

1. Description

- 1.1 Name of society, language, and language family: Nanticoke; Algonquian; Eastern (Ethnologue.com) (kuskarawaoks)
- 1.2 ISO code (3 letter code from ethnologue.com): NNT
- 1.3 Location (latitude/longitude): Nanticoke River of Maryland (east shore) and Delaware
- 1.4 Brief history: Discover by John Smith in 1608. First encounter hostile until convinced white men came in peace.
Produced large quantities of roanoke (shell beads) which they traded with other tribes. May have been part of the Lenni Lenape family but broke off because they preferred to fish and trap near the tidewater rather than hunt game. (Weslager, 1909)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: By the 19th century the Nanticoke were assigned the social and legal status of "colored" or Negroes, established their own schools and churches. (Porter, 1978)
- 1.6 Ecology: On the banks of the Nanticoke River, forested area, fertile soil (Weslager, 1909)
- 1.7 Population size, mean village size, home range size, density

2. Economy

- 2.1 Main carbohydrate staple(s): Grown: Corn, beans, squash, gourds, pumpkins and other vegetables. Gathered: mulberries, blackberries, raspberries, wild grapes, wild cherries, nuts and edible roots. (Weslager, 1909)
- 2.2 Main protein-lipid sources: deer, bear, rabbits, squirrels, turkey, ducks, wild geese, pigeons, sturgeon, rock fish, shad, perch roach, bass, pike, trout, herring, eel, conch, lobster, crab, oysters, clams and turtle. (Weslager, 1909)
- 2.3 Weapons: Bow and arrow, blowguns?: Bow and arrow made from ash or hickory, hawk or eagle feathers preferred, adhesive made from boiling deer hooves. Arrowpoints made from stone (quartz, jasper, chalcedony) or antler. (Weslager, 1909)
- 2.4 Food storage: woven baskets; dried goods were strung from poles inserted into the ground or across the ceiling (strings of corn, sacks of woven grass containing beans, pumpkin and dried berries) Holes dug outside stored corn, vegetables, meat and other food. (Weslager, 1909)
- 2.5 Sexual division of production: Women: cooking, planting/cultivating/harvesting, making clothing, baskets, clay pots and child care. Men: hunters, trappers, fishermen, protector. Elderly: knitted fishing nets, assisted with pottery, scraped and cured animal pelts. (Weslager, 1909)
- 2.6 Land tenure:
- 2.7 Ceramics: Pottery unglazed, unpainted with no lugs or handles (easily broken) (Weslager, 1909)
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? Canoes (probably dugouts) (Weslager, 1909)

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?: Men would present potential wives parents with campum
- 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): tendency towards endogamous marriage in the late 1800's (Porter, 1978)

- 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? Women highly respected (Weslager, 1909)
- 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): periodically attacked by Massawomekes (Five Nations Iroquois) (Weslager, 1909)
- 4.18 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): Weslager alluded to some mobility as far as hunting parties but they seem to return to the same village afterwards and rebuild their wigwams.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Chiefs; Nanticoke Emperor (Weslager, 1909) Power was vested in a great chief or sachem whose right to office was hereditary but had to be confirmed by a vote of tribal members, each village had its own chief who fell under the authority of the sachem. During war, a war chief or captain was selected to command the braves. (Howard, 1975)
- 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: families occupy separate huts or wigwams, usually one room with arched roof, arranged in small clusters/villages along river banks. Constructed of saplings driven into ground and tied together at top with tough grasses or tree bark, small limbs then places crosswise and covered with grass mats or overlapping bark. Inside walls covered with grass mats or woven corn husks, open fire in center with venting hole in roof. No windows but bear skin covers opening of door during cold months. (Weslager, 1909)
- 5.9 Specialized village structures (mens’ houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? Platforms/benches covered in grass mats or corn husks, bear and deer skin used as blankets. (Weslager, 1909)
- 5.11 Social organization, clans, moieties, lineages, etc: A specific Clan was mentioned in Howard’s text and he mentioned each village having its own chief so it appears they had clans or some form of social organization.
- 5.12 Trade: Shell beads and animal pelts (Weslager, 1909)
- 5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): Sorcerers (neighboring tribes respected them for their skills in magic) (Howard, 1975)

6.2 Stimulants: Tobacco (Weslager, 1909)

6.3 Passage rituals (birth, death, puberty, seasonal): Death: Wolf Clan only; after bones dried they would be wrapped in white buckskin, singers would sing and the men who held the skeleton would shake it and the bones would rattle as dancers would proceed around. After the dance the skeleton would be buried. It was believed that it cleared a way for the spirit of the deceased to the spirit land. Some of the other tribal groups had similar customs but they put their dead on scaffolding to remove the flesh from the bones. (Howard, 1975)

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: Removing the flesh from the bones of the dead and preserving the bones in bundles which were kept for a time by the family. Bones were finally buried together in an ossuary. (Howard, 1975)

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: bear grease to ward off mosquitoes; painted faces on special occasions (Weslager, 1909)

7.2 Piercings:

7.3 Haircut: straight and black; young males may have plucked their heads leaving only a small tuft. Women wore it long or braided, put bear grease or juice from wild grapevines to make it glisten. (Weslager, 1909)

7.4 Scarification: tattooed their faces and bodies by pricking skin with bone needle and rubbing vegetable dyes into the punctures. (Weslager, 1909)

7.5 Adornment (beads, feathers, lip plates, etc.): animal skin. Men: loincloths or deer/bearskin robes and deerskin leggings, moccasins made of deerskin. Did not wear ornate feather war bonnets. Stone/shell pendants, arm bands/necklaces made of shell beads and ear ornaments of animal claws/teeth and shells worn by both sexes. Women: short skirts of deerskin in summer, tunics of animals skin, leggings and moccasins in cold weather. (Weslager, 1909)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

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.):

9. Other interesting cultural features (list them):

Utensils: log mortar with stone or wooden pestle, bow drill for fire starter (Weslager, 1909) Corn suckering canes, corn-husking pegs, corn shellers, corn cribs, eel pots, fish-nets, netting needles, mesh sticks and fykes (Porter, 1978)

Medicinal Herbs: Hepatica (fever/chills) Horse-mint (colds) Calamus (Colic) Mullein (Poultice for inflammation) Wild indigo (sprains) Poplar (sprains) Pine tar (cathartic), prickly-pear (warts & frost bite), skunk cabbage (colds), sassafras (fever & ague), fish weed (worms), pipsisseway (ague), king oil weed (poultices), snake-root (worms), balsam plant (burns),

arrowroot (baby food), burdock (boils), pennyroyal (sudorific), Tansy (sudorific), Myrtle (tonic), wild thyme (chills & fever), boneset (chills & fever) (Speck, 1915)

Children's games: crossbow, popgun, arrow sling, stone sling, buzzer and bull roarer. (Porter, 1978)

Numbered references

1. Howard, James H. (1975). The Nanticoke-Delaware Skeleton Dance. *American Indian Quarterly*, Vol. 2, No. 1, 1-13
2. Porter, Frank W. III (1978). Anthropologist at work: A case study of the Nanticoke Indian community. *American Indian Quarterly*, Vol. 4, No. 1, 1-18.
3. Speck, Frank G. (1915). Medicine Practices of the Northeastern Algonquians, *Proceedings of the Nineteenth International Congress of Americanists*, Washington.
4. Weslager, C. A. (1909). *The Nanticoke Indians-Past and Present*. Newark: University of Delaware Press.