

## **1. Description**

- 1.1 Name of society, language, and language family: Coquille, Athabaskan, Tolowa-Galice (alternative names: Mishikhwutmetunee, Upper Coquille) (ethnologue.com)
- 1.2 ISO code (3 letter code from ethnologue.com): COQ
- 1.3 Location (latitude/longitude): Southwest Oregon, between Bandon and Coos Bay. (Hall, 1984)
- 1.4 Brief history: Five brothers from the Upper Umpqua territory migrated over the coastal range and settled the Coquille River valley. There were already some people established in the area but it was very sparse and spread out. First white contact was in 1826 by Hudson Bay Company chief trader Alexander Roderick McLeod. (Youst & Seaburg, 2002)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:
- 1.6 Ecology: The coastal southwest region of Oregon and along the forested river banks of the Coquille River valley and its tributaries.
- 1.7 Population size, mean village size, home range size, density: Village size 20-80. (Hall, 1984)

## **2. Economy**

- 2.1 Main carbohydrate staple(s): red and blue huckleberries, salmon berries, blackberries, salal berries and blueberries. Sprouts of the salmon berry plant were peeled and the shoots were used in salads. Spices: skunk cabbage root, myrtle leaf and salt. Camas bulbs used in soups. (Hall, 1984)
- 2.2 Main protein-lipid sources: Salmon captured in nets or baskets (all parts were eaten) along with eels and other fish. Mussels, crabs, and clams. Pits were dug to trap elk. Deer, bear and raccoon were hunted. (Hall, 1984)
- 2.3 Weapons: Bow and arrow, blowguns?: bows were made of buckskin and yew wood (Hall, 1984)
- 2.4 Food storage: Salmon was smoked and dried for storage along with many different types of berries and camas bulbs were processed into cakes and flours for storage. (Hall, 1984)
- 2.5 Sexual division of production: Women dig camas bulbs with digging sticks and collect berries; they also made baskets and did all of the cooking. Men would take part in both communal and individual hunting parties. (Hall, 1984)
- 2.6 Land tenure:
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? Shovel-nosed Dugout canoe (Hall, 1984)

## **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):
- 4.6 Proportion of marriages ending in divorce: In the event of a divorce all exchanged properties of bride price and dowry were returned (Sproul p. 57).
- 4.7 Percent marriages polygynous, percent males married polygynously: Men could take several wives. Chiefs were permitted to have more wives than other men. (Hall, 1984) Only rich men were polygynous, because they could afford it (Sproul p. 60-61).
- 4.8 Bride purchase (price), bride service, dowry?: Males would give gifts to the prospective wife's parents usually dentalium shells and red-headed woodpecker scalps. (Hall, 1984) Men paid a bride price to the father of the future bride. The amount paid was dependent on the wealth, social ranking of the father. A dowry was sent with the bride, the most important being a decorated buckskin dancing dress that was given to the groom's mother (Sproul p. 56).
- 4.9 Inheritance patterns: Wealth items passed from father to son (primogeniture). (Hall, 1984) All paraphernalia of the deceased were utilized by his heirs (Sproul p. 61-62).
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): The social unit is the exogamous village consisting primarily of paternal kin (Sproul p. 53).
- 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)
- 4.18 Do females enjoy sexual freedoms?: Married women were extremely modest, partially due to living in a community of strangers who were not necessarily friendly (Sproul p. 59).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Extra-marital relationships were fraught with danger and were infringements of vested interests (Sproul p. 59).

4.20 If mother dies, whose raises children?: If a wife dies her family offers a substitute wife, rather than pay back the bride price (Sproul p. 57).

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)

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. Autonomous patrilineal bands of 20-80 persons. (Hall, 1984)

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

4.28 In what way(s) does one get a name, change their name, and obtain another name? There were references to the female changing names when marrying out of the tribe but it wasn't specified how common that was. (Hall, 1984)

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Marriage was conducted between villages and tribes. Many Coquille and Coos people were inter-married. (Hall, 1984)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? Some arranged by parents when children were very young, usually arranged by the brides family between members of the same class. (Hall, 1984)

4.31 Evidence for conflict of interest over who marries who: If a woman went against her father's wishes on marriage choice she had to break ties with her family. (Hall, 1984)

### **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?

### **5. Socio-Political organization and interaction**

5.1 Mean local residential (village) group size: 20-80 during winter some bands would share a common village (Hall, 1984)

5.2 Mobility pattern: (seasonality): Both permanent and less permanent structures were built. Winter villages constructed along the protected areas of the coast and river. During the spring they moved to areas close to the camas plant. (Hall, 1984)

5.3 Political system: (chiefs, clans etc, wealth or status classes): Chiefs; role may have been inherited in some cases but not all. (Hall, 1984)

5.4 Post marital residence: It seemed that the bride moved to the husband's band.

5.5 Territoriality? (defined boundaries, active defense): They had a mental map of their homeland with many named sites that were often mentioned in their stories. (Youst & Seaburg, 2002)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses): Subterranean or semi-subterranean sweathouses. (Hall, 1984)

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc: The tribe was broken into many small villages and these villages interacted with each other and other tribal villages. (Hall, 1984)

5.12 Trade:

5.13 Indications of social hierarchies? Class systems based on wealth and prestige. Classes: noble/wealthy individuals, commoners and slaves. Commoners could move up to nobility by acquiring wealth. (Hall, 1984)

### **6. Ritual/Ceremony/Religion (RCR)**

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Shamans. Siletz area Coquille had Whistle Men who could secretly transport himself and make himself invisible. (Hall, 1984)

6.2 Stimulants: Tobacco (Youst & Seaburg, 2002)

6.3 Passage rituals (birth, death, puberty, seasonal): Death: some were laid in their canoes with their possessions and sent out to sea, others were buried in the ground in a flexed position. (Hall, 1984) Male coming of age: fasted and then went into the woods for several days when they came home they would have a vision of their role as an adult. (Hall, 1984)

6.4 Other rituals:

6.5 Myths (Creation): The Coyote has many roles to include the creation of the world the Coquille lived in. (Hall, 1984)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect: Coyote was viewed as the Devil by Coquille who were converted to Christianity. (Hall, 1984)

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people? Most would not speak of dead relatives at all though sometimes they conversed with the spirits of their dead relatives and would talk of this. (Hall, 1984)

6.12 Is there teknonymy?

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

## **7. Adornment**

7.1 Body paint: Blackberry juice was used as dye for face paint and rust-red algae was used for facial decoration during festivals. (Hall, 1984)

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): did fine beadwork and head-dresses of red-headed woodpecker feathers. (Hall, 1984)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: leather used for dresses and moccasins. (Hall, 1984)

7.8 Missionary effect:

7.9 Cultural revival in adornment:

## **8. Kinship systems**

8.1 Sibling classification system:

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):**

- **Tools:** hyme-hyme: a twig in the shape of a claw used to harvest salmon berries. Nettles and iris stems used to make twine and rope, cedar bark used to make fishing nets along with clothing and housing. Many plants used to make basketry. (Hall, 1984)
- **Stories:** Coyote stories were only supposed to be told in the presence of at least three people who knew the story to make sure it was told correctly. (Hall, 1984)
- The number five is used often throughout the society but it most likely means several instead of the actual true number. (Youst & Seaburg, 2002)

## **Numbered references**

1. Hall, Roberta L. (1984). *The Coquille Indians: Yesterday, Today and Tomorrow*. Lake Oswego: Smith, Smith, and Smith Publishing Company.
2. Youst, Lionel & Seaburg, William R. (2002) *Coquelle Thompson, Athabaskan Witness*. Norman: University of Oklahoma Press.
3. Sproul, Robert G., Deutsch, Monroe E., Boas, Franz and Farrand, Livingston. (1936) *Essays In Anthropology*. University of California Press: Berkeley, California.