

1. Description

1.1 Name of society, language, and language family: *Quinault*

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

1.3 Location (latitude/longitude): *47°25'05"N 124°08'19"W*

1.4 Brief history: *The Quinault, Queets, Hoh and Quileute signed a treaty with the United States on July 1, 1855. The United States government was to furnish schools, teachers, carpenters, blacksmith shops, sawmills, agricultural implements, and doctors. All slaves were to be free, the Indians could hunt and fish as they always had. Representatives were sent to enlarge land claims for the government and the colonists, to settle land claim disputes, to survey land and to organize and develop the reservation system only to exploitate land, people and resources. The social organization was weakened by taking away the spirit of the people, anyone could obtain wealth and Chiefs were no longer recognized.*

1.5 Influence of missionaries/schools/governments/powerful neighbors: *The first recorded landing at Point Grenville took place on July 14, 1775, when Bruno Meceta of the Santiago and Bodega Y. Quandra, Commander of the Sonora. Other Spanish explorers followed and were later succeeded by the English and Europeans. In the eighteen-century Hudson Bay and the Northwest Companies came. With the fur trade and the beginning of settlers brought many diseases to the Indians, small pox, measles, tuberculosis and death.*

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: *Lewis and Clark estimated around 800 Quinault in 1805.*

2. Economy *The economy of the Quinault was fishing and hunting. Entire families would travel to fishing stations, berry fields, beaches, mountains and prairies gathering food. Cattail mats were rolled up and carried in the canoes with the families. Temporary houses were erected with poles and cattail mats. When the men were hunting, the women gathered ferns, roots, berries and basket grasses. Once the ferns, roots, and berries were dried, they were stored away in baskets. Elk was cleaned and dried and packed in wood boxes carried down the mountain. Fishing was one of the main resources of the Quinault people, fish weirs were constructed up and down the river, stations were owned by individual families. Nets were made from fibers of cedar and nettle plant. During high tides, fishing was done by use of dip nets. There were five species of salmon; Sockeye (blueback), the Chinook, (spring, or king), Chum (dog), Coho (silver), Pink (humpback), and Steelhead. The red sockeye (blueback) was the most important of all, and considered the richest and most delicious fish to eat. Other seafood collected by the Quinault; razor clams, mussels, oysters, mud clams, sea anemones, smelts, crab, halibut, etc.*

2.1 Main carbohydrate staple(s):

2.2 Main protein-lipid sources: *The Quinault were the furthest tribe south to whale hunt. Not only did the Quinault's whale hunt but they also hunted seal. A hunting crew was picked by ones ability and skills; strength, good eyesight, ability to throw a spear accurately and run a long distance. The runner was used to inform the village ahead of time to prepare for the catch.*

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage:

2.5 Sexual division of production: *The grandparents and parents of the village played a part in the education of the children. The elder men of the house taught the boys necessary fishing and hunting skills. The elder females of the house taught the girls skills on gathering and the preparation and cooking of food.*

2.6 Land tenure:

2.7 Ceramics: *Boxes, bowls, dishes and platters were used frequently and carved from alder or soft maple. Box containers served as water buckets, urinals and were also used for cooking the food. Spoons were carved from alder or vine maple. Horn spoons were made by boiling the horn until soft. It was cut to the desired shape and pressed into a mold. Steam cooking was done by heating rocks in a fire. Once the rocks were hot, they were put in a bent box filled with water, than the food was put in the box and covered with a lid and steamed cooked. This also was done with watertight baskets, which were also used for cooking and carrying of water. Fish was cooked on a stick next to the fire. Seafood (oysters, cockles) were cooked over a fire pit.*

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?: *Transportation was by way of the ocean and rivers, canoes were carved from huge cedar trees; ocean and whaling canoes, sealing or small ocean canoes, river canoes, shovelnose or duck canoes, and sea otter canoes.*

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:

4.8 Bride purchase (price), bride service, dowry?:

4.9 Inheritance patterns:

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?
- 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
- 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?
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- 4.31 Evidence for conflict of interest over who marries who:

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:
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): *No formal government, usually just head man or man of high rank. The headman was chosen by the village and was of blue blood. The headman resolved disputes and took care of the village. Headmen from each village met on occasions to discuss matters of importance. There were three social classes; nobles, commoners, and slaves. In each village there was a man who owned the largest house, who had the largest number of wives and slaves and the greatest amount of property. The head of the house was recognized as the owner of the house. This position was carried out by seniority, wealth, or prestige. Slaves were owned by chiefs and noble men, the more slaves you owned the richer you were. Slaves took care of their owners, they did the fishing, cooking, cleaning and gathered and prepared the harvest.*
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense):
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: *In each village there was a man who owned the largest house, who had the largest number of wives and slaves and the greatest amount of property. The head of the house was recognized as the owner of the house. This position was carried out by seniority, wealth, or prestige. Slaves were owned by chiefs and noble men, the more slaves you owned the richer you were.*
- 5.9 Specialized village structures (mens’ houses): *In each village there was a man who owned the largest house, who had the largest number of wives and slaves and the greatest amount of property. The head of the house was recognized as the owner of the house. This position was carried out by seniority, wealth, or prestige.*
- 5.10 Sleep in hammocks or on ground or elsewhere? *Longhouses were occupied by two or more families, parents, grandparents, brothers and sisters. Each family's space was partitioned with mats of cattail leaves or wooden screens. Cattail mats were hung around the doors and air spaces to control draft. The door faced the river, and one small door to the rear of the house was used for escape in case the village was raided. A sleeping platform was built around the outside wall of the house. A plank bench was below here people sat during the day. Above the bed platform was a shelf used for storage of food, blankets, mats, etc. Each family had their own fire for cooking. Above the fire, a roof plank was laid aside to make a smoke hole. Also over the fire, poles were suspended so that fish could be dried and smoked.*
- 5.11 Social organization, clans, moieties, lineages, etc: *There were three social classes; nobles, commoners, and slaves.*
- 5.12 Trade: *Before the Anglo-Saxon's came, dentalium was used for money and trade. The more dentalium one possessed the richer he or she was. Trade was carried on by nearby tribes and along the Columbia.*
- 5.13 Indications of social hierarchies? *There were three social classes; nobles, commoners, and slaves. In each village there was a man who owned the largest house, who had the largest number of wives and slaves and the greatest amount of property. The head of the*

house was recognized as the owner of the house. This position was carried out by seniority, wealth, or prestige. Slaves were owned by chiefs and noble men, the more slaves you owned the richer you were.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): *Religion and shamanism were those that acquired spirits, supernatural powers, and tamanous powers. Powers could heal the sick or revenge one by death; one could control the weather, or gain wealth.*

6.2 Stimulants:

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

6.4 Other rituals: *Ceremonies were carried on for different events and rituals, funerals, marriage, puberty rites, man hood, whaling, sealing, elk hunting. During ceremonies masks, rattles and drums were used along with singing and dancing.*

6.5 Myths (Creation): *Stories were told around the fire about ones family and history of the village. Lessons were taught by use of the surrounding resources. Children were taught and told stories at a young age on seeking ones guardian spirit.*

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR: *Potlatches were put on traditionally only by those of blue blood (Headmen, Chiefs) and acquired by the most prestige by displaying, giving away, or destroying property.*

6.8 Missionary effect: *Missionaries came to the area to convert the Indian people to Christianity, to colonize, and to promote "white" settlement of the region. The Quinault were forced to give up their Indian way and were punished for speaking their language (around time of treaty).*

6.9 RCR revival: *Quinault people to this day practice their traditions and customs, Name Giving's, tribal canoe journeys, and potlatches. Fish bakes and ceremonies are held through out the year. When the first blueback is caught, the fish is given to an elder or family members are invited over to share the catch. Also during the General Council Meeting, blueback is always the main course, by doing this we are honoring the creator for the blueback season. During special ceremonies some of the people wear the traditional clothing, adorning themselves with beautiful weaved hats, headbands, necklaces, shells and beads. Dancers and singers get together and potlatch all night.*

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:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): *During the summer months the Quinault people barely wore clothing - cedar was pounded until soften and woven together. Capes and skirts and robes were made from cedar. The furs of bear, elk and other animals were used as capes and worn during the winter months. Cedar hats were worn to keep the sun away, cattail hats and capes were worn as rain gear. Cedar leggings were worn when the men went hunting to protect the legs from being scratched.*

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: *Women wore beautiful adornments made of dentalium shells and olive shells. Just about all parts of the animal were used for either tools, women's facial crème, and for cooking.*

7.8 Missionary effect: *Children were put into boarding schools at age four and taken away from their parents, some never to return. Children were made to wear European clothing - cutting their hair.*

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): *Games played by the Quinault people; slahal, slahallam, shinny, tug-of-war, wrestling, rock lifting, horse racing, canoe races (capsize canoe race), laughing game, field and water sports, swinging and the fern game 'pala pala'. (Olsen 130) Pala pala is a fern game that the Quinault people played long ago while sitting around the fire in their longhouses; this game is still played today. The game is more less for fun. To play the game you first need to find a long fern from the woods. The object of the game is to take turns going up the fern and down touching each petal saying 'pala' without hesitation. (Have fun!) Another game that's interesting is the rock-lifting contest. This game has to do with ones test of strength; to see who could lift a rock (weighing around 270 pounds) longer then anyone else. The capsize canoe race is another traditional game the Quinault people play, the object of this race is; each canoe puller, paddles their canoe to a certain destination, stops, flips the canoe over, (so it fills with water) turn it back over, bail the water out, get back in and paddle to the finish line.*

Numbered references

1. Quinault Cultural Center & Museum: History and Culture of the Quinault Indians Of the Pacific Northwest Coast. By Leilani A. Chubby