

## 1. Description

1.1 Name of society, language, and language family: Chipewyan (Dene), Hare-Chipewyan, Athabaskan (eth)

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

1.3 Location (latitude/longitude):

1.4 Brief history: In aboriginal days, the Chipewyan were a migrant group that traveled throughout the tundra and the boreal forest. They had direct contact with Europeans in 1715, but before that time they had utilized Europeans for trading. After direct contact, the Chipewyan began picking up Christianity and were being swayed into living in more permanent settlements. Today, they work with the technology that is available to them, but try to use it in a way that will help maintain their aboriginal way of life. (Sharp)

1.5 Influence of missionaries/schools/governments/powerful neighbors: Direct contact with Europeans was initiated in the late seventeenth century when French and English traders encountered Chipewyan women and children who had been taken captive by the Cree. Direct trade with the English was established in 1715, and in 1717 the English established a post at Churchill (Prince of Wales Fort) on Hudson Bay for the purposes of carrying on this trade. In response to the Pressures of the fur trade and the desire for European trade goods, during the late eighteenth and early nineteenth centuries some groups of Chipewyan moved permanently into the boreal forest zone, where fur-bearing game was more plentiful. Those groups became known as the Boreal Forest Chipewyan, and those who continued to occupy the forest edge and the barren grounds and hunt caribou became known as the Caribou Eater Chipewyan. In 1846 Roman Catholic missionaries established a mission at Lake Isle à la Cross, and in 1912 an Anglican mission was founded at Churchill.

In 1899 and 1907 treaties with the Dominion of Canada extinguished Chipewyan land titles in exchange for annuity payments and other considerations. Many of the lifeways of the early-contact period persisted among the Caribou Eater Chipewyan well into the twentieth century. During the 1950s and 1960s, however, repeated government efforts to relocate, settle, and acculturate these traditional Chipewyan resulted in rapid and disruptive culture change. Nevertheless, even in the 1970s some Chipewyan still were committed to the caribou-hunting way of life. (Sharp)

1.6 Ecology: Lived in the tundra and boreal forest; they used the land to hunt caribou.

1.7 Population size, mean village size, home range size, density: 6,000

## 2. Economy

2.1 Main carbohydrate staple(s): berries (Sharp)

2.2 Main protein-lipid sources: Caribou, fish (Sharp, Henry S 35)

2.3 Weapons: Bow and arrow, blowguns?: bow and arrow, spears (Sharp, Henry S 39)

2.4 Food storage: drying meat, freezing it, and storing it in snow banks or under moss (Sharp, Henry S 36)

2.5 Sexual division of production: Male = hunting and fishing (Chipewyan economy) Women = built lodges, set up camp and disassembled it, took care of children, prepared fires and food, gathered plant foods, dried meat, hauled supplies, made clothes, dried meat, etc. (Chipewyan economy)

2.6 Land tenure: "Aboriginal land tenure was that of an open common. The application of the concept of ownership of land was nonexistent." (Sharp)

2.7 Ceramics: were not common in aboriginal days because they moved around so much. (Sharp)

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos: Not able to find

2.10 Canoes/watercraft? Canoes

## 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): A typical family consisted of a man with multiple wives and children. (Sharp)

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce:

Marriage has always been available and can be acted upon by either the husband or the wife, but it was never really exercised, and still isn't today. (Chipewyan Marriage and Family)

4.7 Percent marriages polygynous, percent males married polygynously:

"Polygyny was practiced, but only by exceptionally successful men." (Sharp)

4.8 Bride purchase (price), bride service, dowry?: Arranged, but was unable to find information saying that they gave gifts for each other.

4.9 Inheritance patterns: in aboriginal days a persons property was destroyed upon death, but today it is divided upon the deceased's decedents. (Chipewyan Marriage and Family)

4.10 Parent-offspring interactions and conflict:

- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Most likely endogamy because they typically married their cross cousin.
- 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: No information found pertaining to rape, but it was common for their to be abuse initiated by both spouses. (Sharp)
- 4.17 Preferential category for spouse (e.g., cross cousin)  
 Cross cousin (Chipewyan marriage and family)
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring. Not that I was able to find.
- 4.20 If mother dies, whose raises children? Typically said cousins and peers help raise children, even when mother is alive. (Sharp)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades: NO
- 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  
 Bilateral (Sharp, Henry S 37)
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony?  
 Used to not have a formal ceremony, but now a day they have a traditional catholic ceremony. (Chipewyan Marriage and Family)
- 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)?  
 Arranged by parents and usually set up from childhood. (Chipewyan Marriage and Family)
- 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 = “The Chipewyan had a long history of conflict with neighboring tribes. Small-scale warfare through planned raids and violent accidental encounters was a necessary aspect of maintaining a homeland free from alien occupation” (Sharp)  
 ingroup = murder may have been used to get ride of individuals who were extremely violent or disruptive. (Sharp)
- 4.16 Reported causes of in-group and out-group killing:
- 4.17 Number, diversity and relationship with neighboring societies (external relations):  
 Warfare common among the Algonquians. (Roberts 597) Also commonly fought with the Cree (Jarvenpa 44)
- 4.18 Cannibalism? NO

#### **5. Socio-Political organization and interaction**

- 5.1 Mean local residential (village) group size: about 50 to 60 people (Chipewyan sociopolitical organization)
- 5.2 Mobility pattern: (seasonality): Winter and early spring= located at elevated points on the forest edge in areas frequented by the caribou (settlements --) Summer = caribou tend to be scarce, so camps became located near lakes and streams containing fish.
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): In aboriginal days, there were not really any positions for leadership, but there were individuals who had special abilities that were treated with respect. (Chipewyan Sociopolitical organization)
- 5.4 Post marital residence: Live with the bride’s family until the first child is born and then they would typically move in with the husband family. (Chipewyan Marriage and Family)
- 5.5 Territoriality? (defined boundaries, active defense): actively defended their borders through raids and violent encounters to make sure that no one entered their land. (Sharp)
- 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? In all the articles I read it said that used caribou for bedding, but they lived in tipis, so I feel that they probably slept on the floor with blankets of some kind.
- 5.11 Social organization, clans, moieties, lineages, etc: They were linked by their “language, customs, economy, and the defense of a common homeland.” (Sharp)
- 5.12 Trade: Traded with Europeans for axes, chisels, knives, files, fish hoods, sewing implements, fire-starters, rope, metal pots, gloves, blankets, clothing, winter foot-gear, canvas for tents, and rifle. Traded with the Algonquin for canoes and dog teams. (Sharp, Henry S 37-38)
- 5.13 Indications of social hierarchies? No

## 6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine): They had shamans that were thought to have supernatural powers (Chipewyan Religion and expressive culture) Medicine = "Illness was believed to be the result of hostile, usually non-Chipewyan sorcerers. In curing ceremonies the shaman sang and danced to summon his spirit helpers. It was believed, however, that he would be successful only if his powers exceeded those of the sorcerer causing the sickness." (Chipewyan Religion and expressive culture)

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): Puberty: Males = No right of passage. Females = marked by a her first period and a period of isolation (Chipewyan Marriage and Family)

6.4 Other rituals: "Chipewyan religious beliefs were based on the idea of power being given to human beings in dreams by animal spirits. This power could be used to cure sickness or control game and other natural phenomena and was a factor in leadership. Today most Chipewyan are practicing Roman Catholics." (Sharp)

6.5 Myths (Creation):

6.6 Cultural material (art, music, games): art = the only musical instruments were drums

6.7 Sex differences in RCR:

6.8 Missionary effect: Due to them the Chipewyan's are now Roman Catholics. (Chipewyan Religion and expressive culture)

6.9 RCR revival:

6.10 Death and afterlife beliefs: "Except in the case of the very old, death, like illness, was thought to be the work of a hostile sorcerer. The Chipewyan believed that the dead are reincarnated and return to earth as men or wolves and often with supernatural powers. In aboriginal and early-contact times hunting groups abandoned their camp after a member's death and left the deceased unburied." (Chipewyan Religion and expressive culture)

6.11 Taboo of naming dead people? NO

6.12 Is there teknonymy?

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

They were animists and they were able to reach their spirit through inkoze. They inkoza came to an individual in their dreams or through visions that showed them their animal or other spirit. (Sharp)

## 7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

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

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

Couldn't find any information on their adornment from the articles I read or through searching. Many sources said that much isn't known about their ceremonies, which is why I feel they didn't go into detail about adornment. I do know they used fur a lot and commonly traded for fur items as well.

## 8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: sororal (Reid)

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

Cross cousin

## 9. Other interesting cultural features (list them):

### Numbered references

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3. Jarvenpa, Robert. *Anthropologica*. 1st ed. Vol. 24. Canadian Anthropology Society, 1982. New Ser. *Symbolism and Inter-Ethnic Relations among Hunter-Gatherers: Chipewyan Conflict Lore*. Canadian Anthropology Society. Web. 29 Nov. 2011. <<http://www.jstor.org/stable/25605086>>.

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