

1. Description

1.1 Name of society, language, and language family: The society is called the Wintu people. They have several other names, including “Wintun.” The language that they speak is Wintuan, a dormant language similar to Nomlaki and Patwin (1). The three major regions all spoke different dialects from one another, so if a Northern Wintu met a Central or Southern Wintu, they would likely have a hard time communicating with one another (3, pg 438).

1.2 ISO code (3 letter code from ethnologue.com): WNW (1)

1.3 Location (latitude/longitude): There are three groups within this group, so there is not a specific location of latitude and longitude for which these people can be found. That being said, the Wintu people can be located north of Cottonwood Creek in the northern part of the Sacramento Valley in California. The people live as far north as the beginning of the Trinity river (1). The total area of the “Wintu Proper” people extends for about 50 miles (2, pg 1).

1.4 Brief history: As mentioned before, there are three groups of Wintu: the southern Patwins, the central “Wintun Propers” or Nomlaki, and the more northern Wintu (2, pg 1). Historically speaking, the most highly populated area of Wintu people has always been the McCloud area, and that is where most of the Wintu currently reside (2, pg 1). Though they have let go of virtually all of the traditions of their ancestors, the Wintu people do still exist today in Northern California. A particular tribe within the Wintu, those residing near the McCloud River, currently have a population of 150 (4). For the intents and purposes of this report, all references are made to the traditional Wintu of years past.

1.5 Influence of missionaries/schools/governments/powerful neighbors: The more southern Wintu people were strongly influenced by their Pomo and Maidu neighbors. For example, it is noted that the Wintu and the Maidu both partook in a ceremony known as the “Hesi” ceremony (3, pg. 438).

1.6 Ecology: The Wintu people lived in the northern part of the Sacramento Valley in California. They lived near many water sources, including the Cottonwood Creek and Trinity River. They were able to take advantage of the woods around them and make their homes and various other objects out of wood. The Wintu used the rivers and creeks to bathe and create steam houses to cleanse themselves and took advantage of the freshwater sources to fish. They often hunted larger game like deer, but they also hunted smaller game like rabbits and gophers. They were able to take advantage of the grassy areas and gather many different types of tubers and berries, but acorns were their primary carbohydrate staple (2, pg. 1, 9-15, 18, 20).

1.7 Population size, mean village size, home range size, density: In 1910, a census was taken of the central Wintu people (“Wintun Proper”) which indicated that there were around 395 people living in the village (2, pg 1). Another source reports that a group of Wintu living near the McCloud River once had approximately 14000 members, a number which dwindled to 400 members in 1910. Today there are less than 200 members still living in that community (4).

2. Economy

2.1 Main carbohydrate staple(s): The Wintu people consumed a few different types of carbohydrates, but the primary staple was acorns. Immature green acorns were preferred over ripe dark acorns because the green acorns made a “smooth white sticky soup” that was preferred over the “dark soup” made from the ripe acorns that had fallen to the ground. There were a few “rituals” so to speak involved in acorn gathering. The main “ritual” is that which occurs when an acorn tree is discovered. Depending on the location, the one who found the tree would either claim the whole tree, or just a single branch that had many acorns to be procured. If the person was claiming the whole tree, that meant that the tree was in a location where it was unlikely that others would find the tree. This tree was claimed by lining the trunk with sticks as a signal to anyone who might happen to come by that the tree was claimed by someone else. If the tree was in a location that it was likely to be found by others, only a single, fruitful branch, would be claimed by leaning a single stick against the trunk, directly beneath the branch that was to be claimed. The Wintu people also ate “buckeye” or *yonot*, which was the second most important carbohydrate substance to the Wintu. These were gathered and then roasted in the fire until the inside could be squeezed out of the husk. Then the inside was mashed with the feet until smooth and then made into bread. Manzanita berries were plentiful and were collected and ground down into a flour which was dried over several days and then made either into a soup or into an unfermented cider. Other tubers were collected and eaten like “Indian potatoes,” “pussy’s ears,” and “snake’s head.” Ruybarb, spinach, tiger lily bulbs and wild onions were also among the carbohydrate staples that nourished the Wintu (2, pg. 18, 20).

2.2 Main protein-lipid sources: The Wintu people were known to primarily consume deer as a protein-lipid source, but they also consumed bear and rabbit, as well as rodents, quail and gopher. The Wintu people also eat insects, particularly grasshoppers, which are obtained by burning large areas of grassland (2, pg. 9-15).

2.3 Weapons: Bow and arrow, blowguns?: The Wintu people used bow and arrow as well as snares to hunt and trap their food sources, like deer. In addition to snares, concealed pits were also used to trap prey. Lastly, “dead falls” were used to kill mice and other small rodents (2, pg. 9, 13). The Wintu had two unique ways in which they caught

fish. They not only poisoned the fish with soaproot, using a dam to block the water and fish in a stream in one area, allowing the poison to work, but also harpooned fish, particularly salmon. Lastly, the Wintu also trapped fish (2, pg. 16, 17). The Wintu's array of war weapons was wide. They had daggers, spears, hammers and anvils in addition to their bow and arrow (2, pg. 125).

2.4 Food storage: Some of the Wintu food taboos required that the animal be eaten immediately, and other taboos allowed the animal to be kept longer. For example, salmon caught late in the salmon fishing year were conducive to immediate drying, and were split, held open and dried in the sun to preserve them (2, pg. 16). The Wintu stored whole buckeyes for the winter and then made a soup out of whatever fruit had rotted (2, pg. 20).

2.5 Sexual division of production: The men were more known for hunting, and the women were more known for cleaning and distributing the kill once it was brought back to camp. For the most part, women were primarily in charge of gathering the carbohydrate resources, while the men were in charge of hunting the protein resources (2, pg. 23). However, gathering certain resources required both genders. Men would climb the acorn trees to shake the acorns down, while the women gathered the acorns below. The women would remove the tops of the acorns with their teeth on site and then everyone in the village would gather together to help shell the acorns at night (2, pg. 18). Women were also responsible for bringing water back to camp, as well as gathering the fuel. The Wintu often collaborated in efforts. To build homes, the men would fell the large logs and the women would gather the smaller and lighter logs and then carried away the unwanted debris (2, pg. 23).

2.6 Land tenure: None found.

2.7 Ceramics: Ceramics were unnecessary, as the Wintu women made baskets to carry food and water in, and there has been no evidence to suggest that the Wintu made ceramics (2, pg. 23).

2.8 Specified (prescribed or proscribed) sharing patterns: It is said that the person whose arrow "first grazed the deer" was believed to be the "owner" of the food. The food was brought back to this person's dwelling and then butchered to be distributed amongst the population (2, pg. 9).

2.9 Food taboos: After an animal is killed, the carcass is carried back to the living quarters, butchered and then carried in a make-shift back entrance. The reasoning behind only carrying the animal in a back entrance is because the front entrance could have been "contaminated" by menstrual fluids. The butchered meat was then placed on the floor that had been covered with evergreen branches. The women stood outside and received and distributed the meat, unless the family that had killed the animal decided to give a small celebratory feast. If this is the case, no meat was distributed, and was instead consumed during the feast. All left overs were distributed to various families after the feast. The head of a deer was roasted separately from the other meat, and young women were not allowed to consume head meat. Older women were allowed to consume head meat, but only when consumed with a cold corn mush, not a hot or salty corn mush. Anyone that ate head meat had to wash their hands in a special container, and the water that was used to wash the hands of those who ate head meat was poured over rocks. Additionally, young men were not allowed to eat sinew because the sinew would shine at night, attracting bears. Younger people were not allowed to eat upper rib meat, because it was believed that it would effect parturition in women and in men it would effect their wives during childbirth. It was believed that flank meat would stretch the stomach, and thus young women were forbidden from eating flank meat. Entrails were thought to prevent parturition and paunch was believed to cause premature wrinkles, thus young women were forbidden from these items. Older people were the only ones allowed to eat the ovaries and uterus. Lastly, the lower jaw of the skull of the animal was hung in a tree to attract more prey (2, pg. 9-10). When women are about to give birth, she, her husband and the midwife all abstain from eating salt and drinking cold water, as well as from eating meat. When the child outgrew his second basket, the woman was then allowed to begin to eat deer meat once more. Once the child had all of his teeth, the woman was then permitted to eat sucker, trout and squirrel (2, pg. 47).

2.10 Canoes/watercraft? Anthropologists have found no evidence to suggest that the Wintu people ever had a canoe. However, the Wintu did have a raft-like watercraft which was made by bundling together several logs and propelled by poles, not paddles. This was never used to travel up or downriver, this was mainly just used to cross small rivers and streams (2, pg. 125).

3. Anthropometry

3.1 Mean adult height (m and f): None found.

3.2 Mean adult weight (m and f): None found.

4. Life History, mating, marriage

4.1 Age at menarche (f): None found.

4.2 Age at first birth (m and f): None found.

- 4.3 Completed family size (m and f): Exact statistics could not be found on completed family size, but the general consensus amongst the Wintu is that it was more desirable to not have any children at all, so it is likely that the completed family size was fairly small (2, pg. 45).
- 4.4 Inter-birth-interval (f): Exact statistics could not be found regarding the inter-birth interval, but it is noted that the Wintu at least partially attempted to control their IBI by eating different types of roots and herbs for contraceptive purposes (2, pg. 45).
- 4.5 Age first marriage (m and f): No specific statistics regarding age of first marriage could be found, but it is noted that the Wintu had very lax thoughts on the institution of marriage, so very young boys and girls could decide to marry and it would have been deemed acceptable in the eyes of the tribe (2, pg. 54).
- 4.6 Proportion of marriages ending in divorce: Because marriage was such a “casual” institution in Wintu culture, divorce was relatively common, although exact statistics could not be found. In fact, the only steps to divorce were to move out of the same dwelling space (2, pg. 54, 56).
- 4.7 Percent marriages polygynous, percent males married polygynously: An exact percentage of polygamously married men could not be found, though it was permitted. Monogamy was the general trend amongst the Wintu people, though “men of importance” often had several wives. In fact, the “second wife” was often a relative of the first wife, usually a sister. In the case of polygamy, the first wife had priority over the subsequent wives, and priority was bestowed in the order in which the wives were taken (2, pg. 55).
- 4.8 Bride purchase (price), bride service, dowry?: Because marriage was a “casually contracted relationship” among the Wintu people, there was a rather informal form of bride purchase. However, when this informal relationship did not occur, a young man would bring gifts, most particularly meat, to the girl’s parents for a few months. If they deemed the gifts to be sufficient, the man could marry their daughter. If they rejected the gifts, then the man did not continue his pursuit. However, a man would continue his pursuit if the bride-to-be’s parents accepted his gifts despite the bride-to-be leaving the home indicating she did not want to marry this man. A woman could pursue a man in marriage in Wintu culture. All a young woman would have to do is go to the man’s house and assist his mother in the preparation of the items gathered that day. Both families exchanged gifts when a formal marriage was decided upon. Because these gifts were comparable in value, “bride-purchase” was not felt within the culture, although the courtship process appears to be a bride-service process (2, pg. 54).
- 4.9 Inheritance patterns: Children were often adopted by relatives that lived in close proximity to the parents. In this case, an adopted child was given the same status as a legitimate child of the man (2, pg. 48).
- 4.10 Parent-offspring interactions and conflict: Mothers were highly involved in their children’s development. Women nursed their children until age 2-4. Very early on, women back gently but firmly striking their child’s feet with a fire poker to keep the feet small. To make their child more attractive, a woman would rub the cheek bones upward in order to ensure that they would be high. Breast milk was used to wash the eyes, skin and hair of the child to keep the eyes healthy and to ensure soft and smooth skin and hair (2, pg. 47).
- 4.11 Homosexual activities, social attitudes towards homosexuals: Homosexuality was a recognized practice for both genders, though it was not associated with a supernatural or higher power. Sometimes the sexual division of labor was reversed in the case of homosexuality, like that of two men who lived together who both did “women’s work” (2, pg. 48).
- 4.12 Pattern of exogamy (endogamy): It is noted that there were “no rules about exogamy, but the closeness of relationship within the local group often fostered marriages outside the village” (2, pg. 56).
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? None found.
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”): Women had many strict taboos that they had to observe while pregnant, and it was thought that they were much more susceptible to magical influence during pregnancy, though it was not believed that there was any supernatural involvement in the actual conception of a child (2, pg. 45).
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? There is no evidence to suggest that conception was believed to be an incremental process (2, pg. 45).
- 4.16 Occurrence of sexual coercion, rape: Infidelity was extremely taboo to the Wintu people, making it likely that sexual coercion or rape was incredibly rare (2, pg. 56).
- 4.17 Preferential category for spouse (e.g., cross cousin): It was staunchly forbidden for Wintu first cousins to marry, and it was extremely taboo for Wintu second cousins, because it was thought that children that resulted from a cross-cousin marriage would be born cross-eyed (2, pg. 56).
- 4.18 Do females enjoy sexual freedoms? In the more informal marriage situation, women had total sexual freedom, because if they did not wish to be married to a man, they simply would refuse his advances. Another indication of female sexual freedom among the Wintu is the fact that a Wintu woman was also able to pursue a man. One

evidence that there was restricted female freedom in terms of sexuality is in the situation in which a young man would come and offer gifts to a young woman's family and she would leave the house, indicating she rejected his advances. It was thought to be more manly to continue to pursue the relationship despite the female's open and obvious disdain (2, pg. 54).

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Because divorce was so easy to achieve, it was expected that a couple would remain faithful to one another so long as they were married. Bastard children were very taboo and labeled as *patdokosila* (child abandoned by his father), *seila* ("everyone's child," or a child born to a promiscuous woman) or *braxaila* ("brush child," or a child born to a promiscuous mother) (2, pg. 56).

4.20 If mother dies, whose raises children? Generally, if a woman dies while giving birth, her children are also killed and then they are all buried together (2, pg. 46).

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: None found.

4.22 Evidence for couvades: Though not totally the same as a couvade, in the month leading up to delivery, women were taken to a menstrual hut where they were to remain uncontacted by men. They were not to eat salt or drink cold water. Similarly, the husband and the midwife also observed these restrictions as well. Another related fact is that men were required to purify themselves by either taking a "sweat bath" or by "washing in running water" (2, pg. 45, 47).

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Infidelity was very taboo and therefore very uncommon, so there were rarely instances in which there was a debate as to the father of a child (2, pg. 56).

4.24 Kin avoidance and respect? A man could not come within a few feet of his mother-in-law. They were always extremely respectful in their address of one another, even walking alongside a trail in order to avoid crossing paths too closely. This respectful, albeit removed, relationship was mirrored in the relationship between a man and his daughter-in-law. It was inappropriate for anyone to stare at an in-law for any length of time (2, pg. 55).

4.24 Joking relationships? Young men and their mother-in-laws were staunchly forbidden to joke with one another and it was extremely taboo for this to occur (2, pg. 55).

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations): Descent was quite patrilineal in that a man was aware that he has "got to be with his children. He has got to teach them how to do things." Men were charged with teaching their children how to be upright and productive members of the community. This responsibility extended to adoptive fathers, as well as biological fathers (2, pg. 48). That being said, the naming system, which is noted previously, indicates that there was also a bilateral pattern of descent, indicating that the Wintu society was relatively complicated (2, pg. 50).

4.26 Incest avoidance rules: As previously noted, it was absolutely forbidden to marry one's own cousin, so it is extremely unlikely that incest occurred amongst the Wintu people, most particularly because they believed that a child born from two relatives would be born cross-eyed (2, pg. 56).

4.27 Is there a formal marriage ceremony? There was not really a formal marriage ceremony. Generally speaking, a couple that was attracted to one another moved in together and began having intercourse and was thus considered "married" by the rest of the Wintu community (2, pg. 54).

4.28 In what way(s) does one get a name, change their name, and obtain another name? There were several general names in which the Wintu were called throughout several stages of life. Males were called *kuretaila* as a baby, *xerit* from ages ten to fourteen, *wita* as a respected adult and *kiyemila* as an adult. Females were called *pukustaila* as a baby, *batlasbe* around age eight or nine, *batlastot* during puberty, *loimis* as a maiden, *pokta* as a married woman and *pukaiila* as a mother. These names were simply appointed as a general name that changed with age (2, pg. 49). First names could either be inherited from the mother or the father, but a child remained nameless until he was old enough to understand the meaning behind his name, because naming a child too early could cause him to die very young. A living person could bestow his name on a child, but in doing so relinquished the luxury of using that name for himself. A "nickname" of social or cultural importance could be bestowed by the community upon adulthood, and it was very common for the Wintu men to have several names, though it was rare for Wintu women to have more than one name (2, pg. 51-52).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): As previously noted, there is no "preference" to who marries who with regard to within or outside the community, but it was rare for the Wintu to marry within their own community due to the taboo of marrying a close relative and the believed implications associated with that relationship (2, pg. 56).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Often, if a couple were attracted to one another, they simply began to live together and were considered married by the rest of the community because marriage was so casual. Marriage was very rarely arranged by kin, and was instead usually a contract between the

couple themselves. The primary time when a marriage was arranged in Wintu culture was in the case of a man's polygamous marriage. In this case, he typically purchased his subsequent wives from their parents (2, pg. 54).

4.31 Evidence for conflict of interest over who marries who: There was no evidence that there was a conflict of interest over who marries who because marriage was such an informal institution amongst the Wintu and a Wintu couple often simply chose to start living together and were thus considered married in the eyes of the community (2, pg. 54).

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: Though specific statistics could not be found, it is noted that "war was not waged by large numbers, nor were more than a few individuals killed," making it highly unlikely that there were a large percentage of male deaths due to warfare amongst the Wintu people (2, pg. 37).

4.15 Outgroup vs ingroup cause of violent death: Should an in-group killing occur for whatever reason, it was expected that the kin of the deceased avenge the death of their relative in the manner of violent death, and thus a common cause of ingroup violent death was revenge. Generally speaking, ingroup death was generally a means of social justice, so ingroup violence was rare. There was rarely outgroup violent death, though the cause of outgroup death was almost always a personal feud and very rarely due to a large-scale dispute. It is noted that "theft and murder" were generally the causes of outgroup violence (2, pg. 35-38).

4.16 Reported causes of in-group and out-group killing: There were several reported causes of outgroup killing, all involving retaliation. For example, one man was killed for stealing a Wintu's dog. Another man was killed for stealing food from the Wintu village (2, pg. 37).

4.17 Number, diversity and relationship with neighboring societies (external relations): For the most part it is noted that the Wintu were relatively friendly with their neighbors. That being said, the extent of friendliness was highly dependent upon the village and familiarity of the village with their neighbors. The higher the familiarity, the more friendly the relationship. The Wintu were occasionally raided by their neighbors the Modoc and prisoners were taken to be made into slaves. This type of raid was fairly uncommon, however (2, pg. 37).

4.18 Cannibalism? None found.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: While specific data regarding the mean village size could not be found, it has been noted that the number of people living in a single village depended not only on the number of homes within the village, but also the number of people living within the home, both of which were relatively variable. The homes contained a biologically related family and the number of homes ranged from several to several dozen (2, pg. 28).

5.2 Mobility pattern: (seasonality): The Wintu had permanent camps, presumably near water sources, where they would wait out the cold and snowy winter months, and then they would fan out into smaller camps during the spring, summer and fall to hunt and gather more effectively, yet it is noted that they would always come back to the same general vicinity of their permanent camp every year (2, pg. 28).

5.3 Political system: (chiefs, clans etc, wealth or status classes): Technically speaking, the right to being chief was passed from father to son, but this was not strictly observed because chieftanship was only passed on if the son possessed the leadership qualities necessary to perform his duties. If the eldest son who should be accepting the chieftanship position proves himself to be unworthy of the position, the chief would be succeeded by the next eldest son or a male relative who has proven himself worthy and capable of leadership. That being said, the term that denoted "chief" in Wintuan could be used to refer to any individual in society who was respected by all. Headmen and "subchiefs" also lived in the village to assist the chief with any duties he could not take on himself. The primary duty of chiefs were to organize villagers for battle, though he was not necessarily expected to partake in the battle itself (2, pg. 28-31).

5.4 Post marital residence: Married couples could live in either the male or the female's village, but they rarely lived with either party's parents after marriage (2, pg. 55).

5.5 Territoriality? (defined boundaries, active defense): None found.

5.6 Social interaction divisions ? (age and sex): There is evidence to suggest that there is a division of the group when women are menstruating, though there is also evidence to suggest that this practice was not observed strictly, as the meat from a kill had to be carried in a special entrance to avoid contamination by menstrual fluids (2, pg. 9).

5.7 Special friendships/joking relationships: Typically, husbands and wives had a very respectful relationship with one another, but joking was permitted in other relationships, especially in same-gender friendships. In these relationships, it was common to tease and make sexual jokes, although a certain level of respect was still maintained (2, pg. 64).

5.8 Village and house organization: The major groups of the Wintu people are further broken down into villages, which are then broken down even further (3, pg. 448). The villages come together for various occasions. Sometimes the villages will come together for a ritual, and other times the villages will come together for a drive for food, such as the grasshopper drive in which several villages would cooperatively burn and drive grasshoppers out of their grassland habitat to capture the grasshoppers for food (2, pg. 14).

5.9 Specialized village structures (mens' houses): There is a special hut in which girls must reside when they are menstruating (5). This hut is first built some distance away from the family hut upon a girl's first menarche. She must reside there, eating only acorn soup which is cooked for her by her mother or grandmother, for a period of several months (2, pg. 52). Additionally, there are "salmon huts" that can be found near the places in which the Wintu fish. It is extremely taboo for a young woman to go there, although older women often go with their husbands there (2, pg. 16). There were also steam houses, bird blinds for hunting, dance houses and earth lodges (2, pg. 122-123).

5.10 Sleep in hammocks or on ground or elsewhere? The Wintu slept in bark houses in their permanent camps, and within these houses they slept on piles of brush around the fire which was made in the center of the room (2, pg. 122).

5.11 Social organization, clans, moieties, lineages, etc: The smallest "unit" of Wintu society was the immediate family. A "village" was a group of several bark houses that housed a biologically related family. The number of houses could range from a few to a few dozen. This was the more "permanent" housing structure, which was usually employed in the wintertime. During the spring, summer and fall, it was not uncommon to establish more "temporary" camps in the woods (2, pg. 28).

5.12 Trade: Ingroup trade was generally very easily accomplished. The Wintu were incredibly straightforward and if they had a neighbor who had an item they wanted, they would simply ask for the item as a gift. That being said, it was extremely taboo to not offer a gift in return within several weeks of receiving the gift. Occasionally, obsidian or wooden objects were traded with foreign groups, but this primarily occurred with the Northern Wintu and the Shasta Indians, because of their close proximity to one another. Salt was also sometimes traded with foreign neighbors. Sometimes elkskin, etc. was traded, as well (2, pg. 24-25).

5.13 Indications of social hierarchies? Chiefs were rarely expected to hunt, fish or partake in any difficult or trying tasks. Chiefs tended to be the wealthiest in the village, though it is unsure if the chiefs were wealthy because they were the chief or if they were chosen to be chief because they were wealthy (2, pg. 34).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: None found.

6.1 Specialization (shamans and medicine): Shamans were known as "directors" of various ceremonies, and they helped decide and lead whichever dance was to be performed at the ceremony. Any dance could be performed at any ceremony, all though certain ceremonies required a specific dance to be had at the ceremony, in addition to any others that the director felt should be included (3, pg. 439).

6.2 Stimulants: It is noted that the Wintu did not allow their Manzanita berries to rot and ferment into alcohol because they considered the fermentation process as allowing the fruit to "go bad" (2, pg. 20). Though not necessarily a "stimulant," roots and herbs were used as contraceptive methods (2, pg. 45).

6.3 Passage rituals (birth, death, puberty, seasonal): A boy was not allowed to eat any portion of his first kill (2, pg. 9). A "puberty ceremony" is performed for young girls who start their first period. The village gathers and sings "puberty songs" and then make the young woman live in a special hut. The people sing and dance for one month, and thus the puberty ceremony is over (5). Additionally, there are several other rituals and rites of passage that a woman must go through upon her first menarche. Girls are forbidden to sleep in the first 5 days of their first menarche, because dreams were thought to have a malevolent effect on health. Additionally, a girl was not allowed outside of her menstrual hut except at night. If a girl had an urgent reason to leave her hut during the daytime, she would have to hide under a basket or animal skin so that others could not see her. Bark was burned in the hut to ward off the evil spirits that may try to attack her during her period (2, pg. 53). When a woman is finally allowed back into the village after giving birth, a ceremony was held to help welcome her back into society (2, pg. 47). Another rite of passage is losing the first tooth. When a child loses his first tooth, he must throw the baby tooth to the north and then pray to the gods for more teeth with his right hand raised. If a young woman wanted her ears pierced and chin tattooed, it was done in early adolescence. The tattoos were from the lower lip to the chin with one, two or three bands running vertically down (2, pg. 47-48).

6.4 Other rituals: After a kill, particularly a bear, the Wintu would stretch the hide and then dance in front of it chanting and singing. Though the men also danced and sang to the kill, the women were more known for singing to the animal. In fact, if the kill was a female animal, the women were known for grasping the animals limbs and

asking the animal to bestow upon them various different skills and talents, such as basket making and cooking (2, pg. 11). The Wintu also were known for various ceremonies to help provide bountiful wild growth and successful hunting seasons, as well as general prosperity and happiness. One of these ceremonies, the Toto, was performed to ensure there would be a plentiful harvest of “green foods,” like wild bulbs, tubers and other edible plants. Another ceremony, the Hesi, was performed to ensure an abundant harvest of “ripe foods,” like seeds, Manzanita berries and acorns. Given the duration of the ceremony, the Hesi seems to be more important than the Toto. This four-day, four-night event is something that all of the people observe meticulously (3, pg. 438-440). Another “ritual” so to speak that the Wintu partook in was the placing of the firstborn in a large wooden basket. This was believed to prevent the conception of more children, because it was generally thought that it was better to not reproduce. In fact, should the firstborn die, the child and his cradle were both burned together (2, pg. 45). There were many rituals surrounding pregnant women. If a woman wanted to have a male child, she would chew a grass that the Wintu used to weave baskets because it was believed that this hard work of chewing would make the child also hard working. Women who were pregnant were to staunchly avoid all wild animals and rainbows, as either of these could cause supernatural birth defects (2, pg. 45).

6.5 Myths (Creation): Myths were often told on winter nights by a selected storyteller who was well versed in the myths of the Wintu people. It has been said by Wintu people that myths are to the Wintu as the “Bible is to white people” (presumably the Wintu who were saying that were referring to religious missionaries when referring to “white people”). Some anthropologists believe that the Wintu used myths to explain the origin of natural phenomena, while others report that the myths had not religious or functional purpose, whatsoever. For example, there is some evidence to suggest that myths were given as a replacement for an explanation of natural phenomena, as is the case of the myth called “Thunder and Lightning,” yet there is additional evidence to suggest that there was no religious significance to the mythology at all (6).

6.6 Cultural material (art, music, games): Women had a very typical role of making baskets, but the men were in charge of various crafts, like making the bows and arrows, as well as tanning the hides of various kills (2, pg. 23). Drums, flutes and rattles made of split sticks of elderberry were all commonly used by the Wintu for dances or ceremonies (2, pg. 122).

6.7 Sex differences in RCR: As previously noted, there were many menstruation and birth ceremonies and rituals, which obviously only applied to women. No evidence was found to suggest that there were rituals strictly for males, though there were several ceremonies and rituals in which both genders partook (2, pg. 9, 47, 53).

6.8 Missionary effect: None found.

6.9 RCR revival: None found.

6.10 Death and afterlife beliefs: It was important that the body be buried as soon as possible after death, preferably the same day if possible. Generally speaking, burial took place in the earth in a communal graveyard. Kin was buried close together in the communal graveyard in places chosen by a group of elderly community members who were charged with the task of remembering previous burials and choosing locations for the current body. Should a previous grave be disturbed in the digging of a new grave, the bones of the discovered grave were wrapped in an animal skin and then reburied with the current body. It was customary and expected to wail loudly on the journey from the hut of the deceased (through a specially made opening in the back of the hut) to the graveyard. Accompanying the body at the right hand was a drink for the soul made of acorn mush. Additionally, it was customary a dog of the dead to be killed and then buried along with the body so that the soul of the dog would make the journey to the afterlife along with the soul of his master. Children were often “swung” over the grave of their deceased relatives to keep them safe from an early death or to prevent them from inquiring of the whereabouts of their dead relatives. A speech was then made about the deceased by a relative of the deceased and then the grave was covered by white sand if it was available at the time. Anyone who had come in contact with the deceased then had to purify himself following the burial. The residence in which death occurred was then burned along with everything in the dwelling. If there were inflammable items in the house, they were broken and discarded, because the dwelling was no longer considered “pure” (2, pg. 65-67).

6.11 Taboo of naming dead people? There was at one time in Wintu history a taboo of naming the dead, but the taboo was rendered obsolete when the practice of a relative bestowing another dead relative’s name upon a child became common. This was practiced by virtually any old or wise living relative. Additionally, the practice of bestowing one’s name upon a child upon your own death also became common in Wintu culture (2, pg. 51).

6.12 Is there teknonymy? No evidence could be found to support teknonymy. It is unlikely that teknonymy occurred because it was taboo to refer to multiple people by the same name. This is evidenced by the practice of relinquishing one’s name completely should you choose to bestow it upon a living relative (2, pg. 51).

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): The Wintu subscribed to a rather vague “supreme being” about whom not much is known for sure. Very few concrete characteristics are known about this being, and there was very little spirituality associated with the Wintu people (2, pg. 84).

7. Adornment

7.1 Body paint: During some ceremonies, the body of the director was painted with either charcoal or mud to be very black. Very rarely there was a design of narrow bands, but for the most part it was primarily just whole areas painted solidly black (3, Pg. 446).

7.2 Piercings: There were earrings that were worn by the Wintu people, as well as nose “pieces.” These ornaments were made out of either shells or bone, and the earrings were often pendants (2, pg. 120). Women often had their ears pierced more. Only a woman not eating deer meat at the time could perform the piercing, however (2, pg. 48).

7.3 Haircut: Unmarried women were required to have long bangs to hide their foreheads from men, an act that was done by using a burning stick to burn the front of hair up into bangs. Both genders, however, had long hair that was rubbed with salmon grease to make it shiny. Men wore their hair in a ponytail on top of their head with some sort of bone or tool through the middle of the ponytail (2, pg. 50).

7.4 Scarification: No evidence of scarification was found.

7.5 Adornment (beads, feathers, lip plates, etc.): Headbands and feathers were commonly worn by the Wintu. Headbands were made of fox, mink, otter or wolf fur. This headband sometimes held in place a feather on the back of the head. Feathers were often worn for either dances or ceremonies. In more recent times, turkey feathers were used to make skirts and capes. Another feather item that was enjoyed were “feather wands.” A “feather wand” was held during a dance. This “wand” was comprised of a bundle of sticks that was wrapped with feathers at the end. Strings of seeds or beads with an abalone pendant were worn as necklaces by women, and shamans sometimes wore necklaces, although these necklaces were often made using rattlesnake rattles. Sometimes, clam disks were worn along with dentalia by the common Wintu. Lastly, beaded belts were sometimes, albeit rarely, worn (2, pg. 120-122).

7.6 Ceremonial/Ritual adornment: Brown and grizzly bear hides were used as burial shrouds (2, pg. 11). A special and sacred cloak was worn by the “moki” performer during ceremonies. This cloak was made of eagle feathers and was fashioned much like the modern burka, in that the only opening in the entire garment was small holes for the eyes so that the performer could see his way around (3, pg. 442). Another important ritualistic ornament is the “*tuya*” or skull cap. This is a bundle of tule which has been decorated with feathered willow rods. This item was worn in conjunction with a necklace of two whistles made out of the bones of the chicken hawk (3, pg. 446).

7.7 Sex differences in adornment: Men and women both wore capes, typically made of deer skin. The hide was worn with the fur side facing the skin unless it was raining, in which case the cape was turned inside out to help keep the rain off. Men generally wore belts that were made in several different ways. One type of belt that was worn was a belt made of human hair and held together by buckskin. Porcupine-quill belts, although uncommon, were reportedly worn by a specific band of Wintu, those from the Bald Hills region. Typically, men were nude, though they sometimes wore a breechcloth made of animal hide. Women were naked all through childhood and adolescence until they were given an apron made of maple bark. This garment, to be worn everyday, came to just below the knee. Women were also given a deerskin apron that was adorned with pine nuts or acorns. This was sometimes complemented by tassels braided with shells that were slipped through slits around the waist of the apron. Hats were only worn by women for special occasions. In colder weather, both men and women wore moccasins, leggings and snowshoes made of hazel (2, pg. 120-122). An interesting taboo involving the adornment of a specific sex is that which concerns pregnant women. Pregnant women were to under no circumstances wear a necklace, or risk birthing a child with his umbilical cord wrapped around his neck (2, pg. 45). Though women were tattooed as a ceremonial rite of passage, men were never tattooed. There have been only a small handful of cases in which anthropologists have found men to be tattooed (2, pg. 48).

7.8 Missionary effect: Though this effect is not related to adornment, there is a missionary effect that ought to be noted. It is thought that the reason that many children are adopted by close kin is related to the “white man’s” influence on Wintu life. It is said that the Wintu people observed the many marriages and complicated kin relationships of white missionaries and decided to pattern their own relationships after this model when these relationships (2, pg. 45).

7.9 Cultural revival in adornment: None found.

8. Kinship systems

8.1 Sibling classification system: Siblings were all considered equals, and, as previously noted, even adopted children were treated with the same equality as other children in the family (2, pg. 48).

8.2 Sororate, levirate: One source says that "levirate and sororate were Wintu institutions." It was not uncommon for a Wintu man to marry several sisters, and if a Wintu man was left a widower, his deceased spouse's family would give him another wife, and vice versa should a woman be left a widow (2, pg. 55-56).

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): As previously noted, cross-cousin marriages were strictly forbidden. That being said, A Wintu often would marry a relative of a deceased spouse, and polygamy was generally practiced by marrying sisters (2, pg. 56).

9. Other interesting cultural features (list them):

- "Decoys" were used to help hunt various animals, including deer heads and deer antlers. That being said, sometimes the decoys did not work as well as hoped, because they only attracted predators and not the actual animal of choice (2, pg. 9).

- The Wintu people had very specific ways in which they cooked deer meat. To start with, the paunch of a deer was filled with blood and fat and then cooked in hot ashes. Because this item generally burst if agitated during the cooking process, children were sent away during the cooking of the paunch. The innards were then straightened while the carcass was still fresh and they were emptied and eaten before any of the other meat was consumed. The sinew was stripped of meat by using the teeth. Meat was pounded flat with a stone and then wrapped around another stone to roast. When the meat was cooked through, the stone was removed and then the meat was eaten with acorn soup. The major exception to all food and cooking rules lies with the hunters who would quarter the meat and then only cook the meat part of the way through (2, pg. 10).

- Hide was stretched and dried to make bedding or clothing (2, pg. 10).

- The two major ceremonies, the Toto and the Hesi, were performed once a year each, and they were performed about six months apart. At this time all of the villages would come together to perform the ceremonies. Other, more minor, ceremonies were performed by each individual village and the neighboring villages were not invited to attend these ceremonies (3, pg. 438-439).

- There is evidence to suggest that if a natural disaster occurred, such as an earthquake, forest fire or flood, the next annual ceremony that was performed was widely attended because it was believed that the gods were likely angry at the people for some reason or another (3, pg. 440).

- A ceremonial pole was required that consisted of feathers and a piece of colored cloth. The pole also was wound with various other pieces of colored cloth. Three other smaller poles were also created in a similar fashion. These poles were raised outside the house of dancers. There were also roof adornments for the house of dancers, as well. The raising of these poles was an important part of the ceremony. The shaman would rattle a large rattle over the hole in which the pole was to be placed four times while making guttural noises in his throat. He would rattle once to the north, once to the south, once to the east and once to the west. From this point forward, the assistant would take over the actual raising of the pole while the shaman continued to sing the "toli muhi" song and rattled along in time to the song. The assistant would walk around the pole and whistle upon a bone whistle called a "toka" (3, pg. 440-443).

- The Wintu fished for salmon at night because they could put a torch by the water to lure the fish in to make catching them easier (2, pg. 16).

- It is interesting to note that although the more southern Wintu people did not have an over-abundance of salt, the central and northern people all had salt resources that they consumed on a relatively regular basis. Salt deposits in the region were plentiful and the mineral was scraped from these deposits and eaten on things like grasshoppers and various mushes made from carbohydrate sources (2, pg. 21).

- The Wintu people almost never took prisoners of war because they were fearful of the imminent retaliation raid (2, pg. 37).

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