

1. Description

- 1.1 Name of society, language, and language family: The Modoc people is one of two groups known as Lutuamian. (5, pg. 318) The Modoc is part of the Klamath tribes. (1) Originally there were two dialects of the language, spoken by the Klamath-Modoc tribes of Oregon and Northern California. In the past, it was easy for the speakers of these two dialects to understand each other. Today only one truly fluent speaker (of the Klamath dialect) survives, with a few dozen other elders who remember something of the language. Although Klamath-Modoc is severely endangered, some young people are working to keep their ancestral language alive. (2)
- 1.2 ISO code (3 letter code from ethnologue.com): kla (3)
- 1.3 Location (latitude/longitude): The six Klamath tribes lived along the Klamath Marsh, on the banks of Agency Lake, near the mouth of the Lower Williamson River, on Pelican Bay, beside the Link River, and in the uplands of the Sprague River Valley. The Modoc's lands included the Lower Lost River, around Clear Lake, and the territory that extended south as far as the mountains beyond Goose Lake. (1)
- 1.4 Brief history: The Penutian speaking Modoc, a more warlike people than the other Indian groups surrounding Mount Shasta, occupied a territory, for at least 7,000 years, that was more inhospitable than their western California neighbors. (7) In 1826 Peter Skeen Ogden, a fur trapper from the Hudson's Bay Company, was the first white man to make contact. The whites came first as explorers, then as missionaries, settlers and ranchers. After decades of hostilities with the invaders, the Klamath Tribes ceded more than 23 million acres of land in 1864 and their lands turned into a reservation. The Klamath did manage to retain rights to hunt, fish and gather in safety on the lands reserved for them in perpetuity. Under the reservation program, cattle ranching was promoted. In the pre-reservation days horses were considered an important form of wealth and the ownership of cattle was easily accepted. Tribal members took up ranching, and were successful at it. (1)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Today the cattle industry still remains an important economic asset for many of the Modoc. The quest for economic self-sufficiency was pursued energetically and with determination by the Modoc people. Many men and women took advantage of the vocational training offered at the reservation agency and soon held a wide variety of skilled jobs at the agency, at the Fort Klamath military post, and in the town of Linkville. Due to the widespread trade networks established by the tribes long before the settlers arrived, another economic enterprise that turned out to be extremely successful during the reservation period was freighting. In August of 1889, there were 20 tribal teams working year-round to supply the private and commercial needs of the rapidly growing county. (1)
- 1.6 Ecology: In the early contact period, the Klamath-Modoc groups continued to follow their seasonal subsistence round, which drew on the various ecological zones of the Klamath Basin. While the Klamath were more dependent on local fisheries, the Modoc placed greater emphasis on large game hunting. The harvesting of local plants, roots, and seeds, together with a reliance on waterfowl, complemented the groups' traditional diet. (4) The Modoc Plateau, at about 4593 feet above sea level, has had a long volcanic history, one that produced a landscape of lava flows, fissures and basalt plains. The area, fed by the Klamath River and its tributaries, has many lakes and streams. The major lakes are: Goose Lake, Clear Lake, Tule Lake, and the Lower Klamath Lake. Although a relatively harsh environment, characterized by long, harsh, snowy winters, it was also rich in plant foods, fish, waterfowl and large mammals. (7)
- 1.7 Population size, mean village size, home range size, density: Statistics concerning Modoc population size in the past 50 years are somewhat inaccurate as most official figures for reservations tend to join together several tribes. The available data indicate that the Klamath have historically been twice as numerous as the Modoc. In 1910, there were about 700 Klamath and almost 300 Modoc. The combined population of both tribes may have been 2,000. The population of Modoc may thus be set at about 600 or 700, of whom possibly half or less lived in what is now California. (5, pg. 320)

2. Economy

- 2.1 Main carbohydrate staple(s): The Modoc primarily gathered seeds, roots, and berries. Processed yellow pond lilies were also an important staple. (7)
- 2.2 Main protein-lipid sources: The Modoc mainly survived off waterfowl because of their closeness to a lake. They hunted coots, ducks, geese, swan, pelican, grebe, heron, cormorant, loon, plover, gull and merganser as well as several land mammals, including rabbits, ground squirrels, marmots, beaver, otters, bison, grizzly bear, elk, dog and coyote. After contact with European settlers, they adopted the taboo against eating canine. The Modoc also fished, catching mainly salmon, chubs, trout, suckers, eels and mussels.
- 2.3 Weapons: Bow and arrow, blowguns?: Both bolas and atlatls were used in hunting prior to the introduction of the bow and arrow about 1200 to 1600 years ago. Arrowheads were made of wood and obsidian. Warriors wore armor made of serviceberry rods and helmets constructed of elk hide. Weapons included obsidian daggers, bow and arrows, and spears. (7)
- 2.4 Food storage: Tule baskets were used for transportation and food storage. (7)
- 2.5 Sexual division of production: Women were responsible for making baskets and cordage and tanning hides. Men made nets and tools from wood, bone, and stone. (7)
- 2.6 Land tenure:
- 2.7 Ceramics: No ceramics but use of baskets and basket weaving was extensive. The Modoc constructed incredible baskets out of tule reeds and were incorporated with fishing, transporting, and many other facets of their life. (7)
- 2.8 Specified (prescribed or proscribed) sharing patterns: The game a man took and the roots, seeds, and berries that a woman gathered belonged to the family. A man took pleasure and pride in distributing meat to his neighbors, but only in the summer time when the meat was fresh. When or if people did ask for food seeing that a family was bringing back their cache of food it was considered improper and the request was seldom granted. The only persons privileged to ask for food from another family during the late months of winter were the ill. (11)
- 2.9 Food taboos: Howe reports that by the historic period, after European contact, the Modoc no longer ate dogs or coyotes, as they were considered taboo. Pregnancy, childbirth and postpartum periods were times of dietary and hunting taboos. (7)
- 2.10 Canoes/watercraft? The Modoc used the canoe and the rush balsa. (5, pg. 329)

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f): unknown

4.2 Age at first birth (m and f): unknown

4.3 Completed family size (m and f): The average was about 5 people. (3)

4.4 Inter-birth-interval (f): 2-4 years, 2 years being the minimum time spacing between births.

4.5 Age first marriage (m and f): Usually occurred a few months after puberty for both males and females. Seldom was the delay more than a year or two. (8)

4.6 Proportion of marriages ending in divorce: Polygyny was accepted but the majority of marriages were monogamous. At any one time 4 or 5 families out of 100 would be married polygynously. A male could marry up to 6 different wives.

4.7 Percent marriages polygynous, percent males married polygynously:

4.8 Bride purchase (price), bride service, dowry?: Families were willing to pay a large bride price for a bride because the bride price would indicate the couple's children's social status.

4.9 Inheritance patterns: Chieftanship was purportedly hereditary and endowed with considerable authority. (5, pg. 320)

4.10 Parent-offspring interactions and conflict: Deep parental affection was very evident. Often during the first few years of an infant's life the mother and the father would take turns staying up and making sure the baby was ok. This was most likely because of an infant's high mortality rate that they experienced. Also the first and last children are said to have been the favorites of most parents. Fathers frequently fondled the youngsters, holding them, hugging them, and performing amusing antics. Mothers seldom or never did likewise. (11)

4.11 Homosexual activities, social attitudes towards homosexuals: No homosexual activities mentioned.

4.12 Pattern of exogamy (endogamy): Exogamy was encouraged but did not mean that one must marry outside of the community.

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

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

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

4.16 Occurrence of sexual coercion, rape: There is no mention of rape. Domestic violence did occur, specifically whipping or lashing the wife on the back of the legs. Immediately after however, the wife normally went away for a few days to live with her mother. (11)

4.17 Preferential category for spouse (e.g., cross cousin): There is no mention of a preferential category for spouse.

4.18 Do females enjoy sexual freedoms?: No. If mother was found sleeping with a man, or pregnant before marriage she was either forced to marry that man (if he was known, or could be found), or if the father couldn't be found/she was not willing to give up his name the parents of the pregnant girl raised the child which was thought to be "illegitimate". Later in life this "illegitimate" was made fun of and ridiculed all the way up through adulthood. (11)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: unknown

4.20 If mother dies, whose raises children?: If the mother died during childbirth, or during a child's nursing period, or she proved incapable of nursing, a relative was sought to serve as a wet nurse. (7)

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: This information is not available.

4.22 Evidence for couvades: There is no evidence of couvades.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): They were mostly either arranged or if not, there was no age preference ever mentioned. Potential partners were chosen based on merit and wealth. (11)

4.24 Kin avoidance and respect?: Respect was shown to in-laws, but specific observances were not described.

4.24 Joking relationships?: Minor joking was permitted between a man and his wife's unmarried sisters and his brother's wives. (11)

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:

4.26 Incest avoidance rules: According to cultural standards, marriage between individuals of any known blood relationship was considered undesirable, but no punishment was suffered except social disapproval and laughter. Incest procured the worst insult ever, "Paiute-like." (11)

4.27 Is there a formal marriage ceremony? Marriages were arranged and accompanied by ceremonial visits and gift giving between the families. (7) A unique custom among the Northern Californian Native Americans, including the Modoc, is that of half-marriage and full-marriage. In a full marriage, two kinsmen represented the future bridegroom. After agreeing on a price, in accordance with the family's wealth and social standing, the bridegroom, usually with his father's help, would pay the bride's family. The future social status of the family and the children depended on the price, therefore the bridegroom was willing to pay as much as he could possibly afford. In half-marriage, the man would pay about half the usual price for his bride. The man would live in his wife's home under her father's jurisdiction. A man might have to half-marry because of a lack of wealth or social standing, or if his father did not approve of his bride. A woman's family might allow her to half marry because they had no sons and needed another man in the family, or if there were Shaman powers in the family. About one in four marriages were half-marriages. (9)

4.28 In what way(s) does one get a name, change their name, and obtain another name? Children received names, entirely without ceremony, during the first months of their lives. These were conferred by the father or mother or any other relative, particularly the grandparents. The names were meaningful, usually descriptive of some peculiarity of the child. Ancestral names or those of living relatives were not taken, but names were sometimes duplicated because of parallel traits and limitations of the pattern. (11)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Village and community exogamy were preferred. There was a tradition of Modoc and Klamath youths marrying. (9)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriage alliances were arranged between the leading families, consolidating wealth and power. (7)

4.31 Evidence for conflict of interest over who marries who: Co-wives usually did not get along. Hair pulling was common but death was extremely rare. (11)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: 450/100,000/year (6)

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing: If a shaman was suspected of causing an illness through sorcery, or if their patients died, they might be killed by the other villagers. (7)

4.17 Number, diversity and relationship with neighboring societies (external relations): The Modoc warlike reputation rests mainly on the Modoc war of 1872-1873. They decisively defeated four companies of professional United States soldiers. They also conducted raids on the Achomawi people of Pit River. The Modoc often captured Achomawi people to be sold as slaves. It's likely that the Modoc were encouraged into their raiding warfare, which was unusual among the California Indians, by northern societies. These northern affiliations provided the Modoc and Klamath with horses and offered a lucrative market for captives. The magnitude of the Modoc raiding has been doubted as largely being exaggerated by whites who turned incidences that might've only occurred one or two times into a custom. Most of the clashes were probably vengeance feuds. Therefore, while it's true the Modoc fought certain Achomawi groups, they remained friendly with others. (5, pg. 320)

4.18 Cannibalism? There is no evidence to show the Modoc practiced cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: The Modoc lived in small bands and only gathered into a large tribe for warfare or special ceremonies.

5.2 Mobility pattern: (seasonality): seasonal transhumance. A foraging people, the Modoc inhabited permanent winter settlements, and made seasonal rounds in search of food during the rest of the year. (7)

5.3 Political system: (chiefs, clans etc, wealth or status classes): Modoc leaders called lagi were heads of extended families whose members provided the lagi with foodstuffs, which he later redistributed to visitors and the needy. Leaders were successful hunters and warriors, and good at games and gambling. They were respected for their wisdom, good judgment, and oratory skills. The successes of the leaders were often attributed to the aid of supernatural allies, and as a result, shaman often became influential leaders. The responsibilities of the leaders included: urging others to be respectful of each other and to avoid arguing, and they also provided lectures on morality to children. (7)

5.4 Post marital residence: The newly married couple usually lived with the woman's family until they produced several children, at which time the family moved closer to the husband's family and constructed their own lodge. (7)

5.5 Territoriality? (defined boundaries, active defense): Villages "owned" favorite hunting, fishing and gathering places. Their boundaries were precisely defined and understood by the Modoc and transgression meant war. (7)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships: Brides had special relationships with their in-laws, but the specifics of this relationship was not detailed.

5.8 Village and house organization: The Modoc and Klamath were organized into relatively autonomous villages, each with its own leaders and shamans. Although functioning independently in most situations, the villages would ally for war, and members of different villages often married.

5.9 Specialized village structures (mens' houses): Winter lodges were earth-covered circular pits (about 22' across, 4' deep). The entrance was through an opening in the roof or by way of an east-facing (land of the dead was to the west) ramp, steps or doorways. The wickiup, another kind of structure, popular in summer was dome shaped, "built on a frame of bowed willows", and covered with mats. Wickiups could be as large as 10 feet in diameter, but were usually smaller. The wickiups were used a summer homes, kitchens, during menstruation and childbirth, and for the elderly who might not be able to negotiate the ladders used to enter the subterranean earth lodges. Small matt-covered houses were constructed for the elderly and crippled persons who had to live in the village throughout the summer. The Modoc also built sweat lodges. (11)

5.10 Sleep in hammocks or on ground or elsewhere? Over the flooring mats were placed over the sleeping mats of twined tule or robes of fur. These were kept rolled against the wall except when in actual use. (11)

5.11 Social organization, clans, moieties, lineages, etc: The Modoc had chieftans. (5, pg. 320)

5.12 Trade: Some dentalia and perhaps all obsidian from which immense blades were fashioned seem to have reached the tribes of the lower Klamath River from the Modoc, but transfer was apparently through intermediary groups rather than directly. (5, pg. 320) With the Klamath, the Modoc traded slaves, blankets, beads, clothing, axes, spears, fishhooks, shallow twined baskets for women slaves and hides. With the Achomawi, the Modoc traded furs, bows, dentalia, and horses (post European contact) for shell beads, shallow twined baskets, pine nut string skirts, and braided grass skirts. The Modoc also traded with the Shasta and a few other groups. (7)

5.13 Indications of social hierarchies? Modoc society was stratified with the leading (wealthy) families at the apex. The amount of wealth needed to differentiate between different social statuses is uncertain. (5, pg. 320) Wealthy Modoc wore robes made of elk and bobcat. Common people usually wore robes made from rabbit or bird skins. (7)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: Certain rituals and ceremonies were done especially before hunts and war.

- 6.1 Specialization (shamans and medicine): According to Kroeber, there is a lot data in print concerning Modoc shamanism, but they don't give a clear picture and remain a disconnected assemblage of allusions to songs, dreams, sucking, and charms. (5, pg. 321) According to Stern, both men and postmenopausal women could be shamans. Most Modoc illnesses were caused by breaking taboos or being frightened by a spirit. If a shaman was suspected of causing an illness through sorcery, or if their patients died, they might be killed by the other villagers. (7)
- 6.2 Stimulants: Tobacco was listed in the plant section that the Modoc knew of and used but nowhere was smoking tobacco a ritualized or extremely important part of Modoc culture. (11)
- 6.3 Passage rituals (birth, death, puberty, seasonal): There was a five night dance for adolescent girls called the *Shuyuhals*. (5, pg. 320)
- 6.4 Other rituals: The Modoc probably received the ghost dance religion from their Northern Paiute neighbors, and in turn seem to have transmitted it to the Shasta. (5, pg. 321) At puberty, girls were secluded in a wickiup for five days, attended only by their grandmothers. During this period of isolation, the girls observed dietary restrictions. Resting during the day and dancing at night, girls avoided sleeping and the fatal risk of dreaming about thunder. Most women observed menstrual taboos, as menstruating women were considered a danger to both themselves and others, especially hunters and the sick. (7)
- 6.5 Myths (Creation): The leading figure is Kmukamch, "Ancient old man," a trickster culture hero, who is said to have created men. According to anthropologist Al Kroeber, in general, much of the mythological material of the Modoc is traditionally common in parts of California, but it's difficult to define the Modoc mythology because of a general lack of characteristic features. (5, pg. 322) According to Theodore Stern, Modoc mythology is much more comprehensive than Kroeber gives it credit for. The Modoc conceived the world to be a "disk floating on water." The world was transformed by Gopher and peopled by Gmukamps (Mythic Old Man). Gmukamps was also thought to be responsible for earthquakes, which were probably frequent during episodes of volcanic activity. (7)
- 6.6 Cultural material (art, music, games): Modoc rock art can either be in the form of petroglyphs or pictographs. While it is not known with any certainty, the purpose or meaning of rock art, many anthropologists and Native Americans believe there is some supernatural or sacred aspect to most rock art. (7)
- 6.7 Sex differences in RCR: Women were permitted to participate in games and gambling but the teams were predominantly men. Certain games however were female dominated for instance, a gambling game with dice made from beaver teeth and the double-ball shinny game. (11)
- 6.8 Missionary effect: Christianity was not completely foreign to the Klamath or Modoc. Expeditions to The Dalles had provided superficial inklings of Christian thought. However in 1877 a Methodist Church was constructed on the reservation and Rev. Nickerson, a Methodist missionary, started his missionary work with the baptism of Lelakes, the head Klamath chief. The response was immediate and many Indians joined the church at once. (10)
- 6.9 RCR revival: By 1871 reaction to Anglo-American governmental controls had set in, and this was manifest by a series of revivalist movements in religion. An innovated version of the Ghost Dance was introduced to both the Klamath and Modoc in 1871 when Frank Spencer, a Walker River Paviotso, visited the Upper End and performed the ceremony at Beatty. The main theme of the Ghost Dance was the return of the dead. (10)
- 6.10 Death and afterlife beliefs: A mourning rite took place in the sweat lodge. It seems to be more of a purification ritual for the relatives rather than a commemoration for the dead. (5, pg. 321) The dead were cremated. All neighboring Californian peoples buried. (5, pg. 326)
- 6.11 Taboo of naming dead people? The name of the deceased was not spoken until after a mourning ceremony had been performed to remember those who had died since the previous ceremony. (7)
- 6.12 Is there teknonymy? There is no evidence of teknonymy.
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) The number five was often used in rituals. (5, pg. 320) They believed everything they needed to live would be provided for them by the Creator. (1) Spirits were an important part of the Modoc's natural world. They inhabited animals and plants and could also be anthropomorphic in form. The Modoc afterworld, *nolisgni*, was located past a mountain in the west. Supernatural power was sought to improve luck in hunting, fishing, gaming and love. Those seeking power undertook a power quest at the places inhabited by sacred beings. (7)

7. Adornment

- 7.1 Body paint: Facial painting was practiced for decorative and protective purposes, but symbolic and ritualistic aspects were meager. The latter were concerned with shamanism, puberty dancing, and war. The shaman painted the parting of his hair with a red oxide pigment mixed with oil. The pubescent girl had her face painted black during her ritual. Warriors assumed white face paint in simple lateral striped patterns. Chalk deposits were plentiful and charcoal was easy to make resulting in mainly white face painting. As soon as trade with the Paiute became more prevalent, the red earthen pigment native to Paiute lands was supplemented with the traditional white face paint. (11)
- 7.2 Piercings: Nose ornaments were considered desirable but many persons failed to have their septa pierced for the purpose. Piercing of the child's nose was done by a parent, using a gooseberry thorn or horn awl. The age in which it was done varied from 4 years to puberty. If the parents were disinclined or the child strenuously objected, the operation was omitted. Earlobes were also pierced to permit the adorning of ornaments. This procedure was done during the same time as the nose piercings and there were far many more girls who has ear piercings than men. (11)
- 7.3 Haircut: Widows cropped their hair and covered their heads with pitch and charcoal. There existed mainly 4 different styles of hair. The first and most common to kids before puberty and perhaps casual adults was free flowing long hair. The second style was one in which the hair was gathered in bundles or clubs. The hair was parted down the middle and bundled on either side of the head with strips of fur. Both men and women used this particular hairstyle mainly during ceremony. The third type of hairstyle was a three-strand braiding pattern common to both men and women and most common in recent times after contact. The fourth style consisted of a three-plait arrangement, two temple braids and one back braid. It should be noted that only the hair of boys, mourners and slaves was cut. (11)

- 7.4 Scarification: Tattooing occurred although it occurred in lower frequencies and the patterns were mostly influenced by other surrounding tribes. Women sometimes tattooed their chin in distinct line patterns. The wrists were also common places to get tattooed. Men were tattooed on their chest in seemingly random lines. (11)
- 7.5 Adornment (beads, feathers, lip plates, etc.): The Modoc make a belt either from the fiber of the inner bark of certain trees or from human hair. These are worn by the women in every-day dress. (8) The most valuable decorative beads were imported. At the top of the list was the long slender, tubular, marine shell dentalium. Dentalia were used as nose ornaments, necklaces, and clothing ornamentation. This particular decorative shell was traded for by the Modoc, some 600 miles away. They traded with the Shasta and Pit River tribes who acted as the last intermediate. The money bead and polished half shell were also popular and were restricted to the use of necklaces and wrist bracelets. Bear and eagle claws were also strung on to necklaces. (11)
- 7.6 Ceremonial/Ritual adornment: In 1872 Doctor George, a Modoc taking active part in 1871 the Beatty Ghost Dance ceremonies, introduced the Ghost Dance to the Tule Lake Modoc. One of the innovations he introduced in his Ghost Dance was that dancers painted their faces with three horizontal stripes in red, white and black. (10) Otherwise, distinctive ceremonial dress was never adopted or developed by the Modoc. The better clothing, with added decorations, was usually worn for special occasions. (11)
- 7.7 Sex differences in adornment: Widows cropped their hair and covered their heads with pitch and charcoal. (7)
- 7.8 Missionary effect: European clothing was encouraged rather than the traditional dress of animal skins and furs especially after westward expansion and settlements of mining towns near Modoc settlements. (11)
- 7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: Both of these institutions functioned extensively in the culture. The levirate was mandatory for both the man and the woman unless annulled by mutual agreement. If the widow married without her brother in law's permission, physical revenge was taken by the man's relatives. But if the man shirked the duty of marrying his deceased brother's wife she or her relatives hired a shaman to bring about his death. The physical retribution for the woman was likewise death, in theory. The sororate operated in much the same way; it was likewise binding upon both the widower and the deceased woman's unmarried sisters unless specifically set aside. But in this case the abrogation could be arranged between the man and his parents-in-law. If observed, the man was privileged to choose any one of the available sisters. (11)

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

9. Other interesting cultural features (list them):

The Modoc saw success as a spiritual reward for hard work and industriousness. In 1997, the Klamath opened the Kla-Mo-Ya Casino. (1)

The Modoc probably had more tribal solidarity than the majority of other California Indians, and appear also to have had some of the warlike spirit and bravery which has been attributed to them. (5, pg. 319)

The Karok people had only slight knowledge of the existence of the Modoc, and the Yurok don't appear to have been aware of the Modoc at all. Furthermore, the Yurok placed a second ocean at the head of the Klamath, where the Klamath and Modoc peoples inhabited. (5, pg. 320)

Modoc heads are considerably shortened by deformation. Bandages around the infant's skull compress the forehead and back of the head. This custom came to the Modoc from the north and east. (5, pg. 326)

The Modoc are officially recognized under the larger category of Klamath Indian Tribes. Their constitution was approved in 1910. (8)

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