

Native Americans

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Indigenous peoples of the Americas  
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For other uses, see Native Americans  
(disambiguation).

"Red Indian" redirects here. For the ethnic group known to Europeans for using red ochre, see Beothuk.

An independent origin and development of writing is counted among the many achievements and innovations of pre-Columbian American cultures. The region of Mesoamerica produced a number of indigenous writing systems from the 1st millennium BCE onwards. What may be the earliest-known example in the Americas of an extensive text thought to be writing is illustrated above. These undeciphered glyphs, which appear on a stone tablet discovered in the late 1990s near San Lorenzo Tenochtitlán in Veracruz, Mexico, have been termed "Olmec hieroglyphs". The tablet has been indirectly dated from ceramic sherds found in the

same context to approximately 900 BCE, around the time that Olmec occupation of San Lorenzo began to wane.

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The indigenous peoples of the Americas are the pre-Columbian inhabitants of the Americas, their descendants, and many ethnic groups who identify with those peoples. They are often also referred to as Native Americans, First Nations and by Christopher Columbus' historical mistake "Indians", modernly disambiguated as "American Indians", "Amerindians" or "Amerinds".

According to the still debated New World migration model, a migration of humans from Eurasia to the Americas took place via Beringia, a land bridge which formerly connected the two continents across what is now the Bering Strait. The minimum time depth by which this migration had taken place is confirmed at c. 12,000 years ago, with the upper bound (or earliest period) remaining a matter of some unresolved contention.[2] These early Paleoamericans soon spread throughout the Americas, diversifying into many hundreds of culturally distinct nations and tribes.[3] According to the oral histories of many of the indigenous peoples of the Americas, they have been

living there since their genesis, described by a wide range of traditional creation accounts.

Application of the term "Indian" originated with Christopher Columbus, who thought that he had arrived in the East Indies, while seeking India. This has served to imagine a kind of racial or cultural unity for the aboriginal peoples of the Americas. Once created, the unified "Indian" was codified in law, religion, and politics. The unitary idea of "Indians" was not originally shared by indigenous peoples, but many now embrace the identity.

While some indigenous peoples of the Americas were historically hunter-gatherers, many practiced aquaculture and agriculture. The impact of their agricultural endowment to the world is a testament to their time and work in reshaping, taming, and cultivating the flora indigenous to the Americas.[4] Some societies depended heavily on agriculture while others practiced a mix of farming, hunting, and gathering. In some regions the indigenous peoples created monumental architecture, large-scale organized cities, chiefdoms, states, and massive empires.

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[edit] History

See also: Archaeology of the Americas and Models of migration to the New World

[edit] Original peopling of the Americas

See also: Models of migration to the New World, Pre-Columbian trans-oceanic contact, Classification of indigenous peoples of the Americas, and Solutrean hypothesis

Language families of North American indigenous peoples

Language families of North American indigenous peoples

Painting of various ethnic groups from the Americas, early 20th century.

Painting of various ethnic groups from the Americas, early 20th century.

Scholars who follow the Bering Strait theory agree that most indigenous peoples of the Americas descended from people who probably migrated from Siberia across the Bering Strait, anywhere between 9,000 and 50,000 years ago. The timeframe and exact routes are still matters of debate, and the model faces continuous challenges. A 2006 study (to be published in Journal of California and Great Basin Anthropology) reports new DNA-based research that links DNA retrieved from a 10,000-year-old fossilized tooth from an Alaskan island, with specific coastal tribes in Tierra del Fuego, Ecuador, Mexico, and California.[5] Unique DNA markers found in the fossilized tooth were found only in these specific coastal tribes, and were not comparable to markers found in any other indigenous peoples in the

Americas. This finding lends substantial credence to a migration theory that at least one set of early peoples moved south along the west coast of the Americas in boats. However, these results may be ambiguous, as there are other issues with DNA research and biological and cultural affiliation as outlined in Peter N. Jones' book *Respect for the Ancestors: Cultural Affiliation and Cultural Continuity in the American West*.

One result of these waves of migration is that large groups of peoples with similar languages and perhaps physical characteristics as well, moved into various geographic areas of North, and then Central and South America. While these peoples have traditionally remained primarily loyal to their individual tribes, ethnologists have variously sought to group the myriad of tribes into larger entities which reflect common geographic origins, linguistic similarities, and lifestyles.[6]

Remnants of a human settlement in Monte Verde, Chile dated to 12,500 years B.P. (another layer at Monte Verde has been tentatively dated to 33,000–35,000 years B.P.) suggests that southern Chile was

settled by peoples who entered the Americas before the peoples associated with the Bering Strait migrations. It is suggested that a coastal route via canoes could have allowed rapid migration into the Americas.

## .2.

The traditional view of a relatively recent migration has also been challenged by older findings of human remains in South America; some dating to perhaps even 30,000 years old or more. Some recent finds (notably the Luzia Woman in Lagoa Santa, Brazil) are claimed to be morphologically distinct from most Asians and are more similar to Africans, Melanesians and Australian Aborigines. These American Aborigines would have been later displaced or absorbed by the Siberian immigrants. The distinctive Fuegian natives of Tierra del Fuego, the southernmost tip of the American continent, are speculated to be partial remnants of those Aboriginal populations. These early immigrants would have either crossed the ocean by boat or traveled north along the Asian coast and entered America through the Northwest, well before the Siberian waves. This theory is presently viewed by many scholars as conjecture, as many areas along the proposed routes now lie underwater, making research difficult. Some scholars believe the earliest forensic evidence for early populations appears to more closely resemble Southeast

Asians and Pacific Islanders, and not those of Northeast Asia. [7]

Scholars' estimates of the total population of the Americas before European contact vary enormously, from a low of 10 million to a high of 112 million.[8] This population debate has often had ideological underpinnings. Robert Royal writes that "estimates of pre-Columbian population figures have become heavily politicized with scholars who are particularly critical of Europe and/or Western civilization often favoring wildly higher figures." [9] Some scholars believe that most of the indigenous population resided in Mesoamerica and South America, with approximately 10 percent residing in North America, prior to European colonization.[10]

The Solutrean hypothesis suggests an early Atlantic migration route into the Americas[11][12][13][14] and that stone tool technology of the Solutrean culture in prehistoric Europe may have later influenced the development of the Clovis tool-making culture in the Americas. Some of its key proponents include Dr. Dennis Stanford of the Smithsonian Institution and Dr. Bruce Bradley of the

University of Exeter. In this hypothesis, peoples associated with the Solutrean culture migrated from Ice Age Europe to North America, bringing their methods of making stone tools with them and providing the basis for later Clovis technology found throughout North America. The hypothesis rests upon particular similarities in Solutrean and Clovis toolmaking styles, and the fact that no predecessors of Clovis technology have been found in Eastern Asia, Siberia or Beringia, areas from which or through which early Americans are known to have migrated.

American Indian creation legends tell of a variety of originations of their respective peoples. Some were "always there" or were created by gods or animals, some migrated from a specified compass point, and others came from "across the ocean".[15]

Vine Deloria, Jr., author and Nakota activist, cites some of the oral histories that claim an in situ origin in his book *Red Earth, White Lies*, rejecting the Bering Strait land bridge route. Deloria takes a Young Earth position, arguing that Native Americans actually originated in the Americas.[16]

[edit] Recent genetic research

An article in the American Journal of Human Genetics states "Our results strongly support the hypothesis that haplogroup X, together with the other four main mtDNA haplogroups, was part of the gene pool of a single Native American founding population; therefore they do not support models that propose haplogroup-independent migrations, such as the migration from Europe posed by the Solutrean hypothesis." [17] The National Geographic Genographic Project identified haplogroup Q-M242 as the YDNA male ancestor of the "Siberian Clan," some of whom remained in Asia, but that today "almost all Native Americans are descendants from this man." [18] Some scholars commented that the Asian origins of the founder population of the Native Americans presented a challenge to those who held that the Native Americans were descendants of one of the Lost Tribes of Israel. [19]

[edit] European colonization

Cultural areas of North America at time of European contact.

Cultural areas of North America at time of European contact.

Further information: European colonization of the Americas, Population history of American indigenous peoples, and Columbian Exchange

The European colonization of the Americas forever changed the lives, bloodlines and cultures of the peoples of the continent. The Population history of American indigenous peoples postulates that disease exposure, displacement, and warfare may have diminished populations.[20][21] The first indigenous group encountered by Columbus were the 250,000 Tainos of Hispaniola who were the dominant culture in the Greater Antilles and the Bahamas. In thirty years, about 70% of the Tainos died. [22] Enslaved, forced to labour in the mines, mistreated, the Tainos began to adopt suicidal behaviors, with women aborting or killing their newly-born children, men jumping from the cliffs or ingesting manioc, a violent poison [22]. They were not immune to European diseases, so outbreaks of measles and smallpox ravaged their population.[23]

Reasons for the decline of the Native American populations are variously theorized to be from diseases, conflicts with Europeans, and conflicts among warring tribes. More recently, collective mobilization among the indigenous peoples in the Americas has required the incorporation of closely-knit local communities into a broader national and international framework of political action.

Scholars now believe that, among the various contributing factors, epidemic disease was the overwhelming cause of the population decline of the American natives.[24][25] After first contacts with Europeans and Africans, some believe that the death of 90 to 95% of the native population of the New World was caused by Old World diseases.[26] Half the native population of Hispaniola in 1518 was killed by smallpox.[27] Within a few years smallpox killed between 60% and 90% of the Inca population, with other waves of European disease weakening them further.[28] Smallpox was only the first epidemic. Typhus (probably) in 1546, influenza and smallpox together in 1558, smallpox again in 1589, diphtheria in 1614, measles in 1618—all ravaged the remains of Inca

culture. Smallpox had killed millions of native inhabitants of Mexico.[29] Unintentionally introduced at Veracruz with the arrival of Panfilo de Narvaez on April 23, 1520, smallpox ravaged Mexico in the 1520s,[30] killing 150,000 in Tenochtitlán alone, including the emperor, and was credited with the victory of Cortes over the Aztec empire at Tenochtitlan (present-day Mexico City) in 1521.[31]

Even after the two mighty empires of the Americas were defeated by the virus, smallpox continued its march of death. In 1633 in Plymouth, Massachusetts, the Native Americans were struck by the virus. As it had done elsewhere, the virus wiped out entire population groups of Native Americans.[32] It reached Lake Ontario in 1636, and the lands of the Iroquois by 1679.[33][34] During the 1770s, smallpox killed at least 30% of the West Coast Native Americans.[35] Smallpox epidemics in 1780–1782 and 1837–1838 brought devastation and drastic population depletion among the Plain Indians.[36][37] By 1832, the federal government of the United States established a smallpox vaccination program for Native Americans (The Indian Vaccination Act of 1832).[38][39]

In Brazil the indigenous population has declined from a pre-Columbian high of an estimated 3 million to some 300,000 in 1997.[40][41]

Later explorations of the Caribbean led to the discovery of the Aruak peoples of the lesser Antilles. The culture was extinct by 1650. Only 500 had survived by the year 1550, though the bloodlines continued through the modern populace. In Amazonia, indigenous societies weathered centuries of colonization[42]

The Spaniards and other Europeans brought horses to the Americas. Some of these animals escaped and began to breed and increase their numbers in the wild. [43] The re-introduction of the horse had a profound impact on Native American culture in the Great Plains of North America and of Patagonia in South America. This new mode of travel made it possible for some tribes to greatly expand their territories, exchange many goods with neighboring tribes, and more easily capture game.

[edit] Agriculture

Over the course of thousands of years, a large array of plant species were domesticated, bred and cultivated by the indigenous peoples of the American continent. These species now constitute 50–60% of all crops in cultivation worldwide [44]. In certain cases, the indigenous peoples developed entirely new species and strains through artificial selection, as was the case in the domestication and breeding of maize from wild teosinte grasses in the valleys of southern Mexico. A great number of these agricultural products still retain native names (Nahuatl and others) in the English and Spanish lexicons.

# .3.

Innumerable crops first domesticated by indigenous Americans are now produced and/or used globally. Largest among these is maize or "corn", arguably the most important crop in the world [45]. Other significant crops include cassava, squash (pumpkins, zucchini, marrow, acorn squash, butternut squash, others), the pinto bean, Phaseolus including most common beans, tepary beans and lima beans were also all first domesticated and cultivated by indigenous peoples in the Americas); the tomato, the potatoes, avocados, peanuts, cocoa beans (used to make chocolate), vanilla, strawberries, pineapples, Peppers (species and varieties of Capsicum, including bell peppers, jalapeños, paprika and chili peppers) sunflower seeds, rubber, brazilwood, chicle, some species of cotton, tobacco, coca.

There is evidence that native peoples in the United States area were a few hundred years from

domesticating the black bear (presumably for an oxen-  
or horse-like use)[46]

[edit] Culture

Hopi man weaving on traditional loom

Hopi man weaving on traditional loom

Cultural practices in the Americas seem to have been mostly shared within geographical zones where otherwise unrelated peoples might adopt similar technologies and social organizations. An example of such a cultural area could be Mesoamerica, where millennia of coexistence and shared development between the peoples of the region produced a fairly homogeneous culture with complex agricultural and social patterns. Another well-known example could be the North American plains area, where until the 19th century, several different peoples shared traits of nomadic hunter-gatherers primarily based on buffalo hunting. Within the Americas, dozens of larger and hundreds of smaller culture areas can be identified.

[edit] Music and art

Native American music in North America is almost entirely monophonic, but there are notable exceptions. Traditional Native American music often includes drumming but little other instrumentation, although flutes are played by individuals. The tuning of these flutes is not precise and depends on the length of the wood used and the hand span of the intended player, but the finger holes are most often around a whole step apart and, at least in Northern California, a flute was not used if it turned out to have an interval close to a half step.

Music from indigenous peoples of Central Mexico and Central America often was pentatonic. Before the arrival of the Spaniards it was inseparable from religious festivities and included a large variety of percussion and wind instruments such as drums, flutes, sea snail shells (used as a kind of trumpet) and "rain" tubes. No remnants of pre-Columbian stringed instruments were found until archaeologists discovered a jar in Guatemala, attributed to the Maya of the Late Classic Era (600–900 AD), which depicts a stringed musical instrument which has since been reproduced. This instrument is astonishing in at least two respects.

First, it is the only stringed instrument known in the Americas prior to the introduction of European musical instruments. Second, when played, it produces a sound virtually identical to a jaguar's growl. A sample of this sound is available at the Princeton Art Museum website.

Art of the indigenous peoples of the Americas comprises a major category in the world art collection. Contributions include pottery, paintings, jewellery, weavings, sculptures, basketry, carvings and hair pipes.

[edit] Demography of contemporary populations

The following table provides estimates of the per-country populations of indigenous people, and also those with part-indigenous ancestry, expressed as a percentage of the overall country population of each country that is comprised by indigenous peoples, and of people with partly indigenous descent. The total percentage obtained by adding both of these categories is also given (One should note however that these categories, especially the second one, are inconsistently

defined and measured differently from country to country).

Country	Indigenous	Part-indigenous	Combined total
Argentina <sup>1</sup>	1.1 percent	3–15 percent	4.1–16.1 percent
Bolivia	55 percent	30 percent	85 percent
Brazil <sup>2</sup>	0.4 percent	30 percent[47]	30.4 percent
Canada <sup>3</sup>	2.4 percent	1.2 percent	3.8 percent
Chile	5 percent	65 percent	70 percent
Colombia	3.4 percent <sup>5</sup>	82.1 percent	85.5 percent <sup>6</sup>
Costa Rica <sup>7</sup>	1 percent	90 percent	91 percent
Cuba <sup>7</sup>	1 percent	20 percent	21 percent
Dominican Republic	41–61 percent	1 percent	40–60 percent
Guatemala	40 percent	45 percent	85 percent

percent	Ecuador	25 percent	55 percent	80
percent	El Salvador	1 percent	90 percent	91
percent]	French Guiana, Guyana and Suriname	[20–35 percent]	5–20 percent	[15
34 percent]	Haiti	[4 percent]	10–30 percent	[14–
	Honduras	7 percent	90 percent	97 percent
21 percent]	Jamaica	[1 percent]	5–20 percent	[6–
90 percent	Mexico	30 percent	8 60 percent	72–
percent	Nicaragua	5 percent	69 percent	74
	Panama	6 percent	70 percent	76 percent
percent	Paraguay	5 percent	93.3 percent	98.3
percent	Peru	45 percent	37 percent	82
	Puerto Rico	0.4 percent	61.2 percent	
		61.6 percent	9]	

	Venezuela	2 percent	49 percent	51
percent				
	USA10	.74 – .9 percent	.57 – .74	
percent		1.31 – 1.64 percent		
	Uruguay	0 percent	8 percent	8 percent

1 Source : The World Factbook 1999, Central Intelligence Agency unless otherwise indicated.

2 2000 Brazil Census

3 Canada 2006 Census

5 DANE 2005 National Census

6Yunis, Emilio y Juan José Yunis (2006) quoted by Bejarano, Bernardo El 85,5 por ciento de las madres colombianas tiene origen indígena

7 indigenous peoples mixed into the general population; NA = "not available".

8 Of Amerindian and "predominantly" Amerindian as reported in the CIA Factbook. National statistics report a 12% of pure Amerindian.[48]

9 Kearns DNA

10 2000 U.S. Census

11 Primeros Resultados de la Encuesta Complementaria de Pueblos Indígenas (ECPI)

[edit] History and status by country

[edit] Argentina

See also: Demographics of Argentina

See also: List of indigenous languages in Argentina

Argentina's indigenous population is about 403.000 (0.9 percent of total population).[49] Indigenous nations include the Toba, Wichí, Mocoví, Pilagá, Chulupí, Diaguita-Calchaquí, Kolla, Guaraní (Tupí Guaraní and Avá Guaraní in the provinces of Jujuy and Salta, and Mbyá Guaraní in the province of Misiones), Chorote (Iyo'wujwa Chorote and Iyojwa'ja Chorote), Chané, Tapieté, Mapuche (probably the largest indigenous nation in Argentina) and Tehuelche. The Selknam (Ona) people is now virtually extinct in its pure form. The languages of the Diaguita, Tehuelche, and Selknam nations are now extinct or virtually extinct: the Cacán language (spoken by Diaguitas) in the 18th century, the Selknam language in the 20th century; whereas one Tehuelche language (Southern Tehuelche) is still spoken by a small handful of elderly people.

[edit] Belize

Mestizos (European with indigenous peoples) number about 45 percent of the population; unmixed Maya make up another 6.5 percent. The Garifuna, who came to Belize in the 1800s, originating from St. Vincent and the Grenadines, with a mixed African, Carib, and Arawak ancestry make up another 5% of the population.

# .4.

[edit] Bolivia

In Bolivia about 2.5 million people speak Quechua, 2.1 million speak Aymara, while Guaraní is only spoken by a few hundred thousand people. The languages are recognized; nevertheless, there are no official documents written in those languages. However, the constitutional reform in 1997 for the first time recognized Bolivia as a multilingual, pluri-ethnic society and introduced education reform. In 2005, for the first time in the country's history, an indigenous Aymara president, Evo Morales, was elected.

[edit] Brazil

Brazilian Indigenous chiefs of the Kayapo tribe: Raony, Kaye, Kadjor, Panara.

Brazilian Indigenous chiefs of the Kayapo tribe: Raony, Kaye, Kadjor, Panara.

Korubo man from the Brazilian Amazon.

Korubo man from the Brazilian Amazon.

See also: Indigenous peoples in Brazil  
See also: List of Indigenous peoples in

Brazil

The Amerindians make up 0.4% of Brazil's population, or about 700,000 people.[50] Indigenous peoples are found in the entire territory of Brazil, although the majority of them live in Indian reservations in the North and Centre-Western part of the country. On 18 January 2007, FUNAI reported that it had confirmed the presence of 67 different uncontacted tribes in Brazil, up from 40 in 2005. With this addition Brazil has now overtaken the island of New Guinea as the country having the largest number of uncontacted tribes.[51]

[edit] Canada

Bill Reid's sculpture *The Raven and The First Men*, showing part of a Haida creation myth. The Raven represents the Trickster figure common to many mythologies. The work is in the University of British Columbia Museum of Anthropology, Vancouver.

Bill Reid's sculpture *The Raven and The First Men*, showing part of a Haida creation myth. The

Raven represents the Trickster figure common to many mythologies. The work is in the University of British Columbia Museum of Anthropology, Vancouver.

Main article: Aboriginal peoples in Canada

The most commonly preferred term for the indigenous peoples of what is now Canada is Aboriginal peoples. Of these Aboriginal peoples who are not Inuit or Métis, "First Nations" is the most commonly preferred term of self-identification. Aboriginal peoples make up approximately 3.8 percent of the Canadian population.[2]

[edit] Chile

Main article: Indigenous peoples in Chile

Less than 5 percent of Chileans belong to indigenous peoples, such as the Mapuche in the country's central valley and lake district, and the Mapuche successfully fought off defeat in the first 300–350 years of Spanish rule during the War of Arauco. Relation with the new Chilean Republic were good until

the Chilean state decided to occupy their lands. During the Occupation of Araucanía the Mapuche surrendered to the country's army in the 1880s. The former land was opened to settlement for mestizo and white Chileans. Conflict over Mapuche land rights continued until present days.

Sculpture of a chibchan-sutagao native american standing at the entrance of Fusagasugá, Colombia

Sculpture of a chibchan-sutagao native american standing at the entrance of Fusagasugá, Colombia

[edit] Colombia

Main article: Indigenous peoples in Colombia

A small minority today within Colombia's overwhelmingly Mestizo and Afro-Colombian population, Colombia's indigenous peoples nonetheless encompass at least 85 distinct cultures and more than 1,378,884 people[52]. A variety of collective rights for indigenous peoples are recognized in the 1991 Constitution.

One of these is the Muisca culture, a subset of the larger Chibcha ethnic group, famous for their use of gold, which led to the legend of El Dorado. At the time of the Spanish conquest, the Chibchas were the largest native civilization between the Incas and the Aztecs.

[edit] Costa Rica

Costa Rica was the site of many indigenous cultures, but only eight remain today: Bribri, Brunka, Cabecar, Chorotega, Guaymi, Huetar, Maleku and Terraba, also called Teribe or Naso.

[edit] Ecuador

Ecuador was the site of many indigenous cultures, and civilizations of different proportions. An early sedentary culture, known as the Valdivia culture, developed in the coastal region, while the Caras and the Quitus unified to form an elaborate civilization that ended at the birth of the Capital Quito. The Cañaris near Cuenca were the most advanced, and most feared

by the Inca, due to their fierce resistance to the Incan expansion. Their architecture remains were later destroyed by Spaniards and the Incas. Many Amerindian natives still exist today living in isolation with little contact to the outerworld. Most natives remained unmixed in the fusion that occurred after colonization because they inhabited such remote areas like the jungle, and the Andes. Many of the Cañaris, and other natives still occupy their ancestors' original locations.

[edit] Guatemala

Many of the indigenous peoples of Guatemala are of Maya heritage. Other groups are Xinka people and Garífuna.

Pure Maya account for some 40 percent of the population; although around 40 percent of the population speaks an indigenous language, those tongues (of which there are more than 20) enjoy no official status.

[edit] Mexico

Main article: Indigenous peoples of Mexico

Benito Juárez, an indigenous Zapotec and President of Mexico from 1858 to 1872. He was the first Mexican president with indigenous roots.

Benito Juárez, an indigenous Zapotec and President of Mexico from 1858 to 1872. He was the first Mexican president with indigenous roots.

The territory of modern-day Mexico was home to numerous indigenous civilizations prior to the arrival of the Spanish conquistadores: The Olmecs, who flourished from between 1200 BCE to about 400 BCE in the coastal regions of the Gulf of Mexico; the Zapotecs and the Mixtecs, who held sway in the mountains of Oaxaca and the Isthmus of Tehuantepec; the Maya in the Yucatán (and into neighbouring areas of contemporary Central America); the Purepecha or Tarascan in present day Michoacán and surrounding areas, and the Aztecs, who, from their central capital at Tenochtitlan, dominated much of the centre and south of the country (and the non-Aztec inhabitants of those areas) when Hernán Cortés first landed at Veracruz.

In contrast to what was the general rule in the rest of North America, the history of the colony of New Spain was one of racial intermingling (mestizaje). Mestizos quickly came to account for a majority of the colony's population; however, significant pockets of pure-blood indígenas (as the native peoples are now known) have survived to the present day.

With mestizos numbering some 60 percent of the modern population, estimates for the numbers of unmixed indigenous peoples vary from a very modest 10 percent to a more liberal 30 percent of the population. The reason for this discrepancy may be the Mexican government's policy of using linguistic, rather than racial, criteria as the basis of classification.

In the states of Chiapas and Oaxaca and in the interior of the Yucatán peninsula the majority of the population is indigenous. Large indigenous minorities, including Nahuas, Purépechas, and Mixtecs are also present in the central regions of Mexico. In Northern Mexico indigenous people are a small minority: they are practically absent from the northeast but, in the northwest and central borderlands, include the

Tarahumara of Chihuahua and the Yaquis and Seri of Sonora. Many of the tribes from this region are also recognized Native American tribes from the U.S. Southwest such as the Yaqui and Kickapoo.

In particular, in areas such as Chiapas—most famously, but also in Oaxaca, Puebla, Guerrero, and other remote mountainous parts—indigenous communities have been left on the margins of national development for the past 500 years. Indigenous customs and uses enjoy no official status. The Huichols of the states of Jalisco, Nayarit, Zacatecas, and Durango are impeded by police forces in their ritual pilgrimages, and their religious observances are interfered with[citation needed].

[edit] Nicaragua

Main article: Miskito

The Miskito are Native American people in Central America. Their territory expands from Cape Cameron, Honduras, to Rio Grande, Nicaragua along the Miskito Coast. There is a native Miskito language, but large groups speak Miskito creole English, Spanish,

Rama and others. The creole English came about through frequent contact with the British. Many are Christians.

# .5.

Over the centuries the Miskito have intermarried with escaped slaves who have sought refuge in Miskito communities. Traditional Miskito society was highly structured, with a defined political structure. There was a king but he did not have total power. Instead, the power was split between him, a governor, a general, and by the 1750s, an admiral. Historical information on kings is often obscured by the fact that many of the kings were semi-mythical.

[edit] Peru

Main article: Indigenous Peoples in Peru

Peruvian indigenous people, learning to read.  
Peruvian indigenous people, learning to read.

Most Peruvians are either indigenous or mestizos (of mixed Indigenous and European ancestry). Peru has the largest indigenous population of South America, and its traditions and customs have shaped the

way Peruvians live and see themselves today. Cultural citizenship—or what Renato Rosaldo has called, "the right to be different and to belong, in a democratic, participatory sense" (1996:243)—is not yet very well developed in Peru. This is perhaps no more apparent than in the country's Amazonian regions where indigenous societies continue to struggle against state-sponsored economic abuses, cultural discrimination, and pervasive violence.

Throughout the Peruvian Amazon, indigenous peoples have long faced centuries of missionization, unregulated streams of colonists, land-grabbing, decades of formal schooling in an alien tongue, pressures to conform to a foreign national culture, and more recently, explosive expressions of violent social conflict fueled by a booming underground coca economy. The disruptions accompanying the establishment of extractive economies, coupled with the Peruvian state-sanctioned civilizing project, have led to a devastating impoverishment of Amazonia's richly variegated social and ecological communities.[53]

The most visited tourist destinations of Peru were built by indigenous peoples (the Quechua, Aymara, Moche, etc.), while Amazonian peoples, such as the Urarina, Bora, Matsés, Ticuna, Yagua, Shipibo and the Aguaruna, developed elaborate shamanic systems of belief prior to the European Conquest of the New World. Macchu Picchu is considered one of the marvels of humanity, and it was constructed by the Inca civilization. Even though Peru officially declares its multi-ethnic character and recognizes at least six-dozen languages—including Quechua, Aymara and hegemonic Spanish—discrimination and language endangerment continue to challenge the indigenous peoples in Peru.[54]

[edit] United States  
An Inuit woman  
An Inuit woman

Main article: Native Americans in the United States

Indigenous peoples in what is now the contiguous United States are commonly called "American Indians", or just "Indians" domestically, but are also

often referred to as "Native Americans". In Alaska, indigenous peoples, which include Native Americans, Yupik and Inupiat Eskimos, and Aleuts, are referred to collectively as Alaska Natives. Native Americans and Alaska Natives make up 2 percent of the population, with more than 6 million people identifying themselves as such, although only 1.8 million are registered tribal members. A minority of U.S. Native Americans live in zones called Indian reservations. There are also many Southwestern U.S. tribes, such as the Yaqui and Apache, that have registered tribal communities in Northern Mexico and several bands of Blackfoot reside in southern Alberta. There is further Native American ancestry by various extraction existing across all social races that is mostly unaccounted for.[citation needed]

Native cultures in Hawaii still thrive following annexation to the US.

[edit] Other parts of the Americas

Indigenous peoples make up the majority of the population in Bolivia and Peru, and are a significant element in most other former Spanish colonies.

Exceptions to this include Costa Rica, Cuba, Puerto Rico, Argentina, Dominican Republic, Chile, and Uruguay. At least three of the native American languages (Quechua in Peru and Bolivia, Aymara also in Bolivia, and Guarani in Paraguay) are recognized along with Spanish as national languages.

[edit] Native American name controversy

Main article: Native American name controversy

The Native American name controversy is an ongoing dispute over the acceptable ways to refer to the indigenous peoples of the Americas and to broad subsets thereof, such as those living in a specific country or sharing certain cultural attributes. Once-common terms like "Indian" remain in use, despite the introduction of terms such as "Native American" and "Amerindian" during the latter half of the 20th century.

[edit] Rise of Indigenous Movements

In recent years, there has been a rise of indigenous movements in the Americas. These are rights driven groups that organize themselves in order to achieve self-determination and the preservation of culture for their peoples. Organizations like the Coordinator of Indigenous Organizations of the Amazon River Basin and the Indian Council of South America are examples of movements that are breaking the barrier of borders in order to obtain rights for Amazonian indigenous populations everywhere. Similar movements for indigenous rights can also be seen in Canada and the United States with movements like the International Indian Treaty Council. There has even been a recognition of indigenous movements on an international scale with the United Nations adopting the Declaration on the Rights of Indigenous Peoples.

[edit] See also

Native American Warrior in Brazil, depicted by Jean-Baptiste Debret in the early 19th century

Native American Warrior in Brazil, depicted by Jean-Baptiste Debret in the early 19th century

America \* History of the west coast of North  
indigenous peoples \* Indigenous languages of the Americas  
\* Population history of American  
\* Uncontacted peoples  
\* Alaska Natives  
\* Native Hawaiians  
\* Pacific Islander  
\* Indigenous Movements in the Americas

[edit] Notes

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3. ^ Jacobs (2002).
4. ^ Mann (2005).
5. ^ "DNA Ties Together Scattered Peoples," Los Angeles Times (accessed September 11, 2006); reprint; Kemp et al, [[ Genetic analysis of early

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6. ^ See also Classification of indigenous peoples of the Americas.

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18. ^ See Atlas of the Human Journey YDNA Haplogroup Q (M242):  
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19. ^ (DVD) DNA vs. The Book of Mormon (2003), Living Hope Ministries.  
<http://www.lhvm.org>
20. ^ As characterized by Mann (2005)
21. ^ Native Americans of North America,  
[http://encarta.msn.com/text\\_761570777\\_\\_2/Native\\_Americans\\_of\\_North\\_America.html](http://encarta.msn.com/text_761570777__2/Native_Americans_of_North_America.html), Microsoft Encarta Online Encyclopedia 2006, Trudy Griffin-Pierce, accessed September 14, 2006
22. ^ a b "Espagnols-Indiens: le choc des civilisations" in L'Histoire, n°322, July-August 2007, pp.14–twenty-one

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23. ^ Smallpox Through History

24. ^ Cook, p. 1.

25. ^ BBC Smallpox: Eradicating the

Scourge

26. ^ The Story Of... Smallpox

27. ^ American Indian Epidemics

28. ^ Smallpox: The Disease That Destroyed

Two Empires

29. ^ Epidemics

30. ^ Oaxaca

31. ^ Smallpox's history in the world

32. ^ Dutch Children's Disease Kills

Thousands of Mohawks

33. ^ Smallpox

34. ^ Iroquois

35. ^ Smallpox epidemic ravages Native

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36. ^ The first smallpox epidemic on the

Canadian Plains: In the fur-traders' words

37. ^ Mountain Man Plain Indian Fur Trade

38. ^ Lewis Cass and the Politics of Disease: The Indian Vaccination Act of 1832
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## The Indian Archaeology of Long Island

The first people on Long Island were American Indians. They may have arrived as early as twelve thousand years ago. They were still here when Verrazano sailed into New York Harbor in 1524. The prehistoric Indians of Long Island left no written records. Except at the dawn of historical times, we do not know the names of the Indian tribes or the languages which they spoke. The information here is based mostly on archaeological studies. It shows that the way of life practiced by the Indians changed slowly over a very long period of time. These changes were brought about by the periodic migration of new peoples and the introduction of new ideas to the Island, changes in the environment in which the Indians lived, and by their ingenuity in adapting their way of life to the natural world around them.

One way to understand the story of prehistoric man on Long Island is to divide it up into "stages", each one of which characterizes a style or pattern of Indian life based mostly on our knowledge of their foods, weapons and tools. These stages are the Paleo-Indian or Big Game Hunting Stage, the Archaic or Hunting and Gathering Stage, the Transitional Stage, and the Woodland or Agricultural Stage. Before proceeding, it is important to understand that the Indians did not think in terms of stages, and that these stages do not refer to specific Indian tribes or linguistic groups; they are merely devices to help us understand the facts of prehistory.

### The Paleo-Indian or Big Game Hunting Stage

This stage must be viewed in the context of northeastern United States because only scanty evidence of it has been found on Long Island. The scene for the movement of Indians into the Northeast was slowly set with retreat of the last blanket of Pleistocene glacial ice from the area. The newly freed land was gradually

populated with plant and animal life. Dense coniferous forests covered much of the Northeast. The climate was cool and moist. By 10,500 B.C., man could have occupied southern New York. Radiocarbon dates show that he was in the province of Nova Scotia, Canada by about 8,635 B.C.

The geographic distribution of finds of the Paleo-Indian's most characteristic artifact, the fluted spearpoint, indicates that the Indians moved into the Northeast along major river systems such as the Allegheny, Susquehanna and Delaware. They probably also moved northward along the Atlantic coast, but any evidence for this has long since been covered by the rising ocean waters.

Studies of the Paleo-Indian sites on the High Plains of Western United States has shown that these people lived by hunting big game animals such as the mammoth and archaic forms of bison. It is probable that a similar elephant-like animal, the mastodon, was present in the Northeast when the Indians first entered the area. Many archaeologists suspect that the first Indians in the Northeast were hunters who lived in small bands and

followed the movements of such animals as the mastodon, mammoth, caribou, elk, and deer. The presence of fluted points, knives and hide scrapers, tools essential to a hunting economy, support this hypothesis. Though a piece of caribou bone, radiocarbon dated at 10,580 B.C. was recently discovered in the same soil layer as the fluted point in a cave in Orange County, New York, no Paleo-Indian artifacts have ever been found in association with mastodon or mammoth bones in the Northeast.

A Paleo-Indian site has yet to be discovered on Long Island, although there have been scattered surface finds of fluted points. Fluted points are more numerous on Staten Island, and one site has been discovered there. A few mastodon finds have been made in New York City.

The Paleo-Indian way of life gradually disappeared perhaps about 7,000 B.C. The mammoth, mastodon, and many other late Pleistocene animals became extinct. The Paleo-Indians may have hunted these animals to extinction. A changing environment that featured a warmer, more arid climate, and the gradual

disappearance of the great coniferous forests may also have spelled doom for the animals unable to adapt to new environmental conditions. Evidence of the Paleo-Indian population, apparently never very large, disappears from the archaeological record. Remnant groups of these big game hunters were probably absorbed by new Indian groups moving into the area and carrying a culture or way of life more suited to environmental conditions.

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## The Archaic or Hunting and Gathering Stage

The earliest evidence for the Archaic Stage in Southern New York dates from about 4,600 B.C. There are numerous archaic camp sites on Long Island, though few of them seem to date much before 2,000 B.C. The study of fossil plant pollen extracted from bog and marsh deposits indicate that the climate was warm and dry. The dominant forest trees were broad-leaved hardwoods, such as oak, hickory and chestnut. The nuts from these trees, as well as the forest undergrowth, provided ample food for a vast population of deer and turkey.

Archaic sites on Long Island are typically found along the edges of extant or former tidal bays and streams, though some inland stations are also known. These sites are fairly small, suggesting resident bands of fifty people or less. The food remains found

in the site deposits show that the Indians exploited a wide variety of food sources. Shellfish valves are the most characteristic feature of the coastal Archaic sites. Soft and hard clams, oysters and scallops were gathered and steamed in pits heated by burning coals or hot stones. Thousands of fragmentary deer bones indicate that this was the animal most commonly hunted. The meat was eaten, and the bones broken open to extract the sweet and nutritious marrow. Bird bones and fragments of box turtle shells are also commonly found. One site has yielded a few fish bones and some notched stone sinkers for use with seine nets.

Finds of charred hickory nut shells and other seeds and pits suggest that wild vegetable foods may have formed an important part of the diet. It is uncertain whether the Long Island sites were occupied the year around or if the band moved from place to place to exploit various food resources as they became seasonally available. This latter practice, known as the Seasonal Round, is documented much later in the 17th century A.D.

The Archaic people also had the domesticated dog. At one site, fragments of dog bones were found scattered throughout the deposits, suggesting that man's best friend was occasionally eaten. Unfortunately, no evidence of the Indians' houses have been found at the Long Island sites. A good guess would be that they lived in wigwams, small dome shaped huts made of framework of saplings and covered with bunches of grass, woven mats or bark. It should be noted that the conical skin tent or tepee was never used by the Indians of Long Island.

Archaic tools and implements were made of stone, bone and undoubtedly wood and plant fibers. Stone projectile points are the most commonly found artifacts. They were percussion-chipped from quartz cobbles, and sometimes retouched by pressure flaking. They are believed to have been used on spears which were thrown with the aid of a spear-throwing stick or atlatl. Thick quartz chips with a steeply beveled working edge served as hide scrapers and wood-working tools. Thin stone drills were used to pierce wood, bark and

soft stone. The drills were probably hafted to a stick and twirled between the palms. Thin quartz blades were probably mounted in a handle and used as knives. "Bannerstones", believed to be balance weights for spear throwers, are also occasionally found. Pecked and ground stone wood-working tools were a significant addition to the Indian's tool kit. Grooved and ungrooved axeheads were introduced during the Archaic stage. These were mounted in handles and used to cut small trees and to shape wood.

The dugout canoe was probably introduced during this stage. Animal hides were pierced and sewn with bone awls or needles. The Indians used pieces of antler (antler flakers) to pressure flake quartz, and sometimes made spearpoints from antler tips. Some rare engraved shell pendants, worn as decorative items, probably also date from this stage.

### The Transitional Stage

This stage is radiocarbon dated at about 1,000 B.C. though its length is unknown. It is intermediary between the Archaic and the Woodland Stages, and shares some of the characteristics of both. The Archaic hunting and gathering tradition continues as the basic food getting pattern. Shell fish gathering seems to have become more important than in previous times as the Indians learned to exploit the food resources of the shoreline more fully. At the same time, the introduction of baked clay pottery vessels anticipates a dominant characteristic of the succeeding Woodland Stage.

During the Transitional Stage new peoples and ideas were introduced to Long Island from Southern New England and the Pennsylvania-New Jersey region. The Orient Culture, which may have spread from Southern New England, is the best known Transitional Stage Culture on Long Island.

Orient campsites have been found along tidal bays and streams on the northern and eastern portions of the Island. Their contents reflect a pattern of life essentially similar to the earlier Archaic sites. However, in contrast to this simple hunting and gathering way of

life, the Orient burial sites suggest elaborate ritualism associated with the disposal of the dead. One might say that the Orient people lavished their wealth on death.

Most striking are the large communal burial pits from hilltops in Eastern Suffolk County. These hand-dug pits were up to thirty feet long by eight feet deep. At least some of the human bones buried in the pits were first cremated; others may represent bone bundle burials of individuals whose fleshy parts were first allowed to decay. People may have been buried singly or in groups. A funeral fire seems to have been made at the graveside. Offerings of food, utensils and perhaps clothing were purposely thrown into the fire. Other artifacts, such as hand-carved stone vessels were broken ("killed"). The remnants of the fire, including the destroyed artifacts, were placed in the pit, often accompanied by masses of powdered red ocher. Burials in small individual pits also contained grave offerings. Artifacts buried with the dead included spearpoints for hunting, celts (ungrooved axes) and adzes for woodworking, quartz and iron pyrite, fire-making kits,

cooking vessels, and graphic and hematite paintstones for cosmetic use - in brief, the basic items necessary for life in the Afterworld. One can imagine that much high drama occurred on these windswept hills of eastern Long Island 3,000 years ago.

The Orient people had small, hand-carved steatite pots, similar in shape to modern casserole dishes. The type of stone used, the technique of manufacture and the absence of steatite wastage from Long Island sites indicate that these vessels were made in and imported from Southern New England. They may be the earliest example of trade across the Sound. Other diagnostic Orient artifacts include long fishtail-shaped spearpoints, grooved-back adzes, stone gorgets and rare bannerstones. Oddly, the scraper is absent from this culture.

## The Woodland Stage

The Woodland Stage may be dated from roughly 1,000 B.C. to the time of European contact. It is characterized, especially after 1,000 A.D., by the flowering of agriculture, the presence of moderately large permanent or semi-permanent villages, and the extensive use of baked clay pottery vessels. As in earlier times the sites are situated on tidal bays and streams. A growing population is suggested by fairly numerous sites often several acres in extent. Shellfish continue to be a major source of food. There is fairly abundant evidence for fishing. Fishbones and scales have been found in refuse-filled pits, as well as stone netsinkers for use with seine nets, bone fishhooks and occasional antler harpoons.

Agriculture was introduced from the south or west sometime during the Woodland Stage. Wooded areas were cleared for small fields of corn and probably beans and squash. Agricultural activities are reflected in such artifacts as hoes, shallow stone mortars and pestles. Wild plant foods, including hickory nuts, were gathered in season. Hunting is believed to have been less important than in earlier times. The bow and arrow was probably introduced to Long Island during the Woodland

Stage. After about 900 A.D. the small, triangular arrowhead is the most important projectile point type. The axe and celt are present, though polished and ground stone woodworking tools are not especially common. Among the numerous bone tools are awls, eyed needles, antler tines for flaking stone, turtle shell dishes and beaver incisors used as woodworking tools.

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The use of tobacco is attested by straight tubular and elbow pottery pipes. The post-mold patterns of Woodland dwellings are yet to be indentified in the Long Island sites; oval and circular wigwams and longhouses (the latter on extreme western Long Island) are assumed from historical information. In contrast to the Orient Culture, burials were simple and rarely accompanied by grave goods. Individuals were buried in flexed or full length position.

Archaeologists in the eastern United States have traditionally separated the Woodland Stage into three sub-stages: Early, Middle and Late Woodland. This does not work very well for Long Island, where there is limited data on Early and Middle Woodland. Carlyle Smith, the first archaeologist to intensively study Woodland material from the Island, identified various pottery types that indicated the presence of two major prehistoric cultural traditions, Windsor and East River.

Groups of Indians moving from the west or south, brought the Windsor Culture to Connecticut and the coastal New York region about the time of or soon after the Orient Culture. These people spread out over Long Island. Their pottery vessels tended to be elongated with a pointed base and a straight rim. Both interior and exterior surfaces were oftend brushed, or marked with a cord-wrapped paddle. The outer surface of some vessels was stamped, or impressed with fabric or netting. Decorative designs consisted of lines and bands applied to the lip and rim by stamping (sometimes with scallop shells), brushing or punctating.

New groups of people, with a new complex of ceramic traits - the East River Culture - appear in greater New York and western Long Island at the beginning of the Late Woodland sub-stage, about 1,100 A.D. The pottery includes shoulderless vessels with pointed bottoms, but also shouldered pots with high rims or appliqué collars, a more globular body and a rounded base. The exterior surface below the rim was often cord-marked, or sometimes left plain. The interiors of the pots were smooth. Designs were stamped or incised on the lip, rim and shoulder. A cord-wrapped stick was

often used to make decorative bands around the upper portion of the vessel. Line-filled triangle motifs were not uncommon.

At some sites, fragments of East River pottery were found above Windsor sherds. In addition, Smith noted that East River pottery was confined to the western half of Long Island, while Windsor pottery remained in use throughout the rest of the prehistoric period on the eastern portion of the Island. On the other hand, findings at several sites of both Windsor and East River ceramic traits or characteristics combined in the same vessels tend to suggest that the relationships between the two cultures may have involved the peaceful mixture of people and ideas rather than territorial occupation and physical replacement. However this may be, the Windsor tradition may be identified with the Nehantic tribe of coastal Connecticut, and the East River with the Massapequa tribe on the south shore of Long Island in the 17th century. Generally speaking, the people of the East River culture are believed to have been the Algonkian-speaking ancestors of the historical Indian tribes of western Long Island.

Indian Museum of North America

It's been nearly 35 years since the construction of the first wing of the Indian Museum of North America.

When Korczak accepted the invitation of some Native Americans to carve a mountain memorial to their culture, he determined that it would be a humanitarian project. He wanted Crazy Horse to be much more than "just" a colossal mountain carving.

He directed that the Memorial also would tell present and future generations the story of Native Americans by displaying outstanding examples of Indian culture and heritage – both of yesterday and today.

The museum has grown with the project. Each year, tribal members and others contribute Native American art and artifacts to enhance the collection and make it more comprehensive and representative of all North American tribes.

A large tipi, painted by the late Lakota artist Paha Ska, is a central attraction in the Indian Museum of North America. There also are hundreds of small, finely detailed items.

© Crazy Horse Memorial Foundation 61st anniversary of sculptor Korczak Ziolkowski arriving in the Black Hills in 1947.

- May 24-26 – Memorial Day weekend Open House (resumption of Legends in Light multimedia program).

- June 7-8 – 23rd annual Crazy Horse Volksmarch hike to the face

- June 5- Aug. 28 – Summer Performance & Lecture Series, weekly on Thursdays.

- June 13-15 – 18th annual Crazy Horse Stampede rodeo and Gift from Mother Earth Celebration.

- June 26 – Night blast commemorating Ruth Ziolkowski's 82nd birthday and 132nd anniversary of the Battle of the Little Big Horn.

- Aug. 30-Sept. 1 – Labor Day weekend Open House.
- Sept. 6 – Night blast commemorating the 1877 death of Crazy Horse & 1908 birth of Korczak Ziolkowski.
- Oct. 13 – Native American Day. Free program. Blast on mountain carving, weather permitting.
- Oct. 20 – 26th anniversary of Korczak Ziolkowski Remembrance Day (1908-1982).

Frequently asked questions  
about Crazy Horse Memorial

When will the mountain carving be completed?

Because of several factors, such as the uncertainty of the weather, the availability of financing and the challenges of the mountain engineering, there is no way to predict a completion date for the mountain

carving. When Korczak died on October 20, 1982, his parting words to his wife were, "You must work on the mountain -- but go slowly so you do it right." Crazy Horse Memorial is a project that will never end, even after the mountain carving is complete. The Ziolkowski family and the Crazy Horse Memorial Foundation are dedicated to making careful and steady progress on all of the Memorial's humanitarian goals as well as on the mountain carving.

Why was Crazy Horse chosen?

Native American leaders chose Crazy Horse for the mountain carving because he was a great and patriotic hero. Crazy Horse's tenacity of purpose, his modest life, his unfailing courage, and his tragic death set him apart and above the others.

He is a hero not only because of his skill in battle, but also because of his character and his loyalty to his people. He is remembered for how he cared for the elderly, the ill, the widowed and the children. His dedication to his personal vision caused

him to devote his life to serving his people and to preserving their valued culture.

Crazy Horse died young, his life tragically cut short. His spirit, however, remains as a role model of selfless dedication and service to others. Today, his values and his story serve as an inspiration for people of all races.

“My fellow chiefs and I would like the white man to know that the red man has great heroes, also.” -- Henry Standing Bear, 1939

How big is the mountain?

When completed the Crazy Horse mountain carving will be 641 feet long by 563 feet high. Crazy Horse's completed head is 87 feet 6 inches high. The horse's head, currently the focus of work on the mountain, is 219 feet or 22 stories high.

Why doesn't Crazy Horse Memorial take government funds?

Korczak believed that if the public accepted the goals of Crazy Horse Memorial, they would support it financially. He believed in individual initiative and private enterprise. Korczak wanted to ensure the long-range goals of the Memorial, not just the mountain carving.

Can I make charitable gifts to help Crazy Horse Memorial?

Crazy Horse Memorial is a nonprofit 501(c)(3) foundation. Contributions to the organization are tax deductible under IRS rules.

How long should I plan to spend visiting Crazy Horse Memorial?

Many people find that seeing the orientation DVD, exploring the Indian Museum of North America and contemplating the Crazy Horse mountain carving all take more time than they expect. It is not unusual for visitors to stay for two to four hours. Some people spend the entire day.

Plan to see the 20-minute orientation DVD presentation, Dynamite & Dreams, the Indian Museum of North America, the sculptor's studio-home and workshop, and the Native American Educational & Cultural Center. You will want to explore the Korczak's Heritage gift shop for Crazy Horse souvenirs, as well as for many one-of-a-kind pieces of art and jewelry made by Native Americans. During the summer season, you will have an opportunity to visit with many Native American artists and crafts people who create their artwork at the Memorial. Laughing Water Restaurant is open May through October, while the Snack Shop is open year-round.

What are the admission fees?

The admission fees are the primary source of revenue for the construction on the mountain and operation of the visitor complex. Current admission fees can be found on the "Admissions Fees and Hours of Operation" page.

For more information or if you have questions about admission fees, please call 605.673.4681, fax 605.673.2185, or e-mail [memorial@crazyhorse.org](mailto:memorial@crazyhorse.org).

When is the Crazy Horse Volksmarch?

The Volksmarch is held the first full weekend in June. Volksmarchers can begin their hike by registering between 8 a.m. and 1 p.m. (MT) either Saturday or Sunday. Hikers must be off of the trail by 4 p.m. During the Volksmarch weekend the Crazy Horse complex opens at 6 a.m. Breakfast is served these two days in the Laughing Water Restaurant at the Crazy Horse complex.

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## More Information

How often are there blasts on the mountain?

Blasts are carefully planned and executed when all conditions are ready. There is no set schedule for these blasts, however. The final decision to conduct each blast is made on a "same-day" basis. Final timing of the blast depends on care and safety on the mountain.

Visitors to the Memorial are advised a few minutes in advance of each blast on the public address system so they may view and photograph the blast.

Who owns the land on which Crazy Horse mountain is located?

Korczak and Chief Henry Standing Bear chose the mountain in 1946, because it was suitable rock and because it was on property that could be

acquired. The land on which the Memorial is located is owned by the Crazy Horse Memorial Foundation, a nonprofit 501(c)(3) corporation. It was pieced together from mining and homestead claims, and land exchanges with the government and other sources.

Why did Korczak depict Crazy Horse pointing over his horse's head?

Korczak depicted Crazy Horse with his left hand pointing in answer to the derisive question asked by a white man, "Where are your lands now?" Crazy Horse replied, "My lands are where my dead lie buried."

How can a portrait be carved of a person who refused to be photographed?

Chief Henry Standing Bear and other Native American elders who invited Korczak to carve Crazy Horse Memorial insisted that the Memorial be located in the Black Hills because they are sacred to the Lakota. They also insisted that the Memorial be named after Crazy Horse because he is a great

American Indian hero. Korczak did not intend to depict what Crazy Horse actually looked like. He always answered such questions this way:

"Crazy Horse is being carved not so much as a lineal likeness but more as a memorial to the spirit of Crazy Horse -- to his Korczak- Storyteller in Stone

Crazy Horse sculptor Korczak Ziolkowski and Lakota Chief Henry Standing Bear dedicated their Crazy Horse Memorial dream on June 3, 1948.

Korczak & Chief Henry Standing Bear at 1948 dedication ceremony Without Korczak there would be no Crazy Horse Memorial. Its history always will revolve around his own extraordinary story, which is reflected in his log studio-home, workshop and sculptural galleries at Crazy Horse. His life and work are an inspiration to many, especially to young people.

Although he became most famous as a mountain carver, he was a noted studio sculptor and member of the National Sculpture Society before he came west. Crazy Horse represents only the second half of his life, and he said it was the collective experience of the difficult first half of his life which prepared him

for Crazy Horse and enabled him to prevail over the decades of financial hardship and racial prejudice he encountered trying to create an American Indian memorial in the Black Hills.

Born in Boston of Polish descent, Korczak was orphaned at age one. He grew up in a series of foster homes. As a boy he was badly mistreated, but he learned to work very hard. He also gained heavy construction and other skills helping his tough foster father. On his own at 16, Korczak took odd jobs to put himself through Rindge Technical School in Cambridge, Mass., after which he became an apprentice patternmaker in the shipyards on the rough Boston waterfront.

He experimented with woodworking, making beautiful furniture. At age 18, he handcrafted a grandfather's clock from 55 pieces of Santa Domingo mahogany. Although he never took a lesson in art or sculpture, he studied the masters and began creating plaster and clay studies. In 1932 he used a coal chisel to carve his first portrait, a marble tribute to Judge Frederick Pickering Cabot, the famous Boston juvenile

judge who had befriended and encouraged the gifted boy and introduced him to the world of fine arts.

Moving to West Hartford, Conn., Korczak launched a successful studio career doing commissioned sculpture throughout New England, Boston and New York. His Carrara marble portrait, "PADEREWSKI, Study of an Immortal," won first prize by popular vote at the 1939 New York World's Fair.

Korczak Ziolkowski's carving of Polish composer/patriot Paderewski won first place at the 1939 World's Fair.

Paderewski - 1939

A childhood dream came true when he was asked to assist Gutzon Borglum at Mount Rushmore during the summer of 1939. Media reports about Korczak's World's Fair prize and work at Rushmore prompted hereditary Lakota Chief Henry Standing Bear to start writing to the sculptor, appealing to him to create a memorial to American Indians. The two eventually met and even toured potential carving sites.

Korczak Ziolkowski carved the Noah Webster statue in West Hartford, Conn.  
Noah Webster - 1942

Back in Connecticut, Korczak spent two years carving his 13 1/2-foot Noah Webster Statue as a gift to West Hartford. The work drew national attention but embroiled the community and the sculptor in controversy, foreshadowing what was to come at Crazy Horse. At age 34, he volunteered for service in World War II. He landed on Omaha Beach and, later, was wounded.

At war's end he was invited to make government war memorials in Europe. But he had decided to accept the invitation of Standing Bear and other project supporters and to dedicate the rest of his life to Crazy Horse Memorial.

Korczak arrived in the Black Hills on May 3, 1947. During nearly 36 years Korczak refused to take any salary at Crazy Horse Memorial. He worked on the

project until his death October 20, 1982, at age 74. He is buried in the tomb that he and his sons blasted from a rock outcropping near where the permanent Indian museum will rise at the foot of the mountain carving. For the tomb door he wrote his own epitaph and cut it from three-quarter-inch steel plate. It reads:

Visiting Crazy Horse Memorial  
US Hwy 16/385 entry to Crazy Horse  
Memorial

Crazy Horse Memorial, home of the world's largest mountain sculpture in progress, is in the Black Hills of South Dakota on U.S. Highway 16/385 just 17 miles southwest of Mount Rushmore.

Sculptor Korczak Ziolkowski began the project in 1948 at the request of Lakota Chief Henry Standing Bear and other Native American elders. Korczak died in 1982. His wife, Ruth, and some members of their family continue the project, working with the nonprofit Crazy Horse Memorial Foundation.

The Memorial's visitor complex includes the 40,000 square foot Welcome Center and theaters, the Indian Museum of North America, the Native American Educational & Cultural Center, the sculptor's log home studio and workshop, indoor and outdoor galleries, museum gift shop, restaurant and snack bar areas and expansive viewing veranda.

Many Native American artists and crafts people create their artwork and visit with guests at the Memorial during the summer season.

**PET POLICY:** Leashed pets are welcome at Crazy Horse Memorial in the outside common areas, including the viewing veranda and the roofed "original lobby" leading to it. Pets are allowed inside any of the buildings, with the exception of the restaurant and snack shop, but must be carried or otherwise contained. We ask that owners take responsibility cleaning up after their pets. No pets are allowed in the food service areas or on the bus rides to the bottom of the mountain. Service animals are permitted in all areas.

## Native American Educational & Cultural Center

The Native American Educational & Cultural Center, part of the Indian Museum of North America at Crazy Horse Memorial, is enormously popular with visitors.

The distinctive stone building was completed in 1996 from rock blasted from the Crazy Horse mountain carving.

During the summer season, many Native American artists and crafts people create their artwork and visit with guests in the Cultural Center building.

The Cultural Center provides opportunity to get to know Native American artists and craftspeople

The hands-on display is intended for

children visiting Crazy Horse Memorial

During a typical season, as many as three dozen artists work and exhibit. In addition to South Dakota tribes, artists have represented the Navajo, Cherokee, Santee, Choctaw/Chickasaw, Tohono O'Odham, Seneca, Diné, and Hopi nations, among others. Space is provided to the artists by Crazy Horse Memorial at no charge.

The Native American Cultural Center is the home of a “hands-on” exhibit created especially for children. The exhibit provides the opportunity to stone-grind corn and handle replicas of artifacts.

The Curtis prints line the lower level of the Cultural Center. One wall of the lower level is a natural quartz ridge. Other walls are made of rock from the Crazy Horse mountain carving

During the summer season, some Native American artists set up their tables outside the Cultural Center, near the handicapped access ramp

One wall of the lower level of the Cultural Center is a natural quartz ridge. The lower level is used for lectures and presentations and houses a display of a large collection of Edward Curtis photographs of Native Americans, taken around the end of the 19th century.

As part of the Indian Museum of North America, the Cultural Center building is also the home of many museum exhibits.

Cherokee Indians Smoky Mountains

Cherokee Indians Smoky Mountains - The first native peoples arrived in the Tennessee Great Smoky Mountains about A.D. 1000. They were believed to have been a branch of the Iroquois Indians, later to be called Cherokee Indians, who moved south from Iroquoian lands in New England. Consisting of 7 clans, the Cherokee Nation stretched from the Ohio River into

South Carolina. The Eastern Band of Cherokee Indians lived in the Tn Great Smoky Mountains National Park, believed to be the sacred ancestral home of the Cherokee Nation. Blog about Cherokee Indians and other tribes or send us an email to talk about other topics related to this page

# .10.

Cherokee Indians can trace their history back more than one thousand years. Their society was based on hunting, trading, and agriculture, living in towns until they encountered the first Europeans in 1540, when Spanish explorer Hernando de Sota led an exploration through Cherokee Indian territory. By the time European explorers and traders arrived, Cherokee Indian lands covered a large part of what is now the southeastern United States.

Cherokee Indians lived in small communities, usually located in fertile river bottoms. Homes were wooden frames covered with woven vines and saplings plastered with mud. Each village consisted of up to 50 log and mud huts grouped around the town square, called the Council House, where ceremonial and public meetings were held. The council house was seven-sided to represent the seven clans of the Cherokee Indians: Bird, Paint, Deer, Wolf, Blue, Long Hair, and Wild Potato. Each tribe elected two chiefs -- a Peace Chief who counseled during peaceful times and a War Chief

who made decisions during times of war. However, the Chiefs did not rule absolutely. Decision making was a more democratic process, with tribal members having the opportunity to voice concerns.

Cherokee Indians society was a matriarchy. The children took the clan of the mother, and kinship was traced through the mother's family. Women had an equal voice in the affairs of the tribe. Marriage was only allowed between members of different clans. Property was passed on according to clan alliance.

In the late 18th century, the European settlers arrived in significant numbers. The Cherokee Indians battled Carolina settlers in the 1760's, but eventually withdrew to the Blue Ridge Mountains. Eventually, the Tn Cherokee indians readily adopted the tools, weapons and customs introduced by the Europeans. Desire for these items changed the Cherokee Indians life as they began to hunt animals, not just for food, but also for skins to trade as well. As the white population expanded conflicts arose. War and disease decimated the tribe. The Cherokee Indians were eventually forced to

sign over much of their land, first to the British and then to the United States.

#### GROWTH AND DEVELOPMENT:

Europeans first settled Cades Cove Tn in 1818. Before their arrival, Cades Cove Tn was part of Cherokee Nation, who called the Cove, Tsiyaha or "place of the river otter." Cherokee Indians never lived in the Cove, but used the land as its summer hunting ground for river otters, elk and bison.

In the early 1800's, Cherokee Indians began a period of change. The Cherokee Indian Nation was established with a democratic government composed of a Chief, Vice-Chief, and 32 Council Members who were elected by the members of the tribe. A constitution and code of law were implemented for the nation. In 1808, Sequoyah, a Cherokee Indian silversmith, invented a system for writing the Cherokee Indians language and within two years, almost all of the Cherokee Indians could read and write. The Cherokee Indian Council passed a resolution to establish a newspaper for their nation. A printing press was ordered, the type cast for

the Cherokee indian syllabary, and the Cherokee Phoenix was in business.

#### REMOVAL:

Unfortunately, the Cherokee indians did not enjoy prosperous times for long. With the discovery of gold on Cherokee indian lands in 1828 and Andrew Jackson's 1830 Removal Act, calling for the relocation of all native peoples east of the Mississippi River to Oklahoma, the U. S. government forced the Cherokees from their homes in 1838. Almost 14,000 Cherokees began the trek westward in October of 1838. More than 4,000 died from cold, hunger, and disease during the six-month journey that came to be known as the "Trail of Tears." Altogether, about 100,000 natives, including Cherokee Indians, Chickasaw Indians, Seminole Indians and Choctaw Indians survived the journey.

A few Cherokees refused to move and hid among the wilderness of the Great Smoky Mountains, avoiding the army and authorities. These Cherokee Indian, now called the Eastern Band, were allowed to claim some of their lands in western North Carolina in

the 1870's. In 1889, this 56,000 acre sect of land was chartered and is now called the Qualla Indian Reservation, home to almost 11,000 descendents.

The name Qualla is said to have come from William Holland Thomas' wife, Polly Thomas. Mr Thomas was the only white man to ever serve as a Cherokee Indian Chief. He purchased land for the Indians in his own name and eventually served as Chief of Quallatown from 1839 until his death in 1893.

The story is said to be that the name Qualla came from the Cherokee Indians language pronunciation and not using words that required the mouth to close. Instead of saying the correct pronunciation: "Polly", the Cherokee indians could only pronounce Qualla.

It is also said there would have been no Eastern Band of Cherokee Indians if it were not for William Holland Thomas. William Thomas purchased all of the 57,000-acre reservation known as the Qualla Boundary in 1860 for the Eastern Band of Cherokee Indians.

The Qualla Boundary is land held by the federal government trust held only for the Eastern Band of Cherokee Indians. There are less than 13,000 currently enrolled tribal members. It is required that someone be at least 1/32nd degree blood quantum descent from an enrollee on the 1924 Baker roll in order to enroll. The Baker Roll was made the tribe successfully resisted an allotment under the Dawes Act. The Band of Eastern Cherokee Indians placed its land into federal trust during port World War I in 1924. They created the Qualla Mutual Arts and Crafts co-op after World War II it was the first and is the oldest for any tribe. The Arts and Crafts co-op helped preserve the Cherokee culture and traditional work while offering a marketing outlet.

The Qualla Boundary is currently known for Harrah's Casino, which opened in 1996 where the tribe makes most of its money and has caused many negative repercussions for the Eastern Cherokee Indian society.

EASTERN AND WESTERN BANDS:

Prior to the "Trail of Tears," a small group of Cherokees in western North Carolina had already received permission to be excluded from the move west. Those individuals, often called the Oconaluftee Indians, did not live on Cherokee Nation land and considered themselves separate from the Cherokee Nation. Permission for the Oconaluftee Cherokee Indians to remain in North Carolina had been obtained in part through the efforts of William H. Thomas, a successful business man, who had grown up among the Cherokee Indians. For more than 30 years he served as their attorney and adviser.

To avoid jeopardizing their special status, the Oconaluftee Cherokees reluctantly assisted in the search for Cherokee Nation Indians who had fled to the mountains to avoid capture. Among those in hiding was Tsali who had become a hero to many Cherokees for his resistance to forced removal. Tsali was being sought because of his role in the deaths of several soldiers. To prevent further hardships for the Cherokees still in hiding, Tsali eventually agreed to surrender and face execution. Due in part to Tsali's sacrifice, many of those in hiding were eventually allowed to settle among

the Cherokee Indians of western North Carolina. This was to be the beginning of the Eastern Band of Cherokees.

When all was water, the animals lived above in Galunlati but it was very crowded and they wanted more room. Dayunisi, the little Water-beetle, offered to go see what was below the water. It repeatedly dived to the bottom and came up with soft mud eventually forming the island we call earth. The island was suspended by cords at each of the cardinal points to the sky vault, which is solid rock.

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Birds were sent down to find a dry place to live but none could be found. The Great Buzzard, the father of all buzzards we see now, flew down close to the earth while it was still soft. He became tired and his wings began to strike the ground. Where they struck the earth became a valley and where they rose up again became a mountain and thus the Cherokee country was created.

The animals came down after the earth dried but all was dark so they set the sun in a track to go every day across the island from east to west. At first the sun was too close to the island and too hot. They raised the sun again and again, seven times, until it was the right height just under the sky arch. The highest place, Gulkwagine Digalunlatiyun, is "the seventh height".

The animals and plants were told to keep watch for seven nights but as the days passed many

begin to fall asleep until on the seventh night only the owl, panther, and a couple of others were still awake. These were given the power to see in the dark and prey on the birds and animals that sleep at night. Of the plants, only the cedar, the pine, the spruce, the holly, and the laurel were awake to the end and were therefore given the power to be always green and to be the greatest medicine, but to the others it was said: "Because you have not endured to the end you shall lose your hair every winter."

Men came after animals and plants. At first there were only a brother and sister until he struck her with a fish and told her to multiply, and so it was. In seven days a child was born to her and thereafter every seven days another until there was danger that the world could not keep up with them. Then it was made that a woman should have only one child in a year, and it has been so ever since.

The Cherokee sometimes refer to themselves as Ani-Kituhwagi, "the people of Kituhwa". Kituhwa was the name of an ancient city, located near present Bryson City, NC which was the nucleus of the Cherokee Nation. The common English phonetic spelling

today is "Keetoowah", a name used by traditionalist Cherokee groups like the Keetoowah Society (followers of traditional religion) and the United Keetoowah Band (a Federally recognized faction of predominantly full blood Cherokees).

The Legend of the Keetoowah, as recalled in 1930 by Levi B. Gritts, a prominent member of the traditionalist Keetoowah Society, places them on islands in the Atlantic Ocean east of South America. Anthropologists have discovered that Cherokee basket and pottery styles resemble those of South American and Caribbean tribes, differing from other tribes of the southeast U.S..

Seventy tribes attacked them but, by the guidance of God, they were victorious. The last warrior of their attackers, Ner-du-er-gi, was on top of a mountain overlooking their camp in the deep valley below. This warrior saw a smoke arising from the camp which "extended up beyond Heaven". The smoke was divided into three parts and in that there was an eagle holding arrows. When the warrior and his followers saw

this, he ordered them not to attack the Indians for they were God's people and powerful and if they attacked they would be destroyed.

When God created these people he gave them great, mysterious power to be used for the best interests of the people. They lived in large cities with tall buildings. Some wise men began to use their power different than was intended which troubled the people. God instructed them to take their white fire and move away from that place. Some went to Asia, some to India, and others to North America leaving the wise men behind. After they had gone to other countries, these large cities were destroyed when the ground sank and are now under the ocean. God turned to the people that came to America and gave them wisdom and guided them.

There came a time when the people began to violate their teachings - committing crimes against each other, committing murders, and feuding between the seven clans. The people met with their medicine men around their fire to ask God for guidance. The medicine

men were inspired to go up to a high mountain, one at a time on each of seven days.

On the seventh day, they heard a noise over them and a light brighter than day appeared and a voice said, "I am a messenger from God. God has heard your prayers and He has great passion for your people and from now on you shall be called Keetoowah. Go back to your fire and worship. There is a white ball from way east, who is your enemy, coming and your grandchildren's feet are directed west. They shall have great trials on the edge of the prairie. They shall be divided into different factions and their blood shall be about only on half. Families shall be divided against each other and they shall disregard their chiefs, leaders, medicine men, and captains. But if these younger generation should endeavor to follow your God's instruction there is a chance to turn back east and if not, the next move shall be west, on to the coast and from there on to the boat and this shall be the last."

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This is an excerpt from Michael Rutledge's *Forgiveness in the Age of Forgetfulness*. Michael, a citizen of the Cherokee Nation of Oklahoma, is a law student at Arizona State University.

The Cherokee system was based more on responsibility for wrongful actions than on the notion of "justice" in the western sense of the word. Rather than justice, the Cherokee system was ideal for keeping balance and harmony in the spiritual and social worlds.

One day, some Cherokee children were playing outside, when a rattlesnake crawled out of the grass. They screamed and their mother ran outside. Without thinking, she took a stick and killed it.

Her husband was hunting in the mountains. As he was returning home that night, he heard a strange wailing sound. Looking around, he found himself in the midst of a gathering of rattlesnakes, whose mouths were open and crying.

"What is the matter," the man asked the snakes. The rattlesnakes responded, "Your wife killed our chief, the Yellow Rattlesnake today. We are preparing to send the Black Rattlesnake to take revenge."

The husband immediately accepted their claim and took responsibility for the crime. The rattlesnakes said, "If you speak the truth, you must be ready to make satisfaction." The price they demanded was the life of his wife in sacrifice for that of their chief. Not knowing what else might occur, the man consented.

The rattlesnakes told the man that the Black Rattlesnake would follow him home and coil up outside his door. He was to ask his wife to bring him a fresh drink of water from the spring. That was all.

When the man reached home, it was very dark. His wife had supper waiting for him.

"Please bring me some water," he asked her. She brought him a gourd from the jar, but he refused it.

"No," he said. "I would like some fresh water from the spring."

His wife took a bowl and stepped outside to get him some fresh water. The man immediately heard her cry. He went outside and found the Black Rattlesnake had bitten her and she was already dying. He stayed with her until she was dead.

The Black Rattlesnake then crawled out of the grass. "My tribe is now satisfied," he told the husband. He then taught the man a prayer song. The Black Rattlesnake told him, "When you meet any of us hereafter, sing this song and we will not hurt you. If by accident one of us should bite you, sing this song over the person and he will recover." And the Cherokee have kept this song to this day.

We had a strict liability law for any killing. The death created an imbalance which required revenge to restore harmony. The clan of the perpetrator of the homicide was to admit and accept responsibility for the

wrongful killing. Then the clan was expected to pay the cost. Blood called for blood. Following this system, the husband sacrificed his wife's life to restore harmony. He did so because that was the law. In following the law, harmony was restored between the rattlesnakes and the humans. To reward the man, the snakes gave the humans a song to protect them and to remind the snakes of their duty to the humans, as well.

The Cherokee religion drove the sense of balance, which created a moral system for the human to follow. What drove the revenge system was the sense of balance. When a delict was committed, it created imbalance and tension on the jurisdictional unit. The acceptance of responsibility and paying of the cost restored that balance. Once the balance was restored, the relationship between the jurisdictional units or clans continued as if nothing happened. There were to be no hard feelings expressed between family members of the victim or killer. Balance had been restored and any friction was to end with the restoration of balance.

The creation of imbalance was tied to the Cherokee religion. It was believed that the murdered

"soul" or ghost would be forced to wander the earth, unable to go to the next world. This created the imbalance. The acceptance of responsibility and the death of the killer or one of his clansmen restored balance by freeing the innocent ghost, allowing him to go to the next world. That is why it did not matter who paid the cost for the delict of the wrongful killing. Any death from the responsible clan would suffice to free the innocent man's ghost from this world. An enemy scalp might suffice as well.

In international law, the Cherokee system worked much the same way. If an international delict occurred, then anyone from the that jurisdictional unit, in this case, the foreign nation, would suffice to pay the cost. Taking responsibility for the international delict and paying the cost were exercised in the face of swift vengeance. There was no time for contrition. Thus, interloping settlers took their chances by moving onto Cherokee territory, because they might be called to pay the cost for someone else's actions or the actions of their nation. Cherokees saw it as their responsibility, whether or not the settlers saw it that way.

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DOWNLOAD Forgiveness in the Age of Forgetfulness -- in HTML format (31k zip file)

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by Donald E. Sheppard and Jeremiah Wolfe

Donald E. Sheppard is a fifth generation Floridian. Don has been fascinated with Spanish Conquistadors since age ten. An Engineer, Scientist and Retired Officer of the U.S. Navy, he has studied Hernando de Soto's route for thirty years. Don has visited all of the sites DeSoto's people described while consulting Universities, Museums, Historians, and ordinary people along DeSoto's way through fourteen of our States.

# .12.

Jeremiah Wolfe is a fiftieth generation North Carolinian, Jerry is a full-blooded Member of the Eastern Band of Cherokee. A Merchant, Mason, Honorable Veteran and Christian, he knows and recites oral traditions of his Tribe. Jerry knows the language of his ancient relatives and is familiar with all of the places which Desoto's people named in the Cherokee Mountains and with what they did and caused there.

## Home

At the base of the Great Smoky Mountains live a people whose ancestors came to America thousands of years before Columbus. Ancient tribes followed large animals over a land bridge from Asia when the seas had frozen into glaciers during the last Ice-age, making the oceans shallow. Tribes hunted the large animals with stone tipped spears, then roasted their meat over fires in coastal caves and rustic abodes. Hides were used for clothing, shoes and blankets. Clans

moved down the shorelines with the animals and gathered wild fruits and vegetables along the way. Fire was carried from place to place. Fish were caught and sea shells were used for knives, tools and utensils. Colorful feathers, gems and shells were strung with animal hide and worn for identity.

WomanWhen our climate got warmer the glaciers melted, the oceans rose, smaller animals prevailed and people moved inland with the oceans. Tropical currents flowed into the Gulf of Mexico, causing rains which kept the Mississippi River full year round. Fish and migratory animals ate the foods which grew near the river's bottom lands and thousands of people settled the Mississippi River. They fanned up its feeders as the climate got warmer. Various clans gathered to form villages to protect themselves from others and wild animals. Some in the villages fished, others hunted, some made blankets and clothes from plants and animals, and others gathered wild fruits and vegetables. Pottery was made from clay and seeds were planted in fertile places along the rivers. Houses were made with wood and covered to keep them dry. Fire places were built and used to smoke fish and meat for

the winter. Crops were gathered and stored in dry places.

Villages united into networks bordered by natural barriers. Dugout canoes were invented and networks enlarged into nations of people who shared certain customs and gestures. Culture grew rapidly with the exchange of news, foods, clothing, metals, and art. The Cherokee Indians, the Tennessee River people, became one of the nations residing along the Great River System; the Mississippi and all of its giant tributaries. Other nations were forming along the Great River's other tributaries: the Ohio, the Missouri, the Arkansas and the Red Rivers. Trade was conducted along the Great River from the Rockies to the Appalachians and down to the Gulf of Mexico. Large cities grew where the big tributaries merged. Indian economy focused into the continent, with Illinois at the center of trade, not outward across the seas, as was the habit of European nations at the time Columbus discovered America.

RiverThe Cherokee Indians lived along the Tennessee River in the Appalachian Mountains. They

thrived in the bottom lands from Virginia southward. They built their houses in villages, much like Early American settlers did. Villages were separated by day-long walks, houses were made of wood and stone, fields were planted, nuts and berries were gathered, game was cured, tobacco was smoked and the Cherokee people adhered to high ethical standards. "Fire," the center of life, became the Cherokee word for "home."

CityRivers between the Cherokee mountains, fed by creeks running from all directions, flowed north and west into the Great River, the Cherokees' lifeline to other Indian cultures. A network of roads followed those rivers and streams to connect the Cherokee villages. Steep mountain gaps limited routing choices so Cherokee roads converged at certain gaps, just as roads do today in those mountains. Village chieftains lead and represented the people to the tribe as a whole. The people used the roads to trade and compete with other villages. They continued to grow and flourish well after Columbus discovered America, but when Hernando de Soto followed their roads into their villages in 1540 everything changed.

MassacreThe Spaniards brought foreign diseases, horses, chains, knives, guns and vicious dogs to America; they took women, food and slaves as they went. North America withstood the onslaught to become the only place in the New World that Spain never colonized. Spain reacted to news of DeSoto's failure by blaming the Indians for his defeat. They conceived a prejudice against the Indians which others acquired. Our image of the Devil, a "red man with a spear," was born when DeSoto died in America. That image was used to symbolize the Indian people who resisted Spanish settlement of America. DeSoto devastated America's Indians with foreign diseases; his people crippled the survivors with an enduring prejudice. Our pioneers brought that image with them from Europe.

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The first recorded European contact with the Cherokee was Hernando De Soto's expedition of 1540. Records of the expedition refer to the tribe as "Chalaque", probably from the Mobilian trade language (a corrupted Choctaw jargon used by the tribes of the Southeast), probably meaning "cave people". This word in the southern Cherokee dialect was pronounced "Tsa-la-gi" but in the eastern area pronounced "Tsa-ra-gi", from which the name "Cherokee" is derived. The Cherokee called themselves "Ani-Yun-wiya", the principal people. The Cherokee also referred to themselves as "Ani-Kituhwagi", the people of Kituhwa -- an ancient town which was probably the original nucleus of the tribe.

In April of 1540, De Soto crossed through the Cherokee country looking for gold. The Spanish explorers found the first Cherokee village they encountered practically deserted. The Cherokee were aware of the outrageous conduct of the Spaniards toward neighboring tribes so they abandoned their towns

before the arrival of the expedition, leaving behind only those who could not travel. In need of food and receiving no help from the Cherokee, the expedition quickly moved on to the north.

Turning to the west, across the Blue Ridge, De Soto again entered the Cherokee country and received a much warmer welcome. The Cherokee were reportedly very hospitable and provided the travelers with much needed food -- corn, wild turkey, and other small game.

De Soto moved on to the Muscogee, Creek, country but sent two soldiers back into the Cherokee country to look for reported copper and gold mines. One report states that they found mines of a fine species of copper with indications of gold and silver but De Soto chose not to return to search for the mines.

The two soldiers were given a dressed buffalo skin, the first obtained by white men, and described it as "an ox hide as thin as a calf's skin, and the hair like a soft wool between the coarse and fine wool of sheep." It should be noted that buffalo (actually the

correct name is "bison") did not just roam the "Great Plains" but could be found all the way to the Atlantic Coast.

The next reported contact with Europeans came in the fall of 1566. The Spanish had established Fort San Felipe near present Port Royal, SC and a small expedition was sent into the interior of the region. Joined the following summer by another detachment of troops, the combined force returned to their fort. Most reports were that they received a friendly reception everywhere along the their route.

The Spanish carried on mining and smelting of gold and other metals within the Cherokee country in the mid to late 1600's. Although these operations were kept secret by the Spanish, they were well known in the Spanish settlements of Santa Elena and Saint Augustine.

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Although somewhat insulated by geography against the initial intrusions by Europeans the Cherokee did have contact with Europeans, sporadically at first but later living among them. After De Soto's expedition in 1540, Spaniards begin mining and smelting operations within the Cherokee country which were reportedly still in operation as late as 1690. By the 1670's, all the tribes in the region were in possession of firearms.

The first reported contact of the Cherokee with the English colonists came in 1654. The Virginia colony was alarmed to find that a large group of Rickahockans (as the Cherokee were known by the Powhatan tribes) had settled at the falls of the James River - the present site of Richmond VA. The Virginians, having just fought an exterminating war with the Powhatans, resolved "that these new come Indians be in no sort suffered to seat themselves there, or any place near us, it having cost so much blood to expel and extirpate those perfidious and treacherous Indians which were there formerly." The Virginians, with their Pumunkey Indian allies, attacked the Cherokees but were

soundly defeated in a bloody battle and forced to sue for peace.

In 1673, Abraham Wood, a Virginia trader, sent two men, James Needham and Gabriel Arthur, to the Cherokees' Overhills capital of Chota for the purpose of establishing trade. Needham's letter book gives a description of Chota:

The town of Chote is seated on ye river side, having ye cliffs on ye river side on ye one side being very high for its defence, the other three sides trees of two foot or over, pitched on end, twelve foot high, and on ye topps scaffolds placed with parrapets to defend the walls and offend their enemies which men stand on to fight, many nations of Indians inhabit downe this river . . . which they the Cherokees are at warre with and to that end keepe one hundred and fifty canoes under ye command of their forts. ye leaste of them will carry twenty men, and made sharpe at both ends like a wherry for swiftnesse, this forte is four square; 300: paces over and ye houses sett in streets.

Needham went back to Virginia to procure trade goods, leaving Arthur behind to learn the Cherokee language. On the return trip, Needham was killed after an argument with his guide, "Indian John". Indian John then encouraged the Cherokees at Chota to kill Arthur but the chief prevented it.

Arthur, disguised as a Cherokee, accompanied the chief of Chota on raids of Spanish settlements in Florida, Indian communities on the east coast, and Shawnee towns on the Ohio River. In 1674, he was captured by the Shawnee who discovered that under his coating of clay and ashes he was a white man. Surprisingly, the Shawnee did not kill Arthur but allowed him to return to Chota. In June of 1674, the chief escorted Arthur back to Virginia.

Contacts by explorers and traders with the Cherokee continued in the subsequent years. Early manuscripts make reference to a treaty between the Cherokees and the South Carolina colony made in 1684. In 1690, the secretary of the colony, James Moore, ventured into the Cherokee country looking for gold. Some Cherokee chiefs visited Charleston in 1693

demanding firearms for their wars against neighboring tribes.

By all reports of the colonists, war was the "principal occupation" of the Cherokee. This was apparently a matter of necessity. Colonel George Chicken, sent by the crown in 1725 to regulate Cherokee-British trade and alienate the Cherokee from the French, reported heavily fortified towns -- as Needham described Chota in 1673 -- and stated that "Otherwise ...[the residents] would be cut off by the enemy who are continually within a mile of the town lurking about the skirts thereof."

# .13.

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As tribes acquired firearms from Europeans and used them against neighboring tribes, a "weaponry race" began. Tribes accelerated trade to acquire firearms for military purposes. Initially the guns were purchased with furs and skins. The South Carolina Colony, established in 1670, was encouraging the tribes to trade their Native American prisoners of war which were then sold into slavery. In 1705, there were complaints from North Carolina that the South Carolina governor's trade in Native American slaves had so angered the tribes that an Indian war was inevitable.

Several tribes, including the Cherokee, assisted colonists in driving out their mutual enemy, the Tuscarora, in a war that lasted from 1711-1713. However, with the Tuscarora out of the way, the tribes

begin to address their grievances with the colonists -- primarily the sale of Native Americans into slavery despite agreements to discontinue this practice.

The result was a war, in 1715, in which the combined tribes in the region threatened to wipe-out the South Carolina Colony. Ultimately, the colonists were able to mass their forces and after achieving several victories the tribes began to sue for peace. Peace was made with the Cherokee who were given a large quantity of guns and ammunition in exchange for their alliance with the colony.

In 1721, a treaty was signed with South Carolina to systematize trade but the most significant condition was the establishment of a fixed boundary between the Cherokee and the colony which was the first land cession made by the Cherokee to the Europeans. The population of the Cherokee Nation was probably 16,000-17,000 including 6,000 warriors. Although allied with the English, the Cherokee began to favor the French who had established Fort Toulouse near present Montgomery AL. The French showed greater respect for the Indians than the British who

considered them an inferior race. (It should be noted that the English also considered non-English whites as inferior).

To prevent a Cherokee alliance with the French, Sir Alexander Cuming visited the prominent Cherokee towns and convinced the Cherokee to select an "emperor", Chief Moytoy of Tellico, to represent the tribe in all dealings with the British. In addition, he escorted seven Cherokees to England who met with the King and swore allegiance to the crown.

A treaty was signed obligating the Cherokee to trade only with the British, return all runaway slaves, and to expel all non-English whites from their territory. In return, the Cherokee received a substantial amount of guns, ammunition, and red paint.

Although the seven Cherokee who made the trip were presented to the king as "chiefs", only one could be considered a prominent Cherokee -- the others being young men who went for the adventure. The chiefs of the tribe declined due to their responsibilities for hunting and defense. However, one of the young

men was Attacullakulla, known as "Little Carpenter", who later became a powerful and influential chief.

About 1738, small pox, brought to Carolina by slave ships, broke out among the Cherokee with such terrible effect that nearly half the tribe died from the disease within a year. Native Americans had never been exposed to many European diseases and had no immunity to them. To make matters worse, the traditional Cherokee remedy for serious illnesses of plunging in a cold stream was the worst possible treatment.

James Adair, an English trader who lived among the Cherokee for 40 years, reported the Cherokee were so proud of their physical appearance that when they saw their disfigurement from the disease many warriors committed suicide:

Some shot themselves, others cut their throats, some stabbed themselves with knives and others with sharp-pointed canes; many threw themselves with sullen madness into the fire and there slowly expired, as

if they had been utterly divested of the native power of feeling pain.

The small pox epidemic was also devastating to Cherokee religious tradition. Cherokee priests, unable to cure the disease, fell from favor. The priests felt that the tribe was being punished for adopting the white man's ways and discarded their now powerless sacred objects.

The Cherokee were constantly at war with neighboring tribes. In 1715, they drove the Shawnee northward out of the Cumberland River region. They continued their hereditary war with the Creeks (Muscogee). They fought an eleven year war with the Chickasaw until they were ultimately defeated in 1768.

When the Seven Years War ("French and Indian War") began, the Cherokee would have sided with the French except for their dependance on trade with the English. Lieutenant Henry Timberlake, a young Virginian officer who visited the Cherokee a few years later, gave the reasons for their fondness for the French:

I found the nation much attached to the French, who have the prudence, by familiar politeness -- which costs but little and often does a great deal -- and conforming themselves to their ways and temper, to conciliate the inclinations of almost all the Indians they are acquainted with, while the pride of our officers often disgusts them. Nay, they did not scruple to own to me that it was the trade alone that induced them to make peace with us, and not any preference to the French, whom they loved a great deal better.... The English are now so nigh, and encroached daily so far upon them, that they not only felt the bad effects of it in their hunting grounds, which were spoiled, but had all the reason in the world to apprehend being swallowed up by so potent neighbors or driven from the country inhabited by their fathers, in which they were born and bought up, in fine, their native soil, for which all men have a particular tenderness and affection.

A treaty was signed in 1754 reaffirming the Cherokee alliance with the English and, besides the usual stipulation of land cessions, provided for British forts in the Cherokee country. In spite of the treaty, the Cherokee were obviously in contact with the French and

perhaps participated with other French-allied tribes in raids against the British colonists.

About 100 Cherokee accompanied a British expedition that was intended to attack the French-allied Shawnee but the campaign was abandoned when their provisions were lost while attempting to cross a swollen river. The Cherokee began home on foot in starving condition, angered at the contempt and neglect they experienced from the British. They "confiscated" some free-roaming horses belonging to Virginia colonists, feeling fully justified considering their service to the ungrateful colonists. The colonists, however, attacked the Cherokee, killing over twenty of them. The Cherokee dead were mutilated and scalped and the scalps redeemed for bounty as provided by Virginia law.

The chiefs of the Nation attempted to negotiate restitution with the colonists but the young warriors were so incensed that they began raiding border settlements. The colonists declared war, cut-off all trade, and demanded that numerous chiefs be surrendered for execution. Thirty-two prominent Cherokee, including the famous war chief Oconostota, went to Fort Prince

George, in South Carolina, to attempt to negotiate peace but the British took the whole party prisoner. Chief Attacullakulla, the Little Carpenter, was able to negotiate the release of Oconostota and two others while the remaining twenty-nine chiefs remained captive.

Angered at the tactics of the British, Oconostota laid siege to Fort Prince George. The commander of the fort was called out to speak to Oconostota but when he came out he was shot and killed. The garrison of the fort immediately killed their twenty-nine captives. With war now in full swing, Oconostota's warriors begin raiding the Carolina settlements while other Cherokees laid siege to Fort Loudoun in what is now eastern Tennessee. A force of 1,600 Colonials drove Cherokees back and destroyed numerous towns. The Cherokee, however, massed a large force and in June of 1760 forced the colonists to retire leaving Fort Loudoun under siege.

Fort Loudoun surrendered to Oconostota in August on the condition that they would be allowed safe passage with sufficient arms and ammunition for the march home but delivering all other weapons and

ammunition to the Cherokee. When they occupied the fort, the Cherokee discovered that powder, balls (i.e., bullets), and cannon had been buried or thrown in the river. Angered at the former garrison's deception, the Cherokees attacked the soldiers the next morning killing 29 in the first volley and taking the remainder prisoner until they were later ransomed by the colony.

The colonist demanded revenge and, despite attempts for peace by Attacullakulla, sent an 2,600 man force in 1761 which destroyed 15 Cherokee towns and "pushed the frontier seventy miles farther to the west" though incurring heavy losses in the process. Attacullakulla was able to negotiate a treaty with the South Carolina colony in September of 1761.

In November of the same year, a force of Virginians who had descended as far as present Kingsport TN were met by a delegation of Cherokees and a treaty was signed. In addition, Lt. Henry Timberlake volunteered to return with the Cherokee and lived with them for several months. Timberlake later took a delegation of chiefs to England but, since the

trip was not authorized by the government, they were practically ignored and returned disgusted.

By the time France and England made peace in 1763, the tribes throughout the region had been devastated by warfare, loss of crops and orchards, and another small pox epidemic. Immigrants began to flood across the mountains. Numerous treaties were signed, each relinquishing more land to the whites, in an attempt to fix a permanent border but all were ignored by the settlers. The most significant treaty was the Henderson Purchase in 1775 which ceded lands north of the Cumberland River and included most of what is now Kentucky. A faction of the tribe, the Chickamaugas, refused to honor the treating and kept up constant raiding of settlements in this region through the turn of century.

Every treaty was essentially forced upon the Cherokee and only signed because they were assured that no further cessions would be demanded. The typical pattern was that settlers would move onto Cherokee land and refuse to leave. In spite of Cherokee raids resulting in numerous deaths, the settlers continued to arrive.

Though the colonial governments promised to prevent the intrusions, this was never done. Local militia were raised to protect against Cherokee raids and eventually the Cherokee were forced to cede the land in another treaty.

It is no wonder that the Cherokee, infuriated and frustrated in their dealings with the colonists, chose to side with the British in the Revolutionary War. The British government had continued to trade with the Cherokee. British Indian agents and traders had married into the tribe and were raising families there. The British began to heavily supply arms and ammunition and even offered bounties for scalps of colonists as early as 1775.

While initially successful in striking numerous devastating blows to the frontier settlements, large expeditions of Colonial forces began to destroy Cherokee towns. Reports of the expeditions said that practically every Cherokee man or woman encountered was either killed and scalped or sold into slavery. Over 50 towns were burned and all crops and livestock taken or destroyed. A peace treaty was signed in 1777 which

ceded nearly all of South Carolina to the colonists and much of north and eastern Tennessee.

The end of the Revolutionary War brought an end to British aid, however, a new European power was anxious to expand its claims in North America -- the Spanish. With France and England out of the way, Spain began to encourage the Chickamaugas to continue their raids on the colonists. Not much encouragement was needed, however, because settlers were continuing to flood across treaty boundaries onto Cherokee land.

Old Tassel had assumed responsibilities of chief upon the deaths of Attacullakulla in 1780 and Oconostota in 1782. A new era was beginning for the Cherokee. The Cherokee had a new nation to contend with -- the United States. Old Tassel's first order of business was another futile attempt to stop the intrusions onto Cherokee land.

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Where now are our grandfathers, the  
Delawares?

We had hoped the white men would not be willing to travel beyond the mountains. Now that hope is gone. They have passed the mountains, and have settled upon Cherokee land. They wish to have that usurpation sanctioned by treaty. When that is gained, the same encroaching spirit will lead them upon other land of the Cherokees. New cessions will be asked. Finally the whole country, which the Cherokees and their fathers have so long occupied, will be demanded, and the remnant of the Ani-Yunwiya, 'The Real People', once so great and formidable, will be compelled to seek refuge in some distant wilderness. There they will be permitted to stay only a short while, until they again behold the advancing banners of the same greedy host. Not being able to point out any further retreat for the miserable Cherokees, the extinction of the whole race will be proclaimed. Should we not therefore run all risks, and incur all consequences, rather than submit to further laceration of our country? Such treaties may be all right for men who are too old to hunt or fight. As

for me, I have my young warriors about me. We will have our lands.

By Mark N. Trahant

Mark N. Trahant is Executive News Editor of The Salt Lake Tribune. Trahant completed "Pictures of Our Nobler Selves" as a Visiting Professional Scholar at The Freedom Forum First Amendment Center at Vanderbilt University.

The following is an extract from the article dealing specifically with the contributions of three Cherokee journalists; Elias Boudinot, John Rollin Ridge, and Elias Cornelius Boudinot. The complete text is located on The First Amendment Center's website at <http://www.fac.org/publicat/trahant/contents.htm>

Uncovering forgotten journalism history is the first purpose of this report. The second is to validate the notion that it is essential for American Indians and Alaskan Natives to work in the media, both tribal and mainstream.

Mark N. Trahant

## Vehicles of Intelligence

... Native Americans have made significant contributions to journalism for nearly two centuries. This history starts in the 1820s in the Cherokee Nation's capital of "New Town" or New Echota, Georgia. The leaders of the Cherokee Nation believed their destiny was linked to making "their nation an intelligent and virtuous people." So the nation went about the task they called civilization: cultivating land, ideas and laws.

But it was the invention of the Cherokee alphabet that was the powerful agent of change. In a couple of months—a tick of a second on a nation's clock—thousands of Cherokee people learned to read and write in their own language.

"Most historians credit Sequoyah, the most famous Cherokee, with the invention of the syllabary. However, some oral historians contend that the written Cherokee language is much, much older. But even if

there was an ancient written Cherokee language, it was lost to the Cherokees until Sequoyah developed the syllabary," wrote Cherokee Principal Chief Wilma Mankiller in 1993. "The development of the syllabary was one of the events which was destined to have a profound influence on our tribe's future history. This extraordinary achievement marks the only known instance of an individual creating a totally new system of writing."

If there was to be civilization, a Republic, then it would come on Cherokee terms. Written Cherokee had "swept away that barrier which [had] long existed and opened a spacious channel for the instruction of adult Cherokees."

At first, written Cherokee was primarily for Christian instruction. But tribal leaders also saw the vision of a national newspaper. In 1827, Principal Chief John Ross and the national council selected a young man who had taken the name Elias Boudinot as the first editor of *The Cherokee Phoenix*.

"To obtain a correct and complete knowledge of these people, there must exist a vehicle of Indian intelligence, altogether different from those which have heretofore been employed," Boudinot said in a speech raising money for the project.

"The columns of The Cherokee Phoenix will be filled, partly with English, and partly with Cherokee print; and all matter which is of common interest will be given in both languages in parallel columns.

"As the great object of The Phoenix will be the benefit of the Cherokees, the following subjects will occupy its columns.

"1. The laws and public documents of the Nation.

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"2. Account of the manners and customs of the Cherokees, and their progress in Education, Religion and the arts of civilized life; with such notices of other Indian tribes as our limited means of information will allow.

"3. The principal interesting news of the day.

"4. Miscellaneous articles, calculated to promote Literature, Civilization, and Religion among the Cherokees."

The Phoenix was supposed to start publishing with the new year of 1828, but the paper supply did not arrive in time. On February 21, 1828, the first edition of The Phoenix appeared.

"As The Phoenix is a national newspaper, we shall feel ourselves bound to devote it to national purposes. The laws and public documents of the

Nation,' and matters relating to the welfare and condition of the Cherokees as a people, will be faithfully published in Cherokee and English," Boudinot wrote in the first issue. "As the liberty of the press is so essential to the improvement of the mind, we shall consider our paper, a free paper, with, however, proper and usual restrictions. ... But the columns of this newspaper shall always be open to free and temperate discussions on matters of politics, religion, and so forth."

The usual and proper restrictions, however, were left to different interpretations by the state of Georgia and the Cherokee government.

Georgians had been trying to oust their Cherokee neighbors for decades. Secretary of War John C. Calhoun, Secretary of State John Quincy Adams and President James Monroe met with a Cherokee delegation in 1824 to extinguish aboriginal title in Georgia, and this meeting was seen by Georgians as a federal promise for removal.

But the Cherokee delegation, led by Boudinot's uncle, Major Ridge, was equally firm in its right to stay. Even if the United States paid all of the money in its treasury or exchanged twice as much land, the Cherokee Nation said, such compensation would fall short of equity. Moreover, the Cherokee Nation said it could not recognize "the sovereignty of a state within the limits of [its] territory."

The state enacted a number of laws in the 1820s and 1830s designed to destroy Cherokee sovereignty-and the will of tribal members to resist "removal" from their homeland. The greed of the Cherokee's Georgia neighbors intensified after gold was found in 1828, and tribal members were forbidden by law from mining, even on their own land. A removal champion, Wilson Lumpkin, was elected governor on the Union Party Ticket in 1831. Union Party newspapers predicted the new governor would settle this problem once and for all, aided by the old Indian fighter and now president, Andrew Jackson. The state annexed Cherokee lands, banned the tribal legislature from meeting and seized property from tribal members.

"Yes, this is the bitter cup prepared for us by a republican and religious government," Boudinot wrote. "We shall drink it to the dregs."

What really infuriated Georgia was that the Cherokee Nation was indeed civilized. Boudinot wrote in the June 17, 1829, edition that perhaps Washington, Jefferson, Madison and Monroe "were only tantalizing us when they encouraged us in the pursuit of agriculture and government. ... Why were we not told long ago that we could not be permitted to establish a government within the limits of any state?"

"The Cherokees have always had a government of their own. Nothing, however, was said when we were governed by savage laws."

Liberty was as dear to Boudinot and to the Cherokee as it was to the founders of the United States of America. And it was inconceivable that these freedoms would be denied to any Americans. The Midgeville Statesman and Patriot said it was time for the Cherokees to submit to inevitable destiny.

"What destiny?" Boudinot replied. "To be slandered and then butchered?"

A new Georgia law required all non-Cherokees to take an oath of allegiance to the state or leave Cherokee Territory. Many Georgians believed that the Cherokee could do nothing on their own-and if the outside agitators were removed, the Cherokee would leave too. Some even believed that Boudinot was only a front for a white man who was the true editor of The Phoenix. Boudinot dismissed this idea a number of times: "It has already been stated to the public that The Phoenix was under Cherokee influence. It has never been, nor was it ever intended to be, under the influence of any Missionary or White man."

Nonetheless, Georgian authorities started a campaign to arrest non-Cherokees who refused to take the oath.

"This week we present to our readers but half a sheet," Boudinot wrote in The Phoenix on Feb. 19, 1831. "One of our printers has left us; and we expect another (who is a white man) to quit us very soon,

either to be dragged to the Georgia penitentiary for a term not less than four years."

Nor could the editor ask for more help-any other white printer would be arrested too.

"And our friends will please remember," the editor wrote, "we cannot invite another white printer to our assistance without subjecting him to the same punishment; and to have in our employ one who has taken the oath to support the laws of Georgia, which now suppress the Cherokees, is utterly out of the question. Thus is liberty of the press guaranteed by the Constitution of Georgia."

On March 26, 1831, The Phoenix reported the arrest of several non-Indian missionaries by the Georgia Guard, the state militia. One was Samuel Worcester, who in addition to helping Boudinot at the paper was also the Cherokee Nation's postmaster. However, the state judge released Worcester and the missionaries, saying they were in the Cherokee Nation as "agents of the government."

Even though the state court sided-at least in part-with the Cherokee cause, Boudinot was amazed. "We were very much surprised to hear that the missionaries were discharged on the ground of their being agents of the government. Who ever thought of such a thing before? It shows that a Judge may twist into law what shape he pleases."

The Georgia Guard's Col. C.H. Nelson also harassed Boudinot. The editor was brought before the Guard for a possible libel action against The Phoenix. Once Boudinot was in custody, Nelson told him that he could not be prosecuted under Georgia law, but if the reportage of the Guard's activities did not cease, Nelson would tie him to a tree and give him a sound whipping.

Boudinot responded with a series of editorials on the Guard and freedom. Boudinot wrote: "In this free country, where the liberty of the press is solemnly guaranteed, is this the way to obtain satisfaction for an alleged injury committed in a newspaper? I claim nothing but what I have a right to claim as a man-I

complain of nothing of which a privileged white editor would not complain."(10)

Meanwhile, Boudinot's friend Samuel Worcester continued to wait in a Georgia prison. On March 3, 1832, the U.S. Supreme Court ruled in favor of the Cherokee cause in the landmark decision, *Worcester v. Georgia*. Chief Justice John Marshall wrote: "The Cherokee Nation, then, is a distinct community, occupying its own territory, with boundaries accurately described in which the laws of Georgia can have no force and which the citizens of Georgia have no right to enter, but with the assent of the Cherokees themselves. ... the acts of Georgia are repugnant to the constitution, laws and treaties of the United States."

The Court reversed the Georgia courts and said state law did not apply in Cherokee territory.

"It is a glorious news," Boudinot wrote his brother Stand Watie, who was acting editor of *The Phoenix* while Boudinot traveled across the country to raise money for the newspaper. "The laws of the State are declared by the highest judicial tribunal in the

Country null and void. It is a great triumph on the part of the Cherokees so far as the question of their rights were concerned."

Boudinot predicted "a new era on the Indian question." Perhaps in theory. But the court ruling only intensified the emotions of the Georgians. Both the state and the federal government increased pressure on the Cherokees to move West, and six months later, Boudinot was convinced that removal was inevitable. He was bitterly disappointed by the government's failure to enforce its own Supreme Court decision, and he came to believe that the Cherokee had no options left.

This epiphany placed Boudinot in direct conflict with the leadership of the Cherokee government. It was clear that the very discussion of removal was illegal (and considered treasonous).

The Cherokee Constitution did not guarantee a free press. And tribal politicians argued that the editor, and the newspaper, were instruments of public policy. Chief Ross even called *The Phoenix* a "public press" and said it "should be cherished as an important vehicle

in the diffusion of general information, and as a no less powerful auxiliary in asserting and supporting our political rights ....

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"The press being the public property of the nation, it would ill become its character if such infringements upon the feelings of the people should be tolerated. In other respects, the liberty of the press should be as free as the breeze that glides upon the surface."

The contradiction in Ross' statement is telling: The Phoenix was as free as the breeze-until its writings infringed on the feelings of the people or those of the leadership.

On Aug. 11, 1832, Boudinot resigned as editor.

"Were I to continue as editor, I should feel myself in a most peculiar and delicate situation. I do not know whether I could, at the same time, satisfy my own views, and the views of the authorities of the nation. My situation would then be as embarrassing as it would be peculiar and delicate. I do conscientiously

believe it to be the duty of every citizen to reflect upon the dangers with which we are surrounded; to view the darkness which seems to lie before our people-our prospects, and the evils with which we are threatened; to talk over all these matters, and, if possible, come to some definite and satisfactory conclusion."

Boudinot believed in discourse, conversation in the printed columns that debated the merits of a policy, even a policy as controversial as removal.

A few days after Boudinot's resignation, Chief Ross wrote to the National Council that The Phoenix ought to be continued under the leadership of a new editor.

"The views of the public authorities should continue and ever be in accordance with the will of the people; and the views of the editor of the national paper be the same. The toleration of diversified views to the columns of such a paper would not fail to create fermentation and confusion among our citizens, and in the end prove injurious to the welfare of the nation."

Ross hired Elijah Hicks as the new editor of The Phoenix. And few questioned the new editor's loyalty: he was Ross' brother-in-law.

Boudinot continued to write letters and joined the political opposition consisting of his relatives-the Ridge, Boudinot and Watie families-as well as other Cherokee families who favored negotiating a new treaty.

"Removal, then, is the only remedy-the only practicable remedy," Boudinot wrote in a letter to Chief Ross. "What is the prospect in reference to your plan of relief, if you are understood at all to have any plan? It is dark and gloomy beyond description. Subject the Cherokees to the laws of the States in their present condition?"

The Cherokee Nation was divided. Boudinot's allies became known as the Treaty Party, while supporters of the chief became the Ross Party. But political parties were moot at this point anyway: Georgia made it illegal for the Cherokees to meet or hold elections. The newspaper was destroyed by the

Georgia Guard in October of 1835, and its lead type dumped into a well.

Boudinot and other Treaty Party members signed a removal treaty in December and agreed to leave Georgia for land in what is now Oklahoma. "I know that I take my life into my hand, as our fathers have also done. ... Oh what is a man worth who will not die for his people? Who is there here that will not perish, if this great Nation may be saved?"

Boudinot knew exactly what was at stake: It was treason, and tribal law clearly called for the death penalty for agreeing to removal. However, none of the 20 Cherokees who signed the New Echota Treaty was ever charged with any tribal offense. In the winter of 1838, some 14,000 Cherokees were marched from Georgia to the new lands on the Trail of Tears. The Boudinots moved to Park Hill, Cherokee Nation, where the bitter dispute continued.

On June 28, 1839, some Cherokee men rode up to Boudinot's house on horses. They asked for medicine. Boudinot went to get it.

"He walked but a few rods when his shriek was heard by his hired men, who ran to his help; but before they could come back the deed was done. A stab in the back with a knife, and seven gashes in the head with a hatchet, did the bloody work," wrote his friend and neighbor Samuel Worcester. "In his own view he risked his life to save his people from ruin, and he realized his fears."

The story of The Phoenix illustrates the central quandary of tribal journalism today. Does a tribal newspaper serve its community by printing discourse? Or, does it aid the enemies of tribal government by revealing a community's weakness? This debate is no more resolved now than when Boudinot died. It is also one of the reasons for the success of independent newspapers, such as Tim Giago's Indian Country Today and Paul DeMain's News From Indian Country.

### Golden Words

Elias Boudinot was not the only assassination victim on that day in June. His uncle, Major Ridge,

died in an ambush near the Arkansas border. And, at dawn, raiders pulled his cousin John Ridge from his bed and stabbed him nearly 30 times.

Twelve-year-old John Rollin Ridge witnessed his father's murder. Fearing for her family, Sarah Ridge moved her children from the Cherokee Nation to Fayetteville, Arkansas. But the border town was not free of the tribe's political split, and the Ridge-Watie-Boudinot family-now called the Treaty Party-continued to confront and battle Ross supporters. Often these debates became violent (a problem common to 19th-century politics).

Sometimes the politics became personal. David Kells, a Ross supporter, mutilated and gelded a prize stallion owned by John Rollin Ridge. When confronted, Kells said, "I am willing to stand by my deed with my life."The two squared off, and Ridge warned the man to stay away from him. Kells continued walking toward Ridge, who shot him dead.

"Fearful of reprisals from Kells' vengeful relatives, Ridge fled to Springfield, Mo., notwithstanding

the strong element of self-defense," a newspaper said years later. "The Widow Ridge, however, fearful her son would meet assassination, as had her husband and father-in-law, forbade Ridge to return."

Ridge did not stand trial; he took off for California and the Gold Rush. As he headed west, Ridge supported himself by writing poems and stories for newspapers. In 1848, he wrote a piece for the Texas Northern Standard advocating Cherokee admission as a state. Ridge wrote about the Gold Rush and Indian affairs for newspapers in Texas, Louisiana and California.

"I suppose you know pretty well from different sources what my history has been in California. It has been a series of bad luck," Ridge wrote his cousin Stand Watie in 1853. "I have tried the mines, I have tried trading, I have tried everything but with no avail, always making a living but nothing more. If I could have contented myself to remain permanently in the country, I could have succeeded in making a fortune, but I have been struggling all the time to make

one in a hurry so that I might return to Arkansas (and I say to you) to the Cherokee Nation also."

Ridge also continued to write. He was a frequent contributor to the literary magazine, *The Golden Era*, where he shared bylines with the likes of Bret Harte, Mark Twain and Joaquin Miller. His pen-name was Yellow Bird, a translation of his Cherokee name, Chees-quat-a-law-ny. The author Yellow Bird also completed a novel, *The Life and Adventures of Joaquin Murieta*, a story about a Mexican bandit. This may have been the first novel by an American Indian author, and, ironically, it created an enduring stereotype and myth about people from another culture.

"I expected to have made a great deal of money off of my book," Ridge wrote Watie in October of 1854. "And my publishers, after selling 7,000 copies and putting the money in their pockets, fled, busted up, tee totally smashed, and left me, with a hundred others, to whistle for our money!"

In the same letter, Ridge outlined for Watie a "most powerful friend," a proposal for an Indian

newspaper to be located somewhere near the Cherokee Nation. "It would be a medium not only of defending Indian rights and making oppressors tremble, but of preserving the memories of the distinguished men of the race, illustrating their characters and keeping green and fresh many of the most important events of Indian history which should not be allowed to perish.

"Now Stand, if you will furnish the money to buy a press, I will engage to edit it ... I want to preserve the dignity of the family name ... Don't you see how much precious time I am wasting in California? I should be using my pen in behalf of my own people."

Ridge and Charles Watie were hired in 1856 as editors of *The California American*. Meanwhile, Charles Watie continued to press his brother Stand for money to start a Cherokee newspaper-and hinted that Ridge might not be immediately available. Perhaps Ridge changed his mind because he was keen on his new career. *The American* was a political journal, and Ridge could use his pen to promote his ideas about liberty, democracy and the future of Indian country.

After a year as editor-essentially a hired gun-Ridge organized a group of Sacramento business leaders to start a new paper. They purchased the plant of The California American and announced the creation of The Sacramento Daily Bee. The first issue was published on Feb. 3, 1857, and Ridge wrote: "The name of The Bee has been adopted, as being different from that of every other paper of the state, and as also being emblematic of the industry which is to prevail in its every department."

Ridge, the poet and novelist, said he had found his true calling. He divided newspaper editors into "true editors" and "apologies for editors." True editors, he said, must know "everything" and must carry a vast "fund of general information, for there is not a subject which engages men's minds, in whatever range of science or literature, upon which he is not peremptorily called to write."

The Bee's editor also called for a new kind of journalism. He attacked the fiercely partisan newspapers as "nothing more than the sneaking

apologists of scoundrels who pay them for the trouble of lying." Ridge defended the entry of women into journalism.

And he made it clear that The Bee's editorials carried the soul of an American Indian. In an essay about poetry, for example, Ridge writes: "The speech of the North American warrior or chief in council is full of metaphor and the essence of poetry. It is up to the true poet to use his pen, his chisel, or his pencil ... to give us pictures of our nobler selves."

In July of 1857, the Sacramento partners who owned The Bee sold it to James McClatchy. (Ridge was headed to another California newspaper as editor.) The official history of The Bee begins here-and it is somewhat different from the history just cited. This sentence is from a book called Newspapering in the Old West by Robert Karolevitz: "The Sacramento Daily & Weekly Bee was founded on Feb. 3, 1857, and under the editorship of James McClatchy, The Bee was anything but a drone."

Or, The Bee's official history said it this way: "When the Sacramento Daily Bee was founded, Ridge was associated with the paper for a period of two months."

According to The Bee, it was only after Ridge left Sacramento that he could claim the title of owner or editor. Ridge went on to edit and own several newspapers in California, and all carried the unmistakable mark of a political journalist who cared about his country and its policy toward the Native Americans.

John Rollin Ridge was not the only cousin writing about Cherokee politics in mainstream newspapers. Colonel Elias Cornelius Boudinot, the son of Elias Boudinot, edited The Arkansian in Fayetteville, a town bordering the Cherokee Nation. The colonel had no military experience and was only 24 years old.

"Lay aside fears that your editor will get rich faster than his neighbors," Boudinot wrote on March 5, 1859. "We never heard of a man making more than a decent living by the publishing of a county newspaper."

Boudinot encouraged subscriptions from people who agreed with his thinking. And, "do not expect the editor to make honest mention of you and your business every few weeks for nothing."

Even though *The Arkansian* was a mainstream newspaper, Boudinot took advantage of every opportunity to ridicule his father's political opponent, Chief John Ross. "Our war upon this chief, whose long cause of thirty years has been sustained with blood and corruption, shall be a war to the knife," Boudinot wrote.

However, Boudinot was fair. He also printed letters from a challenger, "Sofkey."

"Mr. Ross has at last found a champion in Sofkey," Boudinot wrote. "A friend informs us that Sofkey is a word for mangy dog."

("Sofkey" is a Creek word for corn and can be used to describe a sour mash after the corn softens—sometimes dogs get into this mess and gain a unique look.)

But Sofkey was a worthy opponent. He wrote: "As we are not competent to answer you with words and acknowledge that you are our superior-and if we were capable of answering you with a pen, we would not waste our time and words with no such d---d scoundrel as you are. Sofkey."

Most of Boudinot's passion was saved for the issue of the day, the growing threat of civil war. The colonel saw the South as the only hope for the Cherokee Nation. "And all abettors of Abolition from the Chief down should be publicly warned that although the South is the natural protector of the Cherokee, Creeks, and Choctaws, yet the South will sweep from its frontier every one who is so basebold, or insidious, as to raise thereon the Black Flag of Abolition."

Boudinot, his family, Chief Ross, indeed many wealthy Cherokees were slave holders in Georgia and, after removal, in Oklahoma. On this issue Boudinot saw no middle ground.

"The distinctions are hypocritical. ... We believe in aggressive slavery; that it is the duty of all good meaning citizens, if they are able, to own Negroes. We believe the Creator will inflict a terrible punishment on those who neglect this duty."

As his father had, Boudinot found that the constitutional guarantees of liberty were not always the same for Americans who were not white. One newspaper questioned his right as an American Indian even to vote. The State Rights Democrat claimed Boudinot left the Cherokee Nation for Arkansas "either for the country's good or to save his own scalp." The paper claimed the editor was "impudently interfering" in public affairs, adding that "free white citizens" were more qualified to "manage their own affairs without being dictated to by this unnaturalized Indian refugee."

Nonetheless, most in the states'-rights cause considered Boudinot a patriot-and he was rewarded by being named co-editor of the True Democrat in the capital city of Little Rock and later appointed chairman of the state Democratic Party. He continued his anti-Union rhetoric and was named secretary to the state's

secession convention. During the war, after winning a commission as a lieutenant colonel, Boudinot was a delegate to the Confederate Congress in Richmond. He returned to newspaper writing and editing after the war.

Ridge and Boudinot both excelled at the political journalism of the mid-19th century. They edited newspapers during elections-when the party (most often the Democratic Party) needed their passionate sermons. Both editors also made Indian affairs somewhat mainstream in their newspapers' coverage-although Ridge looked down on tribes less civilized than the Cherokee.

...

Pictures of our nobler selves

The first editor of an Indian daily, a newspaper called *The Indian Journal*, was a Creek poet and journalist by the name of Alexander Posey. He wrote this poem, "Ode to Sequoyah," around the turn of the century to honor the inventor of the Cherokee alphabet.

The names of Watie and Boudinot -

The valiant warrior and gifted sage -

And other Cherokees may be forgot,

but thy name shall descend to every age ...

The world did remember Sequoyah. And it did forget the sage Boudinot, his relatives Stand Watie, John Rollin Ridge and Colonel Elias C. Boudinot, Ora Eddleman Reed, Tanna Beebe and many, many others who made important contributions to the journalism profession. There was Edward Bushyhead, a Cherokee, and founder of the San Diego Union; Peter Navarre, a Prairie Band of Potawatomie member, and owner of the Rossville Reporter in Kansas; William G. Pugh, a Lakota and owner of The Martin Messenger, and Leon Boutwell, Ojibway, a former professional football player and owner of the Mechanicsburgh, Ohio, Daily Telegram. There was Zitkala Sa or Gertrude Bonnin, a Sioux, who wrote for The Atlantic Monthly and other magazines, who wrote books and who even composed a full-scale opera.

John Rollin Ridge was talking about poets and journalists when he wrote that Native Americans can use a pen, chisel or pencil "to give us pictures of our nobler selves." But Ridge might as well have been talking about the America that could be, the America that would be the very essence of democracy. This nobler America would embrace native journalists, past and present, and would include other forgotten elements of society. Ridge wanted more women to work at newspapers-and for all readers to understand what female journalists had to say. He wrote a novel decrying the injustice suffered by Mexican-Americans who lived in California during an era of intense anti-immigration laws. Ridge saw oppression the same way, whether it was directed at Cherokee or Mexican miners.

Ridge also understood the inherent power of tribal newspapers. He wrote his mother that if he could start a newspaper in the Cherokee Nation, "I can bring into its column not only the fire of my own pen, such as it may be, but the contributions of leading minds in the different Indian nations. I can bring to its aid and support the Philanthropists of the world. I can so wield its power as to make it feared and respected. Men,

governments will be afraid to trample upon the rights of the defenseless Indian tribes, when there is a power to hold up their deeds to the execration [sic] of mankind."

...

"The media has, for its own purposes, created a false image of the Native American. Too many of us have patterned ourselves after that image. It is time now that we project our own image and stop being what we never really were."

Mark N. Trahant

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**Proverbs 19**

1 Better a poor man whose walk is blameless  
than a fool whose lips are perverse.

2 It is not good to have zeal without  
knowledge,  
nor to be hasty and miss the way.

3 A man's own folly ruins his life,  
yet his heart rages against the LORD.

4 Wealth brings many friends,  
but a poor man's friend deserts him.

5 A false witness will not go unpunished,  
and he who pours out lies will not go free.

6 Many curry favor with a ruler,  
and everyone is the friend of a man who gives  
gifts.

# .16.

7 A poor man is shunned by all his relatives—  
how much more do his friends avoid him!  
Though he pursues them with pleading,  
they are nowhere to be found. <sup>[a]</sup>

8 He who gets wisdom loves his own soul;  
he who cherishes understanding prospers.

9 A false witness will not go unpunished,  
and he who pours out lies will perish.

10 It is not fitting for a fool to live in  
luxury—  
how much worse for a slave to rule over princes!

11 A man's wisdom gives him patience;  
it is to his glory to overlook an offense.

12 A king's rage is like the roar of a lion,  
but his favor is like dew on the grass.

13 A foolish son is his father's ruin,  
and a quarrelsome wife is like a constant dripping.

14 Houses and wealth are inherited from  
parents,  
but a prudent wife is from the LORD.

15 Laziness brings on deep sleep,  
and the shiftless man goes hungry.

16 He who obeys instructions guards his life,  
but he who is contemptuous of his ways will die.

17 He who is kind to the poor lends to the  
LORD,  
and he will reward him for what he has done.

18 Discipline your son, for in that there is  
hope;  
do not be a willing party to his death.

19 A hot-tempered man must pay the penalty;  
if you rescue him, you will have to do it again.

20 Listen to advice and accept instruction,  
and in the end you will be wise.

21 Many are the plans in a man's heart,  
but it is the LORD's purpose that prevails.

22 What a man desires is unfailing love <sup>[b]</sup> ;  
better to be poor than a liar.

23 The fear of the LORD leads to life:  
Then one rests content, untouched by trouble.

24 The sluggard buries his hand in the dish;  
he will not even bring it back to his mouth!

25 Flog a mocker, and the simple will learn  
prudence;  
rebuke a discerning man, and he will gain  
knowledge.

26 He who robs his father and drives out his  
mother  
is a son who brings shame and disgrace.

27 Stop listening to instruction, my son,  
and you will stray from the words of knowledge.

28 A corrupt witness mocks at justice,  
and the mouth of the wicked gulps down evil.

29 Penalties are prepared for mockers,  
and beatings for the backs of fools.