

1. Description

1.1 Name of society, language, and language family: Yokuts: Yak- Utian

1.2 ISO code (3 letter code from ethnologue.com):639-3 Yok

1.3 Location (latitude/longitude): Yokut tribes populated California; the San Joaquin Valley from the Sacramento-San Joaquin River Delta south to Bakersfield and also the adjacent foothills of the Sierra Nevada mountain range, which lies to the east. In the northern half of the Yokuts region, there were some tribes inhabiting the foothills of the Coast Range, which lies to the west. There is evidence of Yokuts also inhabiting the Carrizo Plain and creating rock art in the Painted Rock area (1, pg. 10).

1.4 Brief history: A few of the Yokut tribes were settled in the Franciscan mission San Antonio, founded in 1771 among the Salinan Indians, and at San Juan Bautista, established in 1797 among the Costanoan tribes in what is now Santa Clara county. No single tribe of Yokuts ever became missionized. Although they suffered from rapid occupancy of the country by Americans, the collisions were inevitable and there was never any organized outbreak between the Yokuts and the Americans. In 1851 they agreed to relinquish their lands for reservations in exchange for payments in goods, but the treaty was never ratified by the Senate. In 1853 the Tejon reservation was established and comparatively large sums were annually appropriated to equip and maintain them, but nothing was ever accomplished and in 1864 the reservation was abandoned. Tejon was immediately succeeded by a reservation on the Tule river and the final change of residence was not effected until 1876. (2, pg. 153)

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

1.6 Ecology: The climate of the San Joaquin Valley is semiarid, with mild winters and long hot summers, especially in the south. The eastern side of the valley was characterized by extensive marshes that bordered the numerous rivers and streams flowing westward out of the mountains to the San Joaquin River. Fauna, in the form of fish, shellfish, waterfowl, and large and small game, were abundant. The foothills of the Sierra Nevada is a region of irregular and steep ridges and valleys, offering a diversity of ecological zones and varied plant and animal resources. (4)

1.7 Population size, mean village size, home range size, density: Population at 1770: 18,000 (One of the highest regional population densities in pre-contact North America. Population reduced 93% between 1850 and 1900 (Estimated to be 600 in 1900). Today there are about 2000 enrolled Yokut in the federally recognized tribe, and 600 more Yokut belonging to unrecognized tribes.

2. Economy

2.1 Main carbohydrate staple(s): Two staple flours were made from iris seed and tule roots. Of carbohydrates, tule roots and seeds, acorns, clover, mustard greens, grass nuts (1, pg. 16).

2.2 Main protein-lipid sources: Mainly water birds (ducks and mudhens), fish ("Greaser" fish, chub, steelhead, brook trout, salmon, crayfish, abalone), rabbits, antelope, bear meat, deer, turtles, grubs of horseflies and bees, ground wasp larva, caterpillars (1, pg. 14). There were five animals just like deer and everyone ate them, they were elk, goat,, mountain sheep, antelope, and deer (1, pg. 71).

2.3 Weapons: Bow and arrow, blowguns?: When stalking deer or antelope, the hunter wore a horned disguise of either animal, although the most skillful hunters did not resort to this. The bow and arrows used to hunt the deer were tied to the body with a belt, in such a way that the weapons pushed the skin of the animal disguise up to make a more natural appearance. The hunter learned on two short sticks to assist the four legged pose as he walked. Three men would engage in a deer drive, two to scare the deer and one to kill by waiting in ambush on the deer trail. Bears were not normally shot out in the open and were rarely sought after as game. When deliberately sought to be killed, the bear was roused during hibernation, forced to run out into the open, and shot from ambush. The skin, paws, or claws were redeemed by members of the Bear lineage. The plain bow and the sinew-backed bow were both made of elder wood. The shaping of the bow was not accomplished in less to three to six days, and the commonest type of bow for hunt was nearly as long as a man, of about two fingers width and the thickness of one. Bows made for fighting were shorter, broader, and flatter. The arrows were about two feet long for deer, a bit less for bear killing, and for small game a four foot one pieced willow arrow was used. All arrows had three feathers, preferably from a hawk wing (1, pg. 75).

2.4 Food storage: The bottoms of mat-covered food storage bins were raised off the ground. When a tree was available, a storage bin would be set up in its branches (1, pg. 14). A prosperous family of average size had at least one storehouse close to their home. It was a small replica of the house dwelling, except the floor of logs raised off the ground to prevent moisture from settling into it. In the storehouse were kept baskets, pottery, dried meat, fish, deeds, and acorns (1, pg. 65)

2.5 Sexual division of production: Women were expected to gather acorns and males were expected to hunt

2.6 Land tenure: See 1.6

2.7 Ceramics: Pottery was not often made by the lake tribes, however red clay was sometimes shaped with the finders into little dishes (1, pg. 17). The clay was selected on the basis of the amount of natural sand temper which it carried. First dried and pulverized, it was wetted again and pounded thoroughly while wet to increase its viscosity. Pots were built up by the cooling process which proceeded in a clockwise direction. After drying by the sunlight the pots were heated by the fireside. Firing was done in a pit in which oak bark and oak wood had been burning for hours and lasted from a day to two days. While still hot the pots were coated with acorn mush (1, pg. 80).

2.8 Specified (prescribed or proscribed) sharing patterns: Bilateral

2.9 Food taboos: Lizards, weasels, coyotes, and bats were not eaten (1, pg. 14). The Tachi did not like deer meat, the Wukchumni did not like larvae, the Waksachi ate all bear. Coyote and fox were not eating but wildcat and raccoon were considered good, as were squirrels, wood rats, quail, dove, and pigeons. Many looked askance at bear meat and chief's never touched cougar meat because this animal had been a chief in the mythical prehuman era (1, pg. 76).

2.10 Canoes/watercraft?: The balsa, made out of triangular tule, was often called a tule boat used by the lake tribes. It was made into three sections, a long central bundle and two smaller, fatter, lateral ones that formed slightly raised sides. Tule was cut and laid on the ground to dry. An average size balsa held six people and traveling possessions. Everyone sat cross-legged. There was typically one man poling at each end with a pole made of willow. Women never poled unless necessary and paddles of wood were not used. The construction of balsas and the poling were always men's work. Children would often have balsas of their own or would sit aside and play in the water (1, pg. 21).

3. Anthropometry

3.1 Mean adult height (m and f):N/A

3.2 Mean adult weight (m and f):N/A

4. Life History, mating, marriage

4.1 Age at menarche (f): Menstruation was called pai'ya, which means "to be bleeding". A ceremony was made for the girl at the termination of her first menses. The girl is washed and dressed with beads and earrings for the first time. She abstained from meat through the next month and six days of her next period. Then she was washed with a decoction of weeds and permitted to eat meat. She was informed that to eat meat at that time would cause a hard ball to grow in her abdomen and that if she attempted to steal meat she would die (1, pg. 30). During her first, second, and third menses the girl was only permitted to eat "soft foods". She did not retire to a separate hut, nor was a warm pit used. She was equipped with an old breechcloth and a scratching stick. Her mother combed her hair every day and if she touched it herself it would split. The girl's mother invited another woman and her son to come to the house where they would remain one or two days. They brought with them gifts for the girl and the boy and the girl usually married eventually, but there was nothing defined nor was there any return of gifts if they did not marry. At the end of six days the girl swam in the river and resumed her normal diet.

4.2 Age at first birth (m and f) N/A:

4.3 Completed family size (m and f): N/A

4.4 Inter-birth-interval (f): N/A

4.5 Age first marriage (m and f): N/A

4.6 Proportion of marriages ending in divorce: Divorced men and women were entirely free to remarry, although protests might arise from the parents of the wronged spouse. There was no return of espousal gifts in divorce (1, pg. 106). Divorce, while hindered by the cooperative pressures of both sets of parents, took place if the woman were sterile yet fought against a second wife, or if either spouse were unfaithful. Separation took place when the woman took all of her clothing, utensils, and bedding and the man left his wife in possession of their house if it was the man who was in the wrong and if she had more than two children (1, pg. 105).

4.7 Percent marriages polygynous, percent males married polygynously: Two wives were not uncommon, but it was usually only the chief, shaman, or a man of prestige who was likely to have them functioning on an equal status in the same ménage. They were usually separated but within the same village group. When a man lived with two women, one wife would be in the superior position with respect to the man's provision of food and wood and the amount of time he spent in her home and in the attention of her children. The second wife was sought if the first were sterile or ill, or simply because he wanted another companion. Three wives have been heard of but the third would be resented by the first two. The third was often beaten by the two wives. (1, pg. 107)

4.8 Bride purchase (price), bride service, dowry?: A young man would go to the girl's house and remained there if he was accepted by her. For about a year he would hunt and help alongside his father-in-law. The couple removed to his parent's home where, if there was room, they remained permanently (1, pg. 30).

4.9 Inheritance patterns: Bilateral

4.10 Parent-offspring interactions and conflict: Mothers talked to their children telling them what they must do. Naughty children were whipped. This is suspected from a missionary influence. Yokuts treat their children with a comfortable firmness of speech and a manner which achieves satisfactory results without resorting to pushing, yanking, smacking, and whipping the young. (1, pg. 103). Every man talked to his children, especially sons, telling them how to behave and to be respectful toward supernatural manifestations (1, pg. 104).

4.11 Homosexual activities, social attitudes towards homosexuals: Transvestites were admitted upon existence and typically dressed as a woman, gathered and pounded acorns as a woman would, and made baskets in the company of women (1, pg. 106).

4.12 Pattern of exogamy (endogamy): Moiety exogamy was usual but not obligatory. Lineage was the fundamental regulator of marriage so there was no difficulty in raising a child in the maternal rather than paternal moiety.

Members of the same moiety who knew themselves to be distantly related called each other, "my person" or "my people"; other co-moiety members they called "my friend" and members of the same lineage referred to themselves collectively as relatives or "my own". It was permissible for co-parents-in law to marry but this was rare. No cousin marriage, either cross or parallel, up to and usually including third cousinship was permitted (1, pg. 28-29).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?: No

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"): "Women went by the moon and men by the sun" which referred to menstruation and morning erection. By observing the phases of the moon as woman could judge fairly her menstrual cycle and when a period failed, she believed herself pregnant if it did not eventuate by the next occurrence of the moon-phase and she began observation of the food taboos.

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time): No; It was lucky to give birth to children at the new moon (the child would grow with the moon). If a woman was sterile, it was because she had played at intercourse with boys when she as a little girl or it was attributed to carelessness during menstruation (eating meat). Twins were not regarded as good or bad fortune, though they entailed special care. If one twin died, the other was sure to. (1, pg. 103).

4.16 Occurrence of sexual coercion, rape: None

4.17 Preferential category for spouse (e.g., cross cousin): No cousin marriage, either cross or parallel was permitted (1, pg. 29). The lineage was primarily a nuclear exogamous group and secondarily the moiety. Although it was usual to marry without one's moiety it was not compulsory (1, pg. 30).

4.18 Do females enjoy sexual freedoms? Infidelity, especially on the woman's part was not overlooked. Although virginity was not essential at marriage, constancy was expected from a wife. The husband held rights in fighting and even killing the wife's lover. Offended spouse often fought offended spouse of the same sex; women fought too with digging sticks or pulled hair and gouged with fingernails (1, pg. 106).

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: See 4.1

4.20 If mother dies, whose raises children?: The maternal grandmother or whichever female relative was closest to the woman was the helper during the onset of birth pains, and assisted throughout the process. The maternal grandmother or trusted relative would be the one to take care of the children at the death of the mother. (1, pg. 104).

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: N/A

4.22 Evidence for couvades: None

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): None

4.24 Kin avoidance and respect?: Respect

4.24 Joking relationships?: N/A

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

4.26 Incest avoidance rules: Cannot marry relatives of any type; The only regulation of marriage was based on restriction of blood relationship and such a marriage would evoke scorn of the community (sister marriage) (1, pg. 105).

4.27 Is there a formal marriage ceremony?: None

4.28 In what way(s) does one get a name, change their name, and obtain another name?: The baby was named three or four weeks after birth. Children were named by old relatives for dead relatives, sometimes for living also. Nicknames were also bestowed and in the course of one's life he may be labeled with five or six applications. If a person's namesake dies, the person goes by one of his other names or else he is renamed (1, pg. 30).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Within the Moiety

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?: A man could marry where he wished, within the tribe, within his own village, and even a woman having the same family totem as himself provided that no blood tie existed. However, the parents of both participants exerted strong personal influence. They frequently arranged betrothals at puberty and made every effort to see that the marriage not only took place, but continued (1, pg. 105).

4.31 Evidence for conflict of interest over who marries who: Noted Above

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: N/A

4.15 Outgroup vs ingroup cause of violent death: Chunut and Wowol tribes were particularly friendly, but both were on bad terms with their allies to the north (Tachi and Nutunutu). Signal fires were built on

occasion and warnings and arrangements for battle were made. Doctors were particularly sought out as victims in a battle; their corpses would be flayed and impaled. Head-taking was often practiced. There was no war chief, and no ordinary chief took special part in battles (1, Pg. 9).

4.16 Reported causes of in-group and out-group killing: Rarely were more than two or three people killed (1, Pg. 9).

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

4.18 Cannibalism?: None

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: 500 in each tribe (1, pg. 10)

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes): There were always two chiefs in a settlement.

The chief would set time for mourning, celebrations, discouraged quarrels, assisted poor, and played host to their visitors. The position was inherited in the paternal line and the chief's wife and children were also called by the chiefly title (ti'ya). While a brother was called ti'ya, his children were not unless he succeeded into the position. There was also an official messenger who would be the chief or shaman's assistant. The messenger carried a long cane with a strand of beads attached to the top and upon entering a village he went directly to the chief's home where he was served food. The messenger's totem animal was deemed a dove, and when he would receive the first bite of food he would spit it out just as a dove would do. There was also an official proclaimer who was paid by the chief to make announcements and a man of great bravery (pine wits) who would kill doctors by the result of his special powers (1, pg.28).

5.4 Post marital residence: The female would live in her father's home until she was sought after. A year later the married couple would move to the male's parent's home where they would remain if there was room (1, pg. 30).

5.5 Territoriality? (defined boundaries, active defense): The Yokuts in the central foothills of California (Wukchumni) specifically had indefinite land boundaries that were trespassed by hunting and seed-gathering groups on all sides, yet limits were recognized at certain points by common consent (1, pg. 55).

5.6 Social interaction divisions? (age and sex): Age categories: Birth to adolescence, adolescence to mature manhood, manhood, and old age (1, pg. 108).

5.7 Special friendships/joking relationships: None

5.8 Village and house organization: In the lake region (Chunut and Tachi) two types of houses were well known; the long communal house and the oval individual house. The house with the oval floor plan and with walls arched at into a rounded top was the most common type of dwelling. Two forked posts linked by a tie-beam formed the basis, and upright poles of willow were set into the ground in an oval line around the center posts and the tips pulled inward and downward and tied to the center beam. Large mats of tule were hung on the frame and pegged down to the ground. A slot was left along the center beam for the smoke to escape. The longhouse was really an extension of the oval frame. There was a series of forked center posts supporting a continuous ridgepole formed by overlapping and lashing the units. Willow withes held the side poles, which were bent toward the center at their tips and were matched by a parallel with on the exterior which held the tule mat cover in place. Smoke escaped through a long slot left at the ridgepole. The floor of the dwellings was not excavated in the lake area since moisture and flood water would seep in. If a house on a rise of ground could not be obtained, the floor was artificially brought up using baskets of earth (1, pg. 13).

5.9 Specialized village structures (mens' houses): Sections of the longhouse were apportioned to sons' families; each family had its own fireplace and door (1, pg. 13). A chief's house was usually larger than the rest, likewise his storehouses (1, pg. 14).

5.10 Sleep in hammocks or on ground or elsewhere?: The usual mat tule was used for flooring and bedding (1, pg. 13). Cradles were made with forked stick foundation and a tule mattress. A permanent twined tule mat was added to the frame but a larger one was added with the baby when it was on the cradle. The larger mat was really a mattress. The forked framed cradle was different for girls in that the girls' had one crosspiece so that the buttocks would not be confined and would grow large (1, pg. 87).

5.11 Social organization, clans, moieties, lineages, etc: The Yokut tribes were divided into moieties, where a member of one moiety

respected all the totemic animals of his moiety but had one animal as his lineage totem. Persons with the same lineage totem could not marry, nor could cross or parallel cousins. Moiety members called each other "friend" while some were considered cousins. Eagle and coyote were the heads of each moiety totem, and are especially connected with the moiety chief (1, pg. 28).

5.12 Trade: Money was made out of freshwater oyster shells. Money came from the people passing through the lands of the intervening lake and valley tribes who in turn bought mountain and foothill products- bows, fire and digging sticks, salt, and baskets.

5.13 Indications of social hierarchies? Yes, addressed in further sections-

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: N/A

6.1 Specialization (shamans and medicine): The two plants used for poisoning fish were also used medicinally. The first, for chills and headache (yaoha) was mashed in a poultice and the second (tadad) was boiled in a steam bath for chills or to soothe the vaginal tract after childbirth. Black paint was mixed with grease as a salve for sore eyelids or to the rectum when irritated by diarrhea. Roots were used for a sore mouth; they were mashed and held in the mouth. If a baby had a sore mouth, it was attributed to the mother having eaten yellow jacket larvae and to cure the infant, dried yellowjacket larvae were pounded up and applied to the baby's mouth. Pineapple weed was made into a tea and drunk for fever or cramps. A small, sour round red berry was mashed and eaten as a purgative. Lipit, a big leaf, had its roots used which turned red when boiled and made a strong drink that was recommended to be drunk three times a day when one would "ache all over" (1, pg. 80). A shaman began to practice a dream like a man would study a book. If he dreams he goes out into the night and prays for his dream to help him. A man cannot be a doctor unless something tells him to be one. In one or two years he might get enough power to cure. (1, pg. 108).

6.2 Stimulants: Tobacco grew on the west side of the lake and was not cultivated or pruned. When pounded, moistened, and made into cakes, it was smoked in cane pipes. Ordinary people smoked tobacco whenever they felt. Tobacco could be mixed with baked, ground shells, moistened and drunk only by those who wished to obtain supernatural powers. It caused vomiting and research suggested that the practice was not a general custom of the lake people. Tobacco was, however, used as a salve which was often applied to a painful spot by doctors who would chew it up, spit it out on the patient, and blow on it (1, pg. 22).

6.3 Passage rituals (birth, death, puberty, seasonal): At birth there was a ceremony with the offering of food, however there was no music or dancing. At death there was the practice of cremation and the burial of the remaining bones and ashes. Relatives would move to a different locality to ease grief because it was believed that they would become ill if they cried all the time. At the death ceremony, three women from the moiety, six in all, attended to digging the burial. They were appointed by the respective moiety chiefs and called onotim. In a specific moiety, the Tachi, there was a more elaborate ceremony called "Tonochim's Dance", which was the first gathering after a death. In this the performers wore long false hair to project over the forehead like a beak. They received the privilege of taking for themselves any property which must be redeemed by the owners after the dance. This ritual appeared to be a local custom. At burial the dead person was admonished not to return, and every body was burned by the belief that burial gave wizards an opportunity to steal the hair of the deceased and evoke their ghosts (1, pg. 31).

6.4 Other rituals: The Jimsonweed ritual was held in the early spring and the general purpose was an insurance of future good health and long life. The ritual leader was one who knew how to administer the drink safely and who was good character. The Bear Dance was one of the most important ceremonies of the year and always took place in the fall after the new acorn crop had been gathered and stored. Important people of the Bear lineages made the decision on when and where the affair would be held. The dance took place around nine o'clock one evening only and the dancers were usually residents of the host village. Two to four men participated, and one woman- the prerequisite being that they all were a Bear totem and dreamed of the animal. Similarly there was a Beaver Dance, a Deer Dance, and a Rattlesnake Ritual (1, pg. 121-123).

6.5 Myths (Creation): The Yokut Indians believed that a great flood had covered the earth with water, and that there no living creatures on the land at the time. One day a giant eagle appeared in the sky with a crow riding on its back. Resting on a stump, the birds could see fish which would occasionally leap from the water. The two decided to have a friendly competition to see which could catch the most fish. While surveying the waters for fish, the birds would always wander off in search of land, but would never find it. They would always return to their home on the stump. They began to wonder how they could create land on which to live. They knew they could not dive deep to the bottom and bring up dirt, and the fish couldn't help except for being made into a meal. They pondered this every day. One day, while sitting on their stump, a duck approached. They watched as it dove deep in the water, bringing fish to the surface to be devoured. Occasionally, the duck would surface with a bill full of mud. The birds began to wonder if the duck could bring up enough dirt to build land. They hatched a plot to catch fish for duck in exchange for dirt. After a short time, the duck realized what the birds wanted and began to exchange dirt for fish. Both the crow and the eagle began accumulating piles of mud on opposite sides of their stump, and the land began to grow quickly. They both realized that duck was working hard and that together they were building a new land. They agreed to share it equally. From time to time crow and eagle would wander off, searching for signs of land but never finding any. But they did begin to notice one thing - the water level around their stump was getting lower. They decided that the flood must be coming to an end. One day, eagle flew off in search of land and did not return until the evening. He was

pleased to discover that his mud pile had grown, but noticed that crow's pile had grown much larger while he was away. The two birds argued about the situation, but eagle finally decided to take things in to his own hands. The next day, eagle began giving duck two fish which resulted in his getting twice as much mud as crow. All three continued to work hard for a long time. Eventually, eagle's half of the new land became bigger than crow's because of eagle's double effort to provide duck with fish. Crow never realized why eagle's half of the land had grown so much larger. One morning, the two peered in to the water and were able to see the bottom. At last they could see land, and the mud that duck had worked so hard to bring to the surface and build the new land. They thought that they may soon have a new land on which to live. But that night, a tremendous storm rolled in. Crow and eagle dug holes in their mud piles and crawled in for shelter. It rained all night long, washing away a large portion of their new land. The next morning, the birds saw a rainbow arcing across the sky. Eagle flew away for a closer look, but soon returned when the rainbow disappeared. The duo decided that the previous evening's rain storm had passed, so they began re-building their two halves of the new world. Each passing day saw the flood water receding more and more. Land became exposed, but the two birds halves of the world were much taller than the previously flooded land. Eagles continued to grow larger while crow's was smaller in size. It remained that way, creating what is now California. The eagle's larger half of the world is now called the mighty "Sierra Nevada Mountains" on the eastern border of the state. The crow's half is known as the "California Coastal Mountain Range", which is smaller than the Sierra Nevada. Indians honor the eagle as a brave and strong creature because of his efforts, while the crow is considered to be of less stature (3, pg. 1-2)

6.6 Cultural material (art, music, games): Games: Stone disk and arrow, pierced hoop and pole, women's dice game, hand game, football (a ball of polished stone was propelled off the tip of the foot toward goal posts some 200 yards apart), shinny (played with a wooden ball and a stick with a curved end; said to be played roughly by teens to twenty years of age). (1, pg. 148). Basketry was very popular amongst the artwork in the tribes.

6.7 Sex differences in RCR: None

6.8 Missionary effect: N/A

6.9 RCR revival: None

6.10 Death and afterlife beliefs: The ghosts of the dead were believed to rise in two days and travel westward to the afterlife which was ruled over by a chief. There, life was reversed; the dead slept by day and danced and enjoyed life at night. Food was abundant and inexhaustible and a living person smelled foul to the dead. Ghostly relatives lived in the same domestic group as in life (1, pg. 31).

6.11 Taboo of naming dead people?: None, often were given the names of dead relatives (1, pg. 29).

6.12 Is there teknonymy? No

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.):The person and his/her totemic animal involved three major practices. The first, to which all persons possessing the totem adhered, was the taboo on killing, even more so on eating the animal. The second was keeping the animal as a pet, and the third was the redemption of the animal by ceremonial payment to its killing or captor. Rattlesnakes were for shamans, bears were for bear dancers, cougars were for chiefs who might have this in addition to the eagle, eagles for all chiefs, dove for all winatums, coyote for clowns, trout for only one person to have as a family emblem, raven for the ceremonial manager, and crow for no profession (1, pg. 101).

7. Adornment

7.1 Body paint: Painting was a favorite type of ceremonial ornamentation for tribes of the valley and lake region. The colors were black made from charcoal, red which was obtained from trade in the mountains, and white from burned shell. All were mixed with grease for application and patterns were developed as symbolic of the wearer's totem animal. White stripes and spots were made on the body just as one wished, and a person could paint one's face as liked if he or she did not want to follow a totemic pattern. After a ceremonial washing a man's face was covered with red paint (1, pg. 21).

7.2 Piercings: Every man had at least one ear lobe pierced; with ornaments having two long strands of beads added.

7.3 Haircut: Men: Men ordinarily wore their hair long and parted in the middle. It was tied at the nape of the neck with a length of string or leather. In hunting the hair was knotted and held in place with wooden skewers. Women: Women's hair was long except during a period of active mourning when it was singed close to the head if grief was deep and to the shoulders for a lesser bereavement. It was parted in the middle and at work was tied to the nape of the neck, but the front was usually singed to form bangs. Both sexes washed their hair with soaproot suds and brushed it with soaproot brushes (1, pg. 66).

7.4 Scarification: Many women used tattooing as a permanent form of personal decoration. It was done at their own volition, usually before marriage. The only motivation was the belief that it prevented one from getting old and wrinkled. Young girls who were close friends often had themselves tattooed at the same time. Only one form of tattooing had religious significance, which was a small pattern placed on the inside of the right forearm. The tattooing was usually done by an older woman and the pattern was marked on the person by the charred end of a fine-pointed small arrowhead and paste of grease and charcoal. There is no actual cutting (1, pg. 69-70).

7.5 Adornment (beads, feathers, lip plates, etc.): Noted in 7.6

7.6 Ceremonial/Ritual adornment: Feather headdresses and feather skirts were worn by shamans with additional ornaments of feathers, skins, beads, and shells. The headdresses had two parts; the central part was an upright bunch of magpie tail feathers

surrounded at its base with white owl feathers and short black crow wing feathers, and the second part was a fat fluffy cown of black or white owl breast feathers. In the ear lobes were falcon quills surrounded with quail crests (1, pg. 69).

7.7 Sex differences in adornment: Men: It was not unusual for a man to go entirely naked at any time. A loincloth of animal skin was used but was not a daily garment. A belt of woven milkweed string, 35-40 inches long was worn for special dress. A sandal of thick hide was worn during very hot weather or when making a long journey. Several layers of hide was cut to the foot pattern and slit at proper points with binding inserted. Sandals were not worn by women. Women: Women wore buckskin breechclout that was held in place by a belt. The clout was not necessarily donned until first menses, although most girls approaching puberty wore grass aprons. Over the breechclout women wore a back and front apron of shredding fibers (1, pg. 65).

7.8 Missionary effect: None

7.9 Cultural revival in adornment: None

8. Kinship systems

8.1 Sibling classification system: Cross and parallel cousins were claimed as siblings and called by the same terms. Any cousin of another relative was addressed by the same term as that relative, thus a father's sister's cousin would be addressed as a father's sister (1, pg. 104).

8.2 Sororate, levirate: The levirate was of frequent occurrence, the sororate known but less common. (1, pg. 104)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): A stepparent was called, according to sex, by the term for father's bother or mother's sister regardless of whether he actually was such or not. The word (male friend) was used by a man for his wife's sister's husband. This was a general term for friend and was used rather indiscriminately (1, pg. 104)

9. Other interesting cultural features (list them):

Numbered references

1. Yokuts and Western Mono Ethnography: Anna Hadwick and A. H. Gayton, 1899
2. The North American Indian Volume 14: Edward C. Curtis
3. The Yokut Indian Myth Of Creation: www.cagenweb.com/sanjoaquin/mythofcreation.pdf
4. Encyclopedia of World Cultures | 1996 | Reid, Gerald