

1. Description

1.1 Name of society, language, and language family: Shoshone, Shoshone language, and the Uto Aztecan

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

1.3 Location (latitude/longitude): Great Basin area including, most of Nevada, and parts of Utah, Oregon, Idaho, and California. Also parts of Wyoming.

1.4 Brief history: The Shoshone are believed to come up from the southwest and settle into the Great Basin. It is here they settled into 3 different groups, The Eastern, Western, and Northern Shoshone. They settled in either hunting or gathering. It wasn't until 1804 that they built any relations with white people with the arrival of Lewis and Clark. It was Sacajawea that led them west and was instrumental to their success.

1.5 Influence of missionaries/schools/governments/powerful neighbors: It was the hunting of buffalo and the competition that this caused with Blackfoot and Arapaho Indians that caused the Eastern Shoshone to settle in Wyoming. The American Government on January 29th 1863 attacked a Shoshone village and massacred 350 – 500 Indians. This would come to be called the Bear River massacre. It was after this the treaties started to be signed and most of the Shoshone Indians moved to reservations that the US government had arranged for them.

1.6 Ecology:

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

2. Economy

2.1 Main carbohydrate staple(s): Pine nuts, berries, roots

2.2 Main protein-lipid sources: Depending on area of the great basin, if near a water source they fished, salmon and trout, if Buffalo could be hunted then that is what they ate, and other areas antelope.

2.3 Weapons: Bow and arrow, blowguns?: Bow and Arrow

2.4 Food storage: During the harvest if they picked more than they could carry back then they dug grass lined holes covered with stones and brush and before winter months came and gathered them up.

2.5 Sexual division of production: Most of the time the Men hunted and the Women Gathered. But since the gathering was looked at as such an importance the women were looked at as equals to men.

2.6 Land tenure: All shared no ownership.

2.7 Ceramics: Could make pottery but preferred weaving baskets since they were usually on the move they were lighter to carry, and more efficient the fragile pottery.

2.8 Specified (prescribed or proscribed) sharing patterns: None

2.9 Food taboos: Coyotes due to their spiritual significance and dog because of their usefulness.

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): It was different for each woman, but when it happened they were isolated in a hut for a few days and their mother taught them how to behave like a woman. Afterwards, they were considered ready for marriage.

4.2 Age at first birth (m and f): Really no set age, just when they were married.

4.3 Completed family size (m and f): None

4.4 Inter-birth-interval (f): None

4.5 Age first marriage (m and f): After a woman had started puberty and was taken to the hut for isolation she was ready for marriage.

4.6 Proportion of marriages ending in divorce: Divorce was common and wasn't really frowned upon.

4.7 Percent marriages polygynous, percent males married polygynously: Again I couldn't find a percentage but it was practiced especially if it was beneficial for both families.

4.8 Bride purchase (price), bride service, dowry?: They didn't believe it was bride purchase but more as the groom was giving the parents of the bride for compensation of the work that their daughter performed and he is taking that away.

4.9 Inheritance patterns: None

4.10 Parent-offspring interactions and conflict: Children were expected to share in the burdens of work, but when their obligations were done they were allowed to play. Older Brothers and sisters watched the younger children. The Shoshone didn't believe in physical punishment.

4.11 Homosexual activities, social attitudes towards homosexuals: Couldn't find any mention of this.

4.12 Pattern of exogamy (endogamy): Whenever it proved beneficial for trading goods or hunting to survive winters.

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. Men raised their own children but it was up to the elderly to educate them.

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. Sometimes. Men could carry women away regardless if they were married or not and make them their own.

4.17 Preferential category for spouse (e.g., cross cousin): Someone outside the immediate social group would usually find near tribes to marry to get away from their own social groups.

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? Father

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

4.22 Evidence for couvades: None

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Great hunters, or warriors.

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: None

4.26 Incest avoidance rules: Yes

4.27 Is there a formal marriage ceremony? Nothing major sometimes performed by chief, or if a man and woman are living together they are considered married.

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)? Sometimes. The parents or elder brother or uncle if the parents were deceased.

4.31 Evidence for conflict of interest over who marries who: Sometimes, especially if a man came to ask for a future wedding with the daughter and the parents said no because he has a history of abuse or just cruel.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: Small amount due to plains Indians rarely invaded each others village or fought to the death.

4.15 Outgroup vs ingroup cause of violent death: Mostly outgroup and over hunting grounds.

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? None Reported

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality): Stay put and ride out the winter, spring and summer hunt and gather, and in the fall harvest.

5.3 Political system: (chiefs, clans etc, wealth or status classes): No real set political system, the elders were just treated with respect and looked up to for knowledge.

5.4 Post marital residence: Usually with the wife's band of people, but sometimes with the groom's.

5.5 Territoriality? (defined boundaries, active defense): None really.

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): Tepees and Huts

5.10 Sleep in hammocks or on ground or elsewhere? On ground but usually on top of some sort of fur.

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

5.12 Trade: Metal arrow points from Crow Indians and horses and weapons from white men.

5.13 Indications of social hierarchies?

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR: When work was done usually at the end of the day all would gather around a fire.

6.1 Specialization (shamans and medicine): Shamans, were used for treating illness. If a person was unconscious it was believed that his soul was lost and the shaman would enter a trance to find it. Women Shaman were used as midwives to help with child birth.

6.2 Stimulants: Peyote- The Shoshone believed heavily in the spirit and believed that entering the spirit world was a way to guide themselves or provide luck on the next hunt.

6.3 Passage rituals (birth, death, puberty, seasonal): Puberty – women went to the hut and among the Eastern Shoshone the boys went on a vision quest. The boy would go to a sacred place and pray and sleep in hopes of having a vision of a small object, bird rock, or aspect of nature, sun, wind, or moon, and this object will contain power for him give him protection.

6.4 Other rituals: "Chief" may perform a ritual for visions and power or for health and well being for the community.

6.5 Myths (Creation): Creation: They believe that the creator placed 2 women on the land and that the women asked a coyote to carry a basket for them but to not look inside. The coyote was curious however and looked inside and more than once, and each time the Shoshone people jumped out of the basket.

6.6 Cultural material (art, music, games): Games – gambling, ball race, bone game (hold a bone in your hand and another in your other hand with leather wrapped around it, and teams had to guess which hand held the plain bone). Music was important as well due to they were needed for ceremonies and dancing. The Shoshone loved to dance especially to drums.

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs: When a person died, the Shoshone burned the hut and possessions of the deceased and believed that the tools that helped the deceased in life would help them in death on the journey to the land of the dead.

6.11 Taboo of naming dead people? Yes, they feared the dead and mourned but in due time had to be forgotten.

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) They believed heavily in the spirit since it was a spirit coyote that is the reason for their being. If the tribe is in a conflict they look for visions or signs from the spirits to help guide them among their way.

7. Adornment

7.1 Body paint: Yes

7.2 Piercings: Both sexes pierced their ears.

7.3 Haircut:

7.4 Scarification: No

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

7.6 Ceremonial/Ritual adornment: Yes

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.):

Numbered references

1. Keller, Kristin: *The Shoshone: pine nut harvesters of the great basin*

2. Stout, Mary: *Shoshone*

3. Lowie, Robert: *Indians of the Plains*

4. Moulton, Candy: *Roadside History of Wyoming*

5. www.shoshoneindian.com

6. UXL Encyclopedia of Native American Tribes Volume 2 – Shoshone

7. http://historytogo.utah.gov/people/ethnic_cultures/the_history_of_utahs_american_indians/chapter2.html - role of children and marriage rituals.