

## 1. Description

1.1 Name of society, language, and language family: Kato, Athabaskan or Wailaki languages spoken, and belong to the language family of Athabaskan-Eyak-Tlingit (Eyak-Athabaskan, Na-Dene, Dene-Yeniseian)

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

1.3 Location (latitude/longitude): There tribes were located throughout present day northwest California

1.4 Brief history: The name Cahto (Kato) means loosely "People of the Lake" or "Lake People," and refers to an ancient lake shore where parts of the Cahto people once lived, although the inhabitants of the six villages of the Long Valley, called themselves the Tlokyáhan, or "Grass People." Historically, the principal language of the Cahto was Wailakian. Unfortunately, this particular Athapascan language has been mostly lost through the intervention of the white man and his culture over the years. Their homeland is comprised of mountains and hills covered with forests and lined with streams, most of which almost dry completely every summer and flood during their rainy winter. A nearby mountain is named Cahto Peak in their honor. Like other California tribes, their ancestors were hunters and gatherers. Their culture was partially nomadic and they traveled within their traditional homeland to where the food was most abundant. 1

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

1.6 Ecology: As mentioned above, the tribe was nomadic and traveled long distances to find a lot of their food.

1.7 Population size, mean village size, home range size, density. Population is presently only around 250. 1

## 2. Economy

2.1 Main carbohydrate staple(s): Carbohydrates came from the fruits and grains that the women collected. 3

2.2 Main protein-lipid sources: Fishing was the main source of proteins. 3

2.3 Weapons: Bow and arrow, blowguns?: Not many weapons besides from the bow and arrow. 2

2.4 Food storage: They ate most of their food without storing it. Their fish would have gone bad too quickly.

2.5 Sexual division of production: : Women were as efficient boat handlers as men. Women gathered fruits and vegetables and wove everyone's clothing and barter. Men hunted, built boats, and dived for marine life, which women processed by cooking or drying. 3

2.6 Land tenure: Approximately 1,100 Cahto people lived in the Laytonville area in the early 18<sup>th</sup> century in 50 separate villages and today, the only remaining Cahto tribal homeland is the 202 acres of land of the Cahto Rancheria which was purchased in 1908 for their tribe by missionaries.

2.7 Ceramics: They manufactured their tools and weapons out of stone, bone, horn, wood, and tanned skin. 1

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? When they would travel to the pacific for seaweed, many times they would go out on their canoes and small floating devices to fish as well. 1

## 3. Anthropometry

3.1 Mean adult height (m and f): Traditionally, men are taller than woman is all that was available.

3.2 Mean adult weight (m and f):

## 4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f): After a man and woman were married, the husband would build their home and they would begin their new family consisting of the husband and wife and however many children they would have. From the text, it seemed rare that families would consist of more than six or so children. 1

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f): 15-20 years old. 1

4.6 Proportion of marriages ending in divorce: It is said that, "The bond was no more easily tied than loosened, for either could leave the other for any reason." Nothing specific but it I believe this implies that it happens often enough. In addition, children were not regarded as belonging any more to the paternal than to the maternal side. When adultery was discovered, the only result was a little bickering and perhaps an invitation to the offender to take up permanent relations with the new lover. 2

4.7 Percent marriages polygynous, percent males married polygynously: Marriages seem to be simply monogamous.

4.8 Bride purchase (price), bride service, dowry?: : Marriage was arranged between the two persons concerned, without consulting anybody else. Having secured a girl's consent, her lover would sleep with her clandestinely at night, and at dawn they stole away. The secret was preserved as long as possible, perhaps for several days, and the news of the match transpired without formal announcement, even to the girl's parents, who would learn of their daughter's marriage in this same, indirect fashion. His marriage no longer a secret, the young man might then erect a house of his own. 2

4.9 Inheritance patterns

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

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

- 4.17 Preferential category for spouse (e.g., cross cousin)
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony?
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Looking at 4.8, no one is told of a man and woman's relationship until it is discovered, therefore it is solely up to the man and woman. 2
- 4.31 Evidence for conflict of interest over who marries who: The man's relationship with his wife would be held a secret for as long as possible to keep any conflicts from arising. 1

### **Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare: Their fighting was often fierce but seldom resulted in any fatalities. 1
- 4.15 Outgroup vs ingroup cause of violent death:
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- 4.18 Cannibalism? No signs of cannibalism

### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size: Today, there is just one village on 202 acres of land in Laytonville with 250 residents. 1
- 5.2 Mobility pattern: (seasonality): Generally, there is great weather year round with it being in California, therefore no need for mobility patterns.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Their government is fairly simple, each village had a chief or a headman. The duty of a village chief was basically to be an advisor. When anything of great importance was to be decided, the village chief would summon the council, which was comprised of all their elder men. After each expressed his opinion, the chief normally would go along with the majority decision. Generally, the chief's son would succeed his father, but if a chief died without sons, they selected from among themselves. 1
- 5.4 Post marital residence: Looking back at 4.9, the husband would construct a new home for him and his bride once married.
- 5.5 Territoriality? (defined boundaries, active defense): The Cahto were not professional warriors, but when their rights were challenge and their lands were invaded, they would make war with ferocity. Their nearest neighbors would sometimes set fire to the brush on Black Rock Mountain with intention of making a game drive. They would strike out against these practices because this was a place where they gathered their food. 1
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization
- 5.9 Specialized village structures (mens' houses): : The traditional Cahto house was circular, built over a circular excavation about two feet deep. The space between the supporting posts was stuffed with slabs of wood and bark. An opening in the roof served to carry off smoke, and the doorway was a narrow opening in front. A whole family would live in one of these little houses, and for summer camps, brush lean-tos ere set up. 1
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: they made peaceful trade expeditions to Blue Rock, about twenty miles north of their village. Here, they exchanged baskets, arrows, and clothing for similar articles of the Wailaki. They also would make these trade expeditions to the coast, where they obtained shell-fish and seaweed. Their best friends were the northern Pomo and Coast Yuki to the south.
- 5.13 Indications of social hierarchies?

### **6. Ritual/Ceremony/Religion (RCR)**

- 6 Time allocation to RCR: Most nights, the women would assemble for singing in chorus. One of the best singers would lead, and the two others kept time by striking one bone with another. The men took no part in this, but would hang around and listen. 1
- 6.1 Specialization (shamans and medicine):
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals: In midsummers, their boys were led out to a solitary place by teachers and learned their stories and customs. In the winter, the boys would assembl again in the ceremonial house and remain there during the four winter months for instructions on tribal folklore. 1

- 6.5 Myths (Creation): Their two Gods are Thunder and Nagaicho. They are attributed for the creation of Man out of the Earth. 1
- 6.6 Cultural material (art, music, games):
- 6.7 Sex differences in RCR: At puberty, the girls would receive special sacred instruction. They remained in or near their homes, abstaining from meat, and drinking little water for five months. During this time of learning they were not permitted to work, but instead were taught the tribal folklore. 1
- 6.8 Missionary effect:
- 6.9 RCR revival: The Cahto version of the Ghost Dance Ceremony consisted of about four nights of dancing with special detailed regalia and headgear
- 6.10 Death and afterlife beliefs: In preparation for burial, a corpse was washed, clothed in good garments, and wrapped in deer skins. A pit was excavated on a dry hillside and the bottom, laid with a floor of poles, covered with bark and several deer skins. On this was deposited the corpse, which was then covered with bark before throwing in the earth. The entire population accompanied the bearers to the grave and wailed loudly. Women, and occasionally men, cut their hair short as a symbol of grief. For persons of prominence, a mourning ceremony would be held in the year following their death. This ceremony marked the end of the mourning period, and those who had previously wept became immediately cheerful and smiling. 2
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Cahto people belonged to the Kuksu religion. The religious conceptions of the Kato tribe are grouped around two deities: Chéněsh or T'cenes, the creator, who is identified with thunder and lightning, and his companion, Nághai-cho or Nagaicho, the Great Traveler. The latter is a somewhat mischievous personage, who in the myth, constantly urges Chéněsh to acts of creation, while pretending that he has the knowledge and power to perform them, if only he has the desire to do so.
- In mythology, as in other phases of their culture, the Kato tribe showed their susceptibility to the double influence to which they had been exposed. With a creation story of the type prevailing in central California, they preceded it with an account of a race of animal-people who were swept from the earth by the deluge — a theme characteristic of North Pacific Coast mythology.
- The creator, Chéněsh, who is identified with lightning, dwelt in the sky. Below was an expanse of water, with a rim of land in the north. With his companion, Nághai-cho, he descended and turned a monstrous deer into land. Chéněsh created the people, but Nághai-cho made the mountains and the streams. In everything, the latter tried to outdo Chéněsh, playing the role of the buffoon and trickster. 2

## 7. Adornment

- 7.1 Body paint: Both men and women generally had tattoos on their faces and the chest designs consisted largely of upright lines, both broken and straight. 1
- 7.2 Piercings:
- 7.3 Haircut:
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.):
- 7.6 Ceremonial/Ritual adornment:
- 7.7 Sex differences in adornment:
- 7.8 Missionary effect:
- 7.9 Cultural revival in adornment:

## 8. Kinship systems

- 8.1 Sibling classification system:
- 8.2 Sororate, levirate:
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

## 9. Other interesting cultural features (list them):

### Numbered references

1. [www.cahto.org](http://www.cahto.org)
2. [www.native-languages.org/kato](http://www.native-languages.org/kato)
3. [www.billabbie.com](http://www.billabbie.com)
4. [www.ethnologue.com](http://www.ethnologue.com)