NORTH AMERICAN INDIAN COSTUMES

(1564-1950)

O. B. JACOBSON

ILLUSTRATIONS BY
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ILLUSTRATIONS

26 KAW - 1865
27 PIMA WOMAN - 1870
28 OMAHA - 1870
29 ARAPAHO - 1875
30 HOPI BRIDE - 1880
31 DAKOTA WOMAN - 1880
32 OSAGE - 1880
33 HUPA GIRL - 1880
34 COMANCHE CHIEF (Quannah Parker) - 1880
35 CHEYENNE - 1880
36 APACHE - 1885
37 OGLALA SIOUX CHIEF (Formal) - 1885
38 ASSINIBOIN WOMAN - 1890
39 HAIDA - 1900
40 POINCA - 1910
41 NAVAJO - 1920
42 NAVAJO WOMAN - 1920
43 KIOWA (Tse-to-ke) - 1930
44 TAOS PUEBLO - 1930
45 KIOWA MOTHER - 1930
46 OKLAHOMA INDIAN MATRON - 1930
47 ZIA PUEBLO - 1940
48 SEMINOLE, FLORIDA - 1945
49 APACHE SCHOOL GIRL - 1948
50 YOUNG INDIAN - 1950
The Kaws are a tribe of Siouan stock who lived at the mouth of the Kaw River in Kansas. The earliest record we have of them is by Juan de Oñate, in 1601. He mentions that they lived near the Pawnees. In language, they were closely related to the Osages. At one time, they attempted to ascend the Missouri River, but were compelled to retreat by the Cheyennes; later they had difficulties with the Pawnees. They finally established their center at Council Grove, Kansas, in 1847, where they lived until their removal to Indian Territory in 1873. Iberville estimated their number to be 1,500 families in 1702. By 1930, the population had dwindled to 300 persons. The Kansas did not play any important role in the frontier wars.

During the twenty-six years when they were at Council Grove, efforts were made to convert them to Christianity, but with little success. Generally, they refused to adopt white men's ways, but they used white men's clothing. They subsisted by hunting the buffalo until the extinction of the herds, after which they attempted farming but without much enthusiasm. They lived in earth lodges, sometimes of large size.

The ordinary dress of the Kaw men consisted of a breech cloth of blue or red cloth, secured in place by a girdle, leggings and moc- casins without much ornamentation and a blanket. They often wore a heavily beaded pectoral ornament. The hair of the warriors was cut short or shaved except for a small lock at the top. The dress of the women was made of a piece of cloth reaching to the knees, tied at the waist by a belt, the two ends of the cloth meeting at the right thigh. In cold weather or for full dress, another piece of cloth was thrown over the left shoulder. The leggings, of cloth, had white borders on the outside. The moccasins were of Plains Indian design. They did some tattooing.

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The Arapahos form an independent Plains tribe belonging to the great Algonquian family. They have been closely associated with the Cheyennes for about a hundred and fifty years. The Sioux called them "the blue-sky men". Their tradition tells us that at one time they were sedentary farming people, living on the Red River, in Minnesota. From there, they moved south and west across the Missouri River at about the same time the Cheyennes moved out. After crossing the Missouri, the drift of the Arapahos, like that of the Cheyennes, was ever westward and southward. Peace was made with the traditional enemies, the Sioux, Kiowas and Comanches in 1840, but they were always at war with the Shoshones, Utes, and Pawnees until they were placed on reservations. The division of the North and South Arapahos occurred when the two bands were placed on different reservations by the treaty of Medicine Lodge in 1867, the North Arapahos in Central Wyoming, the South Arapahos in Western Oklahoma. There are today about 3,000 Arapahos in Oklahoma, Wyoming and Montana.

The Arapahos were a brave but kindly and considerate people. They are formal and love ceremonies. The Sun Dance was their great tribal festival. They took an active part in the Ghost Dance uprising in 1890. In their customs and arts, they are a typical Plains people. Their dress differed very little from that of the haughty Cheyennes, who, although they associated with the Arapahos, considered themselves superior. They had a long artistic tradition but they have not participated in the interesting modern art movement.

Plate 30 represents a typical Arapaho after he has had some contact with the Whites from whom he secured materials for his blanket and other accessories. The costume of buckskin is still used for ceremonial occasions.

The Hopis, "the peaceful ones", live on a large reservation in the center of the Navajo country in Arizona, east of the Grand Canyon. The men that became known to the Whites in 1844, when Coronado dispatched Pedro de Tobar and Fra Juan de Padilla to explore the country. Seven villages were then in existence. Antonino de Espejo went to Hopi land in 1533. The third Spaniard to visit this isolated people was Juan de Oñate, the new Governor of New Mexico, who took possession of the country in 1598. In 1629, four Franciscans, with an escort of soldiers, founded missions at Awatobi, Walpi, Oraibi, Shongopovi and Hishangovi. These led a precarious existence until all the missionaries were killed and the churches burned in the Pueblo Rebellion in 1680. It was only in 1700 that another attempt was made to Christianize them at Awatobi. This so incensed the other Indians that they attacked the town one night, destroyed it, and compelled the missionaries to leave. The reconquest by the Spanish and the Pueblos of the New Mexico-Pueblo country, caused many Indians of the Rio Grande country to try to escape to the Hopis, who abandoned their towns in the valley and rebuilt them on the mesa tops as a defence measure.

The Hopis now number about 3,000, including the Hansos. They maintain much of their old culture, clan organization, legends, ceremonial paraphernalia, and religious fraternities, the most famous of which are the Snake, Sun, Flute and Antelope.

The Hopis are rather small in stature but strong and agile, with high cheek bones, straight noses and gentle expressions. The men wear their hair in bangs in front, with the long strands behind gathered into a sort of queue tied at the neck. Married women wear two braids which hang in front. When you reach womanhood, they dress their hair in two large whorls at the side of the head in a squash blossom design, the Hopi symbol of fertility. They wear wool garments. The dress of the men consists of a cotton shirt and rather short trousers, plain moccasins and a head band. The women's dress, now of cotton, is similar to those of the men, cut in distinctive tribal shape and decorat ed with beads and quills. Collars, necklaces and bracelets were worn by men and women alike. They were made of bones of duck, rabbit, of glass beads, of elk's teeth, of shell, or, for important men, of bears' claws.

Corn has been the basis of their food, one third of each annual crop being reserved in the event of future crop failure. They raise beans, melons, squash, pumpkin, onions, chili, sunflowers, and some cotton. Lately, they have been sheep raisers like the Navajos. They are very skilled at weaving and dyeing and embroidering most of their blankets and kilts. They make a fair pottery, beautifully decorated.

They are a gentle and very religious people, spending much of their time in elaborate sacred ceremonies, always praying for rain and the growth of their crops. The main gods are deified powers of nature: Mother Earth, the Sky Father, the Fire God, Rain, Sun, Moon, and hundreds of subordinate supernatural beings known as Katchinas who are endowed with magic power. Words of profanity are nonexistent in their language.

The illustration in this volume represents a young Hopi bride wearing the ceremonial blanket of white cotton, embroidered in black and green.

The Dakotas, often simply called Sioux, are the main tribe of the Sioux family. They live on the Rosebud and Pine Ridge reservations in South Dakota. Their ancestral home was most probably the forest region of Minnesota. They were pushed on to the Plains by the westward march of the gun-armed Chippewas. De Soto heard of them and saw some in 1541. The Jesuits mention them as early as 1640. Lewis and Clark traversed their territory and recorded the story of their bands in 1804 and 1805. At that time they ruled a large part of the Plains regions. Horses had revolutionized their life, like that of other Plains Indians, transforming their methods of hunting and fighting.

They were the most persistently hostile of all Indians to intruders, especially to the Whites, who encroached upon their lands and destroyed the buffalo, center of their economic and spiritual life. In 1862 by the Santee War, in 1876 at the Battle of Little Big Horn, where Custer and his entire command were annihilated, and in 1890, by the Ghost Dance uprising, they tried desperately to free themselves and their land from intruders.

They were a proud and dignified race, very intelligent and with high moral standards, although they could be extremely cruel to their enemies. In the selection of their chiefs, heredity was less important than ability and achievement. To chief's power was held in check by the tribal council. The Dakotas were stoically brave. They were the most skilful of Indians in the use of the bow and arrow, with which they had remarkable success even against the gun-armed Chippewas.

The men are tall and well built, many over six feet, and broad in proportion. They have high cheek bones and Roman noses. Their women are also large and often very handsome. In olden days, the women wore dresses of tanned deer or elk skins. An entire skin was used for the front and one for the back, forming a one piece garment from the shoulders to below the knees. A cape-like yoke was formed from two pieces hung over the shoulders; it fell loosely over the arms, taking the place of sleeves. The front and back of the dress are exactly the same. The Dakota costume was handsomely decorated with beads in geometric designs. Sometimes the whole cape was completely beaded, making it the most beautiful and elaborate of all Indian garments. The women's leggings covered the legs up to the knee and were held with garters. The rawhide soled moccasins were similar to those of the men, cut in distinctive tribal shape and decorated with beads and quills. Collars, necklaces and bracelets were worn by men and women alike. These were made of bones of duck, rabbit, of glass beads, of elk's teeth, of shell, or, for important men, of bears' claws.

PLATE 31  DAKOTA WOMAN  1880

The illustration in this volume represents a young Hopi bride wearing the ceremonial blanket of white cotton, embroidered in black and green.
The Osages are an important tribe of the Sioux. They are closely related to the Poncas, Quapaws, and Omahas with whom they are supposed to have originally been one people. The first notice of the Osages appears on Marquette's map of 1673 which locates them on the Osage River; here they were reported by all later writers until the Osages appears on Marquette's map of 1673 which locates them on the Osage River in 1701. In 1714, they were allies of the French in the war of the Fox at Detroit. They were always at war with most of their neighbours whom they usually succeeded in terrorizing. According to Lewis and Clark, half of the great Osage nation migrated to the Arkansas and Vermilion Rivers in 1802. These war-like people signed a treaty with the United States in 1808, in which they gave up all of their lands in Missouri and Arkansas, but kept a territory north of the Canadian and Arkansas Rivers, the site of the present large reservation in Oklahoma, established by an Act of Congress in 1870. The Osages are one of the few Indian tribes who still keep their original land. Discovery of oil on their property made them, for awhile, the wealthiest group of people in the world. They now number about 2,000.

They are a large people, inclined to portliness. Plate 32 represents a typical costume of the Osages, about ten years before the opening of the territory to white settlers, and before they were owners of saddles and side-saddles. Even today, on festive occasions, one may see the sons and grandsons of the old warriors don their fur caps, beaded leggings (now mostly of cloth), roach, feathers and moccasins, and blankets decorated with pretty ribbons.

The Hupas are a small Athapascan tribe now living in northern California. They have not been known very long, being first mentioned by Gibbs in 1855, when a military post was established in their territory and maintained until 1892. A small reservation of twelve acres was established for them in 1895. They now number less than 500 people. They are self-supporting farmers and stockmen.

When Whites first came in contact with them, they were ruled by a hereditary chief of considerable wealth and prestige. They lived in hovels of cedar slabs set on end. These houses were low, measuring only about four feet high at the sides. The central room was excavated into a basement. The entrance was a small hole twenty inches in diameter, cut about a foot from the ground, through which they crawled. The house was used as a store room for family goods and sleeping quarters for the women. The men kept bachelor quarters elsewhere.

The Hupas secured their food from acorns and other wild plants. They fished salmon and lamprey and hunted elk and deer. Their arrows, tipped with bone, stone, or iron, could transfix a deer. To approach the game, they covered themselves with a deerskin, having first excised their body to smoke in order to conceal the human odor. The disguise was so good that sometimes a panther leaped on their back. The Hupas put sharp sticks in their hair which prickled the panther and caused it to drop off. The Hupas were famous for their beautiful baskets and splendid implements.

The men generally wore a loin cloth of the skins of deer and other small animals sewed together, and leggings of painted deerskin with fringe in front. Moccasins with a sole of thick elk hide, were sometimes worn. Their hair was tied into two clubs and elaborate head-dresses of deerskins and woodpecker crests were worn. The women used a skirt reaching to the knees, with a long, thick fringe hanging below, and a short fringed cape over the waist. An apron was worn underneath the skirt which opened in front. The skirts worn in dances were ornamented with strings of shell, beads, pine nuts and pieces of abalone or obsidian. The necklaces were of shells and, sometimes, small hard berries. The head covering was a cap of fine basket work.

The Comanches have been associated with the Kiowas as confederates since 1795. Of Shoshonean stock, their original home was in southern Wyoming; but they moved south under pressure from the Sioux, until their domain lay south of the Arkansas River. They were already in western Kansas in 1719. For two hundred years, they were in more or less constant warfare with the Spaniards in Mexico, and made raids clear into Durango. They were sometimes friendly to the Americans, but hated Texans most cordially because the Texans had dispossessed them of their best hunting grounds. They made their first treaty with the United States in 1835 and, by the Treaty of Medicine Lodge in 1867, they and the Kiowas were assigned locations in the southwestern part of Oklahoma, where they now live. It was, however, not until after the last frontier war of 1874-75 that they and their allies, the Kiowas and Kiowa Apaches, finally consented to accept reservation status. They now number about 2,000.

The Comanches were a true nomad, buffalo-hunting people, constantly on the move and living in tipis. They have long been known as the finest horsemen of the Plains and bore the reputation of dashed courage. They had a high sense of honor and held themselves superior to other tribes with whom they associated. They are well built and rather tall. They had many famous chiefs; one of the greatest was the last, Quannah Parker, who is here pictured from a photograph, wearing a modified form of the dress of the Plains people, after woven cloth had been furnished them by the government or the white traders. Originally, they were shirts of tanned deerskin, leggings, and moccasins, resembling similar garments of other Plains tribes. They wore many ornaments made of silver and shell. Their favorite dyes were vermilion, indigo, and verdigris, which they bought from traders.

The Cheyennes were considered as the most lordly equestrian Indians in the American West. They ranged over a vast territory from Montana to Southern Colorado, East of the Rockies. By 1850 these magnificent Indians were confined into reservations, some in Montana, the others in Oklahoma, where they now are.

This plate shows a Cheyenne wearing a dress partly constructed from white men's trade goods, but retaining some elements of primitive splendor. Costumes like this one still worn by many when the Cheyennes assemble in encampment for their dances, among them a modified form of the famous Sun Dance, but they are seldom seen otherwise.

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The costumes worn by these raiders were mostly made of cotton cloth secured from Mexicans and other sources. At an earlier date, the Apaches wore buckskins in a manner not very different from the clothing of the Plains tribes. They wore, however, a distinctive red moccasin or boot of soft leather with a hard pointed sole. The boot part was tied below the knee. Some of the men used trousers but a shirt
of smallpox. Now there are some 3000 living in Montana and Canada.

In 1838, out of a population of some 8000, about half died
down the Milk River to the Missouri. Since they joined the
tribe ranging in a large territory along the Saskachewan and Assiniboin
north to Lake of the Woods, later drifting northwest to the region of
the headwaters of the Mississippi river, from which place they moved
and Hudson's Bay in Canada. Originally they held the regions about
of the Yankton family. At one time, they lived between Lake Superior
vest was worn. A head band, usually of red cloth, kept their unruly
people. In 1850, they roamed the Plains in search of a new home,
tribes except their relatives. They were then estimated at about 1500
people. In 1850, they roamed the Platte River, west of the Black Hills.
The Oglasals took part in the attack on Fort Laramie in 1854. From 1865 they and other bands of western Sioux were
in the war of 1876 and the battle of the Little Big Horn. This victory gained the Sioux little. General Miles routed them and
part of the Indian army fled to Canada. A treaty was signed, giving
them reservation status. There was war with the Bannocks and the Nez Perce.

Since that time, the Oglasals have been at peace with the Whites, and
wealth and gained smallpox and other "civilized" diseases, until they
reduced to one-tenth of their former strength.

PLATE 38

ASSINIBOIN WOMAN 1890

The Assiniboins are a large northern Siouan tribe, originally part of
the Yankton family. At one time, they lived between Lake Superior
and Hudson's Bay in Canada. Originally they held the regions about
the headwaters of the Mississippi river, from which place they moved
north to Lake of the Woods, later drifting northwest to the region of
Lake Winnipeg, where they lived in 1670. In 1775 Henry found the
tribe ranging in a large territory along the Saskachewan and Assiniboin
rivers, down the Milk River to the Missouri. Since they joined the
Cree, their history has been one of constant conflict with surrounding
tribes. In 1838, out of a population of some 8000, about half died
of smallpox. Now there are some 3000 living in Montana and Canada.

While there were buffalo, their chief occupation was hunting and
preparing pemmican which they bartered for tobacco, guns,
utesils, and liquor. They practiced polygamy extensively. Physically,
the Assiniboins do not differ very much from other Sioux, but they
are more formal, decorous, more cleanly, and also more hospitable.
Their dress, tipis and customs are similar to those of the Plains Cree.
A shirt, hip-length leggings, originally of deerskin, were worn by the
men. The women used a dress and knee-length leggings, also of
deerskin. The dress of the woman in Plate 38 is made from traders'
cloth and adorned with elk's teeth. It is one of the most valuable of
all Indian costumes. The necklace is made from polished deer bone.

PLATE 39

HAIDA 1900

The Haidas live on the Queen Charlotte Islands, British
Columbia, and the Prince of Wales Island in Alaska. In physical
characteristics, the Haidas, Tlingits, and Tsimshians could be grouped
together. The first authoritative account of them is by Juan Perez
in 1774, though they may have been visited by Europeans as early as
the seventeenth century. In 1786 La Perouse sailed around the
coast of the island that was later named "Charlotte". Subsequently
English and New England sea captains frequently traded with them.
The Hudson's Bay Company maintained trading posts among them
until the game was exhausted. As usual, the overhunting of the
Whites proved disastrous to these natives. They lost their furs and
wealth and gained smallpox and other "civilized" diseases, until they
were reduced to one-tenth of their former strength.

They obtained their food largely from the sea, using large
canoe-going canoes with which they hunted seal and whale. They were
the most competent builders of wooden houses. Tall, carved house
posts displaying family crests stood in the middle of the front wall.
The totem pole, a sort of coat-of-arms, was, and is still one of their
most famous arts. As conversed wood, bone, or slate, the Haidas were
unsurpassed among the Indians. They were also good painters and
weavers. Even now, their carvings bring them a substantial income
and they work also in fish canneries. They are sharp traders, but
have a reputation for easy morals. They love gambling and they love
to display their wealth. They had a rigid class society composed of
nobles, commoners, and slaves. The Potlatch, or gift ceremony, was
universally practiced among them. At such feasts, the host sometimes
gave away nearly everything he owned, which put the guests under
obligation of still greater generosity.

Both sexes used robes of woven cedar bark and wool of fur.
The women wore a sort of kilt or apron of bark fringe across the front
of the thighs. Bark was the material for the broad brimmed conical
hats and the blankets and capes they wore in rainy weather. The
women were decorated bands around their ankles. The so-called
Chilkat blanket (See Plate 39) was used on ceremonial occasions with
shirt and leggings. It was woven of mountain goat wool in bold and
dramatic designs. For gala dress, the chiefs wore an elaborate head
covering of carved wood trimmed with shell and ermine. Ornaments
of shell and metal were placed in the nose and ears; the women wore
a lager in their lower lip.

To keep warm in their damp climate, the Haidas oiled their
bodies and sprinkled themselves with mica or red ochre. Tattooing
was practiced by the nobles who emblazoned their chest, back, arms
and legs with pictures of totem animals and family crests. Nowadays,
the Haidas wear ordinary white men's working clothes, except during
the ceremonial.

PLATE 40

PONCA 1910

The Poncas are a Siouan people, closely related to the Omahas
and Osages. The early history of the tribe is identical with that of the
Omahas. Following the migration of the combined tribes to the mouth
of the Osage River, the Poncas finally reached the Pipestone quarry in
Minnesota.

They lived in earth lodges in permanent villages. They
cultivated the soil and hunted the buffalo and other animals.
Whenver game became scarce, they moved to another location and
built new villages. At the Bad River, they erected a fort as
protection against the Dakotas, but were defeated and retreated to
the Black Hills. When Lewis and Clark encountered them, in 1804,
their hair in a club at the back and fastened at the instep with two or three silver buttons. Both men and women wear velvet or velveteen blouses of brilliant colors on holiday occasions. The hair is worn long and tied into hour-glass clubs at the back of the neck. In olden times, the men wore leather caps, but now they prefer a velvet headband, and a crested, tall fur cap in winter. Both men and women wear inordinately fond of silver and turquoise jewelry, which they wear in large quantities.

**PLATE 42**

**NAVAJO WOMAN** 1920

The Navajo woman, like all her Indian sisters, is very industrious. She is also a property owner in her own right and a good businesswoman; she owns and cares for her flocks of sheep kept separate from those that belong to her husband and children. In addition to feeding and caring for her family, she makes their clothes and is constantly occupied with the preparation of wool and the weaving of blankets and rugs. She is also a splendid rider, riding her bronce like the legendary Amazon. Unlike other Indian women east of the Rockies, she is usually slender, wiry and agile.

In dress, she has adapted the wide flowing skirt of the officers' wives of 1870, which is conveniently full for moving or riding. She loves color and her costume at a distance has some of the effects of the gypsies of old. She wears the high red moccasin with hard pointed sole, and a blouse of velveteen in scarlet, orange, purple, emerald green, or sky blue. (Of late years, the fashion has been toward deeper and more somber colors than in 1920.) She wears flowers of silver jewelry set with turquoise, in necklaces, bracelets, rings, belts, shoe and blouse buttons. She ties her hair in a club at the back and holds it in place with a scarlet kerchief.

See on horseback or in the numerous dances in native dress, she is a picturesque figure, that belies the hardships of life in the inhospitable but dramatic land in which she lives without comfort.

**PLATE 43**

**KIOWA**

(TSA-TO-KE) 1930

The Kiowas are known as an artistically gifted people. Tsa-to-ke was the most famous pointer of them all. He was also the greatest singer of their folk songs, secular and religious. Plate 43 was painted from a photograph taken by the author in 1930. Tsa-to-ke was wearing the traditional dress of the Kiowas, including the war bonnet. He died a few years later.

The Kiowas were originally a northern people living about the upper Yellowstone and Missouri Rivers, in Montana. The Spaniards reported their activities as early as 1732, when they were gradually moving south under pressure of the Cheyennes and Arapahos. In 1805, Lewis and Clark encountered some of them on the North Platte in Nebraska. Early in the 19th century, they formed a confederacy with the Comanches with whom they carried on constant raiding on settlements in Texas and Mexico, earning a reputation as the most warlike and ruthless of all the Prazins tribes. They were the terror of the travellers of the Santa Fe Trail. Their last military contest with the Whites occurred in 1874-75. They now live on their allotments in western Oklahoma, with their capital at Anadarko. They were probably never a very large tribe, but now number about 1200.
The clothing of the Kiowas was in the main the same as that of other Plains tribes. Their leggings were somewhat different in the arrangement of the fringe. They often wore small bells on their moccasins and their garters. In order to erase their footprints, they attached a tail or fringe to the heels of their moccasins.

The Kiowas have furnished many well known military leaders and chiefs, the most noted being Line Wolf, Apiatan, Satanta, and others. So far as present knowledge goes, they are a distinct linguistic stock. (The author is an honorary chief of the Kiowas.)

PLATE 44
TAOS PUEBLO 1930

Plate 44 pictures the Taos man of today as he often appears on the streets of Taos, New Mexico. The Indian pueblo is located a few miles north of the white town.

This pueblo was first visited by Hernando de Alvarado in 1540 and Francisco de Barriomuevo in 1541; both men were members of Coronado's army. Coronado, in one of his reports, calls the town "Yuraba" and mentions that its houses were "five and six storeys in height." They still are. It was then the largest pueblo in the southwest region, with an estimated population of 15,000, which is probably greatly exceeded only 2000 in 1680. Taos was again visited in 1598 by the Spanish governor, Oñate, who gave it the name of San Miguel. A mission was established early in 1600. The people of the village took a conspicuous part in the successful Pueblo Rebellion of 1680. Taos was the headquarters from which Pope organized the revolt against Spanish authority. On August 10, 1680, the Taos and Picuris attacked and killed all the Spanish colonists, priests, and officials that they could find, then proceeded to Santa Fe where they formed a contingent of the Pueblo army of 3000. They laid siege to the town. Governor Otermin succeeded in holding them off for five days and beating a retreat to El Paso. After this military success of the Pueblos, they remained independent until 1692, when de Vargas reconquered the country.

Situated on the northern frontier, Taos became an important trading rendezvous for surrounding tribes and for the Mountain men. It also became involved with the Utes and Comanches in a conflict that greatly reduced the Taos population. In 1847 occurred the Taos Rebellion instigated by the Mexicans who hated Americans, especially Texans. The Taos warriors killed Governor Charles Bent and several Americans. Troops from Santa Fe attacked the fortified adobe church and killed 150 of the insurgents. The remaining man escaped into the mountains. Since that time, the Taos people have been peaceful until 1910, when an uprising threatened because of white encroachment.

The Taos Indians have doubtless borrowed many of their customs from the Plains tribes, especially the Utes. The men wear their hair long and parted in the middle. They used to wear high fringed buckskin, and other accessories similar to those of the Indians of the Plains. Nowadays, they wear blue jeans and cotton shirts, and a white sheet or blanket that gives them an Arab look. At present, they do little hunting, and gain their livelihood mostly by farming their irrigated fields. In 1930, they numbered 763.

PLATE 45
KIOWA MOTHER 1930

The Indian mother had solved the problem of transporting her infant with the "papoose-carrier." She made it with some wood and cloth, and lovingly ornamented it with designs meant to bring luck to the child. While walking or going about her daily chores, she carried it on her back, strapped to her shoulders. When working in the fields, she hung it on a tree. Indian babies whose disposition is very sweet and who rarely cry, seem happy even though their movements are restricted. Sheltered from rain and sun, they chirp or bark upon the universe with their big dark eyes, and sleep contentedly for hours in this vertical cradle.

The mother is wearing the traditional soft, white, fringed buckskin dress of her tribe. There are more of these buckskin clothes in existence than most people are aware of, because they are seldom worn nowadays. On festival occasions, they come out of their hiding place. You will see scores of them at such celebrations as Armistice Day, at get-together encampments, or the annual Indian Fair at Anadarko. The Plains Indian woman has exquisite taste when she is in her own element; she invented a beautiful and always dignified dress. The bead embroideries were varied. The cut and fit was rather traditional in each tribe.

The Kiowas also practiced some silver smithing, especially for hair ornaments, earrings, and bracelets. The most commonly seen now has for its basic design the mystic Peyote bird.

PLATE 46
OKLAHOMA INDIAN MATRON 1930

The Indian lady in Plate 46 may be seen any day in any town of north, central or western Oklahoma. Oklahoma has a larger Indian population than any other state. The Eastern Woodland tribes have lived there for over a hundred years and have amalgamated with the white population to a point where only 25% of the Chickasaws are of pure blood, the Cherokee 17%, the Delawares 20%, the Choctaws 33%, the Shawnees 36%. The western Plains tribes have not blended to the same extent. The Comanches are 50% pure, the Kiowas about 70%, the Pawnees 75%, the Cheyennes 80% and the Arapahos 80%. All the Indians in Oklahoma are in transition and will eventually disappear as a people.

The dress of the younger generation is that of the neighboring Whites. The older people retain certain picturesque elements of their old dress, as well as some of the religious observances and rituals. The older men still show a fondness for the ten-gallon hat, silk shirt, neck-kerchief of the Plains men. The women have acquired a taste for brilliant colored shawls or soft blankets that they wear instead of a coat. All of which are, of course, of white manufacture.

PLATE 47
ZIA PUEBLO 1940

Zia is a small (200) pueblo on the Jemez River about fifteen miles northeast of Bernalillo, New Mexico. Costnera mentions these people in his reports. Oñate (1598) called them Trias. The Zias took part in the Pueblo revolt against the Spaniards in 1680, making a determined stand in their village. The whole village was, however, wrecked and the tribe decimated in the most bloody engagement of the rebellion, in 1689. A Spanish mission was established at Zia at an early date. The population of the pueblo has declined, ever since the revolt, due perhaps partly to executions of numerous "witches" by their own people. Although nominally Christian, they retain many of their old religious beliefs and customs. Many of the Zia clans are now extinct. Their costume is the same as that of nearly all the Pueblos of the Rio Grande.

The dress of the women is very picturesque. Part of it, like the shawl, is no doubt of Spanish or Mexican origin. Their moccasins are made of soft buckskin. These are attached to a legging that winds around the calf of the leg like the spiral putties worn by the soldiers of World War I. The main part of the dress consists of a woolen blanket fastened with a belt around the waist and tied over the right shoulder, leaving the left shoulder and both arms bare. Nowadays, a shirt waist is worn and also an apron. The hair is cut in square buns over the eyes. In the plate, the girl is seen carrying an olla on her head. Formerly, the men wore shirts and short trousers of deerskin, moccasins with raw hide soles, knee-length leggings, etc. Woven garters of bright design were tied below the knee.
See Plate 15 for the history of the Seminoles. The descendants of those who refused to go to Indian Territory live now in the Everglade Swamps of Florida. They are still reluctant to have dealings with the Whites.

They have designed and developed singular costumes, for both men and women. The plate shows a young woman in the wide, flouncy, Seminole skirt, made up of small pieces of cloth and ribbons of many colors. Blouses and sometimes shawls are made in the same manner. As ornaments, they wear strings of coral and a high hair-do above the forehead. The men’s shirts, with very wide sleeves, are designed and made up of the same colorful pieces as the women’s skirts. These costumes are worn only by the Florida Seminoles.

Plate 49 shows an Apache school girl of today. She is wearing white shoes and stockings, and an ample skirt like her mother’s. The waist was probably made by the girl herself in Indian school. Curling her hair fulfills her desire to be in fashion.

It has not been easy for the fierce and proud Apaches to make the transition from hunters and raiders to irrigation farmers and stockmen, or to laborers. They are doing so, but they have not forgotten the past. They hold their ancient dance festivals still. Several of the younger men have become famous as artists. Others are attending the universities and will eventually find a place in the white world.

The Indians of the younger generation, regardless of tribe, like to wear the clothes of the western cowboy fine boots, blue Levi trousers, colored cotton or woolen shirts, leather jackets, and, if they can afford it, a Stetson hat. This is the usual dress of the young Navajos of Arizona, the Utes of Colorado, as well as the Cheyennes of Oklahoma, when they are still living on their farms and ranches.

The Indians who have drifted to the cities wear the same kind of clothing as the Whites, among whom they are being absorbed.