

1. Description

1.1 Name of society, language, and language family: Snohomish, lushootseed, Coastal Salish

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

1.3 Location (latitude/longitude): 47.998276, -122.439503

1.4 Brief history: Prior to the 1850's the Snohomish had not had significant interactions with Whites, but after the middle of the century contact increased greatly, resulting in the "War with the Whites" in 1855-1856. In the later 1900's Snohomish children were sent to boarding schools in an effort to eradicate indigenous culture. The Snohomish now reside on Tulalip Reservation, which is comprised of eleven neighboring tribes. Today many of the Snohomish are Catholic. In 2003 the Snohomish were denied their plea for federal recognition.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Boarding schools had strong influence, a lot of Catholic Snohomish now.

1.6 Ecology: They lived near the Puget Sound in a riverine and marine based ecosystem. The trees in their region were mostly conifers. Game such as elk and deer were prevalent.

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

2. Economy

2.1 Main carbohydrate staple(s): Berries and roots. Some of the most popular plants were the camas root and other plants like potatoes.

2.2 Main protein-lipid sources: They obtained deer and Elk obtained from neighboring tribes but because they did not hunt, their main protein sources were marine animals such as clams, seals, and fish.

2.3 Weapons: Bow and arrow, blowguns, Spears with stone points

2.4 Food storage: They often dried berries, deer and elk meat and fish. Sometimes they smoked their fish. Food was either sun dried or dried over a fire.

2.5 Sexual division of production: It was the women's job to gather all the plant foods while men hunted and fished. Women practiced weaving and basketry.

2.6 Land tenure: Agriculture and horticulture was not practiced until Western influence became more prominent. However, in their foraging and hunting efforts they likely altered their landscape to obtain the most energy from their resources.

2.7 Ceramics: They did not have ceramics; they used basketry instead for containers.

2.8 Specified (prescribed or proscribed) sharing patterns: The first salmon was always shared, and the man who caught the salmon ate none of it. They also shared space in their potlatch homes, however families usually ate meals separately and divided space by putting up partitions. Gifting was a huge part of their culture, and the accumulation of wealth was looked down upon. Status came not from the accumulation of wealth, but from how much one had to give.

2.9 Food taboos: Some food taboos existed around limiting the kinds of foods a person could eat after a family member died.

2.10 Canoes/watercraft? They built canoes out of the cedar bark that was left over after building their winter houses.

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): I did not find any statistics on this but I imagine that age at menarche was probably around thirteen or fourteen, before the girl was married.

4.2 Age at first birth (m and f): The girl was seventeen or eighteen, maybe younger. The boy was about nineteen or twenty.

4.3 Completed family size (m and f): The young family needed at least two children to obtain their own space or section of the communal house. Until the second child they lived with the father's family in their section of the house.

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f): For a girl the age was about 14 or 15. For a boy marriage age was about sixteen or seventeen.

4.6 Proportion of marriages ending in divorce: I did not find on statistics on the proportion of marriages ending in divorce, but it seems that it was not uncommon. Families tried to keep the couples together, but divorce was nonetheless allowed. The person at fault in the break up generally could not remarry someone within the community.

4.7 Percent marriages polygynous, percent males married polygynously: I did not find a percentage, but polygynous marriage was favored because if a man's wives all came from different villages he had more bonds within the different villages and thus more security. Also, if a wives husband died, she married her husbands brother.

4.8 Bride purchase (price), bride service, dowry: Gifts were given to the bride's family in exchange for the bride. They thought of this as an exchange, not as buying the bride.

4.9 Inheritance patterns: Inheritance patterns could be bilateral but were more often patrilineal.

4.10 Parent-offspring interactions and conflict: The parent child relationship was not as close as it is in our culture today. This is because they lived closely with extended family, and because a father might have other wives who helped to raise the children. If young people erred in terms of social mores there were often fines they had to pay, and considerable shame that would bring upon themselves and their families. However, it appears that disownment was not commonly practiced.

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy): Only upper class people practiced exogamy. The lower class people married within the tribe.

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): Non related individuals from other villages.
- 4.18 Do females enjoy sexual freedoms? Females were expected to be chaste. Families guarded unmarried upper class women so they did not become pregnant before marriage. However if a wealthy girl became pregnant before married she was not disowned. Also, the Snohomish practiced abortion.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: No
- 4.20 If mother dies, whose raises children? The rest of the extended family would raise the children, either the other wives of the husband or perhaps that grandmother if she were alive.
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades: No
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Descent and inheritance could be bilateral, but the preference was for descent to patrilineal.
- 4.26 Incest avoidance rules: Amongst the Pacific Coast peoples, cross cousin marriage was generally avoided because it was considered incestuous.
- 4.27 Is there a formal marriage ceremony? Yes, for the first marriage. The ceremony involved feasting, speeches, athletic contests, and gift giving.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? Boys were given their full ancestral names when they reached puberty. Until puberty they only had a nickname. Names were considered property of families, so people were named for their ancestors. When a woman married she received a new name, but this name still came from her own family. People received names later in life by giving feasts and distributing their wealth to the community. The headman could also bestow names to his sons to increase their prestige.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Upper class practiced tribal exogamy. Lower class people married within the tribe, but outside of the community.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? The couple's family arranged marriages. The young man's family would bring gifts to the girl's parents and if the gifts were good enough then the couple married.
- 4.31 Evidence for conflict of interest over who marries who: There would be conflict if a young woman tried to marry a man who was of a lower class.

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death: Neighboring tribes sometime raided other communities. Oftentimes warfare was committed on a more individual level if a man wanted to try out the prowess of the new warrior spirit he had inherited. The warrior had to ask the chief permission to wage war.
- 4.16 Reported causes of in-group and out-group killing: Frequently killing was due to revenge, in order to get retribution for the death of a near relative.
- 4.17 Number, diversity and relationship with neighboring societies (external relations): The different Puget Sound tribes had strict and unchanging allegiances with the neighboring tribes. When a conflict occurred between two tribes, the other tribes would align with the tribe they traditionally had had alliances with.
- 4.18 Cannibalism: They did not practice cannibalism but they did cut off the heads of opponents to bring back to the village.

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: I did not find a specific number, but it appears that a village was comprised of a communal house in which a large extended family lived and perhaps a few smaller houses. I would estimate the village number, then, from about 40-100 people.
- 5.2 Mobility pattern: (seasonality): They left permanent winter villages to foraged in summer. There was no set time that people would leave winter villages. The younger and more active people would leave the winter villages earlier.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): There was a headman, and in later times after European contact their may have been a "chief" with four or five subordinate chiefs who were related to the head chief. In earlier times the headman passed the duty on to his eldest son. However, most decisions were made through village council meetings where all free men could share their opinion.
- 5.4 Post marital residence: The couple would stay with the bride's family for a short period of time, but the permanent living situation was patrilocal.
- 5.5 Territoriality? (defined boundaries, active defense): Their villages were defended by palisades which flanked the village on all four sides. The palisades had windows in them that villagers could shoot arrows through if they needed to defend the village.
- 5.6 Social interaction divisions? (age and sex):
- 5.7 Special friendships/joking relationships:

- 5.8 Village and house organization: A few large communal houses and some smaller homes. Sometimes one man owned the potlatch house, and he shared it with his relatives. Other time the potlatch house was collectively owned, with families each owning the portion that they lived in. During summer rounds the Snohomish lived in smaller one family unit houses.
- 5.9 Specialized village structures (mens' houses): They had sweat lodges, which only men would use for purification purposes. They had birth lodges and menstrual lodges.
- 5.10 Sleep in hammocks or on ground or elsewhere? They slept on beds in the communal or potlatch houses
- 5.11 Social organization, clans, moieties, lineages, etc: Social organization within tribes was bands. Bands were family groups that stayed together during winter and comprised the villages.
- 5.12 Trade: They traded extensively with neighboring tribes. For instance the Snohomish were primarily fishers, so they traded fish for game.
- 5.13 Indications of social hierarchies? . The two main classes within Snohomish society were the free class and the slave class. The slaves were war prisoners.

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR: The devoted much of their time from November to March, during their sedentary months, to ceremonies and dances.
- 6.1 Specialization (shamans and medicine): The Snohomish shamans became shamans through obtaining or inheriting multiple shamanic spirits. To get multiple spirits took many years, so the boy would not become a shaman until he was about twenty five. Women could also be shamans. Shamans were healers, they were not leaders of the tribe and only performed ceremonies related to healing.
- 6.2 Stimulants: I did not find evidence of stimulant use. However, the Snohomish took up tobacco smoking after contact with Europeans.
- 6.3 Passage rituals (birth, death, puberty, seasonal): Women had puberty ceremonies, where the young woman would fast for ten days in isolation. After a woman's first menstruation she would go the menstrual lodge for five days every time she had a period. They practiced canoe burials. The deceased was carried from the house through a special hole in the wall on top of a canoe.
- 6.4 Other rituals: Potlatches or feasts were held after a burial, at death, at death and upon receiving a new name. Potlatches were also held for successful hunt and the salmon run. They also held ceremonial spirit possession dances in the wintertime.
- 6.5 **Myths (Creation):**
- 6.6 Cultural material (art, music, games): There were gambling games, women's games, and children's games, and athletic contests. There were ball games, tug of war, wrestling contests, running matches and long jumping contests.
- 6.7 Sex differences in RCR: Women could not inherit or obtain as powerful spirits as men could, however they could still obtain spirits and perform in the spirit possession dances.
- 6.8 Missionary effect: Children were forced to go to Christian boarding schools. By forced learning about Christian worldviews and beliefs their connectivity with their native religion was reduced. The Shaker Church was also a syncretic sect that blended indigenous customs and worldviews with Christian beliefs.
- 6.9 RCR revival: The Winter Dances still exist today although they are slightly altered because people do not rely on them as a means to secure survival. However these dances are still oriented around spirit possession.
- 6.10 Death and afterlife beliefs: When people died they went to the land of the ghosts. Ghosts were much like humans, and when a person died they took their status and reputation along with them to this land. They did not believe in any kind of heaven or hell. There was a possibility of reincarnation.
- 6.11 Taboo of naming dead people? Deceased people were not called by their name. If someone called a deceased person by their name they had to pay a fine to the relatives of the deceased. However, before a person died they would give their name to a child in the family.
- 6.12 Is there teknonymy? No
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) They believed in spirits. Individual people had relationship with various individual spirits. In order to get a spirit you had to ask for one and try to obtain it. People wanted to get spirits to obtain benefits and help from them. There were many different categories of spirits, some were more related to humans and other more related to nature.

7. Adornment

- 7.1 Body paint: They painted their faces red to prevent their faces from burning. Sometimes they would paint more intricate designs on their faces that related to their guardian spirits.
- 7.2 Piercings: They had pierced ears.
- 7.3 Haircut: Women wore their hair in two braids, with the hair parted in the middle. Men wore their hair in a knot at the back of the neck.
- 7.4 Scarification: Tattooing was practiced amongst the women.
- 7.5 Adornment (beads, feathers, lip plates, etc.): They had pierced ears and wore abalone shells as earrings. Wealthy people wore shell necklaces with deer hooves attached to them. They wore bearskin and seal skin coats.
- 7.6 Ceremonial/Ritual adornment: If a man was wealthy, he would braid otter skin into his hair during ceremonies. Ear piercing occurred when a person received their second name.
- 7.7 Sex differences in adornment: Only women were tattooed.
- 7.8 Missionary effect: When children were sent to Catholic boarding school they were forced to wear European clothing and could not wear anything indigenous.
- 7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: When a husband died, the wife would marry the husband's brother. So this is 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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