> The Indians drew their arrows quickly. They had stone points. Would put poison on only for fighting. The poison would kill if it merely hit, cutting the skin [JPH/SP; Heizer 1970:70].
>
> Before making the arrow poison, they set aside a lizard, tarantula, potato bug, snake, and a salamander. When these things are putrid then they use them to poison an arrowhead [JPH/FL].
>
> RC knows flint but forgets O. name. The Tulareños poisoned their arrowpoints of flint [JPH/RC].
>
> The G. used poison arrowpoints. Caused death [JPH/K].

Yates, who was collecting ethnographic data on the Chumash some 20 years before Harrington, made one reference (1957:37) to the "sometimes" use of arrow poisons; his consultant was Juan Justo.

DISCUSSION

Distribution

Harrington (1942:14, items 445-446) described the distribution of arrow poisons as involving the I., V., and K. The data from Reid, Hoffman, and Wilson would certainly extend this to include the G. Other groups probably used arrow poisons as well.

Remarks

The issue of the effectiveness of arrow poisons needs further study; the fact that they were so widely and commonly employed, together with the fact that the fish poisons (Item 50) that were also used were undoubtedly effective, raises questions as to whether or not they actually did contain "nothing virulent."

Examples

No extant examples are known.

29. Skin Quiver

Skin quiver: A tubular container made from the hide of an animal, used for storing and carrying arrows. V., B., I. *'olotoč*, C., P. *olotoč* [Pinart], O. *t'a-ka* [Henshaw], G. *yuwil* [J. W. Hudson], K. *paŋanat*.

CONTEXTUAL DESCRIPTIONS

Historical Accounts

None.

Ethnographic Accounts

Both Pinart (Heizer 1952:46-47) and Henshaw (Heizer 1955:101) collected various Chumashan terms for this object. Harrington (1942:15, items 465-466, 468) summarized his rich ethnographic data (presented below) as follows. The quiver used among the Gabrielino, Kitanemuk, and Chumash consisted of an open skin sewn up the middle. It was carried on the back, and the arrows were removed by pulling them over the shoulder. Harrington's consultants described the skin quiver in this manner:

> *'olotoč* was the name for the quiver. It was made from mountain lion, deer, or bear, and was like a sack [JPH/JJJ].
>
> The quiver was called *'olotoč*. It was made from the skin of a young bear, or a sea otter, or so on. It was used for carrying short arrows for war. It may have been hung from a belt. Long arrows were kept wrapped in a thing like a tule mat and stored in the house; it was not for carrying, the tule case *'iskinimu'*, for it was a place to keep them stored [JPH/LY].
>
> Quivers were made from the tail of mountain lions [JPH/Anon.].
>
> Quivers were made of fox skin [JPH/SP; Heizer 1970:70].
>
> *'olotoč*, quiver [JPH; Applegate n.d.].
>
> *paŋanat*, quiver. Made them of bear, coyote, and also fox was good for it. Hang quiver of arrows in the house [JPH/MO].
>
> *paŋanat*, quiver. Same as V. *'olotoč*. Fox or bear; big, brave man used them. Saw only these two animal skins used. Had long tail hang-down [JPH/EM].

'olotoc̬ was the name for the quiver. They used mostly fox skin. They removed the skin from the animal whole. They put the hair on the outside and sewed it up like a sack, closed below. The bow was carried with it unstrung so that it would not get hurt [JPH/MS].

The quiver was called *'olotoc̬*. They made them from fox or young bears. FL never saw one made of coyote skin. FL has seen just one quiver made of buckskin. The buckskin was dyed with oak bark, but there was no painting nor design. It had fringe. This quiver belonged to Ivon José, a Ventura Indian, when he was killing squirrels on the roof of Mission San Buenaventura. The skins of raccoon and badger were never used to make a quiver. Boys tried to make quivers of raccoon, but the old people would not let them. They said that the ideas of the coon were not as progressive as those of the fox, for the coon was too much of a thief [JPH/FL; Hudson 1979:15-16; Wiedmann n.d.:29].

In terms of use, Harrington's consultants had this to say:

The quiver is carried on the back, with the strap going across the belly. The quiver is rolled up unless it is of foxskin. If it is foxskin, it is not rolled up. The quiver is then tied tightly around the outside so that the arrows will not fall out. A flap is pulled down to keep the arrows in when a man is not actually going to be drawing arrows from the quiver. When a man wants to make use of his arrows, the flap is tied back [JPH/FL].

SP does not remember well how the quiver was suspended. He thinks it was merely hung from the belt. The arrows and quiver were not heavy. SP says they used a quiver of foxskin which was open at both ends. They would put the arrows in at one end, while the arrow points would be sticking out the opposite end some 2 or 3 inches. These points were turned toward the front. When a man drew an arrow, he would grasp the projecting point and pull it out. In this way he would not hurt the arrow feathers [JPH/SP].

When the quiver was stored in the house, it was placed on two forked sticks which were set into the floor. The quiver was lashed to these sticks to hold it level [JPH/Anon.; Wiedmann n.d.:29].

One of Harrington's consultants provided information on the manufacture of the quiver and its strap:

When I am going to make a foxskin quiver, I take the foxskin off whole. Then I soften it and I turn it right-side out. Next I fix up my quiver by putting on the strings. Some people used dyed buckskin to match the color of the foxskin, while some people did not. The string was used to tie the flap of the quiver to the quiver itself.

The string used as the strap for the quiver is called *suxilapɨta'aš*. It looks like this [Fig. 29-1]:

The strap is made from 8 strings of *tok* fiber. Two strings each are braided together, thus making a double string. These four are then braided together. The four are doubled on themselves after first making a loop [JPH/FL].

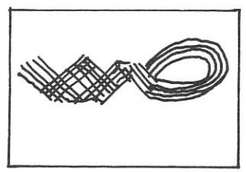

Fig. 29-1

DISCUSSION

Distribution

Harrington (1942:15, item 466) is probably correct in stating that the distribution of this item included the I., B., V., E., K., F., and G. The linguistic data suggest that this artifact was used by all the groups covered in this study.

Examples

Fig. 29-2. Quiver attributed to Ventureño, Santa Barbara Museum of Natural History. This quiver is said to have been owned by a Ventura County family who had acquired it from local Indians. The tube, which has been cut from a deerskin and painted red, has been formed by rolling the untanned skin. The hair has been removed. The strap is made from braided fiber cordage.
Length: 64.0 cm Width: 3.0 to 4.5 cm
SBMNH NA-CA-CH-3H-1. Photo credit: Paul Mann.

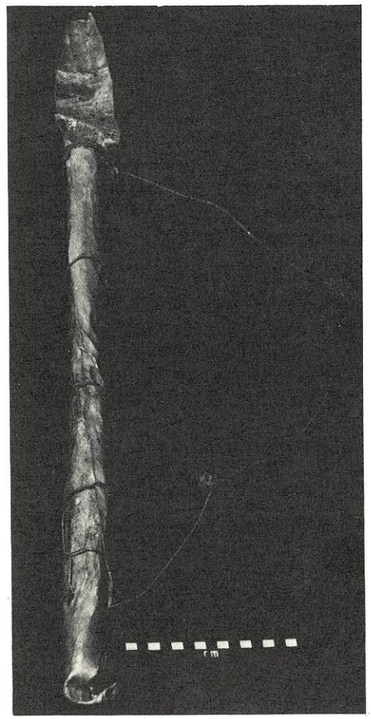

Fig. 29-2

30. Twined Quiver

Twined quiver: A tubular container made of willow bark or twined tule, used for storing and carrying arrows. B. *'iśkɨnɨmu'* [from B. *iśkɨ'n*, "to store, save"].

CONTEXTUAL DESCRIPTIONS

Historical Accounts

None.

Ethnographic Accounts

An unidentified Harrington consultant reported that the Chumash occasionally made a quiver from willow bark (Wiedmann n.d.:29). More information was provided concerning the tule quiver:

> The Indians had a thing in the houses like a quiver, but it was made of tule, which was used for keeping arrows in the house. This protected them from the smoke and dampness of the house, which would make the arrows shoot crooked if they didn't. It was 4 in. in diameter or so and conformed to however long the arrows were. They make this of the same length nowadays as in ancient times [JPH/MS].

> Long arrows were kept wrapped in a thing like a tule mat and stored in the house; it was not for carrying, the tule case *'iśkɨnɨmu'*, for it was a place to keep them stored [JPH/LY].

> The K. did not use any mat case for arrows [JPH/MO].

DISCUSSION

Distribution

A tule mat found with some arrows and an arrowmaking kit in the CU. area (Fig. 26-3) suggests that these people, like the I., stored arrows in tule-mat cases.

Remarks

It is difficult to determine from the comments cited whether or

not the tule arrow container described was occasionally carried by a hunter, or was used only for storing arrows in the house. Since the skin quiver was apparently used only for carrying short arrows, the existence of another kind of quiver for longer arrows seems likely.

Examples

No definite examples are known to exist.