

1. Description

1.1 Name of society, language, and language family:

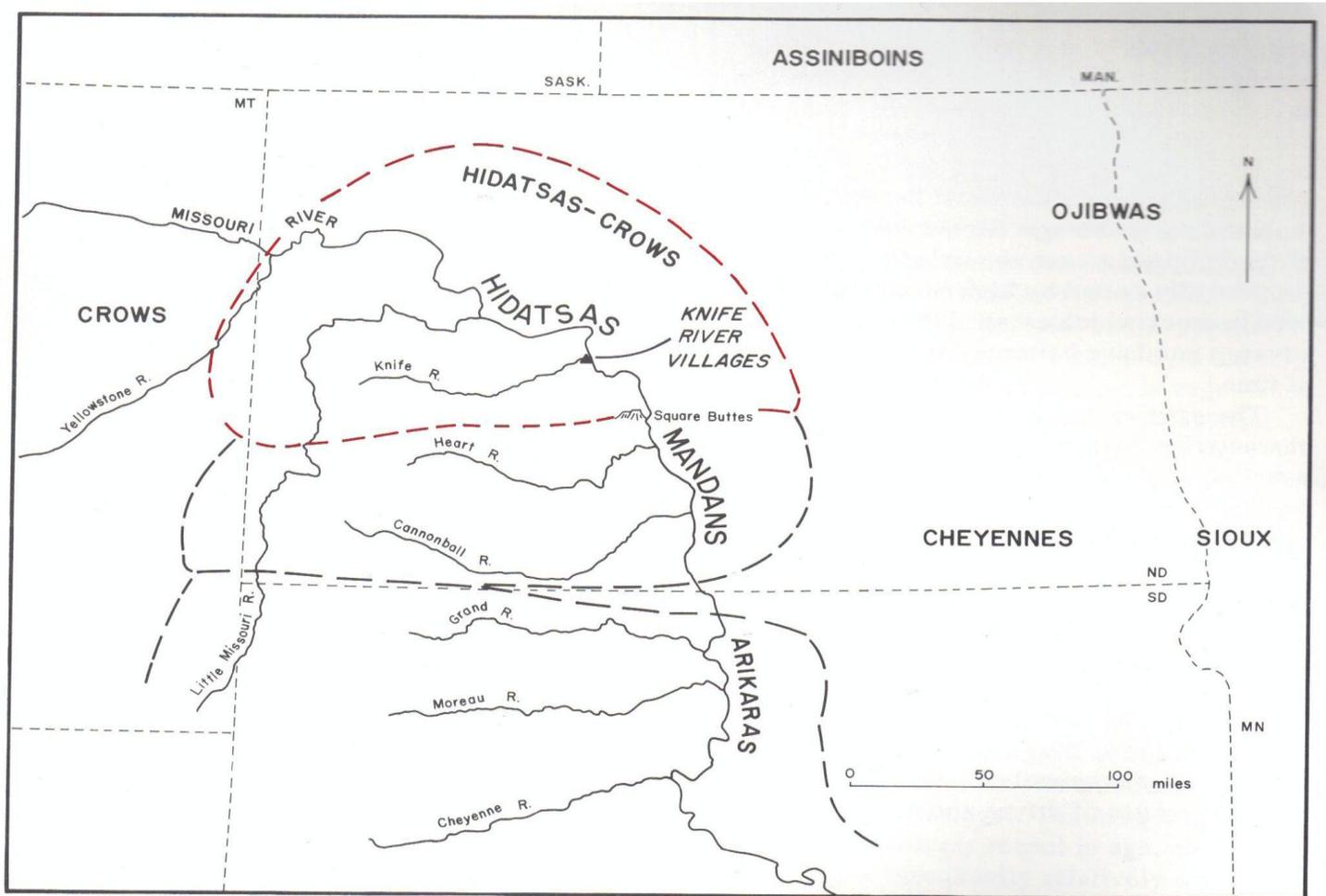
The Hidatsa society (AKA: Awatixa, Awaxawi, Amahami, Hinatsa, Hiraca, Minnetaree & Minitari) belonging to the Siouan, Siouan Proper, Missouri Valley language family (1).

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

HID (1)

1.3 Location (latitude/longitude):

Aboriginally the Hidatsa occupied three villages in the Missouri River valley near the confluence of the Knife River in present-day west-central North Dakota, roughly Between 47° and 48° N and 100° and 102° W (2)



Territory of the Hidatsa, Mandan, and Arikara tribes at about A.D. 1700, showing neighboring nomadic tribes.

(5, pg. 12)

1.4 Brief history:

“Mythological evidence suggests that the Hidatsa migrated into the Missouri River valley from the northeast, near Present-day Devils Lake, North Dakota. Acquiring maize agriculture from the Mandan, the Hidatsa established several Villages nearby. Archaeological evidence suggests that some Hidatsa were present in their historically known location by the early 1600s” (2) Historically the Hidatsa were divided into three subgroups: the Hidatsa-proper, Awatixa, and the Awaxawi, who collectively known as the Hidatsa lived along the mouth of the Knife River in North Dakota (11, pg. 3). The name "Hidatsa" is a term of their own derivation that means "willow people," and was used by them to refer to one of their three village Subgroups. Along with their close allies the Mandan they lived in earth lodges and practice slash and burn horticulture along the Missouri River. While the Hidatsa obtained the horse rather late in their history compared to surrounding peers, they soon adopted a quasi-nomadic hunting pattern with bison becoming a main staple in their diet. “Sustained contact with Europeans began during the late eighteenth century, when the Hidatsa were brought into the fur trade. In 1804, the Hidatsa established peaceful relations with the United States as a result of the Lewis and Clark Expedition. While initially prospering from the fur trade, frequent intertribal warfare with the Dakota, coupled with extensive loss of life from the 1837 smallpox epidemic, caused the Hidatsa to relocate into a single village near the relative safety of Fort Berthold in 1845. The Hidatsa were subsequently joined by the Mandan and Arikara, resulting in the formation of the Three Affiliated Tribes and the Fort Berthold Reservation during the 1860s within traditional Hidatsa territory” (2)

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

“Sustained contact with Europeans began during the late eighteenth century, when the Hidatsa were brought into the fur trade. In 1804, the Hidatsa established peaceful relations with the United States as a result of the Lewis and Clark Expedition. While initially prospering from the fur trade, frequent intertribal warfare with the Dakota, coupled with extensive loss of life from the 1837 smallpox epidemic, caused the Hidatsa to relocate into a single village near the relative safety of Fort Berthold in 1845. The Hidatsa were subsequently joined by the Mandan and Arikara, resulting in the formation of the Three Affiliated Tribes and the Fort Berthold Reservation during the 1860s within traditional Hidatsa territory. Throughout the historic period, the Hidatsa have maintained peaceful relations with the United States” (2)

1.6 Ecology:

Like the Mandan the Hidatsa traditionally resided along the Knife River, which is a small tributary to the Missouri River in central North Dakota. As such the Hidatsa resided in a broad expanse of treeless grassland, typical of the Great Plains, interrupted only occasionally by wooded stream valleys. By removed from the buffers of mountains the climate tended to be harsh with winters being severe, with weeks of continuous sub-zero temperatures, and blizzards (5, pg. 6-8).

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

“As of 1976, the Three Affiliated Tribes (Hidatsa, Mandan, and Arikara) of North Dakota numbered 2,750. From a pre-contact high of perhaps 5,000, the Hidatsa decreased to about 3,000 during the early 1800s and approximately 400 by 1876, after which the population began a slow increase to its modern level of about 1,200 in North Dakota. Hidatsa population decline was the result of infectious epidemic diseases of European origin to which the Hidatsa and other tribes had little or no immunity” (2)

2. Economy

2.1 Main carbohydrate staple(s):

Corn, Squash, Beans Sunflowers, Cactus, Wild Turnips, Willow Roots, Cherries (10, pg. 189-215)

2.2 Main protein-lipid sources:

Buffalo, Black & White Tail Deer, Rocky Mt. Sheep, Gophers, Rabbits, Wolves, Dog, Beaver, Antelope, Elk (10, pg. 189-211)

2.3 Weapons: Bow and arrow, blowguns:

Like all plains tribes the bow and arrow was the most common weapon of the Hidatsa. In terms of material wood, elk-horn, and Rocky Mt. sheep horn were preferred and with regard to wood bows ash, chokeberry, wild plum, cedar and elm were favored. When making bows from wood the wood was bent and dried in the sun for 6 – 8 hours, near the end of the drying process it was removed from its frame to prevent cracking and polished with grease and/or oil. The bows shaft was sinew backed and notches were cut in both ends of the shaft to accommodate the bow string typically also made from sinew, to give the bow added resilience the top end of the shaft was shaved thinner to give it more of an arch. Arrows were typically made from Juneberry or Snake wood which had a poisonous effect when hitting the target and thus was traditionally shaved thinner than average to insure breakage upon hitting the target. With the arrival of the horse the typical plains lance was added to their arsenal and made from ash. The shafts were cut while they were green and dried in much the same fashion as the bows. Prior to sustained contact the lances point were shaved into an elongated point and hardened in the fire, following contact, however, iron was typically used for points (10, pg. 229-247).

2.4 Food storage:

The Hidatsa like other plains tribes appear to have used a system of drying frames and caches. The frames are made by placing 6 -8 saplings, averaging 12 – 15 feet in length in the ground and then securing cross pieces at about 7 -8 feet. Willows are then placed on the cross sections to form a floor where corn, vegetables and meats can be dried for storage in caches. These caches were generally round with small opening barely large enough to fit a human and when finished resemble a “round cistern”. These caches are frequently used in winter months when the Hidatsa would place left over stores and other values in them for safe keeping while they traveled to their winter camps (9, pg. 8-9).

2.5 Sexual division of production:

“Prior to the reservation period, Hidatsa women were primarily responsible for farming, including clearing fields, harvesting, and processing vegetables. Women also constructed the earth-lodges, with men assisting in heavy labor. Women made pottery and baskets, butchered game animals and processed hides into clothes, tipi covers, robes, and other accoutrements. They also engaged in beadwork and quillwork. Men hunted, fished, conducted warfare, trapped eagles, and conducted religious rituals” (2).

2.6 Land tenure:

“In aboriginal times, hunting and timber bearing lands were theoretically open to all within the Hidatsa tribe, although each village does appear to have had favored areas that were open to other villages by request. Ownership of garden lands was vested in local clan segments; with individual extended family households exercising rights of usufruct on lands they cultivated” (2).

2.7 Ceramics:

When the Hidatsa were visited by Catlin he observed that they made dishes and bowls out of dark blue Cretaceous clay which were baked in kiln like structures. He went on to observe that they became so hardened by this baking process that they could be placed over a fire in the manner of steel pots without losing their shape or disintegrating from the heat allowing them to boil their meat (8, pg. 211).

2.8 Specified (prescribed or proscribed) sharing patterns:

Unclear

2.9 Food taboos:

The Hidatsa appear to have had few food taboos; however they did refrain from snakes, wrens, white breasted swallows, red-breasted swallows, hawks, and magpies because of varying degrees of sacredness or superstition, such as the red-breasted swallow belief that the killer/eater would be unable to urinate and would die. Additionally, women were forbidden to eat a certain cut of meat near the liver called *miteduwata*. A girl could eat this cut of meat up till the age of 15, however she forbidden from eating it until after she reach menopause. It was believed that if a fertile woman ate this cut of meat she would be afflicted with spasms (10, pg. 197-212).

2.10 Canoes/watercraft?

The Hidatsa's main form of water transportation was the common Siouan bull-boat, which quite simply was oval craft crafted from willows and covered with hides, however they also commonly used a skin raft. This raft was constructed from green ash or willow sticks and secured in the desired shape with skin thongs (likely sinew); this base was then laid on a skin, usually a skin ripped from a tipi cover that had lost its usefulness. The possessions were then placed on the base and the skin drawn up over the base and possessions and tied off. A 12 foot rope was then tied firmly to the raft and attached to the horse which was selected to drag it behind as they crossed rivers (10, pg. 247-252).

3. Anthropometry

3.1 Mean adult height (m and f):

Measurements don't exist, but the Hidatsa are describe as being very tall, well formed, stout, broad shouldered and muscular. The women were described as being mostly short and corpulent however it was not uncommon for them to be tall and stout (9, pg. 42).

3.2 Mean adult weight (m and f):

These measurements are unavailable however stoutness seems to be associated with both men and women in Hidatsa society.

4. Life History, mating, marriage

4.1 Age at menarche (f):

Unknown, however, extrapolating on their taboo of not allowing women to eat a cut of meat called *miteduwata* pass 15 and until she reached menopause, it would be safe to assume that menarche occurred in early teens at around age 15 and judging from other Siouan tribes one would expect 12-15 to be an average age.

4.2 Age at first birth (m and f):

An exact age but informants to Wilson reported that the easiest births for women occurred at about 20 years of age, extrapolating on that number and assuming that tended to be the average age at first birth it would seem that men would tend to be in their mid-20 to early 30s, as men generally married around age 18 and women were often married shortly after first menses, therefore assuming menses would occur in early teens men would have had to wait several years for the birth of their first child (10, pg. 272).

4.3 Completed family size (m and f):

Unknown

4.4 Inter-birth-interval (f):

Unknown

4.5 Age first marriage (m and f):

A man was considered ready to marry at the age of 18, and women were normally married shortly after their first menses (7, pg. 339).

4.6 Proportion of marriages ending in divorce:

Proportions of divorce in traditionally Hidatsa society do not appear to exist, however, it appears that divorce was relatively easy with either partly simply only having to tell the other to leave or to pack up their belongings and move back in with their family. Adultery and mistreatment appear to have the most common grounds for divorce, with the majority of divorces coming prior to having children which was believed to generally have a settling effect on the marriage (4, pg. 110-111).

4.7 Percent marriages polygynous, percent males married polygynously:

An exact percentage for traditional Hidatsa polygamy is not available; however, polygamy was widely practice and appears to have been the rule instead of the exception with sororal polygyny being the most common form practiced. Men were allowed to take additional wives that were not related to their first or other consecutive wives; however, these marriages usually caused conflict with the first wife resulting in her returning to her maiden family. If a man was economically capable he could alleviate some of this friction by building the wives separate lodges, however, sororal marriages which could include cousins was favorable in Hidatsa society (9, pg. 53).

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

Bride purchase was quite common in Hidatsa society and was viewed as the most dignified form of obtaining a wife, however, elopements did occur, they were generally viewed less favorable. The larger the gift presented the more flattering it was seen to the bride and her family, however, the bride to be generally had great latitude in choosing her groom and often would turn down a suitor for one who presented a smaller wedding gift. Additionally status in the tribe as a great hunter or warrior seemed to play a bigger role in marriage than did the size of the wedding gift, however, as noted these gifts were required to form a dignified unity between the couple (9, pg. 52).

4.9 Inheritance patterns:

While the Hidatsa were matrilineal, they employed both patri & matri inheritance patterns. Medicine bundles and other religious items were inherited from father to son, while rights to lodges and land were inherited through the female line (2).

4.10 Parent-offspring interactions and conflict:

“Discipline of children was a family responsibility. The mother’s brother was the boy’s chief teacher and disciplinarian. He was likely to chide a boy for failing to learn to do the things that were expected of a boy his age. Old men of the lodge taught boys by stories and lectures instilling in them the tribe’s idea of manhood. Girls were instructed in feminine labors and skills by their mothers and grandmothers. Young women were disciplined by their sisters and by their mothers’ older sisters” (12)

4.11 Homosexual activities, social attitudes towards homosexuals:

Some youths, always sons of women in the Holy Women society or of men with rights in one of the Women Above bundles, started dreaming, in their late teens, of a spirit called Village-Old-Woman or of symbols connected with her. This was interpreted as an instruction to become a “berdache” or two-spirit and such a person would henceforth wear women’s clothing and take on women’s work. They would set up a household with a man and adopt children. There were generally believed to be one to two dozen such individuals in a village. They were pitied and parents were reluctant to see their sons accept this role, however, they were seen as closely imbued to the supernatural and took a more active part in village rituals, even more so than the most distinguished men of the village (7, pg. 344).

4.12 Pattern of exogamy (endogamy):

“Hidatsa society was divided into eight exogamous matrilineal clans. Within each village these clans functioned as corporate groups that controlled land, arranged marriages, sponsored ceremonies and ritual feasts, and generally served to integrate the population. Clans were aggregated into two moieties. The depopulation, the inter-marriage with other tribes and with whites as well as the forced acculturation resulted in the breakdown of the clan system” (2)

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?

There is no evidence of partible paternity and given the fact that the Hidatsa are not known to have lived polyandrously and that extramarital affairs could result in death of the wife, it would seem very unlikely that any such practice would have been practiced.

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

Unknown

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

The Hidatsa believe that human beings, like animals, exist in both an actual and a spiritual form and that every infant originated as a spirit that entered its mother’s body. These spirits were believed to have inhabited known hills in tribal territory (7, pg. 338).

4.16 Occurrence of sexual coercion, rape

Although it appears that rape was fairly common in traditional Hidatsa society it was extremely frowned upon and was considered cowardly for a male to force himself upon a woman. The perpetrator was generally severely beaten and whipped by the girl’s brothers, or the man’s sisters would try to restore good relations by offering a horse or other valuables to express regret (4, pg. 134).

4.17 Preferential category for spouse (e.g., cross cousin)

Unknown

4.18 Do females enjoy sexual freedoms?

Like their close allies the Mandan it appears that Hidatsa females had relative sexual freedom. For instances, it was believed that the wives of young men could obtain power for their husbands by offering themselves to older or distinguished men who were believed to possess special powers. It was believed that through this interaction they could then obtain the power and pass it on to their husbands.

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

No evidence found for extramarital gift giving however, based on martial customs it would seem to unlikely that such a practice would exist, as infidelity could be met with death to the women and economic losses to the male participating in such relationships.

4.20 If mother dies, whose raises children?

This is unclear, however, given that the Hidatsa habitually practiced sororal polygyny, it would seem natural that the child would reside in the home and the co-wives/sisters of the child's mother would continue to raise the child.

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

This number does not exist for indigenous Hidatsa society, however, as most men lived polygynously one would expect for there to be a greater proportion of women to men.

4.22 Evidence for couvades

No evidence found among the Hidatsa for couvades.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

It is unclear; it does however appear that while due to their kinship system the Hidatsa did refer to certain relatives as father, it is unclear as to whether they distinguished between these fathers and their biological father.

4.24 Kin avoidance and respect?

In Hidatsa society perhaps the biggest kin avoidance was the mother-in-law taboos which forbade interaction between a man and his mother in law. In theory, all of a woman's son-in-laws extended older and younger brothers were also sons-in-laws; however, depending on the clan this may not be fully enforced. This taboo dictated complete avoidance; however, a man could break this taboo by presenting a scalp taken from an enemy to his mother in law. Aside from the mother in law taboo, the Hidatsa also practiced avoidance of the father in law however it was not nearly as extreme as the mother in law taboo and forbade social interaction between the two (4, pg. 121-122).

4.24 Joking relationships?

In terms of joking relationships, the Hidatsa are again similar to the Crow in that individuals whose father's belonged to the same clan were considered joking relatives (maku'tsatsi). This relationship extended unrestricted criticism for tribal infractions, therefore when an individual broke a tribal custom it was not the role of his fellow clansmen's to criticize him but his joking relatives. Joking relatives addressed each other as brother or sister respectively (3, pg. 42-43).

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

While the Hidatsa were matrilineal, they employed both patri & matri inheritance patterns. Medicine bundles and other religious items were inherited from father to son, while rights to lodges and land were inherited through the female line (2).

4.26 Incest avoidance rules

Unknown, but likely that some taboo existed as marriage was frowned upon within a clan and therefore the inference should be made that incest would be frowned upon and met with sharp criticism from joking relatives, or beating by the females kin as in occurrences of rape.

4.27 Is there a formal marriage ceremony?

There does not appear to be a formal ceremony, however, the proscribe procedure, was accomplished by the exchange of gifts, first to the bride's family, then an equal gift to the grooms family followed by a feast in the grooms lodge.

4.28 In what way(s) does one get a name, change their name, and obtain another name?

The naming ceremony for the Hidatsa closely resembles that of the closely allied Mandan's. For the Hidatsa the maternal grandfather generally named the child and the ceremony was seen as introducing the child to his father's clan. The name given was generally associated with the bundle belonging to the name giver, and the name-giver would pray to the spirit of the bundle to bless the child (7, pg. 338).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

"Hidatsa clans were exogamous but the subjective attitude towards infractions of the rule appears to have been milder than among their allies the Crow. Marriage within the clan was regarded as improper but not as shockingly unethical as in other Siouan tribes thus marriage within the clans became fodder for joking relatives who chastised perpetrators but did nothing else" (3, pg. 20).

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Marriages by and large were not arranged as women had great latitude in choosing their mate; however, bride gifts were traditionally presented to the parents of the bride who would then in turn of the bride choose to accept the man would return the same type of gifts to the groom's family. Although it was rare in certain circumstances parents did arrange a marriage if their daughter didn't have suitors and regardless of how the girl felt in these circumstances she was forced into marriage.

4.31 Evidence for conflict of interest over who marries who:

While there may have been rare occurrences of conflict over partners, more commonly there was no outward display of such conflict as public displays of jealousy was met with ridicule from his joking relatives (3, pg. 46).

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

Unavailable

4.15 Outgroup vs. ingroup cause of violent death:

Unavailable

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

Unavailable

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

Nearby groups included the Mandan and Crow, with whom the Hidatsa were allied, and the Dakota, Cheyenne, Assiniboine, and Arikara, all of whom the Hidatsa counted as enemies (2).

4.18 Cannibalism?

Although the Hidatsa frequently mutilated the bodies of their slain enemies, they claim vehemently to never have partaken in cannibalism (4, pg. 277).

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

In the latter part of the 18th century the Hidatsa were known to live in settlements ranging from 20 to 128 lodges, with the significant gap depending on which prong of the Hidatsa being viewed. However, following the small pox epidemics in the 19th century one would expect that these numbers to have decreased significantly, it is also noteworthy that the Hidatsa lived in close proximity to the Mandan and often intermingled, possibly populating these numbers (4, pg. 11).

5.2 Mobility pattern: (seasonality):

The Hidatsa traditionally followed a well-marked annual calendar. In April and May sunflowers and corn were planted. The rest of the summer was by far the busiest of the year in terms of horticulture, hunting, ceremonial life and war. In July and August the entire village engaged in a large buffalo hunt. The villagers returned after three to four weeks and harvested their crops. Around mid-November the Hidatsa moved into winter camps, usually only a few miles away from their summer camps. In late February or early March the winter camps broke up and the groups gathered into their summer camp (7, pg. 332-333).

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

“Prior to about 1797, the Hidatsa villages were politically independent, with each village containing a village council of chiefs made up of influential high-ranking men. These were achieved status positions. Each Village also contained an age grade called the Black Mouths, who served as camp police, administered council decisions, and policed bison hunts. After 1797, the Hidatsa villages formed an overarching tribal council composed of the most distinguished warriors of the three subgroups. This council acted as a common cause structure in areas of diplomacy and warfare” (2)

5.4 Post marital residence:

“Post marital residence was theoretically matrilineal, but depopulation during the historic period resulted in multi-local residence as households attempted to widen their Strategies for incorporating male and female residents” (2).

5.5 Territoriality? (defined boundaries, active defense):

Unknown

5.6 Social interaction divisions? (age and sex):

Unknown

5.7 Special friendships/joking relationships:

In terms of joking relationships, the Hidatsa are again similar to the Crow in that individuals whose father's belonged to the same clan were considered joking relatives (maku'tsatsi). This relationship extended unrestricted criticism for tribal infractions, therefore when an individual broke a tribal custom it was not the role of his fellow clansmen's to criticize him but his joking relatives. Joking relatives addressed each other as brother or sister respectively (3, pg. 42-43).

5.8 Village and house organization:

Unknown

5.9 Specialized village structures (men's' houses):

Unknown

5.10 Sleep in hammocks or on ground or elsewhere?

Traditionally, the Hidatsa fashioned platform beds out of tree limbs covered and secured with hides, and partitioned off, with other hides to form a modern styled private sleeping quarter (6, pg. 44).

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

“Hidatsa society was divided into eight exogamous matrilineal clans. Within each village these clans functioned as corporate groups that controlled land, arranged marriages, sponsored ceremonies and ritual feasts, and generally served to integrate the population. Clans were aggregated into two moieties. The depopulation, the inter-marriage with other tribes and with whites as well as the forced acculturation resulted in the breakdown of the clan system” (2)

5.12 Trade:

“In pre-contact times the Hidatsa carried on an important trade with nomadic tribes, exchanging maize and other garden produce for dried meat and leather products. Historic trade in horses and European technology such as firearms, iron hoes, metal arrow points, and beads was superimposed onto this pre-contact intertribal trade system. Hidatsa villages served as trading centers where numerous tribes would come to exchange goods. The trade in horses was especially lucrative as the Hidatsa amassed short-term surpluses in horses, which served as capital for barter” (2).

5.13 Indications of social hierarchies?

Again like their close allies the Mandan, the Hidatsa traditional leadership was vested in a hierarchy of scared bundle owners and/or priests who constituted a group of head man whose numbers depended on the status of the various bundles.

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Unknown, but RCR appears to have permeated all aspects of Hidatsa society.

6.1 Specialization (shamans and medicine):

“Traditional Hidatsa medicine was a blend of practical knowledge in treating ailments and injuries like frostbite, wounds, snow blindness, and broken bones and Supernatural intervention through shamanistic healing. Hidatsa doctors were paid for their skills and the healing process was accompanied by sacred songs, symbolic healing, and sweat baths” (2)

6.2 Stimulants:

Unknown

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

Unknown

6.4 Other rituals:

Unknown

6.5 Myths (Creation):

The Hidatsa have a First Creator and underground creation myth. According to tribal lore the earth was created by First Creator and Lone Man who competed with each other to see who could make the best place to live. On the east side of the Missouri River Lone Man created the open rolling plains and on the west First Creator created the rugged badlands. While these acts were taking place by the respective figures the Hidatsa believe that they were living within the earth, where they climbed to the surface via a vine and wandered until they reached central North Dakota. According to legend they lived in a densely wooded area southeast of Fargo before migrating to Devils Lake in Northern North Dakota where they encountered other Hidatsa, who together continued to move until they reached the Missouri River settling near the Knife, Heart, and Cannonball tributaries inhabited by the Mandan's (6, pg. 25-26).

6.6 Cultural material (art, music, games):

“Certain games were restricted to men, women, and children—other games were not. When adults played games they were likely to bet heavily; gambling on games of chance, guessing, and skill was noted by most travelers who went among the tribes. Gambling was an annoyance to missionaries and government agents. Most games were played only at fixed seasons. This was because of weather conditions or the mythical associations of the games” (12)

6.7 Sex differences in RCR:

“Religious and medical practitioners were those men and women who held special medicine bundles and associated songs and rites. Many of these bundles dealt with specialties such as buffalo calling, healing of wounds, or child birth. "Priests" were those influential older men who held the important clan and tribal bundles, which gave them control of major mythological and ceremonial knowledge, they were charged with maintaining harmony between the tribe and the array of supernatural forces and spirits” (2).

6.8 Missionary effect:

Unclear

6.9 RCR revival:

No evidence for an RCR revival such as those experienced by other Siouan tribes with the acceptance of the Ghost Dance.

6.10 Death and afterlife beliefs:

The Hidatsa thought that life in the afterworld was much like life on earth, and a dying person was often given messages to take to those who had already died. However, there were considerable differences in opinions as to the details of arriving in the afterworld. Many believed that the dead rejoined the spirit people by crossing a narrow bridge over a river, those useful to their people crossed with ease while those who were not fall off and were swept away. Others, however, believed that those descended from any of the 13 couples mentioned in the Sacred Arrows myth would rejoin the spirits in the sky (7, pg. 340).

6.11 Taboo of naming dead people?

Unlikely, as children often took the names of deceased prominent individuals

6.12 Is there teknonymy?

Traditionally the Hidatsa, like their close allies the Crow, used the practice of teknonymy when referring to spouses, however, it is left to be determined if this is Siouan custom or developed independently in these tribes (3, pg. 92).

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

“Traditionally, the Hidatsa believed in a pervasive supernatural force that existed in all animate and inanimate objects. Through vision experiences, fasting, and self-torture, this power could be harnessed by individuals. Personal and tribal medicine bundles were the repositories and symbolic expressions of the Hidatsa spiritual world. This power could be used for good or evil, and successful hunting, war exploits, and healing were defined in terms of strong medicine or power. The Hidatsa supernatural world consisted of a vast array of human personifications, spirits, game keepers, and inanimate forces. Three important culture heroes in Hidatsa origin traditions are Charred Body (founder of the Awatixa Hidatsa), First Creator, and Only Man (both of whom created the earth in Awaxawi tradition). The Awatixa are believed to have descended from the sky, led by Charred Body, whereas the Awaxawi are believed to have emerged from the underground after the earth was created” (2)

7. Adornment

7.1 Body paint:

Unknown

7.2 Piercings:

Unknown

7.3 Haircut:

Both men and women upon reaching 16 and 12 years of age respectively began parting their hair down the middle of their scalp and braid both sides allowing it to flow over their shoulders. Prior to reaching the age where they were allowed to done adult hairstyles hair was closely cropped, followed by them wearing it in a single braid (10, pg. 220-221).

7.4 Scarification:

No recorded record of scarification, however, historically both men and women underwent tattooing. Women had the lower part of their face and neck decorated and men had the right side of the body from the shoulder to finger tips. In preparation for the tattooing a man would seclude himself, seeking a vision while fasting for four days. The dye was derived from kinnikinnick bark (10, pg. 224).

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

Unknown

7.6 Ceremonial/Ritual adornment:

Unknown

7.7 Sex differences in adornment:

Unknown

7.8 Missionary effect:

Unknown

7.9 Cultural revival in adornment:

Unknown

8. Kinship systems

8.1 Sibling classification system:

Siblings were distinguished according to age and sex, while parallel cousins are treated as sibling. A female uses the term itaru and a male uses the term iuku for an older brother; both employ isuku to designate a younger brother. A female employs the term iru for an older sister and itaku for a younger sister; the children of sisters are designated as sons and daughters. A male designates older sisters as itawiu and younger sisters as itakisu, their female lineal descendants likewise being classified as older and younger sisters depending on age (4, pg. 81).

8.2 Sororate, levirate:

Levirate while regarded as perfectly proper, like most things in Hidatsa society became fodder for joking relatives, who would chastise the man by saying “*you are like a bad looking ma, you are keeping your brother’s wife, you could not get a woman otherwise*” (3, pg. 47).

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

None

9. Other interesting cultural features (list them):

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