

## **1. Description**

1.1 Name of society, language, and language family: Puget Salish and Southern Coast Salish

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

1.3 Location (latitude/longitude): Lushootseed territories covered a large part of western Washington from Bellingham south to Olympia and from the Cascade Mountains west to Hood Canal.

1.4 Brief history: Lushootseed comes from the meaning "saltwater". The natives relied on western red cedar trees for making planks for houses, tools for tasks, boxes for cooking and storing, and canoes. Puget Sound is 40 miles wide, 170 miles long and encompasses 1,000 miles of shoreline. It includes ecologically diverse habitats as islands, deltas, tide flats, marshes, estuaries, shallow bays, and beaches.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Children are not encouraged to use native languages and traditions in the belief that this will interfere with their education in American schools.

1.6 Ecology: The Lushootseed region consists of shorelines, rivers, prairies, forests, and mountain slopes.

1.7 Population size, mean village size, home range size, density: The average family size was about five people. The villages had about twenty and fifty members. Towns had as many as seventy-five residents and they were all gathered around a famous family with a huge home.

## **2. Economy**

2.1 Main carbohydrate staple(s): There was a range of edible plants from clover, cow parsnip, fern, a host of berries, wapato (wild potato), and camas.

2.2 Main protein-lipid sources: salmon and salmon eggs, herring, smelt, sea lion, shell fish, porpoise seal, water fowl, deer, elk, bear, otter, raccoon, beaver and mountain goat.

2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow

2.4 Food storage: dried and stored fish and berries for winter use.

2.5 Sexual division of production: Men's careers included a canoe maker, hunter, storyteller, gambler, harpooner, carpenter, warrior, and ritualist. Men hunted land and sea mammals, gathered fish, and made artifacts from wood, horn, stone, and bone. Woodworking was always important, they made traps, nets, weapons, canoes, and houses. Women were midwives, weavers, and basket makers.

Woman took care of the house and family. They gathered roots, berries, and shoots; dried and smoked fish, prepared animal skins, shredded cedar bark for clothing, sewed garments, spun wool, made baskets and weavings, carried wood and water if there were no slaves to do this, and constantly tended children and prepared meals. Woman became midwives after having numerous healthy children, or they served as baby doctors, able to diagnose physical and spiritual illnesses and return to lost souls of infants.

2.6 Land tenure: The owners of the house lauded themselves by carving and painting the house posts located in the center or the outer corners of the house. The owner and his family had the best spot in the front corner and away from the drafts of the doorway. The common folks had the sides and the back of the house. They contributed food and upkeep in return for living with wealthy relatives. The least desirable places in the house were available to slaves.

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns: When someone killed a large animal the hunter hosted a feast for everyone to share the good fortune. When families were mourning people brought them food to help out. During hard times, sharing became especially important, and anything, however meager was shared by everyone. Except knowledge which was only passed down through family lines.

2.9 Food taboos:

2.10 Canoes/watercraft? They used canoes and they had four different kinds the trolling canoe, the one man canoe, large canoe, and shovel nose canoe.

## **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): A boy is usually in his late teens and a girl is slightly younger.

4.6 Proportion of marriages ending in divorce: Divorces were virtually impossible.

4.7 Percent marriages polygynous, percent males married polygynously: Nobles usually had more than one wife.

4.8 Bride purchase (price), bride service, dowry?: Married woman, as a mark of their status, were careful to keep their eyebrows plucked and thin.

4.9 Inheritance patterns: A son had first claim, then a wife, and then other family members. Daughters gained rights through their brothers unless there were only sisters who unquestionably inherited the home.

4.10 Parent-offspring interactions and conflict: The couple was under the authority of their parents, particularly those of the husband, until the birth of their first child.

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

- 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. For the duration of the marriage, in-laws exchanged gifts with each other in a constant series to indicate ongoing kindness and goodwill.
- 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? Salishans of the coast emphasized class, while those of the inland, upriver, and southern sound held Plateau ideas of a kin-based society. Salish kinship was quite explicit about the obligation of a sibling to marry the surviving spouse. A sister-in-law was expected to marry the widower and a brother-in-law to marry the widow.
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? Yes, a boy offers his marriage proposal by bringing firewood to the girl’s house four times. During the first three visits he was ignored but if he was acknowledged the fourth trip he was accepted as a son-in-law. He returned home with the news and a date set for the wedding. When the groom and his relatives arrived, they danced into the house in single file singing a song composed for the occasion. They presented gifts to the family of the bride, their quantity proportional to their rank or social class. Later, the bride’s family gave gifts to that of the groom, but only about two-thirds as much because they were providing the girl who would be the mother of any children.
- 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)? Yes, they were arranged between families.
- 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):
- 4.18 Cannibalism?

### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size: twenty and fifty members
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): The strengths and advantages a family derived from various partnerships elaborated into a triple system with two freeborn social classes (upper and lower) and the underclass of slaves.
- 5.4 Post marital residence: Residence was choice of the husband and he usually wanted to live with his family.
- 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: A long rectangular house was built parallel to the river, with doors at each end. Pairs of support posts were placed along the sides, then covered with overlapping planks along the walls and roof. Most houses had a shed or a single-slope roof. Gabled and hip were also built. Gables were used for homes of the rich. Firewood was stored under the platform and storage boxes were set along the outer wall. Preserved food was put on an overhead shelf and drying rack.
- 5.9 Specialized village structures (mens’ houses):
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 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): A shaman relied on his spirit helpers to indicate what was wrong with the patient and how to cure them. A shaman is expensive and if the patient dies or is not cured all of the fees are returned to the family. If shamans loose too many cases they were killed by their own relatives because they believed that their powers would kill instead of cure.
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal): At death, the corpse was washed by someone of the same sex and folded into a coffin box. The wake ceremony lasted in between one and four days, the length reflected on the social rank of the deceased. After the

wake the coffin box was taken out through a front corner of the house, behind a woman with a burning cedar taper. The box was lowered so that the corpse would face east. Planks were placed over it then stones to fill. On the way back to the village they laid four spruce saplings across the trail to block the dead from returning to the house. The spouse was obligated to marry a sibling of the deceased unless the families mutually decided that the widow could marry someone else. A boy coming of age was marked by his change in voice and his body. A girl who began to menstruate was placed in seclusion. They usually had a hut built for them in the woods. Every night she would go to the creek and bathe. During the day she made blankets or mats, making yarn and coiling baskets. This indicated that she would be a good wife.

- 6.4 Other rituals: A set number of days of chastity ended with private intercourse with a woman acting in a ritualized role to curb the accumulation of power. This made the person pure and able to succeed at hunting, raiding, questing, and gambling.
- 6.5 Myths (Creation): Lushootseed mythologies believed that all of these immortals were and are “persons” who shared qualities that made them akin to humans. Lushootseed people believe that the world is full of spirits. Rocks or weather are known to be living beings with their own spirits. The spirits have played a central role in the lives of Lushootseed people, providing skills and knowledge necessary to survive and flourish. It was dangerous to talk specifically about one’s spirit power, and rude to ask about another person’s. Disrespecting the spirit powers could lead to bad luck, illness, and even death.
- 6.6 Cultural material (art, music, games):
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect:
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: At death the person divided into a corpse, shadow, and ghost.
- 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:
- 7.7 Sex differences in adornment:
- 7.8 Missionary effect:
- 7.9 Cultural revival in adornment:

## **8. Kinship systems**

- 8.1 Sibling classification system:
- 8.2 Sororate, levirate:
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

**9. Other interesting cultural features (list them):** Social life was based on consensus, but any person had total freedom to do what he or she thought best, accepting any consequences of this decision.

A woman delivered her baby squatting over fresh mats and holding on to a house post. A woven cedar bark pillow with a protruding knob was sometimes used for a woman to sit upon so that the baby could only use the vaginal opening for birth, with the implication that some infants were so willful that they might find another birth canal.

## **Numbered references**

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4. Miller, Jay. Lushootseed Culture and the Shamanic Odyssey: An Anchored Radiance. University of Nebraska Press. 1999.