B, 1; 0 R 2 B, 0; 0 R 3 B, 2.

Any number of men played, taking counters from a neutral pile of perhaps fifty. The first to accumulate five points won.

GS-DpCr used four sticks, each about 5 inches long, painted red on the flat side, left white on the rounded side. These were knocked against a stone or one die knocked against the others and let fall on the ground. Each player had one throw unless he made four points or more, when he threw again. The player received a number of counters equivalent to the number of white sides turning up, except that all red gave four counters.

GS-SklV was somewhat confused about a game called wupakointoi, in which it appeared that there were six oval bone or wooden dice, all plain on one side, and on the other, two painted red, two yellow, and two black. These were tossed on a basket, the play being for twenty counters divided equally between the players. Scoring unknown.

The common eight-stick cane dice game of Western Shoshoni (element 1817) seems to have been played only by Gosiute. GS-SklV information is unreliable; they may have used ten instead of the usual eight dice. GS-DpCr had the common game using eight cane dice called by its usual name, tandzahni.

Among GS-DpCr, the player moved his pawns along the scoring circuit as many spaces as white dice turned up, except that all red gave eight points. The number of spaces varied from thirty to forty.

Two main games of archery (elements 1835 ff.) are listed. In one (no. 1 in the list) an arrow was shot, usually at a peg. In the other (no. 2) a special long arrow was thrown at a similar target arrow previously thrown. A somewhat different Gosiute game is entered as no. 3.

Game 1 was called hupawokun (arrow throw), S-Lemhi; dahuweduwokūn, S-FtHl; nadikwat, NP-Ban; hupagawokun, S-GrScr, S-Prom. S-FtHl and S-Lemhi used wooden pointed arrows of the kind used for small game.

S-Lemhi set stakes about 150 feet apart, the contestants shooting at one and then back at the other. Each side started with four counters, which were twigs about 12 inches long called nademu'u. Lowie (1909:198) said blankets were bet on this game.

S-FtHl placed the stakes on opposite sides of a depression. They played like S-Lemhi, but there might be more than two sides.

NP-FtHl sometimes used an arrow previously shot as target, but since this was dangerous, a stake or peg was preferred.

S-GrScr placed the stakes about 100 feet apart.

Game 2 was called dudawokoin, S-Lemhi and S-GrScr, and played during the winter; dudokwunaidū, NP-Ban; dandudawokun, S-Prom.

S-Lemhi used arrows extra long and feathered with gray owl, sage hen, or hawk. Distinctive colors designated the arrows of the two sides. In addition, each of the two target arrows, called tundahai, had a red ring painted just below the feathers. There were two sides with two players each. One side cast the target first, then each person threw an arrow in turn until each had thrown two arrows; then the partner of the man who had cast the first target cast the second target arrow, trying to throw it near the arrows of his own side. The score counted by proximity of arrows to both targets. For the difference in points made, one side gave the other a corresponding number of counters.

S-FtHl used arrows about 4 feet long; target arrows were painted yellow just below the feathers. They played like S-Lemhi, but for only four counters.

NP-Ban target arrow was distinguished by having sage-hen feathers, whereas the others had eagle feathers. They played like S-FtHl, for four counters.

Among S-GrScr, each contestant threw only one arrow. Play was for four or five counters.

S-Prom target arrow was about 3 feet long, hard point. Each side had two partners, one at each end of the course where the arrows were thrown.

In game 3, GS-DpCr and GS-SklV also shot arrows at a bundle of sagebrush. This was called nadingwukənt, GS-SklV; nadingwutkən, GS-DpCr. Losers forfeited their bows and arrows. Scoring was like game 2.

NP-Ban played an informal archery game, called tudo'sowai, in which men on a trip shot ahead at some specified object, for example, a buffalo chip. There was any number of contestants who started with four counters each.

S-Prom had a game somewhat like ring and dart (element 1857), called nünü'tsakwənt, but the ring was of willow about 3 inches in diameter and contestants shot arrows at it.

S-GrsCr rolled a ball of cactus (wogavi) about 8 inches in diameter, several men shooting simultaneously. To strike it gave a counter. Each contestant started with four or five counters.

An S-Prom game called wünza'no (element 1857) seems to be different from nünü'tsakwənt, above. One contestant threw up a willow ring while the other shot a bird arrow, having crossed sticks on the end, at it. For a hit he was given a counter, for a miss he forfeited a counter.

GS-SklV played a ring-and-dart game called woidj<sup>o</sup>. The dart was 8 inches long with an eagle feather. One contestant threw the dart which his opponent endeavored to catch in the meshed ring or hoop. Darts caught were kept, the feathers being desired. Each side threw once. Men sometimes played in pairs, throwing them back and forth.

GS-DpCr called this wündzonovi and used a dart like that of GS-SklV. Several men played. One rolled the ring and the others threw at it. Whoever hit it then held the ring in the palm of his hand while his opponents threw their darts into the air in turn. He kept those he caught.

Arrow tossing (elements 1877 ff.) differs from arrow throwing (under "Archery," elements 1835 ff.) in that the arrow was usually slid along the ground at another arrow.

Swimming was virtually impossible because of lack of water except among S-Lemhi, S-Fthl, and NP-Ban.

Ring spearing is a children's game, not an adult's gambling game.

Snow snake seems to have been an attenuated form of the northern game.

Wrestling was popular but its rules were subject to variation, depending largely upon agreement before a match.

Kicking, described for the S-Lemhi by Lowie (1909:197), was ordinarily a pastime in which several young men forming two sides attempted to kick each other's legs. Sometimes, however, anger seems to have led to rougher tactics and hands as well as feet were used in a general tussle.

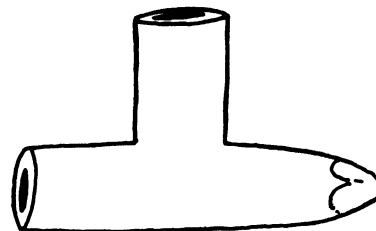
For buzzers, see "Musical Instruments," element 2082.

#### MONEY (2007)

No true money occurred in these localities. Some standards of exchange, however, were more or less fixed; for example, among S-Lemhi, one horse was the equivalent of a good buffalo robe.

#### TOBACCO AND SMOKING (2008-2055)

Pipes with tubular and L-shaped bowls usually had comparatively short stems and were used by individuals for casual smoking. Ceremonial or group smoking, for example, councils and shamanistic performances, usually employed the monitor or platform pipe (figured) with a longer stem.



Pipes were of stone or occasionally of wood, never of pottery.

Use of cigarettes and tobacco chewing were unknown.

#### MUSICAL INSTRUMENTS (2056-2120)

The only rattles were of hoofs or rawhide filled with pebbles. Lacking were cocoon, deer-ear, and rabbit-ear rattles.

The buzzer is entered under musical instruments instead of toys (Culin, 751-757) because it was used to control weather, not as a child's toy.

#### MARRIAGE AND KINSHIP RELATIONS (2121-2161)

Marriage and its relation to social and ecological features have been discussed at length elsewhere (Steward, 1938).

Marriage was usually an uncertain alliance that was accomplished in various ways and might be terminated by several factors.

The most orthodox arrangement was an alliance between pseudo-cross-cousins--that is, between a man and his cross aunt's or uncle's stepdaughter--but the two Gosiute localities also permitted true cross-cousin marriage. Such alliances entailed a preliminary exchange of presents between the families involved. At S-Prom, the preponderance of presents given by the man to the girl's family

amounted practically to bride purchase. Residence was usually matrilocal for a year or so, which was more or less a period of bride service. After that, it was independent, the location being determined by circumstances of subsistence and relationship.

Marriage by abduction often destroyed these normal marriages. Note 2124 gives a Southern Paiute combat which resembles that of Western Shoshoni.

Polyandry, also discussed elsewhere, was to some extent the counterpart of polygyny. It varied in individual instances from granting a brother access to the wife to real marriage of two men, almost always brothers, to one woman.

The levirate and sororate and marriage of several siblings of one family to several siblings of another family were strongly preferred but were not required.

Infidelity brought retaliation on the wife or her paramour.

Women seem often to have prostituted themselves in the early historic period. Also, they were subject to mass rape at S-FtHl. On such occasions a man might acquire a wife. Thus, young men abducted a girl and indulged in mass rape, after which one of the men might keep her as his wife.

Premarital intercourse was said to bring some chastisement by parents and possibly punishment of the young man, but, since the distinction between a permanent marriage relationship and a temporary affair was not always well-defined, these cannot have been taken very seriously. When the young man lived with a girl's family during bride service, the test of his marriage to one or several sisters was, as JPe explained, whether they had children.

Parent-in-law avoidances amounted to no more than slight restraint to forestall an inclination for sex relations. In spite of this, S-FtHl explained that a man, especially an older man, might have relations with his mother-in-law; in fact the mother-in-law might have arranged the man's marriage with her daughter for this very purpose. Restraint between a woman and her father-in-law was less extreme, for, it was said, they were less likely to "fall in love."

True male cousins and male pseudo-cross-cousins were close friends. They assisted one another in various ways, such as helping to abduct a wife or to resist abduction, they carried on amorous adventures together (when they addressed each other by "friend" instead of "brother-in-law"), and played jokes on each other.

Adoption was practiced only when necessary. Orphans were usually adopted by a relative, preferably by either grandparent. Women unable to nurse their children might give them to a wet nurse but took them back later.

#### BERDACHES OR TRANSVESTITES (2173-2179)

Berdachism was but slightly developed, followed no marked conventions, and was linked with no social pursuits. No cases of female transvestites were recalled. (See note 2173.)

#### POLITICAL ORGANIZATION (2180-2207)

Varying political agencies and controls have been discussed at length elsewhere (Steward, 1938).

Among mountain Lemhi villages, and largely among S-GrsCr, GS-SklV, and GS-DpCr, the family was the sovereign unit. When gathered in winter villages, families were under a village headman (dagwani), whose main task was to act as a clearing house for information largely concerning whereabouts of foods and to organize subsistence activities when large groups were involved. For communal hunts, dances, and other activities, several villages often assembled under special leaders for a few days, then dispersed.

Among Lemhi River Shoshoni, S-FtHl, NP-Ban, and S-Prom, all of whom possessed the horse, a true band organization requiring more extensive and varied controls existed. These bands, however, were not rigid; component families or groups of families frequently split off under lesser leaders or changed allegiance from one band to another. These bands functioned mainly with respect to buffalo hunting, when organized effort produced larger kills and when sheer numbers of participants afforded protection against Blackfoot enemies. The general band chief directed travel, conducted intertribal affairs, and negotiated with the white man. Special leaders directed hunts and wars. Men with dreamed war powers often led minor war raids. Bannock and Fort Hall Shoshoni, though wintering in the same locality and often cooperating in hunts and wars, each had its civil, hunt, and war chief. These two groups were often independent of each other.

Band chiefs had announcers but no other assistants. Police were informal, functioning mainly while traveling and during hunts. Police membership was ever changing and entailed no formal organization.

Dances and minor economic activities usually involved only portions of these bands, for example, groups of related families who camped near one another, and were directed by men with special skills. The same men habitually served for the more important affairs, such as antelope and rabbit drives, dances, and feasts. Other activities, such as mud-hen drives, fishing, and the like, were directed by any skilled man who happened to be present.

The succession of village and band chiefs tended to be patrilineal. A son or other male relative of a chief however needed public support to succeed him. Frequently, chieftainship went to a man unrelated to a former chief.

## PROPERTY (2208-2211)

Property followed a simple system. No natural resources were claimed by any social or political groups, with the exception of eagle aeries which were privately owned. All things on which work had been expended were owned by the individual or group doing that work. (See Steward, 1938.)

## WARFARE (2212-2256)

Among Western Shoshoni, warfare was virtually unknown. Strife arose only because of wife abduction and never involved intent to kill if only Shoshoni were involved. Abduction of Shoshoni women by Paiute, however, caused somewhat more serious fighting.

Shoshoni in the present localities were involved in considerable warfare. Possession of horses and comparatively greater wealth than their western kin made them enticing prey to Blackfoot war parties. At an early date, the eastern Idaho and Utah Shoshoni had borrowed the Plains war pattern and begun to engage in raids of their own against Blackfoot. Mountain villages of S-Lemhi, S-GrsCr, and Gosiute, lacking horses and wealth, were not inclined to warfare, but raids by Ute were sometimes conducted against the Gosiute. At such times, the Gosiute ordinarily fled into the mountains.

S-Lemhi warfare (see also Lowie, 1909:191-194) usually involved raiding parties of about six men who went to Montana to steal horses.

Without specifying the locality, which is probably eastern Idaho or Wyoming, DeSmet (1843:163-164) says:

"Three hundred of their warriors wished, in honor of the whites to go through a sort of military parade: they were hideously painted, armed with their clubs, and covered over with feathers, pearls, wolves' tails, the teeth and claws of animals and similar strange ornaments, with which each of them had decked himself... Such as had received wounds in battle, or slain the enemies of their tribe, showed ostentatiously their scars, and had floating, in the form of a standard, the scalps which they won from the conquered. After having rushed in good order, and at full gallop, upon our camp, as if to take it by assault, they went several times around it, uttering at intervals cries of joy. They at length dismounted, and came and gave their hands ... in token of union and friendship ...

"When a chief is about to wage war, he announces his intention to his young warriors in the following manner. On the evening before his departure, he makes his farewell dance before each cabin; and everywhere receives tobacco or some other present. His friends wish him great success, scalps, horses, and a speedy return. If he brings back women prisoners, he delivers them as a prey to the wives, mothers, and sisters

of his soldiers, who kill them with the hatchet or knife, after having vented against their unhappy captives the most outrageous insults: 'Why are we unable ... to devour the heart of thy children, and bathe in the blood of thy nation.'"

For war dances, see "Dances," below.

For war recklessness, see element 1167.

Formal ceremonies to conclude peace were largely lacking. S-FtHl could recall no peace concluded with another tribe.

## BIRTH CUSTOMS (2257-2373)

Birth customs are fundamentally like those of Western Shoshoni, though a few elements vary. Ritual treatment of both parents was primarily for their own, not for the child's benefit. Weasel skins and other things rubbed on the mother's stomach were for ease of delivery. Food taboos, use of the scratching stick, painting, and new clothes were for her subsequent health. Treatment of the father largely paralleled that of the mother and was for his well-being: isolation to keep him out of trouble, food taboos to prevent sickness, running to prevent his becoming heavy, use of scratching stick to avoid the loss of hair, prohibition on gambling and hunting with the requirement that he give away his first kill and winnings to insure subsequent good fortune, bathing, and new clothes to end isolation. Very little of this was thought to have any connection with the welfare of the child and was therefore a semicouade only in a superficial sense. Welfare of the child was insured by certain supernatural measures applied to it: disposal of the after-birth, umbilical cord, and later of milk teeth.

Essentially practical measures in childbirth were heating the ground, an assistant at delivery who was usually a female relative, confinement of the mother, and bathing.

Few twins seem to have been known in these localities. S-Prom and S-GrsCr recalled none. S-FtHl thought that formerly there had been none, but that recently, "since people have been less active," a few, attributed in some way to White influence, have been born.

## GIRLS' PUBERTY RITES (2374-2427)

A girl's behavior was more restricted at the first than at subsequent menstrual periods. Two basic beliefs were involved. First, in her contaminating condition, she had to be isolated. Second, her future health and incidentally her character had to be insured. Emphasis was upon health. Such requirements as running, fetching wood, and the like, though present, were weak as compared with Western Shoshoni, for it was held that though these activities would prevent her being lazy, too much exercise would injure her health. Concern with her character was particu-

larly weak among S-Lemhi and S-FtHl, who regarded the period as one of rest rather than activity. Any instructions about adult conduct were reserved for her return from the menstrual hut. Attention to her industry rather than merely to her health was greater at S-Prom, Gosiute, NP-Ban, and somewhat at S-GrasCr, though even these localities did not impose an arduous regime upon her. Thus, GS-SklV thought that to run would harden her blood.

The element content of the girls' puberty pattern was very similar to that of birth ritual, though less complete.

There was no trace of a boys' puberty ceremony or initiation.

#### DEATH CUSTOMS (2428-2490)

Death rites were essentially private, being attended only by the family and near neighbors of the deceased. Disposal of the corpse was usually by burial, though there is some evidence that cremation was once practiced in some localities. The general Shoshonean dislike of retaining objects belonging to the deceased was somewhat tempered by existence of greater wealth in most of these localities than in Western Shoshoni localities. Thus, although the grass house was abandoned or burned and personal possessions were buried with the deceased or thrown away, more valuable property, especially horses, was distributed, usually among relatives.

Informants denied human sacrifice at burial, but the literature contains several accounts of this in the general region:

Wasson, at Ruby Valley, 1862 (pp. 219-220), described the death of a chief whose property had been destroyed. He asked that his wife be given to his successor. The Indians attempted, instead, to kill her, but failed because white men protected her.

Alter (Salt Lake Telegram, Dec. 25, 1934) mentions a Ute custom of sacrificing any stranger or captive when a notable died. The lodge was destroyed, animals killed, and implements buried with a chief. He quotes (ibid., Mar. 30, 1935) Solomon Kimball that at the death of Walker, a Utah Lake Ute chief, two children were put into an enclosure at his grave to die and become his servants, and Dimick B. Huntington, an Indian interpreter, that Walker's brother had a vision that Walker had died of a burst blood vessel in his neck while gambling with Pahvants because of the latter's magic and that, when dying, Walker requested his brothers to kill a pregnant Piede (Southern Paiute) woman, strangle two Piede girls with lassos, bury a ten-year-old Piede boy alive, and kill sixty horses and ten sheep. Gottfredson (1919, pp. 319-320) records that at Walker's death, they killed a Piede boy and woman and thirteen horses, and placed them with a live Piede boy, all walled up in the cliff and that in

1849 they killed a Piede captive boy to bury with his dead daughter. But (p. 84) he records that a boy, a girl, and thirteen horses were buried alive, that is, left in a pit, with Walker's corpse. Lewis (1855) says two squaws and two Piede children were killed along with twelve or fifteen of Walker's best horses. "Kanoshe" the "Pauvan" (Pahvant) chief is said to have claimed that the Ute intended to kill two Pauvans, two Mormons, and many cattle.

DeSmet, probably speaking of eastern Idaho and Wyoming, says (1843:164-165):

"At the death of a chief, or other warrior, renowned for his bravery, his wives, children, and relatives cut off their hair: this is a great mourning with the savages. The loss of a parent would seem but little felt, if it only caused his family to shed tears; it must be deplored with blood; and the deeper the incisions, the more sincere is the affection for the deceased. 'An overwhelming sorrow,' they say, 'cannot be vented unless through large wounds.' ... Would you believe that these men, so inconsolable in the mourning, abandon, without pity, to the ferocious beasts of the desert, the old men, the sick, and all those whose existence would be a burden to them?"

"The funeral of a Snake warrior is always performed by the destruction of whatever he possessed ... After piling up in his hut all the articles he made use of, they cut away the props of the cabin, and set the whole on fire. The Youts [Ute] ... throw the body of the deceased upon the funeral pile, together with a hecatomb of his best horses. The moment that the smoke rises in thick clouds, they think that the soul of the savage is flying towards the region of spirits, borne by the manes of his faithful coursers; and, in order to quicken their flight, they, all together, raise up frightful yells. But in general, instead of burning the body, they fasten it upon his favourite charger ... the animal is then led to the edge of a neighboring river, the warriors are drawn up in a semicircular form, in order to prevent his escape; and then, with a shower of arrows, and a universal hurra, they force him to plunge into the current which is to engulf him. They next, with redoubled shouts, recommend him to transport his master without delay to the land of spirits."

Mourning observances were followed only by close relatives, both sexes observing about the same ritual.

#### RELIGION (2491-2683)

Shamanism.--All persons had some knowledge of herbs and other home remedies. Some persons specialized, either acquiring their knowledge through experience or through dreams. Such dreams were usually of performing the cure in question, for example, of curing snake bites or wounds, and did not involve spirit powers. (See Stewart, 1938a.) These persons did not sing while curing

and, though they were often called puhagunt and sucked out disease objects, they were inferior to the singing puhagunt or shaman who was the general practitioner.

The general practitioner was distinguished from specialists in several ways. His power was from some spirit--the "good" birds, animals, and sometimes Nünümbi, the mountain dwarf--and came to him in dreams, usually starting in childhood and being repeated until his power had developed. The dreams prescribed equipment, behavior including taboos, and songs which were his most potent instrument. These men were the true singing puhagunt or buhagant (puha, power; gənt, possessing) of the Shoshoni and the puha'ga'yu of the Bannock. They specialized in some degree but ordinarily treated all prolonged and serious ailments. They sucked out disease objects and brought back lost souls. The most powerful of them had several supernatural spirit helpers. In addition, they might have several special powers.

Any dream giving power was called tsaun (good) dzotügix (dream, but, literally, referring to the head).

The S-Lemhi dumabana or wonder-worker mentioned by Lowie (1909:225-226) was a man who did tricks. For example, a Bannock at Camas Prairie who once built a fire and claimed that he could bring the stars down to explode a sack of gunpowder was dümaban. Any trick or even an athletic stunt was dümabana.

A shaman's power came most often when a child. The best doctors had several powers. SB, S-FtHl, said that a shaman told him that he had dreamed of doctoring when a boy. Such boys could usually be distinguished by their behavior. S-GrsCr thought the power first came at about the age of twenty. S-Lemhi said dreams of good animals first came to a good person when he was young and later, if he behaved properly, developed into a power.

It is of interest that in these societies which had few persons specializing in any kind of activity, shamanism or the predisposition to shamanism tended to be inherited. A S-Lemhi boy often dreamed when young and, after his father's death, might receive his father's power. A S-FtHl boy also often got his father's power but might receive some other power. A NP-Ban shaman's grandson more often than his son became a shaman. His power was usually different from that of his grandfather, though it might be the same. At S-Prom, sometimes a shaman dreamed that his grandchild had a power, the grandchild dreaming the same. The grandparent might appear to the grandchild in a dream and offer the power. It is uncertain whether the grandparent, if alive at the time, would thereby lose his own power. A GS-SklV shaman might give a power to his son, both having the same dream. At GS-DpCr when a shaman gave his power to his child he thereby forfeited it.

Although most shamanistic dreams came unsought,

some were sought, especially on mountains, a practice perhaps reflecting Plains influence. S-FtHl believed that sought powers were less powerful than others. Thus, a S-Lemhi shaman with a power acquired on a mountain (puhadoya [puha, power; doyavi, mountain]), who visited Fort Hall some years ago was believed to be incompetent. There was no mountain at Fort Hall where powers were sought, people going instead to Lemhi country. Following are accounts of sought powers:

S-Lemhi. A person remained at least two days without food or water and perhaps stayed a total of five days on a mountain called puhadoya. He dreamed while on the mountain but the full power came about a year later. Only good men dreamed. They always dreamed both Nunumbi, the dwarf, and Biagwina, the eagle. The dream gave instructions, which were seldom revealed and which varied with individuals. Some persons took a bath in the morning and prayed after dreaming. The powers were for doctoring by sucking or recovering lost souls. (Powers received in other ways entailed similar doctoring.) One such doctor once diagnosed his patient as suffering from soul-loss. He ordered the audience to be very quiet and went into a trance, ceased breathing, and was like dead while going in search of the soul. His assistant carried him around the tipi once and laid him beside the patient. After two or three minutes, he began to make a noise and start breathing. His assistant lit his pipe which he sucked and then had taken away. When fully conscious, he sang, danced, and restored the patient's soul (which he did not exhibit) by blowing on it and putting it in the back of his head.

WH, NP-Ban, said that men with acquired powers were not true puhagunt but were numa'gunat. They were called at any time for minor ills and doctored with no singing and little paraphernalia, whereas the puhagunt could be summoned only through his assistant and doctored at great length with singing. Numa'gunat did not suck or recover lost souls. Their power was acquired either in a natural dream of curing in some special way, which was repeated later when they must attempt such a cure, or was acquired in the mountains. In the latter case, a man dreamed that an unnamed person (Nünümbi was unknown to NP-Ban) came toward him and instructed him how to become a doctor. Such men usually performed by touching the ailing place, blowing the illness into the air, and praying. They seem to have resembled the various S-Lemhi specialists who sometimes dreamed their methods of curing. NP-Ban shamans also sometimes got powers at springs, some being sought, some coming unexpectedly.

S-GrsCr sought powers in caves (?; puhagahni) in mountains south of Lucin and also near Washakie, Utah. A true puhagunt dreamed the place, then took the person desiring a power to it and assisted him. The candidate tied eagle feathers to himself and the eagle came, giving him instructions and power for doctoring. He became a puha-



gunt. A dream of Toyanumu (mountain man), who is to be distinguished from Nūnūmbi, sometimes told a man where to go for a power. Sleeping at that place he received special dreams for doctoring. Sick people sometimes slept at these places and recovered.

S-Prom also sought powers in certain mountains.

The following is from SE, a puhagunt now fifty-eight years old. Other shamans in his family were: his father from Washakie's band in Wyoming; his maternal great grandfather, his grandfather, and his mother from Nevada; and his paternal grandfather. His daughter was becoming a shaman when she died.

When SE was fourteen years old he was very sick and thin for three months. He dreamed that his father and mother's brother were crying. Nūnūmbi appeared and told him to go west of Washakie, Utah, and sleep in a cave where he would find a feather. He did so and, when he awoke, found large, thick rattlesnakes around him. One snake, which was 4 feet long, very thick, and had wings or feathers near his head (the source of this idea may be recent), moved gently under him. Nunumbi told SE to get up and walk about 100 yards to a place where he would find two feathers. He did so and found the feathers, which he still possesses and showed to me. These are two plumelike feathers from the tail of a bald eagle. They are tied with string to a small beaded effigy of Nūnūmbi about 2½ inches high. This effigy has a tiny likeness of himself, Nūnūmbi, represented as if suspended from his neck by a cord. After finding the feathers, SE returned home and went to sleep again. He was told to go to Wyoming to the Sun Dance. He went. During the dance, Nūnūmbi told him to paint a likeness of a snake on one arm in order to get power to endure thirst and to paint a likeness of a pine tree without needles on the other arm in order to insure longevity. He was told that he should have doctoring powers. About two years later his nephew became ill. SE heard something in his own head whispering that he could cure the boy. He painted evi (white clay) on the boy's chest, arms and legs. Then a song came to him. He had never doctored before. People gathered to witness his performance. Five songs developed in his head and dances were revealed to him. He sang, danced, and smoked, while holding his eagle feathers. Nūnūmbi told him that the boy's blood was congealed in his heart and arteries. He sucked it out. He repeated the performance the following night. Soon the boy regained consciousness and asked for a drink of water. SE can also cure snake bites. He once cured a horse which had been bitten on the nose. He made a cut on its nose and above each eye and sucked out blood. He asked twenty dollars for the cure but received thirty dollars. Once at a circus, a man offered to bet that no one could handle his large snakes. SE bet eighty dollars, handled all the snakes including a large

rattlesnake, which bit him on the wrist, and won the money. He rubbed spittle on the bite and it did not harm him. SE can kill a person by slightly pinching and twisting the victim's flesh with his fingernails. In this way, he once killed a man who had cheated him. He can also recover lost souls. His fourth wife, also a doctor, was unconscious and rigid for a half-hour while seeking a boy's lost soul. SE went to help her, his soul traveling to a place where the land is green and fertile and berries and foods are always ripe. He persuaded the boy to return. When SE had regained consciousness and revived himself and his wife, he restored the soul to the boy's head and the boy promptly recovered. SE must continue to doctor lest Nunumbi rebuke him and make him sick. Loss of his feathers would be exceedingly dangerous to him. When in the mountains, SE sees and hears Nūnūmbi. He is about 2 or 3 inches tall and resembles an Indian dressed in buckskin. He appears from rock crevices and other places to talk to SE.

GS-SklV stated that when a man is in the mountains, "mountain doctor" may appear and if he likes the man, he gives him doctoring, hunting, or other powers. When seeking these, a person first bathes, then paints his face and body with white (evi), and goes to a puhagahni and says, "I want such and such." Besides "mountain doctor" he may see other beings. Elk gives him doctoring power; pansoavitc (water spirit) makes him hardy in war. All puhagunts receive a small worm with teeth which they swallow.

A GS-DpCr person sleeps in a cave from which he asks for power. He dreams different powers, but most often sees Mountain man, Toyanum: (who also may be dreamed at home or may be met by a man walking in the mountains). Toyanum: may become "his partner" and give him various kinds of puha.

Powers were also sometimes acquired at a sun dance, though this dance was but recently introduced to Idaho. S-FtHl said that people danced the sun dance for health, not to acquire powers. The powers merely happen to come, but, though varied, are most often eagle, whose feathers are used in the dance, and buffalo, whose skull is on the center post. The capabilities granted by these powers varied. One man got gambling luck, another the power of eluding the enemy. Some get more or less specialized doctor's powers and are called buhagunt. Such men develop their dreams after the sun dance but never become as powerful as other doctors. They use white clay and eagle feathers when doctoring. They always take part in the sun dance, performing opposite the lodge door in the middle of the line of dancers.

NP-Ban also regarded a puhagayu who acquired power in the sun dance as inferior to a shaman who had dreamed during his childhood. Eagle and buffalo were the most common dreams. These men sang and sucked. Whether they also recovered lost souls is uncertain.

Unfortunately I have no accounts of the usual puhagunt powers dreamed in childhood. However, at GS-SklV, M's wife dreamed that some man doctored her and gave her a small object to swallow, which made her a doctor.

Writing of "Snakes," undoubtedly the Idaho Shoshoni, Russell (pp. 144-145) states:

"Their prophets, jugglers, or medicine men are supposed to be guided by deities differing from the others, inasmuch as he is continually attendant upon the devotee from birth, gradually instituting into his mind the mysteries of his profession, which cannot be transmitted from one mortal to another. The prophet or juggler converses freely with his supernatural director, who guides him up from childhood in his manner of eating, drinking and smoking, particularly the latter, for every prophet has a different mode of handling, filling, lighting and smoking the big pipe--such a profound silence in the circle while the piper is lighting the pipe, turning around three times in the direction of the sun by the next person on the right previous to giving it to him, or smoking with the feet uncovered. Some cannot smoke in the presence of a female or a dog, and a hundred other movements equally vague and superstitious which would be too tedious to mention here."

Older shamans seemed to have helped novices to some extent though NP-Ban declared that this was not done because a difference in dream instructions of the two persons might confuse the novice.

Concerning the refusal of a chance to become a shaman, S-Lemhi and S-FtHl said that dreams simply ceased coming to a person who did not develop them.

Power tended to wane in old age because, as S-FtHl explained, a shaman should observe certain taboos which, by old age, would inadvertently have been broken sufficiently often to weaken the power. Thus, among S-FtHl should anyone walk behind a doctor or become angry during meals, he would get sick. NP-Ban said that other persons breaking his taboos may even bring about his death. S-GrsCr, however, said that powers of old persons were weak because, losing their teeth, they could not bite disease objects they sucked out.

Of instructions given doctors by dreams, songs were most important. Doctors usually invented their own dances. NP-Ban doctors did not dance. Most doctors used some kind of paint but among NP-Ban only the puhagayu would instruct his patient to paint himself.

For doctors' equipment and methods, see notes 2517 ff.

In curing, the puhagunt or shaman either sucked out the disease object or recovered the patient's lost soul.

The disease object to be sucked out varied. S-Lemhi sucked out various small objects and also ghosts (called tsoðp:, which were never ex-

hibited). Lowie (1909:228) described a pygmy spirit un<sup>u</sup>pits, which Ute believed were brought by whistling at night and which entered the body. JP said anything sucked out was called unubite (from unu, frighten; bite, personal ending).

S-FtHl sucked out the disease (called düöoi), blood, or unubite. The last was brought on by whistling at night but its nature was not known.

NP-Ban sucked: blood, which had been caught by contagion from a menstruating woman; snake venom or small snakes that had developed from the venom and wandered throughout the body (this required a special power); stones, which were usually put into the body by persons often having ghost power and which, when sucked out, were placed in the doctor's hand and made to disappear; worms about an inch long called engawavi (red worm) which caused muscle twitching (see note 2883); and ghosts which resemble small rats.

S-GrsCr sucked: various colored small objects; blood; and in all cases a ghost.

S-Prom sucked: blood; worms; and ghosts, which resemble small red flies.

GS-DpCr doctors sucked: blood and objects of various shapes and colors, some resembling pins.

GS-SklV doctors did not suck. Instead the doctor "entered" the patient's body and brought forth the sickness which resembled a worm or pin, which he vomited.

All localities had doctors who brought back lost souls, but S-FtHl said very few men were powerful enough to do this.

A common reason for soul loss was its capture by a ghost. Often, but not always, the ghost seems to have been a deceased relative attempting to entice a patient to enter the land of the dead, a pleasant, fertile place. Among S-FtHl, the doctor would name the deceased person whose ghost was involved. NP-Ban said a ghost was always responsible for soul loss. Among S-Lemhi, death was always because a ghost had taken the soul. If the soul was away several days (i.e., if the person was unconscious), it was difficult to bring it back. But unconsciousness did not always accompany soul loss; it was often difficult to diagnose.

To bring back a lost soul, the doctor's soul left his body to seek it. During this time the doctor was prostrate and unconscious. If he succeeded in bringing back the soul, he restored it to the patient's head. Only Gosiute believed that the soul could be seen. Descriptions of it, note 2566, probably are based on demonstrations by particular doctors. NP-Ban said that doctors often brought back souls of children who had stopped to play while on the way to the land of the dead.

Special doctors' powers.--A person might become a general practitioner (puhagunt) or acquire power for treatment of special ailments or both. The powers of the specialists were usually not spirits but dreams of doing the thing to be done.

Cure of rattlesnake bites involved special

power. A S-Lemhi man had dreamed of rattlesnakes and became a rattlesnake doctor. Once a man was bitten in the leg when in the mountains. The doctor went to him and found the leg swollen. He put red cloth around the patient's head, put the patient on his back, made a noise like a snake, and sucked blood out of the bite without cutting the flesh. In five days the man was well. Many men dreamed snakes, could handle snakes, and might even carry them as pets but not all could cure bites.

Among S-FtHl, men dreaming of curing snake bites cured them by putting spittle on the bite, talking meanwhile. They did not suck and were not puhagunts.

Among NP-Ban, certain puhagayu cured only snake bites.

Among S-GrsCr, such men were called tüzüpuhagant and had dreamed of curing bites.

Among GS-SklV, the doctor did not suck the bite but his puha took something like coyote manure from the bite.

Wound-curing power, among S-Lemhi, was a dream of curing wounds by sucking out blood. Arrow and gunshot wounds were both treated. Among S-FtHl, such doctors were called üapuhagənt (üa, wound), and were specialists, not singing puhagənts. An üapuhagənt was called to cure a Fort Hall man who had been shot. He worked without assistants. He unbuttoned the man's shirt, untied the braids on the right side of his own head and moistened them in his mouth, then moved his head back and forth so as to drag the hair over the wounded man's chest. The chest turned black and the doctor sucked out the blood. NP-Ban called these men üabuhada; they were not singing puhagayu. Among GS-SklV, anyone might suck the blood from the wounds. Among GS-DpCr, any puhagunt might suck wounds; there were no specialists.

The idea that a shaman should have power to kill seemed repulsive to Shoshoni. S-Lemhi declared that doctors' powers were given only for good. Hence power to charm arrow points or achieve other war aims would be possessed only by "crazy" doctors, men who used their power for evil. Certain men possessed war power, however. The only thing approaching charming of arrow points was the NP-Ban naviduk:pugat<sup>u</sup> (navidu:, war). When young, these men dreamed that they were invulnerable and could charm their own arrow points and shields but not those of other men. The dream was of the thing desired, not of a spirit.

A few men dreamed weather control. S-Lemhi thought their power was weak and that they often failed to control weather. S-FtHl called them tomo (cloud) puhangunt. NP-Ban weather shamans were called tomopuha. They dreamed of talking to rain or to a storm and of diverting it, but several such dreams were necessary to convince them of their power.

Lowie (1909:228) mentioned a man named Tūmo-dzo, a hunchback shaman with power to cure

sex troubles, among S-Lemhi. JPe had seen several hunchbacks who were not doctors. Tumodzo, he thought, was not a true hunchback, but was an effective doctor, who treated venereal disease with success. No other locality associated hunchbacks with sexual troubles.

Bear powers properly speaking were perhaps individual guardian powers rather than doctors' powers and often gave invulnerability in war. Among S-FtHl, certain men who dreamed bear behaved like bears if wounded in battle. Among NP-Ban, such men growled and behaved like bears when hurt in order to bring the bear's assistance. JP, a Battle Mountain Nevada Shoshoni at Owyhee, once saw an NP-Ban behave like a bear because his soul became a bear. He extinguished a fire in a tree by embracing it. It is doubtful if there was any other belief in werebears. S-Prom men dreaming bear kept a bear's ear or skin; they did not fear bears, which were "like dogs" to them.

Prognosticating power was not really possessed by shamans. Men might predict events on the basis of "hunches" but not through a dreamed power to do so. S-Prom only had men with power to predict the arrival of enemies; they could predict nothing else.

Most singing doctors, however, could divine what a patient had done to make him sick. S-Lemhi people disliked to have their secrets so revealed. Many S-FtHl doctors guessed what the patient had done though some had power to know. S-GrsCr doctors dreamed their diagnosis during the night.

Though sickness was caused by injuries and intrusion of various disease objects, serious illness was usually connected with a ghost which was either in the patient's body or had taken his soul. There seems to have been no definite class of poisoners or witches, but some individuals had evil power. That all sickness and death caused by such persons involved ghosts is uncertain. S-Lemhi had men who predicted death and brought it about by their "power of mind," frightening the man at night when he was asleep or walking around. The source of their power was probably dreaming a ghost which they seem to have put into the victim. A good doctor could suck out the ghost, which had no identity. He seldom detected the witch who, however, usually betrayed himself by his strange behavior. A man with ghost power once put a ghost in his wife's throat, strangling her. She started to visit a doctor but he foresaw her route, waylaid and shot her. The people then killed him. S-FtHl had some men who brought death by dreaming of their victims. Such men might claim to be able to cure but actually could not. NP-Ban also had witches whose dreamed powers were not revealed. Among S-FtHl and S-GrsCr some of these witches dreamed coyote power, but S-Lemhi regarded coyote power as good for war. GS-SklV said eagle and bear might be but were not necessarily bad. S-Prom thought that all doctors could kill as well as cure. Some men had mirrors on their walls in which they captured men's souls when they slept. Among GS-SklV,

although any doctor might steal or injure a person's soul, some doctors had evil power, called *evwia puha*. GS-DpCr however said that if a doctor made a man sick, his power left him.

Doctors rarely declined cases, for their powers would not permit them to do so.

Unsuccessful doctors among S-Lemhi and S-FtHl formerly refused fees but recently have accepted them. Among NP-Ban only "false doctors" accepted fees if they failed.

Doctors who lost their patients were rarely killed. JPe, of S-Lemhi, recalled only the case previously mentioned when a man killed his son-in-law who failed to cure his son. Among GS-SklV unsuccessful doctors might be suspected of evil and threatened or killed. More often, unsuccessful doctors ceased practice because people would not patronize them.

Guardian spirits and powers.--Guardian spirits did not differ from powers of the specialists, mentioned above, except that they were usually of benefit only to the individual owning them. They might come to anyone.

S-Lemhi said that all children were supposed to get such dreams, though simple-minded people might fail. Sometimes a shaman interpreted the dream when the person was young. Otherwise, the person recognized his power when he grew older. Evil shamans might steal a person's power, thus making him sick. Like doctors' powers, personal powers might be sought. A person went to a mountain (*puhadoya*), where Nūnūmbi might appear, not to give him a power but to tell him where to go to acquire it. Many tried but few acquired powers at the mountain. Various other places had particular powers connected with them. A hot spring near Yellowstone was favored but was dangerous because of proximity of Blackfoot.

S-FtHl, however, thought few people received guardian spirits in the mountains and that none saw Nūnūmbi. Powers whose identity was unknown to SB, were acquired, however, at Soda Springs near Lava Hot Springs.

Following are some guardian powers:

S-Lemhi: wolf, bear, and coyote gave war power, their possessors wearing the animal's skin; beaver and eagle gave only doctoring power; weasel, being fast, gave war power; firefly was used as war medicine and gave power to hide during daylight; the sun was prayed to in the morning, for war power.

S-FtHl: wolf and bear gave war power.

GS-DpCr: rat gave climbing power, to reach eagle nests.

Some men were bullet-proof, the nature of the dream being unknown. Bonneville (Irving, 1898, 1:179) mentioned a bullet-proof "chief" among the Bannock. GS-SklV called such men *navangapuhagunt*.

Several powers aided hunters, some being generalized dreams, others specific spirit powers.

S-Lemhi hunters sometimes dreamed of where

game could be found, the hunter's soul seeing the animals' souls; the herds were always found where the dream had indicated. Although little thought was given to immortality of animals, it was believed that a future change in the world would make these animals like people. In the present world, animals' souls have no influence on animals, however.

Some S-Lemhi hunters dreamed Nūnūmbi, a being that lives in the mountains, is friendly, looks and cries like a baby, is dressed like a man, carries a bow and arrows with eagle feathers, and can climb any place and kill eagles. Ordinary people may see his tracks but only those dreaming him may see him. Such men may receive information of the whereabouts of game at any time from him, but this gives them no power to control game. Nūnūmbi gives no information about other matters.

Among S-Prom, Nunumbi is in charge of game, driving them away from hunters he dislikes, sending them to hunters he likes. Men who have dreamed him, including curing doctors, are aided in locating game.

Among GS-SklV, *Toyanguwutsi* or *Toyavatanuwutsi* is the equivalent of Nūnūmbi. He is 2-3 feet tall wears a blanket in summer but not in winter (reminiscent of the contrary behavior of the clown in the Plains), sits in the shade in winter and in the sun in summer, carries a bow and arrow and may kill a man he dislikes. His shooting makes a man sick. A shaman may cure this. He may chase game away or help a hunter. He gives bad, lying power. M has seen him.

Following are some gambling powers. For the ball race, NP-Ban men dreaming of the stork tied stork feathers to their belts and elsewhere; some men, apparently thinking they had stork power, used its feathers but finished races last nonetheless. At S-Prom dreams of clouds, stork, crane, antelope fawn, deer fawn, and hummingbird gave gaming power.

Powers were most often for the hand game; S-Prom and probably S-Lemhi men dreamed simply of winning while playing.

The water baby, among S-Lemhi, is called *Pau'ona*, has long hair, lives in the water and is mean and dangerous. If a baby is left alone in the brush, *Pau'ona* may kill and eat it. He is probably never dreamed as a power.

Prayers.--Ritual was restricted. Prayers were made occasionally either to one's dreamed spirits or to Ap: (father). The theme was usually the same: a request for immunity against sickness and for longevity. Ap: was a vague being, not identified with the sun or with any other natural phenomenon. His characteristics were little known, though he had been seen by persons who had visited the land of the dead (see "The Soul," below). He was called the Creator.

Nonshamanistic curing.--Anyone with the necessary knowledge used herbs; dreamed power was un-

necessary. Among S-FtHl some families had greater knowledge than others, the knowledge being passed down in the family. (See Stewart, 1938a.)

The soul.--The soul was called mugua and resided in the head; a ghost was called dzoap. A shadow (ohugi) had no connection with either.

The destiny of the soul was based upon hearsay from individuals who had "died" and returned, hence involved much disagreement. S-Lemhi believed that souls went west, coming to a fork in the trail where there was a guide whose identity was not known. Bad souls were sent down the left fork to a place of an unknown nature. Good souls were directed straight ahead. They passed through a buffalo herd and came to a camp where they were bathed, fed, and directed to a big round dance where they saw their relatives.

S-FtHl had a somewhat similar account from a man who had gone to the land of the dead to see his wife and had returned. At the trail fork were many berries which people ate. On the way he passed a spring but did not bathe because only those who are really dead do so. His relatives lived near one another in a row of tipis. Ap: (father), who resembled a man, was at this camp. While returning, he was told not to look back at his wife, who wore a necklace of hoofs. He looked back and his wife disappeared. He returned to life. SB had heard that wolf met and washed people en route, but doubted the antiquity of this belief. Some S-Lemhi questioned whether the trail led down the Milky Way. That souls went to a place above was said to be an idea derived from the white man.

A S-GrsCr soul went north through the sky to a place that was green and pleasant. Ap:, who resembled a man, lived there.

S-Prom said the nature of the afterworld was known only to doctors.

Some vague idea of reincarnation, possibly connected with a world-renewal concept, was encountered but its significance remains obscure. S-Lemhi thought that at least some people would be reincarnated in the future. NP-Ban recalled an old belief that all people would some day be born again as babies.

Charms.--There was some reluctance to use charms, for they might react upon the user. S-FtHl described a woman who had lost her gambling charm and became sick. She called a doctor who diagnosed the trouble. She recovered but a leg remained paralyzed. People ordinarily do not reveal their charms.

NP-Ban formerly used none but recently obtained gambling charms from Ute and Wyoming Shoshoni.

S-GrsCr were afraid to use charms but knew that Wyoming Shoshoni used them.

Most S-Lemhi charms were for gambling. Anyone could use them but he would become sick subsequently.

See also note 1769.

#### DANCES (2684-2859)

Circle dance.--This is the old, native Great Basin dance, but in these localities it had become specialized in several forms, some of which were recently introduced.

S-Lemhi had four varieties:

Dance 1 in the lists, the grass dance, lacked a drum and was called nazangünt (leading) or nu'a (side stepping) or apünukun (ap:, father). In the afternoon, men went from house to house and encircled the village four times, arriving finally at the dance ground in the center of the camp circle. As the sun sank, each man "brushed evil from himself," while singing, "Kwinaŋ (eagle feather) gwasi (tail) hupi (stick) nzia (?)," which was addressed to nature or to the maker of green things. The men went home to eat, then returned to the dance ground in the evening when the dance was performed. The above prayer song was always sung twice in the evening. (Cf. Lowie, 1909:218.) There were several groups of four singers, each with a leader, who took turns singing. Each time the dancers had made a complete circle, the song stopped and women stepped back behind the men. Sometimes clowns, dressed like old men, their faces painted with mud so that it cracked, and carrying canes, danced for a while. They would pretend to become tired and sit on the side lines. They were called na (dress) zoavitc ("giant" or ghost person) naix. Dancing ceased about midnight. On the fourth night, the chief would announce that they would finish in the morning and that each camp should bring food to a certain place to be cooked for a general feast about noon, after which the camp would break up. These dances were usually held spring and fall and were to promote health and make nature fertile. But a special dance might be held in time of sickness or trouble.

This dance was sometimes called tsoa (ghost) nukaiy<sup>u</sup> and was performed for protection against ghosts. This is not to be confused with Jack Wilson's ghost dance, which was never introduced to S-Lemhi. Other special dances might be performed along with the nazangünt.

Dance 2 (yuwai, warm; nukai, dance) was introduced by Nez Perce visiting the Shoshoni about 1880. It was danced only once a year. A line of people, led by a man with a deer-hoof rattle and accompanied by a hand drum or tambourine, hopped or marched around the fire. This dance lacked prayers or feasting, but, like dance 1, it had a clown. The leader of this dance had to be a man born in summer.

Dance 3 (muzandaivo, mustache white man) was sometimes danced before a major battle or might follow dance 1 on each of the four nights as pure diversion. It was performed with a hop step, the body being bent a little after each step and the

tongue rolled to produce an "r" sound. If a man intended to marry a girl, she remained beside him instead of stepping behind him at the end of each song and they stood at the end of the line of dancers if the circle was incomplete. The musicians would say, "Why don't you two go sleep together?" They might do so and thus be married. The director of dance 1 also directed this.

Dance 4 (tunūmayuhai [tu, black; nūmayuhai, mixed]) resembles the grass-dance step but is slower with more of a jump. It might accompany some other dance, being performed one or more nights.

The S-FtHl grass dance, 1, was called nazaḡgünt or apinukəp. It was announced by the band chief's speaker, but usually only involved small portions of the band. It was like that of S-Lemhi, having a special prayer song. Men and women danced in one circle, scattered through which were several groups of singers. When a song changed, the women stepped out behind the men. A man became leader of this through having assisted a former leader. It was danced four nights and during part of the fifth day. Two or three young men might dress like old men and clown, being awkward in their dancing.

Jack Wilson's ghost dance, dzoa nukəp:, was never adopted by S-FtHl or NP-Ban. Dance 2 (yuwainükəp, warm dance) was said to have been brought to Fort Hall by the Lemhi who got it from Nez Perce.

Dance 3 seems to have been lacking among S-FtHl, unless it was the equivalent of tunūmayuha (scalp dance 5, below), which was also said to be the same as danavian, which had to be performed with a scalp.

NP-Ban called dance 1, naza'kat. Men, followed by women, encircled the camp four times clockwise, singing, then stopped in the center of the camp circle to sing a prayer song and brush evil from themselves before the sun set. After sunset, the grass dance was performed. The whole band or only a few camps might participate.

The warm dance, yuwinugai<sup>1</sup>, was performed like that of the S-Lemhi, from whom it was derived.

Dances 3 and 4 were scalp dances, below.

S-GrsCr had originally but one dance, the nukun or circle dance. The apunukun or father dance was thought to have been introduced as the ghost dance by Jack Wilson. Ap: was supposed to come within a year of performing this dance but failed to appear. It is probable that the father dance is native to Idaho but among Shoshoni south of Idaho was recently derived from the ghost dance. During the circle dance, however, the dance chief, who also directed the feast (kwini-gwani), put pine-nut mush made from the first nuts gathered on a stick and set it to one side for Ap:.

The S-Prom circle dance was called apənukəp or nazungoyu and was performed four nights and a half of the fifth day for relatives long since

dead. It was concluded with a swim after which the people painted themselves.

GS-SklV had but one dance, the nukaiyu or ap: ənukəp. GS-DpCr also had this one form called nukadu or ap:ənukadu. People camped around a circle of fires. It was danced several times during the summer, wherever food was sufficient to support the crowd. It was thought to make plants grow. People danced in two concentric circles if there were many participants, the women being outside the men. Prayers were made by the chief of the locality giving the dance. He said, "The father is coming," and asked for plentiful seeds and game, health, and a good dance so that life would be enjoyable. These usually lasted five nights but might be prolonged two or three nights if more people arrived.

Back-and-forth dance or bear dance.--This also had two forms: 1, being native and using no drum; 2, being a recent importation of the Ute bear dance accompanied by the musical rasp.

Among S-Lemhi, dance 1 was called nazapuhie (pulling one out). Men and women faced each other in long lines. The women walked backward, the men advancing, several hundred feet up to a mile and a half. When tired, they reverse their direction. A man might pull a woman into his line or vice versa. This was danced one day when several camps were together.

Dance 2, called wuhunu (the rasp) nugənt (dance), was introduced to S-Lemhi by S-FtHl, about 1880 or 1890. It was held during the day, along with the nadzo'omət and nazapuhie. Recently a drum has supplanted the notched stick. Instead of long lines of men and women, like the Ute bear dance, only two couples perform at a time. The woman chooses her partner silently, merely touching him (Ute women touch with a stick), sometimes getting the wrong man. In that event, she did not permit him to put his hands on her shoulders, and retreated when he approached. After a time, different couples performed.

S-FtHl had both forms with names like those of S-Lemhi. The first, 1, was usually danced in the summer in conjunction with a scalp dance and lasted one day. The second, 2, was held any time. NP-Ban had both forms, calling the second wuhunugun:.

Gosiute had only the back-and-forth dance. It was introduced to GS-SklV only five or six years ago but had been performed once about sixty years ago by two Pahvant Ute men from Kanosh, Utah.

Among S-Prom, dance 1 was nado'pinoa, danced as at S-Lemhi, in connection with scalp dances after the return of a war party.

Gottfredsen (1919:343-344) relates that Kanosh (Pahvant) and Koosharem (upper Sevier River) Ute joined for a ten-day spring "thanksgiving" and festivity bear dance. The dance was like that recently held at Whiterocks (Steward, 1932), the accompaniment being four notched sticks scraped on tin tubs. According to the origin legend, two Indians went hunting in the mountains, were lost

in storms, and came to a bear's den. Since the bear was away, they ate its provisions. One Indian returned home. The other remained, made friends with the bear, and spent the winter in its den. In the spring, people sought the man and found him with a female bear and a cub, all dancing joyously at the return of spring.

Rabbit dance.--This has some features resembling the south dance or exhibition dance of Nevada Shoshoni, who acquired it recently from southern Nevada. There is some question whether this had spread recently from the same source or is old in this region.

S-Lemhi claimed not to have had it natively, saying that they learned it at Fort Hall when moving there in 1909. They thought Fort Hall had received it from the west. It was called kahmu (jack rabbit) nukaiyu (dance). Several men dressed in breechclouts, carrying mock bows and arrows, their faces and bodies painted with horizontal white stripes, and wearing false penises, large cloth rabbit ears, tails and other comic features. They performed individually, pretending to shoot spectators. They seized coins held by spectators in split sticks and placed their loot on a blanket in the center. They were called crazy rabbits and spectators pretended to strike them with sticks, whereupon they fell down. A "doctor" carrying a feather would then revive them. The singer stood in the center beside the "doctor."

Among S-FtHl also it was called kahmu nukaiyu, and was thought to be an old, native dance. Six or seven men performed, as described by S-Lemhi. They were said, however, to wear their hair tied in one bunch sticking up straight. They had short tails but no ears and carried no equipment. When "killed," the "doctor" revived them by stepping on them.

NP-Ban also considered this dance, which they called the kamu nugab:<sup>a</sup>, as one of the oldest dances. It was usually held on the afternoon of the last day of the grass dance. Dancers tied the hair like S-FtHl dancers', wore an eagle feather "ear" sticking up on each side, breechclout, large false penis, and tail. They painted their bodies with horizontal black and white stripes. The doctor dressed like the dancers but might be distinguished by spots of paint. The dancers pretended to shoot people, especially women, whom they might knock to the ground and pretend to rape.

S-Grscr, S-Prom, and GS-DpCr lacked this dance.

GS-SklV had it but abandoned it before M's birth. It was called kam: nukəp or sogoduhuya (lit., earth deer; moose?) nukəp, but M does not know how it was performed.

Scalp dances.--Eight different scalp dances were recorded. Data on S-Lemhi dances were incomplete, but see Lowie, 1909:216 ff.

1. This was called tu:nugava, NP-Ban, tu:nu-

kayu, S-FtHl, and was held only when warriors had returned. Men sat in a circle and women took their places between them. The men arose and all danced, facing the center, jumping, then bending over while blowing. As they hopped, the circle moved clockwise. Men might hold women tightly around the waist. The song was muzandaivo (moustache white man), the words being "White men with mustaches are gathering. At the gathering something is happening. That is what was told in the west." The significance of this was not ascertained. The S-Lemhi muzandaivo, above, was probably very similar to this.

2. This might be performed at any time. It was called tuwo:nugadu, NP-Ban, tuvambinukat, S-FtHl. According to NP-Ban, women formed a circle, several holding scalps, and hopped to the tune of their own singing. According to S-FtHl, the women danced accompanied by male singers standing at one side. An old woman who had lost a male relative in battle might carry an enemy's hand tied to a stick by a long string and throw it on the ground from time to time. Afterward, the scalps were put in the center of camp and the hand was thrown away.

3. This was called wutaviva, NP-Ban, wutabun, S-FtHl, and was danced any time. S-Prom called it waip: (woman) nukəp and danced it the day after a war party had returned. NP-Ban women wearing men's war clothes danced as in the tosayuge or war dance (below) carrying scalps on poles. S-FtHl women formed a line, one woman carrying a scalp in the center, and hopped forward toward the singers and then back. Among S-Prom four women with scalps on poles danced back and forth toward two singers with hand drums. One woman wore a feather bonnet but none wore warriors' clothes.

4. This was called duyuwava, NP-Ban, dabinuyuhunt, S-FtHl; was described only by NP-Ban. It resembled the last. Women formed a line, with one in the middle carrying a scalp on a pole. They danced back and forth toward singers with hand drums.

5. This was called nagwinonowikw<sup>u</sup>, NP-Ban, tunumayuhe, or danavian, S-FtHl, danavai, S-Prom. A woman carrying a scalp headed a line of women forming a circle. Men fell in behind the women. They marched clockwise in a circle, the singers being at one side. Use of hand drums is recent. This dance was held at any time.

6. This was called nazakivava, NP-Ban, nazapuhie', S-FtHl, and was like form 1 of the back-and-forth dance above, but women carried scalps on poles.

7. This was called dana'nugava, NP-Ban, dananukay<sup>u</sup>, S-FtHl. Women dressed like warriors and formed two concentric circles which moved in opposite directions, the step being a limp. Scalps were carried on poles.

8. This was called biviabungnukəp; was described only by S-Prom. Men, wearing war outfits, danced as in the tosayuge but with somewhat different

steps. Singers stood in the center. This was done after a war party returned.

Present exchange.--This is not a dance but usually accompanies the nazapuhie' or scalp dance 6, being performed for perhaps half a day. It was called: na (the) dzo'o (beads) mdk (give), S-Lemhi, S-FtHl; natso'mimukw<sup>a</sup>, NP-Ban. Men and women stood on opposite sides of the dance ground and, while a man sang to a hand drum, a man or woman chose a person from the opposite side and they stepped to the center where they were covered with a blanket and gave each other presents. As many as three couples might be under the blanket at once.

Sun Dance.--This was performed only at Fort Hall. Hoebel (1935:578-581) remarks that the present form was introduced from Wyoming Shoshoni in 1901 but cites evidence that it had formerly been practiced at Fort Hall. My informants recalled nothing of its practice prior to forty years ago. Lowie (1909:216) said it was unknown to Lemhi. Uintah Ute claimed to have received it not before 1905.

SB said the Sun Dance was brought to Fort Hall twenty-six years ago (1900) and gave the following account of its origin, heard by his grandfather's maternal grandmother when she was a little girl:

Two men and a young girl were traveling toward Wyoming. One of the men dreamed during several nights that Ap: (father) instructed him to start a religious ceremony. It was to be held in mid-summer in a lodge having a center pole and twelve poles around it, each connected with the center pole by a stringer. Dancers were to wear breechclouts, paint their bodies with white clay, wear rings made of willow twigs on their heads (like the old-time summer headgear), carry eagle down, and blow eagle-bone whistles. They should refrain from drinking water or even bringing water into the lodge for three days and nights while dancing to a big drum. He gave four songs, one of which was to be sung as a morning prayer while standing awaiting sunrise. The remaining three were to be sung while sitting, after the sun had risen. A prayer, "Let us lead a good life throughout our existence. At death we will return to Ap:," was to follow. They were to stop dancing and leave the lodge about noon the third day.

To get an ax to chop the poles, Ap: said: "Go east and you will meet some white people having axes. You can buy them." Upon arriving in Wyoming, they left the woman and, in company with two other men, continued toward the east until they met white men with oxen. (Oxen were not common until the immigration period after 1840.) They traded their clothes for axes. They also brought coffee and sugar back to their people in Wyoming. Upon arriving home they attempted to boil the unroasted, unground coffee beans and, finding the result no good, returned to the white people to learn how to prepare it.

After this, the four men erected the first Sun Dance lodge in Wyoming east of the Wind River Reservation. The dance was performed as prescribed. Self-torture by means of skewers was a more recent addition to the Wyoming dance.

I witnessed a performance in July, 1927, as a casual observer. (See Steward, 1937a, figs. 84, 85.) It resembled that described by Hoebel. The lodge had a center pole with brush in the crotch. A buffalo skull below the crotch faced west. Twelve poles formed the circumference of the lodge, each connected with the center pole and with the next pole by stringers. Brush formed the wall, leaving the opening on the east. Just north of the opening, a space was set off for several old men, the wall behind them being of canvas. Initial ceremonies were not witnessed. About fifty dancers, wearing cloth kilts, face and body paint, some with necklaces, all barefoot, carrying eagle feathers, and blowing eagle-bone whistles, danced three days and nights without food or water. Music was furnished by a large drum and singers at the southern side of the lodge entrance. Dancing was for sickness, especially rheumatism and tuberculosis, the dancers performing for themselves or for a sick relative.

War dance (tasayuge).--This is recent, acquired by S-FtHl about 50 years ago, probably from Wyoming Shoshoni. S-Lemhi learned it at S-FtHl.

At S-Lemhi only valorous men formerly danced it. They wore breechclouts and perhaps otter-fur armbands, coyote-fur leggings, other furs, and feathers in their hair. Their faces and bodies were painted. Each carried a bow and arrow and a stick about 10 inches long which he pointed toward the scene of a war exploit when he described it. The dance step was short and simple. More recently, all persons have participated, wearing bells and other ornaments and bending the body while dancing.

S-FtHl added that a warrior boasted of war exploits only when a person dropped something, which he picked up and restored to the owner. At the end of the dance, the kwini (mush) dagwani (chief), a warrior who directed the entire dance, danced with a bowl of mush, pointing a mush spoon first up (called tugumbi, sky; representing a soul going up during death), then down (tsogopü, earth; what we live on), then east ("the day," that people may live peacefully throughout the day), then west ("sleep and rest"), then north (representing nothing), and finally south ("warm wind"). When pointing, he prayed for a good life and spoke of things associated with each direction, except north. Pointing south, he called for warm wind. (No colors were associated with directions.) After this, all feasted.

NP-Ban called this dance tasa'yugib<sup>a</sup>; it was like the last. During the dance, a man who had driven an enemy from ambush drove people out to force them to dance. He carried a whip having a



handle about 12 inches long, square in cross section and carved with zigzags or with notches on the edges. If he bruised a person, he gave him a horse.

The S-Prom dance was similar. Formerly dancers wore only moccasins and eagle feathers suspended from their belts.

Kwapakin.--This dance, introduced to the Lemhi in 1898 (Lowie, 1909:221), was danced recently at Fort Hall by Cree visitors. It was also called anonokakin. S-Prom also saw it recently, describing it as a circle dance in which sexes intermingle in a circle with their arms over each other's shoulders. Men paid their partners.

MISCELLANEOUS (2860-2936)

Calendar; Astronomy (2860-2879)

There were two systems of naming months: (1) twelve month names; (2) four groups of three months named according to seasons. S-FtHl, however, named only the six winter months. The lists of names below are probably correct, although their order is subject to question. In addition to these, GS-SklV, like S-FtHl, used either twelve names or four groups of season-named months. GS-DpCr knew only two names, bi-amua (December) and tuemua (another winter month). The month calendar was considered to start with December.

Month names are as follows:

	S-Lemhi	S-FtHl	NP-Ban	S-GrsCr
January	tomo (winter) mua	to:muh (winter) mua	üzützü (cold) muha	ujui (cold) mña
February	dauhwasi (half spring) wua	to:muh mua	positc (?) muha	koa (frozen) mña
March	ica (coyote) dua	tahwanit (spring) mua	pod (road) amonida (slippery) muha	positc (soft snow) mña
April	No name	tahwanit mua	pasagwa (dry) muha	ica (coyote, i.e., pups) mña
May	No name	tahwanit mua	tokwö'nai (seeds sprouting) muha	müza (muzambia, female mountain sheep) mua
June	No name	tad:dzant (summer) mua	tokwö'nai muha	tubeca (antelope young) mua
July	No name	tad:dzant mua	ota'(dust) muha	aiwa'(fawn) mua
August	No name	tad:dzant mua	ota'(dust) muha	kusiak (sp. sunflower) mua
September	No name	yuvat (fall) mua	biagai (big salmon) muha	biak: (sp. sunflower) mua
October	(Elk breeding) mua	yuvat mua	naa'(breeding) muha	nagadazo (?)
November	bia (big) mua	yuvat mua	naa'muha	tue (little) mua
December	tui (deer breeding) mua	to:muh (winter) mua	pava'(big?) muha	bia (big) mua

Season names are as follows:

	S-Lemhi	S-FtHl	NP-Ban	S-Lemhi	S-FtHl	NP-Ban
Spring	tāhwā	tahwanit	tama'	Fall	yuvanit	yuvat
Summer	ta:dz	ta:dzant	taza'mu <sup>ha</sup>	Winter	to:mua	to:muh
						tomo'

## CULTURE ELEMENT DISTRIBUTIONS LIST

### SYMBOLS USED IN THE ELEMENT LIST

+	Present.	S	Salmon.
-	Absent.	T	Temporary.
( )	Occasional practice.	V	Variable practice.
H	Eaten only when starving.	o	Species not found in the locality.
M, W, B	Men, women, both sexes.	*	Indicates that there is a note to the element under the section "Ethnographic Notes on the Element List."
R	Recent.		

ELEMENTS	OCCURRENCE						
	Ss	Sr	Ba	Sq	Sp	GS	GD
<b>SUBSISTENCE</b>							
<u>Hunting</u>							
1. Deer . . . . .	o	o	+	+	+	+	+
*2. Surround . . . . .	-	-	(+)	+	+	+	+
3. Drive . . . . .	-	-	+	+	+	+	+
4. Past ambushed hunter . . . . .	-	-	+	+	+	+	+
*5. Over cliff . . . . .	-	-	-	-	+	-	-
6. V-brush wings to cliff . . . . .	-	-	-	-	+	-	-
7. Into enclosure . . . . .	-	-	-	+	-	-	-
*8. Drive with fire . . . . .	-	-	-	+	-	+	+
*9. Corral on trail . . . . .	-	-	-	+	-	-	+
10. Ambush . . . . .	-	-	+	+	+	+	+
*11. By trail . . . . .	-	-	+	+	+	+	+
*12. By spring . . . . .	-	-	+	-	-	+	+
13. In pit . . . . .	-	-	+	-	-	-	+
14. Surrounded by brush . . . . .	-	-	-	-	-	-	+
15. In brush . . . . .	-	-	+	+	-	+	+
16. Single hunter stalks . . . . .	-	-	+	+	+	+	+
*17. Runs down . . . . .	-	-	+	+	+	+	+
18. Disguise for stalking . . . . .	-	-	+	+	+	+	-
19. Deer head . . . . .	-	-	+	+	-	-	-
20. Deerskin . . . . .	-	-	+	+	-	-	-
21. Antelope head . . . . .	-	-	-	-	+	?	-
22. Antelope skin . . . . .	-	-	-	-	+	?	-
23. Carry brush only . . . . .	-	-	+	+	+	+	+
25. Shoot with poison arrow . . . . .	-	-	+	+	+	+	+?
*26. Plant poison spear in trail . . . . .	-	-	-	-	+	-	-
*27. Plant poison arrow in trail . . . . .	-	-	+	-	-	-	-
*28. Blow leaf to imitate fawn . . . . .	-	-	-	-	+	+	+
*29. Fire to signal hunters . . . . .	-	-	-	-	-	-	+
30. Band chief leads hunt . . . . .	-	-	-	-	-	-	+
*31. Formal hunt chief . . . . .	-	-	-	-	+	-	-
32. Informal leader . . . . .	-	-	-	+	-	+	-
33. Chief divides kill . . . . .	-	-	-	+	-	-	-
*34. Magic . . . . .	-	-	-	-	+	+	-
*35. Hunting powers dreamed . . . . .	+	-	-	-	+	+	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrscCr Sq	S-Prom Sp	CS-SklV Ss	CS-DpCr Sd
36. Buffalo . . . . .	+	+	+	+	+	+	o
37. Horse: run down . . . . .	+	+	+	-	+	-	-
38. Shoot with bow . . . . .	+	+	+	+	+	-	-
39. Ambush: by spring . . . . .				+	-	-	-
40. Hunt on foot . . . . .		-	-	+	-	+	-
*41. Buffalo leader . . . . .		+	+	-	+	-	-
42. Is leader of all hunting . . . . .		-	-	-	-	-	-
43. Is band chief . . . . .		-	(+)	-	-	-	-
*44. Buffalo police . . . . .		+	+	-	-	-	-
*45. Buffalo scouts . . . . .			+	-	-	-	-
*46. Division of kill . . . . .			+	-	-	-	-
*47. Communal Antelope Hunt . . . . .	+	+	+	+	+	+	+
48. Brush corral . . . . .	-	?	-	+	+	+	+
*49. Solid fence . . . . .	-		-	+	+	+	+
50. Brush at intervals . . . . .	-		-	-	-	-	-
*51. Rope and bark fence . . . . .	-		-	-	+	-	-
52. Wings . . . . .	-		-	+	+	+	+
53. Shaman: . . . . .	-	+	-	+	+	+	+
54. Is leader of hunt . . . . .	-	+	-	+	+	+	+
55. Shaman has assistants . . . . .	-		-	-	-	?	-
56. Shamanizes in own house . . . . .	-	-	-	-	+	?	-
*57. Shamanizes outside corral . . . . .	-	-	-	-	+	?	+
*58. Uses: fire . . . . .	-	-	-	-	-	?	+
59. Antelope hoof rattle . . . . .	-	+	+	-	+	?	-
60. Wand . . . . .	-	-	-	-	-	?	-
*61. Smokes . . . . .	-	-	-	+	+	+	+
62. Passes pipe to audience . . . . .	-	-	-	+	+	+	+
63. Sings . . . . .	-	-	+	+	+	+	+
64. Audience sings . . . . .	-	-	+	-	+	?	+
65. Talks . . . . .	-	-	-	+	-	+	-
66. Shaman dances . . . . .	-	-	-	-	+	-	-
67. Captures antelopes' souls . . . . .	-	+	+	+	+	+	+
68. Souls exhibited . . . . .	-	-	-	+	+	?	+
*69. No. of nights to charm . . . . .	-	-	1	1	1	1	1
70. Scouts to antelope . . . . .	-	-	-	-	+	-	-
*71. Antelope driven in . . . . .	-	+	+	+	+	+	+
*72. Fires to drive antelope . . . . .	-	-	-	-	-	+	-
*73. Dropping objects taboo during hunt . . . . .	-	-	-	-	+	+	+
74. Stumbling taboo . . . . .	-	-	-	-	-	+	+
*75. Leg-muscle twitch taboo . . . . .	-	-	-	-	+	+	-
76. Loss of objects taboo . . . . .	-	-	-	+	-	+	+
77. Shaman in corral when antelope enter . . . . .	-	-	-	+	-	-	?
78. Shaman by corral gate when antelope enter . . . . .	-	-	-	-	+	-	?
*79. Shaman closes gate . . . . .	-	-	-	+	+	-	?
*80. Special archer shoots first antelope . . . . .	-	-	-	-	+	-	+
*81. Shaman shoots first antelope . . . . .	-	-	-	-	-	+	-
*82. People kill antelope with clubs . . . . .	-	+	-	-	(+)	-	+
83. Other Antelope Hunting . . . . .							
84. Pursue on horse . . . . .	+	-	+	-	+	R	-
85. Relay . . . . .	+	-	-	-	-	R	-

	S <sub>s</sub> S-Lemhi	S <sub>r</sub> S-FtH	B <sub>a</sub> NP-Ban	S <sub>q</sub> S-CrsCr	S <sub>p</sub> S-Prom	S <sub>s</sub> GS-SkLV	S <sub>d</sub> GS-DpCr
*86. Surround . . . . .			+	-	-	R	-
87. Stalk on foot . . . . .	+	-	-	+	+	+	+
88. Drive . . . . .	+	-	-	+	+	+	+
*89. Past ambushed hunters . . . . .	+	-	-	+	+	+	+
90. Through V-wings . . . . .							
*91. With dogs . . . . .	(+)	-	-	-	-	-	-
92. With fire . . . . .	-	-	-	+	-	-	-
*93. Ambush: by spring . . . . .	+	-	-	+	+	+	+
94. Hunter disguised . . . . .	-	-	-	-	+	-	-
*95. Hunters in pit . . . . .	+	-	-	-	+	-	-
96. Hunters in sage blind . . . . .			+	+	-	(+)	-
*97. Disguise . . . . .	+	-	-	+	+	+	+
98. Antelope (male) disguise . . . . .	+	-	-	+	+	+	+
99. Brush disguise only . . . . .	-	-	-	+	+	-	+
*100. Spears planted in trail . . . . .	+	-?	+	-	+	-	-
101. Sheep Hunting . . . . .	+	+	+	+	+	+	+
102. Surround . . . . .	+	-	-	-	-	-	-
*103. Ambush on trail early morning . . . . .				+	-	+	-
104. Drive . . . . .	+	-	-	-	+	+	+
105. Past hidden hunters . . . . .	+	-	-	-	-	-	-
106. With dogs . . . . .	+	-	-	+	+	+	+
107. Stalk . . . . .	+	-	+	+	+	+	+
108. Attract by pounding . . . . .	+	+	+	+	+	+	+
*109. Disguise . . . . .	-	-	-	-	-	-	+
110. Head of mt. sheep as disguise . . . . .	-	-	-	-	-	-	+
111. Entire body of mt. sheep . . . . .	-	-	-	-	-	-	+
112. Pitfall, without pale . . . . .	+	-	-	-	-	-	-
113. Communal Rabbit Hunt . . . . .	+	R	R	+	+	+	+
114. Net: single net forms corral . . . . .	+	+	+	-	+	-	-
115. Nooses hung from rope . . . . .					+	-	-
116. Several nets used . . . . .	-	-	-	+	-	+	+
117. Placed end to end . . . . .	-	-	-	+	-	+	+
118. Club . . . . .	+	-	+	+	+	+	-
119. Club thrown . . . . .	+	-	+	-	+	(+)	-
120. Bow and arrow . . . . .	-	-	-	+	-	+	+
121. Men only hunt . . . . .	+	-	+	-	-	+	+
122. All people hunt . . . . .	-	-	-	+	-	-	-
123. Special leader . . . . .	+	-	+	-?	+	-	-
124. Duration (days) . . . . .	1	-	1	3+	V	1	*2+
125. Informal leader . . . . .	-	+	-	-	-	-	+
Snares, Nets, etc.							
*126. Spring-pole trap . . . . .	+	-	-	+	+	-	+
127. For birds generally . . . . .	+	-	-	+	+	-	-
128. For sage hens . . . . .	+	-	-	+	+	-	+
129. Behind fence . . . . .	-	-	-	-	-	-	+
130. Bird noose set in hole . . . . .	+	-	-	+	+	-	+
131. In fence gaps . . . . .				+	+	-	+
132. Rodents . . . . .	-	-	-	-	+	-	-
133. Rodents, set in enclosure . . . . .	+	-	-	-	+	-	-
134. Small mammals . . . . .	+	-	-	-	+	-	-

	S <sup>a</sup> S-Lemhi Ss	S <sup>r</sup> S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS GS-SkLV GS	GS-DpCr GD
*135. Large mammals . . . . .	-	-	-	-	+	-	-
*136. Noose on trail: for rabbits . . . . .	+	+	+	-	+	-	-
*137. Nooses in fence gaps . . . . .	+	-	-	-	-	-	-
*138. For rabbits . . . . .	-	-	-	?	-	+	-
*139. For sage hens, pegged to ground . . . . .	+	+	-	-	-	-	-
140. Long rabbit net . . . . .	+	+	+	+	+	+	+
*141. Bird net . . . . .	-	-	⊕	-	+	-	+
142. Circular dome . . . . .	-	-	⊕	-	-	-	-
*143. Tunnel shape . . . . .	-	-	-	+	+	-	+
144. Rabbit net used . . . . .	-	-	-	+	+	-	+
145. Willow-frame net support . . . . .	-	-	⊕	+	+	-	+
146. Edges of net staked down . . . . .	-	-	⊕	+	+	-	+
147. Placed over creek . . . . .	-	-	-	+	-	-	+
148. Sagebrush wings lead to net . . . . .	-	-	⊕	-	+	-	-
149. Rope to pull down net . . . . .	-	-	-	-	+	-	-
150. For sage hens, used in mating season . . . . .	-	-	⊕	+	+	-	+
151. Birds driven . . . . .	-	-	-	-	-	-	-
152. To trap . . . . .	-	+	-	-	-	-	-
153. To net . . . . .	-	-	⊕	+	+	-	-
*154. Antelope disguise worn by driver . . . . .	-	-	⊕	+	+	-	-
155. Antelope manure on body of driver . . . . .	-	-	-	+	⊕	-	-
156. Net snare for rabbits . . . . .	-	-	-	-	+	-	-
157. Deadfalls . . . . .	+	+	+	+	+	+	+
158. Figure-4 type . . . . .	-	+	-	+	-	+	+
159. Two stick type . . . . .	+	-	+	+	+	+	+
160. Two rocks with string . . . . .	-	-	-	-	-	-	-
*161. Bait on deadfall . . . . .	+	-	+	+	+	+	+
162. For small game . . . . .	+	+	+	+	+	+	+
163. For birds generally . . . . .	-	-	-	-	-	?	-
164. Pitfalls . . . . .	+	-	-	+	-	-	-
165. Cover of crossbars . . . . .	+	-	-	-	-	-	-
166. For carnivores . . . . .	+	-	-	-	-	-	-
167. For rabbits and rodents . . . . .	+	-	-	-	-	-	-
168. For ungulates . . . . .	+	-	-	-	-	-	-
*169. Dog for hunting small game . . . . .	-	-	-	+	+	-	-
170. Booths and Blinds . . . . .	+	+	+	+	+	+	+
Blind types:							
171. Brush enclosure . . . . .	-	+	+	+	+	+	+
*172. Domed brush house . . . . .	-	-	+	+	-	-	-
*173. Pit with brush fence . . . . .	+	-	+	+	+	-	+
174. Brush covered . . . . .	-	-	+	+	-	-	-
*175. Tule blind . . . . .	-	-	-	-	-	+	-
177. Placed: near water . . . . .	+	+	⊕	+	+	+	-
178. By trail . . . . .	-	-	-	-	-	-	+
179. Blind for: . . . . .	+	+	+	+	+	+	+
*180. Shooting: birds . . . . .	+	+	+	+	+	+	-
181. Game . . . . .	+	-	⊕	⊕	⊕	+	+
*182. Birds caught by noose on stick . . . . .	-	-	-	-	+	-	-
Decoys and Disguises							
*183. Dead-duck decoy . . . . .	-	-	R	-	+	-	-
*184. Stuffed birds as decoys . . . . .	-	-	R	-	-	-	-
185. Animal disguise for hunters . . . . .	+	+	+	+	+	+	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkLV Sg	GS-DpGr Sd
186. Head used . . . . .	+	+	+	+	+	+	+
187. Whole skin used . . . . .	+	+	+	+	+	+	+
*188. Sticks as front legs . . . . .	+	+	+	+	+	+	+
189. Of deer . . . . .	-	-	+	+	-	-	-
*190. Of antelope . . . . .	+	+	+	+	+	+	+
191. Of mountain sheep . . . . .	-	-	-	-	-	-	+
192. Grass or brush disguise . . . . .	-	-	+	+	+	+	+
*193. Bird Drive . . . . .	+	+	+	+	+	+	+
194. Communal drive . . . . .	+	+	+	+	+	+	+
195. Chief . . . . .	+	-	-	+	+	-	-
196. Kill with club . . . . .	+	+	+	+	+	+	+
197. Mud hens . . . . .	-	+	+	+	+	+	+
198. Ducks . . . . .	+	+	+	+	+	+	+
199. Individual drive or stalking . . . . .	+	+	+	+	+	+	-
200. With antelope disguise . . . . .	+	+	+	+	+	+	-
201. Sage hens . . . . .	+	+	+	+	+	+	-
202. Pine chickens . . . . .					+	-	-
203. Throwing Stone in Hunting . . . . .	+	+	+	-	+	-	-
204. For small game . . . . .	+	+	+	-	+	-	-
205. Rounded rock, specially shaped . . . . .	+	-	+	-	+	-	-
*206. Pick up any rock handy . . . . .	-	+	+	-	-	-	-
Miscellaneous							
*207. Rodent skewer . . . . .	+	+	+	+	+	+	+
208. Slightly forked end . . . . .	+	+	+	+	+	+	+
209. For cottontail . . . . .	+	+	+	+	+	+	+
210. For ground squirrel . . . . .	+	+	+	+	+	+	-
211. For rat . . . . .	+	+	+	+	+	-	-
212. For chipmunk . . . . .	+	+	+	+	+	-	-
213. Smoking out . . . . .	+	+	+	+	+	+	+
214. Of rock chuck . . . . .					+	+	-
215. Jack rabbits . . . . .	+	-	-	-	+	+	-
*216. Badger . . . . .					+	-	-
217. Cottontail . . . . .	+	-	+	-	+	+	+
218. Other rodents (woodchuck) . . . . .	+	+	+	+	+	-	-
219. Skunk . . . . .				+	+	-	-
220. Squirrel . . . . .					+	-	-
221. Fan to blow smoke in den or burrow . . . . .	+	+	+	+	+	+	+
222. Sage-hen wing . . . . .	-	-	-	-	-	+	-
223. Eagle wing . . . . .	+	-	-	+	-	+	-
224. Brush . . . . .	-	+	+	-	+	+	+
*225. Rodents flooded out of burrows . . . . .	+	+	+	+	+	+	+
226. Prairie dogs . . . . .	+	+	+	+	+	+	-
227. Squirrels . . . . .		+			+	+	+
*228. Flares for hunting fowls at night . . . . .	+	-	+	-	-	-	-
*229. Game hung under belt by head . . . . .	+	+	+	+	+	+	+
*230. String rodents by leg sinew to carry . . . . .	+	+	+	+	+	+	+
231. Eagle Catching . . . . .	+	+	+	+	+	+	+
232. Aeries owned by individuals . . . . .	-	+	+	+	+	+	+

	Ca	Cr	Ba	Ca	Ca	Ca	Ca
	S-Lemhi	S-FtHL	NP-Ban	S-GrGr	S-Prom	GS-SkIV	GS-DpCr
233. Young taken from nest . . . . .	+	+	+	+	+	+	+
234. In cliff . . . . .	+	-	+	+	+	+	+
235. In tree . . . . .	+	+	+	+	+	+	+
*236. Frighten from nest . . . . .	-	-	+	-	-	-	-
237. Hunter climbs up cliff . . . . .	+	-	+	+	+	+	+
238. On rope, down cliff . . . . .	+	-	+	+	+	-	-
239. Eagles seized by hand . . . . .	+	-	+	+	+	+	+
240. Put in buckskin bag . . . . .	+	-	+	+	+	+	+
*241. Tie feet together, carry . . . . .	+	-	-	-	-	+	-
242. Rear young . . . . .	+	-	+	+	+	+	+
*243. Nest in tree . . . . .	-	-	-	-	+	-	+
*244. Special stick roost . . . . .	+	+	+	+	-	-	-
245. Tie up on perch . . . . .	+	+	+	+	+	+	+
246. Caught for feathers . . . . .	+	+	+	+	+	+	+
*247. Tail feathers used . . . . .	+	+	+	+	+	+	+
248. Wing feathers used . . . . .	+	+	+	-	+	+	+
249. Kill when grown for feathers . . . . .	-	+	-	-	-	-	-
*250. Pull feathers and release . . . . .	+	-	+	+	+	+	+
251. Also keep eagles when grown . . . . .							+
252. Adult eagles caught . . . . .	+	-	+	+	+	-	-
253. From pit . . . . .	-	-	-	-	+	-	-
254. With bait . . . . .	-	-	-	-	+	-	-
255. From house . . . . .	+	-	+	+	-	-	-
256. With bait . . . . .	+	-	+	+	-	-	-
257. Seize by hand . . . . .	+	-	+	+	+	-	-
258. Shoot with bow . . . . .	(+)				+	-	-
259. Pluck feathers, release . . . . .	+	-	-	+	-	-	-
260. Stalk and shoot adult eagles . . . . .					+	+	-
261. Dream eagle-catching power . . . . .	-	-	-	+	+	+	+
262. Climbing power . . . . .						+	+
263. Bird Pets . . . . .	+	+	+	+	-	+	-
264. Mockingbird . . . . .	o	o	(+)	o	-	o	-
265. Dove . . . . .	+	+	(+)		-		-
266. Stork . . . . .	+	+	-		-		-
*267. Birds (other than 264-266) . . . . .	+	+	+	+	-	+	-
268. Take young from nest . . . . .	+	+	+	+	-	+	-
*269. Animal Pets . . . . .	+	+	+	+	+	+	-
271. Badger . . . . .			+		-	+	-
*272. Coyote . . . . .	+	-	-	+	-	+	-
*273. Bear cubs . . . . .	+	+	+	+	-	?	-
274. Woodchuck . . . . .	+	-	+		-	?	-
275. Procure when young . . . . .						+	-
276. Keep in small house . . . . .						+	-
277. Fishing . . . . .	+	+	+	+	+	o	(+)
278. Fish absent . . . . .	-	-	-	-	-	+	-
279. Fish nets . . . . .	+	-	+	+	-	-	-
280. Special form . . . . .	-	-	+	R	-	-	-
281. Scoop net . . . . .	+	-	+		-	-	-
282. Seine net . . . . .	+	-	+	+?	-	-	-
283. Special net . . . . .	+	-	+	-	-	-	-

	S-Lemhi Ss	S-FtH Sr	NP-Ben Ba	S-GrsCr Sq	S-Prom Sp	GS-SkIV GS	GS-DpCr GD
285. Manipulation of seine net: wade or swim . . . . .	+	-	-	-	-	-	-
286. Prop it in stream . . . . .	-	-	+	+	-	-	-
287. Floats attached . . . . .	-	-	+	+	-	-	-
288. Net sinkers attached . . . . .	+	-	+	+	-	-	-
289. Grooved-stone sinkers . . . . .	-	-	+	+	-	-	-
290. Ungrooved-stone sinkers . . . . .	+	-	-	-	-	-	-
291. Weir . . . . .	+	+	+	+	+	-	-
292. Single willow fence . . . . .	-	+	+	+	+	-	-
293. Double willow fence . . . . .	+	-	-	-	-	-	-
294. Special type . . . . .	-	-	+	-	+	-	-
295. Stone dam . . . . .	+	+	+	-	+	-	-
296. Single . . . . .	+	+	+	-	+	-	-
*297. Fishing basket . . . . .	+	+	+	+	+	-	+
298. Conical carrying basket . . . . .	-	-	-	-	-	-	+
299. Twined, elongated, specially made . . . . .	+	+	+	+	+	-	-
300. Used: by hand, wading . . . . .	+	-	-	-	+	-	+
301. Placed in willow weir . . . . .	+	+	+	+	+	-	-
302. In apex of V-dam . . . . .	-	-	+	-	-	-	-
303. In middle of straight weir . . . . .	-	+	-	-	-	-	-
*304. Placed in stone dam . . . . .	+	+	+	-	+	-	-
305. Placed in small creek, no dam or weir . . . . .	-	+	+	-	+	-	-
*306. Catch fish by hands . . . . .	+	+	+	-	+	-	-
307. In shallows . . . . .	+	+	+	-	+	-	-
308. Drive with willow or reed bundle to shallows . . . . .	+	+	+	-	+	-	-
309. Harpoon . . . . .	+	+	+	R	+	-	-
310. 1-piece head . . . . .	-	+	-	-	+	-	-
311. 2-piece head . . . . .	+	-	+	-	-	-	-
312. Head of: wood . . . . .	+	+	+	-	-	-	-
313. Antler . . . . .	-	-	-	-	+	-	-
314. Bone . . . . .	-	-	+	-	-	-	-
315. Foreshaft . . . . .	+	+	+	-	-?	-	-
316. Used from: shore . . . . .	+	+	+	-	+	-	-
317. Platform . . . . .	-	-	-	-	+	-	-
318. Wading . . . . .	+	+	+	-	+	-	-
319. Raft . . . . .	+	-	-	-	-	-	-
320. Spear (no. of prongs) . . . . .	-	-	-	-	3+	-	-
321. Fish arrow: hunting arrow only used . . . . .	-	-	-	-	+	-	-
322. Night fishing with torch . . . . .	+	-	+	-	+	-	-
323. Bundle of sticks as torch . . . . .	+	-	+	-	+	-	-
324. Harpoon used at night . . . . .	+	-	+	-	-	-	-
325. Spear used at night . . . . .	-	-	-	-	+	-	-
326. Fishhooks . . . . .	+	R	R	R	+	-	-
327. Bird wishbone . . . . .	+	-	-	-	-	-	-
328. String tied apex of wishbone . . . . .	+	-	-	-	-	-	-
329. String tied end of wishbone . . . . .	+	-	-	-	-	-	-
330. Bone: 1 barb (tied) . . . . .	-	-	-	-	+	-	-
331. Wood: 1 barb (bent) . . . . .	+	-	-	-	-	-	-
332. 2 barbs (tied) . . . . .	+	-	-	-	-	-	-
333. Line of: horsehair (tail) . . . . .	+	-	-	-	+	-	-
334. Vegetable string . . . . .	+	-	-	-	-	-	-
335. Sinker: notched stone . . . . .	+	-	-	-	-	-	-
336. Pole . . . . .	+	-	-	-	+	-	-
337. Bait: angleworm . . . . .	+	-	-	-	-	-	-
*338. Grasshopper . . . . .	+	-	-	-	+	-	-
339. Cricket . . . . .	+	-	-	-	-	-	-
340. Ant eggs . . . . .	+	-	-	-	-	-	-



	S-Lemhi Ss	S-FtH Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
341. Yellow-jacket eggs . . . . .	+	-	-	-	-	-	-
342. Salmon eggs . . . . .	+	-	-	-	-	-	-
343. Grubs . . . . .	+	-	-	-	-	-	-
344. Bait bag: buckskin . . . . .	-	-	-	-	+	-	-
*345. Twined bark . . . . .	+	-	-	-	-	-	-
346. Carrying fish: stick through gills . . . . .	+	-	+	+	+	-	-
*347. Line through gills . . . . .	-	+	+	-	-	-	-
348. Conical carrying basket . . . . .	-	-	-	+	-	-	-
349. Divert stream to strand fish . . . . .	+	-	+	+	+	-	-
350. Strike to kill fish . . . . .	+	+	+	+	+	-	-
*351. Eat fish eggs . . . . .	S	S	S	S	+	-	-
*352. Dry fish eggs to preserve . . . . .	S	S	S	S	+	-	-
Animals Eaten							
356. Fox . . . . .	+	-	-	V	+	-	-
357. Bear . . . . .	+	+	+	+	+	+	o
358. Badger . . . . .	V	-	+	+	+	+	+
*359. Mountain lion . . . . .	+	?	+	+	V	+	-
360. Porcupine . . . . .	+	+	+	+	+	+	+
361. Wildcat . . . . .	+	?	+	+	+	+	+
362. Prairie dog . . . . .	+	+	+	+	+	+	o
*363. Skunk . . . . .	-	-	+	+	+	-?	-
*364. Beaver . . . . .	-	-	+	+	+	o	o
*365. Weasel . . . . .	-	-	?	-	-	o	o
366. Muskrat . . . . .	-	+	+	+	+	+	o
367. Packrat . . . . .	+	-	+	+	+	+	+
368. Mice . . . . .	-	-	-	-	+	+	+
369. Chipmunk . . . . .	-	-	+	+	+	+	+
*370. Gopher . . . . .	-	-	-	-	-	+	+
*371. Taboo to pregnant women . . . . .	-	-	-	+	+	+	-
374. Hawk . . . . .	-	-	-	-	-	-	-
*375. Owl . . . . .	+	-	-	V	+	-	(+)
376. Crow . . . . .	-	-	-	-	+	-	(+)
*377. Dove . . . . .	+	+	+	+	+	+	+
378. Sage hen . . . . .	+	+	+	+	+	+	+
379. Quail . . . . .	+	+	+	+	+	?	?
*380. Other . . . . .	+	+	+	+	+	-	-
381. Rock chuck . . . . .	+	+	+	+	+	+	+
*382. Snakes generally . . . . .	-	-	-	-	+	-	H
383. Rattlesnake . . . . .	-	-	-	-	+	-	H
*384. Lizards . . . . .	-	-	-	+	-	(+)	+
385. Horned toad . . . . .	-	-	-	-	-	?	-
386. Mud hen . . . . .	-	+	+	+	+	+	+
387. Fish . . . . .	+	+	+	+	+	o	+
388. Frogs . . . . .	-	-	-	-	-	?	-
*389. Caterpillars . . . . .	-	?	-	+	-	+	+
*390. Ants as food . . . . .	+	+	+	+	+	+	+
*391. As medicine . . . . .	-	-	-	-	+	-	-
392. Ant eggs . . . . .	+	+	+	+	+	+	+
393. Yellow-jacket eggs . . . . .	-	?	-	?	-	-	-
394. Bird eggs . . . . .	+	+	+	+	+	+	+
395. Scavenger bird eggs . . . . .	+	+	+	+	-	-	-
*396. Cicadas . . . . .	+	+	+	+	+	+	+
*397. Gather in basket in early morning . . . . .	+	+	+	+	+	+	+
398. Roast in fire . . . . .	+	?	+	+	-	+	+

	S <sup>a</sup> S-Lemhi	S <sup>r</sup> S-FtHL	Ba NP-Ben	Sq S-GrsCr	Sp S-Prom	Gs GS-SkLV	Gd GS-DpCr
399. Roast in basket . . . . .	-	-	-	-	+	+	-
400. Grind on metate . . . . .	+	?	+	+	+	+	(+)
*401. Store . . . . .	+	?	+	+	+	+	-
402. "Mormon cricket" . . . . .	+	+	+	+	+	+	+
403. Gather in basket in early morning . . . . .	+	?	+	-	+	-	+
*404. Drive into trench with fire . . . . .	-	?	-	+	+	+	+
405. Drive into pit with fire . . . . .	-	?	-	-	-	-	-
*406. Roast in fire . . . . .	+	?	+	-	+	+	+
407. Roast in basket . . . . .						?	-
408. Grind and store . . . . .			+	+	+	+	-
*409. Grasshoppers . . . . .	-	?	-	-	-	+	+
410. Gather in baskets . . . . .	+	?	-	-	-	?	+
411. Hit with stick . . . . .		?	-	-	-	?	+
412. Eviscerate . . . . .	-	?	-	-	-	?	+
413. Drive with fire into pit . . . . .		?	-	-	-	?	-
*414. Roast in pit . . . . .	+	?	-	-	-	?	-
415. Roast in basket . . . . .		?	-	-	-	?	+
*416. Grind on metate . . . . .	-	?	-	-	-	?	(+)
417. Store . . . . .	+	?	-	-	-	?	-
*418. Raw liver . . . . .	-	V	+	-	+	-?	-
*419. Raw kidney . . . . .			+	+	+	-?	-
420. Cannibalism (see p. 271) . . . . .	+	+	+	-	+	+	+
Animal-Food Taboos, etc.							
*421. Big-game heart taboo (D = deer) . . . . .	-	-	-	D	+	-	-
422. To young . . . . .	-	-	-	+	+	-	-
423. To all persons . . . . .	-	-	-	-	-	-	-
424. Makes heart weak . . . . .	-	-	-	-	+	-	-
425. Rabbit heart taboo . . . . .		+	-	+	+	-	-
426. To young persons only . . . . .		+	-	+	+	-	-
427. 1st kill taboo: 1st of any kind . . . . .	+	+	+	+	+	-	-
428. 1st of each species . . . . .	+	+	+	+	+	+	-
*429. To youth . . . . .	+	+	+	+	+	+	-
430. To mother . . . . .	-	-	-	-	-	-	-
431. To premenopause women . . . . .	-	-	-	-	-	+	-
432. Boy washed after 1st kill . . . . .	-	-	-	+	+	+	+
433. By father . . . . .	-	-	-	-	-	-	+
*434. By any strong man . . . . .	-	-	-	+	+	+	-
*435. With fluid from deer paunch . . . . .						+	+
436. Boy painted . . . . .					-	+	-
437. Entire body . . . . .					-	+	-
*438. Half of body . . . . .					-	-	-
*439. 1st kill after childbirth taboo to: father . . . . .	+	+	+	+	+		
440. Mother . . . . .	-	+	+	+	+		
*441. Hunter distributes game . . . . .	+	+	+	+	+	+	+
442. To all village . . . . .	-	+	+	+	+	+	+
443. Preferred relatives . . . . .	-	+	-	-	-	-	-
*444. Hunter keeps: skin . . . . .					+	+	+
445. Ribs . . . . .	-	-	-	-	-	-	-
446. Hindquarter . . . . .	-	-	-	-	+	-	-
447. "Any part" . . . . .	-	+	+	+	-	-	+
448. "Best part" . . . . .	-	-	-	-	-	+	-

	Ss	Sr	Ba	Sq	Sp	Es	Ed
Miscellaneous Concepts							
449. Women hostile to hunting . . . . .	-	+	-	-	-	(+)	-
450. Man avoids intercourse night before hunt . . . . .	-	+	-	-	-	-	-
451. Talks i.e., prays before hunting . . . . .	-	-	-	-	-	(+)	-
452. Smokes before hunting . . . . .	-	-	-	-	-	(+)	-
*453. Bathes before hunting (cold bath) . . . . .	-	+	-	V	-	-	-
454. Pray during bath . . . . .	-	+	-	V	-	-	-
*455. Hunting paint . . . . .	-	-	-	-	-	(+)	-
456. Disposal of deer bones . . . . .	-	-	-	-	-	-	-
457. Burned . . . . .	-	-	-	-	-	-	-
*458. Kept from dogs . . . . .	-	-	-	-	-	-	-
*459. Game immortal . . . . .	?	?	?	?	?	-	-
*460. Game controlled: by shaman . . . . .	-	+	+	+	+	+	+
*461. By magic . . . . .	-	?	-	-	+	+	+
*462. By individual dream power . . . . .	+	?	-	-	+	+	+
463. By spirits . . . . .	-	?	-	-	+	+	?
*464. Offering of game killed . . . . .	+	-	-	-	+	-	-
*465. Part offered: gall . . . . .	+	-	-	-	-	-	-
466. Heart . . . . .	-	-	-	-	-	-	-
467. Liver . . . . .	-	-	-	-	-	-	-
468. Hung on tree . . . . .	-	-	-	-	-	-	-
469. Mix with rejected parts . . . . .	+	-	-	-	-	-	-
470. Offered to: spirit . . . . .	-	-	-	-	+	-	-
*471. Tree . . . . .	-	-	-	-	-	-	-
472. With prayer for luck . . . . .	+	-	-	-	-	-	-
473. Prevent coyotes, etc., eat . . . . .	+	-	-	-	-	-	-
Plant Foods							
*474. Acorns . . . . .	o	o	o	o	o	o	o
475. Grind on metate . . . . .	-	-	-	-	-	-	-
Miscellaneous Plants							
*476. Yucca . . . . .	o	o	o	o	o	o	o
477. Grass seeds . . . . .	+	+	+	+	+	+	+
*478. Cactus eaten . . . . .	+	+	-	+	+	+	+
479. Stems eaten . . . . .	+	+	-	+	+	+	+
480. Needles burned off . . . . .	+	+	-	+	+	+	+
481. Needles brushed off . . . . .	-	+	-	+	-	+	-
482. Stem roasted . . . . .	+	+	-	+	+	+	+
483. Stem dried, stored . . . . .	-	-	-	-	-	-	-
484. Fruit eaten . . . . .	+	-	-	-	+	-	-
485. Roots eaten . . . . .	+	+	+	+	+	+	+
486. Berries eaten . . . . .	+	+	+	+	+	+	+
487. Thistles eaten . . . . .	+	+	+	+	+	-	-
*488. Pine Nuts . . . . .	+	+	+	+	+	+	+
489. Hooked pole to pull down . . . . .	-	+	+	+	+	+	+
490. Natural hook . . . . .	-	+	+	+	-	-	-
*491. Separate piece tied on . . . . .	-	-	+	+	+	+	+
492. Climb (sex) . . . . .	B	M	W	B	B	B	M
493. Climbing stick . . . . .	-	-	-	+	-	-	-

	S-Lemhi Sa	S-FtHL Sr	NP-Ban. Ba	S-GrscCr Sq	S-Prom Sp	GS-SklV Ss	GS-DpCr Sd
494. Gather in: conical basket . . . . .	-	-	+	+	+	+	+
495. Buckskin bag, willow rim . . . . .	+	-	-	-	-	-	-
496. Round-bottom basket . . . . .	-	+	+	-	-	-	W
*497. Burn nuts from green cone . . . . .	+	-	+	-	-	+	+
498. Strike nuts from ripe cone . . . . .	-	-	-	+	+	+	+
499. Store: whole cone . . . . .	-	-	-	-	+	+	-
500. Ripe nuts, uncooked . . . . .				+	+	+	-
*501. Cooked nuts . . . . .	+	+	+	+	+	-	+
*502. Store in: skin bags . . . . .	+	-	+	-	-	-	-
503. Cache: unlined pit . . . . .	-	-	-	-	+	-	+
504. Grass lined . . . . .	+	+	+	-	-	-	-
505. Bark lined . . . . .	-	-	-	+	-	-	+
506. Grass or brush cover . . . . .	+	+	+	+	-	-	+
*507. Earth covered . . . . .	+	+	+	+	-	-	+
508. Pine-leaf lining . . . . .	-	-	-	-	-	+	-
509. Rock cover . . . . .						+	-
510. Cook: in parching basket . . . . .	-	-	-	+	+	+	+
511. Boil into mush . . . . .	+	+	+	+	+	+	+
512. Chill mush as special dish . . . . .	-	-	-	+	+	+	+
513. Grind on metate, flour . . . . .	+	+	+	+	+	+	+
514. Cook in earth oven . . . . .				+	+	+	+
*515. Plant Leaching . . . . .	-	-	-	-	-	-	-
Miscellaneous Plant Products							
516. Cane sweets: scrape off sap . . . . .	+	-	-	-	-	-	-
517. Dry, eat leaves . . . . .	-	-	-	-	-	-	+
*518. Willow sap eaten . . . . .	+	-	+	-	V	-	+
*519. Aspen sap eaten . . . . .	+	+	+	+	+	?	-
520. Pitch eaten . . . . .	+	+	+	+	+	+	-
521. Pine nut . . . . .	o	o	o	+	-	-	-
*522. White pine . . . . .	+	+	+	+	+	+?	-
523. Yellow pine . . . . .						?	-
524. Chewing gum . . . . .	+	+	+	+	+	+	+
*525. From rabbit brush . . . . .	+	+	+	+	+	+	+
*526. Stem bark . . . . .	-	-	-	-	-	-	-
527. Root bark . . . . .	+	+	+	+	+	+	+
528. Heated . . . . .			+	-	-	-	-
*529. From other plants . . . . .	+					+	+
Gathering Implements							
*530. Single-pointed digging stick . . . . .	+	+	+	+	+	+	+
531. Of wood . . . . .	+	+	+	+	+	+	+
532. Of horn . . . . .	-	-	-	-	+	-	-
533. Stick cut green . . . . .	+	+	+	+	+	+	+
534. Point burned and rubbed . . . . .	-	-	+	-	+	+	+
*535. Straighten with heating . . . . .	+	-	+	-	+	+	+
536. Conical carrying basket . . . . .	-	-	-	+	+	+	+
537. Round-bottom carrying basket . . . . .	-	+	+	+	+	+?	-
*538. Buckskin bag, wooden hoop in mouth . . . . .	+	+	+	+	+	+	+
*539. Basketry seed beater . . . . .	+	+	+	+	+	+	+
540. Plain . . . . .	+	+	+	+	+	+	+
541. Sharp rim of: wood . . . . .	-	-	+	+	+	+	+
542. Rib . . . . .	+	-	-	-	-	-	-

	Ss	Sr	Ba	Sq	Sp	GS	GD
543. Seed knife . . . . .	-	+	+	+	-	+	+
*544. Hafted stone or flint . . . . .	-	-	-	-	-	-	+?
545. Unhafted flint . . . . .	-	+	+	+	-	+?	-
<u>Agriculture</u>							
Wild Seeds							
546. Wild seeds planted . . . . .	-	-	-	-	-	-	+
*547. Burn brush for wild seeds . . . . .	+	-	-	+	-	-	+
548. Burn brush for wild tobacco . . . . .	+	-	-	+	-	+	+
Domesticated Plants							
*549. Tobacco . . . . .	(+)	-	-	-	-	-	-
550. Poor crop causes death of planter . . . . .	+	-	-	-	-	-	-
551. Variegated maize . . . . .	-	-	-	-	-	-	-
*552. Planting stick . . . . .	-	-	-	-	-	-	-
<u>Seed Storage</u>							
553. In pit . . . . .	+	+	+	+	+	+	+
554. Basket . . . . .	-	-	-	-	-	-	-
555. Bag: skin . . . . .	+	+	+	-	-	+	-
*556. Bark . . . . .	-	-	-	-	-	+	-
557. Placed in rock cranny . . . . .	-	-	-	-	-	-	-
558. Store whole seeds . . . . .	+	+	+	+	+	+	+
*559. Berries . . . . .	+	+	+	+	+	+	+
*560. Dried on scaffold . . . . .	+	-	-	-	-	-	-
561. Supported by tripods . . . . .	+	-	-	-	-	-	-
*562. Dried on ground or rock . . . . .	-	+	+	+	+	+	-
563. On willow or grass cover . . . . .	+	+	-	+	-	+	-
564. Stored in pit . . . . .	-	-	-	-	-	-	+
<u>Food Preparation</u>							
565. Salt . . . . .							
566. Mineral from: playa . . . . .	-	-	?	+	-	-	-
*567. Rocks . . . . .	-	-	-	-	+	+	+
Small Mammals							
*568. Roast . . . . .	+	+	+	+	+	+	+
569. Eat whole . . . . .	-	-	-	-	-	(+)	-
570. Remove entrails . . . . .	+	+	+	+	+	(+)	+
571. Singe off hair . . . . .	+	+	+	+	+	(+)	+
572. Pin up stomach with stick . . . . .	+	+	+	+	+	(+)	+
573. Roast: on fire . . . . .	-	-	-	-	-	-	-
*574. In fire or ashes . . . . .	+	-	+	-	+	+	+
*575. In earth oven . . . . .	+	+	+	-	-	+	+
576. Ant hill preferred . . . . .	+	+	+	-	-	+	+
577. Boil . . . . .	-	-	-	-	-	-	+
*578. Throw away entrails . . . . .	+	+	+	-	+	+	+
579. Boil entrails . . . . .	-	-	-	+	-	(+)	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGrCr Sq	S-Prom Sp	CS-SkLV Ss	CS-DpCr Ss
580. Meat and Fish Drying . . . . .	+	+	+	+	+	+	+
*581. Meat cut in thin slices to dry . . . . .	+	+	+	+	+	-	-
*582. Hang: in sun . . . . .	-	-	-	-	-	-	-
583. In shade . . . . .	+	+	+	+	+	+	+
584. On pole supported by tripods . . . . .	+	+	+	-	-	-	-
585. Pole placed in trees . . . . .	-	+	(+)	+	-	+	-
586. On tree limbs . . . . .	-	-	-	+	+	+	+
*587. Smoke . . . . .	+	+	+	+	+	+	-
*588. On domed house, fire inside . . . . .	+	+	+	+	+	+	-
589. Meat pulverizing . . . . .	+	+	+	+	+	+	-
590. Roast a little first . . . . .				+	-	-	-
*591. Grind on metate with muller . . . . .	+	+	(+)	-	-	+	-
592. Buckskin underneath . . . . .	+	+	-	-	-	+	-
*593. On any rock . . . . .	-	-	(+)	-	+	-	-
594. On rawhide only . . . . .	-	-	-	+	-	-	-
*595. On parfleche . . . . .	+	R	+	-	-	-	-
596. Mix with: marrow . . . . .	-	-	-	+	+	+	-
597. Fat . . . . .	+	+	+	+	+	+	-
598. Meat storage . . . . .	+	+	+	+	+	+	?
599. In bark bags (S = sage bark). . . . .	-	-	-	S	-	-	?
600. In skin bags . . . . .				+	-	+	?
*601. In parfleche . . . . .	+	+	+	-	+	R	?
602. In pit . . . . .		+	-	-	-	-	?
*603. Tripe eaten . . . . .	+	+	+	+	+	+	-
*604. Blood collected in paunch or gut . . . . .	+	+	+	+	+	+	+
605. Cooked in paunch . . . . .	+	+	-	-	-	-	+
606. Meat cooked in paunch or gut . . . . .		+	-	-	-	-	-
*607. Fish drying . . . . .	+	+	+	+	+	-	0
608. Preparation: head removed . . . . .	+	-	+	+	+	-	-
*609. Split in two . . . . .	+		+	+	+	-	-
*610. Hang on poles . . . . .	+	+	+	-	+	-	-
611. Entrails rejected . . . . .	+	+	+	+		-	-
612. Heads rejected . . . . .	+		+		+	-	-
613. Dried in: sun . . . . .	-	-	-	-	-	-	-
*614. Shade . . . . .	+	+	+	+	+	-	-
*615. Fish pulverized . . . . .	+	-	+	-	-	-	-
616. Fish storage . . . . .	+	+	+	+	+	-	-
*617. In skin bags . . . . .	-	-	-	+	+	-	-
*618. In bark bags . . . . .	-	+	-	+	+	-	-
*619. Wrapped in bark, grass . . . . .	+	+	+	-	-	-	-
620. In pits . . . . .		+	+	-	-	-	-
621. In house . . . . .	+	+	(+)		+	-	-
*622. Ground bone eaten . . . . .	+	+	+	+	+	+	-
*623. Fish vertebrae . . . . .	+	+	+	-	-	-	-
624. Large game: vertebrae . . . . .	-	-	-	+?	+	-	-
625. Leg joints . . . . .					+	-	-
*626. Small game: vertebrae . . . . .	+	-	+	+	+	+	-
627. Leg joints . . . . .						-?	-
628. Parts of game dried: ears . . . . .				+	+	+	+
629. Whole head . . . . .				+	+	-	+
630. Tongue . . . . .						-	-
*631. Feet . . . . .	+	+	+	+	+	+	+
*632. Marrow extracted . . . . .	+	R	+	+	+	+	+
633. Brain eaten . . . . .						+	-
634. Spinal cord eaten . . . . .						+	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-CrsCr Sq	S-Prom Sp	GS-SklV GS	GS-DpCr GD
Cooking							
635. Earth oven: individual . . . . .	+	+	+	+	+	+	+
*636. Communal, subdivided . . . . .	-	-	+	+?	+	+	+
637. Not subdivided . . . . .	+	+	-	-	-	-	-
638. Lined with rocks . . . . .	-	+	+	+	-	?	-
*639. Intercourse spoils cooking . . . . .	+	+	+	-	+	+	-
640. Boiling: with hot stones . . . . .	-	+	+	+	+	+	+
641. In pot . . . . .			+	+	+	+	+
642. In basket . . . . .	-	-	+	+	+	-	+
*643. In hide . . . . .	-	-	+	-	+	-	-
*644. In stone bowl . . . . .	-	+	+	-	-	-	-
645. Stone boiling only to melt snow . . . . .				+	+	+	+
*646. Boiling in pot on fire . . . . .	+	?	-	+	+	+	+
647. Boiling basket . . . . .	-	-	+	+	+	-	+
*648. Hide covered . . . . .	-	-	+	-	+	-	?
649. Pitch covered, inside and outside . . . . .	-	-	+	+	+	-	?
650. Rock tongs (for lifting hot rocks) . . . . .	-	+	+	+	+	-	+
651. One bent stick . . . . .	-	+	-	-	-	-	-
652. 2 forked sticks . . . . .	-	-	+	-	+	-	-
653. 2 straight sticks . . . . .	-	-	-	+	-	-	+?
654. Broiling . . . . .	+	+	+	+	+	+	+
655. Directly on coals . . . . .	+	-	+	+	+	+	+
656. Stick over fire . . . . .	+	+		+	+		
*657. Lean ribs against stick . . . . .		+	+	+	-	+	+
*658. Parching: in basket . . . . .	+	+	+	+	+	+	+
659. Seed mush . . . . .	+	+	+	+	+	+	+
660. Seed meal . . . . .	+	+	+	+	+	+	+
DWELLINGS							
*661. <u>Domed Willow House</u> . . . . .	-	+	+	-	+	R	R
662. For summer use only . . . . .	-	+	+	-	+	+	+
663. Dome of arched willows as foundation . . . . .	-	-	-	-	+	+	+
*664. Willow cone as foundation . . . . .	-	+	+	-	-	-	-
665. Ground plan, portion of circle . . . . .	-	V	V	-	V	V	V
666. House covering of: canvas . . . . .	-	-	-	-	-	R	R
667. Willows . . . . .	-	-	-	-	+	+	+
668. Tule or brush . . . . .	-	+	+	-	-	-	-
669. Doorway: side (direction) . . . . .	-	E	E	-	E	-	-
670. Floor grass-covered . . . . .	-	+	+	-	+	+	+
671. Fire: indoors, center . . . . .	-	+	V	-	V	-	-
672. Outdoors . . . . .	-	-	V	-	V	-	-
673. Smoke hole in roof . . . . .	-	-	-	-	-	-	-
*674. <u>Conical House</u> . . . . .	+	+	+	+	+	+	-
675. For winter only . . . . .	+	+	+	+	+	+	-
*676. Foundation poles (no.) . . . . .	4	4	4	4	4	*4+	-
677. Tied at intersection . . . . .	+	+	+	+	+	+	-
678. Rope pole binders . . . . .	+	+	+	-	-	-	-
679. Willow pole binders . . . . .	-	-	-	+	+	+	-
680. Encircled with stones . . . . .	+	-	V	-	-	(+)	-
*681. Cover of: grass or tule . . . . .	+	+	+	+	+	+	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrscCr Sq	S-Prom Sp	CS-SklV Ss	CS-DpCr Sd
682. In bunches tied at one end . . . . .	+	+	+	+	+	+	-
*683. Juniper bark . . . . .	+	-	-	+	+	+	-
*684. Brush . . . . .	+	-	-	+	+	-	-
*685. Mats: tule . . . . .	+	-	+	-	+	-	-
686. Cover in layers . . . . .	+	+	+	+	+	+	-
687. Pole thatch binders . . . . .	-	-	+	+	+	+	-
688. Rope thatch binders . . . . .	+	+	-	-	-	-	-
*689. Earth covered, partly . . . . .	-	-	-	-	-	+	-
690. Doorway (direction) . . . . .	E	E	E	E	E	E	-
691. Flush with house . . . . .	+	+	+	+	+	+	-
*692. Height . . . . .	?	5	4+	4+		4+	-
*693. Door of: mat . . . . .	+	+	+	+	-	-	-
694. Skin . . . . .	-	-	-	-	-	-	-
695. Brush . . . . .	(+)	-	-	-	-	-	-
*696. Twined bark . . . . .	(+)	+	+	+	+	-	-
*697. Twined grass . . . . .	+	-	-	-	+	+	-
698. Braced with sticks . . . . .		+	+	+	+	+	-
*699. Fireplace: in house center . . . . .	+	+	+	+	+	+	-
700. Draft break or fire shield inside door . . . . .						+	-
701. Smoke hole in roof . . . . .	+	+	+	+	+	+	-
*702. Draft flap on pole outside . . . . .			+	-	-	-	-
*703. <u>Tipi</u> . . . . .	+	+	+	-	R	R	-
704. For summer . . . . .	+	+	+	-	V	-	-
705. For winter . . . . .	V	+	+	-	+	+	-
*706. No. of foundation poles . . . . .	4	4	4	-	4	4	-
707. Tied at intersection . . . . .	+	+	+	-	+	+	-
*708. Total no. of poles . . . . .	12	12	12	-	12	12	-
709. "Ears" on 2 poles to close smoke hole . . . . .	+	+	+	-	+	+	-
*710. Door (direction facing) . . . . .	E	E	E	-	E	E	-
711. Interior brace rope . . . . .	+	+	+	-	+	+	-
*712. Cover: smoked buffalo hide . . . . .	+	+	+	-	+	-	-
713. Deer hide . . . . .						-	-
714. Elkhide . . . . .		+	+	-	+	-	-
715. Canvas . . . . .	R	R	R	-	R	R	-
*716. Tipi decoration: war exploits . . . . .	-	-	+	-	-	-	-
716a. Personal powers . . . . .	-	+	-	-	-	-	-
*717. <u>Cabled House</u> . . . . .	-	-	-	-	-	+	-
718. For winter only . . . . .	-	-	-	-	-	+	-
719. Number of vertical posts . . . . .	-	-	-	-	-	2	-
720. Ridgepole . . . . .	-	-	-	-	-	+	-
721. Ground plan: elliptical . . . . .	-	-	-	-	-	+	-
722. Cover of: brush . . . . .	-	-	-	-	-	+	-
723. Bark . . . . .	-	-	-	-	-	+	-
724. Earth . . . . .	-	-	-	-	-	(+)	-
725. Door (side) . . . . .	-	-	-	-	-	V	-
726. End . . . . .	-	-	-	-	-	V	-
727. Flush with wall . . . . .	-	-	-	-	-	+	-
728. Fireplace inside . . . . .	-	-	-	-	-	+	-
729. Smoke hole, roof . . . . .	-	-	-	-	-	+	-



	S <sub>s</sub> S-Lemhi	S <sub>r</sub> S-FtHL	B <sub>a</sub> NP-Ban	S <sub>q</sub> S-GrGrCr	S <sub>p</sub> S-Prom	S <sub>s</sub> GS-SkIV	S <sub>d</sub> GS-DpCr
<u>Miscellaneous Houses</u>							
730. Windbreak . . . . .	+	+	+	+	+	+	+
731. Brush fence . . . . .	+	+	+	+	+	+	+
732. Vertical willow fence . . . . .	+	+	+	+	+	-	-
733. For summer only . . . . .	+	+	+	+	+	+	-
734. For winter . . . . .	-	-	-	-	-	-	+
735. Sunshade . . . . .	+	+	+	-	+	+	R
736. Brush or tree only . . . . .	-	-	-	-	+	+	R
737. Posts supporting roof . . . . .	+	+	R	-	+	-	-
738. No. of posts . . . . .	4	4	4	-	4	-	-
739. Horizontal brush roof . . . . .	+	+	+	-	+	-	-
740. No. of side walls . . . . .	*1+	3	*1+	-	V	-	-
741. Tripod, brush cover . . . . .			+	-	-	-	-
742. Storehouse . . . . .	+	+	+	-	+	+	-
*743. Like small dwelling . . . . .	+	+	+	-	+	-	-
744. Roof over pit . . . . .							
*745. Menstrual house . . . . .	+	+	?	+	+	+	-
746. Like small dwelling . . . . .	+	+		+	+	+	-
747. Brush windbreak only . . . . .	-	-		-	-	-	+
*748. Dog house . . . . .	+	-	+	-	+	-	-
749. Like small dwelling . . . . .	+	-	-	-	+	-	-
<u>Varia</u>							
*750. War bundle hung on tipi with pole . . . . .	+	+	-	-	-	-	-
751. In special house . . . . .	-	-		-	-	-	-
752. On tripod . . . . .	-	-	*-	-	+	-	-
753. Behind house . . . . .	-	-	+	-	-	-	-
754. East of house . . . . .	-	-	-	-	+	-	-
*755. Camp circle . . . . .	+	+	+	-	+	+	+
756. Always . . . . .	-	-	-	-	+	-	-
757. Dances, etc., only . . . . .	+	+	+	-	-	+	+
758. Opening east . . . . .	+	+	+	-	+	+	-
759. Opening any side . . . . .	-	-	-	-	-	-	+
760. Chief in center, on west side . . . . .	+	-	-	-	+	-	-
*761. Live in caves . . . . .	+	+	+	+	+	+	+?
762. Winter dwelling . . . . .	-	-	-	-	+	+	?
763. Temporary only . . . . .	+	+	+	+	+	+	?
764. Willows across entrance . . . . .	-	-	-	-	-	-	?
765. Smoke hole above . . . . .	-	-	-	-	-	-	?
House interior:							
*766. Sleep on: loose grass or bark . . . . .	+	+	+	+	+	+	+
767. Mats of grass . . . . .	+	+	+	+	-	-	-
*768. Mats of bark . . . . .	+	+	+	+	+	-	-
*769. Buffalo fur . . . . .	+	+	+	-	+	(+)	o
*770. Furs, sewed together . . . . .	+		+	-	+	+	-
771. Woven fur . . . . .	-	+	R	+	-	+	-
772. Bed covering: woven fur blanket . . . . .	+	+	+	+	+	+	+
773. Sewed fur blanket . . . . .	+	+	+	+	+	+	-
774. Buffalo fur . . . . .	+	+	+	-	+	(+)	-
*775. Woven bark blanket . . . . .		+	+	+	+	(+)	-
776. Tanned hides . . . . .		+	+	+	+	-	-
777. Rugs of matting . . . . .	+	+	+	+	+	-	-
778. Floor is grass covered . . . . .	+	+	+	+	+	+	-

	S-Lemhi S <sub>e</sub>	S-FtHL S <sub>r</sub>	NP-Ban Ba	S-GrScr S <sub>q</sub>	S-Prom S <sub>p</sub>	GS-SkIV S	GS-DpCr S
779. Interior storage pits . . . . .		+	-	-	-	-	-
780. Interior storage bags . . . . .	+	+	+	+	+	+	-
*781. Backrest on tripod . . . . .	+	+	+	-	+	+	-
782. Horizontal willows . . . . .	+	+	+	-	+	+	-
783. SWEAT HOUSE . . . . .	+	+	+	+	+	+	-
784. <u>Domed Willow Type</u> . . . . .	+	+	+	+	+	+	-
785. Covered with: rabbitskin blanket . . . . .			+	+	-	+	-
786. Skins . . . . .	+	+	+	R	-	-	-
787. Brush and earth . . . . .	-	-	+	-	-	-	-
788. Grass . . . . .	+	+	+	-	-	-	-
789. Earth . . . . .	+	+	+	-	-	-	-
790. Sewed fur blanket . . . . .				+	+	+	-
791. Door (direction) . . . . .	E	E	E	-	-	-	-
<u>Uses of Sweat House</u>							
797. Heated by: fire inside . . . . .	-	-	-	-	-	+	-
*798. Hot rocks (heat outside) . . . . .	+	+	+	+	+	+	-
799. Rocks: in pit . . . . .	+	+	+	+	+	+	-
*800. In pile, no pit . . . . .	-	-	-	-	-	-	-
801. Water for rocks in: basketry olla . . . . .	-	-	+	+	+	-	-
*802. Basketry cup . . . . .	-	-	-	-	-	+	-
803. Pot . . . . .	+	+	+	-	+	-	-
804. Animal-stomach bag . . . . .	-	+	-	-	-	-	-
805. Water: poured on rocks . . . . .	-	-	-	+	-	-	-
*806. Dipped with ladle . . . . .	-	-	-	-	+	-	-
*807. Splashed with brush . . . . .	+	+	+	-	-	+	-
808. Floor, green-sage covered . . . . .						+	-
809. Used for cleansing . . . . .	+	+	+	+	+	+	-
810. Daily . . . . .	(+)	(+)	-	-	-	-	-
811. Any time . . . . .	-	+	+	+	+	+	-
812. Bather strips . . . . .	+	+	+	+	+	+	-
813. Wears breechclout . . . . .						+	-
*814. Attendant for bather . . . . .	V		-	-	-	-	-
815. Used for sickness, no doctor . . . . .	(+)	(+)	-	-?	-	+	-
816. Any sickness . . . . .	(+)	(+)	-	-	-	+	-
817. Special ills (see p. 281) . . . . .	(+)	(+)	-	-	-	-	-
*818. Bather: prays before entering . . . . .						?	-
*819. Prays while bathing . . . . .	+	+	+	-	+	+	-
820. To personal power . . . . .	-	-	+	-	-	-	-
*821. To other (see p. 273) . . . . .	+	+	+	-	+	+	-
822. For health . . . . .	+		+	-	+	+	-
823. For general well-being . . . . .	+		+			+	-
*824. Tells bad dream . . . . .	+	+	+	-	+	-	-
825. Only water splasher prays . . . . .					+	+	-
826. Smoke before bathing . . . . .	+	-	+	-	-	-	-
*827. Smoke while bathing . . . . .	-	+	-	-	+	-	-
828. Smoke after bathing . . . . .			+	-	-	-	-
829. Sing while bathing . . . . .					+	+	-
830. Taboos while bathing: talking . . . . .					+	+	-
831. Laughing . . . . .					+	+	-
832. Spitting . . . . .					+	+	-

	S-Lemhi Ss	S-FtHl Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkLV Gg	GS-DpCr Gd
*833. Cold bath after sweating . . . . .	+	+	+	+	+	+	-
834. Shaman uses sweat house . . . . .	+	+	+	+	+	-	-
*835. Because of special dream power . . . . .	+	+	+	?	+	-	-
836. Cures any diseases . . . . .	+	+	-	+	+	-	-
837. Cures special diseases . . . . .	-	-	+	-	-	-	-
838. Venereal . . . . .	-	-	+	-	-	-	-
839. Sweat house owned: by individual . . . . .	+	-	+	+	-	+	-
840. By community . . . . .	-	+	-	-	+	-	-
*841. Used by community . . . . .	+	+	+	+	+	+	-
842. No. of persons accommodated in sweat house . . . . .	6+	10	8	6+	V	2+	-
*843. Women sweat bathe . . . . .	+	-	+	+	+	+	-
NAVIGATION							
*844. Log raft (no. of logs) . . . . .	2	V	V	o	4	-	-
845. Hide cover on top . . . . .		+	+	-		-	-
*846. Balsa raft . . . . .	+	+	+	-	+	-	-
847. No. of bundles of tules . . . . .	4	5	3	-	4	-	-
848. Bundles side by side . . . . .	+	+	+	-	+	-	-
849. Bundles lashed together . . . . .	-	+	+	-	+	-	-
850. Bundles pinned together . . . . .	+	+	+	-	+	-	-
851. Stern square . . . . .	+	+	+	-	+	-	-
852. Prow pointed . . . . .		+	+	-	+	-	-
853. Prow curved up . . . . .	+	-	-	-	+	-	-
854. No. of persons held on balsa . . . . .	3	4	5+	-	3+	-	-
855. Pole-propelled . . . . .	+	+	+	-	+	-	-
856. Pulled by horse . . . . .			+	-	-	-	-
857. Pulled by rope tied across stream . . . . .	+	-	-	-	+	-	-
*858. Buffalo hide boats . . . . .					+	-	-
FIRE MAKING							
*859. Simple drill . . . . .	-	+	-	-	-	-	-
*860. Compound drill . . . . .	+	-	+	+	+	+	+
861. Cane shaft . . . . .	-	-	-	?	-	-	-
862. Hardwood shaft . . . . .	+	-	-	?	-	+	+
863. Foreshaft in split . . . . .	+	-	+	+	+	(+)	-
864. Foreshaft spliced . . . . .	-	-	-	-	-	(+)	+
865. Artemisia hearth . . . . .	+	+	+	+	+	+	+
866. Ash in pit . . . . .	+	-	-	-	+	-	-
867. Dirt in pit . . . . .	+	-	+	+	-	-	+
868. No. of pits in hearth . . . . .	V	V	2V	V	V	*1+	V
869. Artemisia-bark tinder . . . . .	+	+	+	+	+	+	+
870. Keep wrapped in buckskin . . . . .			+			+	
871. Strike 2 pieces of rock for fire . . . . .	+	-	+	-	+	-	-
872. Flint . . . . .	+	-	+	-	+	-	-
873. Obsidian . . . . .	+	-	-	-	+	-	-
874. Cottonwood-punk tinder . . . . .	+	-	-	+	+	-	-
*875. Strike flint and iron ore . . . . .	-	-	-	-	-	-	-
*876. Bark-bundle slow match . . . . .	+	+	+	+	+	W	W
*877. Bark-bundle torch . . . . .	+	?	-	-	+	+	+
*878. Preserve fire by covering with earth . . . . .	+	+	+	+	+	+	+
879. Burn sage into roots . . . . .	-	-	+	-		?	?
880. Punk kept in young sheep horn . . . . .	+	-	-	-		-	-

	Ss	Sr	Ba	Sq	Sp	Ss	Sr
881. Twig-bundle torch . . . . .	+	?	-	-	+	-	-
*882. Fire with drill made by men only . . . . .	+	+	+	+	+	+	+
MISCELLANEOUS IMPLEMENTS							
<u>*883. Mortars and Pestles . . . . .</u>							
884. Stone, small . . . . .	+		+	+	+	+	-
*885. Pestle of stone . . . . .	+		+	+	+	+	-
886. Used for: grinding bones . . . . .	+		+	+	+	-	-
887. For grinding small-game vertebrae and ribs . . . . .			+	+	+	-	-
888. For grinding food . . . . .	+		+	+	+	+	-
889. For grinding fish . . . . .			+	(+)	-	-	-
<u>*890. Metates and Mullers . . . . .</u>							
891. Thin, oval metate . . . . .	+	+	+	+	+	+	+
892. Back side for rough work . . . . .	+	+	+	+	+	+	+
893. Used for grinding: seeds . . . . .	+	+	+	+	+	+	+
894. Meat . . . . .	+	+	+	(+)		+	-
895. Bone . . . . .	+	+	-	-		+	-
896. Cleaned with: fingers . . . . .	-	+	-	-	-	-	-
897. Brush of sage bark . . . . .	+	-	-	-	-	-	+
898. Scrape with stick . . . . .	-	-	-	+	+	+	-
899. Scrape with broad grass . . . . .	-	-	+	-	-	-	-
*900. Muller: oval . . . . .				+	+	+	+
901. Grinding: back and forth motion . . . . .	+	+	+	+	+	+	+
<u>902. Mush Stirrer . . . . .</u>							
903. Single straight stick . . . . .	+	+	-	+	-	+	+
904. Paddle . . . . .	-	-	+	-	+	-	-
<u>Spoons, Dippers, etc.</u>							
*905. Dipper of: wood . . . . .	-	-	-		+	-	(+)
*906. Mt. sheep ewe horn . . . . .	+	+	+	-	+	-	(+)
907. Buffalo horn . . . . .					+	-	-
908. Pottery . . . . .	-	-	-	-	+	-	-
*909. Basketry with handle . . . . .	-	-	-	+	-	-	+
*910. Basketry without handle . . . . .	+	-	+	-	+	+	-
*911. Pitch coated . . . . .	+	-	(+)	-	+	+	-
*912. Spoon of: cottonwood bark . . . . .	+	-	(+)	-	+	-	-
913. Jack-rabbit scapula . . . . .	+	-	-	+	+	+	+
914. Wood . . . . .					+	+	(+)
915. Wildcat scapula . . . . .	-	-	-	+	+	-	(+)
*916. Sheep horn . . . . .	+	-	+	-	-	-	(+)
917. Ash bark . . . . .	+	-	+	-	+	-	-
*918. Twined spoon . . . . .		+	+		+	-	-
*919. Wooden spatula . . . . .	-	-	-	+	-	+	-
*921. Dishes, i.e., plates, bowls of: mt. sheep horn . . . . .	+	+	-	-	+	-	-
*922. Moose-horn plate . . . . .			+	-	-	-	-
*923. Rawhide dish . . . . .			+	-	+	-	-
924. Rough wooden slab . . . . .	-	+	-	+	+	-	-
*925. Twined willow plate . . . . .					+	+	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkLV Ss	GS-DpCr Ss
*926. Twined willow cup, pitch coated . . . . .	+	+	-	+	+	+	-
927. Coiled willow cup, pitch coated . . . . .	-	-	+	-	-	-	-
928. Steatite bowls . . . . .	-	+	-	?	-	-	-
929. Pottery bowls . . . . .	+	+	+	-	+	-	-
930. Eat: with 2 fingers . . . . .				+		+	+
*931. Water container: animal-stomach bag . . . . .	+	+	+	+	+	-	(+)
*932. Basketry olla . . . . .	+	+	+	+	+	+	+
933. Hands only for digging . . . . .	+	+	+	+	+	+	+
<u>Knives</u>							
*934. Unhafted flint blades . . . . .	+	+	+	+	+	+	+
935. End wrapped in buckskin . . . . .	-	?	+	+	-	+	+
936. End wrapped in string . . . . .	+	?	-	+	+	-	-
*937. Hafted flint blade: wooden handle . . . . .	-	-	-	-	-	+	+
*938. Bone knife, rib . . . . .	+	+	-		-	-	-
939. Shoulder . . . . .	+	-	-		-	-	-
940. Broken cobble for cutting . . . . .	+	+	+	+	+	+	
<u>941. Skin Bags</u>							
*942. Salmon-skin bag . . . . .	+	-	+	-	+	-	-
943. With willow hoop mouth . . . . .	+	-	+	-	-	-	-
944. For berry gathering . . . . .	+	-	+	-	-	-	-
945. To carry food on short trip . . . . .	+	-	-	-	-	-	-
*946. For fish storage . . . . .			+	-	-	-	-
947. For sewing outfit . . . . .							
*948. Parfleche . . . . .	+	+	+	R	+	R	-
949. For meat storage . . . . .	+	+	+	+	+	+	-
950. More recently for clothes storage . . . . .	+	+	+	-		-	-
*951. Buckskin bags . . . . .	+	+	+	+	+	+	+
952. Tanned skin . . . . .	+	+	+	+	+	+	+
953. Single whole skin . . . . .	+	+	+	+	+	-	-
954. Cut off irregularities to square . . . . .	+	+	+	+	+	-	-
956. Half skin . . . . .						+	+
957. Fold across back . . . . .	+	+	+	+	+	+	-
958. Drawstring top . . . . .	+	+	+	+	+	+	+
959. Without hoop for seed storage . . . . .	+	+	+	+	+	-	-
960. Without hoop for pemmican . . . . .	+	+	+	+	+	+	-
*961. With hoop in mouth for seed gathering . . . . .	+	+	+	-	+	-	+
962. 2-skin bag . . . . .			+	?		-	-
963. For miscellaneous storage . . . . .					+	+	-
<u>*964. Awls</u>							
*965. Deer antler . . . . .						+	-
966. Bone . . . . .	-	-	-	+	+	-	+
967. Cannon (deer) . . . . .	-	-	-	+	+	-	?
968. Cactus spine . . . . .	-	-	-	-	(+)	-	-
969. Handle pitch covered . . . . .	-	-	-	-	(+)	-	-
*970. Wood . . . . .	+	+	+	-	-	+	-
971. Fire-hardened point . . . . .	+	-	-	-	-	+	-
972. Awl case, bark bundle . . . . .	-	-	-	?	-	?	?
*973. Buckskin . . . . .	+	-	+	?	+		
974. Buckskin sheath for point . . . . .	-	+	-				
975. Handle wrapped buckskin . . . . .	+	+	-	-	+		

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
976. Drills . . . . .	+	+	+	+	+	+	+
977. Shaft with stone point . . . . .	+	+	+	-	+	+	+
978. Shaft with bone point . . . . .	+	-	-	-	-	-	-
979. Stone knife for drill . . . . .	-	-	-	-	-	(+)	(+)
980. Stone point held fingers . . . . .				+	-	(+)	(+)
<u>Various</u>							
981. Wedge of: wood . . . . .			+	-	-	-	-
*982. Antler . . . . .	+	-	-	-	+	-	-
*983. Bone . . . . .	+	-	-	-	-	-	-
*984. Stone ax . . . . .	-	-	-	-	-	+	-
985. Natural cobble for hammer . . . . .	+	+	+	-	+	+	+
986. Burn trees down . . . . .	+		+		+	+	+
<u>Flint Flaking</u>							
*987. Flint flaker . . . . .	+	?	+	+	+	+	+
988. Sharp point . . . . .	+		-	+	+	+	+
989. Of antler tip . . . . .	-		-	+	(+)	+	+
*990. Bone of mt. goat . . . . .	+		-	-	-	-	-
*991. Of obsidian or flint . . . . .	+		+	+	+	-	-
992. Buckskin hand pad . . . . .	+		+	(+)	+	+	+
993. Pressure flaking . . . . .	+		+	+	+	+	+
*994. Percussion flaking . . . . .	+		+	+	+	+	+
995. For preliminary breaking only . . . . .	+		+	+	+	+	+
<u>SKIN DRESSING</u>							
*996. Skin soaked first . . . . .	A	A	A	A	A	A	A
*997. Hair removed . . . . .	A	A	AB	A	A	A	A
*998. Scrape, inclined post . . . . .	A	A	A	A	A	A	A
999. Heavy hides staked . . . . .	B	B	B	-	B	-	-
*1000. Hair scraper: iron . . . . .	-	-	R	-	-	-	-
1001. Horse rib . . . . .	A	A	AB	-	R	-	-
*1002. Stone . . . . .	B	-	B	-	-	-	-
1003. Pull hair by hand . . . . .	AB	-	-	-	-	-	-
1004. Deer front leg, below knee . . . . .	+	-	AB	A	A	A	A
*1005. Hide flesher: serrate bone . . . . .	A	-	AB	A	A	A	-
*1006. Stone . . . . .	+	A?	B	-	A	-	-
*1007. Deer front leg . . . . .			AB	A	-	-	-
*1008. Adz . . . . .	B	B	B	-	B	-	-
1009. Pull off by hand . . . . .						-	A
*1010. Twist hide dry . . . . .	A	A		A	A	A	A
*1011. Tanning with: fat . . . . .	+				+		-
1012. Brain . . . . .	+	+	+	+	+	+	+
1013. Spinal cord . . . . .	+	+	-	+	+	-	+
*1014. Marrow . . . . .	-	-	-	+	+	-	-
1015. Bear fat, from body . . . . .			+	-	-	-	-
1016. Liver . . . . .	+	+	+	(+)	+	(+)	-
1017. Chewed first . . . . .	+	+	-	(+)	+	-	-
1018. Tanning agent boiled . . . . .	+	+	+	-	+	-	-
1019. Tanning agent roasted . . . . .	-	-	-	+	-	+	+
1020. Tanning agent kept . . . . .	+	-	-	-	-	?	?

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-CrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
1021. In piece of intestine . . . . .	-	-	+	-	+		
1022. In pottery bowl . . . . .	+	-	-	-	-		
*1023. Soak hide in warm water . . . . .	A	AB	A	A	A	A	A
*1024. Meanwhile work by hand . . . . .	A	-	(A)	A	A	A	A
1025. Wring hide, by hand only . . . . .	-	-	-	-	-	A	A
*1026. 1 end tied, stick to twist other end . . . . .	+	AB	AB	A	A	A	A
1027. Put brains on again . . . . .							A
1028. Soak again and rinse . . . . .							A
1029. Graining: soak and stretch . . . . .	-	-	-	+	-	A	A
1030. Stretch with hands . . . . .	-	-	-	+	-	A	A
1031. Stretch with hands and feet . . . . .	A	A	AB	-	-	-	-
*1032. Scrape with sharp stone . . . . .	AB	AB	AB	+	+	A	A
1033. Pull across sinew rope . . . . .	*AB	-	B	-	+	-	-
*1034. Smoking . . . . .	A	A	A	A	A	A	-
1035. One side only . . . . .	+	+	+	+	+	A	-
*1036. Both sides for moccasin skins . . . . .	+	+	+	+	+	+	-
1037. Hide sewed funnel shape . . . . .	+	+	+	+	+	+	-
1038. Suspend from single sloping stick . . . . .	-	+	-	+	-	+	-
1039. Suspend from tripod . . . . .	+	(+)	+	-	+	-	-
1040. Bottom staked down . . . . .	+	+	+	+	+	+	-
1041. Pine wood . . . . .					+	-	-
1042. Any wood . . . . .					-	+	-
1043. Cedar-bark smoke . . . . .	-		-	+	+		
*1044. Wood smoke . . . . .	+	+	+	+	+		
1045. Fire in hole below hide . . . . .	+	+	+	+	+	+	-
*1046. Hides prepared by women . . . . .	+	+	+	+	+	+	R
1046a. Hides prepared by men . . . . .							+
WEAPONS							
1047. Bow . . . . .	+	+	+	+	+	+	+
*1048. Self bow . . . . .	+	+	+	+	+	+	+
1049. Length in feet . . . . .						4	*3
*1050. Sinew-back bow . . . . .	+	+	+	+	+	+	+
1051. Length (feet) . . . . .	3	4	3	3?	3	3	*3
1052. Width (inches) . . . . .	1½	1½	1½	2	1½	2	2
1053. Double curve . . . . .	(+)		(+)	-?	?	(+)	?
1054. Ends recurved . . . . .	+	(+)	(+)	-?	+	(+)	?
1055. Ends sinew wrapped . . . . .	+			-	-	+	?
1056. Of mountain mahogany . . . . .							+
1057. Of juniper . . . . .	-	-	-	-	+	+	-
1058. Of serviceberry . . . . .	-	-	-	-	+	-	-
*1059. Sinew (no. of layers) . . . . .	2+	2	2	2	2	V	V
1060. Grip is buckskin wrapped . . . . .	+	+	+	+	+	+	+
1061. Glue of horn used . . . . .	-	-	-	-	-	+	+
1062. Glue of fish (salmon hide) . . . . .	+	+	+	-	-	-	-
*1063. Mt. sheep horn bow . . . . .	+	+	+	+	+	+	+
1064. 2 horns set end to end, overlapping . . . . .	+	+	+	+	+	+	+
1065. Wrapped-sinew middle . . . . .			+	+	+	+	+
1066. Sinew backed . . . . .	-	+	(+)	+	+	+	+
*1067. Bowstring, sinew . . . . .	+	+	+	+	+	+	+
1068. Number of ply . . . . .	1	1	1	1	1	1	2
1069. Position of bow when shot . . . . .							
1070. Approximately horizontal . . . . .	-	-	-	-	-	V	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Gg	GS-DpGr Gd
1071. Approximately vertical . . . . .	+	+	+	+	+	V	-
1072. Slanting . . . . .	-	-	-	-	-	V	-
*1073. Wristguard, buckskin . . . . .	+	+	+	-	+	-?	+
1074. Bow designs . . . . .	+	+	+	-	+	+	+
*1075. Paint . . . . .	+	-	+	-	+	+	+
*1076. Snake skin . . . . .	+	+	+	-	+	-	-
*1077. Arrows . . . . .	+	+	+	+	+	+	+
1078. Without foreshaft . . . . .	+	+	+	+	+	+	+
1079. Length (feet) . . . . .	2½	2½	2½	2+			
1080. Cane used . . . . .	-	-	-	-	+	-	-
*1081. Hardwood used . . . . .	+	+	+	+	+	+	+
*1082. Bone point . . . . .	+	+	+	+	+	-	-
1083. Sharpened point . . . . .	+	-	+	+	-	+	+
*1084. Crossed sticks tied near tip for birds . . . . .	+	+	+	+	-	4	4
*1085. Stone head . . . . .	+	?	+	+	+	+	+
1085a. Type A . . . . .	-		+	+	+		
1085b. Type B . . . . .	-		-	-	+		
1085c. Type C . . . . .	+		+	-	-		
1086. With foreshaft . . . . .	-	+	+	+	+	+	+
1087. Cane shaft . . . . .	-	-	-	-	+	+	+
1088. Hardwood shaft . . . . .	-	+	+	+	-	+	-
*1089. Hardwood foreshaft . . . . .	-	+	+	+	+	+	+
*1090. Plain wooden point, sharpened . . . . .	-	+	+	+	+	+	+
1091. 4 cross sticks attached to point for birds . . . . .	-	-	-	-	+	-	-
1092. Stone point . . . . .	-	-	-	-	-	+	-
1093. Bone point . . . . .	-	-	-	-	+	-	-
1094. Ornamentation: spiral grooves (no.) . . . . .	2	-	-	-	-	-	-
*1095. Nonspiral grooves (no.) . . . . .	-	3	3	-	3	2	3
*1096. Paint . . . . .	+	-	-	-	+	+	-
1097. Blood . . . . .	-	-	-	-	+	+	-
*1098. Feathers (length, inches) . . . . .	7		5	5			
1099. Number . . . . .	3	3	3	3	3	3	3
*1100. Spiral . . . . .	(+)	(+)	(+)	(+)	(+)	(+)	-
1101. Nonspiral . . . . .	+	+	+	+	+	+	+
*1102. Gum or pitch (P) adhesive . . . . .	+	+	+	+	+	P	P
1103. Sinew tied . . . . .	+	+	+	+	+	+	+
*1104. Notching, wider at notch . . . . .	+	+	+	+	+	+	-
*1105. Arrow poison . . . . .	+	+	+	+	+	+	+
1106. Liver . . . . .	-	?	?		+	?	-
1107. Gall . . . . .	+?			-			-
1108. Decayed blood from heart . . . . .						?	+
1109. Obsidian . . . . .					+	?	-
1110. Rattlesnake poison . . . . .					+	+	-
1111. Red ants . . . . .				+	+	?	-
1112. Root . . . . .	+		+			+	-
1113. For warfare . . . . .	-				+	+	-
1114. For hunting . . . . .	+			+	(+)	+	+
*1115. Arrow release, primary . . . . .	+	+	+	+	+	+	+
<u>Arrow Straighteners and Polishers</u>							
*1116. Hands and teeth to straighten . . . . .	+	+	+	+	+	+	+
*1117. 1-piece stone shaft polisher . . . . .	-	-	-	-	-	+	+
1118. Oval . . . . .	-	-	-	-	-	+	?



	S-Lemhi Ss	S-FtHL Sr	Ba NP-Ban	Sq S-GrGrCr	Sp S-Prom	SS GS-SkIV	SD GS-DpCr
1119. For cane shafts only . . . . .	-	-	-	-	-	+	+
*1120. 2-piece stone shaft polisher . . . . .	+	+	+	+	+	+	+
1121. One groove in each . . . . .	+	+	+	+	+	+	+
1122. For hardwood arrows only . . . . .	+	+	+	+	-	+	+
1123. Perforated horn wrench . . . . .	+	+	+	+	+	+	-
1124. Mountain sheep horn . . . . .	+	+	+	-	+	+	-
1125. Antelope horn . . . . .	-	-	-	+	-	+	-
1126. 1 hole . . . . .	+	-	-	-	-	-	-
1127. 2 graduated holes . . . . .	-	+	-	+	-	+	-
1128. 3 graduated holes . . . . .	-	-	+	-	+	+	-
1129. Arrow heated to straighten . . . . .	+	+	+	+	+	-	+
<u>1130. Quivers</u> . . . . .	+	+	+	+	+	+	+
*1131. Whole skin, head down . . . . .	-	-	-	-	+	-	-
*1132. Cut skin, sewed up stomach . . . . .	+	+	+	+	+	+	+
1133. Foxskin . . . . .	+	+	-	-	+	-	+
1134. Bearskin . . . . .					+	-	
1135. Wildcat skin . . . . .	+	+	-	+	+	+	+
1136. Mt. lion skin . . . . .					+	+	
1137. Buckskin . . . . .	-	-	-	-	-	+	
1138. Fawn fur . . . . .	-	+	+	+	+	+	
1139. Young antelope skin . . . . .	-	-	+	-	+	(+)	
1140. Otter skin . . . . .	+	-	+	-	+	+	
1141. Coyote skin . . . . .	+	-	-	-	+	-	
*1142. Carry also in quiver: bow . . . . .	+	+	+	+	+	+	+
*1143. Fire-making outfit . . . . .	+	+	+	+	+	+	+
1144. Pull arrow over shoulder from quiver . . . . .	-	+	-	-	+	+	+
1145. Pull arrow under arm . . . . .	-	-	+	+	-	(+)	-
1146. Pull arrow outside arm . . . . .	+	-	-	-	-	-	-
<u>Miscellaneous Weapons</u>							
*1147. Thrusting spear . . . . .	+	+	+	+	+	-	-
1148. Feathers on butt . . . . .		+	+	-	+	-	-
1149. Feathers along shaft . . . . .		+	+	+	-	-	-
*1150. Shield . . . . .	+	+	+	+	+	-	-
1151. Rawhide . . . . .	+	+	+	-	+	-	-
1152. Buffalo neck . . . . .	+	+	(+)	-	+	-	-
1153. Buffalo stomach . . . . .	-	-	(+)	-	-	-	-
1154. Shape in earth crater . . . . .	+	-	+	?	+	-	-
1155. Buckskin cover . . . . .	+	-	+	?	+	-	-
1156. Feathers attached . . . . .	+	+	(+)	+	+	-	-
1157. Painted . . . . .							
*1158. Horse war decoration . . . . .		+	+	-	+	-	-
1159. Club . . . . .							
1160. Plain rabbit club only . . . . .	+	-	-	+	+	-	-
*1161. War "ax" . . . . .	+	+	+	-	+	-	-
1162. Throw rock by hand . . . . .	+	+	+	+	+	-	-
*1163. Special-shaped rock . . . . .	+	-	+	+	+	-	-
*1164. Dagger . . . . .	+	+	+	+	+	-	-
1165. Sling, toy only (see Games) . . . . .	+		+			+	-
*1166. Poggamoggan . . . . .	+	+	+	-	+	-	-
*1167. Buffalo-scrotum rattle . . . . .			+			-	-

	S-Lemhi S <sub>s</sub>	S-FtHL S <sub>r</sub>	NP-Ban B <sub>a</sub>	S-GrGr S <sub>q</sub>	S-Prom S <sub>p</sub>	CS-SkLV S <sub>l</sub>	CS-DpCr S <sub>d</sub>
<u>BASKETRY</u>							
1168. Made by women only . . . . .	+	+	+	+	+	+	+
<u>Materials</u>							
*1169. Willow coil foundation . . . . .	+	+	+	-	R?	+	-
1170. Willow twine foundation . . . . .	+	+	+	+	+	+	+
1171. Coil and twine weft of: willow sapwood . . . . .	+	+	+	+		+	+
1172. Inner willow with bark for brown . . . . .	-	+	+	-		-	-
1173. Dyes . . . . .	R	R			+		
*1174. Applied decoration . . . . .	-	-	+	-	-	-	-
1175. Black paint . . . . .	-	-	+	-	-	-	-
1176. Red paint . . . . .	-	-	-	-	+	-	+
<u>Weaves</u>							
*1177. Coil foundation . . . . .	+	+	+	-	+	+	-
*1178. Number of rods . . . . .	1	*1+	*1+	-	1	?	-
*1179. Coil direction, looking in basket: clockwise . . . . .	+	+	+	-	+	-	-
*1180. Awl through outside basket . . . . .	+	+	+	-	+	-	-
*1181. Twine weaves . . . . .	+	+	+	+	+	+	+
1182. Plain 2 strand . . . . .	+	+	+	+	+	+	+
1183. Diagonal . . . . .	+	+	-	+	+	?	?
1184. Openwork . . . . .	+	+	+	+	+	+	+
1185. Close work . . . . .	+	+	+	+	+	+	+
<u>Basket Forms</u>							
*1186. Seed beater, twined . . . . .	+	+	+	+	+	+	+
1187. Oval . . . . .	+	+	+	-	-	+	+
1188. Circular . . . . .	-	-	-	+	+	+	+
1189. Parallel warp longitudinal . . . . .	-	+	+	+	+	+	+
1190. Parallel warp cross . . . . .	+	-	-	-	-	-	-
*1191. Shape, type A . . . . .	+	+	+				+
1191a. Shape, type B . . . . .				+	+	+	
*1192. Winnowing basket, twined . . . . .	+	+	+	+	+	+	+
1193. Fan shaped . . . . .	+	+	+	-	+	+	+
1194. Circular, rod rim . . . . .	-	-	-	+	(+)	+	+
1195. Parallel warp . . . . .	+	+	+	+	+	+	+
1196. Open twine . . . . .	+	+	+	+	+	+	+
1197. Close twine . . . . .	+	+	+	+	+	+	+
1198. Used also for parching . . . . .	+	+	+	+	+	+	+
*1199. Conical carrying basket . . . . .	-	-	-	+	-	+	+
1200. Twined . . . . .	-	-	-	+	-	+	+
1201. Open twine . . . . .	-	-	-	+	-	+	+
1202. Close twine . . . . .	-	-	-	-	-	+	+
1203. Wicker bottom . . . . .	-	-	-	+	-	?	?
1204. Buckskin-covered bottom . . . . .	-	-	-	+	-	+	+
1205. Pointed bottom . . . . .	-	-	-	+	-	+	+
1206. Rod-and-bundle rim . . . . .	-	-	-	+	-	?	
*1207. Fishing basket . . . . .	+	+	+	+	+	-	-
1208. Plain twine . . . . .	+	+	+	+	+	-	-
*1209. Wide-mouthed basket . . . . .	+	+	+	+	+	+	+
*1210. Close-twined . . . . .	+	-	+	-	+	-	?
1211. Pitch-coated . . . . .	+	-	-	-	-	-	

	S-Lemhi Ss	S-FtHL Sr	NP-Ben Ba	S-GrscCr Sq	S-Prom Sp	GS-SklV Ss	GS-DpCr Sd
*1212. Open-twined . . . . .	+	+	+	+	+	+	(+)
1213. Coiled . . . . .	-	+	+	-	-	-	-
*1214. Pitch-coated . . . . .	-	+	+	-	-	-	-
*1215. Basketry hat, twined . . . . .	-	+?	-	-	?	-	+
1216. Hemispherical . . . . .	-	-	-	-	-	-	+
*1217. Water jug, twined . . . . .	+	+	-	+	+	+	+
*1218. Coiled . . . . .		+	+	-	-	R	-
1219. Wicker bottom . . . . .							
1220. Small mouth . . . . .	(+)	(+)	+	+	+	+	+
1221. Wide mouth . . . . .	(+)	(+)	+	-	-	-	-
1222. Rounded bottom . . . . .		+	+	+	-	R	+
1223. Pointed bottom . . . . .		-	-	-	-	+	-
1224. Tapers to spout . . . . .		-	-	+	+	+	+
*1225. Pitch-coated outside . . . . .	+	-	+	-	-	-	-
1226. Pitch-coated inside . . . . .	-	+	+	+	+	+	+
*1227. Pitch shaken with hot pebbles . . . . .				+	+	+	+
1228. Pitch-coated bottom . . . . .	+	-	+	+	-	+	+
1229. Buckskin-covered bottom . . . . .		+	+	+	+	+	+
1230. Painted red . . . . .	-	-	-	-	+	-	+
1231. Handle of horsehair . . . . .	-	+	+	+	+	+	-
1232. Handle of human hair . . . . .	-	-	-	-	-	-	+
1233. Handle of buckskin . . . . .	-	-	-	+	-	-	+
1234. Handle of vegetable string . . . . .	+	+	-	+	-	+	-
1235. Stopper of cedar bark . . . . .	-	-	-	+	+	+	+
*1236. Covered with buckskin (i.e., lid) . . . . .			+	-	-	-	-
1237. Stopper of grass, etc. . . . .	-	+	+	+	+	+	+
1238. Basketry lid . . . . .	(+)	+	+	-	-	-	-
*1239. Basketry bowl . . . . .	+	+	+	+	+	+	+
1240. Coiled . . . . .	+	+	+	-	+	-	-
1241. Twined . . . . .	-	-	-	+	-	+	+
1242. Pitch-coated . . . . .		-	+	+	(+)	-	-
1243. Blood-coated . . . . .				+			
*1244. For boiling . . . . .		+	+	+	+	-	-
1245. Basketry ladle or dipper . . . . .	-	+	+	+	+	+	+
*1246. Twined . . . . .	-	+	-	+	-	+	+
1247. Coiled . . . . .	-	-	+	-	+	-	-
1248. With handle . . . . .	-	-	-	+	-	-	-
1249. Pitch-coated . . . . .	-	-	+	-	+	-	-
1250. Blood-covered . . . . .			-	+	-	-	-
*1251. Lids modern (M), ancient (A) . . . . .	A	A	A	M	A	M	M
1252. Handles modern . . . . .	-	+	-	-	-	+	+
*1253. Bags . . . . .	-	-	+	+	+	+	-
*1254. Of sage bark, twined . . . . .	-	-	+	+	+	+	-
1255. Of tule, twined . . . . .	-	-	+	+	+	-	-
*1256. Mats . . . . .	+	+	+	+	+	-	-
1257. Of sage bark, twined . . . . .	+	+	+	+	+	-	-
1258. Of tule, twined . . . . .	+	+	+	+	+	-	-
WEAVING							
*1259. Fur Blankets . . . . .	R?	R	R	+	+	+	+
1260. Furs used, twisted into rope . . . . .	+	R	R	+	+	+	+
*1261. Rabbit . . . . .	+	R	R	+	+	+	+
1262. Loom, 2 parallel bars . . . . .	-	-	+	+	+	+	-

	S-Lemhi S <sub>a</sub>	S-FtHL S <sub>r</sub>	NP-Ban B <sub>a</sub>	S-GrSGr S <sub>q</sub>	S-Prom S <sub>p</sub>	GS-SkLV S <sub>s</sub>	GS-DpCr S <sub>d</sub>
1263. Horizontal, near ground . . . . .	-	-	+	+	+	+	-
*1264. Loom, 1 horizontal bar and pegs . . . . .	-	-	-	-	-	-	+
*1265. No loom, lay work on ground . . . . .	+	+	-	-	-	-	-
*1266. Warp, no. of ply . . . . .	2	1	1	2	1	2	2
*1267. Plain stick for twisting warp . . . . .	+	+	+	+	+	+	+
1268. Weft of vegetable-fiber string . . . . .	+	+	+	+	+	+	+
1269. Of buckskin . . . . .	-	-	-	-	-	+?	-
1270. Twined weave . . . . .	+	+	+	+	+	+	+
*1271. Sew warps together . . . . .	-	+	-	-	-	-	-
1272. Made by men . . . . .	+						+
1272a. Made by women . . . . .		+	+	+	+	+	+
<u>1273. Feather Blankets</u> . . . . .							
*1274. Duck skins, twisted . . . . .	-	-	+	-	-	-	-
1275. Skins woven like fur blankets (above) . . . . .	-	-	+	-	-	-	-
1276. No. of ply warp . . . . .	-	-	1	-	-	-	-
<u>*1277. Vegetable-Fiber Blankets</u> . . . . .							
*1278. Materials: juniper bark . . . . .	-	-	-	-	(+)	+	-
1279. Sage bark . . . . .	+	+	+	+	+	+	-
1280. Tule . . . . .	+	-	-	-	-	-	-
*1281. Aquatic plant . . . . .	-	-	-	-	+	-	-
1282. Woven like fur blankets . . . . .	+	+	+	+	+	+	+?
1283. Warp is twined together with string . . . . .			+	-	-	-	?
1284. Woven plain checker weave . . . . .	-	-	-	+	-	-	?
<u>1285. Nets</u> . . . . .							
*1286. Material (see p. 374) . . . . .							
*1287. String pegged down to weave . . . . .			+				
1288. Shuttle is string wound lengthwise on stick . . . . .	-	?	-	-	-	-	+?
1289. String ball on stick . . . . .	-	?	-	+	-	?	-
1290. String ball, no stick . . . . .	+	?	+	-	+	?	-
*1291. Knots, overhand . . . . .	+	?	+	+	?	?	+
1292. Mesh, size of middle finger, for fish . . . . .			+		-	-	-
1293. Mesh, size of rabbit head, for rabbits . . . . .					+	+	+
<u>Cordage (Twisted)</u>							
*1294. Materials: vegetable fiber . . . . .	+	+	+	+	+	+	+
1295. Sinew . . . . .		+	+	+	-	-	-
1296. Buffalo hair . . . . .			+	-	-	-	-
1297. Two-ply only for string . . . . .	+	+	+	+	+	+	+
1298. Clockwise twist . . . . .	+	+	+	+	+	+	+
1299. No. of ply rope . . . . .	3	3	3	3	3	3	-
*1300. Braided rope (no. of strands) . . . . .	3	3+	3	3	3	3	-
1301. Made by men . . . . .	+	+	+	+	+	+	+
1301a. Made by women . . . . .					+		
1302. String rolled on thigh . . . . .	+	-	+	+	+	+	+
*1303. String twisted with stick . . . . .		+	+	-	+	-	-
1304. Skin straps made by women . . . . .	+		+				

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkLV Gg	GS-DpCr Gd
*1305. POTTERY . . . . .	+	+	+	+	+	+	+
1306. Clay ground on metate . . . . .	-	?	-	+	+	-	+
*1307. Clay winnowed on basket . . . . .				+		-	+
1308. Temper of crushed rock . . . . .	-	?	-	-	+	-	-
*1309. Pitch mixed in clay . . . . .			+	-	-	-	-
*1310. Construction by coiling . . . . .	-	?	-	+	-	+	+
1311. Continuous spiral of clay . . . . .	-	?	-	+	-	+	?
1312. Coil clockwise (looking into pot) . . . . .	-	?	-	+	-	+	+
1313. Construct in hole in ground . . . . .	+	?	+	-	-	-	-
1314. Pats of clay to build pot . . . . .	+	?	+	-	+	-	-
1315. Cobble and hand finishing . . . . .	-	?	-	-	-	-	+?
*1316. Pot scraped: with fingers only . . . . .	+	?	-	+	+	+	-
1317. With deer horn . . . . .	-	?	-	-	-	-	+
1318. With stick . . . . .	-	?	-	+	-	-	-
*1319. Pot fired, open fire . . . . .	+		-	+	+	+	+
1320. Decoration . . . . .	-		-	-	-	-	-
*1322. Unbaked clay effigies (see Toys) . . . . .	+		+		+	+	+
*1323. Suspend pot from tripod for cooking . . . . .	+	+	-		-	-	-
1324. Set pot in hole in fire for cooking . . . . .						-	+
*1325. Stone vessels . . . . .	-	+	?		-	-	-
BURDENS							
*1326. Pack strap, skin (sex using) . . . . .	B	-	B	B	B	B	B
*1327. Pack strap, vegetable fiber (sex) . . . . .	(B)	-	B	B	B	-	-
1328. Of twisted rope (3-ply) . . . . .	-	-	-	+	+	-	-
1329. Of braided rope (3 strands) . . . . .	-	+	-	+	+	W	-
*1330. Strap passes over head . . . . .	+	-	B	-	-	B	W
1331. Strap across shoulder, chest . . . . .	B	B	B	B	B	M	M
1332. Held hand at chest . . . . .	B	B	B	-	-	M	M
1333. Carrying nets . . . . .	-	-	-	-	+	-	(+)
1334. Piece of rabbit net . . . . .	-	-	-	-	+	-	(+)
*1335. Deerskin bag . . . . .	M	W	B	B	B	+	M
1336. Round-bottom basket . . . . .			W	-	W	-	-
1337. Conical basket . . . . .	-	-	-	W	W	W	W
*1338. Coolie yoke . . . . .	(+)	-	-	-	-	-	-
<u>1339. Travois</u> . . . . .	-	+	+	-	+	+	-
*1340. Horse . . . . .	-	+	+	-	+	+	-
1341. Dog . . . . .	-	-	+	-	+	-	-
*1342. Animal Packing . . . . .	+	+	+	+	+	+	-
*1340. On horse . . . . .	+	+	+	-	+	+	-
*1344. On dog . . . . .	-	+	+	+	+	-	-
<u>1345. Riding</u> . . . . .	+	+	+	-	+	+	R
*1346. Men . . . . .	+	+	+	-	+	+	R
*1347. Women . . . . .	+	+	+	-	+	+	R

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrscCr Sq	S-Prom Sp	GS-Sk.V Sg	GS-DpCr Sd
CRADLES							
*1348. Basketry . . . . .	+	+	+	+	+	+	+
1349. Oval, wider at top . . . . .	+	+	+	+	+	+	+
1350. Rod rim . . . . .	+	+	+	+	+	+	+
1351. Twined vertical rods . . . . .	+	+	+	+	+	+	+
1352. Horizontal reinforcing rods (no.) . . . . .	3	?	2	-	2	1	-
1353. Entire cradle buckskin covered . . . . .	+	+	+	+	+	+	+
*1354. Board, buckskin covered . . . . .	R	R	R	-	(+)	-	-
1355. Hood . . . . .	+	+	+	+	+	+	+
1356. Twined basketry . . . . .	-	+	+	+	-	-	+
1357. Buckskin on willow arch . . . . .	+	-	-	-	+	+	-
*1358. Pendants on hood . . . . .	+	-	+	-	-	+	-
*1359. Genital covering for boys . . . . .	+	+	+	?	+		
1360. Lashing for infant: laced buckskin . . . . .	+	+	+	+	+	+	+
1361. Buffalo-fur blanket . . . . .					+	-	-
1362. Twined sage-bark blanket . . . . .	-	+	-	-	-	-	+
1363. Fawnskin blanket . . . . .			+	-	+	+	-
*1364. Rabbitskin as blanket . . . . .	-	R	+	-	+	+	+
1365. Cottontail-fur blanket . . . . .				+	+	+	-
1366. Ground-hog-fur blanket . . . . .	-	R	(+)	+	+	-	-
1367. Wildcat-hide blanket . . . . .	+	R	+	-	+	-	-
1368. Method of carrying: cradle strap across forehead . . . . .	-	-	-	-	-	+	+
1369. Strap across breast . . . . .	+	+	+	+	+	+	-
MUTILATIONS							
*1370. Ear lobe bored . . . . .	+	+	+	+	+	+	R
1371. One hole . . . . .	V	V	V	V	V	V	
1372. Several holes . . . . .	V	V	V	V	V	V	
*1373. With wooden awl . . . . .	+	+	+	+	+	?	?
1374. At birth . . . . .	+	+	+	+	+	V	
1375. When child . . . . .	-	-	-	-	-	V	V
1376. When youth or maiden . . . . .	-	-	-	-	-	V	V
1377. All males . . . . .	+	+	+	+	+	+	-
1378. All females . . . . .	+	+	+	+	+	+	-
*1379. Ear ornament (sex) . . . . .	B	B	B	B	B	B	R
1380. Glass beads . . . . .	-	-	-	R	-	-	
*1381. Shell pendant . . . . .	-	-	-	B	B	B	
*1382. Wooden stick . . . . .	B	B	B	-	-	W	
1383. Buckskin loop . . . . .	W	-	M	-	B	B	
1384. Feather on stick . . . . .	-	-	-	-	M		
*1385. Tattoo . . . . .	+	+	+	+	-	+	+
*1386. With cactus needle . . . . .	+	+	+	+	-	+	+
*1387. Pigment: wood charcoal . . . . .	+	+	+	?	-	+	+
1388. Pigment: red paint . . . . .			+	(+)	-	-	(+)
1389. When child . . . . .	-	+	-	-	-	-	-
1390. When youth or maiden . . . . .	-	-	-	+	-	-	-
1391. Any time . . . . .	+	-	+	-	-	+	+
*1392. On face . . . . .	+	+		-	-	-	+
*1393. On forehead only . . . . .	W		+	+	-	+	-
1394. On arms . . . . .	+	+	+	+	-	+	+
1395. On hands . . . . .				+	-	+	+
1396. On body . . . . .	-	(+)	-	-	-	-	-
1397. Head shape correction with hands at birth . . . . .	+	+	+	+	-	+	+

	S <sub>s</sub>	S <sub>r</sub>	B <sub>a</sub>	S <sub>q</sub>	S <sub>p</sub>	S <sub>s</sub>	S <sub>d</sub>
	S-Lemhi	S-FtHL	NP-Ban	S-GrCr	S-Prom	GS-SkIV	GS-DpCr
*1398. Nose correction at birth . . . . .	+	+	+	+	-	+	-
*1399. Stretch for tallness at birth . . . . .		+	-	+	-	-	-
DRESS AND ADORNMENT							
*1400. Necklaces . . . . .							
*1401. Beads of: . . . . .	+	+	+	+	+	+	+
1402. Shell disk . . . . .	-	-	-	-	+	+	?
1403. Glass . . . . .	R	R	R	R	R	+	-
*1404. Animal claws . . . . .	+	+	-	+	+	-	-
1405. Bear . . . . .	+	+	-	+	+	-	-
1406. Eagle . . . . .					+	-	-
*1407. Braided sweet grass . . . . .	+		+		+	-	-
1408. Buckskin strap . . . . .			+			-	-
1409. Painted . . . . .			+			-	-
*1410. Elk teeth . . . . .	-	+	+	+	+	+	-
1411. Snail shells . . . . .			+			-	-
1412. Dewclaws . . . . .	-	+	+	-		-	+
1413. Colored rock . . . . .	-	+	-			-	-
1414. Sticks . . . . .	-	+	-			-	-
*1415. Bone tubes . . . . .	R	R	+	+	R	-	+
1416. Mammal bones . . . . .	-	-	-	?	-	-	+
*1417. Fish vertebrae . . . . .	+	+	+	+	+	-	-
1418. Pendants . . . . .							
1419. Stone . . . . .	R	+				-	?
	-	+				-	?
*1420. Bracelets . . . . .							
1421. Short, tubular beads . . . . .			+	+		-	+
1422. Claws or teeth . . . . .			+	+		-	-
*1423. Belts . . . . .							
1424. Buckskin strap . . . . .	M	B	B	W	M	+	+
*1425. Animal fur . . . . .	W	W	W		W	-	-
1426. Braided string . . . . .		B	M	B		-	-
*1427. Eagle-Feather Fan . . . . .							
	M	M	M	M	M	-	-
Paint							
*1428. Apply dry pigment . . . . .	+	+	+	+	+	+	-
1429. Over greased skin . . . . .	+	+	+	+	+	+	-
1430. Mix pigment with water before applying . . . . .	-	-	-	-	-	-	+
*1431. Applied to: face, in patterns . . . . .	+	+	+	+	+	+	+
1432. Face, as rouge . . . . .	+	+	+	+	+	+	+
1433. For sun protection . . . . .	+	+	+	?	+	+	+
1434. Body, by any person, as ornament . . . . .	+	-	+	+	+	-	-
*1435. Body, according to dream . . . . .		+	(+)		+	-	-
1436. Hair . . . . .	+	+	+	+	+	-	+
*1437. Yellow paint on front lock . . . . .		+	+			-	-
1438. White paint on front lock . . . . .	+	+	+	M	+	-	+

	S-Lemhi Ss	S-FtHL Sf	NP-Ban Ba	S-GrGr Sg	S-Prom Sp	GS-SkLV Gg	GS-DpCr Gd
1439. Red paint on front lock . . . . .						-	+
1440. Applied with fingers only . . . . .	+	+	+	+	+	+	+
*1441. Applied in the morning after bad dream . . . . .	+	+	+	-	+	+	-
1442. Bathe before applying . . . . .	+	+	+	-	+	-	-
1443. Applied to prevent skin darkening in summer . . . . .	+	+	+	?	+	+	+
1444. Blacken around eyes for snow protection . . . . .	+	+	+	+	+	+	+
1445. Red around eyes for snow protection . . . . .			+	-	-	-	-
*1446. Pigments: black mineral . . . . .	-	?	+		+	+	+
*1447. Black charcoal . . . . .	+	?	+	+	+	-	-
*1448. White mineral . . . . .	+	+	+	+	+	?	+
*1449. Red mineral . . . . .	+	+	+	+	+	+	+
*1450. Blue mineral . . . . .	-	-	-	+	+	-	+
*1451. Yellow mineral . . . . .	+	+	+	+	+		
1452. Grease body for protection against weather . . . . .			+	+	+		
<u>Hairdressing</u>							
1453. Hairbrush . . . . .	+	+	+	+	+	+	?
1454. Porcupine tail . . . . .	-	+	+	+	+	+	
*1455. Grass bundle . . . . .	+	+	+	-	+	-	
1456. Grass-root bundle . . . . .	-	-	+	-	-	-	
1457. Rabbit-brush bundle . . . . .	-	-	-	+	+	-	
*1458. Comb . . . . .			+	-	+	-	-
*1459. Men's hairdressing: length past shoulders . . . . .	+	+	+	+	+	+	+
*1460. Front lock sticks up . . . . .	⊕	+	+	+	+	-	⊕
1461. Part in middle . . . . .	⊕	-	-	-	-	-	+
*1462. Braid over each shoulder . . . . .	⊕	+	+	+	+	+	+
*1463. Braid is fur wrapped . . . . .	+	+	+	+	+	-	-
1464. Braid is string wrapped . . . . .	-	-	-	-	-	⊕	+
*1465. Three braids . . . . .	⊕	⊕	⊕	-	⊕	-	-
*1466. Lengthen hair with horsehair . . . . .	⊕	-	-	-	⊕	-	-
1467. Women: length past shoulders . . . . .	+	+	+	+	+	+	+
1468. Hangs loose . . . . .	-	-	-	-	-	⊕	+
1469. Part in middle . . . . .	+	+	+	+	+	+	-
1470. Braid over each shoulder . . . . .	+	-	+	+	+	+	-
1471. Bangs . . . . .	+	R	-	-	-	+	-
1472. Hair adornment and ointment: white clay on men's front lock . . . . .	+	+	+	+	+	-	+
1473. Yellow paint on men's front lock . . . . .		+	+	+	+	-	-
1474. Red paint on men's front lock . . . . .	-	-	-	+	+	-	+
*1475. Red paint in part . . . . .	+	W	W	W	W	B	-
*1476. Marrow on hair . . . . .	+	-	+	+	+	+	⊕
1477. Female mt. sheep fat on hair . . . . .	-	+	-	-	-	-	-
*1478. Plant juice to protect against lice . . . . .	+	+	+	+	+	-	-
1479. Braids fur wrapped . . . . .	+	+	+	+	+	-	-
1480. Wash with plain water . . . . .	+	+	+	+	+	+	+
1481. And sand . . . . .					+	-	-
*1482. Feathers in hair . . . . .	M	M	M	M	M	+	+
1483. Cutting head hair with stone . . . . .	+	+	+	+	+	+	+
1484. Depilation . . . . .	+	+	+	+	+	+	?
1485. Of beard . . . . .	+	?	+	R	+	+	+
1486. Of eyebrows . . . . .	+	?	⊕	R	+	⊕	+
*1487. Of pubic hair . . . . .	⊕	⊕	⊕	?	-	W	+
1488. By fingernails . . . . .	-	?	+	+	+	-	-
*1489. Bent hardwood tweezers . . . . .	+	?	-	-	-	-	-
1490. File fingernails with rough stone . . . . .	+	-	+	+	+		
1491. To wash, squirt water from mouth . . . . .	+	+	+	+	+		



	Ss	Sr	Ba	Sq	Sp	Ss	Ss
	S-Lemhi	S-FtHl	NP-Ban	S-GrGr	S-Prom	GS-SkLV	GS-DpCr
<u>Headgear</u>							
*1492. Woman's basketry hat . . . . .	-	+?	-	-	-	-	+
*1493. Man's cap . . . . .	+	-	+	+	-	+	+
*1494. Fawnskin . . . . .	-	-	-	+	-	-	-
1495. Deer-head skin . . . . .	-	-	-	-	-	-	+
1496. Muskrat fur . . . . .	+	-	-	+	-	-	-
1497. Otter fur . . . . .	+	-	-	-	-	-	-
1498. Beaver fur . . . . .	-	-	-	+	-	-	-
*1499. Wildcat fur . . . . .	-	-	-	+	-	-	-
1500. Buckskin lined . . . . .	+	-	-	-	-	-	-
*1501. Skull cap . . . . .	+	-	+	+	+	-	+
*1502. With feathers other than quail . . . . .	-	-	-	+	+	-	-
1503. With rawhide visor . . . . .	-	-	+	-	+	-	-
1504. Fits down over ears . . . . .	+	-	-	+	-	-	-
*1505. Fur eyeshade, held with string . . . . .	-?	+	-	-	-	-	-
*1506. Band around head . . . . .	+	+	M	-	+	+	+
1507. Tanned buckskin . . . . .	-	+	+	-	-	B	M
1508. Cottontail fur . . . . .	-	-	+	-	-	-	-
1509. Otter fur . . . . .	+	-	+	-	-	-	-
1510. Weasel fur . . . . .	-	-	+	-	-	-	-
1511. Willow ring for summer . . . . .	W	B	B	W	W	W	-
<u>Robes and Capes</u>							
*1512. Woven (twined) vegetable-fiber robe . . . . .	-	+	+	+	+	+	+
1513. Woven (twined) fur robe . . . . .	-	-	+	+	+	+	+
1514. Robes of furs sewed together . . . . .	+	+	+	+	+	-	-
1515. Prairie-dog skins . . . . .	-	-	+	-	+	-	-
1516. Deerskins . . . . .	-	+	-	+	+	-	-
*1517. Rock-chuck furs . . . . .	+	+	+	+	+	-	-
1518. Wildcat furs . . . . .	-	+	+	+	+	-	-
1519. Badger furs . . . . .	+	-	+	+	+	-	-
*1520. Beaver furs . . . . .	-	-	+	+	+	-	-
*1521. Bear furs . . . . .	-	-	+	-	+	-	-
1522. Ground-hog furs . . . . .	+	-	+	-	+	-	-
1523. Coyote furs . . . . .	-	-	-	-	+	-	-
*1524. Mountain-sheep skins . . . . .	+	-	-	+	+	-	-
*1525. Buffalo-fur robe (single skin) . . . . .	+	+	+	+	+	-	-
1526. Antelope-fur robe . . . . .	+	-	-	+	+	+	-
*1527. Skin (no fur): elk skin . . . . .	+	+	+	-	+	-	-
1528. Deerskin . . . . .	-	-	-	+	+	+	-
*1529. Gloves or mittens . . . . .	+	-	-	-	+	-	-
1530. Feather robes . . . . .	-	-	+	-	-	-	-
<u>Shirts and Dresses</u>							
*1531. Woman's long gown . . . . .	+	+	+	+	+	+	+
1532. Deerskins (no. used) . . . . .	2	-	2	2+	2	2+	2+
1533. Antelope skins (no. used) . . . . .	2	-	2	2+	2	2+	-
1534. Mountain-sheep skins (no. used) . . . . .	2	2	2	2+	2	-	-
1535. Knee length . . . . .	-	-	-	-	-	-	+
1536. Shin length . . . . .	V	+	+	+	+	+	?
1537. Skins front and back . . . . .	+	+	+	+	+	+	+
*1538. Inset on sides . . . . .	V	V	+	V	V	V	V
1540. Sleeves elbow length . . . . .	-	+	V	V	V	-	-

	Ss	Sr	Ba	Sq	Sp	ES	ED
*1541. Sleeves wrist length . . . . .	+	-	V	V	V	-	-
1542. Sleeves fringed . . . . .	+	+	+	+	+	+	-
*1543. Flaps over upper arm . . . . .	+	+	+	+	+	+	-
1544. Sleeveless . . . . .	-	-	-	-	-	-	+
1545. Woman's gown decorated with snail shells . . . . .	-	-	+	?	-	-	-
*1546. Paint . . . . .	-	-	+	+	+	+	-
1547. Tubular bone beads . . . . .	-	-	-	-	R	-	-
*1548. Elk teeth . . . . .	+	+	+	+	+	-	-
*1549. Glass beads . . . . .	R	-	R	R	R	-	-
*1550. Fur pendants . . . . .	+	-	-	-	+	-	-
1551. Haliotis pendants . . . . .	-	-	-	-	+	-	-
*1552. Animal hoofs . . . . .	-	+	-	-	+	-	-
*1553. Porcupine quills . . . . .	-	-	-	-	+	+	-
1554. Awl bag hangs at right breast . . . . .	-	+	-	-	-	-	-
*1555. Fur scarf . . . . .	+	-	-	+	+	-	-
*1556. Men's shirt . . . . .	+	+	+	+	-	+	+
*1557. Sage bark, twined . . . . .	-	+	-	-	-	+	-
1558. Elkskin . . . . .	+	-	-	-	+	-	+
1559. Deerskins (no. used) . . . . .	2	2+	2	1	1+	2	2
1560. Mountain-sheep skins (no. used) . . . . .	2	2+	2	1	1+	2	2
*1561. Antelope skins (no. used) . . . . .	3	2+	2	1	1+	2	2
1562. Skins front and back . . . . .	+	+	+	-	+	+	+
*1563. One skin, poncho style . . . . .	+	-	-	+	+	+	+
1564. Fur pendants . . . . .	-	-	-	-	+	?	-
1565. Fur scarf . . . . .	+	-	-	+	+	-	-
1566. Bottom of shirt fringed . . . . .	+	-	+	+	+	+	+
1567. Sides of shirt fringed . . . . .	-	-	-	-	-	-	+
1568. Shirt tied at neck . . . . .	+	+	+	+	+	+	+
1569. Sleeves, elbow length . . . . .	+	-	-	-	+	-	-
*1570. Sleeves, wrist length . . . . .	+	+	+	+	+	+	+
1571. Sleeves, fringed . . . . .	+	+	+	+	+	+	+
1572. Men's shirt decorated . . . . .	R	-	+	+	+	?	+
1573. Scalps along fringe . . . . .	-	-	+	-	+	-	-
1574. Small round holes on breast . . . . .	-	-	+	-	-	-	-
*1575. Painted variously . . . . .	-	-	+	+	+	-	+
*1576. On shoulders . . . . .	-	-	+	+	+	-	?
1577. Bone-bead pendants . . . . .	R	-	-	-	-	-	-
*1578. Quill decorations . . . . .	R	-	+	-	+	-	-
<u>Skirts, Aprons, and Leggings</u>							
*1579. One skin around waist . . . . .	-	-	-	-	+	-	-
1580. For women only . . . . .	-	-	-	-	+	-	-
1581. Of buckskin . . . . .	-	-	-	-	+	-	-
1582. Of mountain-sheep skin . . . . .	-	-	-	-	+	-	-
1583. Of fur . . . . .	-	-	-	-	+	-	-
1584. Fringed . . . . .	-	-	-	-	+	-	-
1585. Two skins, sewed at sides . . . . .	-	-	-	-	+	-	-
1586. For women . . . . .	-	-	-	-	+	-	-
1587. For summer wear only . . . . .	-	-	-	-	+	-	-
*1588. Knee length . . . . .	-	-	-	-	+	-	-
1589. Fringed . . . . .	-	-	-	-	+	-	-
1590. Of deerskin . . . . .	-	-	-	-	+	-	-
1591. Of sheepskin . . . . .	-	-	-	-	+	-	-
1592. Of antelope skin . . . . .	-	-	-	-	+	-	-
*1593. Small front apron . . . . .	-	-	-	-	+	+	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-CrsCr Sq	S-Prom Sp	GS-SklV GS	GS-DpCr GD
1594. For women . . . . .	-	-	-	-	+	+	+
1595. For men . . . . .	-	-	-	-	+	-	-
1596. Of skin . . . . .	-	-	-	-	+	+	+
1597. Fringed . . . . .	-	-	-	-	+	+	+
1598. Of fur . . . . .	-	-	-	-	+	-	-
1599. Of shredded bark suspended from belt . . . . .	-	-	-	-	-	+	+
1600. Twined bark suspended from belt . . . . .	-	-	-	-	+	-	-
*1601. Worn with back apron . . . . .	-	-	-	-	+	+	+
1602. Large back apron . . . . .	-	-	-	-	+	+	+
1603. For women . . . . .	-	-	-	-	+	+	+
1604. Of skin . . . . .	-	-	-	-	-	+	+
1605. Fringed . . . . .	-	-	-	-	-	+	+
1606. Shredded bark suspended from belt . . . . .	-	-	-	-	-	+	+
1607. Cords suspended from belt . . . . .	-	-	-	-	+	-	-
1608. Vegetable-fiber skirt . . . . .	-	-	-	-	+	+?	-
1609. For women . . . . .	-	-	-	-	+	+	-
1610. Shredded bark suspended from belt . . . . .	-	-	-	-	-	+?	-
1611. Twined bark suspended from belt . . . . .	-	-	-	-	+	-	-
1612. Vegetable-fiber shirt . . . . .	-	+	-	-	-	+	-
1613. Twined . . . . .	-	-	-	-	-	+	-
1614. Breechclout . . . . .	+	+	+	+	+	+	+
1615. For men only . . . . .	+	+	+	+	+	+	+
1616. Buckskin . . . . .	+	+	+	+	+	+	+
1617. Fawnskin . . . . .	-	-	-	+	+	-	-
1618. Fur . . . . .	-	-	-	+	+	-	-
1619. Bark . . . . .	-	+	-	-	-	-	-
1620. Leggings . . . . .	+	+	+	+	+	+	+
*1621. For men . . . . .	+	+	+	+	+	+	+
1622. For women . . . . .	+	+	+	+	-	-	+
1623. Skin, sewed . . . . .	+	+	+	+	+	+	+
1624. Fur . . . . .	-	-	-	-	+	-	-
1625. Sage bark, twined . . . . .	-	?	-	+	-	-	-
1626. Cowania bark . . . . .	-	-	-	-	-	-	+
*1627. Length: hip to ankle . . . . .	M	M	M	M	M	M	M
1628. Hip to knee . . . . .	-	M	-	-	-	-	-
*1629. Knee to ankle . . . . .	W	W	W	W	-	-	W
*1630. Secured by garter . . . . .	B	W	W	B	M	+	+
*1631. Decoration, fringe . . . . .	M	M	M	+	+	+	+
1632. Scalps . . . . .	-	-	+	-	-	-	-
*1633. Quill . . . . .	-	-	+	-	+	-	-
<u>Footgear</u>							
1634. Habitually barefoot . . . . .	-	+	-	-	-	V	V
*1635. Skin moccasins, 2-piece . . . . .	+	-	+	+	+	+	+
1636. Soft upper . . . . .	+	-	+	+	+	+	+
*1637. Harder sole, separate . . . . .	+	-	+	+	+	+	V
1638. Badger-skin sole . . . . .	-	-	+	+	+	V	V
1639. Sole flat . . . . .	+	-	+	+	+	+	+
1640. Heel seam . . . . .	+	-	+	+	+	+	+
1641. Ankle flaps added . . . . .	+	-	+	+	+	+	+
1642. Ankle-height . . . . .	M	-	M	W	M	M	B
1643. Calf-height . . . . .	-	-	W	RW	W	W	-
*1644. Knee-height . . . . .	W	-	-	-	-	-	-
1645. Tongue added . . . . .	+	-	+	+	+	+	+
*1646. "Promontory type" . . . . .	-	-	-	-	+	-	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	CS-SkLV Cs	CS-DpCr Cd
*1647. Skin moccasin, 1-piece . . . . .	+	+	+	+	+	-	-
1648. Seam outside of foot . . . . .	+	+	+	+	+	-	-
1649. Seam up heel . . . . .	+	+	+	+	+	-	-
*1650. Ankle flaps added . . . . .	+	+	+	-	+	-	-
1651. Ankle-height . . . . .	M	M	M	M	M	-	-
1652. Calf-height . . . . .	-	W	W	WR	W	-	-
1653. Knee-height . . . . .	W	WR	-	-	-	-	-
*1654. Hard sole added . . . . .	+	-	+	V	-	-	-
1655. Tongue added . . . . .	+	+	+	+	+	-	-
1656. Skins used for moccasins: deerskin . . . . .	+	+	+	+	+	+	+
1657. Badger skin . . . . .	+	+	+	+	+	+	+
*1658. Fur left on for winter, turned inside . . . . .	+	+	+	+	+	-	-
1659. Beaded decoration . . . . .	R	R	R	?	-	-	-
*1660. Quill decoration . . . . .	R	R	+	-	V	-	-
*1661. Decoration other than quills . . . . .	+	+	+	-	+	-	-
*1662. Woven-bark moccasin . . . . .	-	+	-	-	+	-	+
1663. Moccasin lining . . . . .	+	+	+	+	+	+	+
*1664. Shredded bark . . . . .	+	+	+	+	+	+	+
1665. Deer hair . . . . .	+	-	+	+	+	+	-
*1666. Buffalo hair . . . . .	-	-	+	+	+	-	-
1667. Rabbit hide . . . . .	-	-	-	-	+	-	-
1668. Antelope hair . . . . .	-	-	+	+	+	-	-
1669. Badger hair . . . . .	-	-	-	-	+	-	-
*1670. Woven-bark overshoe . . . . .	-	+	-	+	-	+	-
*1671. Sandal . . . . .	-	-	-	-	+	-	-
1672. Leather . . . . .	-	-	-	-	+	-	-
1673. Bark . . . . .	-	-	-	-	+	-	-
*1674. Snowshoe . . . . .	+	+	+	+	+	+	+
1675. Circular shape . . . . .	-	-	-	+	+	-	-
1676. Elliptical shape . . . . .	+	+	+	-	-	+	+
1677. Tennis-racquet shape . . . . .	-	+	-	-	-	-	-
*1678. Thongs of leather . . . . .	-	-	+	-	+	-	+
1679. Thongs of sinew . . . . .	+	-	-	-	-	-	-
1680. Thongs of vegetable cord . . . . .	-	+	-	+	-	+	-
1681. Thongs of sticks . . . . .	-	(+)	-	-	-	-	-
1682. Laced across . . . . .	-	-	+	+	-	-	+
1683. Laced lengthwise . . . . .	-	-	+	+	-	-	+
1684. Laced radially . . . . .	-	-	-	-	-	+	-
1685. Laced around . . . . .	+	+	-	-	-	-	-
1686. Toe slightly bent up . . . . .	-	-	+	-	-	-	-
<u>Ceremonial Dress</u>							
(See under Dances)							
<u>GAMES</u>							
*1687. Ball Race . . . . .	+	+	+	-	+	+	+
*1688. Race along course . . . . .	+	+	+	-	+	+	+
1689. And return . . . . .	+	+	+	-	+	+	+
1690. Man stands at goal . . . . .	-	-	+	-	-	-	-
*1691. Line on ground as goal . . . . .	+	-	-	-	+	+	+
1692. Willow on ground as goal . . . . .	-	+	-	-	-	-	-
*1693. Puck: stuffed-skin ball (no. of pieces of skin) . . . . .	2	2	2	-	2	2	2

	S <sub>s</sub>	S <sub>r</sub>	Ba	S <sub>q</sub>	S <sub>p</sub>	GS	GS-DpCr
	S-Lembi	S-FtHL	NP-Ban	S-GrGr	S-Prom	GS-SkIV	GS-DpCr
*1694. Approximate diameter (inches) . . . . .	9	9	9	-	9	8	6
*1695. Propulsion with foot . . . . .	+	+	+	-	+	+	+
1696. Bare foot . . . . .	+	+	+	-	-	-	-
1697. To win: get puck there . . . . .	+	+	+	-	+	+	+
1698. No. players on side . . . . .	V	V	V	-	V	10	2+
1699. No. of sides . . . . .	2	2	2	-	2	2	2
*1700. Referee . . . . .	+	-	-	-	+	+	-
1701. Played by men only . . . . .	+	+	+	-	+	+	+
1702. Betting . . . . .	+	+	+	-	+	+	+
1703. Players wear breechclout . . . . .		+	+	-	+	V	-
1704. Racing power or magic . . . . .		+	+	-	+	?	?
*1705. Shinny . . . . .	+	+	+	+	+	+	+
1706. Field . . . . .	+	+	+	+	+	+	+
1707. Goal: at each end of field . . . . .	+	+	+	+	+	+	+
1708. Willows along end of field . . . . .	+	-	+	-	+	-	-
1709. Line on ground . . . . .	-	-	-	+	-	+	+
1710. Sagebrush along end of field . . . . .	-	+	-	-	-	-	-
1711. Puck: stuffed-skin ball . . . . .	+	+	+	-	+	+	+
*1712. Stuffed skin, dumbbell shape . . . . .	+	+	+	+	+	+	-
1713. Buckskin string tied in ring . . . . .	-	-	-	-	-	-	+
1714. Puck in middle to start . . . . .	+	+	+	+	+	+	+
*1715. Puck on ground to start skin ball game . . . . .	-	+	+	-	+	+	+
*1716. Puck thrown into air to start game with dumbbell puck . . . . .	+	+	+	+	+	+	
1717. 2 players in middle to start . . . . .	+	+	+	+	+	+	+
*1718. Propulsion with: straight stick for dumbbell puck . . . . .	+	+	+	+	+	+	+
*1719. Stick, curved end for skin ball . . . . .	+	+	+	-	+	+	-
1720. No. goals to win . . . . .	1	1	1	1	1	1	1
1721. Grappling permitted . . . . .	-	-	-	-	-	+	
1722. Betting . . . . .	+	+	+	+	+	+	+
1723. Game with skin ball played by men . . . . .	-	-	-	-	-	+	-
1724. Both games played by women . . . . .	+	+	+	+	+	+	+
1724a. Game with dumbbell puck played by women . . . . .						+	
*1725. No. players each side . . . . .	V	V	V	V	V	V	V
*1726. Hoop-and-Pole . . . . .	+	+	+	+	+	+	-
1727. Hoop: of bent twigs . . . . .	+	+	+	+	+	+	-
1728. Wrapped with bark . . . . .	+	+	+	+	-	-	-
1729. Diameter (inches) . . . . .	5	5	5	3+	12	8+	-
*1730. Pole, plain . . . . .	+	+	+	+	+	+	-
1731. Length (in feet) . . . . .	5+	5+	5+	5+	6+	7	-
*1732. Butt split several times . . . . .	+	+	+		+	-	-
1733. Point sharp . . . . .	+	+	+		+	+	-
*1734. Decorated, design cut into bark . . . . .	+	-	-		+?	-	-
1735. Play for counters . . . . .	-	-	-	-	10	-	-
1736. Counters divided at start . . . . .	-	-	-	-	+	-	-
1737. Win by elimination . . . . .	+	+	+	?	-	+	-
1738. No. players each side . . . . .	V		V	?	2	4+	-
1739. Played by men only . . . . .	+	+	+	+	+	+	-
1740. Betting . . . . .	+	+	+	?	+	+	-

	Ss	Sr	Ba	Sq	Sp	Es	Ed
<u>*1741. Ring-and-Pin</u> . . . . .	-	-	-	-	-	+	-
1742. No. of pins . . . . .	-	-	-	-	-	+	-
1743. No. of strings . . . . .	-	-	-	-	-	+	-
1744. Ring of rabbit skull . . . . .	-	-	-	-	-	+	-
1745. Played by: women . . . . .	-	-	-	-	-	+	-
1746. Old men . . . . .	-	-	-	-	-	+	-
1747. Playing in summer taboo . . . . .	-	-	-	-	-	+	-
1748. Betting . . . . .	-	-	-	-	-	+	-
<u>*1749. Hand Game</u> . . . . .	+	+	+	+	+	+	+
*1750. Sticks: hollow bone . . . . .	-	R	-	-	M	+	-
*1751. Bitapered, solid bone . . . . .	+	+	+	+	W	-	+
1751a. Deer horn . . . . .	-	-	-	-	-	-	+
1752. Wood . . . . .	-	-	-	+	-	-	-
1753. Sticks with finger loops . . . . .	-	-	-	-	+	R	-
*1754. Play with: two sticks . . . . .	+	+	+	+	+	-	+
1755. Four sticks . . . . .	+	+	+	+	+	+	+
1756. 1 of each pair wrapped . . . . .	+	+	+	+	+	+	+
1757. Guess for unwrapped . . . . .	+	+	+	+	+	+	+
1758. Hide in bare hand . . . . .	+	+	+	+	+	+	+
1759. Only true guess vocalized . . . . .	+	+	+	+	+	+	+
1760. Side holding sticks sings . . . . .	-	+	+	+	+	+	+
1761. Sticks hidden in hands under basket . . . . .	+	+	-	-	-	-	-
1762. Under blanket . . . . .	R	-	+	-	+	-	-
*1763. Counters: plain, straight twigs . . . . .	+	+	+	+	+	+	+
1764. Number . . . . .	20	20	20	20	20	20	14
1765. Divided at start . . . . .	+	+	+	+	+	+	+
1766. Played by men . . . . .	+	+	+	+	+	+	+
*1767. Played by women . . . . .	+	+	+	+	+	+	+
1768. Betting . . . . .	+	+	+	+	+	+	+
*1769. Use charms . . . . .	+	+	R	+	+	+	-?
1770. Dream of gambling power . . . . .	+	-	+	-	+	-	+
<u>*1771. Four-Stick Guessing Game</u> . . . . .	-	-	+	+	+	+	+
1772. Sticks same as in hand game . . . . .	-	-	-	-	+	+	+
1773. Sticks of wood . . . . .	-	-	+	+	+	-	-
1774. 2 long . . . . .	-	-	+	+	-	-	-
1775. 2 short . . . . .	-	-	+	+	-	-	-
1776. Hide under winnowing basket . . . . .	-	-	+	+	+	+	+
1777. Guess for: short . . . . .	-	-	+	+	-	-	-
1778. Plain (if hand-game sticks) . . . . .	-	-	-	-	+	+	+
*1779. Indicate guess as in hand game . . . . .	-	-	-	-	+	-	-
1780. Counters: plain sticks . . . . .	-	-	+	+	+	+	+
1781. Total number . . . . .	-	-	8	20	20	20	14
1782. Divided at start . . . . .	-	-	+	+	+	+	+
1783. Men play . . . . .	-	-	+	+	+	+	+
1783a. Women play . . . . .	-	-	+	+	+	+	+
1784. Betting . . . . .	-	-	+	+	+	+	+
<u>1785. Four-Stick Dice, 1</u> . . . . .	+	+	+	+	-	+	-
1786. Strike on rock . . . . .	R	+	+	?	-	+	-
1787. Throw on buckskin . . . . .	+	+	+	?	-	+	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkLV S	GS-DpCr S
1788. Scoring circuit on ground, no. of marks . . . . .	-	-	*	-	-	V	-
1789. Scoring circuit on buckskin, no. of marks (in tens) . . . . .	14	20	-	?	-	-	-
1790. Moving pieces (no. each side) . . . . .	2	2	2	?	-	1	-
1791. No. throws each side . . . . .	2	2	2	?	-	1	-
1792. No. sides . . . . .	2	2	2	2	-	V	-
1793. Played by women . . . . .	-	-	+	-	-	-	-
1794. Played by men . . . . .	+	+	+	+	-	+	-
1795. Betting . . . . .	+	+	+	+	-	+	-
<u>1796. Four-Stick Dice, 2</u> . . . . .	+	+	+	+	+	-	-
1797. Throw on basket . . . . .	+?	-	-	-	-	-	-
1798. Strike on rock . . . . .	-	-	+	?	+	-	-
1799. Throw on buckskin . . . . .	-	-	-	?	+	-	-
1800. No. of counters . . . . .	4	8?	4	*4+	V	-	-
1800a. Neutral pile at start . . . . .	+	+	+	+	+	-	-
1800b. No. throws each side . . . . .	1	-	-	-	-	-	-
1800c. Played by women . . . . .	+	+	+	+	+	-	-
1800d. Played by men . . . . .	-	-	+	-	-	-	-
1800e. Betting . . . . .	+	+	+	+	+	-	-
<u>1800f. Four-Stick Dice, 3</u> . . . . .	+	+	+	-	-	-	-
1800g. Strike on rock . . . . .	-	-	+	-	-	-	-
1800h. No. of counters (in tens) . . . . .	30	10	10	-	-	-	-
1800i. Neutral pile at start . . . . .	+	+	+	-	-	-	-
1800j. Betting . . . . .	+	+	+	-	-	-	-
<u>1801 Plain Dice</u> . . . . .	-	-	-	-	+	+?	+
(For scoring, see p. 277)							
1802. Dice of: wood . . . . .	-	-	-	-	-	+	+
1803. Stone . . . . .	-	-	-	-	+	-	-
1804. Oval . . . . .	-	-	-	-	-	+	-
1805. Round . . . . .	-	-	-	-	+	-	-
1806. 1 side red (no.) . . . . .	-	-	-	-	3	2	+
1807. 1 side yellow (no.) . . . . .	-	-	-	-	-	2	-
1808. 1 side black (no.) . . . . .	-	-	-	-	3	2	-
1809. Throw on basket (winnowing basket) . . . . .	-	-	-	-	-	+	-
1810. Special basket . . . . .	-	-	-	-	+?	-	-
1812. Counting: sticks as counters (no.) . . . . .	-	-	-	-	*50	20	14
1813. Divided at start . . . . .	-	-	-	-	-	+	+
1814. No. to win . . . . .	-	-	-	-	5	-	-
1815. Men play . . . . .	-	-	-	-	-	+	-
1815a. Women play . . . . .	-	-	-	-	-	+	+
1816. Betting . . . . .	-	-	-	-	+	+	+
<u>1817. Eight-Stick Dice</u> . . . . .	-	-	-	-	-	+?	+
(For scoring, see p. 277.)							
1818. Dice (no.) . . . . .	-	-	-	-	-	*10	8
1819. Split cane . . . . .	-	-	-	-	-	-	+
1820. 1 side of each die red . . . . .	-	-	-	-	-	?	+
1821. Casting: twirl in air . . . . .	-	-	-	-	-	-	V

	S-Lemhi Ss	S-FtH Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkLV Ss	GS-DpCr Sd
1822. Knock from knee . . . . .	-	-	-	-	-		V
1823. Knock from hand . . . . .	-	-	-	-	-		V
1824. Bounce end on ground . . . . .	-	-	-	-	-		V
1825. Bounce end on rock . . . . .	-	-	-	-	-		V
1827. Counting: move pegs between sticks in ground . . . . .	-	-	-	-	-		+
1828. Sticks arranged in arc . . . . .	-	-	-	-	-		+
1829. No. of spaces in arc . . . . .	-	-	-	-	-		*30
1830. No. of pegs each player . . . . .	-	-	-	-	-		2
1831. No. of sides playing . . . . .	-	-	-	-	-		2
1832. No. of players each side . . . . .	-	-	-	-	-		2
1833. Men play only . . . . .	-	-	-	-	-		+
1834. Betting . . . . .	-	-	-	-	-		+
<u>1835. Archery, 1</u> . . . . .	+	+	+	+	+	+	+
1836. Target is arrow previously shot (hunting arrow) . . . . .	-	-	+	-	-	-	-
1837. Target is stake at each end of range . . . . .	+	+	+	+	+	+	+
1838. Arrow shot at target . . . . .	+	+	+	+	+	+	+
1839. No. shot by each contestant . . . . .	1	3+	2	1	1	2	2
1840. Scoring: arrow touching target counts . . . . .	2	1	1	2	3	5	2
1841. Leaning against target . . . . .	-	-	-	-	2	2	2
1842. Nearest to target . . . . .	1	1	1	1	1	1	1
1843. No. of sides . . . . .	2	V	2	2		1	2
1844. No. of contestants each side . . . . .	2	V	2	1+		2	2
1845. Play for counters . . . . .	+	+	+	+	+	+	+
1846. No. each side . . . . .	4	4	4	4?	*10	5+	3+
1847. Betting . . . . .	+	+	+	+	+	+	+
<u>1848. Archery, 2</u> . . . . .	+	+	+	+	+	-	-
1849. Target is arrow previously thrown . . . . .	+	+	+	+	+	-	-
1850. Specially made, long arrow used . . . . .	+	+	+	+	+	-	-
1851. Target is stake at each end of range . . . . .	-	-	-	-	+	-	-
1852. Long arrow thrown at target . . . . .	+	+	+	+	+	-	-
1853. No. of sides contesting . . . . .	2	V	2	2	?	-	-
1854. No. of players each side . . . . .	2	V	2	1+	?	-	-
1855. No. of arrows thrown each contestant . . . . .	2	2	2	1	2	-	-
1856. Scoring: arrow touching target counts . . . . .	2	1	2	2	3	5	2
1856a. Leaning against target . . . . .	-	-	-	-	2	2	2
1856b. Nearest to target . . . . .	1	1	1	1	1	1	1
1856c. Play for counters . . . . .	+	+	+	+	+	-	-
1856d. No. of counters each side . . . . .	10	4	4	4+	*10	-	-
1856e. Betting . . . . .	+	+	+	+	+	-	-
<u>1856f. Archery, 3</u> . . . . .	-	-	-	-	-	+	+
1856g. Target is brush bundle . . . . .	-	-	-	-	-	+	+
1856h. Arrow shot at target . . . . .	-	-	-	-	-	+	+
1856i. No. of sides contesting . . . . .	-	-	-	-	-	V	2
1856j. No. of players each side . . . . .	-	-	-	-	-	2	2
1856k. No. of arrows shot each contestant . . . . .	-	-	-	-	-	1	2
1856m. Play for counters . . . . .	-	-	-	-	-	5+	5+
1856n. Betting . . . . .	-	-	-	-	-	+	+
<u>1857. Ring and Dart</u> . . . . .	-	-	-	-	+	+	+
1858. Ring diameter (inches) . . . . .	-	-	-	-		8	5



	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkLV Ss	GS-DpCr Ss
1859. Of wood . . . . .	-	-	-	-	+	+	+
1860. Netted with vegetable string . . . . .	-	-	-	-	+?	+	+
1861. Dart with feather, thrown . . . . .	-	-	-	-	-	+	+
1862. Shoot bird arrow with crossed sticks . . . . .	-	-	-	-	+	-	-
1863. No. points per catch . . . . .	-	-	-	-	1	-	-
1864. No. points to win . . . . .	-	-	-	-	5	-	-
1865. Played by men . . . . .	-	-	-	-	+	+	+
<u>*1866. Rock "Quoits"</u> . . . . .							
*1867. Target: stick at each end of course . . . . .	+	+	+	+	+	+	-
*1868. Quoit: any rough rock . . . . .	-	-	-	-	-	+	-
*1869. Specially rounded rock . . . . .	+	+	+	+	+	-	-
1870. No. of sides playing . . . . .	1	1	1	1	1	V	-
1871. No. of persons per side . . . . .			2+	2	2	2	-
*1872. No. throws per person . . . . .	1	1	1	1	1	1	-
*1873. Scoring: touch or hit goal . . . . .	2	2	2	2	2+	5?	-
1874. Nearest goal . . . . .	1	1	1	1	1	1	-
1875. Play for counters . . . . .		+	+	+	+	+	-
1876. No. of counters each side . . . . .		4	4	4+	5+	10	-
<u>*1877. Arrow Tossing</u> . . . . .							
1878. Target: arrow previously thrown . . . . .	-		+	-	-	+	-
*1879. Arrow previously slid on ground . . . . .	+		-	+	+	-	-
1880. Distance in feet . . . . .	6+		*60	*15	20	12	-
1881. Small-game arrow used . . . . .	+		+	+?	+	+	-
1882. Toss arrow at target . . . . .	-		-	-	-	-	-
1883. Slide arrow at target . . . . .	+		+	+	+		-
1884. Scoring (no. of points): arrows cross . . . . .					1	0	-
1885. Point touches point of target . . . . .	1?		1	0	2	1	-
1886. Point touches feather of target . . . . .	1?		1	1	3	1	-
1887. Feather touches point of target . . . . .	1?		1	1	3	1	-
1888. Feather touches feather of target . . . . .	1?		1	1	3	1	-
1889. No. of sides playing . . . . .			2	2	2	2	-
1890. No. persons per side . . . . .			1	1	1	1	-
1891. No. throws per person . . . . .						2	-
*1892. Counters (no.) . . . . .	8		8	4	12	*12	-
1893. Divided to begin . . . . .	+		+	-	+	+	-
1894. Counters in neutral pile . . . . .	-		-	+	-	-	-
1895. Played by men . . . . .						+	-
1896. Betting . . . . .						+	-
<u>*1897. Diving and Swimming</u> . . . . .							
1898. Swimming races . . . . .	+	+	+	-	+	-	-
1899. Underwater for distance . . . . .	+	+	+	-	+	-	-
1900. Ducking contests . . . . .	+	+	+	-	-	-	-
1901. Betting . . . . .	-	-	-	-	-	-	-
<u>1902. Mud Fights</u> . . . . .							
1903. Throw mud on stick . . . . .	+	+	+	+	+	+	+
1904. Enclose rock in mud . . . . .	+	-	+	-	V	-	-
1905. Rawhide as shield . . . . .					+	-	-
1906. Robes as shields . . . . .	+	+	+	-	-	+	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Ss	GS-DpGr Sd
1907. No. of sides . . . . .	2	2	2	2	2	2	2
1908. Hit with sticks . . . . .					+	+	-
1909. Played by men . . . . .	+	+	V	+	+	+	-
1910. Played by boys . . . . .			+	+	-	+	+
<u>*1911. Ring Spearing</u> . . . . .							
	+	+	+	-	+	-	-
1912. Willow ring (diameter in inches) . . . . .	12	12	12	-	12	-	-
1913. Willow spears, branches left on as barbs . . . . .	+	+	+	-	+	-	-
1914. Rope attached to butt . . . . .	+	+	+	-	+	-	-
1915. Throw ring into stream . . . . .	+	+	+	-	+	-	-
*1916. Contestants on opposite banks try to spear and recover ring . . . . .	+	+	+	-	+	-	-
1917. Betting . . . . .	-	-	-	-	-	-	-
1918. Children only play . . . . .					+	-	-
<u>*1919. Snow Snake</u> . . . . .							
	-	+	-	-	-	+	-
1920. Stick bounced off . . . . .	-	+	-	-	-	+	-
1921. Of snow pile . . . . .	-	+	-	-	-	+	-
1922. Throw for distance . . . . .	-	+	-	-	-	-	-
1923. Throw at snow pile . . . . .	-	-	-	-	-	+	-
1924. Played by children only . . . . .	-	+	-	-	-	-	-
<u>*1925. Foot Races</u> . . . . .							
	+	+	+	+	+	+	+
*1926. Short dashes, by men and women . . . . .	+	+	+	+	+	+	+
*1927. Cross country, by men . . . . .	+	+	+	+	+	+	+
1927a. Cross country, by women . . . . .	(+)						
1928. Betting . . . . .			+	+	+	+	+
<u>*1929. Juggling</u> . . . . .							
	+	+	+	+	+	+	+
1930. Objects juggled: stones . . . . .	+	+	+	+	+	+	+
1931. Maximum number . . . . .	3+	3	3	3	3	4	3
1932. Played by women . . . . .	+	+	+	+	+	+	+
1933. Played by men . . . . .	-	-	-	-	V	-	-
1934. Race to goal while juggling . . . . .	+	+	+	+	+	+	+
1935. Betting . . . . .		V	+	+	+	+	?
<u>*1936. Wrestling</u> . . . . .							
	+	+	+	+	+	+	?
1937. Fall is: body above knee on ground . . . . .	V	+	+		+	-	
1938. Back on ground . . . . .	V	-	-		-	+	
1939. Played by men . . . . .	+	+	+	+	+	+	
1940. Betting . . . . .		+	+	+	+	+	
<u>*1941. Kicking</u> . . . . .							
	+	+	+	+	+	-	-?
1942. Gang fights . . . . .	+	+	+	+	+	-	-
<u>*1943. Shot Putting</u> . . . . .							
	+	+	+	+	+	-	-
1944. Rock thrown . . . . .	+	+	+	+	+	-	-
1945. Played by: men . . . . .	+	+	+	+	+	-	-
1946. Betting . . . . .		V	+	+	+	-	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SklV Gg	GS-DpCr Gd
*1947. Stilts . . . . .	+	+	+	+	+	+	+
1948. Used by: children . . . . .	+	-	+	+	+	+	+
1949. Adults (sex) . . . . .	V	W	V	V	V	-	-
*1950. Horse Racing . . . . .	+	+	+	-	+	-	-
*1951. Jacks . . . . .	-	+	-	-	+	-	-
1952. Jacks (no.) . . . . .	-	V	-	-	4	-	-
1953. Stones . . . . .	-	+	-	-	-	-	-
1954. Unbaked clay balls . . . . .	-	-	-	-	+	-	-
1955. Played by girls . . . . .	-	-	-	-	+	-	-
1955a. Played by boys . . . . .	-	+	-	-	+	-	-
*1956. Tops . . . . .	+	+	+	+	+	+	+
*1957. Top: solid wood . . . . .	+	R	+	+	+	+	+
1958. Egg-shaped stone . . . . .	-	+	+	+	+	+	-
1959. Specially shaped by pecking . . . . .	-	+	-	-	-	?	-
*1960. Stick with pitch . . . . .	-	-	-	+	+	-	+
*1961. Spin: twirl with fingers . . . . .	-	V	+	+	+	-	+
1962. Throw with string . . . . .	+	+	+	+	+	+	+
1963. Twirl (on ground) with string . . . . .	+	V	+	+	+	-	+
1964. Lash with whip . . . . .	+	-	+	-	+	+	-
1965. Lash with stick . . . . .	+	+	+	+	-	-	-
1966. Spin on: ice . . . . .	+	+	+	+	+	+	+
1967. Rawhide . . . . .	-	-	-	-	-	-	+
*1968. Try to break opponent's top . . . . .	-	-	-	-	+	+	-
1969. Played by men . . . . .	-	+	+	-	-	+	-
1969a. Played by children . . . . .	+	-	-	+	+	-	+
1970. Betting . . . . .	-	-	+	-	-	+	-
*1971. Sling . . . . .	+	+	+	+	+	+	+
1972. Toy . . . . .	+	-	+	+	-	+	+
1973. For small game . . . . .	+	+	-	-	+	-	-
*1974. Bull-roarer . . . . .	-	+	+	-	+	+	-?
1975. Whirrer: of wood . . . . .	-	+	+	-	+	-	-
1977. Feather on whirrer . . . . .	-	-	-	-	-	+	-
1978. Handle of wood . . . . .	-	+	+	-	+	+	-
1979. Toy . . . . .	-	+	+	-	-	+	-
1980. Used to bring warm wind . . . . .	-	+	+	-	+	+	-
1981. By people born in summer . . . . .	-	-	-	-	+	?	-
*1982. Cat's Cradles . . . . .	+	+	+	+	+	+	+
1983. Use: toes . . . . .	-	+	-	-	+	+	-
1984. Neck . . . . .	-	+	-	-	+	+	-
1985. Maximum no. of persons coöperating . . . . .	2	2	2	-	2	2?	2
1986. Static figures . . . . .	+	+	+	+	+	+	+
1987. Moving figures . . . . .	+	+	+	-	+	-?	-?
1988. Played by men and women . . . . .	-	-	-	-	+	+	+
1988a. Played by children . . . . .	-	+	+	-	-	-	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ben Ba	S-CrsCr Sq	S-Prom Sp	GS-SklV GS	GS-DpCr GD
<u>1990. Sledding on Snow</u> . . . . .			+	+	+	+	+
1991. Sled is: rawhide . . . . .			+	+	?	+	-
1992. Cedar bark . . . . .						+	+
<u>1993. Dolls</u> . . . . .	+	+	+	+	+	+	+
1994. Unbaked clay effigies . . . . .	+	+	+	+	+	+	+
1995. Sage bark . . . . .		+	+	-	+	-	-
1996. Miniature cradles . . . . .	+	+	+	+	+	+	+
1997. Doll houses . . . . .			+	+	+	+	+
1998. Boys and girls play "house" . . . . .		+	+	+	+	+	+
<u>*1999. Water Squirter</u> . . . . .	-	+	+	-	+	-	+
2000. Wooden tube with wooden rod plunger . . . . .	-	+	+	-	+	-	+
2001. Tube is elderberry . . . . .	-	-	+	-	+	-	+
2002. Wood other than elderberry . . . . .	-	+	-	-	-	-	-
2003. Blow water from mouth . . . . .			+	-	-	-	-
<u>*2004. Hide-and-Seek</u> . . . . .		+	+	+			
<u>*2005. Popgun</u> . . . . .	+	+	+	+	+	+	+
<u>*2006. Stick Hiding</u> . . . . .		+	+	-			
2007. MONEY . . . . .	-	-	-	-	-	-	-
TOBACCO AND SMOKING							
<u>*2008. Pipe</u> . . . . .	+	+	+	+	+	+	+
*2009. Tubular (length of bowl in inches) . . . . .	4	-	5	+	+	8	3+
*2010. Stone . . . . .	-	-	+	-	+	+	+
*2011. Wood . . . . .	+	-	+	+	-	-	-
2012. Stem length (in inches) . . . . .		-	4+	V	4?	-	-
2013. For individual smoking . . . . .					+		+
2014. For group smoking . . . . .					-		+
2015. L-shaped bowl . . . . .	+	+	+	+	-	+	-
*2016. Stone . . . . .	+	+	+	+	-	+	-
2017. Catlinite . . . . .	+	-	-	-	-	-	-
2018. Charcoal in bowl bottom . . . . .	-	R	-	-	-	-	-
2019. Stem length (in inches) . . . . .	V	8	8	8+	-	V	-
2020. For individual smoking only . . . . .			+		-	?	-
*2021. Platform pipe: stone . . . . .	+	+	+	+	+	+	+
2022. Catlinite . . . . .	+				-	-	-
2023. Stem length (in inches) . . . . .	8	8?	15		12		8+
2024. For group smoking . . . . .	+		+		+	+	+
2025. For shamanistic smoking . . . . .				+		+	
2026. For individual smoking . . . . .	-		-		-	?	+
2027. Stems of: cane . . . . .		-	V	-	+	-	-
*2028. Elderberry . . . . .		-	V	+	-	-	-
2029. Rose wood . . . . .	+	+	+	+	+	+	?
2030. Willow . . . . .						+	
*2031. Wood other than willow . . . . .	+						+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-Grscr Sq	S-Prom Sp	GS-SklV GS	GS-DpCr GD
<u>Smoking</u>							
2032. Light pipe from campfire . . . . .	+	+	+	+	+	+	+
2034. Individual smoking: all men . . . . .	V	V	V	-	-	-	-
2035. Mostly old men . . . . .	+	+	+	+	+	+	+
*2036. No. of times daily . . . . .	1	1	1	V	3	V	V
2037. Any time . . . . .	-	-	-	+	-	+	+
2038. Bedtime only . . . . .	+	+	+	+	-	-	-
2039. Remove clothing, when smoking . . . . .					+	-	-
*2040. Remove moccasins when smoking . . . . .	+	-	-	+	+	+	-
2041. Sit outdoors when smoking . . . . .	+	+	-	-	-	-	-
2042. Face east . . . . .	+	+	-	-	-	-	-
*2043. Offer to directions (no.) . . . . .					6	-	-
*2044. Community smoking: at gatherings . . . . .	+	+	+	+	+	+	+
2045. Offer to directions . . . . .	-	(+)	-	-	-	-	-
*2046. Pipe passed, clockwise . . . . .	-	+	V	+	V	+	+
2047. Counterclockwise . . . . .	+	-	V	-	+	-	-
2048. Hand stem to neighbor . . . . .		+			+	+	+
2049. Shamans smoke (see Shamans) . . . . .	+	+	+	+	+	+	+
<u>Tobacco</u>							
*2050. Gathered wild . . . . .	+	+	+	+	+	+	+
2051. Leaf: dried, crushed . . . . .	+	+	+	+	+	+	+
*2052. Mixed with other leaf . . . . .	+	+	+	+	+	+	+
2053. Kept in: fur pouch . . . . .				+	-	-	+
2054. Buckskin bag . . . . .	+	+	+	-	+	+	V
2055. Pipe also in same bag . . . . .		+	+	+	+	+	+
MUSICAL INSTRUMENTS							
<u>2056. Rattles</u>							
2057. Rawhide, pebble filled . . . . .	-	-	-	+	+	+	R
2058. On stick . . . . .	-	-	-	-	+	+	
*2059. Buffalo testicle, pebble filled . . . . .			+	-	-	-	-
2060. On stick . . . . .			+	-	-	-	-
2061. Used as weapon, by foolhardy in war . . . . .	-	-	+	-	-	-	-
*2062. Hoof rattle: antelope hoofs (A) . . . . .	-	+	-	-	+	-	-
2063. Deer hoofs (B) . . . . .	+	+	+	-	+	-	+
2064. Hoofs in bunch . . . . .	+	+	+	-	+	-	-
2065. Hoofs in line . . . . .	-	-	-	-	-	-	+
2066. Feathers attached . . . . .					+	-	+
2067. Used: by shaman (doctor). . . . .	-	-	-	-		-	+
2068. By antelope shaman . . . . .		A			A	-	-
2069. In dances . . . . .	+	B	+	-	B	-	-
*2070. Hoofs on buckskin band . . . . .		+	+	-	+	-	-
2071. Worn on chest . . . . .		+	+	-	+	-	-
2072. During dances . . . . .		+	+	-	+	-	-
<u>*2073. Notched Stick or Rasp</u>							
2074. Notched stick: plain . . . . .	+	+	+	+	+	+	+
2075. Rub with stick . . . . .	+	+	+	+	+	+	+
2076. Resonator: drum . . . . .					V	-	-

	S-Lemhi Ss	S-FtHI Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Gg	GS-DpCr Gd
2077. Rawhide . . . . .			+	+	-	-	-
2078. Basket . . . . .	?	-	-	-	-	-	+
2079. Wood or stick . . . . .		+	-	-	+	+	-
2080. Wash tub . . . . .	R	R	R	-	R	R	R
*2081. Used by dancers . . . . .	+	+	+	+	+	+	+
*2082. Buzzer . . . . .	+	+	+	+	+	+	+
2083. Twirl on string: deer patella . . . . .	+	+	-		+	-	-
*2084. Deer foot bone . . . . .	-	-	+		-	+	+
2085. To make warm wind in winter . . . . .	+	+	+	+	+	+?	-
*2086. Done by people born in summer . . . . .		+	+		+	+?	-
2087. To make any wind blow . . . . .			+		+	+	-
<u>Drums</u>							
*2088. 2-headed . . . . .	+	+	R	-	R	-	-
2089. Body of bent plank . . . . .	+	R	R	-	R	-	-
2090. Suspend from 4 stakes . . . . .	+	+	+	-	-	-	-
2091. Heads decorated . . . . .		+	+	-	-	-	-
*2092. 1-headed (tambourine or hand drum) . . . . .	+	R	+	-	+	-	-
2093. Body of bent plank . . . . .	+		+	-	+	-	-
*2094. Decoration: ornamental . . . . .			+	-	-	-	-
2095. Dream powers . . . . .					+	-	-
*2096. Used for dancing . . . . .	+		+	-	+	-	-
2097. "Warm dance" . . . . .	+		R	-	-	-	-
2098. "Scalp dance" . . . . .			+	-	-	-	-
2099. Musical Bow . . . . .	-	+	+	-	-	+	-
2100. Use: archer's bow . . . . .	-	+	+	-	-	+	-
2101. Hold end in teeth . . . . .	-	-	-	-	-	+	-
2102. Plucked with fingers . . . . .	-	+	+	-	-	-	-
2103. Struck with arrow . . . . .	-	+	V	-	-	+	-
2104. Whistle . . . . .	+	+	+	+	+	-	-
*2105. Bone from eagle wing . . . . .	+	R	R		R	-	-
2106. Used in sun dance only . . . . .		R	R		R	-	-
2107. Willow whistle as toy . . . . .	+	+	+	+	-	-	-
*2108. Grass whistle as toy . . . . .	+	+	+			-	-
2109. Flute . . . . .	+	+	+	-	+	+	-?
*2110. Material: elderberry . . . . .	+	+	+	-	+	+	-
*2111. Willow . . . . .	-	+	-	-	-	-	-
2112. Length (inches) . . . . .	18	24	18	-	24		-
2113. Pitch stop . . . . .	+	+	+	-	+	+	-
2114. No. of holes . . . . .	8	6	6	-	6	6	-
*2115. Decoration: "bird" over mouthpiece . . . . .	+	+	+	-	?	V	-
2116. Eagle feathers . . . . .					+	V	-
2117. End blown . . . . .	+	+	+	-	+	+	-
2118. Mouth blown . . . . .	+	+	+	-	+	+	-
*2119. Used: for courting . . . . .	+	+	+	-	+	+	-
2120. For casual music . . . . .	-	-	-	-	-	+	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
MARRIAGE							
2121. Bride price: . . . . .	-	-	-	-	+	-	-
2122. As present . . . . .	-	-	-	-	+	-	-
2123. Bride service . . . . .	+	+	-	-	-	+	+
*2124. Marriage by abduction . . . . .	+	+	+	-	-	+	+
2125. Of unwed girl . . . . .	+	+	+	-	-	+	+
2126. Of married girl . . . . .	+	+	+	-	-	+	+
2127. Man's friends assistant . . . . .	+	+	+	-	-	+	+
2128. Two principals fight . . . . .	+	+	+	-	-	+	-
2129. Choice of spouse: any blood relative taboo . . . . .	+	-	-	+	-?	-	-
2130. Permit: father's sister's daughter . . . . .	-	-	-	-	-	+	+
2131. Father's sister's stepdaughter . . . . .	+	+	+	+	-	+	+
2132. Mother's brother's daughter . . . . .	-	-	-	-	-	-	+
2133. Mother's brother's stepdaughter . . . . .	+	+	+	+	+	-	+
2134. Father's brother's stepdaughter taboo . . . . .						+	+
2135. Mother's sister's stepdaughter taboo . . . . .						+	+
2136. Polygyny permitted . . . . .	+	+	+	+	+	+	+
2137. Sororal preferred, not required . . . . .					+	+	+
2138. Polyandry permitted . . . . .	?	+	-	+	-	+	-
2139. Fraternal preferred . . . . .	+	-	-	-	-	?	-
2140. Fraternal required . . . . .	-	+	-	+	-	?	-
2141. Sex privileges granted brother . . . . .			+		+	+	-
2142. Postmarital residence is: patrilocal . . . . .	+	-	-	-	-	+	-
2143. Matrilocal (T, temporary) . . . . .	T	-	-	-	-	T	-
2144. Variable . . . . .	-	+	+	+	+	-	V
2145. Levirate preferred, not required . . . . .	+	+	+	+	+	+	+
2146. Sororate preferred, not required . . . . .	+	+	+	+	+	+	+
2147. Retaliation for adultery: wife is beaten . . . . .	+	+	+	?	+	+	+
2148. Wife is killed . . . . .	-	-	-	-	-	-	V
2149. Paramour is beaten . . . . .	+	+	V	V	+	+	+
2150. Paramour's horse is killed . . . . .	+	+	+	-	+	+	-
2151. Husband is divorced . . . . .	V	V	V	-	V	V	V
2152. Mistress is beaten . . . . .	+	+	V	-	+	+	-
2153. Divorce for: sterility . . . . .	-	V	-	-	V	?	-
2154. Infidelity . . . . .	+	+	V	V	V	V	V
2155. Incompatibility . . . . .	+	+	V	V	V	+	+
2156. Parent taking children after divorce . . . . .	W	W	W	W	W	W	W
2157. Prostitution . . . . .	+	-	-	-	-	-	-
2158. Premarital intercourse forbidden . . . . .	+	-	+	?	-	+	-
2159. Girl reprimanded . . . . .	+	-	+	?	-	-	-
2160. Man punished . . . . .	-	-	+	?	-	-	-
2161. Couple required to marry . . . . .	-	+	-	?	+	+	-
KINSHIP RELATIONS							
<u>Avoidances</u>							
2162. Mother-in-law son-in-law . . . . .	-	+	+	-	-	+	-
2163. Respect required . . . . .	-	+	+	-	+	+	-
2164. Restraint required . . . . .	-	+	+	-	-	-	-
2165. Father-in-law daughter-in-law . . . . .	-	+	+	-	+	-	-
2166. Respect required . . . . .	-	+	+	-	+	-	-
2167. Restraint required . . . . .	-	-	+	-	+	-	-

	S-Lemhi S	S-FtH S	NP-Ban B	S-GrsCr S	S-Prom S	GS-SkIV S	GS-DpCr S
<u>Joking Relations</u>							
2168. Brothers-in-law . . . . .	+	+	+		-	+	?
2169. Play jokes . . . . .	+	-	-		-	-	?
2170. Borrow property . . . . .	+	+	+		-	+	?
2171. Aid each other . . . . .	+	+	+		-	+	?
<u>Adoption</u>							
2172. Of orphans only . . . . .	+	+	+			+	+
BERDACHES OR TRANSVESTITES							
*2173. Man . . . . .	+	-	+	-	+	-	-
2174. Wears women's clothes . . . . .	-	-	+	-	+	-	-
2175. Does women's work . . . . .	+	-	+	-	+	-	-
2176. Has female organs . . . . .	(+)	-	?	-	?	-	-
2177. Marriage to man . . . . .	-	-	-	-	+	-	-
2178. Lives with man . . . . .	-	-	-	-	+	-	-
2179. Regarded with indifference . . . . .	+	+	+	+	+	-	-
POLITICAL ORGANIZATION							
<u>Political Group</u>							
2180. Sovereign group is: localized band . . . . .	-	+	+	+	+	+	+
2181. Living in one body . . . . .	-	V	V	-	-	-	-
2182. Living in separate villages . . . . .	-	V	V	+	+	+	+
2183. Village . . . . .	+	-	-	-	-	-	-
2184. Temporary larger organization of villages for: dances . . . . .	+	-	-	+	+	-	+
2185. Rabbit drives . . . . .	-	-	-	-	+	-	+
2186. Antelope drives . . . . .	-	-	-	+	+	+	+
2187. Fishing . . . . .	+	-	-	-	+	-	-
2188. Pine-nut trips . . . . .	-	-	-	-	V	-	-
2189. Buffalo hunts . . . . .	(+)	+	+	-	+	-	-
2190. Mud-hen (duck) drives . . . . .	-	-	-	-	V	-	-
<u>Chiefs</u>							
2191. Band chief (no.) . . . . .	-	2	2	+	+	R	R
2192. Patrilineal succession preferred . . . . .		+	+	+	+	?	?
2193. With community approval . . . . .		+	+	+	+	+	+
2194. Chief's announcer (no.) . . . . .		+	+	+	+	-	-
2195. Serves also as messenger . . . . .		+	+	-	+	-	-
2196. Chief's messenger, special person . . . . .	-	-	-	-	-	-	+
2197. Special chief for: dances . . . . .	F	+	F	-	+	-	-
2198. Antelope drive . . . . .	F	+	+	+	+	-	+
2199. Rabbit drive . . . . .	F	-	-	+	-	-	-
2200. Mud-hen drive . . . . .	F	F	F	-	-	-	-
2201. Fishing . . . . .	F	F	F	-	-	-	-
2202. Hunting generally . . . . .	F	+	+	-	-	-	-
2203. Pine nutting . . . . .	F	+	+	-	-	-	-
2204. Feasting . . . . .	F	+	+	-	-	-	-
2205. Village chief . . . . .	-	-	-	-	+	-	-



	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkIV GS	GS-DpCr GD
2206. Village police . . . . .	-	+	+	-	-	-	-
2207. Buffalo police . . . . .	-	+	+	-	-	-	-
PROPERTY							
2209. Eagle aeries: individually owned . . . . .	-	+	+	+	+	+	+
2210. Chattels: privately owned . . . . .	+	+	+	+	+	+	+
2211. Destroyed at death . . . . .	V	V	V	V	V	V	V
WARFARE							
2212. War: largely raids . . . . .	+	+	+	-	+	+	-
2213. Repel enemy invasions . . . . .	+	+	+	-	-	+	-
2214. War chief is: band chief . . . . .	-	+	+	-	+	-	-
*2215. Special chief . . . . .	V	-	-	-	-	-	-
2216. Wears headdress (feather bonnet). . . . .	-	+	-	-	+	-	-
2217. Carries spear . . . . .	-	+	-	-	-	-	-
2218. Before war party departs: march through camp beating hide . . . . .	+	+	+	-	+	-	-
2219. Only warriors beat . . . . .	+	+	+	-	+	-	-
2220. Warriors sing . . . . .	+	+	+	-	+	-	-
2221. Others join singing . . . . .	+	+	+	-	-	-	-
2222. Dance . . . . .	+	-	-	-	-	-	-
2223. Presents given to warriors . . . . .	+	-	-	-	-	-	-
2224. Shake hands upon departing . . . . .	+	-	-	-	-	-	-
*2225. War paraphernalia: warriors wear breechclout only . . . . .	-	+	+	-	+	-	-
2226. War paint: nonritual designs . . . . .	-	+	+	-	+	-	-
2227. Designs representing personal power . . . . .	-	+	-	-	-	-	-
*2228. War bonnet: anyone wears . . . . .	-	-	V	-	-	-	-
2229. Chief only wears . . . . .	-	+	-	-	+	-	-
*2230. Lance standard: anyone carries . . . . .	-	-	V	-	+	-	-
2231. Chief only carries . . . . .	-	+	-	-	-	-	-
2232. War recklessness . . . . .	-	+	+	-	-?	-	-
*2233. Counting coup . . . . .	+	+	+	-	-	-	-
*2234. War honors represented pictographically . . . . .	-	-	+	-	+	-	-
*2235. Dead enemy mutilated . . . . .	+	+	+	-	+	-	-
*2236. Scalped . . . . .	+	+	+	-	+	-	-
2237. Hand cut off . . . . .	-	+	+	-	+	-	-
*2238. Body dismembered and pieces distributed . . . . .	+	-	+	-	-	-	-
2239. Used in dance . . . . .	+	-	-	-	-	-	-
2240. Discarded subsequently . . . . .	-	-	+	-	-	-	-
*2241. Fate of enemy: men always killed . . . . .	V	+	+	-	+	-	-
2242. Men taken captive . . . . .	V	-	-	-	-	-	-
*2243. Women killed . . . . .	V	-	-	-	+	-	-
*2244. Women taken captive . . . . .	V	-	+	-	-	-	-
2245. Women released . . . . .	-	+	-	-	-	-	-
2246. Children killed . . . . .	-	+	-	-	?	-	-
2247. Children taken captive . . . . .	+	-	+	-	?	-	-
Returning war party (victors):							
2248. News taken to camp by runner . . . . .	+	-	-	-	-	-	-
*2249. Met by escort from village . . . . .	+	+	+	-	+	-	-
2250. Scalps carried on pole . . . . .	-	+	-	-	+	-	-
2251. Scalp or victory dance (see Dances) . . . . .	+	+	+	-	+	-	-
Returning war party (defeated):							
2252. Same as victorious . . . . .	?	-	+	-	+	-	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	CS-SklV Ss	CS-DpCr Sd
2253. Nothing done . . . . .	?	+	-	-	-	-	-
2254. Peace making: smoke pipe . . . . .	+	-	-	-	-	-	-
2255. Sham battles . . . . .	-	+	-	-	-	-	-
2256. Drill parades on horseback . . . . .	-	-	+	-	-	-	-
BIRTH CUSTOMS							
*2257. Special birth house . . . . .	+	+	+	+	+	+	+
2258. Like small dwelling . . . . .	+	+	+	+	+	+	-
*2259. No. of days confined . . . . .	30	30	30	*30	*40	*30	*30
2260. Ground warmed . . . . .	-	+	+	+	+	+	-
2261. Fire scraped away . . . . .	-	-	+	+	+	-	-
*2262. Ground covered with bark, brush . . . . .	-	-	+	+	+	+	+
*2263. Hot stones to warm mother . . . . .	-	-	-	-	-	+	+
*2264. Fire kept in house . . . . .	+	+	+	+	+	+	-
2265. Husband gets firewood . . . . .	+	+	+	+	+	+	-
2266. Delivery: mother kneels . . . . .	+	+	+	+	V	+	+
2267. Over hole . . . . .	+	+	+	+	-	-	-
2268. Holds to stake . . . . .	+	+	+	+	V	+	+
2269. Lies flat . . . . .	-	-	-	-	V	-	-
2270. Is shaken . . . . .	-	-	-	-	-	+	+
2271. Is grasped around waist . . . . .	+	+	+	+	V	+	-
2272. Drinks hot water . . . . .	+	+	+	+	+	+	+
*2273. Rub weasel skin on mother's stomach . . . . .	-	-	+	+	-	-	+
*2274. Rub fish on stomach . . . . .	-	-	-	-	-	+	-
*2275. Strap tied around waist . . . . .	-	-	-	-	-	+	+
2276. Midwife usually: any female relative . . . . .	-	-	-	+	+	+	+
2277. Husband . . . . .	-	-	-	-	-	V	V
2278. Any experienced woman . . . . .	+	-	+	-	-	+	+
*2279. Person with supernatural power . . . . .	-	V	V	-	-	-	-
2280. Paid . . . . .	+	+	-	-	-	-	-
*2281. Midwife in difficult cases: person with special power (sex) . . . . .	W	?	W	-	M	B	M
2282. Afterbirth disposal: buried . . . . .	-	?	-	+	+	+	+
2283. Bark wrapped, hidden . . . . .	+	-	-	-	-	-	-
2284. Thrown in brush . . . . .	-	-	+	-	-	-	-
2285. Mother bathed after birth . . . . .	-	+	+	+	+	+	+
*2286. Treatment of mother while confined: has nurse or attendant . . . . .	-	+	+	-	+	+	+
2287. Drinks warm water . . . . .	+	+	+	+	+	+	+
*2288. Abdomen rubbed with hot stone . . . . .	+	+	+	+	+	-	-
2289. Meat or grease taboo . . . . .	+	+	+	+	+	+	+
2290. Work taboo (no. of days) . . . . .	-	5+	5	5+	15	*30	*30
*2291. Uses scratching stick during confinement . . . . .	+	+	+	+	+	+	+
2292. For hair . . . . .	+	+	+	+	+	+	+
2293. For entire body . . . . .	+	+	+	+	+	+	+
*2294. Mother, at end of confinement: is bathed . . . . .	+	+	+	+	+	+	+
2295. Is painted: face . . . . .	+	+	+	+	+	+	+
2296. Entire body . . . . .	+	+	+	+	+	+	+
2297. Gets new clothes . . . . .	+	+	+	+	+	+	+
*2298. Old clothes thrown away . . . . .	+	+	+	+	+	+	+
2299. Treatment of infant during confinement: bathed when born . . . . .	+	+	+	+	+	+	+
2300. By midwife . . . . .	+	+	+	-	-	+	+
2301. Ears perforated . . . . .	V	V	V	V	V	V	-
2302. Bathed daily . . . . .	+	+	+	+	+	+	+
2303. Nursed (no. of days before nursing) . . . . .	-	-	-	-	-	0	2
2304. Infant at end of confinement: is bathed . . . . .	-	+	+	+	+	+	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrSGr Sq	S-Prom Sp	GS-SklV Ss	GS-DpCr Sd
2305. Is painted . . . . .		+	+	+	-	+	+
2306. Umbilical cord is cut with stone knife . . . . .	+	+	+	+	+	+	+
2307. Tied with: string . . . . .	+	+	+	+	+	+	+
2308. Buckskin . . . . .			V	-	-	-	-
2309. Disposal: cut off (after no. of days) . . . . .	-	-	-	-	-	3+	-
2310. Allowed to drop off . . . . .	+	+	+	+	+	-	+
*2311. Placed in cradle . . . . .	-	-	-	-	-	+	+
*2312. Placed in: red-ant nest . . . . .	+	V	V	-	-	W	-
2313. Tree . . . . .	-	-	-	-	-	-	V
2314. Deer wallow . . . . .	-	-	-	-	-	M	-
2315. Buried: any place . . . . .	-	-	-	+	-	-	V
2316. Under green tree or bush. . . . .	-	V	V	-	+	-	-
*2317. Cradle: no. of days until 1st cradle . . . . .	5+	30	30	*30	5+	V	2
2318. 1st cradle given at end of confinement . . . . .	-	+	+	+	-	+	-
*2319. 2d cradle at end of confinement . . . . .	+	-	-	-	-	-	+
2320. No. of days until 2d cradle . . . . .	30	V	V	-	V	-	V
2321. 3d cradle . . . . .	-	V	-	-	-	-	+
*2322. Special sleeping cradle . . . . .			+	-	-	-	+
2323. Cradle made by: mother . . . . .		V	-	-	V	-	-
2324. Maternal grandmother . . . . .	+	V	+	+	V	+	+
2325. Diaper of: buffalo hair . . . . .					+	?	-
*2326. Bark of cliff rose . . . . .						?	+
2327. Treatment of father: cold bath at birth . . . . .	+	+	+	+	+	-	+
2328. Hot bath at birth . . . . .	-	-	-	-	-	+	-
2329. Bathed by another man . . . . .	-	-	-	-	-	-	+
*2330. Runs after bath . . . . .	-	-	-	+	+	+	+
*2331. Confined: special house (no. of days) . . . . .	5	5	5	2+	5+	5+	-
2332. Mere windbreak . . . . .		+	V	V	-	-	-
2333. Confined: with wife . . . . .	-	-	-	-	-	V	5
2334. Near wife . . . . .	-	-	-	-	-	V	-
2335. Father may not: work (no. of days). . . . .				2+	-	-	-
2336. Drink cold water . . . . .	-	-	-	-	-	5+	-
*2337. Eat meat or grease . . . . .	5	5	5	2+	5+	5+	5
*2338. Smoke . . . . .	5	-	-	-	5+	5+	-
*2339. Gamble . . . . .	5	-	5	2+	5+	5+	30
*2340. Take sweat bath . . . . .	5	-	-	2+	-	+	-
*2341. Father must: run daily . . . . .	-	+	+	-?	+	-	-
2342. Runs any direction . . . . .	-	+	+	-	+	-	-
2343. Merely wanders in hills . . . . .	+	-	-	+?	-	-	+
2344. Brings back firewood . . . . .	+	+	+	+	+	+	+
*2345. Father must also: use scratching stick (no. of days). . . . .	-	-	5	2+	5+	5+	5
2346. Do housework . . . . .	-	-	-	-	-	+	-
*2347. Father, at end of confinement, must: get new clothes . . . . .	+	+	+	+	+	+	-
2348. Old clothes: given away . . . . .	-	-	-	-	-	V	-
2349. Thrown away . . . . .	+	+	+	+	+	-	-
2350. Left in birth house . . . . .		+	+	-	-	-	-
2351. Paint: face . . . . .	+	+	+	V	+	+	+
2352. Body . . . . .						+	+
2353. Bathe . . . . .	+	+	+		+	+	+
*2354. Hunt . . . . .	+	+	+	+	+	+	+
*2355. Give away 1st kill . . . . .	+	+	+	+	+	+	-
2356. Give away 1st gambling winnings . . . . .	+	+	+	+	+	+	+
*2357. Play sham hand game first time . . . . .		+	-	-		+	-
*2358. Chew eagle feather . . . . .	+	?	-	-		-	-
2359. Father's requirements hold for all births . . . . .	+	+	+	+	+	+	+
*2360. Parents' intercourse taboo: days before birth (in tens) . . . . .	2		25				

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrnsCr Sq	S-Prom Sp	GS-SklV G6	GS-DpCr GD
2361. Days after birth . . . . .	30		30				
<u>Twins</u>							
2362. One killed . . . . .	-	-	-	-	-	V	-
2363. One given for adoption . . . . .	+		V			V	-
*2364. One said to die if other dies . . . . .	+		+		-		+
<u>Infanticide</u>							
2365. Of illegitimate . . . . .	+	+	-	-	-	-	-
2366. Killed by choking . . . . .	+	+	-	-	-	-	-
2367. Abortion . . . . .	+	+	-	-	-	-	+
2368. By pressure . . . . .	+	?	-	-	-	-	?
<u>Loss of Milk Teeth</u>							
2369. Thrown away . . . . .	-	-	-	+	-	-	-
2370. Child throws over shoulder and calls own name . . . . .	-	-	+	-	-	-	-
2371. Thrown under green bush . . . . .	-	-	-	-	-	+	+
*2372. Buried: under green bush or tree . . . . .	+	+	-	V	-	-	-
2373. Under grass . . . . .		+	+	V	+	+	+
GIRLS' PUBERTY RITES							
<u>First Menstruation</u>							
2374. Observance for each girl alone . . . . .	+	+	+	+	+	+	+
2375. Confinement (no. of days) . . . . .	10	V	30	30	15	V	30
2376. For duration of flow . . . . .	-	+	-	-	-	+	-
*2377. In special house . . . . .	+	+	+	+	+	+	-
2378. In any isolated place . . . . .	-	-	-	-	-	-	+
2379. Lies on heated ground . . . . .	-	-	-	+	-	+	+
*2380. Fire in menstrual house . . . . .	+	+	+	+	+	+	-
2381. Attended by: mother . . . . .	-	-	+	-	+	+	V
2382. Maternal grandmother . . . . .	+	-	-	-	-	-	V
2383. Any female relative . . . . .	-	-	-	-	-	-	+
2384. Girl instructed about conduct . . . . .	-	-	+	-			
2385. During confinement girl may not eat meat or grease . . . . .	+	+	+	+	+	+	+
2386. Drink cold water . . . . .	-	-	-	+	-	+	+
2387. Scratch self with fingers . . . . .	-	-	-	+	+	+	+
2388. Comb own hair . . . . .	+	-	-	?	+	+	+
*2389. Be visited by men in house . . . . .	+	+	+	+	+	+	+
2390. Girl must: arise early . . . . .	-	-	+	+	+	+	+
2391. Run daily . . . . .	-	-	+	-	-	-	-
2392. Fetch water . . . . .					+	+	+
2393. Fetch wood . . . . .	+	-	+	-	+	+	+
2394. Work hard . . . . .	-	-	+	-	+	+	+
2395. Use scratching stick . . . . .	-	-	+	+	+	+	+
2396. Avoid men . . . . .	-	+	+	+	+	+	+
2397. Avoid dances . . . . .		+	+	+	+	+	+
2398. Avoid sick people . . . . .		+	+	+	+	+	+
*2399. Bathe daily . . . . .	+	+	V	V	-	V	-
2400. At end of confinement: girl bathes . . . . .	+	+	+	+	+	+	+
2401. Bathed by mother . . . . .						-	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-CrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
2402. Paints self: face . . . . .	+	+	+	+	+	+	V
2403. Body . . . . .	-	-	-	-	-	+	V
*2404. Hair is deloused . . . . .	-	-	+	+	-	+	-
2405. Gets new clothes . . . . .	+	+	+	+	+	+	+
2406. Old clothes kept for future menses . . . . .	+	+	+	+	-	+	+
2407. Scratching stick is wood . . . . .	-	-	+	+	+	+	+
2408. Single stick . . . . .	-	-	+	+	+	+	+
<u>Subsequent Menstruations</u>							
2409. Secluded, special house . . . . .	+	+	+	+	-	+	-
2410. Any isolated place . . . . .	-	-	-	-	+	-	+
2411. No. of days . . . . .	5	V	V	V	4	V	5
2412. Until flow stops . . . . .	-	+	+	+	-	+	-
2413. Warm ground . . . . .	-	-	-	-	-	+	+
2414. Woman may not: eat meat or grease . . . . .	+	+	+	+	+	+	+
2415. Fish . . . . .	+	+	+	+	+	+	-
2416. Drink cold water . . . . .	-	-	-	-	-	+	+
*2417. Have intercourse . . . . .	+	+	+	+	+	+	+
2418. Scratch self . . . . .	-	-	+	-	-	+	+
2419. Woman must: use scratching stick . . . . .	-	-	+	-	-	+	+
2420. Bathe, when desires . . . . .	+	+	-	-	+	+	+
2421. Avoid sick . . . . .	-	+	+	+	+	+	+
2422. Avoid dances . . . . .	-	+	+	+	+	+	+
2423. Avoid men . . . . .	-	+	+	+	+	+	+
2424. Husband must: take cold bath . . . . .						+	+
2425. Clean out house fireplace . . . . .	+	+	+	+	+	+	+
2426. Build new fire . . . . .	+	+	+	+	+	+	+
*2427. Coyote originated menstrual customs . . . . .	+	+	+			-	-
<u>DEATH CUSTOMS</u>							
*2428. Corpse: abandoned in house, burned . . . . .	-	-	-	V	-	V	-
2429. Abandoned in house, not burned . . . . .						-	+
2430. Removed to willow shade . . . . .	+	-	-	-	-	-	-
2431. At death . . . . .	+	-	-	-	-	-	-
2432. Corpse preparation: washed . . . . .	+	+	+	+	+	R	-
2433. Painted: face . . . . .	+	+	+	+	+	R	-
2434. Body . . . . .						R	-
2435. Dressed in best clothes . . . . .	+	+	+	+	+	R	-
2436. Dressed in ornaments . . . . .	+	+	+	+	+	R	-
2437. Wrapped in blanket, tied . . . . .	+	+	+	+	+	R	+
2438. Undertaker is: any man . . . . .	-	-	-	+	-	+	+
2439. Any relative (sex). . . . .	B	M	B	-	M	B	B
*2440. Undertaker purified by washing in ordinary water . . . . .	-	-	-	-	-	+	-
*2441. Burial . . . . .	+	+	+	+	+	R	+
2442. Body extended . . . . .	+	+	+	+	+	+	+
*2443. Direction of head . . . . .	W	W	W	V	V	E	E
2444. Bury: in any convenient place . . . . .	+	+	+	+	+	+	+
2445. Preferably in rocks . . . . .	+	+	+	+	+	+	+
2446. In mountains . . . . .	V	V	V	V	V	+	+
*2447. In spring . . . . .	-	V	-	-	V	-	-
2448. Grave: rock covered . . . . .	+	+	+	+	+	+	+
2449. Pole at head . . . . .		+	+	+	-	-	-
2450. Stone at head . . . . .					+	-	-

	S-Lemhi Ss	S-FtHL Sf	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Gg	GS-DpGr Gd
2451. Cemetery: family plot . . . . .	R	-	-	-	-	-	-
*2452. Cremation of all persons . . . . .	-	-	-	-	-	+	-
2453. Cremation on pyre . . . . .	-	-	-	-	-	+	-
*2454. Funeral: speech by old man . . . . .	+	-	V	-	-	+	-
*2455. Gifts to deceased . . . . .	+	+	+	+?	V	+	+
2456. Shout donor's name in corpse's ear . . . . .	-	-	-	-	-	+	-
2457. Cut deceased's horse's mane and tail . . . . .	+	+	V	-	-	+	-
*2458. Disposal of property: kill best horse . . . . .		+	+	-	+	+	-
*2459. Distribute horses other than best to: relatives . . . . .		+	+	-	V	+	-
2460. Persons other than relatives . . . . .	+	+	V	-	V	-	-
*2461. Burn house . . . . .	+	+	+	-	-	+	-
2462. Abandon house . . . . .	-	-	-	+	-	-	+
2463. Purify house . . . . .	-	-	-	-	+	-	-
*2464. Bury some property in grave . . . . .	+	+	+	+	+	+	+
*2465. Distribute property to: relatives . . . . .	+	-	-	-	V	+	-
2466. Persons other than relatives . . . . .						V	-
*2467. Throw away property . . . . .					+	-	-
2468. Water and seeds given to corpse . . . . .						+	-
2469. Children treated like adults . . . . .	+	+	+	+	+	+	+
<u>Mourning</u>							
*2470. Crop hair . . . . .	+	+	+	+	+	+	+
*2471. Throw away clippings . . . . .	-	-	+	+	+	+	+
2472. Bury clippings . . . . .	+	+	-	-	-	-	-
2473. Gash: legs . . . . .	-	+	+	+	+	W	-
2474. Shoulders . . . . .	+	+	-	+	+	W	-
2475. Ear lobes . . . . .	-	-	V	-	+	M	-
2476. Arms . . . . .						W	-
2477. Cut off: ear lobes . . . . .	+	-	-	-	-	+	-
*2478. Cut horses' manes, tails . . . . .		+	+	-	+	+	-
2479. Refrain from: attending dances (no. of months) . . . . .		12	12	-	6	-	1
*2480. Remarriage (no. of months) . . . . .	V	V	12	*12	V	-	V
*2481. Name of dead taboo . . . . .	+	+	-	-	+	-	+
2482. Only in presence of kin . . . . .	-	-	-	-	-	-	+
2483. At all times . . . . .	+	+	-	-	+	-	-
2484. Permanent . . . . .	+	+	-	-	+	-	+
*2485. Annual Mourning Ceremony . . . . .	R	-	-	-	-	R	R
2486. For all year's dead . . . . .	-	-	-	-	-	+	+
2487. Dance . . . . .	+	-	-	-	-	+	+
2488. Oratory . . . . .		-	-	-	-	+	+
2489. Property given deceased . . . . .		-	-	-	-	+	+
2490. Burned . . . . .	-	-	-	-	-	+	+
RELIGION							
<u>Shamanism</u>							
2491. Men are shamans . . . . .	+	+	+	+	+	+	+
2492. Women are shamans . . . . .	+	+	+	+		+	+
2493. Shamanistic power received: when child . . . . .	+	+	+	+	-	+	+
2494. Any time . . . . .	+		-	-	+	+	+
2495. Power inherited from relative . . . . .	+	+	+	+	+	+	+

	S <sub>s</sub> S-Lembi	S <sub>r</sub> S-FtHL	Ba NP-Ban	S <sub>q</sub> S-GrsCr	S <sub>p</sub> S-Prom	S <sub>s</sub> GS-SkIV	S <sub>d</sub> GS-DpCr
2496. Before relative's death . . . . .	-	-	+	+	.		+
2497. After relative's death . . . . .	+	+	+	?		+	+
2498. Power is identical with that of relative . . . . .						+	+
2499. Mere family tendency to shamanism . . . . .		+	+	+	+		+
2500. Source of power: natural dreams, unsought . . . . .	+	+	+	+	+	+	+
2501. Sought: in mountains . . . . .	+	+	+	+	+	+	
2502. In caves . . . . .	-	-	-	+	+	+	+
2503. At springs . . . . .			+		-	-	-
2504. At sun dance . . . . .	-	+	+	-	+	-	-
2505. Less powerful than unsought power . . . . .		+	+		-		-
2506. Shaman called to interpret vision . . . . .	+	+	-	+	-	+	+?
2507. Shaman called to supervise . . . . .	+	+	-	+	-	+	+?
2508. Power may be refused . . . . .	-	+	+	-	+	+?	+
2509. One man has several powers . . . . .	+	+	+	+	+	+	+
2510. Power wanes in old age . . . . .	+	+	+	+	+	+	+
2511. Vision gives: songs . . . . .	+	+	+	+	+	+	+
2512. Paraphernalia . . . . .	+	+	+	+	+	+	+
2513. Paint . . . . .	+	+	+	-	+	+	+
2514. Method of doctoring . . . . .	+	+	+	+	+	+	+
2515. Daily behavior . . . . .	+	+	+			+	
2516. Daily taboos . . . . .		+	+				
*2517. Doctors variously use: stick . . . . .	-	+	+	-	+	+	-
*2518. Feather . . . . .	-	+	+	+	+	+	+
*2519. Eagle down . . . . .	+	+	+	-	+	-	-
2520. Eagle tail . . . . .						+	+
*2521. Fire near patient . . . . .	+	+	+	-	+	+	+
2522. Paint . . . . .	+	+	+	-		+	+
*2523. Clay . . . . .	-	+	+	+	+	-	-
*2524. Tambourine . . . . .	-	R	R	-	-	-	-
2525. Loss of equipment endangers doctor . . . . .	+	+	+	-	+		+
*2526. During curing: uses patient's home . . . . .	+	+	+	+	+	+	+
*2527. Uses sweat house. . . . .	+	+	+	+	+	+	-
2528. Sings . . . . .	+	+	+	+	+	+	+
*2529. Audience joins singing . . . . .	+	+	+	+	+	-	-
2530. Talks . . . . .	+	+	+	+	+	+	+
*2531. Assistant repeats . . . . .	+	+	+	-	+	-	-
2532. Assistant interprets . . . . .	-	-	-	+	-	-	+
2533. Smokes . . . . .	+	+	+	+	+	+	+
2534. Assistant lights pipe . . . . .	+	+	+		-	+	+
2535. Passes pipe to audience, clockwise. . . . .	+	+	+	+	+	+	+
*2536. Depository for ashes from pipe . . . . .	+	+	+	+	+	+	-
2537. Dances . . . . .	+	+	-	-	+	+	+
2538. Walks . . . . .	+	-	-	-	-	+	+
2539. Sucks from patient . . . . .	+	+	+	+	+	-	+
2540. Blood . . . . .	+	+	+	+	+	-	+
2541. Stone . . . . .	-	-	+		-	-	-
2542. Snake . . . . .	-	-	+		-	-	-
2543. "Pin" . . . . .							+
2544. Small animal . . . . .	+	-	+		-	-	-
2545. Worm . . . . .	-	-	+		+	-	-
2546. Ghost . . . . .	+	+	+	+	+	-	
2547. Sucks through: mouth only . . . . .	+	+	+	+	+	-	+
*2548. Arm . . . . .	+	+	+	+	-	-	+
2549. Feather . . . . .	+	-	-	-	-	-	+
2550. Stick . . . . .	-	-	-	-	-	-	+
2551. Vomits disease object . . . . .	+	-	+	+	+	+	+

	Ss	Sr	Ba	Sq	Sp	Ss	Sd
	S-Lemhi	S-FtH	NP-Ban	S-GrGr	S-Prom	GS-SkIV	GS-DpCr
2552. Exhibits disease object . . . . .	+	-	+	+	+	+	+
*2553. Disposal of disease object: rubs between hands, throws away . . . . .		+	+	+	+	+	+
*2554. Blows away . . . . .	+	+	+	+	+	+	+
2555. Puts in ashes . . . . .						+	+
*2556. Water on patient . . . . .	+	+	+	+	+	+	+
2557. Shaman blows water from mouth . . . . .	+	+	+	+	+	-	+
2558. Sprinkles water with sagebrush . . . . .			+			-	+
2559. Sprinkles water with feather . . . . .					+	-	-
*2560. Shaman puts ashes on patient . . . . .	-	+	+	-		+	-
*2561. Strokes patient with feather . . . . .	+	+	+	+	+	+	+
*2562. Lays hands on patient . . . . .	+	+	+	+	+	+	+
*2563. Touches patient with heated antler . . . . .	-	+	+	-	-	-	-
2564. Soul-loss treatment: doctor in trance . . . . .	+	+	+	+	+	+	+
2565. Doctor's soul leaves body . . . . .	+	+	+	+	+	+	+
*2566. Exhibits patient's soul . . . . .	-	-	-	-	-	+	+
2567. Restores patient's soul . . . . .	+	+	+	+	+	+	+
2568. Soul merely wanders . . . . .	-	-	-	-	-	+	+
2569. Ghost steals soul . . . . .	+	+	+	-?	-	-	-
<u>Special Doctors' Powers</u>							
2570. Fire handling . . . . .	+	+	+	-	+	-	-
*2571. Walks on fire . . . . .	-	+	+	-	+	-	-
2572. Puts coals in mouth . . . . .	+	-	+	-	+	-	-
2573. Puts hands in flames . . . . .	-	-	+	-	+	-	-
2574. Rattlesnake power . . . . .	+	+	+	+	+	+	-
2575. Dream of rattlesnakes . . . . .	+	-	-		+	+	-
2576. Handles snakes . . . . .	+	+	+	+	+	+	-
2577. Cures snake bites . . . . .	+	+	+	+	+	+	-
2578. To cure, sucks out: blood . . . . .	+	-	-		+	-	-
2579. Poison . . . . .	-	-	+	+	+	-	-
2580. Snakes . . . . .	-	-	+		+	-	-
2581. Wound-curing power . . . . .	+	+	+	+		-	-
2582. Power to charm: arrow points . . . . .	-	-	+	-	-	-	-
2583. Shields . . . . .	-	-	+	-	-	-	-
2584. Weather-control power . . . . .	+	+	+	-	-	-	-
2585. Bring rain . . . . .	+	+	+	-	-	-	-
2586. Stop rain . . . . .	+	+	+	-	-	-	-
2587. Bring warm wind . . . . .	+	+	+	-	-	-	-
2588. Childbirth power . . . . .	+	+	+		+		+
2589. Bear power: impersonates bear . . . . .	-	+	+	+	+	-	-
2590. Merely war power . . . . .	+	+	+		-	-	-
2591. Wears bearskin . . . . .	+	-	+		-	-	-
2592. Invulnerable in war . . . . .	+	-	+		-	-	-
2593. Prognosticating power . . . . .	+	+	+		+	-	-
2594. Enemy raids only . . . . .					+	-	-
2595. Hind-sight power . . . . .	+	+	+		-	+	+
2596. Used in doctoring . . . . .	+	+	+		-	+	+
2597. Sweat-house power . . . . .	+	+	+	+	-?	+	-
2598. Poisoners have distinct power . . . . .	+	+	+	+	-	+	-
2599. From coyote . . . . .	-	+	-	+	-	+	-
2600. From evil animals . . . . .	-	-	-	-	-	+	-
2601. From ghost . . . . .	+	+	+	+	-	+	-
2602. Any doctor may bewitch . . . . .	-	-	-	-	+	+	+



	S-Lemhi Ss	S-FtHI Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Gg	GS-DpGr Ed
<u>Miscellaneous</u>							
2603. Shaman may decline case . . . . .	-	-	-	+?	-	-	+
2604. Unsuccessful shaman: does not accept fee . . . . .	+	+	+	+	-	+	-
*2605. Killed for many failures . . . . .	+	-	-	-	-	+	-
2606. Ceases practice . . . . .	+	+	+	+	-	-	+
2607. New doctor demonstrates power by: free doctoring . . . . .	+	-	-	+	-	-	+
2608. At general gathering . . . . .	-	-	+	+	-	+	-
<u>Guardian Spirits and Powers</u>							
2609. Source unsought: dream in childhood . . . . .	+	+	+	+	+	+	+
2610. Dream any time . . . . .	+	+	+	+	+	+	+
2611. Interpreted by shaman . . . . .	+	-	-	+	-	+	-
2612. Only some dream . . . . .	+	+	+	+	+	+	+
2613. Sought . . . . .	+	+	+	+	+	+	-?
2614. Any isolated place . . . . .	+	-	+				-
2615. On mountain . . . . .	+	+	+			+	-
2616. In cave . . . . .	-	-	-	+	+	+	-
2617. At spring . . . . .	+	+	+		-	-	-
2618. Bathe evening before. . . . .		+	+	-	-	-	-
2619. Paint self before . . . . .		+	-	-	-	-	-
2620. Pray while seeking . . . . .		+	-	-	-	-	-
<u>Prayers</u>							
2621. Prayers to: guardian spirit . . . . .	+	+	+	+	+		
2622. "Father" . . . . .	+	+	+	+		+	-
2623. Sun . . . . .	+	+	+	+	+	+	-
2624. Moon . . . . .					+	+	-
2625. Star (any). . . . .						+	-
2626. Earth . . . . .					+	+	-
2627. Dark . . . . .						+	-
*2628. Nature . . . . .	-	-	+			-	-
2629. Prayers at: any time . . . . .						+	-
2630. Meal time . . . . .	+	+	+	-		-	-
2631. Night . . . . .						+	-
<u>Offerings</u>							
2632. Offerings of: game. . . . .	+	-	-	-	-	-	-
*2633. Seeds . . . . .	-	-	-	+	-	-	-
2634. Tobacco smoke . . . . .	-	-	-	-	-	R	-
2635. Offerings when hunting . . . . .	+	-	-	-	-	-	-
<u>Miscellaneous Nonshamanistic Curing</u>							
2636. Herbs by: specialists . . . . .	+	+	+			-	-
2637. Anyone . . . . .	+	+	+	+		+	+
2638. Blood-letting . . . . .	+	+	+	+		+	-
2639. Sweating . . . . .	+	+	-	+		+	-
2640. Massage . . . . .	+					+	-
2641. Heat application . . . . .			+	+		+	-

	S-Lemhi Ss	S-FtHI Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Ss	GS-DpCr Sd
<u>Soul</u>							
2642. Soul resides in: chest . . . . .	-	-	-	-	-	-	+
2643. Head . . . . .	+	+	+	+	+	+	-
2644. Destiny of soul: above, to sky . . . . .	-	R	-	?	+	+	?
2645. Washed by Wolf . . . . .	-	+	-	-	-	-	-
2646. Goes north, south, east, west . . . . .	W	W	W	N	W	-	-
2647. Goes along Milky Way . . . . .	-	+	+	-	+	-	-
2648. Goes to "Father" . . . . .	-	+	+	+	-	-	-
2649. Death by violence: same destiny as natural death . . . . .	+	+	+	+	+	+	-
2650. Become birds if killed by bullet . . . . .	+	-	+	-	-	-	-
2651. Afterworld, green, pleasant . . . . .	-	-	-	+	-	-	-
2652. Children to same place as adults . . . . .	+	+	+	+	-	+	-
2653. Reincarnation as humans at some future date . . . . .	+?	-	+	-	-	-	-
2654. Branching trail to afterworld . . . . .	+	+	+	-	-	-	-
2655. Fork to bad people's land . . . . .	+	+	+	-	-	-	-
2656. Guide at fork . . . . .	+	-	+	-	-	-	-
<u>Ghost</u>							
*2657. Ghost is visible . . . . .	+	+	+	+	+	+	+
2658. Audible . . . . .	+	+	+	+	+	+	-
2659. Touchable . . . . .	+	-	+	-	-	-	-
*2660. Ghost is feared . . . . .	V	-	-	-	V	V	V
2661. Ghost in whirlwind . . . . .	+	+	+	+	+	+	-
<u>Dreams</u>							
2662. Dream of dead is ill omen . . . . .	V	-	-	-	-	-	+
2663. Makes sick . . . . .	-	-	-	-	-	+	+
2664. Call doctor . . . . .	-	-	-	-	-	+	+
2665. To nullify any bad dream, take cold bath . . . . .	-	-	-	-	-	+	-
2666. Pray . . . . .	-	-	-	-	-	+	-
2667. Smoke . . . . .	-	-	-	-	-	+	-
<u>Charms ("Medicine")</u>							
*2668. For gambling luck: mole . . . . .	+	-	-	-	-	-	-
*2669. Bird . . . . .	+	+	-	-	+	+	-
*2670. Rat . . . . .	+	+	-	-	-	-	-
2671. Weasel . . . . .	-	+	-	-	-	-	-
*2672. Infant's navel cord . . . . .	+	+	-	-	-	-	-
2673. Porcupine heart . . . . .	-	-	-	-	-	+	-
2674. Eagle heart . . . . .	-	-	-	-	-	+	-
2675. Weasel foot . . . . .	-	-	-	-	+	-	-
*2676. For love: . . . . .	+	+	-	-	+	-	-
2677. Root . . . . .	-	+	-	-	+	-	-
2678. Bird . . . . .	-	+	-	-	-	-	-
*2679. For hunting: plant . . . . .	-	+	-	+	-	+	+
*2680. For bringing human sickness . . . . .	+	+	-	+	+	-	-
*2681. Plant . . . . .	+	+	-	+	+	-	-
2682. Used with incantations . . . . .	+	+	-	-	+	-	-
2683. Placed in footprint . . . . .	+	+	-	+	+	-	-

	S S-Lembi Ss	S-FtHL Sr	NP-Ban Ba	S-GrGr Sq	S-Prom Sp	GS-SkIV Ss	GS-DpCr Sd
DANCES							
2684. Circle Dance, 1 . . . . .	+	+	+	+	+	+	+
2685. Brush corral around dance ground . . . . .	-	-	-	-	-	-	+
2686. Fires around dance ground . . . . .	-	+	+	+	+	-	+
2687. Performed any time . . . . .	-	+	+	-	+	+	-
2688. Performed in summer . . . . .	-	+	+	-	+	-	+
2689. Performed in spring . . . . .	+	+	+	-	+	+	-
2690. Performed pine-nut time . . . . .	-	-	-	+	-	-	-
2691. Purpose: general blessing . . . . .	+	+	+	-	-	-	-
2692. Make seeds grow . . . . .	+	-	+	-	-	+	+
2693. Bring wild game . . . . .	+	-	-	-	-	-	-
2694. In honor of ancestors . . . . .	-	-	-	-	+	-	-
2695. Produce rain . . . . .	+	-	+	-	-	+	-
2696. Juniper post in center of dance ground . . . . .	-	-	-	-	+	-	-
2697. Fire only in center of dance ground . . . . .	+	-	+	-	-	-	-
2698. Music: special singers . . . . .	+	+	+	-	-	+	+
2699. Everyone sings . . . . .	+	+	+	+	+	+	+
2700. Special prayer song . . . . .	-	+	+	-	-	-	-
2701. Men encircle camp before dance . . . . .	+	-	+	-	-	-	-
2702. Brush off evil at sun down . . . . .	+	-	+	-	-	-	-
2703. Dancing: women choose partners . . . . .	+	+	+	-	-	-	-
2704. Dance in 1 circle . . . . .	+	V	+	+	+	+	V
2705. Dance in 2 concentric circles . . . . .	-	V	-	-	-	-	V
2706. Sexes alternate in circle . . . . .	+	+	+	+	+	+	+
2707. Hold hands . . . . .	+	+	+	-	+	+	+
2708. Step: side shuffle . . . . .	+	+	+	+	+	+	+
2709. Dance clockwise . . . . .	+	+	+	+	+	+	+
2710. Leader: band chief leads . . . . .	-	-	-	-	-	+	+
2711. Special dance chief . . . . .	+	+	+	+	+	-	-
2712. Chief's assistant . . . . .	-	+	-	+	-	-	-
2713. Messengers carry invitations . . . . .	-	+	-	-	-	-	+
2714. Additional features: courting . . . . .	-	-	-	-	-	+	-
2715. Clowns . . . . .	+	+	+	-	-	-?	-
2716. Prayers for good fortune . . . . .	+	+	+	-	-	+	+
2717. Duration of dance in days . . . . .	4	5		5	4	5	5
2718. Camp circle . . . . .	+	+	+	-	+	+	V
2719. Circle Dance, 2 . . . . .	+	+	-	-	-	-	-
2720. Danced in brush corral . . . . .	+	+	-	-	-	-	-
2721. Danced in winter . . . . .	+	+	-	-	-	-	-
2722. Purpose: bring warm wind . . . . .	+	+	-	-	-	-	-
2723. Fire in center of dance ground . . . . .	+	+	-	-	-	-	-
2724. Music: everyone sings . . . . .	+	+	-	-	-	-	-
2725. Drum . . . . .	+	+	-	-	-	-	-
2726. Rattle . . . . .	+	+	-	-	-	-	-
2727. Dancing: march in circle . . . . .	+	+	-	-	-	-	-
2728. Clockwise . . . . .	V	V	-	-	-	-	-
2729. Counterclockwise . . . . .	V	V	-	-	-	-	-
2730. Special dance leader . . . . .	+	+	-	-	-	-	-
2731. Additional features: courting . . . . .	+	+	-	-	-	-	-
2732. Clowns . . . . .	+	+	-	-	-	-	-
2733. Camp circle . . . . .	+	-	-	-	-	-	-

	S-Lemhi Ss	S-FtHl Sr	NP-Ban Ba	S-GrsCr Sq	S-From Sp	GS-SkLV Ss	GS-DpCr Ss
<u>2734. Circle Dance, 3</u> . . . . .	+	-	-	-	-	-	-
2735. Danced in springtime . . . . .	+	-	-	-	-	-	-
2736. Music: everyone sings . . . . .	+	-	-	-	-	-	-
2737. Dancing: women choose partners . . . . .	+	-	-	-	-	-	-
2738. Dancers hold hands . . . . .	+	-	-	-	-	-	-
2739. Dance clockwise . . . . .	+	-	-	-	-	-	-
2740. Dance is side hop . . . . .	+	-	-	-	-	-	-
2741. Special dance leader . . . . .	+	-	-	-	-	-	-
2742. Additional features: courting . . . . .	+	-	-	-	-	-	-
<u>2743. Circle Dance, 4</u> . . . . .	+	-	-	-	-	-	-
2744. Danced in summertime . . . . .	+	-	-	-	-	-	-
2745. Danced for pleasure only . . . . .	+	-	-	-	-	-	-
2746. Music: drum . . . . .	+	-	-	-	-	-	-
2747. Dancing: side hop . . . . .	+	-	-	-	-	-	-
<u>2748. Bear Dance or Back-and-Forth Dance, 1</u> . . . . .	+	+	+	-	+	-	-
2749. Dance in 2 opposite lines . . . . .	+	+	+	-	+	-	-
2750. Danced for pleasure only . . . . .	+	+	+	-	+	-	-
2750a.No. of days danced . . . . .	1	4	4	-	4	-	-
<u>2750b. Bear Dance or Back-and-Forth Dance, 2</u> . . . . .	+	+	+	-	+	+	+
2750c.No. years ago introduced . . . . .	50	?	?	-	?	6	6
2750d.Brush dance corral . . . . .	-	-	-	-	+	-	-
2750e.Musical rasp . . . . .	+	+	+	-	+	+	+
2750f.No. of musicians . . . . .	1	3+	4	-	10+	V	V
2750g. Only musicians sing . . . . .	-	-	-	-	-	+	+
2750h.Dancing: women choose partners . . . . .	+	+	+	-	+	+	+
2750i. Touch partner with hand . . . . .	+	+	+	-	-	-	-
2750j. Touch partner with stick . . . . .	-	-	-	-	+	-	-
2750k. Toss dirt toward partner . . . . .	-	-	-	-	+	-	-
2750m. Dance in opposite lines . . . . .	-	-	-	-	+	?	?
2750n. Dance in couples . . . . .	+	+	+	-	+	+	+
2750o.Chief urges dancers with stick . . . . .	-	-	-	-	-	+	+
2750p.If dancer falls: stop dance . . . . .	-	-	+	-	+	+	+
2750q. Rub rasp rapidly . . . . .	-	-	+	-	-	-	-
2750r. Rub fallen person with rasp . . . . .	-	-	-	-	+	+	+
2750s.Danced any time, for pleasure only . . . . .	+	+	+	-	+	+	+
2750t.No. days danced . . . . .	-	4	4	-	4	-	2+
2750u.Leader is band chief . . . . .	-	-	-	-	-	+	+
2750v. General dance chief . . . . .	-	-	-	-	+	-	-
2750w. Special, temporary chief . . . . .	+	+	+	-	-	-	-
<u>2751. "Rabbit" Dance</u> . . . . .	-	+	+	-	-	+	-
2752. Pre-Columbian . . . . .	-	+	+	-	-	+?	-
2754. Dancers' paraphernalia: hair tied 1 point . . . . .	-	+	+	-	-	-	-
2755. "Rabbit ears" . . . . .	-	-	+	-	-	-	-
2756. Breechclout . . . . .	-	+	+	-	-	-	-
2757. False penis . . . . .	-	-	+	-	-	-	-
2758. False tail . . . . .	-	+	+	-	-	-	-
2759. Barefoot . . . . .	-	+	+	-	-	-	-
2760. Carry mock bow and arrow . . . . .	-	+	+	-	-	-	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrscCr Sq	S-Prom Sp	CS-SkLV Sc	CS-DpCr Sd
2761. Dancers paint: face . . . . .	-	+	+	-	-	-	-
2762. Body . . . . .	-	+	+	-	-	-	-
2763. Horizontal white rings . . . . .	-	+	+	-	-	-	-
2764. Musicians: no. . . . .		V	1				
2765. Strike 2 sticks together . . . . .	-	-	+	-	-	-	-
2766. Beat bowstring with stick . . . . .	-	+	-	-	-	-	-
2768. Musicians in center . . . . .	-	+	+	-	-	-	-
2769. "Doctor" in center . . . . .	-	+	+	-	-	-	-
2770. Performance: men dance separately . . . . .	-	+	+	-	-	-	-
2771. Pretend to shoot people . . . . .	-	+	+	-	-	-	-
2772. People hit "rabbits" with stick . . . . .	-	+	+	-	-	-	-
2773. Doctor "restores" rabbit . . . . .	-	+	+	-	-	-	-
2774. No. of dancers . . . . .	-	6+	V	-	-	-	-
2775. Dancers are men only . . . . .	-	+	+	-	-	-	-
2776. Dancers paid: by people . . . . .	-	+	+	-	-	-	-
2777. Coins held in split stick . . . . .	-	+	+	-	-	-	-
2778. Property put on blanket . . . . .	-	+	+	-	-	-	-
<u>Scalp Dances</u>							
2779. Scalp Dance, 1 . . . . .		+	+	-	-	-	-
2780. Men and women in circle . . . . .		+	+	-	-	-	-
2781. Men grasp women's waists . . . . .		+	+	-	-	-	-
2782. Dancers jump, bow, then blow while facing center . . . . .		+	+	-	-	-	-
2783. Hop, circle moving clockwise . . . . .		+	+	-	-	-	-
2784. Danced only when war party returns . . . . .		+	+	-	-	-	-
2785. Scalp Dance, 2 . . . . .		+	+	-	-	-	-
2786. Women dance in circle . . . . .		+	+	-	-	-	-
2787. Hop up and down . . . . .		+	+	-	-	-	-
2788. Carry scalps on pole . . . . .		+	+	-	-	-	-
2789. Carry hands on pole . . . . .		+	+	-	-	-	-
2790. Men singers on one side . . . . .		-	+	-	-	-	-
2791. Danced any time . . . . .		+	+	-	-	-	-
2792. Scalp Dance, 3 . . . . .	+	+	+	-	+	-	-
2793. Women stand in straight line (no.) . . . . .	+	V	V	-	4	-	-
2794. Hop back and forth toward musicians . . . . .	+	+	+	-	+	-	-
2795. Wear men's war gear . . . . .			+	-	-	-	-
2796. 1 wears chief feather bonnet. . . . .				-	+	-	-
2797. Musicians, no. . . . .		V	V	-	2	-	-
2798. Tambourine . . . . .					+	-	-
2799. Dancers carry scalps on poles . . . . .	+	+	+	-	+	-	-
2800. Scalp Dance, 4 . . . . .		+	+	-	-	-	-
2801. Women stand in straight line . . . . .			+	-	-	-	-
2802. Hop toward musicians and back . . . . .			+	-	-	-	-
2803. Musicians have tambourine . . . . .			+	-	-	-	-
2804. Dancers carry scalps on poles . . . . .			+	-	-	-	-
2805. Scalp Dance, 5 . . . . .		+	+	-	-	-	-
2806. Women form circle . . . . .		+	+	-	+	-	-

	S-Lemhi S <sub>a</sub>	S-FtHL S <sub>r</sub>	NP-Ban Ba	S-GrscCr S <sub>q</sub>	S-Prom S <sub>p</sub>	GS-SklV S <sub>s</sub>	GS-DpCr S <sub>d</sub>
2807. Woman with scalp heads line . . . . .		+	+	-	+	-	-
2808. Men in circle with women . . . . .		+	+	-	+	-	-
2809. Musicians to one side . . . . .		+	+	-	+	-	-
2810. Tambourines . . . . .		R	R	-	R	-	-
2811. Circle moves clockwise . . . . .		+	+	-	+	-	-
2812. Danced any time . . . . .		+	+	-	+	-	-
2813. Scalp Dance, 6 . . . . .		+	+	-	-	-	-
2814. Men and women form opposite lines . . . . .		+	+	-	-	-	-
2815. Dance back and forth . . . . .		+	+	-	-	-	-
2816. Women carry scalps on poles . . . . .		+	+	-	-	-	-
2817. Musicians only sing . . . . .		+	+	-	-	-	-
2818. Scalp Dance, 7 . . . . .		+	+	-	-	-	-
2819. Women in 2 concentric circles . . . . .		+	+	-	-	-	-
2820. Circles move opposite directions . . . . .		+	+	-	-	-	-
2821. Limping step . . . . .		+	+	-	-	-	-
2822. Dress in men's war regalia . . . . .		+	+	-	-	-	-
2823. Scalps carried on poles . . . . .		+	+	-	-	-	-
2824. Musicians have tambourines . . . . .		+	+	-	-	-	-
2825. Scalp Dance, 8 . . . . .				-	+	-	-
2826. Men only, dance in circle . . . . .				-	+	-	-
2827. Wear war regalia . . . . .				-	+	-	-
2828. Singers in center of circle . . . . .				-	+	-	-
2829. Danced when war party returns . . . . .				-	+	-	-
2830. Present Exchange . . . . .	+	+	+	-	-	-	-
2831. Sexes on opposite sides of dance ground . . . . .	+	+	+	-	-	-	-
2832. Rug in center . . . . .	+	+	+	-	-	-	-
2833. Music: singing . . . . .	+	+	+	-	-	-	-
2834. Hand drum (no.) . . . . .	1	?	1	-	-	-	-
2835. Woman chooses man . . . . .	+	+	+	-	-	-	-
2836. Man chooses woman . . . . .	+	+	+	-	-	-	-
2837. Couple lie on rug . . . . .	+	+	+	-	-	-	-
2838. Covered with blanket . . . . .	+	+	+	-	-	-	-
2839. Give each other presents . . . . .	+	+	+	-	-	-	-
2840. Music meanwhile . . . . .	+	+	+	-	-	-	-
2841. Sun Dance . . . . .	-	+	+	-	+	-	-
2842. No. of years ago introduced . . . . .	-	30	30	-		-	-
2843. War Dance . . . . .	+	R	R	-	+	-	-
2844. Brush corral . . . . .	+	+	-	-	-	-	-
2845. Danced by: valorous men only . . . . .	+	-	-	-	-	-	-
2846. All men . . . . .	R	+	+	-	+	-	-
2847. Dance: individual skipping . . . . .	+	+	+	-	+	-	-
2848. Whip to dance . . . . .			+	-	+	-	-
2849. Head man whips . . . . .			+	-	+	-	-
2850. Music: hand drum . . . . .	-	-	+	-	+	-	-

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-CrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
2851. 2-headed drum . . . . .	+	+	R	-	-	-	-
2852. Boasting of war deeds . . . . .	+	+	+	-	+	-	-
2853. Boasting only when dancer drops something . . . . .		+		-	+	-	-
2854. Warrior restores object and boasts . . . . .		+			+	-	-
2855. Costume: war regalia . . . . .	+	+	+	-	-	-	-
2856. Chief is special "food chief" . . . . .		+	+	-		-	-
2857. Time held: winter . . . . .	-	+		-		-	-
2858. Summer . . . . .	+	+		-		-	-
2859. Any time . . . . .	-	-	+	-	+	-	-
MISCELLANEOUS							
<u>Calendar</u>							
2860. Descriptive month names (no.) . . . . .	6	*12	*9	12	12	12	3
2861. Seasons named (no.) . . . . .	4	4	4		4	4	
<u>Astronomy</u>							
*2862. Milky Way called: sky backbone . . . . .	+	+		+	+		-
2863. Sky path . . . . .	-	-		-	-		+
2864. Smoke from fire . . . . .	-	-		-	-		+
*2865. Thunder caused by mole . . . . .					+		
*2866. Lightning: mole falls to ground . . . . .	+	+	+		+		
2867. Thunderstorm protection: place serviceberry branch on house	+	+	+		+	+	+
*2868. Pinch dog's ear . . . . .	+	+	+		+	-	-
2869. Strike dog . . . . .		+	+		+	-	-
*2870. Moon: from sun bladder . . . . .	-	-					+
*2871. From sun liver . . . . .	+	?					
2872. Is male . . . . .	-	-	-		+		
2873. Man in moon is man . . . . .	-	-	-		+	-	-
*2874. Frog in moon . . . . .						+	-
*2875. Giant in moon . . . . .	+	+	+		-	-	-
*2876. New moon position indicates weather . . . . .	+	+	+	+	+	+	+
*2877. Stars: from sun kidney . . . . .	+					-	-
2878. Falling stars: excrement of stars . . . . .	+	-	-		+	+	-
2879. Snails are star excrement . . . . .	-	-	-		+	-	-
<u>Whirlwind</u>							
2880. Ghost . . . . .	+	+	+	+	+	-	-
*2881. Spirit . . . . .	-	-	-	-	-	+	+
*2882. To avert: tell it to depart . . . . .	+	-	+	-	-	+	-
<u>Omens</u>							
*2883. Twitching muscles given significance . . . . .	+	+	+		+	+	+
2884. Sneeze means: anyone is talking of you . . . . .	-	-	-	-	-	-	+
2885. Opposite sex is talking of you . . . . .	+	+	+	-	+	+	-
*2886. Throw stick to find direction of talker . . . . .	+	+	+	-	+	+	+
2887. Spit on stick . . . . .					+	+	+
*2888. Bird calls are evil omens: owl . . . . .	+	+	+	+	+	+	+
2889. Meadowlark . . . . .	-	-	-	-	-	+	-
2890. Animal calls are evil omens: coyote . . . . .			+	+	+	+	+
*2891. Horse pawing is significant . . . . .			+			+	+

	S-Lemhi Ss	S-FtHL Sr	NP-Ban Ba	S-GrsCr Sq	S-Prom Sp	GS-SkLV GS	GS-DpCr GD
2892. Find dead gopher is evil omen . . . . .					+	-	+
<u>Various</u>							
2893. Finger rots if: one points at rainbow . . . . .	-	+	+		+	+	+
2894. One points at moon . . . . .	+	+	+		+	+	-
2895. To bring rain, kill frog and lay it upside down . . . . .	+	+	-?		+	-	-
2896. To stop rain, kill frog and lay it right side up . . . . .	+	+	-?		+	-	-
2897. Warts indicate no. of man's wives . . . . .	+	+	+		+	-	-
2898. Point with: finger . . . . .	+	+	+		+	+	-
*2899. Lips . . . . .	V	V	V		-	-	-
*2900. Greeting by handshake . . . . .	?	-	+		+	+	-
2901. Winking at girl . . . . .	+	+	+		+	+	-
2902. Dead man at end of rainbow . . . . .						+	-
2903. Myth telling: brings rain in summer . . . . .	+	+	+		?		-
*2904. Brings storm in winter . . . . .	+	+	+		?		-
*2905. None told in summer . . . . .					+	+	-
2906. Putting stink bug in fire brings rain . . . . .						+	+
*2907. Sign Language . . . . .		+	+	-	+	V	-
<u>Naming and Terms of Address</u>							
2908. Use kin term for relative . . . . .	+	+	+	-	+	+	
*2909. Address wife: by kin term . . . . .	-	-	-	-	+	-	-
*2910. "You" . . . . .	+	+	+		-	-	-
2911. "Mother" . . . . .	-	-	-	-	-	-	+
2912. By name . . . . .	-	-	-	+	-	+	-
2913. Address husband: by kin term . . . . .	-	-	-	-	+	-	+
*2914. "You" . . . . .	+	+	+	-	-	-	-
2915. By name . . . . .	-	-	-	+	-	+	-
2916. Address children: by kin term . . . . .							+
2917. By name . . . . .		+	-	+		+	-
*2918. Elders addressed: "Old man," "Old woman" . . . . .	+	+	+	+	+	+	+
2919. Names: given right after birth . . . . .	-	-	-	-	-	+	-
2920. When home from birth house . . . . .	-	+	+	+	+	-	-
2921. Soon after home . . . . .	-	-	-	-	-	-	V
*2922. When child walks . . . . .	+	-	-	-	-	-	V
2923. Named from: physical characteristic . . . . .	+	-	-	+	-	-	
2924. Some act . . . . .	+	-	-	+	-	-	
2925. Father's great deed . . . . .	-	+	-	-	+	-	
2926. Relative's great deed . . . . .	-	+	+	-	+	-	
2927. "Conventional names" . . . . .	-	-	-	-	-	+	
2928. Named by: parents . . . . .	+	+	+	+	+	-	+
2929. By other relatives . . . . .	-	-	-	-	-	+	-
*2930. New name when young man . . . . .	+	+	+	-	+	R	-
*2931. From own deed . . . . .	+	+	+	-	+	V	-
2932. New when young woman . . . . .	+	+	V	-	+		-
*2933. Secret name or nickname when young man or woman . . . . .	+	+	+	?	+	+	-
2934. From deed . . . . .	+	+	+		+	-	-
2935. Known only to friends . . . . .	+	+	+		+	-	-
2936. Several secret or nicknames . . . . .	+	+	+		+	-	-



## ELEMENTS DENIED BY ALL INFORMANTS

### SUBSISTENCE

#### Hunting

Deer hunting.--Driving into enclosure having pit; through V-fence into pit; into net, or snare; with dogs; by relay. Fire lure. Shamanism. Buffalo hunting.--Horse surround. Horse relay. Corral. Driving over precipice. Communal antelope hunting.--Shaman's use of musical rasp, grass-stuffed hide, or antelope mask. Audience dancing or pointing sticks toward antelope during shamanizing. Shaman sends messengers to antelope. Other antelope hunting.--Driving over cliff; into trap, net, or snare. Mountain sheep hunting.--Driving with fire; into enclosure; into trap, net, or snare; through V-fence. Fire to signal hunters. Pursuit by relay. Magic. Shamanism. Snares, nets, etc.--Spring-pole trap for waterfowl in enclosures. Nooses in fence gaps for deer or for birds other than sage hens. Deer net. Bird net for doves, ducks, or eagles. Deer disguise used when driving birds into trap. Basketry traps. Deadfalls for large mammals or birds. Bait in pitfalls. Booths and blinds.--Conical or stick and mud house for blind. Birds caught from blind with bare hand. Perch for birds outside blind. Sit on birds to kill. Decoys and disguises.--Decoy of live birds or animals. Bird skin over head. Arms painted when using animal disguise. Bird drive.--Antelope disguise for stalking or driving ducks or mud hens. Miscellaneous.--Reptile hook. Smoking out bear. Fan to blow smoke into den made of crow wing, hawk wing, feather, basketry. Eagle catching.--Hunter climbs to nest on piece of net. Hunter carries cage. Young eagles kept in cage. Adult eagles caught by deadfall. Bird pets.--Kept in cage or tied to perch. Fishing.--Rabbit net used for fishing. Fish nets used through ice. Special fish arrow. Large fire built for night fishing. 2-barb bone hook. Sinew fish-line. Fly. Stream poisoning. Ritual or magic. Animals eaten.--Dog, wolf, coyote, eagle. Lizard eggs. Larvae in salt lakes. Gopher eaten for fertility. Angeworms. Animal food taboos, etc.--Fetus taboo. Liver taboo to young persons. Special beliefs about eating lungs. Bird eggs taboo to young. Boy's first kill taboo to his father. Boy eats special part of first kill. Miscellaneous concepts.--Sweat bath before hunting. Offering of game killed to nature. Offering is tip of deer tail. Offering is placed on stick.

#### Gathering

Acorns. Mesquite. Joshua trees. Yucca. (These all absent locally.) Pine nuts.--Hook on

pole end is fire bent. Family owned piñon plots. Miscellaneous plant products.--Cane boiled, dried and beaten, or dried and ground for sugar. Gathering implements.--Digging stick having a point on both ends. Horn edge on seed beater. Seed knife of wood or shin bone.

#### Agriculture

Wild seeds irrigated. Domesticated plants other than tobacco.

#### Food Preparation

Salt.--From burned brush. Meat and fish drying.--Meat smoked inside houses, pulverized in mortars, or mixed with seeds or berries. Fish dried over coals or smoked. Feet and long bones of large-game animals ground for food. Cooking.--Hot stones placed in forepart of carcass, that is, ribs, to cook. Parching seeds in pots.

### DWELLINGS

Domed willow house.--Built over pit. Covering of: grass in layers; mats; earth, complete covering. Pole thatch binders. Center post. Door. Fire pit. Conical house.--Foundation poles are forked and interlock. Built over pit. Covering of: sage bark; pine needles; stone slabs; earth, complete covering. Vestibule or tunnel entrance. Skin door. Fire pit. Gabled house.--Built over pit. Mat covering. Vestibule entrance. Fire pit. Miscellaneous houses.--Special grinding house.

### SWEAT HOUSE

Domed type.--Covering of mats, water plant (*Spirogyra* ?), or pine needles. Built over pit. Door. Conical type. Gabled type. Uses of sweat house.--Hot rocks placed around bather. Used for clubhouse, gambling house, dormitory, meeting house.

### NAVIGATION

Balsa stern curved up. Balsa propelled by hands and feet.

### FIRE MAKING

Foreshaft fitted into socket of compound drill. Bow drill. Charcoal, ground stone, or pulverized bark placed in pit of hearth. Live coals carried in sheep horn.

## MISCELLANEOUS IMPLEMENTS

Mortars and pestles.--Large stone mortars. Wooden mortars. Use of small stone mortar for anything but grinding food. Basket hopper on mortar. Metates and mullers.--Used to grind paint. Cleaned with brush of other than sage bark. Mush stirrer.--Looped stick. Spoons, dip-pers, etc.--Dipper of gourds, turtle shells, or deer skulls. Wooden scoop for digging. Awls.--Of deer ulna or humerus or rabbit tibia or pelvis. Drills.--Horn point on wooden shaft. Miscellaneous.--Adz. Broken cobble for chopping. Flint flaking.--Flint flaker of bone with notched end; of mountain sheep horn. Flint roasted in ground or warmed before flaking.

## SKIN DRESSING

Hide rolled up in moist ashes after hair removal. Light hides suspended from tripod to work. Hair scraper of horn or wood. Tanning with wood ashes added to tanner.

## WEAPONS

Bow.--Sinew glued to bow with greasewood adhesive. Horn-backed wooden bow. Vegetable-fiber bowstring. Quill bow ornaments. Arrows.--Arrow with: foreshaft wrapped, for duck hunting; one cross stick, for gopher hunting; two-pronged point, for bird hunting; horn point. Ownership marks. Arrow straighteners and polishers.--Stone arrow-shaft straightener. Arrow steamed or placed in hot earth before straightening. Miscellaneous weapons.--Wooden rim on rawhide shield. Armor. Horse armor.

## BASKETRY

Materials.--Weft of feather quills. Weft strands pulled through holes in tin cans to trim them. Applied decoration of yellow and white paint, feathers, and beads. Weaves.--Bundle or large-and-small rod foundation for coiled weave. Direction of coil counterclockwise (when looking into basket.) Basketry forms.--Coiled circular tray. White or yellow paint on water jug. Special caterpillar gathering basket.

## WEAVING

Skin blankets.--Use of rat, wildcat, squirrel, and coyote skins for woven blankets. Vertical loom. Warp twisted on thigh. Feather blankets.--Use of bird skins other than ducks. Skins sewed together. Vegetable-fiber blankets.--Use of willow bark or inner cottonwood bark. Nets.--Shuttle of two sticks with string wound around them.

Knots other than overhand (?). Cordage.--3-ply string. Counterclockwise twist.

## POTTERY

Sand temper. Constructed of rings of clay. Coil construction run counterclockwise (looking into pot). Placed on basket to make. Finished with cobble and paddle. Rim bound with string. Surface coated with slip. Decoration. Miscellaneous clay artifacts: pot rests; baked or unbaked clay pipes.

## BURDENS

Carrying strap passes over basketry hat or bark head pad. Special carrying nets.

## CRADLES

Oval ladder. U-ladder. Twined basketry with rectangular or elliptical outline. Twined willows laid horizontally. Buckskin covering over lower tip only. Hood design to indicate child's sex.

## MUTILATIONS

Ear lobe bored with cactus needle or bone awl. Ear ornament: bead on string, stone pendant, bone tube, bone ring, flint. Nasal septum bored. Nose pin. Nose ring. Tattoo with burned piñon shells or gray pigment. Tattoo on legs. Deliberate head deformation.

## DRESS AND ADORNMENT

Necklaces.--Of olivella or dentalium beads, bird-bone beads, or wildcat claws. Silk-grass embroidered collars. Pendants.--Haliotis. Belts.--Ornamented with beads, hoofs, or bones. Paint.--Dry pigment applied over saliva on skin. Pigment mixed with grease. Applied with stick or brush. Pigments: soot for black, a mineral for green, galena for silver. Hairdressing.--Men's bangs. Hair plastered with mud against lice. Washed with white clay in water. Head hair singed off. Shaving. Removal of all head lice considered dangerous. Headgear.--Women's twined bark hat. Men's peaked cap. Men's cap made of tanned buckskin, skin of antelope head, poll of mountain sheep lamb, or coyote fur. Men's cap trimmed with feathers or horns. Hair net. Headband of horse's mane. Wooden hairpin. Robes and capes.--Fur hand muff. Shirts and dresses.--Dress constructed like poncho. Men's shirt with entire front open and tied by thong. Men's sleeveless shirt. Skirts.--Women's small front apron made of braided bark

strips suspended from belt; worn under dress. Women's large back apron made of braided strips of bark suspended from belt. Women's grass skirt. Women's breechclout. Breechclout of woven vegetable fibers. Leggings--Of twined tule or juniper bark. Footgear--Ground-hog or skunk skin used for moccasins. Withes used for snowshoe lacings.

## GAMES

Ball race--Wooden stick for puck. Carrying puck permitted. Shinny--Puck of braided skin cord or braided bark cord. Carrying puck permitted. Played by men. Hoop and pole--Hoop covered with buckskin or made of tule. Played by women. Played with referee. Hand game--Strings of beads as gaming pieces. Play with eight gaming pieces or sticks. Counters called "cooked" and "raw." Archery--Target of willow shavings. Shoot arrow over tree at target. Arrow thrown for distance. Ring and dart--Played by children. Quoits--Rock target. Snow snake--Pole bounced off snow on ground or off snow-capped brush pile. Shot putting--Played by boys. Bull-roarer--Whirrer made of sheep horn.

## MONEY

Entirely absent.

## TOBACCO AND SMOKING

Pipe--Horn, bone, or pottery tubular pipe. Clay plug in L-shaped pipe. Cigarette. Chewing. Smoking--Swallowing smoke. Smoke offerings to spirits, guardian spirits, or ghosts. Pipe smoking by women. Tobacco--Ground on stone. Myths of smoking.

## MUSICAL INSTRUMENTS

Rattles--Made of cocoons, split sticks, sheep horns, rabbit ears, deer testicles, wood-rat fur, or mountain-sheep hoofs. Rawhide rattle used by shaman. Notched stick or rasp--Ornamented. Rubbed with bone. Stuffed hide as resonator. Used by antelope shaman or for amusement only. Buzzer--Made of hoofs or of buckskin. Drums--Hollowed log body for two-headed drum. Use of tambourine by shamans. Musical bow--Specially made. Flute--Made of bone. Used as toy or by shaman. Associated mythologically with hunchback.

## MARRIAGE

Sororal polygyny required. Payment required to avoid sororate or levirate. Child betrothal. Adulterous wife rubbed with blood.

## KINSHIP RELATIONS

Avoidances--Any relatives-in-law required to avoid speech with one another, to avoid passing in front of one another, or to address one another in the plural form. Restraint or avoidance between brother and sister or a man and his brother-in-law. Adoption--Of other than orphans.

## BERDACHES OR TRANSVESTITES

Men transvestites become shamans, suffer social restrictions, or enjoy any special privileges. Test during childhood to determine whether one will become a transvestite. Women berdaches or transvestites.

## PROPERTY

Claim by individuals, families, bands, or other groups of any territory or natural resources other than eagle nests.

## WARFARE

War dress. Coup stick. Taking heart of dead enemy. Conclusion of peace by surrender of scalps, reciprocal child adoption, presents, or war indemnity.

## BIRTH CUSTOMS

Mother grasps rope during delivery. Strong man as midwife. In cases of difficult delivery, a man to frighten out or squeeze out infant. At end of confinement, disposal of mother's old clothes by other than throwing them away. Steaming or stroking with feathers newborn infant. Umbilical cord: cut with sharp cane; tied with antelope sinew; placed in rat burrow, in antelope wallow, in rock cranny, in deer trail, or in ground in birth house. Father required to: avoid eating salt; run at special times or in special directions each day; bathe. Twins--Feared. Regarded as good luck. Infanticide--Of deformed. Killed by sitting on or putting in badger hole. Abandoned. Loss of milk teeth--Relative flips tooth at child. Tooth buried in mountains.

## GIRLS' PUBERTY

First menstruation--Girl lies in pit. Girl may not: eat salt; talk; laugh; look at people. Girl must veil self when outside, wear a basketry hat outside, use a drinking tube, wear sage-bark leggings, or avoid all people. At end of confinement, girl's hair is cut, girl wears sage-bark leggings. Scratching stick made of two sticks.

Subsequent menstruations.--Girl has attendant. Taboo on eating salt or cooking. Menstruating woman's husband may not hunt, fish, gamble, or take a sweat bath. Husband must hunt.

#### BOYS' PUBERTY

All observances lacking, except when killing first large game.

#### DEATH CUSTOMS

Person abandoned in house before death. Undertaker is purified by sweating or washing with white clay. Body flexed for burial. Village cemetery. At funeral, relatives step over corpse. Mourning.--Mourners' hair clippings burned or thrown on grave. Near-relatives cut off finger joints, abstain from meat or salt, refrain from washing. Male relatives also abstain from gambling. Mourning terminated by formal washing or other ritual.

#### RELIGION

Shamanism.--Shamans use rattles and flutes. Shamanize in special house or enclosure. Shaman sucks flints or sticks out of patient; sucks through a pipe. Shaman touches patient with a stick or heated fire drill; scarifies patient; puts patient to sleep through hypnosis. Patient normally calls shaman as result of dream instruction. Lost souls believed stolen by coyote. Patient's wandering soul returns if it grasps a "soul stick." Special shaman's powers.--Power to cure rattlesnake bites from dream about buzzard. Bear gives power of werebear or of rapid travel. Shamans may prognosticate other than enemy raids or may find lost objects. Poisoners, distinct from doctors, get power from evil spirits. Guardian spirits.--Sought with self-torture. Miscellaneous.--Shaman killed for declining case. Soul.--Soul of deceased goes to Wolf's house; escorted by Wolf. Soul is rein-

carated as animal. Ghosts.--Ghost seen presages death. Ghost gives strength. Evil effect of dream of deceased person nullified by cold bath, prayer, blowing smoke, or sweat bathing. Dream of deceased is good omen. Bad dreams.--Nullified by sweat bath or telling dream. Jimsonweed. (Does not occur in this area.) Charms.--For general good fortune. Rattlesnake poison used to cause human sickness.

#### DANCES

Circle dance.--Piñon or dry cottonwood post in center of dance ground. Split-stick rattle. Public mourning. Special dance regalia. Bear dance or "back-and-forth" dance.---Men pay partners at end of dance. Whip to make people dance. Fallen dancer covered with blanket. "Rabbit dance."--Dancer's paraphernalia includes eagle-down head ring, feather crown, yellowhammer head or chest band, feather necklace, eagle-down rope skirt, fur hung from belt, and feathers carried in hand. Musical instruments include split-stick rattle, skin rattle, bundle of sticks as drum, and hand drum. Dancers are women or visitors. War dance.--Tasayque danced by women. Crazy dance. Ghost dance. Wolf dance. Buffalo dance.

#### MISCELLANEOUS

Calendar.--Solstice recognized. Astronomy.--Milky Way called "ghost road." Thunder and lightning believed to be caused by bird, by coyote howling, or by rabbit's arrow. Women cover themselves against thunder and lightning. Moon made from sun's gall or from whippoorwill. Moon is female. Interest in explanation of eclipses of sun or moon. Sun's sex. Whirlwind.--Struck with stick or water when dangerously close. Omens.--Magpie or dove calls forebode evil. Various.--Toothache caused by worm. Names and terms of address.--Wife addressed as "woman," husband as "man."

## ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

### SUBSISTENCE

#### Hunting

##### Deer.--

2. S-GrsCr: A deer was surrounded by 6 or 7 men, one of whom frightened it from the brush, the others waiting to shoot it. U-Pahv drove deer into an enclosed place, like a canyon, where it was ambushed when trying to escape through a gap.

5. U-Pahv, S-Kaib and S-Prom: Where two cliffs meet, wedge-like, deer were driven to the apex and over.

7. S-GrsCr: Used when deer migrated, probably to the valleys, in fall. Brush wings led to a corral of cedar posts, 20-30 feet in diameter, placed on the deer trail. The entrance to the corral was barred by a hurdle of posts leaning inward, so that the deer could leap in but not out. Rocks behind the hurdle might break the deer's leg. A man hid in a hole, which had been previously warmed, near the end of one wing and frightened the animals toward the corral by striking sticks together. Once inside, the deer was killed with an arrow and removed; then the hunter waited for another. 5-15 were said to have been taken in a single night.

8. S-GrsCr: Brush was burned to frighten deer out of it. S-Prom: Brush was fired so that the hunter could steal through the smoke toward the deer.

9. GS-DpCr: Some kind of corral, without wings, placed on deer trail; hunter concealed himself by it at night.

11. S-Prom: Men so hiding previously bathed to remove human odors. Deer migrating in the fall were taken from pits placed by game trails.

12. GS-DpCr: In pit, surrounded by brush with opening for shooting; done by moonlight.

17. NP-Ban: Thought this could be done only in winter. S-GrsCr: A hunter might chase a deer 6 hours until it tired and lay down.

26, 27. NP-Ban: The arrow tied to a stick. The spear or arrow inclined in the direction from which deer would come and was placed in a narrow trail.

28. This attracted only the fawn in the spring. S-Prom: Used it cautiously because it also attracted bear.

29. GS-SklV: Fire to announce when kill had been made.

31. U-Pahv and SP-Kaib: Village chief appointed a hunt chief. S-Prom: Had a general hunt chief when all villages coöperated. GS-SklV: After the gun was introduced, M's stepfather led all coöperative deer hunts.

34. S-Prom: A root called toyanatuboda put in deer track or manure, after which the deer might be overtaken within one-half mile. GS-SklV: A

hunter put a plant called mek:<sup>u</sup>tcanans in deer tracks and said, "Send that deer back and make him gentle and unafraid of me."

35. See "Guardian Spirits," below.

##### Buffalo.--

41. Special buffalo hunt leader. Band leader also took some part.

44, 45. Scouts and police are anyone designated by band chief, serving temporarily.

46. Equal share to all.

##### Communal antelope hunt.--

47. The wife of WH (NP-Ban), a Shoshoni woman from Mountain Home on the Snake River in western Idaho, gave the following data for elements 48-82: 48, +; 50, +; 51, +; 53, +; 54, +; 55, 2; 57, +; 58, +; 59, -; 60, +; 61, +; 62, +; 66, +; 70, +; 72, -; 73, -; 74, -; 76, +; 77, -; 78, -; 79, -; 80, -; 81, +; 82, -. GS-DpCr: Egan (pp. 238-241) gives excellent account of communal hunt, but does not mention shamanism. Men and women drove nearly 30 antelope 20 miles to a corral with a solid fence of juniper and piñon, to which wings of sage led. The animals were shot with arrows.

49. S-GrsCr: Of juniper.

51. S-Prom: The corral and wings were a solid sagebrush fence about 18 inches high. In addition, the corral had poles supporting a bark rope from which hung shreds of bark. Sometimes no corral was used; instead, the shaman shook his rattle which made the antelope mill around him, a good archer meanwhile shooting them.

57. S-Prom: When a corral was used, the shaman remained in a hole to one side of the gate. The night before, he had sung in his own house.

58. GS-DpCr: Fires built all around the corral where people sat all night.

61. S-Prom: The shaman's pipe lit with hot obsidian.

69. S-GrsCr: The shaman began smoking in the evening. Drivers went for the antelope early the next morning. If they brought the animals in by evening, one or two might be killed and the remainder kept in the corral that night by building fires around it. They were killed next day.

71. GS-DpCr: Antelope driven in after the shaman sings.

72. GS-SklV: The shaman knew through his power when the fires were built.

73. S-Prom: If dropped in front of the gate. S-GrsCr: One who had lost something, known as panigant or dudiumugua, prevented antelope coming to the corral.

75. S-Prom: Anyone having muscle twitches in his leg would make the antelope run fast in the corral and was therefore sent away.

79. S-GrsCr: By placing his pipe across it.

80. GS-DpCr: The special archer shot 1 or 2 which were eaten. People camped around the corral that night and all participated in killing the antelope next morning.

81. GS-SklV: The shaman shot the first antelope to arrive.

82. GS-DpCr: Whether clubs or arrows were used depended upon the shaman.

#### Other antelope hunting.--

86. GS-DpCr: Surround involved 10 men on horses, 5 or 6 men on foot; the antelope were made to circle until tired, then run down by horse relays (Egan, 240-241).

89. S-Lemhi: Concealed hunters were called wamik.

91. Antelope are ordinarily too fast for dogs.

93. NP-Ban: Ambushing usually done in the hills, north of the Snake River near Riverside when antelope migrated toward the hills in the spring.

95. S-Lemhi: Brush around the pit. GS-DpCr: Sagebrush wings converged to an apex beyond which hunters were concealed in pits.

97. S-GrsCr: Used in summer.

100. S-Lemhi: JPe said antelope run fast (not driven) downhill. Several spears each 3 or 4 feet long tipped with poisoned stone points were planted in a narrow part of the trail and sloped uphill. This was done especially in winter. S-Prom: Made a hurdle of horizontal bars with the spears beyond.

#### Sheep hunting.--

103. GS-SklV: Done in winter where snow was deep.

109. GS-DpCr: Used in the fall during mating season.

124. GS-DpCr: 2-3 days.

#### Snares, nets, etc.--

126. U-Pahv and SP-Kaib: Used some kind of sinew noose for small mammals and birds but whether it was on a spring pole is uncertain. S-Prom: Noose of horsehair; for pine chicken; for muskrats it was placed on a trail near water; for skunks, over hole. S-Lemhi: Horsehair noose, willow pole; set over prairie-dog holes. NP-Ban: Over rodent burrows; string above noose passed through a bone, e.g., of a rabbit, so it could not be gnawed. GS-DpCr: Placed in a series of fence gaps; for sage hens, during mating season.

135. S-Prom: For deer; attached to bent pine tree; noose on ground on trail; on each side were erected horizontal bars across trail which deer must step over.

136. S-GrsCr: Used rarely because only 1 could be caught at a time.

137. GS-SklV: Several nooses suspended from a long, horizontal stick placed by the water.

138. GS-SklV: Not in fence gap but supported on trail by 2 sticks.

139. S-FtHl: The noose was somehow suspended vertically and sage hens driven into it.

141. NP-Ban: Had heard that bird net formerly used but had not seen it. Pluses in parentheses are from WH's wife, a Shoshoni from Mountain Home on the Snake River in western Idaho. The net was supported in a horizontal position, its edges coming to the ground; its mouth was pulled closed by a string. WH thought the NP-Ban net was similar.

143. S-GrsCr: Supported over the creek by sticks sloping inward from opposite sides of the stream; the opening midway on one side; the hunter frightened the birds, making them fly up so that they became entangled. S-Prom: Several rabbit nets were tied together to increase the width and propped on vertical sticks so that the whole net could be pulled down by means of a rope.

154. GS-SklV: Birds shot by man in antelope disguise but not driven to net.

161. S-Lemhi, NP-Ban, and probably elsewhere: Squirrels, zip, were used as bait for squirrels, which are cannibalistic. S-FtHl: No bait for squirrels; a stick was arranged so that a squirrel emerging from his hole would hit it and trip the trap.

169. S-Prom: For ground squirrels, ground hogs, badgers, and wildcats.

#### Booths and blinds.--

172. S-GrsCr: Placed near creek for shooting deer.

173. NP-Ban: Shallow hole scooped out. U-Pahv: Mainly for waterfowl. S-Prom: For game and waterfowl.

175. GS-SklV: Probably for waterfowl.

180. Primarily for sage hens, S-Lemhi, S-FtHl, NP-Ban; for waterfowl, U-Pahv, SP-Kaib, S-Prom; sage hens and pine chickens, S-Prom.

181. Game killed from blinds: rock chucks. Sometimes Gosiute killed antelope and sheep.

182. S-Prom: Pit surrounded by brush placed by spring. Stick, having horsehair noose, was placed among other sticks to avert suspicion. Bird was drawn slowly into the blind, urged by the noose while walking; it would not fly. Sage hens and pine chickens so caught. Necks broken to kill.

#### Decoys and disguises.--

183. S-Prom: Duck rests on surface of the water, its head held erect by a crotched stick stuck in the mud.

184. NP-Ban: Recent, learned from white man.

188. NP-Ban: Cane in one hand, bow and arrow in other.

190. Beckwourth saw a Utah Shoshoni, of Cache Valley, wearing an antelope disguise about 1822. Burton (1862:472) observed one in Ruby Valley.

#### Bird drive.--

193. GS-SklV: Went to the lake near Stockton in Tooele Valley. GS-DpCr: Had no ducks locally but went to Spring Valley.

Throwing stone in hunting.--

206. S-FtHl: Thought a man could kill several ground squirrels with stones.

Miscellaneous.--

207. S-Lemhi, S-FtHl: A willow cut at a fork to make the end slightly enlarged. NP-Ban: End might be slightly split. Simpson described Gosiute rodent skewer (p. 54) as a "stick turned up slightly at the end and pointed."

216. GS-SklV: Instead of smoking out badger, a man stopped up its hole, stamped on the ground to ascertain the extent of its burrow and dug it out. It was said that one stamped in front of a bear's den to make him come out angry when he was shot.

225. S-FtHl: Especially ground squirrels. S-Prom: Also a rodent called kümp:. GS-DpCr: Egan (pp. 245-246) saw GS-DpCr or their neighbors flooding gophers. 8 or 10 women had diverted stream into a ditch about 18 inches wide, 6 or 7 inches deep, which branched out on a flat. Each woman was directing a branch into one or more gopher holes by means of a digging stick. One woman collected 25-30 in a half-hour. The gophers were afterward cleaned and dried.

228. S-Lemhi, NP-Ban: Geese, but not ducks, were attracted to a fire. When geese were migrating, people built fires at night and clubbed the birds attracted to them.

229. S-Prom: 3 or 4 were so carried. Simpson (p. 53) observed this method among Gosiute.

230. S-Lemhi, S-FtHl: Rope passed under rabbits' hind-leg tendons and animals slung on back to carry; smaller rodents, heads stuck under hunter's belt. S-Prom: The outer toes bent down and a stick run through the skin between.

Eagle catching.--

236. NP-Ban: Rawhide tied to a rope was lowered from above a nest on a cliff; the rawhide scraping on the rocks frightened the eagles off.

241. S-GrsCr: Carried down. S-Lemhi: 2 fledglings tied together and thrown; they fly down and remain on ground.

243. S-Prom: Some sort of covering placed over tree limb.

244. NP-Ban: Kept tied on a roost in a small, conical house. When traveling, young eagles carried in a special "cradle." S-Lemhi: "Cradle," used when traveling, was a cage fastened to a board and hung on the side of a horse. S-FtHl: Immature eagles merely perched on the horse's back; sometimes their wings were clipped so that they could not fly. S-Prom: Rolled up in pelts and tied on horse.

247. S-GrsCr: When grown, the 2 large central tail feathers, 2 down feathers from the tail, and possibly 2 other feathers were pulled and the eagle released.

250. S-Prom: When young eagles were grown, certain tail feathers were plucked and the eagles released. NP-Ban: Took only tail feathers from live eagles.

Bird pets.--

267. S-Lemhi: Quails, sage hens, magpies, and doves kept loose around camp. Sometimes they learned to take food from people's mouths. Dove was best pet. S-FtHl: Golden eagle especially; this was not kept for feathers. NP-Ban: Magpie, dove, sage hen, and 2 kinds of owls, one of which is called üdü'dui. U-Pahv: Sage hen. GS-SklV: Snowbirds and bluebirds sometimes brought home by boys.

Animal pets.--

269. NP-Ban: Also fawn and young antelope.

272. GS-DpCr: Coyotes trained to hunt, but might disappear with the game.

273. S-Lemhi: Left to wander around camp, but usually ran away when grown. NP-Ban: Cubs only kept; they sometimes rode on horses when traveling; adult bears were dangerous, hence killed.

Fishing.--

297. S-Lemhi: Called wos or paṇwi (fish) wos; 4 feet long; pointed end; no trap in mouth; twined. S-FtHl: About 4 feet long, tapering. NP-Ban: About 20 feet long; fish removed from the small end which was tied shut. S-Prom: 7 or 8 feet long and so narrow that fish could not turn around in it.

302. S-Prom: 1 or more in straight or V-shaped weir.

304. U-Pahv: Where water flowed over rocks.

306. U-Pahv: When fish went upstream to spawn.

338. S-Prom: Grasshoppers first thrown into the water to attract fish, then placed on hook as bait.

345. S-Lemhi: Twined string of wanṇp: bark.

347. S-FtHl: Tied to belt while wading.

351, 352. S, salmon eggs.

352. S-Lemhi: Gass, in 1806, observed roe dried and pounded for soup (p. 128). NP-Ban: Kept in salmon-skin bags.

Animals eaten.--

359. An SP-Kaib hunter waited in a tree where a lion had made a kill and shot him when he returned to it. GS-DpCr: Said people could not kill mountain lions.

363. NP-Ban: Killed in den by smoke.

364. NP-Ban: Previous to procuring guns, beaver were taken by destroying their dams in small streams in the high mountains.

365. S-GrsCr: The meat is "too strong."

370. S-GrsCr: Said only Gosiute ate gophers.

371. S-Lemhi: Considered an evil animal; pregnant women avoided any roots or tubers, except potatoes and carrots, which had been scarred by gophers lest their children be marked. GS-SklV: A gopher would eat the fetus of a boy but not of a girl. S-Prom: Gopher taboo to all women because it would prolong menstruation.

375. Ate only a large owl called mumbitc, S-Lemhi, or muhu', NP-Ban. GS-SklV: Taboo because it "talks bad."

377. Called hewo, Shoshoni, wiho'vi, NP-Ban.  
 380. S-GrsCr: kowi, snipe?  
 382. Ross (1855, 1:270) observed that Idaho Shoshoni ate serpents, lice, and mice.  
 384. S-GrsCr: All but a large, black lizard eaten.  
 389. U-Pahv: Ate a species called piüg:.  
 390. Gosiute dug ants and ant eggs from the ground, winnowed them clean, and boiled them (Egan, 228-229). Ross (1855, 1:270) observed Idaho Shoshoni eating ants.  
 391. S-Prom: For a rattlesnake bite in the leg, the leg was wrapped in buckskin and put in an ant hill.  
 396. Called kúa or güa, Shoshoni; kü:v, U-Pahv.  
 397. U-Pahv: Gathered in seed beaters, just as they emerged from the ground, before they can fly.  
 401. U-Pahv: These were boiled; enough for storing were not taken.  
 404. GS-DpCr: Built a fire in a more or less curved trench into which the crickets were driven.  
 406. NP-Ban: A fire was built in a pit having a rock bottom; the ashes scraped out and the pit lined with damp grass; the crickets put in and covered with grass and hot ashes.  
 409. Eaten by Idaho Shoshoni (Ross, 1855, 1:270). GS-SklV: Of 2 kinds, only the large, yellowish variety was edible.  
 414. S-Lemhi: Roasted about 1/2 day.  
 416. S-Lemhi: Not ground, but placed between layers of buckskin and pounded on metate.  
 418, 419. S-FtHl: SB tried, but did not like them. U-Pahv: Preferred the taste raw. S-Prom: Deer and antelope liver, kidney, some part of a buffalo stomach, and leg marrow mixed by hunter after kill and eaten raw; all other meat cooked.

#### Animal-food taboos, etc.--

421. S-Prom: Eating the heart of any game made young people's hearts weak when they ran. S-Pahv: The heart of any game weakened the heart of any person; the effect was nullified, however, by cutting off the tip of the heart previous to eating it. S-FtHl: Hearts made people tire easily.  
 429. U-Pahv, SP-Kaib: When a youth killed his first game, regardless of species, he prayed to Tovats for hunting power.  
 434. S-Prom: A good hunter bathed the boy, rubbed him with sagebrush, and made him chew sage and spit it out, so as to become a good hunter. Cf. element 2358.  
 435. GS-SklV, GS-DpCr: Some fluid from a deer's pouch mixed with water to wash boy.  
 438. SP-Kaib: Right side only painted.  
 439. S-FtHl: The hunter left the game where he killed it.  
 441. S-Lemhi: Lewis and Clark (3:18) saw 12 hunters kill a deer and keep the meat, their leader explaining that meat was too scarce to distribute equally. Perhaps this exception proves the rule.  
 444. GS-SklV: Given to his wife or mother.

#### Miscellaneous concepts.--

453. S-FtHl: Bathed the night before hunting, saying, "Water, I am using you to wash away uncleanness."  
 455. GS-SklV: May paint face and smoke for good luck before hunting.  
 458. SP-Kaib: If dogs ate deer bones, deer would fear dogs. Also, a hunter should not kick deer manure as it would frighten deer.  
 459. Ordinarily given no thought.  
 460. Limited largely to antelope and perhaps occasionally to deer.  
 461. GS-DpCr: A poison, probably that described in element 2679, on deer track to lame the deer.  
 462. See "Guardian Spirits," below.  
 464. S-Prom: A small piece of meat left on a stick when Nunumbi (see "Guardian Spirits") had helped the hunter.  
 465. S-Lemhi: nüwümbui, a kind of gland near the kidney (gall?) and sipüi, the bladder or a kind of gland near the bladder, and deer manure mixed with rejected parts of a deer so that scavengers would not eat it and thus make future hunting unlucky. S-FtHl: These parts were merely thrown away so that they would not spoil the meat. There was no offering or prayer.  
 471. U-Pahv, SP-Kaib: Offering made to the tree.

#### Plant Foods

##### Acorns.--

474. U-Pahv, SP-Kaib: Called támp; gathered in pine-nut basket, stored in juniper-lined pit; ground and boiled; leaching doubtful.

##### Miscellaneous plants.--

476. SP-Kaib: 2 species: one, "soaproot" or narrow-leaf yucca, called tcama'vip; young-flower stalk boiled or dried and roasted; the other called üs, growing on mountainsides; "apples" only eaten.  
 478. U-Pahv: woxa'xov; probably a small barrel cactus. SP-Kaib: Fruit of prickly pear, yu'a'vi; cholla, mana'vi; and barrel cactus, wovaxov. S-Prom: müts, a small, round, probably barrel cactus; wogwaivi, prickly pear, not eaten. GS-SklV: The sweet juice sucked from under the flower.

##### Pine nuts.--

488. S-Lemhi, S-FtHl, NP-Ban: Either climbed or felled "white pine" trees to get nuts, worgo-duba. The cones were always cooked at once on hot ashes, spread on a buckskin and broken and the nuts winnowed out and stored in buckskin bags. Procured on trips east for buffalo, these nuts could be stored in the mountains only when they were to be picked up on the trip home. Some were usually taken to buffalo country in buckskin bags.  
 491. GS-DpCr: Pole "with a strong hook fastened to one end" (Egan, 241).  
 497. GS-DpCr: Women piled the cones, set fire to them, stirred them, then removed the nuts from



the cone and carried them to the cache. U-Pahv: Brush was made into a nest about 10 feet in diameter; the cones dumped into the coals and stirred by means of a pole; covered with earth and cooked for 1 or 2 hours.

501. U-Pahv: Preferably stored cooked because green nuts would sprout when warm spring weather arrived.

502. In Bear River Valley, Farnham (1843:293) found Shoshoni gathering a grass seed which they parched and stored in "leather sacks."

507. GS-DpCr: Egan (p. 242) describes a cache covered with 2 inches of cedar bark, 6 inches of earth, and a log on top.

#### Plant leaching.--

515. SP-Kaib: Species of wild carrot or parsnip, called tansav, boiled and water poured off.

#### Miscellaneous plant products.--

518. S-Lemhi, NP-Ban: The willow called pam-bodosuhuv.

519. Probably aspen; was called suna:vi. Bark was scraped off and chewed by all but U-Pahv, who ate the sap.

522. The species called by Shoshoni wongovi.

525. S-Lemhi: Called sivop:. U-Pahv: Called skump:.

526. S-FtHl: Chewed bark where stem and root join; it became gummy.

529. S-Lemhi: Root of a spiny plant growing in the sand. U-Pahv: Plant called sawav: having spines in addition to leaves. SP-Kaib: Sawav: and a plant called aiv:, growing on cliffs.

GS-SklV, GS-DpCr: Gum from top of bohovi (*Artemisia tridentata*).

#### Gathering implements.--

530. A stick, "spade form at the end," was used by Gosiute to dig up rats (Simpson, 54).

Snake River Shoshoni "root-diggers are crooked sticks, the end used in the earth being curved and sharpened by putting it in the fire and rubbing against a rough stone, which both points and hardens them; they are also made of elk and deer horn, attached to a stick" (Wyeth in Schoolcraft, 1851:213).

531. S-Lemhi, S-FtHl: Of dunamb: (mountain mahogany) or other hard wood; stick called pobodo. NP-Ban: Of greasewood, tuupi. Serviceberry also generally used.

535. S-Lemhi: Hardened in hot ashes. S-Prom: Best when cut green and sharpened, then dried, but for immediate use hardened in fire.

538. S-Lemhi: Called wos:, the name given the conical seed basket elsewhere. S-GrsCr: Used only for small seeds; basket for other seeds. S-Prom: For berry containers a badger hide was sometimes peeled off, dried in bag shape, and reinforced at the rim and midway with hoops of serviceberry. GS-DpCr, GS-SklV: Skin bags reinforced at rim and midway with hoops.

539. See note 1186.

544. GS-DpCr: Called tumbiwi (tumbi, stone; wi, knife).

#### Agriculture

##### Wild seeds.--

547. S-Lemhi: Burned to get rid of cactus in good grass lands. Townsend, 1833, near Camas Prairie, Idaho, described Indians burning grass "to improve the crops of next year" (p. 246).

##### Domesticated plants.--

549. S-Lemhi: The absence of cultivated tobacco among Lemhi and S-FtHl explained as due to the belief that if crops were poor, the planter would sicken and die. An old S-FtHl man, who recently died, formerly visited many tribes. Once he procured tobacco seeds which he and 2 other men planted near Yellowstone. He remained with the Lemhi and returned later to get his tobacco crop. His was good but that of the other men was bad, so that they became sick and died.

552. Women planted with a digging stick.

##### Seed storage.--

556. U-Pahv: For berries; hung in trees.

559. Chokecherries and kuiyu (tobacco root) were made into cakes and dried, S-Lemhi, NP-Ban, and S-GrsCr. U-Pahv: Made cakes of strawberries, raspberries, "California grapes," and other berries, but did not include their seeds.

560. NP-Ban: On platform supported on brush.

562. U-Pahv: All berries laid out on rocks to dry. S-FtHl: Chokecherries pounded so as to mash seeds and made into cakes; dried on horizontal willows laid out a little above the ground and covered with grass.

#### Food Preparation

##### Salt.--

567. NP-Ban: Dug from ground somewhere near Bear Lake. S-Prom: From Soda Springs, Wyoming; the salt in Great Salt Lake said to taste bad. GS-SklV: From rocks in mountains bordering Skull Valley on the west; this salt is red.

##### Small mammals.--

568. S-FtHl: Steam comes out when the animal is done; this method still used.

574. U-Pahv: In or on fire.

575. S-FtHl: In previously heated earth, i.e., earth oven.

578. GS-SklV: Some persons ate them whole including the entrails. Squirrel entrails boiled separately. GS-DpCr: Gophers taken in quantity were skinned, eviscerated and dried (Egan, 246).

##### Meat and fish drying.--

581. Parker, near Salmon River in 1835, saw Indians cut buffalo meat into slices 1 inch thick and lay them on a scaffold with a fire below (p. 107).

582. U-Pahv: Said dried in sun to keep flies away. However, this would attract flies.

587. GS-DpCr: Cut antelope flesh in thin strips and dry them on a rack over a small fire (Egan, 240).

588. Any kind of wood used for smoke.

591. U-Pahv: Leaves put under the metate.

593. S-Prom: Placed on a buckskin with a rock beneath and pounded with any rock.

595. S-Lemhi: Parfleche called tüzükw. S-FtHl: Substitution of parfleche for metate is recent. NP-Ban: Rock or metate beneath parfleche; pound, dry, then pound again; mixed with fat from buf-falo backbone.

601. GS-SklV: A few parfleches were bought from Shoshoni.

603. NP-Ban: Wrapped for preservation in a plant called tosavoga that grows to the north-east of Fort Hall. Lewis and Clark (2:355) saw half-starved Lemhi devour the raw intestines, vital organs, and even soft parts of the hoof of a freshly killed deer.

604. S-FtHl: Intestine filled with blood, tied like a sausage, and hung from a tripod. NP-Ban, S-Prom, S-GrsCr, Gosiute: Blood put in intestines to carry home, then poured into a pot and boiled with water and grease. U-Pahv: Intestine turned inside out to wash, then meat pushed in and roasted.

607. S-Lemhi: Lewis and Clark observed Lemhi drying fish and fish roe (3:45-46).

609. S-Lemhi: Salmon heads removed, body split in two, with the backbone on one side and the two sides connected only at the tail; hung on poles. S-FtHl: Split in two to remove intestines, backbone and ribs; then the two halves pinned together at the head and tail. NP-Ban: Small fish split up the belly, but remained uncut along backbone; cuts made between ribs but not through skin so that air could circulate inside to dry it; sides propped open with wooden sticks; hung by stick through tail; head removed because it would spoil. NP-Ban: Salmon cut in 5 parts, each preserved: 1, backbone removed and ground; 2, tail, having some meat, removed and dried separately; 3, head removed, split underneath through the jaw, and dried for soup; 4, flesh adhering to the backbone cut off and dried separately; 5, the main cleaned body held open with twigs, and dried. S-Prom: Heads of small fish rejected.

610. S-Lemhi: Lewis and Clark observed fish being dried on scaffolds (3:15).

614. Ross (1855, 1:270) said Idaho Shoshoni slowly dried fish in "sheds covered above, to exclude the rays of the sun."

615. S-Lemhi: Only pulverized part of the meat from salmon backs; it was dried, roasted, ground, and stored. NP-Ban: Pulverized the backbone and the meat along the backbone of salmon together or separately.

617. S-GrsCr: Hung in house. U-Pahv: Hung in tree.

618. S-FtHl: Fish needs air, which bark wrap-

ping allows; would become moldy in skin bags.

619. NP-Ban: Bark crumbled into the fish too easily; grass was better.

620. NP-Ban: Buried in summer in large, grass-lined pits at Camas Prairie; transported home to Fort Hall in the fall.

623. S-FtHl, NP-Ban: Salmon vertebrae only.

626. NP-Ban: Prairie-dog backbone and ribs and rabbit backbone. S-GrsCr, U-Pahv: Rabbit backbone.

631. S-Lemhi: Deer only. S-FtHl: Especially deer. NP-Ban: Only deer and antelope.

632. S-Lemhi: Break bones, boil, then pour off grease into hide container. S-FtHl: Recent, since acquiring axes to break bones. NP-Ban: Boil grease out and pour into stomach, then cold fat mixed with pounded meat and put it into a parfleche.

#### Cooking.--

636. NP-Ban: Usually 4 families cooperated. Large rock in pit center called "heart" (upihwa'); oven divided into quarters; lined with hot rocks covered with wet grass; pasigo roots put in and covered with more grass and earth. For kuiyu (tobacco root) the oven was not subdivided, but had the "heart." S-Lemhi: 2 or 3 families camping together might use the same oven. S-Prom: Preferred roasting on hot rocks, covered with weeds and earth. S-FtHl: Lined pit with heated lava rocks, put in roots, and covered them with rocks and ashes; cooked kuiyu 1 day, pasigo 3. These ovens were not opened until cooking was finished, lest the steam escape.

639. S-Lemhi: Cooperating families agreed to refrain from sexual intercourse. If pasigo was uncooked after 3 days, they knew the agreement had been broken. U-Pahv: Applied this rule to a plant called yant, something like "yucca apples." S-Prom: Only cook refrained from intercourse. NP-Ban: If any roots were still uncooked when oven was opened, they were filled with the mush and eaten "like ice cream cones."

643. NP-Ban: Hide supported from edges by several stakes.

644. S-FtHl: Steatite bowl for quick cooking. NP-Ban: Stone bowls would break over the fire.

646. S-GrsCr, S-Prom: Clay pot used mainly for melting snow.

648. NP-Ban: When pot not available, used basket with horsehair handles pitched inside and out, bottom covered with horsehide. S-Prom: Chiefly for melting snow.

657. NP-Ban: Several sticks leaned over fire to support meat. S-GrsCr: Especially ribs so cooked.

658. S-FtHl: Only sunflower seeds.

#### DWELLINGS

##### Domed Willow House

661. Near Camas Prairie, Idaho, Townsend (p.

247) in 1833 saw abandoned houses in a valley "densely overgrown with willows, the tops of which have been bent over, and tied so as to form a sort of lodge; over these, they have probably stretched deer skins or blankets to exclude the rays of the sun."

664. S-Grsc: Willows planted in circle, tilting inward, primarily as sunshade. S-FtHl: About height of tipi.

#### Conical House

674. S-Lemhi: Called sonogahn<sup>i</sup> (sonip, grass; gahn<sup>i</sup>, house) or by another name if covered with a different material, e.g., bohovitunga if covered with sagebrush. (See fig., p. 272.) S-FtHl: Called saigahn<sup>i</sup> (saip:, cattail). NP-Ban: Called poa'novi (poa, skin or bark; novi, house). SP-Kaib: Called samxa'kanits. S-Lemhi: Larger than tipi.

676. S-FtHl: Many willow poles closely spaced. NP-Ban: Willow poles about 2 inches apart. SP-Kaib: Total 8 poles. GS-SklV: Or 6.

681. Bundles of grass or tules tied together at root end; first layer placed on house at bottom so that those above overlap (cf. fig., p. 272); 5 or 6 layers used.

683. S-Lemhi: Bark of "white pine," wongov:, and pine needles. These houses called wongogahn<sup>i</sup>. NP-Ban: Juniper bark used by hunters for temporary camp. S-Grsc: Such houses called wakahn<sup>i</sup>.

684. S-Lemhi: Brush tied in bundles like grass. S-Grsc: Sagebrush was mashed flat by stepping on it to make layers for house covering. SP-Kaib: Used sage.

685. S-Lemhi: Each about 3 by 6 feet. NP-Ban: Few made such houses because tules were scarce; tules were sewn together with cord, not twined; mats placed in layers.

689. S-Lemhi: Dirt pushed back against base of wall inside, but roof not covered outside. S-FtHl: Grass packed against base of wall inside. S-Grsc: Earth around bottom of outside only.

692. S-FtHl: One had to bend his head slightly to enter.

693. GS-SklV: Some people made no covering for the doorway.

696. S-FtHl: Closely twined bark, the warp vertical; reinforced with several horizontal sticks; stick at top tied in center and attached to doorway. Reeds rarely used because they dry and break. NP-Ban, S-Grsc, S-Prom: Used sage bark, doubled over and twined; reinforced with sticks (figured).



697. S-Lemhi: Very thick, of twined grass; not tied in place but stood on end in doorway.

699. Fireplace not purposely dug, but frequent cleaning left slight pit.

702. NP-Ban: A squarish piece of woven tule fastened to the end of 2 poles; placed in position according to wind direction. This idea evidently borrowed from the tipi.

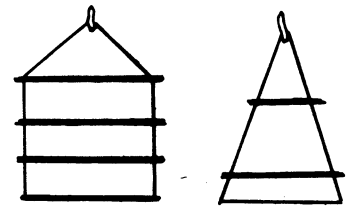
#### Tipi

703. S-Lemhi: nüwügahn<sup>i</sup> (nüwü, people), held about 8 persons. S-FtHl: nümügahn<sup>i</sup>; SB remembers only about 10 tipis, most people making brush-covered houses. NP-Ban: kotsunovi (kotsu, buffalo). S-Grsc: Saw only a few at Washakie, Utah, which people lacking horses carried on their backs. U-Pahv: kahniv:. Stone rings about 12-15 feet in diameter on lava beds at Craters of the Moon National Monument may have been tipi foundations.

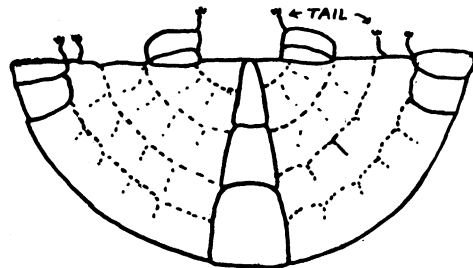
706. S-Lemhi: 3 or 4; if 4, two formed the doorway.

708. S-FtHl: Each pole had a hole in the small end so that it could be fastened beside the horse and dragged on the ground; 2 horses required to drag all the poles. S-Lemhi: To erect, women tied the foundation poles together and put them up; the covering was first lifted at the back of the tipi on a pole; the edges were pulled around to the front and pinned together; bottom edge pegged down; poles put in "ears" by smoke hole; inside, a brace rope from the intersection of the poles was pegged to the ground a little to one side of the middle.

710. S-Lemhi, S-FtHl, U-Pahv, S-Kaib, S-Prom: Of hide with stick braces (left fig.); tied to tipi at top and perhaps along edges. NP-Ban: Triangular shape with braces (right fig.).



712. NP-Ban: Figured below is large tipi made in a complex manner of 20 buffalo hides, each cut square across the shoulder but with the tails left on. A vertical strip of perhaps 3 hides run up the back. The remainder was formed of possibly as many as seven horizontal strips, each strip made up of hides with tails on and gussets sewed between them. The bottom strip was widest, the strips becoming narrower toward the top. Women expert in tipi making



might be called to help make these. A medium-sized tipi took 12 buffalo skins; a small one, 7 or 8. Elkskin was not used because water penetrated it too easily. U-Pahv: Thought deer hides were most often used.

S-Lemhi: To pack the tipi, it was folded to a 3-foot width and rolled from both ends, then placed over the horse's back so that a roll hung from each side; other luggage was piled on top. Tipi poles were tied together (only small ones having holes in the end), 6 being dragged by the horse carrying the cover, 6 by a horse ridden by a woman.

716. S-Lemhi: Did no painting. S-FtHl: No distinctive tribal designs; some had tribal, though not necessarily individual, exploits represented pictographically. NP-Ban: A man painted only his own exploits over the door. JPe had seen Fort Hall tipis with double chevrons. U-Pahv: Painted buffalo, buffalo heads, suns, horses, and other symbols of dream powers but probably no war exploits. S-Prom: War exploits only.

#### Gabled House

717. GS-SklV: Often placed a ridgepole from one tree to another or from a post to a tree, leaned a varying number of poles against it and covered them with bark and sometimes with earth.

#### Miscellaneous Houses

740. Sunshade. S-Lemhi, NP-Ban: 1-4 side walls.

743. S-Lemhi, NP-Ban: Conical storehouse with grass cover, about 15 feet from the dwelling.

745. Menstrual house. S-Lemhi: Called hunagah<sup>ni</sup>; brush house, never hide covered. S-FtHl, S-GrsCr: hunagah<sup>ni</sup>, small conical lodge in winter; conical willow brush house in summer.

748. Dog house. S-Lemhi: sadugah<sup>ni</sup> (dog house) for several dogs; 20-30 feet from dwelling. S-FtHl: Dogs sleep near door in dwelling.

#### Varia

750. War bundle. S-FtHl, S-Lemhi: Certain men dreamed that they should keep their war bundles tied to the top of a pole and leaned against the outside of the tipi. This guaranteed immunity in war. The bundle contained war bonnet, shield, war paints, and other weapons and paraphernalia. If kept inside the house, people would not sleep well. NP-Ban: Or hung outside tipi on tripod which was moved around to keep it in sun. U-Pahv: Small tipi outside for war equipment. S-Prom: War outfit put in rawhide bag and hung on tripod east of tipi.

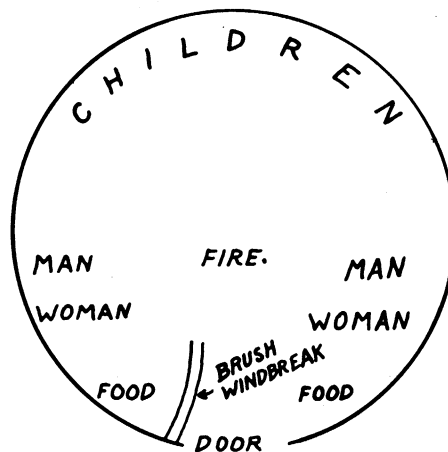
752. NP-Ban: Observed by a western Idaho Shoshoni.

755. Camp circle. S-Lemhi: As people arrive at camp, they pitch their tipis in a circle, but without supervision. S-FtHl: When in danger only; animals driven inside and spaces between tipis filled with brush. NP-Ban: Only when in danger; chief pitches his tipi on west and others take places to form the circle with an opening

on east. S-Prom: Used at all times (this is probably incorrect).

761. Caves. S-FtHl: Mainly used by war parties. A war scout once sought refuge in a cave after dark. He suspected someone else's presence and, in the morning, saw a Crow enemy. By sign language, they agreed to gamble for the other's scalp. The Shoshoni won and scalped the Crow. SP-Kaib: JPi's grandfather lived in a cave, the opening of which was filled with brush. S-GrsCr: Called tumbuhi-gahni; rarely used because families preferred to camp near other families. S-Prom: Entrance closed with brush leaving opening at top for smoke from fire which is just inside entrance.

766. House interior. S-Lemhi: See figure below. NP-Ban: Like S-Lemhi figure but goods more often stored at rear; windbreak on each side of door made by sloping a pole against a tipi pole and covering with brush. U-Pahv: Like NP-Ban. S-GrsCr: Arranged like S-Lemhi figure, except near the fire, the floor is covered with twined grass, sage bark, juniper bark, etc. S-FtHl: Each person hollows out a bed in the ground; shredded, unwoven juniper bark used for mattress. S-Lemhi: Pags put around fire to keep grass from it.



768. NP-Ban: People lacking buffalo hides used twined sage-bark mats. U-Pahv: Twined juniper bark.

769. NP-Ban: For winter, especially the neck which has thick fur.

770. S-Lemhi, NP-Ban: Especially woodchuck or rock chuck.

775. NP-Ban: Bark woven with rabbit or sage-hen skin.

781. S-Lemhi: Wider at the bottom. NP-Ban: Also used as pillow and as tripod for hanging certain objects. GS-SklV: Used especially by sick persons; some people dislike backrests.

#### SWEAT HOUSES

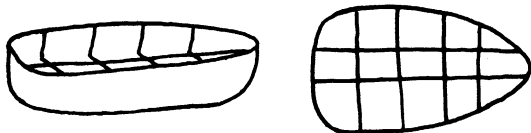
798. S-Lemhi: Fire made to heat rocks while house being built.

## NAVIGATION

800. U-Pahv: Piled on east side.
802. GS-SklV: In cup covered with pitch or the juice (?) of a plant called wigwanz.
806. S-Prom: Of mt. sheep or buffalo horn.
807. S-Lemhi: Green sage, the leader praying in special words, stating what he was doing each time he dipped. NP-Ban: Dipped with grass, green sage, or mint, both for doctoring and ordinary bathing.
814. S-Lemhi: Occasionally; but JPe heard of a case in which a person upset a pot of water in the darkness; it fell on the rocks which exploded and killed him.
818. U-Pahv, SP-Kaib: To Tuvats or individual power.
819. S-Lemhi: Leader prayed to ap:ə (father) for longevity and a good life; he patted his body and reached upward while talking. S-Prom: Only man who pours water prayed.
821. NP-Ban: Prayed first to nature for good living, then to ap:ü (creator of the world and people), then to food that it would nourish, then to "water which cools and helps my body and was made by ap:ü." Prayers to personal powers were supposed to be covered by these general prayers. GS-SklV: A certain man was always leader; upon entering, he prayed to sinav: (wolf); all bathers sang 4 times and he prayed again, splashing water on the rocks with green brush 4 times; all bathers rubbed themselves with sagebrush.
824. S-FtHl: A man who had had a bad dream, might join a party in the sweat house. NP-Ban: A man dreaming that he or someone else had died nullified the possibility of its coming true by a sweat bath or cold bath.
827. NP-Ban: Smoke before or after but not during bath.
833. S-Lemhi: After cold bath one might enter the sweat house again if it were still warm. U-Pahv, SP-Kaib: Rolled in sand to dry after cold bath, then returned to sweat house.
835. S-FtHl: The shaman's power would instruct him to use the sweat house; such men used it for all curing; no special spirit gave sweat-house power. NP-Ban: Only men who dreamed of treating in a sweat house used it; it served especially for venereal disease and for curing tuberculosis by sucking out blood of which there is assumed to be too much. S-Lemhi: Special power to cure in sweat house given by a "clean animal," like the otter. S-GrsCr: Use by shaman for any kind of curing is probably pre-Caucasian. S-Prom: Tóyanümü (mountain man) or nünümbi (see "Guardian Spirits") gave power to doctor in sweat house.
841. S-Lemhi: The shaman built his own and allowed no one else to use it; all others used by anyone.
842. GS-SklV: 2-12 persons.
843. S-Lemhi: Sexes bathed separately; during doctoring, both sexes attended to help sing. S-FtHl: Women admitted only during doctoring. GS-SklV: Sexes bathed together.
844. S-Lemhi: 2 large, dry logs, preferably cottonwood, lashed together with a short cross log. NP-Ban: Small, holding about 2 persons. Tipi cover sometimes spread across logs. S-Prom: Log rafts made only when on trips to Wyoming, where there was timber. S-FtHl: Hide flooring on logs; this held up to 6 persons and was towed by a horse.
846. S-Lemhi: The middle 2 bundles slightly lower than the outer 2; prow slightly turned up; the bundles brought together in a point and lashed together. S-FtHl: All 4 bundles in the same plane; stern square; prow rounded; bundles pinned together with four long sticks. NP-Ban: Outside' bundles slightly higher than middle.
- Stansbury (p. 174) in 1851 thought Indians used no boats on either Great Salt Lake or Utah Lake. Russell (p. 122) however was informed by a "chief's son" (Ute ?) that he had conveyed his family to Antelope Island (?) in Great Salt Lake on a "raft of bullrushes about 12 feet square." Hunt's Astoria party in 1811 (Irving, 1897, 2:18) saw 3 Shoshoni, probably near Fort Hall on the Snake River on a "triangular raft made of flags and reeds." Ross (1855, 1:274-275) remarked that Idaho Shoshoni had no canoes but made a "machine constructed of willows and bullrushes...hastily put together in the form of a raft." Of Snake River Shoshoni, Wyeth (in Schoolcraft, 1851:214) said, "navigation of this region appears to have been confined to crossing the streams when the water was too cold for comfortable swimming." The rafts were 8 feet long, "formed by placing small bundles of reeds, with the butt-ends introduced and lashed together, with their small ends outwards. Several of these bundles are lashed together beside each other...to form a cavity on top. There is no attempt to make it tight; the only dependence is on the great buoyancy of the materials used. It is navigated with a stick, and almost entirely by pushing."
858. Snake River Shoshoni: "Both men and women were expert workers in making the birch-bark canoe, as well as the bull-boat. A bull-boat was made by fastening together boat knees made of young tough trees. The framework was made very strong, and was braced throughout in the center. Over this was stretched a sufficient number of rawhides of buffalo bulls to cover the entire frame. The hides were sewed together with thongs, and when thoroughly wet were stretched on the frames as taut as possible and left in the sun to dry... The seams and holes were covered with strips of rawhide, sewed on with sinew and fastened by glue made from the hoofs, horns, and hides of the animal... It is my belief that the Snakes showed Lieutenants Lewis and Clark how to make bull-boats..." (Humfreville, pp. 285-286). The bark canoe is almost certainly in error unless it were introduced by Iroquois fur trappers;

pre-Caucasian use of the bullboat on the Snake River is doubtful.

S-Prom: Figured boat: of buffalo hide; horizontal braces on bottom, vertical braces on sides; "drawstring" ran around edge.



#### FIRE MAKING

859. S-FtHl: Shaft of serviceberry.

860. GS-DpCr: A drill 18 inches long (not stated whether compound); hearth, 6 by 1/2 by 3/4 inches, with 4 or 5 pits; "cedar"- (juniper-) bark tinder; all carried in quiver; fire produced in 12-15 minutes (Egan, 246-247).

S-Lemhi: In 1806, Gass described (p. 128) a drill 18 inches long (not stated whether compound) and a hearth 9 inches long.

Snake River Shoshoni drill 24 inches long, 3/8-inch diameter; rotated by two operators, one of whom grasped the top when the hands of the other had reached the bottom (Wyeth in Schoolcraft, 1851:214).

NP-Ban: Sage foreshaft.

868. GS-SklV: 1-2 pits.

875. S-GrsCr: Only percussion method was flint and steel, introduced recently; cottonwood-punk tinder used.

876. NP-Ban: About 3 inches in diameter, 3-4 feet long; made of fine, dry bark, wrapped with coarser bark; covered with green bark; sage bark used. S-GrsCr: A stick may be attached to a slow match to carry it. Gottfredson (1919:320) records a juniper-bark slow match among Ute of western Utah.

877. S-GrsCr: People did not go out at night for fear of bears and wolves.

878. S-GrsCr: Ends of logs put in fire; logs pushed in as they burn.

882. The fire drill required such strength that only men could use it.

#### MISCELLANEOUS IMPLEMENTS

883. Mortar called: dingo', S-Lemhi; dütö'ö, NP-Ban; konoihyandi, S-GrsCr and S-Prom.

885. Pestle called ivoda'no, NP-Ban.

890. Metate called ma'ta, Shoshoni; mata', NP-Ban.

900. S-GrsCr: GCJ's muller was 6 inches long; oval outline. GS-SklV: Opposite sides used.

905. S-Prom: Dipper of a knot or growth on juniper with handle.

906. S-Lemhi: Split lengthwise; heated by fire, then cut into shape with any piece of sharp flint; bent to shape.

909. S-GrsCr: Coated with blood.

910. S-Lemhi: Probably coiled. NP-Ban: Coiled.

911. GS-SklV: Not pitch but some plant "cement."

916. S-Lemhi: Made like 906, but smaller.

918. S-FtHl, NP-Ban: A short, round-stemmed grass called kunduwasonip, braided some way to make temporary spoon.

919. S-GrsCr: Probably of juniper.

921. S-Prom: Also of buffalo horn.

922. NP-Ban: Break off tines; use flat, slightly concave portion of antler; since iron tools were acquired, these were perforated for a string for carrying.

923. S-Prom: Buffalo rawhide.

925. S-SklV: Like small winnowing basket.

926. See "Basketry."

931. S-GrsCr: Slung over shoulder by braided fiber string to carry.

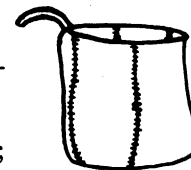
932. See "Basketry."

934. Snake River Shoshoni sometimes used unretouched obsidian flakes (Wyeth in Schoolcraft, 1851:213). S-Prom: Obsidian occurs in large pieces at springs 25 miles north of Washakie, Utah; blades were made up to 8 or 10 inches long, so that one end could be wrapped to serve as handle.

937. Snake River Shoshoni sometimes attached an obsidian blade to a wooden or horn handle (Wyeth in Schoolcraft, 1851:213).

938. S-Lemhi: Bone does not endure long. S-FtHl: Especially horse rib. GS-SklV: Sometimes made skinning knives of dried and charred wood.

942. S-Lemhi: Figured specimen, observed in the field, made from a single skin; double-skin bag is larger and has willow rim to hold the mouth in shape; used for berry gathering; the skin dries very hard.



946. NP-Ban: Covered also with fish skin, tied around rim.

948. S-Lemhi: Parfleches were apparently observed by Lewis and Clark (3:12) for storing roots and chokecherries. S-Lemhi: Buffalo hides for parfleche were cut in two lengthwise; staked down and fleshed with dried buffalo tongue; hair removed with rib scraper. S-FtHl: Hide was grooved where it was to be folded. S-GrsCr: Procured parfleches from S-Prom; not made locally.

951. S-Lemhi: Mouth has drawstring.

961. S-Lemhi: Seed-gathering bags were smaller than storage bags.

964. Snake River Shoshoni: "Bone rubbed to a sharp point" (Wyeth in Schoolcraft, 1851:213).

965. S-GrsCr: Ground to point on a rock; handle sometimes string wrapped.

970. Snake River Shoshoni: "Large thorns" (Wyeth, op. cit.). S-Lemhi: Greasewood (tonovi) and chokecherry (tünump); ground on whetstone, hardened in fire. S-FtHl: Greasewood; point kept covered with buckskin. NP-Ban: Of a plant with yellow berries like gooseberries, called bogonovi (= Shoshoni bogonap; probably wild currant); dried to harden.

973. S-Prom: Salmon-skin bag.

982. S-Lemhi: Denied by JPe, but sharpened, elkhorn wedges observed by Lewis and Clark (3:9). JPe said antler was used only for whip handles.

983. S-Lemhi: Sharpened bear's thigh bone.

984. GS-SklV: M claimed to have seen a rock affixed to a handle in some way to form an ax. Possibly this was a war ax.

987. S-Lemhi: Lewis and Clark (3:12) saw flint flakers of bone and of obsidian. GS-SklV: Flaking done by specialists.

990. S-Lemhi: "Elbow bone" of mountain goat (goat called tosatak<sup>w</sup>, white meat).

991. S-Prom: Also edge of broken, hard water-worn pebble.

994. Snake River Shoshoni: Wyeth (in Schoolcraft, 1851:213) mentions no pressure flaking; flakes were produced by percussion; "in finishing them, every edge of such a piece is laid upon a hard stone, and the other struck with another hard stone, varying the direction and force of the blow, to produce the desired result."

#### SKIN DRESSING

996. Steps of skin preparation are entered in the list more or less in the order in which they were performed. A, deer and antelope skins, which are light and easy to work; B, buffalo and elk skins, which are heavy and require certain special treatment.

997. NP-Ban: Occasional practice for B.

GS-DpCr: Prepared antelope hides by removing the hair, smearing them with brain on the flesh side, leaving them rolled up for a few days, washing, wringing, and stretching while drying (Egan, 240).

998. The post is about a man's height. San-pits (?) Ute at Manti scraped hides on sloping trees with ribs and rocks, then worked them with sticks and by hand (Gottfredson, 1919:32, note).

1000. Snake River Shoshoni: "Graining tools" (probably also scrapers) were "ordinarily made of bone, using such as had a hard enamel outside, and were softer within. Sometimes obsidian was used for this purpose, secured to the staff." (Wyeth in Schoolcraft, 1851:213).

1002. NP-Ban: Hair removed only from hide of young buffalo; stone was used when the hide was dry.

1005. NP-Ban: Bear scapula with serrate edge. S-GrscCr: Deer humerus. GS-SklV: Deer ulna.

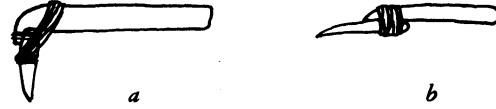
1006. S-Prom: Used for dry hides. S-Lemhi: Flat, semicircular stone, held by the straight side.

1007. NP-Ban: Same bone as was used for scraping hair, but it was sharpened on end instead of along side.

1008. S-Lemhi: Used only for buffalo and elk hides; see figure "a," below: blade formerly of stone, later of iron; elkhorn handle 12-14 inches long. S-FtHl: See figure "b": iron blade.

NP-Ban: See figure "a"; replaced stone flesher.

S-Prom: Buffalo-horn handle, 12-15 inches long, stone blade.



1010. S-Lemhi, S-GrscCr: Tie one end to tree, the other to a stick, and twist.

1011. S-Lemhi: Tanning agent must be left on hide a minimum of 5 days, though hides may be rolled up with tanning agent and left several months.

1014. S-GrscCr: Taken from the lower-leg bone only, the upper leg being too hard; also used some small organ called osap:, attached to the stomach.

1023. S-FtHl: Buffalo hide put in a creek, then hung over a horizontal pole, hair up, and beaten with a stick to dry the hair; hide then hung by edge from a pole so that both sides were accessible; grained with stone; if hair was to be removed it was done after tanning; it was scraped off with a chipped stone; this process was used for hides of buffalo 2 years old or younger; larger hides were cut in two to facilitate handling.

1024. S-Lemhi: Twisted tight and left until water ran out.

1026. NP-Ban: May be done with only small buffalo hides.

1031. NP-Ban: Occasional practice for B.

1032. S-GrscCr, S-Prom: One end of hide held with foot and other held taut with hand; scraped with chip from waterworn pebble; such pebbles were observed at GCJ's and OD's homes.

1033. S-Lemhi: Occasional practice for A.

1034. GS-SklV: Smoked only hide intended for moccasins. Purpose of all smoking was to prevent hides becoming stiff after being wet.

1036. S-Lemhi, S-FtHl, NP-Ban, S-GrscCr: Smoked both sides of hides for moccasins.

1044. S-Lemhi: Rotten cottonwood preferred; put on coals; the hide was carefully sewed funnel shape so that no smoke escaped and blackened the hide at the point of escape; length of smoking determined hue of hide. S-FtHl, NP-Ban: Any rotten wood; sometimes earth was piled around bottom of hide to prevent escape of smoke. S-GrscCr: "White pine" (tosawongo) or juniper. S-Prom: Pine-wood smoke makes hide light, juniper dark, sage very dark. Buffalo hides were never smoked.

1046. GS-SklV: Bachelors prepared their own.

#### WEAPONS

##### Bow.--

1048. S-Lemhi: Self bow for temporary use only. S-FtHl: Of an unidentified plant, called gwincop:, or of ecihup, leaves of which turn red in fall.

1049. GS-DpCr: 3-4 feet.

1050. Shoshoni bows near Fort Hall (?) on the Snake River in 1811 were of "pine, cedar or bone,

strengthened by sinews" (Irving, 1897, 2:18). The "bone" was probably mountain-sheep horn. Gottfredson (1919:32) records sinew-backed bows with sinew strings among Sanpits (?) Ute near Manti, Utah. S-Lemhi: Made of one of several species shrubs called gütahop; the shrub grows only on the Salmon River, is about 5 feet tall with small white flowers and small leaves. This is same as S-FtHl gwincöp: or ecihup, which was also used for sinew-backed bows. NP-Ban: Used same plant as used by S-Lemhi, or a plant called tup:<sup>i</sup>, which was used also for digging sticks. S-GrsCr: Used chokecherry. GS-SklV: Used juniper or paguniup; sinew-backed bows were shorter than self bows.

1051. GS-DpCr: 3-4 feet.

1059. S-Lemhi: Each layer dipped in glue of boiled salmon hide. GS-DpCr: Each layer wrapped until it has dried on. S-Prom: Glue is the boiled fetus of any animal or scrapings from buffalo hide.

1063. S-Lemhi, S-Prom: Heated in order to straighten; shaped with obsidian knife. S-GrsCr: Elkhorn is too stiff for a bow.

A sheep-horn bow made by a Ute living among Gosiute was 3 feet long (Simpson, 51-52).

Snake River Shoshoni: Sheep and elkhorn bows were 2 feet 10 inches long; the horn shaped by heating, wetting, scraping with sharp stones, and drawing between two rough stones; formed of 2 pieces of horn; "spliced in the centre by sturgeon glue, and deer-sinews, wound around a splice"; backed, before winding the splicing sinews, with 2 deer sinews, "nearly entire ... strongly glued and secured by their butt-ends; the small ends of them being outward at the ends of the bow. Where they are strongly wound and secured, these sinews cover the whole width of the back of the bow"; the bow curve was backward when unstrung; back more convex than the belly (Wyeth in Schoolcraft, 1851:212, pl. 76). Plate 76 in Schoolcraft is probably incorrect in showing both sections of sheep horn running the entire length of the bow instead of being joined at the grip and running half the length.

Beckwith (1855a:22) observed sheep-horn bows in Skull Valley.

Gottfredson (1919:32, note) records them for Sanpitch Ute.

Burton saw a Paiute and Shoshoni at Simpson's Park (near Reese R.), Nevada, who carried "little horn bows, with which they missed small marks at 15 paces."

1067. Snake River Shoshoni: Twisted sinew (Wyeth in Schoolcraft, 1851:212).

1073. Snake River Shoshoni: "Guard to protect the hand" (Wyeth in Schoolcraft, 1851:212).

1075. S-Lemhi, NP-Ban: Sinew side usually painted red or black. S-Prom: Both sides painted red.

1076. S-Lemhi: Only those who dreamed snake power. S-FtHl, NP-Ban: Anyone regardless of dream might use snake skin.

Snake River Shoshoni: Backed the bow ornamentally with snake, preferably rattlesnake, skins (Wyeth in Schoolcraft, 1851:212).

#### Arrows.--


1077. Shoshoni probably near Fort Hall in 1811 made arrows of "rose-bushes, and other crooked plants, but carefully straightened and tipped with stone of a bottle-green color" (Irving, 1897, 2:18).

1079. S-FtHl: Questionable.

1081. Snake River Shoshoni: Of "grease-bush" (not certain whether composite), 2 1/2 feet long (Wyeth in Schoolcraft, 1851:212). S-Lemhi: Plant called soopa'a. S-FtHl, S-GrsCr: Tuavi (serviceberry). NP-Ban: Chokecherry (toisava). GS-SklV: Chokecherry (düamp:).

1082. NP-Ban: Cottontail bone; but these broke easily.

1084. S-FtHl: Only 2 short sticks. S-GrsCr: Used by boys for birds, ground squirrels, and chipmunks.

1085.  GS-SklV, GS-DpCr: Type undifferentiated.

A B C

Snake River Shoshoni: Wyeth (in Schoolcraft, 1851:212, pl. 76) illustrates arrowheads: obsidian; 3/4-inch long; with wide butt for hunting; with narrow butt so that arrow will remain in the body for war.

1089. Foreshaft usually greasewood (tonovi).

1090. GS-DpCr: For rabbits and small game.

1095. S-Prom: So that blood will run out of wound to aid tracking big game.

1096. Egan records that Gosiute placed "small rings or stripes of different color around the feathered end of the arrow" to identify it (p. 208). S-Lemhi: Feathered section wrapped with spiral sinew, painted red, and sinew removed leaving red spiral. S-Prom: Along feathered portion of shaft.

1098. Snake River Shoshoni: Feathers 5 inches long, slightly spiraled (Wyeth in Schoolcraft, 1851:212-213). S-Lemhi: Eagle feathers about 7 inches long; sage hen, grouse, and others about 4 inches. S-FtHl: Eagle feathers edge burned even or cut serrate.

1100. Feathers are spiraled only for a stunt. Nonspiral feathers make the arrow faster. S-Prom: Spiraled to make the arrow slower for small game.

1102. S-Lemhi, NP-Ban: Salmon glue or blood.

1104. Snake River Shoshoni: Unnotched (Wyeth in Schoolcraft, 1851:212).

1105. Snake River Shoshoni: Points were said to have been poisoned and appeared to "have been dipped in some dark-colored fluid" (Wyeth in Schoolcraft, 1851:212). "Digger" or unmounted Shoshoni of eastern Idaho and adjoining Wyoming dipped their quartz or obsidian arrow points in poison "extracted from the fangs of the rattlesnake and prepared with antelope liver," and used them for both war and hunting. "The Snakes who live upon buffalo and live in large villages seldom use poison upon their arrows, either in hunt-



ing or war," having "fusees" (Russell, 1921: 145-146).

NP-Ban: Possibly bluebell root and other ingredients. S-GrscCr: Boiled greasewood, ants, and other ingredients. S-GrscCr: Possibly stinging nettle boiled with other ingredients. S-Lemhi: A deer's organ resembling liver, called hegwi, was baked, mashed and mixed with the root of some plant having red flowers; points coated with this were kept in sage bark. GS-DpCr: Any blood was roasted overnight.

1115. S-Lemhi: For strong bow, possibly middle and 4th fingers on string.

#### Arrow straighteners and polishers.--

1116. S-Prom: Cane shafts warmed first.

1117. GS-SklV, GS-DpCr: No grooves; cane shaft rubbed on rock.

1120. Snake River Shoshoni: A wet shaft was placed in hot sand and ashes and "brought into shape by the hand and eye. To reduce the short crooks and knobs, it is drawn between two rough grit stones, each of which has a slight groove in it, and coarse sand is also used to increase the friction." (Wyeth in Schoolcraft, 1851:212). S-Lemhi: Sandstone.

#### Quivers.--

1130. NP-Ban: Also of ground-hog skin according to a western Idaho Shoshoni.

1131. Animal skinned without cutting the skin; holes in head sewed up.

1132. S-Lemhi, S-FtHl: Legs cut into fringes; tail left on. GS-SklV: Rawhide "cuff" sewed around top to keep it open.

1142. NP-Ban: Bow in special compartment.

1143. S-Lemhi: Wrapped in buckskin and tied on outside of quiver. S-FtHl: Wrapped in bark to keep it dry.

#### Miscellaneous weapons.--

1147. S-Lemhi: Thought the thrusting spear was modern, introduced after iron was acquired, but Lewis and Clark mentioned a spear in 1806 (2:374).

S-FtHl: Considered the spear old; it was made of gwine p: wood, 6 or 7 feet long, with a stone point and feathers on the butt; carried by most warriors and used for thrusting; called dūdowote (thrusting). Another kind, with feathers along the shaft was called siawi (feather knife).

NP-Ban: Also considered both types old; called tsigi'ca; any warrior could use either kind. A lower Snake River Shoshoni said NP-Ban had thrusting spear andavito. S-GrscCr: Had bone point and one feather near point; few used. S-Prom: Eagle-wing feathers near point, crow feathers near butt. Gosiute denied spears but Gottfredson (1919:102) reports spears in Tintic and Cedar valleys.

1150. S-Lemhi: Observed by Lewis and Clark (2:374). JPe said they were called top; made of buffalo neck hide, placed wet in a crater of earth to dry in slightly conical shape; back or concave side covered with buckskin; loop for

carrying tied in center; this loop passed over right shoulder and around the neck; front sometimes painted with blue ring inside of which was a yellow ring and with individual powers; the center might have an eagle feather with its quill wrapped in beads; eagle feathers were placed 4 or 5 inches apart around the outer edge.

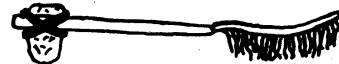
S-FtHl: SB's grandfather described shield making to him; buffalo neck hide was cut round and heated over a fire to bend in conical shape; drying in crater not used; feathers tied around rim; not buckskin covered; arm straps tied on through 3 holes; probably decorated with dreamed powers. NP-Ban: Pegged down in earth crater with hot rocks in the bottom and a fire around it; painted with war powers and with blue, red, or black circles. A western Idaho Shoshoni saw NP-Ban shields (top:) of buffalo bull neck, shaped by cooking in hot water; these had 1 eagle tail feather in the center and painted representations of the owner's dreamed powers.

S-GrscCr: Badger hide; method of making unknown; GCJ's grandfather's shield had a wooden ring in the center of the front to which feathers, painted red and yellow on their tips, were attached; shields might also have red, yellow, black, and white marks of some kind around the rim.

S-Prom: Shaped in crater; covered with antelope skin; painted with power from navocip (?) given by Nūnūmbi.

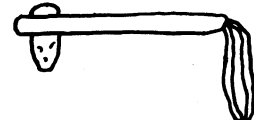
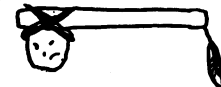
1158. S-FtHl: A horse was not armored but for war a bunch of split eagle feathers was tied to its tail and one eagle feather tied to its mane; the horse was painted all over with spots of white clay (evi). NP-Ban: End of tail tied in knot with feathers above knot; a bunch of split feathers (figured) tied on the head; white clay all over in various patterns. S-Prom: Feathers and white clay used.

1161. S-Lemhi: Described as like the following figure; the handle 12-15 inches long; the blade



made by breaking off and retouching a large flake from a stone; the blade tied on, not set in a split in the handle; beaded and fringed buckskin attached to the handle; called doihowahani. S-FtHl: Like the following figure; handle 18-20 inches long; blade was thin,

of chipped flint or lava, set in split in handle and lashed with rawhide; one cutting edge; 1 or 2 eagle feathers attached to handle; used primarily for war but could be used to chop small tree; said to have been an old native weapon. NP-Ban: Handle of rawhide, without wood, covered with buckskin; feathers attached; two shapes of head (see fig. to right); this suggests

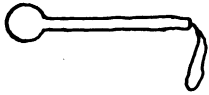


poggamoggan. S-Prom: handle 15 inches long, split at one end for the blade; covered with buckskin; beaded buckskin strands attached to butt.

1163. S-Lemhi: A rounded stone, slightly larger than a golf ball, used primarily for small game; a man carried one in a pocket inside his shirt; continually practices throwing (called tumbididoake, "rock throwing," when used in games; see "Games"). S-FtHl: Specially shaped stone not carried; any stone picked up when required.

1164. Ordinary flint knife used.

1166. S-Lemhi: See figure below; called tumbidagopa'; rounded stone covered with buckskin which passes down over handle; loop for wrist on handle end. Observed by Lewis and Clark (2:374).



S-FtHl: Like S-Lemhi's but 1 or 2 small eagle feathers tied to head. NP-Ban: Handle and head-covering rawhide. S-Prom: Called tumbidagopo'; 2 kinds: 1 has stick handle, probably like in preceding figure; other, a rounded stone head covered with rawhide and a cord 10 feet long; cord and a crow feather are attached to wrist so it might be thrown and recovered.

1167. NP-Ban: Buffalo scrotum filled with grass until dry, then with pebbles; used as club by men called wiyagit (singers), who were foolhardy in war. Men using it had dreamed war invulnerability and might become wiyagit, though the dream apparently did not so instruct them. They wore no special dress. No more than 2 men might be wiyagit at once. Such men slept all day and sang all night, even when there was no danger, thus guarding the camp at night. They did no hunting. They were always up to mischief, e.g., they might take an old man's pipe and break it or pour the tobacco out on the ground. But they were tolerated because people understood their condition. They were invulnerable in war except for some small spot, such as the little finger. Going to war, they both rode the same horse. They lagged on the way but when the enemy was ambushed, they rushed out ahead of other people. Unusual war bravery absolved them of their condition and they became normal again. If one was killed, other became normal. Then there might be no wiyagit for a time until two men decided to become this way.

S-Lemhi: Used buffalo bladder, dried, pebble filled and affixed to a wooden handle; called wütsobeya<sup>a</sup> (wütsogigihe, rattle; pe, music; ya<sup>a</sup>, grasp). Men using these ran up and down in front of enemy (but not because of dream instructions). Recently, these used in dances.

#### BASKETRY

1169. S-Prom: Used willow, suhuvi, for twined

warp and a special grayish willow called ewüna, or an unidentified plant called nadzamarwe, for the weft. S-FtHl: Used the bark of the plant from which cord was made, nuhuwanup, for some twined weft.

1174. S-Lemhi: Recently used commercial dyes; formerly red and black were thought to have been used, but whether the weft was dyed or the color painted on after weaving was not known. S-FtHl: No dyes formerly; recently used commercial dyes. NP-Ban: For black, the weft was soaked in black mud. S-Prom: Mahogany bark boiled with certain lichens for red.

1177. S-Lemhi: Called nüügodoa (something bent around).

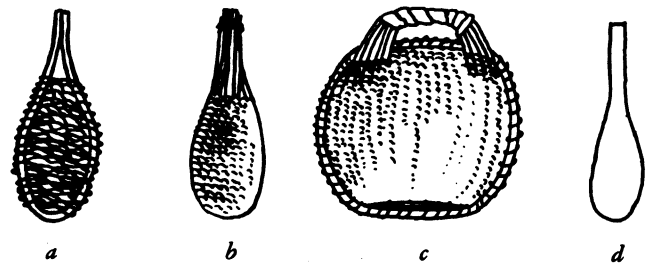
1178. S-FtHl: 1-3 rods. NP-Ban: 1 rod for fine weave; 2 rods for coarser; 3 for very coarse.

1179. S-FtHl: 2 specimens observed were clockwise.

1180. S-Lemhi, NP-Ban: Awl of wood.

1181. S-Lemhi: Called pü:mangonagwocikunt (frame weave).

1186. S-Lemhi: See figure "a," below; willow rim with pair of smaller willows laced back and forth, twisted several times in the center; called dzink:. S-FtHl: See figure "b"; twined willows; called dzink:. NP-Ban: See figure "b"; called tsiugu'. S-Prom: tanihu. S-GrsCr: See figure "c"; closely twined; reinforced by heavy rod rim, attached with coiled stitch; diameter, 12 inches. S-Prom: Like "c," below; called tanihu. GS-SklV: Like figures "c," "d"; called tanhu. GS-DpCr: Like figure "b"; called tanihu. U-Pahv: Called waa'pünümp.



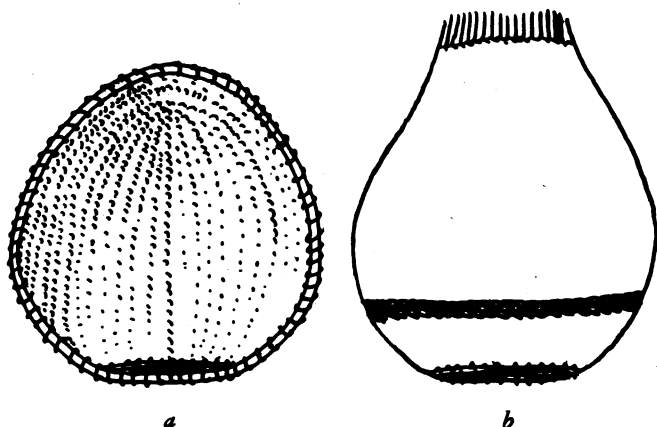
Type A

Type B

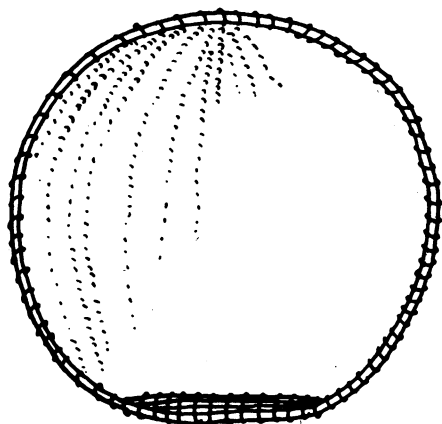
1191. See preceding figures "a," "b" for type A; figure "c" for type B.

1192. S-Lemhi: Fig. "a" (top of col. 1, facing page), specimen observed in field; 18 in. in diam.; over-2, diagonal close twine; warp ends were brought into bundle at lower end and wrapped, the willow rod rim also being enclosed by the stitches; called tüüma. Open twine called yant:; for sifting and parching large seeds. S-FtHl: Specimen (figure "b," top of col. 1, facing p.) observed in field; height 22 inches; depth about 6 inches; the upper portion (above the ornamental band), twined over-2, the wefts 1/2-inch apart; the ornamental band is 5 rows of close twining, with the 3 inside rows having the brown willow inner bark showing; below this band, it is over-3 twine;

the warps are brought together at the bottom in a wrapped bundle; all winnowing baskets called



tu:ma, whether open or close twine. NP-Ban: Open twine called wosa', close twined called samü'na. S-GrscCr: Following figure of specimen observed in field; 24 inches in diameter; 4-5 inches deep; constructed like figure "a" above;



6 warp and 3 weft per inch; open twine called yandu. Another S-GrscCr specimen was 18 inches diameter, 4-5 inches deep; 6 warp and 4-5 weft per inch; close twine called dü:ma. S-Prom: A specimen observed in the field was like preceding figure, but lacked bundle at bottom; 24 inches in diameter; close twined, having 6 warp and 5 weft per inch; called duma. Another S-Prom specimen was 30 inches in diameter; open twine, having 5 warp and 2 weft per inch; called yand; used primarily for sifting. GS-SklV: Open twine called yandanduma; close twine called duma. GS-DpCr: Apparently both open and close twine called yandanduma; close twine called duma.

1199. S-GrscCr: Mainly for pine nuts; called tubawos: (tuba, pine nut). GS-DpCr: Called osa.

1207. S-GrscCr: Long and narrow, so that fish cannot turn around inside.

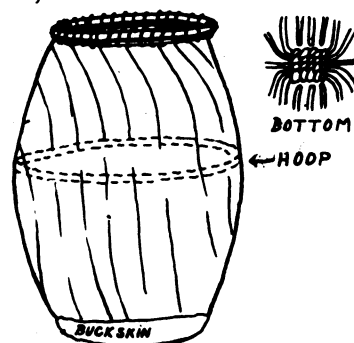
1209. Shape is like that of figure under note 1212, but weave is both open and close twine.

1210. S-Lemhi: Called sanawos (sanap, pitch); pitch on outside; for holding water. NP-Ban:

Called kudas'. S-Prom: Shapes like following figures "a," "b"; both open and close twine.



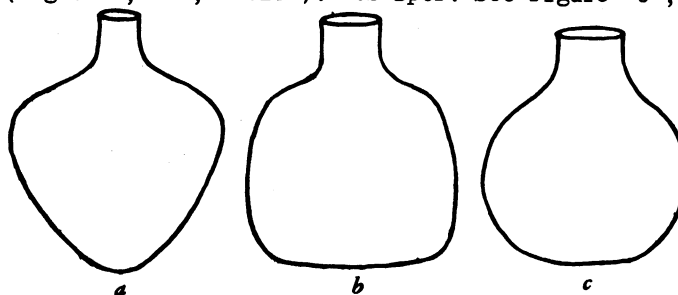
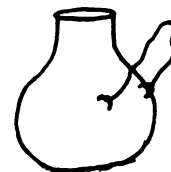
1212. S-Lemhi: Like figure below; for berry gathering; called wos:. S-FtHl: Called wos:. S-GrscCr: Specimen figured below observed in field; height 18 inches; diagonal twine, 4-5 warp and 2 wefts per inch; upper warp ends turned to form a bundle which is reinforced by willow rod and wrapped with coil; midway inside is horizontal reinforcing rod; wefts do not cross at bottom, but run parallel and then are turned out; for berries, chokecherries, etc.



1214. S-FtHl: Shape probably like preceding figure; pitch-coated inside and out; for water. NP-Ban: Pitched inside and out; for water; called suhuwaus.

1215. Wyeth observed that Snake River Shoshoni women when moving put their coiled boiling baskets on their heads, "probably more for the convenience of carrying, than with the idea of a hat, which was an article otherwise unknown to them" (Schoolcraft, 1851:211). GS-DpCr: Called sudugoi.

1217, 1218. S-Lemhi: Wide-mouth form (like in Lowie, 1909, fig. 5a), for general use; small mouth for travel. Coiled lid tied to mouth. S-FtHl: Specimen figured below observed in field; height 9 inches; coiled; apparently single-rod foundation though bottom may be 3-rod; 25-30 stitches per square inch; bottom canvas covered; inside pitch-coated; twined ollas said to have same form. GS-SklV: Narrow and wide-mouth ollas (figs. "a," "b," below). GS-DpCr: See figure "c";



called suotsa (willow jug). S-Prom: Probably like preceding figure "c"; holds 3-4 gallons. S-Lemhi: Gass (p. 128) in 1806 saw baskets woven tight enough to hold water (not definitely known to be ollas, however).

1225. GS-SklV: Covered outside with gum from a plant called wigwonza.

1227. S-GrsCr: Gravel from ant hill preferred.

1236. NP-Ban: Large-mouth type covered with buckskin, tied on; small-mouth type covered with basketry lid.

1239. S-Lemhi: Hemispherical, varying sizes. S-FtHl: Figured specimen observed in the field; height, 3 1/2 inches; diameter, 4 1/2 inches; approximately 150 stitches per square inch; foundation probably single-rod but may have small bundle; design



formed by leaving brown inner bark on weft strand; design repeated twice; lids old but the openwork design is recent; such bowls made in different sizes and proportions but usually with flat bottoms. NP-Ban: Some coiled "bowls" made bucket shape, with flat, buckskin-covered bottoms and with willow or cord handles attached to woven-in horsehair; called sa'kwitua (sa:k, boil; witua, any container). S-GrsCr: Twined bowls, su:awa, used especially for melting snow with hot stones. GS-DpCr: Variable size; called su:au; large size used for melting snow.

1240. Snake R. Shoshoni nr. Ft. Hall made somewhat cone-shaped baskets with the warp and weft of roots; used for drinking, boiling, for women's hats (Wyeth in Schoolcraft, 1851:211, pl. 76).

1244. Snake River Shoshoni boiled by immersing hot rocks in baskets with water and food, the result being a "mess mixed with soot, ashes, and dirt" (Wyeth in Schoolcraft, 1851:211).

1246. S-FtHl: Willow warp; weft of nuhuwanap: (from which cord also made).

1251. S-Prom: Flat with knob.

1253. S-Lemhi: Lewis and Clark (3:12) saw bags woven of silk-grass bark, containing berries. NP-Ban: Of nuhuwanap:.

1254. NP-Ban: Folded like parfleche, to contain food.

1256. Snake River Shoshoni mats were of "large rushes," 4 feet wide, used to sleep on and for lodge construction; they were rolled up when carried (Wyeth in Schoolcraft, 1851:214).

#### WEAVING

1259. Among San Pitch Ute, Gottfredson (1919, note p. 32) reports rabbitskin blankets. S-FtHl, NP-Ban: Rabbitskin blankets are recent because jack rabbits did not occur in this territory in aboriginal days. S-Lemhi: Probably also recent. S-Prom: Of jack-rabbit and snowshoe-rabbit fur.

1261. GS-DpCr: Egan (pp. 237-238) describes manufacture of rabbitskin robes. The women "had a lot of twine, that had been made of some fiber-

ous bark or grass, and a pile of rabbit skins that had been dried and then rubbed pliable... [The rubbing] must be done with care, for a rabbit skin is very tender... The robes...reach from the neck to about the middle of the thighs, say about three or four feet long, and wide enough to reach around the body at the shoulders.

"One of the squaws was twisting the strips of skin around a twine that was stretched to two stakes, placed a little past the length of the robe, and as she proceeded the other was following her up and tying that fir [fur] rope thus made and laid alongside the previous one close together at about every four inches. They worked back and forth in this fashion till the skins were all used up...the tie strings were placed in a straight line across the robe, with the ends of the ties left to attach more robe or to be used to tie the robe together as wanted... When the fur at any place gets worn off, it is replaced with a few strands of new..."

1264. GS-DpCr: Peg for each warp to pull it tight.

1265. S-Lemhi: Warps cut proper length, laid out on ground, twining started in middle; blankets called wi:g:a'uhu; used only for bedding.

1266. S-GrsCr: Informants differ, women claiming it was 1 ply.

1267. NP-Ban: Tied to stick end to twist; when twisted, wrapped in figure 8 on stick.

1271. S-FtHl: In addition to twining, warps were sewed by passing a string directly through them.

1274. S-Prom: Feather was split and twisted into sage-bark cord or rope.

1277. S-Prom: Also used a plant called paumbuhiap. GS-SklV, GS-DpCr: Also used bark of hu-navi, "badger brush."

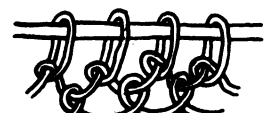
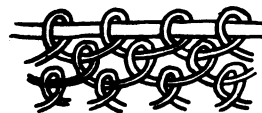
1278. S-GrsCr: Juniper bark too splintery and stiff.

1281. Possibly Spirogyrae.

1286. Bark of plant called wina'vi, NP-Ban; nuhuwanap, Shoshoni. GS-DpCr: Called angawanap.

1287. NP-Ban: For large nets, cord along net edge was stretched between 2 pegs.

1291. S-Lemhi, NP-Ban: Edge shown in figure "a." S-GrsCr: Figure "b."



1294. Snake River Shoshoni cord for nets, according to Wyeth (in Schoolcraft, 1851:213-214), made of outer bark of some plant, stronger than commercial fishline; made by "laying the fibre doubled across the knee, the bight towards the left, and held between the thumb and finger of that hand, with the two parts which are to form the twine toward the right and a little separated; rolling these two parts between the knee and right hand, outwardly from the operator, and twisting

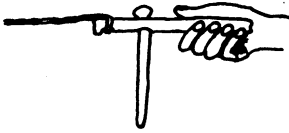
the bight between the thumb and finger of the left hand, forms the thread. More fibre is added as that first commenced on diminishes in size..."

Bark of plant called: nuhwanəp, S-Lemhi, S-FtHl; angawanəp, S-GrsCr, S-Prom.

1295. S-GrsCr: 2-ply for bowstring.

1300. S-Lemhi: Rawhide, 4-strand. NP-Ban: Buckskin, 3-strand.

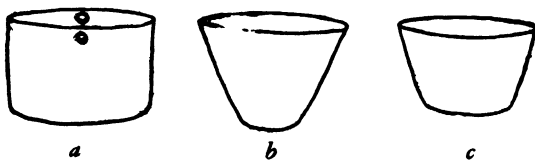
1303. S-FtHl: Twisted as in figure. NP-Ban: Method shown in figure used for buffalo and horsehair; believed to be pre-Caucasian.



#### POTTERY

1305. Ross (1855, 1:273-274) speaks of the Idaho Shoshoni's "skill in pottery. The clays to be found all over their native soil are of excellent quality, and have not been overlooked by them ... Our people saw kettles of cylindrical form, a kind of jug, and our old-fashioned jars of good size and not altogether badly turned about the neck, having stoppers." The last may have been basketry ollas since they were used to carry water on long journeys. These vessels were used for holding "fish, oil, and grease ... and although rude and without gloss, are nevertheless strong ..."

S-Lemhi: Called tumbiwitua (tumbi, rock; witua, container) or sogowitua (sogop:, clay or earth). Clay taken from the surface of earth where water had stood, especially near greasewood where soil alkaline. Vessel shape illustrated in figure "a" below: about 15 inches in diameter, 12 inches tall; sides straight, bottom flat; perforations for hanging. NP-Ban: Called sogowitua; source or clay like S-Lemhi; shape similar to "a" from S-Lemhi, but used for cooking with hot stones--not hung over fire. S-GrsCr: Clay dug from earth at special places. Vessel shape as in figure "b" below: bottom flat, about 5 inches in diameter; top 12-15 inches in diameter; height about 12 inches; put in slight hole to cook. S-Prom: Vessel shape illustrated in figure "c": various sizes, up to 12 or 15 inches in diameter. GS-SklV: Probably large with flat bottom, but exact shape uncertain. GS-DpCr: Probably somewhat pointed bottom; set in hole in fire.



1307. To remove coarse particles.

1308. S-Prom: White rock "like lime" ground, mixed with clay.

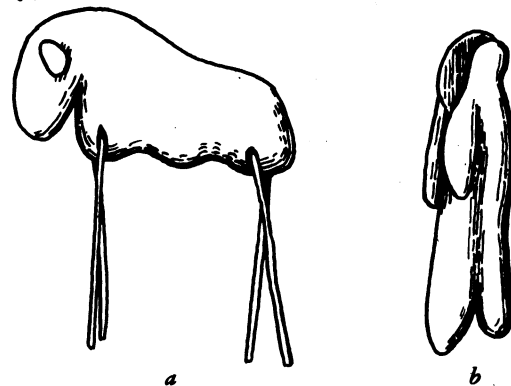
1309. Gosiute used gum or mucilage from *Malvastrum munroanum* Gray or *Sphaeralcea munroana* (Dougl.) as "filling" on inside of pottery vessels (Chamberlin, 1911:98). Compare Owens Valley Paiute's use of *Sphaeralcea fremontii*, Torr., Jepson (Steward, 1933:266). See also note 1310.

1310. S-Lemhi: Bottom and lower part of sides molded by hand in hole in ground; walls built up by adding pats, not coils, of clay; no further smoothing or polishing. NP-Ban: Construction described like S-Lemhi, but pot built with clay containing pitch; then layer (slip?) added inside and outside containing no pitch (this process doubtful). S-Prom: Lower part of pot molded.

1316. S-GrsCr: Smoothed with fingers dipped in water and stick.

1319. S-Lemhi: In pit with sagebrush fire in and around pot. NP-Ban: Not actually fired; grass burned inside pot to dry and somewhat harden it. S-GrsCr: Covered with fire, which blackens it.

1322. S-GrsCr: Specimens collected of horse and woman with cradle (figs. "a," "b," respectively).



1323. S-Lemhi: When pot made, willow ring about 1 inch in diameter put in vessel wall below rim and plugged with clay while firing; after firing, plug removed, leaving willow ring to reinforce hole through which cord for suspension passed. Cord held by hooked stick, top of which tied to tripod built around fire.

1325. Snake River Shoshoni used a "stone pot, holding about two quarts, made of pure lava, and shaped much like the black-lead pot used in melting metals." These were not used for cooking but "might have been used to pound seeds, hawthorns, choke-cherries, and service-berries." These were rare. They were probably mortars. (Wyeth in Schoolcraft, 1851:211).

#### BURDENS

1326. S-Lemhi: For mountain sheep, the skin was removed and used as container for the parts to be carried to camp; the legs were cut off at

the knees, the front legs tied to one another and the back legs to one another; then the front and hind legs were tied together, either across the man's forehead or chest. S-FtHl: A rope passed across the chest for carrying game; in winter, game was dragged on the snow.

1327. S-GrsCr: Of braided sage bark or angawana. GS-SklV: Braided buckskin.

1330. Egan saw Gosiute carrying straps passing over either forehead or shoulder (1917:231). S-FtHl wrapped goods in woven sage-bark blanket; small children sat on top of women's packs, their legs across the woman's shoulders; women with packs carried small children in their arms. Stansbury (p. 203) observed either a S-GrsCr or GS-DpCr woman carrying a 4 or 5-year-old child in a buckskin loop slung over her shoulders and back.

1335. S-FtHl: Used especially for carrying food.

1338. S-Lemhi: To carry basketry ollas, used on one shoulder with one olla in front, the other behind.

1340. S-FtHl: Called wutada (crotch); 2 poles held together only by ropes; young boys may ride on top of load; the travois thought to have been borrowed from other tribes long ago. NP-Ban: Called wutada; 1 stick slightly shorter than the other so that both will not bounce at the same time in rough country; poles held together by a rope laced back and forth between them.

1342. NP-Ban: Although much Bannock transportation was by horse, Leonard stated that most of the labor of moving fell to women, who could "carry a load of perhaps a hundred weight all day" (p. 124).

1343. S-Lemhi: Much like man's saddle but made with front and back arch of deer horn.

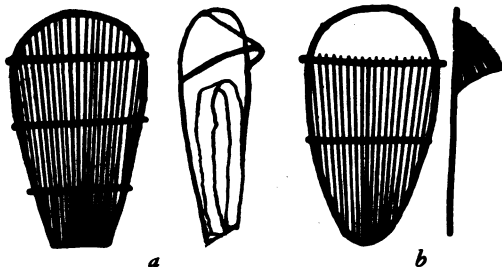
1344. S-FtHl: No saddle but mere pad, which often slipped down and dog jumped out of it; thought to be very old practice. NP-Ban: Pad held with strap passing under the tail and other straps like a martingale.

1346. S-Lemhi: Used small buckskin pad stuffed with deer hair.

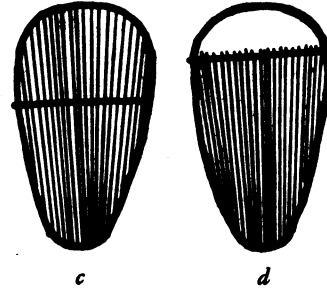
1347. S-Lemhi: Saddle with high horn and high pommel.

#### CRADLES

1348. S-Lemhi: See below, figure "a." The hood is of buckskin over a willow loop held in place by a cord to the top of the cradle. S-FtHl: Probably like figure "b." NP-Ban: See figure "b";



hood is of twined willows. S-GrsCr: Shape like figure "c," but has no reinforcing rods; willow rods forming cradle run its entire length. S-Prom: Like figure "b." GS-SklV: See figure "c"; hood like figure "a." GS-DpCr: See figure "d."



1354. S-Lemhi, S-FtHl, NP-Ban: Recent; introduced after iron axes were acquired; of pine boards; buckskin-covered with fringe across back side. S-Prom: Thought some had been made in native times of lightning-split pine.

1358. S-Lemhi: For girls, beads and other pendants were hung along the edge of the buckskin with which they were lashed to the cradle. GS-SklV: Duck or sage-hen heads. S-GrsCr: Hoofs of deer or antelope fetus.

1359. Boy has buckskin sewed in front of genitals; cf. Lowie, 1909, fig. 10.

1364. GS-DpCr: Rabbitskin over sage bark.

#### MUTILATIONS

1370. When person fully grown he may bore his ear. S-Lemhi: Perforated the ear for various ornaments (Lewis and Clark, 2:374); they used beads and shells and sometimes made several perforations in the ear (Lowie, 1909:182).

1373. S-Lemhi: Perforation made with wood of awüdabasiṓp; the wood broken off and left in the perforation. S-FtHl: Used any hard wood and did not leave the awl in the hole. NP-Ban: Wood of sigu'p:i. S-GrsCr: Wood of small rabbit brush, duidavasiṓp.

1379. S-FtHl: People bored their ears anticipating ear ornaments, but most people never wore them. In 1833 Townsend (p. 246) saw a "chief," probably at S-FtHl, whose ears were "profusely ornamented with brass rings and beads."

1381. GS-SklV: Shell procured from Fort Hall; or brass or copper.

1382. S-Lemhi: A stick about 1 inch long; rings and other ornaments are recent. S-Prom: Stick worn to keep the hole open.

1385. S-GrsCr: Infrequent.

1386. S-Lemhi: Usually with 2 needles. GS-DpCr: Needle of prickly pear, agovi.

1387. S-Lemhi: Charcoal mixed with water.

1392. S-Lemhi: Women tattooed their foreheads. Lewis and Clark (2:374) observed that men did not tattoo; women put a black circle on the forehead, nose, or cheeks. GS-DpCr: Cheek, chin, or forehead.

1393. GS-SklV: Especially circles on woman's forehead.

1394. GS-DpCr: Men put dreamed powers on their arms. M has a dreamed buffalo on his forearm.

1398. The finger said to be placed in the mouth and the nose pushed out somewhat.

1399. S-FtHl: A tall man pretends to stretch the infant, so that he will grow tall.

#### DRESS AND ADORNMENT

##### Necklaces.--

1400. S-Lemhi: Lewis and Clark observed use of sea shells and blue and white beads; also, iron and brass armbands.

1401. S-Prom: Some colored bivalve (?) from near Great Salt Lake.

1404. A Shoshoni "chief" near the Boise River had a grizzly-bear foot suspended around his neck. "The possession of this uncouth ornament is considered among them, a great honor, since none but those whose prowess has enabled them to kill the animal, are allowed to wear it, and with their weak and inefficient weapons, the destruction of so fierce and terrible a brute, is a feat that may well entitle them to some distinction" (Townsend, 1839:254-255). S-FtHl: Tied together, not bored.

1407. S-Prom: For dance only; sweet grass also dried and tied in buckskin; used to rub on body. S-Lemhi: Lewis and Clark (2:373) describe braided sweet grass and also leather collars ornamented with red, yellow, blue and black porcupine quills.

1410. S-FtHl: Elk teeth and hoofs were used especially on women's dresses.

1415. NP-Ban: Procured from some tribe in Montana. S-GrsCr: Foot bones about 1/2-inch long; species used unknown. GS-DpCr: About 1 1/2 inches long, from wildcat and perhaps other species.

1417. S-GrsCr: But used reluctantly because wearing them might cause a young child to drown.

##### Bracelets.--

1420. NP-Ban: Buckskin straps, some having animal claws attached. S-GrsCr: Women wear 2 or 3 strings of elk teeth.

##### Belts.--

1423. S-GrsCr: Called kwasu, "neck." S-Prom: Pouch, knife, etc., carried on the belt.

1425. S-Lemhi: Otter fur. S-FtHl, NP-Ban, S-Prom; Women wear otter fur so that childbirth will be easier.

##### Eagle-feather fan.--

1427. S-Lemhi: Carried by men when visiting. S-FtHl: Used at home and carried during festivals or gatherings. NP-Ban: Similarly used; of eagle, owl, and other birds. S-Prom: Wing or tail.

##### Paint.--

1428. S-GrsCr: Any paint called picðp.

1431. Shoshoni at Ruby Valley and near Diamond Valley, Nevada, had "vermillion streaked down their cheeks and across their foreheads" (Burton, 1862: 472, 481).

1435. S-FtHl: Only people having dream instructions; the paint was mixed with water.

1437. Some men cut the hair so that the front lock stood up and somewhat back.

1441. S-Lemhi, S-FtHl, NP-Ban: In early morning after bad dream, bathe, then paint.

1446. GS-SklV: From a warm spring.

1447. S-GrsCr: Charcoal called putcinumb:.

1448. Gosiute with Beckwith in 1854 "removed the dark surface-mud of the desert for two or three inches in depth, when they came to a white-clay mud stratum, with which they painted (be-daubed) themselves, in stripes, to hideous ugliness, remounted their mules, and appeared before their friends in holyday costume" (1855a:24).

S-Lemhi: A clay called evi; it required no preparation. S-FtHl: Acquired near the Snake River.

1449. S-Lemhi: 2 kinds of red: a yellow mineral burned to make red; a naturally red mineral which varied in shade from light red to dark ox-blood color. S-FtHl: Procured across the mountains E of Fort Hall.

1450. S-GrsCr: From a mud found in the water.

1451. S-FtHl: Procured from the S-Lemhi. GS-SklV: Procured also a green from warm springs.

##### Hairdressing.--

1455. S-Lemhi, S-FtHl, S-Prom: A short wrapped bundle of grass called nü:tüya; this name applied also to combs. NP-Ban: Grass fibers or roots of nü'wo'ñin:a.

1458. S-GrsCr: Comb now called nazituya. S-FtHl: Made of several parallel twigs of pogonovi, twined together across their tops. S-Prom: Of pogonðp:.

1459. Snake River Shoshoni "wore their hair long and allowed it to flow loosely over their shoulders" and sometimes cut bangs (Humphreville, 285).

1460. See note 1437. At Owyhee, a Shoshoni from Battle Mountain, Nevada, said that NP-Ban hairdressing was prescribed by dreams; some warriors wore the front lock short and tied to stand erect. Near Diamond Valley, Nevada, Burton (1862: 481-482) observed hair "fastened into a frontal pigtail to prevent it falling into the eyes."

1462. S-Lemhi: Lewis and Clark (2:372) observed that both sexes wore their hair either hanging loose, or in two braids, each tied with fur, usually otter. NP-Ban: Said that S-FtHl usually wore 2 braids, NP-Ban 3 braids with the third hanging down the back of the head.

1463. S-Lemhi, S-FtHl: Usually otter fur. S-GrsCr: The tail (mangwa) of a small, white "weasel" (pabiji).

1465. A western Idaho Shoshoni verified NP-Ban's three braids (note 1462): one on each side, one behind. S-Lemhi: Ordinarily 2 braids, but 3 worn for festive occasions.

1466. S-Lemhi: When 3 braids were worn, the middle braid, i.e., at the back of the head, was lengthened by gluing on horsehair or, rarely, human hair.

1475. NP-Ban: Observed by a western Idaho Shoshoni.

1476. A Ruby Valley Shoshoni woman had her "hair redolent of antelope marrow" (Burton, 1862:472).

1478. S-Lemhi, S-FtHl, S-Prom, S-GrsCr, NP-Ban: The roots of a plant called pasowe, growing in the mountains, pounded, boiled, and the liquid applied to the hair. S-GrsCr: This liquid also used to wash the body.

1482. S-Lemhi: One fluffy or downy eagle feather may be put on the side of head; one feather from the center of the eagle's tail in the middle braid, at the back of head. Lewis and Clark (2:365) observed shell (?) hair ornaments among S-Lemhi. S-FtHl: Ordinarily no feathers worn; for festive occasions, 1 or 2 might be worn. NP-Ban: 1 feather worn sticking at an angle from the crown of the head. S-GrsCr: If no hat was worn, 1 or 2 feathers from the center of an eagle tail were worn usually on the side of the head. S-Prom: Feathers might be either purely decorative or worn because of dream instructions. GS-DpCr: 1 eagle feather might be worn. In Ruby Valley a young Shoshoni man was "crowned with eagle's feathers disposed in tulip shape, while the claws depended gracefully down his back" (Burton, 1862:471). Such an arrangement is like that of the Kaibab Southern Paiute photographed by Hillers on the Powell expedition in 1873 (photographs in the Bureau of American Ethnology).

1487. S-Lemhi: Probably done by young men; old men sometimes chided because the hair showed outside the breechclout.

1489. S-Lemhi: A single piece of wood with sharpened ends bent until it broke and ends met.

#### Headgear.--

1492. GS-DpCr: Used only when gathering pine nuts, to protect the hair from pitch. See also note 1215.

1493. S-Lemhi: A rounded but not peaked cap, fitting the head closely and covering the ears; made of buckskin with fur lining; for winter use. GS-DpCr: M observed a badger-skin cap with the badger's nose projecting in front, worn by Tcub, the "chief."

Another type of S-Lemhi hat is figured below; it is a single piece of deer rawhide, with a visor front and back and the center cut in strips




which are bent up; it is pulled down over the head and the top wrapped with a band of coyote

fur; worn winter and summer. S-FtHl: Wore a hat similar to S-Lemhi's, the back of which was rounded instead of having the rear visor. NP-Ban: Had a hat similar to S-Lemhi's, with a short rear visor; the front visor was sometimes painted or cut like a fringe, alternate strips being bent down.

1494. GS-DpCr: Denied, but a neighboring Spring Valley Shoshoni informant saw one worn there long ago.

1499. S-GrsCr: Skull cap which also covered the ears; not peaked; tied with string under the chin; called tizamoi.

1501. S-Prom: Skull cap (figured) of a single piece of rawhide with the visor variously painted in geometric designs; some men tied an eagle feather behind. 

1502. S-GrsCr: Young boys sometimes tied a single eagle feather on top of the cap.

1505. S-FtHl: Of buckskin, held by buckskin strap.

1506. A Shoshoni "chief" near the Boise River had "a broad band made of large blue beads...fastened to the top of his head, and hangs over his cheeks" (Townsend, 1839:254). S-Lemhi: Perhaps 1 person in 50 wore a fur band around his head; these were usually of otter fur.

1511. A circle of willows with leaves attached serving primarily as sunshade; like those worn today in the sun dance.

#### Robes and capes.--

1512. S-FtHl: Of sage bark. NP-Ban: Used only as blanket; probably by people having no buffalo robe.

1517. S-Lemhi on Lemhi River in 1806 (Gass, 126).


1520. S-Lemhi on Lemhi River in 1806 (Gass, 126). NP-Ban: Beaver skins thought not to be warm because beavers live in cold water.

1521. S-Lemhi, S-FtHl: Bearskin used only for "rugs." S-GrsCr: Bears could not be taken.

1524. A Shoshoni "chief" near the Boise River wore a mountain sheep skin robe (Townsend, 1839:254).

1525. S-Lemhi: Lewis and Clark saw men and women wearing buffalo robes (2:373; also, Gass, 126). Utah Lake Ute wore buffalo robes thrown over the left shoulder, gathered in folds around the waist and held in the left hand (Russell, 1921:121).

1527. S-Lemhi: Undecorated except for a fringe; used in summer only.

1529. S-Lemhi: Left figure shows cut of mitten, center shows cut of thumb; right shows sewed mitten; of  tanned buckskin or mountain sheep hide with hair turned inside. S-Prom: Like S-Lemhi mitten figured here; of lynx or beaver (badger fur is too heavy) with fur side in.



Shirts and dresses.--

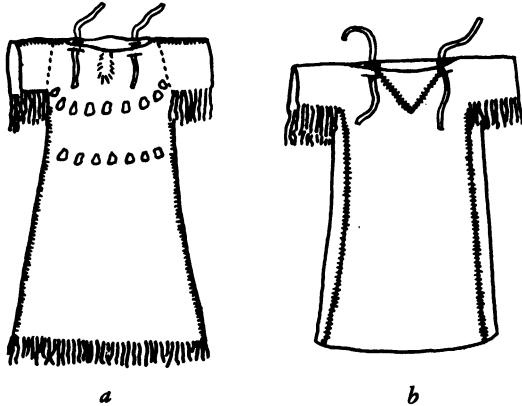
1531. S-Lemhi: Reported by Lewis and Clark (2:373); Gass (p. 126) described these as "shirts made of the skins of ... goats and mountain sheep, which come down to the middle of the leg." Figure "a," below, is from a model made by Cora Mink; 2 deer or antelope skins required; sleeves may be full length, in which case they are usually an extra piece, sewed at the shoulder; ticked lines represent sewing; lower side of sleeves and dress bottom fringed; a deer tail usually hung from the front and back edge of the collar; red paint on each shoulder; formerly decorated with a few elk teeth hung across the chest; more recently, beaded.

S-FtHl: Of sheepskin; 2 skins required, "because women were more slender at that time"; like figure "a," but sleeves of separate pieces sewed at shoulders; lacked fringe along bottom.

NP-Ban: See figure "b," distinguished mainly by triangular insert sewed into the front at the neck for ornamental purpose; also usually had inserts along sides.

S-GrsCr: Like figure "a"; bottom fringed.

GS-DpCr: Not tied at the neck like figure "a"; probably no sleeves; fringed down sides.



1538. S-Prom: Only necessary when using small skins, when the head end is placed downward; bottom and sleeves fringed.

1541. S-GrsCr: Sleeves were pieced when they were made more than elbow length. NP-Ban: If sheepskin was used, the front legs were long enough for wrist length, but the sleeve was sewed underneath only to the elbow. S-Prom: Legs on most skins were long enough to provide sleeves coming somewhat below the elbow, but they were sewed only as far as the elbow.

1543. When the sleeve was comparatively short, as in figure "a" above, it is not sewed and amounts to a flap over the arm.

1546. S-Lemhi: Red on each shoulder. NP-Ban: Red or yellow on each shoulder. S-GrsCr: Yellow on breast. S-Prom: Any man who had killed an enemy painted red on the shoulders and upper breast, meanwhile relating his exploit; he was not necessarily related to the woman. He might do this at any time. GS-SklV: The whole dress

painted with white, evi, or the front with yellow. 1548. NP-Ban: Tied with buckskin thongs in 3 rows across the breast.

1549. S-GrsCr: Some kind of large bead, called patsibongahni (a shell?), purchased from Fort Hall, each having 2 thongs pendent, tied at 3 places across the breast and 3 on each arm.

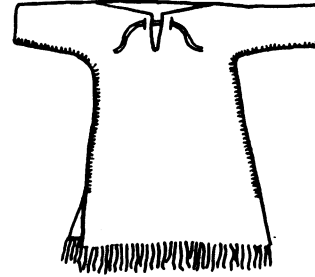
1550. S-Prom: Mountain-sheep tail hangs from back of neck; strips of weasel fur on each side of neck.

1552. S-Prom: Antelope dewclaws hung across chest.

1553. S-Prom: Quills, dyed with native paint, placed on sleeves in animal designs or such geometric designs as hour glass, lozenge, and arrow point, number of which were named; this was thought to be an old custom.

1555. S-Lemhi: Several rabbitskins sewed together and wrapped around neck.

1556. S-Lemhi: Observed by Lewis and Clark (2:373). Following figure from a model of an S-Lemhi shirt made by Cora Mink; of 1 skin, folded over the shoulders, or two skins sewed across the top; sleeves vary in length; fringed on sleeves, sides, and bottom. S-FtHl, NP-Ban, S-GrsCr, S-Prom:



Like above figure. S-Prom: Also made with triangular insert front and back of neck (like fig. "b" in left col., this p.), fringe hanging from the seam of the insert; or tied at the neck like in woman's dress (figure "a" in left column); when of 1 skin, sleeves were added, being sewed at the shoulder; fringe called kwasu (tail) dici-gip. GS-DpCr: Like above figure, but sleeves separate, wrist length.

1557. Style unknown.

1561. S-Lemhi: 1 skin front, 1 back, 1 for sleeves.

1563. GS-SklV: For young boys only.

1570. For this, the sleeves were usually a separate piece, sewed on at the shoulder.

1575. S-GrsCr: Red on shoulder, yellow on sleeves. S-Prom: Men might paint shirt, leggings, and moccasins red when boasting of war exploit. Also, note 2234.

1576. S-Prom: Red or yellow.

1578. NP-Ban: Dyed with red, yellow, or black "paint"; quills flattened but not split and wrapped around buckskin thongs which were sewed in patterns, especially around the shoulder and on the sleeve. S-Prom: Put on fringe at shoulder seams; also, scalps so used.

Skirts, aprons, and leggings.--

1579. Probably S-FtHl: Women wore a "marro of deer skin covering the loins"; the chief wore "a marro or waist-covering of antelope skin dressed without removing the hair"; the other men were entirely naked (Townsend, 1839:246). S-FtHl: These were denied. NP-Ban: By WH's time, these were known only among the poor Yahandüka (ground-hog eaters) Shoshoni in vicinity of Boise, western Idaho. S-Prom: Women's skirts held up by belt; little girl's skirts held up by suspender-like straps, which crossed behind.

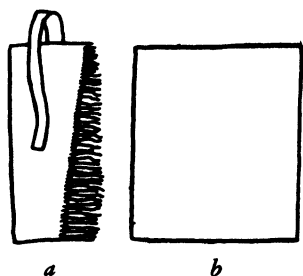
1588. S-Prom: Or a little longer.

1593. In the vicinity of the Boise and Snake rivers, Townsend (p. 253) saw Shoshoni, probably from eastern Idaho, who were naked, "with the exception of a small thong around the waist, to which was attached a square piece of flannel, skin, or canvass, depending half way to the knees." Dresses of women were "little square pieces of deer skin, fastened with a thong around the loins, and reaching about half way to the knees; the rest of the person is entirely naked" (p. 261).

GS-DpCr: This was either buckskin with a long fringe or shredded bark which hung from the belt.

1601. S-Prom: Front apron was somewhat of semicircular buckskin with fringe along the entire edge, or of twined bark; back apron was made of long strands of braided string hanging from the belt; in summer, men wore only the front apron, women wore both; poor people wore these; they were never worn under a dress.

1621. S-Lemhi: Figured legging, from model by Cora Mink, for left leg; a rectangular piece ("b" of fig.) is sewed ("a" of fig.)



and the protruding edges cut into a fringe; a strap attached it to the belt. S-FtHl: Like above figure, but bottom also fringed; a whole skin required for each leg; when skins were scarce, legging often came only to the knee. NP-Ban: Like above figure except that the seam and consequently the fringe was worn on the outside instead of the back of the leg. S-Prom: Like above figure.

Probably S-FtHl: A "chief" wore "plain leggings of deer skin, fringed at the sides" (Townsend, 1839:246).

1622. Women's leggings. S-Lemhi: These were unfringed; extending from just above the knee to the ankle; the fringe on the outside of the leg.

S-FtHl: Like S-Lemhi, supported by garters at the knee and the bottoms tucked in moccasin ankle flaps.

1627, 1629. S-Lemhi: Observed by Lewis and Clark (2:373).

1630. S-Lemhi, NP-Ban: A buckskin strap below the knee. S-GrsCr: Of buckskin, sage bark, or cord. S-Prom: Fur from buffalo head, just below knee.

1631. NP-Ban: Women's leggings lack fringe but material projects at seam and is cut serrate. S-GrsCr: Boys only wore fringe.

1633. S-Prom: Quills wrapped around fringe; also, fawn's hoofs attached to fringe.

Footgear.--

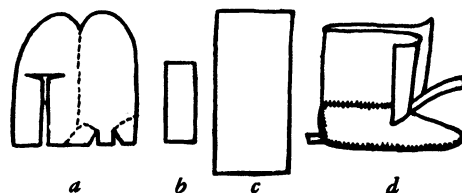
1635. NP-Ban: Considered both 1- and 2-piece moccasins old. S-Prom: Made 1-piece if sufficient buckskin; otherwise, 2-piece, with rawhide bottom.

1637. S-Lemhi: Sole cut from parfleche or old buffalo robe with the hair worn off; upper of soft buckskin; for use around camp, of buffalo hide with hair inside, separate sole but no ankle flaps. GS-SklV: Sole of skin from deer head and neck.

1644. S-Lemhi: Worn over leggings.

1646. Steward, 1937, fig. 21, pl. 7. There is some question whether this was made by S-Prom, who, however, thought possibly they and neighboring localities had made it. GS-SklV thought "Weber Ute," i.e., Salt Lake Valley Shoshoni, had made this type.

1647. S-Lemhi: Probably it was this type, made of deer, elk or buffalo hide and worn by both sexes, that Lewis and Clark described (3:3-4). Following figure, from model made by Cora Mink, shows (a-d): the 1-piece sole and upper (broken lines indicating sole), tongue, ankle flap, and completed moccasin; the ticked lines indicate sewing. S-FtHl: For summer, of soft



buckskin; for winter, of badger or buffalo hide with the hair side turned in. S-GrsCr: Usually of badger hide; called weginumb. S-Prom: See note 1635. NP-Ban: WH's present pair have T-seam at heel.

1650. S-FtHl, NP-Ban: Also made without ankle flaps to wear around camp. S-GrsCr: Ankle height but no ankle flaps added to 1-piece moccasin.

1654. S-Lemhi: Added only as patch.

1658. S-Lemhi: Buffalo hide (Lewis and Clark, 3:3); whole moccasin made of old buffalo robe with fur turned in; also, 1-piece type of badger skin with the fur turned in. S-GrsCr: Especially for winter.

1660. NP-Ban: Quills wrapped around buckskin thongs and tied to moccasin.

1661. S-Lemhi: Men accredited with war or hunting exploits rubbed red paint over the instep. S-FtHl, NP-Ban, S-Prom: Red paint rubbed on instep to show owner had "stepped in the blood of the enemy," provided he actually had killed an enemy and approached him so as to get blood on his moccasins. S-Prom: Also painted red for longevity.

1662. S-Prom: Made by poor people, before horses allowed access to the buffalo country.

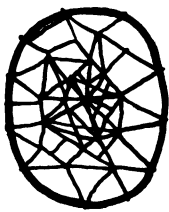
1664. S-Lemhi: Sage bark.

1666. S-Prom: From buffalo bull.

1670. Steward, 1937, fig. 23f,g. Not known to S-Lemhi, who believed, however, that some northern tribe (Crow or Blackfoot?) had made these by bending a fresh skin into shape and allowing it to dry; these were worn as overshoes.

1671. S-Prom: Sandal of buffalo neck or sage bark used in summer. This requires verification as these were the only Shoshoni affirming sandals.

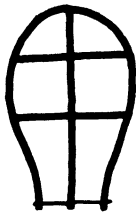
1674. Called: tzink, S-Lemhi, S-FtHl; tsingu, NP-Ban, S-GrsCr; dinggu, GS-DpCr. S-Lemhi: Figure "a," below, from a model by JPe; the lacing was put on with uncertainty; figure "b" shows the tie. S-FtHl: Figure "c"; the heavy lines are sticks; in addition, it was laced in some manner with cord. NP-Ban: Although informants thought S-FtHl and NP-Ban were similar, figure "d" is form described by NP-Ban. S-GrsCr: Figure "e"; lacked wooden braces, having only 2 longitudinal and 1 latitudinal cords; rim of tuavi; tie cords shown.



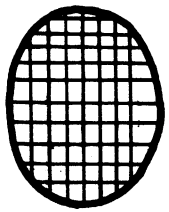
a  
S-Lemhi



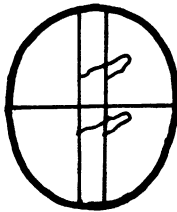
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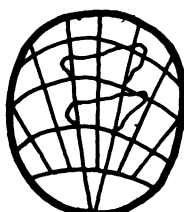
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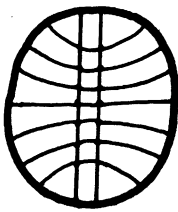
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NP-Ban



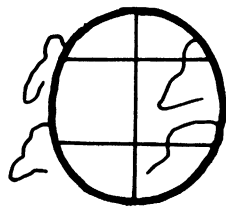
e  
S-GrsCr



f  
S-Prom



g  
GS-SklV



h  
GS-DpCr

S-Prom: Figure "f"; laced with rawhide. GS-SklV: Figure "g"; rim of chokecherry; 1 man specialized in manufacturing these. GS-DpCr: Figure "h"; willow rim; tie strings attached to rim.

GAMES

Ball race.--

1687. Called: danasutoin, S-Prom, S-Lemhi; nakwü (kick) to koin (ball), NP-Ban; nasitoin, GS-SklV, GS-DpCr.

1688. S-Lemhi: Along flat, lowland free of sagebrush; race out, then race back. NP-Ban: "Make a circuit and return" (Culin, p. 678).

1691. GS-DpCr: Circle (?).

1693. S-Lemhi: Stuffed tight with sage bark and deer hair. S-FtHl, NP-Ban, S-Prom: Stuffed with deer hair. NP-Ban: Inflated beef bladder (Culin, p. 678).

1694. Though Fort Hall and S-Lemhi informants gave 9 inches diameter, JPe, S-Lemhi, thought the former used smaller balls.

1695. S-Lemhi, S-FtHl: May be lifted out of a hole or out of the water by hand but must be set down and kicked. S-Lemhi: The ball must be extricated by means of a stick, never by hand (Lowie, 1909, 108).

1698. GS-SklV: Or more.

1700. S-Lemhi: Formerly a referee ran with the players; recently, several men accompanied them on horseback.

Shinny.--

1705. Two games: (1) that played with a stuffed-skin ball, called: nü:ütöin, S-Lemhi, S-FtHl; witsimu, NP-Ban; nuutoin, S-Prom; nüüpakoin, GS-SklV, GS-DpCr. (2) that played with a dumbbell-shaped puck, called: nazütöin, S-Lemhi, S-FtHl; nadzi'tsakadü, NP-Ban; nadzutoin, S-Prom; nadzito'in, GS-SklV, GS-DpCr; nüütöin (?), S-GrsCr.

1712. S-Lemhi: Lowie, 1909, fig. 12. S-FtHl: Buckskin stuffed with deer hair. GS-SklV: A buckskin strip knotted at each end.

1715. S-Prom: On slight tee; count 3, then strike.

1716. 2 opponents in center; 1 throws puck up.

1718. S-Lemhi: Forked sticks (Lowie, 1909, 198).

1719. For ball, S-Lemhi, S-FtHl, NP-Ban, straight stick having nobbed end, hollowed out spoonlike. S-Prom: Bent and slightly broadened striking surface.

1725. S-Lemhi: Usually different camps or villages compete.

Hoop-and-pole.--

1726. Called: nüü'tsakoin, S-Lemhi, S-FtHl; nakwü'tsokin, NP-Ban; wutokoi (?), S-GrsCr; wüdako'in, S-Prom; navüntcogin, GS-SklV. The hoop called wüdakoi<sup>n</sup>, S-Lemhi, S-FtHl. S-Lemhi: Lowie, 1909:198. NP-Ban: Culin, figs. 647, 648.

1730. S-Lemhi: Of willow, podomosuha, the kind used for harpoons, with sharpened point.

1732. S-Prom: Splits said to function like feathers.

1734. S-Lemhi: Bark cut in spiral and other forms.

#### Ring-and-pin.--

1741. GS-SklV: Played by a varying number of old men while smoking; score: to penetrate the foramen magnum counted 1, the nose, orbits, or ears 2, tooth socket 5, a small hole above the ear 10; scoring circuit was short marks on the ground completely encircling the fire; each player had a small pawn which is moved counter-clockwise; to meet one's opponent sent him back to the beginning.

#### Hand game.--

1749. Called: nayawin:, S-Lemhi, S-FtHl; naya'kwikü, NP-Ban; naiyawina, GS-DpCr, GS-SklV.

1750. S-Prom: From small buffalo. NP-Ban: Culin, fig. 308.

1751. S-Lemhi: Lowie, 1909:195. S-Lemhi: From shin of hind leg of mountain sheep; called dun-záhñl; 2 wrapped with charcoal-blackened buckskin, called piganutamát (pigap:, buckskin; nuta, tied); 2 plain called tosavit (white). S-FtHl: Named like S-Lemhi; formerly were small, more recently large of hollow bones to prevent cheating (see Culin, fig. 404).

1754. Only if 1 man on each side.

1763. Called: dühü, S-Lemhi, S-FtHl; tuhup', NP-Ban.

1767. S-Lemhi, S-FtHl: Women's sticks are slightly smaller than men's.

1769. S-Lemhi: Some men dreamed hand-game power, but "medicine" of dried crow's heart (crow being "very wise") pulverized and carried in buckskin sack enabled person to beat man with such dreamed power; crow's heart dangerous, however, and might make one sick. S-FtHl: Medicine of some kind. S-Prom: Man carried crow's heart mixed with beaver musk and shavings from where 2 willows had rubbed each other.

1770. S-Prom: Dream of winning at hand game.

#### Four-stick guessing game.--

1771. Called: dumanayahwin:a (duma, basketry tray), S-GrsCr, S-Prom; tumanaiyawina, GS-SklV, GS-DpCr; samo'nayakw, NP-Ban. Denied by S-FtHl, but WH said S-FtHl played it, calling it dumanayahwin:a.

1779. NP-Ban, GS-SklV, GS-DpCr, S-GrsCr: Palms pressed flat together and pointed center, left, right; for guessing both outside positions, hands separated, palms down. S-Prom: Like for hand-game, i.e., point with one hand.

#### Four-stick dice.--

1789. NP-Ban: 92-160 scoring-circuit marks.

1800. S-GrsCr: 4-6 counters.

#### Plain dice.--

1812. S-Prom: Questionable.

#### Eight-stick dice.--

1818. GS-SklV: Questionable.

1829. GS-DpCr: Or more.

#### Archery.--

1846, 1856d. S-Prom: Or more.

#### Rock "quoits."--

1866. Quoits were called tandüdawo:kun (the throwing), S-Lemhi; tuta'p:i, NP-Ban; tumbinda-pain, S-GrsCr, S-Prom.

1867. S-Lemhi, S-FtHl, NP-Ban: 2 sticks as in arrow game but farther apart, i.e., 300-400 feet. S-GrsCr, S-Prom: About 75 feet apart.

1868. GS-SklV: A water-rounded rock from a wash.

1869. S-Lemhi: A rounded rock like that carried to throw at small game.

1872. NP-Ban: Recently several on each side.

1873. S-Prom: Hit counts 2 or 3, depending upon agreement.

#### Arrow tossing.--

1877. This was called: nasi:anump (nasi:a, feather; nump:, put on), S-Lemhi; nasi'á'nai, NP-Ban; nasi:ain, S-GrsCr; danasianait, S-Prom; nasi-ainu, GS-SklV.

1879. S-Lemhi: Slid in a cleared space about 5 feet square.

1880. NP-Ban, S-GrsCr: Or more.

1892. S-GrsCr: Counters called tühmu. GS-SklV: Or more.

#### Diving and swimming.--

1897. S-Lemhi: Also remaining under water for time.

#### Ring spearing.--

1911. Called: bandowok:, S-Lemhi, S-FtHl; bato'gwät, NP-Ban; bandogotkánt, S-Prom.

1916. S-Prom: Spear may be attached to braided-bark rope; pulling from opposite banks, children may try to break the others' spear.

#### Snow snake.--

1919. NP-Ban: Called untakadonoyuhikin (taka, snow; donoyu, push; hikin, ?). GS-SklV: Called wüko'o (throw); the stick bounced from a snow pile to strike a snow man beyond.

#### Foot races.--

1925. S-Prom: Varying distance.

1926. S-FtHl: Approximately 100 yards.

1927. S-Lemhi: To some point and return, a total distance of 10-20 miles; a woman near the present town of Salmon used to run with the men. S-FtHl:

Several runners on each side; to a place and return, several miles; women did not run as far as men.

Juggling.--

1929. Called: mata'kipö:i, NP-Ban; nawatape', S-Prom.

Wrestling; kicking; shot putting.--

1936. S-Lemhi: Usually body must touch ground, but by agreement hand or knee on ground may constitute fall; if both contestants touch ground simultaneously it does not count; 2 falls wins. See also Lowie, 1909:198. S-FtHl: People form a circle and a man chooses his opponent; the man defeated resumes his place in the circle and a friend takes his place, etc.; any part of the body above the knee touching the ground is a fall; 2 falls wins. NP-Ban: Fall counted like among. S-FtHl. S-GrScr: Called nagwüt. S-Prom: Fall may be knee or hand touching the ground.

1941. S-Lemhi: Called nadahund:; usually contests between 2 large groups, hands and feet used; on rare occasions, men were killed; 2 men might seize an opponent by the hands and feet, lift, and drop him to the ground; one side acknowledged defeat by running away. S-FtHl: Called nasikwütunt (nasi, kick); sides with varying and perhaps unequal numbers; hand, feet, and any tactics used. NP-Ban: Called nata'nga; use of hands ordinarily prohibited.

1943. Cf. Lowie, 1909:197-198. Called: tupi (rock) tokwinaitukwi.

Stilts; horse racing; jacks; tops.--

1947. Called: hu:mia by Shoshoni, hu:nü'mi, NP-Ban. Of willow with a branch cut off to leave a crotch for the footrest, the crotch strengthened by tying it to the main shaft with bark strips; like Culin, fig. 959 of Wyoming Shoshoni stilts.

1950. S-Prom: Called purgu (quadruped, i.e., horse) nadia.

1951. S-Prom: Called nagahanawatope; like 5 large marbles; player makes one toss only.

1956. Called: durgono, S-Lemhi; baakwa (ice) wumah (drive) S-FtHl; tupi' (stone) manuwikun, NP-Ban; durgono, the wooden top, nadapudji, the stone top, S-Prom; tündüko, GS-DpCr.

1957. S-Lemhi: Birch, tapering to a point, probably like Culin, fig. 961. S-FtHl: Said to have been made recently, only since knives were available to cut wood. NP-Ban: Thought pre-Caucasian, of birch, the wood rubbed down on sandstone. This is probably the finger top (Culin, pp. 742-743, fig. 988). GS-SklV, S-Prom: Of mountain mahogany. S-Prom had bone point.

1958. More or less pointed at one end.

1960. S-GrScr: Thrown on a cloth, never on ice, and spun with a string.

1961. GS-DpCr: I.e., between the palms.

1968. By making one top run against another.

Sling; bull-roarer.--

1971. Called: dumbi (stone) wükü (shoot), S-FtHl; tupi'akwin:<sup>u</sup>, NP-Ban; wuḡavu, S-GrScr, S-Prom.

1974. Called: wüpünonohwi (spinner), S-FtHl; wüpü'nonoyuwini:, NP-Ban; newüküvo, S-Prom.

Cat's cradles.--

1982. S-Lemhi: No general name; duwabana naidu (Lowie, dü'mabana-naidui, "wonder-making") said to have been applied to any tricks or sleights of hand. In Cora Mink's demonstration, making man or woman seemed to be fortuitous; "rabbit net" required 2 persons; matangwüci was a special figure involving toes. S-FtHl: Called: ma (hand) tangwüci (weaving). NP-Ban: Called them maigwücidü. Each person named his own figures, though a few, like house, were standard. S-Prom: Called them moodan-gwöci. GS-SklV: Made rabbit net, bird, house, boys, and others. GS-DpCr: Made boy, girl, tipi, coyote, and others.

Water squirter; hide-and-peek.--

1999. Called: ba (water) dzituy (pour), S-FtHl; pawo:inava, NP-Ban.

2004. S-FtHl: All one side hides, the other seeks; played by children; called nauwadzip.

Popgun; stick hiding.--

2005. A tube into which two wads, some distance apart, are jammed. A sudden thrust on one ejects the other with a pop. Called: dzitoki (dzitunateci, push; toki, pop), S-Lemhi; natsi'toki, NP-Ban. S-Lemhi: Made of a plant called pauwoyumb, growing in swamps.

2006. The stick is hidden anywhere.

TOBACCO AND SMOKING

Pipe

2008. Snake River Shoshoni pipes were of fuller's earth and soapstone with stems about 2 feet long (Wyeth in Schoolcraft, 1851:214). Pipes were called: to'i, S-Lemhi, S-FtHl; acä'to'ic (bowl), pitci'mu (stem), NP-Ban; toi, S-Prom.

2009. S-FtHl: SB had seen these locally but thought they were imported from elsewhere.

2010. NP-Ban: A greenish or bluish stone that glows red when the pipe is lit; procured from near Pocatello; stone drilled with a stone or flint-tipped shaft and rubbed with sandstone; an S-FtHl man who died many years ago made these for trade. S-Prom: A blue stone from Wyoming. S-Lemhi: JPe denied tubular stone pipes, but Lewis and Clark (2:342) figure one, reproduced here, having a bowl



of "dense, semi-transparent green" stone, with a clay plug in its bottom, and a stem. Also, Lowie, 1909:212. GS-SklV: A bluish stone from near Skull Valley; a rock was placed in the bottom of the bowl of large pipes. GS-DpCr: A greenish stone from near Deep Creek Mountains.

2011. S-Lemhi: A wild rose stem about 4 inches long was split, hollowed and the two halves held together by wrapped sinew. S-Prom made similar pipe of willow.

2016. S-FtHl, NP-Ban: Of the same material as for the tubular pipe. S-GrsCr: A blackish stone.

2021. S-Lemhi: See fig., p. 278, of specimen, made by JPe of greenish, slightly laminated stone found near Fort Hall but also occurring on the Salmon River; the platform is 2 3/4 inches long; the stem, 8 inches long. Similar but larger pipes were made of a red stone, found near Lemhi, and were used at social gatherings. Formerly, the stems of stone pipes were fitted into a wooden plug inserted in the bowl. S-FtHl, NP-Ban: Of the same material as for tubular pipes; perhaps the same as that used by JPe for fig., p. 278. S-Prom: Of a mottled blue and white stone from Wyoming that glows red when lit at night; called pavundoi.

2028. S-FtHl: Stem split, hollowed, and bound together with cord.

2031. NP-Ban: Of a wood called atsa'gosidonǝp.

#### Smoking

2036. S-Prom: Smoked morning, noon, and night; cold bath afterward. S-Lemhi: Old men smoked in the evening, removing their moccasins, covering their heads with a blanket, and sitting outdoors facing east (also, Lowie, 1909:213-214). Young men smoked only at general gatherings.

2040. S-Lemhi: Observed by Lewis and Clark (2:340).

2043. S-Lemhi: Lewis and Clark (2:341), upon arriving at the Lemhi River, were greeted by a chief who offered smoke east, south, west, and north, then offered it to Lewis three times and actually handed it to him the fourth time.

2044. Many early accounts of Idaho Shoshoni describe smoking as a preliminary to negotiations with visitors. Townsend (p. 254), describing a meeting with Shoshoni near the Boise River, says: "No trade, of consequence, can ever be effected with Indians, unless the pipe be first smoked." Shoshoni and on another occasion Bannock sat in a circle to smoke (ibid., p. 262). Utah Lake Ute passed the pipe upon receiving Russell and again when the women had retired after supper (1921: 121).

2046. S-Lemhi: Started from the left end of a line of people. Lowie (1909:213) says it was passed to the left, though recently it was sometimes passed from left to right. S-Prom: The direction used by a shaman depended upon his dream. NP-Ban: Disavowed any rule.

#### Tobacco

2050. S-Lemhi: Lewis and Clark (2:342) state that tobacco was not cultivated, but was obtained from Indians east of the Rocky Mountains or from Shoshoni to the south. Ross (1855, 1:272-273) states that Idaho Shoshoni gathered wild tobacco in their own country. They had a legend that they had smoked since the world began and that all other tribes had learned it from them. S-Lemhi: Called pauhw; procured in June from around springs; covered with sage and allowed to dry; leaves crushed. S-FtHl: Called: pauh<sup>mu</sup>; tobacco said not to have been planted for fear poor crop would bring planter's death. NP-Ban: Called bah<sup>mu</sup>.

2052. A leaf, unidentified, called dumayuha; also, puipahmu, S-GrsCr; dumayuha or kinnikinni, having green bark and red berries, being about 6 inches high, and growing in the mountains, S-Lemhi. GS-SklV: dumayu, and GS-DpCr: Tūmayu; is probably manzanita leaf. S-GrsCr: Dumayuha sometimes boiled with grease, then mixed with tobacco.

2054. S-Lemhi: About 15 inches long, fringed bottom, recently beaded; pipe also kept in this.

#### MUSICAL INSTRUMENTS

##### Rattles

2058. S-Prom: Called wūtsoboya'<sup>a</sup>.

2059. NP-Ban: For use see note 1167.

2062. S-GrsCr: Used only as pendants on cradles. Antelope-hoof rattles used only by antelope shamans.

2063. S-FtHl: Used for any kind of dance. GS-DpCr: Used only by shaman.

2070. SB saw a dancer wearing this across his chest, from his left shoulder to right hip.

##### Notched Stick or Rasp

2073. Called wūhūnūgi, S-Lemhi, S-GrsCr, S-FtHl; wūhū'nūgin, NP-Ban.

2081. Used by all localities in the wūhūnūgi dance, which was the Ute Bear dance, recently introduced.

##### Buzzer

2082. Called: yuwai (warm) tsa (by hand) hūmugi (hum), S-Lemhi, S-GrsCr, S-Prom; tsapū'ūpūūin, NP-Ban.

2084. S-FtHl: Or some other bone. S-Prom: Any bone.

2086. S-Lemhi: By anyone. S-FtHl: People born in summer go out to observe summer rain. This distinction of summer and winter-born people is not carried beyond this slight control of weather. NP-Ban: Whirring buzzer by winter-born person in winter brings storms.

Drums

2088. S-Lemhi: Pine board cut and bent while green, the ends being "sewed" together; a lashing from one head to the other holds the heads tight. NP-Ban, S-FtHl: Used a bent board only after acquiring axes; the earlier form was not known. NP-Ban called these ba (water) wia (big) witua (any receptacle); thought they had been learned from some tribe in Montana.

S-Lemhi: For such drums, the drumstick was wrapped with buckskin at one end.

S-FtHl: Formerly, for any dance; tambourine has recently somewhat supplanted it. NP-Ban: For nadasayugit and Sun dance. S-Prom: For tosoyuge and Sun dance.

2092. S-Lemhi: Native; of several superimposed willow loops or rings, but construction detail uncertain; head tightened by several cords passing under bottom of tambourine. S-FtHl: Borrowed recently from Crow; but NP-Ban: aboriginal, called tuusi'witua.

2094. S-FtHl: A man owning a drum might paint war exploits on it. A man once had one head painted half red, half black; the other head plain yellow with an eagle in the center. When using it, he became sick and fainted and called a doctor who said he had lied about his exploits. He recovered but died a year later of the same cause. NP-Ban: Various colors and designs but connection with war exploits uncertain.

2095. S-Prom: Usually animals, such as bear and eagle.

2096. S-Prom: Tosayuge and piabuṇunukəp.

Whistle

2105. S-FtHl, S-Prom: Used only in Sun dance, recent. NP-Ban: Thought older than Sun dance; used in time of danger by war party; called huw<sup>i</sup>.

2108. S-FtHl, S-Lemhi: Segments of a marsh grass (horse-tail grass?); the end slightly compressed and blown; several may be blown at once.

Flute

2110. S-Lemhi, S-FtHl: Called wo:in:; NP-Ban: woina. The position of the stops roughly estimated according to the diameter of the flute.

2111. S-FtHl: Willow called pambodosuhu; former method of hollowing unknown; recently hollowed with hot wire.

2114. NP-Ban: 6-8(?) holes.

2115. S-Lemhi: This is modeled of pitch and some other gum and is supposed to affect the quality of the tone.

2119. S-Lemhi: Played outside the camp as a prearranged signal.

MARRIAGE

2124. Southern Paiute of the Santa Clara R.,

according to Hamblin (1881:34-36), sometimes had single combatants fight for a woman, but more often each man was aided by all possible friends who sometimes fought all day and into the night. A fight once involved more than 100 men. The woman was much beaten during the contest which the women stopped by throwing baskets of coals on the men who had come out to fight by a circle of fires. Sometimes, the claimant to a woman had to pass between the defending men who formed two files. Hamblin was once called upon to defend the claim of a man who called him "brother."

BERDACHES OR TRANSVESTITES

2173. S-Lemhi: Berdaches or transvestites of both sexes were called tūbasa (sterile) or ten-anduakia (tenəp, man; ?); female berdaches, waip:ū (woman) surwe (half). JPe thought each band had had no more than one wapi:ūsurwe. One he recalled had a feminine face and breasts but was thought to be a man and dressed and behaved like a man.

S-FtHl: SB recalled only one case in which a man, probably an Arapaho, with male genitals dressed like a woman. Information about this was provided by a local man who took this person out to find out about him.

NP-Ban: WH recalled a single case, called tuva'sa (from vasap, dry). He did woman's work more vigorously than women and also did some man's work.

S-Prom: Called tubasa waip: (waip, woman). Gosiute: tuvasa; recalled only a case of a Uintah Ute man who made beaded clothes and was homosexual but did not marry.

WARFARE

2215. S-Lemhi: Before departing, the warriors carried a buffalo or other hide through the camp, holding its edge and beating it. People accompanied them and joined in singing. They shook hands with people at each house and were given food and equipment they might need. S-FtHl, NP-Ban: Had a similar ceremony for departing warriors. At S-FtHl, but not NP-Ban, those who touched the hide were required to go to war. People sang and the warriors swayed their bodies but did not dance while going through the camp. S-Prom: Warriors sang alone all night beating a hide, prior to departing.

2225. Little Soldier's band (probably Salt Lake Valley Shoshoni) painted their faces black and wore breechclouts and moccasins when attacking settlers in 1863 (Gottfredson, 1919:115-118). Tintic and Cedar Valley Shoshoni stripped and used war paint (ibid., p. 102). S-FtHl: All men used eagle feathers and yellow, red, and white paint in addition to symbols representing their own war powers. See also "Guardian Spirits."

2228. S-FtHl: Leaders with war experience wore feather bonnets.

2230. S-FtHl: War leaders, especially in a major encounter, carried a feathered lance but no bow. This involved the obligation to be extraordinarily brave and fight in hand-to-hand encounters. NP-Ban: Said that several men carried such lances.

2233. A system of war honors was in vogue. These according to Lewis and Clark (3:29) were all on a par among S-Lemhi: scalping, but not merely killing the enemy; leading a successful raiding party; stealing horses; first touching a dead enemy; killing a white bear. JPe, however, listed the S-Lemhi honors in order of importance: killing an enemy; stealing several horses; to be first, second, etc., to touch a dead enemy with one's bow or gun; touch an enemy's tipi; touch an enemy's abandoned horse during a fight; take enemy's property abandoned during a fight; capture a woman. The first two were most important. The order of the others is somewhat in doubt.

S-FtHl: Honors were about equal: stealing a horse; killing an enemy provided one could touch him; being first, second or third to touch a dead enemy with one's weapon (fourth did not count; coup sticks were not used); stealing the weapon of a dead enemy (whether taking a weapon from a living enemy counted was not known); knocking a living enemy from his horse; scalping, regardless of who killed the enemy; to soak one's hand or moccasin in the blood of an enemy.

NP-Ban: Observed by Bonneville (Irving, 1898, 1:316-317, 321-322); boasted of war exploits against the Blackfoot. They used a Blackfoot scalp in some kind of victory dance, then put it on a pole in the village and finally gave it to women and boys who taunted and insulted it. JPe gave the following equal war honors: first, second, third, and fourth to touch a dead enemy with the hand or spear; taking a scalp; stepping in enemy's blood; steal a horse; steal property.

2234. Although there had been belief that tipis and drums might be painted with war powers, war exploits were not represented pictographically by S-FtHl, who merely permitted heroes to paint a little red on the moccasins, leggings below the knee, and on the corner of their skin robes. Also notes 1575, 1661, and 2094.

2235. Scalping was the main method of dismembering enemies. Scalps figure in victory dances (below) and Gottfredson (p. 15) records that Salt Lake Valley Indians (probably Shoshoni) exhibited scalps on poles. S-FtHl, S-Lemhi, NP-Ban: Also cut up an enemy of a tribe known to have killed a Shoshoni or Bannock. S-Lemhi distributed the pieces to be used in a victory dance. S-FtHl merely threw them away.

2236. Humfreville says that Snake River Shoshoni received honors for the number of scalps taken (p. 283). Gottfredson (1919, p. 131) mentions scalping by Ute of western Utah.

2238. Humfreville says Snake River Shoshoni warriors sometimes ate portions of the flesh of a brave enemy "in the belief that the valor of

the slain would be imparted to them" (pp. 283-284), a statement to be taken cautiously.

2241. S-Lemhi: Sometimes allowed to go.

Humfreville (p. 283) says Snake River Shoshoni "treated their captives with great brutality, often killing their male prisoners after subjecting them to pitiless and prolonged torture. Female captives were turned over to the women, who took delight in torturing them with fiendish ingenuity. The children of captives were frequently adopted into the tribe..." These statements should be accepted cautiously.

2243. S-Prom: Killed women as well as men.

2244. S-Lemhi: Usually taken as a wife; killed rarely and then only in revenge.

2249. S-FtHl: Women might mount horses behind warriors and parade through the camp singing; each man then went to his home. NP-Ban: War party shot guns when near camp. S-Prom: The party halted near the village, made a fire for charcoal to blacken their blankets. They painted their bodies various colors. Scalps and feathers were arrayed on poles. Female relatives, knowing from their songs that they had scalps, met them on horseback and all entered the village singing, the women carrying the scalps. They encircled the village counterclockwise twice, then went home.

#### BIRTH CUSTOMS

2257. In Ruby Valley, Nevada, Burton (1862:472) observed a Shoshoni woman isolated in a "bower of bushes" with a newborn infant. Meat was forbidden her.

The house was called: nagotoga (na, the; goto, fire; gah<sup>ni</sup>, house), S-FtHl, S-Lemhi; nama'dagai-novi, NP-Ban; naveogahni, S-GrsCr; nagotogahni, S-Prom. S-Lemhi: It was of grass, several hundred yards from the dwelling. S-FtHl: The husband and wife both were called nagoto just after childbirth.

2259. S-GrsCr, S-Prom, GS-SklV, GS-DpCr: Or more. GS-DpCr: Remains for approximately 5 days after birth in brush enclosure, i.e., until umbilical cord dropped off; then moved nearer home but not into house for 1 or 2 months.

2262. NP-Ban: A shallow pit with hot ashes covered with grass, etc. S-Prom: The ground warmed with fire which was removed and the space covered with grass, etc., for the woman to sleep on at night.

2263. GS-SklV: Believed to make the baby grow.

2264. S-FtHl: So as to have hot water at all times.

2265. S-FtHl: When the father ran, element 2341, he gathered firewood leaving it in piles and bringing back as much as he could. Another person might bring in the remainder.

2273. NP-Ban: Because weasel is slender; to facilitate delivery. S-GrsCr: Done when delivery is difficult. See also note 1425.

2274. GS-SklV: Fishbones ground and rubbed on



stomach or mixed with water and drunk to facilitate delivery.

2275. GS-SklV, GS-DpCr: Done after delivery. S-FtHl, NP-Ban: Pregnant women wore a wide otter-fur belt to hasten birth, meanwhile avoiding excessive eating lest the infant become too fat.

2279. S-FtHl: A woman who had dreamed a special power. She remained a few hours after the birth, then returned home, bathing on the way.

2281. S-Lemhi: Usually a woman. Most often, the woman's mother tried to pull the infant out. If all of a woman's previous children had died young, a newborn infant was put on the ground under a winnowing basket for a few moments to insure its health and prevent the mother from having more babies. NP-Ban: Or any experienced person. GS-SklV: Breach delivery merely pulled out.

2286. S-Lemhi, GS-DpCr: Usually the woman's mother. S-FtHl: Her mother or grandmother. NP-Ban: Some female relative visited her frequently but did not remain with her. GS-SklV: Her mother might remain about 10 days with her; her husband assisted by bringing water, firewood, etc.

2288. Immediately after delivery.

2290. GS-SklV, GS-DpCr: Or more.

2291. A simple twig. S-Lemhi: To prevent the hair from falling out.

2294. S-FtHl: Also combed hair.

2298. S-Lemhi: Clothes put where they could not be burned; to burn any property would bring a death, because property is often burned at a funeral. S-FtHl, NP-Ban: Left in the birth house with the bedding; later the house is pulled down on top of it. S-GrsCr: Hidden in the brush.

2311. GS-SklV: On the cradle for 1 month; then, when the father first went hunting after child-birth, he carried it, placing it in a deer wallow if it were a boy's, in an ant's nest if a girl's.

2312. NP-Ban: To make the child strong.

2317. S-Lemhi, S-Prom: When the umbilical cord dropped off. S-GrsCr: Or more.

2319. S-GrsCr: The day before the end of confinement. GS-SklV: The buckskin wrappings on the first cradle were made larger.

2322. NP-Ban: A kind of buckskin sleeping bag, laced down the middle and lined with furs. GS-DpCr: Rabbitskin blanket.

2326. GS-DpCr: Called hunawatsi, probably *Cowania stansburiana*.

2330. S-GrsCr: Possibly. GS-SklV: A short distance.

2331. S-Prom: Until umbilical cord falls off. GS-SklV: Some men remain with the wife until the umbilical cord comes off.

2337. S-Prom, GS-SklV: These restrictions on the father last until the cord comes off.

2338. GS-SklV: To smoke would kill the child.

2339. S-Lemhi: Father might not gamble during pregnancy. NP-Ban: During pregnancy the father might gamble only if he carried a small pebble, as if to give him "weight and momentum to go through the games."

2340. NP-Ban: Optional.

2341. Runs but once; to prevent his becoming heavy.

2345. GS-SklV: If he loses his scratching stick, he will lose something. The stick is finally left in the birth house.

2347. S-GrsCr: Or wash his old ones thoroughly.

2354. S-FtHl: After returning from isolation, he remained home 2 or 3 days before hunting.

2355. S-Lemhi, S-GrsCr: Or small mammals but not large game. S-FtHl: Large game left where killed, or distributed among neighbors.

2357. S-Lemhi: When playing the first hand-game after the birth, if the father had won all but 1 counter from his opponents, he set aside 2 of the gaming sticks and held the other 2, called *tüsiavonai*. If his opponents failed to guess correctly, he would be lucky thereafter. These restrictions applied only to his first child.

S-FtHl: He played a sham game with a friend who permitted him to win; this gave him luck for subsequent games. He had to give away his first real winnings. GS-SklV: Played against 1 man for 1 counter.

2358. S-Lemhi: After he returned home, he chewed a feather with meat and threw it away.

GS-SklV: Did not chew a feather, but chewed sage with his first bite of meat, then threw it away to make his teeth strong; when drinking his first cold water, he put a little earth in it to prevent his teeth cracking.

2360. NP-Ban: Continued intercourse after pregnancy would deform the infant, i.e., cause 2 heads, 4 legs, etc., or produce twins.

#### Twins; Loss of Milk Teeth

2364. NP-Ban: Both covered with winnowing basket at birth so that they would not know they had the same mother; this prevented one dying if the other died.

2372. S-Lemhi: Tavi (sun) *siwəp*: (rabbit brush, of which chewing gum was made). S-FtHl: The same or any brush that grows fast so that the new teeth will grow fast.

#### GIRLS' PUBERTY

##### First and Subsequent Menstruations

2377. Called: *huna* (fire) *gahni* (house), S-Lemhi; *hunaga*, S-FtHl; *hunanovi*, NP-Ban, S-FtHl, in winter is like birth house, in summer is conical shade of willows; recently, domed willow house covered with blankets.

2380. Fire inside house in winter, near house in summer.

2389. S-Prom: Husband, but no other man, may talk to her from a distance; any woman may enter the house.

2399. NP-Ban, S-GrsCr: Bathes when desires.

2404. S-GrsCr: Hair bathed with plant called *pasogo* or *pasogwi*.

2417. GS-SklV: Would give the man a nosebleed.  
 2427. S-Lemhi: Coyote was joking with his daughter. He wiped blood on her dress and told her that she was menstruating and did not belong in the house. He instructed her in what to do.

#### DEATH CUSTOMS

2428. S-GrsCr, GS-SklV: Thought this might once have been practiced.  
 2440. S-Lemhi: No purification because this would have implied dislike of the deceased and offended him.  
 2441. Beckwourth states that Snakes (meaning perhaps Wyoming Shoshoni) buried in trees, placing the deceased's possessions with him and killing his horse (p. 96). Ogden, 1826, speaking probably of Fort Hall Shoshoni, said that men killed in battle were left where they fell, unburied (10:361).  
 2443. S-GrsCr: Recently west.  
 2447. S-FtHl: Only case known was Chief Pocattello, of the Bannock Creek Shoshoni, living west of Fort Hall. He was wrapped in a blanket, tied with a rope, and pushed feet down into a spring by means of a tipi pole, the pole being left as a marker. S-Prom: Done in preference to burial solely as a matter of convenience; the body wrapped in willows and weighted down with rocks in the water. Although Gosiute informants denied burial in springs, Simpson (p. 48), on somewhat questionable authority, mentions it for GS-SklV and Utah Lake Ute.  
 2452. GS-SklV: M's grandfather said that long ago people burned all deceased and their property.  
 2454. S-Lemhi: Telling virtues of deceased. S-FtHl: Attended mostly by relatives who formerly mourned for 3 days after burial.  
 2455. GS-SklV: With both cremation and burial.  
 2458. NP-Ban: On grave.  
 2459. S-FtHl: To parents, children, brothers and sisters, or mother's brother.  
 2461. NP-Ban: Grass house burned.  
 2464. NP-Ban: Personal possessions buried.  
 2465. NP-Ban: Tipi cut up and pieces distributed.  
 2467. S-Prom: Personal possessions thrown away. A person finding them would not touch them.

#### Mourning

2470. S-Prom: Bob hair and cut bangs.  
 2471. NP-Ban: Especially put in water.  
 2478. NP-Ban: Those received from the deceased.  
 2480. S-FtHl: Remarriage following the levirate or sororate, especially if children are involved, may be soon; otherwise one must wait a longer but unfixed period, perhaps several months. S-GrsCr: Or more.  
 2481. S-FtHl: A namesake however did not change his name.

#### Annual Mourning Ceremony

2485. S-Lemhi: During the past few years a minor ceremony, perhaps derived from the annual mourning ceremony to the south has been introduced. In the summer of 1935, the uncle of a chief who had died the year before gave a feast and dance but some people thought this wrong. NP-Ban: The grave might be visited from time to time to keep it in repair and prevent animals from digging it up but no ceremony was involved.  
 GS-SklV, GS-DpCr: Recently borrowed the annual mourning ceremony from Southern Paiute. They sing all night and the next morning cry while burning property hung on a rope suspended between two poles. Even an automobile might be burned. The burning is followed by the back-and-forth dance accompanied by the musical rasp.

#### RELIGION

##### Shamanism

2517. S-FtHl, NP-Ban: Some use a stick bearing the marks of beavers' teeth.  
 2518. S-FtHl: Stuck in the ground while doctoring; if feather fell it would endanger the doctor. S-GrsCr: Stuck in the ground, held in the hand, or placed on the doctor's head. S-Prom: Placed on a pile of earth. GS-DpCr: 1 or more eagle tail feathers.  
 2519. S-Lemhi: Most doctors used the eagle's rump with down feathers attached. While doctoring, a puhagunt had a special pit or clay cup to hold the ashes from his pipe; he laid the eagle rump beside this.  
 2521. S-Lemhi: Only in winter; for warmth. S-FtHl: A fire always burned during a performance, some woman chosen by the doctor tending it.  
 2523. S-FtHl, NP-Ban: Only by doctors getting power from the Sun dance. S-GrsCr: Some men put white paint over the patient's (?) heart.  
 2524. NP-Ban, S-FtHl: Recent, in connection with Sun dance powers.  
 2526. NP-Ban: Formerly puhagunts performed in the house at night; more recently, in a sweat house at any time. S-Prom: Any doctor used sweat house.  
 2527. See note 835. S-FtHl: Sometimes doctored men in the Sun dance lodge.  
 2529. S-FtHl: When told to.  
 2531. Interpreting is unnecessary in most localities because the shaman can be understood. The assistant merely repeats the doctor's remarks about the sickness. GS-SklV: An old man may talk, encouraging the doctor.  
 2536. S-Lemhi: See note 2519. S-FtHl: A hole where the doctor's feather is stuck. NP-Ban: In a hole by the feather, but if the doctor has beaver power, he makes a place like a beaver dam. S-GrsCr: Hole in mud. S-Prom: 3 piles of earth,

2 being in the door, 1 back of the fire; he places the ashes in the last. GS-SklV: The same place on the ground used each time.

2548. S-Lemhi: Places hand on ailing part and sucks through elbow.

2553. S-Prom: Throws outside or into fire; the shaman blows while throwing it. GS-SklV: Toward the sun, moon or stars. The object dies on its way.

2554. S-Lemhi: After mixing with ashes and rubbing in the palm of the hand. S-FtHl: At Sun dance curing, the doctor put an eagle feather in the dust, then on the invalid, then blew the disease away; this was in lieu of sucking. NP-Ban, the numagunat brushed the disease away with an eagle feather.

2556. S-FtHl: Especially to cool a fever; is comparable to brushing with an eagle feather. NP-Ban: Numagunat blows water from his mouth and places his hand on the patient or sprinkles with sagebrush. S-GrsCr: Some men dream the power of washing disease and blood away with water. GS-SklV: Doctor may advise putting water in a cup on the patient's head and chest.

2560. S-FtHl: Saw one case of this; reason unknown. NP-Ban: Ashes rubbed on hands, then on patient; done by both numagunat and puhagayu. GS-SklV: Persons, not puhagunts, may dream this method; they are called tuwugunot; they rub ashes on the ailing part, press, then blow on hands and blow the disease away.

2561. GS-SklV: Also done by tuwugunot. A doctor at Fort Hall would brush a patient with a white eagle feather and leave yellow paint on him. This same man when using the sweat house would pour water on cold stones and produce steam.

2562. S-FtHl: Done by a man who dreamed that he should pray to cure; not by sucking doctor or puhagunt. He would touch the entire body, praying to ap: (father), "Give us a chance to live long," etc., and always using "we."

2563. S-FtHl: E.g., may massage stomach with heated base of elk antler.

2566. GS-SklV: Soul is red, about the size of a pea. GS-DpCr: Soul is like a fine, white feather.

#### Special Doctors' Powers

2571. S-FtHl: A doctor once having difficulty in curing, jumped barefoot into the fire and stood there unburned; this was a special power which afforded a means of increasing his doctoring potency.

#### Miscellaneous

2605. S-Lemhi: Once at Camas, a man being doctored by his brother-in-law died before morning; his father killed the brother-in-law.

#### Prayers; Offerings

2628. S-GrsCr: After a bad dream, a person arises before sunrise, goes east, puts damp earth on his body, and "talks to the sun against the dream." As the sun rises, he brushes the earth off toward the sun.

2633. Pine nuts only, the first mush made from a new crop.

#### Ghost

2657. SB had seen a woman's ghost which looked like a person.

2660. A matter of individual difference. S-FtHl: Some men having ghost powers ran around at night. They were harmless. Other men having ghost doctoring power were dangerous and feared.

#### Charms ("Medicine")

2668. S-Lemhi: A pulverized dried mole enables one to guess in the hand-game. Men carrying this do not slap their hands together before guessing, as other men do, lest their hands "explode" like light; moles are supposed to occur where lightning has struck.

2669. S-Lemhi, S-FtHl: A small, gray swamp bird, called padundzonhi, used like mole. GS-SklV: Heart of a small duck called pambunko', some part of a duck's tail called bitup, and the painted tip of a mahogany branch, which has been blown back and forth on the ground, carried in a buckskin bag; all for the hand-game.

2670. S-FtHl: A grayish rat, possibly pack rat, that climbs rocks in the mountains; heart pulverized and carried in bag during hand-game; this entailed no special method of playing.

2672. S-Lemhi: Dried and pulverized.

2676. GS-SklV: Had heard of a neighboring tribe using the heart of an animal called pogoji<sup>1</sup> which was put in something and tossed at a woman. Gosiute did not use it. S-Lemhi: Used some unknown charms. S-FtHl: Used the bird, padundzonhi, and a plant from Wyoming called toyanatuboda. A man put these in a woman's tracks: "You will like me. You will be expecting me." But NP-Ban said love charms were used in Wyoming and Utah but not in Idaho.

2679. S-FtHl, S-GrsCr: The plant toyanatuboda was placed in an animal's tracks to weaken the animal. In human tracks, it would kill the man.

2680. S-Lemhi: Ingredients unknown. S-FtHl: Used medicine made from some part of a snake; use unknown.

2681. Padundzonhi was variously used. S-FtHl, S-Prom, S-GrsCr: Put it in human tracks, S-GrsCr explaining that it overtakes a person, travels up his leg and reaches his heart, killing him. NP-Ban: Denied local use of this plant but said

Wyoming people might put it in the palm of the hand with a mirror and reflect the light at a victim. S-Prom: Claimed that Ute but not Shoshoni used shavings from a tree where lightning had struck it.

#### MISCELLANEOUS

##### Calendar; Astronomy

2860. S-FtHl, NP-Ban: Questionable.  
 2862. Called: tugumbit (sky) ta (the) ngwaihim (backbone), S-Lemhi; tugumbana (sky) wá'áda (vertebrae), S-FtHl, S-Prom, S-GrsCr; kōsiwuyuwat (grayish line), NP-Ban. GS-DpCr: "Dust road"; said to be smoke from a fire made by two girls cooking pine nuts.  
 2865, 2866. S-Lemhi: Thunder called tomu (cloud) yagait (crying); lightning, anga (red) gwikwizəpu (flashing). Cause of thunder and lightning unknown, but a small, dark mole, called toowotuwōts, which travels on the snow in winter, is thought to be found wherever lightning strikes. GS-SklV: Have a complicated legend connecting lightning, called tombavitc, with the heart of a girl who was killed by a man's trained hawk. GS-DpCr: Lightning called panakwitceēn:a. It hits the ground "like buckshot."  
 2868. People still do this. GS-SklV: A man afraid of lightning would paint himself red.  
 2870. GS-DpCr: The origin of the moon is always a legend. GS-DpCr: Cottontail followed Sun to the edge of the ocean. He tried to shoot it with an arrow, which burned. He then threw poison at it and brought it down. The world caught on fire. Cottontail ran, the fire following him. He asked the trees if they burned. They said "Yes, even our roots." He found a brush which said, "I am only burned on top. You dig under me." He did so but the world including Cottontail burned up. After a while he got up and said, "I want a storm with big hail to put out the fire." A storm came. Cottontail went back to Sun and found it dead. He took the bladder out and threw it up. It became the moon. It had to wash itself each month, hence monthly rains. He threw up the sun's gall and it became the sun.  
 2871. S-Lemhi: Sun was so near the earth it scorched it and killed people. The people assembled to decide to fix Sun. They went east to where Sun came out of the ocean and dried himself on a flat rock before moving west. They waylaid and shot arrows at Sun but they burned. Cottontail carried a medicine, bi'honəp:. He threw this at Sun, killed him, and brought him down into the water. The back of Cottontail's neck and legs were scorched. They butchered Sun and used his liver to make a moon and his kidney to make stars.  
 2874. GS-SklV: The moon once had several men on one side of it and frog and coyote on the other side. When it turned over, coyote and the men jumped off but frog was caught and killed.

2875. Called dzoavits (dzoap, ghost; vits, personal ending), considered, however, to be a giant or monster, not actually a ghost.

2876. Horns up, rain and cold; horns to the left, warm. Short "rainbows" on each side of the moon or a ring around the moon indicates cold weather.

2877. GS-SklV: Not from sun kidney; various legends for stars, e.g., coyote is carrying his dog, coyote killed his mother-in-law having intercourse, and others.

2881. GS-SklV, GS-DpCr: wōdavite, which may resemble a black dog.

2882. GS-SklV: Say "Your mother has a black rump. I know her. Go away."

##### Omens

2883. Various, e.g., S-Lemhi: muscle near coccyx, worrying about something that may happen to someone; hands, will touch something bad; eye, will see something bad or death will cause weeping; ear, people will gash their ears because of a death; mouth, will quarrel, people are talking about one, one will stop eating (because he will die), or one will eat something surprising; nose, will flinch, i.e., will be beaten; heart palpitation, heart will stop or someone will be sad (this taken very seriously); thigh, man will have intercourse with new woman; women, same; foot, someone coming (his foot in a stirrup) on horseback with saddle; calf, someone coming on horseback without saddle; stomach, people will cry and feast at a big funeral. Most are bad. Eyes, mouth, heart, and foot twitches most important and have most standardized interpretations. Others are more subject to individual interpretation and occasionally are auspicious. S-FtHl: Interpreted nearly all as death omens. GS-SklV: Leg, someone is coming; eye, rain is coming.  
 2886. S-Lemhi: A bent twig thrown up to find direction. S-FtHl: Coyote once sneezed. He broke a stick with a short barb and threw it up to see in what direction people were who talked about him. It pointed to him. He tried again and it pointed at him. He said, "I guess it is the mucous in my own nose tickling me." GS-SklV: Throw up stick and ask Coyote to tell you.  
 2888. S-Lemhi: When making a squeaking or barking sound, owl is foretelling an evil event. A man with owl power named Muhunūki was cooking at a hunting camp in the mountains. An owl flew to a near-by tree and said, "Muhunūki, pasiwo (sandy) hono (ditch) pehyu (along) geəñūki (run)." The man departed at once and soon heard an enemy war party, which he escaped. Ordinary people, however, hear owls predicting evil. It was also believed that crows flew around hunters and looked in the direction of game so that the hunter would kill the game and they could eat the discarded parts. But SB's father, S-FtHl, was once in Sioux territory when a crow, cackling, alighted on him. He turned off his trail and escaped the enemy.

2891. NP-Ban: He paws "initials" on the ground.  
GS-SklV: He writes "death." People ill from this cannot be cured.

#### Various

2899. S-Lemhi: Lips used for clandestine pointing, otherwise finger.

2900. NP-Ban: Say: yauha ü (you are here). Shoshoni usually say: sekhat ün:uma (probably also: you are here) and ask what one is doing.

2904. S-FtHl, NP-Ban: At the end of a Coyote story, an old woman would say, "You will bring us cold weather." A man would say, "Coyote is going through snow which is being thawed by a south wind."

2905. Gosiute: It would cause a long winter.

#### Sign Language

2907. S-Lemhi: JPe was not questioned about sign language, but Lewis and Clark mentioned it in 1806 (2:346-347). S-FtHl: Said most old people knew some. Humfreville (p. 287) observed that Snake River Shoshoni were skilled in sign language.

#### Naming and Terms of Address

2909. S-GrSGr: Called by name.

2910. S-Lemhi: Lowie (1909:211), however, records that a man addressed his wife as "woman." The thought of using kinship terms caused JPe and others present much merriment.

2914. S-Lemhi: Lowie (1909:211), however, records that a woman addressed her husband as "man."

2918. S-Lemhi, S-FtHl: Denöp:ü for man, huvidzo for woman.

2922. S-Lemhi: If given sooner, child will die.

2930. S-Lemhi: And old name is forgotten.

2931. S-Lemhi: Lewis and Clark (3:29) record that each man gets various names for acts of bravery during his lifetime. GS-SklV: M was named after he was grown from having used a reptile hook, müdiwak. But calling a person by several nicknames is recent.

2933. S-Lemhi: A young man's intimate friends gave him perhaps several nicknames based on things he had done. As these acts were not known to people outside his clique, the names were not revealed.

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AA	American Anthropologist.
AMNH-AP	American Museum of Natural History, Anthropological Papers.
BAE-B	Bureau of American Ethnology, Bulletin.
-R	Report.
SI-MC	Smithsonian Institution Miscellaneous Collections.
UC-PAAE	University of California Publications in American Archaeology and Ethnology.
-AR	Anthropological Records.

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