

1. Description

1.1 Name of society, language, and language family: Siuslaw, Siuslawan, Penutian

1.2 ISO code (3 letter code from ethnologue.com): 639-3

1.3 Location (latitude/longitude): Originally lived on and near the Siuslaw River along the Oregon coast, south of the Sea Lion Caves and Heceta Head cliffs in an area of sand dunes (1, pg. 206). Roughly 44.9921°N, 124.0205°W.

1.4 Brief history: There are no known remaining oral histories which tell where the Coos, Lower Umpqua, and Siuslaw migrated from, or whether they even came from the same area (2, pg. 6). In 1835 an unknown group of people from the north captured and enslaved some Siuslaw women and children. To replace their lost women, Siuslaw men trekked south seeking wives among the Umpquas because that tribe was "most like the Siuslaws" (1, pg. 206). Due to the Oregon Donation Land Act passed in 1850, the Coos, Lower Umpqua, and Siuslaw signed a treaty in 1855 which ceded nearly 1.9 million acres to the United States government and led to the creation of a reservation in coastal Oregon (2, pg. 8). The Siuslaws homeland was within the southern portion of the Reservation and were therefore allowed to stay until it closed in 1859 (1, pg. 206). The Siuslaw were then forced to march north to the Yachats River along with the Cooses and Umpquas to create the Alsea Subagency established in 1861. A central strip was taken from the middle of the reservation and made available for whites in 1865, which divided the reservation in two, the Siuslaw remained in the southern portion named Alsea Reservation. During this time, over fifty percent of Indians died from starvation, exposure, and disease (2, pg. 9). The Alsea Indians also living on the reservation did not ally themselves with the Siuslaw, Kuitshes, and Coos, resulting in frictions between tribes (1, pg. 206). In 1875 Congress opened the southern section of the reservation for pioneer settlement, however it decreed that the Indians would not be removed without their consent. Even though not a single tribal leader consented; eventually the surveyor general of Oregon, Ben Simpson certified to Congress that they had, and thus the Alsea Reservation closed entirely and the land was opened for whites. The Indians were given the option of removing to the Siletz Reservation or resettling along the coast. In 1881, 67 Siuslaws representing fifteen families relocated to the Siletz Reservation. The rest decided to settle along the Siuslaw River in present-day Florence, Oregon, essentially becoming a homeless people in their own homelands living on the fringes of the culture that displaced them (2, pg. 9). In 1931, the Coos, Lower Umpqua and Siuslaw Indians formed a confederation, and filed a land claims case to reclaim the land they had lost. The court rejected all testimony and ruled against the claims. Under the Eisenhower administration during the 1950s, conservatives simply declared that tribes did not exist and severed all relationships with them. This policy, adopted in 1954, was called termination; and in 1956 Congress passed a bill terminating all the tribes of western Oregon (2, pg. 9). Eventually the federal government reversed its policies and disavowed termination; and after extensive efforts made by the Confederated Tribes, restoration was achieved in 1984. Since then, tribal members have worked to restore and improve the social, economic, and education status of their collective peoples (2, pg. 10).

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

1.6 Ecology: The Siuslaws were acutely aware of their relationship with the earth and all other living things; it has been said that they worshiped with every breath they took because their spirituality revolved around this perspective of connection. Respect would be given to the spirit of an animal or resource, nothing was wasted or taken for granted (2, pg. 15).

1.7 Population size, mean village size, home range size, density: Somewhere around thirty-four

villages, the Siuslaw were a smaller tribe (1, pg. 206).

2. Economy

2.1 Main carbohydrate staple(s): Primarily acorns and blue camas as well as tar weed (2, pg. 15).

2.2 Main protein-lipid sources: Consisted of deer, elk, fox, coyote, black bear, rodents, rabbits, cougar, bobcats, ducks, geese, fish, (mainly salmon, also crayfish, mussels, and trout) and eels (2, pg.15).

2.3 Weapons: Bow and arrow, blowguns?: Used bows and arrows (2, pg. 257)

2.4 Food storage: Food was hung from smoking or drying racks in the ceiling of homes (2, pg. 268).

2.5 Sexual division of production: Men hunted and fished, women gathered roots, berries, and nuts as well as performed household tasks (3, about us).

2.6 Land tenure: The tribe did not recognize ownership of the land therefore everyone had equal access to resources (2, pg. 14).

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns: Food is first sent to the Chief by the wife or child, sometimes to the Chief's wife. A wealthy gambler may also give some of his winnings to the Chief. The Sub-chief might get little, the Speaker probably none (2, pg. 280).

2.9 Food taboos:

2.10 Canoes/watercraft? Used canoes (2, pg. 257)

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): Although a woman could be bought at a very early age at which point the marriage was considered official, she was not sent to her husband until after her first menstruation (2, pg. 276).

4.6 Proportion of marriages ending in divorce: Divorce was vary rare given that social view on marriage was that the groom had paid for his bride and her family or her new husband owed the groom restitution in the event of a divorce (2, pg. 277).

4.7 Percent marriages polygynous, percent males married polygynously: The number of wives a man could have was determined by his wealth (2, pg. 275).

4.8 Bride purchase (price), bride service, dowry?: A bride price was paid by the groom's parents at the time of the marriage arrangement which corresponded to the social ranking of both families, the higher the ranking the higher the price (2, pg. 17).

4.9 Inheritance patterns: The children of the head wife typically received a larger portion of inheritance than the children of a man's other wives. Descendant in patriarch only (2, pg. 275).

4.10 Parent-offspring interactions and conflict: Daughters could be discarded by their parents for disobedience when considered a disgrace, specifically regarding marriage agreements (2,

pg. 276). Children were loved and tended to with great care, they regarded as invaluable. It was hoped that they would grow up to become replacements of members in the community and eventually the support of their parents and relatives (2, pg. 260).

4.11 Homosexual activities, social attitudes towards homosexuals: No stories or ethnographies mention homosexuals or homosexual activities (2, pg. 313)

4.12 Pattern of exogamy (endogamy): It was considered somewhat of a taboo to marry within the village due to the fact that most villages were comprised of family and extended family units (2, pg. 16).

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

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"): If a woman could not conceive a child she was sent back to her parents in utter disgrace and the bride price returned to the groom's family or often another daughter to replace her (2, pg. 253).

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

4.16 Occurrence of sexual coercion, rape: Not found, probably little considering the strict limitations and steep punishments for sexual freedoms outside of marriage.

4.17 Preferential category for spouse (e.g., cross cousin): Most commonly one married a woman from another village although there were no rules against marrying within the village only against immediate family members (2, pg. 252).

4.18 Do females enjoy sexual freedoms? No, if a woman was found to be committing sexual acts outside of marriage it was "the deepest disgrace to the village." She would then be punished by being placed closer and closer to a fire until she confessed then she and her partner would be burned unless large restitutions were made (2, pg. 277)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring:

4.20 If mother dies, whose raises children? The husband and his new wife, usually a sister of the mother (2, pg. 277).

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females:

4.22 Evidence for couvades: None found

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

4.26 Incest avoidance rules: Marriage in the immediate family was forbidden. One could not marry his brother, sister, or their decedents (2, pg. 275).

4.27 Is there a formal marriage ceremony? No, the marriage is considered official when arranged (2, pg. 252).

4.28 In what way(s) does one get a name, change their name, and obtain another name? A person can be named at anytime however, an official name is often not given until adulthood up to that point the individual usually has a series of nicknames. If an individual is given a name of a deceased relative (which is very common and considered positive) a ceremony performed by a shaman is necessary (2, pg. 256).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Marriages were strongly preferred to be outside of the village for both males and females (2, pg. 16).

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

bride and groom arrange the marriage (2, pg. 275).

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: The Siuslaw, Lower Umpquas, and Coos, were often victims of slave raids by Northwest tribes such as the Haida or Klickitats (2, pg. 16).

4.16 Reported causes of in-group and out-group killing: Sometime before the middle of the nineteenth century Siuslaw women attempted to introduce the practice of flattening the heads of their infants. Because they did not know the exact amount of pressure to apply, many babies died and some of the women were consequently killed by Siuslaw men for negligence and the practice ended (1, 206).

4.17 Number, diversity and relationship with neighboring societies (external relations): The Siuslaw Valley saw a plethora of inter-tribal exchange, relations with other Penutian speakers were mutually beneficial and friendly (2, pg. 16).

4.18 Cannibalism?: No

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Villages were relatively small (2, pg. 260).

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes): A chief was considered to always be a chief until his death if he was a good man, unless he was willing to retire earlier. The council might appoint another with strong evidence for lack of qualification. If the chief has a son, he will take his place. Elders, the Chief, Speakers, and the Sub-chief give long lectures and debate amongst themselves on various subjects to see which was most intelligent. A Sub-chief (second Chief) may succeed the Chief, if he does not have a son, without appointment from the Council. When the old Chief dies, the new Sub-chief is either elected by the Council, or appointed by the new Chief. If the Chief had chosen a Sub-chief who is not in very good standing with the tribe, the Council may select another man they prefer. The Chief gives charity in the winter and during periods of starvation, he is clean, good, and a good father, takes part in important ceremonies, sings and dances. He can also be easily contradicted if the tribe judged his proposal to be wrong. The Chief is a man of great power and respect (2, pg. 279-280).

5.4 Post marital residence: Wealthy newlyweds moved into their own home immediately after marriage, more commonly newlyweds would live with the groom's parents until they constructed their own home. Their sleeping quarters were a close by "Muck'Mi" which is a small structure with break fern walls and a grass roof (2, pg. 252).

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization: The Siuslaw lived in cedar longhouses (3), consisting of excavations four-five feet deep beneath frame-board structures covered with earth. Two or more houses were sometimes joined together. Passage in and out was via ladders (1, pg. 206). The roof was made of bundles of cutgrass and cattail mat partitions divided the interior of the house. Two families sometimes occupied one house, and a chief with several wives and children might live in a large one. The T'sE'yE'nE yqxE'w-xE (children's sleeping house)

where children played, ate, and slept, was usually fifteen to twenty feet from the parent house (2, pg. 268).

5.9 Specialized village structures (mens' houses): Newlyweds who could not yet construct their own house lived in a Muck'Mi which is a small hut next to the groom's parents made with break fern walls and a grass roof (2, pg. 252). The T'sE'yE'nE yqxE'w-xE is a children's house constructed fifteen to twenty feet from the family's home where the children played and ate during the day, and slept at night (2, pg. 268).

5.10 Sleep in hammocks or on ground or elsewhere?:

5.11 Social organization, clans, moieties, lineages, etc: No evidence for moieties, however the confederation of Coos, Lower Umpqua, and Siuslaw are formed of four bands (two bands of Coos) of three tribes (3, about us)

5.12 Trade: Slaves were sometimes traded, but not as extensively as tribes to the North (2, pg. 16) Dentalia shells were used as a currency (2, pg. 15). Trade was very common among the neighboring Penutian tribes living in the Siuslaw Valley. From the coast came shells, otter fur, and whale oil, salmon and horses from the South, many items from the Chinook tribe in the North as well (2, pg. 16).

5.13 Indications of social hierarchies?: Social ranking was similar, yet less rigidly defined than other Northwest Coast Tribes. The children of slaves were also considered slaves (2, pg. 16).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: Men built sweat lodges for purification and prayer to the spirits for successful hunts, to provide food, and to rid illness (2, pg. 15).

6.1 Specialization (shamans and medicine): Shamans were spiritual leaders who were believed to have the capacity for both good and evil powers. They could heal and bring wellness to a people who are sick and could also be held responsible for deaths. Shamans could be killed if thought responsible for bad times. Shamans would tell of being visited by or transformed into an animal, rocks, or plant and could obtain special knowledge/wisdom which could be drawn upon with the proper preparation. These visions came in dreams or dream-like states induced by saves of starvation and without water. The shaman would go to the highest point of elevation and build a fire where these revelations would occur after three to four days (2, pg. 15-16). A mid-wife helps with delivery, a shaman is called if the birth is going to be difficult (2, pg. 253).

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): During birth no men, children, or even the shaman can be present; the mother is completely covered, and the mid-wife must work with her hands under the blanket to help with the process. After the baby was born, the mid-wife cut the umbilical cord and tied it. Five days later the cord still attached to the baby falls off and is kept in a buckskin bag for the child to wear as a necklace until the age of six or seven. The after-birth (called Hu'mik or old woman/grandmother) is wrapped in a mat and placed in a sewed mat bag. The bag is then placed high up in a tree; if the after-birth was thrown away, it was believed that the mother would no longer be able to have children. On the same day of the birth, children visit the house of the new baby (one climbs the tree the after-birth is in) and sing a song asking the after-birth to 'leave your grandchild'. This ceremony was called "The grandmother's farewell dance (2, pg. 253-254). When a person died, the body was placed in a shed outside the house where someone had to sit up with it day and night. Relatives and friends brought gifts to bury along with the body. The body is put into a grave, head to the east

and wrapped in a blanket. The surviving spouse bathed and cut their hair short, (brothers, sisters, and children also cut their hair short) and the deceased was prayed to "forget living relations, not to try to take them along". The gravedigger ate alone for five days and the dishes he sued during that time were destroyed (2, pg. 302).

6.4 Other rituals: When the bride came of age, she was escorted into the groom's family's house by the mother-in-law, (the groom is absent) where she exchanged her clothes for new ones given by her mother-in-law. The groom's parents then put on a feast where the whole tribe, other than the groom, feasted, talked, and danced. The bride's parents typically stayed as guests for two - three days and were given gifts on their departure. After the bride's parents leave the groom is finally allowed to return to his new wife. (2, pg. 252) first menstruation ritual (2, pg. 293)

6.5 Myths (Creation): Elders told stories of Coyote, the transformer, and of events in the distant past such as a Great Flood and fire which came from the ocean in five separate waves. Stories were also told of giants and small people, and serpents (2, pg. 258). Although the Siuslaw, Alsea, and Lower Umpqua had their own particular stories of origin, some are the same or nearly so. Each tribe's creation story includes the creation of their neighboring tribes as well (2, pg. 297).

6.6 Cultural material (art, music, games): Children had little to no responsibility until puberty and both sexes enjoyed playing many games. Racing canoes and riding into breaking waves was a favorite among boys, as well as practicing the bow and arrow. There were hopping contests and foot races, girls played 'cat cradle' (ignored by boys) and both sexes played hide and seek. Sprouts were cut into short lengths, lit on fire similar to a 'punk', and placed on the back of the hand; the player who could stand the burn the longest won. Children would also sometimes dance in one of the large houses (2, pg. 257-258).

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: All good and bad people went to the same place; the location of the land of the dead is unknown, but it is said that the people used to know where it was. The path to the land of the dead is the Milky Way, and in old times it was said one could see the dead traveling in the sky at night. It was also claimed that the form you embodied in this world would be the same in the other world. At the end of the Milky Way, the dead came to a river where a (not dead) man in a canoe was waiting to take them across (2, pg. 302).

6.11 Taboo of naming dead people?: It is forbidden to speak a dead person's name and would result in a large fine (2, pg. 256).

6.12 Is there teknonymy?: No

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

7. Adornment

7.1 Body paint: Was made from charcoals or clays, red paint was used most often (2, pg. 272) used by shaman in rituals (2, pg. 253) doctors painted themselves before curing (2, pg. 263)

7.2 Piercings: No

7.3 Haircut: Hair was cut short during periods of mourning (2, pg. 302).

7.4 Scarification: No

7.5 Adornment (beads, feathers, lip plates, etc.): Dentalia shells, porcupine quills and beads were used to decorate deer or elk hide clothing (2, pg.15).

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: During the summer months clothing was often unnecessary, however in the winter they wore deer skin or elk hide clothing (2, pg. 15).

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: If a woman could not bare a child, she was sent back to her family in disgrace and another daughter was sent to replace her (2, pg. 253).

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

9. Other interesting cultural features (list them):

9.1 If a woman is having difficulty during childbirth, it was believed it was indicative that the husband had been with another woman while his wife was pregnant. If this was the case, the husband must tell the shaman so that he may help with the birth appropriately (2, pg. 253).

Numbered references

1. A guide to the Indian Tribes of the Pacific Northwest
2. http://www.yachats.info/history/Indigenous/Our_Culture_&_History.pdf
3. <http://ctclusi.org>