

1. Description

1.1 Name of society, language, and language family: Nooksack, Salish, Salishan, extinct: language no longer in use.

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

1.3 Location (latitude/longitude): Latitude: N 48 degrees: 55' – Longitude -123 degrees: 40'

1.4 Brief history: Before contact with white settlers and the diseases that decimated their population, the Nooksack hunting territories were located south near the Skagit and Samish rivers. On the west, their territory met near the Lummi people; on the north side, it went as far as the people of the Halkomelem people; and on the east, to the Lower Thompson and Upper Skagit people. The Nooksack were part of the larger Coast Salish economic and social system. Ethnographic and historical evidence suggests that a Nooksack-speaking group may have earlier occupied the area near the Bay of Bellingham and were displaced from there by the Lummi (Amoss 1978; 4)

1.5 Influence of missionaries/schools/governments/powerful neighbors: The Treaty of Washington in 1846 split Central Coast Salish country between the United States and Canada. Christian missionaries started to form in 1841, became more popular after 1858. By the 1860s, many Central Coast Salish Indians were working in the new industries of logging, farming shipping, and commercial fishing. By the turn of the century, Indian culture had changed significantly.

1.6 Ecology: They were hunter/gathers who developed large dependency on their environments whether it was hunting game on land and took full advantage of resources from nearby rivers and oceans. They also used the land for agricultural purposes, or producing tools to use from forests or other resources. Several Nooksack were also very successful at farming.

1.7 Population size, mean village size, home range size, density: Most live in the Nooksack Reservation which is twelve acres in size, sixty more acres of reservation land is expected, and it started in 1973. Several extended families made up a single household. In 1991 the tribal population was 1,168 people.

2. Economy

2.1 Main carbohydrate staple(s): Berries and Root crops.

2.2 Main protein-lipid sources: Salmon, Goat and deer.

2.3 Weapons: Bow and arrow, blowguns?: Mostly relied on reef nets, dip nets, harpoons, gaffhooks, spears, basket traps, weirs, tidal pounds which were just rows of underwater stakes, hooks, rectangular nets driven by two canoes which was very productive. They also hunted with bows and arrows, flares and nets at night, and snares.

2.4 Food storage: They preserved all of their foods well by mostly relying on baskets for storage. Their diet mainly consisted of fish and sea mammals but also relied on game of the land ranging from smaller game like beavers, mountain goats, deer and elk to larger mammals like black bear and grizzlies. They regularly avoided wolves. They also relied on numerous vegetables and fruits along with resources from exchanging with alliances.

2.5 Sexual division of production: Men mostly did the hunting and fighting while women tended to caring for children, making equipment such as baskets, and other tools. The women also participated in gathering food and hunting smaller game.

- 2.6 Land tenure: The tribes no doubt had their own territorial land ownership but there were no incentives of ownership of the land.
- 2.7 Ceramics: There was no report of ceramic usage in my resources but I am certain that if they didn't make ceramics, then they would trade for ceramics.
- 2.8 Specified (prescribed or proscribed) sharing patterns: Sharing would have only usually occurred in close family bands or even possibly in bridal dowries or groom service.
- 2.9 Food taboos: Wolves. They actually considered to be loyal and supernatural animals and showed much respect towards them.
- 2.10 Canoes/watercraft? They relied heavily on canoes for both transportation and hunting. There were five distinct types of canoe, depending on the activity, not including the types obtained through trade.

3. Anthropometry

- 3.1 Mean adult height (m and f): N/A
- 3.2 Mean adult weight (m and f): N/A

4. Life History, mating, marriage

- 4.1 Age at menarche (f): N/A The girls are secluded during their periods in order to maintain purity and virginity.
- 4.2 Age at first birth (m and f): Boys become men after their first kill. A girl becomes a woman when she is married to a boy.
- 4.3 Completed family size (m and f): several extended families made up a household.
- 4.4 Inter-birth-interval (f): N/A
- 4.5 Age first marriage (m and f): As soon as a boy can kill, he is deemed to be a man who can take a wife. Girls normally marry after their first menstrual cycle.
- 4.6 Proportion of marriages ending in divorce: Despite importance of spousal relations, their marriages are very brittle due to the fact that there are no legal, economic, or social sanctions against dissolving a marriage. Breaking up with one's mate is not disgraceful.
- 4.7 Percent marriages polygynous, percent males married polygynously:
- 4.8 Bride purchase (price), bride service, dowry?: some forms of bride services or dowries are normal and customary.
- 4.9 Inheritance patterns: Usually passed down to the head of the household.
- 4.10 Parent-offspring interactions and conflict: N/A
- 4.11 Homosexual activities, social attitudes towards homosexuals: "People expect a lively interest in the opposite sex to continue well past the age at which white society expects such interest to have atrophied" (Amoss;1978;32).
- 4.12 Pattern of exogamy (endogamy): exogamy is preferred.
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Marriage bonds are sacred between only a single man and wife.
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") N/A

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? N/A
- 4.16 Occurrence of sexual coercion, rape: N/A
- 4.17 Preferential category for spouse (e.g., cross cousin) Outside relations to help create new ties for social and trading interactions.
- 4.18 Do females enjoy sexual freedoms? Virginity was a highly important quality when it came to initiating new ties between new communities.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: N/A
- 4.20 If mother dies, whose raises children? The father or other close kin.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females: N/A
- 4.22 Evidence for couvades: N/A
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): younger marriages are normally popular but because of such high values of spousal relationships, older individuals with recently deceased spouses are usually expected to take another mate.
- 4.24 Kin avoidance and respect? N/A
- 4.24 Joking relationships? N/A
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: They had bilateral patterns of descent. The Nooksack people had affinal ties with the Kwantlen, Langley, Matsqui, Sumas, Chilliwack, Lummi, Skagit, and Swinomish.
- 4.26 Incest avoidance rules: Incest is highly taboo and can result in exile and even suicide.
- 4.27 Is there a formal marriage ceremony? N/A
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Always take the male family name.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) They normally prefer outside communities in order to make new alliances.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Yes, by parents to create social networks. But choosing a mate for oneself is more popular now.
- 4.31 Evidence for conflict of interest over who marries who: N/A

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: N/A
- 4.15 Outgroup vs ingroup cause of violent death: Warfare was limited to sporadic raiding for slaves or revenge. Occasionally normal friendly relations, like the Langley and Skagit raided them as well. There were increases in the unbridled expressions of hostility toward the white settlers as more and more arrived and began to result in murder, robbery and brawling.
- 4.16 Reported causes of in-group and out-group killing: The small-scale raids were usually motivated by revenge for some real or alleged injury. (Amoss 1978; 10)

4.17 Number, diversity and relationship with neighboring societies (external relations): Main means of exchange was between Potlatches which usually lasted at least two days.

4.18 Cannibalism? N/A

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: N/A, several close kin

5.2 Mobility pattern: (seasonality): Never migrating, permanent residence.

5.3 Political system: (chiefs, clans etc, wealth or status classes): Rich and poor define status.

5.4 Post marital residence: The Nooksack preferred that young married couples live with the husbands family but that was negotiable.

5.5 Territoriality? (defined boundaries, active defense): Defined boundaries but no active defenses.

5.6 Social interaction divisions ? (age and sex): Young children from five or six years of age were raised in traditional backgrounds idealizing personal cleanliness and self-discipline. When they become adults, the men mostly participated in hunting and warfare while the woman took care of household chores along with caring for infants and scavenging for small resources along with growing root crops.

5.7 Special friendships/joking relationships: "The summer canoe race and bone game cycle of festivities also served to perpetuate intervillage ties and intensify the internal solidarity of the local units" (Amoss; 1978; 28).

5.8 Village and house organization: N/A

5.9 Specialized village structures (men's houses): N/A

5.10 Sleep in hammocks or on ground or elsewhere? N/A

5.11 Social organization, clans, moieties, lineages, etc: Descent was reckoned bilaterally. Kinship was equal in all genealogical directions through both male and female links. Any mature individual was linked to two kindreds: his own and his spouse's.

5.12 Trade: "The reciprocal obligations of kindreds linked through marriage probably served as a vital link in the economic exchange system which redistributed the abundant but erratic food resources of the larger area" (Amoss. 1978; 8).

5.13 Indications of social hierarchies? There were indications of rich and mostly poor. The rich had control of the best local food resources and the labor to exploit them, and their extended social networks brought them wealth from distant groups.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: N/A

6.1 Specialization (shamans and medicine): The power of the shaman was always around him like an invisible cloak or aura (Amoss; 1978; 14) Few women became shamans but did assist in medicine practices.

6.2 Stimulants: They believed singing and dancing could cure ailments.

6.3 Passage rituals (birth, death, puberty, seasonal): At the age of puberty the young person was expected to begin questing for a supernatural contact of his own. They recognized a mythological time when their legendary ancestors lived. They believed that people were made up of several different parts, one or several parts could be lost and could only be replaced with the help of shamans.

6.4 Other rituals: They would attempt to make contact with the supernatural by questing out into the wilderness alone and unsupervised. In everyday life, they would consider distinctions between what was normal to them or anything that might connote danger or power like deformed individuals, women's menstruation cycles, or corpses.

6.5 Myths (Creation): People sought luck or skills from an interaction with a spirit. Songs played were said to lead to the spirits control. They also feared dangerous things like ghosts in the dark.

6.6 Cultural material (art, music, games): Mostly prefer singing and drumming. Canoe races and bone game cycle for festivities.

6.7 Sex differences in RCR: Men can cook for their wives if they are sick. Women can cut wood if the men are sick.

6.8 Missionary effect: Most Nooksack became faithful Methodists in more recent times until Methodism

6.9 RCR revival: N/A

6.10 Death and afterlife beliefs: The dead were considered the guardians of moral order, they were viewed as a solid statement of social relations as it was believed that the dead transcended into the community of the dead.

6.11 Taboo of naming dead people? They were very against repeating the names of the dead or anything that sounded like that said person's name. They also feared ghosts and other dangerous threats.

6.12 Is there teknonymy? None, it is a taboo to even mention names of earlier deceased ancestors.

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

7. Adornment

7.1 Body paint: no mention of body paint, even during war times but most likely had some form of body painting.

7.2 Piercings: no mention of piercings but again I am sure they pierced their ears.

7.3 Haircut: Men cut their hair to shoulder length or parted it in the middle and caught it up with wooden pins in a knot at the back of the head. Women did their hair in two braids on either side of the heads from a center area. At puberty the girl's hair line was raised slightly on her forehead by plucking her eyebrows which were once thinned were seen as marks of beauty.

7.4 Scarification: No mention of scarification.

7.5 Adornment (beads, feathers, lip plates, etc.): no mention of beads or feathers but again I would be surprised if they didn't have some of these ornaments. Probably not lip plates.

7.6 Ceremonial/Ritual adornment: N/A

7.7 Sex differences in adornment: N/A

7.8 Missionary effect: Mostly converted the Nooksack to Methodists and Protestants.

7.9 Cultural revival in adornment: N/A

8. Kinship systems

8.1 Sibling classification system: N/A

8.2 Sororate, levirate: Did not practice inbreeding sexual reproduction.

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

- 9. Other interesting cultural features (list them):**
- 1. The sponsor of a potlatch would go out on the river in a canoe two weeks in advance to invite the villages he wished to attend (Amoss; 1978; 11)**
 - 2. Normally a potlatch would occur only one time in a leaders life time to assist him with the passing of his father or when a status of leadership was due to change.**
 - 3. Fear of ghosts and other dangerous things were believed to hide in the darkness, not only believed in by children but also adults.**
 - 4. Shamans could lose their powers if they became too irresponsible with their powers. If this happened then the powers would roam uncontrolled and kill children. Social conduct for such a irresponsible conduct would give permission to ambush the shaman and execute him.**
 - 5. The Nooksack are fearful of gossip.**

Numbered references

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