

1. Description

1.1 Name of society, language, and language family:

Klallam, language: North Straits Salish Language; Family: Klallam proper, the Lummi, Nootsack, Samish, Samiamoo, Songish, Sooke {3}

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

ISO 639-3: clm {2}

1.3 Location (latitude/longitude):

Northwest America; Washington; Lower Elwha Klallam Indian Reservation Latitude 48.141670 Longitude -123.55 {1}

1.4 Brief history:

The Klallam means “the strong people” {3}. The earliest record of Klallam contact occurred in July 1788, when Robert Duffin, an Englishman, sent on a longboat expedition from the west coast of Vancouver Island. {7}

The Lower Elwha Klallam Tribe resides in the Lower Elwha River Valley and adjacent bluffs on the north coast of the Olympic Peninsula just west of Port Angeles, Washington. As recognized by the United States in 1855 Treaty of Point No Point, the Lower Elwha Klallam Tribe has lived in this area since time immemorial. The Tribe's current landbase was initially acquired by the United States in trust for the Tribe in 1935-36 and these lands were proclaimed as the Lower Elwha Reservation in 1968. {4}

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

Most of the Klallam groups have been converted to Christianity, the Lummi being mainly Roman Catholic and the others Protestant. They are largely assimilated into White society. {3}

Settlers began arriving in the 1860s. Port Angeles and other towns were established around that time. The homesteaders forced Klallam from their traditional home sites. {4}

The main source of food was wild game, fish and shellfish, which the people gathered themselves, but in 1910, state law required a license to fish; tribal members, however, could not obtain a license because they were not U.S. citizens. In 1924, Congress passed the Indian Citizenship Act, making all Indians born in the U.S. citizens, but fishing continued to be restricted by the state. {4}

In 1934 the Indian Reorganization Act passed, but it took until 1937 for the Klallam to obtain 327 acres of land in the Elwha Valley. This was only for 14 families, and many families remained landless. The purpose of acquiring the trust land in 1937 was to establish a reservation, but federal recognition didn't happen until 1968. After becoming federally recognized the reservation was proclaimed, running water was available in 1969 on the reservation, and in the early 1970s, electricity also became available. In 1971 the court case U.S. v. WA was heard in Seattle. In 1974 Judge Boldt made the ruling that upheld the Tribe's rights to fish granted in the treaty of 1855. History was made. In 1975 the Fish Hatchery was built, and 1976 the Tribal Center were built. In 1987 a levee was built to protect the homes in the valley, enabling the Tribe to build more homes. {4}

According to the terms of the Point No Point Treaty, Klallams were to remove to the Skokomish Reservation. However, most remained in their traditional village. IN 1874, some Klallam purchased land and called their settlement Jamestown. When the US purchased about 1600 acres for the Klallam in 1936, they were separated into the Lower Elwha Tribal Community. {8, see 190}

1.6 Ecology:

The Klallam lived off the land and the water given to them by the creator. They traveled mainly by cedar dugout canoes, but also had many trails. They had runners that delivered messages from village to village. The messengers would literally run the trails between villages to pass along news and announcements to other bands of Klallam. {4}

A common misperception is that the Klallam did not travel into the mountains. Klallam families traveled up and over the Olympic Mountains to gather medicinal plants, berries, bear grass, and cattails, as well as to hunt for bear, deer, and elk. Villages were on the shores of the Straits, as well as upriver. Some areas were occupied on a seasonal basis, and some places year-round. The Elwha River was a natural byway for subsistence activities, and also for social gatherings. The Klallam considered the Olympic Mountains sacred, and revered the mountains' glory. {4}

1.7 Population size, mean village size, home range size, density:

Historically, Klallam people lived throughout the Northern Olympic Peninsula and were united by language and kinship. Villages were on both sides of the Strait of Juan de Fuca. There were approximately 33 village sites from the Hoko River in the west to the Puget Sound in the east. Downtown Port Angeles was once a thriving Klallam village known as čìx'wícən (Tse-whit-zen). Currently, the Lower Elwha Klallam Tribe owns 991 acres, and 974 tribal members are enrolled. {4}

The homes were built in a single row, and with the door facing the water. A potlatch house may be 50 by 200 feet in size. The family dwellings were 20 by 30 feet. All the houses had gabled roofs, with the exception of the potlatch house. {4}

2. Economy

2.1 Main carbohydrate staple(s): The Klallam did not have many carbohydrates in their diet until the European-based diet was introduced. {5}

2.2 Main protein-lipid sources: Their diet was almost exclusively fish and shellfish based, with some birds, wild berries and roots added. {5}

2.3 Weapons: Bow and arrow, blowguns?:

The Klallam used spears, bow and arrows, and slingshots to hunt birds. The Klallam also used a net that was strung between large poles to trap birds {See source 6, page 1}

The tribe would wait until a whale came into view near their village, and then they would send out the village whaler in a canoe with eight or ten men. The whaler would throw a harpoon at the whale to kill it. {7} The shellfish and other near-shore resources were collected in woven baskets. The gatherers used a clamming stick (a hard wood stick “with a pointed end and a straight handle, sometimes with a knobbed grip”) to dig up any shellfish that lived in the ground. {7}

2.4 Food storage: Stored baskets with dried foods, paddles, boxes of clothing and household effects {4}

2.5 Sexual division of production: The women, who were sometimes accompanied by children, would either gather shellfish from village beaches or make short canoe trips to nearby beaches on gathering expeditions, and the men were in charge of hunting. {7}

2.6 Land tenure: Klallam people lived throughout the Northern Olympic Peninsula and were united by language and kinship. Villages were on both sides of the Strait of Juan de Fuca. There were approximately 33 village sites from the Hoko River in the west to the Puget Sound in the east. Today they live on reservations, 1934 the Indian Reorganization Act passed, but it took until 1937 for the Klallam to obtain 327 acres of land in the Elwha Valley {4}.

2.7 Ceramics: Not found, but they did use baskets and had many carvings.

2.8 Specified (prescribed or proscribed) sharing patterns: Traditionally, fishing and hunting was performed by the men of the tribe. In contrast to fishing, gathering shellfish was traditionally considered to be a woman’s job. {7}

2.9 Food taboos: Not found

2.10 Canoes/watercraft? Canoe travel was a significant part of the culture. {4}

3. Anthropometry

3.1 Mean adult height (m and f):

Klallam People consumed fish and shellfish at a very high rate. They consumed no refined food stuffs such as sugar flour or dairy products. They ate this way for thousands of years and were always small, lean, healthy people. {5}

3.2 Mean adult weight (m and f): See 3.1

4. Life History, mating, marriage

4.1 Age at menarche (f): Not found

4.2 Age at first birth (m and f): Not found

4.3 Completed family size (m and f): Not found

4.4 Inter-birth-interval (f): Not found

4.5 Age first marriage (m and f): Not found

4.6 Proportion of marriages ending in divorce: Although divorce was possible, adultery, unless chronic or within chiefs family, was generally “smoothed” over. {8, page185}

4.7 Percent marriages polygynous, percent males married polygynously: Not found

4.8 Bride purchase (price), bride service, dowry?: When a wedding party left, the bride gifts were distributed with the brides father keeping very little of the bride price for himself.

4.9 Inheritance patterns: Inherited rights formed the basis of social rank and governed the ownership and use of practically everything of value. Inheritance was generally patrilineal. {8. Page 185}

4.10 Parent-offspring interactions and conflict: It was important to keep a baby happy and to learn what he/she liked and disliked. A child must be kept away from others who were ill. The child specialist told the parents the home must be kept happy, because quarreling and unkind thoughts could make their infant ill. {11}

4.11 Homosexual activities, social attitudes towards homosexuals: Not found

4.12 Pattern of exogamy (endogamy): Not Found

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? Not Found

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) Not Found

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? Not Found
- 4.16 Occurrence of sexual coercion, rape: Not Found
- 4.17 Preferential category for spouse (e.g., cross cousin): Not found
- 4.18 Do females enjoy sexual freedoms? See 4.6
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: See 4.27- 4.31
- 4.20 If mother dies, whose raises children? Not found
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: Not enough information to know
- 4.22 Evidence for couvades: not found
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): not found
- 4.24 Kin avoidance and respect? Children were regularly instructed on correct behavior, such as industry, peacefulness, and social responsibility, and on ritual knowledge {8, page 185}. From an early age, children were “toughened” by swimming in icy water and running in storms. This process culminated in the adolescent spirit quest {8, page 191}.
- 4.24 Joking relationships? There is no joking relationship
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: See 4.28
- 4.26 Incest avoidance rules: There is no incest
- 4.27 Is there a formal marriage ceremony? A wedding usually entailed the exchange of gifts (material and/or hereditary privileges) and a cleansing ceremony. {8, page 185} Weddings were a time for feasting and gift giving, and in wealthy families the celebration never lasted less than three to four days. {11}
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Most Klallam people had various names during the course of their life because it changed from time to time. A man was more likely to make a change if his family were rich and able to celebrate each occasion with a feast. Names were family property, either in the father’s line or the mother’s. Each infant was born by only one person at a time and after his/her death it was not mentioned for some years. When naming time came there was a feast and gifts, but these were not for the child. These gifts were given to others in his honor while he learned that giving presents to others was the road to fame and fortune. {11}
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Klallam intermarry within and with other Central Coast tribes which encourages trade and ritual exchange of wealth {9}.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? “a girl undertook a solitary vigil; if she was joined by a boy, and their parents agree, they could be married.” {8, page 185} Sometimes, suitors proposed to a girl’s father, who carefully looked into their families and income {11}
- 4.31 Evidence for conflict of interest over who marries who: In the mid 1800s, there were several reasons that it was important to marry a person of a different race. “The threat of slavery, depopulation due to disease, and the breakdown of traditional ways, could have encouraged a young Indian woman to seek relative refuge in marriage with a white.” {10}

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: There isn’t a percentage, but the men were killed, women and children were captured, later to be ransomed or sold as slaves {8, page 192}
- 4.15 Outgroup vs ingroup cause of violent death: See 4.16?
- 4.16 Reported causes of in-group and out-group killing: The Klallam were particularly aggressive; they impaled head of their foes {8, page 192}.
- 4.17 Number, diversity and relationship with neighboring societies (external relations): The Klallam fought wars among themselves, with their neighbors, and with more distant neighbors {8, page 192}.
- 4.18 Cannibalism? Not found

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: See 1.7
- 5.2 Mobility pattern: (seasonality): No signs of a mobility pattern.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): The Klallam are governed by an elected tribal council. {8, page 193} The villages were headed by chiefs, who were the heads of the leading or established households. Chiefs had little or no power to govern; they were wealthy and influential men who entertained guests, made decisions about subsistence activity, and arbitrated disputes {8, page 196}
- 5.5 Territoriality? (defined boundaries, active defense): See 1.7
- 5.6 Social interaction divisions ? (age and sex): Not Found
- 5.7 Special friendships/joking relationships: Not Found
- 5.8 Village and house organization: Several extended families made up a household, which owned particular subsistence areas and tools, such as clam beds and fowl nets. {8}. Some prestigious households, descended from a notable ancestor and shared resources, names, ceremonies, and other valuables. Some local groups may have had their own winter villages, although larger villages included several local groups. Members of different households cooperated in some activities such as deer drives, building salmon wire, ceremonies, and defense, but they were not necessarily culturally homogeneous. {8, page 191} There were numerous villages along the coastline, each ruled by a chief who ruled on the basis of heredity and wealth {3}.
- 5.9 Specialized village structures (men’s houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? Not Found
- 5.11 Social organization, clans, moieties, lineages, etc: Like most other Northwest Coast groups, Klallam Society was stratified into classes of nobles, commoners, and slaves. {3}

5.12 Trade: All groups engaged in local and regional trade and intermarriage. The Klallam were great traders as well as warriors. {8, page 191} Item traded included horses, dried clams, blankets, skins, oils, dried fish, and venison {3}.

5.13 Indications of social hierarchies? See 5.11

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: The Klallam has many religious celebrations for important events like births, marriages, or name giving. These are called Potlatches {4}.

6.1 Specialization (shamans and medicine): Long-haired shamans dived to the bottom of the sea to battle soul-stealing sea spirits. {8, page 185} They believed that people are composed of several components, one or more of which might occasionally get lost or lured away and would have to be restored by shamans {8, 191}.

6.2 Stimulants: Not found

6.3 Passage rituals (birth, death, puberty, seasonal):

Corpes were placed in a flexed position and buried away from the village, in boxes or canoes placed in trees or caves. Valuables were also interred, and belonging, including the house, might be burned. Memorial poles were erected to chiefs. Sometimes slaves were killed as companions to the dead {8, page 185}.

For high class families, the onset of female puberty was the occasion for a great potlatch. It also entailed rituals and seclusion for the women herself. {8}

Boys marked puberty by making their first kill {8, page 191}.

6.4 Other rituals: Mythological beings could be obtained and controlled through rituals or by spirit quest. Rituals, especially as practiced by chiefs, helped to ensure bountiful salmon runs, the beaching of dead whales, and other food resources. {8, page 185}

The wolf ritual, several of which might be held in the village each winter, involved masks and dramatization {8, page 185}

People sought luck or skills from an encounter with a spirit. An accompanying song provided direct access to the spirit's power {8, page 191}.

6.5 Myths (Creation): See 6.3/4

6.6 Cultural material (art, music, games): They performed dances, like the wolf ritual. The guest sing and dance at potlatches {4}

6.7 Sex differences in RCR: Men and women could both be shamans {8, page 190}

6.8 Missionary effect:

Today, most Klallams are Protestant. Their children attend public schools. {8, page 194}

6.9 RCR revival: Not found

6.10 Death and afterlife beliefs: According to Christianity, when someone dies there is an afterlife in heaven.

6.11 Taboo of naming dead people? Not found

6.12 Is there teknonymy? Not Found

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Numerous categories of spirit and mythological beings were recognized as ubiquitous {8, page 185} Today, most of the Klallam groups have been converted to Christianity {3}.

7. Adornment

7.1 Body paint: body paint that was also applied against insects {8, page 189}

7.2 Piercings: pierced ears and often pierced noses, tattoos {8, page 189}

7.3 Haircut: both men and women wore their hair long {8, page 189}

7.4 Scarification: Not found

7.5 Adornment (beads, feathers, lip plates, etc.): Some men and women wore conical basketry hats, and some men wore fur caps.

Headgear included women's Plateau-style basketry hats and mushroom shaped, brimmed spruce-root hats worn by both sexes. {8, page 189}

7.6 Ceremonial/Ritual adornment: When you are an infant, they "flatten" the infants head {8, page 192}.

7.7 Sex differences in adornment: See 7.5

7.8 Missionary effect: Today, there is a huge missionary effect on adornments.

7.9 Cultural revival in adornment: Not Found

8. Kinship systems

8.1 Sibling classification system: Not Found

8.2 Sororate, levirate: Not Found

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Not Found

9. Other interesting cultural features (list them):

- The government built a dam on their land, and today they are working on removing that dam. {4}

Numbered references

1. <http://www.eachtown.com/places/Lower-Elwha-Klallam-Indian-Reservation;1528424.html>
2. <http://www.llmap.org/languages/clm.html>
3. <http://www.everyculture.com/North-America/Klallam.html>
4. <http://www.elwha.org/>

5. http://www.ecy.wa.gov/programs/tcp/SAB/SAB_mtg_info/mtg_071214/Lower%20Elwha%20Klallam%20Tribe%20Fish%20Consumption%20SAB%20presentation.pdf
6. http://tribalmuseum.jamestowntribe.org/hsg/documents/lp_duckhunting.pdf
7. <http://www.elwhainfo.org/people-and-communities/lower-elwha-klallam-tribe/tribal-history-and-periods/fishing-hunting-and-gath>
8. <http://books.google.com/books?id=ZxWJVc4ST0AC&pg=PA192&lpg=PA192&dq=klallam+adornment&source=bl&ots=y-R2f37HYf&sig=5adDNVNv831KQQ9Ia4B2B61ID-U&hl=en#v=onepage&q=klallam&f=false>
9. http://www.eso-garden.com/specials/american_indian_tribes.pdf
10. <http://www.oppapers.com/essays/Analysis-The-Life-Murder-Trial-Xwelas/45490>
11. http://www.jamestowntribe.org/history/hist_stages.htm