

1: Politics of White Indians (with 17 images at the end of text)

From the time Europeans arrived on American shores, the frontier—the edge territory between white man's civilization and the untamed natural world—became a shared space of vast, clashing.

Bring fact-checked results to the top of your browser search. Native American history The thoughts and perspectives of indigenous individuals, especially those who lived during the 15th through 19th centuries, have survived in written form less often than is optimal for the historian. Because such documents are extremely rare, those interested in the Native American past also draw information from traditional arts, folk literature, folklore, archaeology, and other sources. Powhatan village of Secoton Powhatan village of Secoton, colour engraving by Theodor de Bry, after a watercolour drawing by John White, c. As one would expect, indigenous American farmers living in stratified societies, such as the Natchez, engaged with Europeans differently than did those who relied on hunting and gathering, such as the Apache. Likewise, Spanish conquistadors were engaged in a fundamentally different kind of colonial enterprise than were their counterparts from France or England. The sections below consider broad trends in Native American history from the late 15th century to the late 20th century. More-recent events are considered in the final part of this article, Developments in the late 20th and early 21st centuries. North America and Europe circa The population of Native America Scholarly estimates of the pre-Columbian population of Northern America have differed by millions of individuals: In anthropologist James Mooney undertook the first thorough investigation of the problem. He estimated the precontact population density of each culture area based on historical accounts and carrying capacity, an estimate of the number of people who could be supported by a given form of subsistence. Mooney concluded that approximately 1, individuals lived in Northern America at the time of Columbian landfall. In ethnohistorian Henry Dobyns estimated that there were between 9, and 12, people north of the Rio Grande before contact; in he revised that number upward to 18, people. Dobyns was among the first scholars to seriously consider the effects of epidemic diseases on indigenous demographic change. He noted that, during the reliably recorded epidemics of the 19th century, introduced diseases such as smallpox had combined with various secondary effects. He then used this and other information to calculate from early census data backward to probable founding populations. Some of his critics fault Dobyns for the disjunctions between physical evidence and his results, as when the number of houses archaeologists find at a site suggests a smaller population than do his models of demographic recovery. Others, including the historian David Henige, criticize some of the assumptions Dobyns made in his analyses. For instance, many early fur traders noted the approximate number of warriors fielded by a tribe but neglected to mention the size of the general population. This group notes that severe epidemics of European diseases may have begun in North America in the late 10th or early 11th century, when the Norse briefly settled a region they called Vinland. Yet another group of demographers protest that an emphasis on population loss obscures the resilience shown by indigenous peoples in the face of conquest. Most common, however, is a middle position that acknowledges that demographic models of 15th-century Native America must be treated with caution, while also accepting that the direct and indirect effects of the European conquest included extraordinary levels of indigenous mortality not only from introduced diseases but also from battles, slave raids, and—for those displaced by these events—starvation and exposure. This perspective acknowledges both the resiliency of Native American peoples and cultures and the suffering they bore. Native American ethnic and political diversity Determining the number of ethnic and political groups in pre-Columbian Northern America is also problematic, not least because definitions of what constitutes an ethnic group or a polity vary with the questions one seeks to answer. Ethnicity is most frequently equated with some aspect of language, while social or political organization can occur on a number of scales simultaneously. Thus, a given set of people might be defined as an ethnic group through their use of a common dialect or language even as they are recognized as members of nested polities such as a clan, a village, and a confederation. Other factors, including geographic boundaries, a subsistence base that emphasized either foraging or farming, the presence or absence of a social or religious hierarchy, and the inclinations of colonial bureaucrats, among others, also

affected ethnic and political classification; see Sidebar: The Difference Between a Tribe and a Band. The cross-cutting relationships between ethnicity and political organization are complex today and were equally so in the past. And both the hypothetical Germanic speaker and the hypothetical Iroquoian speaker live or lived in nested polities or quasi-polities: Recognizing that it is difficult to determine precisely how many ethnic or political groups or polities were present in 15th-century Northern America, most researchers favour relative rather than specific quantification of these entities. The outstanding characteristic of North American Indian languages is their diversity—“at contact Northern America was home to more than 50 language families comprising between 2 and 100 languages. At the same moment in history, western Europe had only 2 language families Indo-European and Uralic and between 40 and 70 languages. In other words, if one follows scholarly conventions and defines ethnicity through language, Native America was vastly more diverse than Europe. Politically, most indigenous American groups used consensus-based forms of organization. In such systems, leaders rose in response to a particular need rather than gaining some fixed degree of power. The Southeast Indians and the Northwest Coast Indians were exceptions to this general rule, as they most frequently lived in hierarchical societies with a clear chiefly class. Regardless of the form of organization, however, indigenous American polities were quite independent when compared with European communities of similar size. European populations and polities Just as Native American experiences during the early colonial period must be framed by an understanding of indigenous demography, ethnic diversity, and political organization, so must they be contextualized by the social, economic, political, and religious changes that were taking place in Europe at the time. These changes drove European expansionism and are often discussed as part of the centuries-long transition from feudalism to industrial capitalism see Western colonialism. Many scholars hold that the events of the early colonial period are inextricably linked to the epidemics of the Black Death, or bubonic plague, that struck Europe between 1347 and 1351. Perhaps 25 million people, about one-third of the population, died during this epidemic. The population did not return to preplague levels until the early 1400s. The intervening period was a time of severe labour shortages that enabled commoners to demand wages for their work. Standards of living increased dramatically for a few generations, and some peasants were even able to buy small farms. These were radical changes from the previous era, during which most people had been tied to the land and a lord through serfdom. These conflicts created intense local and regional hardship, as the roving brigands that constituted the military typically commandeered whatever they wanted from the civilian population. In the theatres of war, troops were more or less free to take over private homes and to impress people into labour; famine, rape, and murder were all too prevalent in these areas. Further, tax revenues could not easily be levied on devastated regions, even though continued military expenditures had begun to drain the treasuries of western Europe. As treasuries were depleted, overseas trade beckoned. The Ottoman Empire controlled the overland routes from Europe to South Asia, with its markets of spices and other commercially lucrative goods. Seeking to establish a sea route to the region, the Portuguese prince Henry the Navigator sponsored expeditions down the Atlantic coast of Africa. Later expeditions attempted to reach the Indian Ocean, but they were severely tested by the rough seas at the Cape of Good Hope. Christopher Columbus had been a member of several such voyages and proposed an alternative, transatlantic route; in he requested the sponsorship of John II, the king of Portugal, who refused to support an exploratory journey. Iberia was a hotbed of activity at the time. Ferdinand II of Aragon and Isabella I of Castille had begun to unify their kingdoms through their marriage, but they were soon forced to resolve bitter challenges to their individual ascensions. Eventually quelling civil war, the devout Roman Catholic sovereigns initiated the final phase of the Reconquista, pitting their forces against the last Moorish stronghold, Granada. The city fell in January 1492, an event Columbus reportedly witnessed. The seemingly endless military and police actions to which Ferdinand and Isabella had been party had severely depleted their financial reserves. Having lost so many of its best minds, Spain faced a very slow economic recovery, if it was to recover at all. Although Columbus did not find a route with which to sidestep Ottoman trade hegemony, his journey nonetheless opened the way to overseas wealth. Spain used American resources to restore its imperiled economy, a strategy that was soon adopted by the other maritime nations of Europe as well. Suspected Protestants being tortured as heretics during the Spanish Inquisition. This situation continued into the 16th century, when at least four factors

contributed to levels of inflation so high as to be unprecedented: Colonial exploration routes within Canada. Colonial exploration routes within the United States. European colonialism was thus begotten in a social climate fraught with war, religious intolerance, a dispossessed peasantry, and inflation. Despite these commonalities, however, each of the countries that attempted to colonize North America in the 16th and 17th centuries—Spain, France, England, the Netherlands, and Sweden—had particular goals, methods, and geographic interests that played an important role in shaping Native American history. The first country to send large expeditions to the Americas, Spain focused its initial efforts on the conquest of the wealthy Aztec and Inca empires, which fell in 1519 and 1532, respectively. Immense quantities of precious metals were seized from these peoples and shipped to Spain; the initial influx of hard currency provided a period of fiscal relief, but the country suffered bankruptcy in the later 16th century and never fully recovered. The conquest of the Americas also provided overseas work for the men who had fought in the Reconquista, thus limiting the damage they might have inflicted if left unemployed in Iberia. In lieu of pay or a pension, many conquistadors were provided with *encomiendas*, a form of vassal slavery in which a particular Indian population was granted to a Spaniard. The system alleviated demands on the treasury and also transplanted the Spanish social hierarchy to the colonies. *Encomiendas* were gradually supplanted by *haciendas*—landed estates or plantations. However, this legal nicety did little to change conditions for the Indians living under Spanish rule. Having vanquished the indigenous nations of Mexico and Peru, the conquistadors turned their attention to Northern America. In the same year, Hernando de Soto was authorized to establish Spanish control of La Florida the southeastern United States and its residents; he rode out with more than 600 conquistadors. Both expeditions relied upon large complements of native labourers, who were forcibly impressed into service. Coronado, de Soto, and their troops destroyed communities that resisted their demands for tribute, women, supplies, and obeisance. Concerted efforts at settlement north of Mexico began in La Florida, with the founding of St. Augustine. Although its explorers sighted the coast of California in 1542, Spain did not colonize that area until the second part of the 18th century. Marriage between Spanish men and native women was acceptable, although concubinage was more common; intermarriage was effectively forbidden to the few Spanish women who lived in the colonies. After a few generations, a complex social order based on ancestry, land ownership, wealth, and noble titles had become entrenched in the Spanish colonies. The Roman Catholic missionaries that accompanied Coronado and de Soto worked assiduously to Christianize the native population. Many of the priests were hearty supporters of the Inquisition, and their pastoral forays were often violent; beatings, dismemberment, and execution were all common punishments for the supposed heresies committed by Native Americans. France was almost constantly at war during the 15th and 16th centuries, a situation that spurred an overseas agenda focused on income generation, although territorial expansion and religious conversion were important secondary goals. France expressed an interest in the Americas as early as 1492, when the Italian explorer Giovanni da Verrazzano was commissioned to explore the Atlantic coast; in 1498 the French seaman Jacques Cartier entered the Gulf of St. Lawrence. The French eventually claimed dominion over most of the Northeast, Southeast, and American Subarctic peoples. Native nations, of course, had their own claims to these territories. Concerned about Spanish claims to the Americas, the French made a number of unsuccessful attempts at settlement in the 16th century. They built and subsequently abandoned a fort near present-day Quebec in 1541; they also built a fort near present-day St. Augustine, Florida, in 1565, but the Spanish soon forced them to abandon that facility as well. The French successfully established a more permanent presence on the continent, founding Acadia in present-day Nova Scotia. They did not succeed in establishing a major settlement in the south until 1718, when they founded New Orleans. French colonial settlements were built on major waterways in order to expedite trade and shipping; the city of Quebec was founded in 1608 at the confluence of the St. Charles rivers, and Montreal was founded in 1642 at the conjunction of the St. Lawrence and the Ottawa rivers. Although these trading centres were lively, the settlement of northern New France was slowed by several factors. Among these were the lucrative nature of the fur trade, which required a highly mobile and enterprising workforce—quite a different set of habits and skills than those required of farmers—and a cool climate, which produced thick furs but unpredictable harvests.

2: How the Cherokee Indians became White and mulatto

Native Americans are often known as Indians or American Indians. The term Native American was introduced in the United States in preference to the older term Indian to distinguish the indigenous peoples of the Americas from the people of India, and to avoid negative stereotypes associated with the term Indian.

The first Mass of Thanksgiving on American soil was actually celebrated by the Spanish with the Timucuan Indians from Seloy village in attendance on September 8, in St. The Pilgrims, who sought religious freedom and crossed the Atlantic in the Mayflower in 1620, were treated kindly by the Wampanoag tribe in Massachusetts. Samoset and Squanto showed the Pilgrims how to plant corn, beans, and pumpkins, and where to hunt and fish. William Bradford and the sachem Massasoit made a treaty which they honored as long as both were alive. The image of the first Thanksgiving at Plymouth in 1621 with the Pilgrims, Massasoit of Pokanoket and the Wampanoag Nation is forever etched upon the American conscience. For example, Father Andrew White SJ, who was one of the first settlers to arrive in Maryland on March 25, 1634, worked patiently with the Piscataway Indians of Maryland and prepared a grammar dictionary and catechism in their native tongue: Indians who did convert lived mainly on Cape Cod and were known as Praying Indians. However this harmonious relationship was short-lived. First, Native Americans had no immunologic protection against such European diseases as smallpox, typhus, and measles. For those in frequent contact with European settlers, the effects were devastating: Second, Native Americans had different spiritual beliefs than Europeans. They saw the land as a living being, as a mother who nurtured her children. The thought of buying and selling land was unthinkable to them. The Indians saw the offers from Europeans for land to build and farm as joining an existing relationship, not to transfer ownership. Some tribes resented the attempts of the Europeans to convert them to Christianity. And third, the Indian tribes, with the exception of the Five Nation Iroquois, lacked unity, and, as most of the European nations at the time, were often rivals with each other. This made them vulnerable to the Europeans with their superior weaponry. The Anglicans barely survived the first winter, but antagonism quickly developed with the Powhatan Indians. The first of three Anglo-Powhatan Wars ensued as early as 1644, and did not resolve until the marriage of Pocahontas and John Rolfe in 1614. Tobacco brought survival to the English colony. The first meeting of the House of Burgesses in a Jamestown church on July 30, 1619, was the first representative government in the English colonies. Atrocities between Indians and colonists happened everywhere and were committed by both sides. Five Spanish Franciscans who attempted to introduce monogamous marriage to the Guale Indians were martyred in Darien, Georgia in September 1734. Five hundred Pequot Indian men, women, and children were burned alive in May at Mystic River, Connecticut by a vengeful Puritan militia in the name of divine retribution. But the worst devastation began in 1704, when James Moore, the English Governor of South Carolina, wrote his own Black Legend when he, his soldiers, and Yemassee Indians swept through Georgia to Florida and annihilated the Franciscan missions and massacred the Timucua and Apalachee Mission Indians of Florida, some by impaling them on stakes or burning them alive. He then attacked St. Augustine, but the townsfolk retreated to St. Moore bombarded the castle for 50 days, but, unsuccessful, Moore finally gave up, but not before he torched most of the town. By his own writings, Moore captured several thousand Indians and reduced them to slavery. Disgraced, he stepped down as governor upon his return, not because of his extreme cruelty, but because of his failure to capture St. What began peacefully ended in aggression and conflict. European settlers subsequently drove the Indians from their lands as settlers moved westward. Treaties were often drawn up after Indian leaders were plied with alcohol. Whether through intimidation, war, treachery, or outright fraud, the Native Americans were systematically dispossessed of their lands. An Indian known as the Prophet advised the Shawnee to give up alcohol and the ways of the white men and return to their traditional ways. He founded a peaceful community in Prophetstown, Indiana. His brother Tecumseh organized surrounding Indian tribes into a Confederation to resist the incursions of white settlers. In the Treaty of Fort Wayne in 1809, William Henry Harrison negotiated with only three of the many Indian tribes and bought 3 million acres in Indiana and Illinois for less than one cent an acre! When an Illinois tribe raided a small village, Harrison took advantage of the situation and headed to

Prophetstown, even though the Shawnee had nothing to do with the raid. Harrison defeated the Confederation at Tippecanoe on November 11, 1811. Four of the five "Civilized Tribes" were driven from their lands. These acts left the once proud and resourceful Indians a dispirited, heart-broken race. The Choctaws in Mississippi and Alabama were the first to be resettled in the West, followed by the Creeks and the Chickasaws. The fifth tribe, the only one to maintain presence in their native territory, were the Seminoles of Florida. In spite of three Seminole Wars, the Seminoles wisely never signed a treaty with the Federal Government and survived in Florida! The Indians of the Great Plains and those resettled from the East faced a similar fate from the Western expansion of the Nation. Once again, this kindness was not returned. Two different cultures would face off on the Plains for nearly a century: In an effort to confine Indians to reservations, Federal agents would sign treaties such as the Fort Laramie Treaty of 1851, granting extensive territory to the Indians, only to have other Federal agents break the treaties in support of the Homestead Act of 1862, which granted land to predominantly white settlers from the East. But the Indians put up incredible resistance under such figures as Red Cloud, the only Indian to have defeated the U.S. Using justified resistance as an excuse, Federal troops eventually drove the Nez Perce, Crows, Apache, Sioux, and other Plains Indians from their lands. The ultimate absurdity occurred on June 2, 1906, when the American Indians, the natives of America, were granted citizenship by the very people that drove them off their lands. When the Japanese had broken American codes and launched the surprise attack on Pearl Harbor on December 7, 1941, the U.S. Marines turned to the Navajo nation to develop a code based on their language, a code which the Japanese never could decipher. The Navajo code talkers were instrumental to our victory in Iwo Jima in March of 1945. Fortunately, during the latter half of the twentieth century, beginning with President John F. Kennedy, long-overdue respect and concessions have been given to our Native Americans. The feast day of our first Native American Saint is July 22. Out of this total, 2. The following chart lists the Top 25 American Indian Tribes by population in the year 2000. These are the original U.S. Census Bureau figures, which indicate those listing one tribe only. Whereas the Cherokee tribe has the largest overall population, the Navajo tribe has the largest population reporting one tribe only.

3: Native American Cultures - HISTORY

The Phenomenon of White Indians: Captive Women in Early American History Rachel Jackson: Religion, Social Issues and Reform. Skill: High School/College Time Required: Three to four class periods.

American Indians and European Diseases Posted on by Ojibwa " promoted by navajo There were an estimated 18 million Native Americans living north of Mexico at the beginning of the European invasion. Prior to the arrival of the Europeans, American Indians were remarkably free of serious diseases. People did not often die from diseases. As the European explorers and colonists began to arrive, this changed and the consequences were disastrous for Native American people. The death tolls from the newly introduced European diseases often reached percent. Entire groups of people vanished before the tidal wave of disease. If we were to compare the overall health of American Indians in North America with that of Europeans in , we would find that Indians were generally healthier. There are a number of reasons for this. First, Indians had better diets and they were less likely to face starvation and hunger. The first Europeans to reach North America often commented on the large size of the Indians. American Indians were larger than the Europeans simply due to better diets and less starvation. Unlike the Europeans, Indian political leaders did not store their wealth but accumulated prestige by giving food to those in need. No one in an Indian village or an Indian band starved unless all did so. Secondly, American Indian populations did not have many of the infectious diseases that were endemic in Europe. A number of reasons have been suggested for this lack of disease. Some scientists have suggested that Indian people came to this continent through the cold, harsh climate of the north and that this acted as a germ filter which screened out infectious diseases. Others have suggested that Indians were disease-free because of the lack of domesticated animals. Measles, smallpox, and influenza are among the diseases which are closely associated with domesticated animals. Lacking the large domesticated animals, there were comparatively few opportunities in this hemisphere for the transfer of infections from animal reservoirs of disease to human beings. The diseases brought to this continent by the Europeans included bubonic plague, chicken pox, pneumonic plague, cholera, diphtheria, influenza, measles, scarlet fever, smallpox, typhus, tuberculosis, and whooping cough. The diseases introduced in the Americas by the Europeans were crowd diseases: In a small population, the disease will become extinct. Measles, for instance, requires a population of about , to survive. If the population size drops below this threshold, the virus can cause illness and death, but after one epidemic, the virus itself dies out. Another important factor in the European diseases was the presence of domesticated animals. The source of many of the infections was the domesticated animals which lived in close proximity with the humans. Overall, hundreds of thousands of Indians died of European diseases during the first two centuries following contact. In terms of death tolls, smallpox killed the greatest number of Indians, followed by measles, influenza, and bubonic plague. Smallpox is caused by a virus that may be airborne or spread by direct contact. There are three forms of smallpox: An attack of any one of these forms will provide immunity against the other two. Children resist the smallpox virus better than teenagers or adults. In a larger population, smallpox is a constant. Since nearly all children contract some form of smallpox, this means that adults have had the disease and are immune. Smallpox thus becomes a childhood disease with relatively low mortality. When smallpox strikes a virgin population, such as the Native Americans, the initial death toll is quite high, particularly among adults and elders. As a result a great deal of cultural knowledge, such as how to conduct certain ceremonies, is lost. Smallpox is a crowd disease. Once it strikes a low density population it soon becomes extinct in that population as it does not have enough hosts. Thus, in American Indian populations, smallpox would strike, the population would plummet, and the disease would die out. The population would begin to recover and about a generation later, smallpox would strike again. Smallpox first struck American Indians in what is now the United States after It was not uncommon for Native people to encounter the deadly European diseases long before they encountered European people. For thousands of years, Native American trade routes interconnected the many diverse cultures on this continent. The new European diseases simply followed these trade routes, carried by both the traders and their goods. The smallpox virus can live in cloth, particularly cotton cloth, for many years. The

European diseases devastated many nations and consequently European explorers, particularly in the southeast and northeast, frequently reported finding empty villages and fields. From these reports came the common misconception that North America was only sparsely populated by Indians. In the Southeast, the Muskogee Creek population has been estimated at two hundred thousand before the Europeans arrived on the continent. It had declined to about twenty thousand by the time Europeans actually visited their villages. Traditional Native American curing techniques were not effective against smallpox and many of the other European diseases. One of the primary ways of dealing with disease among most of the tribes was the sweat bath which actually increased Indian mortality from febrile diseases such as smallpox, measles, and chickenpox. In most of the American Indian cultures, healing was a part of their religious ceremonies. When their ceremonies failed to cure the new European diseases the faith in the traditional Indian spiritual ways was also damaged. This in turn provided an opening for the Christian missionaries who were immune to the disease. By the early 1700s, Europeans understood how smallpox was transmitted and had begun vaccination programs to prevent the disease. In North America, doctors in Boston and in Charlestown began vaccination programs about 1764. By 1776, the United States had begun smallpox vaccination programs for Indians. In 1792, for example, Indian chiefs visiting Washington were vaccinated against smallpox using a vaccine that President Jefferson had cultured. In the Corps of Discovery under the leadership of Meriwether Lewis and William Clark carried with them smallpox vaccine so that they could inoculate the tribes they encountered on their journey to the Pacific Ocean. Unfortunately, the vaccine was ruined soon after they left St. Louis. The Secretary of War was to be in charge of the vaccinations. However, the Secretary of War notified the Indian agent for the upper Missouri that no tribes upstream from the Arikara were to be vaccinated. It was felt that the spread of smallpox to the tribes of the Northern Plains, such as the Blackfoot, would aid American military efforts against these groups. Smallpox was not eradicated among American Indians until the twentieth century. The last major smallpox epidemic among an American Indian tribe was in 1837 when the disease struck the Indians living in the Pit River, California area. The impact of the epidemic was increased by starvation and lack of medical care. As usual, Congress quickly reacted to this healthcare concern: By ignoring the impact of poverty and starvation and its relation to general health conditions, the government shifted attention from its failings by stepping up attacks on shamans and blaming their influences for poor sanitary conditions. The early Europeans were aware that diseases were devastating the American Indian communities. Many Protestants, particularly Calvinists, viewed disease as a divine punishment for sin. Since American Indians were heathens-the greatest sin of all-it was natural that God should destroy them with smallpox. Similarly, the Catholic priests in California attributed diseases such as smallpox to tribal sin, especially the cardinal sin of refusing to believe in Christ. They see the depopulation of the Indian communities as depriving the Spanish of their labor force. Syphilis carried from America to Europeans?: At one time it was commonly assumed that syphilis originated in the Americas and was initially brought back to Europe by the first Spanish sailors. This assumption was based on the fact that the disease first began to be reported in Europe shortly after Columbus returned from his first voyage to the Americas. However, the archaeological record, in the form of burials in England, has disproved this assumption. At Hull, four skeletons of individuals who had died in the mid-fifteenth century show fully developed tertiary syphilis. This is evidence that the disease was already well established in Europe at least a half a century before Columbus set sail. This entry was posted in Uncategorized and tagged disease , smallpox by Ojibwa.

4: American Indians at European Contact | NCpedia

These "Welsh Indians" were credited with the construction of a number of landmarks throughout the Midwestern United States, and a number of white travelers were inspired to go look for them. The "Madoc story" has been the subject of much speculation in the context of possible pre-Columbian trans-oceanic contact.

Enjoy the Famous Daily The first Americans: Known as the Bering Land Bridge, it lies partly south of the ice cap. It develops a steppe-like ecology of grasslands, grazed by large animals such as horses, reindeer and even mammoth. Gradually, in many separate incursions, the hunter-gatherers of the Siberian steppes pursue their prey across the land bridge and into America. When the melting ice submerges the bridge, about 10, years ago, these northeast Asians become isolated as the aboriginal Americans. The Siberian hunter-gatherers probably make their way along the north coast of Alaska and down through the valley of the Mackenzie river. Archaeological evidence shows that by about 15, years ago the central plains of America are widely inhabited. Traces of human activity at this time are preserved in the remarkable La Brea tar pit in Los Angeles. The glacial conditions further north mean that the central plains are at this time cool and moist. During the next years, while the glacial period continues, humans penetrate far into South America. The retreat of the ice caps see Ice Ages makes northern regions increasingly habitable both for large animals and for the humans who prey on them. By years ago hunter-gatherers have moved up the eastern side of the continent into Newfoundland and the prairie provinces of Canada. From about years ago human groups adapt to the conditions of the northern coast of Canada, living mainly as hunters of sea mammals. They spread gradually eastwards along the edge of the Arctic Circle, eventually reaching Greenland. The first American farmers: Squash and chili are the earliest plants to be grown - soon followed by corn or maize and then by beans and gourds. These are all species which need to be individually planted, rather than their seeds being scattered or sown over broken ground. This is a distinction of importance in American history, for there are no animals in America at this time strong enough to pull a plough. At first these crops merely supplement the food produced by hunting and gathering. But by BC the people of this area are settled agriculturalists. In this development they are followed by the hunter-gatherers of south America and then, considerably later, by some in the northern part of the continent. The earliest known settled community in south America is at Huaca Prieta, at the mouth of the Chicama river in Peru. By about BC the people here have as yet no corn, but they cultivate squash, gourds and chili. They also grow cotton, from which they weave a coarse cloth. The first American civilizations: Dating from around BC, it is the achievement of the Olmec people. Their culture is contemporary with Mycenae and the Trojan War, with the spread of the Aryans through northern India and with the Shang dynasty in China. At approximately the same time the Hebrews are moving from Egypt through Sinai towards the promised land of Canaan. The Olmecs represent the beginning of civilization in central America. They are followed, about three centuries later, by the earliest civilization of south America - the Chavin culture of Peru. These two first American civilizations, in Mexico and Peru, set a pattern which will last for more than years. A succession of highly developed cultures, all strongly influenced by the traditions of their predecessors, follows in the same two limited regions of the continent - in central America also known as Mesoamerica and in the strip of land between the Andes and the Pacific. Archaeology provides evidence of these various cultures, but the only ones known about in any great detail are those surviving when the Spaniards arrive - to marvel and destroy. These are the very ancient Maya , and the relatively upstart dominant cultures of the time, the Aztecs and the Incas. The people of north America: On the east side of the continent there are woodlands, where they kill elk and deer. On the grass plains of the midwest they hunt to extinction several American species, including the camel, mammoth and horse. In the desert regions of the southwest human subsistence depends on smaller animals and gathered seeds. In the Arctic north, where there is very much more hunting than gathering, fish and seals are plentiful. The first trace of settled village life is in the southwest, where by the 2nd millennium BC gourds, squash and corn or maize are cultivated see hunter-gatherers. The natives of this region derive their crops from the more advanced civilization to the south, in Mexico. The same cultural influence brings a custom eventually shared by many of the tribes, that of

mound building. From about BC great burial mounds begin to be constructed around tomb chambers of log or wood. The earliest burial mounds in north America are those of the Adena culture of the Ohio valley, closely followed by nearby Hopewell tribes. The period of greatest activity is from the 1st century BC to the 5th century AD, by which time a vast number of mounds have been built throughout north America. During and after this period two regions of North America develop quite advanced farming societies - the Mississippi valley and the southwest. Farming, accompanied by village life, spreads up the east coast, where fields are cleared from the woodlands for the planting of maize. But in most parts of the continent the tribes continue to live a semi-nomadic existence, in the traditional manner of hunter-gatherers, even though they lack the one animal which makes movement on the plains easy. Hunted to extinction in America, this useful creature will only become available again to the Indians through the event which destroys their way of life. The Spaniards arrive with horses. The chief agent of their downfall is disease. With no resistance to new germs, tribes rapidly succumb to unfamiliar illnesses on their first brief contact with Europeans - in many cases vastly reducing the number of the Americans without anyone even firing a shot. Where the tribes develop a closer relationship with the new arrivals, they are frequently tricked, tormented and massacred by their visitors. Two elements make the Europeans both strong and ruthless - their possession of guns, and an unshakable conviction in the rightness of their Christian cause. The event of , the biggest turning point in the history of America, has had the Eurocentric effect of defining that history in terms of this one moment. Historians describe the previous American cultures as pre-Columbian. And the original people of the continent become known as Indians, simply because Columbus is under the illusion that he has reached the Indies. But it is a misleading phrase - meaning, but failing to say, aboriginal or indigenous Americans. In spite of its quirky origins, American Indians remains the more direct and simple term.

5: Were American Indians the Victims of Genocide? | History News Network

The Indian reservation system established tracts of land called reservations for Native Americans to live on as white settlers took over their land. World War I's Native American Code Talkers.

When the Europeans began their settlement of the New World, it was both complicated and aided by its indigenous inhabitants. The native people alternately became allies and enemies of the newly arrived settlers from Europe. These two totally dissimilar cultures were hurtling toward each other in a collision that could be the end for one of them. Did either of them expect what was to come when the first Europeans came to America? What did the settlers expect of the Native Americans when they arrived? Surely there was a sense of dread among the arriving Europeans concerning these mysterious people who had warred with the early Spanish colonizers. What did they think would happen? And conversely, what did the locals think of these strange intruders? There had been long animosity between France, England, and the Dutch. These were obstacles which would be difficult to overcome. The wild card in all this would be the native population who they knew little about. How would they be received? They had some hopes of trading with the natives. The Europeans had a very mixed view of the Indian natives. On one hand, they were told that Indians could be gentle and receptive, helpful and eager to trade. This may have been a true depiction, or the propaganda of the English government and trading companies which had a vested interest in promoting colonization; it was a very positive image and gave intended settlers hope that they would be welcome with open arms and helping hands. They wanted to believe that they were heading to the Garden of Eden. However, there was an opposing image of these same Indians. Whichever the case, Indians were often described in very unflattering terms. The English had an ace-in-the-hole that kept their courage up. They knew that they had the same level of technology and weaponry as the Spanish. Therefore, they knew that if push came to shove, they could defeat the American natives in a fight, just as the Spanish had. Conquest was always in the back of their minds, as an alternative to peaceful integration. English pessimism due to Spanish experience with the Indians was no doubt exacerbated when a Chesapeake Indian tribe ambushed the first arrivals making landfall. And the Indians surely felt the same, but they had their own motivations for contact. Powhattan, leader of the powerful Algonquian tribe of Indians, was a proud and clever man. He saw the newcomers as a source of power. They had things of value, like guns and knives. Powhattan was in the process of consolidating his power in the region. He already controlled 25 bands of united warriors, and was looking for another advantage. Weapons would be invaluable to him. To this end, he became a friend and benefactor to the new settlement. Although their presence was a potentially destabilizing element and a dangerously double edged sword, he felt they were worth the risk. He continued to trade with them afterwards, supplying corn and other foods in exchange for weapons. It was, perhaps, this dependency on the Indians that helped to increase their distrust of the locals. They expected the local Indians to act as treacherously and heartlessly as Europeans often did. Many rationalized that the Algonquian assistance was really initiated by their Christian God who was looking out for them. It made them feel better to believe that they were in the hands of God, not the Indians. Most tribes probably had no idea what happened down in South America with the Spanish. Up in Canada, the French had made strides in co-existing with the regional Indians and even advocated inter-racial marriages. The Europeans came bearing gifts to trade, and some tribes did initially profit off their arrival.

6: Madoc - Wikipedia

General Douglas MacArthur, on an inspection trip of American battle fronts, met representatives of five different American Indian tribes in one United States Army unit. SHARE: Facebook Twitter Native Americans made an enormous contribution to the World War II effort.

Visit Website Did you know? According to the U. Census Bureau, there are about 4. The Inuit and Aleut had a great deal in common. Many lived in dome-shaped houses made of sod or timber or, in the North, ice blocks. They used seal and otter skins to make warm, weatherproof clothing, aerodynamic dogsleds and long, open fishing boats kayaks in Inuit; baidarkas in Aleut. By the time the United States purchased Alaska in , decades of oppression and exposure to European diseases had taken their toll: The native population had dropped to just 2,; the descendants of these survivors still make their home in the area today. In the Subarctic, travel was difficultâ€”toboggans, snowshoes and lightweight canoes were the primary means of transportationâ€”and population was sparse. In general, the peoples of the Subarctic did not form large permanent settlements; instead, small family groups stuck together as they traipsed after herds of caribou. They lived in small, easy-to-move tents and lean-tos, and when it grew too cold to hunt they hunkered into underground dugouts. Its inhabitants were members of two main groups: Iroquoian speakers these included the Cayuga, Oneida, Erie, Onondaga, Seneca and Tuscarora , most of whom lived along inland rivers and lakes in fortified, politically stable villages, and the more numerous Algonquian speakers these included the Pequot, Fox, Shawnee, Wampanoag, Delaware and Menominee who lived in small farming and fishing villages along the ocean. There, they grew crops like corn, beans and vegetables. Life in the Northeast culture area was already fraught with conflictâ€”the Iroquoian groups tended to be rather aggressive and warlike, and bands and villages outside of their allied confederacies were never safe from their raidsâ€”and it grew more complicated when European colonizers arrived. Meanwhile, as white settlement pressed westward, it eventually displaced both sets of indigenous people from their lands. The Southeast The Southeast culture area, north of the Gulf of Mexico and south of the Northeast, was a humid, fertile agricultural region. Many of its natives were expert farmersâ€”they grew staple crops like maize, beans, squash, tobacco and sunflowerâ€”who organized their lives around small ceremonial and market villages known as hamlets. Perhaps the most familiar of the Southeastern indigenous peoples are the Cherokee, Chickasaw, Choctaw, Creek and Seminole, sometimes called the Five Civilized Tribes, who all spoke a variant of the Muskogean language. By the time the U. In , the federal Indian Removal Act compelled the relocation of what remained of the Five Civilized Tribes so that white settlers could have their land. The Cherokee called this frequently deadly trek the Trail of Tears. Before the arrival of European traders and explorers, its inhabitantsâ€”speakers of Siouan, Algonquian, Caddoan, Uto-Aztecan and Athabaskan languagesâ€”were relatively settled hunters and farmers. After European contact, and especially after Spanish colonists brought horses to the region in the 18th century, the peoples of the Great Plains became much more nomadic. Groups like the Crow, Blackfeet, Cheyenne, Comanche and Arapaho used horses to pursue great herds of buffalo across the prairie. The most common dwelling for these hunters was the cone-shaped teepee, a bison-skin tent that could be folded up and carried anywhere. Plains Indians are also known for their elaborately feathered war bonnets. As white traders and settlers moved west across the Plains region, they brought many damaging things with them: With settlers encroaching on their lands and no way to make money, the Plains natives were forced onto government reservations. The Southwest The peoples of the Southwest culture area, a huge desert region in present-day Arizona and New Mexico along with parts of Colorado , Utah , Texas and Mexico developed two distinct ways of life. Sedentary farmers such as the Hopi, the Zuni, the Yaqui and the Yuma grew crops like corn, beans and squash. Many lived in permanent settlements, known as pueblos, built of stone and adobe. These pueblos featured great multistory dwellings that resembled apartment houses. At their centers, many of these villages also had large ceremonial pit houses, or kivas. Other Southwestern peoples, such as the Navajo and the Apache, were more nomadic. They survived by hunting, gathering and raiding their more established neighbors for their crops. Because these groups were always on the move, their homes were much less

permanent than the pueblos. For instance, the Navajo fashioned their iconic eastward-facing round houses, known as hogans, out of materials like mud and bark. Spanish colonists and missionaries had enslaved many of the Pueblo Indians, for example, working them to death on vast Spanish ranches known as *encomiendas*.

The Great Basin The Great Basin culture area, an expansive bowl formed by the Rocky Mountains to the east, the Sierra Nevadas to the west, the Columbia Plateau to the north, and the Colorado Plateau to the south, was a barren wasteland of deserts, salt flats and brackish lakes. Its people, most of whom spoke Shoshonean or Uto-Aztecan dialects the Bannock, Paiute and Ute, for example , foraged for roots, seeds and nuts and hunted snakes, lizards and small mammals. Because they were always on the move, they lived in compact, easy-to-build wikiups made of willow poles or saplings, leaves and brush. Their settlements and social groups were impermanent, and communal leadership what little there was was informal. After European contact, some Great Basin groups got horses and formed equestrian hunting and raiding bands that were similar to the ones we associate with the Great Plains natives.

California Before European contact, the temperate, hospitable California culture area had more peopleâ€”an estimated , in the midth centuryâ€”than any other. It was also more diverse: Its estimated different tribes and groups spoke more spoke more than dialects. Despite this great diversity, many native Californians lived very similar lives. They did not practice much agriculture. Instead, they organized themselves into small, family-based bands of hunter-gatherers known as *tribelet*s. Inter-tribelet relationships, based on well-established systems of trade and common rights, were generally peaceful. Spanish explorers infiltrated the California region in the middle of the 16th century.

The Northwest Coast The Northwest Coast culture area, along the Pacific coast from British Columbia to the top of Northern California, has a mild climate and an abundance of natural resources. As a result, unlike many other hunter-gatherers who struggled to eke out a living and were forced to follow animal herds from place to place, the Indians of the Pacific Northwest were secure enough to build permanent villages that housed hundreds of people apiece. Those villages operated according to a rigidly stratified social structure, more sophisticated than any outside of Mexico and Central America. Goods like these played an important role in the *potlatch*, an elaborate gift-giving ceremony designed to affirm these class divisions. Most of its people lived in small, peaceful villages along stream and riverbanks and survived by fishing for salmon and trout, hunting and gathering wild berries, roots and nuts. In the 18th century, other native groups brought horses to the Plateau. In , the explorers Lewis and Clark passed through the area, drawing increasing numbers of disease-spreading white settlers. By the end of the 19th century, most of the remaining Plateau Indians had been cleared from their lands and resettled in government reservations.

7: Much More Than Code Talking - The Role of Native Americans in World War II

American Indians recognized the work of the creator of the world in their everyday life. Other events also led to serious problems between the Native Americans and the settlers. One serious problem was disease.

But the largest share of multiracial adults by far — half — is non-Hispanic white and American Indian, a new Pew Research Center survey has found. Yet the same survey shows that many of these multiracial American Indian adults have few connections with Native Americans. Like Pew Research Center, the U. Census Bureau found that the largest number of mixed-race adults describe their racial background as non-Hispanic white and American Indian: The Pew Research estimate of the multiracial population takes into account not just how people describe their own race but also how they describe the races of their parents and grandparents. Using this approach, some 6. The Census Bureau counts people as multiracial only if they self-identify as more than one race. According to census estimates, 2. Since — when Americans were first allowed to choose their own racial identity on census forms rather than having enumerators do it for them — the American Indian population has grown more rapidly than could be explained by births or immigration. Recent growth has been sharpest among the population that is American Indian and at least one other race. What could explain the growth in the number of American Indians in census data? Some researchers cite the lessened stigma and increased pride about being an American Indian. Another factor could be changes to the census form that could have encouraged Hispanics to identify as American Indian. Much of the growth has been in urban areas or other places that are not on Indian lands. At the same time, the share of American Indians who report a tribal affiliation in census data has been falling. There are now more than federally recognized American Indian or Alaska Native nations that set their own criteria for membership. Although requirements differ, membership often is granted based on having proof of American Indian ancestry. Other data show that American Indians in the census are a group with fluid membership. Research by University of Minnesota sociologist Carolyn Liebler and two Census Bureau co-authors found that considerable numbers of people who identified as American Indian in the census did not do so in the census, or vice versa. This was especially true among those who identified as multiracial in one census or the other. The demographics of multiracial adults could change in the future, depending on how the youngest multiracial Americans identify their race when they grow up. While adults with an American Indian background are currently the largest multiracial group, census data on babies whose race is chosen by their parents show a different story.

8: American Indians and European Diseases | Native American Netroots

When the Europeans began their settlement of the New World, it was both complicated and aided by its indigenous inhabitants. The native people alternately became allies and enemies of the newly arrived settlers from Europe. These two totally dissimilar cultures were hurtling toward each other in a

Contact Us Politics of White Indians with 17 images at the end of text Near the end of the 15th century Christopher Columbus was trying to convince himself and his backers, the Spanish monarchy, that if the world really is round, then by sailing westward one would eventually reach Asia, and thus establish a new trade route to the riches of the orient, vividly described by his countryman Marco Polo, who traveled there in the 13th century. It has been rumored that Columbus visited Iceland and studied the Sagas, though this has never been verified. He did however pay close attention to 2 details his brother-in-law brought to his attention, recounted by Humboldt a few centuries later: Two corpses, the features of which indicated a race of unknown men, were cast ashore on the Azores, towards the end of the 15th century. Nearly at the same period, the brother-in-law of Columbus, Peter Correa, governor of Porto Santo, found on the strand of that island pieces of bamboo of extraordinary size, brought thither by the western currents. The dead bodies and the bamboos attracted the attention of the Genoese navigator, who conjectured that both came from a continent situate towards the west. But this, as well as the bamboo and native Americans floating in their canoes in the Azores did give Columbus the curious impulse to explore a bit further, so he launched his first voyage to America from the Canary Island of Gomera on September 6, , reaching the Bahamas in 33 days. Columbus and his crew were sailing under the Spanish monarchy, and were speaking mostly Spanish on their voyages, and there is ample evidence that the Spanish word "Indios" Indians was used on both sides of the ocean, for the Canary Island Guanches in the eastern Atlantic, and the native tribes in the Caribbean Williams, said this is how the word came to be used for the Native Americans too: He then describes the inhabitants: But his intentions were not simply a matter of recording the appearance and customs of these island inhabitants, but also of Spanish political dominion: Besides the predominantly dark-skinned natives in the Caribbean islands and the Americas, there were also many very white and some quite black inhabitants in the New World. The Spaniard was in fact so alarmed that he turned and fled, but the man in the long tunic tried to catch up with him. Columbus finally decided that this man must have been the local cacique chief. But the admiral was becoming tired and ill, and, aware that he could easily become stuck without provisions, he turned back to Hispaniola. Within academic circles the pre-Spanish inhabitants of the Caribbean islands are generally classified as Native Americans, but they also fall under the category of "Atlantic Islanders", along with the light-skinned Guanche Indians of the Canary archipelago. There are even linguistic ties such as the use of the root word "Guan", used all over the Canaries in Guanche place names, and in the Caribbean on the first island Columbus landed on in the Bahamas, "Guanahani," as well as Cuban place names like Guantanamo and Guanabacoa. Humboldt saw about of them in Columbia in White Indians have been reported among the Mandan tribe along the banks of the Mississippi River, and in one of the first books ever published by a Native American woman, "To The American Indian; Reminiscences of a Yurok Woman" by Lucy Thompson , she devoted an entire chapter of her work titled: She describes the Wa-gas as moral and civilized, and says that they taught her people all of their arts and sciences, including the fish traps still in use in the 20th century, and says these Wa-gas were all over the continent. These same early white indigenous tribes were also described by another native American woman named Sarah Winnemucca Hopkins in her book titled "Life Among The Piutes; Their Wrongs and Claims," who said that her tribe wiped out an entire tribe of reddish-haired people who lived along the Humboldt River, and this war lasted 3 years, finally trapping the last of them in a cave and burning them out with a large fire. Marsh, a civil engineer working for an American rubber company, was exploring the jungles in Panama south of the canal zone, and discovered an entire tribe of white Indians numbering around , who spoke a language with a proto Indo-European structure, built stepped-pyramids and even had a whistling language similar to the silbo used in the Canary Islands to this day. Pedro Pizarro, a Spaniard who took part in the conquest of Peru in , left us with the following quote: These people say that the latter were the children of the heathen gods. Although

most American aboriginals are descended from Asiatic migrants who came the northern way along the route from Siberia to Alaska, there was also a Caucasian-like element that flourished sporadically in certain centers of the Americas as an intellectually active and influential minority, then declined through intermixture and extermination. As if the Guanches and all other white aboriginal cultures are "on probation" because of the transgressions of their European cousins. The answer lies in the politically incorrect fact that the higher cultures in the Americas The European colonization of the Americas and Polynesia after was just a replay of a very similar colonization that occurred approximately to years ago, and while the Spanish used Christianity to spread their dominance, the ancient mariners from the Fertile Crescent likewise used their Solar Cosmology to conquer and subdue the indigenous American and Pacific island natives, for better or for worse. Ultimately the higher cultures or empires on both sides of the Atlantic collapsed, and all that was left of the original populations of colonizers were many scattered tribes of white Indians who returned to a more primitive existence, frequently involved in conflicts resembling racial civil wars with other tribes. Thor Heyerdahl gives his perspective Racial friction and jealousy would overshadow the former feeling of respect, as aboriginal tribes rose in prosperity and cultural standing around an immigrant hierarchy. As the years or centuries passed, the enlightened pupils would soon lose faith in the divinity of their alien masters, and uproar and unrest would urge the latter to withdraw, seeking safety and renewed veneration and power among less informed and more credulous subjects. Once departed, their teachings and benefits, and the blunders of their successors, would gradually restore their former position as the divine and benevolent culture-bearers of the past, their departure would be deeply regretted by the people and their church, and would form the basic element in their religion and historic memories. The poor old Guanches never knew that just their very existence in the 15th Century, as indigenous Caucasians living in a Stone-Age Atlantic island setting for 90 generations would cause so much political controversy in the 21st century, that critics would doubt that such a people could have ever existed, let alone dwelt in caves, built stepped-pyramids, mummified their dead and held off the Spanish for close to years. And the Indians label also sounds misplaced, like calling Tarzan an African. But true history often contains many surprises, and the evidence of this information is factual, regardless of how unorthodox it may sound to wikipedia-addicted critics in the computer age. Playing the race card to oppose this part of American history is a flimsy offensive tactic used by uneducated moderns who have exhausted all of their intellectual defense strategies. Their habitations in the 7 islands may have originally been an agricultural colony established by the Phoenicians or Sumerians, that ultimately revolted, or simply endured the centuries of their overlords, until those ships came no more. As an archetype or paradigm their survival, culture, wisdom and very existence awakens an ancient memory of some primal Western spirit, and in the future, philosophers and teachers will find a very unique political and spiritual model in the history of these last Stone-Age Indo-European Indios. The so-called white man of modern times A barefoot Guanche, content with a full basket of figs, a comfortable cave for his family and another sunny day in bucolic Nivaria. An archetypal Cro-Magnon tribe in touch with their natural spiritual roots. The white man not only makes a good technophile This odd map shows how the world may have looked to Christopher Columbus and other medieval mariners in , the year of his first trip to America. He believed that the Canary Islands were the beginning of the "Indies", and even after his ships landed in the Bahamas on Guanahani, Columbus never realized that he had reached a new continent. Returning from this first voyage, news of his discovery had already arrived in his native Italy where a poem from that year ended with the words "Finta la storia della inventione delle nuove isole di Canaria indiane" Indigenous Atlantic island tribes like the Tainos, Awawaks, Guanches and Caribs were invaded, conquered and annihilated by the Spanish Shortly after Columbus landed in the New World he was describing the newly discovered islands in the western Atlantic The Bahamas as part of the Canary group, and in this book published on June 15th by his countryman Giuliano Dati, the author emphasizes their contiguity with the west and seems to place them closer to the fabled Canary islands than to China, which is where Columbus thought he was close to. The natives everywhere on this voyage were called "Indios", or natives of the Indies. The book closes with the passage: Watercolor by Leonardo Torriani from , showing 2 Guanche Indians on Gran Canary involved in an athletic contest of throwing, dodging and catching darts and stones. This painting proves that even nearly years after the conquest, there were still a few of the old

Guanches left, and they looked just like the chroniclers had described them; large, blond, bearded and powerful. Further, Morris, Charlot and Morris note: Mi-neek-e-sunk-te-ca The Mink, George Catlin, While it could be argued that she was a descendant of captive European settlers, Catlin had dozens of other paintings of Indians that looked nothing like this one. In he organized a scientific expedition with a party of 24, including an anthropologist, biologist, naturalist, geologist, botanist and topographer. Many of the natives he met on this adventure were light-skinned and blond with hazel colored eyes though not albinos , who lived primitive in the surrounding jungles for untold generations, built terraced pyramid mounds, spoke a language with a Sanskrit structure Alex Hrdlicka a scientific committee in America recognized the Chepu Tule tribe as a practically pure-blooded remnant of the ancient first dynasty Mayans, and also related anthropologically to the early coastal cultures of Peru, the Yuncas and the Chimu. Marsh was blazing his way up the Chucunaque valley the local Indians were using whistling signals at night, to exchange messages, identical to the way the Canary Island Guanches did in the past and still do on Gomera island. The "Darién Gap" as it is sometimes referred to is the missing link on the Pan American Highway, literally the only place from Alaska to the bottom of South America where a road does not exist to connect Central America with South America, this narrow 50 mile wide isthmus is the link between 2 huge oceans It was a perfect place for white Indians to hide out between 2 mountain ranges forming walls along each coastline, and preserve their culture like the Guanches did on the lonely Canary Islands in the east Atlantic before the European expansion in the 15th century. His collection of diaries, photos, correspondence and films were donated to the Smithsonian Institution in by his son, and occupy 4 linear feet of shelf space. Hunter, and later Jack H. While some scientists and political correctors are praying for evidence of albinism or of some odd genetic mutation, this little towhead had other relatives living in the nearby Panamanian jungle for thousands of years, speaking a proto Indo-European language, building pyramids, writing script, using a whistling language and showing very high respect for women just like the old Guanche Indians did. Three of these white Indians were taken to the Waldorf Astoria Hotel in New York in and studied by leading scientists and geneticists, who reached the conclusion that they were indeed white Indians. Through the kind cooperation of Dr. Carion Cachot and Dr. These white Indians of South America were descendants of the Viracocha, an ancient Caucasian tribe who entered into the culture-complex of pre-Inca Peru. When the Spaniards were advancing through the vast Inca empire of Peru they came upon huge megalithic sites of pre-Inca origin, which had been abandoned centuries before Columbus and now lay in ruins. One of the most spectacular examples of megalithic architecture in the New World was encountered at Vinaque, between Cuzco and the ocean. The contemporary chronicler, Cieza de Leon, writing in , reported: Valcarcel, arriving to study the Vinaque ruins years after Cieza de Leon, was given the same information: Proceeding southward to Lake Titicaca, the Spaniards entered the hub of former Viracocha activity. Throughout the Inca empire, traditional histories had agreed in placing the centre of Viracocha habitation on the Island of Titicaca in the lake of the same name, and in the neighboring city of Tiahuanaco, with its vast stone-dressed pyramid, megalithic walls, and monolithic statues. Cieza de Leon writes again from They laughed at this question, affirming what has been already stated, that they had been made long before they ruled The hair of a wavy or curly individual remains curly or wavy, and that of a straight-haired person remains straight. In mummies and desiccated bodies the hair has a tendency to be crisp and brittle, but this is the natural result of the drying-up of the selacecres glands, which during life, feed fatty matter into the hair follicles which keeps the hair supple and flexible To sum up then, all the evidence I have indicates that the nature of hair does not alter after death except in becoming dry and brittle. It confessed complete submission, without a struggle. But it was the expression of a general sentiment. When the Spanish ships for the first time reached the Mexican shores the natives kissed their sides and hailed the white and bearded strangers from the east as gods, sons and brothers of Quetzalcoatl, come back from their celestial home to claim their own on earth and bring again the days of Paradise; a hope, dryly observes Father Mendieta, which the poor Indians soon gave up when they came to feel the acts of their visitors. Clear evidence of the Guanche language and culture is evident on both side of the Atlantic, and the Canary Islands and well known Canary Current are what carried Columbus to America in 33 days. The Discourses of Conquest. Oxford University Press, , which received the Gustavus Meyers Human Rights Center Award as one of the outstanding books published in on

the subject of prejudice in the United States. He mentions the Guanche Indians on 13 different pages of this work and recognizes the critical importance of their culture in relation to the native tribes in America, and how they were both severely impacted by the Spanish colonization. Edgar Rice Burroughs published his epic *Tarzan of the Apes* in , and even though it was a fictionalized account of a white man and woman living in Africa, the legend of Tarzan has come to be a replacement for the legends that the ancient Greeks and Romans had about these Atlantic Island people that inhabited a place they called Nivaria Tenerife , somewhere in the far west beyond the Pillars of Hercules, or Gibraltar. So by accident or design Burroughs had tapped into that Guanche theme, and Tarzan who lived in Africa, has come to be a fictionalized substitute for the Guanches, who lived on these African Islands for thousands of years. But the Guanches were not fiction like Tarzan. Indigenous people come in all colors, including white, and the Guanches are a kind of Darwinian image, or a missing link, metaphorically at least, between Stone-Age and civilized Western Man, and are not just human beings, they are supermen and superwomen in a Nietzschean sense, like Tarzan was. The word Tarzan, incidentally, means "white skin" in the Mangani Ape language according to Burroughs story, and Tarzan remains one of the few characters in all of literature to have actually become a word in the dictionary. Lapp herding tents like this one in Norway have been used for thousands of years in Scandinavia and serve as comfortable nomadic dwellings for local tribesmen. Reindeer hide are sometimes used in modern times, while in past centuries bison skin were preferred coverings, just like buffalo skins on the American plains. This famous cave painting near Altamira, Spain was executed about 15,000 years ago, and depicts the European Steppe Bison, once found throughout Central Asia, Europe, Beringia and North America, and believed to have originated somewhere in south Asia. This art work is testimonial to the long historical connection between prehistoric European man and these huge magnificent animals. Only the American Flag and The Bald Eagle symbolize America more than the Buffalo does, but this powerful animal has European cousins that are equally revered. This Cold War Russia postage stamp from , depicts European Bison in a nationalistic pose of power and majesty, looking a whole lot like their American counterparts. The European bison has played just as important of a role in European history and pre-history as the buffalo did in Native American culture.

9: 5 facts about Indian Americans | Pew Research Center

American Indians Native Americans Native American Demographics Your Indian Ancestry National American Indian Heritage Month Native American Ancestry A simple hand is a representation of all that man has accomplished throughout history.

Blood Feud Stick Ross Mountain is an unimpressive peak. But to the Cherokee, the foot crest was remarkable enough to be named for a revered 19th-century member of the tribal council. Ross the younger was a respected Native American and a skilled diplomat who acted as a liaison between tribes and local townsfolk. He was pretty renowned in Tahlequah. The Cherokee kept black slaves until , when an emancipation treaty freed them from bondage and granted them full tribal citizenship. Known as the Freedmen, these men and women were embraced by the Cherokee as equals, and often married the offspring of their former masters. Like Stick, they identified with local cultures, spoke tribal languages, and took part in tribal religious rites. Leslie Ross Leslie Ross has been denied citizenship in the tribe on the grounds that he is not truly Indian. They say blacks have never had a part in the Cherokee Nation," says Ross, his usually calm voice swelling with anger. Jesus, he was more Indian than the Indians! Once paragons of racial inclusion and assimilation, the Native American sovereign nations have done an about-face and systematically pushed out people of African descent. It was never a problem until they got some money. The casino profits and make-good money have increased the standard of living for the recognized members of the tribes who make their homes in some of the poorest areas in the US. Cherokee Nation Enterprises allocates 25 percent of profits to the Cherokee government, which distributes the money in ways designed to help end the cycle of poverty — college scholarships, health care, and low-interest home loans. And the Seminole Nation offers grants for home repairs, which many of the ramshackle structures in Seminole County can sorely use. On the outskirts of Wewoka, the county seat, families loll on wooden porches that seem one gust of wind away from collapse. And so, in recent years, a rush of Indians has come forward to claim tribal citizenship and get their share of the benefits. In , there were 50, members of the Cherokee Nation of Oklahoma; today, there are more than a quarter million. For the better part of the 20th century, black Indians were permitted to vote in elections, sit on tribal councils, and receive benefits. In , the Cherokee tribe established a rule requiring citizens to carry a Certificate of Degree of Indian Blood. This federal document is available to anyone whose ancestors are listed on the Dawes Roll — a Indian census that excludes Freedmen. In , the Seminoles expelled all 2, black members and denied their families a cut of the reparations money — never mind that their ancestors joined the tribe in the 18th century, endured the march from Florida to Oklahoma in the s, and have considered themselves Indian for generations. Outraged, numerous Freedmen have turned to the courts for help. But US courts have repeatedly refused to meddle in Indian affairs, noting that the sovereign nations determine their own membership criteria. The Bush administration filed a brief on behalf of the tribe. Last year, several Freedmen leaders were approached by a molecular biology professor named Rick Kittles. He visited the conference of the Descendants of the Freedmen of the Five Civilized Tribes, an organization dedicated to ending "discrimination against people of mixed Indian African descent," and offered free DNA tests. There are many light-skinned tribal citizens with less than 1 percent Indian genetic material; most Freedmen claim to have at least that much. So how can you discriminate against other people just because they have some African features? He specializes in helping African-Americans who believe their Native American roots have been obscured by a combination of government racism and tribal avarice. In the final days of August, just as this issue of Wired hits newsstands, he will present his case, complete with DNA test results, to the tribal council. Graham believes that, in the face of scientific evidence, the Creeks will return his birthright. Graham admits that money is a factor in his crusade: His three college-age sons could benefit from federal scholarships reserved for Native Americans. Graham fondly remembers his late father, Theodore "Blue" Graham, dancing at the stomp grounds near the town of Arbeka, where Creeks in traditional dress would gather for sacred ceremonies. Blue spoke Creek fluently and handed down some knowledge of the language to his son. Graham leafs through documents that he believes will demonstrate his ancestors had considerable Creek blood. He shows me a handwritten

testimonial from Keeper Johnson, a full-blooded Creek and member of the Creek National Council, recognizing Blue as a fellow citizen. I always assumed he was Creek decent [sic]. Then he flips to his trump card. Approved by the Secretary of the Interior March 3, Above the seal is the name Rose McGilbray. When it was completed, likely by a clerk working for the Department of the Interior, McGilbray was 35 years old. In a column headed "Blood," the notation says "Full. The Dawes Roll was the brainchild of a patrician Massachusetts senator, Henry Laurens Dawes, who wanted to "civilize" Indian territory by ending communal land ownership and allotting acre plots to individual members of each tribe. But the tribes relented, if only to avoid a conflict with the US government. The task of enrolling the Indians was assigned to white clerks dispatched from Washington. They set up vast tent villages in Oklahoma towns and sent word through tribal officials that anyone interested in claiming their land had to register. Once the news spread, the tents were deluged with applicants, including scores of Caucasians claiming to have a sliver of Indian blood. More surprising for the clerks were the thousands of African-Americans who showed up. The census counted 18, people "of Negro descent in the Five Tribes. Those who fit the stereotype " ruddy skin, straight hair, high cheekbones " were placed on the "blood roll. That number was sometimes based on documentation, but often, given the lack of accurate records and the language barrier, it was nothing more than crude guesswork. Those with obvious African roots were sent to a different set of tents. There, they were added to the Freedmen Roll, which had no listing of blood quantum. Contemporary Freedmen believe the segregation was part of a government conspiracy to steal Indian land. Freedmen, unlike their peers on the blood roll, were permitted to sell their land without clearing the transaction through the Indian Bureau. That made the poorly educated Freedmen easy marks for white settlers migrating from the Deep South. Even when a man had an Indian grandparent and should have been assigned a blood quantum of one-fourth, he might well have been placed on the Freedmen Roll. The eyeball test sometimes assigned siblings to separate rolls simply because one was born with less melanin. Full-blooded women married to black males suddenly became Freedmen with no blood quantum. Freedmen and Indians continued to live in relative harmony " until money and politics entered the picture. Now the Oklahoma Freedmen find themselves haunted by a year-old clerical error motivated by racism or incompetence, or both. Everyone should have the right to reclaim their heritage," says Anissia Vo. Her grandfather, a Creek Freedman, said his dying wish was for his entire family to become recognized members of the tribe. Vo, who lives in Muskogee, has spent the last four years documenting her heritage and struggling to get recognition from the Creek government. But when he died, he died a black man. The Creek tribal council has so far refused to believe that Graham is related to McGilbray. Which is why Graham turned to science in search of irrefutable evidence. Searching for obscure ancestors once meant combing through the bowels of the National Archives or sending shot-in-the-dark letters to strangers who share a last name. Now anyone with a budding interest in their family tree can order a DNA test kit. For those who obsess over matters such as whether their heavy tooth enamel indicates Creole roots, genetic tests are a quick way to separate scientific fact from family fiction. Many of the early adopters shell out a few hundred dollars just to prove to themselves that their cells are more exotic than their faces. Two of the three on the market " Y chromosome and mitochondrial DNA " are limited in scope. The Y chromosome test looks for variations on just 1. The mtDNA test reads a mere 0. While these tests have shown an ability to identify Native American gene lines, false negatives are a big problem. The third type, known as the genome-wide test, has proven more useful to the Freedmen. People with these levels of Indian blood may simply have genetic roots in places like Greece or Turkey, whose natives can convey Indian-ness in their DNA. Pakistanis, meanwhile, typically show 30 percent Native American heritage, for reasons that are not yet totally clear to scientists. Still, linking Freedmen to particular tribes remains tricky because of all the intermarrying that has occurred over the years. The science might be improving, but the Indian tribes show no inclination to accept it " or even consider it. Can a DNA sample prove that? And if Miller so desired, he could become a naturalized German citizen someday. The Freedmen have no such chance. Other tribes are just as closed-minded. Tribal leaders, he says, "colluded and drew up a new set of rules that said only people that could produce one of those cards could be a member. What the Cherokee Nation of Oklahoma has been doing in regard to disenfranchising the Freedmen is all totally illegal. When higher-ups told him that these people

could not be enrolled, he became an advocate for the Freedmen from the inside, helping black plaintiffs prepare to file suit in tribal courts. When he steps up to address the crowd, he speaks briefly about the underlying science. Then he gets down to business. He shows charts indicating that African ancestry in the 95 Freedmen he tested ranged from 4 to 76 percent, while European ancestry varied from 0 to 62 percent. The range of Indian blood was from 0 to 30 percent, for an average of just 6 percent — almost identical to an East Coast African-American population. The chatter in the crowd stops. Kittles is telling attendees that, genetically, they are no more Indian than blacks in New York City or Baltimore. Then he offers a consolation. He explains that many Freedmen display high levels of European ancestry, with the group average at 18 percent. He suggests that, ironically, this might be exactly what links them genetically to the Five Civilized Tribes. Indians, he explains, were in contact with white colonists starting in the 17th century, and there has been significant gene flow between the two groups.

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