

Uto-Aztecas Questionnaire

9/23/11

1. Description

1.1 Name of society, language, and language family:

Society – Cahuilla

Language – U.A. Takic, Cupan subgroup

Language family – Uto-Aztecas

Helpful graph

-Uto-Aztecan

-Northern Uto-Aztecan

-Takic

-Cupan

-Cahuilla

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

639-3

1.3 Location (latitude/longitude):

34° 6' 29" N / 117° 17' 20" W

1.4 Brief history:

1819 – regular contact with Europeans began. Cahuilla start farming and raising cattle (5)

1863 – Cahuilla became infected with smallpox. Lowered number of people significantly (5)

1877 – Moved by government to reservations (5)

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

1.6 Ecology:

John Bean claims that it is difficult to place one label over all of the Cahuilla. They are spread over a relatively wide space, thus live in many different economies. Some of the groups live up in the mountains while others live in the valleys and passes below. (2)

1.7 Population size, mean village size,

Pop size – 3000 is Harvey's guess.

Mean village size – 60?

home range size

2400-square mile territory (6)

density

1.25 per square mile

2. Economy

2.1 Main carbohydrate staple(s):

Opuntia engelmannii fruit, Mesquite and Screwbean

2.2 Main protein-lipid sources:

2.3 Weapons: Bow and arrow, blowguns?:

Primarily bows tipped with stone or wood. (educated guess gathered from multiple online sources)

2.4 Food storage:

Granaries were often build beside houses (6) Hermentic Sealing to preserve food.

2.5 Sexual division of production:

Gender separation while hunting and gathering. While gender may complete similar task (though men do hunt more) they will be in groups of the same sex. The women often work more “stay-at-home” jobs. Preparing food, making baskets, and raising children were their primary jobs (6)

2.6 Land tenure:

Allotted 40-640 acres per family

2.7 Ceramics:

Apart from the usual, the Cahuilla made small dolls. These dolls, or figurines, are very bright and welcoming in comparison to other Native American dolls.

2.8 Specified (prescribed or proscribed) sharing patterns:

If two families were not at war with each other, they most likely shared goods. Due to women being given almost exclusively to neighboring families, bonds formed with people living in the same region. Once two families were related, it was expected that they would trade. (6)

2.9 Food taboos:

Yes. Before hunts the Cahuilla believe in complete food taboos or diet regulations. This was meant to keep natural and supernatural forces from disturbing the hunt and should raise chance of success of the hunt. (6)

Also common is birth and puberty food taboos, but does not appear like that this was done by entire group or even a majority.

(6)

2.10 Canoes/watercraft?

Nothing advanced. The Cahuilla are inland, living mostly in desert and mountain areas, thus need for seafaring crafts was not necessary. They do, however, have some primitive crafts probably used to fish on the occasional oasis and lake. (6)

3. Anthropometry

3.1 Mean adult height (m and f):

Male: 1.72 Meters

Female 1.57 Meters

(educated guess taken from the mean of some of the Cahuilla's better researched neighbors.)

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):

Male:?

Female: 21

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

3 years (6)

4.5 Age first marriage (m and f):

Could not find exact dates, but women could be very young. Often too young to fulfill duties of a wife. Men could be slightly older but often still lived with parents until the time came when he and his wife were old enough to move out together. So I may guess women could marry as early 8-10 and men as early as 12-14 (more on this below) (6)

4.6 Proportion of marriages ending in divorce:

Because marriages symbolized some sort of a family alliance or treaty, couples were not permitted to become divorced. There are documented accounts of runaway brides due to this strict policy. (6)

4.7 Percent marriages polygynous, percent males married polygynously:

I found no mention of polygyny in John Bean's book. I would assume if this was common Bean would have discussed how it worked within their social system, considering the high level of complexity of the Cahuilla's kinship-based society. (6)

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

Male's parents bring female's parent a sizable gift. Man expected to hunt game for his bride's parent before birth of children.

(6)

Continued trade of food and goods between families was expected to ensue after marriage. (6)

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

Males lived with parents until a wife was given to them. At that time, assuming she was old enough to fulfill the duties of a wife, the couple would move away. Interestingly, if the girl was given to the family too young, she would simply live with the family as a child until she was old enough to become the son's wife. (6)

4.11 Homosexual activities, social attitudes towards homosexuals:

No evidence of homosexuality present in the Cahuilla culture (6)

4.12 Pattern of exogamy (endogamy):

Very strict exogamy rules (6)

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

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

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

4.16 Occurrence of sexual coercion, rape

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

"Marrying individuals were restricted in their choice of partners by two rules: moiety exogamy had to be observed; and no one could marry anyone related in the opposite moiety with whom a genealogical relationship could be traced within five generations." (6 Bean: Mukat's People)

4.18 Do females enjoy sexual freedoms?

No. After they are given to a husband they are required to remain with only him. The only reason she may have another man would be after a divorce, which can only happen in the case of the families breaking a treaty. (6)

- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
4.20 If mother dies, whose raises children?
4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
4.22 Evidence for couvades

No

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

4.24 Kin avoidance and respect?

Respect. The Cahuilla liked the fact that they quickly became related to everybody due to the fact that they could not marry relatives related within the last 5 generations. (6)

4.24 Joking relationships?

Yes. These relationships are regular and the degree of joking depended on relationship, gender, and status. Bean describes the ways in which these relationships may play out in high detail. (6)

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

4.26 Incest avoidance rules

See question 4.17. Marriages are not permitted between individuals whose genealogical relationship exists within 5 generations.

4.27 Is there a formal marriage ceremony?

Yes, but small. (6)

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?)

Females normally move outside community while males stay. (6)

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

Parents, often for the purposes of forming an alliance (6)

4.31 Evidence for conflict of interest over who marries who:

Could not find any

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

While the Cahuilla are peaceful in comparison to other Native American groups, they did occasionally war with each other.

Most of the recorded fighting was amongst other Cahuilla sibs or tribes. There are a couple instances where the Cahuilla did join forces to fight another people, but each of the times they backed out of the war before it began. So when war did lead to violent death, it was normally against other groups of Cahuilla. These wars often ended with the “net” or chief’s head of the losing side being cut off and placed in the victors Ceremony House. (6)

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

Failure to pay bride price, personal insults, theft, and kidnapping were all events that could lead to war.

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

4.18 Cannibalism?

No. They would destroy the bodies of the losing side, but not eat them (6)

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

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

The “net” was the highest ranked position followed by The “paxaa”. The “*haunik* or ritual singer was also of high status (6)

5.4 Post marital residence:

Reside with in the male’s band (6)

5.5 Territoriality? (defined boundaries, active defense):

The territory within the Cahuilla’s land is very blurred. The people tend to be very peaceful between bands (due to wife exchange). But the borders of the Cahuilla were very clear and defended. (6)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

See question 4.24. Yes. These relationships are regular and the degree of joking depended on relationship, gender, and status. Bean describes the ways in which these relationships may play out in high detail. (6)

5.8 Village and house organization:

5.9 Specialized village structures (mens’ houses):

Ceremonial House (6)

5.10 Sleep in hammocks or on ground or elsewhere?

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

?ivi?lyu?atum - name of the people who speak the Cahuilla language.

Tuktum (Wildcats) and ?istam (Coyotes) –names of the 2 moieties

Next comes the Sibs Tribelets

The sibs are then split into smaller Lineage Villages

5.12 Trade:

Because the land that the Cahuilla possessed was so diverse depending on location, it was necessary for sibs to trade goods amongst each other. If a tribe had an excess of one resource they would seek trades to fulfill one of their own lacks of resources, rather than trying to hoard. When the economy worked well, the tribes worked together to gain resources from all parts of the land. (6)

5.13 Indications of social hierarchies?

There are achieved statuses that are hierarchical. Many of these positions are attained based on having relationships with the right people. The “net” or chief is clearly on top in terms of social status, with his primary assistant, The “paxaa”, coming in second. (6)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Yes. As you can see by the rituals listed below, this is a very important and regular part of the Cahuilla life.

6.1 Specialization (shamans and medicine):

paxaa – leader of the ceremonies

haunik – ritual singer

nenewis – dancers

pavalam – shamans. Included *puul and pa?vu?ul* (6)

6.2 Stimulants:

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

Birth, death and puberty were all reasons for a ceremony. (6)

6.4 Other rituals:

First-fruits rites. A ceremony before the first gathering of a particular food source when it first becomes available each year (6)

Weyciyail ritual

Rain ritual

Curing ritual

Medicine ritual

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

Singers and dancers were used in all ceremonies.

The games fall into 4, common categories. Those with strenuous physical activity (1), mimicry of fighting (2), manual and visual dexterity (3), and guessing games (4). Many of these games look like games we play today. Tag, tug-of-war, juggling and so on. (6)

6.7 Sex differences in RCR:

Puberty for a male was a special event and was cause for a ceremony while the female’s does not seem significant. (6)

Girls played more dexterity oriented games because this prepared them to work with their hands more.

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

Each person’s soul, their *tewlavil*, left the body at death and then the body was cremated. The soul was then in a state of freedom until the *nukil* ceremony was finished. The former property of the dead person should be burned so that it may become available to that person’s *tewlavil* in the afterlife. After the ceremony of *nukil* the soul then went to *telmikis* to live. (6)

6.11 Taboo of naming dead people?

Not as far as we know.

6.12 Is there teknonymy?

No

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

The Cahuilla probably fall into a category of magic and respect for ancestor. Ancestor worship would be going too far. But they have ritual and some of the highest people in the social status system are *haunik* (ritual singer), and the *pevalam* (medicine man) (6)

7. Adornment

Sadly, John Bean does not mention physical appearance, adornment, or ornamentation in his book, nor could I find any other information online or in another source on this matter. I understand this could be problematic considering this is an important, large hole in data. I search the book for mention of adornment in other sections and it appears to have been overlooked. I am sure it will be as frustrating for you in terms of compiling data as it was for me searching for the information.

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

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

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

“Cahuilla Relationships were based upon the criteria of age, sex, lineality, affinity, sex of speaker, sex of connecting relative, and perhaps locality.” (Page 93. Bean)

8.1 Sibling classification system:

Siblings were distinguished by sex and relative age.

An older brother is called *pas*

A younger brother is called *yuuly*

An older sister is called *nes*

A younger sister is called *ne?is*

8.2 Sororate, levirate:

Men are expected to take their brother's wife(s) in the case of their brother's passing. (6)

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

A list of all terms given in John Bean's book dealing with kinship and family ties.

Father = *na?*

Mother = *ye?*

Son = *maylu?a*

Father calls daughter – *sunama* or *kihma*

Mother calls daughter – *puhin*

Paternal grandparents – both *qa?*

Maternal grandfather – *qwa?*

Maternal grandmother – *su?*

Brother of paternal grandmother and the sister of paternal grandfather both called – *hex*

Collateral cross-grandnephews and cross-nieces – *hexhum*

Father's older brother(s) – *kum*

Father's younger brother(s) – *mas*

Mother's older sister(s) – *nes*

Mother's younger sister – *yis*

All father's sisters – *pa*

All mother's brothers – *tas*

Man's older brother's child – *taxma*

Man's younger brother's child – *kumu*

Woman's older sister's child – *mati*

Woman's younger sister's child – *nesi*

Woman's cross-nephew or cross-niece – *asis*

Man's cross-nephew or cross-niece – *mut*

Cross-cousins – *nyuku*

9. Other interesting cultural features (list them):

Numbered references

1. Lewis, M. Paul (ed.), 2009. Ethnologue: Languages of the World, Sixteenth edition. Dallas, Tex.: SIL International. Online version: <http://www.ethnologue.com/>.

Mukat's people: the Cahuilla Indians of southern California. By Lowell John Bean

2. The Sabal: Volume 23, number 1, January 2006. Daily Bread and Healing Balm: A Deep History of Native Plant Use in the Trans-Pecos of Texas by Phil Dering

3. Return of the Buffalo: The Story Behind America's Indian Gaming Explosion. Ambrose I. Lane, Sr., Bergin & Garvey, Westport, Connecticut. London. 1995

4. Hermetic Sealing as a Technique of Food Preservation among the Indians of the American Southwest Robert C. Euler and Volney H. Jones

5. <http://www.everyculture.com/North-America/Cahuilla.html>

6. Mukat's People: The Cahuilla Indians of Southern California. Lowell John Bean. University of California Press. Berkeley, Los Angeles, London 1972

7. University of California Publications in American Archaeology and Ethnology Berkeley. The University Press 1908-1910