

Kanza Questionnaire

1. Description

1.1 Name of society, language, and language family: Kanza (Kaw, Kansa, Kaza, Kosa, Kanze, Konze, 'People of the South Wind'), Kansa - Dhegiha branch of the Southern Siouan language family.

1.2 ISO code (3 letter code from ethnologue.com): 639

1.3 Location (latitude/longitude): The Kanza traditional territory at the height of their prosperity by the mid-18th century encompassed most of northern and eastern present-day Kansas, along with parts of western Missouri, small portions of Iowa and Nebraska, and their semi-annual buffalo hunts took them as far west as Colorado (1, pg. 9). Today, the Kaw nation is headquartered in Kaw City in eastern Kay County in north-central Oklahoma on a 100,137-acre site for which they were forced to pay the Osages from the sale of their Kansas lands (2, pg. 165). Latitude 36.7603 and longitude -96.8334.

1.4 Brief history: Oral history recounts that all five Dhegiha tribes at one point in time lived together as one people. Linguists James Springer and Stanley Witkowski suggest that the Proto-Dhegiha broke away from the precursor of the Chiwere-Winnebago language somewhere around 1000AD, and that by 1300AD the Dhegiha tribes began to separate as well (2, pg. 166). Also around this time the Dhegiha tribes migrated west to the mouth of the Ohio River due to pressures from their more powerful Algonquin neighbors, the search for buffalo herds and better sources of food (1, pg. 9). The Dhegiha (minus the Quapaws) traveled upriver along the Mississippi River to its intersection with the Missouri River. Here the Kanza and Osages separated from the parent tribe, and continued along the Osage River further westward to roughly present-day Kansas City (2, pg. 167). The Osage eventually left to occupy the Ozark country to the south west, and by the mid-18th century the Kanza had dominated the northern and eastern regions of present-day Kansas along with the Kansas River Valley to the west (5). Undoubtedly Father Jacques Marquette and Louis Joliet were the first to locate the Kanza in 1673, but no contact was made until a decade later with French traders in northeastern Kansas (6, pg. 6). During the 1720s Etienne Venyard de Bourgmont led a French delegation from New Orleans seeking to trade with the Spaniards in Santa Fe as well as with intervening tribes along the way. Bourgmont found the main Kansa village just above Independence Creek and initiated peaceful relations. Around 1740 the French returned to erect Fort de Cavagnial near the mouth of Salt Creek, and the Kansa moved their village in 1752 to the intersection of the Kansas and Missouri Rivers for easier trade. Kansa made their first peace agreement with the United States in 1815, and ceded roughly 2 million acres of land in a 1825 treaty; a separate agreement granted a roadway across tribal territory that eventually became the Santa Fe Trail (2, pg.167). From 1825 to 1859 Kansa land shrank from 20,000,000 acres to 2,000,000 acres to 256,000 and finally 80,000 acres via a series of one-sided treaties with the United States government. In 1872 the government forcibly moved the Kansa to a 100,137 acre site in Kay County, Oklahoma where they are today with the other remaining Dhegiha speaking peoples (2, pg.10).

1.5 Influence of missionaries/schools/governments/powerful neighbors: Years of missionary work yielded little results, few if any converts could be reported (6, pg. 137).

1.6 Ecology: The constant increase in competition with other tribes for buffalo along with the changes brought with the white traders and farmers, heavily dictated the eating habits of the Kansa. The Kansa would embark on two seasonal buffalo hunts every year which was a happy and meaningful experience even after the buffalo population dwindled. The Kansa were casual

horticulturalist Seasonal crops such as beans, pumpkins, prairie potatoes, melon, and especially corn were principal crops cultivated by the Kansa women in cleared river bottoms (6, pg. 38).

1.7 Population size, mean village size, home range size, density: The Kansa are considered to be a smaller tribe, the first population size was reported to be around 1,500 in 1702 and stayed fairly consistent through 1806 when the numbers reached 1,565 (6, pg. 27). The next three generations saw a notably sharp decline in population with numbers plummeting to a mere 533 by 1873. Food shortages and unsanitary conditions reduced the population again to 194 in 1889. Finally, the remaining Kansa began to make economic and social adjustments which initiated a very gradual population growth (3, pg. 1051). The Kansa now have 3,237 registered tribal members, although no pure blooded Kaw exist today (5). The Kaw lived in Home range size pre-contact was 20,000,000 acres (1, pg. 9).

2. Economy

2.1 Main carbohydrate staple(s): Maize

2.2 Main protein-lipid sources: The primary protein-lipid source for the Kansa was dominated by the buffalo in which every part of the body was utilized to some purpose. Fish, fowl, venison, and dog were also important elements of their diet (6, pg. 39).

2.3 Weapons: Bow and arrow, blowguns?: Warriors were variously armed with lances, traditional bow and arrows, and later (naked) swords hung from the waist (6, pg. 28).

2.4 Food storage: Because the Kansa readily shared their food with any relatively friendly tribe or traveler, curing and accumulating surplus was not necessarily motivated by the anticipation of hard months ahead. Corn was occasionally dried and wrapped in skins to be stored in underground caches (6, pg. 38). Preservation techniques for buffalo involved cutting the meat into long, thin strips, which were then plaited and dried on scaffolds or by wrapping the meat around poles driven into the ground. Later the meat was cured with salt (6, pg. 39).

2.5 Sexual division of production: The men hunted, the women tended garden plots and performed the majority of the manual labor around the village (6, pg. 29).

2.6 Land tenure: Traditional tribal land was collectively shared by the whole tribe and any Kaw was allowed to use its resources. In 1825 land grants were first allotted to twenty-three half-blood Kansa, creating animosity among the warriors and chiefs. In 1846 a new treaty with the United States ceded most of the reservation in the Kansas River Valley and by 1859 the Kaw retained only 80,000 acres near the Neosho River. The United States relocated nearly 100,000 eastern Indians onto Kaw and Osage lands in Kansas. The Kansa finally sold the remainder of their land and bought 100,137 acres from the Osages (2, pg. 169).

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns: Food sharing patterns were decided by the fifteen/sixteen gentes. for example; the Earth People were not allowed to eat roasted maize until everyone else had finished, the Buffalo People could not eat buffalo meat during a hunt until everyone else had finished, while the Ghost People held the responsibility of accepting a horse from the relatives of a deceased that was subsequently used to pay for a feast, at which they ate first (6, pg. 31).

2.9 Food taboos:

2.10 Canoes/watercraft? No

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): When parents were ready for their daughter to marry, girls as young as twelve to fourteen were ornately dressed and paraded through the village by her mother. If the girl was not yet of mature age, she became apart of the groom's family until she was old enough (6, pg. 32).

4.6 Proportion of marriages ending in divorce: Divorce was relatively uncomplicated, the couple usually reached a mutual agreement with no outside interference or council. if this was not possible, the husband returned to his parents lodge, and the wife's family would send a female envoy to attempt to reconcile. If this fails, nothing more is done and both the husband and wife are free to remarry (6, pg. 33).

4.7 Percent marriages polygynous, percent males married polygynously: The younger sisters of a married daughter may also become wives to the husband at his apparent discretion when they reach the proper age. Few instances of polygamy existed beyond the two immediate families (6, pg. 32).

4.8 Bride purchase (price), bride service, dowry?: Both families exchange gifts back and forth several times before the bride is lead through the village to her soon-to-be husband's lodge. The husband's family sends her back to her family with more gifts and horses before the closing feast (6, pg. 32).

4.9 Inheritance patterns: The customary pattern for inheritance was patrilineal with a few exceptions (6, pg. 29).

4.10 Parent-offspring interactions and conflict: Kansa girls were trained to work hard at an early age, (10-12 year old girls sometimes carried hundred-pound loads up to three leagues at a time). Boys however, were encouraged to be willfully stubborn because it was considered an important trait for a brave hunter and warrior by the parents (6, pg. 35). For both genders, the relationship between parents and their children are strong and affectionate; even after they've left to establish their own lodge. Severe forms of discipline were frowned upon, especially for boys since this might header the development of a strong character (6, pg. 36).

4.11 Homosexual activities, social attitudes towards homosexuals: Homosexuality was an accepted practice among the Kaw, (and other Dhegiha peoples) although its occurrence in the tribe is not known (6, pg. 32).

4.12 Pattern of exogamy (endogamy): The prevailing custom dictated that no man could take a wife from his side of the gens. Although chiefs had little to no power to enforce this custom, the powerful sense of family identity (along with the possible threat of social ostracism) regulated the behavior to such an extent that outside authority was generally unnecessary. Marriages were typically within the tribe prior to 1800, (6, pg. 30).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? Paternity is not partible, no second father is 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)? No

4.16 Occurrence of sexual coercion, rape:

4.17 Preferential category for spouse (e.g., cross cousin): A man could not take a wife from the his side of the gens. In addition to this, marriage between kin was also forbidden regardless of how distant the relation (6, pg. 30).

4.18 Do females enjoy sexual freedoms?: Chastity among unmarried females was intensely guarded by the mother. Having sex before marriage renders a woman as an unacceptable bride to any chief, warrior, or outstanding hunter, its occurrence was therefore relatively rare (6, pg. 33).

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: Childbirth was an entirely uneventful event for the Kansa family, including the mother (6, pg. 35). No evidence for couvades.

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): No

4.24 Kin avoidance and respect?: No evidence for a kin avoidance pattern, head chiefs were elected based on respect for wisdom and bravery (6, pg. 49).

4.25 Joking relationships?: The Kansa developed a sense of humor out of their tribulations which allowed them to laugh at themselves and the short-comings of men (4, pg. 6).

4.26 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Kansa society was organized patriarchally, with a remarkably strong sense of family identity (6, pg. 29).

4.27 Incest avoidance rules: No man could marry any kinswoman, regardless of how remote the relationship (6, pg. 30).

4.28 Is there a formal marriage ceremony?: Because of the emphasis on family, the institution of marriage was fairly elaborate for the Kaw. The father of a prospective groom gives a feast for a few older men to inform them of the marriage plan. They then visit the potential bride who feigns her unwillingness to accept the proposal. After repeated visits and an exchange of presents between the two families, the parents of the bride dress her in the finest clothing and lead her through the village on a horse forwarded by an official crier announcing the upcoming marriage. The groom's parents then strip the bride and dress her again in the finest clothes available, and send her back to her parents with more gifts and horses. The ceremony is concluded with a feast for the whole tribe at the brides lodge. During the feast it was customary for the father of the bride to direct a ranting speech at his now son-in-law, complaining about his assuming command of his lodge and ownership of his pelts. Both parents are now entirely subservient to their new son-in-law (6, pgs. 31-32).

4.29 In what way(s) does one get a name, change their name, and obtain another name?: As a result of the extended interplay between clan and gentile organization, male and female kin names served to commemorate and perpetuate family relationships and the relationships which involve the whole tribe (6, pg. 30). Individual titles were given at birth on a rotation basis with a meaningful reference to the object(s) in the particular gens sacred bundle. Additional names based on an accomplishment in battle or some other act of particular bravery could be added, but was not mandatory (6, pg. 31).

4.30 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): The Kansa were occasionally involved in intertribal marriages prior to 1800 with

the Otoes and Missourias; however this was not a common practice until after a peace settlement in 1806 when the Kansa began to intermarry with the Osages in large numbers. Kansa chiefs and warriors would also offer their daughters to French fur traders (6, pg. 34).

4.31 Are marriages arranged? Who arranges (e.g., parents, close kin)? Parents negotiate marriages for their children (6, pg. 31).

4.32 Evidence for conflict of interest over who marries who: Because marriages are arranged by the parents with little to no say from the prospective bride and groom, there was no evidence for conflict over spouses (6, pg. 33).

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Out-group vs in-group cause of violent death: A notable amount of chronic dissension within the Kaw Nation started in 1825 by twenty-three Kansa half-bloods who received certain tribal land grants, which caused such animosity between rival warriors and younger chiefs that by 1827 White Plume (an older head chief) whipped many into submission and sought support for the local government officials in St. Louis (6, pg. 34-35).

4.16 Reported causes of in-group and out-group killing: After contact, an almost uninterrupted migration from region to region resulted with constant warfare with other tribes such as the Sacs and Foxes, Omahas, Osages, Iowas, Otoes, Pawnees, and Cheyennes in which many Kansas were killed at a young age. Raids to capture horses and captives were common, and in some instances necessary to prove male maturity and achieve economic status in the Kansa society. (6, pg. 27). The death of a warrior or prominent member of the tribe often prompted a raid on a tribal enemy to place the Kansa - opposed to the enemy tribe - on an equal footing with the Great Spirit (6, pg. 49).

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

4.18 Cannibalism? Hearts removed from slain enemies were sometimes sacrificed to the four winds (6, pg. 47), but no evidence suggests cannibalism.

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: Kanza lived in a series of permanent villages (which was moved periodically) in between the winter and summer buffalo hunts (2, pg. 167). However during the 1830s many families fled to the buffalo plains to flee diseases such as smallpox and cholera (6, pg. 26).

5.2 Mobility pattern: (seasonality): During the winter months the Kanza left their villages and scattered to the plains to hunt deer, buffalo, and trap other fur-bearing animals (2, pg. 168).

5.3 Political system: (chiefs, clans etc, wealth or status classes): The traditional political arrangement of the Kaw Nation was centered around a number of separate villages held together by a fairly loose form of political confederation. Although a particularly brave or capable leader may hold the position of the principal chief over all the villages for a limited time, the more common practice was to have a head chief at each of the separate villages. Chiefs were sometimes elected by a "common council", however wisdom, bravery, and distinguished acts were considered heavily important factors (6, pg. 50).

5.4 Post marital residence: The husband moves into the lodge the wife's family resides in and assumes control of the family (6, pg. 32). A new couple would sometimes establish their own lodge separate from both sets of parents (6, pg. 36).

5.5 Territoriality? (defined boundaries, active defense): The Kaw were know as fierce warriors

and maintained control of their territory against both the white man and larger alien tribes. However this status changed drastically with the western expansion following the Louisiana Purchase (1, pg. 9).

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships: Because of the hardships the Kanza were forced to endure, the Kaw learned to speak lightly of trials and turmoils and developed a somewhat morbid sense of humor which enabled them to laugh at themselves and the short-comings of men (4, pg. 6).

5.8 Village and house organization: Kanzas resided in villages along watercourses. In the village Blue Earth (c. 1780-1845) they lived in earth lodges. Roughly six foot timber shafts were driven into the ground in a circle with diameters ranging from thirty to sixty feet. Attached to the ends of the timber were pole raters; which joined in the middle of the circle, leaving a small opening for smoke. Another observer of the same located noted at least 128 lodges and were more rectangular in shape. Typically 60 feet long and twenty-five feet wide. Along the interior walls were wooden platforms roughly two feet off the ground where skins, food, weapons, and other personal items belonging to the three to five families living there were kept (6, pg. 37). They also were known to live in circular structures covered with bark, matting and reeds. While on the prairie, tepees were used (2, pg. 168). The Kansa villages were kept generally clean and neat, although the formation of the lodges themselves may be haphazard (6, pg. 38).

5.9 Specialized village structures (mens' houses): Lodges varied in size and shape, in 1819 it was noted that the chief's was the largest (5).

5.10 Sleep in hammocks or on ground or elsewhere?: Raised bunks were built against the wall between the outer posts, which were padded with buffalo robes and mats. Medicine bundles were sometimes attached to the mats (5).

5.11 Social organization, clans, moieties, lineages, etc: Villages were divided into two principle moieties called 'Keepers of the Pipe', and 'the Wind People'(2, pg. 167). These moieties were in turn divided into seven or eight gentes which were further divided into family units. Attached to each gentes were specific ceremonial responsibilities and exclusive rites deemed a matter of sacred privilege or taboo.

5.12 Trade: The Kanza moved their village in 1752 to the intersection of the Missouri and Kansas Rivers to allow greater ease in trade, which opened a highway for French trade with Santa Fe as well as the other intervening tribes along the way. The Kaw established a long-lasting relationship with the French. (2, pg. 167-168). Accepting the daughter of a chief was considered a prerequisite for trade negotiations for Kansa furs (6, pg. 34).

5.13 Indications of social hierarchies? Head chiefs of villages enjoyed a larger lodge, Kansa society was organized by two moieties, which were divided into seven or eight gentes comprised of family units. Some captives were kept and sold as slaves (6, pg. 30).

6. Ritual/Ceremony/Religion (RCR)

6.1 Time allocation to RCR:

6.2 Specialization (shamans and medicine):

6.3 Stimulants: Each gens possessed its own particular sacred bundle along with an exclusive origin myth (2, pg 167). Special qualities were also assigned to particular objects such as war pipes, clam shells, white horses, and various roots used by tribal shamans (6, pg. 47). A salt spring located near the fork of the Soloman River held a particular amount of religious

importance for the Kansa. Named 'Nepaholla ("Water on the Hill"), the spring has a 170 feet circumference at the base, thirty feet in height, and a fifty-five foot wide pool. The bubbling fountain in the middle of the pool was known as Ne Woh Kon daga meaning "spirit Water". The Kansa visited the pool frequently and often threw valuable "conjuring charms" into the water to placate or invoke the power of Waucondah (Great Spirit) (6, pg. 47).

6.4 Passage rituals (birth, death, puberty, seasonal): To achieve manhood, young men were expected to embark on a vision quest. About the age of twelve or thirteen, the boy would seek a solitary spot to remain without food or water for at least four days. Via introspection, wailing and occasionally self-infliction the young man invokes the spirits; any dreams were thought to depict the future and bestow war powers. Animals and the supernatural that appeared were expected to recur in later dreams and were painted on war shields and tipis (6, pg. 36). In some cases young men engaged in raids to seize captives and horses to prove their manhood and maturity (6, pg. 27). Women were the ones largely responsible for the preparation of a corpse for burial, especially females members of the deceased's gens. After the face is painted and the body is covered with bark and a buffalo rope, a old man often talks to the body giving directions to the world of the dead. Afterwards the body is placed in a shallow grave usually on a bluff or hill near the village. Some evidence suggests the body was placed horizontally with the head facing the life-giving east; while other reports tell of the corpse placed in a seated position facing west, with their arms crossed. Either way, the person's garments, weapons, utensils, pipe, and a supply of corn, beans, and dried buffalo meat were buried with the individual (6, pg. 48). A widow fasted, scarified her hands and face, covered herself in clay, and neglected her dressing habits for a year before marrying her deceased husband's oldest brother. If a wife dies, the husband is expected to undergo a long period of mourning of up to eighteen months; fasting from sunrise to sunset, scarifying his body, wailing and rubbing mud on his face. Mourners, hired or immediate relatives, were required to visit the grave for no less than two weeks, during which they fasted and did not communicate (6, pg. 49).

6.5 Other rituals: The Kansas performed at least seventeen different dances, some of which were reserved for just women and others for men. Family, thanksgiving, medicine, track-finding, hide, calumet, war, and death dances were extremely popular. One of the more notable was the Dog Dance; performed around the time visitors were going to sleep, a group of armed, screaming warriors would rush into the guest lodge entirely unannounced while beating on drums and shaking rattles (6, pg. 45). The leader of the dance strikes a pose after several songs, and the warriors proceed to dance in a circle for hours until the dancers are exhausted until finally with yells and screams, they would depart as quickly as they came (6, pg. 46).

6.6 Myths (Creation): The most popular Kaw creation story is that the Kanza people lived on a small, overpopulated island created before the rise of the earth. Mothers pleading for more room for their unborn children, asked Wacondah (the Great Spirit) for more living space. Beavers, muskrats and turtles enlarged the island from the floor of the surrounding waters and, "the entire circle of the world was filled with life and beauty"(1, pg 9).

6.7 Cultural material (art, music, games): Gambling was a popular diversion from troubled times. Other forms of entertainment included displays of physical prowess such as leaping, racing, and wrestling. Warriors often spent long hours decorating garments or tipi skins, and aesthetically modifying weapons and badges. Apparently some groups spent spare time begging at a Fort Leavenworth in 1833 for amusement. Kansa girls played with dolls and playhouses, while boys practiced archery, running, lance throwing, and hunting (6, pg. 44). Music was an important aspect of Kansa culture and held great importance during the

performance of various dances. Rhythm was a dominant feature, although no precise metrical pattern was fully developed. Songs were simple chants, accompanied by wooden-frame drums, deer's-foot rattles, and flutes were intended to tell a story of a significant historical event, which were often composed during the performance (6, pg. 45).

6.8 Sex differences in RCR:

6.9 Missionary effect: Although the pervading influence of white culture (especially during the 19th century) caused much confusion and brought about more eclectic concepts of the spirits, the majority of European missionary efforts were not successful (6, pg. 47).

6.10 RCR revival: The Kaw language is being revived via lessons beginning in elementary school and includes weekly conversation lessons for children as well as adults (5). The site of the last Kaw village in Kansas has been put on the National register of Historic Places and is being restored as Allegawaho Memorial Heritage Park. Plans for the park include the stabilization and preservation of existing ruins, setting up interpretative signs and audio posts, establishing two miles of walking trails, and eventually a visitor center (5).

6.11 Death and afterlife beliefs: Other than references to the "hereafter" or the "good path" and allusions to reanimation, the deceased's journey in the afterlife was never clearly articulated. The spirits of the dead were expected to return to a succession of earthly habitations in 'spirit villages' believed to be located at or near sites of previous villages, which extends back in time and place to the villages of the Kansa ancestors (6, pg. 48).

6.12 Taboo of naming dead people?: No

6.13 Is there teknonymy?: No

6.14 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): The information regarding the indigenous religious beliefs and practices of the Kaw are relatively sketchy, due to their reluctance to discuss their beliefs with people outside their community. However it is highly probable that they were more theistic than pantheistic, more polytheistic than monotheistic, and was practiced under terms of obtainment rather than worship (6, pg. 46). The Kansa *waucondahs*, or mysterious spirits, existed throughout the universe (for example in the sun, light, darkness, heat, cold, seasons, thunder, rivers, woods, plains, islands, hunting, and the "underworld") and varied in power and rank. Any reference to the Great Spirit are obscure at best, with claims denying anyone ever having seen, known, or entirely understood the Master of Life. For the Kansa, Waucondah was more of a quality than a definite entity. For instance thunder was considered Waucondah, opposed to being *a waucondah* or *the* Waucondah (6, pg. 46).

7. Adornment

7.1 Body paint: Men and women both tattooed the body (5). A corpse's face is painted in preparation for burial (6, pg. 47).

7.2 Piercings: Shells, beads, or metal ornaments were attached to the rim of the ear (5).

7.3 Haircut: Men plucked their arms, chins, eyebrows, and most of the head, leaving only the scalp lock uncut for the scalping honor of an enemy warrior (6, pg. 28). The edge of the lock was sometimes dyed with vermilion. Long slender hair pipes were common. Women wore their hair long in braids or parted down the middle, the part was occasionally dyed with vermilion as well (5).

7.4 Scarification: After the death of a husband, the widow scarified her face and hands; after a wife dies, the husband scarifies his body (6, pg. 48).

7.5 Adornment (beads, feathers, lip plates, etc.): Shells, beads, and tin ornaments were

attached to a slit in the outer cartilage of the ears, men sometimes put an eagle feather in their hair (5). An important chief might attach a deer tail at the base of the hair (6, pg. 28).

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: Men wore a blue or red breechcloth with a girdle, deer skin leggings, moccasins with no ornamentation, and a blanket over the torso which was discarded in hot weather. Some warriors wore a collar of bear claws or metal buttons around the neck or attached to the leggings (6, pg. 28). Women wore moccasins, red or blue knee-length leggings, a skirt and belt, and a blanket over one shoulder which was often discarded(5).

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate: A type of sororal polygyny was sometimes practiced; the younger sisters of a married daughter may also become wives to the husband, at his apparent discretion, when they reach the proper age (6, pg. 32). After the death of a husband, the wife would go into a year-long mourning period and, without ceremony, became the wife of her deceased husband's oldest brother. If there was no brother to marry, the widow was free to marry who she wanted (6, pg. 48).

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

9. Other interesting cultural features (list them):

9.1 The Kaw claim to have undergone more changes in spelling of their tribal name than any other tribe west of the Mississippi River (2, pg. 165).

9.2 More than 125 different spellings of their tribal name discovered in 1907 (6, pg. 7).

9.3

Numbered references

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