

# Tübatulabal questionnaire

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## Description

- 1.1 Name of society, language, and language family: Tübatulabal, Tübatulabal, Uto-Aztec
- 1.2 ISO code (3 letter code from ethnologue.com): 639-3
- 1.3 Location (latitude/longitude): 35° 17' 45" N / 118° 41' 0" W
- 1.4 Brief history: Almost nothing is recorded of the group before 1850
  - 1776 Visited by Father Garcés
  - 1806 Measles epidemic
  - 1846 White settlers moved into territory
  - 1852 Signed treaties with U.S. government
  - 1857 Kern River gold rush
  - 1862 Joined Owens Valley Paiute in hostilities against Whites
  - 1863 American soldiers massacred 35-40 men near Kernville
  - 1893 Allotted land in South Fork and Kern Valleys
  - 1902 Measles epidemic
  - 1918 Influenza epidemic
  - 2004 Began Pakanapul language program in Mount Mesa
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Catholic priests/missionaries initially contacted the tribe in 1776 for about 50. Education and conversions where started in San Buenaventura Mission around 1782
- 1.6 Ecology: Patrilineal Chiefdom, Religious, believe/practiced Magic, were originally a true Hunter Gatherer group and recently developed agriculture. The Tubatulabal were divided into three distinct bands, each of which spoke a different version of the Tubatulabal language.
- 1.7 Population size: <1000 (in 1770, although this statistic is very contended and more “realistic” estimate is from 350-500)  
Mean village size: ?  
Home range size: 1300 Sq.Miles  
Density: 1000/1300= ~7.7

## 2. Economy

- 2.1 Main carbohydrate staple(s): staple food was Pinion nuts and acorns, secondary were small seeds, berries, and tubers were gathered throughout the year.
- 2.2 Main protein-lipid sources: Fish, deer, bear, mountain lion, mountain sheep, and antelope.
- 2.3 Weapons: Knives, Spears, Bow and Arrow
- 2.4 Food storage: Leather bags, Pottery, Woven reed baskets.
- 2.5 Sexual division of production: Women were mainly producers and men were mainly hunters but this is not a very strict rule and it was very common for men and women to do both, together or separate.
- 2.6 Land tenure: unclear, some establishments were seasonal depending of food scarcity, at least one year round hamlet existed.
- 2.7 Ceramics: used for storage, varied in shape and sizes.
- 2.8 Specified (prescribed or proscribed) sharing patterns: Only allowed to share an owner's items if he or she allows it. When dwellings are vacated they are considered fair game.
- 2.9 Food taboos: dogs, coyotes, buzzards, eagle, and hawks were not edible. After pregnancy (m+f)/1<sup>st</sup> menstrual cycle (f)/recent death (m+f), meat and salt was not allowed.
- 2.10 Canoes/watercraft: Shrewd reed rafts were used mainly for fishing, otherwise no evidence/memory other watercraft exists.

### 3. Anthropometry

1. 3.1 Mean adult height (m and f): ?
- 3.2 Mean adult weight (m and f): ?

### 4. Life History, mating, marriage

2. 4.1 Age at menarche (f): ~14
- 4.2 Age at first birth (m and f): ?
- 4.3 Completed family size (m and f): ?
3. 4.4 Inter-birth-interval (f): ?
- 4.5 Age first marriage (m and f): Male: ~20, Female: 14-20
- 4.6 Proportion of marriages ending in divorce:
  4. 4.7 Percent marriages polygynous, percent males married polygynous: 0%, this was strictly not allowed and no event of this law being broken is recorded/remember
- 4.8 Bride purchase (price), bride service, dowry: wife's parent's verbal consent or a dowry of 30-40 "\$" with a small gift of foods exchanged between the in-laws
- 4.9 Inheritance patterns: the next of kin inherited tools, weapons and dwellings. Otherwise all possessions were burned immediately after death.
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals: no memory/documentation
- 4.12 Pattern of exogamy (endogamy): Exogamy, this is very unclear and undefined; there are few poorly documented occurrences of exogamy, outside of the tribe. Endogamy, all marriages are ok excluding any blood relatives as close as 1<sup>st</sup> cousin. If an adopted child wishes to marry (with no blood relation) his sister, it is allowed.
- 4.13 What is the belief of the role of males in conception: men who impregnate women must marry them, if the woman does not want the child she may choose to have an "abortion" (chemical drink) or infanticide. Contraception is not documented.
- 4.14 What is the belief of the mother's role in procreation exactly: primary caretaker, no specific rules are documented.
- 4.15 Is conception believed to be an incremental process: No, it appears they had a good understanding of whether specific men or women were/n't barren, and knew how to identify pregnancy early.
- 4.16 Occurrence of sexual coercion, rape: poorly documented, interviews with members say that it was extremely uncommon.
- 4.17 Preferential category for spouse (e.g., cross cousin): person who you most "loved" and likewise returned the emotions
- 4.18 Do females enjoy sexual freedoms: yes, unless unmarried, they seem to be able to act freely
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: not documented
- 4.20 If mother dies, whose raises children: father can remarry and raise kids, parents can help, children could also be 'adopted'
- 4.21 Adult sex ratio: not documented
- 4.22 Evidence for couvades: not documented
- 4.23 Different distinctions for potential fathers: not documented
- 4.24 Kin avoidance and respect: "in-laws" were to be respected but couple was not expected to act bashful in their presence, and could even openly disagree with them.
- 4.24 Joking relationships: not documented
- 4.25 Patterns of descent: Patrilineal
- 4.26 Incest avoidance rules: could not marry (blood) brother and sister or (blood) cousins.
- 4.27 Is there a formal marriage ceremony: no, the marriage was decided by the two parties, with and gift exchange for the wife's parents between the parents.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name: not documented
- 4.29 Is marriage usually (or preferred to be) within community or outside community: preference not documented but ethnographies suggest that it was more common to marry within the tribe.
- 4.30 Are marriages arranged: Very rare cases of child betrothal, father chooses wife for son. Most common for women/men to find a lover and marry them by choice.
- 4.31 Evidence for conflict of interest over who marries who: not documented

## **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare: not documented

5. 4.15 Outgroup violent death: occasionally occurred in 1 day skirmishes with neighboring tribes, typically not lasting any longer than nightfall or all the arrows ran out. Most fighting was in response to attacks.

Ingroup violent death: very uncommon, typically caused by poor mental health or sickness.

6. 4.16 Reported causes of in-group and out-group killing: retaliation to attacks or self-defense

4.17 Number, diversity and relationship with neighboring societies (external relations): Kawaiisu, Koso and Yokuts, all disputes were settled by the Chiefs, apologies and agreements were made and both tribes would move on. Tubatulabal were considered non-aggressive.

4.18 Cannibalism: not documented, but ethnographies suggest this was not practiced as bodies were typically buried.

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

7. 5.1 Mean local residential (village) group size: not documented

8. 5.2 Mobility pattern: (seasonality): not well documented, tended to follow seasonal food supplies

9. 5.3 Political system: Chiefdom with limited power over tribe, more money meant higher class, more eagles captured and given to chief also meant higher class. No names for higher classes.

10. 5.4 Post marital residence:

5.5 Territoriality? (Defined boundaries, active defense): Not highly territorial because separate tribes kept to themselves, likewise.

11. 5.6 Social interaction divisions? (age and sex): Children were not allowed into the sweathouses until at least 15 years of age, otherwise divisions weren't non-specific, or not well documented.

5.7 Special friendships/joking relationships: not well documented, most relationships invited humor when appropriate.

12. 5.8 Village and house organization: Seasonal typed housing structures housed multiple families.

13. 5.9 Specialized village structures: Sweathouses, "saunas" used daily by men and women, no children.

14. 5.10 Sleep in hammocks or on ground or elsewhere: ground mats

15. 5.11 Social organization, clans, moieties, lineages, etc: not documented

16. 5.12 Trade: very poorly documented, it is suggested that most trading uncommon and not relied on

17. 5.13 Indications of social hierarchies: only qualification was who had the most wealth.

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

18. 6 Time allocation to RCR: Poorly documented, most likely daily activity.

19. 6.1 Specialization (shamans and medicine): Shamans/witchcraft

20. 6.2 Stimulants: Tobacco, Jimsonweed

21. 6.3 Passage rituals (birth, death, puberty, seasonal): females only, with held salt and meat of 1<sup>st</sup> menstrual cycle, sat on a "heated mound" for 6 hours. Both Sexes were encouraged to drink a decoction of datura for a 'long and healthy life.'

22. 6.4 Other rituals: Story telling, Jimsonweed rituals, dance rituals, dream interpretation, Shaman power contests (fire invisible objects at each other)

23. 6.5 Myths (Creation): Most stories related to the 1<sup>st</sup> peoples' adventures and their subsequent transformation into animals at the end of the mythological age. (reference pre white contact)

24. 6.6 Cultural material (art, music, games): many dances, various instruments, betting, stick and ball sports, arrow shooting challenges, doll-making/storytelling game.

25. 6.7 Sex differences in RCR: Not well documented.

26. 6.8 Missionary effect: Not well documented but the immediate effect was a Measles epidemic

27. 6.9 RCR revival: Current state is disarray, mostly older adults speak/practice.

28. 6.10 Death and afterlife beliefs: did not believe in a god, afterlife beliefs are not documented or non-existent

29. 6.11 Taboo of naming dead people: not documented or non-existent.

30. 6.12 Is there teknonymy: not documented or non-existent.

31. 6.13 Briefly describe religion: Witches were evil, shamans were healer, only men could be both, only born with the abilities.

## **7. Adornment**

7.1 Body paint: only women clowns wore body decorations during ceremonies. Women were also allowed to tattoo themselves.

7.2 Piercing: not documented or non-existent.

7.3 Haircut: n/a

7.4 Scarification: women could get tattoos

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

7.6 Ceremonial/Ritual adornment: Shamans and dancer wore headdresses and feather belts. Dancers wore skirts (m&f)

7.7 Sex differences in adornment: Men could go naked, women at least wear a full apron. Only women wore hats

7.8 Missionary effect: n/a

7.9 Cultural revival in adornment: **n/a**

## **8. Kinship systems**

8.1 Sibling classification system: brother, sister, cousin, adopted brother/sister/cousin.

8.2 Sororate, levirate: not documented or non-existent.

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

## Sources

1. Wheeler-Voegelin, Erminie, 1903-1988. Title **Tübatulabal ethnography / by Erminie W. Voegelin**. Published Berkeley, Calif., University of California press, 1938.
2. Kroeber, A.L. Handbook of the Indians of California Volume 2
3. Smith, Charles R. "Handbook of North American Indians: Vol. 8, California." Ed. Robert F. Heizer. *American Anthropologist* 8.0 (1978): 1-11. Print.