# Handbook of the Indians of California, by A.L. Kroeber.

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chief was accorded a certain precedence. It is possible that the head of every tribe was always of this division, and that the polarity of authority was more of a formal or ceremonial nature, a half-conscious reflection of the social bifurcation. At any rate, all historical and biographic accounts mention only one chief for each group.

Another position that was hereditary was that of the *winatum*, the messenger or herald. In a typical village the chief was supposed to have his house in the middle, a *winatum* at each end. When one of these heralds was sent to announce a festival he was paid by the invited guests. A chief in need of shell money for any purpose might send his *winatum* to chiefs elsewhere. These would gather their tribes, who would contribute what they thought proper to the occasion.

Two other offices were, if not hereditary, at least held for life. One of these was the clown, Yaudanchi *hiauta*, Yauelmani *hiletits*, Tachi *hohotich*, whose business it was to mock sacred ceremonies, speak contradictorily, be indecent, and act nonsensically. The *tongochim* or *tunosim* were the transvestite sexual perverts recognized by all North American tribes. Among the Yokuts they possessed one unusual privilege and obligation: they alone handled corpses and prepared the dead for burial or cremation, but were entitled to keep for themselves any part of the property placed with the body. Both at the immediate and the annual mourning ceremonies they conducted the singing and led in the dancing. It is clear, once the character of these persons' peculiarity is understood, that they were not delegated to their status, but entered it, from childhood on, by choice or in response to an irresistible call of their natures.

## WAR.

Very little is known of Yokuts warfare. The tribes seem generally to have acted as units when conflicts arose. This should have given them some advantage of solidarity and numbers over most of their neighbors; but there is nothing to show that they were specially feared. Conflicts between tribes were apparently about as frequent as with aliens; and with many of their neighbors they were on friendly and even intimate terms. The Yokuts were evidently on the whole a peaceable people.

It has been said that they did not scalp. As an absolute statement, this is surely incorrect, for a myth tells how the prairie falcon after a battle hung the hair of his slain foes on trees, where it can be seen to-day as moss. But this is certainly a strange use to which to put trophies, and one arguing a lack of the usual Indian sense of such matters. There also appears to be no record of any Yokuts

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