

# DOWNLOAD PDF CHANGES IN THE MATERIAL CULTURE OF TWO INDIAN TRIBES UNDER THE INFLUENCE OF NEW SURROUNDINGS.

## Chapter 1 : Culture of the Choctaw - Wikipedia

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The images show different aspects of how Native Americans dressed, hunted, and lived. Historical Background The kinds of food the Native Americans ate, the clothing they wore, and the shelters they had depended upon the seasons. Their foods changed with the seasons. In winter, they hunted birds and animals and lived on stored foods from the previous fall. In spring, they hunted, fished and picked berries. In summer, they grew crops beans, corn, and squash. In fall, they harvested crops and hunted for foods to preserve and keep for the winter. The Native Americans used natural resources in every aspect of their lives. They used animal skins deerskin as clothing. Shelter was made from the material around them saplings, leaves, small branches, animal fur. Native peoples of the past farmed, hunted, and fished. They used natural resources such as rock, twine, bark, and oyster shell to farm, hunt, and fish. Indian men had the primary tasks of fishing and hunting. Each winter men from different tribes would join together for hunting expeditions. Deer meat, or venison, served as a supplement to the mostly agricultural diet. The Indians used other parts of the deer such as skin for clothing and bones for tools. The men also protected their village. The Powhatan Indians were primarily farmers planting fields that averaged one hundred acres in size. The women were responsible for working the fields and did so using various tools made from such materials as deer antlers. They grew corn, squash, pumpkins, beans and sunflowers. They also gathered wild foods from the land around them such as nuts, berries and roots. The women were responsible for making meals of these foods. Corn maize was the staple crop, and from it women produced such foods as corn cakes and hominy. Since the Powhatans were farmers, they did not move around like Indians of the western plains who had to follow the herds of buffalo. As a result, they built semi-permanent houses that were framed with saplings and covered with woven reeds or bark. The fire in the center of the lodge was kept burning at all times which kept the house warm and dry. All the tribal chiefs were subject to Powhatan. They supported him in war and paid an allowance to him from their tribe. Status was determined by achievement, often in warfare, and by the inheritance of luxury goods like copper, shell beads and furs. Those of higher status had larger homes, more wives and elaborate dress.

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### Chapter 2 : Encyclopedia of the Great Plains | NATIVE AMERICANS

*The changes in the material culture of two Indian tribes under the influence of new surroundings [Erland Nordenskiöld] on blog.quintoapp.com \*FREE\* shipping on qualifying offers.*

Traditional culture Linguistic organization Six distinct American Indian language families or stocks were represented in the Plains. Those speaking the same language are generally referred to as a tribe or nation, but this naming convention frequently masks the existence of a number of completely autonomous political divisions, or bands, within a given tribe. For instance, the Blackfoot Blackfeet tribe included three independent bands, the Piegan officially spelled Peigan in Canada , Blood, and Blackfoot proper Northern Blackfoot. Each language family included groups that lived in other culture areas, and the speakers of the several languages within a stock were not always geographically contiguous. Thus the speakers of Algonquian languages included the Blackfoot , Arapaho , Atsina , Plains Cree , and Saulteaux Plains Ojibwa , all in the northern Plains, while Cheyenne , also an Algonquian language, was spoken in the central Plains. Two other communication systems bear mention. Michif was spoken over a wide area. This was a system of fixed hand and finger positions symbolizing ideas, the meanings of which were known to the majority of the tribes of the area. The role of the horse in Plains life The introduction of the horse had a profound effect on the material life of the Plains peoples. Horses greatly increased human mobility and productivity in the region—so much so that many scholars divide Plains history into two periods, one before and one after the arrival of the horse. Horses became available gradually over the course of at least a century; before ad horses were fairly rare, and by they had become relatively common. Buffalo Hunt, Chase, painting by George Catlin, Typical of hunting and gathering cultures worldwide, Plains residents lived in small family-based groups, usually of no more than a few dozen individuals, and foraged widely over the landscape. The peoples of deep prehistory in this region are referred to as Paleo-Indians, Archaic cultures , and Plains Woodland cultures see Native American: By approximately ad , some residents of the central Plains had shifted from foraging to farming for a significant portion of their subsistence and were living in settlements comprising a number of large earth-berm homes. As early as , and no later than about , most Plains residents had made this shift and were living in substantial villages and hamlets along the Missouri River and its tributaries; from north to south these groups eventually included the Hidatsa, Mandan, Arikara, Ponca, Omaha, Pawnee, Kansa, Osage, and Wichita. Some villages reached populations of up to a few thousand people. These groups, known as Plains Village cultures , grew corn maize , beans, squash, and sunflowers in the easily tilled land along the river bottoms. Women were responsible for agricultural production and cultivated their crops using antler rakes, wooden digging sticks, and hoes made from the shoulder blades of elk or buffalo. Women also collected medicinal plants and wild produce such as prairie turnips and chokecherries. Men grew tobacco and hunted bison, elk, deer, and other game; whole communities would also participate in driving herds of big game over cliffs. Fish, fowl, and small game were also eaten. Until the horse the only domesticated animals were dogs ; these were sometimes eaten but were mostly used as draft animals. Dogs drew the travois, a vehicle consisting of two poles in the shape of a V, with the open end of the V dragging on the ground; burdens were placed on a platform that bridged the two poles. Because of the limitations inherent in using only dogs and people to carry loads, Plains peoples did not generally engage in extensive travel before the horse. Before horses became available, intertribal warfare was relatively rare and few battles were deadly. However, a period of exceptional conflict occurred in the 14th century, probably due to the same kinds of drought-induced crop failure that caused the dispersal of the Ancestral Pueblo and Hohokam cultures of the Southwest at approximately the same time. Indigenous communities in the path of destruction fled, displacing their neighbours and creating a kind of domino effect in which nearly every Northeast Indian tribe shifted location; eventually groups as far inland as present-day Minnesota and Ontario were displaced westward to the Plains. By the midth century horses had also arrived, coming from the Southwest via trade with the Spanish and the expansion of herds of escaped

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animals. Guns were also entering the Plains, via the fur trade. Plains peoples, whether established residents or newcomers, quickly combined horses and guns to their advantage. Most hunters initially chose to use bows and arrows in the mounted hunt, as these provided greater accuracy than early guns. However, as firearms became more accurate, they were readily adopted. As tribes became more reliant on equestrian hunting, they adjusted their annual round to match that of their primary food source, the buffalo. As a rule, the largest bands or tribes came together en masse only in late spring and summer. During this period the buffalo congregated for calving, allowing hunters to supply enough food to support extensive gatherings of people. During the remainder of the year, the buffalo dispersed into smaller herds, and the nomadic tribes and bands followed suit. The seasonal round of the village groups may be illustrated by the Arikara, who planted their crops in the spring, spent the summer as nomadic hunters, and returned to their villages in the autumn for the harvest. After a brief period of hunting in the late autumn, they moved to winter hamlets of a few homes each in the wooded bottomlands, which provided shelter from winter storms. They returned to their villages in the spring to begin the cycle anew. Dogs continued to be used as draft animals, particularly for mundane and short-distance tasks such as hauling water and firewood from a valley to a nearby village or camp; horses were generally considered too valuable for these activities. Settlement patterns and housing All Plains peoples used tepees, although villagers resided for most of the year in earth lodges. The tepee is a conical tent, its foundation being either three or four poles; other poles placed around these formed a roughly circular base. Before the horse, tepees averaged about 10 feet in diameter, encompassing approximately 80 square feet. A teepee would usually house a two- or three-generation family. The cover was made from dressed buffalo skins carefully fitted and sewn together and often painted with representations of the visions or war exploits of the eldest male resident. Entrance was through an opening in the tent wall, with a flap of the tent covering serving as a door; early travelers reported that one scratched or rubbed on the tent wall in lieu of knocking. A hearth in the centre provided heat and light; a smoke hole at the top could be closed in bad weather and in warm weather the sides could be rolled up for additional ventilation. When a large group assembled, a camp circle was usually formed, leaving the space in the centre for ceremonial structures. Among some peoples, such as the Cheyenne and Atsina, each subgroup had a defined place in the circle. Among many tribes, too, the orientation of the lodges and the opening of the circle were toward the rising sun. The earth lodge, the dwelling used by most village tribes, was much larger than a tepee. Earth lodges averaged 40 to 60 feet 12 to 18 metres in diameter, encompassing approximately 1, to 2, square feet to square metres, and generally housed three-generation families. Like tepees, they had a roughly circular floor plan; unlike tepees, they were dome-shaped, roofed and walled with earth, and entered by means of a covered passage. A rattle made of deer hooves often served as a door knocker in these residences. The placement of an earth lodge within a village varied from one tribe to the next and often was determined by the eldest male resident; however, the homes themselves typically belonged to the women of the household. Earth lodge villages were generally protected by a defensive ditch and palisade. The construction of Osage and Wichita houses was similar to that of the wickiup of the Northeast. The dwellings of the Osage were oval in ground plan, composed of upright poles arched over on top, interlaced with horizontal withes, and covered with mats or skins. Wichita houses were more conical in shape and thatched with grass. They were otherwise similar in size and occupancy to earth lodges. Wichita grass lodge, photograph by Edward S. LC-USZ Material culture and trade On the northern Plains men wore a shirt, leggings reaching to the hips, moccasins, and in cold weather, a buffalo robe painted to depict the war deeds of the owner. Among the villagers and some southern nomads, men traditionally left the upper part of the body bare and frequently tattooed the chest, shoulders, and arms. Clothes were decorated with porcupine-quill embroidery, fringe, and in later times, beadwork. Billed caps and fur hats were used for protection from the bright sun and the cold. Elaborate headgear and other regalia were reserved for ceremonial occasions. Hidatsa buffalo robe characteristic of those exchanged during the fur trade, c. Pipe bowls were usually of stone but could also be ceramic, and pipe stems were generally made of wood. Receptacles of various kinds were made from rawhide, leather, and fascia such as the pericardium, which was used as a

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tough, collapsible bucket. Basketry and pottery were characteristic products of the villagers, although nomadic groups such as the Cheyenne, Comanche, and Arapaho made basketry gambling trays. A few nomadic tribes, such as the Atsina, Blackfoot, and Cree, claimed to have made earthenware in the past but to have given up the practice because the resulting vessels were too fragile for travois transport. Tools were made of fibre, bone, horn, antler, stone; many traditional tools, including hide scrapers, cooking vessels, knives, and arrowheads, were made from metal once it became available through the fur trade. Plains bullboats, in Mih-tutta-Hangkusch, a Mandan Village, one of a series of aquatint engravings by Karl Bodmer, " Library of Congress, Washington, D. Differences in wealth arose from the increased productivity enabled by the horse. The man who had many horses could use this wealth for a variety of purposes, such as giving them to those in need, offering them as bridewealth, or trading them for other materials. Because most material goods other than horses were readily available to all members of a given community, there was very little intratribal trade in them; there was, however, much exchange of ritual knowledge and other intangibles. Knowledge of war medicine and of curing rites was a valuable asset, and in almost all of the tribes the acquisition of this information was costly. Apprenticeships in craft production were also purchased. Hidatsa customs, for instance, required men who wished to learn to chip flint arrowheads to purchase instruction from the guardians of the bundles associated with arrow-making songs; similarly, women who wished to learn to make pottery or earth lodges had to purchase apprenticeships from recognized craft and ritual specialists. Trade between members of different tribes was common and often involved an exchange of products between nomads and villagers, as in the trade of buffalo robes for corn. The Cheyenne were middlemen in the trade of horses between the tribes of the southern Plains and those of the north-central Plains, while the Assiniboin, Hidatsa, Mandan, Arikara, and later some eastern Sioux groups brokered the guns and other materials such as blankets, beads, cloth, and kettles that flowed from the British and French for pelts and buffalo robes from groups to the west. Conflicts often stemmed from competition among tribes that wished the sole control of a specific trade route. Political organization The political structures of most Plains tribes functioned at the level of the band. Bands were fluid groups that could range in size from a few dozen to a few hundred people who lived, worked, and traveled together. Nomadic tribes generally comprised several large independent bands that coalesced and dispersed over the course of the year. Village groups functioned similarly; a group of related villages might coalesce for a band-level hunt, while smaller groups were the more usual parties for work and socializing. Band organization relied upon a combination of individual leaders and military societies. Military societies, in turn, kept the general order and enforced the decisions of leaders. Each band centred its activities in a loosely defined area within a broader tribal territory. The bands within a tribe did not fight one another, but the degree to which they acted in concert varied. Among the nomadic Comanche, for instance, bands changed membership with ease and the people chose not to have a formal tribal council. Similarly, residency in each of the three Hidatsa villages was quite fluid, but each village nonetheless identified itself as a band and remained politically independent from the others. In contrast, the Skidi band of the Pawnee lived in 19 separate villages that were united in maintaining their political independence from the other three bands within the Pawnee nation. The Cheyenne were the most politically hierarchical Plains group; their 10 bands sent representatives to a council of 44 peace chiefs, whose decrees were binding on the entire tribe. Kinship and family Some Plains cultures reckoned descent bilaterally, or equally in both the male and female lines. This did not mean that there was no recognition of the other parent and his or her relatives; to the contrary, both parents and their kin usually had specific roles to fill. Frequently a child was treated indulgently by lineal or clan relatives, who taught him ordinary life skills such as hunting for boys or agriculture for girls, while nonlineal relatives were more authoritarian and acted as spiritual mentors.

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## Chapter 3 : Material and Non-Material Culture

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Criminal justice[ edit ] Murder was usually dealt with by revenge. Swanton writes, "Murder, i. Swanton says, "thieves apprehended with the stolen property in their possession were forced to return it. If they could not produce the property, either they or their families were compelled to return goods of equal value. Swanton states of Cushman, "for minor offenses, whipping was the punishment; fifty lashes for the first offense, one hundred for the second, and death by the rifle for the third offense The Choctaws believed in a good spirit and an evil spirit, and they may have been sun, or Hushtahli, worshipers. Swanton writes, "the Choctaws anciently regarded the sun as a deity He was represented as looking down upon the earth, and as long as he kept his flaming eye fixed on any one, the person was safe Anthropologist theorize that the Mississippian ancestors of the Choctaw placed the sun at the center of their cosmological system. Mid-eighteenth-century Choctaws did view the sun as a being endowed with life. Choctaw diplomats, for example, spoke only on sunny days. If the day of a conference were cloudy or rainy, Choctaws delayed the meeting, usually on the pretext that they needed more time to discuss particulars, until the sun returned. The sun made sure that all talks were honest. The sun as a symbol of great power and reverence is a major component of southeastern Indian cultures. It may appear, as told in stories, in the form of a shadow person. Prayers may have been introduced by missionaries; however, Choctaw prophets were known to address the sun. Swanton writes, "an old Choctaw informed Wright that, before the arrival of the missionaries, they had no conception of prayer. Choctaw mythology The Choctaw have many stories about little people. Swanton states of Halbert, "the Choctaws in Mississippi say that there is a little man, about two feet high, that dwells in the thick woods and is solitary in his habits This s painting presents Chinookans , a Native American Northwestern tribe. Storytelling is a popular part of entertainment and history in many Native American societies. In addition many stories were used to convey important morals and values. This stood also true for the Choctaws. Stories would recount their origins and would retell the deeds of heroes long gone. There are also stories about possums, raccoons, turtles, birds, chipmunks, and wolves. Several versions of their creation and migration legends have been perpetuated by the Native Americans and remain very popular among contemporary Choctaws, especially the elderly. The young, however, have a more active interest in the mischievous deed of various forest animals or in stories about the creation of the wild forests. Randy Jimmie and Leonard Jimmie tells, A long time ago, when the animals of the woods could talk, there lived two brothers, Possum and Raccoon. One day these two animals were walking in the forest. Possum asked Raccoon how he could do such a thing. Raccoon told Possum to go home and return in a few moons, and they would meet at that particular spot and discuss it further. When a few moons elapsed, Possum returned to the designated place. After friendly greetings, the subject of the beautiful tail was brought to the attention of Raccoon. Of course, Raccoon remembered it. He told Possum to go with him into the woods, and they set out. They traveled a long trail before they came to a large hickory tree, whose top had been knocked off. There was a hole on one side of the old battered tree. He told Possum to stick his tail into the hole in the hickory tree. The Possum did as instructed, and soon Possum found himself being tied to the tree. He became angry and attempted to get away, but Raccoon convinced Possum that this was necessary to make his tail outstanding. Once Raccoon had tied Possum to the tree, he went on the other side of it. Within a few minutes Possum began feeling pain and heat in his tail. After a while the pain and heat disappeared, and Raccoon returned and told Possum to wait a while longer. He would cut him loose upon his return. Possum waited and waited, but Raccoon did not return. Possum called for help and Squirrel showed up to set him free. When he pulled his tail out of the tree, Possum discovered it had been burned to a crisp.

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## Chapter 4 : Ancestral Puebloans - Wikipedia

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Archaeologists have found musical instruments, jewelry, ceramics, and ceremonial items, indicating people in Great Houses were elite, wealthier families. They hosted indoor burials, where gifts were interred with the dead, often including bowls of food and turquoise beads. Most apparent is their sheer bulk; complexes averaged more than 100 rooms each, and some enclosed up to 100 rooms. Plaza areas were almost always girt with edifices of sealed-off rooms or high walls. Rooms were often organized into suites, with front rooms larger than rear, interior, and storage rooms or areas. Ceremonial structures known as kivas were built in proportion to the number of rooms in a pueblo. One small kiva was built for roughly every 29 rooms. T-shaped doorways and stone lintels marked all Chacoan kivas. Though simple and compound walls were often used, great houses were primarily constructed of core-and-veneer walls: Walls were then covered in a veneer of small sandstone pieces, which were pressed into a layer of binding mud. They led toward small outlier sites and natural features within and beyond the canyon limits. These were excavated into a smooth, leveled surface in the bedrock or created through the removal of vegetation and soil. The Ancestral Pueblo residents of Chaco Canyon cut large ramps and stairways into the cliff rock to connect the roadways on the ridgetops of the canyon to the sites on the valley bottoms. The largest roads, constructed at the same time as many of the great house sites between 850 and 1300 AD, are: Simple structures like berms and walls are found sometimes aligned along the courses of the roads. Also, some tracts of the roads lead to natural features such as springs, lakes, mountain tops, and pinnacles. These roads converge at Pueblo Alto and from there lead north beyond the canyon limits. The system was first discovered at the end of the 19th century. It was not excavated and studied until the 1920s. The economic purpose of the Chaco road system is shown by the presence of luxury items at Pueblo Bonito and elsewhere in the canyon. Items such as macaws, turquoise, marine shells, which are not part of this environment, in addition to imported vessels distinguished by design, prove that the Chaco had long-distance commercial relations with other distant regions. The widespread use of timber in Chacoan constructions was based on a large and easy transportation system, as this resource is not locally available. Through analysis of various strontium isotopes, archaeologists have realized that much of the timber that composes Chacoan construction came from a number of distant mountain ranges, a finding that also supported the economic significance of the Chaco Road. According to modern Pueblo people, this road represents the connection to the sipapu, the place of emergence of the ancestors or a dimensional doorway. During their journey from the sipapu to the world of the living, the spirits stop along the road and eat the food left for them by the living. Many ceremonial structures were deliberately built along a north-south axis alignment. The main buildings at Pueblo Bonito, for example, are arranged according to this direction. They likely served as central places for ceremonial journeys across the landscape. Isolated structures located on the roadsides, as well as on top of the canyon cliffs and ridge crests, have been interpreted as shrines related to these activities. These have been proposed to be part of pilgrimage paths followed during ritual ceremonies. Since Fire Temple was at least partially built to conform to the dimensions of its cliff alcove, it is neither round in form nor truly subterranean like other structures defined as kivas. Throughout the southwest Ancestral Puebloan region, and at Mesa Verde, the best-known site for the large number of well-preserved cliff dwellings, housing, defensive, and storage complexes were built in shallow caves and under rock overhangs along canyon walls. The structures contained within these alcoves were mostly blocks of hard sandstone, held together and plastered with adobe mortar. Specific constructions had many similarities, but were generally unique in form due to the individual topography of different alcoves along the canyon walls. In marked contrast to earlier constructions and villages on top of the mesas, the cliff dwellings at Mesa Verde reflected a region-wide trend during the 13th century toward the aggregation of growing regional populations into close, highly defensible quarters.

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Common Pueblo architectural forms, including kivas, towers, and pit-houses are included in this area, but the space constrictions of these alcoves resulted in a far denser concentration of their populations. Mug House, a typical cliff dwelling of the period, was home to around people who shared 94 small rooms and eight kivas, built right up against each other and sharing many of their walls. Builders in these areas maximized space in any way they could and no areas were considered off-limits to construction. This has been taken by some archaeologists, such as Stephen Lekson , as evidence of the continuing reach of the Chaco Canyon elite system, which had seemingly collapsed around a century before. Studies of skeletal remains show that this growth was due to increased fertility rather than decreased mortality. However, this tenfold increase in population over the course of a few generations could not be achieved by increased birthrate alone; likely, it also involved migrations of peoples from surrounding areas. Innovations such as pottery, food storage, and agriculture enabled this rapid growth. Over several decades, the Ancestral Puebloan culture spread across the landscape. For unknown ages, they were led by chiefs and guided by spirits as they completed vast migrations throughout the continent of North America. They settled first in the Ancestral Puebloan areas for a few hundred years before moving to their present locations. Factors examined and discussed include global or regional climate change, prolonged periods of drought, cyclical periods of topsoil erosion, environmental degradation, deforestation, hostility from new arrivals, religious or cultural change, and influence from Mesoamerican cultures. Many of these possibilities are supported by archaeological evidence. The archaeological record indicates that for Ancestral Puebloans to adapt to climatic change by changing residences and locations was not unusual. However, they were generally occupied for 30 years or less. Kohler excavated large Pueblo I sites near Dolores, Colorado , and discovered that they were established during periods of above-average rainfall. This allowed crops to be grown without requiring irrigation. At the same time, nearby areas that suffered significantly drier patterns were abandoned. Ancestral Puebloans attained a cultural "Golden Age" between about and During this time, generally classed as Pueblo II Era, the climate was relatively warm and rainfall mostly adequate. Communities grew larger and were inhabited for longer periods of time. Highly specific local traditions in architecture and pottery emerged, and trade over long distances appears to have been common. Confirming evidence dated between and has been found in excavations of the western regions of the Mississippi Valley , which show long-lasting patterns of warmer, wetter winters and cooler, drier summers. Ancestral Puebloan ruins in Dark Canyon Wilderness , Utah In this later period, the Pueblo II became more self-contained, decreasing trade and interaction with more distant communities. Southwest farmers developed irrigation techniques appropriate to seasonal rainfall, including soil and water control features such as check dams and terraces. The population of the region continued to be mobile, abandoning settlements and fields under adverse conditions. Along with the change in precipitation patterns, the drop in water table levels was due to a different cycle unrelated to rainfall. This forced the abandonment of settlements in the more arid or overfarmed locations. Chacoan and other structures constructed originally along astronomical alignments, and thought to have served important ceremonial purposes to the culture, were systematically dismantled. Doorways were sealed with rock and mortar. Habitations were abandoned, and tribes were split and divided and resettled far elsewhere. Puebloan tradition holds that the ancestors had achieved great spiritual power and control over natural forces. They used their power in ways that caused nature to change, and caused changes that were never meant to occur. Possibly, the dismantling of their religious structures was an effort to symbolically undo the changes they believed they caused due to their abuse of their spiritual power, and thus make amends with nature. They say that the people migrated to areas in the southwest with more favorable rainfall and dependable streams. They merged into the various Pueblo peoples whose descendants still live in Arizona and New Mexico. This perspective was also presented by early 20th-century anthropologists, including Frank Hamilton Cushing , J. Walter Fewkes , and Alfred V. For example, the San Ildefonso Pueblo people believe that their ancestors lived in both the Mesa Verde and the Bandelier areas. Evidence also suggests that a profound change took place in the Ancestral Pueblo area and areas inhabited by their cultural neighbors, the Mogollon. The contemporary historian James

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W. Loewen agrees with this oral traditions in his book, *Lies Across America*: No academic consensus exists with the professional archeological and anthropological community on this issue. Warfare Pecos Glazeware bowl, Pecos National Historical Park Environmental stress may have been reflected by changes in the social structure, leading to conflict and warfare. Near Kayenta, Arizona , Jonathan Haas of the Field Museum in Chicago has been studying a group of Ancestral Puebloan villages that relocated from the canyons to the high mesa tops during the late 13th century. Haas believes that the reason to move so far from water and arable land was defense against enemies. He asserts that isolated communities relied on raiding for food and supplies, and that internal conflict and warfare became common in the 13th century. This conflict may have been aggravated by the influx of less settled peoples, Numic-speakers such as the Utes , Shoshones , and Paiute people , who may have originated in what is today California. Others suggest that more developed villages, such as that at Chaco Canyon, exhausted their environments, resulting in widespread deforestation and eventually the fall of their civilization through warfare over depleted resources. A excavation at Cowboy Wash near Dolores, Colorado found remains of at least 24 human skeletons that showed evidence of violence and dismemberment, with strong indications of cannibalism. Such peoples have existed in other times and places, e. It had been adopted from the Navajo. The name "Anasazi" has come to mean "ancient people," although the word itself is Navajo , meaning "enemy ancestors. Wetherill knew and worked with Navajos and understood what the word meant. The name was further sanctioned in archaeology when it was adopted by Alfred V. Kidder , the acknowledged dean of Southwestern Archaeology. Kidder felt that it was less cumbersome than a more technical term he might have used. Subsequently some archaeologists who would try to change the term have worried that because the Pueblos speak different languages, there are different words for "ancestor," and using one might be offensive to people speaking other languages. Some modern descendants of this culture often choose to use the term "Ancestral Pueblo" peoples. Contemporary Hopi use the word Hisatsinom in preference to Anasazi. The names and divisions are classification devices based on theoretical perspectives, analytical methods, and data available at the time of analysis and publication. They are subject to change, not only on the basis of new information and discoveries, but also as attitudes and perspectives change within the scientific community. It should not be assumed that an archaeological division or culture unit corresponds to a particular language group or to a socio-political entity such as a tribe. Current terms and conventions have significant limitations: However, many other aspects of the culture of prehistoric peoples are not tangible.

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### Chapter 5 : The Native Americans | The American History Wiki | FANDOM powered by Wikia

*SOUTH AMERICA: The Changes in the Material Culture of Two Indian Tribes under the Influence of New Surroundings. (Comparative Ethnographical Studies, 2.).*

Three Worlds, Three Views: Yet all residents of the region shared two important traits. First, they lived and worked in a natural environment unlike any other in the American colonies. Second, like humans everywhere, their presence on the landscape had profound implications for the natural world. Exploring the ecological transformation of the colonial South offers an opportunity to examine the ways in which three distinct cultures—Native American, European, and African—influenced and shaped the environment in a fascinating part of North America. The Native American World Like natives elsewhere in North America, those in the South practiced shifting seasonal subsistence, altering their diets and food gathering techniques to conform to the changing seasons. In spring, a season which brought massive runs of shad, alewives, herring, and mullet from the ocean into the rivers, Indians in Florida and elsewhere along the Atlantic coastal plain relied on fish taken with nets, spears, or hooks and lines. In autumn and winter—especially in the piedmont and uplands—the natives turned more to deer, bear, and other game animals for sustenance. Because they required game animals in quantity, Indians often set light ground fires to create brushy edge habitats and open areas in southern forests that attracted deer and other animals to well-defined hunting grounds. The natives also used fire to drive deer and other game into areas where the animals might be easily dispatched. To clear farmland, the natives used fire and stone axes to remove smaller brush and timber. They then stripped the bark a process known as girdling from larger trees so that they sprouted no leaves and eventually died. Native farmers primarily women then planted corn, beans, and squash together in hills beneath the dead and dying trees. Farming seems to have allowed native populations to increase in the millennium before European contact. Some of the larger native cultures probably numbered in the tens of thousands. Old fields then had to lie fallow until they recovered some fertility and could be planted again. In addition, the natives had to store seeds, manage harvests, and distribute surplus crops, all of which required complex social and political organization. And, as several southeastern cultures seem to have discovered, a diet too rich in corn led to nutritional deficiencies and poor health. Thus, agriculture had to be blended proper proportion with hunting, fishing, and gathering wild foods in order to ensure survival. Lean times were inevitable. However, they did not regard land as property that could be transferred in perpetuity to another individual or group. Native culture also did not encourage the unrestricted accumulation of land or other material goods. For most southern Indians, an ideal chieftain or leader was one who regularly distributed great stores of food, animal skins, or other valuable items within the community. Generosity—not individual wealth—conferred status, fostered allegiances, and helped maintain the communal good. Long before the arrival of Europeans, native people traded items between themselves and with more distant cultures. Trade, however, was more than simply an economic enterprise. Before any items changed hands, traders often ate together, smoked tobacco, or practiced other rituals designed to indicate friendship. In such an atmosphere of hospitality the exchange of goods became a means for expressing good will, a vehicle for negotiation, and a way to engage in diplomacy. Native people believed that everything in nature—plants and animals as well as inanimate objects such as rocks and shells—possessed spiritual power. Consequently, those who hunted animals, farmed, or gathered wild foods had to observe certain guidelines and practice particular rituals designed to demonstrate respect for the spiritual world. One of the most prominent rituals was the Green Corn Ceremony, which coincided with the ripening of maize. Modern Americans sometimes regard such rituals as evidence that Indians practiced conservation or had an innate understanding of ecology. Though such practices might indeed promote sound environmental practices, they could also have the opposite effect. In all likelihood, their native belief system served a more subtle and practical function. In the South—as elsewhere in North America—Indians had to rely on and therefore destroy plants and animals that they regarded as spiritual kin. The various rituals allowed

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them to do so without violating a sacred relationship between people and the natural world. The native world was not a place of ecological perfection. When bad weather led to poor crops, natives had to rely more on game and wild plants. In regions of intensive agriculture, such as along the river floodplains of the piedmont and mountains, Indian farmers sometimes depleted soils and had to move their villages to more suitable lands. By the time Europeans arrived in the South, old fields, open forests subjected to periodic burns, and local fluctuations in game animal populations all attested to the native presence. Within the context of their culture and belief system, southern Indians simply did what was necessary to subsist and survive. The European World Europeans came from an acquisitive capitalist culture that valued individual wealth and accomplishment. In keeping with their Christian beliefs, most Europeans took literally the biblical admonition to subdue the earth and exert dominion over it. From their perspective, any land that had not been thoroughly settled and cultivated was useless. Colonists failed to understand that southern Indians used some lands—especially hunting and fishing grounds—without cultivating them. Most Europeans believed they had the right to buy such property even if Indians did not fully understand the terms of sale or simply take the land to use as God commanded. In short, they transformed the land and its resources into valuable commodities that could be sold in the world market. Explorers from Spain brought about the first critical changes in the southern environment. In 1492, Hernando de Soto, a Spanish conquistador, led a three-year expedition from Florida into the southern interior in search of the most valuable commodity: While in the South Carolina piedmont, de Soto saw several deserted Indian towns, large communities whose populations had apparently been devastated by infectious diseases introduced from Europe. De Soto also had some hogs, brought along as a mobile meat supply, which had the potential to spread diseases such as anthrax which affects both animals and people among native wildlife. Though the exact effects of these early Spanish incursions remain to be discovered, one thing seems certain. Old World diseases might have reduced some southern Indian populations by as much as 90 percent by the mids. Spain remained a strong presence in Florida and parts of the southeastern interior, but farther north English settlers began to reshape the landscape in their image. French colonists also established an outpost at Mobile on the Gulf Coast in 1702. As it became clear that southern soils would yield few precious minerals, all three nations turned their attention to other products from southern forests. Animal hides, especially deerskins which could be fashioned into leather breeches, gloves, and bookbindings, found ready markets in the Old World. Because native people were already well versed in the rudiments of commerce, European traders initially encountered Indians eager to swap deerskins for metal knives, pots, utensils, jewelry, guns, and ammunition. Trade between Europeans and Indians, however, was not of equal benefit to both cultures. European traders encouraged native warriors to trade captives taken in battle with other Indians as slaves. As a result, thousands of southern natives were sold to masters in New England and the Caribbean. Europeans also supplied Indians with alcohol, an intoxicant with which the natives had no previous experience and one on which many became dependent. Worse, the trading paths from the coast to the interior continued to be conduits for pestilence. Serious smallpox epidemics struck the southern interior in 1697, 1706, 1733, and 1739, killing thousands of Indians during every outbreak. As Indian numbers declined and demand for trade goods soared, native people became enmeshed in the European economy. Instead of killing animals primarily for food, Indians hunted to obtain deerskins for the overseas market. Native people often insisted that European traders engage in traditional practices such as preliminary gift-giving and smoking tobacco, but native rituals associated with hunting probably became less important as Indians engaged in market hunting. Only when Indians went to war—either against each other or against one of the European powers—did deer and other get a prolonged respite from native hunters. Because deer reproduced quickly during such interludes, the animals never became extinct, but by 1700, the once-plentiful animals were noticeably scarce throughout the region. Though the French and Spanish were powerful players in the Indian trade, the transformation of southern agriculture was largely an English enterprise. In addition to corn and other foodstuffs, English colonists planted cash crops—tobacco in the region surrounding Chesapeake Bay, rice and indigo in the Carolina low country—for the European market. Whereas native

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people had hunted deer and other animals for meat, colonists relied on cattle and hogs raised on the open range in southern forests. For the most part, planters who raised cash crops engaged in monoculture, the practice of planting only a single crop per field. Tobacco, rice, and indigo—all of which are extremely demanding of soils—quickly exhausted colonial plots. Without the tangle of food plants typical of Indian gardens, English fields were also more subject to erosion and attracted insect pests such as grasshoppers, tobacco flea beetles, and rice worms. Free-roaming livestock had to be protected from native predators, especially wolves. By the s wolves were extinct in the settled regions, though other animals—such as crows and squirrels—for which officials offered bounties, continued to thrive. English colonists eventually found ways to turn trees into commodities, too. Lumber from live oaks became important to the shipbuilding industry. Barrel staves made from white oak helped sustain the international trade in molasses and rum. Bald cypress and Atlantic white cedar became the preferred woods for shingles and clapboard. The resin was then distilled into turpentine, tar, and pitch, products all used in the shipping industry and collectively known as naval stores. North Carolina, which—unlike South Carolina and Virginia—never developed a single-crop economy, led the southern colonies in the production of naval stores. Agricultural clearing and the various forest industries had the overall effect of reducing the forest cover and altering drainage patterns along major rivers. By the mid-eighteenth century, spring floods spawned by excessive runoff, annually threatened coastal communities. Those trees most in demand, including longleaf pine, disappeared from settled regions, to be replaced by scrubby oaks and less valuable loblolly pines. In the years immediately before the American Revolution, firewood became increasingly scarce and expensive in Charleston, Baltimore, and other burgeoning southern towns. Dams constructed to provide waterpower for sawmills also restricted the annual runs of fish up coastal rivers. Virginia established a closed hunting season on deer in . Other colonies outlawed night hunting and the killing of does, two measures designed to relieve some of the pressure on the deer herds. Such laws, however, were almost impossible to enforce and in , Virginia decided to invoke a four-year moratorium on deer hunting in an effort to save the lucrative trade in leather products. The African World Wringing money from southern soils and forests required an extensive labor force, a need England first met with white indentured servants and, by the early eighteenth century, with African slaves. The shift to slaves resulted from several factors including a growing shortage of white labor, English racism, and the profitability of the slave trade , but the cash crop economy and the southern environment also played crucial roles in the changeover. In Virginia and Maryland, as tobacco fields became exhausted, planters eventually developed a system of field rotation in which laborers first cleared a plot in the Indian manner by girdling trees and burning off the underbrush. The first year, planters grew corn and beans on the new tracts, then as the land became more open and fit for cultivation several crops of tobacco, followed by wheat. Fields then lay fallow—sometimes for as long as 20 years—before they recouped enough fertility to produce more food and cash crops. As a result, any planter actively engaged in growing tobacco had a constant need for labor to clear new fields. The shift was gradual, but between about and , most Chesapeake planters seem to have concluded that environmentally sustainable tobacco farming went hand-in-hand with slavery. The southern climate and disease environment figured into the shift as well.

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Chapter 6 : Plains Indian | History, Culture, Art, & Tribes | [blog.quintoapp.com](http://blog.quintoapp.com)

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Imagine him, for example, as a young man on horseback. Almost without effort, the image conjures up full-blown narratives of buffalo hunts and mounted warfare. Make the "he" into a young woman and imagine romantic tragedies of forced marriage and unrequited love. And while the images can be easily moved to the Hollywood backlot, those real people are not so easily detached from the Great Plains themselves, for this difficult environment framed ongoing historical transformations in Native political organization, social relations, economy, and culture. Along with the nomadic bison hunting popularized in the movies, Native Americans engaged in raiding, trading, pastoralism, agriculture, diplomacy, politics, religious innovation and syncretism, warfare, migration, wage labor, lawsuits, lobbying, and gaming. Through these adaptive strategies, the Plains peoples worked to protect and enhance their political power and their ability to sustain themselves economically, and to maintain their cultural distinctiveness. Longevity in the Plains Although some peoples came to the Plains earlier than others, Native Americans have lived there for a long time. Evidence from the Agate Basin site in eastern Wyoming, for example, indicates that humans lived in the Plains at least as early as B. Radiocarbon dating of material from the Lewisville site near Dallas, Texas, suggests Indians and their precursors may have been in the Plains for at least 38, years. The oral histories of some tribes refer to long-extinct mammoths and other megafauna. Some scholars assert that the Sioux peoples originated in the Great Lakes region and only began moving onto the Plains in the late seventeenth and early eighteenth centuries. Many Lakotas, however, trace the origins of their people to Wind Cave in the Black Hills and suggest that they were simply in the middle of a long, slow migration home after living elsewhere for a time. Clarity on this issue will probably not be forthcoming. Environmental Adaptations Their extended tenure in the Plains allowed Native peoples to experience significant alterations in the environment. Between 11, and 11., precipitation declined, the range of temperatures increased, and free-flowing streams began to turn into small lakes and marshes, eventually becoming part of the expanding grassland. Species adapted to the wetter world—such as mammoths, camels, and horses—died out, opening ecological niches in the Plains grassland. Most of these niches were filled by bison, which were becoming smaller and more mobile in order to be more effective in the drier climate. Plains peoples adjusted to these changes as well. Around the time that the larger game disappeared, nomadic hunters shifted from Clovis-style spear points and arrowheads to the smaller Folsom points and heads, which were used until about b. Like more recent Native peoples, Folsom hunters and their successors depended heavily upon the bison and relied upon the more sophisticated social organization necessary for group hunting. Such organization allowed for the creation and use of "buffalo jumps," a large funnel of trees, rocks, poles, and people designed to channel stampeding bison over a cliff. Plains hunters used buffalo jumps like the Head-Smashed-In site in southwestern Alberta as early as 5, years ago. Plains residents began experimenting with pottery and more sedentary villages at least as early as 2, years ago. Ancestors of the Mandans and Hidatsas eventually settled in fortified villages along the Missouri River, where they raised corn, beans, and squash. These villages generally ranged in size from ten to ninety lodges and were built from bracing poles and packed earthen cover. Some of the crops these villagers grew became part of the extensive trade networks that linked the horticulturalists with Plains hunters and with peoples outside the Plains. Both material goods agricultural products, dried meat, flint, and animal hides and cultural products songs and dances traded hands. Migrations While the rise of sedentary villages and agriculture stood out as a key way that Plains peoples adapted to and shaped their environment, migration played an equally important role in the lives of many Indians. It seems that Plains societies were both amalgamating and splitting apart, and that mobility constituted a common response to both social and environmental factors. The groups that came to be known as Apaches, for example, separated from people in the Northern Plains as early as A. They moved

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south, sojourning in Nebraska before moving into the Southern Plains between and By the late s they and their Kiowa allies had staked out a territory ranging from northwestern Texas to Wyoming and the Black Hills. At the same time, Shoshones moved east from the Great Basin to eastern Montana. Such migrations accelerated after , as some groups left the Plains and others entered the region. Moving from what is now eastern Montana, a branch of Shoshones that would come to be known as Comanches swept the Apaches south and by forced them from the Plains entirely. Cheyennes and Arapahos migrated west from the Great Lakes region. Crees and Assiniboines gradually moved into the Canadian Prairies. Horses, Guns, and Diseases Migrations also brought Europeans to the Plains, beginning in the sixteenth century. The newcomers brought both opportunities and perils for the Plains peoples in the forms of trade and disease. Horses and firearms were the most important European trade items. The Spanish reintroduced horses into the Plains, in part through trading networks that connected Plains peoples with the Pueblos and Apaches. Horses had existed in the Americas at one time, but they had become extinct. Indians acted as middlemen and traded horses to more distant Plains peoples. By the late s, for example, Kiowas and Kiowa Apaches traded horses to the Caddos. Comanches often acquired horses by raiding Spanish and Apache settlements and then traded the animals to other tribes. Utes, Cheyennes, and Arapahos moved horses to the north. Because Spanish law forbade the selling or trading of firearms to Natives, the Plains peoples turned to the English and French for guns, and middleman relationships developed with both mobile traders and trade centers in the Arkansas, Missouri, and Red River valleys. Access to horses and weaponry came at a high cost. European traders brought European epidemic diseases to which Plains Indians had not been exposed and to which they had limited immunity. Even Natives who had never met a European became ill as a result of contact with Native middlemen in the trade who inadvertently exposed them to smallpox, measles, whooping cough, and many other diseases. Regardless of the source, European diseases spread through the Plains and decimated Native populations, especially those concentrated in villages. The Hidatsas, Mandans, Omahas, Poncas, and other relatively sedentary tribes also suffered great losses. The combination of European diseases and trade items had a complex impact upon the Plains. Access to horses allowed for the more effective killing and transportation of bison. Consequently, many tribes—such as the Lakota Sioux—rejected a sedentary and horticultural lifestyle and devoted less time to trapping beaver and more time to the hunting of bison. Tribes with the greatest access to horses and firearms could expand their territory and power at the expense of those tribes with fewer guns and horses. The relative power of the nomads was actually increased by disease: Europeans Unlike their horses, guns, and pathogens, Europeans themselves initially had a relatively limited presence in the Plains. The Spanish first penetrated the region between and looking for "cities of gold. Spain did sponsor an expedition to the Plains under Pedro de Villasur in , but it suffered a military defeat at the hands of the Pawnees and Otoes. The French expanded into the Southern and Central Plains by the early eighteenth century from bases in the Mississippi Valley. They negotiated commercial and military agreements with Plains tribes. Through these agreements, the French traded with Indians for furs, while using Plains peoples as a defense against rival Europeans and Indians. Few in number and often nomadic themselves, the French posed no threat to Indian autonomy. In the late eighteenth century, British fur traders from Canada pushed into the Prairie Provinces. Unlike the individualistic French traders, the large British companies built numerous trading posts among the Assiniboines, Plains Crees, Blackfoot, and Gros Ventres, drawing them into market relations. Alcohol, the credit system, and intermarriage created strong linkages and dependencies, but the number of the British and the volume of their trade were too small to dramatically alter the Native cultures. Like the other Plains groups, the Indians of the Canadian Prairies managed to keep their subsistence, political, and cultural systems largely intact until the second half of the nineteenth century. Americans When the British, French, and Spanish entered the Plains, they tended to seek peaceful relations with Indian people. In truth, Europeans lacked the power to do otherwise. The same cannot be said, however, of the United States. American expansion into the Plains in the nineteenth century involved the purposeful or incidental destruction and control of those Plains resources upon which Native Americans depended. Nevertheless, by the end of the

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century, Native peoples had seen their populations decline precipitously, had lost control over much of their land and other economic resources, and faced the prospect of seeing their societies and cultures forcibly annihilated by outsiders. Fur traders were the first Americans to enter the Northern and Central Plains in significant numbers in the first four decades of the nineteenth century. In the s large numbers of emigrants passed through the Great Plains on their way to Oregon, Utah, and the California goldfields. The construction of railroads across the Plains after the Civil War made accessible a region with limited navigable rivers, and the Homestead Act of and other laws drew settlers to the Plains by providing land at a relatively small cost. The influx presented significant problems for the Plains peoples. Migration along these trails destroyed the ecosystems of the Platte and Arkansas Valleys. The emigrants drove the bison away, churned the grasslands into mile-wide dust swathes, stripped wood from river bottoms, and polluted water sourcesâ€”often with diseases such as cholera. Native peoples who depended upon the resources of these areas, such as the Sioux and Pawnees in the north and the Comanches and Kiowas in the south, demanded compensation for this damage and sought substitutes for the lost game. The Comanches and Kiowas, for example, took to raiding for cattle and other items. This led to an escalating series of threats, a cycle of raids, and occasional reprisals by whites. In the federal government created a Permanent Indian Frontier. Encompassing much of modern-day Nebraska, Kansas, and Oklahoma, it was to serve as a home for displaced eastern tribes. Tribes already in the area, such as the Kansas, Wichitas, Osages, and Pawnees, ceded lands to make room for tribes removed from the east, such as the Delawares and Kickapoos. But this was not a Permanent Indian Frontier. In the Kansas-Nebraska Act opened up vast areas for American settlement. In a flurry of treaty signing in the second half of the s many Indigenous groups ceded their ancestral lands, retaining only small reservations. On their reservations Plains Indians were placed under great pressure to change. They experimented with new strategies of resistance but enjoyed limited success. Pawnees in Nebraska and Osages in Kansas, for example, found their livelihoods threatened by Sioux raids and by non-Indian migrants who drove off game. The Indians responded by trying to levy tolls of sugar and coffee on emigrants and by occasionally resorting to harassment and cattle raids. By the mids the Pawnees and many of the other Native peoples in Kansas and Nebraska had been relocated to Indian Territory now Oklahoma , the remnant of the Permanent Indian Frontier. Many Plains peoples engaged in diplomacy with the United States and other tribes as a strategy to deal with the American newcomers. These treaties called for peaceful relations, delineated which tribes got which lands, and stipulated that tribes would be given supplies and services to make up for the destruction of game by non-Indians. Wars The treaties did not end threats to Indian lifeways and thus failed to forestall violence for long. In the two years after the discovery of gold in Colorado, thousands of gold seekers flocked into Arapaho territory, violating the treaty. Some Arapahos responded by moving north of the Platte. In response, members of these tribes, along with some Sioux, Comanches, and Kiowas, resorted to war.

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Every tribe has unique traditions and distinct styles of housing, dress, and food. Federally recognized tribes vary in population and land base, but all are considered sovereign nations and hold a specific nation-to-nation relationship with the United States. Prior to European arrival in North America, tribes had effectively governed themselves for hundreds of years and had developed thriving systems of nurturing and teaching their youth and governing their communities. However, European conquest shattered many Native communities through forced relocation, warfare, broken treaties and foreign-brought diseases. Most Native communities were completely wiped out. Government caused Native peoples to lose their homelands. Broken treaties and forced relocations displaced American Indians from the land of their ancestors, where they had been living for generations, to reservations. These reservation lands offered a fraction of the size and natural resources of what was taken. In the Boarding School Era from the late s to the mids, the U. These children were taken to hundreds of miles away from their families for years and faced severe discipline if they tried to speak their languages or practice their traditions. Many children died from malnutrition or disease. Those who survived returned years later to find themselves completely disconnected from their family and traditional ways. The trauma and persecution endured by elder Native generations led to a breakdown of the Native family and tribal structure and a weakening of spiritual ties. Many Natives who attended boarding schools lost their sense of self through enforced shaming of their cultural identity. As a result, their children were raised with little awareness of their Native heritage and became disconnected from their tribal ways of knowing. Today, many tribes in the United States are reviving their traditions and cultures. Central to this cultural renaissance is the importance of language and ceremony. A number of tribes have created language learning programs to preserve and pass on their tribal dialects to future generations. Ceremonies returned into practice, local radio stations began broadcasting in Native languages, pow-wows became an inter-tribal gathering space, and a new native generation is taught to live with dignity, character and pride. All tribes have a rich culture, whether founded in language or ceremony, which strengthen America as a nation today. Led by a majority American Indian volunteer Board of Directors, Running Strong supports and respects all Native peoples, cultures, and traditions equally.

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### Chapter 8 : Traditions & Culture | Running Strong

*The changes in the material culture of two Indian tribes under the influence of new surroundings (Nordenskiöld) Obras dispon-veis» The changes in the material culture of two Indian tribes under the influence of new surroundings (Nordenskiöld).*

Our History A Proud Heritage Since the earliest contact with European explorers in the 16th century, the Cherokee people have been consistently identified as one of the most socially and culturally advanced of the Native American tribes. Cherokee culture thrived many hundreds of years before initial European contact in the southeastern area of what is now the United States. Cherokee society and culture continued to develop, progressing and embracing cultural elements from European settlers. The Cherokee shaped a government and a society matching the most civilized cultures of the day. Gold was discovered in Georgia in 1828. Outsiders were already coveting Cherokee homelands and a period of "Indian removals" made way for encroachment by settlers, prospectors and others. Ultimately, thousands of Cherokee men, women and children were rounded up in preparation for their "removal" at the order of President Andrew Jackson in his direct defiance of a ruling of the U. S. Supreme Court "[Justice] John Marshall has made his decision; let him enforce it now if he can. The Cherokee were herded at bayonet point in a forced march of 1,162 miles ending with our arrival in "Indian Territory," which is today part of the state of Oklahoma. Thousands died in the internment camps, along the trail itself and even after their arrival due to the effects of the journey. Rebuilding The Cherokee soon re-established themselves in their new home with communities, churches, schools, newspapers and businesses. The new Cherokee capital of Tahlequah, along with nearby Park Hill, became a major hub of regional business activity and the center of cultural activity. The Cherokee adopted a new constitution in September of 1845 and in the Cherokee Advocate, printed in both Cherokee and English, became the first newspaper in Indian Territory and the first-ever published in a Native American language. The Cherokee Messenger was our first periodical or magazine. Many white settlements bordering the Cherokee Nation took advantage of our superior school system, actually paying tuition to have their children attend Cherokee schools. The Cherokee rebuilt a progressive lifestyle from remnants of the society and the culture left behind in Georgia. Unfortunately, even more Cherokee lands and rights were taken by the federal government after the war in reprimand for the Cherokee who chose to side with the Confederacy. What remained of Cherokee tribal land was eventually divided into individual allotments, doled out to Cherokees listed in the census compiled by the Dawes Commission from Tribal Government The Cherokee Nation operates under a three-part government including the judicial, executive and legislative branches. A revised constitution of the Cherokee Nation was ratified by the Cherokee people in June of 1857 and approved by the Commissioner of Indian Affairs on September 5, 1857. The new Constitution was ratified by a popular vote of Cherokee Nation citizens in 1859. The position of Deputy Principal Chief is also part of the executive branch. The Principal Chief, Deputy Principal Chief and council members are elected to four-year terms by registered tribal voters. There are a total of 17 Tribal Council members. The judicial branch of tribal government includes the District Court and Supreme Court, which is directly comparable to the U. S. It is the highest court of the Cherokee Nation and oversees internal legal disputes as well as the District Court. Self-Governance Agreement The Cherokee Nation authorized the negotiation of a tribal self-governance agreement for direct funding from the U. S. Congress on February 10, 1975. This agreement authorizes the tribe to plan, conduct, consolidate and administer programs and receive direct funding to deliver services to tribal members. Self-governance is a change from the paternalistic control the federal government has exercised in the past, to the full-tribal responsibility for self-government and independence initially intended by treaties with sovereign Indian nations. Court System, Legal Code Self-governance gained an added dimension in November, 1975, when the Cherokee Nation passed legislation establishing a Cherokee Nation District Court and a criminal penal and procedure code. In February, 1976, the tribe unanimously approved four legislative acts to facilitate cooperative law enforcement within the jurisdictional boundaries of the Cherokee

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Nation. These acts strengthen tribal sovereignty while allowing non-tribal law enforcement authorities to pursue and apprehend criminal suspects and vehicle code violators on Cherokee Nation land. Tax Code On February 10, , the Cherokee Nation approved a tax code including a tobacco tax and sales tax on goods or services sold or rendered on tribal land. The purpose of the tax code is to raise revenue to provide governmental services to Cherokee people and promote economic development, self-sufficiency and a strong tribal government. Fuel Tax Agreement On May 30, , the Cherokee Nation and four other Oklahoma tribes reached an agreement with state lawmakers on taxing tribal sales of motor fuel. The tribes agreed not to sue the state or to license individual tribal citizens to sell motor fuel. In return, they will be rebated part of the money resulting from fuel sales on their lands each quarter of the year for 20 years. They also agreed to spend the money rebated to them for law enforcement, education, roads and health care. In addition, the nation operates several successful enterprises, including Cherokee Nation Entertainment, and Cherokee Nation Industries, Inc. CNI is a multi-million dollar industry, supplying several major defense contractors. The Cherokee Nation is a vital business leader in Oklahoma with a positive financial impact of over one billion dollars annually for the state. For information regarding culture and language, please email cultural@cherokee.

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### Chapter 9 : American Indians and their Environment

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Pre-Columbian Further information: Settlement of the Americas, Paleo-Indians, and Pre-Columbian era map showing the approximate location of the ice-free corridor and specific Paleoindian sites Clovis theory. According to the still-debated Settlement of the Americas, a migration of humans from Eurasia to the Americas took place via Beringia, a land bridge which formerly connected the two continents across what is now the Bering Strait. The big-game hunting culture labeled as the Clovis culture is primarily identified with its production of fluted projectile points. The culture received its name from artifacts found near Clovis, New Mexico; the first evidence of this tool complex was excavated in 1933. The culture is identified by the distinctive Clovis point, a flaked flint spear-point with a notched flute, by which it was inserted into a shaft. Dating of Clovis materials has been in association with animal bones and by the use of carbon dating methods. Recent reexaminations of Clovis materials using improved carbon-dating methods produced results of 11,100 and 10,900 radiocarbon years B.P. Contemporary Native Americans today have a unique relationship with the United States because they may be members of nations, tribes, or bands of Native Americans who have sovereignty or independence from the government of the United States. Their societies and cultures flourish within a larger population of descendants of immigrants both voluntary and slave: African, Asian, Middle Eastern, and European peoples. Native Americans who were not already U.S. citizens. Numerous Paleoindian cultures occupied North America, with some restricted to the Great Plains and Great Lakes of the modern United States of America and Canada, as well as adjacent areas to the west and southwest. According to the oral histories of many of the indigenous peoples of the Americas, they have been living there since their genesis, described by a wide range of traditional creation accounts. Linguists, anthropologists, and archeologists believe their ancestors comprised a separate migration into North America, later than the first Paleo-Indians. They settled first around present-day Queen Charlotte Islands, British Columbia, from where they migrated into Alaska and northern Canada, south along the Pacific Coast, and into the interior. They were the earliest ancestors of the Athabaskan-speaking peoples, including the present-day and historical Navajo and Apache. Their villages were constructed with large multi-family dwellings, used seasonally. People did not live there year round, but for the summer to hunt and fish, and to gather food supplies for the winter. Poverty Point culture is an archaeological culture whose people inhabited the area of the lower Mississippi Valley and surrounding Gulf Coast. The term "Woodland" was coined in the 1930s and refers to prehistoric sites dated between the Archaic period and the Mississippian cultures. The Hopewell tradition is the term used to describe common aspects of the Native American culture that flourished along rivers in the northeastern and midwestern United States from 1400 BC to CE. The Hopewell tradition was not a single culture or society, but a widely dispersed set of related populations, who were connected by a common network of trade routes,[25] known as the Hopewell Exchange System. At its greatest extent, the Hopewell exchange system ran from the Southeastern United States into the southeastern Canadian shores of Lake Ontario. Within this area, societies participated in a high degree of exchange with the highest amount of activity along the waterways serving as their major transportation routes. The Hopewell exchange system traded materials from all over the United States. Coles Creek culture is an archaeological culture from the Lower Mississippi Valley in the southern present-day United States. The period marked a significant change in the cultural history of the area. There is strong evidence of a growing cultural and political complexity, especially by the end of the Coles Creek sequence. Although many of the classic traits of chiefdom societies were not yet manifested, by CE the formation of simple elite polities had begun. It is considered ancestral to the Plaquemine culture. Hohokam is one of the four major prehistoric archaeological traditions of the present-day American Southwest. The early Hohokam founded a series of small villages along the middle Gila River. The communities were located near good

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arable land, with dry farming common in the earlier years of this period. It developed independently, with sophistication based on the accumulation of maize surpluses, more dense population and specialization of skills. It included a Woodhenge, whose sacred cedar poles were placed to mark the summer and winter solstices and fall and spring equinoxes. Its peak population in AD of 30,000-40,000, people were not equaled by any city in the present-day United States until after In addition, Cahokia was a major regional chiefdom, with trade and tributary chiefdoms ranging from the Great Lakes to the Gulf of Mexico. The Iroquois League of Nations or "People of the Long House" had a confederacy model that was claimed to contribute to political thinking during the later development of the democratic United States government. Their system of affiliation was a kind of federation, a departure from the strong monarchies from which the Europeans came. Representation was not based on population numbers, as the Seneca tribe greatly outnumbered the others, possibly even combined. When a sachem chief died, his successor was chosen by the senior woman of his tribe in consultation with other female members of the clan, with descent occurring matrilineally. Decisions were not made through voting but through consensus decision making, with each sachem chief holding theoretical veto power. The Onondagas were the "firekeepers", responsible for raising topics to be discussed, and occupied one side of a three-sided fire the Mohawks and Senecas sat on one side of the fire, the Oneidas and Cayugas on the other. Finally, they drove many to migrate west to their historically traditional lands west of the Mississippi River. By the mid 17th century, they had resettled in their historical lands in present-day Kansas, Nebraska, Arkansas, and Oklahoma. The Osage warred with native Caddo-speaking Native Americans, displacing them in turn by the mid 18th century and dominating their new historical territories. It hangs in the United States Capitol rotunda. After European exploration of the Americas revolutionized how the Old and New Worlds perceived themselves. The subsequent European colonialists in North America often rationalized the spread of empire with the presumption that they were saving a barbaric and pagan world by spreading Christian civilization. Impact on Native populations Edit From the 16th through the 19th centuries, the population of Native Americans declined in the following ways: The lack of hard evidence or written records has made estimating the number of Native Americans living in what is today the United States of America before the arrival of the European explorers and settlers the subject of much debate. A low estimate arriving at around 1 million was first posited by anthropologist James Mooney in the 1880s, computing population density of each culture area based on its carrying capacity. In 1911, American anthropologist Henry Dobyns published studies estimating the original population at 10 to 12 million. By 1966, however, he increased his estimates to 18 million. Dobyns combined the known mortality rates of these diseases among native people with reliable population records of the 19th century, to calculate the probable size of the original populations. Chickenpox and measles, although by this time endemic and rarely fatal among Europeans long after being introduced from Asia, often proved deadly to Native Americans. Smallpox proved particularly fatal to Native American populations. The disease swept through Mohawk villages, reaching Native Americans at Lake Ontario by 1634, and the lands of the western Iroquois by 1636, as it was carried by Mohawk and other Native Americans who traveled the trading routes. Native Americans fought on both sides of the conflict. The greater number of tribes fought with the French in the hopes of checking European expansion. The British had made fewer allies but had some tribes that wanted to prove assimilation and loyalty in support of treaties. They were often disappointed when these were later overturned. In addition, the tribes had their own purposes, using their alliances with the European powers to battle traditional Native enemies. Native California Population, according to Cook For the next 80 to 100 years, smallpox and other diseases devastated native populations in the region. Smallpox epidemics in 1775 and 1782 brought devastation and drastic depopulation among the Plains Indians. It was the first federal program created to address a health problem of Native Americans. Sheep, pigs, and cattle were all Old World animals that were introduced to contemporary Native Americans who never knew such animals. It was hunted to extinction about 10,000 BC, just after the end of the last glacial period. The reintroduction of the horse to North America had a profound impact on Native American culture of the Great Plains. The tribes trained and used horses to ride and to carry packs or pull travois. The people fully

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incorporated the use of horses into their societies and expanded their territories. They used horses to carry goods for exchange with neighboring tribes, to hunt game, especially bison, and to conduct wars and horse raids. Great Law of Peace Treaty of Penn with Indians by Benjamin West painted in Some Europeans considered Native American societies to be representative of a golden age known to them only in folk history. Several founding fathers had contact with Native American leaders and had learned about their styles of government. John Rutledge of South Carolina in particular is said to have read lengthy tracts of Iroquoian law to the other framers, beginning with the words, "We, the people, to form a union, to establish peace, equity, and order New confederacies were formed. One such was to become a pattern called up by Benjamin Franklin when the thirteen colonies struggled to confederate: Congress passed Concurrent Resolution to recognize the influence of the Iroquois Constitution upon the U. Constitution and Bill of Rights. The painting shows a Native American boy in a blue coat and woman in a red dress in European clothing. During the American Revolution, the newly proclaimed United States competed with the British for the allegiance of Native American nations east of the Mississippi River. Most Native Americans who joined the struggle sided with the British, hoping to use the American Revolutionary War to halt further colonial expansion onto Native American land. Many native communities were divided over which side to support in the war. The first native community to sign a treaty with the new United States Government was the Lenape. For the Iroquois Confederacy, the American Revolution resulted in civil war. The only Iroquois tribes to ally with the colonials were the Oneida and Tuscarora. Frontier warfare during the American Revolution was particularly brutal, and numerous atrocities were committed by settlers and native tribes alike. Noncombatants suffered greatly during the war. Military expeditions on each side destroyed villages and food supplies to reduce the ability of people to fight, as in frequent raids in the Mohawk Valley and western New York. The expedition failed to have the desired effect: Native American activity became even more determined. American Indians have played a central role in shaping the history of the nation, and they are deeply woven into the social fabric of much of American life During the last three decades of the twentieth century, scholars of ethnohistory, of the "new Indian history," and of Native American studies forcefully demonstrated that to understand American history and the American experience, one must include American Indians. Notice peace pipe atop the medalThe British made peace with the Americans in the Treaty of Paris , through which they ceded vast Native American territories to the United States without informing the Native Americans, leading immediately to the Northwest Indian War. The United States initially treated the Native Americans who had fought with the British as a conquered people who had lost their lands. Although many of the Iroquois tribes went to Canada with the Loyalists, others tried to stay in New York and western territories and tried to maintain their lands. Nonetheless, the state of New York made a separate treaty with Iroquois and put up for sale 5., acres 20, km2 of land that had previously been their territory.