

Chapter 1 : American Indians of the Pacific Northwest Collection

Reel Injun illustrates how native people have contributed much to American cinema both in front of and behind the camera, despite Hollywood's frequent stereotypical portrayal of Indians.

Introduction The goal of Indian education from the 1880s through the 1920s was to assimilate Indian people into the melting pot of America by placing them in institutions where traditional ways could be replaced by those sanctioned by the government. Federal Indian policy called for the removal of children from their families and in many cases enrollment in a government run boarding school. In this way, the policy makers believed, young people would be immersed in the values and practical knowledge of the dominant American society while also being kept away from any influences imparted by their traditionally-minded relatives. Indian Boarding School Movement The Indian boarding school movement began in the post Civil War era when idealistic reformers turned their attention to the plight of Indian people. Whereas before many Americans regarded the native people with either fear or loathing, the reformers believed that with the proper education and treatment Indians could become just like other citizens. They convinced the leaders of Congress that education could change at least some of the Indian population into patriotic and productive members of society. Pratt was a leading proponent of the assimilation through education policy. Believing that Indian ways were inferior to those of whites, he subscribed to the principle, "kill the Indian and save the man. Photographs taken at the school illustrate how they looked "before" and "after". The dramatic contrast between traditional clothing and hairstyles and Victorian styles of dress helped convince the public that through boarding school education Indians could become completely "civilized". Following the model of Carlisle, additional off reservation boarding schools were established in other parts of the country, including Forest Grove, Oregon later known as Chemawa. Reservation boarding schools had the advantage of being closer to Indian communities and as a result had lower transportation costs. Contact between students and their families was somewhat restricted as students remained at the school for eight to nine months of the year. Relatives could visit briefly at prescribed times. School administrators worked constantly to keep the students at school and eradicate all vestiges of their tribal cultures. Day schools, which were the most economical, usually provided only a minimal education. They worked with the boarding schools by transferring students for more advanced studies. In the Pacific Northwest, treaties negotiated with the Indians during the 1850s included promises of educational support for the tribes. For example, Article 10 of the Medicine Creek Treaty signed by members of the Nisqually, Squaxin, Puyallup and Steilacoom Tribes on December 26, called for the establishment of an agricultural and industrial school "to be free to the children of said tribes for a period of 20 years. A similar clause appears in the Treaty of Point Elliott, signed by representatives of tribes living in the central and northern Puget Sound region. The promised schools did not come into existence for several years. In the 1880s and 1890s a few small reservation boarding schools were established on the Chehalis, Skokomish and Makah Reservations. These institutions, which had fewer than 50 students, were all closed by and replaced by day schools. In Tacoma, a one-room shack served as a day school for young Puyallup Indians beginning in 1885. By 1890 students had begun boarding at the school and during the 1890s enrollment increased to pupils. At the turn of the century, Cushman Indian School had become a large industrial boarding school, drawing over students from around the Northwest and Alaska. The Report of Superintendent of Indian Schools praised Cushman for being well equipped for industrial training and photographs show a modern machine shop. Cushman remained one of the largest on reservation boarding schools in the region until it closed in 1908. Indian Training School boys activities Meanwhile, on many reservations missionaries operated schools that combined religious with academic training. Chirouse opened a school in 1885 for six boys and five girls. By 1890 he had 15 pupils and the school continued to grow under the auspices of the Sisters of Providence. At these missionary run schools, traditional religious and cultural practices were strongly discouraged while instruction in the Christian doctrines took place utilizing pictures, statues, hymns, prayers and storytelling. Some missionary schools received federal support, particularly at times when Congress felt less inclined to provide the large sums of money needed to establish government schools. The Tulalip Mission School became the first contract Indian school, an arrangement

whereby the government provided annual funds to maintain the buildings while the Church furnished books, clothing, housing and medical care. In Congress drastically reduced the funding for mission schools and eventually, in the winter of , the Tulalip school became a federal facility. The old school buildings were destroyed by fire in . On January 23, , exactly fifty years after the signing of the Point Elliott Treaty, a new and larger school opened along the shores of Tulalip Bay. The children ranged in age from 6 to 18 years and came from many different reservations as well as some off reservation communities. It was not uncommon for teachers at day schools to recommend certain students for the boarding school. Because Tulalip offered a maximum of eighth grade education, some students transferred to Chemawa for more advanced training. Fort Spokane Boarding School opened in with an enrollment of 83 pupils and grew to by . It operated only until after which time the children attended day schools closer to their homes. Similarly, the military facility at Fort Simcoe became a school for the Yakama and their neighbors. The national system of Indian education, including both off reservation boarding schools, reservation boarding schools and day schools, continued to expand at the turn of the century. In the Pacific Northwest, Chemawa Indian School became the largest off reservation boarding school and drew pupils from throughout the region and Alaska. Chemawa had originally been located at Forest Grove, Oregon, but was moved to Salem in after officials determined that the original site lacked adequate agricultural land. By Chemawa enrolled students from 90 different tribes, nearly a third coming from Alaska. All federal boarding schools, whether on or off reservation, shared certain characteristics. The Bureau of Indian Affairs issued directives that were followed by superintendents throughout the nation. Even the architecture and landscaping appeared similar from one institution to the next. Common features included a military style regimen, a strict adherence to English language only, an emphasis on farming, and a schedule that equally split academic and vocational training. By reading the Reports of the Commissioner of Indian Affairs and other documents you can compare the official reports submitted by various schools. A Typical Daily Schedule A typical daily schedule at a boarding school began with an early wake-up call followed by a series of tasks punctuated by the ringing of bells. Students were required to march from one activity to the next. Regular inspections and drills took place outdoors with platoons organized according to age and rank. Competitions were held to see which group could achieve the finest marching formation. A triangle would ring in the morning and we would all run, line up, march in, get our little quota of tooth powder, wash our teeth, brush our hair, wash our hands and faces, and then we all lined up and marched outside. We went from the tallest to the littlest, all the way down in companies. We had A, B, C, D companies. They had all kinds of demerits for those people. Helma Ward, Makah, Tulalip Indian School, from interview with Carolyn Marr The foremost requirement for assimilation into American society, authorities felt, was mastery of the English language. Commissioner of Indian Affairs T. Morgan described English as "the language of the greatest, most powerful and enterprising nationalities beneath the sun. Students were prohibited from speaking their native languages and those caught "speaking Indian" were severely punished. Later, many former students regretted that they lost the ability to speak their native language fluently because of the years they spent in boarding school. Another important component of the government policy for "civilizing" the Indians was to teach farming techniques. Although few reservations in the Pacific Northwest had either fertile land or a climate conducive to agriculture, nonetheless it was felt that farming was the proper occupation for American citizens. So boys learned how to milk cows, grow vegetables, repair tools, etc. The academic curriculum included courses in U. Music and drama were offered at most schools. Young women spent either the morning or the afternoon doing laundry, sewing, cooking, cleaning and other household tasks. Older girls might study nursing or office work. The young men acquired skills in carpentry, blacksmithing, animal husbandry, baking and shop. They chopped firewood to keep the steam boilers operating. The work performed by students was essential to the operation of the institution. The meat, vegetables and milk served in the dining room came from livestock and gardens kept by the students. The girls made and repaired uniforms, sheets, and curtains and helped to prepare the meals. A standardized curriculum for Indian schools emphasized vocational training. Estelle Reel, who served as Superintendent of Indian Education from to , was a strong advocate of this curriculum which gave primary importance to learning manual skills. No amount of book learning, she felt, could result in economic independence for Indian people. Others would claim that by

limiting education to manual training the educators were condemning Indian people to permanent inequality. A former student at the Fort Spokane boarding school described typical work done by the boys: Some of the boys were detailed to the garden There was a large barn on the place, and the boys learned a lot about farming on a small scale. But for boys who had ambitions for becoming something else, Fort Spokane was far from being adequate. The Indian Boarding School Experience, at Eastern Washington Historical Museum Mandatory education for Indian children became law in and thereafter agents on the reservations received instructions on how to enforce the federal regulation. If parents refused to send their children to school the authorities could withhold annuities or rations or send them to jail. Some parents were uncomfortable having their children sent far away from home. The educators had quotas to fill, however, and considerable pressure was exerted on Indian families to send their youngsters to boarding schools beginning when the child was six years old. Fear and loneliness caused by this early separation from family is a common experience shared by all former students. Once their children were enrolled in a distant school, parents lost control over decisions that affected them. For example, requests for holiday leave could be denied by the superintendent for almost any reason. Negatives and Positives For some students, the desire for freedom and the pull of their family combined with strong discontent caused them to run away. At Chemawa, for example, there were 46 "desertions" recorded in , followed by 70 in Punishment of runaways was usually harsh, as the offenders became examples held up before their fellow students: Two of our girls ran away Helma Ward, Makah, interview with Carolyn Marr Illness was another serious problem at the boarding schools. Crowded conditions and only the basic medical care no doubt contributed to the spread of diseases such as measles, influenza and tuberculosis. Tuberculosis was especially feared and at the Tulalip Indian School the dormitories were kept cold by leaving the windows open at night.

Chapter 2 : Native American music | calendrieldelascience.com

The indigenous languages of the Americas had widely varying demographics, from the Quechuan languages, Aymara, Guarani, and Nahuatl, which had millions of active speakers, to many languages with only several hundred speakers.

We encourage students and teachers to visit our main Wampanoag page for in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Wampanoag pictures and links we find suitable for all ages. It was Wampanoag people who befriended the pilgrims at Plymouth Rock and brought them corn and turkey for the famous first Thanksgiving. Unfortunately, the relationship went downhill from there, and disease and British attacks killed most of the Wampanoag people. The surviving Wampanoags are still living in New England today. How is the Wampanoag Nation organized? Reservations are lands that belong to Indian tribes and are under their control. The Wampanoag tribe has its own government, laws, police, and other services, just like a small country. But the Wampanoag are also US citizens and must obey American law. There are about members of the Wampanoag tribe, but many other people of Wampanoag descent live elsewhere in Massachusetts and Rhode Island. All these tribes spoke the same language and had the same general culture, but their villages were autonomous. That means each band made its own political decisions. But the Pokanokets, Patuxets, Chappaquiddic, Naticks, and Nantuckets are collectively called Wampanoag today because of their shared culture and history. What language do the Wampanoags speak? Wampanoag Indians all speak English today. In the past, they spoke their native Wampanoag Massachusett language. Today, some Wampanoag people are trying to revive the language of their ancestors. What was the Wampanoag culture like in the past? What is it like now? On their sites you can learn about the Wampanoag people past and present. Sponsored Links How do Wampanoag Indian children live, and what did they do in the past? They do the same things any children do--play with each other, go to school and help around the house. In the past, Indian kids had more chores and less time to play, just like early colonial children. But Wampanoag children did have cornhusk dolls and toys such as miniature bows and arrows and hand-held ball games. Like many Native Americans, Wampanoag mothers traditionally carried their babies in cradleboards on their backs--a custom which many American parents have adopted now. Wampanoag men were hunters and sometimes went to war to protect their families. Wampanoag women were farmers and also did most of the child care and cooking. Both genders took part in storytelling, artwork and music, and traditional medicine. In the past, Wampanoag chiefs were always men, but today a Wampanoag woman can participate in government too. What were Wampanoag homes like in the past? They lived in villages of small round houses called wetus, or wigwams. Here are some pictures of a Wampanoag wetu and other wigwams. Each Wampanoag village was built around a central square used for councils and ceremonies. Some villages were palisaded surrounded with log walls for protection. Today, Native Americans only build a wigwam for fun or to connect with their heritage, not for shelter. Most Wampanoags live in modern houses and apartment buildings, just like you. What was Wampanoag clothing like? Did they wear feather headdresses and face paint? Wampanoag women wore knee-length skirts. Wampanoag men wore breechcloths with leggings. Neither women nor men had to wear shirts in the Wampanoag culture, but they would dress in deerskin mantles during cool weather. The Wampanoags also wore moccasins on their feet. Here is a picture of Wampanoag clothing and some photographs and links about American Indian clothes in general. Usually they wore a beaded headband with a feather or two in it. A Wampanoag chief might wear a headdress made of feathers pointing straight up from a headband. Wampanoag women had long hair, but a man would often wore his hair in the Mohawk style or shave his head completely except for a scalplock one long lock of hair on top of his head. Wampanoag warriors also painted their faces, and sometimes decorated their bodies with tribal tattoos. Today, some Wampanoag people still have a traditional headband or moccasins, but they wear modern clothes like jeans instead of breechcloths What was Wampanoag transportation like in the days before cars? Did they paddle canoes? Yes, the Wampanoag made dugout canoes by hollowing out huge trees. They used them for transportation and ocean fishing trips. Here is a website with pictures of different kinds of American Indian canoes. Over land, the Wampanoag tribe used dogs as pack animals. There were no horses in North

America until colonists brought them over from Europe. Today, of course, Wampanoag people also use cars. What was Wampanoag food like in the days before supermarkets? Everyone in a Wampanoag family cooperated to gather food for the tribe. Women harvested corn, squash and beans. Men hunted for deer, turkeys, and small game and went fishing in their canoes. Wampanoag children collected other food like berries, nuts and herbs. Some traditional Wampanoag recipes included soup, cornbread, and stews. Here is a website with more information about Native agriculture. What were Wampanoag weapons and tools like? Wampanoag hunters and warriors used bows and arrows and heavy wooden clubs. Fishermen used nets and bone hooks. Here is a website of pictures and information about Indian weapons and tools. What are Wampanoag art and crafts like? The Wampanoag tribe was known for their beadwork , wood carvings , and baskets. Here are some pictures of a Wampanoag basket being woven. Wampanoag artists were especially famous for crafting wampum out of white and purple shell beads. Wampum beads were traded as a kind of currency, but they were more culturally important as an art material. What other Native Americans did the Wampanoag tribe interact with? The wampum beads made by the Wampanoag tribe were highly valued by other tribes. Sometimes the Wampanoag fought with the Mohawks and other or the Iroquois Indians. What kinds of stories do the Wampanoags tell? There are lots of traditional Wampanoag legends and fairy tales. Storytelling is very important to Wampanoag Indian culture. What about Wampanoag religion? Religions are too complicated and culturally sensitive to describe appropriately in only a few simple sentences, and we strongly want to avoid misleading anybody. You can visit this site to learn more about Wampanoag mythology or this site about Native American religion in general. Can you recommend a good book for me to read? You may enjoy *Children of the Morning Light* , which is a wonderful collection of traditional legends retold by an Wampanoag elder. If you want to know more about Wampanoag culture and history, two interesting sources for kids are *Clambake*, *A Wampanoag Tradition* and *Wampanoag Native Americans*. You can also browse through our recommendations of Native American books in general. How do I cite your website in my bibliography? You will need to ask your teacher for the format he or she wants you to use. We are a nonprofit educational organization working to preserve and protect Native American languages and culture. You can learn more about our organization here. Our website was first created in and last updated in . Thanks for your interest in the Wampanoag Indian people and their language!

Chapter 3 : Facts for Kids: Wampanoag Indians (Massachusetts Indians, Naticks, Nantuckets, Wampanoag)

Native American languages cannot be differentiated as a linguistic unit from other languages of the world but are grouped into a number of separate linguistic stocks having significantly different phonetics, vocabularies, and grammars.

Movies can be checked out unless reserved for a class. In *6 Generations*, her family reaches back to the days the Spanish arrived in Santa Barbara and made first contact. Ernestine tells this history from the perspective of her female ancestors, making her a unique link with the past. Famous anthropologist John Peabody Harrington, whose work focused on native peoples of California, started research with her family in and continued with three generations for nearly 50 years. Because of these circumstances, her story, possible only in California, is unique in America. The impact of loss of land, language, culture and life itself is made all the more clear as this story is told in Native American voices, who describe the events as they experienced them. An eight-part documentary that explores the history of the indigenous peoples of North and Central America, from pre-Colombian times through the period of European contact and colonization, to the end of the 19th century and the subjugation of the Plains Indians of North America. A companion book is also available in the Main Library stacks. Streaming video via Kanopy. In this compilation, award-winning independent documentary filmmaker Robbie Leppzer chronicles indigenous people from North, South, and Central America speaking out about their common legacies of survival and contemporary struggles over land, human rights, and the environment. In preparation for the Columbus Quincentennial, Native men and women came to the highlands of Ecuador to take part in the First Continental Conference of Indigenous Peoples. This documentary is a moving testimony about the impact of the Columbus legacy on the lives of indigenous peoples from across the hemisphere. Native people speak about the devastation of their cultures resulting from the "European Invasion," contemporary struggles over land and human rights, the importance of reviving spiritual traditions, and the need to alert the world to the environmental crises threatening the survival of the planet. Multinational corporations and government development projects often engage in practices which threaten not only the environment, but the survival of indigenous cultures. To discuss this growing problem, representatives of Native communities from around the world came to Smith College to attend the week-long Arctic to Amazonia Tribal Lands Conference. Arctic to Amazonia features Native activists from North and South America presenting first-hand information on the impact of industrial development upon their land and cultures. They review the history of European colonization in the Americas, critique destructive patterns of consumerism, and contrast indigenous perspectives on the environment with corporate world views. In excerpts from speeches presented at the conference, indigenous representatives talk about the struggles of Native communities to protect their land against ecological destruction. These battles range from northern Quebec, where the Cree and Inuit peoples are fighting massive hydro-dam projects, to Arizona, where the Havasupai oppose plans to mine uranium near the Grand Canyon, to the Brazilian jungles, where numerous Amazonian peoples have won important victories in the campaign to protect the tropical rain forest. As the threat of global environmental disaster looms over us, mainstream society can learn much from Native peoples. Arctic to Amazonia is an effective catalyst for discussion of environmental issues from an indigenous perspective. Vision Maker Media, Streaming Video available from Kanopy. *Across the Creek* explores both the unbridled dreams and the painful reality of Lakota people from South Dakota. In the face of unfathomable challenges, they are taking steps to better their lives. These words seem at odds with appearances on the Rosebud and Pine Ridge reservations, with their broken-down villages, deadly addictions and the sense of hopelessness. In *Across the Creek*, everyday heroes are turning around negative history and reclaiming traditional stories, visions and core values that once effectively guided healthy, productive tribal life. With few visible examples of positive action, the most powerful strategy is just walking the talk. Or, put another way, by crossing the creek. In *Massasoit*, sachem of the Wampanoags of New England negotiated a treaty with Pilgrim settlers. A half-century later, as a brutal war flared between the English and a confederation of Indians, this diplomatic gamble seemed to have been a grave miscalculation. Directed by Chris Eyre. Part of the *We Shall Remain* package. Fortier ; writers, James M. Diamond Island Productions, [? For thousands of

Native Americas, the infamous Alcatraz is not an island. Government Indian policy and programs, and how it forever changed the way Native Americans viewed themselves, their culture and their sovereign rights. Among the many people interviewed are occupation leaders John Trudell, Dr. Associate Producer and Historical Consultant Dr. Also included in the documentary is an abundance of historical photos by Michelle Vignes and Ilka Hartmann and archival 16 mm footage -- much of which has never been seen by the public. Streaming video file 87 minutes via Alexander Street Press: In the turbulence of war, in a place where survival was just short of miraculous, the Aleuts of Alaska would redefine themselves -- and America. Narrated by Martin Sheen and original music score by Composer Alan Koshiyama, the program draws compelling parallels to the present, as our country grapples with the challenging question of the balance between civil liberties and national security. Distributed by Vision Maker Video, [? This documentary reveals the glory of being the best, the frustration of being ignored, and the rewards for not giving up on a dream. American Indian Comedy Slam: In the spirit of the Kings of Comedy and the Latin Kings of Comedy, no reservations needed for this historical stand-up comedy event. Hosted by legendary Native American comedian Charlie Hill, this special showcases the best of the Native American Indian comedians performing today. This comedy special features legendary Native American comedians all on one stage for the first time: This week, Bill speaks with Robert A. Two elderly Western Shoshone sisters, the Danna, put up a heroic fight for their land rights and human rights. This movie asks why the United States government has spent millions persecuting and prosecuting two elderly women grazing a few hundred horses and cows in a desolate desert? The Dann sisters say the real reason is the resources hidden below this seemingly barren land, their Mother Earth. Western Shoshone land is the second largest gold producing area in the world. American Red and Black: This intimate film follows six Afro-native Americans from around the U. Had they been made of stone, they would have been among the greatest wonders of the ancient world. These were the pyramids and effigy earthenworks by the Mound Building Cultures of the eastern half of the United States. This is the story of the year Native American tradition that culminated with the construction of cities rivaling any on the planet when Columbus landed in the New World. The program begins with a look at the arrival of the first Native Americans to the North American continent after the retreat of the glaciers 12, years ago. Viewers will then examine an archeological site in Louisiana, where ancient hunter gatherers built their own city, and learn about the Woodland Mound Builders and the Mississippian Mound Building culture. This series looks at America before the arrival of the Europeans, discussing Native American peoples and cultures. In "Indians of the Northwest," the totem pole is explained. Library Video Company, They stand today much as their builders left them years ago. These are the cities of the Anasazi, the ancient Pueblo people of the four corners region of the western United States. Their history is the history how a civilization, against all odds, became so successful at agriculture they were able to produce a leisure society capable of not only building these incredible cities, but also producing some of the greatest pottery, rock art and trading networks the world has ever seen. How the Anasazi did this with a social organization not governed by kings or queens or other hierarchical rulers is one of the great mysteries of ancient history. Video 2 of playlist "Across the Americas - Indigenous Perspectives". Documentary Educational Resources, Arctic to Amazonia features some of the best minds working on present struggles facing Native people. Development is supposed to signify advancement--the bettering of a condition--but to indigenous peoples of the world, development has caused the exact opposite. The presenters in the video illuminate the need for reassessment of present-day technology, as its effects are not only limited to indigenous peoples, but will impact the whole world. Streaming video available via Alexander Street Press Also available as streaming video via Docuseek 2: The Standing Rock Tribe and people all over the world oppose the project because the pipeline runs under the Missouri river, a source of drinking water for over 18 million people, and pipeline leaks are commonplace. Since over 3, oil spills and leaks have been reported The film is a collaboration between indigenous filmmakers: The Water Protectors at Standing Rock captured world attention through their peaceful resistance. The film documents the story of Native-led defiance that has forever changed the fight for clean water, our environment and the future of our planet. This series of programs presents the other side of the "discovery" saga as the native peoples of the Americas tell their own story of the destruction of their culture and their lands and of their

growing efforts to fight back. Available for Rental from Vimeo. BSR brings Native American struggles for tribal sovereignty and self-determination to the forefront. The films take viewers to the front lines of the protests on the North Dakota plains and also investigates the ongoing legal struggle behind the protests. Utah lawmakers want President Trump to overturn the designation of the new monument, while a coalition of tribes argues for collaborative management of monument lands. Streaming video from Alexander Street Press: Not only did this chance confrontation put a new perspective on a peaceful expedition, it impacted the fate of the Blackfeet people forever. This video explores the issue of racial identity among Native Americans and African Americans, and the coalescence of these two groups in American history. Perhaps the two most misunderstood and mistreated of minorities, Native and African peoples have often shared a common past. Yet today they are all but invisible-their heritage ignored, unknown and frequently denied by most Americans, many Native- and African- Americans and sometimes by Black Indians themselves. The video features interviews with Black Indians from many tribes including Narragansetts, Pequots, Seminoles, Cherokees and others who discuss such issues as blood versus culture, detribalization, and personal identity in an increasingly multicultural world. Steve Jones investigates what constitutes Native American blood, then follows three individuals as they use DNA matching of a female gene in an attempt to confirm a genetic link between themselves and their Pequot ancestors. This program provides an even-handed examination of the conflict between Native American groups and scientists, historians, and museum curators concerning the issue of the remains of more than 10, Native Americans unearthed at archaeological sites across the U. In doing so, it also provides an excellent survey of American Indian archaeology in the U. The remains of more than 10, Native Americans unearthed at archaeological sites across the U. The bones have become the central issue in a war of ideas that pits scientists, historians, and museum curators against many Native American groups. Is the analysis of the bones valid scientific research, or is it a desecration of Native American culture? This program provides an even-handed examination of the situation, and also provides an excellent survey of American Indian archaeology in the U. Distributed by New Video Group, []. It documents the impact of a law signed by President Ford on a ski vacation that forced relocation of thousands of Navajo from their tribal land.

Chapter 4 : THE NATIVE AMERICAN INDIANS

lagoo, a story-teller in the series of American Indian Fairy Tales by W.T. Larned. lagoo entertains the children by telling them so many bedtime stories. One of its is The Child of the Evening Star.

This had severe consequences in the nineteenth century when the strongest economies in the world were on the gold standard. This event was known as "the fall of the rupee. The silver rupee continued as the currency of India through the British Raj and beyond. In , British India adopted a mono-metallic silver standard based on the rupee; this decision was influenced by a letter written by Lord Liverpool in extolling the virtues of mono-metallism. Chart showing exchange rate of Indian silver rupee coin blue and the actual value of its silver content red , against British pence. In an attempt to make the British gold sovereign the "imperial coin", the treasuries in Bombay and Calcutta were instructed to receive gold sovereigns ; however, these gold sovereigns never left the vaults. As the British government gave up hope of replacing the rupee in India with the pound sterling, it realised for the same reason it could not replace the silver dollar in the Straits Settlements with the Indian rupee as the British East India Company had desired. Since the silver crisis of , a number of nations adopted the gold standard; however, India remained on the silver standard until it was replaced by a basket of commodities and currencies in the late 20th century. Thus a channel for the outflow of silver was stopped, in , by the India Council in London. But during the First World War, the value of the pound fell alarmingly due to rising war expenses. At the conclusion of the war, the value of the pound was only a fraction of what it used to be prior to the commencement of the war. It remained low until , when the then Chancellor of the Exchequer finance minister of the United Kingdom, Winston Churchill , restored it to pre-War levels. As a result, the price of gold fell rapidly. While the rest of Europe purchased large quantities of gold from the United Kingdom, there was little increase in her gold reserves. This dealt a blow to an already deteriorating British economy. The United Kingdom began to look to its possessions as India to compensate for the gold that was sold. Thus, in 1932, there were net exports of 7. In the following year, both the quantity and the price rose further, net exports totaling 8. In the ten years ended March , total net exports were of the order of 43 million ounces In-convertibility of paper currency into coin would lead to a run on Post Office Savings Banks. It would prevent the further expansion of paper currency note issues and cause a rise of prices, in paper currency, that would greatly increase the cost of obtaining war supplies for export To have reduced the silver content of this historic Rupee coin might well have caused such popular distrust of the Government as to have precipitated an internal crisis, which would have been fatal to British success in the war. Following the independence of British India in and the accession of the princely states to the new Union , the Indian rupee replaced all the currencies of the previously autonomous states although the Hyderabadi rupee was not demonetised until Other currencies including the Hyderabadi rupee and the Kutch kori had different values. The values of the subdivisions of the rupee during British rule and in the first decade of independence were:

Chapter 5 : Native Americans | TheHomeSchoolMom

The American Indian group plans to petition the United States government to return the land. (A) people in neighboring communities have signed a petition in support of their.

The first Mass of Thanksgiving on American soil was actually celebrated by the Spanish with the Timucuan Indians from Seloy village in attendance on September 8, in St. The Pilgrims, who sought religious freedom and crossed the Atlantic in the Mayflower in 1620, were treated kindly by the Wampanoag tribe in Massachusetts. Samoset and Squanto showed the Pilgrims how to plant corn, beans, and pumpkins, and where to hunt and fish. William Bradford and the sachem Massasoit made a treaty which they honored as long as both were alive. The image of the first Thanksgiving at Plymouth in 1621 with the Pilgrims, Massasoit of Pokanoket and the Wampanoag Nation is forever etched upon the American conscience. For example, Father Andrew White SJ, who was one of the first settlers to arrive in Maryland on March 25, 1634, worked patiently with the Piscataway Indians of Maryland and prepared a grammar dictionary and catechism in their native tongue: Indians who did convert lived mainly on Cape Cod and were known as Praying Indians. However this harmonious relationship was short-lived. First, Native Americans had no immunologic protection against such European diseases as smallpox, typhus, and measles. For those in frequent contact with European settlers, the effects were devastating: Second, Native Americans had different spiritual beliefs than Europeans. They saw the land as a living being, as a mother who nurtured her children. The thought of buying and selling land was unthinkable to them. The Indians saw the offers from Europeans for land to build and farm as joining an existing relationship, not to transfer ownership. Some tribes resented the attempts of the Europeans to convert them to Christianity. And third, the Indian tribes, with the exception of the Five Nation Iroquois, lacked unity, and, as most of the European nations at the time, were often rivals with each other. This made them vulnerable to the Europeans with their superior weaponry. The Anglicans barely survived the first winter, but antagonism quickly developed with the Powhatan Indians. The first of three Anglo-Powhatan Wars ensued as early as 1618, and did not resolve until the marriage of Pocahontas and John Rolfe in 1614. Tobacco brought survival to the English colony. The first meeting of the House of Burgesses in a Jamestown church on July 30, 1619, was the first representative government in the English colonies. Atrocities between Indians and colonists happened everywhere and were committed by both sides. Five Spanish Franciscans who attempted to introduce monogamous marriage to the Guale Indians were martyred in Darien, Georgia in September 1734. Five hundred Pequot Indian men, women, and children were burned alive in May at Mystic River, Connecticut by a vengeful Puritan militia in the name of divine retribution. But the worst devastation began in 1704, when James Moore, the English Governor of South Carolina, wrote his own Black Legend when he, his soldiers, and Yemassee Indians swept through Georgia to Florida and annihilated the Franciscan missions and massacred the Timucua and Apalachee Mission Indians of Florida, some by impaling them on stakes or burning them alive. He then attacked St. Augustine, but the townsfolk retreated to St. Moore bombarded the castle for 50 days, but, unsuccessful, Moore finally gave up, but not before he torched most of the town. By his own writings, Moore captured several thousand Indians and reduced them to slavery. Disgraced, he stepped down as governor upon his return, not because of his extreme cruelty, but because of his failure to capture St. What began peacefully ended in aggression and conflict. European settlers subsequently drove the Indians from their lands as settlers moved westward. Treaties were often drawn up after Indian leaders were plied with alcohol. Whether through intimidation, war, treachery, or outright fraud, the Native Americans were systematically dispossessed of their lands. An Indian known as the Prophet advised the Shawnee to give up alcohol and the ways of the white men and return to their traditional ways. He founded a peaceful community in Prophetstown, Indiana. His brother Tecumseh organized surrounding Indian tribes into a Confederation to resist the incursions of white settlers. In the Treaty of Fort Wayne in 1809, William Henry Harrison negotiated with only three of the many Indian tribes and bought 3 million acres in Indiana and Illinois for less than one cent an acre! When an Illinois tribe raided a small village, Harrison took advantage of the situation and headed to Prophetstown, even though the Shawnee had nothing to do with the raid. Harrison defeated the Confederation

at Tippecanoe on November 11, 1811. Four of the five "Civilized Tribes" were driven from their lands. These acts left the once proud and resourceful Indians a dispirited, heart-broken race. The Choctaws in Mississippi and Alabama were the first to be resettled in 1831, followed by the Creeks and the Chickasaws. The fifth tribe, the only one to maintain presence in their native territory, were the Seminoles of Florida. In spite of three Seminole Wars, the Seminoles wisely never signed a treaty with the Federal Government and survived in Florida! The Indians of the Great Plains and those resettled from the East faced a similar fate from the Western expansion of the Nation. Once again, this kindness was not returned. Two different cultures would face off on the Plains for nearly a century: In an effort to confine Indians to reservations, Federal agents would sign treaties such as the Fort Laramie Treaty of 1851, granting extensive territory to the Indians, only to have other Federal agents break the treaties in support of the Homestead Act of 1862, which granted land to predominantly white settlers from the East. But the Indians put up incredible resistance under such figures as Red Cloud, the only Indian to have defeated the U.S. Using justified resistance as an excuse, Federal troops eventually drove the Nez Perce, Crows, Apache, Sioux, and other Plains Indians from their lands. The ultimate absurdity occurred on June 2, 1906, when the American Indians, the natives of America, were granted citizenship by the very people that drove them off their lands. When the Japanese had broken American codes and launched the surprise attack on Pearl Harbor on December 7, 1941, the U.S. Marines turned to the Navajo nation to develop a code based on their language, a code which the Japanese never could decipher. The Navajo code talkers were instrumental to our victory in Iwo Jima in March of 1945. Fortunately, during the latter half of the twentieth century, beginning with President John F. Kennedy, long-overdue respect and concessions have been given to our Native Americans. The feast day of our first Native American Saint is July 2. The following chart lists the Top 25 American Indian Tribes by population in the year 2000. These are the original U.S. Census Bureau figures, which indicate those listing one tribe only. Whereas the Cherokee tribe has the largest overall population, the Navajo tribe has the largest population reporting one tribe only.

Chapter 6 : North American Indian Timeline ()

"American Indian" Names That Don't Have The Meaning They're Supposed To So, as we explained in our Native American baby name article, a lot of the supposedly Indian names on Internet baby name lists do not have the meaning that is ascribed to them.

Where, then, did they come from? Some are place names. Sometimes there has been an honest mistranslation--word order is different from English in many Amerindian languages, so an English speaker looking at an Indian phrase may unwittingly pick out a word that means "the" instead of the word that means "flower. We get a lot of questions about the meaning of Native American names found on the Internet, so here is a list of many of them and what if anything they really mean. There were around Native American languages spoken in North America before Columbus arrived, after all, and only half of these are still spoken today. So it is impossible to say for sure that any name definitely does not have any Indian origins, only that it does not mean what it is claimed to. In practice, though, you can be pretty sure that you have a fake name on your hands if: If the name had been researched rather than simply made up, the name of the tribe would be mentioned. If the tribe is mentioned, the name may still be made up, but at least that will be easy for you to verify with a dictionary. Real religious and cultural terms will be easily found using Google. At the very least, anthropologists took notes. Some name like "Tala" is never going to mean "she dances lightly through the forest," and you can take that to the bank. A one or two syllable word is unlikely to have a meaning that includes more than one concept. Even on the Internet, you can get a sense of this. Try googling "mary born," and see all the genealogical entries for women named Mary born in If the name is recent in origin and is never identified by anyone more specifically than "Native American" it is probably not for real. All that said, if you really like the sound of a name you should not reject it just because it does not have Native American origins. Baby name books say this name means "he lives in the woods" in Cherokee. The word is probably a corruption of the Cherokee word Adohi pronounced ah-doe-hee , which means "timber" or "woods. Baby name books claim Aiyana means "eternal blossom" or "forever flowering" in Cherokee. Several websites claim that this name means "pea" in the Algonquin language. This name is widely said to mean "spirit angel" in some unspecified Native American language. This one is supposed to mean "first dancer" or "first to dance" in Cherokee. It has no meaning in Cherokee that we know of. Ayita is apparently the name of a kind of Nigerian dance, and this may be another case of an African name being mistaken for a Native American name by white writers. This is not a real Native American name. It is the name of a character on the science fiction show "Star Trek: Baby name books claim that it means "white dove," "mourning dove" or "dove of peace" in Cherokee. As far as we know it does not have any meaning in Cherokee, nor is it a traditional name at all. There is a town in Illinois called Chenoa, which is probably the source of the name. In that case, the original Kentucky town might well have had a Cherokee name. However, what that original name might have been has been lost to time. It probably did not have anything to do with doves. The Cherokee word for "dove" is woya, "mourning dove" is guledisgonihi, and "white dove" is unega woya. Baby name books claim that this name means "spirit warrior" in Hopi. This is probably the single name that has mystified us the most. Apparently people are going around saying that it means "throne of heaven" or "throne of the clouds" in Hopi. Actually, it means a step down or a stepstool. Baby name books claim that this one means "blackbird" in Algonquin. Someone must have resurrected this word for the name of a fictional character in recent years and misunderstood its source. Baby name books claim that this is a Sioux name meaning "friend," but it is not. It is the name of a Sioux tribe, and no one within the tribe is called "Dakota" for their first name, as this is not culturally appropriate. It also does not mean "friend. Some sources on the Internet claim that this is a Native American name meaning "solitary. Some baby name books identify this as a Native American name meaning "fire. This name is said to mean "footprints in the sand" in Miwok. Baby name books say that this name means "blue" in Dakota Sioux. Actually, it means "blue hair. For a child, it would be rather odd. This one is claimed to mean "strong" or "strong deer" in Hopi. Probably this originally came from a typo. The "deer" part is just an Anglo embellishment. Baby name books say this word means "white" in Sioux. It means "gray" or "brown.

This name is said to mean "moon" in Blackfoot or in a generic Native American language. As for the meaning ascribed to it, this may have come from the South American language Guarani, where *jasy* pronounced similar to *yah-sih* means "moon. Baby name books frequently claim this name means "sacred dancer. It is true that there is a kind of traditional dance called the *kachina* dance, but that is a ceremony related to calling the mythological figures in question. Baby name books claim this name means "dressed in furs" or "fur-clad" in Hopi. This is probably a mistranslation of the Hopi word *kwasa*, which means a dress or skirt. The Hopi word for furs or pelts is *puuvukya*. Baby name books claim this name means "fate" or "joined by destiny" in an unspecified Native American language. In fact, the word has the meaning "a group joined by destiny" in a series of fantasy adventure novels written by author Stephen King. King has stated that he invented this word himself. Baby name books claim this name means "little sister" or "elder sister" in Hopi. Several online sources claim that this name means "thunder" in Algonquin. I believe this misconception traces back to a typo: This is supposed to mean "owl" or "screech owl spirit" in Hopi. Clearly some baby book author made a typo at some point and no one bothered to check it before repeating it, because the Hopi word for screech owl is *tokori*, not *kotori*. It is the name of a Sioux tribe, and no one within the tribe is called "Lakota" for their first name, as this is not culturally appropriate. Online sources claim this is a Sioux name meaning "generous. This name is usually said to mean "woman" in an unspecified Native American language, or sometimes a more fanciful meaning like "eyes of the sky" or "tender fawn. It came from a Mission Indian mispronunciation of the Spanish word "*mujer*" which means woman. As far as we know no Indian women have this name, but it is used in some place names in California, and "*mahala mat*" is another name for the plant also known as "squaw carpet. It is less derogatory than the word "squaw," but is not really a native word. It may have been one of many Indian variants on the name Mary, or possibly a variant of Michaela. Baby name books claim that this name means "wind" in some unspecified Native American language. This is theoretically possible, as there are many different languages and we do not know the word for "wind" in all of them. There are no Indians in the song; Tess and Joe are not Indian names and do not mean rain or fire, so in all likelihood Mariah is not an Indian name and does not literally mean wind either. This one is supposed to mean "priestess" or "prophetess" or "princess" in some unspecified Native American language. This is too generic a claim to entirely disprove there are hundreds of Amerindian languages, and we cannot be sure that the name does not resemble a word meaning some kind of woman in one of them. The combination of the non-Indian word "priestess" with the lack of a tribal identification makes me extremely skeptical of this, however. Meda is a Hindu family name used in India, which may be the source of this rumor; Hindu names are frequently incorrectly identified as Native American by baby book authors because they only hear that the name is "Indian. More likely this name is a corruption of Medea, which was the name of a well-known witch-priestess of Greek mythology who also happened to be a princess. Either way, it is almost certainly not an authentic name. Baby name books claim this name means "wise little raccoon" or "intelligent raccoon. A few online sources claim this name means "never silent" in an unspecified Native American language. What it means, though, is "always. Baby name books claim that this name means "wise" in Algonquin. None of us has any idea where this rumor could even have gotten started. This one is supposed to be a Sioux name meaning "mystical. Baby name books claim that this name means "wrestler" or "he who wrestles" in an unspecified Native American language. The more likely source of this name is the Sanskrit word *Nayati*, which means "leader," or possibly the Sanskrit word *Nahyati*, which means "binds" and is used in yoga. Hindi and Sanskrit names are frequently mistaken for Native American names by baby book authors because they are identified as "Indian. Baby name books claim that this name means "fairy" in the Omaha language. Whatever real or mythological creature *nida* originally referred to, it was definitely something known for being enormous. Baby name books claim that this one means "angel of precious stone" in some unspecified Native American language. This one is supposed to mean "fire" in Algonquin. Baby name lists claim that this name means "she chases butterflies" in Hopi.

Chapter 7 : List of languages by number of native speakers in India - Wikipedia

This table outlines the American Indian languages spoken in households across the United States. The population studied includes American Indians age 5 and over. This data is for the year

The Columbia Encyclopedia, 6th ed. A number of the Native American languages that were spoken at the time of the European arrival in the New World in the late 15th cent. The classification "Native American languages" is geographical rather than linguistic, since those languages do not belong to a single linguistic family, or stock, as the Indo-European or Afroasiatic languages do. There is no part of the world with as many distinctly different native languages as the Western Hemisphere. Because the number of indigenous American tongues is so large, it is convenient to discuss them under three geographical divisions: It is not possible to determine exactly how many languages were spoken in the New World before the arrival of Europeans or how many people spoke these languages. Some scholars estimate that the Western Hemisphere at the time of the first European contact was inhabited by 40 million people who spoke 1, different tongues. Another widely accepted estimate suggests that at the time of Columbus more than 15 million speakers throughout the Western Hemisphere used more than 2, languages; the geographic divisions within that estimate are separate tongues native to some 1. By the middle of the 20th cent. Still other aboriginal languages are only now being discovered and investigated by researchers. Some authorities suggest that about one half of the Native American languages N of Mexico have become extinct. Of the tongues still in use, more than half are spoken by fewer than 1, persons per language; most of the speakers are bilingual. Only a few tongues, like Navajo and Cherokee, can claim more than 50, speakers; Navajo, spoken by about , people, is the most widely used Native American language in the United States. By the end of the 20th cent. Mexico and Central America, however, have large aboriginal populations employing a number of indigenous languages, such as Nahuatl spoken by about 1. In South America, the surviving Quechuan linguistic family, which includes far more native speakers than any other aboriginal language group in the Americas, accounts for some 12 million speakers.

Classification A language family consists of two or more tongues that are distinct and yet related historically in that they are all descended from a single ancestor language, either known or assumed to have existed. The languages of a family are closely related in phonetics, grammar, and vocabulary. The attempts made to classify Native American languages into such families have encountered various obstacles. One is the absence of written records of these languages except in the case of Aztec and Maya. Even there the texts are comparatively few in number; the Spanish conquerors destroyed almost all the texts they found. Another problem is that most records of any linguistic value were made after Also, there are at present insufficient numbers of trained persons able to record many of the indigenous American languages and collect data, especially in Mexico and Central and South America. The absence of grammars handed down from the past, owing to either the dearth of writing or the destruction of written texts, has further hampered the study of the Native American tongues. Linguistic scholars, therefore, have to turn to native informants to gain material for the analysis of these languages. Native American languages cannot be differentiated as a linguistic unit from other languages of the world but are grouped into a number of separate linguistic stocks having significantly different phonetics, vocabularies, and grammars. Asia is generally accepted as the original home of the Native Americans, although linguistic investigations have not yet established any definite link between the Native American languages and those spoken in Asia or elsewhere in the Eastern Hemisphere. Some scholars postulate a connection between the Eskimo-Aleut family and several other families or subfamilies among them Altaic, Paleosiberian, Finno-Ugric, and Sino-Tibetan. Others have posited a relationship between members of the Nadene stock to which Navajo and Apache belong and Sino-Tibetan, to which Chinese belongs, or between Nadene and the Yeniseian languages of central Siberia. Systematic investigation has shown the Native American languages to be highly developed in their phonology and grammar, whether they are the tongues of the Aztecs and Incas or the Eskimos or Paiutes. There is great diversity among the indigenous American languages with respect to phonology and grammar. The tongue of the Greenland Eskimos, for example, has only 17 phonemes, whereas that of the Navajos has 47 phonemes. Some languages

have nasalized vowels similar to those of French. Many have the consonant known as the glottal stop. Some Native American languages have a stress accent reminiscent of English, and others have a pitch accent of rising and falling tones similar to that of Chinese. Still others have both stress and pitch accents. A grammatical characteristic of widespread occurrence in Native American languages is polysynthesis. A polysynthetic language is one in which a number of word elements are joined together to form a composite word that functions as the sentence does in Indo-European languages. Thus, a sentence or phrase is expressed by one long word unit, each element of which has meaning usually only as part of the sentence or phrase and not as a separate item. In a polysynthetic language, no clear distinction is made between a word and a sentence. For example, a series of words expressing several connected ideas, such as "I am searching for my lost horse," would be merged to form a single word or meaning unit. Edward Sapir, a major scholar in the field of Native American languages, first presented the following, much-quoted word unit from Southern Paiute: The existence of gender as found in Indo-European languages is encountered infrequently in indigenous American tongues. In the Algonquian languages, nouns are classified as animate and inanimate. Noun cases like those of Latin occur in some languages, but a lack of case distinction similar to English usage is more common at least N of Mexico. A number of Native American tongues have a form for the plural of the noun that differs from the singular form, but many others have the same form for both, as in the English noun sheep. Sapir arranged the numerous linguistic groups in six major unrelated linguistic stocks, or families.

Algonquian-Wakashan The Algonquian-Wakashan language family of North America was one of the most widespread of Native American linguistic stocks; in historical times, tribes speaking its languages extended from coast to coast. Two other important branches of the Algonquian-Wakashan stock are Salishan and Wakashan. Polysynthesis characterizes the Algonquian-Wakashan languages, which are inflected and make great use of suffixes. Prefixes are employed to a limited extent.

Nadene and Penutian The Nadene languages form another linguistic family; its branches include Athabascan, Haida, and Tlingit. The Haida and Tlingit tongues are spoken in parts of Canada and Alaska. As a whole, the Nadene languages have tones that convey meaning and some degree of polysynthesis. The verb is characterized by a reliance on aspect and voice rather than on tense. The Penutian linguistic stock includes several branches, such as the Maidu, Wintun, and Yokuts language groups, all of which are native to California. Probably also in the Penutian family are the Sahaptin, Chinook, and Tsimshian languages of the Pacific Northwest coast, as well as other tongues in Mexico and parts of Central America. Penutian languages resemble those of the Indo-European family in several ways for example, they have true cases for the noun.

Hokan-Siouan The Hokan-Siouan family is thought to include a number of linguistic groups, but the classification of some of them is still disputed. These Hokan-Siouan languages tend to be agglutinative; various word elements, each having a fixed meaning and an independent existence, are merged to form a single word.

Uto-Aztecan has such subdivisions, or groups, as Nahuatlan, whose languages are spoken in Mexico and parts of Central America, and Shoshonean, to which Comanche, Hopi, Paiute, Shoshone, and Ute belong. The Aztec-Tanoan languages show a degree of polysynthesis. Languages of Mexico and Central America Of the languages of Mexico and Central America, about 24 linguistic groups, or stocks, have been identified; it is still not clear which of these can be classified together to reduce the number of groups. Among these groups is Yuman, whose tongues are spoken in Baja California and are related to the Yuman languages found in the United States. In both, Yuman falls within the larger Hokan-Siouan classification, which, in Mexico and parts of Central America, also includes the Coahuiltecan, Guaycuran, and Jicaque stocks, or groups. The Nahuatlan group, as indicated earlier, is classified under Uto-Aztecan, some of whose languages are found in Mexico and parts of Central America. Uto-Aztecan is itself a branch of the greater Aztec-Tanoan stock. Nahuatl, or Aztec, is a language of the Nahuatlan group. The Penutian stock also has as members the Huave, Mixe-Zoque, and Totonacan branches, whose languages are spoken in Mexico and Guatemala. In Mexico and parts of Central America, there are still about 4 million speakers of the modern dialects of Maya proper, which was the official language of the ancient Mayan empire before the Spanish conquest of the New World. Languages of South America and the West Indies More than distinct linguistic stocks have been proposed for South America, and more than 1, separate languages have been discovered on that continent and in the West Indies. The latter had two aboriginal stocks,

Arawakan and Cariban, which are also found in South America. When more is known about the indigenous South American languages, some of the stocks may turn out to be sufficiently closely related so as to allow linguists to group them together and thus reduce the number of basic stocks. The principal linguistic groups of South America and the West Indies are usually said to be eight: It belongs to the larger Macro-Chibchan stock. Some Chibchan languages still survive in Colombia and Central America. About 50 of them are still in use in that country. Quechua also called Kechua or Quichua , Aymara, and Araucanian are linguistic families assigned to the Andean branch of the larger Andean-Equatorial stock. Aymara today consists of 14 languages native to about 2 million people in Peru and parts of Bolivia, where those languages were also spoken in pre-conquest times. A number of languages, the most important of which is Mapuche, make up the Araucanian family, which thrives in Chile and Argentina. Arawakan is considered the most extensive South American linguistic stock. In the aboriginal period before , Arawakan tongues were spoken in the West Indies and S Brazil and along the eastern side of the Andes. The linguistic diversity of South America is great. There are many other families and hundreds of additional languages that have yet to be researched and definitely classified. Writing and Sign Language Written literature in the usual sense does not exist in the indigenous American languages; however, there are folk literatures. Communication by writing among the Native Americans in the aboriginal period was limited to the Maya and the Aztecs. Both cultures used a form of picture writing to represent their ideas. About of the Maya hieroglyphs, or symbols, are known, and in recent years substantial progress has been made in deciphering them. Not many texts of the Maya survive, the most numerous being inscriptions on buildings. The Incas of Peru used a system of knotted cords, ropes, or strings to communicate. Called the quipu, it is considered a form of writing. The color and shape of the knotted cords were the clues to meaning. For instance, green cords signified grain, and red cords, soldiers. One knot stood for the number 10; two knots, 20; a double knot, Among Native Americans of E North America, beaded wampum belts often contained pictographic symbols for communication. Another means of nonlinguistic communication among many of the indigenous North Americans was sign language , consisting of gestures with the hands and arms. One advantage of sign language was that it made communication possible among Native American groups having different languages. In addition, smoke signals were used by some Native Americans to convey information, but they were capable only of giving simple messages, such as "enemies in the area" or some previously agreed-upon message. Influence and Survival The Native American languages have contributed numerous place-names in the Western Hemisphere, especially in the United States, many of whose states have names of Native American origin.

Chapter 8 : Diversity of Native American Groups [calendrierdelascience.com]

List of Native American Indian Tribes and Languages Hello, and welcome to Native Languages of the Americas! We are a small non-profit organization dedicated to preserving and promoting American Indian tribal languages, particularly through the use of Internet technology.

North American Indian Timeline From their nakedness, Columbus inferred the native people to be an inferior race. Columbus wrote of the Indians he encountered, "They all go around as naked as their mothers bore them; and also the women. In a fight with the Calusa, de Leon captured four warriors. Florentine explorers kidnapped an Indian child to bring to France. Narvaez claimed Spanish royal title to the land. Within an hour, the Spaniards overran the pueblo, and over the next few weeks, they conquered the other Zunis in the region. Coronado moved his camp to the upper Rio Grande, where his soldiers confiscated one pueblo for winter quarters and looted the surrounding pueblos for supplies. During this operation, a Spaniard raped an Indian woman, and when Coronado refused to punish him, the Indians retaliated by stealing horses. His men were repulsed when they tried to scale the walls, so they settled in for a siege that lasted from January through March. At last, when the Moho tried to slip away, the Spaniards killed more than men, women and children in a massacre that pacified the region. Four hundred years later, the Hopi have still never signed any treaty with any non-Indian nation. One settler proclaimed while speaking about the deaths of Native Americans, "Their enterprise failed, for it pleased God to effect these Indians with such a deadly sickness, that out of every , over of them had died, and many of them lay rotting above the ground for lack of burial. By the end of the year, starvation and disease reduce the original settlers to just 32 survivors. On July 3, Indians brought maize, beans, squash, and fresh and smoked meat to the Jamestown colony. As at Plymouth years later, the colonists and their diseases would eventually exterminate them. He returned to Europe with a cargo of furs and two kidnapped Indians, whom he named Orson and Valentine. As part of his punishment, he was banned from entering New Mexico again. The first exchange of Indians for Negroes was made in , the first year of the Pequod war and was doubtless kept up for many years. The bloody war rages up and down the Connecticut River valley in Massachusetts and in the Plymouth and Rhode Island colonies, eventually resulting in English colonials being killed and 3, Native Americans, including women and children on both sides. In New Hampshire and Maine, the Saco Indians continue to raid settlements for another year and a half. They attacked a Mission in Northwestern Florida. They took many Indians as slaves and killed Father Manuel de Mendoza. The conflict, known as the Tuscarora Indian War will last two years. The most prominent tribes in the area at the time were the Iroquois and Illinois. The inhabitants were either killed or taken prisoner. These people were from different cultural groups than the local Native American population and were often captives of war. Glenn asking for permission to use one group of Indians to fight another: Included in his war declaration was "The Scalp Act," which put a bounty on the scalps of Indian men, women and boys. The Spaniards were routed, losing a cannon in their retreat, and Comanche raids became a constant threat to settlers throughout Tejas. They were conveniently condemned into servitude. The siege of Detroit ends in November, but hostilities between the British and Chief Pontiac continue for several years. The Proclamation of , signed by King George III of England, prohibits any English settlement west of the Appalachian mountains and requires those already settled in those regions to return east in an attempt to ease tensions with Native Americans. An indication of the basic racism inherent in the use of violence by colonial whites can be found in the notorious Paxton Boys. In this group of frontier thugs did not hesitate to kill dozens of friendly Christian Indians, for they were easier to get at than the hostiles who would put up a fight. The Paxton Boys mostly beat their victims to death, though they did not scruple at using axes. Yet when they marched on Philadelphia to press their claims for more funding and arms for a war against the Indians, they were met by an armed militia, and their forces melted away. Only some Paxton Boys remained, and they were intellectually outnumbered by Benjamin Franklin, who offered these "white savages" a face-saving out. The western insurgents presented a pro-murder petition to the legislature, an amazing exercise in projection that argued that Indians should be killed because they were prone to massacre innocents. The point is, again, that these white rebels contented

themselves with a petition and then went home. The legislature ignored their drivel. In brief, then, personal violence in colonial America appears to have been reserved for despised races. On December 8, an organization compensating settlers for losses resulting from Indian raids was created by Indian Commissioner Sir William Johnson. On December 27, a troop of 50 armed men entered the Workhouse at Lancaster, Pennsylvania, and hacked to death the only 14 surviving Conestoga Indians the rest of the tribe having been similarly dispensed with 13 days earlier. Thanks to a Spanish sharpshooter, the Indians were finally driven off and the Spanish retained control of their outpost. The program was a dismal failure, as virtually every tribe refused to fight for the colonists. Militia forces retaliated by destroying a nearby Cherokee village. The Indian agents were empowered to negotiate treaties with the tribes. The conduct of Indians among themselves, while in Indian country, was left entirely to the tribes. These Acts were renewed periodically until Military battle between U. The army, some 1, strong, invaded Shawnee territory, in what is now western Ohio. The Americans were defeated in after suffering casualties, of whom died. On March 1, the first U. Census count included slave and free Negroes. Indians were not included. In , over a thousand Indian delegates ceded two-thirds of present-day Ohio, part of Indiana, and the sites where the modern cities of Detroit, Toledo, and Chicago are currently situated. The Indians, in return, were promised a permanent boundary between their lands and American territory. The Lewis and Clark expedition begins its exploration of the West. Fur trading becomes an important part of Oglala life. Oglala and other Lakota tribes expand their region of influence and control to cover most of the current regions known as North and South Dakota, westward to the Big Horn Mountains in Wyoming and south to the Platte River in Nebraska. On March 26, the U. At the same time, Tecumseh organized a defensive confederacy of Indian tribes of the Northwestern frontier who shared a common goal - making the Ohio River the permanent boundary between the United States and Indian land. Meanwhile, William Henry Harrison, governor of Ohio, began enacting treaties with various tribes. At a meeting between Tecumseh and Harrison at Vincennes in , Tecumseh declared that he and the confederacy would never recognize any treaties signed with the U. Upon reaching puberty, the boys were then married to older men. The French called them Birdashes. The Creek Nation was defeated and at the Treaty of Fort Jackson, the Creek lost 14 million acres, or two-thirds of their tribal lands. To count the Creek dead, whites cut off their noses, piling of them. They also skinned their bodies to tan as souvenirs. This was the single largest cession of territory ever made in the southeast. An American army detachment eventually recaptured the fort. On July 27, the Seminole Wars began. The fort, held by fugitive slaves and 20 Indians, was taken after a siege of several days. The fort was destroyed, punishing the Seminoles for harboring runaway slaves. McIntosh Supreme Court decision - This case involved the validity of land sold by tribal chiefs to private persons in and The Court held that that Indian tribes had no power to grant lands to anyone other than the federal government. On May 28th, the Indian Removal Act was passed, and from to thousands of Native Americans were forcibly removed. On September 15, the Choctaws sign a treaty exchanging 8 million acres of land east of the Mississippi for land in Oklahoma. On December 22, the State of Georgia made it unlawful for Cherokee to meet in council, unless it is for the purpose of giving land to whites. Supreme Court cases change the nature of tribal sovereignty by ruling that Indian tribes were not foreign nations, but rather were "domestic dependent nations. Georgia - The Cherokee Nation sued the State of Georgia for passing laws and enacting policies that not only limited their sovereignty, but which were forbidden in the Constitution. On December 6, President Andrew Jackson, in his Third Annual Message to Congress, praised the beneficial results of Indian Removal for the States directly affected and the Union as a whole, as well as being "equally advantageous to the Indians. Georgia - A missionary from Vermont who was working on Cherokee territory sued the State of Georgia which had arrested him, claiming that the state had no authority over him within the boundaries of the Cherokee Nation. Such a ruling clarified that Indian tribes were under protection of the federal government, as in Cherokee v. The proposal was rejected and the Cherokees refused to negotiate unless the federal government honored previous treaty promises. On August 2, some Sac and Fox men, women and children, under a flag of truce, were massacred at Bad Axe River by the Illinois militia. The area was set aside for Indians who would be removed from their ancestral lands which, in turn, would be settled by non-Indians. The area steadily decreased in size until the s when Indian Territory had been reduced to what is now Oklahoma,

excluding the panhandle. This was a change from their previous more loosely governed bands with many leaders of comparable influence. A larger group of the Cherokee did not accept the terms of this treaty and refused to move westward. Army from Alabama to Oklahoma. In May, American soldiers herded most into camps where they remained imprisoned throughout the summer and where at least 1, perished. The remainder began an mile forced march to Oklahoma that fall. In all some, 4, Cherokee died during the removal process. He led a valiant fight against removal of his people to Indian Territory, but eventually the Seminoles were forcibly relocated. The Court held officials of the United States were to be held to the "most exacting fiduciary standards" in performing their duties toward American Indians. Thus, it "has charged itself with moral obligations of the highest responsibility and trust" towards American Indian Nations; i. Hardy, Superintendant of Indian Affairs in St. Louis warns of trouble from declining buffalo herds The U.

Chapter 9 : Mythology & Folklore: Reading Notes: American Indian Fairy Tales, Part A

Overview. India has 23 constitutionally recognized official languages. Hindi and English are typically used as an official language by the Central Government. State governments use respective official languages.

The Americas contain hundreds of native communities, each with its own distinctive history, language, and musical culture. These communities—although united in placing music at the centre of public life—have developed extraordinarily diverse and multifaceted performance traditions. This article provides a general introduction to Native American musics with treatments of the roles of music in culture, musical styles and genres, musical instruments, music history, and the study of American Indian musics. Music in Native American culture

Generalizations about the relationship between music and culture in Native American communities are gleaned from musical concepts and values, the structure of musical events, and the role of language in song texts. Musical concepts and values encompass ideas about the origins and sources of music, as well as musical ownership, creativity, transmission, and aesthetics. These concepts and values reflect broader ways of thinking and therefore offer important insight into general patterns of culture. Native peoples differ in the degree to which they discuss musical concepts. But even for the peoples who do not verbalize musical ideas, underlying conceptual structures exist and may be perceived by observing musical practice. Despite the great diversity of American Indian peoples, general features of Native American musical concepts and values may be summarized. Native Americans trace the ultimate origin of their traditional music to the time of creation, when specific songs or musical repertoires were given to the first people by the Creator and by spirit beings in the mythic past. Sacred narratives describe the origins of specific musical instruments, songs, dances, and ceremonies. Some ritual repertoires received at the time of creation are considered complete, so that by definition human beings cannot compose new music for them. But many occasions are suitable for new music; this music may be received in a variety of ways. For example, shamans and other individuals may experience dreams or visions in which spirit beings teach them new songs, dances, and rituals. Many Indian communities learn new songs and repertoires from their neighbours and have a long history of adopting musical practices from outsiders. Yet in every case, the music is a gift that comes from beyond the individual or community. Some Native Americans consider songs to be property and have developed formal systems of musical ownership, inheritance, and performance rights. On the northwest coast of North America, the right to perform ancestral songs and dances is an inherited privilege, although the owner of a song can give it away. Other communities believe that specific pieces of music belong to an ensemble or to the entire community and should not be performed by outsiders without specific permission. Music has intrinsic value to individuals, ensembles, and communities, and performance rights are granted according to principles established by the group through long practice. New music is provided each year for specific occasions in some communities. An individual may have a vision or dream in which he or she learns a new song; the song may be presented to the community or retained for personal use. More often, however, musical creativity is a collective process. For example, members of native Andean panpipe ensembles compose new pieces through a collaborative process that emphasizes participation and social cohesion. Certain musical genres, such as lullabies or songs for personal enjoyment, are improvised. Where new ceremonial songs are not composed because the repertoires are considered complete, individual song leaders exercise musical creativity by improvising variations on traditional melodies or lyrics within accepted parameters. The creation and performance of music are dynamic processes. Musical transmission involves the processes of teaching and learning that preserve songs and repertoires from one generation to the next. Native Americans transmit music primarily through oral tradition. Some genres, such as social dance songs, are learned informally through imitation and participation. Other genres require more formal teaching methods. Songs for curing rituals are often learned as part of a larger complex of knowledge requiring an apprenticeship; the student receives direct instruction from an experienced practitioner over the course of several years. Some communities have developed indigenous systems of music notation, but these are used by experienced singers as memory aids, not as teaching tools. In the 21st century, it is common for Native

Americans to supplement oral tradition with the use of audio and video recordings for teaching, learning, and preserving traditional repertoires. Aesthetics, or perceptions of beauty, are among the most difficult concepts to identify in any musical culture. Native Americans tend to evaluate performances according to the feelings of connectedness they generate rather than according to specifically musical qualities. Some communities judge the success of a performance by how many people participate, because attendance demonstrates cultural vitality and active social networks. Where musical performance is meant to transcend the human realm, success is measured by apparent communication with spirit beings. Regardless of the specific criteria used to evaluate performance, musical designs that employ repetition, balance, and circularity are appreciated by American Indians because they resonate with social values that are deeply embedded in native cultures. Musical events Native American performances integrate music, dance, spirituality, and social communion in multilayered events. See Native American dance for further discussion of dance and dance-centred events. Several activities may take place simultaneously, and different musicians or ensembles sometimes perform unrelated genres in close proximity. Each performance occasion has its own musical styles and genres. Although the organization of Native American performances may seem informal to outside observers, in actuality each event requires extensive planning, and preparations may extend over months or even years. Preparations include musical composition, rehearsal, instrument making or repair, and the assembling of dance regalia. The hosts or sponsors of an event must prepare the dance ground, which symbolizes concepts of sacred geography and social order in its layout. The hosts also prepare and serve food to participants and guests, and they may distribute gifts to specific individuals. In addition, participants prepare themselves spiritually in a process that may involve fasting, prayers, and other methods of purification. Native American ceremonials may last several days, but the different musical components are interconnected in various ways. The roles of musicians, dancers, and other participants in a Native American performance are often complex and may not be apparent to an outsider. Everyone who attends the performance will participate in some way, either through active involvement in music and dance or by witnessing the event. Performances may be specific to one community or may involve several communities or even different tribes and nations. In addition, unseen spirit beings are usually thought to take part. Lead singers and dancers may be political as well as spiritual leaders, who have an important voice in decision making and are influential in the community. Musicians performing in collective ceremonies do not expect to receive applause or verbal response from the audience; their role is to serve the community. Native men and women have complementary musical roles and responsibilities. Among native Andeans, men play instruments while women sing; in the Southeastern United States, men sing while women shake leg rattles. Some South American Indians hold separate events for men and women. Humour is essential to many native ceremonial events. Some ceremonies include ritual clowns, with their own songs for entering and exiting the dance arena; their antics serve the dual purpose of keeping people lighthearted while reinforcing social values by demonstrating incorrect behaviour. Certain song genres may feature humorous lyrics that poke fun at people or describe comical situations. Music and language Traditional music plays an important role in perpetuating Native American languages, some of which are no longer spoken in daily life. American Indian song texts constitute a genre of poetry in terms of structure, style, and expression. Song texts may employ the traditional language, although words are modified by adding or eliding syllables to accommodate the music. Song texts usually refer to local flora and fauna, specific features of the landscape, natural resources such as water, or aspects of the community. Sometimes archaic words appear in ceremonial songs, and many communities use words or phrases from foreign languages; these practices tend to obscure the meaning of the text, distinguishing it from everyday language. In certain regions, Native Americans developed lingua francas in order to facilitate trade and social interaction; in these areas, song texts may feature words from a lingua franca. Many Native American songs employ vocables, syllables that do not have referential meaning. These may be used to frame words or may be inserted among them; in some cases, they constitute the entire song text. Vocables are a fixed part of a song and help define patterns of repetition and variation in the music; when used in collective dance songs, they create a sense of spirituality and social cohesion. Native American musical styles and genres Aspects of style The following discussion of styles and genres by region addresses a number of characteristics of music and

how they are produced. It is possible to speak of musical regions because, although each Native American group has distinctive musical styles and genres, certain musical similarities exist between those who are roughly neighbours. However, musical boundaries continually shift and change as people from different cultures exchange musical ideas, repertoires, and instruments. Generally, in each regional category a description of the music encompasses vocal style, melody, rhythm, phrase structure, use of text, typical instruments, and occasions for music. Vocal style may be said to be tense requiring greater muscular effort or relaxed to varying degrees, depending on the use of the throat, tongue, mouth, and breath. The sound may be nasal or not. Men especially may use falsetto voice, for a higher timbre than is available using full voice. Vibrato is a rapid, slight variation in pitch that may be ornamental and is often part of the aesthetic of musical performance. When people sing together, they may perform the same melodies in very nearly the same way blended unison or without attempting to sing exactly together unblended unison. Choral singing may also entail the simultaneous performance of separate musical lines polyphony. Scales may be described by the number of discrete pitches used, as well as by the intervals between those pitches. Melodies form contours as they move higher or lower in pitch, proceeding by relatively large or small intervals. Rhythm encompasses the underlying musical pulses and how they are organized. Melodic and rhythmic units organize into larger phrases and then into phrase patterns that involve repetition, variation, and contrast. Meaningful text and vocables may be sung in varying combinations. Each region uses characteristic musical instruments, sometimes without voices, and each uses music in identifiable ways. North America North American Indians. North American musical genres include lullabies, songs given to individuals by their guardian spirits, curing songs, songs performed during stories, songs to accompany games, ceremonial and social dance songs, and songs to accompany work or daily activities. Music, dance, and spirituality are tightly interwoven in a worldview that perceives little separation between sacred and secular. The large area was the traditional home of a diverse array of peoples, including the Iroquois, Huron, and Ojibwa to the north and the Choctaw, Chickasaw, Creek, Cherokee, and Seminole to the south. Eastern Woodlands singers use a relatively relaxed vocal style and emphasize the middle part of their range. In some songs singers use special vocal techniques, including rapid vibrato and yodeling, which enhance the expressive quality of the music. Most scales involve four, five, or six tones, usually with notes at roughly equidistant intervals. Melodies tend to undulate and often feature a descending inflection; rhythmic characteristics include frequent changes of metre and the use of syncopation. The most distinctive style element of Eastern Woodlands music is the use of call and response in many dance songs; the leader sings a short melody as a solo and is answered by the dancers in unison. The alternation between leader and dancers creates an antiphonal texture that is otherwise rare among North American Indians. See also antiphonal singing. Eastern Woodlands songs feature strophic forms, in which the music repeats; sectional forms, in which the music changes in blocks; and iterative forms, in which there may be short sections with repetition. Song texts employ vocables or words framed by vocables.