

1. Description

- 1.1 Name of society, language, and language family: [The Shuswap tribe, they speak the interior Salish language which is related to Lillooet](#)
- 1.2 ISO code (3 letter code from ethnologue.com): [SHS](#)
- 1.3 Location (latitude/longitude): [Shuswap live on a number of reserves attached to the Kamloops-Okanagan and Williams Lake agencies in south central British Columbia](#)
- 1.4 Brief history: [First contact with the Shuswap was most likely with Alexander Mackenzie in 1793 and then with Simon Fraser in 1808 with sustained contact beginning about 1816 through involvement in the fur trade with the Hudson Bay Company](#)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: [The Shuswap were influenced by Northwest coast groups in the nineteenth century causing them to develop a class system with nobles, commoners and slaves. In addition to being involved with fur trade in the 1800's](#)
- 1.6 Ecology:
- 1.7 Population size, mean village size, home range size, density: [right now there are approximately 7945 Shuswap people left. One of the main causes of death has been small pox epidemics](#)

2. Economy

- 2.1 Main carbohydrate staple(s): [roots, bulbs, various fruits and nuts](#)
- 2.2 Main protein-lipid sources: [Salmon is the staple food near streams while other groups rely on hunting deer, elk, moose, bear, and mountain sheep](#)
- 2.3 Weapons: Bow and arrow, blowguns?:
- 2.4 Food storage: [Meats are dried and smoked while roots and nuts could be kept as is](#)
- 2.5 Sexual division of production: [Women would gather the food that could be found in nature while men would be responsible for hunting](#)
- 2.6 Land tenure: [Land ownership is divided up by "band", i.e. each group has claim to their own root picking ground and fishing ground etc.](#)
- 2.7 Ceramics:
- 2.8 Specified (prescribed or proscribed) sharing patterns: [Root digging grounds were common to each tribe as recognized property. Meat and fat was split up based on the hunting chiefs wishes or by the oldest hunter, with the best skins would go to the best hunters. When a man hunted solo he would generally split up his catch among his neighbors](#)
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? [Canoes were used extensively allowing the Shuswap to have a great knowledge of their waterways. Most canoes were made of bark with a few made of wood.](#)

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?:
- 4.9 Inheritance patterns: [When one man would die his belongings would be split up among his closest of kin, including cousins, his former wife was then expected to marry his brother](#)
- 4.10 Parent-offspring interactions and conflict:
- 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) [no marriage among blood lines were forbidden](#)
- 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? [The father will usually raise the children however, if the mother dies then he will assume all responsibility](#)
- 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
- 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: [While they do not fight among each other the Shuswap will engage in war with some neighboring groups such as the Cree, Sekani, Okanagon Beaver, and Assiniboin](#)
- 4.16 Reported causes of in-group and out-group killing:
- 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:
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): [In the 1900's the Shuswap are separated into nineteen bands organized into seven divisions. The Divisions were territorial units with the bands being the basic Political unit. The seven divisions are no longer recognized and the nineteen bands are recognized as synonymous with the reserves they occupy. Each band has its own chief.](#)
- 5.4 Post marital residence:
- 5.5 Territoriality? (defined boundaries, active defense): [territories are designated based on claims from each band however there is not real set marker and no real defense the territories are for the most part recognized.](#)
- 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?
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade: [Considerable trading was done by some Shuswap bands; the Canon division were the greatest traders and acted as a middlemen between other Shuswap bands and the Chilcotin. Due to this regulatory standpoint with trade the Canon division was very wealthy and gave frequent potlatches. The Canon's would devote very little, if any time to hunting as they devoted time towards trade. A type of trade among each band would occur in that the fields where fruits and nuts, etc, could be gathered were guarded and placed into the ownership of each band. However when fruits became ripe in certain areas that band chief would inform other bands allowing women to come gather fruits from that bands land.](#)
- 5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

- 6 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): [Shamans are used but only after the medicines, if the medicines failed then it was believed that the sickness was in the soul and that the shaman was then needed](#)
- 6.2 Stimulants: [the following are used as medicines during times of illness, they are either drunken as a tea, eaten or chewed on: soapberry bush, barberry bush, bearberry plant, arabis drummondii, devil's club, mountain juniper, sage bush, sage bush, mountain juniper together, white fungus, white and black lichens, alder, fir, common nettle. They also used things like charcoal to prevent snow blindness, this was done by placing charcoal around eye brows and under the eyes](#)
- 6.3 Passage rituals (birth, death, puberty, seasonal): [When a girl had her first menses she was considered "mystery" and had to live in a small lodge apart from the people and was only aloud out at night. When a boys voice dropped he had to go through training for his occupation of choice \(hunting, shaman, gambler, etc\) this would take anywhere between one – ten years. He would fast and eat marrow out of bones to gain strength. If one touched another during the ghost dance then they were considered as married. Marriage by presents and betrothal were also common. Burials would be simple and take place just outside the village if a hunter died on a hunt his body would be burned. The family of the diseased had to wash each morning with fur branches and could not eat fresh fish or meat \(except salmon\) for one year.](#)
- 6.4 Other rituals:
- 6.5 Myths (Creation): [The following is a list a myths that the Shuswap have: it was believed that to gain the love of a woman a man must wear a necklace called a Ntekellsten. Then before bed he must place the necklace under his pillow then think of the woman before falling asleep. Finally when he awakes he must say a prayer to the plant that the necklace is made of while washing himself in a creek, snake tails are worn as a way to prevent headache, if someone wished to poison another he would take saliva from the mouth of a corpse and mix it with salmon oil then place where the person would drink it. White hellebore was also used as a poison. When one sees a bird called "sokwa'z" it is viewed as a omen of death, as is the sight of a "axiuselken" double headed snake. If the oregon jay](#)

comes to the camp and utters a cry it means a deer or other animal will be killed by the hunters the next day, to see a black lizard on a trail portrays the sickness, back luck, or death of a friend. When twins bath in a stream or lake they cause a storm.

There are also many myths about how animals such as the grisly bear created the sun etc.

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect: The former beliefs are changing after education from missionaries, however the former beliefs were as such: the earth is believed to either be circular or nearly square. They believe the earth is gradually increasing in size as more is emerging from the waters, many also feel that the earth controls the elements and seasons, when the earth spirit is too hot he makes the weather cool etc.

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:

7.3 Haircut:

7.4 Scarification:

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

7.6 Ceremonial/Ritual adornment: when a young man was “training” (becoming a man) he would wear a ceremonial colored robe and a head band made out of willow, elaeagnus or cedar bark. When a girl was “training” she would wear a robe painted red on the breast and sides, with a headband made from willow bark.

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):

- The shuswap have 5 seasons classified by each moth i.e. first month, second month, etc or by one of the 10 stages of the moon that they see correlating with the weather i.e. first moon – people commence to enter their winter houses, second moon – first real cold, and so on.
- Abortion was very rarely practiced but was achieved by drinking decoctions of certain herbs

Numbered references

1. Teit, James A. (1909). *The Shuswap*. American Museum of Natural History, Memoir no. 4, 447-758. New York.
2. Brow, James B. (1972). *Shuswap of Canada*. New Haven: Harflex Books, Human Relations Area Files.
3. <http://www.everyculture.com>