

1. Description

- 1.1 Name of society, language, and language family: **Wailaki**,
- 1.2 ISO code (3 letter code from ethnologue.com): **WLK**
- 1.3 Location (latitude/longitude): **37.41N 118.60W Round Valley, California**
- 1.4 Brief history: **1850 – Intertribal war with Chato and whites caused much tension and led to the relocation of the Wailaki to reservations**
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: **Warfare between white people and enemy Indian groups caused Wailaki to be moved to Round Valley Reservation with other tribes**
- 1.6 Ecology:
- 1.7 Population size, mean village size, home range size, density **1700AD about 2700; 18 villages**

2. Economy

- 2.1 Main carbohydrate staple(s): **Roots and berries**
- 2.2 Main protein-lipid sources: **Fish (Trout & Steelhead), Nuts (acorns), Deer (3)**
- 2.3 Weapons: Bow and arrow, blowguns?: **Spears (also used for catching fish with dip nets); Bow and arrows (3)**
- 2.4 Food storage: **Dried food in late summer in preparation for winter, five species of acorns shelled and stored in dry pits which were lined with grass and leaves and covered with dirt; “Sometimes a head-man had his dependents dig a large and fairly deep pit beside a perennial spring, and while he himself remained there to direct the business, his people gathered and brought in many basketfuls of black-oak acorns and threw them unshelled into the pit. When the pit was nearly full, the acorns were covered with rough slabs of driftwood, and there they remained all winter, with the water from the spring constantly running over them. By this process the bitter tannic acid was leached out. From time to time the chief would come to taste them, and in the summer when the process was complete he invited all the adjacent villagers to attend a great feast.” (3)**
- 2.5 Sexual division of production: **Women gathered bulbs, seeds, and nuts; Men united in hunting parties; after successful hunts women and children headed out to bring back skin and meat of deer; old men made hemp ropes (3)**
- 2.6 Land tenure: **Had permanent residences built for the winter months however they left in the summer to hunt and gather in the hills and returned only to store some food (1)**
- 2.7 Ceramics: **No**
- 2.8 Specified (prescribed or proscribed) sharing patterns: **All food was distributed among the tribe**
- 2.9 Food taboos: **None**
- 2.10 Canoes/watercraft? **No canoes**

3. Anthropometry

- 3.1 Mean adult height (m and f): **No information found**
- 3.2 Mean adult weight (m and f): **Possible obesity**

4. Life History, mating, marriage

- 4.1 Age at menarche (f): **No specific age but ceremonies for entire length were held**
- 4.2 Age at first birth (m and f): **None found**
- 4.3 Completed family size (m and f): **None found; 1 to 3 wives per man though (3)**
- 4.4 Inter-birth-interval (f): **No**
- 4.5 Age first marriage (m and f): **Not found however evidence shows that marriage happened as soon as women were of marriage age**
- 4.6 Proportion of marriages ending in divorce: **Not common but men were allowed too while women could lose family members if they left their husband without a good reason (3)**
- 4.7 Percent marriages polygynous, percent males married polygynously: **No percentage; chief had 2 or 3 wives; some men had 2 and rarely was 3; reason could be if man was good provider he would take wives younger sister when she was of age (3)**
- 4.8 Bride purchase (price), bride service, dowry?: **Information shows that bride purchase was seldom (3)**
- 4.9 Inheritance patterns: **Possible Matrilineal system (handed down from mother to daughter, or aunt to niece, etc) children belong to mother’s clan rather than father’s clan (2)**
- 4.10 Parent-offspring interactions and conflict: **None**
- 4.11 Homosexual activities, social attitudes towards homosexuals: **No homosexuals or attitudes toward them**
- 4.12 Pattern of exogamy (endogamy): **No**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? **No specific beliefs**
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) **No specific beliefs**
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? **No**
- 4.16 Occurrence of sexual coercion, rape **No**
- 4.17 Preferential category for spouse (e.g., cross cousin) **None**
- 4.18 Do females enjoy sexual freedoms? **No**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring **No**
- 4.20 If mother dies, whose raises children? **Father’s side (3)**
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females **1:1-3 (3)**
- 4.22 Evidence for couvades **No**
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) **No difference**

- 4.24 Kin avoidance and respect? **Men were not allowed to talk to their mother-in-law or daughter-in-law but had to speak to them through his wife (3)**
- 4.24 Joking relationships? **No**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations **Matrilineal (2)**
- 4.26 Incest avoidance rules **Marriage prohibited between blood relatives (3)**
- 4.27 Is there a formal marriage ceremony? **Simple marriage ceremony; spending the night with bride was considered marriage (3)**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? **Got name after a few days alive, got another name at one year of age (3)**
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) **Intertribal marriage with Yuki (3)**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Arranged between fathers**
- 4.31 Evidence for conflict of interest over who marries who: **No; only no blood relatives**

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: **None given**
- 4.15 Outgroup vs ingroup cause of violent death: **None given**
- 4.16 Reported causes of in-group and out-group killing: **Out-group, war w/ other Athabascans (3)**
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **Numerous, excellent friends with Yuki, enemies with Kato (3)**
- 4.18 Cannibalism? **No**

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **30**
- 5.2 Mobility pattern: (seasonality): **Only occupied village during six winter months, during summer the people dispersed through the hills in search of small game and plant food (1)**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Elders; chief – cheghankunes: addressed the community**
- 5.4 Post marital residence: **went back and forth between man and woman's family (3)**
- 5.5 Territoriality? (defined boundaries, active defense): **Possibly, did have winter residences but left in the summer and not account of them actively defending it**
- 5.6 Social interaction divisions ? (age and sex): **Children hung with mothers (3)**
- 5.7 Special friendships/joking relationships: **Friends, nothing special**
- 5.8 Village and house organization: **Chief was usually chosen by wealth and generosity (3)**
- 5.9 Specialized village structures (mens' houses): **Large conical houses dedicated to dancing, singing, and ceremonies; sweathouses – men, women and children assembled in it and would sweat from heat from a fire (3)**
- 5.10 Sleep in hammocks or on ground or elsewhere? **Unknown**
- 5.11 Social organization, clans, moieties, lineages, etc: **Lineages and clans were drawn through the mothers line**
- 5.12 Trade: **Traded dentalia to Kato (Indians) in exchange for baskets, arrows, and clothing; traded salt and clam disc beads to Lassik (Indians), dentalia to Karok (indians) and bows and whole clam shells to Yuki (Indians)**
- 5.13 Indications of social hierarchies? **None besides chief who was usually the wealthiest**

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: **Didn't seem to be highly important besides creation myths**
- 6.1 Specialization (shamans and medicine): **Medicine-men, shamans, sucking-doctors, dreamers**
- 6.2 Stimulants: **None found**
- 6.3 Passage rituals (birth, death, puberty, seasonal): **Buried dead in mats or skins but cremated those who fell in battle; adolescent ceremony held for girls (little information); Boy were trained with the candidates for medicine-men where they were restricted from food, drink, and sleep for many days; large ceremonies for girls on their first period which usually lasted the entire length of it (3)**
- 6.4 Other rituals: **Names – few days after birth baby received name of something father was eating, at about one year old they received name for action or feature; 3 or 4 ears were pierced and girls received tattoos 1 or 2 years before puberty (3)**
- 6.5 Myths (Creation): **Coyote (trickster) holds principal place in their mythology, he is portrayed as acting under the direction of his father, secured daylight and heavenly bodies, and fire which he succeeded in stealing from their guardians, established fishing places and ordained social and other customs (3)**
- 6.6 Cultural material (art, music, games): **Games – Tynla (grass game), Kaidlte, Neiltechat, wrestling matches, swimming (3)**
- 6.7 Sex differences in RCR: **Only known is puberty**
- 6.8 Missionary effect: **No missionary account**
- 6.9 RCR revival: **None known**
- 6.10 Death and afterlife beliefs: **believed that those who died went to "Yo" (beyond) (3)**
- 6.11 Taboo of naming dead people? **No**
- 6.12 Is there teknonymy? **No**
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **No religion but had creation myths with coyote**

7. Adornment

- 7.1 Body paint: **no**
- 7.2 Piercings: **few had or could afford but those that did wore pendants of dentalium shells on strings and some had a straight bit of bone in the septum of the nose (3)**
- 7.3 Haircut: **men tied hair into knot in the back; while women spilt it into two and tied behind shoulders (3)**
- 7.4 Scarification: **None**
- 7.5 Adornment (beads, feathers, lip plates, etc.): **shell-bead necklaces were commonly worn by women (3)**
- 7.6 Ceremonial/Ritual adornment: **none, quite basic clothing and sometimes even naked; dance costumes (3)**
- 7.7 Sex differences in adornment: **Women have noses, cheeks, and chins tattooed and deerskin skirt with deerskin over shoulders in winter; men wore deerskin apron and possible deerskin over shoulders in the winter; (3)**
- 7.8 Missionary effect: **None**
- 7.9 Cultural revival in adornment: **No**

8. Kinship systems

- 8.1 Sibling classification system: **No**
- 8.2 Sororate, levirate: **No**
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): **No**

9. Other interesting cultural features (list them):

Took whole heads of enemies they killed in battle (3)

Numbered references

1. <http://www.accessgenealogy.com/native/tribes/athapascan/wailakindianhist.htm>
2. http://matriarchy.info/index.php?option=com_content&task=view&id=152&Itemid=36
3. <http://www.worldwisdom.com/public/viewpdf/default.aspx?article-title=Wailaki.pdf> BEST SOURCE