

# Miwokan Eastern and Western

## 1. Description

### 1.1 Name of society, language, and language family: [1]

- Language Family: Penutian
- Language: Yok-Utian; Utian
- Society: Miwokan
  - Eastern
    - Sierra
      - Miwok, Central Sierra
      - Miwok, Northern Sierra
      - Miwok, Southern Sierra
    - Miwok Bay
    - Miwok Plains
  - Western
    - Miwok Coast
    - Miwok, Lake

### 1.2 ISO code (3 letter code from ethnologue.com): [1]

- Society: Miwokan ( Five sub-groups)
  - Eastern
    - Sierra
      - Miwok, Central Sierra [csm]
      - Miwok, Northern Sierra [nsq]
      - Miwok, Southern Sierra [skd]
    - Miwok Bay [mkq]
    - Miwok Plains [pmw]
  - Western
    - Miwok Coast [csi]
    - Miwok, Lake [lmw]

### 1.3 Location (latitude/longitude):

- Latitude:** 37.7166° N to 36.5786° N
- **Longitude:** 122.2830° W to 118.2920° E

### 1.4 Brief history:

- Miwok is a word meaning “People”...The Bay Miwok occupied the eastern portions of Contra Coasta County extending from Walnut Creek eastward to the Sacramento-San Joaquin delta...[4]...The Plains Miwok inhabited the lower reaches of the Mokelumne and Cosumnes rivers and both banks of the Sacramento River from RioVista to Freeport...[4]...the Northern Sierra Miwok occupied foothills and mountains of the Mokelumne and Calaveras river drainages...[4]...the Central Sierra Miwok occupied the foothill and mountain portions of the Stanislaus and Tuolumne drainages...[4]...the territory of the Southern Sierra Miwok embraced the upper drainages of the Merced and Chowchilla rivers...[4]... the Miwok in over 100 villages along the San Joaquin and Sacramento Rivers, from the area north of San Francisco Bay east into the western slope of the Sierra Nevada...Lowland occupation of California by the Eastern Miwok probably began as early as 2,000 years ago or more; occupation of the Sierra Nevada is only about 500 years old... the Eastern Miwok were divided into five cultural groups: Bay Miwok, Plains Miwok, Northern Miwok, Southern Miwok, and Central Sierra Miwok....[2]... ..in the 1840s, Mexican rancheros routinely kidnapped Miwok people to work on their ranches and staged massacres to intimidate the survivors....a result of all this bloodshed, independent tribelets banded together and even formed military alliances with other groups such as the Yokuts...raiding and attacking from the 1820s through the 1840s...Everything changed for the Eastern Miwok in the late 1840s, when the United States gained political control of California...the great gold rush began...most Miwoks were killed by disease, white violence, and disruption of their hunting and gathering environment...the Mariposa Indian War (1850), led by Chief Tenaya and others, was a final show of resistance by the Eastern Miwok and the Yokuts against Anglo incursions and atrocities...[2].

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

- The Spanish had established missions in Coast Miwok and Lake Miwok territory by the early nineteenth century to which thousands of Miwoks were forcibly removed and where most later died of disease and hardships...[2]...Every spring/summer the Miwok would do an annual trek to the higher, more remote backcountry to the east to the Yosemite Valley, and they would make a seasonal journey to these mountains and over to the Mono Lake of the sierra...they would trade with the Mono Indians...they were not of the same ancestral lineage, but through inter-marriage with the original inhabitants of the Ahwahnee Valley, became through marriage relatives that they enjoyed trading with every year...[3].

### **1.6 Ecology:**

- Depending on what sub-group for the Miwok, but mainly they lived in valleys with grasslands and forests combined, also some lived at the edge of lakes or streams...they had mountains surrounding them among the Sierra populations...[2,3].

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

- Miwok population stood at about 22,000 in the eighteenth century, of whom approximately 90 percent (19,500) were Eastern Miwok...[2].

## **2. Economy**

### **2.1 Main carbohydrate staple(s):**

- Black acorns, salt, pine nuts, insects (all of which they traded with other tribes), they also gathered grass seeds, mushrooms, gathered berries, manzanita – which made a favored cider – raspberries, thimbleberries, strawberries, currants, gooseberries, and cherries...[3]...Acorns, greens, nuts, berries, seeds, and roots were some of the great variety of wild plants eaten by the Miwok...[3]...Miwoks generally avoided eating dog, coyote, skunk, eagle, roadrunner, and snakes and frogs...[4,5,6].

### **2.2 Main protein-lipid sources:**

-Deer, were caught and prepared as dried meat for winter stores; they also became experts at catching trout and trapped small game such as, squirrels, rabbits and birds... [3]... They also ate fish, especially salmon, trout, and shellfish, and hunted elk, deer, bear, antelope, fowl, and small game, especially rabbit. Deer were hunted in several ways, including driving them into a net or over a cliff, stalking while in deer disguise, shooting them from blinds, and running them down over the course of a day or so...[3].

### **2.3 Weapons: Bow and arrow, blowguns?:**

- Hunting equipment included traps, snares, and bow and arrow (most important weapon)... fish were caught with nets, hook-and-line, and harpoon...[2].

### **2.4 Food storage:**

- Deer was hunted and prepared as dried meat for winter stores, and they also caught and dried out insects for food storage for the winter months...[3]...the Yosemite Miwok also gathered grass seeds, stored their own black oak acorns in chuk-ahs, which were woven granaries raised off the floor on wooden platforms...[3]... Foods were stored either in granaries (acorns) or baskets, and foods were baked or steamed in earth ovens...[2]... A variety of baskets served many functions, such as winnowers, seed beaters, cradles, burden baskets, and storage...[2].

### **2.5 Sexual division of production:**

- The women would gather nuts, berries, mushrooms, acorns, and seeds; the men would hunt and fish around the surrounding areas of their tribelet...when a deer was killed communally the meat was divided among all the males participating in the hunt...[4]....The men and women of the whole village would both participate in a communal rabbit drive, in which everyone would chase rabbits into nets where they would then be clubbed in the head by the waiting hunters...[4]...animal skin dressing was performed by the males of the village...[4].

### **2.6 Land tenure:**

-They possessed a strong sense of property and trespassing was a serious offense, and some sort of payment needed to be made...[2].

## **2.7 Ceramics:**

-The use of ceramics were not popular, instead the Miwok preferred either the use of woven baskets or using elevated wood troughs for food storage...[2]... A variety of baskets served many functions, such as winnowers, seed beaters, cradles, burden baskets, and storage...[2].

## **2.8 Specified (prescribed or proscribed) sharing patterns:**

- As a communal hunting party brings down a large piece of game, they will share it equally, designating the required parts to that particular male/family...[6].

## **2.9 Food taboos:**

- Men and women could not mate before a hunt...[2]... Miwoks generally avoided eating dog, coyote, skunk, eagle...[3]...depending on the which moiety the people were, but in some groups it was considered taboo to eat that particular moiety...[6].

## **2.10 Canoes/watercraft?**

- The Eastern and Western Miwok used tule balsa rafts on navigable rivers and along the coast/lakes...[2, 4, 6].

## **3. Anthropometry**

### **3.1 Mean adult height (m and f):**

### **3.2 Mean adult weight (m and f):**

- Males: Males were usually tall, on average 6 foot and above, and they were built with a strong physique...[7].  
- Females: Females were usually shorter than males, averaging about 5'5" with a sturdier build than that of a man, and the females had a tendency to be larger in weight...[7].

## **4. Life History, mating, marriage**

### **4.1 Age at menarche (f):**

- After the girl's puberty feast the young man took up his residence in her home, and again presents were exchanged...[6].

### **4.2 Age at first birth (m and f):**

- After the birth of the first child the young couple joined the husband's people...[6].

### **4.3 Completed family size (m and f):**

- Usually a female didn't have more than three children, because the fourth child and on were usually killed as infants...[4].

### **4.4 Inter-birth-interval (f):**

- Fourth and later infants may have been killed...it is considered taboo to mate while a female is on her flux, or before a hunt...[2].

### **4.5 Age first marriage (m and f):**

-- A girl was sometimes pledged in marriage while a mere child. In such a case her parents negotiated with the parents of a suitable youth, and an exchange of gifts bound the bargain...[6].

### **4.6 Proportion of marriages ending in divorce:**

- Adultery did happen, but was not the most common, due to the penalty of death, however if the enraged husband didn't kill his adultress wife, he had the right to abandon her...[7]...If a marriage was not consummated, then the husband had the right to end the marriage...[7].

### **4.7 Percent marriages polygynous, percent males married polygynously:**

- Polygyny was not a very common practice among the Miwok...[6].

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

- Marriage was a matter arranged by parents through gift giving...[5]... In such a case her parents negotiated with the parents of a suitable youth, and an exchange of gifts bound the bargain...[6].

#### **4.9 Inheritance patterns:**

- Shamans, whose profession was inherited patrilineally...[2]...the sons of chiefs would inherit the role of the chief after his father died, and if there was no son to pass the role down to, then the daughter of the chief would take up the role after her chief father passed on...[4].

#### **4.10 Parent-offspring interactions and conflict:**

-Usually the parents got along rather well with their offspring, considering they were the final decision makers on who will marry their child...[7].

#### **4.11 Homosexual activities, social attitudes towards homosexuals:**

- Don't have them within the group, if there are homosexuals they keep it hidden from the rest of the village...[7].

#### **4.12 Pattern of exogamy (endogamy):**

- The moieties that represented the lineages of the Miwok, were intended as exogamous units, where they would marry within the same moiety group: land or water...[4].

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

- The only father of the child will be the husband of that wife...[7].

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

- The mother would carry the child and give birth, with the help of a mid-wife, and after the birth, the naval-cord and the afterbirth were buried, and if the mother didn't want any other progeny then she would bury something of an identity with the afterbirth and naval cord (not for certain what that identity was)...[7].

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

- The belief behind the pregnancy is the husband consummates the marriage, and he will be the one who puts a baby in her belly...[7].

#### **4.16 Occurrence of sexual coercion, rape**

- Rape was not common, for if a female who just had her first mensus, and her husband stayed with her after her puberty ceremony and she refused to consummate the marriage with her husband, then all the gifts would be returned and he would leave her alone...[7].

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

- The Miwok man did often marry his first cousin; but only his mother's brother's daughter; that is, one of the two kinds of cross cousins, as they are called...even these marriages were considered too close in some districts and were frowned upon; a first cousin once removed, or second cousin, or some such distant relative was the proper mate... [7].

#### **4.18 Do females enjoy sexual freedoms?**

- The husband of an adulterous might kill her paramour, castigate the woman, or abandon her...murder for adultery did not regularly cause a family feud, for public opinion upheld the aggrieved husband...the medicine-man, rather than the assassin, was the commoner medium for the exaction of revenge, because his spells were worked in secret...blood-money was a custom foreign to the Miwok...[6].

#### **4.19 Evidence of giving gifts to extramarital partners or extramarital offspring**

- Gift giving to extramarital partners did not happen, because cheating on a spouse usually resulted in the paramour dying or being killed, and that goes for the adulteress as well...[6].

#### **4.20 If mother dies, whose raises children?**

- The children will return back to the mother's family...[7].

#### **4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females**

- Since the villages were on average 25 people, most bachelor men would marry outside their village, so they would be able to secure a wife [6].

#### **4.22 Evidence for couvades**

- None existent within the Miwok people...[6].

#### **4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)**

- The wives were not allowed sexual freedoms, so the father of your child should be your husband, and if the females were having an affair, the women would find a way to rid themselves of the other man's child...[7].

#### **4.24 Kin avoidance and respect?**

- The levirate was recognized, but not commonly practiced...on the other hand a widower was expected to take the unmarried sister of his deceased wife...for a man who desired more than one woman, his wife's younger sister, her brother's daughter, and her father's sister were potential wives...blood relatives could not marry, except a man and his mother's brother's daughter; and the latter was one of the women to whom his father had a claim, that is, the father's wife's brother's daughter...the customary taboo of conversation between a man and his mother-in-law applied also to the relations between a man and his potential mothers-in-law and his potential daughters-in-law...[6].

#### **4.24 Joking relationships?**

-It is taboo to directly talk to a female who is closely related, just to make sure that no one interprets a secret meeting is taking place...[7].

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

- The office of the chief is a hereditary one, passing in the male line from father to son; in the absence of a male heir the chieftainship would pass to the chief's daughter

#### **4.26 Incest avoidance rules**

- Blood relatives could not marry, except a man and his mother's brother's daughter; and the latter was one of the women to whom his father had a claim, that is, the father's wife's brother's daughter...[6].

#### **4.27 Is there a formal marriage ceremony?**

-After the girl's puberty feast the young man took up his residence in her home, and again presents were exchanged...[6].

#### **4.28 In what way(s) does one get a name, change their name, and obtain another name?**

- The personal names of the Miwok contained an implied reference to an object or animal species that belonged to the same moiety as the person named... personal names of people in the water moiety frequently referred to deer, salmon, water, and valley quail...personal names of people belonging to land-moiety lineages frequently referred to bear, fare-well-spring and chicken hawk...[4].

#### **4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)**

With the different moieties of water and land, these moieties were intended as exogamous units, in which approximately 75 percent of Miwok marriages followed this rule, especially in the Central Miwok region...[4].

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

- Parents are the ones who arrange a marriage for their daughter to get married...[5].

#### **4.31 Evidence for conflict of interest over who marries who:**

- As long as that tribe followed its customs of marrying within the same moiety, people could marry who they wanted to, as long as the parents approved of the marriage proposal...[4].

### **Warfare/homicide**

#### **4.14 Percent adult (male) deaths due to warfare:**

-The chief would act as the war leader, but they would never participate in the actual combat...[4]...many of the deaths that occurred were mainly during the wars against the Spanish and the Whites...[3,4].

#### **4.15 Outgroup vs ingroup cause of violent death:**

- In the 1840s, Mexican rancheros routinely kidnapped Lake Miwok people to work on their ranches and staged massacres to intimidate the survivors....as a result, previously independent tribelets banded together and even

formed military alliances with other groups such as the Yokuts, raiding and attacking from the 1820s through the 1840s...[2]...in 1850 the Miwok banded together with other tribes, and they became a part of what is now called the Mariposa Indian War, led by Chief Tenaya and others...was a final show of resistance by the Eastern Miwok and the Yokuts against Anglo incursions and atrocities...[2].

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

- Warring between tribes wasn't common, unless somebody trespassed, then it would be left up to the Shaman's of the group to poison that person that trespassed...[2,3,4,5]...the only evidence of out-group killing was when the Miwok joined forces with other tribes after the Spanish and Whites started invading their territory and tribes fought back during different wars...[3,4].

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

- Each spring and summer, the Miwok would make a seasonal journey through these remote backcountry mountains and cross over to the Mono Lake-side of the Sierras where they traded with the Mono Indians...for the Miwok, these were not people of the same ancestral lineage, but through inter-marriage with the original inhabitants of the Ahwahnee Valley, became through marriage relatives that they enjoyed trading with every year...[3].

#### **4.18 Cannibalism?**

-It was considered taboo to eat another human being...[3].

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

#### **5.1 Mean local residential (village) group size:**

- Lineages were localized and named for a specific geographical locality; in most cases these lineage localities were the permanently inhabited settlements of the tribelet...each tribelet included a number of lineage settlements... the populations of these tribelets varied about 25 people or more...[4].

#### **5.2 Mobility pattern: (seasonality):**

- During the spring and summer months, the Miwok would ascend high into the mountains and cross them and travel to the lake next to the Sierra and trade/stay with the Mono tribe for a period of time while the weather was good...[2,3]...within each tribelet were several more or less permanently inhabited settlements and a large number of seasonally occupied campsites used at various times during the seasonal round of hunting, fishing, and gathering activities...[4].

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

-The main political unit was the tribelet, an independent and sovereign nation of roughly 100-500 people (smaller in the mountains)...each tribelet was composed of a number of lineages, or settlement areas of extended families...larger tribelets, those composed of several named settlements, were led by chiefs, who were usually wealthy...their responsibilities included hosting guests, sponsoring ceremonies, settling disputes, and overseeing the acorn harvest...in turn, chiefs were supplied with food and were expected to conduct themselves with a measure of grandness...[2]...Among the Miwok, special ceremonial officials presided over dances...among Eastern Miwok the office of chief was hereditary and was male if possible...other officials included the announcer (elective) and messenger (hereditary)...[2].

**5.4 Post marital residence:**-Everything is passed down through the paterilineage, so the female moves in with her husband and his family is usually living near or with them...[4]

#### **5.5 Territoriality? (defined boundaries, active defense):**

- Men and occasionally women used pipes to smoke a gathered local tobacco...Miwoks possessed a strong feeling for property: Trespass was a serious offense, and virtually every transaction between two people involved payment...the profession of "poisoner" was widely recognized, and many people feared being poisoned more than they feared illness...[2].

#### **5.6 Social interaction divisions ? (age and sex):**

- People often danced, both for fun and ritual...most songs were considered personal property...both sexes played hockey, handball, and the grass game...women also played a dice game...children played with mud or stick dolls, acorn buzzers, and pebbles as jacks...[2].

### **5.7 Special friendships/joking relationships:**

- Special friendships occurred when there were alliances made between different tribes through marriage...[3].

### **5.8 Village and house organization:**

- Miwoks built conical houses framed with wooden poles and covered with plants, fronds, bark, or grasses. Hearths were centrally located, next to an earth oven...pine needles covered the floors; mats and skins were used for bedding...some winter homes or dance houses, and most houses among the Lake Miwok, were partially below ground...[2].... the Sierra Miwok and Mono peoples of the Sierra foothills built conical houses framed with wooden poles and covered with plants, fronds, bark, or grasses...hearths were centrally located, next to an earth oven. Pine needles covered the floors; mats and skins were used for bedding...[2].

### **5.9 Specialized village structures (mens' houses):**

- Larger villages had a sweat lodge that served mostly as a male clubhouse and was used for the curing of diseases and for the purification before going deer hunting...[2,4]... the Miwok built a large semisubterranean type that was the focal point for most ritual and social gatherings of the community...[4]...a circular brush structure that was used for mourning ceremonies held during the summer months...[4].

### **5.10 Sleep in hammocks or on ground or elsewhere?**

- The floor of the house was covered with digger or western yellow pine needles; mats and deerskins used as bedding were placed directly on top of this...chiefs and important men sometimes had beds made of poles and bearskins for bedding...[4].

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

- Main political unit was the tribelet, an independent and sovereign nation of roughly 100-500 people (smaller in the mountains)...each tribelet was composed of a number of lineages, or settlement areas of extended families...larger tribelets, those composed of several named settlements, were led by chiefs, who were usually wealthy...their responsibilities included hosting guests, sponsoring ceremonies, settling disputes, and overseeing the acorn harvest...in turn, chiefs were supplied with food and were expected to conduct themselves with a measure of grandness...[2]...the Miwok recognized several different kinds of shamans, such as spirit or sucking shamans, herb shamans (who cured and helped ensure a successful hunt), and rattlesnake, weather, and bear shamans...whose profession was inherited patrilineally...[2].

### **5.12 Trade:**

-Costanoans supplied the Eastern Miwok with salt...other items of exchange included obsidian, shells, bows, and baskets...along the coast, goods were more often purchased than traded...[2]...also the Eastern Miwok would trade with the Mono Indians salt/obsidian for black acorns...the Mono would take the Miwok out hunting for wild game that was not known to live in the lower Sierra/Valley areas...[3]...

### **5.13 Indications of social hierarchies?**

- Main political unit was the tribelet, an independent and sovereign nation of roughly 100-500 people (smaller in the mountains)...each tribelet was composed of a number of lineages, or settlement areas of extended families...larger tribelets, those composed of several named settlements, were led by chiefs, who were usually wealthy...their responsibilities included hosting guests, sponsoring ceremonies, settling disputes, and overseeing the acorn harvest...in turn, chiefs were supplied with food and were expected to conduct themselves with a measure of grandness...[2]...they also had other officials which included announcer (elective) and messenger (hereditary), and their roles consisted of informing the people of the chiefs' decisions...[4].

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

### **6 Time allocation to RCR:**

#### **6.1 Specialization (shamans and medicine):**

- The people believed in the duality (land and water) of all things...ceremonies, both sacred and secular, abounded, accompanied by dances held in great dance houses...the ceremonial role of each village in the tribelet was determined by geographical and political considerations...lake Miwoks only allowed men in the dance houses...[2]...sacred ceremonies revolving around a rich mythology featured elaborate costumes, robes, and feather headdresses...the Miwok recognized several different kinds of shamans, such as spirit or sucking shamans, herb shamans (who cured and helped ensure a successful hunt), and rattlesnake, weather, and bear shamans...whose

profession was inherited patrilineally, received their powers via instruction from and personal acquisition of supernatural power gained through dreams, trances, and vision quests...[2].

### **6.2 Stimulants:**

- Shamans, whose profession was inherited patrilineally, received their powers via instruction from and personal acquisition of supernatural power gained through dreams, trances, and vision quests...[2].

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

- All Eastern Miwoks were members of one of two divisions (land or water)...both boys and girls went through puberty ceremonies...[2]... the dead were cremated or buried and widows cut their hair and rubbed pitch on their heads...property was burned along with the body. The name of the dead was never spoken again. There were no mourning ceremonies...[2]...newly menstruating girls were sent to a conical hut and aged people used it as well...[4].

### **6.4 Other rituals:**

- The moieties play a huge part in different ceremonies, where during a funeral ceremony it was the duty of the opposite moiety to prepare the corpse...during the ritual washing that concluded the mourning ceremony people of each moiety were washed by members of the opposite moiety...during the ahana ceremony, dancers were given presents by members of the same sex and opposite moiety...[4]... At the age of about one month a child received a name at a feast given by the families of both parents, and this was retained through life. It might be a newly invented one, or it might be that of an elderly relative or of one long dead. The name of a recently deceased person could not be given, because it was grave sacrilege to utter such a name. Male children received names from the father's side, and female children from the mother's...[7].

### **6.5 Myths (Creation):**

- They believed that all living things belonged to one or another of the two distinct categories...these two categories are very important among the Miwok, it is a part of social organization since people by virtue of their lineage membership fall into one of these two halves of the world...the two "sides" were called land and water, which referred to by the names of important and representative animal members...Southern Miwok used blue jay and grizzly bear as the land representatives and coyote as representative of the water side...Central Miwok used blue jay as the land representative and frog as the water representative...[5, 6, 7].

### **6.6 Cultural material (art, music, games):**

- People often danced, both for fun and ritual...most songs were considered personal property...both sexes played hockey, handball, and the grass game...women also played a dice game; and children played with mud or stick dolls, acorn buzzers, and pebbles as jacks...[2]... Musical instruments included elderberry flutes, drums, cocoon rattles, clappers, and whistles...[2]...Fine arts included baskets and representational petroglyphs, consisting mostly of circles and dots and beginning as early as 1000 B.C.E...2.

### **6.7 Sex differences in RCR:**

- Only allowed men in the dance houses...[2].

### **6.8 Missionary effect:**

- The Spanish had established missions in Coast Miwok and Lake Miwok territory by the early nineteenth century; to which thousands of Miwoks were forcibly removed and where most later died of disease and hardship...[7].

### **6.9 RCR revival:**

### **6.10 Death and afterlife beliefs:**

- Apparently there was no definite conception of a future world, although belief in the life of spirits is evidenced by the fact that it was thought ghosts appear to the living and thus frequently cause death...[7].

### **6.11 Taboo of naming dead people?**

- The name of the dead was never spoken again...there were no mourning ceremonies... [2]... At the age of about one month a child received a name at a feast given by the families of both parents, and this was retained through life. It might be a newly invented one, or it might be that of an elderly relative or of one long dead. The name of a

recently deceased person could not be given, because it was grave sacrilege to utter such a name. Male children received names from the father's side, and female children from the mother's side...[7].

#### **6.12 Is there teknonymy?**

-The child could obtain a dead relatives name, but most of the time with obtaining a name is it was either referred to a living thing or an inanimate object...[7].

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

- The Miwok recognized several different kinds of shamans, such as spirit or sucking shamans, herb shamans (who cured and helped ensure a successful hunt), and rattlesnake, weather, and bear shamans....whose profession was inherited patrilineally, received their powers via instruction from and personal acquisition of supernatural power gained through dreams, trances, and vision quests...[2].

### **7. Adornment**

#### **7.1 Body paint:**

- Face and body paint...[2]...body painting was mainly done for ceremonial occasions: red, white, and black paints were used...[4].

#### **7.2 Piercings:**

- Most people also wore ear and nose ornaments...[2]...both the earlobes and nasal septum were pierced in childhood...[4].

#### **7.3 Haircut:**

- Hair was worn long except in mourning...[2]...and widows cut their hair and rubbed pitch on their heads...[2]..the hair was brushed with a soaproot fiber brush and washed every few days, the hair was sometimes allowed to flow loosely but a headband of beaver skin, a piece of string, or a feather rope was sometimes used to tie the hair back...[4]...hair-nets were worn only on special occasion by most people, only chiefs wore them every day...[4].

#### **7.4 Scarification:**

- Tattooing was practiced by both sexes and usually consisted of straight lines extending from the chin to the navel...tattooing was done when a person was about 12 to 15 years old...a sharp piece of obsidian or flint was used as a scarifier and ashes were rubbed into the cut areas for pigmentation...[4].

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

-They also practiced tattooing and head deformation (flattened heads and noses) for adornment...[2]... head flattening was practiced where the head was flattened in the back by the hard cradle, and the forehead was pressed and rubbed from the center to the sides to produce a short, flat head...flattened noses were also desirable, and mothers would press an infant's nose to insure flatness...[4]...young children of both sexes wore flowers in their pierced ears...[4]...adult women wore earrings of beads and shells; adult men wore earplugs made of bird bone with white feather protruding from the ends...nose sticks were made of either polished bone or shell...[4].

#### **7.6 Ceremonial/Ritual adornment:**

- Sacred ceremonies revolving around a rich mythology featured elaborate costumes, robes, and feather headdresses...[2].

#### **7.7 Sex differences in adornment:**

- Eastern men wore buckskin breechclouts and shirts...most women wore hide skirts and aprons, although in lower elevations they sometimes used grasses for skirts...hide and woven rabbit-skin robes and blankets kept people warm in winter...[2]...young children wore no clothes...[2, 3, 4, 6, 7].

#### **7.8 Missionary effect:**

- The Spanish had established missions in Coast Miwok and Lake Miwok territory by the early nineteenth century; to which thousands of Miwoks were forcibly removed and where most later died of disease and hardship...[2].

### **7.9 Cultural revival in adornment:**

-Head flattening was practiced where the head was flattened in the back by the hard cradle, and the forehead was pressed and rubbed from the center to the sides to produce a short, flat head...flattened noses were also desirable, and mothers would press an infant's nose to insure flatness...[4].

## **8. Kinship systems**

### **8.1 Sibling classification system:**

- It proves that all the female blood relatives that a man might marry come under the designation *anisü*, and all the kin that a woman could mate with are included in what she calls her *angsi*...now *angsi* is also the word for "son" or "nephew" and *anisü* for mother's younger sister or stepmother...it is inconceivable, from what we know of the Indian temper, that the Miwok ever married their aunts; and they indignantly deny such an imputation: it is only the cousin or second cousin called *anisü*, and not the aunt *anisü*, that one espouses...[7].

### **8.2 Sororate, levirate:**

- The levirate was recognized, but not commonly practiced...on the other hand a widower was expected to take the unmarried sister of his deceased wife...for a man who desired more than one woman, his wife's younger sister, her brother's daughter, and her father's sister were potential wives...blood relatives could not marry, except a man and his mother's brother's daughter; and the latter was one of the women to whom his father had a claim, that is, the father's wife's brother's daughter...the customary taboo of conversation between a man and his mother-in-law applied also to the relations between a man and his potential mothers-in-law and his potential daughters-in-law...[6].

### **8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):**

- The Miwok man did often marry his first cousin; but only his mother's brother's daughter; that is, one of the two kinds of cross cousins, as they are called...even these marriages were considered too close in some districts and were frowned upon; a first cousin once removed, or second cousin, or some such distant relative was the proper mate... [7].

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

- Foods were baked or steamed in earth ovens...stone and bone provided the raw material for a variety of tools...cords and string came from plant fibers, especially milkweed and hemp...[2].

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