

1. Description

1.1 Name of society, language, and language family:

Chippewa, Ojibwa, Algonquian language family

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

ciw

1.3 Location (latitude/longitude):

Canada and the United States—mostly in the Great Lakes region

1.4 Brief history:

The Chippewa began living on the East Coast of the United States and traded and moved West to the Great Lakes region and Canada. Their friendship with the French traders gave them access to guns and other European goods which allowed them to conquer their enemies (Lakota, Fox, and Sioux) and move even further West. They were avid hunters and gatherers until the introduction of agriculture by the Europeans in the 17th century.

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

Jesuit missionaries first made contact in 1640. Lakota and Fox bands to the South and West were strong neighbors and also enemies.

1.6 Ecology:

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

Bands had groups of 5 to 50 families and there could be up to 400 people total in the same village

2. Economy

2.1 Main carbohydrate staple(s):

Main staples besides fish were corn and berries gathered/planted by women which could be stored for the winter (1, p.12). Maple syrup was made from sap and used for taste and making sugar (1, p.11).

2.2 Main protein-lipid sources:

The main source of subsistence for the Chippewa was fish caught by hooks, traps, and spears all year round (1, p.12). Moose and caribou are another big source of protein because it can be dried and preserved (2, p.102).

2.3 Weapons: Bow and arrow, blowguns?:

Men used bows and arrows, traps, snares, and spears to catch and kill animals (1, p.14).

2.4 Food storage:

Men and women would dry and store fish in the family cache for the winter. Berries and corn were also dried and stored for the winter (1, p.12).

2.5 Sexual division of production:

Men would hunt and learn the ways of the forest. Most of their time at camp was devoted to making weapons/traps for game. Women stayed at home and turned everything the men gathered into food, housing, and clothing. They also gathered berries, chopped wood, and cooked meals (1, p.14). They would make moccasins, mittens, feed dogs, collect firewood, and prepare and preserve food (2, p.101).

2.6 Land tenure:

Each family cultivated their own plot of land where they would plant corn to store for the winter (1, p.12).

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?:

Each family had birch bark canoes ranging from 65-125 pounds to aid them in fishing and finding better hunting and gathering grounds (1, p.10). It also aided them in traveling to/from seasonal camps (2, p.94).

3. Anthropometry

3.1 Mean adult height (m and f):

Males 170-175 cm, Females 155-160 cm

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

12-15 years old

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

2 years

4.5 Age first marriage (m and f):

Women married around the age of 14 or 15, and men married as soon as they could prove their hunting skills

4.6 Proportion of marriages ending in divorce:

Separation and re-marriage was allowed. The man moved in with the wife's family for 1 year and if the marriage didn't work out, the husband simply returned to his parents

4.7 Percent marriages polygynous, percent males married polygynously:

Polygamy was allowed and was quite common

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

NONE

4.9 Inheritance patterns:

4.10 Parent-offspring interactions and conflict:

Children were taught the importance of respect to elders, so conflict between parents and offspring was non-existent

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

Exogamy occurred and was patrilineal. Could not marry member of the same clan.

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)

Marriage between parallel cousins was prohibited. Could not marry a member of the same clan.

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?

Grandparents

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?

Respect between kin was expected

4.24 Joking relationships?

A brother-in-law was expected to joke with his sister-in-law

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

Some matrilineal and some patrilineal

4.26 Incest avoidance rules

Doomed to eternal separation if committed incest

4.27 Is there a formal marriage ceremony?

No

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Parents appoint an elder to name their child and the parents give the child one or two nicknames

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

Outside community

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Yes, marriages were arranged by the parents

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?

Yes

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Wigwams in winter housed about 8-10 people each. Summer villages housed entire clans of up to 400 people (1, 9-10).

5.2 Mobility pattern: (seasonality):

In the summer clans of about a dozen families lived in a permanent village and worked within a 100 mile radius (1, p.10). In the fall, the big clans would break up into smaller families and move to rice camps along the water in order to dry it and store it for winter. Then, they would move to hunting grounds in November and hunt larger game until May when they would return to a larger village (1, p.12).

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

Members of the Midewiwin Society (priests of medicine) were of high status/class. They required a large payment and the mastering of knowledge to become a member (1, p.20). Civil chiefs represented a village of about 300-400 people at large councils but did not have power over everyone. He merely suggested what should be done and most did it (1, p.23).

5.4 Post marital residence:

Live with wife's family. If it doesn't work out, move back home and get "divorced".

5.5 Territoriality? (defined boundaries, active defense):

Very territorial with Iroquois and Sioux. Men would go in a war party to capture enemy warriors or avenge someone's death (1, p.24).

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

Brother-in-law and sister-in-law joking relationships.

5.8 Village and house organization:

Each wigwam housed two to three generations of a family (1, p.9). Villages/tribes consisted of 300-400 people, all living and cultivating their own piece of land (1, p.24).

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?:

Everyone slept on ground in dome-shaped wigwams (1, p.9).

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

Clans were families whose blood relations were traced on their father's side and each one had the name of an animal symbolizing their ancestry (1, p.11).

5.12 Trade:

Most close contacts were shunned but some hunters traded moose and caribou hides for corn with their close agriculture neighbors such as the Hurons (1, p.11).

5.13 Indications of social hierarchies?:

Head chiefs of tribes indicate social hierarchy but they do not exercise coercive power. They are respected and inherit the title and mainly lead by example and suggestion (1, p.23). The Midewiwin (priests) were also highly respected and held a higher status/class than most (1, p.20).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Medicine men and members of the Midewiwin devoted almost all of their time to religion/ceremonies, and rituals while everyone else did it on a daily basis, communicating with spirits and asking for their help and guidance (1, p. 18-20).

6.1 Specialization (shamans and medicine):

A shaman would give herbs, roots, minerals, feathers, and other objects to a Chippewa who would keep them in their own individual medicine bag because they were believed to have supernatural powers. They would also redirect sicknesses to the person who caused it (1, p.19). The Midewiwin Society was a group of priests who specialized in herbal medicines and music (1, p. 20).

6.2 Stimulants:

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

Puberty fasts and feasts went on from 1 to 10 days in order to establish a good relationship with the spirit world so they would get a guardian spirit to guide them (1, p.14). Females were separated from the males when they first hit menarche. Corpses were dressed up, braided hair, and adorned with many ornaments for the Dance of the Ghosts. They were buried in the fetal position, facing west so that they could make their journey to the afterlife (1, p.15).

6.4 Other rituals:

Scalp dances with drums and rattles and dancing were performed after a successful war party returned with heads of the enemy (1, p.25).

6.5 Myths (Creation):

One creation myth, all other is folklore used to emphasize ethical values and religious ideas (1, p.20).

6.6 Cultural material (art, music, games):

Men produced everyday useful objects such as wooden bowls and birch-bark canoes. They also made dental pictographs by biting designs into thin birch bark with their canine teeth. Women participated in weaving, leatherwork, and work with quills. There were songs for everything from courting to war and all other ceremonies. Drums and rattles were the main instruments used along with singing (1, p. 22).

6.7 Sex differences in RCR:

Most Midewiwin were men, but women were allowed (1, p.20).

6.8 Missionary effect:

French Jesuit missionaries tried for a century to convert the Chippewa, but very few were successful. Chiefs felt that their customs and beliefs were superior and would not convert to Christianity (1, p.30). Bishop Frederick Baraga converted hundreds of Chippewa at his missionary in 1835 and was the primary starter of the conversion to Christianity (1, p.82).

6.9 RCR revival:

6.10 Death and afterlife beliefs:

The dead were buried with eating utensils so they could make a four day journey to the afterlife (1, p.15). Most people believed their souls stayed on earth to help their friends and family in times of danger and distress (1, p.16).

6.11 Taboo of naming dead people?

None

6.12 Is there teknonymy?

No

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

Most of their religion was based on spirits that guided them, controlled the weather, brought game to them, and kept them healthy. The Chippewa individually appealed to these spirits in order to live a healthy and long life (1, p.16). Tobacco was used before and in all religious ceremonies because they believed it to be very pleasing to the spirits (1, p.17).

7. Adornment

7.1 Body paint:

Body paint was worn on the arms and face in bright colors. Different patterns for war or celebration

7.2 Piercings:

Earrings made of shells and bones were quite common

7.3 Haircut:

Both males and females wore their hair in long braids

7.4 Scarification:

None

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

Leather headbands with a single feather were often worn. Shirts and leggings were decorated with fancy beadwork, shells, bones, and painted animal quills

7.6 Ceremonial/Ritual adornment:

Certain patterns of body paint for ceremonies and rituals were worn. Some decorated clothing was only worn on certain ceremonial occasions

7.7 Sex differences in adornment:

Both males and females decorated their clothing and wore earrings and feather headbands

7.8 Missionary effect:

Missionaries provided access to better quality materials (beads, shells, etc.)

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

bilaterality - horizontal and vertical, so siblings are related horizontally and could produce children that encompassed siblings children bilaterally (2, p.53).

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):

Numbered references

1. Danziger, Edmund. *The Chippewas of Lake Superior*. 1938. University of Oklahoma Press: Norman.
2. Irimoto, Takashi. *Chipewan Ecology*. 1981. Osaka.
3. "Ojibwa" *Countries and Their Cultures*. Web. 16 Oct. 2011. <<http://www.everyculture.com/>>.
4. "Ojibwa" *Encyclopedia-Britannica Online Encyclopedia*. Web. 16 Oct. 2011. <<http://www.britannica.com/>>.