

NORTH AMERICAN INDIANS NATIVE AMERICANS OF THE NORTHEAST (NORTH AMERICAN INDIANS) pdf

1: American Indian Tribes in North Carolina | NCpedia

The Northeast American Indians are also referred to as Eastern Woodland Indians because most lived in the forest. The Northeast region of North America is a large area with many variations of climate, landscape, and natural resources.

Abenaki The Abenaki, native to Maine and New Hampshire, made their villages along rivers and streams. The Abenaki lived primarily in wigwams, lodges made of birch, and although they were agricultural, growing corn, beans, and squash for food, they also hunted and fished. Known for their quill and beadwork and making black ash baskets, the Abenaki often traded with other local tribes, using birchbark canoes, sleds, and snowshoes to travel from one place to another. The Abenaki were nearly wiped out by a series of epidemics after encountering Europeans in the s. They allied with the French, and other local tribes in s to fight the English, but after a series of defeats by the British, they withdrew to Canada. They were farmers, growing corn, beans, and squash, but also hunted and trapped native animals. Iroquois villages, which were permanent and moved every 20 years or so when the soil had been exhausted, consisted of longhouses that could hold people. These settlements were usually built near streams and surrounded with palisades and watchtowers for protection. When Europeans entered their territory, the Iroquois traded furs with them. Around , epidemics of new diseases greatly reduced the Iroquois population. By the time the Revolutionary War began, however, the Iroquois had regained their numbers through the absorption of other tribes and their own military conquests. The colonists defeated the Iroquois still loyal to the British in . In the early s, the Iroquois began selling their land, and by , they were forced onto reservations. Their villages consisted of wigwams and longhouses, with a sweat house at the center. The Lenape were known as peacemakers, and were often called on to settle disputes between rival tribes. When forced to fight, they were fierce warriors, sporting mohawks and red body paint in battle. Preferring peace, they welcomed some of the first European traders in the early s and enjoyed bartering pelts for European goods that helped to make farming easier and their dress more fashionable. By the mid s, the Lenape were plagued by epidemics of disease brought by the Europeans. During the Revolutionary War, the Lenape supplied the colonists with scouts and warriors when they were promised a leadership role in a future Native American state. The tribe signed their first treaty with the U. Settlers pushed the Lenape westward over the next years, until the tribe was forced to resettle in Indian Territory present-day Oklahoma.

Massachuset The Massachuset lived in the Massachusetts Bay area of Massachusetts and survived by farming, hunting, and fishing. They spent summers living in longhouse villages along the coast, harvesting fish and shellfish. In the winter, they retreated to small inland villages where they could hunt. Agriculture was also important; the tribe grew crops such as corn, beans, squash, and tobacco. Some of the first to encounter European explorers, the Massachuset were virtually wiped out by European diseases. When the Puritans arrived in , they found roughly members, and by , a smallpox epidemic had killed nearly all of the remaining Massachuset.

Miami One of the most powerful tribes of its day, the Miami lived in areas of Indiana and Ohio. The tribe resided in oval, reed houses in permanent villages, where their life centered around farming and hunting local animals, particularly buffalo. The Miami traded with many other tribes in the Great Lakes region, and used dugout canoes and sleds pulled by dogs, called travois, to carry trade goods and travel from one area to another. During the s, the Miami allied with the French to push British traders out of their region. When the French lost to the British in the French and Indian Wars, the Miami moved to Indiana in the hopes of avoiding further conflict with the British. When the Revolutionary War broke out, the Miami allied with the British and continued to fight against the colonists following the British defeat. In the Miami were defeated at the Battle of Fallen Timbers and surrendered most of their land to the U. By the s, they had ceded all of their remaining territory and first moved to Kansas and then to Oklahoma in the s.

Pequot The Pequot, native to Connecticut, survived through hunting, fishing, and farming. To guard against attack, they lived in heavily fortified villages consisting of longhouses or wigwams. They were highly organized, governed by tribal councils and a chief. Dutch traders formed a relationship with the Pequot in . The Pequot traded beaver skins

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for European goods. Other tribes in the area also wanted to trade with the Dutch, but the Pequot began attacking their neighbors to establish a trading monopoly. In the 1600s, the English began moving into Pequot territory and trading with them. This caused a rift in the tribe, with half uniting with English traders and the other half allying with the Dutch. A smallpox epidemic in 1619 ravaged those members allied with the Dutch, and the death of an English trader at the hands of a Pequot led to the Pequot War in 1675. Hundreds of Pequot were killed and those who were captured were divided into different tribes or sold into slavery. In the 19th century, the remaining Pequot were confined to a reservation.

Powhatan A confederacy of nearly 30 tribes, the Powhatan lived in areas of Virginia and Maryland. Their villages were established along rivers for easy access to food and transportation and only moved when the soil became exhausted and could no longer support crops such as corn and tobacco. The establishment of the Jamestown colony in 1607 and its expansion in the years that followed led to warfare between the British settlers and the Powhatans. Her marriage to Englishman John Rolfe in 1614 brought about peace for a few years. The British retaliation was violent and the two sides continued to battle periodically for more than a decade. When the Powhatan finally signed a peace treaty in 1614, they were forced onto a small reservation after giving up their land.

Shawnee Living in Ohio and Indiana, primarily in the Scioto River Valley, the Shawnee lived in round wigwams made of tree saplings, thick grasses, and other natural materials. Village life centered around hunting and farming corn and squash. The women were responsible for all domestic labor and were very skilled potters. The men focused on hunting and protecting their families as warriors. When the French moved into Shawnee territory, the tribe allied with them. Conflict arose between the tribe and British traders who began arriving in the 1700s. The Shawnee sided with the French during the French and Indian Wars, and continued to fight the British as they tried to colonize the area following the wars in the 1700s. Thinking the British could protect their land from further encroachment by colonists, the Shawnee allied with them during the Revolutionary War. The tribe continued to fight the colonists until their defeat at the Battle of Fallen Timbers in 1794. At that time, they were sent to Indiana and were eventually removed to reservations in Oklahoma and Kansas.

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2: Indigenous peoples of the Northeastern Woodlands - Wikipedia

Swanton's The Indian Tribes of North America is a classic example of early 20th Century Native American ethnological research. Published in in Bulletin of the Bureau of American Ethnology, this manuscript covers all known Indian tribes, at the time, broken down by location (state).

These groupings were generally based on peoples that shared the same culture, language, religion, customs, and politics. Sometimes tribes were also grouped by the region of the United States they lived in like the Great Plains Indians or by the type of language they spoke like the Apache. Below are some of the major groupings and tribes. They include the Inuit people of Alaska who lived primarily off of whale and seal meat. Californian - Tribes living in the area that is today the state of California such as the Mohave and the Miwok. Great Basin - This is a dry area and was one of the last to have contact with Europeans. Great Plains - One of the largest areas and perhaps most famous group of American Indians, the Great Plains Indians were known for hunting bison. They were nomadic people who lived in teepees and they moved constantly following the bison herds. Tribes include the Nez Perce, Salish, and the Tlingit. Other tribes included the Seminole in Florida and the Chickasaw. These tribes tended to stay in one place and were skilled farmers. Southwest - The southwest was dry and the Native Americans lived in tiered homes made out of adobe bricks. Other Major Groups Algonquian - A large group of over tribes that speak the Algonquian languages. They spread across the entire country and include tribes such as the Blackfeet, Cheyenne, Mohicans, and the Ottawas. Apache - The Apaches are a group of six tribes that spoke the Apache language. The Tuscarora nation joined later. These nations were located in the Northeastern part of the United States. They are divided into three major groups: Lakota, Western Dakota, and Eastern Dakota. The Sioux were Great Plains Indians. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more Native American history:

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3: Native American Cultures - HISTORY

Indigenous peoples of the Northeastern Woodlands include Native American tribes and First Nation bands residing in or originating from a cultural area encompassing the northeastern and Midwest United States and southeastern Canada.

The Northeast region of the United States is where you live! What is the Land and Climate Like Here? In the Northeast region there is rich soil for farming. There are many water ways like rivers, lakes, and streams which help with farming. The Atlantic Ocean is along the coast of the Northeast region. The Northeast region has many different weather patterns. In the winter it is very cold, creating snow and rain. In the summer it is very warm, which is perfect for farming crops. In the Northeast, there were many tribes that lived in the region. The largest tribe was the Iroquois. The Iroquois lived in New York and all across the Northeast region. They were part of a group of many different tribes of Native Americans called the Iroquois League. There were two different styles of housing that Native Americans lived in in the Northeast Region. This style of housing was built with Elm tree bark covering pole frames. These houses were very long, with raised platforms inside, creating two floors in the homes. Wood screens divided the longhouses into separate rooms because many families lived in them together. About 60 people would live in one house. Longhouses were a good type of home for people who did not move around and stayed in the same spot. This style of housing was made from woven mats and birchbark that covered poles. Wigwams were much smaller than Longhouses. They were good homes for people who live in one place for a few months at a time. All across the United States, Native American tribes hunted, fished, and gathered food. In the Northeast region, many Native Americans farmed to make food for their families. Think of foods that you eat at home and then listen to the video below about farming in the Northeast region. Take out a piece of paper and write down the foods that Northeast Native Americans grew that you eat at home. Try our slideshow maker at Animoto. Because the Northeast has many different weather patterns, the clothing of Northeast Native Americans depends on the season. In warmer weather most men wore skirt cloths and no shirt. Women would wear skirts and leggings with tops. In colder weather, men and women both wore fur parkas. Click on the arrow below to continue your journey of learning about Native Americas!

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4: Northeast Indian - Cultural continuity and change | www.enganchecubano.com

This is an index to the Native American language and cultural information on our website pertaining to the Northeast Woodlands Indian tribes of New England, the Canadian Maritimes, the Great Lakes region, the Mid-Atlantic states, and the American Midwest.

This means the people were living here for thousands of years, long before it was conquered and settled. Over the last many hundred years, the American Indians have formed tribes, hunted, lived, and prospered on this great land. They were overall a peaceful people who enjoyed family, prayer, and creativity. An appreciation and respect for nature was of the utmost importance. American Indians viewed nature as a gift from God which should be revered and treated properly at all times. Although most American Indians claim to have lived on their territory since the beginning of time, some would claim that they migrated here in prehistoric times by way of the Bering Strait Land Bridge. Many believe that most came from Siberia. While the American Indians had lived in solitude for much of their lives, when the Europeans came and discovered America, things became less peaceful. Indians were suddenly forced off of their land and made to relocate. Wars were fought and blood was shed. While some Indians eventually sided with the white man, many others refused to surrender to their harsh ways. After years and years of struggle, American Indians are finally getting the much deserved respect that they should have received a long time ago. Museums have been erected all over the country showing tribute to this great people, and educating the public about their history and rich heritage. While the number of American Indians still living today is much fewer than it was centuries ago, their people still remain strong and proud of who they are and what they have become. Feathers have many possible meanings. They can stand for warrior characteristics, prayer, or the Creator. It is also possible to use very beautiful colors in an American Indian feather tattoo, which makes this type of icon a natural choice. If you have always had a connection with a particular animal, a small American Indian representation of that animal is a great tattoo idea. Because animals often have innate characteristics, you can also use the tattoo to symbolize your own personality or character traits. Share This Page with Your Friends The following lists catalog the specific articles, stories, legends and research materials of this website.

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5: Northeast - Native Americans

Northeast Indian: Northeast Indian, member of any of the Native American peoples living at the time of European contact in the area roughly bounded in the north by the transition from predominantly deciduous forest to the taiga, in the east by the Atlantic Ocean, in the west by the Mississippi River valley, and in.

Ethnographers customarily divide this region into two indigenous "culture areas," the Plateau and the Great Basin. The Plateau is bounded on the north by the boreal forests beyond the Fraser Plateau of British Columbia and on the south by the Bitterroot Mountains of Idaho and the arid highlands of southern Oregon and northwestern Montana. The Great Basin is the area of steppe-desert lying primarily in Nevada and Utah but including parts of southern Idaho, western Wyoming, and western Colorado. It runs south from the Salmon and Snake rivers of Idaho to the Colorado Plateau, is bounded by the Colorado River on the south, and includes the interior deserts of southwestern California. California and the Plateau have supported large and varied native populations. The Great Basin, with its exceedingly restrictive ecology, has always been less heavily populated and more culturally uniform than either California or the Plateau. Nonetheless, even in the Basin, sweeping areal generalizations can serve only as starting points in investigating both intra- and inter-areal diversity among native peoples, for the three areas are foci of cultural adaptation, expression, and influence, rather than impermeably bounded cultural or historical isolates. Although the indigenous peoples of the Basin were all speakers of closely related Numic languages, the languages of the Plateau were more varied, and those of California had a truly extraordinary diversity. Broadly speaking, cultural and linguistic diversity were correlated in the three areas. In terms of religious practice, the greatest diversity was in California and the least in the Basin, with the Plateau falling somewhere between. General Themes The pervasiveness of religious concerns and behavior in the daily lives of all of these peoples is suggested by the range of religious themes that are common to the three areas, despite the diverse, area-specific expressions given them. Power Significant contacts with European influences occurred in the three areas beginning in the eighteenth century and had achieved devastating impact by the mid-nineteenth century. As will be seen, European influence tended to elevate concepts of anthropomorphic creator figures to new eminence. Before contact, however, a widespread perception of a diffuse, generalized, and impersonal cosmic force, often referred to today as "power," was far more significant. This energetic field of all potentials is a neutral, amoral, and generative presence that produces all things. Mythology In some cases, power was first manifested by a world creator who, through it, brought the world into its present form. Such creators might be culture heroes and transformers, such as Komokums among the Modoc, a people interstitial between California and the Plateau. Komokums and many others like him acted in conjunction with earth divers to form the earth from a bit of soil raised from the depths of a primordial sea. In other cases, especially in north-central California, world creators are likely to be true creator gods, thinking the world into existence or bringing it forth with a word. Even here, however, we find a transformer, Wiyot, shaping the present world from an earth that preceded his existence, and this seems the more typical pattern. Such gods and heroes tend to become otiose after their work is accomplished, rather than lingering on as moral overseers. Unlike the Californians, neither the peoples of the Basin nor those of the Plateau seem to have been much concerned with world origins. Yet they shared with Californians a profound concern for a variety of prehuman spirits—usually animals, but also celestial beings, monsters, and others—who aided in bringing the world to its present shape and in establishing culture. Thus, throughout the region one finds arrays of such prehuman beings, each exercising power for good or ill according to its innate proclivities. The actions of each are recounted in a broad spectrum of myths and stories. Commonly, one or more of these beings, most often Coyote but others as well, emerge as a trickster, undoing the good works of the heroes and creators through a peculiar blend of innocence, greed, and stupidity. Such tricksters may be creatively helpful as well as negatively influential, and sometimes creators and tricksters are one and the same, which accounts for the multivocality of existence. Spirits and

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personal power Many animal spirits, including tricksters, remained in the world as sources of specialized powers for human beings. Other unique power potentials might reside in celestial and landscape features and in common, manufactured objects. People might encounter such spirits, usually in their anthropomorphic forms, in visions or in dreams. Through such encounters individuals gained spirit-helpers, enhancing the power innate in themselves and gaining particular powers that, through volitional control, brought success in specific endeavors. Vision quests in many different forms are found throughout the three areas. Seeking increased, specialized power and protection through intentional encounters with spirit-beings was a primary concern of the religions of the Plateau. In California, spirit encounters sometimes resulted from stringent austerities and Plateau-style questing, as among the Achomawi and Atsugewi in the northeast. Often they were sought through participation in initiatory "schools" of pubescent boys seeking power collectively under the tutelage of older initiates. Such schools were central to the visionary religions of the south and the elaborate dance and healing societies of northern California. In many such California initiation schools, sodalities—secret, mythically chartered societies—were at the forefront. Membership in such sodalities was often restricted; males alone were accepted, and sometimes only those representative of elite kin groups. In parts of the Plateau, especially among the Nez Perce and the Tenino, specific guardian spirits might be transmitted through inheritance. In the notably egalitarian Plateau, however, this did not have the effect of centralizing both spiritual and social ascendancy in elites, as did sodality membership in the more stratified of California groups. More generally, both males and females had access to the spirits and, thus, to personal power. In the Plateau, young boys and girls alike often sought visions, although boys did so more frequently than girls. In the Basin, both males and females could receive spirit powers at any time during their lives, although it appears that men were more often so favored. The situation in California was more complex. In each of three major subareas, women were initiated into some groups but not into others and, among these groups, there were often varying, ranked degrees of male and female spirit acquisition and initiation. Throughout the three culture areas, the specific spirits that one might encounter and the powers that they enabled were varied. Hunting or fishing skill, the ability to cure and to injure, success in courting and in fighting, finesse in crafts and in song making, gambling luck, wealth, wisdom, and many other potentials might be realized. Although increased and specialized powers could be acquired and maximized through contacts with spirits, they could also be lost by offending those spirits through failure to adhere to taboos imposed in vision or dream; through misuse of songs, rituals, or power objects; through more general breach of custom, or simply through baffling happenstance. The shamans were the most powerful of people, the most respected for their spirit contacts, and the most feared. It was they who paid the highest price for their acumen. Shaman here means a healer who obtains and exercises his powers through direct contact with spiritual beings. In the Plateau, special effort was not usually exerted to obtain the guardian spirits that brought shamanic powers. Here, as in the Basin, both men and women could receive shamanic powers, although male shamans predominated. The same was largely true of Californians, although shamans among Shoshoni, Salinan, and some Yokuts groups were exclusively male, whereas in northwestern California female shamans vastly predominated, those who were the daughters and granddaughters of shamans having the greatest proclivity toward acquiring such powers. Throughout the three areas, initial encounters with spirits capable of bestowing shamanic powers sometimes volitionally sought in California and, to a lesser extent, in the Basin were followed by intensive and often longterm training in the control of the spirit-power and an apprenticeship in its use under a recognized shaman. Such training might include initiation in the secrets of legerdemain, fire handling, and ventriloquism, on which shamanic performances often depended for their dramatic impact. Yet although shamans everywhere were expected to display their powers in such feats, and occasionally to best other shamans in public power contests, their primary function was as curative specialists, and the tricks of the trade were subordinate to success in this important function. Theories of disease were fairly uniform. Again, ghosts or spirits whose rules for conduct had been ignored or whose special places had been defiled might make people ill. The spiritual essence of the patient could be called away by unseen beings or injured by a

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sorcerer or witch. Finally, one could be poisoned by a witch, either psychically or physically. In the Plateau all such power-related disease was distinguished from natural, physical illness; shamans treated only the former, whereas the latter were treated through exoteric remedies, often by lay specialists. Among the Washo of the Basin, however, all death was attributed to sorcerers. As theories of spiritually induced disease were quite uniform, so were therapeutic measures. Shamans diagnosed the illness and then entered a trance through singing, dancing, and, occasionally, the ingestion of powerful substances. He might also heal through various forms of massage. Many shamans specialized in one or another approach to particular sorts of illnesses. Some, especially in the Plateau, traveled out of their bodies to find and retrieve the lost souls of patients or to regain these in other ways. Illnesses might be caused by the misdeeds of members of the community other than the patient himself, and both public confessions and the identification of sorcerers were common features of performances. Shamans in most groups acquired other, noncurative powers and specialties as well. In the Great Basin, in southern California, and north through the central California subarea, rattlesnake handling was practiced by shamans specially related to this powerful creature and capable of curing its bites. Weather shamans who both caused and stopped rains were found in these areas as well. In the Basin, shamans served as hunt leaders, dreaming of quarry such as antelope, leading drives, and charming the game into enclosures. Paiute shamans in the Basin and many in central and northern California became "bear doctors," imitating these animals and using their powers for both benign and malign ends. Others might gain the power to find lost objects, to predict the future, or to conjure, as among the Colville and the Kutenai of the Plateau, whose rites were similar to the shaking tent rites more common far to the east. Virtually everywhere, even among the Plateau and Basin groups whose shamans first obtained their powers without special questing, such practitioners often sought to augment their acumen through gaining additional spirit helpers, often seeking these in special places. Power itself is neutral, its potential for good and ill being manifested at the discretion or indiscretion of those spirits, ghosts, or human beings who have more than usual control of it. Thus shamans were universally feared for their potential to use power in malign ways, as sorcerers. In the Basin and in much of California shamans were viewed with great suspicion; they were thought to induce or prolong illness in order to collect higher fees and to kill outright for a fee from an aggrieved party. Among the Mohave and other River Yuman groups in southeastern California, the killing of a shaman, on whatever grounds, was not considered reprehensible. In northwestern California, shamans simply returned their fee should the patient die, greed being more commonly attributed to them than sorcery. First-fruits rites First-fruits rites, celebrated for a variety of resources throughout the region, were often conducted by shamans. This was true, for example, of the small, local first-salmon rites that were common along many of the rivers and streams of the Plateau, along the northern California coast south to San Francisco Bay, and among the Pyramid Lake Paviosto, the Lemhi Shoshoni, and some other groups in the northern Great Basin. In some cases, however, first-salmon and other first-fruits rites were incorporated into larger-scale renewal ceremonies, as in northwestern California, and were directed by specialized priests—intermediaries between the human and nonhuman worlds who, as holders of inherited and appointed offices, recited codified liturgies. In general, throughout the region women were isolated at menarche and placed under a variety of restrictions, their conduct during the time being thought to presage their future. Thus, periods of training might be as short as five days, as among the peoples of the western Basin, or extended as long as four years, as among the Carrier Indians of the northern Plateau. In coastal southern California, puberty was a community concern, and all young women reaching menarche during a given year were secluded and instructed together, sometimes being "cooked" in heated pits in a way reminiscent of the training of novice shamans to the north in California. Indeed, it can be argued that puberty rites in many groups represent a female equivalent of male spirit quests and sodality initiations. Such "cooking" of pubescent girls is found elsewhere, as among the Gosiute of the Basin. Communal rites are paralleled in the Plateau, where the Chilcotin, the Southern Okanogen, the Tenino, and the Nez Perce utilized communal seclusion huts for the initiation of young girls. Occasionally, and especially among the Athapascan-speaking groups of the northwest, such dances were the prerogative of elite Californian families.

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The prevalence of concern for female puberty in the three areas is clearly related to a concern for menstruation in general. Menstrual blood was viewed as among the most powerful of substances, highly dangerous if not properly controlled and, although often of positive virtue to the woman herself, inimical to the welfare of others, especially males. The isolation and restriction of girls at menarche was thus widely repeated—although with far less elaboration—at each menses. Communal menstrual shelters were found in some Plateau communities and perhaps in parts of California. Menstrual seclusion and dietary and other restrictions varied in duration from the time of the flow up to ten or twelve days, as in northwestern California. Sudatories Male concern for menstrual pollution and for other pollutants that might hinder the exercise or acquisition of power, or "luck," was certainly related to the prevalence of male sweating, carried out in a variety of sudatories in all three areas. Such sudatories might be small and temporary or large and permanent structures. The religious nature of purification through regular sweating is evident in the veneration with which the sudatory was regarded.

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6: Northeast Indian | people | www.enganchecubano.com

NORTH AMERICAN INDIANS: INDIANS OF THE NORTHEAST WOODLANDS. The Northeast Woodlands peoples occupy an area within 90° to 70° west longitude and 35° to 47° north latitude.. The region can be divided into three smaller geographical areas: (1) the upper Great Lakes and Ohio River Valley region, (2) the lower Great Lakes, and (3) the coastal reg.

Average death toll - , per year over years. There have been many dubious stereotypes afforded the American Indians, but the simple truth is that when Europeans first encountered them, they were still operating successfully on a tribal level and the continent had never been governed as a single nation. Although agriculture was known and widely practiced, it had not replaced foraging and hunting which they still depended on and which encouraged a more personal relationship between people and the land they lived on. It is this stereotype which has sadly endured until recently, when the worlds thoughts have turned towards ecological matters such as sustainable farming, low-impact dwellings and a recognition of the value of forming a relationship with our environment. Today, we recognise that these were the very characteristics which sustained the Indians lifestyle for so long. The colonisation of the Americas was so effective that when the revolution began the thirteen colonies had already formed representative democracies. All of them elected legislatures, which made laws, laid taxes, levied troops, provided for grants, and formed a real government of the people by the people. At the same time, internal struggles in Europe had inflamed with wars looming between England against both France and Spain, in addition, the Dutch power at New Amsterdam had been swept away; the Spaniards had been pushed back to the South; the Indians and the French were held at bay on the West and North. In the early French and Indian wars military operations had also been carried on in concert by the colonies with varying successes. Thus, the New England colonies and New York had captured Port Royal in , and had even attempted an attack on Quebec, and in and expeditions were planned against Canada and Acadia, in which the colonies united. To this end had been enacted years before the so-called Navigation Laws. By these Americans were forbidden to export their products to other countries than England, to buy the products of other countries except from English traders, to manufacture goods which could compete in the colonies with English importations or to ship goods from colony to colony except in British vessels; while a high protective tariff prevented the colonists from selling grain and other raw products to England. During the American Revolution, the newly proclaimed United States began to compete with the British for the allegiance of Native American nations east of the Mississippi River. Most Native Americans who eventually joined the struggle sided with the British , based both on their trading relationships and hopes that colonial defeat would result in a halt to further expansion onto Native American land. Many native communities were divided over which side to support in the war and others wanted to remain neutral. This unification took place under the "Great Tree of Peace" and each nation gave its pledge not to war with the other members of the confederation. Around , the Tuscarora nation was admitted into the league as the sixth member. They caused their commonwealth to expand by annexation and conquest. Had they remained undiscovered by the Europeans a century longer the Confederacy may have embraced the whole continent, for the Five Nations had already extended their conquests from the Great Lakes to the Gulf of Mexico, and were the terror of the other tribes east and west. The five Nations later six were subdivided into tribes, each having a heraldic insignia, or totem. Through the totemic system they maintained a tribal union, and exhibited a remarkable example of an almost pure democracy in government. Each canton or nation was a distinct republic, independent of all others in relation to its domestic affairs, but each was bound to the others of the league by ties of honour and general interest. Each had an equal voice in the general council or congress, and possessed a sort of veto power, which was a guarantee against despotism. Much of the system was later adopted into the Constitution of America. Having existed peacefully under the terms of the treaty for five hundred years, the coming of the civil-war between England and her colonies brought problems to the Six

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Nation Confederacy beyond their understanding. Having achieved peace themselves, they could not comprehend why the English were quarrelling with one another, and had no desire to be drawn into what they perceived as a civil war. Early in the revolution, Oneida leaders sent a message to the governor of New York stating: We Indians cannot find or recollect from the traditions of our ancestors any like case. The English particularly were insistent that the Confederacy fulfil its obligations as allies of England. In the end, the civil war aspects of the American Revolution spilled over into the Six Nations, dividing them. Unable to agree on a unified course of action, the Confederacy split, with not only nation fighting nation, but individuals within each nation taking different sides. In the course of the carnage and annihilation of Indian people, Washington also instructed his general to not "listen to any overture of peace before the total ruin of their settlements is effected". A later proclamation regarding the Indian Treaties: I do by these present require, all officers of the United States, as well civil as military, and all other citizens and inhabitants thereof, to govern themselves according to the treaties and act aforesaid, as they will answer the contrary at their peril". Oxford University Press, In , the U. This act announced the final chapter of the wholesale annihilation of the American Indian way of life The American Indian Wars: Following the Civil-war, and as the direct result of written and broken treaties, warfare, and of forced assimilation, the Indians were effectively destroyed by the European immigration that created the United States. Scholars believe that among the causes of the overwhelming population decline of the American natives were new infectious diseases carried by Europeans. Native Americans had no acquired immunity to such diseases, which had been chronic in Eurasian populations for centuries. Native American nations on the plains in the west continued armed conflicts with the United States throughout the 19th century, through what were called generally "Indian Wars. Not surprisingly, the religion experienced its height of popularity during the late 19th century, when devastation to the buffalo, the land, and its Native American guardians was at its peak. The phenomena swept the American west in following a vision by a Paiute holy man called Wovoka from Nevada. His vision soon became a religion which drew followers from different, previously unrelated tribes. He claimed that the earth would soon perish and then come alive again in a pure, aboriginal state, to be inherited by the Indians, including the dead, for an eternal existence free from suffering. The dance spread to various American Indian nations, and as it spread, it took on additional meanings. In December the Ghost Dance was banned on Lakota reservations, and troops entered the reservation. The resulting massacre is now known as the Massacre of Wounded Knee, in which at least Indian men, women and children were slaughtered and numerous others wounded. The man in charge, Colonel Forsyth was later charged with killing the innocents, but was also exonerated. The activists chose the site of the Wounded Knee Massacre for its symbolic value. Both sides were armed and shooting was frequent. An FBI agent was paralyzed from a gunshot wound early during the occupation, and later died from complications; a Cherokee and an Oglala Lakota were killed by shootings in April The American Indian Way of Life: For American Indians, the environment was sacred, possessing a cosmic significance equal to its material riches. The earth was sacred "a haven for all forms of life" and it had to be protected, nourished, and even worshipped. Much has been written about the American Indian lifestyle, but the portrayal of Indians as war-painted savages still prevails in literature and on the screen. Sadly, many of the most important aspects of Indian lifestyle have been washed over in the course of providing this more commercially popular and easier on the conscience image of them. However, it is these very aspects of their lifestyle that are now recognised to be of such value in the way we perceive our relationship with the world today. Chief Smoholla of the Wanapun tribe illustrated American Native reverence for the earth, and highlighted the contrast in European thinking when he said in Then when I die she will not take me to her bosom to rest. You ask me to dig for stone! Shall I dig under her skin for her bones? Although some Indian tribes had become sedentary by the time of the European arrival, many tribes, in particular the plains Indians, still followed a nomadic lifestyle, following the seasons and the availability of food. This meant that they had to pack up the belongings of whole tribe several times a year and travel until they found more abundant sources. In particular, they followed the buffalo herds which they depended on and which also migrated according to the seasons.

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Until the arrival of the Spanish with their horses, this was carried out manually and on foot apart from using dogs to pull the travois, making it an important and integral part of the Indian lifestyle. Since a large surplus of supplies cannot be kept if one wanders continuously, nomadic tribes face many challenges and must by necessity lead very simple, efficient lives in order to survive. There are still an estimated 30 - 40 million nomadic peoples in the world today. Put simplistically, there are two main belief systems that were adopted by the Indians in their healing practices: The well-known "vision quest" is a manifestation of this principle. The success of a healer in this context is based in large part, on personal power obtained through direct encounters with sacred powers. In contrast, Woodlands groups associate power, including the ability to heal, with possession of esoteric knowledge that exists outside the experience of the individual. In their training, Woodland healers were taught how to diagnose illness and which plants to use to counter them. These healers also learnt procedures, rituals, and songs that activated the curing power of plants. Woodland medicine and the knowledge to use it was not discovered anew by spiritually powerful practitioners but was considered to have been provided to tribal ancestors by the Creator in the ancient past and subsequently handed down across the generations. More about Herb-Lore The common characteristic to all tribal and regional American Indian medicine traditions is that they were founded on an ecological basis. In Native America, wild plants were of fundamental importance in medicine, and the species distribution greatly influenced the content of medicinal repertoires. This impact was significant for changes wrought by the forced migration of Indian tribes to unfamiliar environments which meant that many of the traditionally known medical plants were unavailable in new homelands. The Reintroduction of the Horse: The early American horse had been game for the earliest humans on the continent. They are believed to have been hunted to extinction about 7, BC, just after the end of the last glacial period. In the 16th century, Spaniards and other Europeans brought horses to Mexico. During this process horses invariably escaped and began to breed until their numbers increased in the wild. The reintroduction of the horse to north America had a profound impact on Native American culture of the Great Plains. It allowed them primarily to extend their nomadic ranges for hunting. They trained and used horses to ride and to carry packs or pull travois. The people fully incorporated the use of horses into their societies and expanded their territories. They used horses to carry goods for exchange with neighbouring tribes, to hunt game, especially bison, and to conduct wars and horse raids. It was used in everything from religious rituals to building their tepee. In fact just about every part of the buffalo was used: The Mandan Tribe used the Skull as a religious altar, the horns were carved into cups, spoons and ladles. The teeth were used for tools and decoration and were used in ceremonial rattles. The Cheyenne used their brains to treat leather. Bones were made into knives, arrowheads, sleds, clubs. Hides became Tepee covers, clothes, shoes, bags and arrow quivers, The Lakota nations used the hair to stuff pillows, headdresses and to weave rope. The tongue, heart and liver were eaten right away. Muscle was cut into strips and preserved as Jerky. The four-chambered heart was formed into buckets, cups and pots.

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7: Northeast Woodland Indian Tribes and Languages (Eastern Woodlands)

In the Northeast, there were many tribes that lived in the region. The largest tribe was the Iroquois. The Iroquois lived in New York and all across the Northeast region.

The region can be divided into three smaller geographical areas: Their settlement patterns varied from the northern nomadic hunting groups of extended families through combined bands in semisedentary villages to relatively permanent agricultural settlements. The organization of lineage descent was matrilineal among the Iroquoian-speaking peoples, matrilineal or bilateral among the coastal Algonquian-speaking peoples, patrilineal or bilateral among the upper Great Lakes and Ohio River Algonquian- and Siouan-speaking peoples. Population density in the Northeast varied. At the time of first contact with Europeans the number of persons per hundred square kilometers was ten to twenty-five in the upper Great Lakes and Ohio River areas; twenty-five to sixty in the lower Great Lakes region; and among the coastal Algonquian from three hundred in the Virginia- North Carolina area and decreasing northerly to fewer than twenty-five in the more northern regions of New England. These conservative estimates have been extensively challenged causing revisions that suggest significantly higher populations in these areas Dobyns, and Thornton. The oldest ethnographic material that scholars now rely on deals with these people as they were originally situated. However, significant materials have been gathered subsequently as different tribes either migrated or reorganized on reservations. These Indian peoples began a period of intense movement in the seventeenth century or earlier, which has continued for many tribes into the present century. Although discussion of these movements will not be undertaken here, no treatment of the religious life of these people can be attempted without acknowledging the intensely disruptive experiences of the past four centuries. The severing of cultural and religious ties to specific geographical locations has been seen by some Native American religious leaders not simply as a loss of natural resources but as a sacrificial or holocaust event with profound consequences for the survival of individual tribes and their religious practices. In particular, the loss of ancient ancestral sites has disrupted the linkage between the North American Indian peoples and the land through which the insights, power and meaning of their religious culture manifested itself. Cosmological Beliefs The cosmological beliefs of the Northeast Woodlands peoples involve the concept of power as manifested in the land, in the dialectic of the sacred and the profane, and in patterns of space and time. According to the mythic thought of these peoples, power is that transformative presence most clearly seen in the cycles of the day and the seasons, in the fecund earth, and in the visions and deeds of spirits, ancestors, and living people. This numinous power is so manifestly present that no verbal explanation of it is adequate; rather it is itself the explanation of all transformations in life. While generally regarded as neutral, power may be used for good or ill by individuals. Power This all-pervasive power is expressed among Algonquian-speaking tribes by the word manitou or one of its linguistic variants. Manitou is a personal revelatory experience usually manifested in dreams or in visions of a spirit who is capable of transformation into a specific human or animal form. The efficacy of power is symbolized as "medicine," either as a tangible object reverently kept in a bundle or as an intangible "charm" possessed internally. The term manitou is used here to indicate both the singular form of power as the binding concept throughout the highly individual Algonquian belief systems and as the plural form of tutelary spirits who embody such binding force. Manitou, in its various contexts, has both noun forms that indicate entities that empower and verb forms that indicate a moral responsibility to cultivate power. While individually experienced, these plural forms of power manifestation reached their highest religious expression in actions undertaken for the benefit of the community as a whole. Similarities may be seen in the name for the Great Manitou: The Virginia Algonquians called those manitou who were benevolent quiyoughcosuck ; this was also the name given to their priests. The evil manitou were called tagkanyough. Southeast Woodlands influences led to the depiction of manitou in carvings and statues, usually found in the sacred architecture of the North Carolina and Virginia Algonquians. The Huron concept of oki referred both to a

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super-abundance of power or ability and to spirit-forces of the cosmos, or guardian spirits. An oki could be either benevolent or malevolent. The supreme oki, Iouskeha, dwelt in the sky, watched over the seasons and the affairs of humans, witnessed to vows, made crops grow, and owned the animals. He had an evil brother, Tawiskaron. The Iroquois orenda, a magico-religious force, was exercised by spirit-forces called Otkon and Oyaron; it was present in humans, animals, or objects that displayed excessive power, great ability, or large size. The Iroquois had a dualistic system whereby all of the spirit-forces deemed good were associated with the Good Twin and all of those deemed evil with his brother the Evil Twin. The land In many of the mythologies of the peoples of the Northeast Woodlands this cosmic power was intimately connected with the land. In their origin myth, the Menomini relate that they came into existence near the mouth of the Menominee River in Wisconsin; here two bears emerged from the earth and became the first man and woman. Near Fond du Lac, where a prominent rock ledge projects into Lake Winnebago, three thunderbirds descended and also became humans. Thus the Menomini use sacred stories associated with the local landscape to mark their origin as well as to relate the division of the tribe into earth and sky clans. The interweaving of tribal myth and sacred geography serves to integrate the community into both personal and cosmic levels of meaning. The intimate relationship of these Algonquian speakers with the land was reflected in their image of the land as Nokomis "grandmother earth" , who nurtured her grandchildren. A Seneca myth derives the presence and power of the land from twin sources: This intimacy of kinship with the earth was also part of an elaborate hierarchical perspective that located the earth within a vast schema of layers of power in the cosmos. These plural expressions have been labeled pantheism but this term stresses an abstract and conceptual sense of divinity rather than the place-based, ecological, and communitarian ideals evident in Algonkian religious thought. Both the Algonquian speakers and the Siouan-speaking Winnebago developed cosmologies in which the heavens above and the earth regions below were seen as layered in hierarchies of beneficial and harmful spirits. Among the Iroquoian peoples, the highest power was known by several names: This "great mysterious" presence maintained a unique relationship with the last and weakest members of creation, namely, human beings. Spirit-forces Power and guidance entered human existence from the cosmic spirit-forces, from the guardian spirits of individuals and medicine societies, and from spirits of charms, bundles, and masks. Dreams, in particular, were a vehicle for contacting power and thus gaining guidance for political and military decisions. New songs, dances, and customs were often received by the dreamer and were used to energize and reorder cultural life; dreams channeled power as consolation and hope during times of crisis, and often initiated contact between visionary power and the shamans. One means of describing the human experience of this cosmic power is through the dialectic of the sacred and the profane. This dialectic is useful even though the Northeast Woodlands peoples did not draw a sharp distinction between the sacred and profane. The dialectic refers to the inner logic of the manifestation of numinous power through certain symbols. Profane objects, events, or persons might become embodiments of the sacred in moments of hierophany. This manifestation of the sacred in and through the profane frequently became the inspiration for sacred stories and mythologies that narrated the tribal lore. Among the Winnebago and other Northeast Woodlands peoples, narrative stories were distinguished as worak "what is recounted" and waika "what is sacred". Telling the worak stories of heroes, human tragedy, and memorable events was a profane event, whereas narrating the waika stories evoked the spirits and was therefore a sacred ritual. Thus the ordinary act of speaking could become the hierophany that manifests power. Not only narrative but also the interweaving of sacred space and time gave real dimensions to cosmic power. Sacred space A place of orientation that provides individuals or groups with a sense of both an integrating center and a cosmic boundary is called "sacred space. For this Medicine rite a special lodge was constructed of arched trees, covering an earthen floor with a rock and an elaborate pole in the center. For the Winnebago, the arched trees of the lodge symbolized the water spirits snakes who occupied the four cardinal directions. For the Potawatomi the earthen floor was Nokomis "grandmother earth". Among the Sauk the central stone in the lodge indicated the abiding presence of power. For the Ojibwa, originators of this ceremony, which they called Midewiwin "mystic doings" , the pole

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symbolized the cosmic tree that penetrated the multilayered universe and united all the assembled manitou. Iroquoian and coastal Algonquian peoples lived in rectangular "longhouses" or "big houses," in groups comprised of several matrilineally connected families. That the longhouses and big houses were seen as microcosms is most clearly reflected in the symbolism of the Delaware big house. The floor and ceiling represented the earth and sky, respectively. There was a door where the sun rose and a door where the sun set, and these doors were connected by the ceremonial Good White Path, symbolizing the journey human beings make from birth toward death. The fact that there was a door, an opening toward the west, and the fact that the dances eventually circled back, point to the Delaware hope in an afterlife and, for some, a rebirth. Ritual movement in relation to the sacred architecture suggests a concern for the flow of relational meaning and identity rather than fixed or hieratic devotional presences. In the center of the big house stood a post with a carved face that was made from a tree and that symbolized the axis mundi ; from its base the post was believed to run upward through the twelve cosmic levels, the last being the place of the Great Manitou. This post was the staff of the Great Manitou, whose power filled all creation. Power manifested in the spirits was symbolized by the faces carved into low posts situated around the inside of the big house. Sacred time The period of contact with sustaining power is "sacred time. Among the native peoples of the upper Great Lakes, time was also sacralized in the narratives and rituals that reconstituted the mythic time of manitou revelation. During the Menomini Mitawin, or Medicine rite, while the origin myth of the ceremony itself was narrated, the society members imaginatively participated in the original assembly of the manitou who began the ceremony in mythic time. Such an evocation of relationship with cosmic powers and identification with them in the oral narratives structured an experience of sacred time. The Delaware Big House ceremony evoked powers that made possible the transition from the old year of chaos to the new year of cosmos. The myth related that long ago the very foundation of life itself, the earth, was split open by a devastating quake. The forces of evil and chaos erupted from the underworld in the form of dust, smoke, and a black liquid: The humans then met in council and concluded that the disruptions had occurred because they had neglected their proper relationship with the Great Manitou. They prayed for power and guidance. The manitou spoke to them in dreams, telling them how to build a house that would recreate the cosmos and how to conduct a ceremony that would evoke the power to sustain it. This ceremony would establish their moral relationship with the manitou, and by the carvings of their mesingw "faces" on the posts an identification with each of these cosmic forces would occur as one moved ritually along the Good White Path. The old time was one of impurity, symbolized by dirt and smoke. To make the transition into sacred time everyone and everything had to be purified, including attendants, reciters of dreams, and the big house itself. Purifying fires burned on either side of the center post. Power objects or persons from different religious contexts such as menstruating women were considered inappropriate to enter the Big House at this time. The Iroquois Midwinter ceremony renews life at the turning of the year. Ashes are stirred, prior dreams and cures renewed, stories are told and ceremonies performed. At the center is the Tobacco Invocation which begs all the spirit-powers of the universe to perform their duties as assigned by the Creator in the coming year. And as the seasons and subsistence activities unfold during the year, the Thanksgiving Address, which opens each of a sequence of celebratory ceremonies, gives thanks to the Creator and all spirit-powers for responding to the Midwinter prayers of the people. Ceremonial Practices Some understanding of the rich and complex ritual life of the Northeast Woodlands peoples can be obtained by considering selected ceremonies concerned with subsistence, life cycles, and personal, clan, and society visions. Subsistence Through subsistence rituals, tribes contacted power to ensure the success of hunting, fishing, or trapping; gathering of herbs, fruits, or root crops; and agricultural endeavors. Among the Sauk and Menomini there were both private and public ceremonials for hunting that focused on sacred objects now generically labeled "medicine" in English. The large public medicine-bundles of three types were believed to have been obtained by the trickster-culture hero Manabus from the Grandfathers, or manitou spirits. Each bundle might contain a variety of power objects such as animal skins, miniature hunting implements, wooden figures, herbal preparations, and often an actual scent to lure animals. Songs, especially, evoked the powers of

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the bundle; these songs often recalled the agreement between the visionary and the manitou as well as the prohibitions and obligations that impinged upon the owner of a bundle. In this way the bundle owner, and the hunters he aided, thwarted the evil ones and contacted the manitou masters of the hunted animals. Thus power objects from the environment, along with the empowered hunters, chanting, and the ritually imaged manitou-spirits, functioned together to bring sustenance to the people. Although the growing season varied within the Northeast, most of these peoples practiced some form of agriculture.

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8: NPR Choice page

>> *American Indian Tribes Articles - Cultures of the Mayans, Pawnee, Choctaw, Apache, Comanche, Nez Perce, Mohawk and others. MORE* >> *Native American Articles - Articles referring to Native Americans as they were the first to inhabit the country.*

Bring fact-checked results to the top of your browser search. Cultural continuity and change When Europeans arrived on the North American continent, they brought manufactured goods that the Indians welcomed and new diseases that they did not. Certain of these diseases proved particularly devastating to Native Americans because they did not have the immunity that the colonial populations had developed through centuries of exposure. For example, the first epidemic recorded in New England took place in 1617; while the very early date of this pestilence makes it difficult to determine exactly what disease was involved, most historical epidemiologists and demographers believe it was probably smallpox. As no census figures for Native Americans are available for this period, the number of individuals who perished is similarly difficult to discern. Historically, however, the mortality rates for populations experiencing smallpox for the first time have ranged from 20 to 90 percent. The mortality rates appear to have been quite high in this case, as the Puritans who landed at Plymouth in 1620 remarked upon the large number of abandoned villages near their settlement. They interpreted this obvious and recent depopulation of the region as a sign of divine favour—believing that God had used the epidemic to rid the area of indigenous nonbelievers who would have hindered Puritan expansion. The extensive trade that developed between Northeastern peoples and the French, English, and Dutch who colonized the region rested on mutual desire. The Europeans desired furs, especially beaver fur, as the undercoat of a beaver pelt could be processed into a strong felt that was used in making hats. The Northeastern peoples desired objects such as guns, brass pots and kettles, metal needles and fishhooks, glass beads, and cloth. The colonizers soon discovered the value of wampum and established workshops to mass-produce the material on Long Island and in present-day New Jersey. Wampum was used symbolically as blood money, for jewelry and gifts, and as a mnemonic for significant occasions. Belts or strings of wampum were also used on other political and religious occasions and kept as reminders of those events. Because it was valuable, wampum became a medium of exchange not only between Indians and traders but also among the colonists. Because the coinage in common use in the colonies was already diverse, including Spanish, Portuguese, French, and Dutch coins as well as English ones, the adoption of wampum as another medium of exchange was an easy matter. Wampum, however, was not used as money before European contact. They were ill equipped to counter the invasion. Not only were their numbers relatively small and made even smaller by the epidemics, but their political organization was not of the kind that easily led to unified action of numbers of men. Such resistance could not be maintained for long, however, and indigenous peoples began to adopt European ways as a means of survival. This often involved the acceptance and practice of Christianity; some missionaries were especially influential. John Eliot, for example, accomplished the monumental task of translating the Bible into Algonquian, publishing the translation in two volumes that appeared in 1633 and 1641. The Iroquoians fared somewhat better than the coastal Algonquians. In the 17th and 18th centuries, their inland location protected them from European settlement, although part of their eastern territory was colonized. The Iroquoians understood their positional advantage and engaged in both war and diplomacy to maintain their grip on the region. Their power was finally broken during the American Revolution, when George Washington, aware of the alliance of a number of Iroquoian tribes with the British, sent a punitive expedition into what is now upstate New York. After the Revolution, many of these peoples moved to Canada; others remained in New York state, and some predominantly Oneida moved to present-day Wisconsin. Like native peoples farther east, those of the upper Great Lakes area were greatly affected by the fur trade. The French established a series of trading posts there, and the English challenged them for control of the area. Indians from the east, such as the Delaware, Ottawa, and Shawnee, drifted into the area seeking furs and land. The

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result was a series of wars and skirmishes involving various combinations of the tribes, the English, and the French. In the 18th and 19th centuries, several prophets attempted to revitalize indigenous culture , and a series of chiefs worked to unite various tribes for the purposes of war. Lewis Cass of Michigan and Wm. Library of Congress, Washington, D. Eventually the tribes entered into treaty relations with the governments of the United States or Canada , although the terms of these agreements were generally quite unfavourable to the tribes. Despite heroic efforts to protect their homelands, all of the Northeastern peoples that survived the early colonial period had been either moved to far-flung reservations or disenfranchised of their land by the end of the 19th century. Despite having been removed to reservations distant from their original homes or, conversely, being forced to partition communally owned tribal land into private holdings in order to retain title thereof thus losing tribal status many of the Northeastern tribes persisted in having active tribal governments and councils and in engaging in a variety of traditional cultural activities. These actions were important as the tribes dealt with a variety of governmental policies during the 20th century, including urban relocation programs and termination, a policy that removed federal recognition from tribes. They were also crucial in the creation of a variety of tribal development projects that include timber mills, manufacturing centres, and casinos see Native American gaming. By the late 20th and early 21st centuries, many groups that had lost tribal status had successfully petitioned the U. See also Native American: History ; Native American: Developments in the late 20th and early 21st centuries. Abenaki traditional dance troupe performing a friendship dance in Montpelier, Vt.

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9: The history of American Indians of North America

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 farmers—they grew.

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 difficult—toboggans, snowshoes and lightweight canoes were the primary means of transportation—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 conflict—the Iroquoian groups tended to be rather aggressive and warlike, and bands and villages outside of their allied confederacies were never safe from their raids—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 farmers—they grew staple crops like maize, beans, squash, tobacco and sunflower—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 inhabitants—speakers of Siouan, Algonquian, Caddoan, Uto-Aztecan and Athabaskan languages—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

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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 wickiups 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 people—“an estimated , in the mid 17th century”—than any other. It was also more diverse: Its estimated different tribes and groups spoke more than 100 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.

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