

Quileute Questionnaire

1. Description

1.1 Name of society, language, and language family:

- *Society*:² Quileute
- *Language*:¹ Quileute as their first language, English as their second language (91)² Chimakuan but shifting to English
⁵ Quileute language contains clicks, epiglottal stops, long strings of consonant, no nasal sounds
- *Language Family*: Quileute:⁵ "...one of the few languages not known to be related to any other tongue".⁸ Chimakuan
English: Indo-European

1.2 ISO code (3 letter code from ethnologue.com):² qui

1.3 Location (latitude/longitude):

- ² Washington, Pacific side of Olympic Peninsula, Quileute and Lower Hoh River reservations
- ³ La Push
- ⁸ 47°55'N, 124°15'W

1.4 Brief history:⁴ The Quileute society remained uncontacted by white men until May 1792. Over the next several decades, the Quileute were approached by many settlers and eventually agreed to a treaty that relinquished 800,000 acres to the white man, which they maintained fishing and hunting rights to. The treaty changed daily life of Quileute because it provided schooling, health, and vocational training which a white man by the name of A.W. Smith taught the Quileute people. The Quileute were hesitant of change and the Christian teacher did not receive a warm welcome when he changed each students name to a Christian version of their Quileute name.¹ Even though the schooling and vocational training was Christian based, the Quileute practiced a combination of Christianity, Protestantism, and Supernaturalism called Shakerism (95). The main difference discussed in multiple sources is marriage practices changing from strictly arranged with a high divorce rate to spousal choice with a lower divorce rate.

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- *Missionaries*:⁴ They were promised vocational training as a part of an exchange of 800,000 acres with the United States in 1856
- *Schools*:³ boarding schools, "Children were beaten for speaking their Native languages in missionary schools".⁵ Quileute Tribal School⁹ Tribal School was awful attempt to colonize the tribe, gave them all American names
- *Governments*:¹ White man (Americans) began government supervision after some time and founded a government school. The teacher immediately changed all of the school childrens' names.
- *Powerful Neighbors*:¹ Makah were the most powerful neighbors

1.6 Ecology:¹ Dense forest, heavy rainfall (1)

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

- *Population size*:
 - ¹ About 120 sedentary and 165 migratory Quileutes according to first reports (1) latest reports claim a total of 322 individuals with 266 on reservations and 56 off of reservations. (81)
 - ¹ 1870: 234, 1883: 236, 1885: 253, 1886: 258, 1888: 248, 1889: 252, 1890: 242, 1892: 243, 1894: 241, 1898: 248, 1903: 234, 1907: 241, 1915: 227, 1920: 204, 1923: 196 (81)
 - ¹³ 1990: 580 (456)
 - ¹⁰ 2000: 371
 - ¹⁵ 2005: 700
- *Mean village size*:¹⁰ Only village is La Push-371
- *Home range size*:¹¹ 5.16 Square Miles
- *Density*:¹¹ 71.99/sq mile

2. Economy

2.1 Main carbohydrate staple(s):

- ¹ Fern roots, eelgrass, and many kinds of berries: gooseberries, currants, dewberries, blackcaps, blackberries, strawberries, serviceberries, wild cherries, and Oregon grapes. (5)
- ⁵ James Island-potatoes and other root crops were grown and stored in cellars in the late 1800s

2.2 Main protein-lipid sources:¹ Elk, deer, bear, fish(salmon and halibut), occasional mountain lion (2) Salmon was main food source (5)

2.3 Weapons: Bow and arrow, blowguns?:

- ¹ Bow and arrows, spears, flintlocks, fishhooks, harpoons, paddles, fish traps, dams, lines (10) rifles (83)
- ⁵ Weaponry was made from natural materials found near at hand

2.4 Food storage:¹ Smoke-drying was the main way to preserve foods such as salmon, other fish, various land animals, and some berries which were then stored in baskets. (5,6)

2.5 Sexual division of production:¹ "The women did all of the gathering of roots, sprouts, and berries, except for bearberry leaves from which the men made a substitute for tobacco widely referred to as kinnikinic" (6,7) Men hunted and fished. (8-10)

2.6 Land tenure:

- ¹ Quileutes would let their cattle graze anywhere. They continued to allow their cattle to graze after white settlers bought the land and the settlers became upset and complained to the Commissioner of Indian Affairs. The Quileute people did not understand land tenure for a long time as they also planted on white settlement lands many times. Taxation of land began in 1924. (29) Indian-occupied houses are in a separate area than strictly Indian-owned houses that are rented out in order to stay isolated. (72)

- ²¹ "...whites...infringed on Indian fishing by appropriating their ancient fishing sites". (172) March 4, 1911-land was allotted to Quileutes, Hohs, and Ozettes on the Quinault Reservation per 1856 treaty, halted in 1913, and completed in 1928 by granting Quileutes each an 80-acre timbered tract on the Quinault Reservation. (173)
- 2.7 Ceramics: ¹⁷ Elders of the tribe did not have ceramic pots or cups to store anything from food to beverages to miscellaneous items.
- 2.8 Specified (prescribed or proscribed) sharing patterns: ¹ "The poorest man was, in general, as adequately fed as the richest, though he may not be in a position, as were some of the chiefs, to invite an entire neighboring tribe in for dinner or visit of several days' duration". (43)
- 2.9 Food taboos: ¹ Catching more salmon than a family planned to eat relatively soon. (7) Father and mother could not eat certain foods during and for a period of time after pregnancy. The mother only ate salmon and drank water for two months after birth. (16)
- 2.10 Canoes/watercraft?
- ¹ They used canoes for fishing (52)
 - ³ "The Quileute men still carve traditional cedar canoes that are paddled in tribal canoe races and the annual *Tribal Journey*, which the Quileute participate in each year".
 - ⁵ "Their red cedar canoes were engineering masterworks ranging in size from two-person sport models to 58-foot ocean going freight canoes capable of hauling three tons".
 - ⁵ Whaling canoes
- ### 3. Anthropometry
- 3.1 Mean adult height (m and f):
- ¹ "They are all relatively small in stature". (70)
 - ⁹ Can't find the Quileute height, but the closest tribe of Puget Sound Salish had an average height of 165 centimeters (27)
- 3.2 Mean adult weight (m and f): ¹ "Most of the men are stocky in build with extraordinarily deep chests and disproportionately short legs. The women, as a rule, are on the plump side of the fence, though there are exceptions". (70)
- ### 4. Life History, mating, marriage
- 4.1 Age at menarche (f): ¹⁰ From the statistics showing high marriage rates before the age of 15, menarche appears to occur in early teens
- 4.2 Age at first birth (m and f): ²⁰ Seems to be 15 years old for male and female because all of the tables in the census begin at 15
- 4.3 Completed family size (m and f): ¹⁰ Average family size: 3.55
- 4.4 Inter-birth-interval (f): **Not found**
- 4.5 Age first marriage (m and f):
- ¹ Female: after puberty (16)
 - ¹⁰ Typically before the age of 15 as only 1/3 older than 15 are not married
- 4.6 Proportion of marriages ending in divorce:
- ¹ There aren't any numbers, but it seems that multiple marriages and divorces are very common. (74) "Most of the middle-aged Indians, male and female both, have been married at least twice" (75).
 - ¹⁰ 25.3% of all married couples are divorced, but 69.1% are separated for a total of 94% failing marriages
- 4.7 Percent marriages polygynous, percent males married polygynously:
- ¹ "Important men among the Quileute practiced polygyny..." (18) W.L. Powell reported that the mean thought it perfectly normal to take another wife when they were tired of a current wife. Polygyny has reduced in numbers over time as divorce has increased. (74)
 - ¹² "Polygamy and divorce were common" (432).
- 4.8 Bride purchase (price), bride service, dowry?:
- *Bride Purchase*: ¹ Brides family would demand as much as possible. (17)
 - *Bride Service*: ¹³ Patrilocal thus service made sense (457)
 - *Dowry*: ¹ Bride's family would give gifts to the boy's family of equal or greater value. (17)
- 4.9 Inheritance patterns: ¹³ Bilateral (457)
- 4.10 Parent-offspring interactions and conflict: ¹ Women rarely breastfed their offspring. (76) "The head of a family held the responsibility of teaching morals and ethics...He warned the children not to steal, to be chaste and not commit adultery, not to lie, to be lazy, not to boast, to be brave and not cowardly, not to borrow, not to be quarrelsome, to be generous and not stingy. The usual threat was that, if this advice were not followed, they would lose public respect and people would laugh at them". (17) "Keeping children at home at night has long been one of the major problems at La Push". (73) Teenagers are not to be out unless accompanied by an adult after nine o'clock from September to May and ten o'clock from June to August.
- 4.11 Homosexual activities, social attitudes towards homosexuals: ²⁰ No evidence of any homosexual relations, closest thing in their society is a same-sex partner is referred to as an "unmarried partner" and is rather common.
- 4.12 Pattern of exogamy (endogamy):
- *Exogamy*: ¹ "Several women are or have been married to or have lived with white men". (75)
 - *Endogamy*: ¹ "Intermarriages tend to be either temporary affairs...or more permanent unions resulting in the departure of the couple from La Push. Only one instance of a Quileute man marrying a white woman was found. All other marriages were white men and Quileute women" (75)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? **Not found**
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")
- ¹ If a woman could not conceive, it was believed to be her fault and usually ended in divorce. (75)
 - ¹⁹ If a wife does not have a child in the first three years, she never will. (429)

- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?¹⁹ Pregnancy occurred from sexual intercourse and they believed that a girl would be more likely to be conceived in the late evening and a boy in the early morning. (428)
- 4.16 Occurrence of sexual coercion, rape: ¹ “Premarital affairs leading to the birth of illegitimate children are not condemned severely so long as the mother marries somebody” (74). Beating a woman was acceptable at one point but that has gone away with other traditional marriage customs such as strictly arranged marriage by families without consultation of the couple. (75) A young man attempted to rape a fourteen-year-old girl and was sentenced to six month’s labor. (78)
- 4.17 Preferential category for spouse (e.g., cross cousin)
- ¹ Refuse to consider first cousin marriage, condone second-cousin marriage, and encourage distant marriage as choice of significant others is limited. (75)
 - ²² “The traits of cleanliness, moderation, and generosity were especially prized”. (263)
- 4.18 Do females enjoy sexual freedoms?
- ¹ Women could enjoy sexual freedoms but typically marry whomever they are sexual with. One case has been found in which a woman had six children and never married a man. Though the Tribal Council encouraged her to marry someone, she was not persecuted for her sexual freedom. (75) “Among the chief reasons for divorce half a century ago were suspicion of adultery and failure on the part of a woman to produce children”. (75)
 - ¹² “...premarital intercourse is strongly discouraged” (432).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: ¹ Give-away or gift exchange is the most desirable arranged marriage. (16)
- 4.20 If mother dies, whose raises children? ¹ Relatives or friends are always willing to adopt an abandoned child if the father does not take responsibility. (82)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- ¹⁰ 130 males over 18/109 females over 18=1.192
- 4.22 Evidence for couvades: None
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): **Not found**
- 4.24 Kin avoidance and respect?
- *Kin Avoidance*: ¹ Rich families did not seem to practice any avoidance, but poor families practiced it in marriage. A male suitor would sleep in some dark corner of the intended parents’-in-law’s house and would be avoided for five days if he was found acceptable. He was sent home after one day if they did not approve. (17)
 - *Kin Respect*: ¹ “The respect accorded a successful medicine man by society was in part based on fear of his supernatural power. With others, it was largely based on admiration of one’s ability to be generous with food and with the goods by which wealth was measured”. (13)
- 4.24 Joking relationships? **Not found**
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: ¹³ Kinship was bilateral (457)
- 4.26 Incest avoidance rules: ¹ “...general repugnance against second-cousin marriages, though occasionally they take place. But the entire community is firmly opposed to first-cousin marriages and no young people bearing this relationship to each other would dare to propose marriage.” (75)
- 4.27 Is there a formal marriage ceremony? ¹ “When agreement was reached on the goods to be exchanged, the boy and his dowry were delivered to the girls’ kindred. At the end of a few days the boy and the girl were taken back to the groom’s family with appropriate return gifts. The girl, covered by a blanket, was led from one house to the other by men hired for the purpose. The entourage was as large as possible and each member carried a blanket or other gift so that it would be properly displayed. This concluded the marriage ceremony except for the inevitable feast and dance. Poorer families did not have such elaborate marriage ceremonies”. (17)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- *Get a name*: ¹⁴ Naming ceremonies take place twice a year in which tribal elders name the children. The children receive names that are summer or winter depending on which ceremony they are a part of. There is a feast with family and tribal members that exhibits dancing, telling stories, and giving presents. (160)
 - *Change Name*: ¹ People would be paid to change their name if it was the same as someone who had recently died. (17)
⁵ European schoolteacher A.W. Smith brought names with him. He renamed Quileutes by using names from the Bible, American history, and English versions of Quileute names.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- ¹ Men sometimes marry exogomously and move away (1)
 - ¹ “Intermarriages tend to be either temporary affairs...or more permanent unions resulting in the departure of the couple from La Push. Only one instance of a Quileute man marrying a white woman was found. All other marriages were white men and Quileute women” (75)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- *Arranged?* ¹ Marriages are arranged without consulting the bride or groom. It was rare and disgraceful, but sometimes a couple married themselves. If a successful warrior took a girl, it was not disgraceful. However, if the family of the bride was large enough, they could get her back by a pitched battle and she was still marriageable. (17)
 - *Who arranges?* ¹ Marriages were previously arranged by families without considering the feelings of the bride or groom but the high number of divorces has led to the feelings between couples being considered strongly when arranging marriage. (75)
- 4.31 Evidence for conflict of interest over who marries who: ¹ “Several generation ago, a man who tried to marry a woman even as distantly related as a second cousin would have been driven from the tribe or perhaps killed”. (75)

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: **Not found**

4.15 Outgroup vs ingroup cause of violent death:

- *Outgroup*: ²² “Quileutes either killed or enslaved the first non-natives they met (Spanish in 1775; British in 1787; Russian in 1808”. (262) Trespass, insult (263)
- *Ingroup*: ¹ Alcohol (76) ²² Trespass, insult (263)

4.16 Reported causes of in-group and out-group killing:

- *Outgroup*: ²² A white man set a fire which destroyed 26 houses and a majority of precontact artifacts in 1889 due to intense racism and hostility. (262)
- *Ingroup*: No reported causes found of in-group killing.

4.17 Number, diversity and relationship with neighboring societies (external relations):

- *Number*: ²¹ Makahs, Ozettes, Quinault, Chemakum, now Hohs
- *Diversity*: ¹² Linguistic similarities lead to the hypothesis that Chemakum wandered away from the Quileute homeland and now the Hohs have officially claimed independence. (440)
- *Relationship*:
 - ¹ War expeditions for the capture of slaves were common. (13)
 - ⁴ “Interaction with neighboring tribes involved intermarriage, trade, and the potlatch, an important status ceremony that redistributed wealth. On occasion, trespassing triggered warfare or slave raiding”.
 - ²¹ “...they occasionally fought other tribes, such as the Makahs. When attacked by superior numbers, the villagers at the mouth of the Quilayute River took refuge on the impregnable James Island nearby, from which a Quileute village was moved to the mainland in the nineteenth century. The Quileutes fought nearly every saltwater tribe between Vancouver Island and the Columbia River. According to their tradition, their last big battle occurred on the Grays Harbor mud flats when they fought a Chinook-Clatsop coalition. Petty intertribal strife, especially with the Makahs, continued into the latter half of the nineteenth century, but such conflicts did not prevent the intertribal trade...” (171-172) Trade with Makahs and Ozettes of dentalia and blankets. (172)
 - ²² “The Quileute regularly fought their trade partners, the Makah and the Quinault, as well as other coastal peoples, especially over trespass or insult”. (263)

4.18 Cannibalism? No evidence of cannibalism was found

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: ¹⁰ 371

5.2 Mobility pattern: (seasonality):

- *Summer*: ⁴ Small groups within the families separate and travel upriver to hunting camps
- *Fall/Winter*: ¹ Went upriver for salmon and steelhead (4) ⁴ Extended families would live together in houses at mouths of streams
- *Spring*: ¹ Whaling/sealing season in La Push (3)

5.3 Political system: (chiefs, clans etc, wealth or status classes):

- ¹ 15 of 20 inland villages had chiefs/headmen (3) No evidence of chiefs/subchiefs until after white men arrived (4)
- ⁵ “The Constitution and By-Laws of the Quileute Tribe (1936) and their Corporate Charter issued by the Secretary of the Interior in 1937, recognized and established the sovereignty of the Quileute people as a self-governing political unit within the United States. The Tribal Council consists of five members, elected to staggered three-year terms and constitutes the governing body of the Tribe”.

5.4 Post marital residence: ¹³ Patrilocal (457)

5.5 Territoriality? (defined boundaries, active defense):

- *Defined boundaries*: ¹ Families had sections of the beach, and forest when more inland, claimed for themselves to hunt, others had to gain permission to hunt and fish on their sections (3)
- *Active Defense*: ¹ Families would receive a certain portion of any food caught by someone else on their claimed land. (3)
²² “The Quileute regularly fought their trade partners, the Makah and the Quinault, as well as other coastal peoples, especially over trespass or insult”. (263)

5.6 Social interaction divisions? (age and sex):

- *Age*: ¹ Adults played games with other adults, children played with children (12) Children were taught to treat the old with kindness. (17)
- *Sex*: ¹ Most games were played by all men or all women, girls would play with dolls, boys had pole-climbing contests (12)

5.7 Special friendships/joking relationships: **Not found**

5.8 Village and house organization:

- ¹ Most families had one permanent home, some shared a second home (3) More permanent homes than most Indians, wood houses with solid structures (4)
- ²² “Houses were roughly 60 feet by 40 feet and had single-pitch roofs, sleeping platforms, and fireplaces for each family. In summer, groups would divide into families and range in hereditary subsistence areas. During this time they lived in cattail-mat or brush lean-tos”. (263)

5.9 Specialized village structures (mens' houses): ¹ “The old Quileute ‘Big Houses’ were commonly shared by several families, six families being the maximum” (5)

5.10 Sleep in hammocks or on ground or elsewhere? ¹ Bedding was made of bear, elk, or deer skins (4)

5.11 Social organization, clans, moieties, lineages, etc:

- ¹ Obvious stratification between freemen and slaves (13)
- ⁴ “Extended families of Quileute resided in long winter houses at the mouths of streams. Each structure was occupied by a headman, nobility, commoners, and sometimes slaves taken from neighboring tribes. During the summer, they disbanded into small units, some heading upriver to hunting camps”.
- ⁹ Quileute Tribal Council

5.12 Trade:

- ¹ Slaves were an important trading commodity between tribes. (13)
- ²¹ Slave trading (172)
- ²² “Trade was primarily with the Makah and the Quinault. The Quileute traded camas and sea mammal blubber for oysters, sockeye salmon, and eulachon grease. They traded Makah dentalia and blankets for Quinault salmon. They also obtained woven blankets of goat wool in trade”. (263)

5.13 Indications of social hierarchies? ¹ There was obvious stratification between freemen and slaves. “The slaves formed the lowest stratum of society. The number of classes above them is a matter of opinion. Reagan lists (MS) three classes in addition to slaves: chiefs, notables, and commoners. Frachtenberg (MS-2) says there were only two: chiefs and commoners... The basic unit in society was the extended family. In each unit there was one headman or chief. The rest of the family all related in some degree to the headman, were technically, as Frachtenberg states, commoners.” (13) Wealth was the most important criteria of social hierarchies. (13)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: ¹² Religious meetings were so long and often that local Indians advised holding three sessions every week that only lasted two hours.

6.1 Specialization (shamans and medicine):

- *Shamans*: ¹ Shamans could bring back souls and ghosts, and they supervised all illnesses involving the supernatural. For example, when someone had a pain, the shaman would be able to find, extract, and drown the pain in a bowl of water with the help of supernatural forces. (19) The most common guardian spirits of shamans were the snake, lizard, toad, waterdog, screech owl, bullhead, mud eel, and crossbill. These medicine spirits were believed to live on the banks of a river to the southeast and protected by five different rapids. Only the strongest shamans were able to reach the most powerful spirits. While most shamans had five or six guardian spirits, the most successful had up to twenty guardian spirits. (19) “Aside of doctoring, the shaman often used his power to entertain or strike awe in his fellow tribesmen. On ceremonial occasions there were power contests between shamans. They danced in the fire, juggled with hot rocks, and drank prodigious quantities of whale oil... They could induce hypnosis and make bystanders perform ludicrous antics” (20)
- *Medicine*: ¹ Many medicinal plants were used (7)
 - Rhamnus purshiana was used to heal stray pains to syphilis
 - Oregon grape was used as a remedy for many diseases
 - Unidentified plant which looked like fuzzy clover was chewed to stop coughs

6.2 Stimulants: ¹ Alcohol (76)

6.3 Passage rituals (birth, death, puberty, seasonal):

- *Birth*: ¹ restrictions on food and activities of mother and father which continued two months after birth, and eight months after birth for twins. “The afterbirth was treated with circumspection because it was believed to be the spirit of the Old Lady who brings children. Beads and other presents were wrapped and hidden with it in a salmonberry bush. The woman who volunteered to hide these offerings could not look back on the way or the infant would be cross-eyes. The navel cord, strangely, was not tied. It was cut off five inches from the infant's belly and allowed to bleed, on the supposition that the child would otherwise swell up with blood and die”. (16) ⁵ “James Island is also known as a source of spirit power for the Quileute people and a place where high-status individuals were placed in canoes in the trees after death”.
- *Death*: ¹ “The body was laid away as rapidly as possible, and taken out through an opening in the back of the house so that other curious souls would not follow. A rich man was ‘buried’ in one of his canoes, so that he would have a means of crossing the ‘Styx.’ He was wrapped in blankets, his personal tools and weapons being put beside him for use in the land of the dead. Each object was usually smashed a little so that it would be dead too... Several members of the same family might be buried in a single canoe if there were room... Poor people who could not afford a canoe-coffin were sometimes wrapped in a blanket and pushed into a hollow log. Children often had cedar box coffins...” (17) Personal belongings not buried with the body were burned to discourage the ghost of the dead person from coming back for the belongings. Dogs were sometimes killed and buried with their owner. Members of the dead relative would cut their hair and the widow and children would paint their faces red. The widow would sleep in an upright position for five nights. (17) ¹² “Representations of the guardian spirits of the deceased were destroyed”. (433) ²² “On the second anniversary of death, remains of high-status people were reburied, and a memorial potlatch was given”. (263)
- *Puberty*: ¹ “At the age of eighteen practically all [men] had begun their treks into the woods to find a guardian spirit. They might continue to make these trips at intervals until middle age. A girl underwent a definite puberty ritual at the time of her first menstruation. She lived for five days in a corner of the house, behind a screen. During this time she could not look at a fire, and for another two months she could not approach one. She was not supposed to sleep for five nights, and older women visited her in relays singing their guardian spirit songs and beating on a board with sticks to keep her awake. She could only eat dried fish, from plates made for her use only. She might not wash or comb her hair, and she used a stick to scratch herself. At the end of

five days, she bathed and put on her finest clothes and ornaments, her parents arranged a potlatch feast, and she was ready for marriage". (16)

- *Seasonal*:⁵ "Rituals such as the first salmon ceremony guaranteed the good will of the salmon spirits --each family taking the first salmon caught in the spring divided up the flesh and returned the head and bones to the river -- assuring that the great fish would continue to fill the rivers each year and allow themselves to be caught".

6.4 Other rituals:²² "Widows observed special taboos, such as not sleep lying down". (263) "Annual Quileute days are usually held on the first weekend in August...Elders Week celebrations are held in May". (264)

6.5 Myths:

- *Creation*:⁵ "According to their ancient creation story, the Quileutes were changed from wolves by a wandering Transformer. By legend, their only kindred, the Chimakum Tribe, were washed away by flood and deposited near present-day Port Townsend...leaving the Quileutes with no known relatives on earth".
- ²¹ "Among the Quileutes' myths, like those of other tribes of the regions, was the story of the huge whale-snatching bird, Tistilal, whose flapping wings were thunder and whose yellow wings were lightning". (171)

6.6 Cultural material (art, music, games):

- *Art*:³ "...Quileute art is more similar to Coast Salish style. Houseposts, rather than totem poles, and rounded shapes, more than 'formline' techniques, are more common among the Western Washington Tribes".³ "Sophisticated basketry is one art form of the Quileute...The natural environment (expressed through the designs in the baskets; the materials used to make them; when and where those materials were gathered; and who has access to those places), the seasonal activities of the community, the oral traditions, and the language, are all embedded in the art of basket-making...Weaving is still passed down among (primarily women) family elders to youth...Additionally, weaving classes are held on the reservation and are another way the Quileute keep ancient traditions alive".
- *Music*:⁵ Dances, songs, and drumming are considered private property amongst Quileute families and passed down as family inheritance to validate family status.⁶ Use drums and dances to bring the stories of their songs to life. (330) Seal Hunter song was sung before every hunt (333) Dances ranged from serious to playful depending on the song. (336-337)

- *Games*:¹ "A large percentage of games had a gambling incentive. Frachtenberg recorded eight different games involving competition at archery or with spears...One such game was played by four men, with two men in partnership against the other two. Each partnership started with twenty well-made arrows. The target was a bundle of grass about four inches long and one inch thick. The arrows were shot from a distance of about twelve feet, and two opponents shot twenty arrows each. The one who registered the greater number of hits won for his partner the privilege of shooting with the opponents twenty arrows and keeping everyone that hit the target...The game was all over when the arrows were won by one or the other set of partners" (12)

¹ Indian hand game- Used four bones (two plain, two black) partners would conceal the bones and opponents would guess which hand held the normal or black bones. Incorrect guesses would lose points, correct guesses would make the bones change sides. 10 counting sticks on each side in the beginning to keep track of points, game ended when one side had all the sticks. It was customary to play until one side had won twice. (12) ¹ Betting was apparently so intense that there were rules against a man betting his wife or children. "The women had two gambling games in which disks of wood or beaver tusks were thrown like dice". (12)

- Beaver Tusks-four tusks were carved with identical designs on one side with three of the tusks remaining blank on the other side. One of the tusks had a single black stripe on the opposite side. The tusks were thrown on a blanket with one hand and points were counted based on the directions each tusk faced after being thrown. 4 points=three blanks up and stripe down. 2 points=all blanks and stripe face up, all face down, or two blanks up and stripe and other third blank down. Players continued to throw until they didn't get one of those combinations, at which point they wouldn't receive any points and would surrender the tusks to the next player. Games were played to forty points, which were counted with sticks. (12)

¹ "Other athletic sports were wrestling, tug of war, foot racing, carrying heavy rocks, underwater swimming, etc. Children played a native equivalent of hide-and-seek, made cats' cradles, threw rocks with slings, spun tops, has seesaws and swings, and whirled thin pieces of wood on the end of a string to make them hum...Girls played in the sand...Boys had pole-climbing contests..." (12) "Girls played..." "No Laugh," in which one girl had to walk a line, pull up a stake, and return to base without smiling, while the others did their best to make her smile". (12)

6.7 Sex differences in RCR:

- ¹ Shaman could be male or female (20)
- ¹⁸ "Both genders took part in storytelling, artwork and music, and traditional medicine. Only a man could be a Quileute chief, but clan leaders were both men and women."

6.8 Missionary effect:²¹ Christian names were given to students. (172)

6.9 RCR revival:²² "Potlatches, and their accompanying focus on cultural identity and traditions, have become popular again since the 1980s, after having virtually disappeared during the 1960s". (264)

6.10 Death and afterlife beliefs:¹ Ghosts were believed to visit all of the places their owners had known in life. Personal belongings not buried with the body were burned to discourage the ghost of the dead person from coming back for the belongings. Dogs were sometimes killed and buried with their owner. Members of the dead relative would cut their hair and the widow and children would paint their faces red. The widow would sleep in an upright position for five nights. Family members would put black rocks under their armpits and in their mouths to appease the ghost. (17)

6.11 Taboo of naming dead people? ¹ The name of a dead person was not mentioned for 10 years and individuals with the same name were paid to change it. (17)

6.12 Is there teknonymy? ⁷ Yes (169)

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) ¹ Shaker Church (Shakerism)- “The religion that has had most to do with the life of the Quileute during the past half-century is an Indian-sponsored amalgamation of Catholicism, Protestantism, and native supernaturalism known as the Shaker faith...The founder was John Slocum, a Squaxin Indian.” (95) Slocum was a bad drinker and gambler who began to think over his life and ask for forgiveness. He fell sick and passed away but came back to life the very same day. He claimed he was rejected from Heaven and sent back to preach the importance of leading a better life so that people could enter Heaven. (95) ²¹ “The predominant religious orientation is Protestant. An Indian Shaker church was established shortly after the founding of the faith in 1882”. (173-174)

7. Adornment

7.1 Body paint: ¹ “Faces were frequently painted with red, black, or brown paint. Most of the face painting was connected to secret society ceremonies, though women sometimes used paint just because it looked nice. The men also used paint for the utilitarian purpose of protecting their skins and eyes from the glare of the sun when out fishing all day. Painted faces were also a sign of mourning”. (12)

7.2 Piercings: ¹ “Most of the women had their ears pierced for earring of shell, bird claws, etc. Many of the men, especially warriors, pierced the septum of the nose and wore pieces of shell, bone, or wood pushed through the hole and projecting on each side”. (11-12)

7.3 Haircut: ¹ “Grown women usually braided their hair on each side, with a part in the middle. Men gathered it at the back of the head and tied it with a string or, if they were warriors, tied it on top in a kind of forelock. Men hacked their hair off at shoulder length if it got too long”. (12)

7.4 Scarification: ¹ “Both men and women indulged in tattooing...Men did not tattoo as much as the women did...” (11)

7.5 Adornment (beads, feathers, lip plates, etc.):

- *Beads*: ¹ Shell beads were used on ceremonial occasions (12)
- *Feathers*: ¹⁸ “The Quileutes didn't wear long headdresses like the Sioux. Instead, both men and women sometimes wore a basketry hat made of finely woven spruce root. The designs and patterns of these hats often displayed a person's status and family connections. Whalers' hats were especially elaborate.”

7.6 Ceremonial/Ritual adornment:

- ¹ Head-flattening-sharply sloping foreheads were seen as beautiful and a mark of high birth because slaves were not allowed to flatten the heads of their children (11) “Shell beads, cedarbark headbands, and other ornaments were worn on ceremonial occasions”. (12) Painted faces (12)

7.7 Sex differences in adornment:

- *Women*: ¹ Skirts made from cedarbark fiber, wore rain hoes and capes when necessary (11)
- *Men*: ¹ Bear-skin robes was preferred, but usual dress was an apron or skirt made from rabbit skin or deerskin draped over a shoulder and belted (11)

7.8 Missionary effect: **None found**

7.9 Cultural revival in adornment: **None found**

8. Kinship systems

8.1 Sibling classification system: ¹⁹ Sibling jealousy was recognized. Especially when a baby was born. (433)

8.2 Sororate, levirate: ¹² “Ten different types of marriage were recognized, including levirate and sororate” (432).

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): ¹ “Several generation ago, a man who tried to marry a woman even as distantly related as a second cousin would have been driven from the tribe or perhaps killed”. (75)

9. Other interesting cultural features (list them):

The funniest part of researching was when I navigated to third source I used. It is written and edited by The Burke Museum of Natural History and Culture, located on University of Washington campus. The interesting part of the website is the first words at the top are “Truth versus Twilight”. I had no idea the Quileute were the tribe discussed in Twilight: The Saga when I originally chose them. Although the website states “Truth versus Twilight”, as I researched more about the tribe I learned that Twilight had changed a few facts, but not as many as one would think. I am ashamed to say that I read every book and the only difference in the creation myth was that vampires existed.

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