

1. Description

- 1.1 Name of society, language, and language family: Kalaallisut, Greenlandic/ Inuktitut, Greenlandic, Inuktitut, Inuit language family
- 1.2 ISO code (3 letter code from ethnologue.com): 639-3
- 1.3 Location (latitude/longitude): 70.686390/ -82.617188
- 1.4 Brief history: Inuit are the descendants of what anthropologists call the Thule Culture who emerged from western Alaska around CE 1000 and spread eastwards across the arctic. By the 1300's, the Inuit had settled in West Greenland and had moved across into East Greenland over the next century. Inuit had trade relations with some southern cultures along with boundary disputes that were common and gave rise to violence.
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: The introduction of written language to the Inuit was motivated by religion. In the mid 1800s, a missionary named James Evans created a syllabic script system for the Ojibwa and Cree. It is uncertain how the Inuit adapted to Evans' syllabary.
- 1.6 Ecology: Incredibly cold with little or no sun in the winter along with no darkness in the summer. The Inuit and animals have adapted in many ways to cope with these conditions.
- 1.7 Population size, mean village size, home range size, density: roughly 14,000 native speakers, lived in small communities based on family relations. Home range sizes varied: usually lived in medium sized igloos but sometimes connect igloos with others nearby for more convenient living space.

2. Economy

- 2.1 Main carbohydrate staple(s): Grasses, tubers, roots, stems, berries, and seaweed. Very low carbohydrate diet.
- 2.2 Main protein-lipid sources: hunt whales, walrus, caribou, seal, polar bears, and muskoxen. 75% of daily intake from fat.
- 2.3 Weapons: Bow and arrow, blowguns?: vary from bone and stone knives to long spears. Vast array of hunting technologies.
- 2.4 Food storage: Use baskets to preserve food, icy nature does the rest.
- 2.5 Sexual division of production: Men served as traditional hunters and fisherman while women took care of the children, cleaned the house, sewed, processed food and cooked. These roles however were never absolute and there were plenty of examples of plenty of women hunting and men were expected to know how to sew and cook.
- 2.6 Land tenure: ownership of land never just belonged to one individual but rather to the whole community.
- 2.7 Ceramics: N/A but plenty of artifacts made from animal products
- 2.8 Specified (prescribed or proscribed) sharing patterns: several families shared living space when wintered. Goods were shared within a household and to an extent with the community.
- 2.9 Food taboos: N/A common to eat raw meats.
- 2.10 Canoes/watercraft? Single-passenger, covered seal-skin boats called qajaq for hunting. Umiaq (women's boats) which were larger boats for transporting multiple people though not comfortably.

3. Anthropometry

- 3.1 Mean adult height (m and f): male: 165.2cm and female: 153.4cm
- 3.2 Mean adult weight (m and f): Male: 71.6kg and female: 64.2kg

4. Life History, mating, marriage

- 4.1 Age at menarche (f): around age 15.
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f): Usually consisted of parents and offspring and sometimes grandparents but family structure was flexible.
- 4.4 Inter-birth-interval (f): N/A
- 4.5 Age first marriage (m and f): 15-16

- 4.6 Proportion of marriages ending in divorce: many Inuit marriages were based on strictly sexual terms but if a couple had children then they needed the approval of the community.
- 4.7 Percent marriages polygynous, percent males married polygynously: N/A but polygynous marriages were rare because it was difficult for men to support more than one wife.
- 4.8 Bride purchase (price), bride service, dowry?: Family gift exchanges were common before marriages but dowries were never official.
- 4.9 Inheritance patterns: dark skin
- 4.10 Parent-offspring interactions and conflict: women raise children but men teach them appropriate skills, children always listen and respect elders but were never punished for any transgressions.
- 4.11 Homosexual activities, social attitudes towards homosexuals: aggressive attitudes towards homosexuality because of its' confliction with their traditional way of life that was based on survival and reproduction.
- 4.12 Pattern of exogamy (endogamy): exogamy was more usual due to the usual lack of eligible partners.
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? N/A but due to polygamous relationships being acceptable it would be surprising if there weren't some issues dealing with multiple fathers.
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows") N/A
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)? N/A
- 4.16 Occurrence of sexual coercion, rape N/A but since most wrongs were punished, even during raiding so rape was probably pretty rare.
- 4.17 Preferential category for spouse (e.g., cross cousin) N/A
- 4.18 Do females enjoy sexual freedoms? Some relationships are based entirely on sexual preferences making the divorce methods quite easy unless children are involved.
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring N/A
- 4.20 If mother dies, whose raises children? Father or nearest relative but adoption was quite ordinary
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females N/A
- 4.22 Evidence for couvades: N/A
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): N/A
- 4.24 Kin avoidance and respect? Always show respect towards elders.
- 4.24 Joking relationships? N/A
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Bilateral descent system
- 4.26 Incest avoidance rules: Inuit women argue that it was common for men to take children to bed.
- 4.27 Is there a formal marriage ceremony? Sources say that Inuit substitute fake kidnappings for weddings.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? The Inuit believed the name itself is a person's soul. Names are passed down from one generation to the next making babies the "bone" of all ancestors who shared the name before. Naming s furthermore important to culture in that those who share it are expected to help one another.
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Outside the community in order to establish better trading routes.
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?): Marriages were usually arranged at birth in order to ensure the survival of the family in such a harsh environment. However there were also marriages by choice due to there often being unsuitable partners to arrange.
- 4.31 Evidence for conflict of interest over who marries who: N/A

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: N/A
- 4.15 Outgroup vs ingroup cause of violent death: Mostly raiding but warfare was not uncommon to Inuit societies with sufficient population densities.
- 4.16 Reported causes of in-group and out-group killing: Raiding and revenge
- 4.17 Number, diversity and relationship with neighboring societies (external relations):N/A

4.18 Cannibalism? If food was scarce, infanticide would be allowed in order to ensure survival.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Usually several small families connected by relation.

5.2 Mobility pattern: (seasonality): N/A

5.3 Political system: (chiefs, clans etc, wealth or status classes): Elders were the ones who had the most influence in decision making but there were exceptions. There were however no divisions of rank or class.

5.4 Post marital residence: usually lived near other family relations.

5.5 Territoriality? (defined boundaries, active defense): The Inuvialuit are western Canadian Inuit who remained in the Northwest Territories when Nunavut split off. They live primarily in the Mackenzie River delta, on Banks Island, and parts of Victoria Island in the Northwest Territories. There were not definite boundaries but there was strong territorial ownership and they were prepared to defend it.

5.6 Social interaction divisions ? (age and sex): Most of the time, the Inuit were social with people of their own age but grownups quite often played with their children and elders spent much time communicating with their young ones about the culture and traditions.

5.7 Special friendships/joking relationships: N/A

5.8 Village and house organization: Usually separate igloos but occasionally they would connect the houses and to have more fun together.

5.9 Specialized village structures (mens' houses): N/A but it was quite common to put blocks of ice the igloo walls to serve as a window and let sunlight in.

5.10 Sleep in hammocks or on ground or elsewhere? On the ground, usually on animal skins to avoid the cold.

5.11 Social organization, clans, moieties, lineages, etc: Politically, the family became the primary source of structure in the Inuit society.

5.12 Trade: Inuit had trade relations with more southern cultures.

5.13 Indications of social hierarchies? N/A

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: N/A

6.1 Specialization (shamans and medicine): The Inuit practiced Shamanism based on animist principles. The angakkuq of a community of Inuit was not the leader, but rather a sort of healer and psychotherapist, who tended wounds and offered advice, as well as invoking the spirits to assist people in their lives.

6.2 Stimulants: N/A

6.3 Passage rituals (birth, death, puberty, seasonal): An infant should be born in a hut separate from that inhabited by the main family. If this is not done, the hut should be abandoned.

6.4 Other rituals: If the child was unwanted, it could be killed within the eight days after it was born and not be considered murder.

6.5 Myths (Creation):N/A but there is plenty of myths involving the souls of both humans and animals.

6.6 Cultural material (art, music, games): Many of their games concern physical strength, agility and endurance. There are also many types of sculptures and singing including traditional throat singing.

6.7 Sex differences in RCR: None other than a mother is not allowed to see her child for a month or two after the birth which is dependent on the sex of the baby.

6.8 Missionary effect: The dominant religion in Inuit society today is Christianity.

6.9 RCR revival: The Inuit became an influencing political community in order to obtain more of their land which would allow them to establish more schools based on their cultures and traditions.

6.10 Death and afterlife beliefs: When a person dies, his soul is believed to be passed on to the next in line who will receive the name.

6.11 Taboo of naming dead people? It wouldn't seem so due to the naming of offspring after the deceased.

6.12 Is there teknonymy? N/A

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): animism: belief that a soul exists in living things. These spirits could be influenced by a pantheon of supernatural entities that could be appeased when one required some animal or inanimate thing to act in a certain way.

7. Adornment

7.1 Body paint: N/A

7.2 Piercings: Ear ornaments were a mark of wealth, distinction and honour.

7.3 Haircut: N/A

7.4 Scarification: N/A

7.5 Adornment (beads, feathers, lip plates, etc.): Bear Claws necklaces, fur headbands, bracelets, belts and other types of necklaces.

7.6 Ceremonial/Ritual adornment: Shamans wore carved masks that resembled animals. It was believed that masks held powers that allowed communication with the spirits.

7.7 Sex differences in adornment: N/A

7.8 Missionary effect: Due to Christianity becoming more popular, religious ornamentation would have dissolved with more time.

7.9 Cultural revival in adornment: N/A

8. Kinship systems

8.1 Sibling classification system: English kin classifications

8.2 Sororate, levirate: N/A

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): N/A

9. Other interesting cultural features (list them): Interestingly the Inuit only ever used whale oil to keep warm in their igloos in order to avoid melting their house. Sometimes during a seal hunt, the Inuit would wait outside its breathing hole for hours on end, simply sitting and waiting. They believed that if one failed to appease the spirit of the animals killed in hunts, then that spirits could exact revenge upon him.

Numbered references

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