

1. Description

- 1.1 Name of society, language, and language family: The Miami, speak Miami, part of the Central Algonkian
- 1.2 ISO code (3 letter code from ethnologue.com): MIA
- 1.3 Location (latitude/longitude):
- 1.4 Brief history: The Miami moved from their original home in the lake Michigan area in the mid-1600s in fear of the Iroquois. Some moved west of the Mississippi and some moved to Wisconsin. Those in Wisconsin were visited frequently by missionaries for a time, but eventually most of the Miami people moved back to southern lake Michigan. The Miami were allied with the British during the revolution. After the war, most sold their land to American settlers and moved onto a reservation that had been set up in Missouri. Those who remained were shortly after forced to leave and most went to live in Indiana and finally Oklahoma.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors:
- 1.6 Ecology: The Miami usually made summer camps within reach of rivers on the plains (1)
- 1.7 Population size, mean village size, home range size, density: Agricultural villages could range from hundreds to thousands of residents with a dozen or more extended families (1)

2. Economy

- 2.1 Main carbohydrate staple(s): Maize, beans, squash (1)
- 2.2 Main protein-lipid sources: deer and bison (1)
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow (1)
- 2.4 Food storage:
- 2.5 Sexual division of production: Men hunted while women prepared the meat, tended to and harvested the fields, and gathered wild plants (1)
- 2.6 Land tenure: Traditionally (before government interference) land use was fairly informal. A village would use the surrounding land until it was no longer productive (1)
- 2.7 Ceramics: Yes (1)
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft?

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: divorce was common (1)
- 4.7 Percent marriages polygynous, percent males married polygynously: Polygyny was accepted, but monogamy was more common (1)
- 4.8 Bride purchase (price), bride service, dowry?: Bride purchase (1)
- 4.9 Inheritance patterns: No formal inheritance patterns (1)
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals: Berdaches were revered and accepted members of society (1)
- 4.12 Pattern of exogamy (endogamy): Clan exogamy (1)
- 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? Females were often subject to divorce after adultery (1)
- 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: Patrilineal for clan affiliation (1)
- 4.26 Incest avoidance rules:
- 4.27 Is there a formal marriage ceremony? A couple would be considered married as soon as bride price had been accepted, although both families would still give gifts (1)
- 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)? Marriages could be arranged, but weren't always. Either way, both families had to approve (1)
- 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: Outgroup violence was often used by the war chief to garner political power and prestige. Ingroup violence was usually for revenge or over an argument (1)
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations): Raids on neighboring societies were quite common. Trade relationships with surrounding groups were also present (1).
- 4.18 Cannibalism? Prisoners captured from neighbors during raids would be tortured and sometime eaten (1)

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: In the summer camps, population could vary from hundreds to thousands, sometimes even sharing villages with other groups. Winter camps were much smaller, with never more than a few dozen people (1).
- 5.2 Mobility pattern: (seasonality): Sedentary in the summer agricultural camps, more mobile in the winter months (1).
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): 6 exogamous clans, 2 moieties (1)
- 5.4 Post marital residence: flexible. Usually couples moved into their own house near the husband's family (1).
- 5.5 Territoriality? (defined boundaries, active defense): Villages were often palisaded (1)
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: Circular houses found inside the palisade. Could be shared by nuclear or extended family (1)
- 5.9 Specialized village structures (mens' houses): Large house for the chief in the middle of the village that was also used for community meetings (1)
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc: 6 exogamous clans, 2 moieties. The clans are determined patrilineally (1)
- 5.12 Trade: Trade with surrounding groups, even some distant ones, for items like copper, obsidian and other stone. Later trade with Europeans, especially using furs (1)
- 5.13 Indications of social hierarchies? Each clan has a village leader and the leader of the highest ranking clan was the village chief. He took care of the day-to-day things within the village. A war chief was chosen on the basis of his accomplishments in war and he orchestrated out raids and attacks on other groups.

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): Shamans were close to the spirits called *manitous* (see 6.13) and could use their energy to heal or kill (1)
- 6.2 Stimulants: tobacco (1)
- 6.3 Passage rituals (birth, death, puberty, seasonal): Boys and girls must fast and attempt to contact a *Manitou* when they reach puberty. After that, boys must still be in at least one war raid before being considered a man (1)
- 6.4 Other rituals: The calumet dance was done by raiding parties before leaving in order to garner more power from *manitous*. The raiders would smoke a pipe of tobacco and then offer some to the *manitous* (1). Also, large feasts were held to celebrate the harvest as well as the return from the winter camps (2).
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): Music was played on drums, rattles and flutes during the harvest feast and games were played (2)
- 6.7 Sex differences in RCR: Women did not participate in the Calumet dance (1)
- 6.8 Missionary effect:
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: It is believed that after death, a person will find himself walking down a road. The deceased will be tempted on the road but if they do not succumb, they will make it to a land of abundance (1)
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?
- 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Miami religion was centered around trying to garner energy and power from spirits called *manitous*. Which could take many forms. The people would sacrifice to these spirits in order to win their favor (1).

7. Adornment

- 7.1 Body paint: Men paint their faces red when going on raids (1)
- 7.2 Piercings:
- 7.3 Haircut: The men had mainly short hair with long locks around the ear (2)
- 7.4 Scarification:

- 7.5 Adornment (beads, feathers, lip plates, etc.): beaded earrings worn by women (2)
7.6 Ceremonial/Ritual adornment: Usually, dress was unornamented, but for some ceremonies, beads and feathers were worn (2)
7.7 Sex differences in adornment: Men were tattooed from head to toe while women were only tattooed on their arms, face and chest
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.): Omaha system (1)

9. Other interesting cultural features (list them):

- Men captured from neighboring societies could be either adopted into a family and society to take the place of someone who had died OR they could be tortured and eaten. Both were common.

Numbered references

1. "Miami." *Countries and Their Cultures*. Advameg, Inc., 2011. Web. 28 Oct. 2011.
<<http://www.everyculture.com/North-America/Miami.html>>.
2. Anson, Bert. *The Miami Indians*. Norman: University of Oklahoma, 1970.