

Chapter 1 : Native American Resources

*Macmillan Encyclopedia of Native American Tribes [Michael Johnson] on racedaydvl.com *FREE* shipping on qualifying offers. Entries about Native American tribes arranged by geographic regions and language families provide information on location.*

Dating from about 1870, it had its culmination in the "messiah craze" of the Plains, which caused the last Indian war in the Dakotas. The name Ghost Dance refers to the ritual round-dances that were thought to imitate the dances of the dead and were performed to precipitate the renewal of the world and the return of the dead. There were other American Indian ceremonial dances that were called ghost dances—for instance, a ritual dance among the Iroquois. However, it was the messianic Ghost Dance of that attracted general attention because of its message and consequences. It has been considered prototypical of other revivalist movements among North American Indians, so much so that most later movements have been classified as "ghost dances" La Barre, History Strictly speaking, there have been two Ghost Dances, closely connected with each other and almost identical in form and cultic performance. During a trance he was conveyed to the otherworld, where he learned that the dead were soon to return, that the disappearing game animals were to be restored, and that the old tribal life would come back again. In order to hasten this change, people had to perform round dances at night, without fires. This Ghost Dance lasted some few years among the Paiute, several middle and northern California tribes, and some Oregon Indians. He had a son, Wovoka "the cutter," Wovoka lived in Mason Valley, Nevada, where he served as a farmhand to a white family named Wilson, and because of this association he went under the name of Jack Wilson. During an eclipse of the sun, probably in January, he fell into a trance and was transported to the supreme being in the sky. In this vision the supreme being showed him the land of the dead and the happy life there, and promised that the living would have a reunion with the deceased, providing a series of rules were followed. At this point the information divides. To the whites, Wovoka said that the reunion would take place in the otherworld if people behaved correctly. To the Indians, he announced the speedy coming of the dead who would be guided by a cloudlike spirit that was interpreted as Jesus as well as the return of game and a lasting peace with the whites. The round dance would more quickly bring about this change. The scene was to be on earth, not in the otherworld. It is obvious that, to the Indians, Wovoka presented the same message, in many ways, as Wodziwob. The round dance was the same as well. It was conducted on four or five consecutive nights. Men and women danced together in a circle, interlacing their fingers and dancing round with shuffling side steps. The dance was exhausting, although not continuous, and no fainting spells or visions were reported. This second Ghost Dance appeared when the Plains tribes had been subjugated and their old style of living was on the wane. The freedom-loving Plains Indians looked for an escape, and in their desperation they found it in the Ghost Dance. Emissaries were sent over to the "Messiah," Wovoka who in fact had claimed only to be a prophet, not a messiah, and were instructed in his doctrine. However, the Plains delegates misinterpreted the message to mean that the whites would be driven off or exterminated. Dancing songs expressed the wishes of the arrival of the dead and praised the Father above. The Lakota added several new traits that were in line with their visionary and militant ethos: The ghost shirt was supposed to protect the wearer magically against enemy bullets. It was probably patterned on Mormon garments worn by the Paiute for protection from bodily harm. Although the Lakota plans for action were very vague, their frenetic dancing in the summer and fall of released countermeasures from the suspicious white authorities in the Dakotas, resulting in the so-called Ghost Dance Uprising. After these catastrophic events, enthusiasm for the Ghost Dance ebbed. Some groups continued dancing, but their expectations of the coming of the dead were projected to a distant future. The import of native religious development has been properly studied only relatively recently. There is no unanimity of opinion, however, as to whether readjustment to a new sociopolitical situation or predominantly religious drives steered the development. The overwhelming majority of scholars, all of them anthropologists, favor the first view,

whereas historians of religions prefer the latter. Because of growing white settlements, the white military takeover, and the introduction of white jurisdiction, there was no more room for the continuation of the old native existence, in particular for the hunters and gatherers of the West. Their independent cultures ceased rapidly, sometimes even abruptly, as on the Plains: At the same time the Indians drew on their past to mobilize a desperate spiritual resistance against the overwhelming white influence. In this reactive effort they combined Christian or Christian-derived elements with indigenous ideas and rituals to form a resistance ideology. Earlier religious movements The formation of mixed "acculturated" ideologies is part of American Indian religious history since the beginning of European colonization: These prophets proposed an ethical and religious program. In many respects Neolin set the pattern for subsequent prophets, including those of the Ghost Dance: In his vision the prophet is brought to the Master of Life, from whom is obtained instructions about a right life. Provided this road is followed, the prophet is told, the game will return, the whites will be driven away, and the old life will be restored. While the messages of the prophets reflected a yearning for old value patterns, they were in fact deeply dependent on Christian missionary teachings. Exhortations to believers to refrain from liquor, adultery, lying, and murder and to show brotherly friendliness, even beyond tribal boundaries, reveal more or less Christian ethical precepts. Where the abandonment of traditional fetishes and rituals was propagated, as by the Shawnee prophet Tenskwatawa, Christian value judgments are easily recognizable. The very idea that the Supreme Being had to introduce the new religious program through revelation to a prophet also speaks of Christian influence. The hope for the day of salvation, or the coming liberation, implies a linear view of history and an eschatological goal, ideas that were never American Indian, but are thoroughly Christian. Shamanic experiences The second root of the Ghost Dance is shamanic experience. Although the instigators of the revivalist movements were prophets i. There was definitely a Christian background to the Indian conception of the prophet, his reception of an eschatological message after a comatose experience, and his direct contact with a more or less christianized God. However, the pattern of spiritual communication is very much shamanic. Wovoka, for instance, was himself a medicine man , and fell repeatedly into self-induced trances. Of course, the destination of his soul was the heaven of God, not the spirit land of the dead; these were two different realms in most Native American beliefs. The Ghost Dance had its precursors in movements that crystallized around shamans. Leslie Spier retraced the Ghost Dance ideology to an older "Prophet Dance" founded on the intense relations of the living with the dead on the Northwest Coast and the Plateau. The Prophet Dance ideology contained such elements as a world cataclysm, renewal of the world, and the return of the dead. World renewal and the return of the dead could be hastened by the performance of the "dance of the dead. Round-dance ritual The third main root of the Ghost Dance is, as Michael Hittman has observed, the indigenous round dance. The latter has been interpreted by some scholars as simply a dance for entertainment, but there is much evidence that the Basin round dance, performed around a pole or cedar tree, was a religious ceremony—the Father Dance, offered with thanksgivings to the Master of Life for food, rain, and health. In the Ghost Dance this old ceremony was given a new, eschatological meaning. The discussion of the Ghost Dance has, in comparative works on prophetism, messianism, and millenarianism, concentrated on terminological, psychological, and acculturation problems, whereas the specialized works on the Ghost Dance have paid attention primarily to its origins. A Reconstruction," Ethnohistory 20

Chapter 2 : Native American Religion | racedaydvl.com

The Native American tribes in Virginia are the indigenous tribes who currently live or have historically lived in what is now the Commonwealth of Virginia in the United States of America.. All of the Commonwealth of Virginia used to be Virginia Indian.

Every public and school library It will remain the standard for many years to come. Clifton, Department of Anthropology, Western Michigan University "This substantial reference remains one of the most elaborately illustrated books on Native Americans now in print This revised edition adds 32 pages, updates all facts and provides improved illustrations and maps. The abundance of illustrations and photographs form an especially rich store of material describing the vast range of Native American material culture. The maps are valuable pictorial representations of major historical events. Population and settlement trends based on the most recent US Census paint detailed portraits of all officially recognized tribes. More than color and archival photographs, many of them improved selections Extensive visual coverage of tribal dress and cultural artifacts 21 regional maps, including prehistoric cultural and historic sites and tribe distribution maps, as well as maps showing movement of tribes and non-indigenous troops during conflicts, all updated as needed More than specially commissioned color illustrations, also improved as needed. This is one of the most comprehensive, up-to-date and useful references published in recent years. Scholarly and accessible, it is an important record of the Native American peoples and an essential purchase for schools and libraries. Johnson has researched Native American history and culture for more than 35 years, and has numerous books on the subject. He has visited more than 30 Indian communities and reservations. Marine Corps Command and Staff College I thought that the first edition of this beautiful book was a near-flawless example of the book publishing art. So I am delighted to see this somewhat enlarged new edition, the original gem much improved by the addition of new facets and a polishing of the whole. These multitribal plates were also separated from the pertinent text entries. In the new edition, the composite plates have been broken up, each separate figure enlarged and relocated adjacent to the appropriate text description, with substantial reinforcing effect. Author and publisher also have added a great many additional photographic plates, historic and contemporary. Altogether, this is the most lavishly illustrated reference book about North American Indians available in print. Michael Johnson has corrected the few glitches in his original exposition, updated numerous entries following recently published scholarly works, and included a useful, illustrated glossary. Adding to his original scholarship, Johnson has produced a sound, accurate and concise course of instruction about the native tribes of North America. It is a banquet for the eyes, a pleasure to hold and handle, and a resource for the mind. Of Johnson an engineer by profession it may be said that he is an amateur, meaning his lifelong pursuit of knowledge about Indians has been his avocation and that he lacks academic credentials to tack on to his name. But it must also fairly be said that he shares his status with Darwin and Gibbon. Of Hook it may be accurately said that in preparing his illustrations he had to work from archival or museum materials, visual and textual, rather than from living models, unlike his 19th-century predecessors such as George Winter, George Catlin or Rudolph Frederick Kurz. But it must also be fairly said that Hook is easily the superior in artistic talent and mastery of technique to any of his precursors. This book is that sound, useful and handy a reference work. I am particularly impressed by the amount of attention Michael Johnson has given to the distinguishing details of the ethnology of North America. These details include a classification of Indian languages, together with a summary of culture areas; and lists of the tribes and languages with translations of ethonyms preceding each of the 10 culture area chapters, from the Northeastern Woodlands to the Arctic. His brief chapter, "The Indian Today," is honest and perceptive, and is sufficient to remind readers that "the Indian" certainly did not disappear with the passenger pigeon. The shelves of our libraries now groan with the weight of such poor stuff, typically as shaky in scholarship as they are inferior in accuracy in editing, art, print quality, paper and binding. It stands in marvelous contrast, in a class, and of a quality, by itself.

Get this from a library! Macmillan encyclopedia of Native American tribes. [Michael Johnson] -- Provides an overview of the Native American peoples, from the Canadian Arctic to the Rio Grande.

Native American Religion Because they lived so close to nature, all Native American peoples from the Stone Age to the modern era knew that death from hunger, disease, or enemies was never far away. The various death customs and beliefs, which first evolved during the invasions of Asians from Siberia to Alaska across a land bridge during the last Ice Age at least 12, years ago, gave them the means to cope with that experience. Individual tribes maintained their own death customs and adapted them to their regional environments into which they migrated, although such rituals and beliefs could pass from one group to the other through trade and intermarriage. Most Native American tribes believed that the souls of the dead passed into a spirit world and became part of the spiritual forces that influenced every aspect of their lives. Many tribes believed in two souls: Burial customs varied widely from tribe to tribe. Indians disposed of their dead in a variety of ways. Arctic tribes, for example, simply left their dead on the frozen ground for wild animals to devour. The ancient mound-building Hopewell societies of the Upper Midwest, by contrast, placed the dead in lavishly furnished tombs. Southeastern tribes practiced secondary bone burial. They dug up their corpses, cleansed the bones, and then reburied them. Northwest coastal tribes put their dead in mortuary cabins or canoes fastened to poles. Further south, California tribes practiced cremation. In western mountain areas tribes often deposited their dead in caves or fissures in the rocks. Nomadic tribes in the Great Plains region either buried their dead, if the ground was soft, or left them on tree platforms or on scaffolds. Central and South Atlantic tribes embalmed and mummified their dead. But during outbreaks of smallpox or other diseases leading to the sudden deaths of many tribe members, survivors hurriedly cast the corpses into a mass grave or threw them into a river. Rites among Native Americans tended to focus on aiding the deceased in their afterlife. Some tribes left food and possessions of the dead person in or near the gravesite. Other groups, such as the Nez Perce of the Northwest, sacrificed wives, slaves, and a favorite horse of a dead warrior. Among many tribes, mourners, especially widows, cut their hair. Some Native Americans discarded personal ornaments or blacked their faces to honor the dead. Others gashed their arms and legs to express their grief. California tribes engaged in wailing, staged long funeral ceremonies, and held an anniversary mourning ritual after one or two years. Southwest Hopi wailed on the day of the death, and cried a year later. Some Southwestern tribes, especially the Apache and Navajo, feared the ghosts of the deceased who were believed to resent the living. The Navajo also buried their dead quickly with little ceremony. Navajos exposed to a corpse had to undergo a long and costly ritual purification treatment. The Indian Heritage of America. Houghton Mifflin Company , A History of Indians in the United States. University of Chicago Press,

DOWNLOAD PDF MACMILLAN ENCYCLOPEDIA OF NATIVE AMERICAN TRIBES

Chapter 4 : The Encyclopedia of Native Tribes of North America - free PDF, CHM, DOC, EPUB

Free Download Macmillan Encyclopedia Of Native American Tribes Book PDF Keywords Free Download Macmillan Encyclopedia Of Native American Tribes Book PDF, read, reading book, free, download, book, ebook, books, ebooks, manual.

Overview[edit] Buffalo Soldiers , The nickname was given to the "Black Cavalry" by the Native American tribes they fought. Until recently, historic relations between Native Americans and African Americans were relatively neglected in mainstream United States history studies. African slaves brought to the United States and their descendants have had a history of cultural exchange and intermarriage with Native Americans, as well as with other enslaved people who possessed Native American and European ancestry. Most interaction took place in the Southern United States , where the largest number of people were enslaved. Some groups were more accepting of Africans than others and welcomed them as full members of their respective cultures and communities. Native peoples often disagreed about the role of ethnic African people in their communities. Other Native Americans saw uses for slavery and did not oppose it for others. Their military units became known as the Buffalo Soldiers. Black Seminole in particular were recruited and worked as Native American scouts for the Army. On the other hand, other Native Americans and people of African descent fought alongside one another in armed struggles of resistance against U. Colonial America[edit] Records of contacts between Africans and Native Americans date back to April , when the first enslaved African arrived in Hispaniola. Some Africans escaped inland from the colony of Santo Domingo ; those who survived and joined with the natives became the first circle of Black Indians. The Spanish settlement was named San Miguel de Guadalupe ; its inhabitants included enslaved Africans. In the first enslaved African fled the colony and took refuge with local Native Americans. They killed the Europeans but brought the African slaves as captives back to their own communities, gradually integrating them. This law stipulated a fine of pounds for persons bringing a slave to the frontier regions. In South Carolina passed a law against holding Africans in proximity to Native Americans, which was deemed[by whom? South Carolina under Governor James Glen in office " promoted an official policy that aimed to create in Native Americans an "aversion" to African Americans in an attempt to thwart possible alliances between them. He required the same from the Huron tribe in and from the Delaware tribe in He worried lest this might "produce an insurrection". Native American villages welcomed fugitive slaves and some served as stations on the Underground Railroad. Africans and Native Americans worked together, lived together in communal quarters, produced collective recipes for food, and shared herbal remedies, myths and legends. Some Native Americans resented the presence of Africans. They feared Native Americans taking enslaved Africans as spouses and tried to discourage trade between the groups. It has always been the policy of this government to create an aversion in them Indians to Negroes. At the same time, the early enslaved African population was disproportionately male. Records show that some Native American women bought African men as slaves. Unknown to European sellers, the women freed and married the men into their tribe. As European expansion increased in the Southeast, African and Native American marriages became more numerous. Those who remained among the European-American communities were frequently listed as mulatto , a term applied to Native American-white, Native American-African, and African-white mixed-race people, as well as tri-racial people. They incorporated some Africans who had escaped from slavery. Other maroons formed separate communities near the Seminole, and were allied with them in military actions. Much intermarriage took place. African Americans living near the Seminole were called Black Seminoles. Several hundred people of African descent traveled with the Seminole when they were removed to Indian Territory. Others stayed with a few hundred Seminole in Florida. Western frontier artist George Catlin described "Negro and North American Indian, mixed, of equal blood" and stated they were "the finest built and most powerful men I have ever yet seen. Former slaves and Native Americans intermarried in northern states as well. By in some areas of the South , Native Americans were believed to have intermarried with

African Americans to such an extent that white legislators thought the Native Americans no longer qualified as "Native American," as they were not paying attention to culture but only race. Legislators wanted to revoke their tax exemptions. During November, the Muscogee Creek and Black Indians, led by Creek Chief Opothleyahola, fought three pitched battles against Confederate whites and allied Native Americans to reach Union lines in Kansas and offer their services. The 79th US Colored Infantry participated. The pro-Union Cherokee government had freed their slaves in, before the end of the war, but the pro-Confederacy Cherokee kept hold of the slaves until later. Native American slave ownership and Slavery among Native Americans in the United States Slavery existed among Native Americans before it was introduced by the Europeans, although it was unlike chattel slavery where slaves become the personal property of a master. In oral tradition, for instance, Cherokees recounted people being enslaved as the result of failure in warfare, and as a temporary status pending adoption or release. Benjamin Hawkins was the federal agent assigned to the southeastern tribes in the s and advised the tribes to take up slaveholding. However, most Native American masters rejected the worst features of Southern practices. A white Indian Agent, Douglas Cooper, upset by the Native American failure to practice more severe rules, insisted that Native Americans invite white men to live in their villages and "control matters". Many had a class hierarchy based on "white blood. Numerous people of African descent were held as slaves by members of Native groups up until the Civil War. Some later recounted their lives for a WPA oral history project during the Great Depression in the s. Note mixed European, African and Native American ancestry. The latter two were interpreters and negotiators. They were required to emancipate their slaves and grant them citizenship and membership in the respective tribes, as the United States freed slaves and granted them citizenship by amendments to the US Constitution. These people were known as "Freedmen," for instance, Muscogee or Cherokee Freedmen. Similarly, the Cherokee were required to reinstate membership for the Delaware, who had earlier been given land on their reservation, but fought for the Union during the war. African Muscogee men, such as Harry Island and Silas Jefferson, helped secure land for their people when the government decided to make individual allotments to tribal members under the Dawes Act. Some Maroon communities allied with the Seminole in Florida and intermarried. The Black Seminole included those with and without Native American ancestry. When the Cherokee Nation drafted its constitution in, enrollment was limited to descendents of people listed on the Dawes "Cherokee By Blood" rolls. On the Dawes Rolls, US government agents had classified people as Cherokee by blood, intermarried whites, and Cherokee Freedmen, regardless of whether the latter had Cherokee ancestry qualifying them as Cherokee by blood. A political struggle over this issue has ensued since the s. Cherokee Freedmen have taken cases to the Cherokee Supreme Court. The Cherokee later reinstated the rights of Delaware to be considered members of the Cherokee, but opposed their bid for independent federal recognition. In, leaders of the Cherokee Nation held a special election to amend their constitution to restrict requirements for citizenship in the tribe. The referendum established direct Cherokee ancestry as a requirement. The measure passed in March, thereby forcing out Cherokee Freedmen and their descendants unless they also had documented, direct "Cherokee by blood" ancestry. This has caused much controversy. Because the judgment trust was based on tribal membership as of, it excluded Seminole Freedmen, as well as Black Seminoles who held land next to Seminole communities. In the Seminole chief moved to formally exclude Black Seminoles unless they could prove descent from a Native American ancestor on the Dawes Rolls. It was never a problem until they got some money. Because of racial discrimination, their ancestors were classified and listed incorrectly, under only the category of Freedmen, at the time of the Dawes Rolls. In addition, the group notes that post-Civil War treaties of these tribes with the US government required they give African Americans full citizenship upon emancipation, regardless of blood quantum. In many cases, Native American descent has been difficult for people to trace from historical records. Many tended to exclude Freedmen from Cherokee rolls and enter them separately, even when they claimed Cherokee descent, had records of it, and had Cherokee physical features. In, the Cherokee government outlawed slavery through acts of the tribal council. In, a treaty was signed with the US government in which the Cherokee government agreed to give citizenship to those people with African

DOWNLOAD PDF MACMILLAN ENCYCLOPEDIA OF NATIVE AMERICAN TRIBES

blood living in the Cherokee nations who were not already citizens. African Cherokee people participated as full citizens of that nation, holding office, voting, running businesses, etc. Degrees of continued acceptance into tribal structures were low during the ensuing decades. Some tribes restricted membership to those with a documented Native ancestor on the Dawes Commission listings, and many restricted officeholders to those of direct Native American ancestry. In the later 20th century, it was difficult for Black Native Americans to establish official ties with Native groups to which they genetically belonged. Blood quantum laws L to R: Amos Chapman, her daughter, sister all Southern Cheyenne , and an unidentified girl of African American descent. Enslaved Africans were renamed by slaveholders and surnames were infrequently used until after the war. Historical records, such as censuses, did not record the names of enslaved blacks before the American Civil War. Some major slaveholders kept extensive records which historians and genealogists have used to create family trees, but generally researchers find it difficult to trace families before the Civil War. Slaves were forbidden to learn to read and write. A majority of Native Americans did not speak English, let alone read or write it. Some African Americans may work from oral history of the family and try to confirm stories of Native ancestry through genealogical research and DNA testing. Because of such findings, some have petitioned to be registered as members of Native American tribes. Each tribe establishes its own criteria for membership. Most do not accept DNA tests as proof, especially since these cannot distinguish among the tribes. DNA testing and research has provided more facts about the extent of Native American ancestry among African Americans, which varies in the general population. Based on the work of geneticists , a PBS series on African Americans explained that while most African Americans are racially mixed, it is relatively rare that they have Native American ancestry. Only 5 percent of all black Americans have at least Where did they come from? Fully 58 percent of African American people, according to geneticist Mark Shriver at Morehouse College , possess at least While they occur more frequently among Native Americans they are also found in people in other parts of the world.

Chapter 5 : Books on Native American Indians

Story time just got better with Prime Book Box, a subscription that delivers hand-picked children's books every 1, 2, or 3 months €” at 40% off List Price.

Chapter 6 : Black Indians in the United States - Wikipedia

INTRODUCTION vii The Encyclopedia of Native American Tribes is designed to tell part of the story of Native North Americans€”a sub-ject matter that, although central to the story of North.

Chapter 7 : [PDF] FREE MacMillan Encyclopedia of Native American Tribes [Read] Online - Video Daily

Searching for Macmillan Encyclopedia Of Native American Tribes PDF Format Do you really need this file of Macmillan Encyclopedia Of Native American Tribes PDF Format It takes me 34 hours just to find the right download link, and another 5 hours to validate it.

Chapter 8 : Encyclopedia of Native Tribes of North America - free PDF, DOC, FB2, RTF

Mursi people - native African tribes in the Omo valley in South of Ethiopia.

Chapter 9 : Encyclopedia of Native Tribes of North America

Encyclopedia of Native American Tribes (Facts on File Lib of American History Â· Hardcover out of 5 stars -

DOWNLOAD PDF MACMILLAN ENCYCLOPEDIA OF NATIVE AMERICAN TRIBES

Encyclopedia of Native American Tribes (Facts on File Lib of American History).