

1. Description

1.1 Name of society, language, and language family: **Mayo**

- Mayo, Cahita language, Taracahitan branch of Uto-Aztecan family (Crumrine, 1983)

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

- MFY

1.3 Location (latitude/longitude):

- Northwestern Mexico along the Mayo River valley in southern Sonora and the Fuerte River valley in northern Sinaloa. (Crumrine, 1977)

1.4 Brief history:

- Contact with Spaniards occurred in the early 1600's. War with the Yaquis occurred in 1609 defeating the Mayo, once peace was proposed missionaries were sent in 1614 at the Mayo's request. (Crumrine, 1983)

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

- Sporadic contact with missionaries until missions were established in 1613, under Jesuits control until 1767 when they were expelled sparking a decline in the missionaries influence and a return to their independence (Beals, 1932).

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: (Erasmus, 1955)

- Population size; 40,000
- Village size; example Tenia 200 inhabitants divided among 32 household.

2. Economy

2.1 Main carbohydrate staple(s):

- Maize, beans, squashes and guards, tortillas, tamales, various greens, agave stalks (Beals, 1932).

2.2 Main protein-lipid sources:

- Deer, peccary, tuna (Beals, 1932)

2.3 Weapons: Bow and arrow, blowguns?:

- Bow with three-feathered arrows (Beals, 1932)

2.4 Food storage:

2.5 Sexual division of production:

- Male activities: deer hunting, fishing, gathering, agriculture, cattle raising, cutting and selling firewood and manufacturing of maguey fiber products. Very few men deer hunt, usually only done in the winter, or fish, between July and September (Erasmus, 1955).
- Women: gather wild plant food, keep poultry, sheep and goats, and weave blankets. Wild food gathering is very limited and used only to supplement food staples (Erasmus, 1955).

2.6 Land tenure:

- Most households engage in agriculture managing about 3 ½ acres of cleared land. Very limited crops are grown due to lack of available water and no irrigation systems (Erasmus, 1955).
- Land rights passed down from family along with community assignment. (Crumrine, 1977)

2.7 Ceramics:

- Clay ovens and pottery utensils, tin pails and steel pans seen as luxury items (Robertson, 1947)

2.8 Specified (prescribed or proscribed) sharing patterns:

- Hoarding food/material goods was evil, sharing especially in support of ceremonialism produced social prestige (Crumrine, 1983).

2.9 Food taboos:

2.10 Canoes/watercraft?

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce:

- Seldom (Crumrine, 1977)

4.7 Percent marriages polygynous, percent males married polygynously:

- Polygamy and sororate was common until the influence of the missionaries changed this behavior (Beals, 1932).

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

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

- Originally followed the pattern of exogamy but as groups of kinsmen and their villages were dislocated due to the rule of Diaz it became less common (Beals, 1932).

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)

4.18 Do females enjoy sexual freedoms?

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

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

4.24 Kin avoidance and respect?

4.24 Joking relationships?

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

- “Descent traced bilaterally, kinship terminology patterned as bifurcate collateral with emphasis on relative age of siblings, Rancheria exogamy was practiced and supra-rancheria political organization existed during warfare” (Crumrine, 1977).

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

- Marriage in the church is encouraged although elopement is common it is looked down upon (Crumrine, 1977).

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?)

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

- Sometimes arranged by parents to make a good match (Crumrine, 1977).

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

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

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

- Several instances of warfare between Mayo and Yaqui (Crumrine, 1983)

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- 300 related persons, on occasion 1,000 related people per village (pre-contact). After Jesuit missionaries consolidated into seven town of 2,000-3,000 (Crumrine, 1983).

5.2 Mobility pattern: (seasonality):

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

- Chief (religious functionary) (Parsons & Beals, 1934)

5.4 Post marital residence:

- Both married daughters and married sons may live with the parents or parent’s siblings (Crumrine, 1977).

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

- Integrated on four levels: household/Rancheria, local ceremonial center/village, municipal ceremonial center/town, and intermunicipal ceremonial exchange/feasting (Crumrine, 1983).

5.7 Special friendships/joking relationships:

- Teasing relationship between grandparents and grandchildren (Crumrine, 1977).

5.8 Village and house organization:

- In rancheria and fishing communities houses were scattered in other areas villages were centered on the church (Crumrine, 1983)

5.9 Specialized village structures:

- “Constructed with mesquite posts with a flat earthen roof, walls adobe brick or woven braches plastered with mud. Enclosed sleeping room for each nuclear family with single cooking ramanda shared by women of the household” (Crumrine, 1983)

5.10 Sleep in hammocks or on ground or elsewhere?

- Simple mats on the ground or folding cot, or mat placed on a bed constructed by wooden post with rawhide stretched between them (Crumrine, 1983).

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

5.12 Trade:

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

- Herb doctors and shamans
- 6.2 Stimulants:
- Drinking associated with religious occasions
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- 6.4 Other rituals: (Parsons & Beals, 1934)
- Animal impersonating dances
 - Clowning in ceremonies
 - Killing of “witches”
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games):
- 6.7 Sex differences in RCR:
- Specific roles for women and men during the clown rituals associated with Lent (Parsons & Beals, 1934)
- 6.8 Missionary effect:
- Catholic (Beals, 1932)
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs:
- Believe in reincarnation.
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)
- 7. Adornment**
- 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:
- Women: three-piece ensemble of wide skirt of bright colored calico, loose blouse of another bright color and a shawl of black calico or blue. Men: trousers of thin striped material, bright solid color shirt of pink, green, blue, yellow or red with a bright handkerchief and straw hat (Robertson, 1947).
- 7.7 Sex differences in adornment:
- Men: breechclouts and cloaks, women: knee-length skirts (Crumrine, 1977)
- 7.8 Missionary effect:
- 7.9 Cultural revival in adornment:
- 8. Kinship systems**
- 8.1 Sibling classification system:
- Brothers and sisters are separated into different activities as they age but they maintain close emotional ties and rely on each other for help in ceremonial obligations and family crises. (Crumrine, 1977)
- 8.2 Sororate, levirate:
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):
- Kinship terminology link parents with children and siblings with each other (Crumrine, 1977).
- 9. Other interesting cultural features (list them):**
- Do not merge property at marriage; women retain control of their sheep, goats and burros. (Robertson, 1947).

Numbered references

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