

1. Description

1.1 Name of society, language, and language family:

Society: Kaskaskia

Language: Algonquin (Illinois- Miami dialect)

Language Family: Algonquian

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

1.3 Location (latitude/longitude): Originally in upper Illinois near Starved Rock, then moved to Kansas and later Oklahoma.

1.4 Brief history:

The Kaskaskia lived near Starved Rock in IL, but they are a mobile society with semi-permanent residences for 3 seasons. Once the French missionaries discovered Kaskaskia, they slowly became reliant on the French and were very cooperative. As such into the 1700 Kaskaskia began moving around often (different parts of IL, and MO) where eventually they ended up in Oklahoma. That last speaking Kaskaskia in the Algonquin language died in 1979 (unsure of how fluent his language actually was).

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

Prior to settlement of French frequent warfare between Iroquois, Osage, Quapaw, Pawnee, and Chickasaw existed. When the French (Jesuits?) missionaries Louis Jolliet and Father Jacques Marquette discovered Kaskaskia, the Kaskaskia were very open towards them and began to seek protection from other Indian tribes. Jolliet and Marquette established trading post and mission site in the Kaskaskia territory in 1675, and by 1680 eleven Indian tribes lived at the 'Grand Kaskaskia Village.' Iroquois attacked and later destroyed the village. Around 1691 Kaskaskia embraced Christianity straining relationships with other tribes. Very cooperative with the French.

1.6 Ecology/habitat: Long-grass prairie, wooded along rivers and streams.

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

Population size: 1200 people to 351 lodges. By 1800 150 people left.

Mean Village size:

Home Range Size: 74 lodges- multiple families shared lodges.

Density:

Extra: Treaties Kaskaskia participated in: Greenville, Ohio on Aug 3 1795; Fort Wayne, Indiana on June 7, 1803; Treaty of Vincennes on August 13, 1803; Treaty of Castor Hill, MO on October 27, 1832; and Treaty of Washington in 1854.

2. Economy

2.1 Main carbohydrate staple(s): Maze, beans, squash, sunflower, tubers, nuts, berries, fruits and melons.

2.2 Main protein-lipid sources: Buffalo, mountain lions, deer, bears, turkeys, lynxes, and fish.

2.3 Weapons: Bow and arrow, blowguns?: Bow and arrows, and clubs. Spearsade from chipped stones, bones or antrs.

2.4 Food storage: Ceramics stored dried maize and buffalo.

2.5 Sexual division of production: Women usually tend to crops (maze, beans, squash, sunflower, and melons); gather (tubers, nuts, berries, and fruits); and are responsible for processing buffalo. Men hunt and fish.

2.6 Land tenure: Said to be one very large lodge used for rituals and council house.

2.7 Ceramics: Yes! Women gathered clay from natural deposits along streams, mixed it with crushed mussell shell, and then molded it to create pottery vessels.

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft? Canoes made from tress/logs.

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):

Males: 20; Females: 18

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously: One source did say polygamy was common and usually involved other women of the wife's lineage.

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

Men can't marry until they have proven their hunting ability. To open negotiations on marriage an informal proposal the man would give presents to the brother of the woman he wished to marry. If it was a more formal circumstance the man would tell his father, while the man goes on a hunting trip or raid his family would gather gifts to symbolize aspects of the proposal and present them to the woman's father. If the gifts are returned then the proposal has been rejected. If the family accepts the proposal the family takes comparable amount of gift to the new husband's lodge.

4.9 Inheritance patterns:

Exchange of property between the immediate family of the deceased and the other relatives.

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

Once the French imposed, not uncommon for a Native American female to marry a French male.

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

In 1746 Men 94, women 69

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

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?

Both families exchange gifts lasting up to 4 days, the bride would then remain in the lodge with husband. More like spoken word.

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?)

Originally there was probably a preference, however once French settlement there may have been more openness for a female to marry a French man.

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

Family most likely plays an important part in deciding on a mate to the point of an arranged marriage. Courtship involving an open declaration of love was frowned upon.

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Out-group vs in-group cause of violent death:

It was acceptable form of punishment for a man to punish his wife's adultery by death, or mutilation.

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

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

Did not get along well with other Indian tribes before or after French settlement.

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: 1200

5.2 Mobility pattern: (seasonality):

Have semi-permanent summer villages, summer hunting camps, and winter camps.

Summer villages (lived in for April and May, the again Mid July to mid October) were strung out along the banks of rivers and sometimes for considerable distances can be very large. Summer lodges were large rectangular structures that consisted of pole framework covered with a double layer of rush mats.

Summer camps (June and July) consisting of temporary bark covered structures were built of the edge of prairies at sites that provided coolness and defense against surprise attacks.

Winter camps(mid October to end of March): Smaller than summer villages and contained fewer people. Typically 5 to 20 oval, mat-covered lodges called wigwams. limited information, little known except covered with rush mats.

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

Chiefs: generally males. War chief and peace chiefs (peace chiefs have less power)

5.4 Post marital residence:

Husbands residence.

5.5 Territoriality? (Defined boundaries, active defense):

Frequently fought with surrounding Indian tribes.

5.6 Social interaction divisions? (Age and sex):

Females secluded themselves when menstruating stayed together in a lodge.

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

Women had small lodges were women retired during menstruation and birth.

5.10 Sleep in hammocks or on ground or elsewhere?

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

5.12 Trade:

Originally served as middlemen and received hides and furs from Osage and Missouri tribes which they exchanged with the Ottawa for guns, brass kettles, tools and objects manufactured from whites in Canada. Also traded with Potawatomi and Ottawa for porcupine quills. Also participated in slave trading of other indians between groups (hostage situation??)

Once French began settling, Kaskaskia became more dependent on trading.

5.13 Indications of social hierarchies?

Your status could be changed for both males and females. As a male you could improve your status by being a good hunter and providing meat and furs for family. You could elevate your status even more if you captured another person from neighboring tribe or french.

Females could achieve a higher status in the realm of women's activities by bearing and raising children, harvesting crops of maize and other plants, and by building and maintaining a comfortable home.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Not a certain time set aside, but religion was integrated throughout the day. Intertwined into day-to-day living; hunters appealed to the spirit world for guidance on obtaining game animals, warriors sought the help of spirits when they went into battle, etc.

6.1 Specialization (shamans and medicine):

Shamans (or jugglers by the French) were usually elderly men, although women also held this status and took active part in public displays of their abilities. Each shaman had his own animal spirit from whom he received knowledge of his medicines and practices.

6.2 Stimulants:

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

Males undertook a vision quest at adolescence. A boy's first game killed provided a ritual feast., two elderly men sponsored such an even on his behalf, inviting other people to join in eating the meat to thank the Master of Life for allowing him to start killing game. Females on the onset of her first menstruation a girl retired to a small lodge outside the village where she fasted in seclusion until she obtained a vision that ensured her wellbeing and gave her the gift of great power as regards the future.

6.4 Other rituals: (After death)

A widow mourns for a year or until her husband's family releases her. Release is symbolized by the dead man's sister combing the widow's hair and giving her permission to attend dances. Similar restriction were probably placed on widowers. If a man remarried too soon, choosing a woman who did not belong to the lineage of his deceased wife, women of the wife's group could destroy his property.

6.5 Myths (Creation):

A female named Maria Rouensa married a male, source conflict on if she was an Indian and did not want to marry but end up marrying Michele Accault a French trader or whether she is the settler and fell in love with an Indian is unclear. But one of the myths from an internet source says Maria was settler, her father hired a local Indian boy; the Indian boy and Maria fell in love. Maria's father banned the relationship and sent the Indian packing; he came back for Maria but was found. The Indian boy was tied to a log and sent down the river where he presumably drowned, while being tied he put a curse on Kaskaskia land and that Maria would die from mourning and the Father would pass away a year later. Both happened and 25 years after the curse much of the Kaskaskia land had been flooded.

6.6 Cultural material (art, music, games):

Games: lacrosse, plum stone dice, and straw games.

Art: skilled basketmaker, sandelmaker, potter and weaver could be considered artist.

Music and art coincide the art maybe the symbolization of the music.

6.7 Sex differences in RCR:

Each sex buried its own dead, painting the face and hair of the corpse red; dressing it in fine clothing and adding kettles, pots, calumets, bows, food, tobacco, or other items to the grave. Forked sticks bearing a crosspiece were set at both ends of the grave. Those of distinguished war chiefs were marked by an upright tree trunk, painted to record their exploits. To this was tied a small log for each enemy killed by the person it commemorated.

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

Ceremonies following death were designed to ensure the spirits entry into the land of the dead. They included reenactment of activities he or she had particularly enjoyed. Participants received gifts from the mourning relatives.

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

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

There is believed to be one supreme God- the Master of Life (Kitchesmanettoa), they also honor the sun and thunder. Believed in three worlds the upper world (where the sun and thunder and Kitchesmanettoa reside), the lower world (where serpents and underwater monsters lived) and the middle world (where humans, plants, and animals lived). Believed the world rested on the back of an otter. Piasa was the evil serpent that lived in the lower world. Both males and females go on a vision quest in adolescents which consist of going out independently during a fasting period and awaiting dreams for manitous. Manitous came in the form of birds, buffalo, deer, otters, bear, wolf, mountain lion bobcat or some other animal. The Kaskaskia turned to their manitous for guidance in daily activities but especially hunting.

7. Adornment

7.1 Body paint:

Red, white, and black paint was used to paint males faces, torsos, shoulders, upper arms, and filling in tattoo designs. Females would use red paint on their checks.

7.2 Piercings:

7.3 Haircut:

Males had their hair on top of the head and was clipped short and stood erect similar to the roach style. hair was somewhat longer in the front and back of the head, where it was combed downward and trimmed horizontally but it was grown very long on each side of the head.

Females wore their hair long and braided down the back but on the front and side of the head the hair was combed forward and trimmed to keep out of the face.

7.4 Scarification:

Males often had tattoos that formed geometric designs on the arms, legs, chest, back and sides. Females often had tattoos that limited to their cheeks, breasts, and arms.

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

May have worn necklaces made of woven bison fur and decorated with feathers, brass cones, deer hair tassels and porcupine quills.

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

Different areas where tattoos for men vs women.

7.8 Missionary effect:

Before settlement would wear little to no clothing, after French settlement began trading for clothes.

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):

Numbered references

1. Kaskaskia under the French Regime by Natale Maree Belting
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5. <http://www.randolphcountyillinois.net/sub2.htm>