

Bethany Daus

1. Description

1.1 Name of society, language, and language family:

Yuki, Yuki Language, language family include the Wappo, Coast Yuki, Hunchnom (3)

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

yuk

1.3 Location (latitude/longitude):

Latitude: 39.40 N, Longitude: 123.40W (3)

1.4 Brief history:

They're considered type 2 hunter gathers due to the fact they trade, have domesticated dogs, and fish.

Yuki tribe controlled Northwest coast of California until 1854 when whites came in and killed a majority of them. In 1856 the government declared the valley a reserve but it was too late and most of the Yuki culture was destroyed. (4)

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

The earliest encounters with whites occurred in 1833 with a friendly fur trading company. (4)

1.6 Ecology:

Yuki coast territory faced the Pacific. It was covered with sand and an occasional body of water. (2: p2) There have been over 380 sites mapped where they have been. (1:p113)

1.7 Population size, mean village size, home range size, density

Population size is estimated around 10,000 people. There are around 6 subgroups. (4)

2. Economy

2.1 Main carbohydrate staple(s):

They lived on acorns and grass seeds. (2: p27) They could make a form of flour out of the acorns resulting in a bread which was a great delicacy. (3:p165)

2.2 Main protein-lipid sources:

Their protein was provided from fishing. They ate salmon and mussels. Sometimes a man would occasionally go out and hunt a deer or an elk. (2: p27-28) They would on occasion hunt a hibernating bear. It required 5 men (3: p162)

2.3 Weapons: Bow and arrow, blowguns?:

They used bows as weapons. They would trade mussels for bows with the Kato tribe. The bows were painted with human blood and charcoal. The bows would average around 3 to 3 ½ feet in height. Deer sinew was used as bow strings. They made stone arrowheads for hunting. While they used hardwood for war. Their bow heads measured about 2 ½ inches. (2: p46)

They also would use but less frequently, slings, clubs, daggers, and spears. (3: p168)

2.4 Food storage:

Yuki would store their acorns in conical burden baskets. Any form of meat they would cook right away. (3:p165)

2.5 Sexual division of production:

The Yuki culture the men were responsible for catching all the animals. They would also have to craft any weapon used. Fishing was primary a man's job however sometimes women would. Men would never dig for roots. Though they may occasionally shake down a tree for acorns. Women made the baskets. (3:p172)

2.6 Land tenure:

The Yuki culture did not believe in owning any land. However they were one of the more warlike tribes. They had to defend their general location due to a constant food supply. (3)

2.7 Ceramics:

The Yuki used more baskets than ceramics. Women made all the baskets. Men would make the fish nets. The baskets were usually made from small roots of the fir tree. (2: p61-62)

2.8 Specified (prescribed or proscribed) sharing patterns:

There was no real sense of ownership. They would share the food that was hunted or gathered. (3: p.173)

2.9 Food taboos:

A youth was not allowed to eat any of his first kill, game or salmon. It would result in poor luck for the rest of his life. It was taboo to eat the heart ears or tail of an animal. Even touching the tail would bring bad luck. (3: p161-162)

2.10 Canoes/watercraft?

None that could be found in sources. Though they knew of boats because they're mentioned in certain myths. (2: p. 46)

3. Anthropometry

3.1 Mean adult height (m and f):

Males mean was 157cm (3: p155)

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):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

Age 18 for Males and shortly after menstruation for females. (3: p185)

4.6 Proportion of marriages ending in divorce:

There was no word for divorce in this culture. Families would abuse a person worse than their spouse had if they separated. Divorce just did not happen. (3: p.185)

4.7 Percent marriages polygynous, percent males married polygynously:

Monogamy was the general way to go. Only chiefs or wealthy men had multiple wives. (3: p185)

4.8 Bride purchase (price), bride service, dowry?:

No sense of dowry. There was an exchange of goods between families. Sometimes the male would bring gifts before marriage was accepted. (3:p184)

4.9 Inheritance patterns:

Parents were not expected to give to their children once they were married. (3:p184)

4.10 Parent-offspring interactions and conflict:

Fathers would hunt less during early life of child. Women were expected to keep up with their roles. (3:p184)

4.11 Homosexual activities, social attitudes towards homosexuals:

Transvestites were found in both genders. They are socially accepted. (3: p. 186)

4.12 Pattern of exogamy (endogamy):

The Yuki tended to marry more endogamy. (3: p187)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

The Yuki were monogamous. It was assumed that the husband is the father and he is the one responsible for providing to the child. (3: p. 186)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

There was no religious story on birth. Yuki knew that the baby grew inside a woman's womb due to sexual intercourse. (3: p.180)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

Yuki had a relatively accurate assumptions. (3: p.180)

4.16 Occurrence of sexual coercion, rape

Found no suggestions of rape however there was evidence that men would beat their wives. (3: p188)

4.17 Preferential category for spouse (e.g., cross cousin)

No preference due to relation. Other than preferred not to be closely related. (3:p184)

4.18 Do females enjoy sexual freedoms?

No. If a woman were to cheat and her husband didn't want her back, her family would beat or kill her. (3: p.185)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

No evidence of this.

4.20 If mother dies, whose raises children?

If mother has an unmarried sister, the husband will marry the sister and she will raise the baby. (3: p.186)

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?

Daughter in-laws avoided father in laws. While son in laws avoided their mother in law.

4.24 Joking relationships?

A man would tell his wife's sister that she needs to find a fine man to marry and then he would list the village idiot. She would retort something back.

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

Marriage between blood relations even distant 3rd cousins was forbidden. (3: p185)

4.27 Is there a formal marriage ceremony?

The chieftain simply blesses the marriage.

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?)

Marriages were formed in group. (2:p79)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Parents of the bride often arrange the marriage. (3, p.184)

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

There was no in group warfare. They would just stick fight with each other and no blood was shed. (2: p71)

4.16 Reported causes of in-group and out-group killing:

In out-group killings to start a war one tribe would have secret killings. Most deaths in battle were from arrow wounds. (2: p72)

4.17 Number, diversity and relationship with neighboring societies (external relations):

The Juan Creek people and Yuki would always team up together even if it meant attacking someone the Yuki were friends with. The Usal Athabascans were enemies to the Yuki. Kato were considered friends with the Yuki but since Juan Creek went to war with Kato, Yuki helped Juan Creek. (2: p72)

4.18 Cannibalism?

There was no information on Cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

They had relatively large groups due to the fact that they did not suffer famine.

5.2 Mobility pattern: (seasonality):

In the hotter summer months, the Yuki would stay on the beach. They would eat fish and berries. Once September hit they headed to the hills to collect acorns. During October they would construct winter homes in the hill. These were better than the houses they built on the beach. December was the best month for Salmon hunting.(2: p43)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

5.4 Post marital residence:

After being married couples would venture in living in their own place. (3: p 184)

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

Children were not allowed in Hepins. (2: p45)

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

During a land survey, 146 sites contain house pits. (1: p114) There were three types of houses. One was for regular dwelling usually five people would live in one of these, one was a brush hut used in the summer. The last was an assembly house. (2:p45)

5.9 Specialized village structures (mens' houses):

During the winter months they constructed Hepins which were assembly houses. Women were rarely let in. Old men would like to sleep in these places. (2: p43)

5.10 Sleep in hammocks or on ground or elsewhere?

They

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

They would trade mussels for bows with the Kato tribe. (3: p168)

5.13 Indications of social hierarchies?

A wealthy man was higher. He would own hides of beaver, otter, mink, panther, bear, and occasionally elk. Baskets, hunting and fishing equipment were high value but were on a lower order. A poor man could become wealthy. (3: p174)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

Medicine for stomach would be to drink Wormwood bark tea. Wormwood was used for a lot of healing recipes. With a toothache, the Yuki would put a worm in their mouth to ease the pain. (3: p174)

6.2 Stimulants:

Men would smoke tobacco which they got from Inland groups. (2: p 67)

6.3 Passage rituals (birth, death, puberty, seasonal):

For childbirth a woman would lay in her dwelling with another woman helping her. The afterbirth would be wrapped in deer skin and buried.

When a girl reached menstruation the whole tribe would come together and dance and celebrate. The girl would be confined to a room and the elder man would lecture her and tell her she had to be a good girl. For five days the girl was not allowed to eat meat. At the end of five days the girl would dance with the people and then they would have a big feast.

(2: p69)

6.4 Other rituals:

They had an acorn sing. Which took place in January. It was fun time where the whole village would get together. (3: p192)

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

The Yuki had a few musical instruments. They made a sort of flute out of Elderwood. They would use cocoon rattles also. Those rattles were mostly used by shamans. The Yuki had games and men were known to gamble during them. There was a guessing game. They used objects they found in nature and invented to games to go along with them.(2: p65-66)

6.7 Sex differences in RCR:

Only men could become religious heads (2:p76) However if a woman claimed to have dreams or visions she could become a shaman. This was very rare though. (2: p89)

6.8 Missionary effect:

None

6.9 RCR revival:

6.10 Death and afterlife beliefs:

If a man died where he lived he was buried. If a man died while traveling he was burned and his ashes were buried at his home. Some of the property was buried with the man. The house where the dead person lived had to be moved a few feet. If a person participated in the burial they had to bathe immediately after. The persons soul would go back to its birthplace. The people did not want their ghost to return. (2: p70-71)

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

They had a chieftain who was their leader.

7. Adornment

7.1 Body paint:

Charcoal was worn as body paint on dancers. Red earth pigments was used by shamans. (2: p55)

7.2 Piercings:

Babies of both sexes would have their ears pierced. They would be filled with either a stick or bone. Boys would get their nasal septum pierced. (2: p55)

7.3 Haircut:

No beards or mustaches were grown. Each day men would pull out hair. Adults kept their hair long. Children's hair was singed with pitch wood. (2: p55)

7.4 Scarification:

Women would get tattoos for fun. They would get tattoos on their chin and cheeks. Also on their arms. (2: p56-57)

7.5 Adornment (beads, feathers, lip plates, etc.):

Yuki would collect beach worn shells and trade with Pomo tribe who made beads. Some shells were ornaments. (2: p56)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

Women would wear a buckskin skirt. Men would wear a skin girded about the loins. (2: p.54)

7.8 Missionary effect:

No missionaries came to the Yuki.

7.9 Cultural revival in adornment:

The better skilled a man was in hunting the more hides he would have. (2: p55)

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

This was culturally acceptable. Following the death of a woman's husband, levirate was the rule. (3: p184)

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) Gifford, E. W., R. F. Heizer, R. H. Lowie, T. D. McCown, R. L. Olson, and J. H. Rowe, eds. *Anthropological Records*. Vol. XII. Los Angeles: U of California, 1954. Print. 1949-1953.
- (2) Gifford, Edward Winslow. *The Coast Yuki*. Sacramento, CA: Sacramento Anthropological Society, Sacramento State College, 1965. Print.
- (3) Kroeber, A. L., R. H. Lowie, E. W. Gifford, and R. L. Olson, eds. *Anthropological Records*. Vol. V. Los Angeles: U of California, 1947. Print. 1940-1947.
- (4) Shelton, Dinah L., ed. "Yuki of Northern California." *Encyclopedia of Genocide and Crimes against Humanity*. Vol. 3. Detroit: Macmillan Reference, 2005. 1177-179. Print.