

and veneration, and are feared quite keenly in many instances. Apart from their ceremonial uses, every family is anxious to own a mortar; but it is never kept in the house or near it, being generally buried some distance away, and occasionally dug up and examined. Mortars were used by the shamans as receptacles in which to keep their most powerful and precious charms, especially the "pains" which they shot at people to cause disease or death. Such "pains" were kept in a mortar, with another mortar inverted over the first, the whole carefully secreted in a hollow log or under a large stone at a considerable distance from all habitations or trails. In the initiation ceremonies of the Secret Society the sacred meal used for sprinkling the novices must similarly be kept in a mortar. Lastly, the mortars are generally known by the name of *ku'kinim tō'ni* or *i'tūm tō'ni* ("spirit or pain baskets"), and are often supposed to be themselves the abiding-places of powerful spirits; although the belief in the mortars' animation, and their ability to move of their own accord from place to place, is not held here, as it is among the Shasta. By some the mortars are said to have been made by the Creator, or the Coyote, at the time of the creation, and scattered over the world for the use of mankind. By others they are supposed to have been people originally, during the *bētē'itō*, or time of the "first people," who were turned into stone in this form at the coming of the Indian people, when the other "first people" became animals.

It would seem, therefore, that the mortars of which such large numbers have been found,—in many cases, it is claimed, in the gold-bearing gravels,—and about which, in the latter instance, so much controversy and discussion have taken place, were not made by the Maidu, or at least have not been made by them within the traditional period.

The pestles used for pounding the acorn-meal are of different sizes, but are substantially of the same type. Generally cylindrical, with a circular or oval cross-section, they vary from fifteen to thirty-five centimetres in length, with a diameter ranging from six to almost ten centimetres (Fig. 8). Occasionally a form is found with a squarish cross-section, but