

## **1. Description**

1.1 Name of society, language, and language family: Tututni, Coquille, Chetco, Tolowa, and Galice. They are known as the Athapaskan Indians (1) A number of tribes and bands in southwestern Oregon spoke dialects of the Athapaskan language; as can best be determined, the dialects included Upper Umpqua, Upper Coquille, Kwatami, Yukichetunne, Chemetunne, Mikonotunne, Chasta Costa, Tututni, chetleshin, Khwaishtunnetunne, Galice, Applegate, and Chectco. The Tolowa dialect was spoken in northern California. Many of these dialects are extinct and only speakers of Tututni and Tolowa remain (1).

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

1.3 Location (latitude/longitude): The Athapaskan Indians are located in southern Oregon and northern California

1.4 Brief history: Five brothers from the Upper Umpqua territory migrated over the coastal range and settled the Conquille 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 (5)

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, Salad 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. Mussel's 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? Redwood canoes were made by the Tolowa. In these crafts they visited the off-shore rocks for shellfish and seals, but so small were they that if a school of porpoises sported about them the navigators were in great fear of capsizing (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):

- 4.6 Proportion of marriages ending in divorce:
- 4.7 Percent marriages polygynous, percent males married polygynously: Men could take several wives. Chiefs were permitted to have more wives than other men. Descent was in the male line, and polygyny was practiced by rich men. (3)
- 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) The wife was purchased, and the two families exchanged presents. Also a man was not permitted to be in a house where there was a young married woman with whom he was known to have had improper relations before her marriage. (3)
- 4.9 Inheritance patterns: Wealth items pass from father to son (primogeniture) (Hall, 1984)
- 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?
- 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? Allowed to enjoy sexual freedoms until the woman was married, then it was forbidden to see any man that she previously messed with before the marriage (3)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 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
- 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) The village chief was invested with considerable more authority than was commonly the case in northern California. He had power to demand the services of as many men as he needed in order to enforce payment of indemnity for injury, or to inflict the death penalty if payment were not made. A poor man unable to pay would offer his life service to the chief or to some other rich man who would pay the indemnity, and he then either became the slave of his creditor or sold a sister or other female relative into seritude. As the richest man in the village was chief, the office rarely remained in the family when an incumbent died, because his property was distributed among all his immediate relatives, with the result that some other man could justly claim the distinction of possessing the greatest wealth (3)

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: houses were like this of the Klamath River tribes, except that the roof was never in three planes, but always in two meeting at the peak. The sweat-house too was the same as the Klamath type, but the menstrual hut was not used. (3)

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 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) Very few Shaman were men (3) A young woman who dreamed that she was to become a shaman related the experience to her parents, and if she wished to follow the course indicated by the dream and become a shaman, they arranged with an old member of the profession to preside at a dance for their daughter. This ceremony occurred in the winter and lasted ten nights. Men sat on the floor and sang, striking the ground with the right foot, while the novice stood between two old medicine-women and danced with them. As the evening wore on, the old women sat down, but the novice had to continue to stand all night,

sitting down to rest only in the intervals between songs. Sometimes she would fall in a faint, dripping with perspiration, and the old women would throw water on her chest. After several nights the novice might become, as it were, intoxicated, dancing like a, staggering inebriate and uttering short, panting exclamations. Such a one was bound to become as especially good shaman. (3)

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: The puberty ceremony for girls, Cha'hltai-wunsteyun ("adolescent girl sing"), took place only in winter, and in honor of girls of wealthy families. If the first menstruation occurred in summer, the ceremony was not held until winter, and then at a time when the girl was experiencing another menstruation. It was thought that rigid observance would result in her being purchased in marriage at a great price, which was the highest ambition of northern California women; but a prime object of the ceremony was to fend off epidemic sickness. During the ten days required for the rites she was supposed to eat only three times, and then very sparingly of acorn mush and dry fish. She drank no water. A bone head-scratcher hung on a string at her neck. At one side of the family dwelling the girl sat in concealment under a Tule mat stretched like a penthouse from the wall to the floor. She wore a kilt of bark strands and a headdress consisting of four rows of blue jay tail-feathers placed like an eyeshade. Men and unmarried girls danced in a straight line with the back to the fire, occasionally turning sideways and then back to the first position, all the time flexing the knees. At dawn a little girl led the virgin to the river, where she bathed with the dancing continued. A small boy kept watch, and when, seeing the virgin returning, he announced, "She is coming," the dancing ceased. She came into the house, and they resumed the dance, moving slowly around the fire while she watched them. All the acts were repeated nightly, and on the tenth night the virgin removed her bark kilt and donned a deerskin dancing dress with profuse shell ornaments on the fringe of skirt and apron, and strings of shells about her neck. Near the end of the night's performance she was brought out before the people and was wrapped up in a deerskin like a corpse. This was done to satisfy sickness by making it think it had accomplished its purpose and secured a body. She stood before them a short time, and then the skin was removed and she resumed her seat. At daylight all the people ran to the river and bathed, and when they came out and stood on the bank, they clapped their hands and shouted: "He...! Sickness go away!" (3) A girl who during her first or second menstruation ate outside the house, instead of remaining inside in seclusion and eating little food, was thought to be in danger of having her teeth and nose eaten away by worms. Apparently this is an attempt to account for the ravages of syphilis. (3)

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?

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 of red-headed woodpecker feathers (Hall, 1984)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: leathers 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)

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