

1. Description

- 1.1 Name of society, language, and language family: Sarcee, Sarcee/Sarsi, Athapaskan
- 1.2 ISO code (3 letter code from ethnologue.com): SRS
- 1.3 Location (latitude/longitude): Latitude: 50° 58' 40" North, Longitude: 114° 20' 10" West
- 1.4 Brief history: The Sarcee were not intensely studied at the time when many of their neighbors were coming into contact with Westerners. What is written describes them as a small and warlike body of people. Explorers note that the people were not as fond of trading with the westerners as other tribes. They also mention that it was very hard to understand their language as it comprised mainly of guttural noises that were unfamiliar to outsiders (1).
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: The Sarcee tended to be secluded and mostly interacted with neighbors to raid. Western diseases ravaged the village with the arrival of whites (1).
- 1.6 Ecology: Cool plains of Canada (1).
- 1.7 Population size, mean village size, home range size, density: Conflicting evidence. One source reports about 35 tipis totaling around 150 people, another reports around 90 tipis housing up to 650 people (1).

2. Economy

- 2.1 Main carbohydrate staple(s):
- 2.2 Main protein-lipid sources:
- 2.3 Weapons: Bow and arrow, blowguns?: They hunted on horses, but weapons are not specified (1).
- 2.4 Food storage:
- 2.5 Sexual division of production: Women prepared most of the food and hides (1).
- 2.6 Land tenure: They were fairly nomadic and no one owned or had rights to land (1).
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns: A mother with an unmarried son at home would share the game that he killed. Also, a son-in-law would provide meat for his wife's parents (2).
- 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): Unmarked
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f): Two years (2).
- 4.5 Age first marriage (m and f): For women, age 14 or 15. For men, later in life after proving themselves in battle (2).
- 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?: Bride wealth paid for virgin brides only, also bride service was common (2).
- 4.9 Inheritance patterns: Inheritance from a father was usually determined before his death and gender was not taken into account. The eldest always held the largest inheritance. Upon the mother's death, daughters would inherit all of her belongings (2)
- 4.10 Parent-offspring interactions and conflict: Children were often closer to same-sex parents, who were responsible for educating them in their gender-specific tasks (2).
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 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?: No. Chastity is highly valued and considered to give power to a woman (2).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: Fathers sometimes helped support illegitimate children if the child publicly accused him of being the father (2).
- 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: No
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect? Opposite sex siblings often avoided each other and extreme respect was demanded of offspring toward grandparents and maternal aunts and uncles (2)
- 4.24 Joking relationships?: Present with paternal uncles. Any joking relationship with grandparents was seen as disgraceful for both grandparent and grandchild (2)
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

- 4.26 Incest avoidance rules: Cousins were considered equal to siblings and therefore not eligible marriage partners (2).
- 4.27 Is there a formal marriage ceremony? No. The presentation and acceptance of the bride wealth is the declaration of marriage. Bride wealth must be returned if ever the bride wishes to leave the husband.
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?: A Shaman grants a child one or more names several days after birth based on a dream that he has had. A person usually develops nicknames over their lifetime, but the true name is always used for ceremonial purposes (2).
- 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)? A suitor's female relatives will approach the father of the intended girl and ask for his permission for the two to be married. The father always consults his daughter and takes her answer into account (2).
- 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: Women were sometimes killed by brothers or husbands for infidelity (2). Out-group killing was often tied to raiding (1)
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- 4.18 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: Sources ranging from around 150-650 (1).
- 5.2 Mobility pattern: (seasonality): Highly mobile, following buffalo herds (2)
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Chiefs held influence over the group. One could also achieve higher status for a family by performing a sun dance
- 5.4 Post marital residence: Virilocal with exceptions for the daughter of headmen
- 5.5 Territoriality? (defined boundaries, active defense): No defined boundaries, fairly mobile camps (2)
- 5.6 Social interaction divisions ? (age and sex): Because chastity for both young boys and girls was highly valued, interaction between the two was limited
- 5.7 Special friendships/joking relationships: The paternal uncle was often friendliest with a boy and joked around (2).
- 5.8 Village and house organization: Village comprised of Tipis and Tipis usually housed a virilocal family (2)
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere?
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: Limited trade of pelts with European settlers (1).
- 5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): Shamans present (2)
- 6.2 Stimulants: Tobacco (2)
- 6.3 Passage rituals (birth, death, puberty, seasonal): Boys have a feast after their first hunt and become involved in ritual life after puberty. Menarche and puberty go unmarked for girls and is known to occur only by mother and daughter (2).
- 6.4 Other rituals: The Sun Dance and the male society dances were the most important (1).
- 6.5 Myths (Creation):
- 6.6 Cultural material (art, music, games): Warriors were allowed to paint their war exploits on a blanket or the inside of their tipi once in their life (1).
- 6.7 Sex differences in RCR: Men had ritual societies (1).
- 6.8 Missionary effect: Sarcee remained fairly
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs:
- 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:
- 7.2 Piercings: Ears
- 7.3 Haircut: Hair worn long (1).
- 7.4 Scarification:
- 7.5 Adornment (beads, feathers, lip plates, etc.): Head plume sometimes worn. Also beaded earrings and necklaces. (1).
- 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: All cousins (cross and parallel) viewed as siblings (2)

8.2 Sororate, levirate: Levirate (2)

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): Hawaiian kinship typology (concerning siblings & cousins) (2).

9. Other interesting cultural features (list them):

Numbered references

1. Jenness, Diamond. *The Sarcee Indians of Alberta*. Canada National Museum: Bulletin No. 90, Anthropological series No. 23
2. Honigmann, John J. *Notes on Sarsi Kin Behavior*. *Anthropologica*, No. 2 (1956) pp. 17-38.