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## MATERIAL CULTURE NOTES

## THE ELK ANTLER ADZE

FRANKLIN FENENGA

Included in the collections of the J. B. Lillard Museum at the Sacramento Junior College is a unique group of elk antler tools which were found by the field party of the Department of Archaeology within the very limited area shown on the map (fig. 3).

The tool is made from the left antler of the wapiti. The antler is detached from the skull at its extreme base, and the first tine (the eye guard) is removed. The antler is then cut in two midway between the second and third tines leaving the second tine and a short section of the main branch remaining (fig. 2a). The second tine is then the handle, the bur is the poll, and the short section between the second and third tines is the blade of an adze-like tool. The handle always curves to the right enabling the tool to be conveniently used in the right hand. The blade is beveled from front to back at an angle of 45°. The cutting edge, and the face of the blade, are highly polished but do not show any wear which gives a clue as to its use. The length of the handles varies from 26 cm. to 36 cm.; of the heads, from 15 cm. to 25 cm.

The distribution of the elk antler adze in California is apparently limited to the Lower Sacramento Valley; eight specimens have been found at five sites, all of which are in Sacramento County. Extraregionally they are reported from the plateau region of Southern British Columbia.

The temporal distribution is quite clear. The excavations of the Sacramento Junior College have established the existence of four successive culture periods, tentatively called Early, Transitional, Late, and Post-Contact, the latter two of which are identifiable with the historic Penutian speaking Maidu and Miwok.<sup>1</sup>

No elk antler adzes are known from sites of the Early Period, nor is there any similar tool which could be the forerunner of the adze.

Two specimens were found at the Morse Site (fig. 2c) and one at the Deterding Site (fig. 2b). (These are type sites respectively of the Delta and Foothill phases of the Transitional Period.)

For the Late Period, three specimens are known from the Booth

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1. Heizer, "Cultural Horizons of Central California" (read before the San Diego meeting of the A. A. A. S. in June, 1938, to be published).

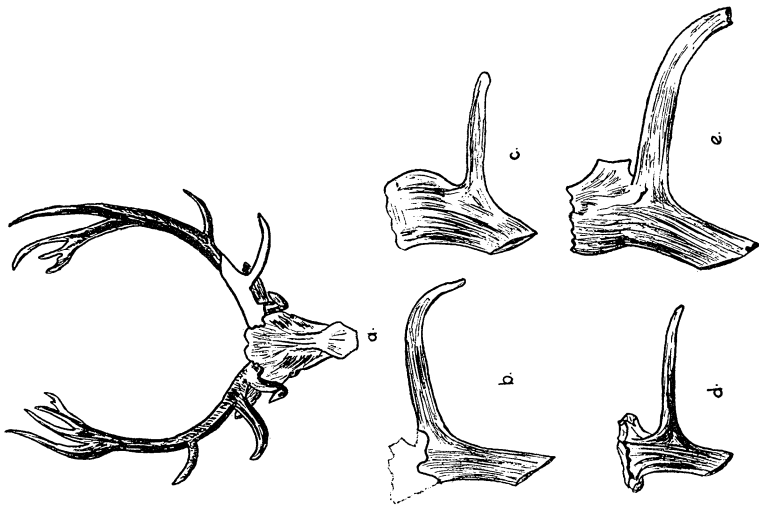


FIG. 2

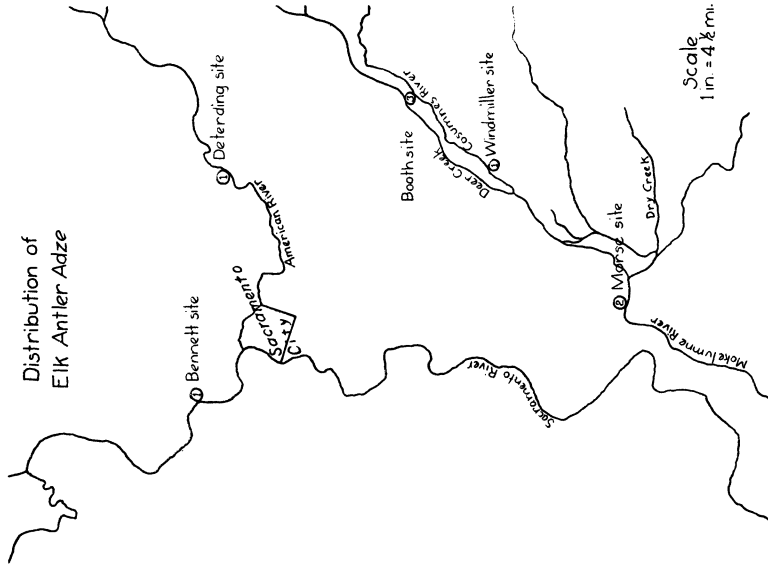


FIG. 3

Site<sup>2</sup> (fig. 2d and 2e) and one specimen from the Bennett Site. (So far as is known these two sites have only Late components.)

The eighth specimen, found at the Windmill Site, cannot be chronologically placed since the line of stratigraphic demarcation between Transitional and Late is not clearly marked at this site. No adzes have been found at sites of the Post-Contact Period. This is to be expected as the elk antler adze would become obsolete shortly after the advent of the Caucasians.

Of the eight adzes found, one, the Bennett specimen, was associated with a burial. The other seven specimens occurred unassociated in kitchen middens indicating that they had been either discarded or lost.

No use is suggested for these tools. The poll never shows hammering, eliminating the possibility that it was a handled wedge. The appearance of the blade argues against its use as a hacking tool. The lack of wear, and the polish are such as would result from use in the working of hides, but if this were its use, we know of no parallel tool.

*Sacramento Junior College.*



#### A NOTE ON CHEYENNE PEYOTE

JOHN M. GOGGIN

This is an account of the peyote meeting as it has been conducted for 25 or 30 years by Richard Goodbear, a Cheyenne of El Reno, Oklahoma. It was related by his son, Paul Goodbear. When Paul was a small child he was very ill and his father made a vow that if the peyote ceremony cured his son he would conduct it for 20 years. This ceremony is similar to the original form in which the Cheyenne tribe first received it. Other peyote leaders have added innovations in recent times.

There are four officers in this meeting. The leader is called the Peyote Chief. He is a man of great personality, and often people will come a long way to attend a meeting held by some particular Chief. He picks three assistants. The Chief Drummer is picked for his excellence in drumming. He drums for the Chief and whomever else asks him. The Keeper of the Fire watches the fire and replenishes it whenever necessary. The Keeper of the Incense puts the incense

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2. Lillard and Purves, 1936, "Archaeology of the Deer Creek-Cosumnes Area, Sacramento Co., Calif." The three Booth specimens are illustrated in plate 13 of this bulletin.