

1. Description

1.1 Name of society, language, and language family:

The Crow or Apsaalooke / Absarkoes belonged to the *Siouan, Siouan Proper, Missouri Valley* language family (7).

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

CRO (7)

1.3 Location (latitude/longitude):



1.4 Brief history:

The ancestors of the present day Crow are believed to have come from in tier words “the land of many lakes” probably in the headwaters of the Mississippi or farther north in the Lake Winnepea region. Tribal legend refers to an ancient ancestral tribe that once lived in the woodlands of what is now the state of Wisconsin around 1500 AD. This tribe reportedly migrated westward across the Mississippi, in search of game, eventually settling along the Missouri River in present day North and South Dakota. These pre-Crows are believed to have lived in semi-permanent earth lodges. Approximately four hundred years ago they divided into factions, one group migrating west and eventually claiming most of eastern Montana and northern Wyoming as their homeland and thereafter were known as Crow. At the time of this migration populations were reportedly small at around four hundred but by the mid 1800’s prior to the small pox epidemics numbered over eight thousand (12, pg. 1-4).

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

It appears that missionaries did not have a really large impact upon the Crow until the late 1800’s, when the Crow were pushed onto reservations. The Catholic Church has maintained churches and schools on the reservations since 1886. Numerous other protestant dominations also have/had a prominent presence on reservations, and as such nearly all modern days members practice some form of Christianity (12, pg. 7).

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

As noted above when the ancestors to the present day Crow divided and migrated into Montana and Wyoming their population was believed to be around 400 swelling to eight thousand by the mid 1800's however the small pox epidemics of the 1800's combined with European encroachment reduced that number to around two thousand by 1870. The Crow have struggled to rebuild their numbers, but in the 1992 census their numbers reached seventy five hundred, their largest population since the mid 1800's (12, pg. 12).

2. Economy

2.1 Main carbohydrate staple(s):

The Crow ate a variety of vegetables and other plants gathered by women such as berries, turnips, rhubarb, strawberries, sarvisberries, plums, chokecherries. They also traded with the Hidatsa who provide them with agricultural products like corn, squash, and beans (1, pg. 209-210).

2.2 Main protein-lipid sources:

As is consistent with other plains cultures the Crows main protein lipid source was of course the buffalo, however in its absence or for variety they also ate deer, elk and other big game animals, as well as badgers, skunks, wolves, rabbits along with other like sized animals (1, pg. 210).

2.3 Weapons: Bow and arrow, blowguns?:

Like other plains tribes the Crows main weapon was the bow and arrow. Traditionally the Crow used a sinew backed bow, with red cedar being the preferred wood for crafting the bow; however in its absence elk-horn and hickory were often used as well. The standard length was preferred to be around three feet. The bow string was made from dried sinew with a wrapping around each bow extremity to prevent the string from slipping. The wrist guard was traditionally made of buffalo rawhide. For striking coup they sometimes used a device called *ictaxia hatskite* which translates to long bow, which simply consisted of two long slender sticks wrapped spirally with red and black cloth united at each end with buckskin strings. A shield was also prominent in both fighting and ceremony, taking the form of a traditional plains shield made from dried buffalo hides (1, pg. 222-223).

2.4 Food storage:

The women employed a variety of means for drying fruits which they in turn stored in boxes or in rawhide pouches made for food storage. In terms of meat pemmican was the preferred method of preserving meat as it would keep for months and was accomplished as in other tribes by placing the meat on racks and allowing the sun to dry it (18, pg. 160-162).

2.5 Sexual division of production:

As with other Siouan tribes the Crow had defined sexual division of production. Women were in charge of preparing and drying meat for storage, as well as tanning hides, gathering of various food plants like berries. They also were responsible for the making of clothing and other menial duties. Men on the other hand mainly spent their time hunting or in joining war parties. When not engaged in either of those activities they crafted arrow heads and other weapons and tools (4, pg. 74-84).

2.6 Land tenure:

Historically, land occupied by the Crow was considered communal, thus a modern conception of land tenure did not arise until reservations and the implementation of allotment on said reservations (4, pg. 13).

2.7 Ceramics:

Evidence points suggests that prior to moving to the plains pottery was much more common in ancestral Crow culture, however with their adoption of a nomadic buffalo plains culture their use of pottery and or ceramics was deemphasized with rawhide containers becoming more common (19, pg. 178).

2.8 Specified (prescribed or proscribed) sharing patterns:

Information on inter-clan food sharing patterns could not be located; however, whenever someone visited a lodge the family prepared and offered food to the visitor no matter what time of day or night they arrived. The visitors were not required to eat everything offered or even to eat the food when it was offered, in which case they asked for a container to take the food home in. Along the same lines the hosts were not required to eat simultaneously and if they did they eat separately from the visitors. Furthermore, they did not see anything wrong with the visitor asking for a container for the food (4, pg. 90).

2.9 Food taboos:

Tribal taboos were by no means prominent, and any individual taboos were generally associated on specific visionary instructions. However, occasionally certain food taboos were imposed at times of a vision or when medicine was brought (9, pg. 433).

2.10 Canoes/watercraft?

Lack of information on the subject, however, the fact that prior to settling in Montana and Wyoming the Crow had to cross the Mississippi River, and furthermore their previous homeland was in the Lake Winnepea region which would seem to imply that at some point in their history some form of watercraft would have existed (12, pg. 1-4).

3. Anthropometry

3.1 Mean adult height (m and f):

Male: 173 cm (5, pg. 173)

3.2 Mean adult weight (m and f):

Statistics unavailable

4. Life History, mating, marriage

4.1 Age at menarche (f):

The average age at menarche was approximately 12 years of age (6, pg. 521).

4.2 Age at first birth (m and f):

Statistics unavailable

4.3 Completed family size (m and f):

Statistics unavailable

4.4 Inter-birth-interval (f):

Statistics unavailable

4.5 Age first marriage (m and f):

Ages are unknown; however, it was not unusual for girls to be wed before their first menses (4, pg. 50).

4.6 Proportion of marriages ending in divorce:

No percentages of divorce rates were located; however, divorce was extremely frequent and required no ceremony. Both men and women could divorce a wife for crankiness, caprice, and adultery (4, pg. 55).

4.7 Percent marriages polygynous, percent males married polygynously:

Like divorce rates, no known percentages exist, however, polygyny appears to have been fairly universal, with men having preemptive right to the younger sister. In polygynous marriages if the wives were sisters then the y resided in the same lodge, however, traditionally, when the wives were not related the wives resided in separate lodges (4, pg. 55).

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

Traditionally the accepted way of obtaining a bride was through bride purchase where the groom would present the male relatives, generally the eldest brother, with horses and the mother with meat. Presumably prior to the adoption of the horse other tangible items such as weapons or hides would have taken the place of horses. After a man had purchased a wife he had preemptive right to marry her younger sisters when they came of age if he so choose (2, pg. 304).

4.9 Inheritance patterns:

As previously mentioned since land was communal the questions of its inheritance was mute. On the other hand, sacred objects and ceremonial privileges historically were bequeathed to the eldest son, however, inheritance patterns could often be irregular following neither the paternal of maternal lines, but nonetheless were preferably kept within the close family circle (4, pg. 13-14).

4.10 Parent-offspring interactions and conflict:

Traditionally, like the Sioux the Crow did not actively participate in punishing their children. Instead children were allowed to live a fairly free and easily life of hunting and game playing. However, during early childhood if a child was to cry the tradition was to pour a small amount of water down the child's nose, stopping the crying and upon subsequent crying spells the parents would simply "threaten" the children with water, thus stopping the crying, (4, pg. 34).

4.11 Homosexual activities, social attitudes towards homosexuals:

Attitudes towards homosexuality appear to have been one of slight indifference. While these individuals were responsible for cutting the first log for the sun dance lodge and tended to excel in women's work such as beading, there does not appear to be a quasi-sacred status attached to them, as seen in Cheyenne culture, nor complete ridicule of them as seen in other Siouan tribes. For example, upon being forced onto the reservations, officials attempted to force these individuals to dress in the proper attire for their anatomical sex, but were met with stiff protest from the Crow who stated it was against their nature (4, pg. 48).

4.12 Pattern of exogamy (endogamy):

Traditionally the Crow were arranged in thirteen matrilineal exogamous clans (4, pg. 9).

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

No information found

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

No information found

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

No information found

4.16 Occurrence of sexual coercion, rape

In cases of infidelity, occasionally the offending women would be subjected to gang rape by members of her husband's clan, however, this does not appear to be as common as in Cheyenne society and often depended on the husbands degree of jealousy (4, pg. 55).

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

No information found

4.18 Do females enjoy sexual freedoms?

The Crow traditionally had very defined ideals of feminine purity. While it was common and expected for men to participate in promiscuous intercourse, women were chastised and viewed as outcasts if they exhibited promiscuous behavior, being called "crazy ones" (2, pg. 307-308).

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

Behavior towards extramarital partners varied widely among individuals, nevertheless there is evidence that on occasion when on the warpath and on hostile soil, men would prepare sausage out of buffalo meat, passing it from man to man each claiming that they would bring a horse to so-and-so naming their mistress. These claims were solemn as the luck of the war party depended on the warrior's truthfulness (4, pg. 49).

4.20 If mother dies, whose raises children?

Following from the fact that it times of divorce young kids remained with the mother, and older kids remained with the same sex parent, then one could infer that the children would likely reside with the father in the instance of a mother's death (4, pg. 57).

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

Traditional gender ratios are unavailable.

4.22 Evidence for couvades

No information found

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

No information found

4.24 Kin avoidance and respect?

In terms of kin avoidance traditionally the Crow observed the mother-in-law taboo as well as the father-in-law taboo. Additionally a man would avoid the wife of his wife's brother, and the women in turn would avoid the husband of her husband's sister (3, pg. 65).

4.24 Joking relationships?

Joking relationships existed between a man and his sister-in-laws (both his wife's sister and his brother's wife) and a women held a joking relationship with her brothers-in-law (both her sisters brother and her husband's brother). A joking and teasing relationship also existed among cousins whose fathers are of the clan, where it is reported they constantly joke and tease/insult each other (3, pg. 64-65).

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

The tradition seems to favor patrilineal descent, however as noted earlier this could be irregular with instances of matrilineal decent. With that being said it may be aptly called bilateral with an emphasis on patrilineal tendencies (4, pg. 13-14).

4.26 Incest avoidance rules

In pre-contact times marrying or having sexual relations with a member of your clan was considered extremely taboo and incestuous, and was spoke of as marrying your sister or brother, regardless of how closely related the two individuals may in fact have been. Individuals who participated in the above acts were constantly teased and ridiculed by members of the clan (4, pg. 45-46).

4.27 Is there a formal marriage ceremony?

There does not appear to have been any formal ceremony, evidence suggest that often the act of intercourse implied marriage. For example, as noted above, the Crow had a prescribed system of wife stealing in which, upon releasing the women the man would say something to the effect that I am done marrying you, go away, which gives weight to the idea that intercourse was the true marriage ceremony. Furthermore, it has been stated by Lowie that philandering during gathering activities or other tribal duties between individuals would lead to a permanent attachment without the need for further ceremony (2, pg. 349).

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

Traditionally names were neither distinctive to clan or sex; within a week of birth the father might name the child, more commonly however he would invite an individual of distinction, usually a noted warrior, to name the child. The name was to reflect some experience of the child's godfather and therefore women as well as men could bear names reminiscent of a feat of arms. Women rarely changed their names except in instances where a namesake died, men on the other hand did not change names because of their namesake's death but for instances of incredible feats (4, pg. 42-43).

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

Following from the idea that the Crow viewed members of their own clan to be brothers or sisters regardless of the degree of relatedness and that any sexual behavior between these individuals was considered incestuous and extremely taboo, the evidence would imply that marriage was preferred to be outside of the community (4, pg. 45-46).

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

Taking into account the fact that many women were wed before their first menses there was a certain degree of arrangement in marriages by village elders who could influence a marriage, however, largely there was significant independence in choosing whom to marry which could range from setting an absorbent bride price, to wedding to those who performed a certain task, such as retrieving a slain family member's body (4, pg. 51-52).

4.31 Evidence for conflict of interest over who marries who:

No evidence suggests that there was conflict over who was allowed to marry who, however, between clans there was a prescribed system of wife stealing, in which members of rival clans would steal a wife. Women stolen in this fashion generally were only kept for a short length of time. Traditionally the men who took these women would dismiss them after a matter of days with words such as *"I am done marrying you, go away"*, at which point any man may marry the woman without disgrace, except for the original husband from whose lodge she was stolen (2, pg. 304).

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

Numbers unavailable

4.15 Outgroup vs ingroup cause of violent death:

No information found

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

No information found

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

The Crows' traditional enemies were the Blackfeet and the Sioux and by association the Cheyenne and Arapaho who of course were strong allies of the Sioux. Conversely the Crow closely allied themselves with the Hidatsa and other tribes to which they traded horses (15, pg. 59)

4.18 Cannibalism?

I was unable to find evidence for actual cannibalism occurring by the Crow, however, there are several references to cannibalistic tendencies in the mythology which appear to have taken the form of hunger cannibalism (17, pg. 214).

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

Actual numbers are unknown but as described in further detail below the Crow like other horse cultures migrated between smaller groups in the winter months for subsistence and forge into larger groups during the spring and summer months, optimizing hunting opportunities therefore group size naturally depended upon the seasons (10, pg. 127).

5.2 Mobility pattern: (seasonality):

With the introduction of the horse, the Crow took on the role of nomadic bison hunters and as such followed a mobility pattern similar to other tribes of the so-called horse culture of the plains Indians. Like their neighboring rivals the Sioux and Cheyenne or the Comanche of the Southern plains the Crow became increasingly dependent upon the horse for their subsistence survival and as such were forced to migrate where water and vegetation was plentiful, usually in river bottoms or drainages. During winter months they would break into smaller camps to optimize water and vegetation and reformed in the spring for the summer hunting season (10, pg. 127).

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

In pre-reservation times the Crow appear to have lacked a strong central power, except for at the time of the buffalo hunt and other instances where concerted efforts were needed such as war. Men arose to position of chiefs by distinguishing themselves in times of war by performing four deeds of valor and formed an aristocracy. The four deeds required to be considered a chief were, leading a successful war party, counting coup, taking an enemy's weapon and stealing a horse that was picketed in an enemy's camp. These chiefs were ranked upon the number of times they had successfully accomplished these deeds, with the most successful generally serving as camp-chief and dictating when and where the village moved (8, pg. 228-230).

5.4 Post marital residence:

During the initial stages of wedlock, patrilocal residence was usual, however it was not mandatory and some couples practiced bi-local residence or purely matrilocal residence (4, pg. 57-58).

5.5 Territoriality? (defined boundaries, active defense):

Lacking information

5.6 Social interaction divisions ? (age and sex):

Lacking information

5.7 Special friendships/joking relationships:

Traditionally men who formed friendships as children that persisted through marriage, and joined together in war parties were regarded as *i'rapa'tue* or comrades. Men of such friendships were referred to as father by the others children and engaged in gifts exchange customary between close relatives (8, pg. 212).

5.8 Village and house organization:

Lacking information

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

Like other Siouan tribes a sweat-lodge existed in Crow society. This domed shaped willow lodge was not treated as a form of ablution but rather as an offering to the sun. Therefore individuals would not sweat themselves except ceremonially, or when prompted to by a dream or vision, then only under the guidance of a properly sanctioned tribesman. In the center of the lodge was the pit for the rocks which were previously heated outside for hours before being transferred to the lodge. The participants then covered the lodge with robes to make the inside pitch black, and then the ceremonial leader would pour several cups of water on the rocks instantly creating steam (4, pg. 257).

5.10 Sleep in hammocks or on ground or elsewhere?

Lacking information

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

Historically virtually every man belonged to a club. These clubs were not religious fraternities but rather social and military groups that at the behest of the camp chief would act as a police force. There does not appear to have been exclusiveness, with clubs eager to add to their numbers often accepting volunteers, however, it was not uncommon to join the club of your elder brother or maternal uncle, but this was not required. Traditionally there are believed to have been 9 known clubs the Bulls, Prairie-Foxes, Ravens, Half Shaved Heads, Lumpwoods, Stone Hammers, Muddy Hands, Little Dogs, and Big Dogs. The two most prominent of these were the Foxes and the Lumpwoods who were rivals and often partook in wife stealing (4, pg. 172-173).

5.12 Trade:

As a well-regarded tribe of the horse culture the Crow often acted as a middleman in the horse trade from Plateau Indians like the Shoshone, who they were friendly with, to other tribes such as the Hidatsa and the Mandan. Through this trading network they also traded for weapons and agricultural products. They also became extensively involved in the beaver trade preparing them somewhat for the coming on-slough of Euro-Americans, factoring into their relative peaceful and corporate alliance with the U.S. government, often acting as scouts for the military against their rivals, like the Sioux at Little Big Horn (20, pg. 20).

5.13 Indications of social hierarchies?

Not, in the traditional sense. A form of aristocracy existed among chiefs, dictated by their ranking according to their war honors, however for the overall society no such hierarchy was found (8, pg. 228-230).

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

Time spent unknown.

6.1 Specialization (shamans and medicine):

Shamans, probably more aptly called holy men, appear to have been common in traditional Crow society. The Crow believed that they derived their powers from animals, like bears or inanimate objects. Often time shamans would engage in contest between each other, sometimes amiably, and other times these contests could become ominous as rival shamans sought to harm the other shaman for some transgression, like adultery. Apart from the generalization as shamans they were often specialized in their practice with war shamans being very common. These shamans were particularly sought after by young men seeking to distinguish themselves in war, because these shamans had so called war "medicine". Often time's men would ask the shamans to equip them with the medicine for the raid, or to be adopted by the shamans, as they would then have part ownership of the medicine. Still others were known for their specialization in prophecy and divination, being able to predict coming bad weather or nearing enemies. As such these individuals naturally were sought after for advice about camp welfare by chiefs and other influential members of the tribe (9, pg. 344-365).

6.2 Stimulants:

Tobacco was used extensively in daily life and in religious ceremonies for acquiring visions or prophecies. The Tobacco itself held great significance in Crow society having "society's dedicated to growing it. To acquire visions the Tobacco was mixed with a native material known as kinnikinick, which was derived from red willows. Women would cut bundles of these willows stripping them of their red bark, then shaving the inner bark off and positioning it so that the sun would dry it out. After it was dried they pulverized it mixing it in proportions suited to individual tastes in a beaded buckskin bag (19, pg. 161-162).

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

Neither boy nor girl underwent any kind of passage rite or initiation upon reaching puberty, nor does it appear that any passage ritual were associated with birth or death, with the exception of the preferred burial method noted below (4, pg. 44).

6.4 Other rituals:

The Crow participated in a form of the Sun Dance as seen in other Plains tribes; however, it was not periodic as seen in other tribes and was performed only when a mourner was eager to avenge the killing of a close relative by a hostile tribe. In order to obtain this end the mourner had to obtain a vision of a vanquished enemy (13, pg. 7).

6.5 Myths (Creation):

The Crow like other fellow Siouan speakers have an earth-diver creation myth that involves a trickster. In their particular case the creator is Old Man Coyote and the trickster is little Coyote.

"Once there was only water and Old Man Coyote, the Creator. "I wish I had someone to talk to," he said, and when he turned around found two red-eyed ducks. "How about diving down to see if there is anything under the water," he said to them. The first duck dove and stayed under for so long that Coyote thought he was dead. After a while, though, he came back and said he had hit bottom. On a second dive he found a root; on a third dive he found a lump of earth. Coyote was pleased and announced that he would make a place to live using the mud. When he breathed on it, it grew and grew until it was the earth. Coyote then planted the root that the duck had found and this started the plants and trees growing. "Isn't it beautiful?" Old Man Coyote asked the ducks. They said it was but needed valleys, hills, mountains, rivers, and lakes. Coyote made these and took clay and formed people and more ducks. One day Old man Coyote came across Little Coyote who convinced him to give people different languages so they would misunderstand people and use their weapons for war. He convinced Coyote that people would thrive as warriors." (11, pg. 91-92)

6.6 Sex differences in RCR:

Unknown

6.7 Missionary effect:

It appears that missionaries did not have a really large impact upon the Crow until the late 1800's, when the Crow were pushed onto reservations. The Catholic Church has maintained churches and schools on the reservations since 1886. Numerous other protestant dominations also have/had a prominent presence on reservations, and as such nearly all modern days members practice some form of Christianity (12, pg. 7).

6.8 RCR revival:

No information found

6.9 Death and afterlife beliefs:

Upon death, the deceased was painted and arrayed in their best clothing, wrapped in part of the tipi cover known as acde'cire, which was tied together with buffalo sinew and placed on a scaffold or in the fork of a tree. Occasionally once the body had decomposed the bones would be scattered in rock crevices. In terms of afterlife beliefs they varied considerably from no conception of life after death, to the belief that the soul temporary stayed with the course before journey to a larger camp for the deceased (4, pg. 66-69).

6.10 Taboo of naming dead people?

There is evidence that although the taboo against speaking the deceased name was not as prominent as in other tribes, the Crow nevertheless would often speak of their deceased clansman by new names (4, pg. 68).

6.11 Is there teknonymy?

Yes, teknonymy existed generally however it was between spouses. If the wife had been married previously then the child's name would be substituted for something similar to my child's mother and a corresponding phrase would be used for the husband if he had been married before or if he lived polygynously (16, pg. 34-35).

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

The Crows traditional religious beliefs, I would opine, could be regarded as animism with an emphasis on the supernatural, which is commonly associated with such beliefs. They recognized a supreme being whom they called First Maker, but they did not worship it directly. They sought its benevolence and favor through devotion to various animals and objects of nature that were regarded as possessing supernatural powers given to them by the First maker (12, pg. 7).

7. Adornment

7.1 Body paint:

Sometimes face paint served the same purpose as the mask, hiding the real identity of the wearer or endowing him with the power of the creature or spirit he represented. Face painting at one time was an important costume for almost any dance, as well as in every ritual and for all tribal games. Some face paintings had secret meanings for their wearers. Some showed membership in certain warrior societies. Some were purchased from dreamers or medicine men because they were believed to have protective power or power to aid the wearer in accomplishing feats of bravery in war or skill in hunting. Red and yellow were favorite colors, for both are the sun's colors, red usually representing the morning sun, the source of life, light, energy, and power; yellow, the setting sun, symbolic of beauty, sincerity, and peace. Prior to the adoption of body covering clothing, the entire body was painted, the paint mixed with tallow or grease and serving as protection from the weather. Oftentimes, especially for some social function, Indians did paint just for decoration, to make themselves attractive, using designs according to individual taste and fancy. But other designs were limited to certain uses and could be worn only by certain individuals. Still other patterns were handed down from father to son. Women especially, but sometimes men also, painted the hair part or hairline either red or yellow, and sometimes a half circle beneath the hair part on the forehead. Women often painted on each cheek a red or yellow spot, representing the rising and setting sun, the half circle on the forehead being the noonday sun (14).

7.2 Piercings:

Traditionally there was no ceremony associated with piercing. Approximately two days after birth, the mother would pierce her infant's ears with a heated awl, sticking a greased stick through the perforations. Once the wounds had healed ear-rings were inserted, which could range from shells, to animal claws, to metal ornaments after contact with Europeans (4, pg. 34).

7.3 Haircut:

Traditionally the fundamental hairstyle for men appears to have been to part it down the middle, letting the hair flow loosely in the back and about the sides and occasionally with a lock was worn falling down the center of the forehead. Women likewise parted their hair in the middle and painted the part red. The most significant feature of both men and women's hairstyle was the complete absence of braids (1, pg. 228).

7.4 Scarification:

In terms of tattooing, the Crow occasionally tattooed themselves ranging from marking on the arms for men and a circle on the forehead, a dot on the nose and/or a stripe from the lips down to the chin. However, this appears to be a rare custom, nevertheless, when tattooing was performed it was done by pricking the skin with porcupine quills with charcoal of red willow or pine rubbed in to the incision (4, pg. 82). During the Sun Dance, some individuals underwent self-mutilation in order to obtain a vision. These individuals who wished to worship this way pierced their breasts and arms and suspended themselves from the lodge poles of the Dance lodge (13, 44-45).

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

The Crow traditionally employed a variety of ornamentation, from bear claw necklaces to necklaces made from circular pieces cut from the bleached shoulder blade of buffaloes and smeared with white clay. Ear rings made from shells, especially dentalia were also frequently worn. Women were also known to wear pendant like pieces of bone in their ears (4, pg. 229-230).

7.6 Ceremonial/Ritual adornment:

No information found

7.7 Sex differences in adornment:

Gender difference in adornment appear to have been in the form of different patterns or design rather than strict gender regulation of adornment, for example the differing tattooing patterns of men and women and the different style and shape of jewelry worn (4, pg. 229-230).

7.8 Missionary effect:

No information found

7.9 Cultural revival in adornment:

No information found

8. Kinship systems

8.1 Sibling classification system:

No information found

8.2 Sororate, levirate:

Levirate was customarily, however, women were not obligated to engage in sororate marriage (4, pg. 51).

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

No information found

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