

The Northern Shoshone by Robert H. Lowie.
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Lowie, *The Northern Shoshone.*

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Bannock combined.¹ Lewis and Clark's estimate of over 13,000² and Ross's of 36,000³ are of course purely conjectural.

While by community of habitat and frequent intermarriage the Shoshone are most closely affiliated with the Bannock, they belong linguistically to the same subdivision as the Comanche, who are commonly regarded as a rather recent offshoot from the Wyoming Shoshones.⁴

The theory has been put forward that the Shoshone formerly occupied the Plains country and were driven westward by the attacks of Prairie tribes. According to Brinton,⁵ all the Shoshoneans once inhabited the area between the Great Lakes and Rocky Mountains. In a recent paper, Professor Kroeber finds this view "highly improbable on account of the general distribution of dialectic groups" and "without support on linguistic grounds."⁶ This conclusion is corroborated by the complete absence of migration legends among the Lemhi and Nevada Shoshoneans, and by a number of cultural traits. The old type of Shoshone dwelling, the development of fishing, the chase for small game, the weaving of sage-brush bark and of rabbit-skin blankets, the extreme simplicity of their social organization, the virtual absence of buffalo tales and the mythological importance of the coyote and the wolf, all bear out the supposition of a long occupancy of the Plateau region. The historically recorded westward movements of Shoshone bands driven by Plains tribes thus shrink into purely local migrations not affecting the tribe as a whole. The influence of Prairie culture is, of course, undeniable, but its operation belongs to a relatively late period.

MATERIAL CULTURE.

Objects of Stone, Bone and Shell. The Shoshone made knives by breaking pieces of *obsidian*,⁷ which was common in their country, and selecting suitable, sharp-edged fragments, often of irregular shape. A piece an inch or two long was not rejected so long as it would cut. The edge was renewed by means of an elk or deer horn. Sometimes a wooden or horn handle was attached, but this was frequently lacking.⁸ In fashioning arrow points, similar pieces of obsidian were broken off, laid upon a hard stone,

¹ Schoolcraft, VI, 697.

² *Ibid.*, VI, 118-119.

³ Ross, I, 251; II, 150.

⁴ Mooney, (a) 1043. Kroeber, (d) 111.

⁵ Brinton, 121.

⁶ Kroeber, (d) 165.

⁷ Obsidian (du'pi) is still favorably compared with iron, because it is ná'róyunt (powerful, strong), which iron is not.

⁸ Lewis and Clark, III, 19; Wyeth, 213.

Bannock.¹ Stone scrapers consisting of thin segments of quartzite, made by striking the rock a smart blow, were found by Leidy both in actual use and in an old grave.² They were circular or oval, sharp-edged; convex on one side and flat on the other.

Awls, salmon-gigs, and sometimes the caches in the hand-game, were of bone. Besides antlers, sharpened ribs were used as scrapers in the preparation of hides. Drinking cups and spoons³ were made of mountain-sheep or buffalo-horn. In the manufacture of bows, the horns of mountain-sheep and elk were used, after being molded by heating and wetting; they were worked smooth by scraping with sharp stones and drawing between two rough stones.⁴ Shells were used for personal decoration only. Abalone ornaments were obtained in trade from the coast Indians.⁵

Preparation of Hides. Buffalo, elk, and, in recent times, cowskins,

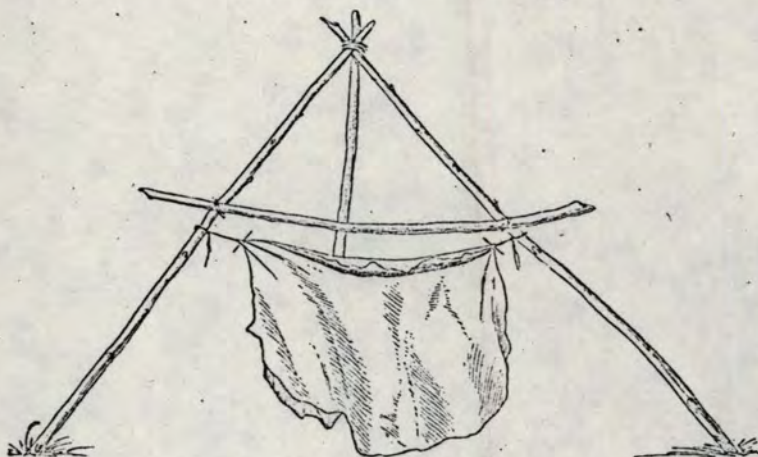


Fig. 2. Hide tied to a Frame for Tanning.

were stretched out on the ground and pegged down; whereas deerskins were hung up (Fig. 2). The hair is removed either by means of the elk-horn scraper having an iron blade secured by a buckskin thong, or with a horse's rib. The flesh is removed with the typical serrate Prairie fleshing tool. The brains of a deer were formerly dried for a length of time varying from a few days to several weeks, then boiled with deer-bones, and the mixture was rubbed in to soften the hide. The hide is put in cold water, wrung

¹ Culin, 13, 89.

² Leidy, 653.

³ Spoons were sometimes made of wood (Townsend, 260).

⁴ Wyeth, 212.

⁵ Lewis and Clark, II, 372, 378.

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 miners, turning it yellow.

According to Mason,¹ the Shoshone employed three kinds of buckskin, — white, yellow and brown. The hair was often removed by rolling up the hide in ashes wet with warm water for a few days. "The hair was then removed by means of a wooden knife, a rib, or in later times with an old case-knife or bit of hoop-iron. The yellow and the brown skins received their tint by drying them over a smoldering fire of dry willow for the former and green willow for the latter color. The skins were vigorously pulled and stretched in every direction while the drying and smoking were going on." Mason's account is probably derived from descriptions of the method of Paiute and Ute tanners, whose implements are reproduced in his paper (Plates XC and XCII).

Pottery. "Cō'go-wi'towE," earthen pots, were referred to by several of my informants, and an old woman professed to have seen some in her youth. The existence of pottery is affirmed by Lewis,² who speaks of "pots in the form of a jar made either of earth, or of a white soft stone." Still

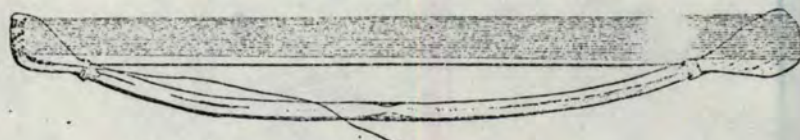


Fig. 4 (50-6404.) Loom for Bead-weaving. Length, 55 cm.

more explicit is a statement by Ross, who pronounces the Shoshone the best of western potters. "The clays to be found all over their native soil are of excellent quality, and have not been overlooked by them." Reference is made to cylindrical kettles and water-jars with stoppers, which were also used for holding fish, oil and grease.³

Embroidery and Weaving. The designs produced with quills and in beadwork will be considered later. Nowadays, in beading, the women frequently employ a bow-shaped loom notched at both ends for the reception of the single strings (Fig. 4). The use of looms in modern beadwork is rather common on Indian reservations, especially in the schools. The frame is, however, generally rectangular,⁴ instead of being arched as among the Shoshone. The process of embroidering resembles the second variety of Menomini beadwork as illustrated by Hoffman.⁵ Where beads are sewed directly on cloth or buckskin, the Shoshone, as a rule, have no definite system

¹ Mason (a) 572.

² Lewis and Clark, III, 19.

³ Ross, I, 273-4.

⁴ Hoffman, 269, fig. 45.

⁵ *Ibid.*, 271, fig. 47.

The nose was never pierced for the insertion of ornaments. Beads were worn suspended from the ear in little bunches, sometimes being intermixed with triangular pieces of shell. Nowadays, men and women have one or two perforations in either ear, and wear earplugs or rings. Frequently the plug is perforated to admit a brass ring. The ears are pierced at a very early age; sometimes as many as five holes are made.

The explorers found both sexes wearing their hair "in a loose lank flow over the shoulders and face"; only a few men had two equal cues hanging over each ear and drawn in front of the body. The men tied on eagle feathers and sometimes attached beads to the front of the crown. At present the men usually have two cues in front, with an occasional third in the rear; the cues are decorated with strips of weasel or otter skin and feathers. The women part their hair in the middle and, with a little piece of wood, put red paint on the dividing line; braids are very rare with them. The old-style brush (*nō'tuye*) consisted of a bunch of dried *pī'a cō'nip* (spear ?-grass).

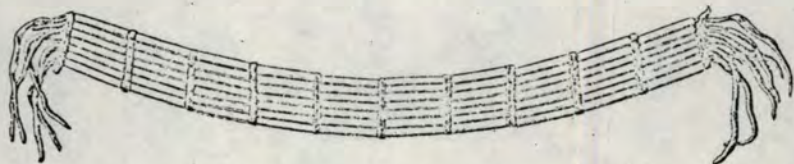


Fig. 7 (50-6412). Bead Necklace. Length, 32 cm.

The hair of the beard is pulled out with iron, formerly brass, tweezers. I saw only two men with moustaches; one was a medicine-man who derived his name *Tumodzo*, Black-Moustache, from this peculiarity. The fingernails were filed with a small, rough, flat stone.

Tattooing was not practised, except that women sometimes punctured a small circle on their forehead, nose or cheeks, and introduced soot or grease, or some other black substance which left an indelible stain.¹ The men paint their face with a mixture of grease and *bi'cap*, red paint. The women also employ *bi'cap*, which is kept in small buckskin pouches tied at the top with a buckskin thong. Young girls sometimes painted with white clay. Black and *ā'k-hwi* (bluish ?) paint were also in use. The ways of painting for a dance will be described later. In washing, the mouth is filled with water, which is squirted in a stream at the hands, which then wet the hair and face.

Dwellings. The majority of the Lemhi lived in log-cabins at the time

¹ Lewis and Clark, II, 373.

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of my visit. The (shade-lodge), which season. The *hō'g* by ten, bounded by with beams passing twigs. The walls a covering of canvas. maintained in the by arranging a few and some dances, a tance of about twenty conical structure of tipi and walled with (*hū'na-gan*). Sometimes fashion of the sweat-lo just large enough for a I saw very few (can for the storage of dance dwellings of all bands century.¹ The Lemhi but this was due to the which obliged them to and brush.³ The crudity the Snakes as Bad Lodge to the Lemhi themselves habitation preceding the the modern menstrual hut but in the winter there of dry *pī'a cō'nip*, (spear- The Kiowa still remember interwoven rushes or grass vile described huts shape branches covered with long small enclosure of wormwood thatched dwellings were fo

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of my visit. These face the entrance to the summer-shades, hō'gü-gan¹ (shade-lodge), where the greater part of the day is spent during the warm season. The hō'gü-gan¹ has a rectangular ground-plan, about twelve feet by ten, bounded by four forked posts rarely more than six feet high, which, with beams passing from crotch to crotch, support the flat roof of brush and twigs. The walls are also formed of brush; sometimes there is a partial covering of canvas. As food is prepared in this shelter, a fireplace may be maintained in the center. Smaller shades for temporary use were made by arranging a few willows or cottonwoods in the arc of a circle. For feasts and some dances, a circular enclosure is similarly constructed. At a distance of about twenty feet from the main habitation, there is often a rude conical structure of unexcortiated branches or trunks, much lower than a tipi and walled with brush or canvas. This serves as the menstrual hut (hū'na-gan¹). Sometimes the menstrual hut is dome-shaped, after the fashion of the sweat-lodges (nā'bacoko-gan¹); but still lower and smaller, just large enough for a single person to crawl in.

I saw very few (canvas-covered) tipis, one of which was used exclusively for the storage of dance-regalia. Skin-lodges were, however, the common dwellings of all bands in contact with the Prairie tribes during the last century.¹ The Lemhi visited by Lewis possessed a single "leather" lodge; but this was due to the recent loss of their tipis in a fight with the Atsina,² which obliged them to construct small conical lodges of willow branches and brush.³ The crudity of this style of dwelling led to the designation of the Snakes as Bad Lodges in the sign-language of the Plains.⁴ According to the Lemhi themselves, supported by the testimony of their myths, the habitation preceding the skin tipi was small and of conical shape, resembling the modern menstrual hut. In summer it was simply walled with brush; but in the winter there was a thatching of sage-brush, or more commonly of dry pi'a cō'nip, (spear-grass) whence the name cōni-gan¹, grass-lodges. The Kiowa still remember the Shoshone as formerly dwelling in lodges of interwoven rushes or grass, and have named them accordingly.⁵ Bonneville described huts shaped like a hay-stack and constructed of willow branches covered with long grass; these were sometimes surrounded by a small enclosure of wormwood, about three feet high.⁶ Semi-circular straw-thatched dwellings were found by Fremont.⁷ The Western Shoshone of

¹ Townsend, 257.

² Lewis and Clark, II, 343.

³ Ibid., II, 300, 343, 352.

⁴ Clark, 337.

⁵ Mooney, (b) 160.

⁶ Irving, (a) 255.

⁷ Fremont, 170.

Nevada have kept wikiups of straw or tule reeds until quite recent times.¹ In this respect they resemble their congeners, the Paiute, whose ordinary habitation is described as a "small rounded hut of tulé rushes over a framework of poles, with the ground for a floor and the fire in the center and almost entirely open at the top."² There is absolutely no evidence that the Shoshone ever constructed semi-subterranean earth lodges. On the other hand, they and kindred tribes are sometimes mentioned by early travellers as cave-dwellers.³

The flooring was of pi'a cō'nip, foliage and brush. Antelope and other skins served for seats and beds. Mats made from large (tule ?) rushes were also used to sleep on. They were about four feet wide and, when carried, were rolled up like a scroll.⁴ For storage, parfleches and other rawhide bags were employed; berries were kept in bags of silk-grass bark.⁵ Within recent times, Nez Percé bags (ca'i'nogots) of various sizes have become very popular, sometimes as many as half a dozen being used in a single dwelling; they are all obtained by trading.

When on the warpath, the Shoshone erected a shelter by simply inserting half a dozen willow branches in the earth, making a semi-cylindrical framework, over which blankets were spread.⁶

ECONOMIC LIFE.

The economic life of the Northern Shoshone differed fundamentally in the summer and winter. From the middle of May to September, they dwelt on the tributaries of the Columbia, subsisting mainly on salmon. When the fish perished, or returned, the Lemhi Shoshone united with other Snake bands and, joining the Flathead, descended east of the Rocky Mountains in quest of buffalo. The people met by Lewis and Clark in August, 1805, were on the point of beginning their hunting expedition; they were already seriously suffering from want and were only able to entertain their visitors with an odd salmon and dried choke-cherries. Lewis states that they greatly dreaded their eastern neighbors and, accordingly, returned speedily to the salmon country as soon as they had obtained a sufficient stock of dried meat.⁷ Other bands of Shoshone are described as typical Plains peoples, permanently engaged in the pursuit of the buffalo. This is explic-

¹ Report 1890, 385. Cf. Wyeth, 214.

² Mooney, (a) 1050.

³ Domenech, II, 256-7. Remy, I, 129.

⁴ Wyeth, 214.

⁵ Lewis and Clark, III, 12.

⁶ Bourke, 340.

⁷ Lewis and Clark, II, 373-4, 385; III, 23. Domenech, II, 61.

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itly stated of the Shoshone of the Green River. *Hunting.* Buffalo. The Blackfoot method unknown. Antelopes impossible to overtake rate to the distance of the eminence for a stand. after several miles, were relay chase was continued with arrows. It would kill two or three antelope men set out after a herd animal in a two hours' run were killed by men, women or'ongl'en, was to stalk the headgear of antelope horns method was sometimes used was to pursue them with arrows where they could be easily with a mixture of blood and Elk and deer are said to Lemhi people.⁶ According killed in winter by planting such as groundhogs, jack-rabbits by the boys with the aid of enclosure, or trapped with nets to the scarcity of food, the cut members of a band seems to preserving his booty for himself. *Fishing.* Salmon constitute the fishing season, but are speared, caught in nets. consisted of a long pole with

¹ Ross, I, 249-51.

² Wyeth, 219, 227.

³ Lewis and Clark, II, 3.

⁴ Irving, (a) 401-2.

⁵ Remy, I, 128.

⁶ Lewis and Clark, II, 34.

⁷ Irving, (a) 259.

⁸ Lewis and Clark, II, 373.

⁹ *Ibid.*, III, 18.

¹⁰ Lewis and Clark give the

itly stated of the Shirry-dikas (Ca'rö-rika = Dog-eaters) by Ross¹ and of the Green River Snakes by Wyeth.²

Hunting. Buffalo were hunted on horseback in typical Prairie fashion. The Blackfoot method of driving a herd down a ledge is said to have been unknown. Antelopes were also hunted on horseback. As it was found impossible to overtake them with a single horse, the Shoshone would separate to the distance of five or six miles around a herd, generally selecting an eminence for a stand. One or two men pursued the herd at full speed and, after several miles, were relieved by other hunters on fresh horses. This relay chase was continued until the exhausted animals could be dispatched with arrows. It would sometimes take forty or fifty hunters half a day to kill two or three antelopes by this method. During Lewis's visit, twenty men set out after a herd of ten head and were unable to capture a single animal in a two hours' run.³ Irving records that the surrounded antelopes were killed by men, women and boys with clubs.⁴ Another method, called orö'ongEn, was to stalk the game dressed in an antelope skin and with a headgear of antelope horns, and to shoot the approaching animals.⁵ This method was sometimes used to lure mountain sheep. The customary way was to pursue them with several dogs until they were driven to a high rock where they could be easily shot. The arrow-points were sometimes tipped with a mixture of blood and a poisonous root called *izai*.

Elk and deer are said to have been relatively rare in the country of the Lemhi people.⁶ According to one of my informants, deer were sometimes killed in winter by planting poisoned spears in the ground. Smaller game, such as groundhogs, jack-rabbits, cottontails and prairie-dogs were hunted by the boys with the aid of their dogs.⁷ Sage-hens were driven into an enclosure, or trapped with nooses. Wolves and foxes were snared.⁸ Owing to the scarcity of food, the customary distribution of the game among all the members of a band seems to have been suspended at times, each hunter preserving his booty for himself and his immediate family.⁹

Fishing. Salmon constituted the principal means of subsistence during the fishing season, but sturgeon and trout were also caught. They were speared, caught in nets, or trapped by means of weirs. The spears consisted of a long pole with a bone gig about two and a half inches long.¹⁰

¹ Ross, I, 249-51.

² Wyeth, 219, 227.

³ Lewis and Clark, II, 346.

⁴ Irving, (a) 401-2.

⁵ Remy, I, 128.

⁶ Lewis and Clark, II, 346.

⁷ Irving, (a) 259.

⁸ Lewis and Clark, II, 373.

⁹ Ibid., III, 18.

¹⁰ Lewis and Clark give the length as from four to six inches; III, 9.

to which a small strong line was attached near the middle, connecting it with the shaft about two feet from the point. Towards the forward end of this head there was a small hole, which entered it ranging acutely toward the point of the head; it was quite shallow. In this hole, the front end of the shaft was placed. The shaft was about ten feet long. When a salmon or sturgeon was struck, the head became detached from the shaft and turned crosswise to its direction while entering. If the fish was strong, the staff was relinquished and acted as a buoy until the exhausted fish could be secured. A modern salmon-gig, consisting of an iron nail and a piece of bone is illustrated in Fig. 8.



Fig. 8 (50-6426)
Salmon-gig. Length,
11 cm.

The Shoshone were in the habit of constructing barriers of stones or brush on small streams to force the fish into certain places, where they watched for them, often at night, with a torch.¹ These barriers sometimes consisted of nets of closely-woven willows, stretched vertically and extending several feet above the surface. They were generally constructed in slues and creeks rather than in wide and deep parts of the river. "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 wickerwork. 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."²

Ross describes a Wararika fishing scene, where from fifty to a hundred men were busily engaged, some wading into the water to their waists and spearing the fish with fourteen-foot shafts; while many erected scaffolds, and others stood on projecting rocks with scoop-nets or stretched their netting in the narrow channels. The youngsters carried the fish home for the women to clean and prepare.³ Bourke saw the Shoshone construct a dam of rocks and a wattle-work of willows, which allowed the water to pass, but retained solids. The spot was guarded by two or three watchmen. The rest of the party mounted their ponies, started down-stream to a favorable place, entered, and began to ascend the current, lashing the surface of the water in front with long poles, while joining in a medicine song. "The frightened trout, having no other mode of escape, would dash

¹ Wyeth, 213.
² Townsend, 265.
³ Ross, 269.

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up-stream only to be held
proceed to take them in
Wyeth speaks of scoops
whites; the knots used
character. The leaded
stones which had a sunk
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the outer bark of a weed,
own. "The twine is formed
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hand, with the two parts w
little separated; rolling the
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The method of trapping
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designed to take the salmon in a
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food, and to this fact is due the
portions of the tribe. The seed
stored for the winter.⁴ Sunflow
with woven trays. By poundin
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service-berries was pounded and

¹ Bourke, 341.
² Wyeth, 213-
³ Lewis and Cl
⁴ Remy, I, 135
⁵ Lewis and Cl

up-stream only to be held in the dam, from which the Indians would calmly proceed to take them in gunnysacks."¹

Wyeth speaks of scoop-nets and seines, both resembling those used by whites; the knots used in netting also seemed to be of exactly the same character. The leaded line was formed by attaching oblong rounded stones which had a sunken groove near the middle in which to wind the attaching ligature. Reeds were used for floats. The nets were made with the outer bark of a weed, which made a stronger line than any of Wyeth's own. "The twine is formed 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, so as to make a continuous and equal line. In this way excellent twine is made much more rapidly than could be expected."²

The method of trapping fish by the aid of weirs and baskets combined, is best described and illustrated by Lewis and Clark. The weir, observed by them, extended across four channels, three of which were narrow and stopped by tree trunks. These supported the willow-stakes which were driven down closely enough to prevent the passage of the salmon. About the center of each, a basket eighteen or twenty feet long, cylindrical at the top and tapering towards the bottom, was opposed to a small aperture in the weir with its mouth up-stream. The basket was so narrow at its lower extremity that the fish, when once inside, could not turn about; they were taken out by untying the small ends of the longitudinal willows. The weir in the main channel was somewhat differently contrived, inasmuch as there were two distinct weirs, each furnished with two baskets. The one was designed to take the salmon in ascending, the other in descending.³

Food. To a considerable extent, the Shoshone depended on vegetable food, and to this fact is due the name of "Diggers" occasionally applied to portions of the tribe. The seeds of *Pinus monophyllus* were gathered and stored for the winter.⁴ Sunflower seeds were knocked into gathering-baskets with woven trays. By pounding and friction between smooth stones, they were reduced to flour. A mixture of sunflower seeds, lambs-quarter and service-berries was pounded and made into a kind of bread.⁵ Often the

¹ Bourke, 341.

² Wyeth, 213-4.

³ Lewis and Clark, III, 6-7; figure, page 7.

⁴ Remy, I, 135.

⁵ Lewis and Clark, III, 42. Cass, 118, 121.

pounded mass of seeds was roasted in a long, flat willow-tray. *Choke-cherries* were mashed with stones and dried in the sun. *Service-berries* were prepared in the same way, sometimes on scaffolds, made into cakes, and stored in bags.¹

In gathering roots, the women observed by Wyeth employed *crooked sticks with curved ends sharpened by firing and rubbing against a rough stone*. Sometimes the implement consisted of an elk or deer horn attached to a stick.² I saw three digging-sticks, varying from two to three feet in length. All were of iron and pointed at the bottom. Two had an iron knob at the top; the third was provided with a horizontal piece of wood for a handle, which was clasped with the left hand palm-up, and in reverse fashion by the right. *Yampa (Anethum graveolens)* was a favorite article of food. It was sometimes eaten green, or dried, without any preparation or pounded to a mealy substance which thickened with boiling water.³ *Valeriana edulis* was baked in the ground for two days to deprive it of its strong poisonous qualities.⁴ *Camass roots* were placed in pits underground, into which hot stones had been placed. Here they were kept for several days until "of a dark-brown color and sweet as molasses." Often they were made into cakes by washing, pressing and baking slightly in the sun.⁵ At present, camass is boiled to a gelatinous consistency in modern kettles. Lewis and Clark mention a kind of artichoke (*prairie-turnip*) which was hardened by drying and boiled, and an unidentified white root which was always boiled.⁶

A basket served for a boiling-pot. Stones were heated and deposited in the basket with the food, "producing a mess mixed with soot, ashes and dirt."⁷ Domenech states that the baskets were covered with buffalo skins and placed in an excavation when used for cooking.⁸ Both fish and game, as well as pulverized bones,⁹ were boiled. Fish were dried with berries, often on scaffolds. The red *salmon-eggs* were also eaten; dried and pounded they made a good soup.¹⁰ *Serpents, lizards, grasshoppers, mice, crickets, and pismires* were thrown into a large tray with burning cinders and tossed to and fro until roasted. Roasted *ants* were kept in bags for future use.

In making fire the Shoshone twirled a blunt drill in the cavity of a soft

¹ Lewis and Clark, III, 12, 15; II, 342. Townsend, 268.

² Wyeth, 213.

³ Fremont, 124. Lewis and Clark, III, 13.

⁴ Fremont, 135.

⁵ Townsend, 247.

⁶ Lewis and Clark, III, 13.

⁷ Wyeth, 211.

⁸ Domenech, II, 244.

⁹ Wyeth, 217.

¹⁰ Gass, 121.

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spongy hearth (Fig. 9, a) and the stones were heaped up in a cavity. When it was pressed downward to the bottom, they were rapidly buried and the dust ignited. Dry sticks were used for the purpose. Lewis was surprised to find that a stick two feet in length and three inches in diameter, when the hands of the user were relieved by those of the Shoshone, the firestick of the Klamath and the sage-wood head, thinned to a point.

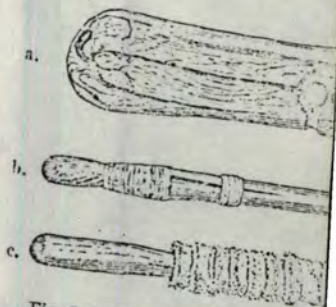


Fig. 9 (a, 50-640S-A; b, 50-640S-B; c, 50-2329 B). Wind River Drill.

which is wrapped with buckskin and re-inserted. The shaft is of soft wood, and at its tapering extremity and at the point, twisted from the bark of wormwood, which would be used to make a match, which would be used to light the blunt point. I saw a match also used for torches.

Transportation and Trade. The introduction of the horse effected much in the Lemhi Shoshone have no horses obtained by them. Clark

¹ Lewis and Clark

² Wyeth, 214.

³ Hough, 536.

⁴ Irving, (a) 2.

spongy hearth (Fig. 9, a), so that the particles of wood separated by the friction were heaped up in a little pile. In rolling the drill between the palms, it was pressed downwards; and when the hands had descended to the bottom, they were rapidly brought back to the top and repeated the work until the dust ignited. Dry grass and rotten wood were employed as tinder. Lewis was surprised to find that fire could thus be obtained in less than a minute.¹ Wyeth describes the hearth as dry and hard, the shaft as about two feet in length and three-eighths of an inch in diameter. According to Wyeth, when the hands of the manipulator had approached the lower end, they were relieved by those of a second operator.² The drill of all Shoshonean tribes is unique in being spliced,— a characteristic shared only by the firestick of the Klamath.³ A specimen from Wind River (Fig. 9, c) has a sage-wood head, thinned towards the upper end so as to fit into the split,

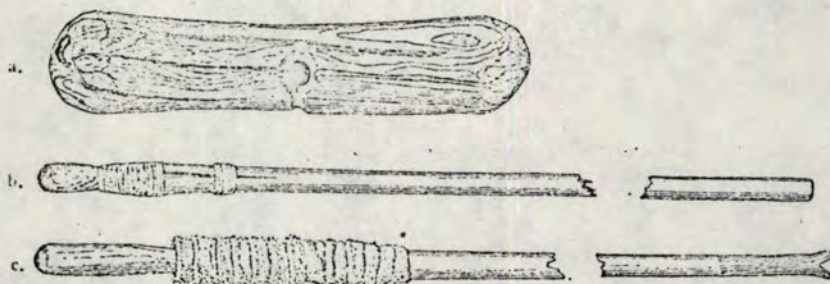


Fig. 9 (a, 50-6408-A; b, 50-6408-B). Lemhi Hearth and Drill. Lengths, 20 cm., 37 cm. (c, 50-2329 B). Wind River Drill. Length, 75 cm.

which is wrapped with buckskin; each head can be easily removed and re-inserted. The shaft is of service-berry wood. In a Lemhi model (Fig. 9, b), the head cannot be extricated, being securely lashed with sinew both at its tapering extremity and at the lower end of the shaft. Long ropes were twisted from the bark of wormwood and carried about lighted as a slow-match, which would be used to ignite suitable dry wood.⁴ Sage-brush was also used for torches. I saw a willow fire-drill split at the lower end to receive the blunt point.

Transportation and Trade. As has often been pointed out, the introduction of the horse effected momentous changes in Indian modes of life. The Lemhi Shoshone have no historical tradition as to the way horses were first obtained by them. Clark states that their first ponies were secured

¹ Lewis and Clark, III, 21. Gass, 121.

² Wyeth, 214.

³ Hough, 536, 538-540.

⁴ Irving, (a) 259.

from the Comanche.¹ At the time of Lewis and Clark's visit, they had just suffered defeat at the hands of the Atsina; nevertheless the number of horses in the tribe was at first estimated at 400, and later at 700. Each warrior kept one or more horses tied to a stake near his lodge, both day and night. The horses bore Spanish brands, and there were some mules said to have been derived from the same source. Bridle-bits and stirrups were also obtained from the Spaniards. The Shoshone ranked as expert equestrians.²

Streams were sometimes crossed in *rafts*, which were about eight feet long. Small bundles of reeds, with the butt-ends lashed together, were placed with their small ends outwards. Several bundles were united so as to form a cavity on top. There was no attempt to render the craft tight; the navigator depended largely on the buoyancy of the material. The raft was propelled by punting.³

There are two types of *cradle-boards*. One form consists of a board

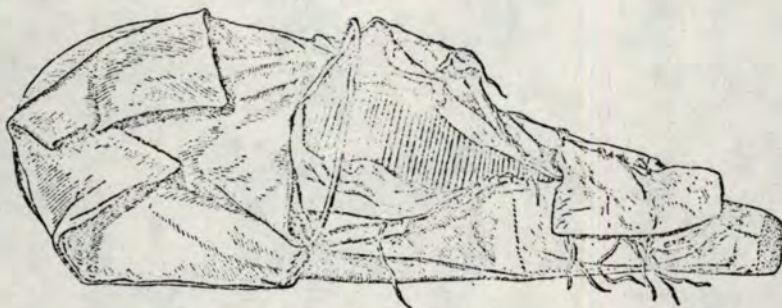


Fig. 10 (50-2365). Cradle-board. Length, 104 cm.

about one meter long, curved convexly above and concavely below, and tapering towards the bottom. There is a covering of white buckskin, fringed in the back, and provided with a hooded pocket in front, for the insertion of the infant, which is tightly laced with strings. From a bent stick, which may be raised and lowered, there is suspended an awning that serves as a sunshade. The child's back rested against the board, and the cradle was carried like a knapsack by means of a shoulder-strap.⁴ This type is characteristic of the Sahaptin.⁵ The form illustrated in Fig. 10 does not differ in general shape; but the frame consists of a hoop and a series of transverse willow-sticks lashed down to the rim on both sides, from a distance of twenty-five centimeters from the top to within eight centimeters from the lower

¹ Clark, 338.

² Lewis and Clark, II, 348, 372; III, 19, 31-2.

³ Wyeth, 214. Fremont, 168. Ross, I, 274. Irving, (b) II, 21.

⁴ Cf. Remy, I, 127.

⁵ Mason, (c) 186-7.

end of the cradle. The
by three strings passing
centre of each. In the
rod nailed to the upper
hoop.

Trade was carried
Cayuse. The Nez Percé
sheep, or two bearskins,
meat and various kinds of
found metal arrow-points
Yellowstone in exchange for
giving an axe, a knife, a
bought at approximately
were considered worth the
with other tribes naturally
Blackfoot tobacco pouches
extremely common. In 18
straight awl and a small fish
for a common butcher knife
preferred to get beads and
eight to ten dollars in Boston
goods.³ Of course, the
excessive prices were asked
rejected.⁴ In Fremont's day
ments were gladly purchased

The military equipment of
poggamoggans, shields and
The characteristically Shoshone
fascans, Apache, Navajo, and
row, ovate in section, and similar
flows from the Plains is attributed
tribes.⁶ Lewis and Clark found

¹ Lewis and Clark

² Ibid., III, 28

³ Townsend, 2

⁴ Ibid., 252, 26

⁵ Fremont, 168

⁶ Mason, (d) 6-

end of the cradle. The gradually shortened willow-sticks are closely united by three strings passing through perforations made near the extremities and centre of each. In the middle, the sticks are braced by a perpendicular rod nailed to the uppermost transverse bar and the lower extremity of the hoop.

Trade was carried on especially with the Flathead, Nez Percé and Cayuse. The Nez Percé would pay a horse for four bags of salmon. Ten sheep, or two bearskins, were considered the equal of a horse. Buffalo meat and various kinds of peltry were traded to and fro. Lewis and Clark found metal arrow-points, which had been secured from the Crow on the Yellowstone in exchange for ponies.¹ Lewis purchased horses of the Snakes, giving an axe, a knife, a handkerchief, and paint for each. Mules had to be bought at approximately twice the amount of property; and some mules were considered worth three or four horses.² The cessation of hostilities with other tribes naturally promoted trading, so that articles of foreign make, Blackfoot tobacco pouches, and especially Nez Percé bags, are at present extremely common. In 1834, the normal price of a dried salmon was a straight awl and a small fish-hook, valued at one cent; ten fish were given for a common butcher knife worth eight cents. Individual tribesmen preferred to get beads and paint. A beaver skin, then valued at from eight to ten dollars in Boston, was sold for twelve and a half cents' worth of goods.³ Of course, the supply regulated the price; in time of dearth, excessive prices were asked for salmon, or even exorbitant offers might be rejected.⁴ In Fremont's day, clothing was eagerly sought, and a few garments were gladly purchased with a disproportionate amount of food.⁵

WARFARE.

The military equipment of the Shoshone consisted of bows and arrows, poggamoggans, shields and skin armor. Two types of bows occurred. The characteristically Shoshonean bow, shared by the Canadian Athabascans, Apache, Navajo, and Pueblo tribes, is described by Mason as narrow, ovate in section, and sinew-lined. The occurrence of sinew lining on bows from the Plains is attributed by Mason to contact with the Great Basin tribes.⁶ Lewis and Clark found bows of cedar and pine with their backs

¹ Lewis and Clark, III, 19.

² *Ibid.*, III, 28; II, 374.

³ Townsend, 261. Cf. Ross, I, 257-8; II, 98.

⁴ *Ibid.*, 252, 263.

⁵ Fremont, 169.

⁶ Mason, (d) 643, explanation to Plate LXII.

covered with sinew and glue.¹ Elk-horn bows of similar construction, made of a single piece and sinew-backed, occurred; they were often ornamented with porcupine quills wrapped for some distance at both extremities. Of a different type were the compound bighorn bows, consisting of two parts spliced in the center with sturgeon-glue and with deer-sinews wound around the splice. At the center, two deer-sinews were strongly glued before winding the splice and secured by their butt-ends, the small ends bending outward at the ends of the bow. Sometimes the sinews covered the whole width of the back. For ornament, the skin of a snake was glued to the bow. The string was of twisted sinew and used loose; the archer made use of a wrist-guard.² The arrow-shaft was about two and a half feet long and generally made of a shrub called "grease-bush"; it was steamed, wetted, and immersed in hot sand and ashes. For smoothing, it was drawn between two rough slightly-grooved stones, coarse sand being used to increase the friction. The arrow was unnotched, and was feathered for about five inches near its rear end, leaving just enough space for the marksman to pull it in drawing the bow.³

Several writers refer to the use of poison. To Wyeth, the arrows seemed to have been dipped in some dark-colored fluid, which had dried on them.⁴ Clark was told that the arrows were dipped into a compound made of pulverized ants and the spleen of an animal. The mixture was placed in the sun and allowed to decay. "The result was such a deadly poison that if the arrow broke the skin in touching a person, it was sure to produce death."⁵ Another source mentions the use of rattlesnake poison both for the chase and in war.⁶

The quiver, which contained the fire-drill as well as the arrows, was formed of various skins, preferably of otter skin. It was narrow, sufficiently long to protect its contents from the weather, and was worn on the back by means of a strap passing over the left shoulder and under the right arm.⁷ The poggamoggan consisted of a wooden handle about two feet long, covered with dressed skin, and a round stone weighing two pounds, also covered with leather and strongly united to the handle-cover by a thong; a wrist-loop was attached to the handle.⁸

The armor consisted of many folds of dressed antelope skin, united with

¹ Lewis and Clark, III, 19.

² *Ibid.*, 20. Wyeth, 212, plate 76.

³ Wyeth, 212-3.

⁴ *Ibid.*, 212.

⁵ Clark, 47.

⁶ Report 1890, 386.

⁷ Lewis and Clark, III, 21.

⁸ Lewis and Clark, III, 21.

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glue and sand. This
The shield, made of
larger than the desig
the ground, and cover
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glue and sand. This served to protect the bodies of both men and horses.¹ The shield, made from the skin of a buffalo bull's neck, was cut a little larger than the desired size to allow for shrinkage, pegged down tight on the ground, and covered with a thin layer of clay. Upon this were heaped burning coals, which hardened the skin so that it could turn the point of a lance or a round bullet.² Lewis gives an account of the ceremony of shield-making, to which the protective power of the shield was largely attributed. The entire skin of a buffalo bull two years old was first provided; then a feast was prepared in which all the warriors, old men, and medicine-men took part. A hole of the same diameter as the shield was sunk in the ground to the depth of eighteen inches. Several stones were heated red and thrown in, then water was poured on them. The green skin, which must not have been dried before, was spread over the steaming stones. The flesh side is laid next to the ground, and the workmen seize its edges and extend it in every direction. As the skin becomes heated, the hair separates and is taken off with the fingers, and the skin contracts until the whole is of the required diameter. It is then taken off, laid on a rawhide, and trampled on with unmoocased feet. This trampling continues for several days, when the shield is handed to its owner and declared arrow-proof by the performers. There was an implicit belief in the efficacy of such a shield in protecting from arrows and bullets.³ The cloth cover of a modern Shoshone shield, in the Museum, is decorated with a crescent-shaped representation of the moon, around which nine circular patches denoting stars are ranged in a circle. The circumference of the shield is decorated with hawk and eagle feathers.

The Shoshone practised the war-customs of the Prairie tribes, though the time of their adoption is uncertain. Signal-fires were lit on the mountains to indicate the position of a hostile body.⁴ Lewis and Clark, as well as Ross, noted the occurrence of scalping; killing an enemy without scalping him was not considered meritorious. To touch the corpse first, and to lead a successful war-party constituted equal claims to distinction.⁵ Bourke mentions coup-sticks made of willow branches, twelve feet long, and each having some distinctive mark, such as feathers, paint, or furs. The owner of a coup-stick claimed the horse first struck with it.⁶ The face was painted before going to war. In a skirmish, the chief appeared naked to the waist, wearing a gorgeous bonnet of eagle feathers trailing along the ground behind

¹ Ibid.

² Bourke, 335.

³ Lewis and Clark, III, 20.

⁴ Remy, I, 97.

⁵ Lewis and Clark, III, 29.

⁶ Bourke, 305-6.

the pony's tail.¹ In a drill-ride, a standard of eagle feathers attached to a twelve-foot lance was borne alongside of the chief.²

The scalp-dance was celebrated in the customary way. The scalp was borne to the village, and elevated on a pole in the center. The dance followed; then the scalp was given to the women and boys, who paraded it up and down, occasionally insulting it with taunts.³ In 1876, the Shoshone contingent left the United States troops for their reservation to celebrate the scalp-dance.⁴ My informants gave two names for the scalp-dance, *nā-rupinoa* and *wū'tabEn*, or *ta-wū'tabEn*. It is not quite clear whether these terms are strictly synonymous. Only the women were said to have taken part in the dance, which was performed in a circle around the central pole or tree from which the scalps were suspended. The men sang and beat a small hand-drum in accompaniment. The women wore headbands ornamented with eagle feathers and profusely beaded capes. According to another account, the men were seated and three or four women alternately approached and receded from them. It is perhaps worth noting that the scalp-dance plays a prominent part in one of the important myths, where Coyote, disguised as an old woman, enters the enemy's camp to recover his brother's scalp (page 242). While the men were always killed and scalped, women were sometimes taken captive. At times they are said to have been maltreated and butchered by the Shoshone women.⁵

Bourke mentions the mutilation of enemies' corpses in revenge of a young warrior's death.⁶ So far as I know, the Ute custom⁷ of eating the heart of a brave enemy for acquiring courage, or of eating any part of a slain warrior, has not been established among the Shoshone proper.

Just before one of the social evening dances of the Shoshone, I observed what was explained as the imitation of an old custom called *wupa'rEk*. A number of men, perhaps as many as fifteen, held the edge of a blanket and vigorously beat it with wooden sticks. At the same time, they sang a song without changing their positions; there was no drum. I was told that formerly, when a man had decided on undertaking the leadership of a war-party or horse-raid, he and his companions started out with a buffalo-hide, stopped before every lodge in the camp, held up the blanket as described, and began their song. Any one who held and beat the hide was obliged to join the expedition. This custom was shared by the Nez Percé.⁸

¹ *Ibid.*, 316.

² *Ibid.*, 337.

³ Irving, (a) 249.

⁴ Bourke, 318.

⁵ De Smet, 220.

⁶ Bourke, 317.

⁷ Burton, 580.

⁸ Spinden, *The Nez Percé Indians*, p. 265.

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In 1840, De Smet Blackfoot. After the arms, moccasins and ra at the head of his fol receiving everywhere a somewhat similar cus Shoshone, mounted on lodge to lodge, stopping plenty of Sioux scalps as possible, increased vehem The ratification of a tr smoking.³ Horses were so for the loss of slain tribesn also be offered to the herea the recipients would distrib ing to De Smet, the surren that the scalp-dance had r reconciliation, which was fo adoption of children.⁵

The most popular games and the hand-game (*nā'yahw Clark*.⁶ It is played both by ence goes, all the players are o on each side, who kneel oppos Two small bones, or sticks (tind tapering towards both extremi as sinew or a string wound abe plain. The player places th in each hand. Then, expo arms in front of his body ar ping to re-adjust the caches ment carefully watches the s one hand, and points out th

¹ De Smet, 220.

² Bourke, 304.

³ Ross, II., 93-96

⁴ Rept. Comm. I

⁵ De Smet, 679.

⁶ Lewis and Clark

In 1840, De Smet witnessed preparations for an expedition against the Blackfoot. After the chief's announcement, the young men prepared their arms, moccasins and rations. The evening before their departure, the chief, at the head of his followers, performed a farewell dance at every lodge, receiving everywhere a piece of tobacco or some other present.¹ In 1876, a somewhat similar custom was noted by Bourke. In the night one of the Shoshone, mounted on a pony and stripped almost naked, passed from lodge to lodge, stopping in front of each, and praying for the capture of plenty of Sioux scalps and ponies. "The inmates would respond with, if possible, increased vehemence."²

The ratification of a treaty of peace was generally marked by ceremonial smoking.³ Horses were sometimes demanded of the enemy as an indemnity for the loss of slain tribesmen.⁴ Tobacco, blankets, cloth and knives could also be offered to the bereaved family at the conclusion of a love-feast; but the recipients would distribute the gifts among their companions. According to De Smet, the surrender of scalps taken by the foe and the assurance that the scalp-dance had not been performed also preceded the formal reconciliation, which was followed by the exchange of presents and reciprocal adoption of children.⁵

GAMES.

The most popular games of the Shoshone were dice-throwing (*do'pedi*) and the hand-game (*nā'yahwina*). The latter is mentioned by Lewis and Clark.⁶ It is played both by men and women; but, as far as my experience goes, all the players are of the same sex. There are one or two players on each side, who kneel opposite to each other at a distance of several feet. Two small bones, or sticks (*tindzō'mo*), about three and a half inches long and tapering towards both extremities are used; one of them (*pi'gap nō'tōma*) has sinew or a string wound about its thickened section, the other (*do'cabit*) is plain. The player places the two *tindzō'mo* under his blanket, hiding one in each hand. Then, exposing his hands, he begins to sing and move his arms in front of his body and on a level with his shoulder, occasionally stopping to re-adjust the caches behind his back or under the blanket. His opponent carefully watches the singer's hands, sometimes beating his breast with one hand, and points out the hand supposed to hide the plain button.

¹ De Smet, 220.

² Bourke, 304.

³ Ross, II, 93-96.

⁴ Rept. Comm. Ind. Affairs, 1852, 437-8.

⁵ De Smet, 679.

⁶ Lewis and Clark, IV, 37-8. Remy, I, 130.

Music. Two kinds of drums (wī'towE) are in common use among the Shoshone of to-day. The small hand-drum of the Plains is about thirty-five centimetres in diameter, covered on one side with horse or cowhide, and on the other side is provided with intersecting or netted thongs. The large drum (Fig. 19) is hollowed out of a section of a cottonwood tree and covered with strips of elk-hide above and below. These are perforated along the circumference of the drum, and united by a thong passing in an alternately vertical and diagonal direction from the hole in one drum-skin to the corresponding hole in the other. Both covers are decorated, one side bearing the realistic representation of a bird. Usually there are four loops, allowing the suspension of the drum from pegs driven into the ground. Willow drumsticks have their ends wrapped with buckskin or cloth. The flute was formerly used, but has disappeared among the Lemhi. As elsewhere, it was employed in courtship. It was made of the wood of a berry-bearing shrub, had from four to six holes, and was about sixty centimetres in length. The Museum contains two whistles. One, used in the sun-dance is of eagle wing-bone, to which an eagle plume is attached. The other is of wood, about thirty-five centimetres long, and ornamented with ribbons, a feather and plumes. A notched board used as a musical instrument will be described in connection with dances.

SOCIAL ORGANIZATION.

The social organization of the Shoshone was marked by extreme simplicity. No trace of a totemic or other clan division has ever been found among them. As stated by Kroeber,¹ all the Shoshone proper were designated as nō'mō, people; while practically all the local groups had names consisting of the word "eater," to which the kind of food was prefixed. I obtained the following list of bands at Ross Fork, Idaho: Ngai-dika (Salmon-eaters) at Lemhi; Tuku-rika (Sheep-eaters) in the Lemhi district, now practically extinct; Kū'embe-rika (Squirrel-eaters) in southern Idaho; Wā'ra-rika (Eaters of an unidentified species of seeds); Yā'han-dika (Groundhog-eaters); To'sa-wi'h¹ (White-Knives) in Nevada.² To these a Lemhi informant added the Tū'ba-dika (Pine-nut eaters) of Nevada. The Bannock are distinguished as Ba'naite. The Wind River people as a whole are called Kō'gohue (Guts), and those of Fort Hall Po'hogwe (Sage-brush people). Clark gives the Wah-ra-rec-ca as a subdivision of the Bannock.

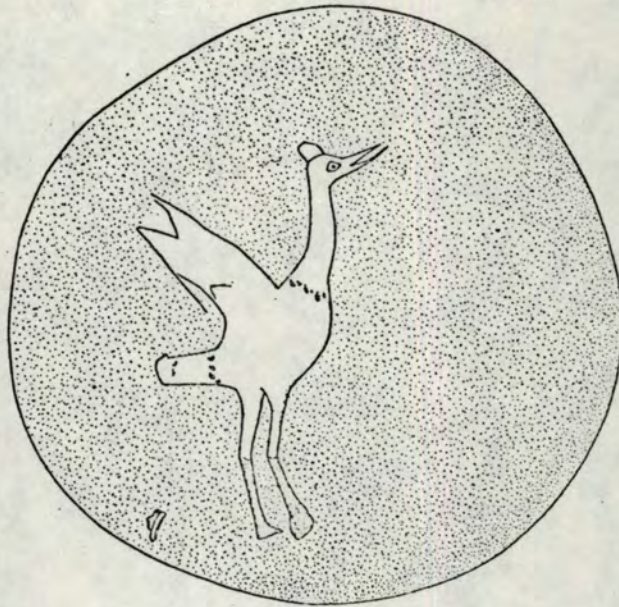
¹ Kroeber, (d) 102.

² Simpson, 47, places them along the Humboldt River.

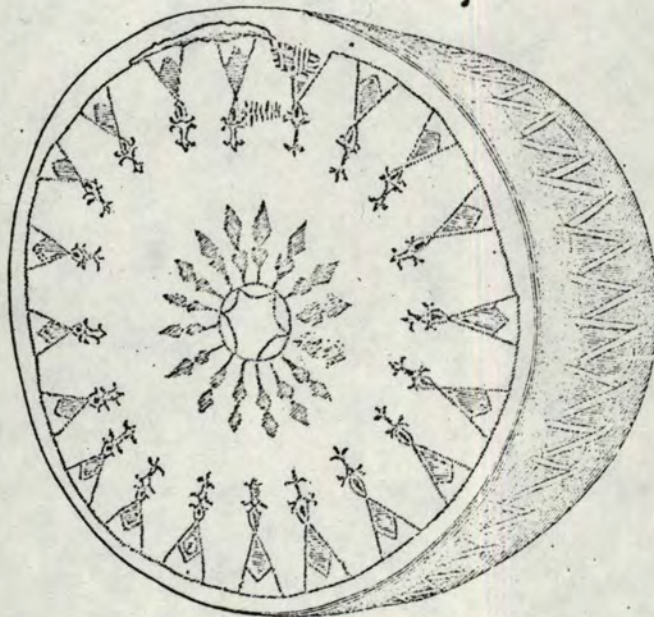
³ Clark, 60.



Fig. 19 (50-2446). Designs of



a.



b.

Fig. 19 (50-2446). Designs on a Wind River Drum. Diameter, 56 cm.

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Ross recognizes three divisions: the Shirry-dikas (Ca'rö-ri'ka = dog-eaters), War-are-ree-kas (wrongly translated fish-eaters), and Ban-at-tees, "robbers," whose name is remarkably like the Shoshone "Ba'naité" for the Bannock.¹ He describes the Shirry-dika as superior to the other two groups, predominating in a common council and subsisting to a considerable extent on the buffalo. In camping together, each division remained distinct, the Shirry-dikas occupying the central space and being flanked on either side by the War-are-ree-kas or Ban-at-tees. It is rather curious to note in this connection that the Shoshone are reported as abstaining from dog-flesh and that Ca'rö-ri'ka is undoubtedly the Shoshone name for the Arapaho.²

The Shoshone sometimes gathered in villages; but isolated families, or small bands of families, were frequently encountered by the early explorers. The camp was pitched and broken according to exigency; the village visited by Lewis in August, 1805, had removed two miles higher up the river when sighted by Clark a few days later.³ It consisted of about twenty-five lodges; the population was estimated at about one hundred warriors and three hundred women and children.⁴ Large villages of about one hundred and fifty lodges were found in the thirties among the Green River and Bear River people.⁵ The formation of a camp-circle was remembered by some of my informants. As in the Plains, it was used for councils and dances, in times of war, and while engaged in a tribal chase; the horses were kept inside. It opened towards the east, as did the individual lodges. It is uncertain when the Shoshone adopted the camp-circle and to which of the local groups it was known.

From the accounts of early travelers, it is quite clear that the powers of the chiefs were advisory rather than dictatorial.⁶ "Little" chiefs attained their dignity by the performance of warlike deeds, and there were sometimes as many as ten in a single community. The head-chief was general director of the camp, presided at councils, received visitors from other tribes, and conducted hunting and fishing⁷ excursions; but beyond this his power rested simply on his personal influence. To the authority of such men as Tendoy of Lemhi, and Washakie of the Wind River country, governmental recognition doubtless lent additional weight. The chief seems to have enjoyed no privileges of any kind. At a dance or hunt, he was assisted by di'rakö'ne, policemen, armed with quirts. At Fort Hall, at least, a chief

¹ Ross, I, 249-51 253.

² Domenech, II, 61. Mooney, (a) 954.

³ Lewis and Clark, II, 379.

⁴ *Ibid.*, II, 370.

⁵ Wyeth, 219. Schoolcraft, V, 198.

⁶ Lewis and Clark, 370. Reiny, I, 128.

⁷ Wyeth, 207.

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crier announced important hereditary. Sometimes, by any means necessary, to the position. In 1906, heir-apparent, though the at councils he played a ve was probably due to his marked that there was ob Tendoy was certainly losing the opposing faction content Indian declared he could not older medicine-man of the Ability as an orator seems to of a chief; nowadays, in the formerly.

Neither the chief nor any functions. Murderers were dealt with by the individual adultery, the husband sometimes mode of punishment does not, within recent times. Several man on the reservation, suspected lover's horses. The people were At last, several of the strongest bling, and had him sentenced the government.

Terms of Relationship. Tained:

Ä'pö, Father, father's brother
Bä'a ä'pö, Father's older brother
Nä'gahai ä'pö, Father's younger brother
Bä'a, Mother.
Gö'nu, Paternal grandfather
Dö'go, Maternal " "
Hu'tsi, Paternal grandmother
Gä'gu, Maternal " "
Dzö, Great-grandparent.
Ä'rabe, Maternal uncle, sister's husband
Ä'ra, " " "
Ba'ha, Aunt.
Bä'vi, Older brother, cousin
Dä'me, Younger " " "
Ba'dzi, Older sister, " "

crier announced important occurrences. ~~The head-chieftaincy was not hereditary.~~ Sometimes a chief was succeeded by his son; but this was not by any means necessary, nor was it necessarily the oldest son that fell heir to the position. In 1906, Tū'pambe was generally recognized as Tendoy's heir-apparent, though there were several older sons. It was noticeable that at councils he played a very insignificant part, hardly ever speaking. This was probably due to his comparative youth. However, it should be remarked that there was obviously a limit to the deference paid to old age. Tendoy was certainly losing in prestige during the last years of his life, and the opposing faction contended he was getting too old. Similarly, a sick Indian declared he could no longer have confidence in the efficiency of the older medicine-man of the reservation, because he was getting too weak. Ability as an orator seems to have counted for something in the estimation of a chief; nowadays, in the absence of war-raids, probably more so than formerly.

Neither the chief nor any other member of the tribe exercised judicial functions. ~~Murderers were regarded as irresponsible (ke'cuant), and were dealt with by the individual family and friends of the victim.~~ In cases of adultery, the husband sometimes shot one of the offender's horses. This mode of punishment does not, however, seem to have been popular at Lemhi within recent times. Several years ago, Mō'bi, the physically most powerful man on the reservation, suspected his wife of infidelity, and shot one of her lover's horses. The people were indignant, but were afraid to oppose Mō'bi. At last, several of the strongest united, attacked and bound him while gambling, and had him sentenced to prison by the Indian judges appointed by the government.

Terms of Relationship. The following terms of relationship were obtained:

- Ā'pō, Father, father's brother.
- Bī'a ā'pō, Father's older brother (big father).
- Nā'gahai ā'pō, Father's younger brother.
- Bī'a, Mother.
- Gō'nu, Paternal grandfather, (also used for reciprocal relationship).
- Dō'go, Maternal " (" " " ")
- Hu'tsi, Paternal grandmother (" " " " ")
- Gā'gu, Maternal " (" " " " ")
- Dzō, Great-grandparent.
- Ā'rabe, Maternal uncle, sister's son
- Ā'ra, " " " "
- Ba'ha, Aunt.
- Bā'vi, Older brother, cousin.
- Dā'me, Younger " "
- Ba'dzi, Older sister, "

Na'mi, Younger sister, cousin.
 Dū'a, Son.
 Bā'di, Daughter.
 Gwū'ahō, Wife. Never used in direct address.
 Gwū'apō, Husband. " " " " "
 Nō mōndō'gotsi, My father-in-law.
 Nō mōgā'gutsi, My mother-in-law.
 Nō hu'tsōmbīa, My son's wife.
 Nō mū'napō, My daughter's husband.
 Nō dedz, My brother-in-law.

Marriage.— No information could be obtained as to any ^{Al O.} restrictions of marriage. It was expressly denied by several informants that first cousins were barred from matrimony. Childhood betrothals were common a hundred years ago, and still occur. The father of the girl received horses or mules in payment at the time of the contract. The girl remained with her parents until puberty, when she was surrendered to her fiancé with gifts equalling, at times, those originally paid for her.¹ That gifts to the parents were essential was, however, strongly denied by some of my informants. Sometimes a young man proposed by wrapping a blanket about the girl; acceptance of the garment indicated consent. In case of a rebuff, the proposal was sometimes repeated several times. Formerly girls were married at a very early age, and some Shoshone express misgivings as to the postponement of matrimony caused by modern conditions. A case where a girl was wedded at twelve was, however, brought to my notice. Under modern conditions it has been customary for a young man to live with his wife's relatives and work for her family if he had no land of his own. Polygamy was fairly common, but the wives were not usually sisters. Tendoy once had five wives at a time; in 1906 he had three, but lived with only one, the other two staying with their adult sons. The practice of the levirate is reported from the Wind River Reservation.² Though a man could freely dispose of his wife, irregular intercourse without his consent was resented. The offended husband could demand a horse as indemnity or, in case of refusal, shoot one of the lover's horses.³ Divorce was easily consummated and involved no restrictions as to future unions. "Grover Cleveland" divorced his wife in order to marry another woman; his wife also re-married. After the death of his younger brother's wife, Kōbitsak gave him his own (according to a white informant, in exchange for two horses) and wedded another woman. They continued to be next-door neighbors and the women visited each other practically every day. Elopements al-

¹ Lewis and Clark, II, 370-1.

² Report 1890, 632.

³ Report 1890, 631. But cf. page 209 of this paper.

1909.]

occurred. Some years ago a wife, and returned after she had passed away.

Husband and wife do not use the terms employed in the third terms. Instead, they use the general terms. The mother-in-law taboo is not observed. A man would venture to speak to

Names.— Clark gives some names which presumably apply to the Shoshone by their parents about the age of the child would bestow his name on a different species of frogs. Coyote, or fox.¹ Individual names were assumed after some name was so called, because in his childhood he had him a request, whereupon he fled. The chief visited by Lewis and Clark does-not-walk (Ke mī'awē). The chief bestowed his second name on Clark. The Lemhi people still show great respect for a middle-aged man who had lived in the country. Denied having a Shoshone name.

The following men's names are given: Tū'ho-wu'ra, Yellow-Bear; Tū'ho-mi, Master-of-Black-Beads; Tū'ho-lan; Ka'nu-kwac, Grouse-Tail; Tū'ho-ge-Nose; Wi'hit Embō'gona, I am-bā'bi, Ani Frater; E'nga-gwa, Tū'ra-yō'go, Cum-ursis-copulat. Tū'ho-mā', Cloudy; Dā'bEntcote, Little-rot; Na'soai, Not-Ashamed; Tū'ho-Salutation. In recent times, the

¹ Clark, 61.

² Lewis and Clark, II, 370-1.

³ *Ibid.*, II, 370-1.

occurred. Some years ago a man fled to Wyoming with another man's wife, and returned after several years' absence, when the husband's anger had passed away.

Husband and wife do not address each other by the specific relationship terms employed in the third person, because "they are afraid to do so." Instead, they use the generic terms for man (*dö'napö*) and woman (*wai'pe*). The mother-in-law taboo is strictly observed. Only crazy (*ke'cuant*) men would venture to speak to their mothers-in-law.

VARIOUS CUSTOMS.

Names.— Clark gives some notes on the naming of Bannock children, which presumably apply to the Shoshone as well. Children were named by their parents about the age of ten or twelve, but sometimes an old man would bestow his name on a young one. Many girls were called after different species of frogs. Children were not named after a dog, wolf, coyote, or fox.¹ Individual peculiarities were often referred to, and a new name was assumed after some notable achievement.² *Téndoy* (Climber) was so called, because in his childhood his mother had once refused to grant him a request, whereupon he flew into a passion and began to climb a tree. The chief visited by Lewis and Clark had two names, Black Gun and *Hedoes-not-walk* (*Ke mi'awE*). In token of his friendship for the whites, he bestowed his second name on Clark, who was thereafter called *Ke mi'awE*.³ The Lemhi people still show great reluctance in divulging their native names; a middle-aged man who had lived with the whites for many years obstinately denied having a Shoshone name, though it was subsequently discovered by chance.

The following men's names were noted: *To'sa-wu'ra*, White-Bear; *To'ho-wu'ra*, Yellow-Bear; *Tü'modzo*, Black-Moustache; *Tü'dzomom'ni*, Master-of-Black-Beads; *Kö'bi-tsak* Little Jack; *YE-hü'*, Poor-Man; *Ka'nu-kwac*, Grouse-Tail; *Ti'carimip*, Charger; *Gw'i'na-mö'bi*, Red-Nose; *Wi'hitEmbö'gona*, Iron-Ball; *Kö'bui*, Squinting-Eye; *Gw'i'd-ö'bi*, Ani Frater; *E'nga-gwacu*, Red-Shirt; *Tü'pambe*, Black-Hair; *Tü'ra-yö'go*, Cum-ursis-copulat. The following are women's names: *Na'*, Cloudy; *Dä'bEntecote*, Little-Sun; *Tsi'dzi*, Baby; *Ya'mpatsi*, Wild-not; *Na'soi*, Not-Ashamed; *To'kaidzo*, Black-Forehead.

Salutation. In recent times, the handshake has become the symbol of

¹ Clark, 61, 267.

² Lewis and Clark, III, 29.

³ *Ibid.*, II, 367; III, 29.

a friendly welcome, both in receiving white and Indian visitors. A hundred years ago an embrace was customary. The left arm was put over the guest's right shoulder, clasping the back, while the left cheek touched his. At the same time, the host repeatedly shouted "âh-hi'-e," which Lewis interprets as an expression of great joy.¹

Smoking. — The most common type of pipe nowadays employed by the Lemhi Shoshone consists of a narrow stem of currant or rose-brier (dzî'ampi wood), about twenty-five centimeters in length, with a small red-stone bowl. One pipe had a willow stem, only fifteen or eighteen centimeters long, inserted in the middle of the red-stone bowl, which was not cylindrical, but globular, with a very marked flattening at both sides. The manufacture of these pipes seemed to be the monopoly of a few men. Large catlinit pipes, such as are commonly found on the Plains, were rare. The pouches containing the few specimens seen were said to have been obtained from the Blackfeet. I saw a single tomahawk pipe. The old straight-pipe (tū'na rōwe) of the Shoshone as described by Lewis in 1805² consisted of a dense, semi-transparent green stone about seven centimeters long, of an oval figure, and very highly polished, the bowl and stem being in the same direction. A small piece of burnt clay was placed in the bottom of the bowl to separate the tobacco from the end of the stem; it is of an irregularly rounded figure, fitting the tube imperfectly in order that the smoke might pass. From Lewis's drawing, it appears that the stem was about three times as long as the bowl. This does not tally with my informant, who, in a crude sketch, made the bowl slightly longer than the stem, somewhat like the Californian specimen pictured by McGuire.³ Ross describes the bowls as of stone with large heavy stems of ash-wood almost a meter long. Clark speaks of a soft greenish stone forming the small bowl;⁴ while, according to Wyeth, the stems were about sixty centimeters long and the bowl was made of fuller's earth or steatite.⁵

The Shoshone never cultivated tobacco. Lewis found that the Lemhi used the same tobacco as the Minnitarees, Mandans and Arikaras; and states that they obtained it from their eastern neighbors and from Shoshone bands living to the south.⁷ Ross describes their tobacco as a low, brown plant, thriving particularly in sandy or barren soil, having the same aromatic flavor and narcotic effect as ours, though weaker. It was dried, rub-

¹ Lewis and Clark, II, 340.

² Lewis and Clark, II, 341-2.

³ McGuire, 390.

⁴ Ross, II, 109.

⁵ Clark, 303, 353.

⁶ Wyeth, 214.

⁷ Lewis and Clark, II, 342.

1909.]

between the hands, or a gummy taste in the mouth employed kinikkinik (t dzî'ampi (wild-rose bush of e'ngabit hō'pi (lit. re willow bark. Remy related derived either from the dried leaves of Vaccinium. In smoking, the fumes were swallowed on ceremonies sometimes passed from left or meetings with visitors, is it to the left, until the last handed back unsmoked and sends it on the second directions in a ceremonial a Sioux custom not practised conclusive on this point. A in a two-foot circle cleared rose from his seat, and after four cardinal points begimmi Next he presented the pipe offered it to the sky and the Lewis and his companions to a similar account is given who adds that each smoker turning it around, another next holding the bowl in the peculiarities with the specific the pipe held first east, then the sky. A forked stick taken in the bowl the bit of burning ho Lewis notes the queer custom moved their moccasins, and, on do likewise. This act, he sta

¹ Ross.

² Remy.

³ Ibid.,

⁴ Ross,

⁵ Lewis.

⁶ De S.

⁷ Ross.

between the hands, or pounded with stone, until it was quite fine. It left a gummy taste in the mouth.¹ According to my informants, the Shoshone employed *kinikkinik* (ti'mayihā) obtained by drying the leaves of the *dzi'ampi* (wild-rose bush?); they knew that their Cree friends use the bark of *e'ngabit hō'pi* (lit. red-tree). The Shoshone, however, also use red-willow bark. Remy relates that the *kinikkinik* of the Utah Snakes was derived either from the dried inner bark of a species of *Cornus*, or from the dried leaves of *Vaccinium* and another (unidentified) shrub.²

In smoking, the fumes are expelled from the nostrils;³ sometimes they were swallowed on ceremonial occasions.⁴ Though nowadays the pipe is sometimes passed from left to right, the proper method, observed at councils or meetings with visitors, is for the chief, or host, to take a few whiffs, pass it to the left, until the last visitor has smoked, and then to have the pipe handed back unsmoked to the chief, who cleans the bowl with a tamper and sends it on the second round. I never saw the pipe offered to the six directions in a ceremonial way, and the chief expressly stated that this was a Sioux custom not practised by his tribe. Lewis's account, however, is conclusive on this point. At his reception, Ke-mi'awE had a fire kindled in a two-foot circle cleared of grass in the center of the lodge, lit his pipe, rose from his seat, and after a brief address pointed the stem towards the four cardinal points beginning with the east and ending with the north. Next he presented the pipe to Lewis, but drew it back three times; then offered it to the sky and the fire-place, smoked three whiffs, held it for Lewis and his companions to smoke, and finally passed it to his own men.⁵

A similar account is given for the Green River Snakes by De Smet⁶ who adds that each smoker had a different way of taking the pipe, one turning it around, another describing a semicircle before accepting it, the next holding the bowl in the air, and so forth. De Smet connects these peculiarities with the specific directions of each man's manitou. Ross saw the pipe held first east, then west, south and north; but it was not offered to the sky. A forked stick taken from a medicine bag was employed to place in the bowl the bit of burning horse-dung used for lighting the pipe.⁷

Lewis notes the queer custom that the Shoshone, before smoking, removed their moccasins, and, on one occasion, requested their white visitors to do likewise. This act, he states, involves a sacred obligation of sincerity

¹ Ross, I, 272.

² Remy, I, 130.

³ *Ibid.*, 131.

⁴ Ross, II, 93-6.

⁵ Lewis and Clark, II, 342.

⁶ De Smet, 217-8.

⁷ Ross, II, 93-6.

of friendship, and the wish that if the smoker is disloyal, he may always go bare-foot.¹ Of this custom I found absolutely no recollection, except that one old man stated that the medicine-men were formerly wont to remove their moccasins when smoking during the treatment of their patients. Though Clark regards the Shoshone as less addicted to smoking than the Plains tribes,² Lewis and Clark, as well as Ross, found them excessively fond of tobacco.³ According to Ross, they even claimed to have been the first smokers in the beginning of the world, and to have instructed all the other Indians in the art.⁴

Menstrual Lodge.— During the menses, the women retire to a special lodge (hū'na-gàn¹), where they stay by themselves, abstaining from meat and fish. This custom is rigorously observed at the present day. Formerly, the woman's sole sustenance during this period consisted of seeds and roots, nowadays bread is also allowed her. It is believed that if a woman were to eat meat, the flow of blood would continue indefinitely. No one is supposed to go into the lodge of a menstruating woman. Long ago, a squaw infringed this law; she began to vomit, and died. Men approaching catamenial blood would also vomit and die. During the latter part of pregnancy, a woman retires to the same lodge. No man comes near her, but her women friends may sit at some distance outside and talk to her. For several days before the expected birth of the child, both husband and wife abstain from meat and fish.⁵ The institution of the hū'na-gàn¹, like the origin of menstruation itself, is attributed to Coyote.

Burial.— In the old days, when a Lemhi died, his body was wrapped in blankets, tied up, and deposited in the clefts in the rocks. The tribal graveyard was formerly in the gullies several miles beyond the reservation on the Lemhi River, a site of rather difficult access strewn with the bones of horses. Nowadays the corpses are buried in the ground. Tree-burial is known as a practice of other tribes, but was never resorted to by these Indians. Cremation has been cited as an occasional custom of the Nevada Snakes; but among them also concealment among rocks was the usual method.⁶ Sometimes the corpse was simply abandoned, and rubbish, or the remains of a wikiup, thrown on top. In Nevada, Hoffmann once discovered the body of a young boy, which had been disposed of in this fashion.⁷

The relatives and friends present gifts to the deceased, and a woman

¹ Lewis and Clark, II, 340, 363, 365.

² Clark, 303, 353.

³ Lewis, II, 351; Ross, I, 257.

⁴ Ross, I, 272.

⁵ Remy, I, 126-7.

⁶ Yarrow, 143.

⁷ *Ibid.*, 153-4.

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All Indians se

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Don't return. This n

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It is good for you to

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¹ *Ibid.*
² *Ibid.*
³ *Ibid.*

kneeling beside the corpse shouts into its ears the names of the donors and the character of their offerings. A missionary at Ross Fork is said to have ingratiated herself with the Fort Hall people by regularly appearing at funerals with a gaudy handkerchief, or some similar gift, for the departed. According to two informants, the following words are addressed to the dead:—

"Ö'nō mī'aiy". Dzā'Ent cō'gopE pi'dehunk.

You are going. A good land reach.

Ö'yogE nō'mō ma-bū'i, dzā'Ent nō'mō, dzā-nā'buin.

All Indians see, good Indians, good-looking (ones).

Ke ko'oi. Ik ke dzā'Ent cō'gopE; dzū'guputsi.

Don't return. This not good land (is); it is old.

Dzā'Ent ö mī'agwain."

It is good for you to go.

After the death of a Lemhi medicine-man in 1906, Dr. Murphy informs me, the Indians lamented his loss for four or five days. Three horses were covered with ribbons, mirrors, feathers and tawdry blankets, and kept on exhibition. When the corpse had been deposited in the ground, the finery was also buried, and the horses were killed. De Smet gives the following account.¹ After the hair of the dead man's relatives is cut and the manes and tails of all his horses have been docked, all his possessions are piled up in the middle of the lodge, the tent-poles are cut into little pieces, and the property is burnt. Then the corpse is tied upon the man's favorite horse, which is led to the edge of a neighboring river. There the warriors chase the animal, surround him, and with yells force him to leap into the current with his master's body. Then, yelling louder, they tell him to transport his master without delay to the land of souls. Remy saw a chief's best-looking wife killed with the horses. "After two horses had been sacrificed, the unfortunate young woman stepped without flinching on the tomb of her husband, whose brother forthwith cut off her hair, and then shot her through the heart.— Earth was heaped over the two bodies, the horses were buried beside them, and, after hiding the victim's hair at some distance, all was over." The mother of the deceased prostrated herself every evening at the grave, singing a mourning song.²

The mourning women gashed their legs above and below the knee and their hair cropped. Sometimes the arms and ears were also scarified. The men, as a rule, only clipped the hair in the back of the neck; but Lewis and Clark's host had cut all his hair quite short.³ The personal property

¹ De Smet, 219.

² Remy, I, 131-2.

³ Ibid., II, 372.

Observed

of the deceased was either distributed among the friends of the natural heirs, or burnt. It is reported from Nevada that during mourning the survivors follow the paths traveled by the lost relative when alive,—a custom called "hunting the dead."¹ The lodge of the deceased is abandoned. At Inkom, Idaho, my interpreter had just deserted a comfortable log-cabin to live in a tent on account of his uncle's death. In order to avoid this necessity, a hopelessly sick person was sometimes removed to a solitary wickiup at some distance from the general camping-ground.²

DANCES.

The ceremonial organization of the Shoshone, so far as they were not directly influenced by their neighbors, was extremely simple. I could find no trace of age-societies; and, while Mr. St. Clair discovered a wolf-dance at Wind River, I gather from his oral description, as well as that furnished by Culin,³ that it had nothing to do with a grouping on the basis of supernatural experiences, but corresponds to the Lemhi ta'cayuge, with apparently much greater development of body-painting. The sun-dance (dā'gu-wō nō) is performed at Wind River and Fort Hall; it was, of course, known to the Lemhi by hearsay, and had been witnessed by some on other reservations. However, the older men agreed that it had never been celebrated among them. As the chief remarked, they "were afraid" of the ceremony because of the several days' abstinence from food and drink. The lack of the sun-dance among the Lemhi, taken with an informant's statement that the Fort Hall people derived the ceremony from their kinsmen in Wyoming, indicates a relatively recent introduction of the dance among the Shoshone groups practising it. That the Wind River Shoshone have adopted ceremonial features from the Arapaho appears from a description of a "Shoshone buffalo-dance."⁴ The dancers congregate in a tipi. A middle-aged man and a very young woman are brought to the center of the circle, where an old attendant removes their clothing, replacing it with a sage-brush apron. The girl is covered with white clay and decorated with black spots. She is handed a staff, stretches out her arm, and plants the stick firmly in the ground. All the dancers pass a given number of times under her arm, and then rush at her with a yell, raise her on their shoulders and carry her around the by-standers touching her with their hands and coup-sticks for good medicine. She is returned to her place in the circle. Then a number

¹ Report 1890, 386-7.

² Yarrow, 153-4. Report 1890, 387. Cf. Enga-gwacu's personal narrative, p. 301.

³ Culin, (a) 14.

⁴ Report 1890, 634.

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Some Shoshone are said to believe that one of Tendoy's sons changed into a silver-fox after his death; consequently they abstain from hunting these foxes, though their furs are very valuable.

Ghosts. Ghosts are greatly dreaded. School-children can be thrown into hysterics by the cry of "Dzō'ap!" and adults avoid passing their old cemetery on the Lemhi River at night. Meetings with ghosts are relatively frequent. They are sometimes heard making a noise outside of the lodge. Jack Grouse once heard singing, and managed to catch sight of some female ghosts. His nephew once went out hunting. He suddenly saw a skeleton figure. Speechless with fright, he ran home. The next spring, his father died. All the Indians believed that it was his father's wraith that he had seen. Another Shoshone once met a ghost, which tried to push him over from behind. The man resisted, tried to grasp the skeleton, and got his fingers between the bare ribs. After this adventure, he became very strong, so that he could lift a horse—"Perhaps some of the ghost got into him." Enga-gwacu, who has had a number of peculiar experiences of this sort, was once traveling at night, when he saw an Indian approaching him. The outlines of the body and head were plain, but the face was invisible; the stranger seemed to wear a striped vest. As he got nearer, Jim saw that he had mistaken the ribs of a skeleton for stripes. He ran away, but was headed off. At last he said to the apparition, "You are only a ghost, let me alone." (Ö'nö-n dzō'ap, nö-vü'ak.) The figure turned about, and disappeared into the ground. On a similar occasion, Jim used the same formula with like success against an uncanny snake.

Medicine. For ordinary cases of sickness, there are a number of medicinal roots and herbs. A decoction of *sagebrush leaves* is prepared against colds and minor distempers. This forms, according to some white settlers, a very satisfactory remedy. A sweet-smelling plant, called *bā'gwina*, is similarly employed. In almost every dwelling visited, I found a spray of a *species of spruce*, called *dzā'-wōngobi* (good-pine). Other species were declared to possess no medicinal virtue. The needles were ignited and the smoke was inhaled; or, they were boiled, and the tea was drunk. *Spruce-bark* was treated in the same way for colds and headaches. Large braids of *sweet-grass* were commonly suspended from the wall; they are said to be similarly boiled and drunk for a colic. Some Shoshone keep *old buffalo horns*, which are employed as *bū'i-na'deu*, eye-medicine. Small particles are broken off, boiled with spruce-needles, and the cooled mixture is rubbed over the sore eye. Bourke states that the Shoshone knew how to splint a fracture with willow twigs.¹ At Fort Hall, poultice, made from pulverized

¹ Bourke, 319.

roots or leaves of different weeds or herbs are sometimes applied to wounds or swellings.¹ According to Fremont, the *Convollaria stellata* furnished "the best remedial plant" in the treatment of wounds.²

When the ordinary remedies fail to act, the sick person decides on calling a medicine-man. This resolution usually follows a dream to that effect. The theory of disease, at all events in most cases, is that a dzō'ap, ghost, has entered the patient's body. The Ute had a superstition that whistling at night results in the entrance of a pygmy spirit, called un^upits, into the whistler's body, causing illness.³ The treatment of the medicine-man is therefore designed to extract the intruder and render him innocuous. At the time of my stay there were three practitioners, two men and one woman. The latter was not a specialist for female ailments, but was said by white informants to practise hypnotism. Some years ago, I was told, the blacksmith of the Reservation had derided her power, and on a challenge, she had almost succeeded in putting him to sleep. The testimony on this subject proved contradictory; some Shoshone confirmed, others strongly denied, the statement that their physicians could perform movements inducing sleep. Of the other two doctors, one was said to cure rattlesnake bites; the other, Tū'mo-dzo, a hunchback, was a specialist for sexual troubles. It was said that the latter carried his medicine about in his hump. He had a reputation for obscenity, and, in conversation, gave a ribald turn to innocent questions. Among other things, he cured barrenness. His nephew was married for ten years without having any children. At last he summoned his uncle to examine his wife, who has since borne two children. This result was, of course, attributed to the medicine-man's skill. Tū'modzo's treatment of gonorrhœa (dū'mbehaiip), according to various Indians, consisted of inserting the diseased member in his mouth and sucking it; he would then expectorate. Women were similarly treated by him. Dr. Murphy, by way of corroboration, told me that when he was first appointed as agency physician the Indians visited him, and inquired as to his method of dealing with venereal disease. In reply to his explanations, they said they had no faith in his treatment, as he seemed to be afraid to employ suction like their own practitioner. Tū'modzo was about seventy-five years of age, and had become nearly blind. He claimed to have been exceptionally strong in his youth, and to have overcome a bear in wrestling with him. Within recent years, confidence in his power seems to have been waning.

As to the method usually employed by medicine-men, very little definite information could be got. Of course, incantations and sweat-lodges were

¹ Report 1890, 236.

² Fremont, 273.

³ Powell, (a) 29.

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in common use. To extract the dzō'ap, the doctor forms a tube of his hands, applies it to the patient's mouth, and begins to suck until the sick individual retches, and finally belches forth the evil spirit. This is seized by the physician, shown to the spectators, sometimes in the shape of blood or of some small object, rubbed between his palms, and thus killed. By the Ute doctor, the evil spirit is driven away by stretching the patient out on the ground and scarifying him with an eagle claw from head to heel, while a group of men sing an incantation in chorus.¹ The compensation varied; Jack Grouse paid a doctor a dollar for curing his child; in other instances, a horse was presented to the practitioner. As indicated above, there is no distinction of rank among doctors, but merely a differentiation of function. Medicine-men, besides aiding the sick, could sometimes charm arrows for hunting, and, as shown by Lewis and Clark, could impart supernatural virtues to shields. None of them are said ever to have engaged in causing the sickness or death of a fellow tribesman. Sometimes the sons or nephews of physicians followed the same profession.

There are cases in which the medicine-man is powerless. Kō'bitsak's little girl died of cholera infantum. His explanation, according to Dr. Murphy, was that the child had been caught in a whirlwind, which whirled out her brains. After my departure from Lemhi, Tū'-dzomo-n-dō'mi, the younger of the two medicine-men, was taken sick. He declined Dr. Murphy's services, saying that he knew he must die in three days, but if he took any white man's medicine he would die before that. He looked rather strong, but actually died on the third day. What the native theory of this case may have been, I do not know. In general, two reasons were given for failure to restore the sick. A dzō'ap may have entered the patient's body, snatched away his mind, and flown away with it; under these circumstances, madness usually ensues: or, the part of the ghost may be played by Coyote himself, who descends from above, carries off a man's mū'gua, and either makes him insane, or kills him outright. Jack Grouse knows of a farmer living in the vicinity, who used to abuse the Indians; he thinks that this malefactor was dispatched by Coyote about a year ago. In this rôle, Coyote disguises himself as an Indian, and can be recognized only by his eyes.

Charms. Amulets of various kinds are in use. Spruce-needles are powdered, and crammed into a buckskin bag somewhat resembling an awl-case. The bag is hung around a baby's neck as a safeguard against illness. Adults use white weaselskins, or the foot of a white weasel, buffalo horns and manes for similar purposes. A very old woman keeps two small,

¹ Powell, (a) 29.

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irregular pieces of obsidian in a bag as a preventive of eye-disease; occasionally she scratches her arm with the stones. Some men have a charm enclosed in a little piece of cloth and tied to the middle of either the front or back of a beaded necklace. One man carried some spear-grass about in this way. A sacred stone, apparently a tribal medicine, by which good or evil could be wrought, is mentioned by Culin.¹ An evil charm was prepared by placing rattlesnake heads on hot coals in a hole in the ground and covering them with the fresh liver and gall of wild animals. During the process of steaming, the liver absorbs the poison from the heads. It was carefully preserved in a little buckskin bag worn on the owner's body. By looking intently at the victim and murmuring evil incantations, it was possible to effect his death.²

Love-charms are extremely popular. Gwí'dambā'bi wears a weasel foot on his hat as wai'^d-pe-na'deu (woman-medicine); he expects that it will help him in "catching a squaw." Woman-medicine, in the shape of shavings of wood or bark, is rubbed on the neck, tied up in a bag or piece of cloth, and attached to the belt. Kō'bitsak was seen to take spruce-needles into his mouth, chew them thoroughly, spit the moistened substance on his hands, and rub it on his head for wai'^d-pe-na'deu. He also knows a small inedible root, which is dug up for the same object. The root is glued to a little stone, the lover creeps up behind the woman desired, and throws the charm at her. Perhaps three or four nights later, she comes to see him. She looks into his eyes, and laughs. Jack has repeatedly used this charm with success. Some time ago, a Ross Fork Shoshone visited him and paid Kō-bitsak a dollar-and-a-half for these roots. The following spring, Jack saw him married to a woman. Though in lack of positive information on the point, he regards the wife as the woman originally sought, and ascribes the consummation of the marriage to his medicine. Lame-Jack, while confirming Jack's statements, speaks of another root also called wai'ⁱ-pe-na'deu, but causing disastrous consequences. If dropped in a woman's path, it will kill her in about ten days.

CONCEPTIONS OF THE UNIVERSE.

The ideas of the Shoshone concerning celestial phenomena are rather simple and meagre. According to Powell, the domed firmament was believed to be of ice, against which was coiled the back of a huge serpent identified with the rainbow. In winter, the monster's friction with the ice

¹ Culin, (a) 17.

² Report 1890, 386.

caused snow to fall
and turned into rain.¹
or, more commonly, a
through the clouds.
lightning. Powell ma
While there is mention
connected with thunder
of dirty little star-gods.²
tana, where a shooting-s
hole. Its splinters, loo
is now closing up. The
far, but might possibly
Coyote's family, who have
The sun was at one ti
who dispatched the Hare
ioned and raised to its pres
is given by Powell, who ap
sources. The Sun used to
when too close, then again
One day he singed the Hare
of a magical weapon, sh
produced a world-fire. All
which bowled away. At last
quenched the conflagration.
"council of gods," which re
tion of day and night.⁴
A Lemhi version derived
subsequently raised to the sh
moon is recognized as a giant
one hand. The Ute believe t
new moon by means of incanta
statement apparently relating
seen the sun die twice in his lif

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