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## Hesquiat Kinship Terminology: Social Structure and Symbolic World View Categories

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The purpose of this paper is to analyze the kinship terminology of the Hesquiat - central Nootkans - and clearly show that the ordering of terms reflects structurally, functionally, and symbolically related systems. The analysis suggests pairs of symbolic oppositions which may potentially operate in Hesquiat world view, and may contribute to a wider perspective on formulating a Northwest Coast world view model<sup>1</sup>.

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One of the principal epistemological tenets of ethnolinguistics is the homology between cultural knowledge and linguistic semantics. One expression of this position is the use of linguistic data for the purpose of studying cultural behavior. An ethnolinguistic cultural analysis should yield an ideal view of some aspects of the society in question.

An ethnolinguistically-oriented analysis uses as primary data lexical items from semantic domains such as kinship or animal classification. The purpose of doing this is to understand the formal cognitive orientation of the users of the lexical set. This form of analysis, however, does not easily lend itself to socio-cultural interpretation. One approach to obtaining cultural insights from an array of lexical items is to place them in a functional relationship with complementary societal systems. Therefore, understanding the role of kinship terminology and its related behavior involves tying this category to economics, politics, and so on. In this paper I have extended this functional approach to include symbolic categories which hypothetically, and, partially, define the structural elements of Hesquiat cognitive orientation.

### 1. Assumptions and Hypotheses

In the following discussion I assume the Hesquiat kinship terminological code was induced by sets of social relationships which persisted throughout generations in Hesquiat society and were recorded in the Hesquiat lexicon. A scan of the kinship terminology shows that Hesquiat kin terms are more elaborate in some social areas than in others. This does not imply that a nonlinguistically elaborate area