

1941

# The North American Indian as Presented in Early Chronicles

Edith Stephens Blessing

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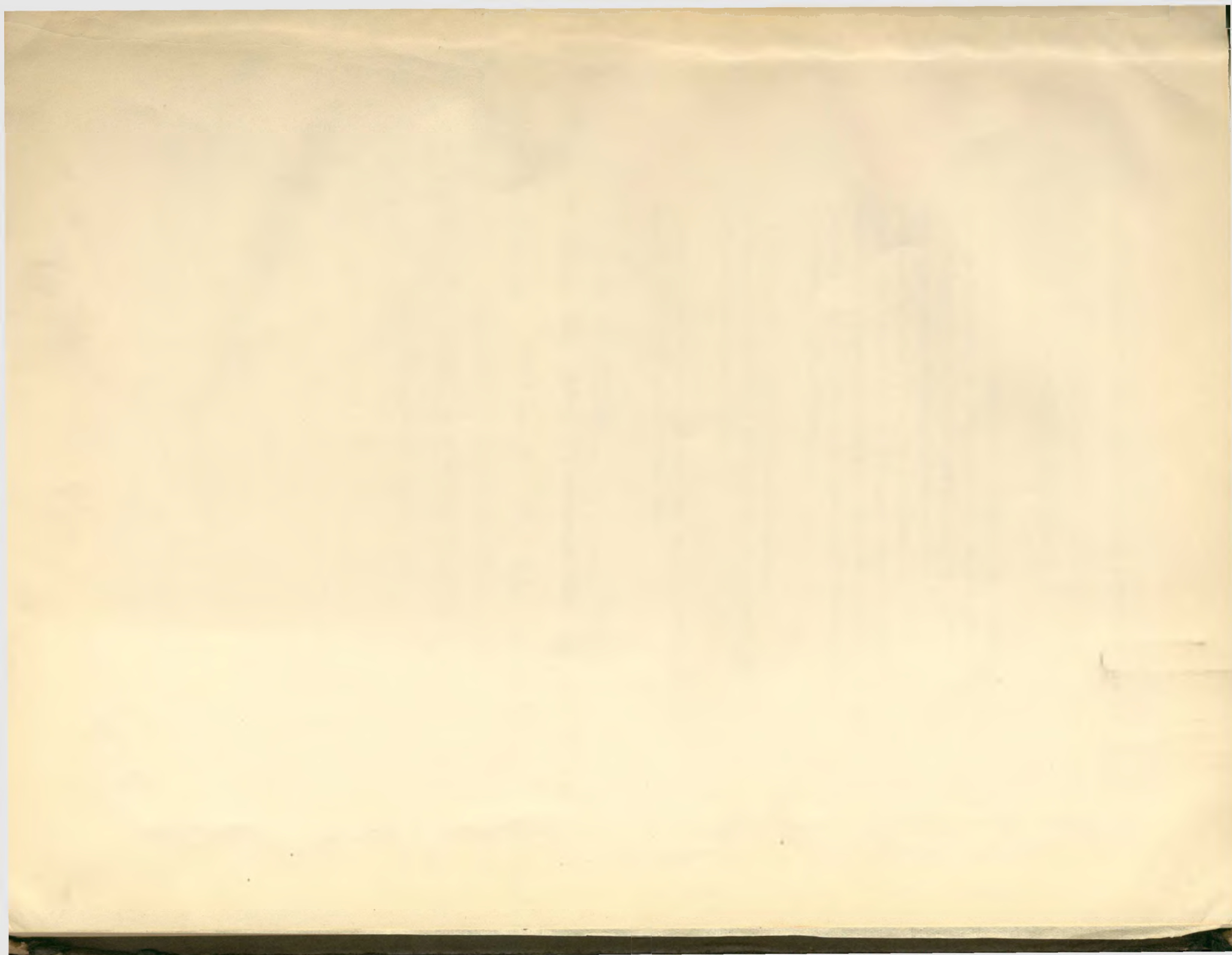
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THE NORTH AMERICAN INDIAN

AS PRESENTED IN  
EARLY CHRONICLES

A Thesis

Presented to

the Faculty of the Department of English  
University of New Mexico

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

by

Edith Stephens Blessing

January 1941



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MASTER OF ARTS

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## FOREWORD

The French and English material used in this survey was secured in the New York State Library with the kind assistance of Miss Mary Frewster. The Spanish translations used are from the Coronado Room of the Library of the University of New Mexico.

To Dr. T. M. Pearce, who suggested this survey and guided its course, thanks are given. To Dr. Dane F. Smith, whose help was inestimable, goes deep appreciation.

THE WORK

The present work is a study of the work of the  
author in the last days of his life. It is a study  
of his life and work. The author's life and work  
are described in the following chapters. The author's  
of the work.

In the first chapter, the author's life and work  
are described. The author's life and work are  
described in the following chapters. The author's  
life and work are described in the following chapters.

Those help was invaluable, good and excellent.



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## INTRODUCTION--THE NORTH AMERICAN INDIAN AS PRESENTED IN THE EARLY NARRATIVES

The inhabitants of the newly discovered North American continent were of great interest to contemporary Europeans. What manner of creatures lived in this new land? Were they monsters? Were they men? A few Indians were brought back to Europe by Columbus, by Cartier, and by Smith, but these were seen by a limited number of the populace. The widespread impressions of the natives came, therefore, from the early writings, the chronicles, the reports, and the letters of the explorers and the first settlers. It is from these sources that the picture of the North American Indian was created for the Europeans.

One point was settled by all the chroniclers. The Indians were not monsters but men. By the middle of the eighteenth century the Indians had been glorified in literature to the position of the "noble savage." Is there any foundation for this conception to be found in the early writings?

Each report is colored by the personality, the experience, and the aims of the man who wrote it. This fact was probably overlooked by the European reader who accepted each opinion as the truth brought to him by an eye-witness. Therefore, this survey gives equal importance to each account, presenting each as it was written and avoiding any interpretation.

THE EARLY PERIOD

The importance of the newly discovered North American

continent was of great interest to the people of the world.

The number of centuries lived in this new land was large.

How they met? A few Indians were brought back.

to Europe by Columbus, by Vesputius, and by others, but these

were seen by a limited number of the Europeans. The whole

spread impression of the natives came, therefore, from the

early writings, the chronicles, the poems, and the letters

of the explorers and the first settlers. It is from these

sources that the picture of the North American Indian was

created for the Europeans.

One point was settled by all the chroniclers. The

Indians were not constant but warlike. On the whole of the

eighteenth century the Indians had been chiefly in their

power to the position of the "Indian wars." It was not

foundation for this description is to found in the early

writings.

Each nation is referred to the "Indian wars," the "Indian

and the king of the land and the people." The first was written

overlooked by the European writers who created the picture

as the truth brought to light by the "Indian wars." Therefore,

this picture gives again impression of early America, created

the same as it was written and recorded by the Europeans.



The facts about the Indians which appear in the narratives are classified into three general divisions: their appearance, their character, their customs.

110

The facts about the Indian with respect to his  
narratives are classified into three general divisions:  
their appearance, their character, their customs.

[The remainder of the page contains extremely faint, illegible text, likely bleed-through from the reverse side.]



## PART I

### THE APPEARANCE OF THE INDIANS

The appearance of the Indians is based upon the accounts of their stature, their features, their color, and their dress. The first point to be discussed is that of physical appearance.

The narratives agree that the Indians were well built and taller than either the French<sup>1</sup> or the English.<sup>2</sup> A comparison with other tribes as well as with the English is made by Smith when he notes that the Sasquesahanough are "such great and well proportioned men as are seldom seen for they seemed like Giants to the English, yea, and to their neighbors."<sup>3</sup> De Vaca writes that at a distance they seem to be giants.<sup>4</sup> That some Indians were more handsome than others in build and in feature is emphasized by Verrazano also in

---

<sup>1</sup>Giovanni de Verrazano, "Report to his most Serene Majesty the King of France, 1524," Sailor's Narratives of Voyages along the New England Coast 1524-1624, p. 5.

<sup>2</sup>Martin Pring, "Account of voyage to Plymouth, 1603," Sailor's Narratives of Voyages along the New England Coast 1524-1624, p. 58.

<sup>3</sup>Captain John Smith, Travels and Works [1606-1630], I, 54.

<sup>4</sup>Cabeza de Vaca, The Journey of Alvar Nunez Cabeza de Vaca (Fanny Bandelier, trans.), p. 31.



THE APPEARANCE OF THE SUBJECT

The appearance of the first subject was described in the accounts of their capture, and the second subject was described in their dress. The first subject was described in terms of physical appearance.

The narratives agree that the first subject was well built and taller than the second. The first subject was described in terms of his build and in terms of his features. The first subject was described in terms of his build and in terms of his features. The first subject was described in terms of his build and in terms of his features.

<sup>1</sup> Giovanni de Vito, "The King of the Mountains," p. 100. Voyages along the Coast of the Kingdom of the Two Sicilies, p. 100.

<sup>2</sup> Martin Wain, "The King of the Mountains," p. 100. Voyages along the Coast of the Kingdom of the Two Sicilies, p. 100.

<sup>3</sup> Captain John ...

<sup>4</sup> Cases as noted ...

Vice (Penny ...)



his description of the two kings in Newport Harbor who were "more beautiful in form and stature than can be described."<sup>1</sup> Another comparison with the French is found in Father Biard's statement that the Canadian Indians were "about as a Frenchman at 25 years--not pot-bellied, hunchbacked, or deformed. [There are] no gouty or insane."<sup>2</sup> Jouvency attributes the handsome appearance of the same tribes of Canada to their height and vigor.<sup>3</sup> Brereton notes that the Indians of Virginia are tall.<sup>4</sup> That the natives in the interior of the country were also well built, gaunt, and of great strength and agility is recorded by de Vaca,<sup>5</sup> and confirmed by Castañeda.<sup>6</sup> Luxán comments upon the extreme health of the Tigua Indians, noting that there were no sick or cripples.<sup>7</sup> Ribault writes of the natives in Florida: "The people live

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<sup>1</sup>Verrazano, op. cit., p. 16.

<sup>2</sup>Pierre Biard, "Relation," Jesuit Relations, III, 75.

<sup>3</sup>Joseph Jouvency, "An Account of the Canadian Mission from the year 1611 until the year 1613," Jesuit Relations, I, 13-14.

<sup>4</sup>John Brereton, A Briefe and True Relation of the Discoverie of the North Part of Virginia, 1602, p. 4.

<sup>5</sup>De Vaca, op. cit., p. 32.

<sup>6</sup>Castañeda, "Narrative, 1540," (G. P. Winship, trans.) U. S. Bureau of American Ethnology Report, 1892-93, Vol. 14, Pt. 1, p. 578.

<sup>7</sup>Diego Perez de Luxán, Expedition into New Mexico, 1582-83 (George P. Hammond and Agapito Rey, trans.), p. 92.

his designation of the subject as a "person of color" is  
"now corrected" in the same way, and the subject is  
another comparison with the subject of the subject of the  
statement that the subject of the subject of the subject of the  
man at 25 years of age, 5 feet 10 inches, 150 pounds, 17 years of age,  
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handsome appearance of the subject of the subject of the subject of the  
height and weight. The subject of the subject of the subject of the  
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Gasthouse. The subject of the subject of the subject of the subject of the  
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long and in great health. Old men go without staves, run and go like the youngest. Age only is known by wrinkles in the face and the decay of spirit."<sup>1</sup> There is a unanimity in the reports upon the fine physique.

The North American Indian was no monster. Yet there are two deviations from the normal reported. Bellegarde, who summarized all the information about the native, writes: "Their heads are four times as thick and larger than ours in Europe. . . they are sword proof, and will break a Blade to pieces."<sup>2</sup> Tonti's comment upon the shape of their heads also offers the explanation: "Savages have flat heads which is considered a beauty among them the women taking pains to flatten children's heads by means of a cushion which they put on the forehead and bind with a band, which also fastens to the cradle."<sup>3</sup>

The size of the countenance was a matter of interest. Brereton notes their "broad visage,"<sup>4</sup> as does Verrazano.<sup>5</sup>

---

<sup>1</sup>Juan de Ribault, "Narrative," (1562) Historical Collections of Louisiana and Florida, II, 181.

<sup>2</sup>J. B. M. de Bellegarde, A General History of all Voyages and Travels Throughout the Old and New World, p. 200.

<sup>3</sup>Chevalier Tonti, "Memoir, 1693," Journeys of René Robert Cavalier Sieur de la Salle, I, 18.

<sup>4</sup>Brereton, op. cit., p. 4.

<sup>5</sup>Verrazano, op. cit., p. 5.

long and is very hard to read. It is a very old book, and the language is very old. It is a very old book, and the language is very old. It is a very old book, and the language is very old.

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Journal of the American Medical Association, 1913, 101, 101.

Journal of the American Medical Association, 1913, 101, 101.

Journal of the American Medical Association, 1913, 101, 101.

Journal of the American Medical Association, 1913, 101, 101.



"Their faces are as broad as a soup plate," writes Tonti.<sup>1</sup>

"They are well countenanced," Rosier reports.<sup>2</sup>

There are conflicting opinions upon the eyes. Verrazano writes that they were large.<sup>3</sup> Plate lv in The Book of Virginia includes in the tabulation of features, "small eyes."<sup>4</sup> Possibly the large eyes were more usual, for Jouveney states that the Canadian standard of beauty praises small eyes. He also states that turned up, protruding lips are desirable.<sup>5</sup> A "broad mouth" is noted in The Book of Virginia,<sup>6</sup> and de Vaca notes that the Florida Indians perforated the under lip and carried in it "a piece of cane as thin as half a finger."<sup>7</sup> This may be a custom which grew up in an effort to attain the protruding lips later admired in the north. Lack of other comment upon the shape of the mouth and lips seems to indicate that there was nothing unusual about them.

The average Indian was beardless, a thing which made

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<sup>1</sup>Tonti, loc. cit.

<sup>2</sup>James Rosier, "A True Relation of the most prosperous voyage made this present yeare 1605," Sailor's Narratives . . ., p. 113.

<sup>3</sup>Verrazano, loc. cit.

<sup>4</sup>Som Picture . . ., "at Frankfort, Imprinted by Ihon Wechal at Theodore de Bry owne coast and charges MDXC." Hereafter referred to as The Book of Virginia.

<sup>5</sup>Jouveney, op. cit., I, 14.

<sup>6</sup>Book of Virginia, loc. cit.

<sup>7</sup>De Vaca, op. cit., p. 65.







the European appear monstrous to him.<sup>1</sup> Champlain writes that savages had no beards as they tore the hair out as fast as it grew.<sup>2</sup> Jouveney notes that "they detest a beard."<sup>3</sup> Rosier also comments upon their beardlessness, explaining that they allow no hair to grow upon the face.<sup>4</sup> Percy, however, describes a savage "who was about 8 score . . . his hair was all grey with a reasonable bigge beard which was as white as any snow. It is a miracle to see a Savage have any hair upon their faces."<sup>5</sup> Some Indians had thin black beards, Brereton records.<sup>6</sup> The color of the hair was usually black although there are exceptions. "Their hair," writes Amidas, "is blacke, yet we saw children that had very fair chestnut colored hair."<sup>7</sup> Luxán notes that some of the Picos women had light hair.<sup>8</sup> The Albino described by Villagr  was an exception

---

<sup>1</sup>Blard, op. cit., III, 73.

<sup>2</sup>Samuel de Champlain, Works, Pt. 1, Bk. III, p. 91.

<sup>3</sup>Jouveney, loc. cit.

<sup>4</sup>Rosier, op. cit., p. 114.

<sup>5</sup>George Percy, "A Discourse on the Planatation of the Southern Colony in Virginia," in Purchas, Purchas his Pilgrimage, p. lxx.

<sup>6</sup>Brereton, op. cit., p. 11.

<sup>7</sup>Amidas, 1584, in Smith, op. cit., II, 307.

<sup>8</sup>Lux n, op. cit., p. 27.

The American people are not  
 satisfied with the present  
 state of affairs. They want  
 a more efficient government  
 and a more honest policy.  
 They want to see the  
 government do its duty  
 and to see the people  
 get their share of the  
 wealth of the country.  
 They want to see the  
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 They want to see the  
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  5. Fifth, on the 5th of
  6. Sixth, on the 6th of
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  8. Eighth, on the 8th of
  9. Ninth, on the 9th of
  10. Tenth, on the 10th of



then, as he is now.<sup>1</sup>

There is, however, a very great range of skin color reported. Columbus states: "They are not black--save the hair."<sup>2</sup> Verrazano writes that the Carolina natives are "black--not much different from . . . Ethiopians."<sup>3</sup> Still another chronicler notes that "the color of their skins is strongly inclined to black; not one is seen whose skin is white and yet nothing is so white as their teeth."<sup>4</sup> They are "like a dark olive";<sup>5</sup> the Florida natives are "tawny";<sup>6</sup> "some were very fair, some incline to white, some are tawny."<sup>7</sup> To de Vaca they must have seemed dark, for he mentioned that the southwestern natives were "whiter than any we had met until then";<sup>8</sup> "they are of color yellow."<sup>9</sup> Many narrators believe that the Indian is naturally white. They are "browne

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<sup>1</sup>Gaspar Perez de Villagr , History of New Mexico (Gilberto Espinosa, trans.), p. 151.

<sup>2</sup>Christopher Columbus, "Letter to Santangel, 1493," Historical Collections of Louisiana and Florida, p. 150.

<sup>3</sup>Verrazano, op. cit., p. 5.

<sup>4</sup>L'Allemand, "Letter to Fr. Jerone L'Allemand, 1626," Indians of North America, I, 205.

<sup>5</sup>Brereton, op. cit., p. 11.

<sup>6</sup>Ribault, op. cit., II, 172.

<sup>7</sup>Verrazano, op. cit., p. 15.

<sup>8</sup>De Vaca, op. cit., p. 133.

<sup>9</sup>Amidas, loc. cit.

them, as he is now.<sup>1</sup>  
 There is, however, a very great range of color among  
 reported. Columbus stated: "They are not black-skinned like  
 the Indians of the West Indies." <sup>2</sup> Verrill writes that the Carolina natives are  
 "black--not much different from . . . the Indians of the West Indies."<sup>3</sup>  
 Another investigator notes that "the color of their skin is  
 strongly inclined to black; not one in a hundred is  
 white and yet nothing is so white as their faces."<sup>4</sup> They  
 are "like a dark olive"; the Florida natives are "tawny";  
 "some were very fair, some inclined to white, some very dark."  
 To the fact they would have several dark, but he mentioned that  
 the "substantive matter was 'white' and that we had not  
 until then." <sup>5</sup> "They are of color yellow." <sup>6</sup> Many narratives  
 believe that the Indian is naturally white. They are "brown"

<sup>1</sup> "L'Alouette," *Journal de la Colonie de la Nouvelle France*,  
 (Nouvelle France, 1681), p. 121.

<sup>2</sup> Christopher Columbus, "Letter to Isabella," 1492,  
Historical Collections of Louisiana and Florida, p. 120.

<sup>3</sup> Verrill, *op. cit.*, p. 12.

<sup>4</sup> "L'Alouette," *Journal de la Colonie de la Nouvelle France*, 1681,  
Indians of North America, p. 120.

<sup>5</sup> Brewster, *op. cit.*, p. 11.

<sup>6</sup> Hibert, *op. cit.*, p. 12.

<sup>7</sup> Verrill, *op. cit.*, p. 12.

<sup>8</sup> De Vries, *op. cit.*, p. 12.

<sup>9</sup> *Indians*, *loc. cit.*



when of any age, but they are borne white."<sup>1</sup> The Cape Breton savages are white, "but the heat of the Sun, and rubbing Seal oil and moose fat makes them swarthy."<sup>2</sup> Pring classifies the coloring as "swart, tawnie, or chestnut color--not inclined by nature but accidentally."<sup>3</sup> The color of the skin evidently interested Le Jeune particularly, for he compares it to "those French beggars who are half-roasted in the Sun, and I have no doubt that the Savages would be very white if they were well covered."<sup>4</sup> Jouveney, also, compares them to the French, writing that they have the same complexion, though greased with fat and rancid oil.<sup>5</sup> The consensus of opinion is that the Indians were in color between black and white.

Face and body painting and tattooing is commented upon and in some cases explained. "The Indians' bodies are painted red to keep the mosquitoes from biting."<sup>6</sup> Captain John Smith writes: "Their heads and shoulders are painted with red roote. Pocones braied to powder mixed with oyle . . . preserve them from heat and cold." Another interpretation is that the face

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<sup>1</sup>Smith, op. cit., I, 65.

<sup>2</sup>Le Jeune, "Relation, 1635," Indians of North America, I, 233.

<sup>3</sup>Pring, op. cit., p. 59.

<sup>4</sup>Le Jeune, op. cit., I, 62.

<sup>5</sup>Jouveney, loc. cit.

<sup>6</sup>Percy, op. cit., p. lviii.





painting is to frighten enemies and to hide their own feelings as by a veil. A slightly different point of view is found elsewhere in the statement that "he that is the most gallant is the most monstrous to behold."<sup>1</sup> Ribault's idea is that it is self-expression, for he writes that they paint their bodies and arms with "pretty devices" in azure, red, and black, "as well and properly that the best painters of Europe could not do better."<sup>2</sup> Perhaps the most interesting description is that of Le Jeune:

It seemed to me I was looking at those maskers who run about France in Carnival time. There were some whose noses were painted blue, the eyes, eyebrows and cheeks painted black, and the rest of the face red; and these colors are bright and shiny like those of our masks; others had black, red, and blue stripes drawn from one ear to the mouth. Still others were entirely black, except the upper part of the brow and around the ears and the end of the chin; so that it might have been truly said that they were masquerading.<sup>3</sup>

Castañeda compares the women of Opate to the women of Barbary in their way of painting the chin and eyes.<sup>4</sup>

Tattooing is closely allied to painting and is well described as a "permanent representation of animals or birds."<sup>5</sup>

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<sup>1</sup>Smith, op. cit., I, 67.

<sup>2</sup>Ribault, op. cit., II, 171.

<sup>3</sup>Le Jeune, op. cit., I, 62.

<sup>4</sup>Castañeda, op. cit., p. 62.

<sup>5</sup>Jouvency, loc. cit.





Percy records tattooing,<sup>1</sup> and Smith mentions it particularly. "Women embroider legs, hands, breasts, and face with diverse works artificially wrought into their flesh with black spots."<sup>2</sup>

Lack of comment upon eyebrows would seem to indicate that there was nothing unusual about them. However, we find the following exceptions: eyebrows were painted vermillion mixed with black;<sup>3</sup> eyebrows were painted white;<sup>4</sup> eyebrows were shaved with sharp stones.<sup>5</sup>

Hair dress varies in accordance with the custom of the tribe observed. Jouveney reports that some shave the hair; others cultivate it; some have half the head bare, either a side or the back; some wear it up on the head while others let it hang on the temple.<sup>6</sup> Bellegarde states "the male Indians cut their hair."<sup>7</sup> The Indians in the Carolinas had "thick black hair, not very long, tied back upon their heads

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<sup>1</sup>Percy, op. cit., pp. lviii, lxx.

<sup>2</sup>Smith, op. cit., I, 66.

<sup>3</sup>Pierre Le Moyne D'Iberville, "Historical Journal or Narrative of the Expedition made by order of his Majesty Louis XIV, King of France, to Colonize Louisiana, 1698," Historical Collections of Louisiana and Florida, p. 72.

<sup>4</sup>Brereton, op. cit., p. 4.

<sup>5</sup>Bellegarde, op. cit., p. 200.

<sup>6</sup>Jouveney, loc. cit.

<sup>7</sup>Bellegarde, loc. cit.

They were also painted, and had the same color as the  
"black" and "white" legs, hands, and face with  
upper eyelids painted into their black skin with  
lack of ornament upon the face and in the  
hair there was nothing unusual about them. However, as the  
the following exceptions: eyebrows were painted reddish  
mixed with black; eyebrows were painted white; eyebrows  
were shaved with sharp razors.

Half dress varied in accordance with the custom of the  
tribe observed. Testimony reports that some wear the hair  
others cultivate it; some have half the head bare, either  
side or the back; some wear it up on the head while others  
let it hang on the temples. Bellenger states "the hair  
Indians cut their hair." The Indians in the Americas had  
"thick black hair, not very long, flat back upon their heads"

<sup>1</sup> Perry, op. cit., pp. 1411, 1412.

<sup>2</sup> Smith, op. cit., I, 66.

<sup>3</sup> Plante la Morte D'Isabelle, "Historical Journal or  
Narrative of the Expedition made by order of his Majesty  
Louis XIV, King of France, to Colonize Louisiana, 1682,"  
Historical Collections of Louisiana and Florida, p. 78.

<sup>4</sup> Brewster, op. cit., p. 4.

<sup>5</sup> Bellenger, op. cit., p. 200.

<sup>6</sup> Lowrey, loc. cit.

<sup>7</sup> Bellenger, loc. cit.



in the form of a little tart."<sup>1</sup> Along the coast of Maine "the natives shave off their hair far up on their heads, wear what remains very long, comb and truss it back in various ways, very neatly, intertwined with feathers which they attach to the head."<sup>2</sup> The men along the Conchos River

cut their hair very short, up to the middle of their heads and from there up they leave it two fingers long and curl it with iridium paint in such a way that it resembles a small cap. They leave on the crown a large lock of hair to which they fasten feathers of white and black birds.<sup>3</sup>

Braiding the hair "in the shape of a queue" is described;<sup>4</sup> also braiding "in four parts and trussed up about the head with a small knot behind in which they stick feathers and toys."<sup>5</sup> Long flowing hair is seen.<sup>6</sup> Ribault notes long hair trussed up with a lace made of herbs, to the top of the head.<sup>7</sup> A distinction mentioned only by Rosier is that the married men bind up their hair with a leather string in a long round knot.<sup>8</sup>

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<sup>1</sup>Verrazano, op. cit., p. 5.

<sup>2</sup>Champlain, op. cit., p. 74.

<sup>3</sup>Luxán, op. cit., pp. 57-58.

<sup>4</sup>Ibid., p. 72.

<sup>5</sup>Pring, op. cit., p. 57.

<sup>6</sup>De Vaca, op. cit., p. 48.

<sup>7</sup>Ribault, op. cit., II, 173.

<sup>8</sup>Rosier, op. cit., p. 114.



in the form of a single large, blunt, flat, or even  
 "the native shape of the hair is up to the neck,  
 even when wearing very long, and that it is  
 very, very heavy, interwoven with feathers which they attach  
 to the head."<sup>2</sup> The men along the Amazon River

and their hair very short, up to the middle of their  
 heads and from there up they leave it two fingers  
 long and curl it with their palms in such a way  
 that it resembles a small cap. They leave on the  
 crown a large lock of hair to which they attach  
 feathers of white and black birds.<sup>3</sup>

Regarding the hair "in the shape of a quiver" is described:  
 also regarding "in four parts and twisted up about the head  
 with a small knot behind in which they stick feathers and  
 toys."<sup>4</sup> Long flowing hair is seen.<sup>5</sup> Ribeiro notes long hair  
 twisted up with a face made of herbs, to the top of the head.  
 A distinction mentioned only by Koster is that the married  
 men bind up their hair with a feather sticking in a four round  
 knot.<sup>6</sup>

<sup>1</sup>Verwey, op. cit., p. 6.

<sup>2</sup>Champlain, op. cit., p. 74.

<sup>3</sup>Linnaeus, op. cit., pp. 17-18.

<sup>4</sup>Ibid., p. 75.

<sup>5</sup>Ribeiro, op. cit., p. 67.

<sup>6</sup>De Vries, op. cit., p. 48.

<sup>7</sup>Ribeiro, op. cit., p. 107.

<sup>8</sup>Koster, op. cit., p. 115.



The most elaborate hairdress, however, is this one of the Cheveux Relèves:

Their hair was elevated and arranged very high and better combed than that of our countries beyond comparison, however many irons and shapes the latter<sup>1</sup> may use. This seems to give them a fine appearance.

We find portrayed "a Weroan or great Lorde of Virginia" with long hair bound up by a knot under the ears while the top of the head, from forehead to nape is cut short like a cockscomb.<sup>2</sup>

Among women the hair dress distinguishes maids from wives.<sup>3</sup> The Indian women near San Marcial wore their hair "to their heads."<sup>4</sup> Women of Cibola gather their hair over their ears, making a frame which looks "like an old fashioned headdress."<sup>5</sup> Some of the hair hangs in back and the rest is braided.<sup>6</sup> One of the "Chieffe Ladyes of Secota" shows the front of her hair cut short; the rest is not long, but is "thin and soft and falls down about the shoulders." She wears a wreath of flowers upon her head.<sup>7</sup> The Picos women wear

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<sup>1</sup> Champlain, op. cit., p. 235.

<sup>2</sup> Book of Virginia, Plate lll.

<sup>3</sup> Percy, op. cit., p. lxxi.

<sup>4</sup> Luxán, op. cit., p. 73.

<sup>5</sup> Castañeda, op. cit., p. 517.

<sup>6</sup> Champlain, op. cit., p. 90.

<sup>7</sup> Book of Virginia, Plate lv.

The most characteristic feature, however, is the fact that the

Chrysomelids

Their hair was situated and arranged somewhat as follows:  
The hair on the head of the beetle was situated in the  
frontal region, but on the sides of the head it was situated  
in the form of a fringe. This was the case in all the specimens.

We find portrayed in a number of places of the body of the

beetle hair found up to a point under the same with the rest of

the head, from forehead to the back of the head, and in some

places on the sides of the head. The hair on the head is

erect. The hair on the sides of the head is

erect. The hair on the sides of the head is

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<sup>1</sup>Chrysomelids, pp. 211, p. 222.

<sup>2</sup>Book of Virginia, Plate III.

<sup>3</sup>Peray, pp. 211, p. 121.

<sup>4</sup>Smith, pp. 211, p. 75.

<sup>5</sup>Chrysomelids, pp. 211, p. 117.

<sup>6</sup>Chrysomelids, pp. 211, p. 90.

<sup>7</sup>Book of Virginia, Plate IV.



their hair "like the Spanish";<sup>1</sup> the Zuni's, in "large puffs."<sup>2</sup> It is obvious from this survey that there was no uniformity of hair dress among the North American Indians.

The accounts present the typical Indian as a tall, well-built individual, with bronzed skin, painted red, blue, or black, a broad face, black eyes and black hair. How was this Indian dressed?

The matter of dress is one which is described in detail by almost every narrator as it contributes greatly to appearance. Nakedness, all or in part, is widely noted. Columbus found the natives in the West Indies naked.<sup>3</sup> Verrazano writes that the savages along the Carolina coast were naked except at the loins.<sup>4</sup> Brereton writes that five of the Virginia natives who greeted them were naked.<sup>5</sup> De Vaca writes that the Pueblo Indians, like the coastal tribes, are naked.<sup>6</sup> Castañeda reports that the virgins of Tiguex and Cibola were nude until they took a husband.<sup>7</sup> And Biard states that the

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<sup>1</sup>Luxán, op. cit., p. 27.

<sup>2</sup>Ibid., p. 89.

<sup>3</sup>Columbus, op. cit., p. 147.

<sup>4</sup>Verrazano, op. cit., p. 5.

<sup>5</sup>Brereton, op. cit., p. 4.

<sup>6</sup>De Vaca, op. cit., p. 152.

<sup>7</sup>Castañeda, op. cit., p. 523.

their hair "like the female"; the female, in "Terns" style.  
 It is obvious that this must have been an unusual  
 of hair dress among the "Terns" Indians.  
 The women present to a typical Indian as a hair,  
 well-to-do individual, with painted skin, painted face, and  
 or black, a broad band, black eyes and black hair. However  
 this Indian dress.  
 The number of dress is one which is described in detail  
 of almost every nation and is described generally as a dress  
 one. However, all of the rest, is widely varied. The  
 found the natives in the West Indies naked.<sup>5</sup> The natives who  
 that the natives of the Caribbean coast were naked except  
 at the female.<sup>6</sup> The natives who live at the Virginia  
 natives who greeted them were naked.<sup>7</sup> The natives who  
 the Pueblo Indians, like the coastal tribes, are naked.<sup>8</sup>  
 Castañeda reports that the virgins of Texas and Colorado were  
 nude until they took a husband.<sup>9</sup> And Bernal states that the

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<sup>1</sup>Linck, op. cit., p. 27.  
<sup>2</sup>Ibid., p. 30.  
<sup>3</sup>Colman, op. cit., p. 147.  
<sup>4</sup>Verano, op. cit., p. 3.  
<sup>5</sup>Brereton, op. cit., p. 4.  
<sup>6</sup>De Vaca, op. cit., p. 132.  
<sup>7</sup>Castañeda, op. cit., p. 132.



women of the Canadian tribes were less naked than the men.<sup>1</sup>

Skins of the animals of the locality furnished most of the material used for clothing. The costume of the

Indians on the Carolina coast is described as follows:

"About the loins are skins of small animals like martens fastened to a girdle . . . to which they tie, all around the body, tails of other animals hanging down to the knees."<sup>2</sup>

A covering of hide is reported.<sup>3</sup> There are "mantles and aprons of Deerskin"<sup>4</sup>-breeches and leggings that reach to the belt.<sup>5</sup> Painted deerskin<sup>6</sup> and "half sleeves of deerskin"<sup>7</sup> are found among the Pueblo Indians. Elsewhere one comes upon tanned deerskin bodices over the breasts,<sup>8</sup> "loose deer skins,"<sup>9</sup> "leather aprons to the knees,"<sup>10</sup> deerskin with "furs close

<sup>1</sup>Piard, op. cit., III, 73.

<sup>2</sup>Verrazano, op. cit., p. 5.

<sup>3</sup>Jouveney, op. cit., I, 14; Smith, op. cit., I, 66.

<sup>4</sup>Thomas Hariot, A briefe and true report of the new found land of Virginia and of the nature and manners of the naturall inhabitants, p. 24.

<sup>5</sup>Champlain, op. cit., lv, p. 310.

<sup>6</sup>De Vaca, op. cit., p. 21.

<sup>7</sup>Ibid., p. 157.

<sup>8</sup>Luxán, op. cit., p. 57.

<sup>9</sup>Robert Jouet, The Third Voyage of Master Henry Hudson, 1609, p. 3.

<sup>10</sup>Pring, op. cit., p. 58.







about the neck."<sup>1</sup> There are "mantles of Beaver or Deere skins hanging to the knees and fastened on the shoulders with leather--some with sleeves;"<sup>2</sup> also bear or beaver skins<sup>3</sup> and "bear skins like an Irish mantle over the shoulder."<sup>4</sup> Cowhide was used in the southwest.<sup>5</sup> A number of decorated skins were used, "some embroidered with white beads, some with copper, others painted after their manner."<sup>6</sup> "The Algonquins are clever at inventing designs and preparing skins . . . with strips of porcupine quills dyed scarlet."<sup>7</sup> Sometimes skin was painted in lace-like patterns.<sup>8</sup>

Cloaks of turkey feathers are reported at Zia<sup>9</sup> and Cibola,<sup>10</sup> along the Hudson,<sup>11</sup> and in Virginia.<sup>12</sup> Cloth woven

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<sup>1</sup>Brereton, op. cit., p. 11.

<sup>2</sup>Rosier, op. cit., pp. 113-114.

<sup>3</sup>D'Iberville, op. cit., p. 71.

<sup>4</sup>Pring, op. cit., p. 58.

<sup>5</sup>Luxán, op. cit., p. 57.

<sup>6</sup>Smith, op. cit., I, 66.

<sup>7</sup>Champlain, op. cit., p. 311.

<sup>8</sup>Biard, op. cit., p. 33.

<sup>9</sup>Luxán, op. cit., p. 85.

<sup>10</sup>Castañeda, op. cit., p. 517.

<sup>11</sup>Jouet, op. cit., p. 3.

<sup>12</sup>Smith, loc. cit.



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 skins hanging to the knees and fastened on the shoulders  
 with leather--some with sleeves;<sup>2</sup> also bear or beaver skins  
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 Elbeia,<sup>9</sup> along the Hudson,<sup>10</sup> and in Virginia.<sup>11</sup> Cloak woven

<sup>1</sup> Brewster, *op. cit.*, p. 11.

<sup>2</sup> Roemer, *op. cit.*, pp. 113-114.

<sup>3</sup> Diderot, *op. cit.*, p. 71.

<sup>4</sup> Pring, *op. cit.*, p. 56.

<sup>5</sup> Lusk, *op. cit.*, p. 57.

<sup>6</sup> Smith, *op. cit.*, p. 58.

<sup>7</sup> Chambliss, *op. cit.*, p. 511.

<sup>8</sup> Stoddard, *op. cit.*, p. 33.

<sup>9</sup> Lusk, *op. cit.*, p. 55.

<sup>10</sup> Catehede, *op. cit.*, p. 517.

<sup>11</sup> Jones, *op. cit.*, p. 5.

<sup>12</sup> Smith, *loc. cit.*



of cotton,<sup>1</sup> grass,<sup>2</sup> leaves,<sup>3</sup> palm,<sup>4</sup> yucca,<sup>5</sup> bark,<sup>6</sup> and moss<sup>7</sup> is utilized. Although most of the cotton cloth is found in the southwest where cotton was raised, Columbus notes that the West Indian women wear cotton covering,<sup>8</sup> and Jouveney reports a particolored cloth which might be cotton.<sup>9</sup> After contact with the Europeans we find an occasional description of a savage in waistcoat and breeches "of black serge, made after our sea fashions," with hose and shoes on his feet.<sup>10</sup>

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<sup>1</sup>Fray Marcos de Niza, "Discovery of the Seven Cities of Cibola" (Percy M. Baldwin, trans.), History of New Mexico, I, 19; Castañeda, loc. cit.; Gallegos, "Relation of the Rodriguez Expedition to New Mexico" (G. P. Hammond and Agapito Rey, trans. and ed.), p. 27.

<sup>2</sup>"... the common sort use grass and leaves of trees," Smith, loc. cit.

<sup>3</sup>Loc. cit.; Columbus, op. cit., p. 147.

<sup>4</sup>Hernando d'Escalante Fontenado, "Memoir on the Country and Ancient Indian Tribes of Florida," Historical Collections of Louisiana and Florida, II, 237.

<sup>5</sup>Luxán, op. cit., p. 89.

<sup>6</sup>Jouveney, op. cit., I, 14; Cloakes were made "by women of the bark of the mulberry tree." (Tonti, op. cit., I, 21.)

<sup>7</sup>The moss used "grows on cedar and other trees." (Ribault, op. cit., II, 172.) Spanish moss was described in various ways. It was called, "plants which hang down from branches of trees" (Verrazano, op. cit., p. 11); "a kind of wool that grows on trees" (de Vaca, op. cit., p. 71); and, more accurately, "moss that resembles wool" (Fontenado, loc. cit.).

<sup>8</sup>Columbus, op. cit., p. 147.

<sup>9</sup>Jouveney, op. cit., I, 14-15.

<sup>10</sup>Brereton, op. cit., p. 4.





The possession of European clothing was one of distinction, for it was the chief who greeted d'Iberville who wore a cloak, blue stockings and a red cravat which had been given to him by Tonti when the latter was searching for La Salle.<sup>1</sup> Father Biard writes that the natives willingly wore all French clothes, for which they traded, except trousers which "placed them in chains." By 1620, however, trading between the French and the Indians had provided the latter with French capes for summer and bed-blankets for wear in winter.<sup>2</sup> Moccasins, of hide or fur, were the customary foot covering.

Belts and sashes were important, and generally worn. Biard writes that the distinction in dress between young men and young women was according to the way of wearing the belt; the women were girdled both above and below the stomach.<sup>3</sup> Hand painted and embroidered shirts, "that are very charming," and blankets worn "after the fashion of Jewish women" are described by Gallegos in the pueblos.<sup>4</sup>

In spite of the evidence that the Indian wore clothes, even before the advent of the European, in keeping with the climate and natural resources, the impression has persisted

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<sup>1</sup>D'Iberville, op. cit., p. 70.

<sup>2</sup>Biard, op. cit., III, 33.

<sup>3</sup>Ibid., p. 73.

<sup>4</sup>Gallegos, op. cit., p. 27.



The possession of European clothing was one of distinction for it was the chief who greeted d'Iberville who wore a cloak, blue stockings and a red cravat which had been given to him by Pont when the latter was searching for La Salle.<sup>1</sup> Father Ward writes that the natives willingly wore all French clothes, for which they traded, except trousers which "pleased them in chains." By 1680, however, trading between the French and the Indians had provided the latter with French gages for summer and bad-blankets for wear in winter.<sup>2</sup> Hosiery, of hide or fur, were the customary foot covering. Belts and sashes were important, and generally worn. Ward writes that the distinction in dress between young men and young women was according to the way of wearing the belt. The women were girdled both above and below the stomach.<sup>3</sup> Hand painted and embroidered shirts, "that are very charming," and blankets worn "after the fashion of Jewish women" are described by Gallages in the sequel.<sup>4</sup>

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<sup>1</sup>d'Iberville, *op. cit.*, c. 70.

<sup>2</sup>Ward, *op. cit.*, III, 38.

<sup>3</sup>*Ibid.*, p. 73.

<sup>4</sup>Gallages, *op. cit.*, p. 27.



to this day that the only dress of the North American Indian is a few feathers in the hair.

The Indians apparently delighted in all sorts of ornaments. A headdress of one kind or another is quite commonly reported from a simple garland to an elaborate feather covering. "Some wear garlands similar to birds' feathers," writes Verrazano. Later he notes that they had ornaments on their heads composed of braids of hair "which do hang down upon their breasts . . . . Others wear different ornaments such as the women of Egypt and Syria."<sup>1</sup> Rosier writes:

One wore a kind of Coronet about his head, made cunningly of substance like stiff hair colored red, broad and more than a handfull in depth. Probably a sign of his superiority as he would not exchange it... [others wore] white feathered skins of fowl around the head.<sup>2</sup>

Champlain describes a headdress as:

. . . a tuft of hair up behind tied with eel-skin as a band, or sometimes a plate a foot square fastened to it, covered with wampum hanging down behind.<sup>3</sup>

We find "feather brushes"<sup>4</sup> and "Fowles feathers."<sup>5</sup> Captain John Smith notes feather headdresses of "whole skins of hawks

<sup>1</sup>Verrazano, op. cit., p. 5.

<sup>2</sup>Rosier, op. cit., p. 132.

<sup>3</sup>Champlain, op. cit., p. 313.

<sup>4</sup>De Vaca, op. cit., p. 21.

<sup>5</sup>Percy, op. cit., p. lxiv.





or strange fowle" with wide spread wings, or a wing of a bird, or a large feather with a Rattell. He continues with a description: "These Rattells are somewhat like the shape of a Rapier but lesse, which they take from the tale of a snake."<sup>1</sup> Later he mentions "heads bedecked with white downe of Birds."<sup>2</sup>

Earrings were generally worn, "by men and women."<sup>3</sup> There is also some mention of piercing of the nostrils: "they sometimes pierce nose and ears and suspend pieces of coral or ornaments and wood of peculiar quality and shape";<sup>4</sup> on their ears was a small copper plate with which they wipe the sweat from their bodies."<sup>5</sup> We find copper earrings, "in the Oriental manner";<sup>6</sup> "turquoises from noses and ears";<sup>7</sup> "ears fringed with beads."<sup>8</sup> That the size of the hole in the ear was important Jouveney notes: "the larger the hole the

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<sup>1</sup>Smith, op. cit., I, 66.

<sup>2</sup>Ibid., II, 400.

<sup>3</sup>Jouveney, op. cit., I, 15.

<sup>4</sup>D'Iberville, op. cit., p. 77.

<sup>5</sup>Ribault, op. cit., II, 178.

<sup>6</sup>Verrazano, op. cit., p. 14.

<sup>7</sup>De Niza, op. cit., I, 19.

<sup>8</sup>Champlain, op. cit., p. 236.







more beautiful."<sup>1</sup> Not only were stones hung in the ears, but also "fowles legs"<sup>2</sup> and snakes:

Some of the men wear in their ears small green and yellow snakes, one nearly one half yard long, which crawling and lapping her selve about his necke, often times familiarly would kiss his lips.

A dead rat tied by the tail, and the dried hand of an enemy were also acceptable ornaments.<sup>3</sup>

Necklaces and chains were the most common adornment. Chains of wampum are described by Champlain<sup>4</sup> as well as by Smith.<sup>5</sup> "The women were ornamented with chains, gewgaws, and finery," writes Biard.<sup>6</sup> Necklaces of turquoise,<sup>7</sup> of gold,<sup>8</sup> of copper,<sup>9</sup> and of copper and silver<sup>10</sup> are reported. A less

<sup>1</sup>Jouveney, loc. cit.

<sup>2</sup>Percy, op. cit., p. lxiv.

<sup>3</sup>Smith, loc. cit.

<sup>4</sup>Champlain, op. cit., p. 313.

<sup>5</sup>Smith, op. cit., II, 400.

<sup>6</sup>Biard, op. cit., III, 73.

<sup>7</sup>De Niza, op. cit., I, 19.

<sup>8</sup>"Necklaces of Pieces of Gold fastened together with Cotton Strings," Bellegarde, op. cit., p. 200.

<sup>9</sup>"Red copper chains of many hollow pieces cemented together, 10 or 12 on a string," Erereton, op. cit., p. 9.

<sup>10</sup>"Hanging around their neck a round plate of red copper and a smaller silver one in the middle of it," Ribault, op. cit., II, 178.

more beautiful.<sup>1</sup> Not only were accounts large in the same, but also "lowers legs" and "washed".

Some of the men were in their white shirts and yellow trousers, one nearly one half yard long, which crawling and jumping had taken about his neck, often from familiarity with the life.

A head was tied by the tail, and the dried head of an enemy were also acceptable ornaments.<sup>2</sup>

Necklaces and chains were the most common ornaments.

Chains of various are described by Chambliss<sup>3</sup> as well as by

Smith.<sup>4</sup> The women were ornamented with chains, bangles,

and bangles, "wires of silver", necklaces of bangles,<sup>5</sup> of gold,

of copper,<sup>6</sup> and of copper and silver.<sup>7</sup> are reported. A few

<sup>1</sup>Lawrence, loc. cit.

<sup>2</sup>Perrey, op. cit., p. 141.

<sup>3</sup>Smith, loc. cit.

<sup>4</sup>Chambliss, op. cit., p. 215.

<sup>5</sup>Smith, op. cit., p. 140.

<sup>6</sup>Smith, op. cit., p. 141.

<sup>7</sup>De Hiss, op. cit., p. 141.

<sup>8</sup>Necklaces of silver of Gold bangles bangles with Cotton strings, bangles, op. cit., p. 140.

<sup>9</sup>and copper chains of many hollow bangles connected together, 10 or 12 on a string, bangles, op. cit., p. 141.

<sup>10</sup>Bangles around their neck a round plate of gold and a smaller silver one in the middle of it, bangles, op. cit., p. 141.



understandable decoration is described by Champlain:

Women swarm to meet the returning victorious canoes to receive the scalps which they hang around their neck like a chain."<sup>1</sup>

Smith describes a Sasquesahanough who wore a bear's paw on his heart; another had "the head of a Woolf hanging in a chane for a Jewell."<sup>2</sup>

Collars are occasionally worn:

. . . a handfull broad, all hollow pieces of copper, 400 in a collar, very fine and evenly set together."<sup>3</sup>

Ribault's note of a collar of gold and pearls "as large as acorns hanging from it"<sup>4</sup> is unique as "copper was more esteemed than gold"<sup>5</sup> and rarely are pearls mentioned.<sup>6</sup> While bracelets were common they are less frequently described than earrings or beads. However, we find belts and bracelets "from Venus shell or porcupine quills" in Jouvency's account:<sup>7</sup> copper

<sup>1</sup>Champlain, op. cit., p. 105.

<sup>2</sup>Smith, op. cit., I, 54.

<sup>3</sup>Brereton, op. cit. p. 9.

<sup>4</sup>Ribault, op. cit., II, 77.

<sup>5</sup>Verrazano, op. cit., p. 14.

<sup>6</sup>Book of Virginia. Plates III, IV, and VII show pearl earrings. In Plate VI "a younge gentill woeman doughter of Secotie [wears] a string of pearls with copper or bone between each bead."

<sup>7</sup>Jouvency, op. cit., I, 15.



water-soluble...  
 to receive the...  
 Smith...  
 his heart; another...  
 scheme for a Jewell.  
 Collars are...  
 ... a handbill...  
 400 in a collar, very...  
 Ribault's note of a collar...  
 account hanging from...  
 estimated when gold...  
 bracelets were common...  
 earrings or beads. However...  
 Venus shell or...  
 ...

- 
- <sup>1</sup>Chambliss, op. cit., p. 100.
  - <sup>2</sup>Smith, op. cit., p. 100.
  - <sup>3</sup>Worreston, op. cit., p. 100.
  - <sup>4</sup>Ribault, op. cit., p. 100.
  - <sup>5</sup>Verreman, op. cit., p. 100.
  - <sup>6</sup>Book of Virginia, ...
  - earrings. In ...
  - Geotile [wasp] a ...
  - each head.
  - <sup>7</sup>Jovanov, op. cit., p. 100.



bracelets,<sup>1</sup> and bracelets of "little white round bone on a leather string."<sup>2</sup> In writing of the Indians of Plymouth, Pring mentions a breastplate of brass, one foot long and one half foot broad.<sup>3</sup>

This survey indicates that the Indian was a creature not unlike the European: darker in color, better built, with black hair and eyes, wearing fewer clothes than the Europeans, painting his face and body gay colors, and hanging ornaments of one kind or another upon himself. The next consideration is of his character: how did he differ from the men of Europe? Was he savage or was he gentle? Was he to be feared or to be embraced? What manner of man was he?

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<sup>1</sup>D'Iberville, op. cit., p. 72.

<sup>2</sup>Rosier, op. cit., p. 132; Champlain, op. cit., p. 313.

<sup>3</sup>Pring, op. cit., p. 56.







## PART II

### CHARACTER AND MANNERS

The consensus of opinion establishes the Indians, upon first contact with the Europeans, as singularly gentle, friendly, and generous. This opinion is shown by the following: "they are gentle, courteous, and good natured";<sup>1</sup> friendly;<sup>2</sup> civil and merry;<sup>3</sup> of good disposition;<sup>4</sup> extremely friendly;<sup>5</sup> not bellicose;<sup>6</sup> gay . . . hate a churlish disposition;<sup>7</sup> peaceful;<sup>8</sup> happy disposition;<sup>9</sup> kind and not cruel . . . faithful friends;<sup>10</sup> affable, courteous and well disposed;<sup>11</sup> great

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<sup>1</sup>Ribault, op. cit., II, 171.

<sup>2</sup>Pring, op. cit., p. 62; Biard, op. cit., III, 27.

<sup>3</sup>Rosier, op. cit., p. 114.

<sup>4</sup>Champlain, op. cit., p. 91.

<sup>5</sup>Captain Gabriel Archer, "Relation of the Discovery of our River 21 May--22 June, 1607," in Smith, op. cit., p. xli. Also, Jouet, op. cit., p. 19.

<sup>6</sup>Luxán, op. cit., p. 47.

<sup>7</sup>Samuel Clarke, New England Described and the Plantation thereof by the English, p. 47.

<sup>8</sup>Jouvency, op. cit., I, 12.

<sup>9</sup>Biard, op. cit., III, 73.

<sup>10</sup>Castañeda, op. cit., p. 528.

<sup>11</sup>Clarke, loc. cit.



CHARACTER AND MANNERS

The consensus of opinion attributes the Indians upon first contact with the Europeans, as singularly gentle, friendly, and generous. This opinion is shown by the following: "They are gentle, courteous, and good natured";<sup>1</sup> friendly;<sup>2</sup> civil and merry;<sup>3</sup> of good disposition;<sup>4</sup> extremely friendly;<sup>5</sup> not bellicose;<sup>6</sup> gay . . . have a cheerful disposition;<sup>7</sup> peace-ful;<sup>8</sup> happy disposition;<sup>9</sup> kind and not cruel . . . faithful friends;<sup>10</sup> affable, courteous and well disposed;<sup>11</sup> great

<sup>1</sup>Richard, op. cit., p. 171.

<sup>2</sup>Smith, op. cit., p. 22; Hard, op. cit., p. 171.

<sup>3</sup>Reaser, op. cit., p. 114.

<sup>4</sup>Chambliss, op. cit., p. 21.

<sup>5</sup>Captain Gabriel Archer, "Relation of the Discovery of our River 21 May--22 June, 1807," in Smith, op. cit., p. 111. Also, Jones, op. cit., p. 12.

<sup>6</sup>Luxan, op. cit., p. 47.

<sup>7</sup>Samuel Clarke, New England Described and the Situation thereof by the English, p. 27.

<sup>8</sup>Townsend, op. cit., p. 12.

<sup>9</sup>Blair, op. cit., p. 73.

<sup>10</sup>Cassaneda, op. cit., p. 228.

<sup>11</sup>Clarke, loc. cit.



friends;<sup>1</sup> very friendly.<sup>2</sup>

Their generosity is attested to: liberal and generous. . . . they relieve the poverty of the unfortunate;<sup>3</sup> generous and not malicious;<sup>4</sup> "when not fearful, open-handed and liberal with all they possess";<sup>5</sup> very generous;<sup>6</sup> generous with everything (except wife).<sup>7</sup> Biard praises their generosity:

They share all their good fortunes even with the French, though they know the latter give little away to them.<sup>8</sup>

Their hospitality was noted generally. Le Jeune writes that they always gave their best,<sup>9</sup> and in more detail as follows:

You can lodge where you please for this Native above all others is exceedingly hospitable towards all sorts of persons, even toward Strangers; and you may remain as long as you please, being always well treated according to the fashion of the country.<sup>10</sup>

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<sup>1</sup>Brereton, op. cit., p. 9.

<sup>2</sup>Verrazano, op. cit., p. 9.

<sup>3</sup>Jouveney, op. cit., I, 12-13.

<sup>4</sup>Biard, op. cit., III, 73.

<sup>5</sup>Columbus, op. cit., p. 148.

<sup>6</sup>Verrazano, op. cit., p. 16.

<sup>7</sup>Clarke, loc. cit.

<sup>8</sup>Biard, op. cit., II, 27.

<sup>9</sup>Le Jeune, op. cit., I, 231.

<sup>10</sup>Ibid, p. 218.



friends; very friendly.  
 Their generosity is...  
 They relieve the poverty of the...  
 malitious; "what not..."  
 all they possess; "what not..."  
 (except wife).  
 They share all...  
 French, Polish, Italian...  
 away to them.  
 Their...  
 that they always have...  
 follows:

You can judge...  
 others is...  
 persons, even...  
 home as you...  
 to the fashion of...

- 
1. Protestant, ...
  2. ...
  3. ...
  4. ...
  5. ...
  6. ...
  7. ...
  8. ...
  9. ...
  10. ...



Archer's party was entertained "with much Courteseye in every place" with roast deer, mulberries, wheat, beans and cakes.<sup>1</sup>

De Vaca's narrative gives the following account of his treatment in Florida: Against the advice of others who had been to New Spain and thought that the Spaniards might be sacrificed, de Vaca asked the sympathetic Indians to take them to their dwellings, which they did, and then provided fires, built huts for their protection, and carried the Spaniards who were too weak to walk on the journey.<sup>2</sup>

Biard's comments contrasting the savage and the French temperament shows the former in an interesting light:

Their days are nothing but pastime. They are never in a hurry. Quite different from us, who can never do anything without hurry and worry; worry, I say, because our desire tyrannizes over us and banishes peace from our actions.<sup>3</sup>

Brereton writes that the Indians "were fearless of other's harms as intending none themselves."<sup>4</sup> Hudson's judgment was that "if the natives are well treated as well disposed, they should be all right."<sup>5</sup>

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<sup>1</sup>Archer, op. cit., p. xliii.

<sup>2</sup>De Vaca, op. cit., p. 60.

<sup>3</sup>Biard, op. cit., III, 85.

<sup>4</sup>Brereton, op. cit., p. 10.

<sup>5</sup>Jouet, op. cit., p. 19.

Archer's party was entertained "with much Courtesy in every place" with roast deer, malberries, wheat, beans and calves.<sup>1</sup> De Vaca's narrative gives the following account of his first-  
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 with huts for their protection, and carried the Spaniards  
 who were too weak to walk on the journey.<sup>2</sup>

Barb's comments contrasting the savage and the French  
 temperament shows the former in an interesting light:

Their days are nothing but business. They are never in  
 a hurry. They differ from us, who are never in  
 anything without hurry and worry; worry, I say, because  
 our desires tyrannize over us and punish us from  
 our actions.<sup>3</sup>

Barb also writes that the Indians "were kinder to others  
 than we intended from ourselves."<sup>4</sup> Barb's judgment was  
 that "if the natives are well treated we will dispose of them  
 should be all right."<sup>5</sup>

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<sup>1</sup> Archer, op. cit., p. 111.  
<sup>2</sup> De Vaca, op. cit., p. 20.  
<sup>3</sup> Barb, op. cit., 171, 20.  
<sup>4</sup> Barb, op. cit., p. 10.  
<sup>5</sup> Barb, op. cit., p. 10.



That the natives were timid is mentioned by Smith,<sup>1</sup>  
by Columbus,<sup>2</sup> and by Ribault:

If any rude or vigorous means should be used towards  
these people, they would fly hither and thither  
through the forest . . . and abandon their habitations.<sup>3</sup>

Yet their endurance and bravery is emphasized even more.

Cartier admires their hardiness in coming to the ship in the  
coldest weather naked, "which seemeth incredible to them that  
have not seen it."<sup>4</sup> They are fearless in the face of death;<sup>5</sup>  
they never flinch;<sup>6</sup> they endure all trials with cheerfulness  
and patience;<sup>7</sup> they have great ability to stand hunger,  
thirst and cold.<sup>8</sup>

Blard writes of the deep concern which the Indians  
felt when they discovered that they had betrayed the French to  
the English, thinking that the latter were their friends.<sup>9</sup>  
He also speaks of the deep feeling which brought about the

<sup>1</sup>Smith, op. cit., I, 66.

<sup>2</sup>Columbus, op. cit., p. 148.

<sup>3</sup>Ribault, op. cit., II, 179.

<sup>4</sup>Jaques Cartier, "The First Relation of Jaques Cartier  
of San Malo, 1534," Early English and French Voyages, p. 75.

<sup>5</sup>Blard, op. cit., III, 69.

<sup>6</sup>Clarke, op. cit., p. 47.

<sup>7</sup>Jouvency, op. cit., I, 12-13.

<sup>8</sup>De Vaca, op. cit., p. 90.

<sup>9</sup>Blard, op. cit., III, 27.



that the natives were timid is mentioned by Cortés,  
by Columbus,<sup>2</sup> and by Ribault:<sup>3</sup>

If any trade or vigorous means should be used towards  
these people, they would fly higher and higher  
through the forest . . . and abandon their habitations.<sup>4</sup>

Yet their endurance and bravery is emphasized even more.  
Gartier admits their hardness in coming to the ship in the  
coldest weather naked, "which seemed incredible to them that  
have not seen it."<sup>5</sup> They are fearless in the face of death;  
they never flinch;<sup>6</sup> they endure all trials with cheerfulness  
and patience;<sup>7</sup> they have great ability to stand hunger,  
thirst and cold.<sup>8</sup>

Maré writes of the deep sorrow which the Indians  
felt when they discovered that they had betrayed the French to  
the English, thinking that the latter were their friends.<sup>9</sup>  
He also speaks of the deep feeling which brought about the

<sup>1</sup>Smith, *op. cit.*, I, 68.

<sup>2</sup>Columbus, *op. cit.*, p. 148.

<sup>3</sup>Ribault, *op. cit.*, II, 178.

<sup>4</sup>Jacques Gartier, "The First Relation of Jacques Gartier  
of San Mateo, 1584," *Early English and French Voyages*, p. 72.

<sup>5</sup>Maré, *op. cit.*, III, 89.

<sup>6</sup>Clarke, *op. cit.*, p. 47.

<sup>7</sup>Journéy, *op. cit.*, I, 12-13.

<sup>8</sup>De Vaca, *op. cit.*, p. 80.

<sup>9</sup>Maré, *op. cit.*, III, 27.



death of a young man from grief at losing his wife.<sup>1</sup> But, tears are only noted by de Vaca. He recalls that often when Indians meet, before they speak, they weep for half an hour, and sometimes part without a word.<sup>2</sup> A longer excerpt is as follows:

Upon seeing the disaster we had suffered, our misery and distress, the Indians sat down and all began to weep out of compassion for our misfortune . . . they wept so loud and so sincerely that it could be heard far away.

Verily, to see beings so devoid of reason, so untutored, so like unto brutes, yet so deeply moved by pity for us, it increased my feelings and those of others in my company for our own misfortune.<sup>3</sup>

Early chroniclers note the Indian's gaily and lightness of spirit, his humor and his laughter: gay;<sup>4</sup> very merrie;<sup>5</sup> great friends with silly laughter;<sup>6</sup> civil and merry;<sup>7</sup> very talkative and ready jesters; they punish thieves by ridicule and derision;<sup>8</sup> a new Sagamore is set up with much jesting,

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<sup>1</sup>Biard, op. cit., III, 59.

<sup>2</sup>De Vaca, op. cit., p. 32.

<sup>3</sup>Ibid., p. 59.

<sup>4</sup>Le Jeune, op. cit., I, 228.

<sup>5</sup>Clarke, loc. cit.

<sup>6</sup>Champlain, op. cit., p. 110.

<sup>7</sup>Rosier, op. cit., p. 114.

<sup>8</sup>Jouvency, loc. cit.



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Upon seeing the disaster we had suffered, our misery  
 and distress, the Indians sat down and all began to  
 weep out of compassion for our misfortune. . . . They  
 wept so loud and so sincerely that it could be heard  
 far away.

Verily, to see beings so devoid of reason, so uneducated,  
 so like unto brutes, yet so deeply moved by pity for us,  
 it increased my feelings and those of others in my com-  
 pany for our own misfortune.<sup>3</sup>

Early chroniclers note the Indian's gaily and highness

of spirit, his humor and his laughter; gay,<sup>4</sup> very merry;<sup>5</sup>  
 great friends with silly laughter;<sup>6</sup> silly and merry;<sup>7</sup> very  
 talkative and ready jesters; they would chide us by ribaldry  
 and derision;<sup>8</sup> a new Sagamore is set up with much jesting,

<sup>1</sup>Barb, op. cit., III, 89.

<sup>2</sup>De Vries, op. cit., p. 32.

<sup>3</sup>Ibid., p. 39.

<sup>4</sup>La Jasse, op. cit., I, 223.

<sup>5</sup>Clarke, loc. cit.

<sup>6</sup>Champlain, op. cit., p. 319.

<sup>7</sup>Rosier, op. cit., p. 114.

<sup>8</sup>Journéy, loc. cit.



a "Sagamochin";<sup>1</sup> a lover dare not give a sign of passion or he becomes a laughing stock.<sup>2</sup> Derision is also noted by Biard's comments on their habit of calling attention to any physical defect either of the French or the Indians, and calling the man by a nickname indicating his defect, as "One-eye," or "Flat-nose."<sup>3</sup> Sometimes their craftiness will shade into a jest as narrated by Pring of the attacking party who, when they saw a mastiff charging them, turned off the attack "as a jest and sport and left in a friendly manner."<sup>4</sup> There is a grim quality in some of their humor; for instance, in Villagr  's account of the night at Puarai when the Spaniards were placed in a newly whitewashed room which, as the walls dried, revealed murals depicting the manner of death of three Spanish priests.<sup>5</sup> Another episode described by Villagr   shows the childishness of their humor:

A human figure appeared with ears about half a yard in length with a long snout and a tail so long that it dragged on the ground. This figure stood menacing our men with bow and arrow and leaping about with antics such as our men had never witnessed before... the sergeant recognized that it was an Indian attempting to frighten the men so they'd flee and he'd take the baggage.

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<sup>1</sup>Biard, op. cit., III, 89.

<sup>2</sup>Ibid., III, 91.

<sup>3</sup>Ibid., III, 73.

<sup>4</sup>Pring, op. cit., p. 62.

<sup>5</sup>Villagr  , op. cit., p. 142.

the children of their house;  
Spanish people. Another episode described by Villalpando  
died, revealed much regarding the manner of death of these  
were placed in a newly whitewashed room where, at the same  
Villalpando's account of the night at Puerto Nuevo and Comandante  
this quality in some of their houses; for instance, in  
lost and spent and left in a friendly manner. There is a  
they saw a woman charging them, turned off and returned to a  
a lost as narrated by being of the religious party, and  
or "afternoon." Sometimes their breakfast with their faces  
for the man by a woman looking out the door, as I saw her,  
physical defect of the French or the English, and still  
Harris's account on their side of having attention in any  
he became a faithful subject. Harris is also noted by  
a "Catharine"; a lower class and also a class of women.

The narrative.  
ing in frighten the man so much that he was not able  
the surgeon concluded that it was an illness of the  
with which he was not familiar, and he was not able to  
menstrual pain with the aid of the medicine and the  
that it happened on the ground. The illness arose  
ward in which with a few days, but a call to the  
A human figure appeared with some about half a

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- <sup>1</sup> Harris, op. cit., vol. 1, p. 10.
  - <sup>2</sup> Harris, op. cit., vol. 1, p. 10.
  - <sup>3</sup> Harris, op. cit., vol. 1, p. 10.
  - <sup>4</sup> Harris, op. cit., vol. 1, p. 10.
  - <sup>5</sup> Villalpando, op. cit., p. 10.



The Spaniards pretended to be afraid as he makes faces and gestures, until one seizes him and snatches off the mask. The Indian was very humiliated at the discovery. The Spaniards put him in a good humor, however, before he left them.<sup>1</sup>

Another side of the North American Indian is presented in the chronicles. "Lazy, treacherous, cruel, revengeful, thieves, and liars" are characterizations also applied.

Some tribes are said to be cannibals.<sup>2</sup> Yet quite the other point of view is presented by de Vaca: five Christians on the coast became so desperate that they ate each other, until only one was left; the Indians were in an uproar about it; when a number of the natives fell ill they decided that it was the evil of the Spaniards that had brought a curse upon them.<sup>3</sup>

Their gluttony is noted.<sup>4</sup> "They are altogether savage. From morning until night they have no other thought than to fill their stomachs."<sup>5</sup> Their habit was to eat in excess when there was plenty and to starve when that was gone.

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<sup>1</sup>Villagr , op. cit., p. 151.

<sup>2</sup>Columbus, op. cit., p. 151; Percy, op. cit., p. lviii; Clarke, op. cit., p. 34.

<sup>3</sup>De Vaca, op. cit., p. 64.

<sup>4</sup>Le Jeune, op. cit., I, 231; de Vaca, op. cit., p. 90.

<sup>5</sup>L'Allemant, op. cit., I, 56.

The Spaniards pretended to be alarmed at the noise made by  
 yesterday, until they saw him and escaped all the noise.

The Indian was very humiliated at the discovery. The  
 Spaniards put him in a good humor, however, before he left  
 them.<sup>1</sup>

Another side of the North American Indian is presented  
 in the chronicles. "Many, treacherous, cruel, rapacious,  
 thieves, and liars" are characterizations also applied.  
 Some tribes are said to be cannibals.<sup>2</sup> The evil in the  
 other point of view is presented by the fact that Christian  
 on the coast became so desperate that they ate each other,  
 until only one was left; the Indians were in an even worse  
 state when a number of the natives fell ill they decided that  
 it was the will of the Spaniards that had brought a curse  
 upon them.<sup>3</sup>

Their gluttony is noted.<sup>4</sup> "They are altogether  
 savage. From morning until night they have no other thought  
 than to fill their stomachs."<sup>5</sup> Their habits are so bad in  
 excess when there was plenty and to refuse when they were

<sup>1</sup> Villalva, op. cit., p. 122.

<sup>2</sup> Columbus, op. cit., p. 122; Torres, op. cit., p. 122;  
 Cieza, op. cit., p. 22.

<sup>3</sup> De la Torre, op. cit., p. 22.

<sup>4</sup> De la Torre, op. cit., p. 22; de la Torre, op. cit., p. 22.

<sup>5</sup> Villalva, op. cit., p. 22.



Champlain comments upon their improvidence<sup>1</sup> and notes with satisfaction that the Plymouth Indians know how to preserve food in holes.<sup>2</sup> Casteñada reports that the plains Indians dry meat cut in thin slices, then grind it to a powder for soup, although ordinarily they eat raw flesh and drink blood.<sup>3</sup> The pueblo Indians, however, had large cellars, granaries, and pantries.<sup>4</sup>

Clarke observes that the Indians "are wedded to idleness";<sup>5</sup> yet he makes an exception of the industrious Narragansetts.<sup>6</sup> Le Jeune finds them all lazy.<sup>7</sup> Stealing is another characteristic.<sup>8</sup> Luxán writes: "They covet iron very much and whenever they can steal some they do not postpone it till the next day."<sup>9</sup>

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<sup>1</sup>Champlain, op. cit., pp. 60-62.

<sup>2</sup>Ibid., p. 410.

<sup>3</sup>Casteñada, op. cit., p. 528.

<sup>4</sup>Luxán, op. cit., p. 73.

<sup>5</sup>Clarke, op. cit., p. 42.

<sup>6</sup>Ibid., p. 34.

<sup>7</sup>Le Jeune, op. cit., I, 231.

<sup>8</sup>Jouet, op. cit., p. 16; de Vaca, op. cit., p. 90; Smith, op. cit., I, 66.

<sup>9</sup>Luxán, op. cit., p. 75.



Gaudin's account of the Indians' behavior  
 indicates that the Indians' behavior was  
 based on the fact that the Indians  
 did not see the Indians' behavior as  
 being, although certainly, the Indians  
 The people of the Indians' behavior  
 and the Indians' behavior.  
 Gaudin's account of the Indians' behavior  
 was, yet he noted the behavior of the  
 Indians' behavior. The Indians' behavior  
 another characteristic of the Indians' behavior  
 very much and the Indians' behavior  
 none is still the Indians' behavior.

1. Gaudin, op. cit., p. 50-51.
2. Ibid., p. 51.
3. Gaudin, op. cit., p. 51.
4. Ibid., op. cit., p. 51.
5. Gaudin, op. cit., p. 51.
6. Ibid., p. 51.
7. Gaudin, op. cit., p. 51.
8. Gaudin, op. cit., p. 51.
9. Gaudin, op. cit., p. 51.



Along the Massachusetts coast they are:

. . . great thieves, they steal with their hands and feet. But if they had anything to exchange they would use it and not steal.<sup>1</sup>

Le Jeune writes of the Hurons:

. . . gamblers, traders and above all thieves. They are very skillfull at stealing and usually not for utility but just to show superior intelligence.<sup>2</sup>

Cruelty seems to be an accepted rather than a proved trait<sup>3</sup> (except in war). The women were more cruel than the men, more clever at devising tortures.<sup>4</sup> Both Biard<sup>5</sup> and de Vaca<sup>6</sup> call them revengeful. Le Jeune writes that their desire for revenge is so intense that they

eat the lice upon them not because they like them but to avenge themselves upon those that eat them.<sup>7</sup>

That they were liars and boosters is also claimed.<sup>8</sup>

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<sup>1</sup>Champlain, op. cit., p. 91.

<sup>2</sup>Le Jeune, op. cit., I, 95.

<sup>3</sup>Verrazano, op. cit., p. 21; de Vaca, op. cit., p. 170; Jouvency, op. cit., I, 12.

<sup>4</sup>Champlain, op. cit., p. 117.

<sup>5</sup>Biard, op. cit., III, 24.

<sup>6</sup>De Vaca, op. cit., p. 122.

<sup>7</sup>Le Jeune, op. cit., I, 64.

<sup>8</sup>Champlain, op. cit., p. 51; de Vaca, op. cit., pp. 90, 138; Biard, op. cit., III, 38.





"Savages would tell a lot of nonsense," writes Biard.<sup>1</sup> Some of the deception may have been in self-defense, or for craftiness. The Indians assured the Spaniards that the seven cities, and the gold that they sought were only a little way off. When the Indians saw that Hudson was departing, they broke their bows and arrows and burned them as they thought he feared them. Hudson thought it showed them to be good people. A suspicious interpretation might prove the contrary.

It can be seen from this survey that almost every trait mentioned as good finds its contradiction in another report. The conclusion is that generalizations about the Indian are as unreliable as about any nation. Yet the weight of the evidence was for excellence of character, at least upon first contact with the white man. On one point, however, there is unanimity. The Indian was intelligent. Columbus writes of the West Indians that they were very ingenious, not stupid.<sup>2</sup> Champlain notes their good judgment and intelligent replies.<sup>3</sup> They are of good invention, quick understanding and ready capacity."<sup>4</sup> "They are acute in mind."<sup>5</sup> "Ingenious

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<sup>1</sup>Biard, op. cit., III, 195.

<sup>2</sup>Columbus, op. cit., p. 149.

<sup>3</sup>Champlain, loc. cit.

<sup>4</sup>Rosier, op. cit., p. 114.

<sup>5</sup>Verrazano, op. cit., p. 6.





in tools--yet excellent of wit."<sup>1</sup> Father Biard, whose efforts were to teach the Indian deploras his inability to grasp abstractions,<sup>2</sup> but praises his excellent memory for material things, and his good judgment.<sup>3</sup> Jouveney writes:

None are stupid or sluggish as shown in their foresight in deliberation and fluency in speaking. Their peroration is so excellent that it often excites admiration of experienced speakers.<sup>4</sup>

The same chronicler describes their refusal to believe in punishment by eternal fire:

They said there could be no fire without fuel and what forest would sustain fire for so long. This absurd reasoning had so much influence over the minds of the savages that they could not be persuaded of the truth of the gospel.

At last, however, the priest took some sulphur which the Indians examined and admitted was earth. Grains of this were put upon live coals where they burned with bad odor. After several demonstrations of this the Indians believed that hell fire could burn without wood.<sup>5</sup> That the southwestern Indians could learn by experience is shown by their distrust of the Spaniards after the latter broke their word to the Tiguas in 1540. Their intelligence is further shown in their reasoning

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<sup>1</sup>Harriot, op. cit., p. 25.

<sup>2</sup>Biard, op. cit., III, 195.

<sup>3</sup>Ibid., III, 73.

<sup>4</sup>Jouveney, op. cit., I, 13.

<sup>5</sup>Ibid., I, 17-18.



in total--yet excellent in all. The first of these was the  
were to teach the children to read and write. The second was to  
education, but because the people of the country were so  
things, and the people of the country were so

There are many of these things in the country. The first of these  
right in education and things in the country. The second was to  
education in the country. The third was to teach the children to  
tion of exact and accurate.

The same principles described their method of education in  
punishment by example.

They said there could be no other way. The first of these  
what would be the result of this? The second was to  
about something in the country. The third was to teach the children to  
mind of the people. The fourth was to teach the children to  
sided of the people of the country.

At last, however, the people of the country were able to  
Indians examined and a little later on. The first of these  
put upon five coins. The second was to teach the children to  
several demonstrations. The third was to teach the children to  
five could be the result. The fourth was to teach the children to  
could be the result. The fifth was to teach the children to  
Specimens of the people of the country. The sixth was to teach the children to  
1840. Their intelligence is shown by the fact that they

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1. The first of these was the  
2. The second was to teach the children to  
3. The third was to teach the children to  
4. The fourth was to teach the children to  
5. The fifth was to teach the children to  
6. The sixth was to teach the children to



that as Fray Santa Maria had been killed, so the Spaniards were not immortal, and all could be killed.<sup>1</sup> Le Jeune writes: "They are at no disadvantage with the French," and goes on to cite an example that they disguised their language by adding a syllable to each word in order to confuse the minds of those whom they did not wish to understand their speech.<sup>2</sup> Jouvency emphasizes their desire for harmony that makes them assent to whatever they are taught, but to cling to their own beliefs.<sup>3</sup>

Other examples of their intelligence are shown in their form of government and some social customs which will be discussed in their place. A summary of their character and their philosophy would seem to establish a native intelligence: "They believe that happiness consists in calm composure of mind."<sup>4</sup>

As manners and characteristics are closely allied, it is of interest at this point to discover what the early chroniclers noted. Indians never walk while they are conversing, for it is considered disgraceful and arrogant to do so.<sup>5</sup> All

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<sup>1</sup>Gallegos, op. cit., p. 38.

<sup>2</sup>Le Jeune, op. cit., I, 233.

<sup>3</sup>Jouvency, op. cit., I, 13.

<sup>4</sup>Loc. cit.

<sup>5</sup>Ibid., I, 16.



that as they have been shown to be  
were not unusual, and all kinds of things  
"They are as no different from the  
cite an example of the same thing  
a syllable as such, and it is not  
whom they did not wish to understand  
emphasized their feeling that the  
whatever they are saying, but in order to show  
Other examples of their feeling that

their form of government, and a new system  
be discussed in that paper. A summary of this  
and their philosophy would be to establish a  
intelligence. They believe that the  
component of mind.

As we have seen, the feeling that  
is of interest at this time in the  
also noted. The new system will  
for it is considered dangerous and

1. The feeling that  
2. The feeling that  
3. The feeling that  
4. The feeling that  
5. The feeling that



talking and bargaining is done while sitting,<sup>1</sup> usually "under tobacco fumes."<sup>2</sup> Pipe smoking was a most important ceremony,<sup>3</sup> and the pipe was passed from one member of the group to another.<sup>4</sup> They used tobacco like incense.<sup>5</sup>

D'Iberville notes a number of times that the Indians in Louisiana came to greet the French, dancing and singing:

Singing a song of peace, extending their hands towards the sun and rubbing their stomachs as a sign of admiration and joy.

After joining us they placed their hands upon their breasts and extended their arms over our heads as a mark of friendship.<sup>6</sup>

Percy writes that the king, surrounded by men, approached playing on a flute made of reed.<sup>7</sup> To show astonishment they placed the hand flat across the mouth.<sup>8</sup> Their manner of speaking is very deliberate, in council as well as out. They stop suddenly, reflect a while, and then speak again.<sup>9</sup> To

<sup>1</sup>Ribault, op. cit., II, 117.

<sup>2</sup>Biard, op. cit., III, 117.

<sup>3</sup>D'Iberville, op. cit., p. 73.

<sup>4</sup>Biard, loc. cit.

<sup>5</sup>D'Iberville, op. cit., p. 82.

<sup>6</sup>Ibid., pp. 47, 62, 73, 93.

<sup>7</sup>Percy, op. cit., p. lxx.

<sup>8</sup>Jouveney, op. cit., I, 18.

<sup>9</sup>Champlain, op. cit., p. 110.



...and the other was ...  
...and the other was ...  
...and the other was ...

...in Louisiana came to ...  
...in Louisiana came to ...  
...in Louisiana came to ...

...After joining ...  
...After joining ...  
...After joining ...

...playing on a ...  
...playing on a ...  
...playing on a ...

...stop suddenly, ...  
...stop suddenly, ...  
...stop suddenly, ...

...1. ...  
...2. ...  
...3. ...

...4. ...  
...5. ...  
...6. ...

...7. ...  
...8. ...  
...9. ...



express thanks they "cried three times, 'how, how, how,' and elevated their hands, a practice not observed when making presents to each other."<sup>1</sup> Smith, in describing the Sasquesahanough, writes that their great voices are in proportion to their build, for they "sound from them as it were a great voice in a vault, or cave, as an Eccho."<sup>2</sup>

At table the host sits apart and neither eats nor drinks with the guests. There is no conversation while they eat.<sup>3</sup> L'Allemand writes that they were very dirty about their eating.<sup>4</sup> Specifically, they use the shaggy back of a dog to wipe their hands upon,<sup>5</sup> and grease from fatty foods they wipe upon their hair.<sup>6</sup> That these habits were not shared by the Picos seems evident from Luxán's comment that they are "clean and tidy and do not smell as the other nations."<sup>7</sup>

One observation upon the manners of an Indian woman is made in the statement that the Indian sat quietly by while the sailors made her husband drunk, "as any European woman would do."<sup>8</sup>

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<sup>2</sup>Smith, op. cit., I, 54.

<sup>1</sup>D'Iberville, op. cit., pp. 84-85.

<sup>3</sup>Champlain, op. cit., p. 110.

<sup>4</sup>L'Allemand, op. cit., I, 58.

<sup>5</sup>Jouvency, op. cit., I, 16.

<sup>6</sup>Ibid., I, 15.

<sup>7</sup>Luxán, op. cit., p. 73.

<sup>8</sup>Jouet, op. cit., p. 8.





Each chief had his own mark. Plate XXIII in the Book of Virginia shows a number of the marks of Virginia chiefs. Champlain contributes the detail that friendly chiefs exchange marks and leave signs of passage by their use; they notify each other when they change the marks as they do from time to time.<sup>1</sup>

It is difficult to draw a sharp line between manners and customs as the latter are simply an expression of the former; therefore manners will be discussed in relation to relevant customs.

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<sup>1</sup>Champlain, op. cit., pp. 82-84.







## PART III

### CUSTOMS

The type of habitation of the North American Indian was determined by the local building material and the customs of the tribe. "The nomads wander in winter in the woods, in summer by rivers where they fish; others live in villages."<sup>1</sup> The migratory tribes are generally reported to have used mats for walls or roofs and to have carried these from place to place.<sup>2</sup> Palm leaves,<sup>3</sup> bark,<sup>4</sup> reeds,<sup>5</sup> husks,<sup>6</sup> skins,<sup>7</sup> moss or branches<sup>8</sup> over a framework of split logs or saplings, arranged in a circle with a center hole for the smoke to escape, made the usual shelter. Biard writes of houses built

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<sup>1</sup>Jouveney, op. cit., I, 7.

<sup>2</sup>Smith, op. cit., I, 67; Verrazano, op. cit., p. 19; de Vaca, op. cit., pp. 91, 143; Biard, op. cit., III, 77; Champlain, op. cit., p. 413.

<sup>3</sup>D'Iberville, op. cit., p. 47; Castañeda, op. cit., p. 515.

<sup>4</sup>Biard, loc. cit.; Champlain, op. cit., p. 76; Smith, loc. cit.; Jouveney, loc. cit.; Jouet, op. cit., p. 18.

<sup>5</sup>Ribault, op. cit., II, 180; Champlain, op. cit., p. 88; Biard, loc. cit.

<sup>6</sup>Champlain, op. cit., p. 413.

<sup>7</sup>Biard, loc. cit.; Jouveney, loc. cit.

<sup>8</sup>Jouveney, loc. cit.





broad and long for air, which are unusual.<sup>1</sup> Tonti notes mud cabins with cane mat roof.<sup>2</sup> Every Spanish chronicler reports that the construction in the southwest was of adobe, rock, and timbers. Permanent villages are reported in Canada and along the coast of Massachusetts,<sup>3</sup> and "large cabins surrounded by palisades of rather large trees placed side by side of each other, in which to take refuge from enemies."<sup>4</sup> In Virginia there were "small towns, 10, 12 or 20 houses, the greatest 30."<sup>5</sup> Smith's enumeration is somewhat larger as he sees villages of from "2-100 houses together or but a little separated by groves of trees."<sup>6</sup> There were also villages in Florida,<sup>7</sup> and in the southwest.<sup>8</sup>

"There are no tables or chairs upon which to sit," writes Jouveney,<sup>9</sup> and that is the usual report, for mats were

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<sup>1</sup>Blard, op. cit., III, 77.

<sup>2</sup>Tonti, op. cit., I, 20.

<sup>3</sup>Champlain, op. cit., pp. 87, 175.

<sup>4</sup>Ibid., p. 76.

<sup>5</sup>Harlot, op. cit., p. 25.

<sup>6</sup>Smith, op. cit., I, 67.

<sup>7</sup>De Vaca, op. cit., p. 45.

<sup>8</sup>Ibid., p. 150; Gallegos, op. cit., p. 25; Luxán, op. cit., p. 78.

<sup>9</sup>Jouveney, op. cit., I, 15.







generally used. Furs and skins were used for beds.<sup>1</sup> An exception in furnishing is noted by Ribault:

One house had seats around the wall of reeds which served for beds and benches. They were two feet from the ground on pillars painted red, yellow and blue, and polished.<sup>2</sup>

Both Champlain<sup>3</sup> and D'Iberville<sup>4</sup> describe beds raised from the floor and covered with mats. The Canadian Indians covered the floor of the hut with fir, to keep out dampness, and used their luggage as pillows.<sup>5</sup>

The picture drawn of the Indian house and village is extremely simple. The startling exception is found in the descriptions of the pueblos of the southwest. Luxán describes the pueblos with houses of mud, built by hand, walls like small adobes half a yard wide; there are upper and lower floors and they have bed rooms. They climb to the upper floors by means of "moveable hand ladders and the lower part of the pueblo can be dominated from above"; they have large cellars, and in the lower part they have the granaries, pantries, and kitchens.<sup>6</sup> Gallegos adds to the picture that the

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<sup>1</sup>Jouet, op. cit., p. 18; Biard, loc. cit.; Champlain, op. cit., p. 413; Jouveney, loc. cit.

<sup>2</sup>Ribault, op. cit., II, 180.

<sup>3</sup>Champlain, loc. cit.

<sup>4</sup>D'Iberville, op. cit., p. 50.

<sup>5</sup>Biard, op. cit., III, 77.

<sup>6</sup>Luxán, op. cit., p. 78.







houses were square, well planned, whitewashed in the interior and decorated with murals.<sup>1</sup> The report of these rich villages was widespread. Lescarbot, writing in 1613 on the missions in New France, says:

The farther we penetrate into the country the more we find it inhabited; so much so that (if we can believe the Spaniards) in a country called New Mexico, a long distance to the southwest of the Iroquois, there are regularly built cities and houses of three or four stories, and even domesticated cattle, where they have named a certain river Rio de las Vaccas or Cow River, because they saw a large number of them grazing on its banks. And this country is more than 500 leagues directly to the north of Old Mexico, being near, I believe, the end of the great lake of the river of Canada which (according to the Savages) is a thirty day's journey in length.<sup>2</sup>

The few references to agriculture in the east are found in connection with the permanent villages. Champlain is impressed by cultivation of the soil, "something we have not hitherto observed," along the coast of Maine. The ground is broken by "an instrument of very hard wood, shaped like a spade." The crop consists of Indian corn, beans, squash, pumpkins, tobacco, white nuts and grapes.<sup>3</sup> The Canadian group felled and burned the trees so the soil was easily turned up and "the maize planted grain by grain as it is in

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<sup>1</sup>Gallegos, op. cit., p. 25.

<sup>2</sup>Lescarbot, "Relation Rerum Gestarum in Nova Francica Missionum Anni 1613-1614," Jesuit Relations, II, 87.

<sup>3</sup>Champlain, op. cit., p. 75. More fruits and roots "unknown to the French" are noted by Ribault in Florida (op. cit., II, 174).







Florida."<sup>1</sup> Buffalo bones are used to break up the ground in Louisiana.<sup>2</sup>

Dogs were the only tame animals which the Indians had. They served variously as pets, food,<sup>3</sup> and beasts of burden.<sup>4</sup> Smith writes that the dogs were unable to bark,<sup>5</sup> and Purchas reports that they "walked by troupes, and endangered the cattle no less than wolves."<sup>6</sup>

The North American Indians had never seen horses until they were brought into the southwest by the Spaniards. These strange creatures inspired a great fear in the natives, a fear which was exploited by the Spaniards.<sup>7</sup>

With the single exception of the pueblo Indians, women were "the beasts of burden, the slaves and the laborers."<sup>8</sup>

<sup>1</sup>Champlain, op. cit., p. 174.

<sup>2</sup>D'Iberville, op. cit., p. 174.

<sup>3</sup>"They killed a fat dog for food," Jouet, op. cit., p. 18. "Dog is delicious to Hurons and shameful to Montagnes," Le Jeune, op. cit., I, 235. Also, Champlain, op. cit., p. 51.

<sup>4</sup>Gallegos describes dogs with pack saddles, and halters, tied together like a pack train traveling three or four leagues a day. Op. cit., p. 32.

<sup>5</sup>Smith, op. cit., I, 60.

<sup>6</sup>Samuel Purchas, Purchas his Pilgrimage, p. lxx.

<sup>7</sup>Villagr , op. cit., 167; Casta eda, op. cit., pp. 488, 546; de Vaca, op. cit., p. 122.

<sup>8</sup>Jouvency, op. cit., I, 17.







From Canada to Florida, from the sea coast to the plains women did the work. "I saw bread made by their women," Percy writes, "which doe all the drugerie."<sup>1</sup> The occupations of the men in Virginia were

. . . fishing, hunting, wars and such manlike exercises, scorning to be seene in any woman like exercise; which is the cause that the women be verie painful and the men often idle . . . . The women make mats, baskets, pots, morters, pound corn, make bread, prepare victuals, plant and gather corn, bear all kinds of burdens and the like.<sup>2</sup>

Biard agrees with the list of duties, adding several: child bearing and rearing, hewing wood and drawing water, repairing household utensils, sewing garments, catch fish and shellfish, often hunting, making canoes out of bark, setting up tents. He concludes that with so much to do more than one wife is almost a necessity.<sup>3</sup> Champlain's description of the work of the Canadian women corresponds exactly on all points with that of the missionaries. Jouveney adds the point that the hard labor of the women accounts for the fact that most of the children were not well developed, that only about one in thirty survives.<sup>4</sup> De Vaca adds his word to the position of women, writing that they carry the burdens, do all the hard

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<sup>1</sup>Percy, op. cit., p. lxx.

<sup>2</sup>Smith, op. cit., I, 67.

<sup>3</sup>Biard, op. cit., III, pp. 25-26.

<sup>4</sup>Champlain, op. cit., p. 7.







work with only six hours of rest for they must stir the fire by night to dry roots, and be up at daylight to dig roots, carry wood and water.<sup>1</sup> The Spanish chroniclers, however, note that men did all the hard work, and bore the burdens, while the women prepared the food and made the pottery.<sup>2</sup> The houses belonged to the women<sup>3</sup> and divorce was easy.<sup>4</sup>

The arranging of marriages was similar in general outlines among most of the tribes. The parents, usually after consultation with relatives, agree to a marriage with a suitor, who offers gifts to the father "in proportion to the rank of the father and the beauty of the girl."<sup>5</sup> Inheritance was through the female line in tribes where chastity was not highly prized,<sup>6</sup> Champlain writes; earlier he had stated that chastity was usually followed after marriage although not before.<sup>7</sup>

Attitude towards women is shown in Rosier's explanation that women were not among the crowds of natives who came to the ships because the men were "very jealous (as all

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<sup>1</sup>De Vaca, op. cit., p. 90.

<sup>2</sup>Gallegos, op. cit., pp. 27-28.

<sup>3</sup>Casteñada, op. cit., p. 521.

<sup>4</sup>De Vaca, op. cit., p. 118.

<sup>5</sup>Biard, op. cit., III, 40.

<sup>6</sup>Champlain, op. cit., p. 317.

<sup>7</sup>Ibid., p. 120.





Salvages)."<sup>1</sup> D'Iberville writes that several women were among the group, "which is the greatest mark of friendship that can be shown."<sup>2</sup> But de Vaca states that women trade everywhere, even in war.<sup>3</sup>

Although women had no enviable position, we find that children were well treated.<sup>4</sup> Jouvency writes that the children were held in high affection and given no discipline whatsoever with the result that the boys were savages who became wicked as they grew up.<sup>5</sup> Smith remarks that the children are loved dearly but they are properly hardened to the weather so that they can withstand its rigors.<sup>6</sup> Children were named according to the humor of the parents in Virginia,<sup>7</sup> often given several names. Upon the death of a chief or warrior his name is given to a young man who must start at once to battle to prove himself the fit heir.<sup>8</sup> In the same tribe we

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<sup>1</sup>Rosier, op. cit., p. 114.

<sup>2</sup>D'Iberville, op. cit., p. 69.

<sup>3</sup>De Vaca, op. cit., p. 146.

<sup>4</sup>Ibid., p. 66.

<sup>5</sup>Jouvency, op. cit., I, 13.

<sup>6</sup>Smith, op. cit., I, 67.

<sup>7</sup>Loc. cit.

<sup>8</sup>Jouvency, op. cit., I, 10.







find that the children deprived of their parents are put to death.<sup>1</sup> On the other hand, among the tribes of Florida if a child dies the whole settlement bewails and laments for a full year; the parents weep at sunrise and at noon; at the end of the year the anniversary is celebrated and the parents cleanse their bodies of dirt and paint.<sup>2</sup>

A picture of home and community life would be incomplete without knowledge of the kinds of food eaten, and of their methods of preparation. The crops raised by the Indians have already been indicated and particular emphasis must be laid upon the principal one, maize or Indian corn.

Some tribes ate all foods raw, or practically so;<sup>3</sup> some cooked all foods.<sup>4</sup> Fire was started (1) "by chafing a dry pointed stick in a hole of a little square piece of wood";<sup>5</sup> (2) by "a mineral stone" which was carried in a purse of leather and rubbed for a spark which ignited the wood.<sup>6</sup> Cooking utensils for boiling were: baskets<sup>7</sup> and gourds<sup>8</sup> filled

<sup>1</sup>Jouvency, op. cit., I, 8.

<sup>2</sup>De Vaca, op. cit., p. 66.

<sup>3</sup>Montoya, "Relation of the Discovery of New Mexico," New Mexico in 1602, p. 57.

<sup>4</sup>Rosier, op. cit., p. 115.

<sup>5</sup>Smith, op. cit., I, 68.

<sup>6</sup>Brereton, op. cit., p. 101.

<sup>7</sup>"Before pots, kettles, etc. were brought from France," Jouvency, op. cit., I, 16.

<sup>8</sup>De Vaca, op. cit., p. 154.







with water into which hot stones were dropped, then removed with wooden tongs when the water was boiling; earthenware pots;<sup>1</sup> earthenware jars glazed with antimony.<sup>2</sup> Roasting and broiling were done directly over the coals,<sup>3</sup> upon "hurdles over the fire"<sup>4</sup> or upon a spit.<sup>5</sup> Flour or meal was ground between two stones,<sup>6</sup> between two pieces of wood,<sup>7</sup> or placed on the ground and pounded with wood.<sup>8</sup> The stone mortars and the grinding as described in the pueblos are of interest. There was a separate house to prepare food and to grind meal, which was very clean. Within there was a trough with three stones fixed in stiff clay. Three women would enter, each with a grinding stone; one breaks the corn, the next grinds it, the third woman again grinds it. Upon entering the room, the women must remove their shoes, do up their hair, and cover their clothes. At the door a man sits playing a fife while

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<sup>1</sup>Champlain, op. cit., p. 92; Jouet, op. cit., p. 5.

<sup>2</sup>Castañeda, op. cit., p. 522.

<sup>3</sup>Smith, op. cit., I, 62; Champlain, op. cit., p. 308; D'Iberville, op. cit., p. 69.

<sup>4</sup>Smith, op. cit., I, 63.

<sup>5</sup>Loc. cit.

<sup>6</sup>Champlain, op. cit., p. 181.

<sup>7</sup>Ibid., p. 92.

<sup>8</sup>De Vaca, op. cit., p. 126



with water into which...  
with water...  
note; I...  
wetting were done...  
over the line...  
between two...  
on the ground and...  
the...  
There was a...  
which was very...  
stones fixed in...  
with a...  
the...  
the women...  
their clothes...

1-Chenopodium...  
2-C...  
3...  
4...  
5...  
6...  
7...  
8...  
9...  
10...



they grind, and they move to the music, and sing.<sup>1</sup>

Many different kinds of meal are reported: mesquite,<sup>2</sup> bean,<sup>3</sup> pine nut, with and without shells,<sup>4</sup> straw and foxtail,<sup>5</sup> bones of animals or fish,<sup>6</sup> and most important of all, corn from ear, grain,<sup>7</sup> or "core."<sup>8</sup> These meals were used in various ways. A kind of porridge was made with boiling water to which fish (bones, entrails, and scales),<sup>9</sup> meat, fat,<sup>10</sup> beans,<sup>11</sup> berries<sup>12</sup> were added. They were used as bread<sup>13</sup> or made into a thick mush, then boiled or roasted in corn husks.<sup>14</sup>

<sup>1</sup>Castañeda, op. cit., p. 522.

<sup>2</sup>De Vaca, loc. cit.; Castañeda, op. cit., p. 516.

<sup>3</sup>Champlain, op. cit., p. 315.

<sup>4</sup>De Vaca, op. cit., p. 140; Castañeda, op. cit., p. 517.

<sup>5</sup>De Vaca, op. cit., pp. 155, 160.

<sup>6</sup>Ibid., p. 91.

<sup>7</sup>D'Iberville, op. cit., p. 73.

<sup>8</sup>Smith, op. cit., I, 93.

<sup>9</sup>Jouvency, op. cit., I, 15;

<sup>10</sup>Loc. cit.

<sup>11</sup>Champlain, op. cit., p. 305.

<sup>12</sup>Loc. cit.

<sup>13</sup>D'Iberville, op. cit., pp. 73, 83; Gallegos, op. cit., p. 26; Smith, op. cit., I, 63; Champlain, loc. cit.; Castañeda, op. cit., p. 517.

<sup>14</sup>Champlain, loc. cit.; Smith, op. cit., I, 62; Gallegos, op. cit., p. 26.







The Indians ate whatever fish, meat, or fowl was in that particular locality at that season. The only references to raising turkeys for food is by Gallegos, who says that flocks are commonly kept in the pueblos,<sup>1</sup> and by Champlain, who notes that often bears are fattened for food.<sup>2</sup> De Vaca lists spiders, any eggs, worms, lizards, salamanders, serpents, and vipers among the diet of the Iguaces.<sup>3</sup>

The common vegetables were corn, beans, calabashes, squash, melons, pumpkins, cucumbers, roots (many unknown to the Europeans), mushrooms, and watercress. Most of the vegetables were boiled, although pumpkins and squash were also baked in the coals. Corn was not always ground fine, but often the whole grains were cooked,<sup>4</sup> or it was roasted on the ear.<sup>5</sup> The most curious treatment of corn is described by Champlain: The ear of corn was put in water under mud for from two to three months, until it had decayed, then taken out and boiled or roasted and eaten with meat or fish. "The women and children suck the dirty ears of corn like sugar."<sup>6</sup>

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<sup>1</sup>Champlain, loc. cit.

<sup>2</sup>Ibid., p. 309. The care which they give these animals makes Champlain feel that they would take good care of cattle.

<sup>3</sup>De Vaca, op. cit., p. 91.

<sup>4</sup>Champlain, loc. cit.

<sup>5</sup>Smith, loc. cit.

<sup>6</sup>Champlain, op. cit., p. 308.



The Indian's ...  
that particular ...  
to relate ...  
Flores and ...  
the notes ...  
first ...  
genus, and ...  
The common ...  
teach, ...  
the ...  
tables ...  
baked in ...  
often the ...  
the ear.<sup>5</sup> The ...  
by ...  
for from two ...  
taken out ...  
The woman and ...

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<sup>1</sup>Chenopodium, ...  
<sup>2</sup>...  
<sup>3</sup>...  
<sup>4</sup>...  
<sup>5</sup>...  
<sup>6</sup>...



In the enumeration of the native fruits of the country we find especially noted citrus (in Florida), tunas (prickly pears), cherries, grapes, blackberries, raspberries, and mulberries. The nuts most mentioned are walnuts, hazelnuts, acorns, and pinons.

The methods of food preparation so far described have been, with the exception of grinding of meal, for food that is to be consumed at once. However, the Indians used other methods of preserving foods. All meats were dried as they kept well. Melons, corn and tunas were also dried.<sup>1</sup> The tunas were also preserved in sap.<sup>2</sup> Honey was used for sweetening. Salt was generally used although some of the food was cooked without salt in Canada.<sup>3</sup> Coriander seeds,<sup>4</sup> pennyroyal, and marjoram were used as condiments. All meat fats were used, and in Canada seal oil is noted.<sup>5</sup> These meat fats were not only used for seasoning and cooking but sometimes eaten in chunks like bread.<sup>6</sup> Rosier writes that the Europeans showed the Indian captives how to make butter and cheese from

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<sup>1</sup>De Vaca, op. cit., p. 90.

<sup>2</sup>Castañeda, op. cit., p. 309.

<sup>3</sup>Champlain, loc. cit.

<sup>4</sup>Castañeda, op. cit., p. 517.

<sup>5</sup>Jouvency, op. cit., I, 15; Biard, op. cit., III, 79.

<sup>6</sup>Montoya, op. cit., p. 57.







the milk of "rain-deere and fello-deere which are as tame as cows,"<sup>1</sup> but there is no reference to that knowledge being widespread.

The only liquids which the Indians drank were meat broth, clear water,<sup>2</sup> and in the southwest, "wine from the great thistle."<sup>3</sup>

Hunting was a necessity for obtaining game for food and was both an individual and a community activity. Smith describes a tribal hunt in Virginia in which two to three hundred Indians participated; the deer were surrounded by fires and the Indians stood between each fire so that all means of escape was cut off by land, and the animals were easily killed. They were also driven into the water and caught.<sup>4</sup> The Zuni hunt, in which over eight hundred took part, did not drive the animals by fire, but simply cut off all retreat as the Indians closed in upon the deer in a great circle.<sup>5</sup> Fire was used to burn off the pasture and drive the game to new fields where the Indians awaited them.<sup>6</sup> Most hunting was

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<sup>1</sup>Rosier, op. cit., p. 148.

<sup>2</sup>Champlain, op. cit., p. 181.

<sup>3</sup>Castañeda, op. cit., p. 516.

<sup>4</sup>Smith, op. cit., I, 70.

<sup>5</sup>Villagr , op. cit., p. 168.

<sup>6</sup>Smith, loc. cit.







done by individuals or in small parties. One ingenious method was used by a lone savage: he would put on the skin of a deer, putting his hand through the neck and into the head, which had been stuffed and the "horns, eyes, ears, and every part artfully counterfeited; shrouding his body by his skin he stalks the Deere and if a deere looks there is another deere gazing and licking himself. The Indian takes his chance and shoots."<sup>1</sup> Triangular traps were also built, into which the deer were driven by Indians imitating the howls of wolves.<sup>2</sup> In Canada, Indians (on snow shoes) pursued moose through the deep snow from which their delicate legs were "with difficulty extricated" so that they were easily caught.<sup>3</sup> No part of deer or moose was wasted. The flesh was used for meat; the skin for clothes, the hoofs and horns were used for a strong glue,<sup>4</sup> and, among the Canadians, the left hind hoof of a moose was considered to have great medical properties.<sup>5</sup> As we have seen already, the bones were often ground for meal.

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<sup>1</sup>Jouvency, op. cit., I, 4.

<sup>2</sup>Champlain, op. cit., p. 270.

<sup>3</sup>Jouvency, loc.cit.

<sup>4</sup>Smith, op. cit., I, 68.

<sup>5</sup>Jouvency, loc. cit.







Three measures for wealth are given. It was sometimes estimated by pots and kettles. The natives in Canada had a high opinion of the King of France, for he was said to possess many kettles.<sup>1</sup> Other Indians made their appraisals by wampum belts and strings "which they use in dealing with one another as we do gold chains."<sup>2</sup> Still others used tobacco, "which passes there as current Silver."<sup>3</sup>

The Indians had arts and crafts. We have already pointed out that they used color in decoration and design in the survey of body painting, clothing, and murals. Spinning and weaving was shown in the types of materials made into cloth for dress. Decorations of porcupine quills and feather-work were noted. Purchas quotes Oviedo's statement that the Indians were skilled at feather pictures or portraiture.<sup>4</sup> Representations of birds, beasts, and men were made in both wood and stone<sup>5</sup> and simple wood work is shown in their wooden bowls and spoons.<sup>6</sup> Cups and baskets were fashioned from bark.<sup>7</sup> That they worked in metal is shown by their jewelry and their

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<sup>1</sup>Jouvency, loc. cit.

<sup>2</sup>Champlain, op. cit., p. 143; Cartier, op. cit., p. 60.

<sup>3</sup>Smith, op. cit., I, 599.

<sup>4</sup>Purchas, op. cit., p. 615.

<sup>5</sup>Ibid., p. 629.

<sup>6</sup>Champlain, op. cit., p. 181.

<sup>7</sup>Rosier, op. cit., p. 125.







metal cups and plates.<sup>1</sup> They wove nets for fishing and lines for angling.<sup>2</sup> Their arrows were of great skill and beauty, being wrought with heads of "emery, jasper, hard marble and other sharp stones."<sup>3</sup> Probably the most highly developed craft among the tribes living on or near water was that of building canoes. Three different types are noted. Biard describes the birch-bark canoes as follows:

Little skiffs of birch-bark, narrow and closed at both ends, like the crest of a morion. The body is a large hollow cradle, eight to ten feet so capacious that one holds five or six persons with dogs, sacks, skins, kettles and other baggage. They may land anywhere as only the heaviest draw one half foot of water, and they are so light that they are easily carried.<sup>4</sup>

There were also canoes of solid wood cut from a large tree. The selected tree was felled with a stone hatchet, the bark removed and the tree rounded off except on one side. Fire was applied to the entire length and the burned wood was scraped out with stones.<sup>5</sup> The third type was of cane, bound with wood.<sup>6</sup> According to Columbus, the canoe was an incredibly

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<sup>1</sup>Brereton, op. cit., p. 9.

<sup>2</sup>Smith, op. cit., I, 69.

<sup>3</sup>Verrazano, op. cit., p. 18.

<sup>4</sup>Biard, op. cit., III, 83. Pring, op. cit., p. 58, the birch-bark canoes are "as sweet as frankinsence." Rosier, op. cit., p. 114.

<sup>5</sup>Champlain, op. cit., p. 81; D'Iberville, op. cit., p. 60; Verrazano, loc. cit.

<sup>6</sup>D'Iberville, loc. cit.



metal cups and also...  
for sailing...  
being wrought with...  
other sharp...  
erect among the...  
bulbous...  
described the...

Little...  
both ends...  
large hollow...  
that one...  
skins...  
anyone...  
water...  
caused.

There were also...  
The selected...  
removed and...  
was applied...  
scraped out...  
with wood.

Interpretation...  
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the...  
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fast means of transportation.<sup>1</sup>

Tools were primitive but effective. There were stone hatchets. There were knives of splinters of reed with which "to cut feathers, joint a Deer, shape shoes."<sup>2</sup> Shells were used to dress hide and bark.<sup>3</sup> There was the tooth of a beaver to notch arrows.<sup>4</sup> There was even a little bone "which they always wore" to make an arrow-head.<sup>5</sup> The agricultural implements have already been mentioned.

For amusement the Indians played a number of games. Le Jeune lists three of the most popular ones among the Canadians: crosse, on which a bet was placed to make it more exciting; dish, in which black and white plum stones were tossed, and a certain game played with straw.<sup>6</sup> Spelman describes the Indian sports as not unlike the English. Football was only for women and boys, and was like the English game in that goals were made, but unlike the English game in that "they never fight nor pull one another doune." The men played a game with a small ball which they dropped from the

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<sup>1</sup>Columbus, op. cit., p. 149.

<sup>2</sup>Smith, op. cit., I, 68.

<sup>3</sup>Ribault, op. cit., II, 174.

<sup>4</sup>Smith, loc. cit.

<sup>5</sup>Loc. cit.

<sup>6</sup>Le Jeune, op. cit., I, pp. 269-271.



last means of transportation.  
Tools were taken to the site and the  
hatchets. There were several of these and a  
few antlers, some of which were  
used to dress hides and make  
beaver to make shoes. The  
they always work to make  
implements have already been mentioned.  
For amusement the Indians played a game of  
be James first three of the most popular  
Canadians: chess, in which a red was placed on each  
existing; darts, in which darts and arrows were  
tossed, and a certain number of points were  
described the Indian game in which the ball was  
ball was only for women and girls, and the  
game in that game was made, and which was  
that "they never fight nor kill and a  
played a game with a small ball which was

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- 1. Columbus, pp. 101, 102.
  - 2. Smith, pp. 101, 102.
  - 3. Richards, pp. 101, 102.
  - 4. Smith, pp. 101, 102.
  - 5. Smith, pp. 101, 102.
  - 6. The Indians, pp. 101, 102.



hand and kicked as far as possible with the toe. This required great skill.<sup>1</sup>

There were also dances. One, like a "darbysher Hornpipe," is mentioned by Spelman. In this men and women alternating stand in a circle while a man in the center with a pipe and rattle directs the group. The circle "gigetts about, wringe ther necks and stampinge on ye ground."<sup>2</sup> Another chronicler describes a dance of victory which is unusual in that the dancers do not move from the spot but lift first one foot and then the other, and make gestures and motions with the whole body. The women drop their mantles and dance only in their ornaments.<sup>3</sup> A dance in Louisiana which culminated in seizing staves and striking one another<sup>4</sup> is paralleled by a Canadian dance which ends by the dancers jumping into canoes and striking each other with paddles and throwing water.<sup>5</sup> Dancing around cane torches, clapping the hands and "touching together the feet" is described by D'Iberville.<sup>6</sup> The same writer notes a short dance of the

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<sup>1</sup>H. Spelman, "Introduction--Relation of Virginia," in Smith, op. cit., I, cxiv.

<sup>2</sup>Loc. cit.

<sup>3</sup>Champlain, op. cit., p. 108.

<sup>4</sup>D'Iberville, op. cit., p. 94.

<sup>5</sup>Champlain, op. cit., pp. 179-180.

<sup>6</sup>D'Iberville, op. cit., p. 70.







young men. Each holds a gourd filled with small stones and shakes it "in cadence which accorded well with the voices." The accompanying song was short, and in the intervals the Indians gave "frightful yells."<sup>1</sup> That the dancers made a noise "like Wolves or Devils" is reported by Hariot.<sup>2</sup> The entertainment provided by Pocohantes and her women was, on the contrary, "like a masqu ." They all wore different costumes and carried different weapons. They rushed from the woods, made a ring around Smith's fire, sang, danced, and departed.<sup>3</sup> The savages are reported as liking the music of a sailor who played the "Gitterre," dancing in a ring and then rewarding the youth with presents.<sup>4</sup> In each of the pueblos the plaza is used for games and dances, as were the estufas. Luxán reports that the dance at Acoma was impressive after the Mexican fashion. Women took part, wearing Mexican blankets, "very elegant with paintings, feathers and other trappings."<sup>5</sup> Another description of a southwestern dance is in contrast with the eastern and northern dances. The rhythm

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<sup>1</sup>D'Iberville, op. cit., p. 69.

<sup>2</sup>Hariot, op. cit., p. 24.

<sup>3</sup>Smith, op. cit., I, 436.

<sup>4</sup>Pring, op. cit., p. 56.

<sup>5</sup>Luxán, op. cit., p. 87.







resembles the negro rhythm and is beaten out on a "skin attached to a vessel "like a tambourine." The participants rise and perform the dances like "merry-andrews," raising their hands towards the sun

with much compass and harmony in such a way that though there are three hundred it seems as if it were being sung and danced by only one due to good harmony and measure with which they do it.<sup>1</sup>

The early narrators presented the Indians not only as individuals but also as social groups. We have seen what kind of houses the savages lived in, what kind of food they ate, and how they prepared it; how they worked and how they played. Two important questions remain to be discussed before the picture is complete. How were the savages governed, in war and in peace? What were the religious beliefs which they held?

The government of the North American Indian falls into three general forms: rule by king,<sup>2</sup> by council,<sup>3</sup> and by family.<sup>4</sup> The three forms cannot be sharply distinguished, for no king was absolute. Many were obeyed only in warfare,<sup>5</sup> and most were guided by assemblies of priest and elders where

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<sup>1</sup>Gallegos, op. cit., p. 21.

<sup>2</sup>In Canada and Virginia.

<sup>3</sup>In the southwest and New England.

<sup>4</sup>In Florida.

<sup>5</sup>Champlain, op. cit., p. 413.







the rule of the majority prevailed.<sup>1</sup> Families looked to the eldest as head, and were ruled in important matters by the important members. Merit rather than heredity determined the succession, although kingship was often kept in a powerful family.<sup>2</sup> The king's position is well defined in this excerpt from Le Jeune:

He has under him a number of families whom he rules, not with so much authority as does our King . . . but with sufficient power to harangue, advise and lead them to war, to render justice to one who has a grievance and like matters. He does not impose taxes upon the people but if there are any profits from the chase he has a share of them . . . they sometimes make him presents of Beaver skins when he is occupied in curing the sick or in questioning his demon . . . to have news of some future event or of the absent.<sup>3</sup>

It is clear that the king was not only ruler but also medicine man and soothsayer. The young people who were in the retinue of the king have various duties: to provide dogs for hunting, canoes for transportation, provisions for reserve stock during bad weather and to take on expeditions.<sup>4</sup> All that the unmarried men catch belongs to the king, while the

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<sup>1</sup>Champlain, op. cit., p. 328; Smith, op. cit., I, 375; Castañeda, op. cit., p. 518; Archer, op. cit., p. xlv.

<sup>2</sup>Blard, op. cit., III, pp. 37, 89. Smith, op. cit., I, p. 376, "His kingdome's descent not to his sonnes nor children, but first to his brethren . . . and after their decease to his sisters . . . after them to the heirs male or female of the eldest sister, but never to the heires of the male."

<sup>3</sup>Le Jeune, op. cit., I, 75.

<sup>4</sup>Blard, op. cit., III, 89.







married pay tribute.<sup>1</sup> In return the king gives protection and gifts.

On one occasion at a king's command, stolen goods were returned to the English.<sup>2</sup> Certain punishments were traditional and enforced by the tribe, or by the injured family. Murderers were put to death without trial and "without disturbance."<sup>3</sup> Murder was held a crime against the whole tribe and any member of the tribe could take revenge,<sup>4</sup> although it was customary for a relative of the slain man to do so. Theft of a woman by a member of the same tribe must be avenged by the husband.<sup>5</sup> Absolute power is, however, reported by Smith, who says that what the King commands they dare not disobey in the least. He goes on to list the punishment of malefactors by torture and burning and the ordinary form of punishment, beating with cudgels until senseless.<sup>6</sup>

It is evident that the government of the tribe varies with its culture. The councils of the pueblos are the most civilized form encountered. The opinion of the elders in

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<sup>1</sup>Blard, loc. cit.

<sup>2</sup>Archer, op. cit., p. xliv.

<sup>3</sup>Le Jeune, op. cit., I, 229.

<sup>4</sup>Blard, op. cit., III, 38.

<sup>5</sup>Loc. cit.

<sup>6</sup>Smith, op. cit., I, 377.



married pay... and after.  
On one occasion... returned to the... and entered by the... were put to death... murder was held... per of the tribe... any for a relative... woman by a member... husband. B. Al... says that when... least. He goes on... tortures and... beating with... It is evident... with the culture... civilized form...

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- 1. ...
  - 2. ...
  - 3. ...
  - 4. ...
  - 5. ...
  - 6. ...



council determines the foreign and domestic policy of the tribe. The village was built and maintained cooperatively. The following summary of Castañeda's description of Cibola gives a picture of a way of life to be envied:

They are ruled by a council of the oldest men. The priests are called Papa, which means in Zuni, older brother. They preach from the highest roof to the village like a public crier in the morning when the sun is rising. The whole village sits quietly below to listen. He tells them how to live, gives them commandments: there is no drunkenness, no sacrifices, no stealing; all usually work.<sup>1</sup>

Wars were waged usually "between language and language, or country and country,"<sup>2</sup> not to extend the dominion but usually to avenge an injury.<sup>3</sup> Champlain writes that in some tribes the chiefs had no real authority over the men even in battle, and that consequently no plan can be carried out.<sup>4</sup> In other tribes the battle plan is carefully rehearsed after the soothsayers have reported what is to happen. The chiefs take sticks, one for each man, to a level spot and arrange them in the desired formation to indicate to each man where he is to take his place in fighting the enemies. This is repeated several times until each man understands his rank

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<sup>1</sup>Castañeda, op. cit., p. 518.

<sup>2</sup>Biard, op. cit., III, 91.

<sup>3</sup>Jouvency, op. cit., I, 10.

<sup>4</sup>Champlain, op. cit., p. 260.



usually be... The village...

The following... gives a...

They are... The priests... other... to the... when... chiefly... live... none...

There were...

on country and country...

usually to...

tribes the...

battle, and...

In other...

the...

take...

them in...

he is to...

repeated...

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...



and order; there is "no need for a sergeant to make them keep the ranks."<sup>1</sup> Sometimes battle was decided by single combat.<sup>2</sup> Attack was usually at dawn or by moonlight.<sup>3</sup> The Europeans underestimated the skill of the Indians in warfare because it was unlike their own. Hariot writes that there is no need to fear the Indians in war as they do not have the British discipline, weapons, or "devices els," and usually they run away.<sup>4</sup> There was no line of battle.<sup>5</sup> Retreat was orderly, and at night, with the wounded men placed in baskets which were carried on the backs of warriors in the midst of the group.<sup>6</sup> The army was divided into troops for hunting, for scouting, and for fighting.<sup>7</sup> The hunters go in the main line of retreat while the main guard approaches the enemy, hiding in the woods by day while the scouts reconnoiter, and all advancing at night. Sometimes a messenger is sent ahead to the camp of the enemy to see whether they wish to fight. Usually dawn is agreed upon and the night is spent dancing

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<sup>1</sup>Champlain, op. cit., pp. 87-88.

<sup>2</sup>Jouveney, op. cit., I, 11.

<sup>3</sup>Hariot, op. cit., p. 25; Champlain, op. cit., p. 96.

<sup>4</sup>Hariot, loc. cit.

<sup>5</sup>Biard, op. cit., III, 38.

<sup>6</sup>Champlain, op. cit., p. 84.

<sup>7</sup>Ibid., p. 96.



and order; there is no doubt that the  
the result. The result of the  
attack was usually a heavy loss  
understand the effect of the  
it was unlike their own. They were  
to fear the Indians it was as if  
discipline, weapons, or the  
away. There was no line of  
and at night, with the  
were carried on the  
group. The army was divided  
accounting, and the  
line of retreat while the  
hiding in the woods of the  
all advancing at night. The  
to the camp of the army is  
usually seen to retreat from the

Chamela, 21. 11. 1911.

Acapulco, 22. 11. 1911.

Chamela, 23. 11. 1911.

Chamela, 24. 11. 1911.

Chamela, 25. 11. 1911.

Chamela, 26. 11. 1911.

Chamela, 27. 11. 1911.



and singing and hurling insults at each other and "a great deal of other talk, such as is usual at the seige of a city."<sup>1</sup>

A comment by Smith upon the warfare among the tribes is appropriate:

All their actions, voices and gestures, both in charging and retiring, were so strained to the hight of their quallitie and nature, that the strangenes thereof made it seem very delightful.<sup>2</sup>

For weapons the Indians used bows and arrows;<sup>3</sup> clubs;<sup>4</sup> swords of wood;<sup>5</sup> pickaxes made by putting the horn of a deer or a sharpened stone through a piece of wood;<sup>6</sup> spears;<sup>7</sup> and darts.<sup>8</sup> Some tribes wore an armor that was woven of cotton thread and wood,<sup>9</sup> which was proof against arrows. Shields were of hide so hard that a bullet would not pass through,<sup>10</sup>

<sup>1</sup>Champlain, op. cit., p. 95.

<sup>2</sup>Smith, op. cit., I, 73.

<sup>3</sup>De Vaca, op. cit., p. 31; Rosier, op. cit., p. 120; Ribault, op. cit., II, 174; Luxán, op. cit., p. 69; Champlain, op. cit., pp. 74, 236; Smith, op. cit., I, 68.

<sup>4</sup>Luxán, op. cit., p. 69; Champlain, op. cit., p. 74.

<sup>5</sup>Smith, loc. cit.

<sup>6</sup>Champlain, loc. cit.; Smith, loc. cit.

<sup>7</sup>Columbus, op. cit., p. 147.

<sup>8</sup>Rosier, loc. cit.

<sup>9</sup>Champlain, op. cit., p. 98.

<sup>10</sup>De Niza, op. cit., p. 165; Champlain, op. cit., p. 236.



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or of wood overlaid with leather,<sup>1</sup> and still others of bark.<sup>2</sup> The shields were long and large in order to cover the entire body, and were worn over the right shoulder.<sup>3</sup> While paint can scarcely be considered a weapon, it was an essential part of war equipment, and probably served to inspire terror.

Next in importance to the King was the chief who was medicine man or soothsayer. Sometimes the King himself was priest and doctor: more often several priests served a tribe. As medicine men they ministered to the sick; as priests they performed ceremonies and made prophesy. The medicine man, according to Father Biard, knew the use of a few simple laxatives, astringents, hot and cold applications, irritants for liver and kidneys.<sup>4</sup> This outline is filled in by other chroniclers. Verrazano writes: "If they are sick they cure themselves by the heat of the fire . . . . They die of old age."<sup>5</sup> The therapy of heat is testified to by the hot stones,<sup>6</sup> sweating,<sup>7</sup> sweat houses "for dropsies and most diseases,"<sup>8</sup> hot

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<sup>1</sup>Jouveney, op. cit., I, 11; Biard, op. cit., III, 38.

<sup>2</sup>Smith, op. cit., I, 69.

<sup>3</sup>Jouveney, loc. cit.

<sup>4</sup>Biard, op. cit., III, pp. 45-50.

<sup>5</sup>Verrazano, op. cit., p. 15.

<sup>6</sup>De Vaca, op. cit., p. 69.

<sup>7</sup>Le Jeune, op. cit., I, 197.

<sup>8</sup>Smith, op. cit., I, 74.





rooms, "sweat houses and baths."<sup>1</sup> Various laxatives and purges were made from rhubarb,<sup>2</sup> juice of roots,<sup>3</sup> scraping of the inside of a bark of birch.<sup>4</sup> Not only is massage by the hands upon the body noted<sup>5</sup> but also a movement of the hands above the body.<sup>6</sup> Breathing upon the sick,<sup>7</sup> and singing<sup>8</sup> are important treatments. Both cutting and burning of a wound or swelling, is reported,<sup>9</sup> and then the poison is drawn out into the healer's mouth. A headache is made to bleed at the spot where the pain is, and "the pain stops at once."<sup>10</sup> Two specific remedies are noted: sassafras to cure scurvie,<sup>11</sup> and the left hind foot of a moose for epilepsy.

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<sup>1</sup>Biard, op. cit., III, 44; Champlain, op. cit., p. 325; Jouveney, op. cit., I, 8.

<sup>2</sup>Rosier, op. cit., p. 177.

<sup>3</sup>Smith, op. cit., I, 74.

<sup>4</sup>Le Jeune, op. cit., I, 194.

<sup>5</sup>Biard, op. cit., III, 44.

<sup>6</sup>Champlain, op. cit., p. 399; de Vaca, op. cit., p. 69.

<sup>7</sup>De Vaca, loc. cit.

<sup>8</sup>D'Iberville, op. cit., p. 97; Champlain, loc. cit.; Le Jeune, op. cit., I, 230.

<sup>9</sup>Smith, loc. cit.; Le Jeune, op. cit., I, 194; de Vaca, loc. cit.

<sup>10</sup>Champlain, op. cit., p. 91.

<sup>11</sup>Purchas, op. cit., p. 360.



rooms, "lowest houses and...  
ganges were made from...  
of the inside of a...  
the hands upon the...  
hands above the body...  
ing are important...  
a wound or swelling...  
drawn out into the...  
bled at the spot...  
once. Two specific...  
scabies, and the...

- 
1. Island, op. cit.  
2. Touvenot, op. cit.  
3. Roosian, op. cit.  
4. Smith, op. cit.  
5. De Jume, op. cit.  
6. Blair, op. cit.  
7. Chamblain, op. cit.  
8. De Vaca, loc. cit.  
9. Chamblain, op. cit.  
10. De Jume, op. cit.  
11. Smith, loc. cit.  
12. De Vaca, loc. cit.  
13. Chamblain, op. cit.  
14. De Jume, op. cit.



This foot also cures pleurisy, dizziness, and six hundred other diseases.<sup>1</sup> All of these treatments were combined with "tricks, charms and interpretation of dreams."<sup>2</sup> Ceremonies, incantations, and gifts were part of the treatment of all diseases.

That these ceremonies, feasts, and gifts for the sick had become simply the business of the medicine man, and were stimulated by him is indicated by all of the chroniclers who treat of the matter with more than passing reference. Jouveney's discussion of the sources of disease, and its treatment, is a forerunner of modern psychoanalysis. He writes that the sorcerers believe that there is something vexacious in the mind of the patient, perhaps even unknown to him, but upon which his happiness depends. By looking into the recesses of the mind the soothsayer discovers the dissatisfaction which is causing the trouble, brings it to light, explains it to the patient, and thereby cures him. The trouble may have been caused by a charm of some sorcerer, and can be treated in the same way. If on the other hand, the physician feels that the illness is incurable, that it is to be protracted or merely due to old age, he feels it a kindness to put the patient out of his misery at once.<sup>3</sup>

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<sup>1</sup>Jouveney, op. cit., I, 4.

<sup>2</sup>Blard, op. cit., III, 45.

<sup>3</sup>Jouveney, op. cit., I, 7-8.







Le Jeune emphasizes the power of the doctors or sooth-sayers who "judge of evil by pyro-hydro-necro-mancy; by feasts, dances and songs; by blowing, tricks and potions," and demand generous presents in return. They protect themselves in their practices by revealing by such obscure ways that no one can say that it is not right.<sup>1</sup>

Champlain goes so far in his skepticism of the ceremonies of the sick as to include the genuineness of the illness. He describes a ceremony for the sick as follows:

A group of men, women, and girls enter the lodge dancing, dressed in skins of beasts, especially the skin of the bear as it is most frightful; old women sit near the sick to receive the presents and when all the gifts are given in they sing and beat time with sticks on dry bark. Then the women and girls gather at the end of the lodge as if they "intended to perform the opening scenes of a ballet," the old women with bear skins over their heads. They dance, one dance of four and another of twelve steps. It is very graceful and the young men often join in. The old women take the sick man between them and try to have him join the dance. The fancy of any sick man is carried out. Often they go mad, but some, after sweating, recover. The narrator repeats that it is probably an imaginary sickness in order to get presents,

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<sup>1</sup>Le Jeune, op. cit., I, 230.



The James exhibition for a long time has been  
saying who "judge of art" is the question  
feats, dances and songs, in a hall  
and demand persons present in return. It is a  
selves in their practice of receiving by each person  
that no one can say that it is not right.

Thompson goes on to his exhibition of the  
noises of the sick as he finds the government of the  
house. He describes a ceremony on the sick as follows:  
A group of men, women, and girls were  
dancing, dressed in white of course, singing  
the part as it is most beautiful; and when all were  
to receive the presents and when all the gifts were  
they sang and beat time with sticks in their hands. The  
women and girls gather at the end of the line as it  
"intended to perform the dance" and when all were  
old women with hair white over their heads. The dance  
dances of four and number of twelve steps. The dance  
ful and the young men often join in. The dance is  
sick men between them and they in turn join the dance.  
The lack of any sick men is curious and it is  
but some, also, several, however. The dance is  
it is probably an Indian dance.

The James, op. cit. p. 11.



for the really ill cannot recover so soon.<sup>1</sup>

Under a heading of "Their Charmes to Cure," Captain John Smith discusses the physicians.

They have many professed Phisitions, who with their charms and Rattels, with an infernall rowt of words and actions, will seeme to sucke their inwarde grieffe from their navels or their grieved places; but of our Chirurgians they were so conceipted, that they believed any Plaister would heale any hurt.<sup>2</sup>

The soothsayer, or priest, as link between man and God had enormous power in the tribe. He interpreted all the manifestations of nature and advised what propitiation man should offer. Consequently he built up elaborate ceremonies and exacting ritual. A few examples will illustrate this.

First they made a faire fire in a house. About this fire set 7 Priests setting him [Smith] by them; and about the fire they made a circle of meale. That done, the chiefe Priest attired as is expressed, began to shake his rattle; and the rest followed him in his song. At the end of the song he laid downe 5 or 3 graines of wheat, and so continued counting his songs by the graines, till 3 times they incircled the fire. Then they divide the graines by certain numbers with little sticks, laying downe at the ende of every song a little sticke.

In this manner, they sat 8, 10, or 12 houres without cease, with such strange stretching of their armes, and violent passions and gestures as might well seeme strange to him they so coniured; who but every houre expected his end. Not any meat did they eat till, late in the evening, they had finished this work; and then they feasted him and themselves with much mirth. But 3 or 4 daies they continued this ceremony.<sup>3</sup>

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<sup>1</sup>Champlain, op. cit., p. 325.

<sup>2</sup>Smith, op. cit., I, 74.

<sup>3</sup>Ibid., I, 77.







This ceremony was to discover whether more English would arrive, and what they intended.

A simple ceremony at St. George River is described by Rosier as follows: The eldest rises, looks about, and cries loudly, "Baugh, Waugh," whereupon the women all lie flat on the ground and the men stamp around the fire making the ground shake and giving outcries with changes of voice. Fire-sticks are thrust into the earth. This is repeated many times with intervals of rest. They beat on stones with sticks, and upon the earth with stones.<sup>1</sup>

Champlain's skepticism is again shown in writing of the actions of the soothsayer during a war. He contradicts each interpretation of the priests. They say that the devil shakes the tent; Champlain says that the priests shake it. They say fire comes out of the tent; Champlain sees no fire. They speak in a loud clear voice in a language not known to the other savages, then in a cracked voice, which they say is the devil; Champlain says that it is simply the priests. He concludes that it is all deceit.<sup>2</sup>

There are, however, a few simple ceremonies in which the people take part. At Chaudiere Falls the Indians collect tobacco in a wooden plate, dance about it, listen to the

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<sup>1</sup>Rosier, op. cit., p. 122.

<sup>2</sup>Champlain, op. cit., p. 86.





speech of the chief asking for safety from their enemies. If there is no ceremony they will be unfortunate in war. The plate with the offering of tobacco is cast into the rapids while the Indians whoop.<sup>1</sup> Tobacco, copper, and Pocones are cast into the water to pacify the god during a storm.<sup>2</sup> A ritual even simpler is that reported by William White, who had lived with the natives of Virginia. In the morning, at break of day, before they eat or drink, the men, women, and children run into the water where they wash until the sun rises. They offer sacrifice of tobacco to the sun, which they honor as a god. This is repeated at sunset.<sup>3</sup> Purchas describes a yearly rite among the Florida Indians which is held in early spring. The hide of the greatest hart which they can find is stuffed and hung with garlands, born in a procession of singing and dancing folk to a high tree where it is set with the head toward the east. Prayers to the sun are offered that he may cause things to grow again.<sup>4</sup>

These ceremonies of nature worship lead directly back to the legends and beliefs of the Indians.

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<sup>1</sup>Champlain, op. cit., p. 201.

<sup>2</sup>Smith, op. cit., I, 77.

<sup>3</sup>Percy, op. cit., p. lxxiii.

<sup>4</sup>Purchas, op. cit., p. 646.



speech of the chief...  
If there is no...  
state with the...  
while the Indians...  
cast into the water...  
ritual even simpler...  
had lived with the...  
break of day, before...  
children run into the...  
rites. They offer...  
they honor as a god...  
describes a yearly...  
held in early spring...  
they can find is...  
procession of singing...  
it is set with the...  
are offered that he...  
These ceremonies...  
to the legends and...

1. Chumash, pp. 1-10  
2. Salish, pp. 11-20  
3. Puy, pp. 21-30  
4. Puget, pp. 31-40



There is yet in Virginia no place discovered to be so Savage in which the Savages have not a religion.<sup>1</sup>

That statement might apply to all the North American continent as well as to Virginia, for all reports of early chroniclers present evidence of belief in the unseen ruling force of the universe. Indians had a religion:

They believe that good and evil come from the skies.<sup>2</sup>

What they do not understand, or is new to them, they are wont to say it comes from above.<sup>3</sup>

All things that were able to do them hurt beyond their prevention, they adore.<sup>4</sup>

So far as I can find out, the water is what these Indians worship because they say it makes the corn grow and sustains their life, and that the only other reason they know is because their ancestors did so.<sup>5</sup>

Coronado wrote this of the Indians in a land where little rain fell. In another climate, in Canada, Le Jeune writes:

God is in surface things, Rocks, Streams, especially the sky. They believe the Sky is angry when anyone drowns or is frozen to death, and they have to make sacrifices to appease the Sky.<sup>6</sup>

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<sup>1</sup>Smith, op. cit., I, 74.

<sup>2</sup>Columbus, op. cit., p. 148.

<sup>3</sup>De Vaca, op. cit., p. 158.

<sup>4</sup>Smith, loc. cit.

<sup>5</sup>Coronado, op. cit., p. 56.

<sup>6</sup>Le Jeune, op. cit., I, 263.







Worship of the sun was widespread in localities where it was less usual than in the southwest:

They believe in God and call him by the name of the Sun.<sup>1</sup>

The priest prays to the sun.<sup>2</sup>

When they swear by their God which is the Sunne, no Christian will keep their Oath better.<sup>3</sup>

Lifting up his arm toward heaven he put forth two fingers whereby it seemed that he wished to tell us that he worshipped the Sun and the Moon for their gods--as afterwards we understood it so.<sup>4</sup>

A desire to reconcile the Indian's religion with that of the chronicler is shown in the following passages:

There is a God who has made all things . . . one Son and one Mother . . . the son is the sun who is good.<sup>5</sup>

They honor a Diety of no regular character and no code of worship. But they perceive that there is a Diety.<sup>6</sup>

Le Jeune writes that it is evident to the Hurons that a Divinity has made heaven and earth, although they have no temples, priest, feasts, or ceremonies.<sup>7</sup> Obviously he means that what temples, priests, feasts, and ceremonies the Hurons have cannot be considered acceptable to the Divinity of a

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<sup>1</sup>Biard, op. cit., III, 51.

<sup>2</sup>L'Allemant, op. cit., I, 57.

<sup>3</sup>Percy, op. cit., p. lxxi.

<sup>4</sup>Ribault, op. cit., II, 171.

<sup>5</sup>Champlain, op. cit., p. 112.

<sup>6</sup>Jouvency, op. cit., I, 16.

<sup>7</sup>Le Jeune, op. cit., I, 228.



Worship of the Lord is a duty of the Christian.

It is a duty of the Christian to worship the Lord.

They believe in the Lord and in the power of His name.

The power of the Lord is the power of His name.

When they speak of the Lord, they speak of His name.

It is the power of His name that makes the Lord so great.

A desire to recognize the Lord's name is a duty of the Christian.

Chronicler is shown in the following passages:

There is a God who is the Lord of the universe.

They have a God who is the Lord of the universe.

Le Vauz writes that it is a duty of the Christian to

believe in the Lord and in the power of His name.

temples, and in the power of His name.

That is the duty of the Christian to believe in the Lord

have cannot be a duty of the Christian to believe in the Lord

1. The Lord is the Lord of the universe.

2. The Lord is the Lord of the universe.

3. The Lord is the Lord of the universe.

4. The Lord is the Lord of the universe.

5. The Lord is the Lord of the universe.

6. The Lord is the Lord of the universe.

7. The Lord is the Lord of the universe.



Jesuit.

It is inevitable that the Europeans should feel that the real god of the Indians was the Devil. "Sacrifices are made to the author of evil," writes Jouveney.<sup>1</sup> This is made clear in the following excerpt from L'Allemant's Relation.

There is one who has made all but they render him no homage . . . . There are persons who make a profession of talking to the Devil . . . who are feared and humored by the savages.<sup>2</sup>

Biard writes that the Indians have so slight an idea of God that they really worship the Devil.<sup>3</sup> This feeling was shared by the Spaniards who call the Indians idolaters, and write of their small shrines and prayer houses where they speak to the devil and give him offerings of ollas containing nuts and vegetables.<sup>4</sup> The following passage from Purchas indicates that the Devil was ever-present:

He carried at his neck the marks of his profession which was a purse, triangle-wise, covered with their embroidered work, within which there was somewhat as bigge as a Nut which he said was his Devil, called Aouten . . . . Every Sagamore either is or hath his Aouten.<sup>5</sup>

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<sup>1</sup>Jouveney, op. cit., II, 17.

<sup>2</sup>L'Allemant, op. cit., I, 58.

<sup>3</sup>Biard, op. cit., III, 25.

<sup>4</sup>Luxán, op. cit., pp. 93, 103.

<sup>5</sup>Purchas, op. cit., p. 630.







Adoration of all kinds of animals, Tontí writes, is the only worship among the Indians.<sup>1</sup> The closeness of men and animals is shown in the descriptions of totem poles, thirty feet high and ornamented with the carved designs of fishes.<sup>2</sup> In the parts of the country where animals provide most of the food and clothing this belief is strongest. Whatever animal a growing boy sees in his dreams, whether it is dog, bear, or bird, that animal is his diety.<sup>3</sup> This notion is further amplified by the belief that each animal has an elder brother who is the source and origin of all individuals of his species. If in a dream the elder animal is seen, the chase will be fortunate.<sup>4</sup> Directly derived from this belief is the superstition that bones of animals must not be given to the dogs or none of its species will ever be caught again.<sup>5</sup> Fish, deer, and moose possess reason.<sup>6</sup>

The importance of dreams in Indian life cannot be overestimated.<sup>7</sup> Jouvency tells us that they have such faith in

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<sup>1</sup>Tontí, op. cit., I, 20.

<sup>2</sup>D'Iberville, op. cit., p. 76.

<sup>3</sup>Jouvency, op. cit., II, 16.

<sup>4</sup>Le Jeune, op. cit., I, 105.

<sup>5</sup>Champlain, op. cit., p. 275.

<sup>6</sup>Le Jeune, op. cit., I, 264.

<sup>7</sup>Biard, op. cit., III, 25.







dreams that if they dream that a man should be killed they do not rest until it is accomplished.<sup>1</sup> Even children, who receive the kindest treatment ordinarily, are killed if it is so ordered in a dream.<sup>2</sup> Among the Hurons, however, the dreamer must have a certain prestige, and he must have proved that his dreams are of value before they are believed, for "some dreams are false."<sup>3</sup> With such faith in dreams it was inevitable that the soothsayer should attain the power which we have seen that he had.

The whole tradition of burial, of rites, and of mourning is an outcome of the Indian's attitude toward death. He believed in immortality. Biard writes that the Indian has a general idea of the immortality of the soul and of future rewards and punishments.<sup>4</sup> The Virginians are reported to believe that after death they go either to join the gods in perpetual bliss and happiness, or to burn in a great pit. This belief was known to be true for two men had returned after death--one had seen heaven and the other had seen hell.<sup>5</sup> Another angle among the same tribes is reported by Smith. The

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<sup>1</sup>Jouvency, op. cit., II, 16.

<sup>2</sup>De Vaca, op. cit., p. 87.

<sup>3</sup>Le Jeune, op. cit., I, 265.

<sup>4</sup>Biard, op. cit., III, 51.

<sup>5</sup>Harriot, op. cit., p. 26.



dreams that if they dream that a man should be killed, and  
do not rest until it is accomplished. I have written  
receive the kindest treatment and the most liberal  
so ordered in a dream. I have seen many a man  
dreamer must have a certain power, and he must have  
that his dreams are of this nature. I have seen  
"some dreams are false," and I have seen  
inevitable that the dreamer should be a man who  
we have seen that he is a man who  
The whole tradition of the dreamer is  
the is an essence of the dreamer and the dreamer is  
believed in the dreamer. I have seen many a man who  
a general idea of the dreamer is a man who is  
powerful and powerful. The dreamer is a man who  
believe that after death there is a life in the dreamer  
personal belief and hope, and the dreamer is a man who  
This belief was known to the dreamer and the dreamer is  
after death--one who has power and the dreamer is a man who  
another angle and the dreamer is a man who

I have seen many a man who  
The dreamer is a man who  
the dreamer is a man who  
I have seen many a man who  
The dreamer is a man who



common people do not live after death; only the kings and priests go beyond the mountains to the setting sun where they remain in the form of an Oke to dance, sing, and feast with their predecessors.<sup>1</sup> The Canadian spirits are also said to have gone in the direction of the setting sun where they enjoyed hunting, feasting, and dancing.<sup>2</sup> L'Allemant makes the feasting the specific eating of mushrooms.<sup>3</sup> Believing as they did, it was easy to endow all material objects with souls in order that the deceased might continue to enjoy all his wordly possessions.<sup>4</sup> Purchas, in summarizing Cartier's accounts, writes that the Indians believe that when they die they go to the stars and little by little descend to the horizon, as stars do, until finally they go into a green field where flowers and fruits grow.<sup>5</sup> Less poetic is Champlain's report that souls go where they "sing like crows."<sup>6</sup> Infants are buried by paths, so that the soul may slip into the bosom of a passing woman and animate an undeveloped fetus.<sup>7</sup>

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<sup>1</sup>Smith, op. cit., I, 79.

<sup>2</sup>Jouveney, op. cit., II, 17.

<sup>3</sup>L'Allemant, op. cit., I, 57.

<sup>4</sup>Loc. cit.

<sup>5</sup>Purchas, op. cit., p. 627.

<sup>6</sup>Champlain, op. cit., p. 332.

<sup>7</sup>Jouveney, op. cit., II, 8.



common people do not like to go to the  
prisons to see the prisoners. They  
remain in the form of a letter, and  
their predecessors. The prisoners  
have gone in the direction of the  
enjoyed hunting, fishing, and  
the feeling the spirit of the  
they did, it was easy to see  
souls in order that the  
his worldly possessions. The  
accounts, which the  
they go to the state  
horizon, as stars do,  
field where flowers and  
report that souls go  
are united by paths, so  
of a passing woman and

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- 1. Galat. 6: 11
  - 2. Revelation, 6: 11
  - 3. Matthew, 6: 11
  - 4. 1 Cor. 13: 11
  - 5. 1 Cor. 13: 11
  - 6. 1 Cor. 13: 11
  - 7. 1 Cor. 13: 11
  - 8. 1 Cor. 13: 11



The Indian's belief in immortality was at the base of his funeral rites and form of burial. There are some variations to be noted, but Jouvency's observations among the Canadians serve as a general pattern. As soon as a man dies his name is loudly proclaimed among the lodges, so that no one may rashly use it. If the name is spoken it must be introduced by a "softening preface," but a circumlocution is preferable in order not to offend the surviving relatives. Friends and relatives, bringing gifts, assemble where the corpse lies, blacken their faces and wail and lament until some member of the family, usually the eldest, rises to give an address. He praises the dead man and points out that as all men are born, so all men must die: the misfortune is not to be repaired and must be lightened by patience. A feast is held to assuage the general grief, to entertain friends fittingly, and to please the spirit of the dead man, who partakes of the feast with them. After this, at the fitting time, the master of the funeral--a permanent office in a distinguished family--declares that the time for burial has come. The soul's exit through the smoke hole is hastened by beating on the walls of the lodge. The body cannot be carried out through the door but through that part of the wigwam towards which the dying man has looked last. With wailing and crying, the corpse is carried to the grave and buried with the gifts and the worldly goods which are felt essential in





the next world.<sup>1</sup> On the grave of a chief a banquet and dance is held three times a year.<sup>2</sup> Among the Hurons every eight or ten years all corpses are dragged from the graves in all the nearby villages and carried to a designated place where a large pit is prepared to receive them.<sup>3</sup> It was felt that the mingling of the bones of the dead made for friendship among the living.<sup>4</sup>

Details vary. Sometimes the corpse is carried to a nearby wigwam where it is smoked for preservation.<sup>5</sup> In Virginia the kings are not buried in the ground as the common people are, but placed high on a pyramid.<sup>6</sup> In Louisiana, where water is found near the surface, there are no underground burials, all corpses being laid in a raised place, with food on a nearby mound.<sup>7</sup> As a general rule the corpse was arranged with the knees against the stomach and the head against the knees<sup>8</sup> that the departed may be committed to the

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<sup>1</sup>Jouveney, op. cit., II, pp. 8-10.

<sup>2</sup>Champlain, op. cit., p. 55.

<sup>3</sup>Jouveney, loc. cit.

<sup>4</sup>Champlain, op. cit., p. 332.

<sup>5</sup>Ibid., p. 445.

<sup>6</sup>Smith, op. cit., I, 75.

<sup>7</sup>D'Iberville, op. cit., p. 73.

<sup>8</sup>Blard, op. cit., III, 129.





earth in the position in which he had lain in his mother's womb.<sup>1</sup> The corpse was sewed into a mat,<sup>2</sup> or wrapped in "a red coverlet."<sup>3</sup> In New England, if a woman died she was buried in or near her house and the survivors "removed their dwelling or gave over housekeeping."<sup>4</sup> In Florida all were buried except the medicine men, who were burned, and from their bones a powder was made which at the end of the year was mixed with water as a drink for his relatives.<sup>5</sup> The more important a family was, the more elaborate was the funeral, the gifts, the address, and the feasting.

Champlain writes that graves were marked by a piece of wood on which was carved, rudely, the face of the one buried there. Plumes and trinkets ornamented the grave of a warrior; a kettle or household implement was placed on the grave of a woman; a small bow and arrow marked where a child lay.<sup>6</sup>

Special burial was given by the Hurons to the bodies of the drowned. The bodies were cut open and a portion of the flesh and the viscera were thrown into the fire. This was a

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<sup>1</sup>Jouvency, op. cit., II, 9.

<sup>2</sup>Clarke, op. cit., p. 63.

<sup>3</sup>Champlain, op. cit., p. 445.

<sup>4</sup>Clarke, loc. cit.

<sup>5</sup>De Vaca, op. cit., p. 66.

<sup>6</sup>Champlain, op. cit., p. 179.





sacrifice to appease heaven, which is against the race whenever anyone drowns. For ten days the mourners lie flat on the ground, making no sound but of grief, not approaching the fire or eating. Then they must mourn for the rest of the year. If any part of this ceremony is neglected future calamities will fall upon the tribe.<sup>1</sup>

There was nothing in the Indian's treatment of the dead to offend the Europeans. It was unfortunate that they were all heathen and condemned to hell.

The superstitious beliefs, the legends and folk tales as they are found in the early chronicles are of great interest. They well illustrate the universality of men's explanations of the causes of natural things. The largest number is recorded by Le Jeune; a few are given by Champlain.

Legends dealing with the creation are the most numerous. The Indians believed that God stuck arrows into the ground whence he drew forth men and women.<sup>2</sup> Harriot writes that God made women and then worked with her to bring forth children, and thus men were created.<sup>3</sup> A body of water figures in most of these tales. One tells of a woman, Aetaentsic, who fell from heaven. As she worked in a field she saw a dog pursuing a bear, and she joined chase. The bear fell in a deep

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<sup>1</sup>Jouvency, op. cit., II, 9.

<sup>2</sup>Champlain, op. cit., p. 112.

<sup>3</sup>Harriot, op. cit., p. 26.



vested to general...  
ever anyone observed...  
the ground, waiting...  
life or eating...  
year. If any part...  
collected with...  
There was nothing...  
dead to offend the...  
were all beaten and...  
The supernatural...  
as they are found...  
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children, and...  
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hole; the dog followed; Aetaentsic fell also and landed in deep water. She was with child. When the waters dried up, the earth appeared and became habitable.<sup>1</sup> Another legend tells of the restoration of the world which had been destroyed by flood.

Messon, hunting with lynxes, instead of dogs, was warned that it would be dangerous for the lynxes (his brothers) in a certain lake near the place where he was. One day as he was hunting an elk his lynxes gave chase even into the lake; and . . . were submerged . . . . A bird told him that it had seen (his brothers) there at the bottom of the lake and that certain animals or monsters held them there. He leaped into the water to rescue them; but immediately the lake increased so prodigiously that it inundated and drowned the whole earth. Then Messon, very much astonished, gave up all thought of his lynxes to meditate on creating the world anew. He sent a raven to find a small piece of earth with which to build up another world. The raven was unable to find any, everything being covered with water. He made an otter dive down, but the depth of the water prevented him from going to the bottom. At last a muskrat descended and brought back some earth. With this bit of earth he restored everything to its condition. He remade the trunks of trees and shot arrows against them, which were changed into branches. . . . took vengeance upon the monsters which had taken his hunters . . . transformed himself into a thousand kinds of animals. In short, the great Restorer, having married a little muskrat, had children who repeopled the world.<sup>2</sup>

There is another legend about Aetaentsic dealing with the creation of the sun and the moon. The husband of Aetaentsic dreamed that a tree in heaven from which they obtained most of

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<sup>1</sup>Le Jeune, op. cit., I, 251.

<sup>2</sup>Ibid., I, 85.







their food, must be cut down, and he would be healed. She cut the tree, told the news to her husband, and threw herself in a hole. As she fell, a turtle, raising his head above the water, saw her and called the other aquatic animals into conference. The Beaver referred the matter back to the turtle, who said that they should go to work, dive to the bottom of the water, bring up soil and put on her back. So she fell on an island. She had a daughter who at once had two boys who quarreled as they grew up. One of them, Ionskeha, used the horn of a stag as a weapon; the other, Tawiscaron, used the fruits of the wild rosebush. Ionskeha struck his brother so that blood poured forth and where it sprinkled the earth stones sprang up. Ionskeha killed his brother with a stone. Ionskeha is the sun and Aetaentsic is the moon.<sup>1</sup>

There are other tales of nature. There are two progenitors of the seasons who share the world, springtime and winter.<sup>2</sup> The wind is carried by a fish-like lizard, and if one is caught he must be thrown back. In order to insure a good catch the fish nets are married to two little girls, six or seven years old; then they will become full.<sup>3</sup> Girls and women must not eat the head of pike or they will never bear

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<sup>1</sup>Le Jeune, op. cit., I, 252.

<sup>2</sup>Ibid., I, 105.

<sup>3</sup>Ibid., I, 264.







children.<sup>1</sup> When it is too cold in winter to hunt, all the people born in summer must go out with fire and torches and throw them at him who made winter.<sup>2</sup> If meat is taken in hunting, care must be taken in the roasting, for if any fat or bones fall into the fire the Indian will never be able to catch more of that animal.<sup>3</sup>

A number of the legends deal with man's disobedience and his punishment by god.

Five men went toward the setting sun and met God who asked them, 'Whither go ye?' They said, 'We go in search of a living.' God answered them, 'Ye shall find it here.' They went on without regard. God took a stone, touched two who turned to stone. He asked the others, 'Whither go ye?' They answered as before. God turned two into stone. The fifth stayed and God gave him meat which he ate.<sup>4</sup>

Another is of a certain savage who received the gift of immortality in a little package with the injunction not to open it. But his wife was curious and did so. It all flew away and since then men die.<sup>5</sup>

Champlain reports a legend of a man who shared his pipe with God, who broke it but gave him a new one to take to

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<sup>1</sup>Le Jeune, op. cit., I, 239.

<sup>2</sup>Loc. cit.

<sup>3</sup>Champlain, op. cit., p. 275.

<sup>4</sup>Ibid., p. 110.

<sup>5</sup>Le Jeune, op. cit., I, 104.





his king, saying he would want nothing. Because the king lost the pipe, he had found famine and other distress. Champlain adds, "This seemeth to be the cause why they say God is not very good."<sup>1</sup>

There is one more tale of nature. In the beginning the world was dry and arid. All the water collected under the armpit of a large frog. So Iomkaha made an incision under the frog's armpit and the water came forth and spread through the earth. Then the turtle taught Iomkaha to make fire. Imokaha had shut all the animals in a cave but decided to let them come out. He first wounded each one in the foot with an arrow. Only the wolf escaped the shot and that is why he is so difficult to catch.<sup>2</sup>

There are a few legends of life after death that indicate more than a mere belief in immortality. One tells of a separate village for the souls from each village on earth, which lies westward, eight leagues along a certain road which all must pass. On this Road of Souls is a cabin where "Pierce-head" lives, who draws the brains from the head of every man who has died. Beyond is a river which is guarded by a dog who jumps at the souls. Many fall in the water and are carried away. The villages are like those of the living

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<sup>1</sup>Purchas, op. cit., p. 268.

<sup>2</sup>Le Jeune, op. cit., I, 254.







except that the souls grieve and complain all the time. Souls of warriors killed in battle roam together in a band and cannot go into the villages. Souls of suicides are outlawed, too, and must wander together.<sup>1</sup>

There is one last legend of the Canadian Indians, which shows his humor and imagination:

Once upon a time a star fell from heaven in the form of a fat Goose. When they see a person fat and corpulent, they say, "Behold the fallen star."<sup>2</sup>

Truly these are not the beliefs of monsters but of men of all the ages.

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<sup>1</sup>Le Jeune, op. cit., I, pp. 256-258.

<sup>2</sup>Ibid., I, 249.







## CONCLUSION

This survey has presented many of the sources upon which the European of the sixteenth and seventeenth centuries based his conception of the North American Indian. It has shown the individual and also the group.

What kind of man has emerged from these early accounts? He was tall, well built, with dark skin, black hair and eyes. His clothes were simple, fashioned from native materials; he decorated his body with gay colors, and hung beads and earrings upon himself. He was friendly, generous, hospitable, brave and gay; above all, he was intelligent.

The communities were distinguished by cooperation which was for the benefit of all. There was neither extreme wealth nor extreme poverty. The few laws were fundamental ones approved by all, not laws to protect the property of the powerful. War was not waged to extend territory as in Europe.

The Indian's religion included a creating good, and an evil which must be placated. His interpretation of nature parallels the beliefs of many races.

It is not surprising that the seventeenth and eighteenth century European, oppressed by injustice and social discriminations, surrounded by greed of the powerful, thought of the Indian as a member of an ideal society, and the Indian himself as a noble creature.



This murder has been... which the... based... shown the... What kind... He was... His clothes were... decorated his... upon himself. He was... and gave... The... was for the... not extreme... approved... This... The... evil which... parallels the... It is... century European... to one... India as a... as a noble creature.



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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it contains a great deal of information about the state of the country at that time. The President talks about the war with Mexico, and about the relations with Great Britain and France. He also talks about the internal affairs of the country, and about the progress of the Union. The letter is written in a very formal and dignified style, and it is full of references to the Constitution and to the laws of the country. It is a very important document, and it is one of the most interesting letters that I have ever read.

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3. The third part of the document is a report from the Secretary of the Interior, dated January 17, 1862. It is a very long report, and it contains a great deal of information about the state of the Interior at that time. The Secretary talks about the land and mineral resources of the country, and about the progress of the Union. He also talks about the internal affairs of the country, and about the progress of the war. The report is written in a very formal and dignified style, and it is full of references to the Constitution and to the laws of the country. It is a very important document, and it is one of the most interesting reports that I have ever read.

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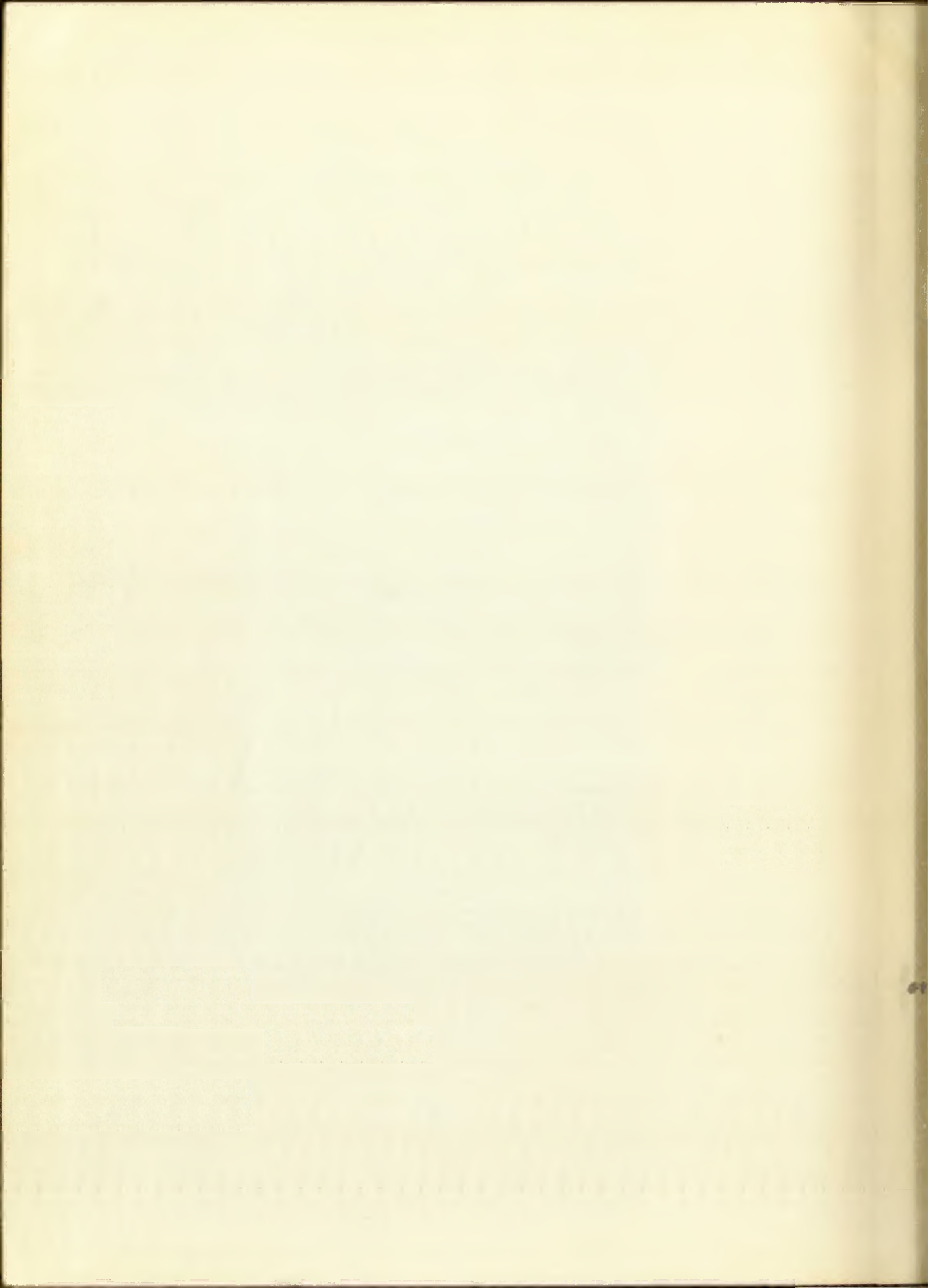
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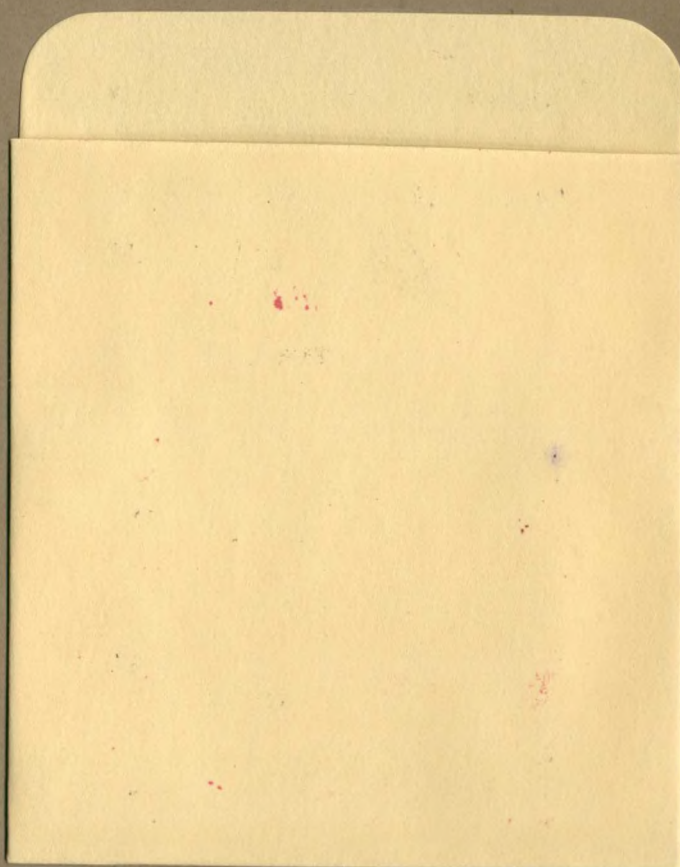


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