

1. Description

- 1.1 Name of society, language, and language family: **Twana, Twana language, Salishan language family [1]**
- 1.2 ISO code (3 letter code from ethnologue.com): **tw**
- 1.3 Location: **East of Puget Sound, Washington State [2]**
- 1.4 Brief history: **It is believed by some elders within the community that the language branched off from Lushootseed because of the region-wide tradition of not speaking the name of someone who died for a year after their death. Substitute words were found in their place and often became normalizing in the community, generating differences from one community to the next. This process increased the drift rate between languages and separated Twana firmly from Lushootseed. [2]**
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: **1792 was first known contact with Europeans. Government later forced them into reservations [5(pg. xlii)]**
- 1.6 Ecology: **Mountainous region with many bodies of water and wetlands. Rainy and colder climate [1]**
- 1.7 Population size, mean village size, home range size, density: **Nine villages consisted of around 800 individuals pre-epidemic. Village mean size was 50 individuals depending on the village. Population density for Twana was 0.84 per km [5(pg. xxix)]**

2. Economy

- 2.1 Main carbohydrate staple(s): **Hop, berries, vegetable sprouts, roots and bulbs [3(pg. 71)] [6]**
- 2.2 Main protein-lipid sources: **Whales, seals, waterfowl, shellfish and other fish like salmon [3 (pg. 69)]**
- 2.3 Weapons and traps: **Bows and arrows, spears, weirs and basket traps [3 (pg. 69)]**
- 2.4 Food storage: **Stored in baskets and some foods hung to dry from ceiling [6]**
- 2.5 Sexual division of production: **Men hunt and fish while women weave and gather in the hop and berry fields [3(pg. 71)]**
- 2.6 Land tenure: **Land separated by villages. Land shared by village people. [1]**
- 2.7 Ceramics: **Twana women harvested sweet grass from the estuary for making baskets and other items [3(pg. 70)]**
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos: **No specific food taboos seen [5]**
- 2.10 Canoes/watercraft? **Traditional carved canoes [3(pg. 78)]**

3. Anthropometry

- 3.1 Mean adult height (m and f): **height - 160 cm to 165 cm [7]**
- 3.2 Mean adult weight (m and f): **height - 149 cm to 154 cm [7]**

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): **Fathers married daughters very young [5(pg. 95)] and men marry between sixteen and twenty years old when he takes a real name [5(pg. 115)]**
- 4.6 Proportion of marriages ending in divorce: **Very few cases of divorce. Traditional marriage lasted lifetime [5]**
- 4.7 Percent marriages polygynous, percent males married polygynously: **Polygynous marriages common only among the wealthy [5(pg. 43)]**
- 4.8 Bride purchase (price), bride service, and dowry: **Purchase brides with various items, brides given in return for service such as being cured by shaman [5(pg. vii)]**

- 4.9 Inheritance patterns: **Powers may be inherited from dead ancestors [5(pg. xxii)]**
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): **Women leaves her village when married and moves to her husband's village [5(pg. 117)]**
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **Men with wealth fathered children from numerous women, otherwise, only one father per child [5]**
- 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)? **No, conception is traditional [5]**
- 4.16 Occurrence of sexual coercion, rape: **Rape uncommon. Occasion abduction of women during village raids [5]**
- 4.17 Preferential category for spouse (e.g., cross cousin): **Preferential spouse of high status or relation to chief [5(pg. 117)]**
- 4.18 Do females enjoy sexual freedoms? **Fathers trade daughter's hand in marriage for goods and services. Women must reproduce with chosen husband [5]**
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: **Gifts are given to daughter's father during post-marital potlatch [5(pg. xxli)]**
- 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: **No sign of couvade**
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect? **Kin usually not selected for marriage partner [5]**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: **A man never took a name from his wife's family, if he changed his name after he was married. Children typically took their father's name due to patrilineal descent. [5(pg. 117)]**
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? **Traditional formal wedding ceremony with wedding party afterwards to show off groom's mask hide [5(pg. 108)]**
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? **Male name changed at sexual maturity while female name changed by marriage. [5(pg.117)]**
- 4.29 Is marriage usually (or preferred to be) within community or outside community? **Marriage is often intertribal [5(pg. xli)]**
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? **Marriages can be arranged by village chief [5(pg. 287)]**
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Out-group vs. in-group cause of violent death: **Village raids occur occasionally [5(pg. 279)]**
Warfare was primarily defensive [6]
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations): **Cultural activities operated in a much wider and more ethnically diverse framework than the single village communities or any local drainage-area group of communities. A strong sense of the local diversity within the larger Salish area and of the intricate interrelationships between village communities [5(pg. xli)]**

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: **Mean group size is 50 individuals depending on the village [5(pg. xxix)]**
- 5.2 Mobility pattern: (seasonality): **Some villages practiced a nomadic life-style during warmer weather and resettling at permanent sites during the winter. [4]**
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): **Initiation into secret societies shows high status. Chief and wealth powers connections show high status. [5(pg. xliii)]**
- 5.4 Post marital residence: **Wife moved to husband's village [6]**
- 5.5 Territoriality: **Defended territory when necessary [5]**
- 5.6 Social interaction divisions? (age and sex):
- 5.8 Village and house organization: **Villages by bodies of water consisted of earthen floor longhouses providing habitation for forty or more people, usually related extended family [6]**
- 5.9 Specialized village structures (mens' houses): **The higher status and the wealthy families had larger longhouses [6]**
- 5.10 Sleep in hammocks or on ground or elsewhere? **Mattresses and cushions were constructed out of woven reed mats and animal skins [6]**
- 5.11 Social organization, clans, moieties, lineages, etc.: **Secret societies that use whaling for their initiation [5(pg. 1)]**
- 5.12 Trade: **Trade brides [5(pg. vii)] Trade various foods [6]**
- 5.13 Indications of social hierarchies? **Society was divided into upper class, lower class, and slaves, all largely hereditary. Slavery was wide spread and children of slaves became slaves themselves. [6]**

6. Ritual/Ceremony/Religion (RCR)

- 6.1 Specialization (shamans and medicine): **Harmful uses of spirit power and other techniques aimed at injuring others or forcing their behaviors. [5(pg. xxxvii)] Shamans use powers to cure tribal individuals [5(pg. 1)]**
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal): **Family Burial Grounds [3 (pg. 69)]**
- 6.4 Other rituals: **Acquisition of food through hunting and gathering was part of a complex culture that emphasized the concept that all life is interrelated. The Twana, like their neighbors, did not view humans apart from their environment or the spiritual world isolated from everyday life. The guardian spirit concept was an important expression of Twana life and provided a foundation for most Twana activities. The Skokomish and other Twana went on quests for their guardian spirits to powerful places such as lakes, waterfalls, and talus slopes in the Olympic Mountains, along the rivers and in the marine waters of Hood Canal. [3(pg. 68)]**
- 6.5 Myths (Creation): **A prominent physical feature in the region, Mount Rainier, appears in a Skokomish story that was told to the historian Edmond Meany when he visited the Skokomish Reservation in 1905. Mount Rainier once lived on Hood Canal near Quilcene, where she and Mount Constance shared one husband whom they fought over. One day Mount Rainier had enough and left her home. As she traveled over the Skokomish River, she dropped some fish and that is why salmon began to run up the Skokomish River. [3(pg. 68)]**
- 6.6 Cultural material (art, music, games): **Gambling, racing, pot latching, and eating contests. [5(pg. xli)] Danced with music to bring fish [5(pg. xxviii)]**
- 6.7 Sex differences in RCR:
- 6.8 Missionary effect:
- 6.9 RCR revival: **Shamans occasionally performed spiritual revivals [5(pg. 1)]**
- 6.10 Death and afterlife beliefs:
- 6.11 Taboo of naming dead people? **Region-wide tradition of not speaking the name of someone who died for a year after their death [2]**
- 6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) **Shamans obtain power to heal through animals, such as otters. [5(pg. 1)]**

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut: **The hair of the head is straight, almost circular in cross-section, slightly coarser than in the average white, rather abundant and long. The range of variation in natural length is front 40 to 100 cm. Most males would have a slight to moderate mustache and beard if they allowed the hair to grow; but side whiskers in many are absent, or nearly so. Both mustache and chin beard are scarcer and coarser than whites [7]**

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): **Feathers and skins [6]**

7.6 Ceremonial/Ritual adornment: **Groom wears mask made out of hide for ceremony after the wedding [5(pg. 108)] Many mothers altered the appearance of their free-born by carefully shaping the heads of their babies, binding them with cradle boards just long enough to produce a steep sloping forehead [6]**

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Other interesting cultural features (list them):

-Basket weaving played a large role in cultural identification.

Numbered references

1. http://en.wikipedia.org/wiki/Twana_language
2. http://en.wikipedia.org/wiki/Salishan_languages
3. Native Peoples of the Olympic Peninsula: Who We Are by Olympic Peninsula Intertribal Cultural
4. <http://www.skokomish.org/frame.htm>
5. Twana Narratives: Native Historical Accounts of a Coast Salish Cultures by William W. Elmendorf
6. http://en.wikipedia.org/wiki/Coast_Salish_peoples
7. <http://www.accessgenealogy.com/native/tribes/history/indiananatomy.htm>