

1. Description

1.1 Name of society, language, and language family:

Carrier-Chilcotin

Na-Dene

Nuclear Na-Dene

Athapaskan-Eyak

Athapaskan

Canadian

Carrier-Chilcotin

Babine

Chilcotin

Carrier

(2 ethnologue.com)

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

clc (2 ethnologue.com)

1.3 Location (latitude/longitude):

52° 47' 9" N, 124° 45' 51" W (1 <http://toolserver.org/~geohack/>)

They are the southernmost of the Athapaskan (5 Jenness page 361)

1.4 Brief history:

1793 – First contact with Whites

1807 – North West Company fur traders set up in Chilcotin territory

1858 – Gold mining began in territory. Also around this time they adopted farming and lumbering.

1890 – Population reached low point of 1,500 people.

Late-1800s – Government began setting aside land for Chilcotin

Since land was allocated to Chilcotin, population has grown to 6,000.

(3 <http://www.everyculture.com/North-America/Carrier.html>)

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

Missionaries converted the entire culture to Roman Catholic. (3 <http://www.everyculture.com/North-America/Carrier.html>)

The implementation of agriculture was due to local government. (3 <http://www.everyculture.com/North-America/Carrier.html>)

1.6 Ecology:

The Chilcotin River shaped much of their food production. The bow and arrow were used for hunting but a majority of food came from the river. Nets, gorges, bone spears, horn spears, and harpoons were all found for fishing. (4 Fieldiana page 3)

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

6,000 people

3 or 4 bands in a tribe. Each with three classes: noble, commoners, and slaves. (5 Jenness page 362)

2. Economy

2.1 Main carbohydrate staple(s):

Roots gathered by women and berries (4 Fieldiana)

2.2 Main protein-lipid sources:

Salmon and other fish from Chilcotin River (4 Fieldiana page 3)

2.3 Weapons: Bow and arrow, blowguns?:

Stone-head club. Bows and arrows, and fishing spears were present but not used as weapons according to Fieldiana. (4 Fieldiana, page 3)

2.4 Food storage:

Skin sacks were used to store food. They have had long trading relationships with Athapaskan neighbors to the north and west. They would trade fish and meat for skins and thread. They must have some ability to store food if they are trading it. (4 Fieldiana page 3)

2.5 Sexual division of production:

Men fish, hunt, and trap. Women gathered plants and roots using digging sticks, bark strippers, and sap scrapers. (4 Fieldiana)

2.6 Land tenure:

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

2.10 Canoes/watercraft?

-Fishing craft for use on the Chilcotin river. No large vessels for ocean use. (4 Fieldiana)

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):

M: 18-19

W: 15-16 (5 Jenness page 154)

4.6 Proportion of marriages ending in divorce:

No percentage found, but women were allowed to dissolve a marriage shortly after the wedding if she was not pleased with her partner. (5 Jenness page 156)

4.7 Percent marriages polygynous, percent males married polygynously:

None. This was not permitted, not even in noble men. (5 Jenness)

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

Once a man was old enough to marry the woman that his parents arranged for him to marry, he would pay her parents with gifts, bride service, or a sequence of ceremonies. The woman's family would then thank him by giving him gifts in return. Thus he does not lose much in the end (5 Jenness page 156)

4.9 Inheritance patterns:

Men would give possessions to their sons. Thus inheritance went through males. (5 Jenness)

4.10 Parent-offspring interactions and conflict:

Parents seemed to truly love their children. Though it seems sexist today, women were okay with only doing light work and childcare. (5 Jenness page 156-158)

4.11 Homosexual activities, social attitudes towards homosexuals:

No evidence of it

4.12 Pattern of exogamy (endogamy):

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?

As seen in question 4.6, women were allowed to dissolve marriages that they were not pleased with, this is some sort of freedom. A step above being forced to marry and stick with that person until death or he left.

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

Paternal. High-class men would pass items and status down to their sons. (5 Jenness)

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

Yes. These would include dancing and dramas like some of their other ceremonies. (5 Jenness)

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)?

Parents often arrange marriage while children are still young or even before they're born. (5 Jenness page 154)

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

Warlike group. Very relentless in long wars. Powerful compared to neighbors. (5 Jenness page 363)

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

Outgroup war, mainly with Shuswap. (5 Jenness)

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

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

2 or 3 other groups lived in the same region around the Chilcotin River. The relationship with them was often hostile, though the Carrier-Chilcotin were often more powerful and the other groups did not fight for lack of competitive edge. (5 Jenness)

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

Lived closer to Chilcotin Lake during warm seasons. Would move into hills during winter for lake would freeze. (5 Jenness page 362)

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

Three classes. Noble, commoners, and slaves. (5 Jenness page 362)

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense):

Defined area near Chilcotin Lake. Many trade relationships with neighbors thus other people were allowed into land. (5 Jenness page 362)

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

On ground in houses ranging from skin huts to log houses. (5 Jenness page 67)

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

Clans composed of multiple bands. Most powerful called the Raven. (5 Jenness page 362)

5.12 Trade:

Trade with other Athapaskan neighbors. Fur traders set up by whites began in 1800s. (Fieldiana and Jenness)

5.13 Indications of social hierarchies?

Yes. There was a presence of class systems from slave to nobility. (5 Jenness page 362)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

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

In adolescence both girls and boys were secluded for a time so that they could each acquire guardian spirits. (5 Jenness page 362)

6.4 Other rituals:

Extremely interesting is their interest in drama. The Carrier tribes were known to hold feast with set dramas to be performed. This is different than simply dancing because often these dramas were scripted much like a European-style play. One of these plays was called the "Cannibal dance". A man would host a party then perform the play before supper. (5 Jenness page 202)

6.5 Myths (Creation):

"The trickster" is the name of an evil spirit. He is constantly attempting to interfere with all creatures' daily lives. "He invites the ducks to a new kind of feast so that he may twist their necks..." (5 Jenness page 189)

Belief in guardian spirits. (5 Jenness)

6.6 Cultural material (art, music, games):

Flutes and single-headed drum are the known musical instruments (4 Fieldiana page 3)

Games: Lahal?, snow-snake game and dice. These games were always accompanied with some kind of gambling. (4 Fieldiana page 3 and 7)

6.7 Sex differences in RCR:

Men would act in the plays mentioned in question 6.4 more regularly than women. (5 Jenness page 202)

6.8 Missionary effect:

Missionaries were sent to the Chilcotin's by Canadian government. Now the people are almost entirely Roman Catholic. (5 Jenness page 362-363)

6.9 RCR revival:

There were attempts to revive religion, but by the time this began the people were nearly entirely converted to Christianity. (5 Jenness page 184)

6.10 Death and afterlife beliefs:

Held elaborate potlatch at the funeral of nobleman (5 Jenness page 363)

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

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

Ancestor worship and magic (5 Jenness, 4 Fieldiana)

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

No scarification present. (5 Jenness)

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

Clothes were primarily made out of skin. In the warm seasons, men would sometimes go completely naked while women would always at least wear a skirt. (5 Jenness page 364)

"The attached claws and teeth of both the caribou and beaver to their clothing, and wore necklaces of split and dyed antler" (5 Jenness page 78)

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

Widows would carry around the bones of their dead husband on their backs. (5 Jenness 363)

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):

Numbered references

1 <http://toolserver.org/~geohack/>

2 <http://www.ethnologue.com/web.asp>

3 <http://www.everyculture.com>

4 Fieldiana: Anthropology *Material Culture of the Chilcotin Athapaskans*. Field Museum of Natural History. 1993

5 Diamond Jenness: The Indians of Canada. National Museum of Canada

6 Andrew Jolivet: Cultural Representation in Native America. Altamira Press. New York 2006