Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**1.2 - Social Relationships among Indigenous Peoples**

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**I. Social Organization**

* **Algonquians** and **Inuit** had a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ social organization, well adapted to their **nomadic** way of life
* **Iroquioan** villages were made of hundreds – and sometimes thousands of people, which required a more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ social organization and suited their **sedentary** lifestyle

**Algonquians**

**Inuit**

**Iroquoians**

Nuclear & Extended Family

* One longhouse
* Several related families
* From the same matrilineal lineage & clan

Nuclear Family

* Parents & children
* One family per wigwam

Nuclear Family

* parents & children

Clan

* Families descended from same maternal ancestor
* Clans were designated by a totemic \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Hunting Group

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_ families

* 10 - 20 people - fall & winter

The Camp

* Several nuclear families joined together to form camps of different sizes based on the season:
  + 100 in winter
  + 10-20 in spring

Band

* Several families
* 100 - 200 people – spring & **summer**

The village

* Several \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ living together

Nation

* All \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that share the same language and culture
* Defended and expanded territory

Nation

* Several villages sharing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and culture

The Confederacy

* Many nations joined together for common interests (defense)

**II. Decision Making**

|  |  |  |
| --- | --- | --- |
| **Inuit** | **Algonquians** | **Iroquois** |
| * Most decisions were made collectively and by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ * Decisions were often influenced by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the community | * Daily decisions were made by the chiefs * Complex decisions were made by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ | * Decisions made by chiefsand various councils: * War chiefs * civil chiefs * Council of elders * Council of women * Council of warriors |

Choosing the Chiefs



Among both the Algonquians and Iroquoians, chiefs were selected based on their bravery, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and generosity:

Bravery/Courage

* Men would show their bravery when \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and during \_\_\_\_\_\_\_\_\_\_
* Female bravery was measured at the time of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Eloquence

* The quality of someone who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and is **persuasive**

Generosity

* Sharing resources to maintain social ties
* Natives felt it was their duty to give, receive and give back

**III. Oral Tradition**

* Native communities conveyed culture and knowledge \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through storytelling
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ were assigned the role of telling these stories & held a strong influence in soceity
* Stories were used to explain the relationship between humans and nature
* Different types of stories were used for different purposes:

1. Mythology was used to teach religious values and customs
2. Creation legends were used to explain the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the world

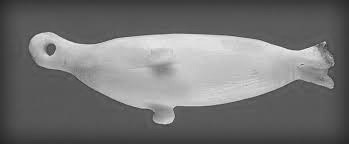
**IV. Indigenous Spirituality**

Spiritual Practices

* Indigenous spirituality was closely tied to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Indigenous people believed that all elements of the environment had a spirit
* They communicated with the spirit world through various rituals

**Inuit Amulet – protected and brought good luck to the hunter**

Relationship with Animals



* Their unique relationship with animals was portrayed in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ practices
* Successful Hunt was based on:

1. The hunter’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the animal’s spirit

* Mi’kmaq did not burn any animal bones out of respect

1. The animal’s willingness to give itself up to the hunter

Shamanic Traditions

Individuals called \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ had a superior power that enabled them to communicate with the spirit world.

They could:

* Predict the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Interpret \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Have more frequent visions
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ people
* Ward off evil

