

Group- Luiseño

1. Description

1.1 Name of society, language, and language family: Luiseño, today there are about 7 different bands of Luiseno Indians. Their language is the Luiseno language and it can be also related to the Shoshone language of region (2). The Luiseño languages relatively simple as American languages go. It has no tone/pitch, no relativity and no incorporation, and is vaguely reminiscent of Latin, to which it certainly more similar structurally than to Navaho, for example. It has a moderately large and moderately irregular set of inflections for nouns, adjectives and verbs, and has a fairly straightforward sentence structure. It has no gender distinction, not even for the personal pronouns (7)

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

1.3 Location (latitude/longitude): 50 miles from the Southern part of Los Angeles County to the northern part of San Diego County, and inland 30 miles (2) The territory of the Luiseño people extended along the coast, from the north near San Juan Capistrano, south to the Encinitas/Carlsbad area and east to the valleys of the coastal mountains and Mt. Palomar. Today this area is in Northern San Diego, Riverside, and Orange counties. (7)

1.4 Brief history: The Luiseno are a Native American people who at the time of the first contacts with the Spanish in the 16th century inhabited the coastal area of southern California. The tribe was named *Luiseno* by the Spanish, due to their proximity to the Mission San Luis Rey de Francia (The Mission of Saint Louis Kind of France) (2). The Luiseño people enjoyed life in a land rich with a variety of plants and animals. **They were hunter and gatherers.** Women gathered seeds, roots, wild berries, acorns, wild grapes, strawberries, wild onions, and prickly pear in finely woven baskets. They made a tasty ground acorn mush, wiiwish, a staple high protein food. The men hunted deer, antelopes, rabbits, wood rats, ducks, quail, seafood, and various insects. Hunters used bows and arrows or spear throwers, rabbit sticks, traps, nets, clubs, and slings to catch the game. European influence on the Luiseño people was limited until the mid 1700's. The Spanish set up the mission system to bring the Catholic religion to the native people and to protect their claim on the land of California. The Mission San Luis Rey was built in 1798 and brought many changes in the way of the Luiseños live. Their language, way of life, and culture began to break down. Many died from illnesses brought by the missionaries. The name "Luiseño" was given to the people by the Spanish as a result of their proximity to the mission. One of the names the native people used for themselves is *ataaxum*, which means people or human beings. (7)

1.5 Influence of missionaries/schools/governments/powerful neighbors: The United States government has a trust relationship with the Pechanga Band. With powers and authorities similar to states, the Pechanga Government has historic, constitutional and legal rights to self-governance and self-rule. (2)

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: Today, the gross total land are of Pechanga Reservation stands at 5,500 acres.

2. Economy

2.1 Main carbohydrate staple(s): They used many of the plants they found, and harvested many kinds of seeds, berries, nuts, fruits, and vegetables for a varied and nutritious diet. (2)

2.2 Main protein-lipid sources: The land also provided many different species of animals for hunting. The tribe hunters took antelopes, bobcats, deer, elk, foxes, mice, mountain lions, rabbits, wood rats, river otters, ground squirrels, and a wide variety of insects. They also used toxins leached from the California buckeye to stupefy fish in order to harvest them in mountain creeks.

2.3 Weapons: Bow and arrow, blowguns?: Bow and Arrows, spear throwers, rabbit sticks, traps, nets, clubs, and slings were used to catch game(2)

2.4 Food storage: They used many of the animal leftovers and or parts of the animals as resources. Some uses include: deer hoof rattles, bone awls, turtle shell rattles, bone arrowheads, rabbit skin blankets, eagle, condor and turkey vulture feather dance skirts, shell necklaces, feather ornamentation on baskets, feather headdresses, rawhide and leather. (2)

2.5 Sexual division of production:

2.6 Land tenure:

2.7 Ceramics: Basketry is one of the tribe's most cherished skills. The baskets have tight weaves and beautiful textural designs. They seem fragile; these baskets could be often subjected to daily routines of abuse that would eventually wear down even the sturdiest of metal pots. (2)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Each village group was governed by a hereditary chief, who exercised warfare authority, warfare was often the result of boundary disputes between villages. (3)

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): Arranged village-exogamous marriage preferred as a means of affording village's access to other subsistence territories. (3)

4.6 Proportion of marriages ending in divorce: If the women became a widow, or separate from her husband, she was free to marry whom she liked. (3)

4.7 Percent marriages polygynous, percent males married polygynously: It is said that polygamy was not common, though some men would have two wives, and occasionally more. The most usual form was for a man to marry several sisters one after the other. (6)(pg 213)

4.8 Bride purchase (price), bride service, dowry?: They did arranged marriages for trade and other territories and items of values.(3)

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

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? The male role in the tribe was to hunt the food to bring back to the family. Males taught the younger boys how to hunt with their bows and arrows. (7)

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") Mothers role was to take care of the children. Mothers also taught their young children how to weave baskets. Mothers could also contribute with food by picking some berries and seeds. (7)

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

4.20 If mother dies, whose raises children? Father and or close family relatives. (6)(pg 213)

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). Parents pick potential fathers/husbands and the better the man was at hunting the more likely he would have a wife. Also wealth has an important roll in obtaining a wife. (6)(pg 213)

4.24 Kin avoidance and respect?

4.24 Joking relationships (games)? They play two main games. The first is; The chief gambling game, and it is played with four small pieces of bone and four of wood dyed black. Fifteen sticks of wood about a foot long and of the thickness of a lead pencil are used as counters. Each pair of the pieces of bone and wood is tied to the ends of a doubled string about a foot long. These pieces of wood and bone represent whites and blacks. There are four players on each side. The four who play on one side each take a white and black piece and sling them to their wrists by the strings, concealing their movements under a blanket or other covering. One of the opposing players then guesses in which hand the white pieces are held. Should he guess all four correctly, his opponents do not take any of the counter; should he guess three correctly, they take one should he guess two correctly, they take two; should he only guess one correctly, they take three; while should he miss all four, they take four counters. The players whose white pieces are not guessed continue to hide them, their side receiving one counter for each mistaken guess, until the last piece on the first side is correctly guessed. The four players of the opposite side then take the sticks and bones, and one for their opponents guesses in which hand the white pieces are. This is kept up until one side has the entire fifteen counters, this winning the game. The second game is A Ring-and-Pin game, and it is played with a string of the large acorn-cups of the Valparaiso oak. These are hollowed out and strung on a string, which is tied to the larger end of a pointed stick. As many as possible of the string of cups are caught on the pointed end of the stick. (6)(pg 212) Young Children spent much of their time playing games, swimming, learning to make and throw rabbit sticks, and learning to weave baskets. (7)

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? The Suitor has to make a bargain with the person, and pay a price agreed upon, which seems to have something to do with the wealth of the male. (3)

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?) Within a Community (5)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriages are arranged and agreed upon with the families. They trade money and land for the wife (5).

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? No (6)(pg 188)

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes): Chief, and a village council. (5)

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense): Luiseno believed in warlike behaviors to other villages/tribes that invaded their land and territory. (6)(pg 188)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships: Children and parents joke around. They also play games that are explained later (7)

5.8 Village and house organization: The primitive house was of a conical form. A circular pit was dug in the earth, about two feet deep. Some crotched poles were then set in the ground with the tops placed together. Other smaller poles were then leaned against these and the whole covered with brush so as to shed the rain. An opening was left at one side for an entrance. There was also an opening left on top for smoke to escape. (6)(pg 213)

5.9 Specialized village structures (mens' houses): Some men who are of higher importance (chief, medicine men, etc.) has a house built partly underground, and sometimes the entrance was through a covered way extending some distance, through which one crawled on hands and knees to enter. (6)(pg 213).

5.10 Sleep in hammocks or on ground or elsewhere? Sleep on the ground in the grass huts that are dug in the ground (5)

5.11 Social organization, clans, moieties, lineages, etc: There was the religious chief who got the position based off of hereditary. Also was medicine man, or shaman. (6)(pg 216)

5.12 Trade: shared goods with neighboring villages and tribes and returning with what was useful for their own tribe. (3)

5.13 Indications of social hierarchies? In marriage being from a more wealthy, and better hunting families, made it easier to obtain a wife, vs. a not so wealthy man and isn't a very good hunter, might never get a wife. (6)(pg 213)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: The Luiseño has many ceremonies. They have ceremonies for things such as; death, puberty, marriage, and birth. (6)(pg 221) The Luiseños had their own religion with rituals and ceremonies that were led by the village chief and a spiritual leader. These ceremonies and rituals had specific songs and dances that were held sacred and were performed only by those chose. Flutes, rattle, whistles, and clapper sticks made the music. The beliefs of the people gave meaning to their lives and instilled in them moral conscience and respect for nature. (7)

6.1 Specialization (shamans and medicine): Luiseno believed in witchcraft very strongly. A person whose children are dying, even of such a disease as consumption, will imagine that some evilly disposed wizard is bewitching them. He will then go to some wizard and ask him who is killing this child. The wizards, shamans, or medicine men, by whichever name they may be called, are nearly doctors. An Indian has but little faith in medicine, but much more in the supernatural powers of the medicine men. (6)(pg 215)

6.2 Stimulants: One major remedy that the medicine men used was that they would use remedies made from plants to some extent, but they rely mostly on shamanistic practices. One of their methods of treatment is to suck the part of the body affected, and pretend to draw out something. (6)(pg 215)

6.3 Passage rituals (birth, death, puberty, seasonal): They have their own religion and rituals and ceremonies that were led by the village chief and a spiritual leader. These ceremonies and rituals had specific songs and dances that were held sacred and were performed only by the chosen. (1)

6.4 Other rituals: the beliefs of the people gave meaning to their lives and instilled in them a moral conscience and a respect for nature (1)

6.5 Myths (Creation): California statehood brought new and more just economic opportunities for the Luiseno tribe members (2)

6.6 Cultural material (art, music, games): Young children spent much of their time playing games, swimming, learning to make and throw rabbit sticks, and learning to weave baskets. They used Flutes, rattles, whistles, and clapper sticks to make the music. (1)

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: A religious ceremony of much importance is that of burning the cloths of the deceased. This is generally held one year after death. There is also an image ceremony, this is where images are made of deceased relatives and are burnt. It is customary to give away many articles at this ceremony, but those of the clan to whom the deceased person belonged to, did not receive any of these gifts. (6)(pg 226)

6.11 Taboo of naming dead people? N/A

6.12 Is there teknonymy? N/A

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) The religious chief of each clan seems to have possessed the most power, all matters pertaining to religion being under his control. (6)(pg 216)

7. Adornment

7.1 Body paint: They use body paint for Puberty ceremonies. (6)(pg 221)

7.2 Piercings:

7.3 Haircut: After a death of a husband his wife cuts her hair short as a sign of mourning. If a person was unmarried, some near relatives might cut her hair off. A grandmother may do this on the death of a grandchild. Men never cut their hair as a sign of mourning. (6)(pg 226)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): A bunch of feathers tied on the end of a stick is fastened on the head and worn at certain dances. The feathers of owls, hawks, and crows are used. A double row of feathers strung on two strings, the quills, which are turned inwards, being perforated, and the strings passed through the perforations. This object is worn slung over one shoulder, so as to hang diagonally across the chest. Feathers fastened to a cord as a headband are worn at several dances and ceremonies. (6)(pg 226)

7.6 Ceremonial/Ritual adornment: The raven was a bird much reared by the Luisenos. When one of these birds was heard croaking, or seen hovering about a village, or some of the old people dreamed of it, steps were immediately taken to propitiate it. This was done by dancing three nights in succession, and by certain offerings. (6)(pg 226)

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system: Each clan has inhabited a separate village, and to have been a law unto itself. (6)(pg 215)

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):

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