

1. Description

1.1 Name of society, language, and language family: Kalapuya/Kalapuyan

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

1.3 Location (latitude/longitude): 44.9000 N, 123.1000 W

1.4 Brief history: The Kalapuyan tribe is from the Willamette Valley and are members of the Confederated Tribes of the Grand Ronde Community. Known as a semi-nomadic people, they hail from northwest Oregon.

1.5 Influence of missionaries/schools/governments/powerful neighbors: The introduction of missionaries, traders, and explorers was very detrimental to this tribe seeing that they almost ended up wiping the Kalapuya out with disease.

1.6 Ecology: The Willamette Valley is a mostly forested area with good access to water (the Willamette River) but is also prone to flooding.

1.7 Population size, mean village size, home range size, density- Prior to contact with missionaries and traders, the Kalapuya population was thought to be as many as 15,000 people. By 1810-1820 the population was around 9,000 people. The most recent year there was data for was 1849, and there were only about 60 members left. This was due to missionaries and traders bringing in diseases such as malaria and smallpox into their region.

2. Economy

2.1 Main carbohydrate staple(s): Camas root, hazel nuts, berries, tarweed seeds, and wapato made up their share of carbohydrates. Grasshoppers and caterpillars were considered delicacies.

2.2 Main protein-lipid sources: Their main sources of meat were salmon, trout, and eels along with birds, small game, deer, bear and elk as the Willamette Valley was a rather resource-heavy area.

2.3 Weapons: Bow and arrow, blowguns?- They used bow and arrows, bows were made of yew wood and blind people would make arrow points because that's all they could do.

2.4 Food storage: They would dry out berries they gathered

2.5 Sexual division of production: Division of labor is according to sex. Women had most of the gathering responsibilities while men took care of the hunting. For example, one of the most important staples of this tribe was the camas root, a bulbous root similar to an onion. To acquire, Kalapuya women would dig these roots up with forked wooden sticks and then would dry and roast them in pit-ovens.

2.6 Land tenure: no data found

2.7 Ceramics: no data found

2.8 Specified (prescribed or proscribed) sharing patterns: reciprocal altruism among men and their families.

2.9 Food taboos: no data found.

2.10 Canoes/watercraft? They used dugout canoes anytime they went in the river.

3. Anthropometry

3.1 Mean adult height (m and f): no data found

3.2 Mean adult weight (m and f): no data found

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): Kalapuya bands were made up of extended families of related males (brothers), their wives, and offspring.

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: Wives were purchased so divorce only happened when a man would sell his wife to someone else.

4.7 Percent marriages polygynous, percent males married polygynously: polygyny depended on how wealthy one was because if you could afford many wives, then there would not be any problem purchasing them. But if a man committed adultery, there were consequences such as: "if a man fornicated with another man's wife, and then if the husband found out and found the man who cheated, he would make a cut on his arm or face, or he would stab him (non-fatally) if the man could not pay up."

4.8 Bride purchase (price), bride service, dowry? : All brides were purchased, if you had many daughters or many wives, you were perceived to be very wealthy or on the verge of becoming wealthy (once daughters had been sold).

4.9 Inheritance patterns: When a husband died, only the husband's relatives could obtain that woman as a wife. But if another man wanted that widow as a wife, then she must be purchased from the deceased husband's family.

4.10 Parent-offspring interactions and conflict: Men would sell their daughters when they became old enough but would keep their sons. This is why if a man had many daughters, he would soon become one of the wealthiest men in the tribe. And when daughters were sold, fathers had nothing further to say to the daughters or any control over them either. However, if the father wanted a daughter back, he must return the original payment amount and take her home.

4.11 Homosexual activities, social attitudes towards homosexuals: There was evidence of transvestites and they were looked at as "a man who has changed to a woman, but only in dress and way of life".

4.12 Pattern of exogamy (endogamy): Wives were purchased so data is not very specific.

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?- No, polygyny is frowned upon in the Kalapuyan way of life because all wives are purchased and cheating resulted in punishment like cuts on the arm or face or payment equivalent to what the original husband paid.

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")- She does what is wanted or desired by the husband because he is the one who owns her or purchased her.

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? No data found

4.16 Occurrence of sexual coercion, rape- If a man raped another man's wife, then the husband would demand payment equivalent to what he paid for her, but then she would become the wife of who raped and paid for her.

4.17 Preferential category for spouse (e.g., cross cousin): Since each female in a family was usually purchased, any offspring of that woman would not be taken in to account because they were property of the purchasing family. So in the end, cousins were never taken in to account.

4.18 Do females enjoy sexual freedoms? No they are not able to, females must be purchased in order to have sex, but if they cheat, the man is usually punished not the woman.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: no data found

4.20 If mother dies, whose raises children?- Father or anyone in the immediate family could help raise the children.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: No specific data found but having children is encouraged because the more daughters one can birth, the more money a father will eventually obtain.

4.22 Evidence for couvades: no data found

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): whoever has the most money or the highest bid for a woman is the preferred choice and the woman does not really have any say.

4.24 Kin avoidance and respect? Respect is present but is different between sons and daughters because the daughter should eventually be sold and is treated like an item rather than a person.

4.24 Joking relationships? No data found

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations- no data found

4.26 Incest avoidance rules- "When the Kalapuya Indians obtained a wife, it was because they were purchased. They never would take one of their own relatives"(Jacobs). If you desired a woman, it was normal to purchase her from an unrelated family. However, when the "whites" came to their area incest rules changed and people started to make their own relatives wives.

4.27 Is there a formal marriage ceremony? Yes, once a father and son decided on a wife they were going to purchase (for the son), the members of each family would meet. For this ceremony, the girl's face would be painted and she would be fixed up. Then someone would carry the girl on their back and place her next to the pile of money or other valuables in which she was being traded for (this is where the marriage happened). Once the father of the girl being sold accepted the amount of money being traded, the exchange would be complete. If the seller decides it is an insufficient amount of money, the girl is then picked back up and brought back to where her family was seated.

4.28 In what way(s) does one get a name, change their name, and obtain another name? Names remained within the family. For example, when a member of a family passed, they would name the next child after whoever had previously died.

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) – No specific data regarding communities, but it was crucial to marry (or purchase wife) from an unrelated family. At least that was how it was before white people migrated into the area.

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriage is arranged by fathers of each family and also involves input from the son because the soon to be wife is to be desired by said son.

4.31 Evidence for conflict of interest over who marries who: Whoever has the most money or valuable items to offer is the only conflict present.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: no data found; they were a rather peaceful tribe

4.15 Outgroup vs ingroup cause of violent death: no data found

4.16 Reported causes of in-group and out-group killing: no data found

4.17 Number, diversity and relationship with neighboring societies (external relations): no data found

4.18 Cannibalism? There was no cannibalism in the Kalapuyan tribe.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Depends on what year because throughout the 1700s and 1800s the Kalapuya population decreased significantly due to widespread epidemic caused by missionaries, explorers, and traders.

5.2 Mobility pattern: (seasonality): no data found

5.3 Political system: (chiefs, clans etc, wealth or status classes): Wealth was a large part of the political system because the more money you had, the more you were respected, you could purchase more wives, and if you were the wealthiest man then you were most likely the leader of the tribe.

5.4 Post marital residence: After a wife was purchased, she would then go live with the family or the son who she was purchased by.

5.5 Territoriality? (defined boundaries, active defense): The Willamette Valley was the only known area inhabited by the Kalapuyan.

5.6 Social interaction divisions ? (age and sex): No data found, but since women are purchased, its hard to imagine that they aren't treated as lesser beings than men.

5.7 Special friendships/joking relationships: no data found

5.8 Village and house organization: Most people lived in houses as this was a rather sophisticated group.

5.9 Specialized village structures (mens' houses): no data found

5.10 Sleep in hammocks or on ground or elsewhere? They slept in some type of beds. There was no evidence for use of hammocks

5.11 Social organization, clans, moieties, lineages, etc: Only social groups that were acknowledged were families.

5.12 Trade: There was trade evident when food was gathered or collected. Also, trading was very popular when a wife was desired, in the form of either money or other valuable possessions.

5.13 Indications of social hierarchies? Band leader would be the wealthiest male. Whoever had a lot of money would be called "the headman".

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: RCR was rather important to the Kalapuya people.

6.1 Specialization (shamans and medicine): 1.) They would prepare medicine from herbs to cure illness. For example, if one was constipated, they would peel Chitum bark and boil it. Then when the water would cool down they would drink it. 2) If someone has a cold, no medicine is recommended and it is assumed they will become healthy in a few days.

6.2 Stimulants: The only known drug was tobacco which they smoked. They allegedly found tobacco plants by the coast and used a stone pipe to smoke it.

6.3 Passage rituals (birth, death, puberty, seasonal): When a woman was giving birth, the husband was always in the room behind her on the bed. When a wife was giving birth, the husband would not hunt for 5 days. They took special care of the umbilical cord.

6.4 Other rituals: 1) If a man had a bad dream, he was supposed to blow ashes on his child. 2) Winter dances strengthened dream powers. 3) If you cut your foot, you needed to throw away your clothes.

6.5 Myths (Creation): Myths were not to be told in the summertime, only in the wintertime. This is because they are superstitious about bad things happening in the summertime, like a rattlesnake might bite someone or a yellow jacket may sting someone. They especially liked to tell them in the wintertime because the wintertime came with longer nights.

6.6 Cultural material (art, music, games): The Kalapuyan play a game where one person would roll a hoop on the ground and others would shoot arrows at it. Gambling was a large part of this tribe because money was a very important part of life here. Their favorite game to gamble at was called the hand game.

6.7 Sex differences in RCR: no data found

6.8 Missionary effect: Only thing noted that missionaries did was bring disease and illness to the Kalapuya tribe.

6.9 RCR revival: not data found

6.10 Death and afterlife beliefs: When someone's first child had died, the father gives away all his clothes to his relatives, and then the relatives gave clothing in return. Then they would dig a hole and bury whoever had passed. If they did not bury them, then they were cremated.

"...they made a fire and burned him all up" (Jacobs).

6.11 Taboo of naming dead people? - Everyone had names but when someone would die, no one would dare to utter their name. If the family of the deceased were to hear the name from someone outside of the family, it was thought of as very insulting and would sometimes fight over it. It was only the privilege of the immediate family of the deceased to be able to say their name.

6.12 Is there teknonymy? No, however children are named after deceased family members.

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

7. Adornment

7.1 Body paint: Warrior men wore grizzly claws, painted red on their foreheads and speckled white clay and coal over their faces.

7.2 Piercings: no data found

7.3 Haircut: Hair was tied up in a knot

7.4 Scarification: no data found

7.5 Adornment (beads, feathers, lip plates, etc.): Adornment included feathered hats and headdresses. Brave men put feathers in their hair. However they would never wear “money beads”.

7.6 Ceremonial/Ritual adornment: When telling myths, they would always be sitting. If you stood during storytelling, then you were to become humpbacked.

7.7 Sex differences in adornment: no data found

7.8 Missionary effect: no data found

7.9 Cultural revival in adornment: no data found

8. Kinship systems

8.1 Sibling classification system: no data found

8.2 Sororate, levirate: no data

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): no data found

9. Other interesting cultural features (list them):

Numbered references

1. Jacobs, Melville. *Kalapuya Texts*. Seattle: U of Washington, 1945. Print.

2. http://www.salemhistory.net/people/native_americans.htm

3. <http://en.wikipedia.org/wiki/Kalapuya>

4. <http://www.ethnologue.com/language/kyl>