NORTH AMERICAN INDIAN COSTUMES

(1564-1950)

O.B. JACOBSON

ILLUSTRATIONS BY
Oscar Howe

VOLUME I

ÉDITIONS D'ART
C. SZWEDZICKI
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To Jeanne d'Ucel

My constant companion throughout the years on the long trail to the "Land of the West."
Without her help and encouragement, this book would not exist.
OSCAR HOWE (Nazuha Hokshina, Trader Boy) who painted the plates illustrating this volume, under the direction of the author, is a distinguished Sioux artist (see "Les Peintres Indiens d'Amérique" Editions d'Art, C. Swedzicki, 1950). He has several murals to his credit. His watercolors have been widely exhibited, and won First Prize in the 1947 American Indian artists exhibit, in the Philbrook Art Center, Tulsa, Oklahoma.
INTRODUCTION

At the time of the European invasion, most of the people inhabiting the country north of Mexico wore clothes, except in the warm regions of the south and along the Pacific coast, where semi-nudity prevailed.

The soft tanned skins of deer, antelope, and elk generally constituted the material for the clothing of the Indians, in the greater part of what is now the United States and Canada. Dressed fur skins and the pelts of birds sewed together were used by the Eskimos and some Indian tribes. The Alaska Indians also used fish, seal and walrus skins. The hides of the buffalo were made into robes by the Plains tribes; but the leather was too stiff for general use. Elk and moose skin was soft but too thick. Bark, hair, fur, mountain sheep wool, and feathers were made into fabrics in the northwest Pacific and in the Pueblo country. Cotton was raised and woven into garments by the Hopis from very ancient times. Thread was secured from tendons or fibers of plants like the agave. Awls made of bone were the most common sewing instruments; the Indians could make needles, also of bone, but appear to have used them infrequently. Both men and women could and did sew. In fact, men often made their own clothes.

Men wore tanned buckskin shirts, breech cloths and leggings tied to a belt or waist strap. The shirt hung free from the hips. It had sleeves and was drawn over the head. The women's dress generally reached a little below the knee. It was made of two skins, the top of which was folded back for several inches, to form a sort of loose collar that extended over the shoulders and the upper arm; there was no true sleeve. A belt held the dress at the waist. A robe of skin or woven fabric was worn in cold weather, also robes of feathers. Later blankets took the place of robes.

Costumes differed in different tribes in cut, also in color and especially in ornamentation. The free edges were generally fringed, and sleeves with very long fringes were found among the Plains tribes. Shirts and leggings were decorated with paint, porcupine quills, and beadwork embroidery. Locks of hair, either human or equine, tails of animals, claws, shells—all these were used as ornaments and as charms.

The Eskimos and Indians of Alaska wore fitted clothing in contrast with the loosely hung garments of other regions. The British Columbia tribes made twined robes or shawls of cedar bark or sage brush bark and fur. The Chilkats of the Northwest coast made beautiful blankets or robes of mountain goat wool woven over a warp of twisted wool and bark. Along the south Pacific Coast and the Mexican border, the women wore fringe-like skirts of bark cord and strung seeds around their loins, reminiscent of the grass skirts of the South Sea belles. In colder weather or on special occasions, a skin robe or cape was placed over the shoulders. A large robe of woven strips of rabbit skin was sometimes used. The ceremonial costumes of all tribes were more elaborate than those for ordinary wear.

Moccasins and leggings were worn in most parts of the country, but in California and other warm regions, they were not common. The Apaches and Navajos used a high, boot-like moccasin. Along the Mexican border and in the Southwest, sandals similar to those of the ancient Cliff Dwellers were preferred. Hats, usually of basketry, were made by many Pacific coastal tribes. Mittens were worn in the far North.

Belts of all kinds of materials and ornamentation were used on clothing to support pouches, bags, and implements. Bags and pouches were made of skin, usually as containers of pipe,
tobacco and paint. Weapons were ornamented with quill work or beads and slung from the shoulder. Necklaces, earrings, charms, bracelets of many kinds and materials formed part of the costume.

Very soon after the coming of the Whites, the Indians greatly modified their costumes. They copied and simulated European dress and used traders' stuffs, as indicated in this work. Fashion changed with the years and decades. Much that is now considered Indian had a European origin.

In the domestic economy of the Indians, skins were his most valuable possession. Later they became his principal object of trade. A list of articles made in whole or in part of skins includes nearly half of everything he owned. They were: tipi, parfleche boxes, feather boxes, bed covers, pillows, tobacco pouches, medicine bags, penannular bags, poucing hides (for berries), saddle blankets, horse and dog harness; the bulbboat of the Missouri, the keisle of the Eskimos, fishing lines, nets; all clothing from robes and shirts to leggings and mocassins; shields, body armour, pictograph records, masks, and cradles.

The method used for dressing the skins was pretty much the same everywhere north of Mexico, the difference being chiefly in the tools used and the amount of labor spent in preparation, with resulting difference in final quality. Among the Plains tribes, where the art is still practiced traditionally, the process consisted of six stages: fleshing, scraping, braining, stripping, graining, and working; for each of which a different tool is required.

In fleshing, the hide is stalked out on the ground, fleshy side up, and the fat is removed by scraping with a gouge with serrated edges, made from the leg bone of a large animal. (Now an iron instrument is used.)

Next is scraping, a laborious process, with a short adze-like instrument consisting of a blade of stone or iron set at right angle to the handle made of wood or elk horn. The hide is stalked out, this time with the hairy side up, padded with a bed of old skins to prevent tearing. The hair is saved for pillow filling.

In the braining process, the skin is thoroughly anointed with a mixture of cooked brains and liver, grease and pounded yucca fiber, and some salt. A bundle of dried grass is laid in the center of the hide and saturated with hot water, after which the corners of the hide are brought together over it, bag fashion; the center of the hide and saturated with hot water, after which the corners of the hide are brought together over it, bag fashion; the hide is staked out at an angle of forty-five degrees to the handle made of wood or elk horn. The hide is staked out at an angle of forty-five degrees to the handle made of wood or elk horn.

For stripping, the dampened skin is opened out and twisted into a rope to expel as much moisture as possible, after which it is tightly stretched out at an angle of forty-five degrees in a frame of poles. The stripping is done with a broad bladed instrument about six inches wide set in a bone handle. This is drawn evenly from top to bottom of the skin, causing the water to ooze out; then the skin is left to dry and bleach until ready for graining.

For graining, a globular piece of bone is cut from the spongy portion of the humerus of the buffalo. The whole surface of the skin is rubbed with this bone as with sand paper to reduce it to desired thickness and even smoothness.

Then comes the process of working, or softening the skin to make it pliable. This is done by drawing it see-saw fashion for a long time across a strip of leather stretched between two trees. It is sometimes first drawn over a tree trunk after which it is cleaned with a wash of white chalk or clay that is rubbed off when dry.

All people wish to appear attractive; the desire for personal adornment is as natural as the instinct for self-preservation. It probably has as its basis sex attraction, at least in part. Adornment also to have been used as a mark of individual, tribal, or ceremonial distinction among Indians. In using paint on their face, hair, and body, the Indians employed both color and designs to express individual beliefs or clan beliefs, as well as to indicate their tribe or to proclaim an act of courage. Paint was always an integral part of ceremonies, both religious and secular. It was used in connection with gala dress. Both men and women painted themselves. (In a purely utilitarian manner, paint was used as a protection against sun and wind. It served also as means of concealment from the enemy.)

Ear ornaments were a mark of family wealth, distinction or honor. Among some tribes, ears were perforated in many places along the outer edge to permit the wearing of several ornaments. Pendants were made of shell, metal or bone. Labrets were worn by Indians of the North Pacific Coast and the Gulf Coast.

Among the inland tribes, the earlier designs for porcupine quillwork were later worked in beads of European make. Feathers were widely used to decorate robes and clothing of warriors and distinguished people. The ancient Cliff Dwellers of New Mexico and Arizona wove feathers into mantles, reminiscent of those of Central America. The Indian women of the Plains fastened the milk teeth of the elk in rows on their garments. These teeth were considered as perhaps the most valuable form of decoration.

Head bands, amulets, bracelets, belts, necklaces, and garters of buckskin, woven fiber, or metal were useful, but they also had decorative value. They were often symbolic. Wampum belts were used in official treaties and transactions between early settlers and the eastern tribes, and between tribes. As a mark of distinction, the important men of the Plains wore necklaces made of bears' claws. The head-dress varied greatly in different parts of the country and was generally significant of a man's office, rank, totem, or kinship. The same was true of the design in the ornament on his shield.

In the Southwes, blankets with woven designs in colors were used in ceremonies. White rodes with broad belts were worn at marriages. One of the most remarkable examples of weaving was the ceremonial blanket or cloak of the Chilkats of Alaska. The elaborate design covers the entire space within the borders. The forms are totemic.

In the buffalo country, the women seldom ornamented their own robes but embroidered those of their men. Sometimes the man painted his robe with a design inspired by a dream. Often the design was a pictorial record of his deeds, or of important events in the history of his tribe. The manner in which the robe was worn indicated the man's emotion joy, sorrow and so forth. Each tribe had a different cut of mocassin, so that a man's tribe was proclaimed by his footwear, and even by his footprint.

The war shirt was frequently painted to represent a prayer; it carried a design on the back for protection against surprise attack and one on the chest for victory. The shirts were often decorated with human hair contributed by female relatives. Contrary to common belief, they rarely displayed hair war trophies or scalps.
The ceremonial clothes of the Pueblos of the Southwest, of the Plains tribes and of the fisher folk of the Pacific Coast, were full of ornamentation which, either in design or in material, suggested past experiences or rites. They served as records that kept alive the beliefs and the history of the people. The horses of the Plains' warriors were often ornamented to indicate the dreams or war experiences of their riders.

The tribes varied greatly in their fondness for and use of ornamentation. There were dandies among the Indians as well as among the Whites, who liked to strut their good looks and finery before admiring maidens.

Bird feathers played a large role in the Indian's clothing and ornaments, and in his paraphernalia for war and worship. Feathers of most birds were used but some were considered more precious than others. The wild turkey's feathers were preferred by the tribes in the eastern Woodlands; the crow's and flicker's on the Pacific Coast; the crest of the woodpecker, quail, jay and oriole were particularly valued in California; the hawk, eagle, turkey and parrot in the Pueblo region. The Indians of Virginia and the Pueblos captured eagles while young and kept them in confinement until their feathers were needed.

In the Arctic region, parkas made of the feathered skins of water fowl gave excellent protection against cold. Robes of the same material were quite common even further to the south. The Eastern tribes cut bird skins into strips and wove them into blankets, similar to the rabbit skin blankets of the Western tribes. Captain John Smith describes a robe of turkey feathers much like the one shown in Plate 3.

Fans and other religious accessories were made of wings by the Eastern Iroquois. The California Indians wove small feathers or bird down into their beautiful baskets. Others used bird quills for a type of embroidery similar to the porcupine quill embroidery. Feathers were attached to the shaft of arrows to direct their flight. Some California tribes used bird scalps as money and a medium of exchange. The people of the Plains wore feathers in their hair to indicate rank and military honors, by the manner of mounting or notching these feathers. Feathers decorated the calumet (pipe). Their color indicated the purpose for which the pipe was offered.

The most glorious use of feathers was in the war bonnets of the Plains tribes, of golden eagle feathers. The true war bonnet as we know it was given to the Indian world by the Sioux. Before the introduction of the horse, the tail of the bonnet rarely reached below the waist, but, after the warrior was mounted, it was lengthened to equal the height of the wearer. The making of the war bonnet required a special ritual; it was accompanied by songs and ceremonies by the warriors of the tribe. A bonnet could not be made without the consent of the warriors, for it stood as a record of tribal valor and bravery as well as a distinction granted to a man by his fellow tribesmen. The war bonnet was never worn by women.

The Pueblos had many uses for feathers and down in worship, such as prayer sticks, altar decorations and wands. The down feather was for the Indian a symbol joining mortal existence with the spirit world. In the myths of creation, feathers often played an important role.

The manner in which the Indians dressed their hair often suggested nick-names by which they were called by neighbouring tribes. As an example of this, the Pawnees were called "Pariki" (horn) because they cut their hair close to the head except for a narrow ridge from the forehead to the crown, where the scalp lock was stiffened with fat and paint and arranged to stand erect like a curved horn.

The Dakotas and other western tribes parted the hair in the middle from the forehead to the nape of the neck and plaited it in two long braids, wrapped in beaver or otter skins, which were worn hanging down in front of the chest. The parted line, usually painted red, was broken by the circle that separated the scalp lock which was always carefully plaited into a separate small switch. The Nez Perces of Idaho and their neighbours formerly wore their hair long and let it fall loosely over the back and shoulders. In the Southwest, most of the Pueblo men cut their hair short across the forehead like the modern "bang" and knotted it into a club behind. In some tribes, the women changed their hair mode after marriage. The Hopi girls are a typical example of this: they arranged their hair in a large whorl over each ear as a symbol of the squash blossom, but after marriage, wore it in two simple braids.

In olden times, the manner of wearing the hair did not depend on personal fancy or the fashion of the tribe, but was representative of tribal kinship and beliefs. There were also styles dictated by religious and shamanistic demands. Among the Omahas, for instance, children from four to seven years of age had their hair cut to indicate the totem of their family. If the totem was a turtle, all the hair was cut off close except for a short fringe encircling the head in a manner to suggest the form of a turtle with head, tail and feet.

Among most tribes, the hair was believed to be closely and mysteriously connected with a person's life and fortune. The first cutting of the child's hair was usually attended with religious rites. One could be bewitched by an enemy who had possession of a bit of his hair; consequently cuttings and combings were carefully burned. One might almost say that the scalp lock was the essence of the hair and of life; that is why it had such importance in a religious and in a social meaning. For anyone to touch it lightly was regarded as a grave insult. As a war trophy, the scalp lock had a double meaning. It indicated the act of a supernatural power that had decreed the death of the man, and it served as a tangible proof of the warrior's bravery and skill in wounding it from the enemy. The scalplock, however, was not always the killer or even the first to strike the enemy. Honors were frequently divided between the one who killed and the one who was first to "strike coup". The spirit of the slain enemy was believed to linger near his severed scalp until a great death feast was held, when the lock was destroyed and the spirit released from all earthly ties.

Personal happiness or grief was indicated in the dressing of the hair. Young men spent much time arranging and combing their hair, even employing their friends to assist in the dressing. A brush of stiff spear grass was used for combing and a pointed stick for parting and painting, both of which were carefully kept in an embroidered case when not in use. Perfumes and oil were added, and wisps of sweet grass were concealed in the hair to add to its attractions. Ornaments were worn in the hair as tokens of honor and achievements.

The southwest Pimas and Papagos stained their hair when it became bleached in the Arizona sun. Some tribes completely covered the hair with river mud or clay, but this was usually in order to destroy vermin.

Among the Pueblos, washing the hair with a soap of the root of yucca plant before a religious performance was attended with much ceremony, as was the purification practice in the sweet lodge, which always preceded sacred rites among the Plains tribes. False hair was worn by the Crow, Assiniboins, Mandans and Yumas. Ceremonial wigs of black wool and bands of horse hair were worn by the Pueblos. On the other hand, most Indians carefully plucked all hair from their face and body.
ILLUSTRATIONS

1 TIMUCUA, FLORIDA - 1564
2 SECOTA, VIRGINIA - 1590
3 POWHATAN - 1607
4 POCOHONTAS IN ENGLISH COURT DRESS - 1616
5 MAHICAN - 1650
6 COCOPA (Yuma) - 1700
7 SENECA - 1700
8 MOHAWK CHIEF - 1750
9 IROQUOIS - 1750
10 SAUK CHIEF - 1780
11 CHEROKEE - 1790
12 MOHAVE - 1800
13 CLAYOQUOT, NOOTKA - 1800
14 CROW WOMAN - 1804
15 SEMINOLE CHIEF - 1810
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17 OJIBWAY CHIEF - 1820
18 MANDEAN - 1832
19 IOWA - 1840
20 PAPAGO - 1850
21 OJIBWAY GIRL - 1850
22 YUROK - 1850
23 BLACKFOOT - 1850
24 CHEYENNE WARRIOR - 1860
25 PAWNEE SCOUT - 1860
The earliest recorded description we have of Indians on the Atlantic sea-board comes from Jean Ribaut who commanded a French expedition to Florida in 1562, and from the drawings and sketches of his companion, Le Moyne. The French landed at the present site of St Augustine where they found the Timucuas (Thim-agoas) who are now extinct. They were "all naked and of goodly stature, mighty fair, and well shapen and proportioned of body as any people in all the world, very gentle, courteous and of good nature". They raised some crops, though they subsisted mostly on oysters and fish, with wild berries and roots. They lived in round thatched houses in stockaded villages.

Their settlements were small and situated near the sea coast. Most came into notice by the English in 1584. They were then living between Albemarle Sound and the Pamlico River, in North Carolina. Their territory included the tidewater section, from the Potomac River to Albemarle Sound, and stretched into the interior as far as Richmond. They also occupied some territory around Chesapeake Bay. The Powhatans seem to have been related to the Delewares in speech. When they first came into notice by the Whites, they occupied some two hundred villages, one hundred sixty of which are listed by John Smith.

In 1570, the Spaniards established Jesuit missions among them; but little was known about them until 1607 when the English settlers founded Jamestown. They were a friendly people until driven to war by the extortions of the Whites. The marriage of Pocahontas to John Rolph brought peace until the death of the old chief, her father, in 1618. Later, under Chief Opechanough, they waged bitter war against the English with some success. In 1622, most of the English settlers outside Jamestown were killed. The English ordered a war of extermination which continued for fourteen years, until both sides were exhausted. Peace was made in 1636 and lasted until 1641 when the Indians again tried to stem the encroachments of the English. These Virginia tribes are now absorbed into other groups.

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PLATE 5

The name Mahican has been loosely applied to all Indians from the Hudson River to Narraganset Bay; it should really be limited to two tribes, the Mohicans of lower Connecticut and the Mahicans of the Hudson River. They were an Algonquin people who occupied forty villages on both banks of the Hudson River, almost to Lake Champlain, and as far east as Massachusetts. The Dutch of New Amsterdam called them River Indians, while the French named them Loups (wolves) and classified them with the Delawares. As the Whites encroached, the Mahicans lost their territory piecemeal, and, in 1730, the last of them left the Hudson Valley. The Senecas of the upper Mohawk River took their place.

In 1614, while on a trading voyage to Virginia, the English ship Providence was wrecked on the Hudson River near Catskill Falls. The crew was saved by the Indians of the region, who treated them with kindness. Among the Indians was a woman named Matoaka, who, because of her beauty and grace, became a favorite of Captain John Smith. She was later captured by the English, who brought her to Jamestown, Virginia.

The English were impressed by Matoaka's beauty and grace, and they decided to use her to their advantage. They arranged for her to meet Captain John Smith, who was traveling to the Virginia Colony. Smith was immediately captivated by Matoaka's beauty and grace, and he gave her the name of Rebecca. The two were engaged before the end of the year and were married. Matoaka's beauty and grace were a source of inspiration to the English, and they decided to use her to their advantage.

Matoaka was a symbol of beauty and grace, and she was often included in paintings and illustrations. She was depicted as a young girl with flowing hair and a flowing dress, and she was often shown with a wreath of flowers or a garland of flowers. She was also shown with a bow and arrow, symbolizing her strength and courage.

PLATE 7

The Senecas were a large and very influential tribe of the Iroquois Confederacy. They were located on the Allegheny River in present-day Pennsylvania. The Senecas were closely allied with the Delaware and the Shawnee tribes.

Their women were very fond of ornaments. All wore around the waist a girdle or band instead of a skirt. They were well built fighting men. Accomplished in military arts, they were known to be a formidable enemy. They used strategies to deceive their enemies. They were well equipped with European made tomahawks and other weapons.

In common with all other Iroquois, these people wore the usual breech cloth of soft skin, fringed leggings, beaded moccasins and a mantle. They were well equipped with European made tomahawks and other weapons. They were well trained in the use of these weapons.

The Cocopas are a division of the Yuma family which, in 1604, lived near the Colorado River. They were a friendly and peaceful people, though when attacked, they fought courageously. They were/they were known for their hospitality, and they were/they were known for their hospitality.

The history of the Cocopas is largely that of the League of the Iroquois, although they/they were/they were known for their hospitality. In 1642, Champlain heard of them/they were/they were known for their hospitality. In 1647, Father Chouart Desgroseilliers/they were/they were known for their hospitality.

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were captured by the Mohawks, and underwent cruel torture, but Jogues managed to escape a year later. The brave man returned to them in 1646, in an attempt to convert them to Christianity and to confirm the peace that had been made with them. A mission was established but was not successful, and the priest was eventually put to death by the Mohawks who accused him of inflicting sickness on them by sorcery.

The Mohawks were the first in their region to acquire firearms. The Dutch furnished them with guns in exchange for beaver skins and captives. After that, it became easier for the Mohawks to conquer their enemies, though the tribe was actually not large. They proceeded to subjugate the Mohawks and others, and eventually were the dominating power from the Mississippi River to the shores of Hudson's Bay. Owing to the geographical position of the tribe, it suffered more in the so-called French and Indian wars than any other Iroquois. At the beginning of the American Revolution, the Mohawk remained allies of the British, and at the end of hostilities, a large percentage of them went to Canada, where they had since lived on land granted them by the British Government. In 1650, the estimated population of the Mohawks was 2,500. Ten years later, it was 2,500. After that, their numbers declined rapidly.

Like all other northeast woodland peoples, the Mohawks originally wore the breech cloth, a shirt and leggings of deerskin. The women usually wore a skirt and shirt. All were more or less ornamented with quills or painted designs. The men wore the head roach, or a turban of soft fur. Men and women had moccasins with soft soles. Small in the 19th century the Mohawks use shirts and trousers manufactured in Europe, which they adorn with glass beads and ribbon trimmings.

The chief Mohawk (PI. 8) has already acquired from the whites cloth for his coat and tunic, as well as his gun and powder flask. His moccasins, belt, head wear and the rest of his original dress have equally undergone a change.

The Iroquois Confederation was originally composed of the Mohawks, Oneidos, Onondagas, Cayugas, Senecas, and, after 1722, the Tuscaroras; later still of a dozen other tribes. Its purpose was to secure and maintain peace and welfare among these Indians whose cultures were similar. It was formed about 1570 as a result of wars with the Algonquins and Hurons.

Jacques Cartier was probably the first man to encounter people of the Iroquois stock on the Gaspé Peninsula, in Canada, in 1534. The Iroquois of American history occupied all the St. Lawrence Valley, the Erie and Ontario Basin, New York State, except the lower Hudson Valley, Pennsylvania and the shores of Chesapeake Bay in Maryland. In the south, the Cherokees lived in eastern Tennessee and the mountainous parts of Virginia, Alabama, and the Carolinas.

The people of the first "Five Nations" of the Confederation were the most advanced in political organization, statecraft, and military skill, of all Indians north of Mexico. Their chiefs or officers were skilled diplomats as the French and English statesmen with whom they competed.

In war, they were ferociously cruel to captives, and generally had a bad reputation among the colonists. As a people, however, they were kindly and affectionate, sympathetic to friends, helpful to kin in distress, kind to their women whose position was high in the tribe, and exceedingly fond of children. Their cruel wars were waged to protect their independence and institutions.

The Iroquois were sedentary farmers, depending on the hunt only for a small part of their subsistence. The northern tribes were especially noted for their skill in building fortifications and houses. Their so-called castles were of solid log construction with platforms running around the top of the castle which served as an aid in defense.

The Dutch supplied them with firearms, after which these nations extended their conquest to all the neighbouring tribes, until their dominion extended from Ottawa to Ten- nessee, and from Kan-nebe to Lake Michigan. The Iroquois were always firm allies of the English. At the outbreak of the American Revolution, the League of the Iroquois decided not to take part in the conflict, but to allow each nation or tribe to decide for itself its course of action. Most of them joined the English. After the conclusion of the war, the Mohawks and Cayugas were settled in Ontario, Canada, where they still live. All the Iroquois in the United States are on reservations in New York state, with the exception of the Oneidas who are in Wisconsin. Their population in 1869 was estimated at 13,000, but in the next two years they lost about half of their number. In 1940, the population of all the Iroquois in the United States was 7,245. They are still increasing.

The clothing worn by the Chief in Plate 9 shows evidence of contact with the Whites. Most of the eastern Indians abandoned skins for clothing acquired from the traders, from which they designed interesting garments that we now think of as "Indian", but that bear little resemblance to their original costume.

PLATE 9  IROQUOIS  1776

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PLATE 10  SAUK CHIEF  1780

The Sauk is an Algonquian tribe whose earliest known country was the eastern peninsula of Michigan. The name "Saginaw Bay" seems to be derived from Sauk. Champlain, in 1616, is the first to refer to the Sauk but under the American Revolution, the League of the Iroquois were first mentioned as an independent nation in the Jesuit Relations for 1640. Father Allouez was the first person to describe the Sauk. In 1607 he wrote that they were more savage than all the other peoples he had met. Yet it was among these "Ouaski" that he first began to give religious instruction at des Peres Rapids, Wisconsin, two years later.

With the Fox, the Sauk attacked the French and Indian allies in 1733, which resulted in the removal of the Sauk and Fox from Wisconsin to the land of awa. From then on, the two tribes became known as Sauk and Fox. In 1770 the Spanish authorities had diplomatic contact with these people and tried to wean them away from the English. Peter Pond in 1773 mentions that the Sauk made raiding excursions clear to San Diego in Spanish horses. He also mentions that they (the men) "are not very getty of thare women. In General the Women find means to Grottify them Selves without Consent of the Men".

One band of Sauk had for some time been in the habit of wintering near St. Louis, the trading post on the Missouri River. In 1804 some of the head men made treaties that led to their undoing. They were to relinquish all claim to their territory in Wisconsin, Illinois, and Missouri. Out of this unfortunate treaty was to come the so-called Black-Hawk war in 1832. In 1837 the Sauk and Fox settled in Kansas, where they remained as one people until 1867 when they were moved to Indian Territory.

The Sauk were entirely an eastern woodland people, using the canoe while living near the Great Lakes. They formed on an extensive scale, raising corn, beans, pumpkins, tobacco, etc. They did much hunting and fishing. They lived in bark houses in summer and reed lodges in winter. Marriage was restricted to men and women of different gentes. Girls were paid formal courtship before marriage. The religion of the Sauk revolved around Manito. The word "Manito" signifies spirit: good, bad, god, devil, or guardian. Their world was permeated by magic forces, neither particularly benevolent nor malignant. They observed many religious and social ceremonies, some of which are still retained, the most important is that of the Midewiwin, or Society of Medicine Men. The Sauk and Fox now number about 1,200. Some are still in Iowa and a few in Kansas.

The costume here illustrated is that worn by the chiefs in 1780 at about the time they made contact with the French and Spanish in St. Louis.
The Mohaves were a large and distinguished Indian nation who formerly lived in the whole mountain region of the southern Alleghenies, in Virginia, North and South Carolina, Georgia, Eastern Tennessee and northern Alabama, when they were first encountered by de Soto in 1540. In 1736 the Jesuits established the first mission among them. Wars with the English colonists began in earnest in 1759, after difficulties dating from 1700. During the Revolution, they favored the English and continued hostilities until 1794. Shortly after 1800, educational work was established among them, and, by 1820, they had made rapid progress towards white civilization, even adopting a government patterned after that of the United States. They were good farmers, living in well established villages.

Tired of the everlasting encroachments of the Whites, many of the Mohaves went west across the Mississippi and made new homes for themselves in what is now Arkansas. By this time, large numbers were already of mixed blood, among them Sepoyquah, the inventor of the Cherokee alphabet. Soon a civilization overtook these fine people. Gold was discovered at Dahlonega, Georgia, within Mohave territory, and the pressure of the Whites to secure their land began in all its fury. After years of hopelessness, under the leadership of Chief John Ross, they were finally compelled to submit to the rapacious Whites. In the forced treaty of 1835 they agreed to sell their holdings and move beyond the line of the Mississippi River to a region that was Indian Territory for all time. The forced removal was made in the dead of winter in 1838-1839. A quarter of their number died from hardships or exposure during the long journey on foot.

In Indian Territory they re-organized their government, made Tohlequah their capital, and accepted on equal terms the earlier Cherokee settlers. Some of them went into Texas where they obtained a grant of land from the Mexican government. The Texan revolutionists refused to recognize their prior rights to the land, attacked, killed and expelled the remainder from the state in 1839.

All the Mohaves were not removed from the east. Several hundred escaped and found refuge in the mountains, where they led a precarious existence until 1842 when they secured legal permission to remain. These are now called the Eastern Mohaves, and are located in Swayne and Jackson Counties, North Carolina.

In 1906, the Cherokee Nation came to an end. The land was divided among the people who became citizens of the United States. In 1820, they had made rapid progress towards white civilization, even adopting a government patterned after that of the United States. They were good farmers, living in well established villages.

They did not make clothes with skins, but they used the inner bark of the willow and vegetable fibers in making their few garments. In olden times, their women wore no clothing above the waist and kept their hair loose and untidy.

Plate 12 represents a Mohave dandy in all his ancient pointed splendour, before they adopted articles of white men's apparel.

The Clayoquets live in Meares Island and at Tofino Inlet, Vancouver Island. They are a tribe of Nootka people, found from the west coast of Vancouver Island to Queen Charlotte Island, all speak a similar language. Their culture is very similar to that of the Salish on the south and the Haidas on the north. Juan de Fuca was probably the first white man to see them. English and American trading ships frequently touched their villages, to take valuable cargoes of furs. Between 1792 and 1794, Captain George Vancouver visited them and bestowed his name on the island. The Hudson's Bay Company established a post at Victoria in 1843 and, from that time, their relations with the Whites became more friendly and intimate. The coming of the Whites brought epidemics that have caused a great decrease in their numbers.

SLAVERY was practiced, and intertribal warfare prevailed among them. The Potlatch was one of the great institutions. Around it centered much of the social life. Most of the Nootkas have been converted to the Catholic faith. They were famous for their good baskets. They did considerable wood carving but they were not as skillful as the Haidas in this art. They built large houses of cedar beams and horizontal planks on the beaches, facing the sea. Each of these long houses accommodated several families. The large sea-going canoe was their most important specialty. They were splendid mariners. They, and a few neighbouring tribes in Washington, were the only Indians who dared the open sea to pursue the whale. They depended mostly on fish for their diet but hunted land and sea animals, roots and berries. Every family owned its own fishing location and salmon creeks.

Both men and women had cedar bark or fur robes fastened together at the right side. Women wore in addition, woven bark aprons. Both sexes used hats in rain or sunshine. Men wore their hair loose or twisted into a knot. Women had two braids down the back. Nowadays, these Indians wear white men's work clothes. Their necklaces, bracelets and turbans were made of seashells.

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In looks, height, and dress, they resembled the Hiadatas. They were especially proud of their long hair. The women were skilful in dressing skins, and their skirts, dresses of bighorn skin, and their buffalo robes were painted and embroidered with porcupine quills. According to Lewis and Clark, the population of the Crows was 3,500 in 1804. Maximilian counted "four hundred tipis." In 1904, they were reduced to 1,826. In 1930, only 1,664; they are still decreasing.

Plate 14 shows a Crow woman wearing a typical painted buffalo robe. Some of these robes had painted pictorial records of personal military achievements, others were painted with designs of a more abstract character.

PLATE 15

SEMINOLE CHIEF 1810

The Seminoles belong to the Muskogean family. Originally classified with the Creeks, they have been known under their present name only since 1775. Their home was in Florida, long under Spanish rule. They became involved in war with the United States, first in 1812 and again in the First Seminole War of 1817-18. General Andrew Jackson invaded Florida and secured it for the United States in 1819. The Seminoles had to cede most of their holdings except a restricted reservation. White population pressure on their land resulted in their being ordered to move to the territory beyond the Mississippi, in 1832. A large part of the tribe refused to obey and prepared for resistance under the great Osceola. The Second Seminole War, began in 1835, lasted for eight years; it resulted in the loss of 1,500 Americans and the removal of most of the tribe to Indian Territory. A number, however, fled to refuge to the Everglade Swamps, where they still live.

Those who went to Oklahoma were organized into the Seminole Nation, as one of the "Five Civilized Tribes." This tribal nation came to an end in 1906 with the opening of its lands for settlement. They now number about 2,500 people, somewhat mixed with Negro blood. The Seminoles who are still living in the Everglade Swamps of Florida are estimated at about 300, and are in a state of culture much like that of a hundred and fifty years ago, except for their costumes.

The Seminoles dressed very much like their neighbours and relatives, the Choctaws and Creeks. They used European cloth but embellished it with native decorative elements.

PLATE 16

CREEK 1812

The Creeks form the largest division of the Muskogean family. They originally claimed territory in Alabama and Georgia, from the Atlantic Ocean to the mountains, including the islands. At an early date, they sold to Great Britain large tracts of land and nearly all their islands.

The early history of the Creeks is not known. De Soto mentions that a league of several towns existed among them in 1540, with a head chief presiding over all of them. For a hundred years before their removal to Oklahoma, the Creeks occupied fifty or more towns in which were spoken six distinct languages. This would indicate that they are a composite people. One of their sub-groups, the Hitchitis, appears to have been the remnant of the ancient people of Georgia, commonly known as the Mound Builders. The Seminoles are an offshoot of the Lower Creeks.

The Creeks entered into American history as the allies of the English in the Apalachian Wars of 1703-08, and continued as staunch friends of the English colonists and hostile to the Spaniards of Florida. There was one serious revolt against Americans in 1813-14 known as the Creek War, in which General Andrew Jackson was active. This conflict ended in disaster for the Indians. Their great leader, Weatherford, surrendered, and the tribe lost nearly all its land in the United States. The Creeks were also involved in the Seminole War, which resulted in their removal to Indian Territory, in 1836-1840.

The Creeks were a proud and haughty people, brave and gallant in war. The men were famous for their great height, their well formed bodies, and their graceful movements. They loved decoration and were fond of music and games. Their great religious ceremony was the annual Puskita — a sacred fire ritual. They held peace festivals in which they called their "white" towns, while their "red" towns were reserved for war ceremonies. They had Negro slaves, and eventually many had mixed blood. At the time of their removal to Indian Territory, they numbered between 15,000 and 20,000. In Indian Territory, they were assigned three million two hundred thousand acres with the capitol at Okmulgee. They had a constitution and written laws.

Plate No. 16 represents a Creek before the time of the Creek War. The white man's influence is already prevalent in design and in materials used.

PLATE 17

OJIBWAY CHIEF 1820

The Ojibways, or Chippewas, constitute one of the largest tribes north of Mexico, numbering about 23,000 at present. Linguistically, they belong to the Algonquian family. They were first encountered by the French at the Sault, in 1640, at which time they were at war with the Sioux over the wild rice fields. Having early secured firearms, they usually fared well in military action. In 1692 the French had already established trading posts among them. Except for a brief military encounter with the American Army in 1812, the Ojibways were never involved in hostilities. The First and Second Seminole Wars, in 1817-18 and again in 1835, resulted in the loss of 1,500 Americans and the removal of most of the tribe to Indian Territory. They now live on allotments in their original territory, in Michigan, Wisconsin, Minnesota, North Dakota, Montana, and in Ontario and Manitoba, Canada.

They are a woodland people who prefer living near water. They were experts in the use of the birch bark canoe and, during their early history, depended largely on fish for food. Many of their vessels and utensils were made of birch bark. They lived in coneshaped wigwams of bark and grass mats. Like most of the other tribes of the woodland, they believed that a mysterious power dwelt in all objects, animate or inanimate. They believed in the Happy Land of the West where the shades went after death.

The dress of the Ojibways has undergone many changes since 1640 and even since 1820. Originally it was quite simple, made of skins or woven skin strips sewn with animal sinew. In winter, men went about in leggings and robe. The entire costume was a skirt formed by folding a skin around the waist; it reached below the knees. On occasions, a jacket of skin was worn. Another typical garment was the sleeved coat or shirt reaching to mid thigh and terminating in a point in front and behind. In winter, a hooded parka made of caribou fur was worn by both men and women. They were similar except that the women's reached a little below the knees. Traders' cloth was introduced early and often used instead of the original caribou skin.

Embroidery with beads became the fashion among them. It is sewed directly on skin or cloth, and the design is now floral and realistic. The Ojibways were fond of beautifully embroidered leg bands to hold up their knee-length, tight-fitting leggings. They often wore gorgeously embroidered aprons in front and back, instead of a breech cloth. Moccasins were made of moccasin skin and were still worn. In early times, they were not ornamented, but later were elaborately decorated with porcupine quills, beads, or dyed silk. Mittens of rabbit fur were worn. In early times, the men wore a turban of skunk fur with three or four feathers set in attached tubes. Sometimes they added a roach of moose hair to the typical woodland cap. The younger women took great care of their hair, dressing it with bear fat. They were fond of jewelry and used brooches, necklaces, and ear and nose rings of many kinds. The Chief (Plate 17) wears a costume made from trade cloth.
The Mandans were a tribe of Sioux, living on the Missouri River in North Dakota. Our knowledge of their early history is very scanty. From their myths recorded by Lewis and Clark and by Prince Maximilian, we gather that at some remote time, they lived further to the east in the upper Lake region. In language, they seem related to the Winnebagos.

They had not completely abandoned farming when first encountered by white men. The first recorded visit to them was that by Sieur de la Verendrye, in 1738, when they occupied some eight or nine villages on the Fort River. Having been reduced in strength by attacks from the Dakota and Assiniboins, and by smallpox, the tribe occupied in 1776 only two villages situated on opposite sides of the Missouri River, below the mouth of the Knife River. Lewis and Clark wintered with them there. In 1837, the whole tribe was almost destroyed by smallpox. According to one report, only about 130 out of 1,600 people were left alive. In 1870, large tracts in North Dakota and Montana were set aside as reservations for the Mandans and the Hidatsas.

In the early part of the 19th century, the Mandans were a vigorous, tall, handsome, broad-shouldered and muscular people. Their noses were slender and not so arched as those of the Sioux. They did not have as high cheek-bones. The men were vain and paid greatest attention to their dress, especially the head dress. They sometimes wore at the back of the head a long ornament made of sticks fastened to the hair and reaching to the shoulders. These were covered with eagle feathers and porcupine quills dyed in many colors and arranged in a neat pattern. There was a great variety in ornamentation. Tattooing of breasts and arms was practiced to some extent. The rest of the costume for both men and women was made of beautifully tanned deer or elk skins.

The Mandans lived in villages of circular, vaulted, clay-covered log houses, placed fairly close together. In olden times, these villages were surrounded by palisades of strong posts or logs. In the center of the house was a circular opening for the smoke, over which was placed a screen of twigs. The interior was divided by parchment or straw. Sometimes the straw is covered with earth. The Papagos have twelve to sixteen feet in diameter, made of saplings and thatched straw. Sometimes the straw is covered with earth. The Papagos have a reputation for frugality and have always been a peace loving people, though they often had to repel attacks from the fierce Apaches. Their numbers are about 5,000.

Their costume was very simple, as they lived in a warm climate; it was derived from Mexican sources.

The Papagos are a Piman tribe whose original home was south-east of the Gila River, Arizona, extending into the desert wastes of Sonora, Mexico; it measures about a hundred and twenty miles from east to west.

Like the Pimas, the Papagos were farmers who cultivated corn, beans, cotton, by means of irrigation. However, they also used desert plants like the mesquite beans for food; the saguaro fruit furnished them with syrup. They traded salt, selling it to other Indians and to Whites. At present, they grow wheat and barley, raise cattle, or work as laborers on the railroad. They are tall and very dark. Their customs and habits are similar to those of the Pimas. Their women were, and still are, expert basket makers, but their pottery is rather poor, both in quality and design. Their houses are domeshaped huts, twelve to sixteen feet in diameter, made of saplings and thatched straw. Sometimes the straw is covered with earth. The Papagos have a reputation for frugality and have always been a peace loving people, though they often had to repel attacks from the fierce Apaches. They now number about 5,000.

In religion, habits and customs, they differ little from the other Winnebago tribes. Like other Pimans who had built no immunity against it, they suffered heavy losses from smallpox brought into the country by the Whites.

The Iowa costume illustrated here is made up of various elements of Indian and white origin. Indian chiefs took great pride in the large coins and medals presented them by white officials and they wore them as ornaments and as badges of honor.

The Yuroks live in northern California, along the Klamath River and on the neighbouring seacoast. Their villages nestle close to the river or the beaches and lagoons. Their traditions and myths are all related to their present environment, so they have lived there a very long time, if not always.

Like all California Indians, they were peace loving and without military traditions. Their "wars" were usually private quarrels between themselves or with other tribes, in which an antagonist was
built of split and dressed planks, and set around a square pit. These length with both ends cut square. They lived in large square houses, some interesting ceremonials like the Deer Skin and the Woodpecker and obsidian. Marriage was simply a property transaction. They had seafood and on salmon and lamprey. They also ate acorns.

They are taller than most of the other California Indians and differ from them in many respects. They had no chieftain; wealth was the yardstick of a family or a man's standing, and was the goal of all their efforts; they used as currency woodpecker scalps, shells and obsidian. Marriage was simply a property transaction. They had some interesting ceremonials like the Deer Skin and the Woodpecker Dances. They were perhaps the most skilful basket makers in America. Their sewing canoes, made of redwood, were about twenty feet in length with both ends cut square. They lived in large square houses, built of split and dressed planks, and set around a square pit. These houses had gabled roofs. They measured eighteen to twenty-five feet in width and six feet high at the peak. The Yuroks subsisted on seafood and on salmon and lamprey. They also ate acorns.

The dress of the men consisted of a deerskin breech cloth and deerskin moccasins with elk soles; leggings were worn when hunting. Fur robes were used over the shoulders in cold weather. The women's dress was a knee-length skirt of skin, open at the front, where it revealed a fringed apron consisting of string pine nut shells, with ornamentation of grass and abalone shells. A bowl-shaped basket cap was commonly worn. Both men and women parted their hair in the middle and allowed it to hang down in two braids in front of the shoulders, but the men sometimes arranged theirs in a single rope hanging behind. Some wore ear pendants, either of abalone shell or dentalia; with red woodpecker feathers on the end. Most women had tattooed lines on their chin. The head dress in Plate 22 is made of deerskin and woodpecker crests.

The Blackfeet or Sikiskas were an important Algonquian confederation of the southern plains and the foothills of the Rockies. They consisted of three tribes, Blackfoot, Blood and Piegan. Their language is so different from that of other Algonquians as to indicate that their separation from the main stock took place early. In spite of living in the mountains, they retain many characteristics of the Plains Indians. The Whites did not penetrate into their country until the '60s and '70s. They have therefore kept much of their original culture. Their traditions go back to the time before they had horses. By 1850 they owned large herds of these animals, stolen from tribes further south. In character, they were restless, aggressive, and always in conflict with their Indian neighbours. They were at no time officially at war with the United States, but their general attitude was hostile. They professed an uncertain friendship with the Hudson's Bay Company men.

So far as we have any knowledge, the Blackfeet have always been buffalo hunters, without permanent villages and without agriculture except for the cultivation of tobacco. Some 600 of them are known to have died of starvation in 1863, because of the destruction of the buffalo by the Whites. They suffered great losses from small-pox in 1838, 1843, 1858, and 1869, and were reduced from about 10,000, when first encountered, to 3,500 in 1890.

They are tall, of splendid physique. They lived in tipis until recently. The tribe is noted for its love of beautiful costume, and they are perhaps the best accoutered Indians in the United States; naturally, they wear their finery only on special occasions, or when serving as receptionists at Glacier National Park. The men wore buckskin shirts and leggings, breast cloths and robes, magnificently decorated with beads and fringe. The shirts had sleeves and the robes were of deerskin, with a full of beaver or other furs. Fur caps made from whole skins were used in winter. The feathered war bonnet was not as common among them as among other Plains people. Skin caps with horns attached were often used instead; these were decorated with white wools tails. Claws of grizzly bear made into a necklace were worn only by chiefs and distinguished men. They colored their faces with red clay over which they applied a glossy lead color paint.

The Cheyennes are an important Plains people of the Algon- quian family, originally occupying a territory in Minnesota, between the Red River and the Mississippi. The French mentioned the Cheyennes as early as 1690 under the name of "Chao", when some of them appeared at La Salle's fort on the Illinois River. This delegation invited the French to visit their country which they represented as full of deer, buffalo, and fishing. The Cheyennes followed the Missouri River west to the Black Hills, where Lewis and Clark encountered them in 1804. By this time, having acquired horses, they had abandoned fixed villages, ceased farming and lost the art of making pottery. They had become buffalo hunters. On the Missouri, however, they still lived in earth covered log houses. They had a long alliance with the Arapahos, which is still unbroken.

Their known history begins with Lewis and Clark in 1804. Constantly pressed further into the western Plains by the Sioux, they soon found themselves in collision with the Kiowas and Comanches, who claimed the country. In 1832, we find them in the vicinity of Bent's Fort in eastern Colorado. In 1849, the tribe suffered severely from cholera, with a loss of about two thirds of its members. From 1860 to 1876, they were prominent in border warfare, acting in alliance with the Sioux in the north and the Kiowas and Comanches in the south. They suffered greatly at the hands of General Custer in the Massacre of the Washita, in Oklahoma (1868). They were allies of Sitting Bull in the war of 1876, and participated in the Battle of the Little Big Horn. Later they were to suffer defeat and finally found a home on reservations in Oklahoma and Montana. They now number about 4,000. The 1930 census lists 1,200 in Oklahoma and 1,408 in Montana.

They were a typical Prairie people, living in tipis, hunting the buffalo, and fighting on horseback. In character, they were proud, ostentatious, brave to desperation, and had exceptionally high standards for women. The great tribal ceremony was the Sun Dance, a yearly ritual that belongs exclusively to the tribes of the Plains. They participated in the Ghost Dance religious uprising in 1890. Many are now practicing the Peyote cult.

The Cheyennes did not ordinarily wear any head dress in good weather. For ceremonies, they used many kinds of decorations of feathers, hair and beads. After contact with the Whites, blankets took the place of their buffalo robes. Fringed shirts of deerskin or orange were worn, and these were beautifully decorated with quills or beads. Leggings of deer, buffalo, or elk were worn when hunting, and these were decorated with beads or beads. Women wore a dress made of two hides sewn together, and beaded knee length leggings. The Cheyenne moccasins had a hard sole, soft upper, with a flap reaching around the ankles. They were decorated with beads.
The Pawnees are a very interesting people who belong to the Caddo family. They probably got their name from "pariki" (horn) because of their peculiar manner of dressing the scalp lock so that it would stand erect and curve like a horn. The Pawnees, in their travels, reversed the general trend of east to west. Their movement was from south in a northeasterly direction until they finally settled on the Platte River in Nebraska. The Sioux found them already well entrenched there when they moved on the Plains. The earliest mention of the Pawnees is of the "Turk" who lured Coronado from New Mexico on to the Plains of Kansas in search of the golden hoards of Quivira in 1541. French traders were established among them before 1750. The Spaniards in New Mexico knew the Pawnees only too well, from their raids for horses. They tried for two hundred years to secure peaceful relations with them, without much success.

With the Louisiana Purchase, the Pawnees territory passed to the control of the United States. The trail to the Southwest lay across their lands, but, through all the vicissitudes of the Indians of the 19th century, the Pawnees never made war against the United States or the American people. Under the greatest provocations, they were patiently waiting for the government to right their wrongs, while the Pawnee scouts faithfully and courageously served the United States army during the frontier wars against the Indian people. The history of the Pawnees is that of all other reservation Indians: gradual abandonment of ancient customs, and the relinquishment of their homes and lands under pressure of the Whites, until they lost all their holdings and were moved to Oklahoma, where they now live. In 1852, they numbered about 5,000. The population has dwindled to about 1,000.

They have a remarkable and rich mythology, full of poetic fancy. They practiced human sacrifice, the victims being lovely girls from their own tribe. Their religious ceremonies were concerned with heavenly bodies and cosmic forces, especially the morning and evening stars, which represented the masculine and feminine elements. Their culture is matriarchal. They raised corn, pumpkins, and beans. Corn was sacred and was planted, cultivated and harvested with religious ceremonies. They wove cloth, made pottery and baskets. The Pawnee house was a large earth lodge, constructed according to an elaborate ritual.

In early times, the Pawnee men shaved their heads except for a narrow ridge from forehead to scalp lock. Frequently they wore a turban or scarf. Not only beard but eyebrows were plucked. They seldom used tattooing, but face painting was common, and heraldic designs were often painted on their robes as well as on tips and shields. Breech cloth and moccasins were the only essentials in men's clothing. Leggings and robes were worn in cold weather, or for festive occasions. The women wore their hair in two braids at the back, the parting and the face being painted red. The old women used moc-
casins, leggings and a robe. Later a skirt and tunic were added.