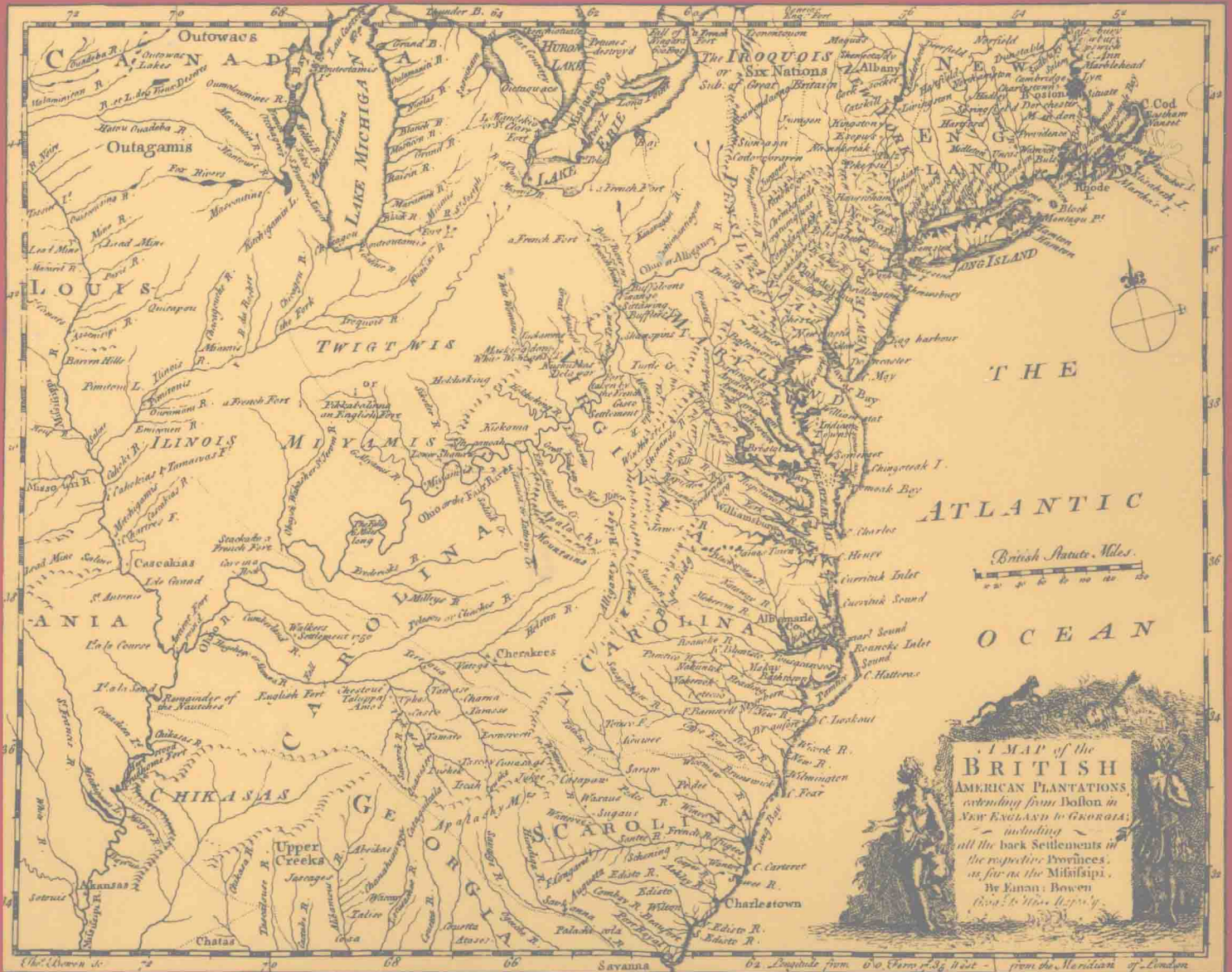


ATLAS OF THE NORTH AMERICAN INDIAN



Carl Waldman
Maps and Illustrations by Molly Braun

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CONSULTANT:

John Trimbur, Ph.D.
Boston University
Permanent Honorary Fellow,
American Studies Program
SUNY at Buffalo

CARTOGRAPHIC CONSULTANT:

Christopher Campbell
Senior Cartographic Analyst
County of Otsego, New York

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**ATLAS OF THE
NORTH AMERICAN
INDIAN**

For Chloe, American,
and Meredith, Native American

Preface



Many people find themselves intrigued by the Native American saga. Yet, despite the fact that Indian history is central to that of North America, many people also find themselves poorly informed on the subject. For other than specialists, American and Canadian educational systems pass on little of the rich, exciting, and poignant Indian legacy.

Without a proper educational foundation, the study of the American Indian presents its own special kind of challenge. By focusing on a particular race as a central theme, one takes on the entire span of human history—prehistory to the present. One also takes on as a subject in this case hundreds of different tribes, both extant and extinct, each with a unique history, demography, and culture. Indian studies encompass the various fields of history, archaeology, anthropology, sociology, geography, politics, religion, linguistics, and more. Furthermore, Native American studies can be difficult emotionally in that Indians as a race have been victimized by what has been traditionally represented in public education as progress.

The purpose of this book is to provide an overview, or rather a series of overviews, for understanding the challenging subject of the American Indian, and a framework or frameworks for pursuing further historical and cultural studies. Because of the nature of the material—the great number of tribes and their movement over the centuries—maps are especially helpful in conveying Indian-related information.

There are many ways to organize an American Indian atlas—by general geographic regions, for example, or by states, with summaries of Indian history and culture for each. For purposes of accessibility to the complex material, this book is organized instead by subject, with chapters based on the following seven categories—Ancient Indians, Ancient Civilizations, Indian Life-

ways, Indians and Explorers, Indian Wars, Indian Land Cessions, and Contemporary Indians—necessitating a variety of cartographic approaches.

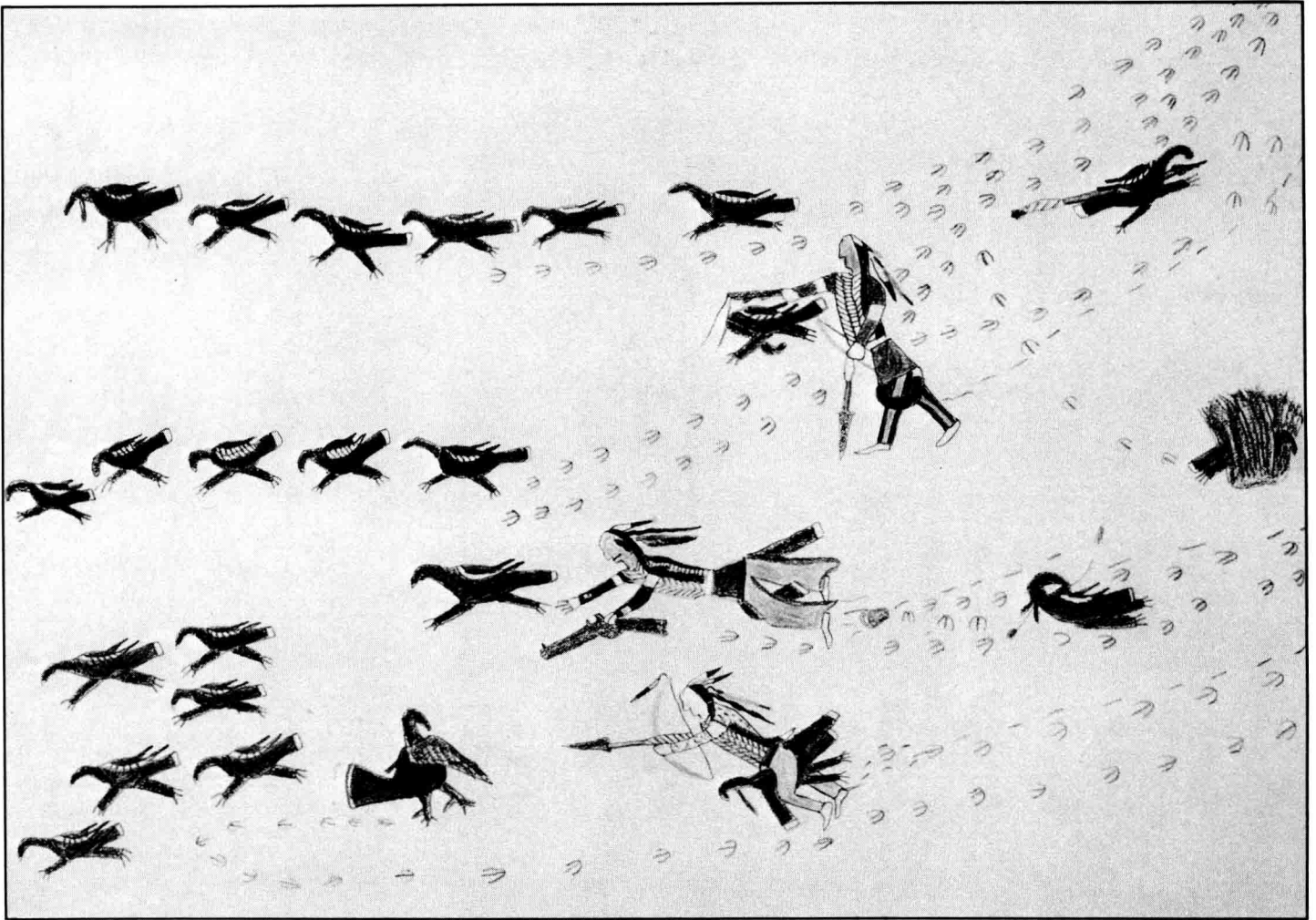
The subject matter is further broken down into sections with headings. These sections are intended as complete in themselves, but are often interconnected by cross-references when especially helpful. The corresponding maps are for the most part representative in nature and closely tied to the text, rather than exhaustive. With such a wide historical and territorial scope, not every tribe, settlement, battle, or cultural trait can be represented visually. Tribal locations are of course approximate. The maps are generally aligned northward, with modern boundaries frequently used for reference.

As an additional source of information, the book has an Appendix with various lists—a chronology of Indian history, a list of tribes with historical and contemporary locations, lists of United States reservations and Canadian bands, lists of Indian place names, and a list of museums and archaeological sites.

A single-volume reference work on Indians creates a problem of emphasis—how much weight to give the different subjects. Each area of study deserves its own atlas, as does each tribe for that matter. This book, although touching on the Indians of Middle America as part of the North American story, does not even attempt to cover Native South Americans.

It should also be pointed out, especially in light of the particularly holistic Indian world view, that the various categories and classification systems in the book are heuristic devices, applied for the sake of convenience and understanding, and not absolutes. Moreover, nomenclature in Indian studies—applying to both cultural themes and proper names—manifests considerable variation and leaves room for interpretation. Some usage presents a stubborn problem as well in that many terms and concepts have evolved from, if not an outright cultural bias, then at least an implicit cultural vantage point—that of the dominant European/American tradition. Non-Indians should therefore make a special effort to keep in mind the often neglected Indian perspective and empathize with contemporary Indian concerns.

A broad-based work such as this owes much to previous scholars, authors, and cartographers—men like Powell, Hodge, Kroeber, Swanton, Collier, Josephy, Driver, and Highwater—who have



Hunters tracking game. A crayon sketch by Howling Wolf, Cheyenne, while imprisoned at Fort Marion, Florida, 1876. New York State Library, Albany.

dedicated their lives to researching and preserving Native American history and culture. When the information on a given map or in the text is derived from a single source or is of a particularly hypothetical nature, that source will be cited. A bibliography at the back of the book lists general sources and will hopefully aid the reader in continuing studies.

Many people helped with this project. First and most of all, I would like to thank my wife and collaborator, Molly Braun, without whose input and cartographic and illustrating skills this book truly could not have been. I would also like to extend our profound thanks to our author/package friends Tom Biracree and Frank Coffey who gave us direction for our Indian preoccupation and blazed the trail. The following people were also essential to the project and I would like to express our great appreciation to them: Gerry Helferich, the book's editor at Facts On File, as thoughtful an editor as any author could hope for; Jeannette Jacobs, the book's designer, with her astute eye and wealth of knowledge; John Trimbur, the book's consultant on Indian matters, with his passion for and mastery of the subject; Christopher Campbell, the book's skillful consultant on cartographic techniques and early maps; Susan Brooker, who offered such crucial help down the stretch with design, layout, and mechanicals; and Peter Rosenblatt, for his painstaking help with research, proofing, and paste-ups. A special thanks also to my father, John Waldman, for his encouragement and editing.

I would also like to extend our appreciation to all the other people who helped along the way: Wayne Coffey, for authorial advice; Robin Smith at Facts On File, for support and guidance; Wayne Wright and Cynthia Weigel at the New York State Historical Association, for all their assistance; Marcia Golub, for copy editing; Alan Wexler, for research; Margaret Dunbar, for proofing; Steve Child, Herb Field, Johnny Blair, David Smith, and Joel Weltman, for graphics tips; Mary Davis at the Library of the Museum of the American Indian; Marcel Nolet at the Canadian Department of Indian Affairs; Juanita Spencer at the Bureau of Indian Affairs; my family and Molly's family, as well as all our Indian buff friends in Cherry Valley and elsewhere, for their enthusiasm; Chief Henry, Mary Scott Jacobs, and all the other Native Americans who welcomed us on their homelands; and the Anderson family on the Fort Totten Reservation in North Dakota, for their friendship and inspiration.

Carl Waldman
Cherry Valley, NY
Spring, 1985



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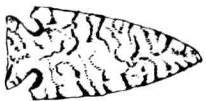


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Chapter 1

ANCIENT INDIANS



Prehistory is a continuum of survival, countless generations of the human animal passing on a legacy of adaptation. The study of prehistory presents its own special problems, because specific dates, events, and individuals around which to structure the flow of time are not known. Yet, in order to analyze and understand the prehistoric Indian culture, a frame of reference is needed. Definitions, categories, and approximate dates applied by archaeologists and anthropologists, with help from geologists and other scientists, give shape to the long stretch of millennia leading up to the historic Indian.

The system or systems used can be confusing, however. First, the reconstruction of prehistory is of course speculative, and scholars do not always agree. Second, even if they agree on concept, they do not always use the same terms. Third, dating techniques are far from exact; stratigraphy dating, radiocarbon, dendrochronology, archeomagnetism, obsidian dating, and other techniques must allow for a margin of error.

Fourth, cultural stages overlap, with one gradually fading while another slowly becomes dominant. Fifth, there are regional variations in the pace of cultural development, making it difficult to generalize about all of North America; also, different systems of classification are used in different regions and at different archaeological sites. And sixth, exceptions to neat cultural groupings always exist: One particular group might have advanced in a different way and at a faster pace than everyone else around them.

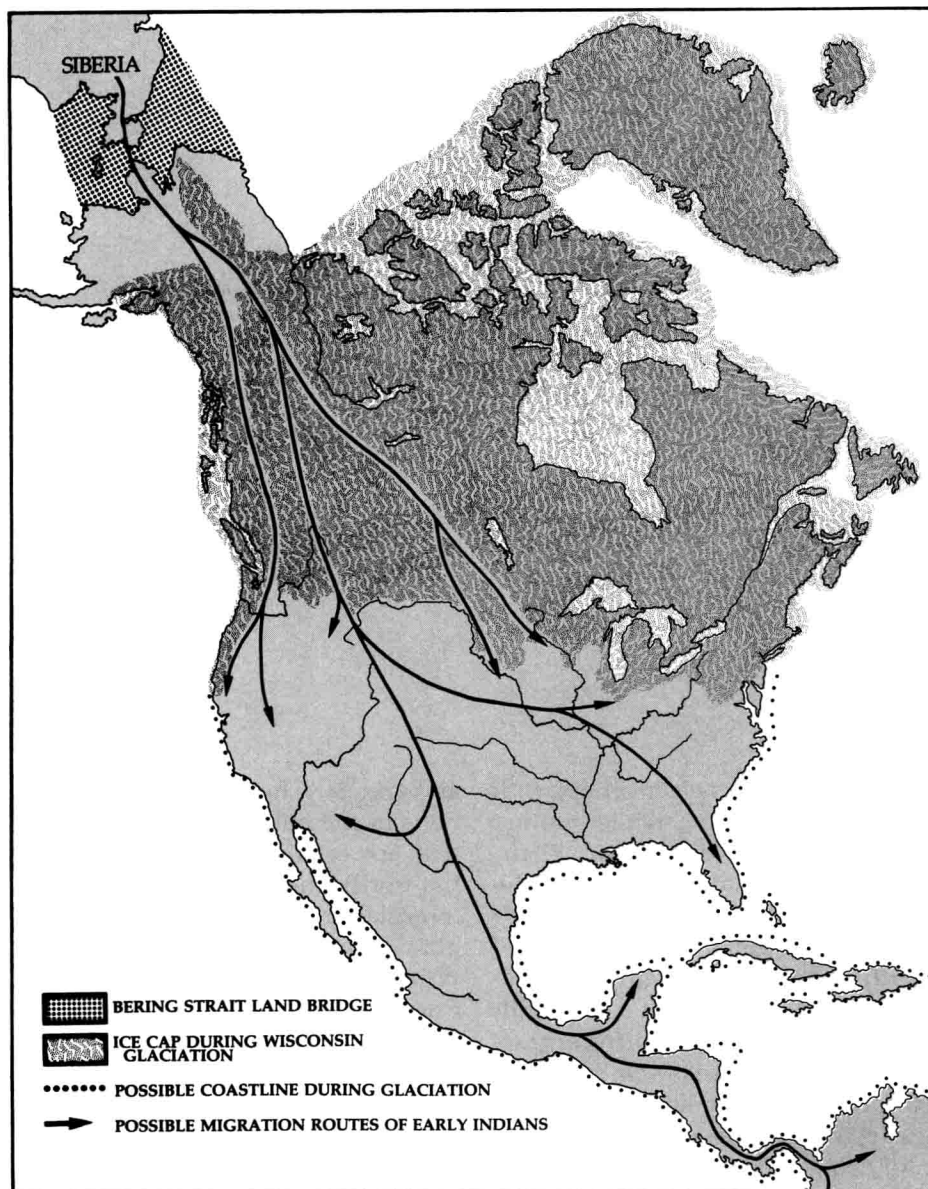
Yet, despite the difficulties involved and the complexity of the subject matter, prehistory, because of the work of archaeologists and other scientists, is accessible to modern man. The story has shape and definition. And it has drama.

BERINGIA

After decades of guesswork and unfounded theories of lost European tribes and lost continents, it is now held as conclusive that mankind first arrived in North America from Asia during the Pleistocene age via the Bering Strait land bridge, also known

as Beringia. There were four glaciations in the million-year Pleistocene, with ice caps spreading down from the north; these were separated by interglacial periods. The Wisconsin glaciation (corresponding to the Wurm glaciation in Europe) lasted from about 90,000 or 75,000 to 8,000 B.C. It is theorized that at various times during the Wisconsin, enough of the planet's water was locked up in ice to significantly lower the oceans and expose now-submerged land. Where there is now 56 miles of water 180 feet deep in the Bering Strait, there would have been a stretch of tundra possibly as much as 1,000 miles wide, bridging the two continents. The islands of today would have been towering mountains. The big game of the Ice Age could have migrated across the land bridge. And the foremost predator among them—spear-wielding man—could have followed them. These Paleo-Siberians were the first Indians, the real discoverers of the New World.

Increasing archaeological evidence, has pushed the estimated date for human arrival in North America further and further back, from about 10,000 B.C. to 50,000 B.C., perhaps even earlier, although there is still no consensus among scholars. Much of



1.1 THE BERING STRAIT LAND BRIDGE AND THE MIGRATION OF EARLY INDIANS

the disagreement results from the fact that stone artifacts cannot be dated themselves, but can be placed in time by a study of surrounding geology or by radiocarbon analysis of organic matter found along with them. It is the prevailing view, however, that the migration of humanity from Asia did not happen all at once but over many millennia in many waves, the early Indians traveling in small family units or bands. Moreover, the ensuing dispersal throughout North and South America was a gradual process.

The way south was not always clear. In fact, at those times when Beringia existed, the Wisconsin glacier

blocked further southern and eastern migration. Early mankind might have lived in the Alaska region, which was ice-free because of low precipitation, for generations before temporary melts, or interstadials, created natural passageways through the ice. As with the land bridge, it is difficult to establish a time frame for these thaws with any exactitude. Yet geological and archaeological evidence points to an ice-free corridor for several thousand years in the early to middle Wisconsin glaciation along the spine of the Rockies. Then, during another melt 10,000 years later, a second corridor probably formed further east

along the Alberta-Saskatchewan plains. And finally a third passageway very likely developed in the late Wisconsin along the Yukon, Peace, and Liard rivers.

From these routes early Indians could have dispersed eastward along the river valleys of the Great Plains, westward through the South Pass of the Rockies to the Great Basin, south-westward around the heel of the Rockies to southern California, or southward into Middle America all the way to Tierra del Fuego at the southern tip of the New World. The complete dispersal in all directions probably took centuries or even millennia, as mankind followed the big game.

Later migrations to the New World occurred long after the final submersion of Beringia. About 3,000 to 1,000 B.C., Eskimos, Aleuts, and possibly Athapascans used wooden dugouts and skin boats to cross the Bering Sea.

LITHIC INDIANS (Paleo-Indians)

The Lithic period can be divided, for better understanding, into the Pre-Projectile-Point stage, the Paleo-Indian stage, and the Protoarchaic stage. Sometimes the three categories are referred to as one—Paleo-Indian—or cultures from the Protoarchaic stage are grouped in the later Archaic period. In any case, during the long stretch of centuries after human migration to the New World until the end of the Ice Age, about 8,000 B.C., and for a period afterwards, big-game hunting was the dominant way of life. For the most part, nomadic hunters, wearing hide and fur, and taking shelter in caves, under overhangs, and in brushwood lean-tos, tracked the Pleistocene game—woolly mammoths, mastodons, saber-toothed tigers, American lions, camels, bighorn bison, short-faced bears, dire wolves, giant beavers, giant sloths, giant armadillos, curve-snouted tapirs, musk oxen, native horses, and peccaries, in addition to some smaller mammals.

Archaeologists and anthropologists have gleaned what they know of the first Indians from artifacts and bones found at campsites and kill sites.

The Pre-Projectile-Point stage (about 50,000 B.C. to about 25,000 B.C.) bears that name because stone points were not yet used on spears. Artifacts from this period include roughly crafted stone and bone implements, utilized for chopping, scraping, and other applications. The hunters probably used fire to harden the tips of their wooden spears, of which no traces remain. Some famous Pre-Projectile-Point sites include Lewisville, Texas, where early human remains have been found, estimated to be 38,000 years old; and Old Crow Flats, Yukon Territory, where a caribou-bone tool has been found, estimated to be 27,000 years old.

After about 25,000 B.C., new technologies appeared among Lithic Indians. Workable stone—especially flint, chert, and obsidian—was used to craft functional tools, such as knives, scrapers, choppers, and, most important for hunting, spear points. Techniques for shaping the stone included percussion-flaking, or removing chips by striking with a stone, and pressure-flaking, or removing chips by pressing with antler or bone. Paleo-Indian phases are determined by the type of spear point, which usually bears the name of the site where it was first found. The dominant phases are Sandia, Clovis, Folsom, and Plano. The fact that these particular points are not also found on the Asian side of the Bering Strait indicates that the technological evolution surrounding them occurred in the New World.

The Sandia culture (after a site in the Sandia Mountains of New Mexico) lasted from about 25,000 to 10,000 B.C. and was localized in the Southwest. The Sandia lanceolate points, two to four inches long, have rounded bases with a bulge on one side.

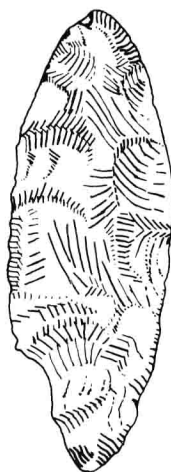
The Clovis culture (sometimes referred to as Llano) was much more widespread, as indicated by finds in every mainland state in addition to

the original Clovis site in New Mexico. The slender lanceolate points, one and a half to five inches long, were beautifully crafted by pressure-flaking, with fluting (lengthwise channels) on both sides. Clovis points have been found predominantly with mammoth and mastodon bones.

The Folsom culture (after Folsom, New Mexico, and sometimes referred to as Lindenmeier, after the site in Colorado) became dominant about 8,000 B.C. Folsom points are generally shorter than Sandia and Clovis—three-quarters of an inch to three inches long—with a leaflike shape and fluting on both sides that run almost the entire length. It is not certain

stone weight for balance, and a carved wooden hook at the far end to hold the spear shaft, all serving to increase the leverage of the hunter's arm.

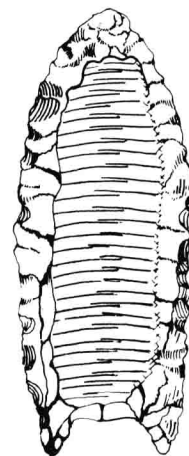
The Plano culture (sometimes referred to as the Plainview, after the site in Texas), like the Folsom, is associated primarily with the Great Plains and the bighorn bison. Plano hunters, active from about 7,500 to 4,500 B.C., made even greater use of organized stampeding techniques. Where there were no cliffs they even constructed corrals to trap animals. They also developed a primitive method of preserving meat, mixing it with animal fat and berries, and packing it in gut or hide containers.



Sandia point



Clovis point



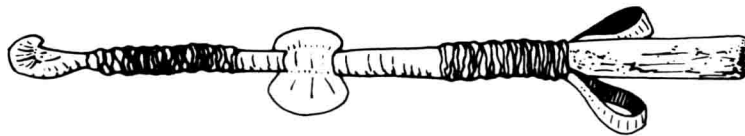
Folsom point

what purpose the long grooves served, since they make the Folsom points more breakable—probably for insertion into the split end of the wooden shaft, possibly to increase the flow of blood from the animal, or possibly to increase spear velocity. Evidence of Folsom hunters has been found over much of North America but especially in the Great Plains, and especially with bighorn bison remains; the larger mammals were already dying out. There is also evidence of new hunting techniques—cooperative group activity in stampeding herds over cliffs or into swamps and bogs for easy kills. Moreover, the atlatl appeared during the dominant Folsom period—a spear-thrower consisting of a wooden stick about two feet long, with animal-hide loops to provide a firm grasp, a

Unlike the Clovis and Folsom Paleo-Indians before them, Plano craftsmen did not flute their points.

There are exceptions to the widespread cultural homogeneity of the Lithic period. The economies of the Old Cordilleran culture of the Pacific Northwest and Columbia Plateau and the Desert culture of the Southwest show traits similar to later Archaic traditions. They can therefore be referred to as Protoarchaic, even though they occurred as early as 9,000 B.C. in what is normally considered the Lithic period. (Some scholars also group the Plano Indians in the Protoarchaic—a bridge to the Archaic—because they demonstrated a more varied economy than Sandia, Clovis, or Folsom people of the Lithic.)

The Old Cordilleran (or Cascade)



Atlatl (hypothetical)

culture of the Columbia River Valley lasted from about 9,000 to 5,000 B.C., and it probably was the matrix culture for later Indians of the Pacific Northwest and Columbia Plateau. The Cascade spear point is willow-leaf-shaped without any fluting and was used to hunt mainly small mammals. But archaeological finds of fishhooks and tools for the preparation of edible wild

plants indicate a wide-based economy.

Likewise, the Indians of the Desert culture, found in the Great Basin area of present-day Utah, Nevada, and Arizona, and existing from about 9,000 to 1,000 B.C., also possessed a primitive foraging society. At Danger Cave in Utah woven containers have been found (the earliest examples of

basketry in North America) as well as grinding stones to process seeds. Desert Indians also made twine from hair, fur, and plant fibers, and with it, traps to capture small game.

During and after the final retreat of the northern glaciers, from about 9,000 to 5,000 B.C., many of the large mammals that the Paleo-Indians depended on for sustenance disappeared, first in the lower latitudes, then in the north as well. This pattern of big-game extinction is one of the great mysteries of the Lithic period, and there are various theories to account for it. Climatic change probably played a part. The melting glaciers had created continent-wide a high level of moisture, with lush flora and abundant lakes, rivers, swamps, and bogs. Over the centuries the climate warmed and topography dried up; seasonal and regional variations gradually occurred, probably straining animal life. Yet the large mammals had survived other changes in climate and earlier interglacial periods. Perhaps the difference this time was the presence of the new superpredator—the human animal, with his razor-sharp flint points, his atlatls, his guile, and his organization. The practice of driving entire herds to death unnecessarily is referred to by some scholars as Pleistocene Overkill.

Modern scientists have pieced together a few facts of Paleo-Indian life from archaeological evidence. There are of course gaping holes in our current knowledge, along with a great deal of assumption and hypothesis. For example, in an archaeological sense, the role of the Paleo-Indian woman is invisible because she tended to work in perishable materials rather than stone or bone. Nonetheless, the existence of the beautifully crafted spear points found at campsites and kill sites communicates much about the early Indians, both male and female, and their similarities to modern mankind. They sought food and shelter. They were social. They strived for new technologies. They took pride in their work. They dreamed and they acted. And they survived.



1.2 LITHIC CULTURAL CORE AREAS AND SELECTED ARCHAEOLOGICAL SITES

ARCHAIC INDIANS (Foraging Indians)

The early Indians adapted. Over the eons the climate, terrain, flora and fauna evolved from the Ice Age through the postglacial Watershed Age and into new regional patterns. Generation after generation of Indians, gradually expanding their food base and devising new technologies, adjusted. The Archaic period, which was characterized by a foraging way of life—the hunting and trapping of small game, fishing, and gathering of edible wild plants—lasted from about 6,000 to 1,000 B.C.; i.e., during those centuries the Archaic life-style was dominant. Plano hunters from the earlier Lithic period stayed active until about 4,500 B.C. on the Great Plains.

The Archaic or Foraging period was still essentially a migratory existence. When the food sources ran out in one area, Archaic Indians moved on to another. Yet they were generally more localized than the Lithic hunters. And archaeologists have even found some permanent Archaic sites, as indicated by sizable middens (refuse heaps), especially near lakes and streams.

During the Archaic, a variety of materials—wood, stone, bone, antler, shell, ivory, hide, plant fiber, and copper—were used to make a wide assortment of specialized tools and utensils that fit the requirements of particular regional life-styles. Archaic craftsmen shaped spears, atlatls, bolas, knives, axes, adzes, wedges, chisels, scrapers, mauls, hammers, anvils, awls, drills, mortars and pestles, fishhooks, harpoons, pipes, and containers. Without ceramics, their pipes as well as cooking and storage pots were made of stone. Cloths and baskets of woven plant materials were first crafted during this period. Along with the many tools came new methods of food preparation and preservation. Heated stones were used for boiling water and pit roasting. Baskets and skin containers were used to store food. Archaic Indians were also the

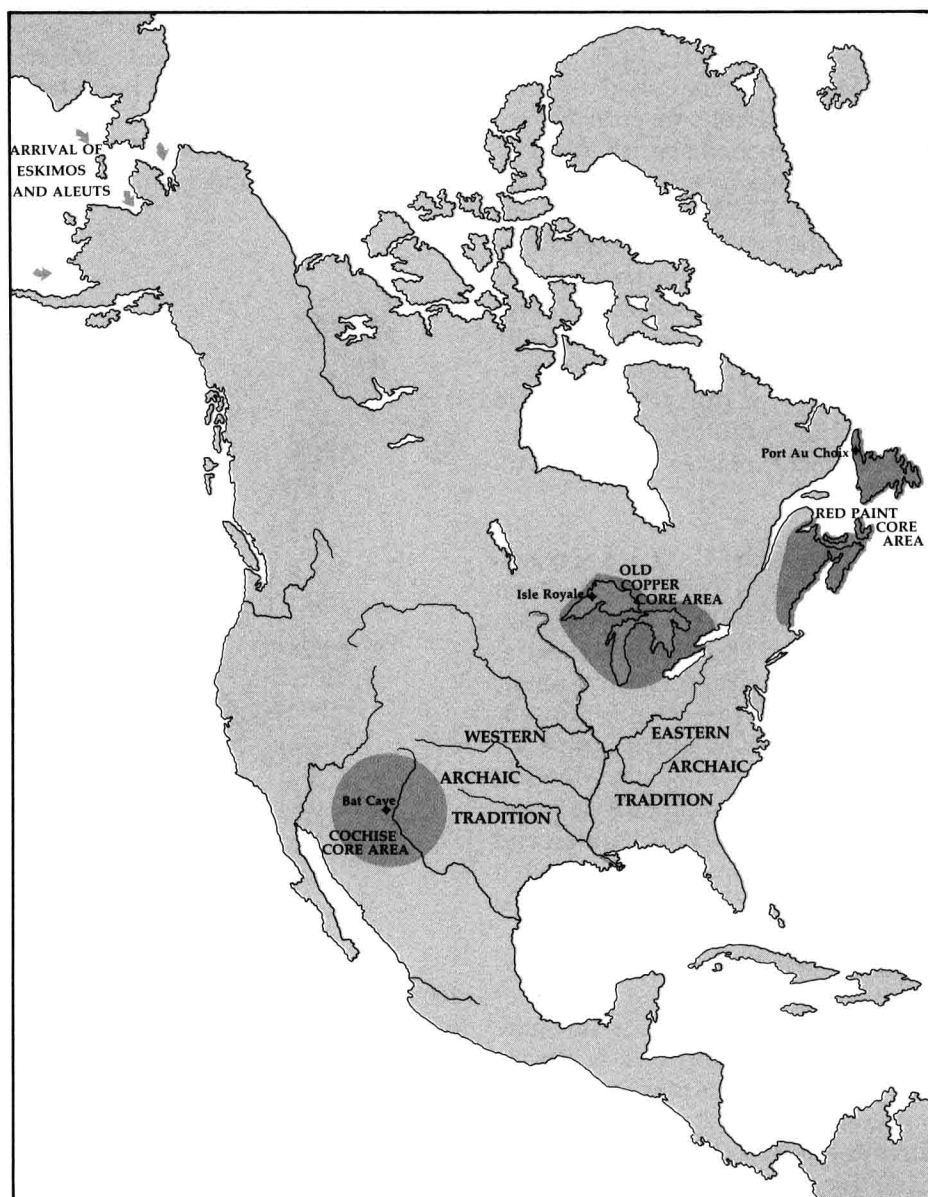
first North Americans to construct boats and domesticate the dog.

Yet survival and practicality were not the only Archaic pursuits. These early Indians also found time to shape some of their rough materials into ornaments. And they developed intricate beliefs and rituals and went to elaborate means to bury their dead.

The Archaic period is often discussed in terms of Eastern Archaic and Western Archaic, with the Mississippi as the divider between them. The East, with its lush, wooded landscape, gave rise to a denser population than the more barren West. The following descriptions of three of the

many Archaic cultures—the Cochise in the Southwest and the Old Copper and Red Paint cultures in the Northeast—will point up geographical variations in adaptation and invention.

The Cochise culture in what is now Arizona and New Mexico was an offshoot of the Desert culture of the Great Basin. It lasted from about 7,000 to 1,000 B.C., leading up to the Golden Age cultures of the region—Mogollon, Hohokam, and Anasazi. A harsh environment defined the Cochise way of life. Lake Cochise once covered a large part of the terrain where the Cochise Indians foraged. As it dried



1.3 ARCHAIC CULTURAL CORE AREAS AND SELECTED ARCHAEOLOGICAL SITES

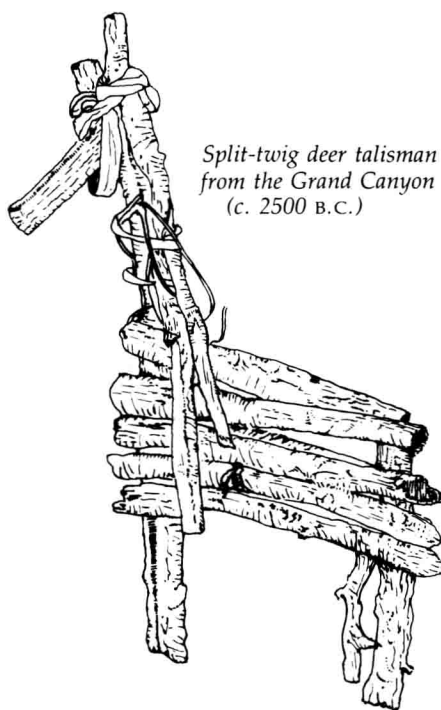
up over the millennia, succeeding generations had to cope with desert and cliff. Taking shelter in caves and under ledges, Cochise Indians ranged from mesa top to desert floor with the seasons. Food caches provided bases of operations for them. They hunted and trapped small mammals—deer, antelope, rabbits—as well as snakes, lizards, and insects. They gathered up the edible wild plants—yucca, prickly pear, juniper, pinyon—whatever they had learned to use. Cochise millstones—manos and metates for grinding seeds, grains, and nuts—have been found all over the region, evidence of the growing importance of plants in the early Indian diet.

Their extensive use of plants led to a major breakthrough. In Bat Cave, New Mexico, archaeologists have found several cobs of corn from a primitive cultivated species about an inch long, the earliest evidence of agriculture north of Mexico (circa 3,500 B.C.). Contact with Mesoamerican Indians out of the south perhaps spurred this far-reaching development. The Cochise also eventually learned to make pit houses—brush structures over dug holes—and to shape crude pottery figurines, two more elements of later Formative cultures.

Meanwhile, in the Great Lakes region of the East, there existed from about 4,000 to 1,500 B.C. a foraging tradition known as the Old Copper culture. This was a typical Eastern Archaic culture in that the people hunted, fished, and gathered food from a variety of sources. They also devised tools out of the usual Archaic materials—stone, wood, bone, antler, and shell—to exploit the lush, wooded environment. What is remarkable about these people is that, unlike any other Archaic Indians north of Mexico, they made use of still another material—copper. On the south shore of Lake Superior and on Isle Royale they found and quarried deposits of pure metal, both sheets in rock fissures and float nuggets in the soil. At first they worked it as they did stone—by chipping—but then they learned to take advantage of the ma-

terial's flexibility with annealing techniques (alternate heating and hammering), crafting beautiful tools and ornaments. Old Copper artifacts have turned up at Archaic sites throughout the East, indicating the great demand for these unique objects and widespread trading connections.

Another localized Archaic variation occurred in New England and the Canadian maritime provinces, where archaeologists have found numerous graves lined with ground-up red hematite, resulting in the name the Red Paint People. The symbolic use of red—the color of life-sustaining blood—lasted approximately from 3,000 to 500 B.C. The Red Paint People also placed tools, ornaments, and effigies—beautifully crafted of slate, quartzite, bone, and antler—in their graves. At Port au Choix, Newfoundland, the northernmost Red Paint site,



*Split-twig deer talisman
from the Grand Canyon
(c. 2500 B.C.)*

100 burials have been located. In some of them, along with the hematite and typical Archaic artifacts, firemaking kits of flintstone and pyrite have been found, one more example of the early Indian's advancing technology.

During the latter part of the Archaic period, from about 3,000 to 1,000 B.C.,

Eskimos, Aleuts, and possibly Athapascans crossed the Bering Sea in small boats and dispersed throughout regions of the Arctic and Subarctic.

TRANSITION AND CULMINATION (Formative and Classic Indians)

As difficult as it is to devise a neat system of classification and a neat chronology for the Lithic and Archaic periods, the task becomes even more problematic with the later cultural stages. With cultural advancement comes diversification: Indians in different parts of the continent progressed in different ways. In archaeological terms, each region has its own cultural sequence and categories (cultures, stages, phases, traditions, etc.). In fact, each archaeological site has its own system of classification, making the study of Indian prehistory that much more confusing.

The term most commonly applied to the Postarchaic period (circa 1,000 B.C. until Contact with the white man) is Formative, the word itself implying transition. Broadly speaking, Formative refers to the spread of agriculture, settled village life, houses, domesticated animals, pottery, weaving, the bow and arrow, and ceremonies and beliefs.

Yet other terms are needed to express degrees of development. In Mesoamerica, for example, where Indians reached the highest degree of organized life—even developing cities—the term Classic is used, implying a cultural culmination, which leads to subdivisions such as Preclassic and Postclassic. Preclassic for Middle America, then becomes interchangeable with Formative. Moreover, another phrase implying culmination, Golden Age, is sometimes used with advanced cultures north of Mexico, such as the Anasazi, Hohokam, and Mogollon of the Southwest, or the Mound Builders of the East. Indeed, the terminology surrounding