

*

THE INDIAN TRIBES OF NORTH AMERICA

David G. Mandelbaum

The people whom Columbus met on the shores of the New World, he called "Indians" because he thought that he had reached the East Indies. They were, in fact, part of a population that inhabited every geographical region of the Western Hemisphere. The best estimate of the size of this population sets it at some four or five million for North America. Of these, about a million inhabited what is now the United States and Canada; there was a much denser population, about three or four million, in what is now Mexico and Central America.

According to the evidence now available, the ancestors of the American Indians came into the Western Hemisphere from Asia. No fossil remains of early types of man have been found in North and South America, nor are there any ancient bones of the evolutionary forerunners of mankind, such as have been found in the Eastern Hemisphere. Hence it seems quite certain that the New World was not inhabited until relatively late in the evolutionary development of man.

The migration probably took place as a series of movements by small groups of people over a long period of time. The most probable route was by way of the Bering Strait region; other avenues of entry may have been used, but it is likely that the bulk of the migrants came in through what is now Alaska and slowly spread across North America and from there into Central and South America.

Among the earliest evidences of man in the New World are the stone implements known as Folsom points, which were first unearthed near Folsom, New Mexico. These characteristic Folsom projectile points and knives occur in association with bones from extinct species of animals and with bones of animal types no longer living in the region where the finds are made. Another type of stone implement has been discovered in caves of the Sandia Mountains of New Mexico; these differ from the Folsom artifacts, but are also found with the bones of mammoth, mastodon, and other forms of animal life which flourished in Pleistocene times. It is estimated that the age of these and of other early indications of man in the Americas is between 10,000 and 20,000 years.

In physical features, the American Indians bear out their affinity with Asia. The physical characteristics common to all American Indians also are common to the Mongoloid peoples of Asia, hence American Indians are classed as part of the Mongoloid racial group. Although frequently

* This survey was written for Collier's Encyclopedia. It is reproduced here, with permission, so as to be more generally available for student use.

called "redskins", the typical skin color is a medium brown, and is red only when so painted. The hair on the face and on the body is sparse, the hair of the head is straight or, occasionally, slightly wavy. Both hair and eyes are dark and the face is typically large and broad with high cheekbones.

These are the features common to all; beyond that there is great diversity. Some groups are tall, as are many of the tribesmen of the Mississippi Valley, others are short; some are long headed, though more are round headed; the Mongoloid fold of the eye is found on some individuals in all tribes, but it occurs in a much higher proportion of some tribes than of others.

Great diversity is also found in language and there are practically no linguistic traits which may be said to be characteristic of all the American Indian languages as contrasted with other languages. The Powell classification listed fifty-six different linguistic families among the aboriginal languages spoken north of Mexico. The more recent Sapir classification, which remains to be fully proven, reduces these to six groupings, Eskimo-Aleut, Algonquian-Wakashan, (including Salish, Kutenai, Quileute, Yurok, Wiyot), Na-Dene (including Tlingit, Haida, Athabaskan), Uto-Aztecan (including Tanoan, Kiowan, Zuni, Shoshonean, Nahuatl), Penutian (including Tsimshian, Chinook, Kalapuya, Sahaptin, Molala, Klamath, Wintun, Miwok, Yokuts, Costanoan), Hokan-Siouan (including Shasta, Pomo, Salinan, Yuman, Keresan). Over two hundred different languages are classed these groupings and the six categories, do not include all of the indigenous languages of Mexico and Central America. A separate classification of the languages of Middle America lists twenty-nine linguistic families; more inclusive groupings have not yet been worked out satisfactorily.

The tribes of North America followed many different ways of life, depending on the individual history of each group and on the restrictions of the natural environment in which each lived. All, however, lacked certain tools and techniques which were widespread in the Old World. The plough was unknown, nor were iron implements made. The principle of the wheel was not utilized for transport; all loads were dragged or carried on human or animal back. Of the domesticated animals found in Europe and Asia, only the dog was used in the Americas. None of the other draft and food animals, such as cattle, sheep, horses, and swine, were known. The important food crops of the Eastern Hemisphere, such as wheat, barley, and rice, were not cultivated by the American Indians. It may be that the aboriginal migration to North America ceased at some period before these inventions were developed in the Old World so that they were not brought over into the New.

Conversely, many important developments were indigenous to the American tribes and were not known to the rest of the world until the post-Columbian period. The great centers of civilization were in Middle America and in Peru. In the valley of Mexico and among the Maya of Yucatan, high cultures came into being. There were towns and

even empires, a complex ritualistic religion complete with temples and priesthods, sacrifices and esoteric symbols.

These civilizations rested on an agricultural economy whose main tools were only the hoe and digging stick. The staple crops were maize, squash, and true beans; these were first developed as food plants by American Indians. Among the other plants which were first used in the Americas are tobacco, potato, tomato, pineapple, chili pepper, chocolate, and manioc. Cotton was grown and spun, but of another species than that developed in the Old World. Pottery was finely made in certain areas and the higher civilizations were adept at working several metals, gold, silver, copper, tin, and lead. Masonry reached a high level of skill in certain phases of the Middle American civilizations, as the ruins of great structures now attest.

Perhaps the most noteworthy achievements of the Maya of Yucatan were the mathematical and calendrical systems they developed. The Maya had a system of notation which amounted to writing. Their calendars, utilized for ritualistic observances, were based on systematic astronomical observation and mathematical calculations. In mathematics, they used numerals, differentiated by position, and had a sign for zero. The development of the concept of zero was a high achievement, originated independently of the Old World mathematical inventions, and one which made possible elaborate computations.

The high civilizations of Central America occupied a relatively small area. Influences from them reached the inhabitants of what is now the southwest and southeast of the United States, but there were many differing kinds of cultural adjustment among the aborigines of the continent. Only a few material traits were found universally, or nearly so, among the North American tribes. These were the use of fire, the fire drill, stone implements, spear, spear thrower, harpoon, simple bow, cordage, netting, and basketry. Certain social and religious practices were widespread. Clans -- kinship groups in which relationship is reckoned only through one parent -- and clan exogamy -- the prohibition against marrying a person of one's own group -- were common to many tribes. Shamanism -- the direct experiencing of supernatural manifestations by the individual -- was also widespread.

The old ways of life are not entirely gone. The tribes of northern Canada, whose lands did not attract white settlers, still occupy their former range and live by hunting and trapping. On the Atlantic coast, the tribesmen were exterminated or pushed back soon after white settlement, but in the midwest and far west reservations were allocated to most tribes within the ancient tribal territory. Some of the old religious and ceremonial customs are still practiced on these reservations, although modern Indians have taken over much from their white neighbors and some things from their education in special Indian schools. A good many, perhaps a majority, of the old languages are still spoken and evidently will continue to be used for years to come.

The present Indian population of the United States and Canada is nearly half a million (an estimated 402,000 in the U.S. in 1947), roughly half that estimated for aboriginal times. Disease and depredation decimated the Indians in the first period of contact with whites, but during the last three decades the Indian population has been increasing. There has been considerable admixture with other peoples so that many whites and Negroes in America have some Indian blood and many Indians have some white or Negro ancestors. In Mexico, it is estimated that about a third of the total population is pure Indian and another third is part Indian. The peoples of some of the smaller countries of Central America, such as Guatemala, are almost all Indian in ancestry.

There were American Indians in every branch of the armed services during the war, some of whom served with great distinction. Indians were especially useful in communications teams; they spoke in their native tongues over the voice radio or telephone, thus using a code which the enemy could not break.

Some of the Indian soldiers were following ancient martial traditions of their tribes, others came from tribes that were not at all warlike in former days. The various cultures which existed at the time of first white contact can be grouped according to culture areas. For the most part, each area really represents a distinctive culture type. The content of each culture type, the tribes which shared in this content, and the areas in which the types occurred are now described.

ESKIMO

All along the arctic coast of the continent, from southern Alaska around to Labrador, there still lives a people distinctive in physical type, in language, and in culture. Their habitat includes many of the islands of the Arctic Ocean, coastal strips in Greenland, and even the tip of Siberia which lies nearest Alaska. Their faces are broader and flatter than those of other American Indians, their noses are long and narrow though not high, their eyes are narrow and frequently have the Mongoloid fold. The Eskimo language is not related to any other, insofar as is now known, and is remarkably similar throughout the farflung range of these people.

The distinctive character of Eskimo culture is partly the result of the harsh arctic environment, which has discouraged visitors, both white and Indian, and so has kept the Eskimo relatively isolated from alien contacts; it has also enforced special cultural adjustments just to insure sheer survival. Dress must be warm if the wearer is to keep alive. Typical costume, both for men and women, consists of fur or hide trousers, shirt, and a long outer jacket provided with a hood which can be pulled over the head. Mittens and boots complete the costume.

The dome-shaped winter house is made of blocks of snow fitted together, with a low covered passageway leading into the entrance and an inner lining of hides for insulation. Heat is provided by a lighted moss wick placed in a shallow stone tray and fed with oil or blubber. Some of the easternmost Eskimo have winter houses of stone, rather than of snow, and some of the westernmost build winter houses around a wooden frame. All use a tent in summer made of hides fitted around an assemblage of poles.

Food is obtained almost entirely by hunting. Many groups depend largely on land animals, such as Caribou, during the summer, and on sea mammals, especially seal, during the winter. Caribou may be hunted in a communal drive, driven into water where they may easily be dispatched, or stalked by a lone hunter. In winter, the hunter waits at the seals' breathing holes until an animal appears and then harpoons it. When there is open water, seals are hunted from the kayak, a canoe frame covered and decked with skin. Another type of boat, also of hides over a wooden frame but larger and open, is used for transport. It is usually rowed by the women. Land transport is mostly on sleighs drawn by dogs.

Social organization is simple; local groups consist of a few related families. There is little ritualism, though there are many myths and folk tales concerning a female ruler of the sea and other supernaturals. There is usually a yearly gathering in which masked men impersonate the deities. Disputes are often settled at this time by a singing contest in which the opponents ridicule each other. Audience reaction decides the winner and the defeated contestant withdraws his claim or quarrel.

The causes of illness or other misfortunes are diagnosed by shamans. The shaman may indicate, if the patient has not previously confessed, that a taboo has been violated -- Eskimo life is replete with taboos -- and may prescribe offerings to the deities to avert the evil.

The ALEUT of the Aleutian Islands and other Eskimo groups of Alaska have customs somewhat different from those of the eastern Eskimo. These traits were probably taken over from neighboring Indian tribes and include such items as basketry, pottery, hats instead of hoods, greater economic dependence on fish and birds, mourning ceremonies, and the ceremonial distribution of property.

NORTH PACIFIC COAST

The humid, forested coastal strip, from the limit of Eskimo territory in southern Alaska down to the California boundary, supported a series of tribes who had a unique and vigorous culture based on the exploitation of the sea and the rivers. The northernmost tribes of this region, the TLINGIT, HAIDA, and TSMISHIAN, best represent the special developments of the area. Their staples of diet, fish and

shellfish, were obtained comparatively easily from the teeming waters and were supplemented with berries and with animal food obtained by hunting. Their houses were substantial, gable-roofed structures of cedar planks; in front stood the totem poles which indicated the clan affiliation and the prestige of the family of the house.

Wood was their main raw material. Of it they made water-tight boxes in which food was cooked by dropping hot stones into the liquid. These boxes were often richly ornamented with carved designs of conventionalized animal figures. Mats were woven of cedar bark shredded fine and even some clothing was made of bark and root fibers. Men wore a shirt and a breech clout; women a shirt and a skirt. Both wore an outer cloak of fur or hide thrown over the shoulders and fastened with thongs. A wide rain-hat was woven of basketry; moccasins were worn only occasionally.

Though they had no metal tools, neither axes nor saws, they were able to fell huge cedars and to fashion large, sea-going canoes. Transport was almost entirely by water and there was a constant visiting and trading among the groups of this littoral. Languages of several stocks were spoken; most men could use dialects other than their own.

Social prestige was a matter of highest importance. Families were grouped into clans; clan membership was usually reckoned through the mother's line. Sometimes the clans of the tribe were further classed into two sections -- as the Ravens and Eagles among the Haida -- which competed against each other. The competition for prestige extended to all social groupings and was expressed mainly in the potlatch. A potlatch was a feast given by one individual or one group to another individual or group. On such an occasion the givers of the feast distributed rich gifts to their guests and also destroyed valuable property. The more valuable the gifts and the greater the destruction, the higher was the prestige of the donor. The guests, who were also social rivals, suffered a corresponding decline in public esteem until they gave a potlatch in return and outdid the previous potlatch giver in the munificence of gifts distributed and wealth destroyed. Those with a respectable number of potlatches to their credit were usually chiefs and nobles; those with none were generally commoners.

Because property was the means of attaining the social goals coveted by these tribesmen, it was very important to them. Property was either in material goods -- canoes, blankets, copper plaques -- or in non-material traits -- the right to sing a certain song, to use a particular name, to display a prized crest. Slaves were valued property and were the captives taken by war parties. Warriors wore wooden helmets and slat armor and were armed with bows and arrows, spears, war clubs, and daggers.

The central figure of mythology was the Raven, but the important deities were the fish and sea mammals. In each community there were certain men and women who had special rapport with the supernatural.

beings. These shamans functioned chiefly in the treatment of sickness, but they were also credited with powers of sorcery, with influence over the weather and over the run of fish.

The tribes on and near Vancouver Island, the KWAKIUTL, NOOTKA, BELLACoola, COWICHAN, KLALLAM, QUILEUTE, and COMOX, differed in some respects from the northernmost groups; there was a tendency toward patrilineal descent, there were societies with religious functions which conducted the winter ceremonies, such as the Cannibal, Bear, and Fool societies. Farther to the south, along the Washington and Oregon coast, lived a number of small tribes whose way of life was basically similar to that just described, but with less luxuriance and intensity. Among these groups were the TWANA, CHEHALIS, CHINOOK, SALISH, TILLAMOOK, ALSEA, COOS, CHASTA COSTA, TAKELMA, and KALAPUYA.

The southernmost affiliates of this culture area were the Klamath River tribes of northwestern California, the WIYOT, KAROK, HUPA, and YUROK. The ruling passion in these groups was the quest for money, which took the form of Dentalium shells. Women were the shamans and also the artisans here, producing basketry of a very high order. Ceremonies consisted of reciting set formulæ at specific sacred places.

CALIFORNIA

Not all the aborigines who lived within the boundaries of present-day California are included in this culture area, but those are who inhabited the great central valley of the Sacramento and San Joaquin Rivers and who lived along the coast for some two hundred miles to the north and to the south of San Francisco Bay. Though situated between the strong culture centers of the North Pacific Coast and of the Southwest (described below), they were little influenced by either and developed a characteristic way of life of their own. Acorns were the basis of subsistence, supplemented by various kinds of wild seeds and some fish and game.

Women wore little but a short skirt of hide; men even less, principally a small piece of hide folded around the hips. Moccasins were used only on journeys and in cold weather. Houses usually had a framework of poles covered with bark, brush, earth, or tule. In most settlements there was a special structure, the "sweat house", used by the men as assembly room and dormitory and frequently heated until the sweat poured from the inmates.

Social groupings were simple. A cluster of related families formed a settlement or village; frequently the families were associated into totemic clans, a person's clan being that of his father. Marriage was by purchase and a man could not marry a woman of his own clan. There were few occasions on which a clan or a group of clans acted together; political organization was feeble. Warfare was relatively rare.

A girl's puberty was celebrated by an important ceremony. The girl had to fast and undergo other restrictions; songs were sung over her and dances revolved around her for several nights. The main singers were usually the shamans whose songs were believed to have been taught them by their familiar supernatural beings. Curing was a shaman's prime function; illness was thought to be caused by the presence of some intrusive element or object in the patient's body. It was the shaman's business to use his magic powers to extract it.

An initiation ceremony into a men's society was practiced by most of these groups, being most highly developed in the lower part of the Sacramento Valley, among the southern sections of the MAIDU and WINTUN and among the POMO. Boys went through a double initiation, one before puberty and a second soon after puberty. The society held four-day dances in earth-covered lodges. The dancers wore feathered costumes and were represented as returning spirits of the ancient ones -- or so the uninitiated were supposed to think.

These three tribes intensively developed most of the typical traits of the area, as in basketry. Pomo basketry, especially, was highly skilled; it is considered to be equal to the finest basketry made anywhere.

The Pomo spoke a language of the Hokan family; tribes using related languages were the SHASTA, YANA, YUKI, WAPPO, and SALINAN. Penutian languages were spoken by the Maidu and Wintun, and by the MIWOK and YOKUTS in the San Joaquin drainage, and by the COSTANQANS of the coast between San Francisco and Monterey bays. In the northwest corner of the California area (in the vicinity of Cape Mendocino) and transitional in culture between it and the southernmost groups of the North Pacific area, lived a cluster of Athabascan speaking tribes, the MATTOLE, SINKYONE, LASSIK, NONGATL, WAILAKI, KATO, and CHILULA.

GREAT BASIN

Adjoining the California area on the east, were tribes of the Great Basin culture area, occupying the large interior drainage basin covering the present states of Nevada and Utah, plus adjacent parts of Oregon, Idaho, and Wyoming. It was an arid region, sparsely inhabited by small, scattered groups of people who lived mainly by seed-gathering and hunting. Pine nuts were a major food in many places and habitations were shifted to follow the best yield of nuts. Communal rabbit drives were held in the fall; in the spring, antelope drives would be led by a shaman who was believed to have special supernatural powers for the purpose. Since these were the main occasions when people assembled, dances were held then, gambling went on, and shamans performed their curing procedures. Dress and housing were simple, generally like the California patterns. Basketry was fairly well developed among several of these tribes.

The small, bilateral family was the main social unit. There was little tribal cohesion; the families inhabiting a certain geographic locality were known by the name of the locality, in addition to the generic tribal name. The typical tribes were Shoshonean speakers, the UTE, PAIUTE (including PAVIDTSO), and SHOSHONI (including GOSIUTE). Also sharing in this culture type were several tribes whose territory was within present-day California, the CHELEHUEVI, PANAMINT, KAWAIIISU, and MONO. Geographically and culturally transitional between California and the Great Basin were the tribes of the Pit River (Northeast California) and Klamath Lake (South Oregon) region, the KLAMATH, MODOC, ACHOMAWI, and ATSUGEWI.

On the opposite rim of the Great Basin, along the Wind River of Wyoming, lived the WIND RIVER SHOSHONI (UINTAH or UNCOMPAGRE UTE) who had been much influenced by Plains customs. On the northern rim, along the Snake River of Idaho, there were peoples basically of this culture area, but who made great use of the salmon that were available in the river. They were the BANNOCK (or NORTHERN PAIUTE) and the LEHI SHOSHONI.

PLATEAU

To the north of the Great Basin, on the high plateau which forms the drainage of the Columbia and Fraser rivers, lived the tribes grouped in the Plateau culture area. They, too, were a thinner, scattered population with little tribal cohesion. Their cultures, like those of the Great Basin, were generally on a simple plane and differed principally in that the staples of diet were salmon, dried and pulverized for storage, roots (especially the camas root), berries, and deer. Food was cooked in baskets or lined holes by dropping hot stones into the container of liquid. Winter houses were often partly underground; summer houses were crude shelters covered with mats, rush, or bark. Clothing was of deerskin and covered the whole body; in cold weather blankets of woven rabbitskin were used. Woven bags carried food and utensils and basketry was very finely made. There were some patterns, such as the potlatch and armor, reminiscent of the North Pacific Coast, though not strongly developed.

The Dalles of the Columbia River was an important trading center in the latter period of the aboriginal life and people from the many small tribes along the lower and middle Columbia came there to barter. Plains influence affected these tribes to the extent that the tipi and parfleche were used and elaborate floral designs in beadwork were made. Speakers of Chinook languages among these tribes were the WISHRAM, WASCO, and MULTNOMAH. Sahaptin speakers were the TENINO, UMATILLA, YAKIMA, WALLA WALLA, KLIKITAT, COWLITZ, PUYALLUP, NISQUALLY, PCWANWAPAM, WANAPAM, and PALUS. Those who used Salish languages were the SPOKANE, WENATCHI, and SINKIUSE. The MOLALA and CAYUSE spoke languages related to Salish.

Along the upper reaches of the Columbia there were a number of Salish speaking peoples, the METHOW, OKANAGON, SANPOIL, NESPELEM, COLVILLE, LAKE, PEND D'OREILLE, KALISPEL, COUR D'ALENE, and FLATHEAD. Bordering on the Plains were the Sahaptin-speaking NEZ PERCE and the KUTENAI, whose language is related to Salish. In the Fraser River region were the LILLOOET, THOMPSON, and SHUSWAP who used Salishan languages, and the NICOLA and CHILCOTIN who spoke Athabaskan tongues.

WESTERN AND EASTERN SUBARCTIC

Just below the arctic coast of the Eskimo, extending in a broad band across the continent from the Rockies to Labrador and Newfoundland, is the present and the ancient habitat of the subarctic tribes. Caribou, the main source of food, still are taken in winter drives, usually being driven onto snow or ice where they flounder and can easily be killed. Snowshoes enable the hunters to travel long distances in the winter; tobaggans are drawn by dogs or by hand.

Summer travel is largely by canoes, made of birchbark or skin. Fish are eaten, at some places and in some seasons being the main item of diet. They are taken by hook and line, with nets, or are speared. The cache is important as a means of storing, until needed, the food taken in a successful hunt or fishing expedition.

Clothes are cut and tailored, and are warm against the subarctic winter. Frequently the moccasin is made with legging attached and is ornamented with quillwork and beadwork in floral designs. Robes woven of strips of rabbit skin are common. Household utensils are mostly of birch bark; spruce root fibers and the semi-tanned skin strips called babiche are used as ropes and thongs.

Housing generally takes the form of a conical framework of poles, covered with hides or bark. The simple family is the important social group; there is little tribal cohesion. Shamans sing their songs of supernatural power to the accompaniment of a tambourine drum. The custom of foretelling the future or answering questions by reading the cracks on a bone, usually the heated shoulder bone of a large animal, is prevalent.

The vast expanse of territory -- most of the area of Canada -- which is encompassed in this culture area, is divided into two major sections by Hudson Bay. The tribes west of Hudson Bay are speakers of Athabaskan languages. Those tribes of the western subarctic who live in the drainage of the Yukon River and along the Rockies have been influenced by traits from the Eskimo and the North Pacific peoples. Among them there is considerable use of salmon and they have the complex of customs that goes with the catching and use of salmon. Houses are more substantial than are those in the eastern subarctic, often being made of planks and partly underground. They have clans and a more highly developed ceremonial life than elsewhere in the area. These "Pacific Drainage" cultures, according to Osgood's classification,

include the following tribes: AHTENA, CARRIER, HAN, INGALIK, KOYUKON, KUTCHIN, NABESNA, TAHLTAN, TANAINA, TANANA, TSETSAUT, and TUCHONE.

The other tribes of the western subarctic, whose range lies mainly in the drainage system of the Mackenzie River and of other rivers flowing into arctic water, are the BEAR LAKE, BEAVER, CHIPEWYAN, DOGRIB, HARE KASKA, MOUNTAIN, SEKANI, SLAVE, and YELLOWKNIFE.

The tribes of the eastern subarctic, to the south and east of Hudson Bay, are speakers of Algonquian languages, save for the extinct BEOTHUK of Newfoundland whose tongue was probably related to Algonquian though not properly of that linguistic family. These northeastern tribes are still hunters and trappers and are engaged in the fur trade, as they have been for over two centuries. They are the CREE, SAULTEAUX, MONTAGNAIS, NASKAPI and TETE DE BOULE.

EASTERN WOODLAND

The tribes whom the American colonists knew, traded with, and fought against, were mainly those of the Eastern Woodland area which stretched south from the Great Lakes and the St. Lawrence River valley to the valley of the Ohio River and to the Carolinas, and eastward from the Mississippi River to the Atlantic seaboard. These peoples raised maize, squash, and beans, and hunted deer, bear, wild fowl, and sometimes buffalo. Deer were driven into water, wherever possible, and then dispatched by bow and arrow or spear from bark canoes or dugouts. Fish were taken with hook, spear, or net. In winter, hunters wore snowshoes; the toboggan was occasionally used. Loads were often carried on the back, held by a tumpline around the shoulders or forehead.

Men's clothing consisted of a breech clout, leggings, a sleeved shirt, and soft soled mocassins. Women wore a short skirt and a jacket. Skin robes were used in cold weather. Garments were ornamented with floral designs done in quillwork and beadwork.

Winter houses were generally dome shaped, with coverings of mat or bark placed over a frame of bent poles. The summer dwelling was either a rectangular bark house or a conical wigwam covered with mats, hide, or bark. Household utensils were of bark or wood; fine mats were woven and some splint basketry made.

Families were grouped into clans and the clans into tribes. The people of a tribe generally acted together, principally in matters of warfare. Raids against other tribes were accompanied with much ritual which consisted mainly of manipulating sacred objects that were wrapped in ceremonial bundles. A scalp dance celebrated the warriors' victorious return. Religious ideas revolved around the concept of a supreme deity, Manitou, and a host of subordinate supernaturals, many of them animal spirits, who would reveal themselves to men. Those who had such supernatural visions could become shamans and would invoke their guardian

spirits to aid in curing, clairvoyance, warfare, or whatever project the shaman undertook as part of his religious role.

There was a region of especially dense population around Lake Michigan and Lake Superior, in present-day Wisconsin, Michigan, and Minnesota. Here lived the Algonquian speaking MENOMINI, SAUK and FOX, OJIBWA (CHIPPEWA), POTAWATOMI, MASCOUTEN, and the Siouan speaking WINNEBAGO. These peoples gathered an abundant annual harvest of the wild rice which grew along the edges of the many lakes and streams in their country. This economic surplus allowed for luxury developments, such as their rich ceremonial life. Some of the ceremonies had to do with the midéwiwin, a secret society with initiations for each of its several degrees and having a panoply of special ritual, songs, and paraphernalia. The climax of a midéwiwin performance came when an animal skin was brandished toward a novice and a shell was thus supposed to be magically propelled into him. When the shell was removed, again by magical procedures, the subject was then supposed to be fortified with the supernatural powers of the ceremony.

Relationship was reckoned chiefly through the father; the exogamous, patrilineal clans were also totemic in that all members of a clan were held to have a special relationship with the creature or object for whom the clan was named. Similar customs were followed by the tribes who lived along the north shores of Lake Superior and Lake Huron, the Algonquian speaking OTTAWA, ALGONKIN, and the OJIBWA of Canada. These latter peoples did not have as ample wild rice harvests, but at certain seasons they took great catches of fish, notably sturgeon.

South of the wild rice region, in what is now Illinois and Indiana, were tribes of similar culture though somewhat poorer economically. These also were Algonquian speakers, the ILLINOIS (including the CAHOKIA, KASKASKIA, PEORIA, and TAMAROA) and the MIAMI (including the PIANKASHAW and WEA). A good part of the upper Ohio River valley seems to have been uninhabited in early historic times, but in the eighteenth century it was filled with tribesmen moving away from the encroachments of the colonists along the Atlantic coast. This region then held some of the SHAWNEE, the DELAWARE (or LENAPE), and the KICKAPOO, all Algonquian speakers.

Many of the tribes of the Atlantic slope were crushed so early that comparatively little is known about them. But there are still survivors of the MICMAC and AENAKI in Nova Scotia and New Brunswick and of the PENOBSBOT, PASSAMAQUODDY, and MALACITE in Maine. These Algonquian speaking peoples practiced some agriculture and used maple sugar, but otherwise had strong cultural resemblance to their northern neighbors of the eastern subarctic area.

The tribes of southern and central New England were more dependent on agriculture. All were Algonquian speakers and all are now extinct. They were the PENNACOOK, WAPPINGER, NIPMUCK, POCUMTUCK, MASSACHUSET, NAUSET, WALPANOAG, COWESIT, NARRAGANSET, NIANATIC, MOHEGAN, PEQUOT, MONTAUK, QUINNIPIAC, UNQUACHOG, and NAUGATUCK.

South of New England to the Carolinas, the Atlantic coast tribes had more intensive agriculture. They made pottery, used stone bowls and pipes, and utilized edible roots for food. Some were Algonquian speakers, such as the CONOY, NANTICOKE, POWHATAN, PAMLICO, DELAWARE (including MUNSEE), and SHAWNEE; some were Siouan speakers, the CATAWBA and TUTELO; others were Iroquoian speakers, the TUSCARORA and NOTTAWAY.

The main group of Iroquoian speakers in the Eastern Woodland area lived in the region around Lake Erie and Lake Ontario and along the valley of the middle St. Lawrence. The most important of these peoples at the time of first white contact were the tribes who lived in present-day New York state and together formed the League of the Iroquois; they were the MOHAWK, ONEIDA, ONANDAGA, CAYUGA, and SENECA. Theirs was a vigorous, flourishing culture. Their villages were often surrounded with several hundred acres of tilled land; their storage pits were filled with corn, with dried venison and other meats, with nutritious nuts, roots, and berries. Their houses were long structures in which lived a number of families.

They developed political institutions to a high degree; the League was in effect a federal union with representative government. It was based on the clan, the group of related families -- in this case the relationship was traced through the mother. Women had independent property rights and had an important voice in all tribal affairs. When a man married, he went to live with his wife's family; the house and all the household articles belonged to the woman. The tribe was composed of a group of clans who lived in a definite territory, spoke a distinctive dialect, and had a council in which the various clans were represented. The council of the League was made up of fifty peace chiefs or sachems, who decided on all matters affecting the common welfare. A unanimous vote was necessary for a decision, but this did not seem to hamper the effectiveness of the federal organization, among the Iroquois at least. Records were kept on strings of shell beads, called wampum.

There was a priesthood of three men and three women, the "Keepers of the Faith", which supervised religious ceremonies. Secret societies or "medicine lodges" performed ceremonies to propitiate special supernatural beings; each society had its own songs and dances, officers and ritual. The ritual was used particularly for curing and the members wore grotesque masks in the performance.

Military operations were a matter for private enterprise; a band of warriors eager for glory could take to the warpath against the enemies of the League. Only occasionally did all the Iroquois unite forces under a single war chief. From the time of their earliest contact, the Iroquois fought the French. Iroquois friendship and support was an important factor in the ultimate supremacy of the English over the French in North America.

Of the same speech family and culture type as the Iroquois, though not with the same high political development, were their neighbors the HURON, NEUTRALS (WYANDOT), ERIE, CONESTOGA, SUSQUEHANNA, and TIONONTATI. The TUSCARORA became part of the Iroquois confederacy in 1715.

SOUTHEAST

Political development also reached a relatively high level among many of the tribes of the Southeast, the region between the Savannah and Mississippi rivers, from Tennessee to the Gulf coast. Agriculture supplied the basis of subsistence in this area; the principal crops were maize, squash, and pumpkins. Tobacco was raised then as now, and sunflowers were cultivated. Deer were stalked, occasionally being taken in surrounds. Fish were taken in weirs and by the use of fish poisons. Birds were killed with blowguns.

Houses were made in either round or rectangular plan, but were always built of a framework of poles covered with wickerwork or plaster. Inside the house, a raised shelf ran along one wall to make a bed; it was often covered with mats finely woven in ornamental designs. Cane and splint basketry was used, as was pottery. Knives were made of shells or of sharpened reeds. Men wore the breech clout, sleeveless shirts, leggings, and mocassins in winter. A cloak of fur or hide was worn over the shoulders, sometimes being replaced by a mantle of feathers. Women wore a short skirt made of hide or woven out of grasses or mulberry bark and a loose fitting upper garment. Pearls and shell beads were prized as ornaments and were among the main items of aboriginal trade.

Travel was largely by dugout canoe. Settlements consisted of houses scattered through the woods; there was a central place for social gatherings and frequently a temple and community house. Where there was danger of enemy raids, the houses were closer together, surrounded by a stockade which included watch towers. Each town consisted of a number of clans; clan membership was through the maternal line.

Noteworthy among Southeastern cultures were the NATCHEZ, who lived along the lower Mississippi. This tribe had a caste system, headed by the Sun clan. The chiefs were of this clan; they had considerable autocratic powers, were borne about on litters, and were considered to be descendants of the Sun deity. In the temples there burned a perpetual fire and there were receptacles containing the preserved bones of deceased members of the Sun clan. To the temple were brought the offerings made in the course of elaborate planting and harvest rituals. The greatest of these ceremonies was performed at the time of the first picking of the new corn crop. On this occasion, everything was considered to be renewed and new fires were kindled for the beginning of a new year.

The peoples who had cultures of this southeastern type and who spoke languages of the Muskogean family were the ACOLAPISSA, ALABAMA, APALACHEE, CHAKCHIUUA, CHICKASAW, CHOCTAW, CREEK, CUSABO, HITCHITI, HUMA, KOASATI, MOBILE, SEMINOLE, TUSKEGEE, and YAMASEE. Classed with this culture grouping are the Siouan speaking OFO and BILOXI, together with several tribes whose languages were related to Muskogean, the TUNICA, CHITILACHA, TIMUCUA, and YUCHI. Also speaking languages related to Muskogean, but possessing cultures considerably poorer and simpler than those of the other Southeastern peoples were the CALUSA of southern Florida, the KARANKAWA, TONKAWA, and ATAKAPA of the Texas Gulf coast, and the COAHUILTEC and TAMAULIPEC of the adjoining Mexican Gulf coast. The CHEROKEE were originally a mountain people of the southern Appalachian range, culturally affiliated with the southeast and speaking an Iroquoian language.

Bordering on the Plains area and following some of the customs of the buffalo hunters, was a group of tribes whose way of life was nevertheless predominantly like that described for the Southeastern peoples. They were the CADDO, KICHAJ, WACO, WICHITA, and TAWAKONI who spoke languages of the Caddoan family, and the QUAPAW and ARKANSAW who spoke Siouan dialects. They inhabited the valley of the Red River and adjoining parts of east Texas.

PLAINS

The great herds of buffalo which roamed the plains and prairies made possible the exuberant Plains culture, a type which is probably the most popularly known of all American Indian cultures. There is good evidence to indicate that before the coming of the whites the plains region was relatively sparsely inhabited. But when the use of the horse and the gun spread among these tribes -- often considerably in advance of actual contact with the whites who introduced these to the Indians -- the efficiency of the buffalo hunt was so greatly increased that a more luxuriant culture and a denser population developed than had been possible before.

Typical of this area were the tribes who lived in the basins of the upper Missouri and upper Saskatchewan rivers and in adjacent lands that are now in Colorado and Wyoming. These were the Algonquian speaking BLACKFOOT (including the BLOOD and PIEGAN), ARAPAHO, ATSINA (or GROS VENTRE), CHEYENNE, CROW, the Athabaskan speaking SARSI, and the Siouan speaking ASSINIBOIN and TETON DAKOTA. The last named tribe comprised several subdivisions, the BRULE, HUNKPAPA, KULUWITCATCA, MINICONJOU, OGLALA, TWO KETTLE, and SANS ARC.

These peoples had no agriculture, little fishing, and made small use of roots and berries. Their staple of life was the buffalo; its flesh fed them, its hide clothed them and provided materials for their housing. Camps were moved to follow the buffalo herds and large social gatherings took place during the seasons when the buffalo hunt was most

productive. When many families came together, buffalo were usually hunted by parties of mounted men; if possible, the herds would be driven over cliffs or stampeded into pounds where they could be shot at will.

A buffalo hide cover over a conical frame of poles formed the tipi, the common form of housing. Rawhide boxes called parfleches held the household possessions. They were decorated, as were other hide articles, with geometric designs. Men's clothing consisted mainly of the breech clout and mocassins. On special occasions leggings and a shirt were worn, with a buffalo robe in cold weather. Women wore a sleeveless one-piece dress. Ceremonial clothing was elaborately decorated in quillwork or beadwork.

Families which inhabited the same general geographic region were loosely organized into bands -- clans were either absent or weakly developed, except among a few tribes such as the matrilineal Crow. When a band or several bands camped together, the tipis were pitched in a great circle, often with a council or warriors' tipi in the center.

There were men's societies which had their own songs, regalia, and officers. These societies were often ranked by age, so that a man passed from one to the other as he grew older. Frequently these societies policed the buffalo hunt.

Transport was by dog and, in historic times, by horse. Packs were not placed directly on the animals' back but were loaded on a travois, an A shaped contrivance of two poles and a crosspiece, which the dog or the horse dragged. Horses came to be the center of interest of the Plains people. To secure horses they raided their neighbors and carried on constant warfare. War parties could be organized by any warrior eager for booty and glory. The leader of a war party was usually one who, for that purpose, had received some supernatural sanction in a vision.

A boy was sent out to some lonely place to receive a vision. There he fasted, sometimes tortured himself, until he dreamed that he saw some supernatural being come to him and promise to aid him in his ventures. In the vision, this guardian spirit would teach the boy power-songs and instruct him in the ritual that he must perform in order to receive the boon of supernatural aid. This aid might be for success on the warpath, for skill in curing, or for any other purpose deemed desirable.

On the return of a successful war party, a scalp dance was held to celebrate the victory, in the course of which each warrior counted coup, and recited his battle deeds. The most important ceremony of all was the Sun Dance, held annually in midsummer. A special circular lodge was built for the ceremony, its center pole brought into camp in ritual fashion, as though it were an enemy. The Dance was usually given in fulfillment of a vow and among some tribes the dancers who had vowed

to do so, tortured themselves. The Sun Dance and the other typical traits of the area were found among the Algonquian speaking PLAINS CREE and PLAINS OJIBWA who occupied the northern edge of the area in what is now Saskatchewan and Manitoba, even though these tribes were late arrivals into the plains. They had come westward from their woodland homes in quest of furs for the fur trade. Once out on the prairies they liked it so well that they stayed there and soon became full fledged plains dwellers.

Between the Missouri and the Mississippi rivers in what is now North Dakota, South Dakota, and Minnesota, were the Eastern Dakota. The subdivisions of this large tribe were the MDEWAKANTON, SISSETON, WAHPUKUTE, WAHPETON, SANTEE, YANKTON, and YANKTONAI. These were allied in a loose confederation and resembled their fellows among the Western or Teton Dakota save that the eastern bands gathered some wild rice, raised some corn, and generally were less completely dependent on the buffalo than were the western bands.

Along the stretch of the Missouri that flows through North Dakota there were three village tribes, the Caddoan speaking ARIKARA and the Siouan speaking MANDAN and HIDATSA. Though they were also buffalo hunting peoples, they lived in palisaded villages and practised agriculture. Their houses were earth lodges, rather than tipis, and the latter two tribes had matrilineal clans.

In the drainage area of the lower Missouri lived a group of Siouan speaking tribes who also did some farming and used earth covered houses. The Sun Dance and other ceremonial aspects of the typical Plains tribes were either absent or weakly developed among them and they were organized into patrilineal, totemic clans. Nevertheless, the general pattern of their culture classes them with the other Plains peoples. They were the KANSA, MISSOURI, OTO, OMAHA, PONCA, IOWA, and OSAGE. The Caddoan speaking PAWNEE have a number of Southeastern traits, but also were fundamentally akin to the buffalo hunters.

Among the fiercest warriors of the area were the tribes who lived near the headwaters of the Red and Canadian rivers in present-day Oklahoma and Texas. These were the COMANCHE, KIOWA, and KIOWA-APACHE whose languages were, respectively, of the Shoshonean, Kiowan, and Athabascan stocks. Their range was adjacent to that of the Apache of the Southwest area and in some ceremonial and material traits they resembled their neighbors of the Southwest.

SOUTHWEST

The territories occupied by the tribes of the Southwest culture area include modern New Mexico, Arizona, southern California, and northern Mexico to about the Tropic of Cancer. Of the cultural sub-types within the area, the best known and the most highly developed is that of the Pueblo peoples.

Of all the North American Indians, there are none who preserve the old way of life in higher degree than do the Pueblo tribes of New Mexico and Arizona. They still inhabit their old towns, still live in their aboriginal apartment houses made of adobe brick or stone chinked with clay and plastered over with mud. Most houses are now in one story, but a few are in several stories, each terraced back from the one below. Women make fine painted pottery; some of their pieces are prized by outsiders as works of art.

Men weave textiles of native cotton and of wool. Formerly men wore a loin cloth, a poncho-like shirt, a kilt and leggings -- all of cotton cloth. Occasionally a blanket woven of rabbitskin strips was used as a robe. Deerskin moccasins or yucca-fibre sandals were used on journeys. Some women still wear the old costume, a cloth dress reaching from the shoulders to the knees and fastened over the right shoulder only. Women's moccasins have strips of deerskin extending up the leg. Both sexes wear necklaces, earrings, and anklets of shell, turquoise, and silver, which the men make.

These are an agricultural people; they raised maize, beans, squash, gourds, tobacco, and cotton in ancient days. Deer, antelope, and rabbits were hunted for food and for hides. Deer and antelope were driven into a stockade or were simply run down until the hunter could come right up to the exhausted animal and dispatch it.

Corn is not only the staff of life, it is the sacred substance. Corn meal is sprinkled and manipulated through all the complex Pueblo rituals and the elaborate ceremonials are performed primarily so that the deities will bring rain and an abundant crop. These ceremonies are lengthy affairs which consist of long religious preparation by those responsible for their performance and then a public appearance, usually of dancers masked to impersonate the appropriate deities, in the plaza of the town. The religious organizations responsible for the various ceremonies meet in special chambers, called kivas, which are usually partly underground. The kivas are used not only as chapels, but are also clubhouses and workshops for the men.

There was a strong feeling of solidarity among the families of a town, though little cooperation existed among different pueblos. They were not warlike people, though they sometimes retaliated for raids which the Navaho, Apache, or Comanche made against them. But for the most part they assumed a defensive role and many of the towns were located atop high mesas for reasons of defense. Pueblo traders often travelled among other tribes and frequently were middlemen in aboriginal trade.

The western Pueblo peoples are the HOPI (including the towns of BAKABI, HOTAVILLA, ORAIBI, SHIPAULOVÍ, SHUMOPOVÍ, MISHONGNOVÍ, SICHOMOVÍ, and WALPI) who speak a language of the Shoshonean family, the Tanoan speaking HANO, and the ZUNI whose language is probably

related to the Shoshonean languages. These are the largest of the Pueblo groups and are famous for their ceremonies, especially for the spectacular snake dance of the Hopi. The snake dance is actually not one of the most important ceremonies in the annual cycle, but like the other rites, it is performed as a means of propitiating the deities so that they will bring rain and all other blessings needful for the welfare of the crop and of the tribe.

The Hopi settlements are located on an arid, rocky plateau where the tribesmen must work hard and long in their fields to provide food for their families. Despite this, almost as much time is spent in performing religious duties as in tending the crops. Religion spreads through the whole fabric of life. The Sun is the highest of their gods and below him are many subordinate deities, among whom are the katchinas, the spirits of departed ancestors who revisit the Hopi for six months every year and bring rain clouds with them.

Clans are important in Hopi life. A person belongs to the clan of his mother and a man may not marry a woman of his own clan. At marriage he goes to live in the house of his wife's parents. Women own the houses, together with all the household furnishings and food stores. Marriage is monogamous, but divorce is not difficult. If a woman finally loses all patience with her husband, she may simply pile his saddle, clothes, and other personal belongings outside the door. When he returns, he knows that he has been divorced and picks up his gear to go back to live in his mother's house until he marries again.

Zufi culture is similar to that of the Hopi. The Zufi are also preoccupied with ritual, the intonation of set prayers, and the manipulation of prayer sticks and other sacred objects. The most holy objects of all are the sacred medicine bundles which are kept in the inner rooms of the houses of priests. No one ever enters these sanctums except the priest when he must perform the ritual and an elder woman of the household -- or the youngest girl child -- to make offerings to the bundle before every meal, to "feed" it.

Zufi is a theocracy where authority is wielded by the priests, who are organized into four major and eight minor priesthoods. The kachina priests perform certain ceremonial functions in the calendric cycle of ceremonies; they put on their masks -- with the proper lengthy preface of ritual -- and come out at the time when the children are initiated. Some of the kachina priests whip the boys and then take their masks off and put them on the heads of the boys. This is the great revelation when the boys learn that the dancers are not actually the kachina spirits but only the priests masked as such. The scared boys are given the whips and are commanded to whip the kachina priests as their first lesson in the fact that henceforth they, as initiates, will have to perform the acts which the uninitiated believe are performed by the kachina supernaturals.

Certain dancers impersonate animal supernaturals. These are members of the secret societies which cure sickness, the medicine societies. The animal gods, chief of whom is the bear, are the patrons of these societies. From them, it is believed, comes the members' powers to hear the sick. A person who is cured by the ritual of these societies must later take up membership in the group of the doctor who has cured him.

The eastern Pueblos, those near the Rio Grande River in New Mexico, are generally like those of the west in economy and material arts. The matrilineal clan is less important among the eastern groups. Among some it is totally absent, being replaced by the simple family unit or by groups of patrilineal descent. In the eastern towns, also, ceremonialism seems to be less elaborate. But this impression may only be a consequence of the fact that the eastern groups, to this day, are highly secretive about their ritual practices.

The eastern pueblos fall into two linguistic groupings. Those speaking Tanoan languages are TAOS, PICURIS, SANDIA, ISLETA, JEMEZ, SAN JUAN, SANTA CLARA, SAN ILDEFONSO, and TESUQUE. Those of the Keresan linguistic family are ACOMA, COCHITI, SLA, SAN FELIPE, LAGUNA, SANTO DOMINGO, and SANTA ANA.

Archaeological investigations have demonstrated that the Pueblos once extended over a much wider territory than was occupied by them in historic times. The record of the prehistoric rise of Pueblo culture is a fascinating one, showing how the Pueblo peoples developed from a simple hunting and gathering plane of life, called "Basketmaker", through several stages in which pottery, masonry, intensive agriculture and town settlements appeared. By studying the tree rings of the timbers taken from the ruins of ancient sites, archaeologists have been able to give a precise dating to some of these stages, back to the early centuries of the Christian era. The causes of the rise and fall of Pueblo cultures are not clearly known, but in the early historic period the Pueblos were being harassed by the raids of their Athabascan speaking neighbors, the Navaho and Apache.

The NAVAHO, whose population of some 55,000 makes them the largest existing tribe in the United States, still occupy their old homeland in what is now northwestern New Mexico and northeastern Arizona. It is an arid region with just barely enough rainfall for agriculture. The Navaho grow corn, as they have for centuries past, but one of the mainstays of their present economy consists of the flocks of sheep which were originally acquired from the whites. Before that, hunting and food gathering were of greater importance in Navaho economy than they are now. Deer and antelope were the principal game animals. They were driven into corrals or chased towards hunters stationed at strategic spots; sometimes hunters would just track the game until the animals could run no more. As was true very widely among American Indians, the bear was an especially sacred animal and

the killing of a bear had to be accompanied by special ritual practices.

The ancient Navaho had a scanty costume; a breechclout for men, a short two-piece apron for women, with mocassins and animal hides added in cold weather. At the beginning of the historic period, in the seventeenth century, they had adopted a version of the Pueblo dress style. When Navaho women saw the fashions worn by the wives of American army officers in the 1860's, they took to wearing a modified form of that style, one which they liked so well that they still wear it. It consists of voluminous, flounced skirts of bright calico and tight bodices of velveteen. Nowadays, men usually wear variations of the cowboy costume, including large hats, colorful shirts, and neckerchiefs. Both men and women wear lavish silver ornaments which the tribesmen began to make about a century ago. Navaho women learned to weave from the Pueblo people and their rugs and blankets have come to be known as among the finest examples of Indian weaving.

The house, called hogan, is a structure of logs, partially or wholly covered with earth. It is usually six-sided, with the roof logs gradually built in toward the center so that the top is rounded. A smoke hole is left in the center. Pottery and basketry are old crafts, but nowadays baskets and pots are made mainly for use in ceremonies.

The Navaho religious ceremonies, called "chants", are still central in the life of the people, for very few have abandoned the old religion. Ceremonies are conducted by chanters who have learned the detailed ritual of one or several of the rites, are able to repeat the proper prayers, sing the songs, manipulate the sacred objects, and make the dry paintings of colored sand that are appropriate. In this procedure they must be letter perfect, for a mistake is thought to cancel the beneficial effects of the ritual and may even bring evil results. All chants are performed to cure someone who is sick, but the performance, in itself, is considered to be for the general good of the people. Each is considered to be under the auspices of a particular supernatural or a set of supernaturals. The performance of an important chant is a costly and lengthy affair; the relatives of the patient contribute toward its expense.

Relationship through the mother is stressed; the matrilineal clan functions chiefly in regulating marriages because no one may marry a person of his own clan. The families scattered over a particular geographic region formed a band. There is now an elected tribal council, but in olden days there was practically no tribal solidarity. Bands from the interior of the area used to raid Mexican settlements knowing that they themselves were protected from reprisals by distance and that the consequent punitive expeditions by Mexican troops would strike the bands closer to the limits of the tribal territory.

The bands of the APACHE, whose customs and dialects were similar to those of the Navaho, ranged over so great an expanse of territory and had so little tribal cohesion that occasionally a war party from one Apache band would raid the encampments of another. The major divisions

of the Western Apache, who lived and still live in eastern Arizona, are the TONTO, CIBECUE, SAN CARLOS, and WHITE MOUNTAIN. The eastern Apache, whose range covered almost all of New Mexico and southward into Texas and Mexico, include the JICARILLA, CHIRICAHUA, LIPAN, and MESCALERO.

The Apache did some farming, but relied mainly on hunting and on gathering wild fruits and seeds. Their houses were brush covered structures built on a framework of poles which were bent over and tied at the top. Costume has been generally similar to that of the Navaho; the Apache did little weaving but the Western Apache were quite proficient at basketry.

The easternmost of the Apache were the Jicarilla, who were close to the plains and who took over the tipi and other elements of Plains culture. Basically, however, the Jicarilla resembled the rest of the Apache. They tell the emergence myth which relates how the ancient ancestors of the tribe lived underground until they climbed up out of the underworld on a ladder of mountains and sunbeams. At the place of emergence they were given instructions by the supernaturals as to how to conduct themselves in the world. Then they wandered in great clockwise circles. Those who dropped off along the route became other peoples, but those who did not tarry reached the heart of the world, the center of the universe; it was the Jicarilla Apache country and they spoke the Jicarilla Apache language.

The supernaturals taught the people how to conduct ceremonies, one of the most important of which is the four day rite given for a girl when she attains puberty. Curing rites may be either in the form of lengthy set ceremonies, like the Navaho chants, or through the doctoring of a shaman who has received power to cure through some personal supernatural experience.

Like many other of the Southwestern peoples, the Jicarilla Apache feared the ghost of one recently dead. Hence, burial rites are hurried. A corpse is washed, dressed, and its face painted red. The possessions of the deceased were interred with the body or burned, else the ghost would return to claim them. The relatives, especially those of the maternal clan, had to undergo a purifying ceremony.

In northwestern Arizona, there were (and still are) three Yuman speaking tribes, the YAVAPAI, WALAPAI, and HAVASUPAI who were geographically and culturally close to the tribes of the Great Basin. But they did share some basic traits of the Southwest. The Havasupai, for example, farmed the bottom lands in the Grand Canyon and used masks of the Hopi type.

Along the lower Colorado River and its tributary the Gila River in western and southern Arizona, lived a number of Yuman speaking peoples; the river tribes of the Colorado were the COCOPA, HALYIKWAMAI, KOHUANA, YUMA, HALCHIDHOMA, and MOHAVE; those of the Gila were the

KAVELTCADOM and MARICOPA. These tribes cultivated the flood-plain of the rivers and eked out their diet with fish, rabbits, wild seeds, and fruits.

Their houses were generally rectangular, flat topped, and earth covered. They made considerable quantities of pottery, though little basketry or textiles. Their religious practices revolved around the individual's experience in dreaming highly conventionalized dreams of a mythological pattern.

South of the Gila River in Arizona and in adjacent parts of Mexico were the Shoshonean speaking PIMA and PAPAGO. They were agriculturalists who practiced irrigation. They wove cloth from native cotton, made basketry and a little pottery.

Also Shoshonean speaking were the tribes of southern California below the Tehachapi Range, the GABRIELINO, SERRANO, CAHUILLA, LUISENO, JUANENO, CUPENO, TUBATULABAL, and the Hokan speaking CHUMASH. These were mainly food-gatherers whose culture was simple and contained only a few of the traits of the more complex Southwestern cultures.

Southward to the tip of the peninsula of Lower California were tribes who used Yuman and related languages, the DIEGUENO, KAMIA, AKWA'ALA, KILIWA, COCHIMI, WAICURA, and PERICO. They too had a simple way of life, subsisting mainly on wild seeds and fruit and on fish and molluscs.

In northern Mexico there were a number of tribes whose cultures were related to those of the American Southwest, who farmed where farming was possible, and who hunted and gathered wild foodstuffs to supplement their subsistence. They were such tribes as YAQUI, MAYO, PIMA BAJO, TEHUECO, CAHITA, OPATA, TARAHUMARA, and SERI.

MEXICO AND CENTRAL AMERICA

Two great native civilizations developed in this region. The earlier was that of the MAYA of Yucatan. The great periods of the Maya city-states came during the eighth and again about the twelfth centuries A.D. Their towns were social and religious centers into which the masses of people, who lived in small farming hamlets of the vicinity, came periodically to worship, to trade, or to celebrate festivals.

The Maya farmer grew corn, beans, and squash as staple crops, but he also raised plants which have come to be important in many parts of the world -- tomatoes, chili peppers, sweet potatoes, and cocoa. Tobacco and cotton were also grown. A shifting agriculture was practiced in that new fields would be cleared out of the forest and jungle every year and the old, no longer productive fields abandoned.

The towns contained great masonry temples which were elaborately decorated in sculptured stone and plaster and which were often erected atop pyramids. Some of the carvings are a form of hieroglyphic writing which has not yet been deciphered. Other carvings, those which represent their astronomical and calendric computations, have been decoded, though there is still disagreement among scholars as to the exact dates which are represented. But it is clear that the Maya knew enough to foretell the positions of the stars and planets, such as the changing positions of Venus, and to predict eclipses of the sun and moon. They had invented a series of numbers with the place system used and counted by multiples of twenty rather than of ten.

This learning was entirely in the hands of the priests. They trained novices in the lore of the culture and conducted the service of the deities in the temples. Sacrifice was an important part of this service, usually of animals, but sometimes of human beings. At one period there were nunneries to which were sent young girls especially selected for their grace and beauty. The most distinguished of the girls were selected for the highest honor, that of becoming brides of the deities and of being sacrificed on the altar of the temple.

Requisite for personal beauty was a forehead which slanted back sharply from the eyebrows. Babies' heads were bound with boards so that they would grow to have the peaked head considered comely. Squinted eyes were also considered handsome as were teeth which had been filed to a point. Men ordinarily wore little more than a breech-clout, but priests and nobles had wooden helmets adorned with streamers of cloth and feathers, jaguar skin mantles, and ornaments of gold and jade. Women wore a simple one-piece dress which hung, sack-like, from the shoulders to the feet.

The social order was feudal, with the priests and nobility ruling and directing the work of the common people. There were many public facilities, such as great granaries in which corn was stored as a precaution against a possible poor harvest. Slaves were either war captives or citizens temporarily enslaved for debt or misdeed.

Through the thirteenth and fourteenth centuries, a series of devastating wars among the city-states was followed by famines and epidemics so that when the Spanish landed in Yucatan in 1517, they were able to conquer the remnants of once powerful societies. Maya speaking descendants of the ancient peoples still live in the region, but little of the great achievements of the old civilization has survived among them. They are such groups as the CHONTAL, CHOL, CHORTI, and LACADON.

Still flourishing when the Spaniards first arrived, were the AZTECS of the valley of Mexico. Their civilization was a continuation of that developed by the Maya and their neighbors. The magnificent Aztec temples, sculptures, and astronomical and mathematical knowledge were continuations of Maya ideas rather than original contributions.

The great Aztec accomplishments were in organization, administration, and conquest.

Like the Maya, they were agriculturalists. Corn was their staple crop. The productivity of their farming was greatly increased by the invention of chiampas, floating gardens. These were small artificial islands made in marsh lands and consisting of mud scooped over a raft or within a revetment. As vegetation grew on the farm plot so made, the soil was bound together into a firm and fertile garden.

The maguey plant, also called agave or century plant, was known as the friend of the poor. Its roots were used for food, its leaves for thatch, its fibers for textile thread, and its juice fermented into an alcoholic beverage, pulque, which is still used and which has important nutritive as well as exhilarating values.

Society was organized in effective fashion. A group of families formed a clan. Each clan regulated its own affairs, but joined with the other clans of the tribe in a council of clan leaders. This council decided all matters of tribal importance. There were schools maintained by the clan in which children were trained in arts and crafts, in history and religious observances, and in warfare. A special school was devoted to training in ritual and in the duties of a chief.

The great power of the Aztecs began when a number of tribes formed a union. They were thus able to vanquish all surrounding peoples until the extent of the Aztec empire was nearly that of modern Mexico. An able monarch of the Aztec League, Montezuma the First, reigned from 1440 to 1469, a time when Aztec fortunes were at their peak. The ruler held court in a center which contained stone palaces and temples. The temples were great structures often built on pyramid-like platforms; in them the priests made frequent sacrifices on the altars. Human sacrifice was necessary for important occasions and one of the reasons for the constant warfare in which Aztec armies engaged was the necessity of securing captives for sacrifice.

Commerce was encouraged by the state; merchants formed a class of high prestige. Merchants would travel in great caravans -- loads were carried on the backs of porters -- and thus spread Aztec knowledge and artifacts over the whole region of Central America. Law courts functioned in every market center; the lower courts were under a centralized judicial council which was headed by a supreme judge. He had the power of final review.

Religion extended through all activities. The most popular sport was one played in the ball courts of a temple. It was a game played with a hard rubber ball which could be struck only with the elbows, hips, or legs. One of the ways in which a score was made was by passing the ball through a ring set vertically in the wall at each end of the court. When this type of score was made, the scoring side and

their friends had the right to snatch the clothes off the backs of the losing side.

When Cortez and his followers arrived in 1519, they shattered Aztec government and civilization. The Spaniards destroyed nearly all of the treasures of the Aztecs, finely carved jade and turquoise ornaments, rich cloaks of featherwork, and precious sculptures. They burned the books of picture writing and tore down the temples and the tablets of calendar records.

Though the civilization was wrecked and the spirit of the people broken, the Spanish could not wipe out every vestige of the Aztec way of life. Many of the Aztecan (Nahuatl) languages survived and are still spoken in Mexico among such Indians as the HUICHOL, CORA, MIXTEC, ZAPOTEC, TOTONAC, and HUASTEC.

Aztec cultural influence extended southward to the region of modern Costa Rica; beyond there the cultures were of a South American cast. From Nicaragua into Mexico the aboriginal languages may frequently be heard and vestiges of the ancient cultures remain.

BIBLIOGRAPHY

These are some of the principal sources used:

- Birket-Smith, K.
1936 The Eskimos. Methuen and Co., London.
- Goddard, P. E.
1914 Indians of the Northwest Coast. American Museum of Natural History, Handbook Series no. 10. New York.
1931 Indians of the Southwest. American Museum of Natural History, Handbook Series no. 2. New York.
- Jeness, D.
1932 The Indians of Canada. F. C. Acland, Ottawa.
- Kroeber, A. L.
1925 Handbook of the Indians of California, Bureau of American Ethnology, Bulletin 78. Washington.
1939 Cultural and Natural Areas of Native North America. University of California Publications in American Archaeology and Ethnology, vol. 38. University of California Press, Berkeley.
- Morley, S. G.
1946 The Ancient Maya. Stanford University Press, Palo Alto.
- Murdock, G. P.
1941 Ethnographic Bibliography of North America, Yale Anthropological Series, vol. 1. Yale University Press, New Haven.
- Parsons, E. C.
1939 Pueblo Indian Religion. University of Chicago Press, Chicago. 2 vols.
- Radin, P.
1916 The Winnebago Tribe, Annual Report of the Bureau of American Ethnology, vol. 37, pp. 35-560. Washington.
- Ray, V.
1939 Cultural Relations in the Plateau of Northwestern America. The Southwestern Museum, Los Angeles.
- Speck, F. G.
1935 Naskapi. University of Oklahoma Press, Norman.

- Spier, L.
1933 Yuman Tribes of the Gila River. University of Chicago Press,
Chicago.
- Steward, J. H.
1940 Native Cultures of the Intermontane (Great Basin) Area,
Smithsonian Institution Miscellaneous Collections,
vol. 100, pp. 445-502. Washington.
- Swanton, J. R.
1946 The Indians of the Southwestern United States, Bureau of
American Ethnology, Bulletin 137. Washington.
- Vaillant, G.
1941 The Aztecs of Mexico. Doubleday and Co., New York.
- Wissler, C.
1934 North American Indians of the Plains. American Museum
of Natural History, Handbook Series no. 1. New York.
- 1938 The American Indian. Oxford University Press, New York.