

1. Description

1.1 Name of society, language, and language family:

- Name: Achumawi, Achomawi, or the Pit River People.
- Language: Achomawi.
- Language family: Palaihnihan language family.

1.2 ISO code (3 letter code from ethnologue.com):

- acv

1.3 Location (latitude/longitude):

- Northeastern California: N40°38'51.36" W121°32'48.48"

1.4 Brief history:

- The Achumawi—or Pit River People as they have come to be called—live in Northeastern California. Although they are now almost fully Westernized, they used to be seasonal nomads who dispersed to hunt, gather, and forage in the warmer seasons, and would congregate into villages during the winter. There are from 10 to 12 separate groups of Achumawi, all of whom are loosely associated through familial ties and trade. As were many other California hunter-gatherer tribes, the Achumawi were an easy going people and were not very warlike. This changed as Western settlers increased inter-tribe tensions, and the Achumawi came to have a bitter relationship with their neighbors at the end of the nineteenth century, especially the Modoc tribe (1p21). Unfortunately, most studies on the Achumawi only occurred after they had become at least partially Westernized. In fact, the most popular source over the Achumawi refers to them as “the Indians in overalls.” For that reason, any information in this questionnaire regarding the Achumawi prior to contact with the West was either recorded from the memory of older Achumawi in the early twentieth century or spread by word of mouth amongst the tribe. Nonetheless, there is still valuable information to be found here.

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- Account of an Achumawi man in the 1930s: “I remember when I was a young man able to ride a horse at the time of the Modoc War. I was one of the first boys [that] had the nerve to ride a horse. The old people were still afraid of them. That’s why old man Folsom kind of adopted me. He was a white man. Him and his wife didn’t have any children, and so they raised me like their own child. They were about the first white people to settle around here. When they died I went back to my own people I felt like a stranger for a long time.” (1p6-7)
- “I was born in an old-time Indian house, Doc. There ain’t anymore [of] that kind left, old-time Indian houses. Nowadays, Indian people live in houses like white people. But that’s no good because their houses are not well built like the houses of white men. Indians’ houses [are] nothing but shacks full of drafts and holes in the roof...some of them is just made out of tin cans, you must have seen them by the railroad track in town, what they call Indiantown.” (1p8)

1.6 Ecology:

- “[...] the west possessed the fisher and martin, the gray, pine, and flying squirrels, the mountain quail and red-headed woodpecker; the east, the bison, antelope, badger, ground hog, kangaroo rat, sage-hen, and Rocky Mountain magpie. Animals such as jackrabbits, rabbits, chipmunks, ground squirrels, wood rats, skunks, owls, and jays are common to both divisions, but in different species. The flora, too, is essentially north Californian in the west and of Great Basin type in the east. The cultural cleavages that Kniffen has established appear to coincide closely with the faunal and floral line across Achomawi territory. Nevertheless, both authors seem to recognize a considerable ethnic and cultural unity for all the Pit River Indians.” (2p298)
- “To the north of the Pit lies the high, dry lava country. It contains a few springs, and there is an abundance of timber ranging from the yellow pine and fir of the west to the sparser juniper of the east. There are meadow-like depressions where deer and antelope were numerous, but the Pit Rivers were not great hunters. There are lacking those marshy tule areas whose roots and grasses furnished a large part of the livelihood of the people. Then there is a dearth of the smaller animals always acceptable as food, and of course fish are lacking. The elevation of the lava mesa is sufficient to favor the heavy of winter snows. This is a factor which made the valley much to be preferred as a site for the building of the winter house. For this reason the upper McCloud river never knew a permanent village but was visited only occasionally in summer by hunters in pursuit of elk. It is likely that the whole of the country north of the Pit was visited but infrequently, only Glass mountain being approached regularly. This latter place served as a source of obsidian arrowhead material for all the western Pit Rivers. This fact probably determined in large part the boundary to the north, for otherwise there would have been no point in claiming territory so far beyond the limits of utilization.” (2p300-01)
- “The valley areas, in addition to their greater protection from winter snow and cold, offered an amazing variety of food both animal and vegetable. The tule itself, in addition to its uses as material for the making of mats, shoes, twine, etc., is edible. Particularly in early summer are the tender shoots readily palatable, either cooked or raw. In addition are found in the marshy areas camass roots, a number of species of lilies, Indian potatoes, and seed-bearing grasses. Most of these could be immediately consumed or stored for winter usage. In the protected valleys are a number of fruit-bearing trees not found on the mesa. Among these might be mentioned the yew, manzanita, wild plum, and Oregon grape. Then in the less swampy areas or in the uplands adjacent to the valleys are found the epos root, wild garlic, wild turnip, wild buckwheat, all highly regarded as food. The westerly section of the area knows the oak with the acorns and all the accompanying technique of acorn soup and bread.” (2p301)
- “As far east as Fall river the salmon was an important part of the food economy of the Pit Rivers. East of Fall river, suckers, pike, and trout were found and taken in abundance. In spring the northward moving waterfowl stopped at the little lakes and swampy areas. At this time of year ducks, geese, brant, and cranes were plentifully present. Sage hens and quail were shot,

snared, and netted. All the smaller animals, badger, ground hog, squirrel, rabbit, mink, and martin, were considered edible. Even the insects were relished, grasshoppers, salmon flies, and maggots of yellowjackets, bald hornets, and ants. All these were in addition to the bigger game which naturally gravitated toward the water and the lush feed of the valleys: deer, antelope, occasionally elk, possibly a few bison, and bear. The methods of taking and preparing all this food are almost infinite in number and exhibit a fairly high degree of specialization. In spite of this seeming abundance starvation was not at all unknown. Early frosts might cut off the acorn crop, the salmon run might fail, or any number of other things serve to lessen the supply of food.” (2p302)

1.7 Population size, mean village size, home range size, density:

- In the early 1900s, the Achumawi population—all the separate groups combined—was around 3,000 (2p318).
- Local groups averaged around 300 people (2p319).
- Achumawi home range: “The Achomawi [...] or Pit River Indians of northeastern California, claimed as their own a vast territory. It extended from Mount Shasta and Goose lake on the north to the Madeline Plains and Mount Lassen on the south; from the Warner range on the east, to Montgomery creek on the west. It must not be thought, however, that the habitations and villages of the Pit River people were distributed over this whole region. Great differentiations, climatic, floral, faunal, hydrographic, and orographic, made much of this area most inhospitable to permanent occupation. It was along the Pit river, in the vicinity of Goose and Eagle lakes, in great fault valleys, in tule marshes, that the centers of attraction were found. Here the raw materials necessary in the objective expression of a primitive culture were found most available and most abundant... To the east lies the Warner range, certainly not a great barrier, but a climatic and cultural line and a convenient boundary. It is an area of little importance from the viewpoint of subsistence and was probably not regularly visited. West of Montgomery creek the country becomes much rougher. There is a heavy forest cover of pine, oak, fir, cedar, and some rarer trees such as the buckeye, maple, alder, ash, yew, manzanita, and madrone. Extensive swampy areas are rare. This country was occupied by a people of a somewhat different culture...” (2p300-301)
- While Achumawi would be dispersed during the warmer months—traveling nomadically with small familial groups—they would commonly congregate in groups from 40 to 60 people in the winter months within a communal winter house (1p11).
- “During the long, severe winters the Indians crowded into their earth covered houses in the protected valleys. In the summer they ranged far and wide to the extent of their areas, gathering roots or berries, fishing, or making the long trek to the north for obsidian. A portion of their area they never reached because it offered them nothing that they could use.” (2p318)

2. Economy

2.1 Main carbohydrate staple(s):

- Acorns (1p14), potatoes, wild turnips (1p21), various types of roots (1p25), yew, sunflower seeds, manzanitas, wild plums, Oregon grapes (2p302), wild buckwheat, and various types of grass seeds (2p301).

2.2 Main protein-lipid sources:

- Rabbits (1p6), Salmon (2p302), pike, trout, duck, geese, crane (2p302), deer, antelope, elk (2p300), bison, badger (2p298), chipmunks, squirrels, skunks, badgers, minks, magpies, quails (2p298), sage hens (2p302), grasshoppers, salmon flies, maggots of yellow jackets, bald hornets, and ants (2p302).

2.3 Weapons: Bow and arrow, blowguns?:

- In the 1930s, an Achumawi man reminiscing his childhood: “When I was a little boy I used to hunt them with bow and arrow. That’s a long time ago, when I was a little boy.” (1p6)

2.4 Food storage:

- Not much information given. However, the Achumawi, like many other tribes in Northern California, would store acorns and grass seeds during colder months.

2.5 Sexual division of production:

- “[...] there was not much division of labor among these Indians, except that the men did all the hunting with bow and arrows” (1p10).
- Women search for roots using digging sticks. This is seen among many Northern California tribes (1p25).
- Ideally, the men were to do the hunting and the women were to stay at home cooking and making baskets and bead necklaces (1p83).
- “From April to June the gathering of roots was the important task. This was done by women. On their backs they carried the conical root basket. The roots were dug out with the pointed digging sticks and tossed over the shoulder into the basket.” (2p305)
- “Hunting and fishing were done by men.” (2p305)

2.6 Land tenure:

- No information given, but it is likely that the Achumawi did not farm.

2.7 Ceramics:

- While the Achumawi weaved baskets, they did not craft ceramics of any kind.

2.8 Specified (prescribed or proscribed) sharing patterns:

- It was common for the Achumawi to share food after a hunt, the more important people such as chiefs or shamans usually received slightly larger portions.
- “I made our campfire. There were four or five other camp fires. A man came by; he had several hares by the ears; he tossed one over to us.” (1p49)

2.9 Food taboos:

- No information provided.

2.10 Canoes/watercraft?

- While most groups of Achumawi made little use of boats or canoes, the valley-dwelling group made vast use of dug-out canoes (2p309).

3. Anthropometry

3.1 Mean adult height (m and f):

- No specific information given.
- “[...] broad shoulders, skins of chocolate [...] many are tall and lithe, like the Paiutes of the Nevada desert with whom they intermarried much.” (1p11)

3.2 Mean adult weight (m and f):

- No specific information given.
- Achumawi women were commonly heavy set. (1p19)

4. Life History, mating, marriage

- It is considered bad luck to fornicate with a woman who is menstruating (1p48).

4.1 Age at menarche (f):

- No information given.
- It was believed to be a time of bad luck when women were menstruating. One thing this would be associated with was bad luck while hunting (1p83).
- The Achumawi had a hut specifically for menstruating women (1p94).

4.2 Age at first birth (m and f):

- No information provided, but likely young by today’s standards.

4.3 Completed family size (m and f):

- “There are not many children because only the sturdy and most lucky can survive.” (1p11)

4.4 Inter-birth-interval (f):

- No information provided.

4.5 Age first marriage (m and f):

- No information provided, but likely young.

4.6 Proportion of marriages ending in divorce:

- No information provided.

4.7 Percent marriages polygynous, percent males married polygynously:

- Not much information provided, but it did appear as though polygyny did occur in low numbers among the Achumawi.

4.8 Bride purchase (price), bride service, dowry?:

- When discussing an old Achumawi man: “He got that woman as a present. They used to do that in the old days sometimes. Her father and [the old man] were great friends and he gave the woman to him.” (1p24)

4.9 Inheritance patterns:

- Most Achumawi chiefdoms were handed down paternally (2p310).

4.10 Parent-offspring interactions and conflict:

- No specific information provided. However, in the book *Indians in Overalls*, the author reports constant arguments—usually trivial—between a son and his mother, who lived together as adults (1).

4.11 Homosexual activities, social attitudes towards homosexuals:

- No information provided.

4.12 Pattern of exogamy (endogamy):

- Not much information given on exogamy in pre-Westernized Achumawi society, but there were stories of men marrying women in other winter villages. In the early twentieth century, Achumawi men would commonly commit exogamy with local tribes, Americans, or Mexicans.

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?

- No specific information provided, but it did appear as though the Achumawi were aware that when a male ejaculated into a female he could impregnate her (1).

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

- No information provided.

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

- No specific information provided, but most likely not amongst the Achumawi.

4.16 Occurrence of sexual coercion, rape:

- No information provided.

4.17 Preferential category for spouse (e.g., cross cousin):

- No information provided.

4.18 Do females enjoy sexual freedoms?

- No specific information provided, but most likely not.

- The ideal Achumawi woman was modeled after the mythological character of the Eagle, who made baskets, cooked, and kept quiet (1p82).
 - The mythological female character of Loon was considered the opposite of the model Achumawi woman: flirty, careless, and making trouble (1p82).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:
- No information provided.
- 4.20 If mother dies, whose raises children?
- No information provided.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- Information not given.
- 4.22 Evidence for couvades:
- No information provided.
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- No information given.
- 4.24 Kin avoidance and respect?
- When two Achumawi men were in a verbal argument: “I called him by his name and he called me by my name” (you are not supposed to call an Indian by his personal name; that’s too personal, too private; you call him by his term of relationship to you—uncle, grandfather, brother-in-law, or whatever—or by his nickname).” (1p22)
- 4.24 Joking relationships?:
- When in the communal winter house: “Now, mothers and fathers climbed the ladder with small children in their arms, or on the hip, or strapped through the rabbit warren; and the chiefs would grab them and hug them, and tease them, as grownups do the world over.” (1p18)
 - An Achumawi woman was describing the winter communal houses to author of *Indians in Overalls*, Jamie de Angulo when she joked, “[...] the smoke hole [was] pretty big — [people would] have to step across, [and] grab [the] pole — young girl take time [to] step across [and] show everything....Ha, ha, ha!...you white man, ha, ha, ha.” (1p18)
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:
- No information provided, but with regards to the other social norms, it was probably patrilineal.
- 4.26 Incest avoidance rules
- They considered first cousins to be their brothers or sisters, so marriage between first cousins was probably rare (1p67).
 - In an Achumawi myth about Loon—a character modeled after “bad” Achumawi women—wanting a man in her own winter village: “Than [Loon’s] father said: ‘All right... We will find a man for you.’—‘No, I don’t want to go find a man. I want a man who is right here.’—‘You can’t do that. They are all related to you here.’—‘I don’t care.’ (1p84)
- 4.27 Is there a formal marriage ceremony?:
- No information provided.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- There is no concrete naming system in place with the Achumawi. Their names are considered by the following factors: where the child was born, mother or father’s name, adoption of white men’s names, and many other factors (1p23).
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?):
- No information provided, but according to the myths, marriage within the local group was not preferred.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- When discussing an old Achumawi man: “He got that woman as a present. They used to do that in the old days sometimes. Her father and Bill were great friends and he gave the woman to him.” (1p24)
 - When one group of Achumawi fought in battle alongside another, one would commonly provide women in exchange for the assistance (2p306).
- 4.31 Evidence for conflict of interest over who marries who:
- “In fact the people [of different groups of the Achumawi] were often on bad terms, generally over the matter of women. But they were united by the aggression of the Northern Paiutes, who were their traditional enemies...” (2p306)

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- Information not available.
- 4.15 Outgroup vs ingroup cause of violent death:
- The Achumawi would occasionally skirmish with neighboring tribes such as the Paiutes and the Modocs. (1p18)
 - “[...] the Indians liked to meet in two enemy lines facing each other and shoot with bow and arrow. Each woman stood behind her man, holding onto his belt, and passed the arrows to his hand. After the fight they danced to placate the shadows of the dead.” (1p18)
- 4.16 Reported causes of in-group and out-group killing:
- In-group and out-group killings were commonly over women (2p306).
- 4.17 Number, diversity, and relationship with neighboring societies (external relations):
- The Achumawi’s neighboring tribes are the Modoc and Paiute tribes (1p21).

- While the Achumawi historically had a peaceful relationship with their neighbors the Modoc tribe, as Westerners began to settle to California-Oregon area, increased tensions led to increased warfare between the Native American tribes (1p21).
- The Paiute tribe was the natural adversary of the Achumawi, and they skirmished frequently throughout history (2).

4.18 Cannibalism?

- No information provided.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- While the Achumawi distributed into small groups during warmer seasons to hunt, they congregated into winter villages—living in one communal winter house—during the winter, with village populations ranging from 40 to 60 people (1p11).
- Each local group was made up of around 300 Achumawi who divided into multiple winter villages during the winter (2p319).

5.2 Mobility pattern: (seasonality):

- Live nomadically in family groups during warmer months, and live collectively in a winter village made up of one communal house during the winter months (1p11).
- “In the old days...In the summertime [the Pit River Indians] camped around the hills and the valleys, here and there, moving about in small groups somewhat like our own families, fishing, hunting, gathering crops and roots and seeds...In the fall, when the nights were getting sharp and the mule-deer were turning red, all these wandering small families returned home, converging from the hills, from the higher valleys and swales, down the canyons, through the juniper, through the forests of tall pine, down to the sagebrush flats, all trekking home to some wintering ground, there they dig themselves in for the coming winter and snow and blizzards and days of calm with the sun shining bright and the air cracking with frost.” (1p10)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

- Chiefs were considered important people (1p18).
- Medicine men, or shamans, were also considered high status people (1p21).
- For reasons not given, Shamans “cordially detested each other.” (1p30)

5.4 Post marital residence:

- No information provided, but it is likely that more women than men would move from one local group to another to live with their spouse. During the winter months, the man or woman would move into the communal winter village of their spouse. During the warmer months, the couple would probably live nomadically with their small familial units.

5.5 Territoriality? (defined boundaries, active defense):

- The land occupied by the Achumawi bordered areas occupied by the Modoc and Paiute tribes.
- The Achumawi most consistently skirmished with the Paiute tribe. These skirmishes became more common as Western settlement caused tensions to increase in the region.

5.6 Social interaction divisions ? (age and sex):

- The Achumawi always called each other by their familial relationship or nickname, never by their real name. That was considered too personal (1p22).
- When two Achumawi greeted each other, they said: *Is, kaakaadzi*. This means, “person, you are living.” (1p30)

5.7 Special friendships/joking relationships:

- When in the communal winter house: “Now, mothers and fathers climbed the ladder with small children in their arms, or on the hip, or strapped through the rabbit warren; and the chiefs would grab them and hug them, and tease them, as grownups do the world over.” (1p18)

5.8 Village and house organization:

- Village organization:
 - “In the old days the Pit River Indians did not live in individual houses. In summertime they camped around the hills and the valleys, here and there, moving about in small groups somewhat like our own families, fishing, hunting, gathering crops and roots and seeds, and practicing conscientiously a lot of good healthy loafing.” (1p10).
 - Prior to the Achumawi being westernized, when they would congregate in villages during winter: “There would be forty, fifty, sixty people, wintering at one place, all of them, living together, living on top of each other, in one big communal house, a kind of underground cave.” (1p11)
 - Structure of the communal house: “[...] no door in the communal winter house (which was really a sort of cave or cellar dug out of the ground and roofed over with sod) — people went in or out through the smoke-hole by climbing a stepladder set up against the center-post. But at one end of the house there was a tunnel that led out to the outside ground, like a rabbit warren. This was for purposes of ventilation, of establishing a draft of air into and through the crowded house and out through the smoke-hole.” (1p18)
 - When describing the settlements the Achumawi were forced on in the early twentieth century: “[...] it was pretty messy: broken wagon wheels against a juniper trunk. A couple of shacks made of boards and flattened tin cans for a roof. A tent. Piles of ashes, old campfires. Tin cans, tin cans, tin cans.” (1p24)
- House organization:
 - “There was not much in that shack, except a few blankets on a pile of tule stalks in a corner. A good deal of the sky could be seen through the roof. There was a cooking stove, but it had no legs and reposed directly on the floor.” (1p4)

5.9 Specialized village structures (mens' houses):

- Not much information was given, but when not in winter communal houses, it appeared as though it was common for Achumawi to simply sleep outside, on the ground, around a campfire.
- 5.10 Sleep in hammocks or on ground or elsewhere?
- “[...] a few blankets on a pile of tule stalks in a corner.” (1p4)
- 5.11 Social organization, clans, moieties, lineages, etc:
- Usually those who meet at a communal winter house were related in some way. (1p11)
 - An Achumawi man conversing with another during the process of moieties congregating into a communal winter house: “And now, from everywhere around they arrive at the winter grounds, one family today, another the next, and another, and another...that young woman there she is related to me, and who is that young fellow, seems to me I have seen him somewhere. I don’t think he is a relation of mine, oh! And look at the women of Stalks-in-the-reeds, she is packing a new baby... Where is Standing-alone? Oh, he left us, said he was going to winter at Henti’u, he has relations there. Has the old Blind Chief arrived? No, but there are four, five chiefs here already...” (1p11)
 - Chiefs were considered important people (1p18).
 - Most groups of Achumawi had one chief as a leader (1 & 2).
 - Medicine men were also considered high status people (1p21).
 - Among the different groups of Achumawi, political unity was more circumstantial rather than natural (2p318).
- 5.12 Trade:
- The Achumawi would construct moccasins and trade them to their neighbors for buckskins (1p28).
 - They would also trade beads made by women, using the beads as currency (1p60).
 - Sometimes, the Achumawi would allow other groups to hunt or fish on their territory in exchange for shell beads, obsidian pebbles, or food (2p305).
 - “[...] acorns being traded [...] for furs, roots, and meat, these in turn being handed on westward for yew bows and disk shell money.” (2p316)
- 5.13 Indications of social hierarchies?:
- In the communal winter house: “The chiefs, the important men, usually sat or lay [near the smoke-hole in the ceiling] on their backs, smoking their stonewindpipes and enjoying the fresh air (forty or fifty humans including babies can make a thick atmosphere!).” (1p18)
 - In the twentieth century, when the Achumawi became Westernized and gambled during large gatherings, the men who were skilled in gambling became a kind of “chief.” (1p34)

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- As the Achumawi became more Westernized, progressively less time was allocated to RCR—at least, the Achumawi’s traditional RCR. Some became converted Christians.
- 6.1 Specialization (shamans and medicine):
- Shamans or medicine men stood in high regard in Achumawi society (1p21).
 - When someone was sick, they believed that person’s shadow—similar to the idea of a soul in Western culture—had been knocked out, and the Achumawi sang medicine songs in an attempt to help the sick person regain their shadow (1p24-25).
 - “A man has got to have luck, no matter for what, whether it’s for gambling, or for hunting, for making love, for anything, unless he wants to be just a common Indian.” (1p29)
- 6.2 Stimulants:
- No information available.
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- An Achumawi man describing the rite of passage for young men: “When a fellow is young, everybody is after him to go to the mountains and get himself [luck]. The old men say: ‘You’ll never amount to anything if you don’t go catch [some luck].’ And then you hear fellows brag about their luck at gambling, or how they got good [luck] for hunting. Well, there comes a time when a young fellow starts to feel uneasy, kind of sad, kind of worried, that’s just about the time he’s getting to be a man grown up. Then he starts to ‘wander,’ that’s what we call it, wandering. They say: Leave him alone, he is wandering. That’s the time you go to the hills, you don’t come home, you stay out all night, you get scared, you cry; two, three days you go hungry. Sometimes your people get worried, come after you, but you throw rocks at them: Go away, I don’t want you, leave me alone. You get pretty hungry, you get dizzy, you are afraid of grizzly bears. Maybe you fall asleep and someone comes to wake you up, maybe a wolf, push your head with his foot, maybe a blue jay [comes and] pecks at your face, maybe a little fly [gets] in your ear, he say: Hey! Wake up! What [are] you doing here? Your people [are] worrying about you! You better go home! [I’ve] seen you wandering here, crying, hungry, I pity you, I like you. I help you. Listen, this is my song. Remember that song. When you want me, you come here and sing me song. I’ll hear you. I’ll come...” (1p29)
 - For medicine men, this rite of passage is much more of a struggle in the wild and given a different word (1p30).
 - Medicine men are also not to use their luck for hand-games such as gambling (1p31).
 - The Achumawi had dances and songs for boys and girls undergoing puberty (1p53).
 - When someone was dying, the Achumawi would sing a medicine song for them multiple times, and sometimes the person being sung for would go into a trance like state and danced for a short period. “[...] the medicine man gets so excited that his speech often becomes quite unintelligible; but his interpreter is used to it and able to repeat it clearly. Quite so; he evidently performs

that function...the shaman is in a great state of excitement, it borders on hysteria, even catalepsy sometimes; it seems to me that it would be pretty easy for the shaman to slip into the autistic stage of schizophrenia...perhaps [...] the interpreter acts as a link, a life-line by which the shaman remains in contact with the reality of the material world?...The whole performance lasted a couple of hours. Then everybody dispersed.” (1p28).

- After an Achumawi died: “All night long [they] wandered through the brush, wailing, wailing. And all through the night Indians kept arriving. The men sat against the wall. The women went out into the night and wailed. One Indian was dead.” (1p66)
- After the death of an Achumawi, their body would be cremated. They would then have a large gathering, during which many family members would come together and create a large bonfire. Into the fire, family members would throw the deceased person’s belongings; doing so to prevent the dead person from returning to their home (1p75).
- The Achumawi believed that if you slept inside the house of someone after someone died, they would come back, steal their shadow, and kill them (1p72).
- If a man or woman dies, than it is up to the family of that dead person to bring another person of the same sex to that village (1p76).

6.4 Other rituals:

- The Achumawi had a war song which sounded like a, “monotonous kind of wail.” (1p21)
- “After [a battle with other tribes the Achumawi] danced to placate the shadows of the dead. They strung the ears on an arrow shaft and held them to the fire and chanted...in a deep contralto.” (1p18)
- When a shaman was healing an old woman: “he got up and ‘sucked’ the sick woman: he put his lips on different parts of her body and sucked with a strong hissing noise...He asked for a container. Somebody passed him an empty can that had contained lard [...] and he puked and puked and puked into it. What he puked looked exactly like very dark blood...” (1p9)
- They would sing in the mornings to call back their shadows, who they believed could wander during nighttime and become lost (1p73).
- When an Achumawi comes into a new area, they spit chewing tobacco in all direction to let the animals of the area know that they are of no threat. They do this to not be attacked by wild animals (1p77).

6.5 Myths (Creation):

- “[...] stories of long ago...About Coyote, and a Silver Fox, and a Lizard, them all they used to be people, long long ago.” (1p33)
- Like other tribes in Northern California, the Achumawi believe that all was created by a Coyote, who was considered a creator and a fool—similar to Western idea of a god. This duality of wisdom and foolishness stands in contrast to the Western duality of good and evil, and the Western Native American tribes did not give much consideration to morality (however, they did know what was right and what was wrong) (1p67-68).
- Before creation, there was only fog and water, and a lonely Silver Fox met the Coyote. Then the Silver Fox and the Coyote sang and stomped in the sky, and created the world. In this creation myth, the Native Americans did not come into the world until much later (1p67-69).

6.6 Cultural material (art, music, games):

- There were gatherings of Achumawi—and later, members of other Californian tribes—and they would meet in groups of several hundreds to gamble. They would play games popular amongst Californian tribes (such as hand-game when bundles of sticks would be quickly grabbed and placed behind one’s back, and the gambler was to guess the number of sticks), and compete in teams against other tribes such as the Paiute and the Modoc (1p34-35).
- When describing the large gatherings, two teams would be separated by a camp fire. “The men of each team were kneeling in a row—in front of them a long plank, just a board. The Paiutes...had the bones...they all were beating the board in front of them with short sticks...It was uniform in time as a metronome, and there was no beat...There they were singing away, the Paiutes were, and two of them were hiding the bones. The naked bone, and the tied bone. The tied bone has a string tied around its middle. You guess for the naked bone. But if you are the guesser, you try to fool your enemy. You try to read his mind. You make melodramatic gesture. You point to the right, you point to the left, you point to the middle (with palm perpendicular), you point to the outside (there are two pairs of bones) [...]” These gatherings would go on for around a week and the gamblers would commonly be very drunk while playing the games (1p35-36).

6.7 Sex differences in RCR:

- When playing hand-game during the large gatherings, there were different tournaments for men and women (1p39).

6.8 Missionary effect:

- By the time anthropologists began studying the Achumawi in depth in the early twentieth century, they had been at least partially Westernized. As a result, by the 1930s the Achumawi were wearing Western clothes (overalls, wide-brimmed hats, etc.), hunting with Western weapons (shotguns, etc.), traversing using early automobiles, and living in run-down Westernized houses on government established settlements.
- “California Indians got their dogs rather recently, from other tribes (who presumably got theirs by European importation, like the horse.” (1p33)
- “All the young Indians we used to try [to] beat each other going from one place to another, maybe five mile, maybe ten mile...I was [a] pretty good runner in them days. Now I make my race-horses run after me.” (1p41)

6.9 RCR revival:

- When being studied in the 1930s, the Achumawi still practiced many cultural song and dance. However, these cultural traits had usually been passed down randomly by parents, and most likely became skewed or phased out through the generations.

6.10 Death and afterlife beliefs:

- The Achumawi believe that after a person dies, they wander around, and if someone speaks their name, they find that person and take their shadow. They steal people's shadow because they are lonely, especially on their journey to the land of the dead people. This place, according to the Achumawi, is "somewhere out west...[in] a big lake, no end to it, and the dead live there on an island..." (1p72-73)

6.11 Taboo of naming dead people?:

- The Achumawi would not say the name of those who are dead out of fear that they would call that person to them, at which point the person would take their shadow and kill them (1p72). Only after cremation and burning all the dead person's belongings would they say that person's name.
- The Achumawi would not sleep in the house of the recently deceased because they feared that person would come back to look at their belongings. If someone was in their home, they would steal their shadow as to not be lonely during their journey to the land of dead people (1p75).

6.12 Is there teknonymy?

- Although children were sometimes named after their parents, there was no consistent naming system in place among the Achumawi.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.):

- The Achumawi believed that every person had a shadow, and when they lost their shadow, they died. The shadow could be "knocked" out of someone in numerous ways (1).
- The Achumawi believed that every man has a *damaagome*, which was an animal that could be called to give the person good luck. Some Achumawi believed that each person had one generalized animal that they could call (such as ducks, deer, bears, etc.) rather than one particular animal (1). These animals could be called to bring the individual Achumawi luck, especially during times of sickness.
- Many Native Americans considered everything to be living, such as rocks, earth, etc. The Achumawi in particular did not have a word to differentiate between animals and people (1p71). "That's what we Indians believe. White people think everything is dead..." (1p71)

7. Adornment

7.1 Body paint:

- No information provided.

7.2 Piercings:

- No information provided.

7.3 Haircut:

- "They all [both men and women] wore their hair long and often coiled it in a chignon and stuck a long wooden pin to hold it in place." (1p10-11)

7.4 Scarification:

- While there was no scarification, tattooing was common among the Achumawi in the early twentieth century.

7.5 Adornment (beads, feathers, lip plates, etc.):

- "Lena was not always cooking, although she always squatted on the floor. She also did beadwork, stringing beads of different colors in Indian designs, for belts, for hatbands, for tobacco pouches." (1p4)

7.6 Ceremonial/Ritual adornment:

- No information provided.

7.7 Sex differences in adornment:

- Not much information provided.
- "[...] they all wore their hair long and often coiled it in a chignon and stuck a long wooden pin to hold it in place." (1p10-11)

7.8 Missionary effect:

- By the time anthropologists began studying the Achumawi, they were at least partially Westernized. By that time, they wore mostly Western clothes.

7.9 Cultural revival in adornment:

- No information provided.

8. Kinship systems

8.1 Sibling classification system:

- No information provided.

8.2 Sororate, levirate:

- No information provided. However, when a woman or man died, it was common for the family of that woman or man—if they were from another village or local group—to send another woman or man to replace the person who died.

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

- No information provided.

9. Other interesting cultural features (list them):

1. The word “house” and “winter” are pronounced the same by the Achumawi: *astsuy*. What differentiates the words is the tone and pitch at which each word is spoken (1p8).
2. In the Achumawi language, the word used to represent a person’s “soul” in Achumawi is “shadow.” A dying person would be described as losing their shadow, claiming that their shadow had been knocked out. (1p24)

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