



UNIVERSIDAD DE CUENCA

FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
ABSTRACT

This research is based on our interest in letting people know about the hard struggle the Native Americans faced when the first colonists arrived in the United States of America. According to the American Encyclopedia, in the United States there are about 87 tribes, and we have chosen only a representative group of these tribes from the Eastern Woodlands: the Cherokees, Chickasaws, Seminoles, and Shawnees in order to study their past and present reality.

First, we describe aspects about the Natives' way of life, such as food, clothing, housing, as well as their customs and religion. American Indians were mainly farmers and hunters who honored and respected the mother land because everything around them depended on her. Legends played an important role in their lives

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since they were the means of teaching and learning from

generation to generation.

Second, we explain their efforts to defend their ancestor heritage when the white men forced them out of their home. For that reason, brave leaders fought to protect their rights. However, they were relocated to the distant lands where they survive and preserve their culture.

Then we mention the white influence upon Native Americans which include the drastic manner the Indian children were introduced into boarding schools, the new religion, and the new style of life that they adopted.

Finally, we explain the current situation that Native Americans are facing on reservations, and also the Natives' contributions to American life with the purpose of highlighting and recognizing their achievements at the present time.

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“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”

KEY WORDS:

AMERICAN,

INDIANS

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WOODLANDS

CHEROKEES,

CHICKASAWS,

SEMINOLES,

SHAWNEES.

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SONIA VALLEJO VACA



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
CONTENTS

INTRODUCTION

CHAPTER I
WAY OF LIFE BEFORE EUROPEAN CONTACT

1.1 LOCATION, CUSTOMS, AND RELIGION

1.
 - 1.1.1 THE CHEROKEE TRIBE
 - 1.1.2 THE CHICKASAW TRIBE
 - 1.1.3 THE SEMINOLE TRIBE
 - 1.1.4 THE SHAWNEE TRIBE

2.
 - 1.2 ORAL TRADITIONS

Cherokee Legend
Chickasaw Legend
Seminole Legend
Shawnee Legend

3.
 - 1.3 VESTIGES OF THE INDIAN CULTURE

CHAPTER II

INDIAN REMOVAL AND SURVIVAL

2.1 THE INDIAN WAR FOR AMERICA

2.2 NATIVE AMERICAN LEADERS WHO FOUGHT TO DEFEND THEIR RIGHTS

2.3 THE 1830's REMOVAL: "THE TRAIL OF TEARS"

**2.4 THE THREE "R'S" OF THE INDIAN POLICY.
("REMOVAL, RESETTLEMENT, AND RELOCATION")**

AUTORAS:
SONIA DURÁN CORNEJO
SONIA VALLEJO VACA



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

CHAPTER III

INFLUENCE OF THE WHITE CULTURE

3.1 A NEW EDUCATION

3.2 A NEW RELIGION

3.3 A DIFFERENT YOUNG STYLE OF LIFE 89

CHAPTER IV

INDIAN CONTRIBUTION TO AMERICAN CULTURE

4.1 LIVING ON A RESERVATION

4.1.1 THE CHEROKEE NATION RESERVATION

4.1.2 THE CHICKASAW NATION RESERVATION

4.1.3 SEMINOLE RESERVATIONS 106

4.1.4 SHAWNEE RESERVATIONS

4.2 A CHICKASAW ASTRONAUT: John Herrington

4.3 AN OUTSTANDING CHEROKEE WOMAN:
Wilma Mankiller

CONCLUSIONS

BIBLIOGRAPHY

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UNIVERSIDAD DE CUENCA
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CIENCIAS DE LA EDUCACIÓN

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THE EASTERN WOODLANDS”

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CIENCIAS DE LA EDUCACIÓN

“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”

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FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

DEDICATION

I want to dedicate this work to my beloved family, specially my dear husband and my children Adam, Ambar, and Sebastian for their love and support, as well as to my dear mother and father.

SONIA DURÁN CORNEJO

In the same way, I want to dedicate this work to my dear Jehovah God, as well as to my dearest family; my mother, and my brother for their complete support during my life as a student.

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UNIVERSIDAD DE CUENCA

FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
INTRODUCTION

History has shown us that before the Europeans came to the American continent, Indian tribes were the unique owners of the "Land." So they treated her with respect, and loyalty, and they cared for her because she rewarded them with food, clothing and life. Every single aspect of the Indians' existence revolved around her.

We can imagine the anxiety and despair that they felt when strangers arrived to take possession of what did not belong to them. The invaders treated them as if they were not human beings and called them "savages". Moreover, they used unknown weapons to force them to submit to their will.

Selecting Native Americans as a topic is important because we want to provide a source of consultation to people who are interested in learning about them, given

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SONIA VALLEJO VACA



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”
that they left us lessons of their bravery, courage, and

fighting spirit to preserve their traditions and culture.

For that reason, this research will be focused on the primary aspects of the life and the struggle for survival of the Native American from the Eastern Woodlands. Since the Cherokee, Chickasaw, Seminole, and Shawnee have been the most relevant tribes from this area, and because three of them are part of the “Five Civilized Tribes,” we will make a deep analysis of the historic, cultural, religious, and traditional aspects of these Indian people.

First, we will talk about Native Americans’ way of life before European contact; we will describe their location, customs, religion, oral traditions, and vestiges that still remain to this day. Also included is discussion on Native Americans shared beliefs about creation of the universe, their celebrated rituals to honor land, and their customs and culture that were transmitted from generation to

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CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
generation through oral legends told by the oldest wise

men.

After discussing the above, we will focus on the unfair manner in which Native Americans were removed from their territory, leading to many deaths because of mistreatment, hunger, and disease. Additionally, we will tell the story of "The Trial of Tears," one of the saddest tragedies reflecting the Indians' suffering under forced removal. We will also point out the appearance of Native American Leaders like Osceola, Abiaka, Tecumseh, Micanopy, and Little Turtle, who among others fought to defend their rights.

Moreover, we will demonstrate the great influence of White Culture upon Native Americans, bringing such consequences as a new education system through which they were forced to abandon their Indian identity and adopt European-American culture. They were forced to

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FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”
adopt a new religion completely different from their religious customs, which in turn changed their traditional style of life in order to be able to adapt to the “white world”.

Finally, we will discuss the contemporary situation in which they live on their reservations, as well as the outstanding examples of progress of two Native American descendants including John Herrington: The first Native American astronaut to fly into space and Wilma Mankiller: The first woman elected as the Principal Chief of the Cherokee Nation.

AUTORAS:
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SONIA VALLEJO VACA



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
CHAPTER I

WAY OF LIFE BEFORE EUROPEAN CONTACT

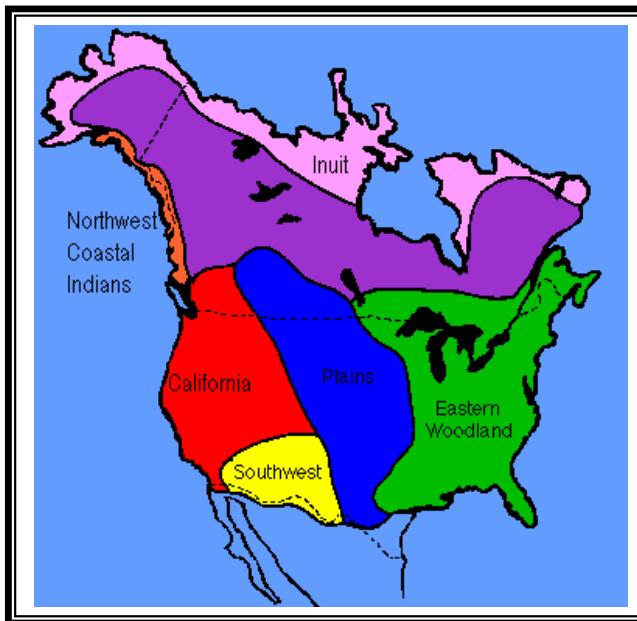
**A BRIEF REFERENCE TO THE
EASTERN WOODLANDS' TRIBES**

The Indian culture area known as the Eastern Woodlands comprised the vast wilderness east of the Mississippi River, reaching from the St. Lawrence River Valley in Canada south all the way to the Gulf of Mexico. Due to the existence of 21 tribes in that area, we have chosen only four main tribes as the theme of the present research. We consider the following tribes the most representative cultures from the eastern woodlands: *Cherokee, Chickasaw, Seminoles, and the Shawnees.*



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

MAP Nº 1



Source:

[www.mce.k12tn.net/indians/navigation/native_american_territories.htm - 5k](http://www.mce.k12tn.net/indians/navigation/native_american_territories.htm)

Before going through a detailed analysis of each one of these cultures, it is important to show the general aspects of the native people of the East. Considered among the most culturally advanced of any Amerindian group outside Mesoamerica, the **Cherokees**, Choctaws, **Chickasaws**, Creeks, and **Seminoles** were referred to as



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CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
the Five Civilized Tribes because they readily adopted

white culture.

The Five Civilized Tribes was a loose confederation, formed in 1859, of North American Indians in what was then Indian Territory (present-day Oklahoma). The group consisted of the Iroquoian-speaking Cherokee and the Muskogean-speaking Chickasaw, Choctaw, Creek, and Seminole. Under the Indian Removal Act of 1830, the Five Tribes were deported from their traditional homelands east of the Mississippi and forced to settle in Indian Territory. Each organized an autonomous state modeled after the U.S. federal government, established courts and a formalized code of laws, constructed schools and Christian churches, and developed a writing system patterned on the one earlier devised by the Cherokee.

Members of the Five Tribes absorbed many cultural features of their white neighbors, including plow

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UNIVERSIDAD DE CUENCA

FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
agriculture, animal husbandry, European-style houses

and dress, and even the ownership of black slaves.
Some tribesmen even joined the Confederate forces
during the Civil War.

Thereafter the United States instituted a policy of detribalization and gradually reduced Indian control of tribal lands. The tribal nations remained independent until 1907, when statehood was granted to Oklahoma and the federal government opened Indian Territory to white settlement. Today, a great many descendants of the Five Tribes live on reservations in Oklahoma.

The people of the Eastern Woodlands had a series of five to ten major religious ceremonies largely concerned with food-producing plants, wild and domesticated. These were conducted by medicine men who performed fixed rituals and uttered verbatim prayers, but who also were thought to have direct contact with the

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SONIA VALLEJO VACA



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”
supernatural in dreams. The most important single occasion was the annual Green Corn ceremony which lasted four days. Their political organization was also regulated by Chiefs and Priests who ruled large groups and villages.

1.1 LOCATION, CUSTOMS, AND RELIGION

1.1.1 THE CHEROKEE TRIBE

The name Cherokee comes from a Creek word “***Chelokee***,” meaning “*people of a different speech.*” In their own language the Cherokee originally called themselves the Aniyunwiya (or Anniyaya) “principal people” or the Keetoowah “people of Kituhwa”; although they usually accept being called Cherokee, many prefer Tsalagi from their own name for the Cherokee Nation (Tsalagihi Ayili)



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”

The Cherokee lived in the mountains and valleys of the southern Appalachian Mountains, including western North and South Carolina, northern Georgia and Alabama, southwest Virginia, and the Cumberland Basin of Tennessee, Kentucky, and northern Alabama.

They were a settled, agricultural people living in approximately 200 fairly large villages along the riverbanks. The typical Cherokee town consisted of 20 to 60 houses and a large council house¹. Used for councils, general meetings, and religious ceremonies, the council houses were also the site of the sacred fire. Homes were usually made of *wattle and daub*². The Cherokee lived in a large, rectangular wood house in the summer. In the winter the family moved to a smaller, round, and windowless house. They also made benches

¹ A council house was a large, circular, windowless building often built on a mound. The walls were made of saplings woven together then plastered with mud.

² Houses built with a material consisting of interwoven rods and laths or twigs plastered with mud or clay.



UNIVERSIDAD DE CUENCA

FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
for their homes. Cherokee villages were largely

independent in daily matters, with the whole tribe only coming together for ceremonies or in times of war.

The Cherokee had one large garden in which they grew beans, corn, squash, pumpkins, and sunflowers. They also had small individual gardens. The women tended the gardens after the men cleared the fields and helped plant the crops. The men provided the meat for their families. Deer and bear were important animals that men hunted.

The women made clothing from deerskins and plants that were woven into material. The women wore short skirts while the men wore breechcloths³, leggings⁴, and moccasins⁵. The men liked to paint and tattoo their

³ A breechcloth is a long rectangular piece of tanned deerskin, cloth, or animal fur. It is worn between the legs and tucked over a belt, so that the flaps fall down in front and behind.

⁴ Native American leggings are tube-like footless pant legs, usually made from buckskin or other soft leather.

⁵ Traditional Native American clothing varied widely from tribe to tribe, but one nearly universal element was the moccasin, a sturdy slipper-shaped type of shoe sewn from tanned leather.

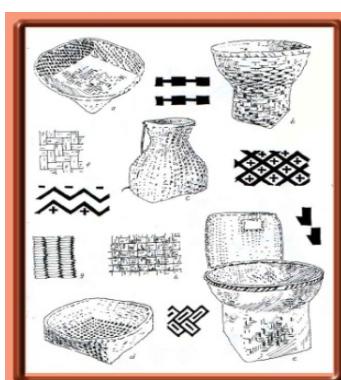


"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
bodies. During the winter the Indians wore capes for warmth which were made from rabbit fur or turkey feathers. The clothing was decorated with dyed porcupine quills. The Cherokee also wore jewelry made of bones and teeth.

The Cherokee people had a great respect for nature. They asked the spirits of the sun, moon, stars, plants, animals, and elements to help them. Several festivals were held each year to celebrate the planting and harvesting of corn. During these festivals the people painted their faces white to represent happiness.

Picture Nº 1

Cherokees' baskets



Source: <http://www.native-languages.org/baskets.htm>



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FACULTAD DE FILOSOFÍA, LETRAS Y
CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

Cherokee women made beautiful baskets from river

reeds. Some were rigid for food gathering and storage; some were flexible for use as warriors' packs. Some of the baskets were made water-tight and used directly on the fire for cooking, or by dropping hot stones into the baskets to make tea or soup. Bowls were made from river clay and baked in an open fire. They were made from contrasting layers and deeply incised to show the contrasting colors. Others were stamped with designs carved on 'stamping boards' made of wood and bone. Corn was roasted in the husk, pounded or ground to a powder for bread and other dishes.

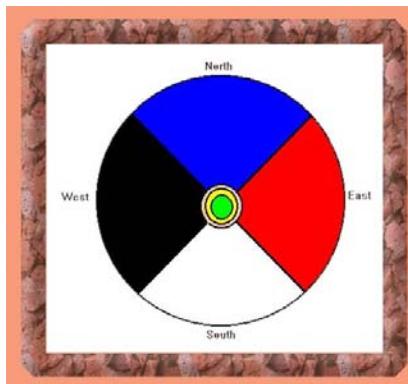
To be able to sustain order, the older Cherokee devised a simple, yet seemingly complex belief system. Many of the elements of the original system remain today. Although some have evolved or otherwise been



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
modified, the traditional Cherokee of today recognize the

belief system as an integral part of day-to-day life.

Picture Nº 2
Four Cardinal Directions



Source: www.cherokeeblood.com/religion.htm

Certain numbers played an important role in the ceremonies of the Cherokee. The numbers four and seven repeatedly occur in myths, stories and ceremonies. Four represents all the familiar forces, also represented in the four cardinal directions.

These cardinal directions are east, west, north and south. Certain colors are also associated with these

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“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”
directions. The number seven represents the seven clans of the Cherokee and is also associated with directions. In addition to the four cardinal directions, three others exist. Up (the Upper World), down (the Lower World), and center (where we live, and where ‘we’ always are).



Source: www.cherokeeblood.com/religion.htm

The Cherokee religion, common to the Central United States, taught that in the beginning there was just water. Their legend about Creation said that all the creatures lived in the sky, but it had become too crowded.

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SONIA VALLEJO VACA



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”

So, Water Beetle (a mythical creature) volunteered to

explore below the water and dove down to find mud. He

then began to spread the mud which became Earth.

Earth was attached to the Sky by four strings and the

animals could not see Earth in the dark and creating Sun

to shine on the newly formed land. Earth was floating on

the waters like a big island, hanging from four rawhide

ropes fastened at the top of the Sacred four directions.

The ropes were tied to the ceiling of the sky, which was

made of hard rock crystal. When the ropes break, this

world will come tumbling down, and all living things will

fall with it and die. Then everything will be as if the earth

had never existed, for water will cover it. Maybe the white

man will bring this about.

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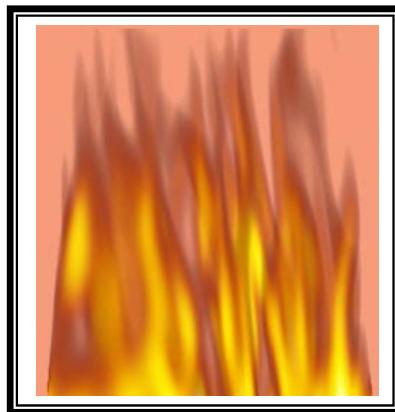
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Picture Nº 4

The Sacred Fire



Source: <http://www.aaanativearts.com/chochee/chochee-stomp-dance.htm>

The circle was a familiar symbol to Cherokees. In ancient times, the Stomp Dance⁶ and other ceremonies involved movements in a circular pattern. The fire in the council house was built by arranging the wood in a continuous "X" so that the fire would burn in a circular path. Fire was a gift of the Great Spirit; it separated men

⁶ The term "Stomp Dance" is an English term which refers to the 'shuffle and stomp' movements of the dance. In the native Muskogee language the dance is called Opvnkv Haco, which can mean 'drunken,' 'crazy,' or 'inspired' dance. This usually refers to the exciting, yet meditative effect the Dance and the medicine have on the participants.



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”
from animals. It made civilization possible. Fire could only be lit by a priest, typically a member of the Ani-Wodi clan⁷ (priests, keepers of the flame). The fire was traditionally made with oak wood.

It was believed by Cherokees that soon after the creation of their people, the Creator left his throne in Heaven and visited the Earth. He chose four Cherokee men who were strong, healthy, good and true, and believed with all of their heart in the Creator. They were each given a name: Red, Blue, Black and Yellow. Each was given a wooden stick that was very straight, and was told to place one end of the stick on a surface that would not burn. He said to place the other end in their hands, and set fire to these sticks magically by giving them a circular, rotating motion. When this was done, and all the sticks were burning, they were told to go to the center of the cross, and there the four would start one singular fire.

⁷ Ani Wo-di is the clan of the Shaman (Di-da Ih-ne-se Is-gi), Sorcerers, Medicine Men, and Priests.

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This fire would burn for all time and be known as “the

Sacred Fire”.

Ceremonial Pipes were used anytime the Cherokee had a difficult decision and wished to sanctify the proceedings or ask guidance from the Great Spirit. The pipe heads were carved from stone in the shape of animals representing the clans. These include: *Wolf Clan* (Ani-Wahya) , *Panther Clan* (Ani-Sahoni), *Long Hair Clan* (Ani-Gilohi), *Bird Clan* (Ani-Tsisqua), *Deer Clan* (Ani-Kawi), *Bear Clan* (Ani-Gatogewi), *Paint Clan-War Paint Clan* (Ani Wo-di)

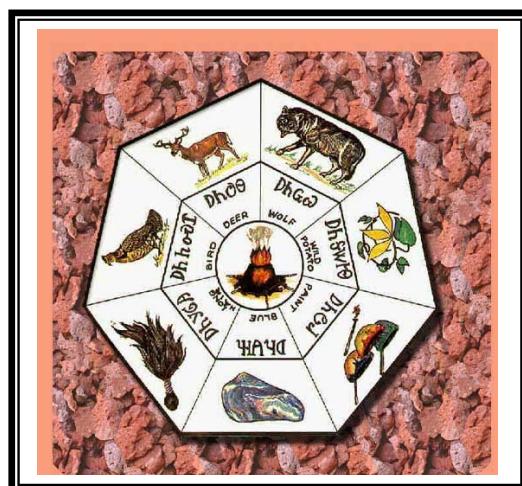


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Picture Nº 5

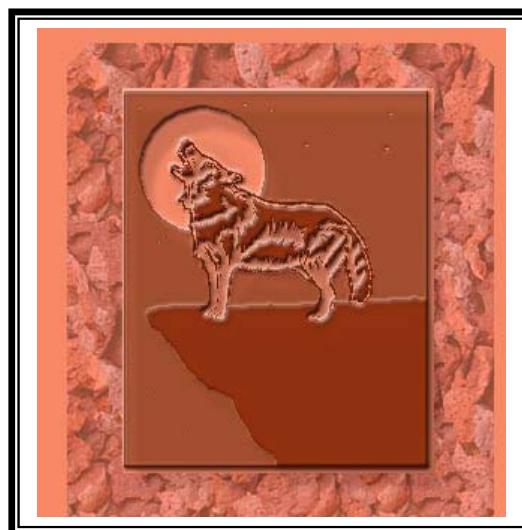
The Cherokees' Clans



Source: www.cherokeebyblood.com/religion.htm

Picture Nº 6

The Wolf Clan



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The Wolf Clan is the largest and most prominent

clan, providing most of the war chiefs. The wolf clan is keeper of the wolf and the only clan who can kill a wolf.

The Clan color of the Ani-Wahya is Red.

Picture Nº7

The Panther Clan



The Blue or Panther Clan makes blue medicine from a special blue plant to keep their children well. They are also known as the Wildcat Clan.

The Clan color for the Ani-Sahoni is Blue.



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

Picture Nº 8

The Long Hair Clan



The Long Hair Clan is also known as Twister Clan, Hair Hanging Down Clan or Wind Clan. Those belonging to this Clan wear their hair in elaborate hairdos, walk in a proud and vain manner twisting their hair down their shoulders. Peace chiefs are usually from this clan and wear a white feather robe.

The Clan color for the Ani-Gilohi is Yellow.



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CIENCIAS DE LA EDUCACIÓN

"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

Picture Nº 9

The Bird Clan



The Bird Clan is the keeper of the birds and they are their messengers. This clan is skilled in using blowguns and snares for bird hunting.

The Clan color for the Ani-Tsisqua is Purple.

Picture Nº 10

The Deer Clan



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"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

The Deer Clan is the keeper and hunter of the ,Deer and clan members are known as fast runners.

The Clan color for the Ani-Kawi is Brown.

Picture Nº 11

The Wild Potato Clan



The Wild Potato Clan is also known as the Bear Clan, Raccoon Clan or Blind Savannah Clan. They are known to gather the wild potato plants in swamps along streams to make flour or bread for food.

The Clan color for the Ani-Gatogewi is Green.



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”

Picture Nº 12

The Paint Clan



Paint Clan - War Paint Clan - Ani Wo-di is the clan of the Shaman (Di-da Ih-ne-se Is-gi), Sorcerers, Medicine Men, and Priests. This is the smallest and most secretive clan. They are the 'Keepers of the Sacred Flame' (Ka-ie-la At-si-la Hi-ne-yu) the soul of the Cherokees. When the Cherokees wage war, the Priest brings along several sacred objects, medicinal herbs, and a coal from the Sacred Fire. They are the only ones that are allowed to make a special red paint and dyes that are used for warfare and ceremonial purposes.

The Clan color for the Ani-Wodi is White.



1.1.2 THE CHICKASAW TRIBE

Picture Nº 13

Chickasaw Indian



Source: <http://en.wikipedia.org/wiki/Chickasaw>

The literal meaning of Chickasaw is unknown. The name apparently comes from a Chickasaw tradition about two brothers (**Chisca and Chacta**) whose descendants became the Chickasaw and Choctaw. Some mention has been made that Chickasaw comes from a Choctaw word meaning "*they left not long ago,*" but this seems unlikely. Other names include: *Ani-tsiksu* (Cherokee), *Flat Heads* (English), *Kasahaunu* (Yuchi), *Tchaktchan* (Arapaho),



“THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS”
Tchikasa (Creek), Tcikasa (Kansa), Tetes Plates

(French), Tikaja (Quapaw), and Tsikace (Osage).

The Chickasaw Indians were a tribe of great hunters and warriors whose towns were located near the headwaters of the Tombigbee River in northeastern Mississippi, but who ranged far and wide over the whole Mississippi Valley region. The Chickasaw, along with the Cherokee, Choctaw, Creek, and Seminole, were one of the Five Civilized Tribes which were removed and forced to Indian Territory (now Oklahoma) in the 1830s.

With a population of about 5,000 in 1600, the Chickasaw were much less numerous than at least two of their neighbors, the Cherokee and Choctaw, which both had populations in excess of 20,000. The Chickasaw, nevertheless, were able to claim vast hunting grounds in western Kentucky, Tennessee, northern Alabama, and Mississippi. According to tribal traditions, the Chickasaw



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and Choctaw were once one tribe, and the close similarity

of their Muskogean languages seems to support this.

The Chickasaw language was still spoken into the 1970's.

Chickasaw towns were spread 10-15 miles (and up to four miles wide) along the course of a stream, an arrangement which protected them from epidemics. Chickasaw were fairly typical of other southeastern tribes.

Living in sophisticated town sites, the Chickasaws possessed a highly developed ruling system complete with laws and religion. Until 1700, they usually maintained seven towns at any given time, and despite the scattered homesteads, each town had its own fort and ceremonial rotunda. During war, the Chickasaw would withdraw into a few large, yet fortified towns whose locations in the rugged hills east of the Mississippi River made it very difficult for their enemies to attack them.



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Each family had a summer house, winter house, and storage building for corn and other supplies. Summer homes were rectangular (12'x 22') with a gable roof, porch, and balcony. The winter house, however, was circular, using the wattle and daub (mud spread over a basket-like framework) construction distinctive to the region. It was also well insulated and partially sunken into the ground. Furnishings included beds and seats, wooden dishes, utensils, and clay pots. A council house in the central area was used for meetings and ceremonies, along with the council ground which was used for open-air gatherings and ball games.

The division of labor in Chickasaw society called for men to do the hunting, fishing, house building, boat building, tool making, and war making. Women were responsible for agriculture, food gathering, and household chores. The Chickasaw, due to their great success in

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warfare, often had help with work from slaves taken as

captives during their battles.

The men were competent hunters, ranging far and wide and employing great skill in tracking, trapping, and using animal calls and decoys. Deer was the most favored game after the buffalo disappeared from the southeast; bear was prized for the skins and fat. The men caught fish by throwing poison made with buckeye or green walnut hulls into a deep hole in a stream and spearing or grabbing the drugged fish when they came to the surface.

The women collected wild strawberries, persimmons, nuts, acorns, honey, and onions. They also dried grapes and plums to make raisins and prunes, and made tea from sassafras root. Chickasaw men were hunters and warriors first, and farmers second, even to a greater degree than neighboring tribes. For some reason, the

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men appeared to be noticeably taller (6 foot on the average) than the closely related Choctaw just to the south. Chickasaw women, however, were usually a foot shorter than the men - a physical trait similar to the neighboring, Creeks and Osage.

Clothing was made primarily with buckskin, the men preferring a breechcloth with thigh-high deerskin boots to protect their legs from the underbrush. The women wore a simple short dress and both sexes used buffalo robes in colder weather. Both men and women wore their hair long, with warriors switching to the scalp lock for war. War paint varied according to clan. Like their neighbors, the Chickasaw removed all body hair and made extensive use of tattooing, but what really distinguished Chickasaw from others was that they flattened the foreheads of infants to "enhance" their appearance as adults.

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Politically, the Chickasaw were divided into two moieties, or divisions, which were in turn separated into numerous clans. Although towns and clans were independent, they would unite in times of war. Each town had its own Minko⁸. There was also a High Minko⁹, a hereditary position chosen from the Chickasaw's "beloved family." A person inherited the clan of his mother and was forbidden to marry within that clan. The head chief, or High Minko, was chosen from the Minko clan, and was aided by a council of advisers made up of clan leaders and tribal elders. Other leadership was provided by the Hopaye, the two head priests, one from each division of the tribe. The Hopaye presided over all religious ceremonies and helped the tribe interpret life in spiritual terms. A practice common among southeastern tribes, the High Minko did not speak in councils, but delegated this role to his advisor, the Tishu Minko.

⁸ chief

⁹ king

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Socially, the Chickasaw had 7 to 15 totemic, matrilineal, exogamic clans meaning that clan membership was determined by the mother and they had to marry outside their clan. Monogamy was typical, but some polygamy was permitted, meaning a man would usually marry more than one sister. Husbands had little to do with the raising of their children, with the mother's brother (uncle) being responsible for the training and discipline of boys. Adultery, especially for women, was a serious offense among the Chickasaw, and a young woman having a child out of wedlock was a disgrace to her family. A widow was expected to remain single for four years after her husband's death, but there does not appear to have been a similar restriction for men.

The Chickasaw believed in a supreme Creator Spirit, lesser good and evil spirits, and a life after death. However, unlike many tribes, the Chickasaw buried their



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dead facing west. Other southeastern characteristics

were the "black drink," a purgative to induce vomiting and purify the body, and the "ball game," a brutal contact sport played each summer with the all-day games involving entire towns and hundreds of players.

The supreme deity of the Chickasaw was ***Ababinili***, a composite of the Four Beloved Things Above: Sun, Clouds, Clear Sky and He That Lives in the Clear Sky. There were other lesser deities and a whole range of witches and evil spirits. The healers were in charge of dealing with the latter with the aid of potions, teas, and poultices derived from various herbs, roots, and berries.

The Chickasaw believed in a hereafter in which the good would receive reward in the heavens, while the evildoers would wander forever in the land of the witches. When a person died, a grave was dug under a house, and the body, with its face painted red, was placed in a



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sitting position surrounded by his worldly possessions.

The deceased would face west, since in that direction lay the path to judgment.

Warrior training began immediately after birth when male babies were placed on panther skins. Large formations of warriors were not typical of the Chickasaw except to defend their towns. Otherwise, their method of warfare was a small (30 to 50 men) war party which could travel quietly and surprise an enemy.

1.1.3 THE SEMINOLE TRIBE

The word Seminole means "*runaway*". It's pronounced "SEH-minn-ole." It comes from a Spanish word meaning "wild." The Seminoles are the descendants of many Native Americans who had inhabited Florida, Georgia, Alabama, and parts of South Carolina, Tennessee, and Mississippi. Only after the 1770s, when



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the first English speakers entered Florida, were they

called Seminolies or Seminoles.

The Seminoles lived as hundreds of separate tribes when the Spaniards arrived in 1510. They were members of the same linguistic family as the Maskókî speakers, and they shared many of the same belief systems. In the 1700's they moved into Florida, which was then inhabited by the Spanish. They shared land with a group of Indians that spoke the Muskogee language¹⁰. Over the last 500 years however, as their descendants endured diseases and warfare, the survivors of these numerous Maskókî tribes grouped together in Florida around a core of *cimarrones* — refugees from the Spanish Florida missions.

The Seminoles started out in northern Florida, but when the Americans attacked them, the Seminole tribe

¹⁰ Creeks, Miccosukees, Hitchitis, and Oconees. These tribes originally had unique cultural identities, but they soon merged into a unified Seminole nation.



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retreated further south, into the Everglades. Some

Seminole people were forced to move to Oklahoma in the 1800's along with other eastern tribes.

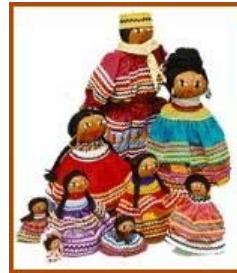
Seminole men were hunters and sometimes went to war to protect their families. Seminole women were farmers and also did most of the child care and cooking. Both genders took part in storytelling, artwork, music, and traditional medicine. Seminole children had more chores and less time to play, just like early colonial children. But they did have palmetto dolls and wooden toys, and teenage Seminole boys liked to play ball games like lacrosse. Like many Native Americans, Seminole mothers traditionally carried their babies in cradleboards on their backs.



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Picture Nº 14

Traditional palmetto dolls dressed in Seminole patchwork clothing



Source: www.native.languages.org/dolls.html

The Seminole people lived in houses called chickees. Seminole chickees were made of wood and plaster, and the roofs were thatched with palmetto fiber. Originally, the Seminoles lived in large villages of chickees arranged around a town square with central buildings in it, like a meeting hall and a sports field. But as the Seminoles moved south, they began living in smaller groups in remote areas of the Everglades. They also began building their houses on wooden stilts that raised the floor two or three feet off the ground. This protected their homes from flooding and swamp animals.

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Picture Nº 15

Seminole chickee



Source: www.native.languages.org/houses/html

Seminole men wore breechcloths. Seminole women wore wraparound skirts, usually woven from palmetto. Shirts were not necessary in Seminole culture, but men and women both wore poncho-style mantles in cool weather. The Seminoles also wore moccasins on their feet. In colonial times, the Seminoles adapted European costume into their own characteristic styles, including turbans and long colorful tunics for men and full patchwork skirts for women. Seminole men usually shaved their heads except for a single scalplock.

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Originally, Seminole women wore their long hair in topknots or buns, but later they developed a distinctive hairstyle in which they fanned their hair out around a cardboard frame. The Seminoles wore elaborate tribal tattoos, but rarely painted their faces.

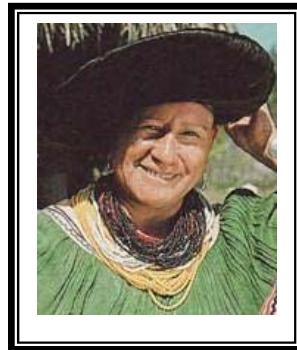
Picture Nº 16

Seminole woman with a topknot



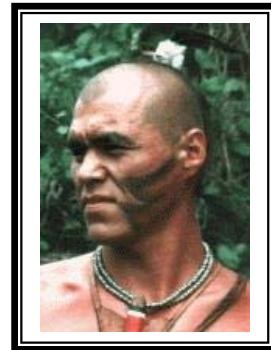
Picture Nº 17

Seminole lady with board hair



Picture Nº 18

Native American wearing scallock



Source: <http://www.native-languages.org/hair.htm>

The Seminole Indians made flat dugout canoes from hollowed-out cypress logs. They steered these boats with poles rather than paddles, and sometimes used sails made from palmetto fiber. Over land, the Seminoles used dogs as pack animals.



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The Seminoles were farming people. The women harvested corn, beans, and squash. The men did most of the hunting and fishing, taking game such as deer, wild turkeys, rabbits, turtles, and alligators. Seminole Indian dishes included cornbread, soups, and stews. Seminole hunters used bows and arrows. Fishermen usually used fishing spears. Traditionally, Seminole warriors fired their bows or fought with tomahawks. But by the time the Seminole tribe had united in the 1700's, they also fought with guns.

Storytelling was very important to the Seminole Indian culture. They believed that when the Creator, the Grandfather of all things, created the earth, there were many things he wanted to put there: Birds, animals, reptiles, insects, and many different living things. When the Creator saw that all was done, he decided to name the animals and put them into Clans. The Creator

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rewarded the Panther with special qualities. The Panther

was to be in possession of all knowledge of different things; he would have the power to heal different ailments, and to enhance mental powers.

The Wind was very honorable and noble. The Creator told the Wind: "You will serve all living things so they may breathe. Without the wind - or air - all will die."
(Internet.

*<http://www.seminoletribe.com/culture/legends.shtml>
Access April, 21/09)*

Finally, the Bird, for being able to take flight, will be ruler of the earth. The Creator said, "The Bird will make sure that all things are put in their proper places on earth."
(Internet.

*<http://www.seminoletribe.com/culture/legends.shtml>
Access April, 21/09)*



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1.1.4 SHAWNEE TRIBE

The name Shawnee comes from the Shawnee word “*shawanwa*,” which means “southerner.” The original Shawnee homeland was in Ohio, Kentucky, and Indiana, but the Shawnees were far-ranging people. Shawnee villages were located as far north as New York State and as far south as Georgia.

They lived in small round dwellings called *wikkums*, or *wigwams*. Each Shawnee village also included a larger council house built from wood. Below are some images of American Indian wigwams like the ones Shawnee Indians used.



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Picture Nº 19

Shawnee houses

Cone-shaped

Wigwam frame

Dome-shaped Rectangular shape



Source:

www.native.languages.org/houses/html

Shawnee men were hunters and sometimes went to war to protect their families. Shawnee women were farmers and also did child care and cooking. Both genders took part in storytelling, artwork and music, and traditional medicine. In the past, Shawnee principal chiefs were always men, but either a man or a woman could be a village chief. Shawnee women wore skirts with leggings. Shawnee men wore breechclouts and leggings. Shirts were not necessary in the Shawnee

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culture, but both men and women often wore ponchos in cool weather. The Shawnees wore moccasins on their feet. As they migrated from place to place, the Shawnees adopted clothing styles from many other Indian tribes and from white settlers as well. Shawnee people usually wore their hair long, though Shawnee warriors sometimes shaved their heads in the style of a Mohawk. Many Shawnees painted designs onto their faces, and some wore tribal tattoos.

The Shawnees were farming people. Shawnee women grew and harvested corn, beans, squash, and sunflowers. The men hunted elk and other game with bows and arrows and fished with hooks and nets in the rivers and lakes.

The people who emerged into history as the Shawnees were members of the Algonquian language family. They were culturally and linguistically related to



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other Algonquian-speaking peoples like the Delawares,

Miamis, Kickapoos, Illinois, Sauks, and Foxes, although not necessarily allied with them. In intertribal diplomacy, Shawnees addressed the Delawares as grandfathers, the Wyandots and Iroquois as uncles or elder brothers, and other tribes as younger brothers.

The Shawnees traditionally comprised five divisions, though it is not certain whether these divisions originally constituted different tribes, which came together to form the Shawnees, or if they developed during their migrations. Each division came to have specific responsibilities. *The Chillicothe* and *Thawekila* division took care of political concerns affecting the whole tribe and generally supplied tribal political leaders; *the Mekoches* were concerned with health and medicine and provided leaders and counselors; *the Pekowis* were responsible for matters of religion and ritual; and *the*



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Kispokos generally took the lead in preparing and training

for war and supplying war chiefs. These divisions seem to have functioned as semiautonomous political units, each with its own chief. They occupied a particular town (often named after the division), and sometimes conducted their own foreign policies with other tribes. In addition to the five divisions, Shawnee society was composed of clans. There were originally as many as thirty-four clans, but only a dozen remained until the nineteenth century: The Snake, Turtle, Raccoon, Turkey, Hawk, Deer, Bear, Wolf, Panther, Elk, Buffalo, and Tree clans. Shawnees inherited their divisional and clan membership from their fathers.

Like many other Native peoples, Shawnees believed that North America was an island in a vast body of water. A giant sea turtle, “placed there for that purpose by the Great Spirit,” supported it. Waashaa Monetoo, the Great

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Spirit, recreated the world after a great flood and the

Shawnee were the first people he introduced to it. They were a chosen people. The Shawnee Prophet¹¹ said: “When the Shawnees first crossed the sea, the Great Spirit told them to go to Shawnee River, which was the centre of this Island. That the earth had not yet a heart as all men and animals had and that he would put them, the Shawnees, at Shawnee River for the heart of the Earth.” From there he told them they would go to the Mad River and then to the Mississippi, “where they would remain a short time and where they would discover something coming towards them (the whites), which would make them very poor and miserable.” The Shawnee chief Black Hoof said the Great Spirit gave the Shawnees “a piece of his own heart.” (**CALLOWAY, Colin G. *The Shawnees and the war for America.* USA. Penguin Books, 2007,**
6p.)

¹¹ White name given to a Shawnee called Tenskwatawa, meaning the *Open Door*, who fell into a trance and received a message of salvation for his people from the Master of Life.



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1.2 ORAL TRADITIONS

Under traditional law, tales or stories were only told to other Indian People. Even if an individual was a member of the same tribe or other type of Indian, they would have to be invited by the myth keeper or tale teller to hear stories. They would first have to go to the medicine man for preparation. The Medicine man would then perform a scratching ceremony on them. He would scratch their arms from shoulder to elbow and elbow to wrist from a comb, usually made from the teeth of a rattle snake. A healing red powder was blown over the red marks that the comb made on their arms. Finally, they were able to hear the stories of the myth keeper in a small dome-shaped earth-covered hut. The stories would last all night and into the morning, until Grandmother Sun appeared in the East. After the stories were finished, they

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would go to the water and each person would dip
themselves seven times under the water while a priest
would recite prayers from the edge of the water.

The stories were passed down from generation to generation. It is said that true myth keepers could become the animal about whom they spoke. It is also said that myth keepers had to be actors, mimes, singers, and dancers.

The stories provide insight into the law, literature, religion, and philosophy of particular peoples. Through storytelling people connected with the sacred manner of knowing. The people imagined themselves and their worlds in diverse ways, but their stories became their truths.

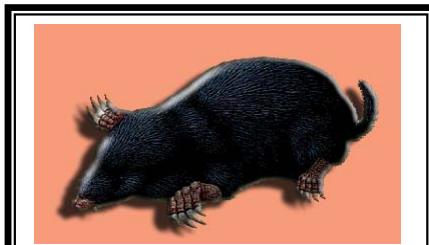
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Cherokee Legend

Picture Nº 20

A Mole



Source: www.cherokeeblood.com/cherostories.html

Why moles live underground?

Many ages ago there was a man who was in love with a young woman who disliked him and wanted nothing to do with this young man. He tried in every way to win her favor, but with no success. At last he grew discouraged and made himself sick thinking about it.

Then one day as the man sat alone in his despair, a Mole came along, and finding the man so low in his mind, asked what the trouble was. The man told him the whole

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story of the woman he loved, and her dislike of him, and

when he had finished, the Mole said, "I can help you. Not only will she like you, but she will come to you of her own free will."

That night, while the village slept, burrowing underground to the place where the girl was in bed asleep, the Mole took out her Spirit Heart. He came back by the same way and gave her heart to the discouraged lover, who could not see it even when it was in his hands.

"There," said Mole. "Swallow it, and she will be so drawn to you that she has to come to you."

The man swallowed her heart and felt a warmth in his soul as it went down, and in the morning when the girl woke up she somehow thought of him at once. She felt a strange desire to be with him, to go to him that minute. She couldn't understand it, because she had always disliked him, but the feeling grew so strong that she was



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compelled to find the man and tell him that she loved him

and wanted to be his wife. And so they were married.

All the magicians who knew the couple were surprised and wondered how it had come about. When they found that it was the work of the Mole, whom they had always thought too insignificant to notice, they were jealous and threatened to kill him. That's why Moles hide underground and do not dare to come up. (*Internet.*

<http://www.cherokeeblood.com/culture.html> Access April, 21/09)

Chickasaw Legend

Ghost of the White Deer

A brave, young warrior for the Chickasaw Nation fell in love with the daughter of a chief. The chief did not like the young man, named Blue Jay. So the chief invented a price for the bride that he was sure that Blue Jay could



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not pay. "Bring me the hide of the White Deer." said the chief. The Chickasaws believed that animals that were all white were magical. "The price for my daughter is one white deer." The chief laughed because he knew that an all-white deer, an albino, was very rare and would be very hard to find. White deerskin was the best material to use in a wedding dress, and the best white deer skin came from the albino deer.

Blue Jay went to his beloved, whose name was Bright Moon. "I will return with your bride price in one moon, and we will be married. This I promise you." Taking his best bow and his sharpest arrows Blue Jay began to hunt.

Three weeks went by, and Blue Jay was hungry, lonely, and scratched by briars. Then, one night during a full moon, Blue Jay saw a white deer that seemed to drift through the moonlight. When the deer was very close to



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where Blue Jay hid, he shot his sharpest arrow. The

arrow sank deep into the deer's heart. But instead of sinking to its knees to die, the deer began to run. And instead of running away, the deer began to run toward Blue Jay, his red eyes glowing, his horns sharp and menacing.

A month passed and Blue Jay did not return as he had promised Bright Moon. As the months dragged by, the tribe decided that he would never return. But Bright Moon never took any other young man as a husband, for she had a secret. When the moon was shinning as brightly as her name, Bright Moon would often see the white deer in the smoke of the campfire, running, with an arrow in his heart. She lived hoping the deer would finally fall, and Blue Jay would return.

To this day the white deer is sacred to the Chickasaw People, and the white deerskin is still the

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favorite material for the wedding dress. (*Internet*

<http://www.firstpeople.us/FP-Html-Legends/legends-PS-html> Access April, 21/09)

Seminole Legend

Men Visit the Sky

Near the beginning of time, five Seminole Indian men wanted to visit the sky to see the Great Spirit. They traveled to the East, walking for about a month. Finally, they arrived at the land's end. They tossed their baggage over the end and they too, disappeared beyond the earth's edge.

Down, down, down the Indians fell for a while, before starting upward again toward the sky. For a long time they traveled westward. At last, they came to a lodge where an old, old woman lived.

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-"Tell me, for whom are you looking?" she asked feebly.

-"We are on our way to see the Great Spirit Above," they replied.

-"It is not possible to see him now," she said. "You must stay here for a while first."

That night the five Seminole Indian men strolled some distance away from the old woman's lodge, where they encountered a group of angels robed in white with wings. They were playing a ball game the men recognized as one played by the Seminoles. Two of the men decided they would like to remain and become angels. The other three preferred to return to earth. Then to their surprise, the Great Spirit appeared and said, "So be it!"

A large cooking pot was placed on the fire. When the water was boiling, the two Seminoles who wished to stay were cooked! When only their bones were left, the Great

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Spirit removed them from the pot, and put their bones

back together again. He then draped them with a white cloth and touched them with his magic wand. The Great Spirit brought the two Seminole men back to life! They wore beautiful white wings and were called men-angels.

-"What do you three men wish to do?" asked the Great Spirit.

-"If we may, we prefer to return to our Seminole camp on earth," replied the three Seminoles.

-"Gather your baggage together and go to sleep at once," directed the Great Spirit.

Later, when the three Seminole men opened their eyes, they found themselves safe at home again in their own Indian camp.

-"We are happy to return and stay earthbound. We hope never to venture skyward again in search of other mysteries," they reported to the Chief of the Seminoles.

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"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
(*Internet.*

<http://www.seminoletribe.com/culture/legends.shtml>

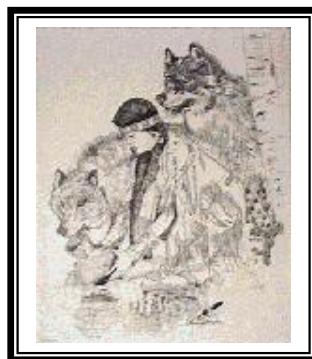
Access April, 21/09)

Shawnee Legend

Woman and Wolf

Picture Nº 21

Woman and Wolf



Source: www.firstpeople.us/FP-Html-Legends/legends-PS-html

In the beginning, there was a very old woman who lived in a cave; her only companion was the wolf. She sat by a small campfire which had a cooking pot of incense burning on it. She worked on a beaded blanket with a bone needle. She worked very slowly. She would

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grasp the bone needle with her bony fingers and carefully

place one bead at a time. After placing several beads, she would have to get up to put a branch on the small campfire. As she went to do this, the wolf would remove the beads she had so laboriously placed on the blanket. She would come back to resume her work and the wolf would curl up at her feet to keep her warm for with such a small campfire the old woman would get cold. She always smiled and petted the wolf lovingly, even though she knew he had removed her beads.

The old woman realized that the wolf knew that the incense gave the sweet smell to father sky. (*Internet.*

<http://www.firstpeople.us/FP-Html-Legends/legends-PS-html> Access April, 21/09)



1.3 VESTIGES OF THE INDIAN CULTURE

Artifacts, as well as the words transmitted through storytelling, have power. They speak across the generations, across cultural boundaries, and allow us to see what the Indian way of thinking is all about.

The following pictures are a small representation of a great variety of the vestiges left by the native people, and some of them are still employed in native contemporary life.



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CLOTHING**

Picture Nº 22

Man's coat

Circa 1820

Atchison; Atchison
County; Kansas; USA

Deerhide/deerskin, silk
ribbon, cotton cloth,
thread



Picture Nº 23

Man's coat

Seminole

1830-1837

Florida; USA





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Picture Nº 24

Shawnee Headdress

1860-1890

Great Lakes Region; USA (inferred)

Wood, wool cloth, porcupine quills,
metal, feather/feathers



Picture Nº 25

Shawnee Bag

1900-1910

Oklahoma; USA

Hide, cotton cloth,
twine/string, paint



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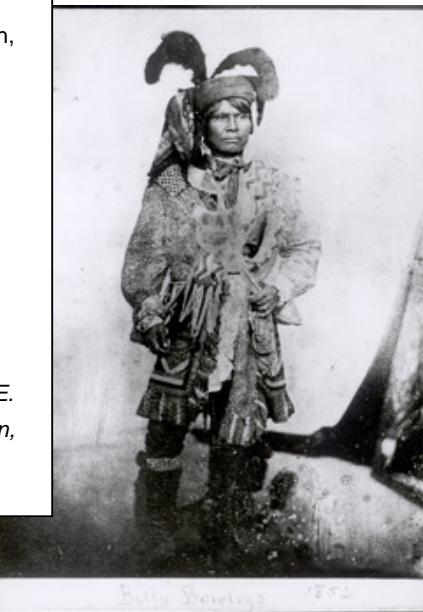
Picture Nº 26

Chief Billy Bowlegs, wearing a calico shirt with ribbonwork, beaded bandolier bag, woven bandolier sash, silver gorgets and peace medal, beaded garters, moccasins, and feathered turban, from a daguerreotype

Seminole

1852

Photographer: attributed to James E. McClees (John McClees), Non-Indian, 1821-1887



Picture Nº 27

Shawnee Moccasins

Circa 1835

Ohio River Valley; Ohio; USA
(inferred)

Hide, cotton cloth, glass bead/beads, metal bead/beads, silk ribbon, twine/string



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Picture Nº 28

***Shoulder bag/Bandolier bag
(Shawnee)***

Circa 1830

Ohio River Valley; Ohio; USA
(inferred)

Wool cloth, cotton cloth, silk ribbon,
glass bead/beads, wool yarn



Picture Nº 29

Quilt Cover

1875-1884

10 miles south of Evansville;
"Going Snake" district;
Evansville; Washington
County; Arkansas; USA

Cotton cloth, thread



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NATIVE ART

Picture Nº 30



Cherokee woman standing in corn field gathering corn, using a cane burden basket with burden strap.

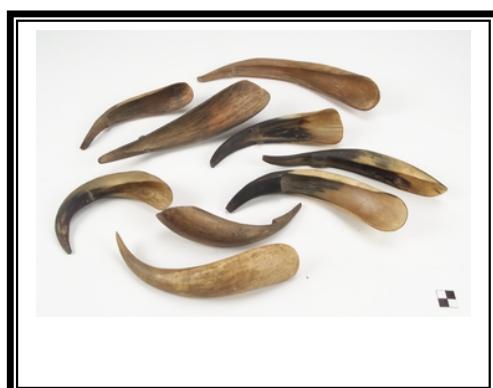
Eastern Band of Cherokee

1908

Mark Raymond Harrington, Non-Indian,
1882-1971

Cherokee, Eastern Cherokee
Reservation, Qualla Boundary; Swain
County; North Carolina; USA

Picture Nº 31



Chickasaw Spoon

1900-1910

Oklahoma; USA

Cow horn

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Picture Nº 32



Picture Nº 33



Chickasaw Jar

Pottery

Booger mask

Eastern Band of Cherokee

Circa 1900

Gourd, hide, feather/feathers,
twine/string

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MUSICAL INSTRUMENTS

Picture Nº 34



Women's Stomp Dance rattles

Oklahoma Seminole

Circa 1900

Oklahoma; USA

Hide, turtle shell/carapace, cotton cloth, stone

Picture Nº 35



Water drum and drumstick

Circa 1890

Eastern Cherokee Reservation,
Qualla Boundary; Jackson County
and Swain County; North Carolina;
USA (inferred)

Wood, groundhog/woodchuck
hide/skin, iron nails

Source: <http://www.nmai.si.edu/searchcollections/peoplecultures.aspx>

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CHAPTER II

INDIAN REMOVAL AND SURVIVAL

2.1 THE INDIAN WAR FOR AMERICA

Long before the white man set foot on American soil, the Native Americans had been living in America. When the Europeans arrived, there were approximately 10 million Indians populating America, north of present-day Mexico; they had been living in America for quite some time. Although it is believed that the Indians originated in Asia, few if any of them came from India. The name "Indian" was first applied to them by Christopher Columbus, who mistakenly, believed that the mainland and islands of America were part of the Indies, in Asia.

When the Europeans started to arrive in the 16th and 17th centuries, they were met by Native Americans. The Natives regarded their white-complexioned visitors as



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something of a marvel, not only for their eccentric dress

and beards and winged ships but even more for their wonderful technology - steel knives and swords, fire-belching arquebuses, (early portable guns), cannons, mirrors, hawkbells, and earrings, copper and brass kettles, etc.

The majority of the Native American tribes were peaceful people. This began to change after the settlers started arriving and it quickly became an era where many American Indian wars began to take place. This resulted in the American Indians being slowly forced from their traditional native lands.

The Europeans brought with them not only a desire and will to conquer the new continent for all its material richness, but they also brought diseases that hit the Indians hard. Conflicts developed between the Native Americans and the Invaders, the latter arriving in



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overwhelming numbers. The Europeans were accustomed to owning land and laid claim to it while they considered the Indians to be nomads with no interest in claiming land ownership.

At the beginning, the arriving Europeans seemed used to another world; they appeared to be unconscious of the rhythms and spirit of nature. Nature, to the Europeans, was something of an obstacle, even an enemy, and the Indians detected this. It was the European's cultural arrogance, coupled with their materialistic view of the land and its animal and plant beings, which the Indians found repugnant. Europeans, in sum, were regarded as somewhat mechanical, soulless creatures who wielded diabolically ingenious tools and weapons to accomplish mad ends.

The conflicts led to the Indian Wars, the Indian Removal Act empowered by President Andrew Jackson in

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1830, and other acts instituted by the Europeans in order

to accomplish their objectives. In these wars the Indian tribes were at a great disadvantage because of their modest numbers, nomadic life, lack of advanced weaponry, and unwillingness to cooperate, even in their own defense.

Eventually there were American Indian wars that took place in almost every region of the country.

The Cherokee Indians had generally been friendly with the British in America since the early 1700s, siding with them against the French during the French and Indian Wars. Colonial encroachment by settlers provoked them into a two-year war with South Carolina (1759–1761), and the land cessions that ended the war fueled resentment that came to a head with the outbreak of the American Revolution.



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Restless because of the continued encroachment on

their lands by the colonists, the Cherokee were encouraged to fight by British agents who supplied them with ammunition. Also incited by Shawnee and other northern Indians, the Cherokee sided with the British during the Revolution. Cherokee raids against Patriot settlements in the summer of 1776 incited militias from Virginia, the Carolinas, and Georgia to respond. Lacking anticipated support from the Creek Indians and the British, the Cherokees were decisively defeated, and their towns plundered and burned. Several hundred Cherokees fled to British protection in Florida. Cherokee leaders opted for peace with revolutionary leaders in June and July 1777, ceding additional Cherokee lands.

Although the Cherokees suffered additional defeats at American hands, some Chickamaugas refused to make peace, instead moving further downstream in the early

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1780s. Most Cherokee fighting ended with the Treaty of

Hopewell in 1785. The treaty's additional land cessions discouraged Cherokees from joining other conflicts between Indians and whites in the following decades.

In the early 18th century, bands of Muskogean-speaking Lower Creek Native Americans migrated to Florida from Georgia. They became known as the Seminole. Floridian territory was nominally under Spanish domain; the Spanish permitted the Seminole to settle there in order to create a buffer zone between their sphere of influence and that of the British.

The natives occupied rich lands in northern Florida that were hungrily eyed by American settlers in adjacent Georgia, even though Florida still belonged to Spain at the beginning of the 19th century. Another cause of potential conflict was the Seminole tendency to provide refuge to runaway slaves.



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While the United States was fighting the War of 1812

with Britain, a series of violent incidents aggravated existing hostility between the U.S. and the Seminole.

The First Seminole War erupted over forays staged by U.S. authorities to recapture runaway black slaves living among Seminole bands, who stiffly resisted. In 1818, Major General Andrew Jackson was dispatched with an army of more than 3,000 soldiers to Florida to punish the Seminole. After destroying several native settlements and executing two British traders held for reportedly encouraging Seminole resolve, General Jackson captured the Spanish fort of Pensacola in May and deposed the government. However, he failed to snuff out Seminole opposition. Two more wars ensued (1835-1842), (1855-1858), which ultimately resulted in confiscation of the Seminoles' land for white settlement and exploitation.



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The First Chickasaw War (1720-1725) only brought

the fighting of the previous five years into the open. The French armed the Choctaw and sent them against the Chickasaw, but the fortified villages were difficult to reach and dangerous to attack, resulting in minimal damage.

The French also encouraged attacks by their allies north of the Ohio River against British pack trains on the Trader's Path. This also had little effect and brought trouble between the Cherokee and Upper Creeks just to the east who did not appreciate strange war parties roaming through their territory. Meanwhile, the Chickasaw retaliated with attacks on Choctaw villages and the new French settlements along the Yazoo River. Their plan, however, was to occupy the Chickasaw Bluffs overlooking the Mississippi in 1723 and block all French traffic on the lower Mississippi River.



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They were successful; this effectively cut New France in two and halted all communication and trade between Canada and Louisiana. Having frustrated and punished the French and its allies in war, the Chickasaw then went for the jugular with diplomacy. At the urging of British traders, who had regained the advantage over the French with less-expensive and higher-quality goods and who were looking for new customers, the Chickasaw in 1724 offered a separate peace to the Choctaw, the major French ally in the conflict. The Choctaw were tired of the war and were interested in trade with the British. They were willing, but the French, for obvious reasons, were opposed. The Choctaw persisted, and after a year of arguments with their increasingly reluctant ally, the French were forced to bend to their wishes. In 1725 they abandoned their ambush positions along the Trader's Path, and an uneasy peace settled over the lower Mississippi.



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In the midst of this, 40 Chickasaw families led by a man named Squirrel King accepted an invitation from South Carolina and left Mississippi to settle on the Savannah River. Rather than running from a fight, their purpose was to protect the British pack trains in the east where they were coming under attack from the French allies north of the Ohio River. As scouts they provided a valuable service against the Spanish in Florida during the War of Jenkins Ear (1739-48) for the British army of James Oglethorpe and were granted a 10x10 mile reserve on the Georgia side of the Savannah River near Augusta. They remained there until their lands were confiscated in 1783 by Georgia because they had helped the British defend Pensacola against a Spanish attack. After spending some time among the Upper Creeks, by 1786 most returned to northern Mississippi.



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Due to white pressure on the lands and intertribal

disputes, the Cumberland and Susquehanna Shawnee joined together north of the Ohio River in the 1750s. The Shawnee, who were allies of the French during the French and Indian War, fought in 1763 with Pontiac against the British, and some were involved in Lord Dunmore's War of 1774. They became British allies during the American Revolution and led many forays against American settlements in Kentucky.

Not all of the Shawnee were enthusiastic supporters of the war effort. During the 1770s and 1780s a large group left the Ohio Valley and moved across the Mississippi River into Missouri. This group eventually became known as the Absentee Shawnee. They split again after 1803 with a large faction moving south to Texas.



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The Ohio or Eastern Shawnee continued their resistance until the defeat of the allied Indian nations at Fallen Timbers in 1793. At the Treaty of Greenville in 1795, they were forced to cede most of their land to the American government. The Ohio Shawnee split into three groups, two of which stayed in Ohio. The third group, the Anti-Greenville faction, moved west to the Wabash River in Indiana. It was during this time that the Shawnee warrior Tecumseh emerged as a commanding figure among the Ohio River tribes.

The end of the wars coincided with the end of the 19th century. The last major war was not really a war. It was a massacre in 1890 where Indian warriors, women, and children were slaughtered by U.S. cavalrymen at Wounded Knee, South Dakota, in a final spasm of ferocity.



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2.2 NATIVE AMERICAN LEADERS WHO FOUGHT TO

DEFEND THEIR RIGHTS

Throughout Native American History there have been many famous Native Americans. Many of them are famous for standing up for their own ideals and religion and not letting the Europeans change the way they thought. Numerous Native American Indians lost their lives when the Europeans forced them from their own lands.

The most outstanding Native American leaders that have been recognized by their bravery, courage, and struggle are the following:



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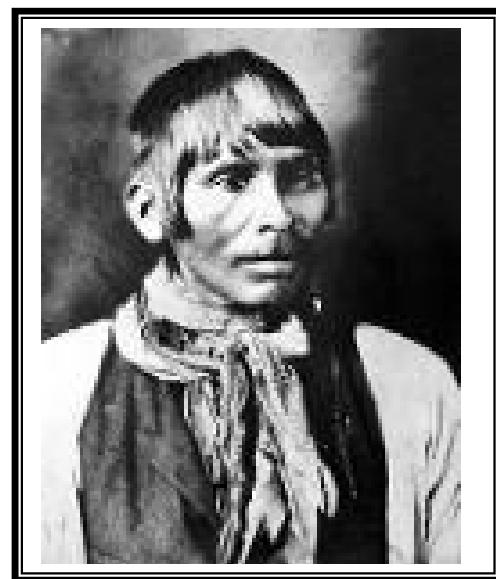
Picture Nº 36

OSCEOLA



Picture Nº 37

ABIAKA



Source: http://en.wikipedia.org/wiki/List_of_Native_American_leaders

Two legendary Seminole leaders were the famous warrior Osceola (a.k.a. William Powell¹²) and the inspirational medicine man Abiaka (a.k.a. Sam Jones). Elegant in dress, handsome of face, passionate in nature

¹² The names William Powell and Sam Jones were the English names given to the Seminoles leaders Osceola and Abiaka respectively.

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and giant of ego, Osceola masterminded successful battles against five baffled U.S. generals, murdered a United State's Indian agent, took punitive action against any who cooperated with the white man, and stood as a national manifestation of the Seminoles' strong reputation for non-surrender. Osceola was not a chief with the heritage of a Micanopy or Jumper¹³, but his skill as an orator and his audacity in conflict earned him great influence over Seminole war actions.

Osceola's capture, under a controversial flag of truce offered by Gen. Thomas Jessup, remains today one of the blackest marks in American military history. A larger-than-life character, Osceola is the subject of numerous myths. His death in 1838 in a Charleston, S.C. prison was noted on front pages around the world. At the time of his death, Osceola was the most famous American Indian.

¹³ Seminole Chiefs

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Though his exploits were not as well publicized,

Seminole medicine man Abiaka may have been more important to the internal Seminole war machine than Osceola. Abiaka was a powerful spiritual leader who used his "medicine" to stir Seminole warriors into frenzy. His genius directed Seminole gains in several battles, including the 1837 ambush now known as the Battle of Okeechobee.

Many years older than most of the Seminole leadership of that era, a wise old Abiaka was a staunch resistor of removal. He kept the resistance fueled before and after Osceola's period of prominence and, when the fighting had concluded, was the only major Seminole leader to remain in Florida. Starved, surrounded, full of vengeance, Abiaka would answer no flag of truce, no offer of compromise, no demand of surrender. His final



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camp was in the Big Cypress Swamp, not far from the

Seminole Tribe's Big Cypress community of today.

Picture Nº 38

TECUMSEH



Source: http://en.wikipedia.org/wiki/List_of_Native_American_leaders

Tecumseh 1768-1813, was chief of the Shawnee.
Among his people he became distinguished for his
prowess in battle, yet he opposed the practice of torturing



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prisoners. When the United States refused to recognize

his principle that all Native American land was the common possession of all the Native Americans and that land could not rightly be ceded by, or purchased from, an individual tribe, Tecumseh set out to bind together the Native Americans of the Old Northwest, the South, and the eastern Mississippi Valley. His plan failed with the defeat of his brother, the Shawnee Prophet, at Tippecanoe (1811). Though Tippecanoe was, properly speaking, a drawn battle, it marked the collapse of the Native American military movement. In the War of 1812, Tecumseh allied himself with the British and was made a brigadier general. He led a large force of Native Americans in the siege of Fort Meigs, covered General Henry Procter's retreat after the American victory on Lake Erie, and lost his life in the battle of the Thames, in which General William Henry Harrison overwhelmed Procter and his Native American allies. Tecumseh had great

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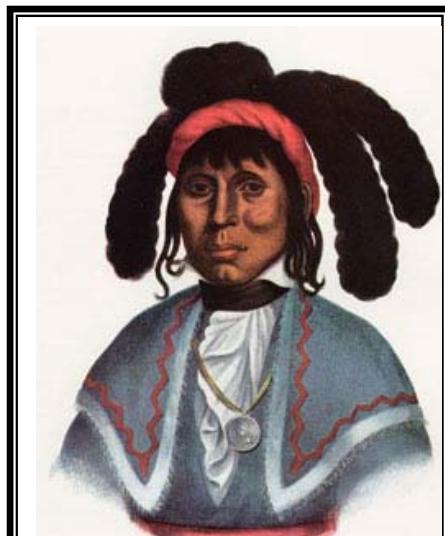


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ability as an organizer and a leader and is considered one

of the outstanding Native Americans in American history.

Picture Nº 39

MICANOPY



Source: <http://www.flheritage.com/facts/history/seminole/leaders.cfm>

As one of the most important chiefs in Florida, Micanopy fought against removal, until the pressure of thousands of troops, disease, and starvation wiped out his band of warriors



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Picture Nº 40

BILL BOWLEGS



Source : <http://www.flheritage.com/facts/history/seminole/leaders.cfm>

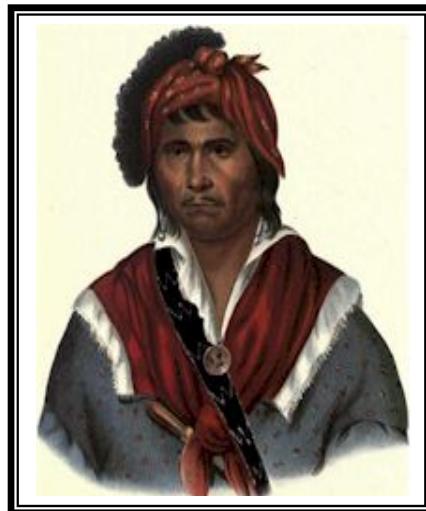
Billy Bowlegs was the principal Seminole leader in the Third Seminole War (1855-1858). Bowlegs and his war-weary band surrendered on May 7, 1858. Thirty eight warriors and eighty-five women and children, including Billy's wife, boarded the steamer, Grey Cloud, at Egmont Key to begin their journey to Indian territory. Bowlegs died soon after his arrival.



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Picture Nº 41

NEAMATHLA



Source: <http://www.nations.com/gallery/displayimage.php?album=13&pos=1>

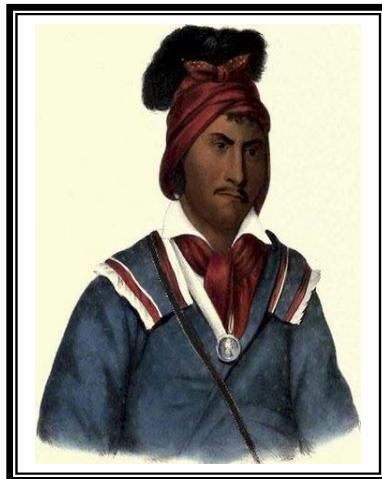
Neamathla, considered a man of eloquence and influence among the Seminoles, advised his people not to accept the government plan to move. Governor William DuVal deposed him by refusing to recognize him as a chief of the Seminoles.



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Picture № 42

TUKO-SEE



Source: <http://www.flheritage.com/facts/history/seminole/leaders.cfm>

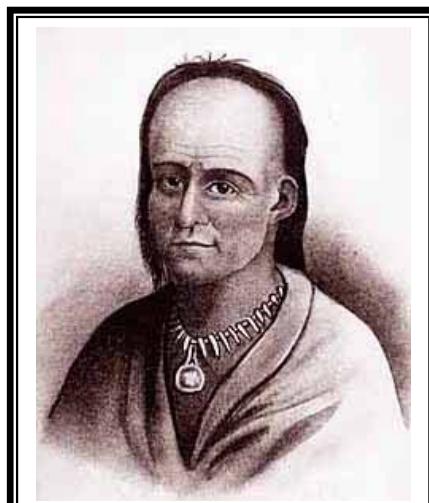
This Seminole chief once saved a number of white men from being killed after they had been taken prisoner. When he supported the plan to move the Native Americans west, he was killed by dissenting Seminoles.



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Picture Nº 43

LITTLE TURTLE



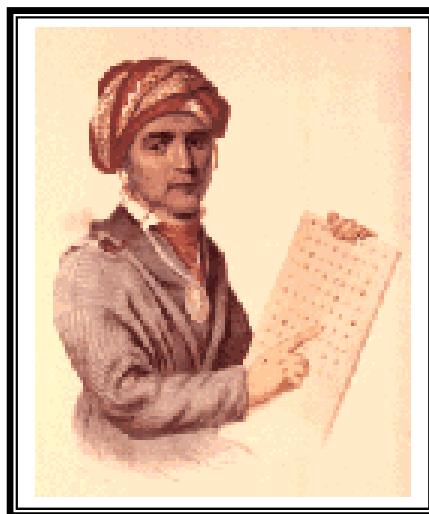
Source: <http://www.ohiohistorycentral.org/image.php?rec240&img=151>

Little Turtle was a war leader of the Miami Indians. He was born in about 1752, twenty miles northwest of modern-day Fort Wayne, Indiana. His Native American name was Michikinikwa. Little is known of his life before the 1790s, although he did help the British in the American Revolution.



Picture Nº 44

SEQUOYA



Source: <http://pb1imm.k12.ca.us/projects/discrimination/NativeAmerican/Cherokee/images/sequoya.gif>

Sequoya was the inventor of the Cherokee alphabet and a Native American leader. His name is also spelled Sequoia, Sikwayi, or Sequoyah. He was also known by the English as George Guess. Sequoya was born in Taskigi, Tennessee. He was the son of a part-Cherokee woman and Nathaniel Gist, an English trader. Sequoya worked as a trader and a silversmith in Cherokee County,

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Georgia. He served with the United States Army during

the Creek War. The giant sequoia trees and Sequoia National Park in California are named after him.

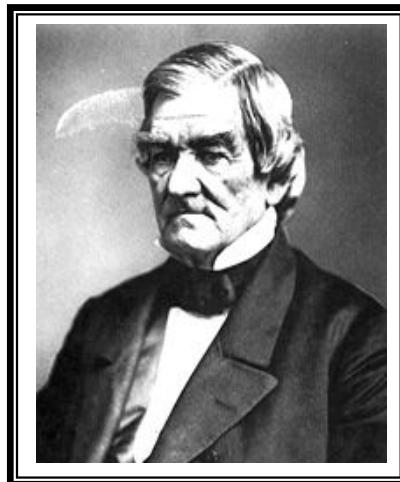
Sequoya, determined to preserve Cherokee culture, began to form a system of writing for the Cherokees around 1809. By 1821 he had improved an alphabet that had over 80 characters that stood for all the syllables of the Cherokee language. The alphabet allowed the Cherokee to publish newspapers and books in their own language. Thousands learned to read and write in the new written language.

Picture Nº 45



"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"

JOHN ROSS



Source: http://en.wikipedia.org/wiki/List_of_Native_American_leaders

John Ross's Native American name was Marksikoowe. He was one of the Cherokee Nation's chiefs. He was born near Lookout Mountain, Tennessee and lived from 1790 to 1866. His mother was part Cherokee and his father was Scottish. As a strong-minded champion of the Cherokee, Ross was in the scuffle that led to the taking away of the Native Americans from their homes in Georgia to areas in Oklahoma. He became principal leader of the eastern branch of the Cherokee in 1828. He also served as president of the National Council of the Cherokee from 1819 to 1826.

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Picture Nº 46

CRAZY HORSE



Source: http://en.wikipedia.org/wiki/List_of_Native_American_leaders

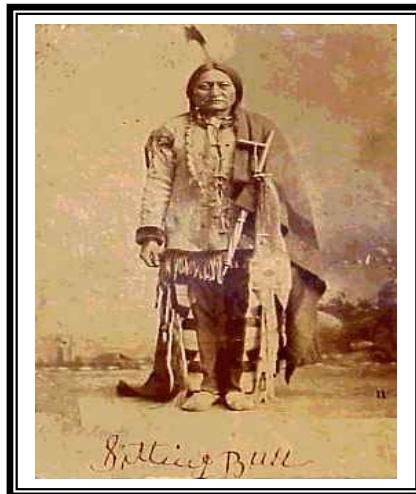
Celebrated for his ferocity in battle, Crazy Horse was recognized among his own people as a visionary leader, committed to preserve the traditions and values of the Lakota way of life. Even as a young man, Crazy Horse was a legendary warrior. He stole horses from the Crow Indians before he was thirteen, and led his first war party before turning twenty. Crazy Horse fought in the 1865-68 war led by the Oglala chief Red Cloud against American settlers in Wyoming, and played a key role in destroying William J. Fetterman's brigade at Fort Phil Kearny in 1867.



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Picture Nº 47

TATAKA IOTAKA



Source: http://en.wikipedia.org/wiki/List_of_Native_American_leaders

Tataka Iotaka, also known as the Sioux Chief Sitting Bull, was born around 1837. He was the principal chief of the Dakota Sioux, who were driven from their reservation in the Black Hills by miners in 1876. He took up arms against the whites and their Indian allies, refusing to be transported to the Indian Territory. He died in 1890 when followers tried to rescue him from the reservation police.

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Tatanka Iotaka was not impressed by white society

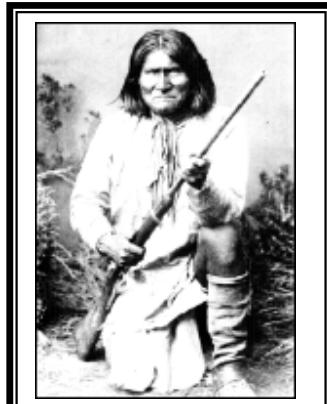
and their version of civilization. He was shocked and saddened to see the number of homeless people living on the streets of American cities. He gave money to hungry white people many times when he was in the large cities. He counseled his people to be alert to what they accepted from white culture. He saw some things which might benefit his people, but he cautioned Indian people to accept only those things that were useful to them, and to leave everything else alone. Tatanka Iotaka was a man of clear vision and pure motivation.

His unrelenting love for his land and his people caused the enemies of the Lakota to fear Tatanka Iyotaka, and he will forever remain the icon of tradition, full-blood strength, and dignity.



Picture Nº 48

GERONIMO



Source: <http://photoswest.org/exhib/faves/famsNAintro.htm>

Among the Apache Indians who resisted government removal of their people from treaty-guaranteed reservations in the late nineteenth century, Geronimo was the boldest and most determined. Beginning in the mid-1870s, he led his Chiricahua warriors in numerous raids designed to frustrate efforts to displace his people from their southwest lands; by 1885 he was orchestrating an intense campaign against white settlements in parts of Arizona and New Mexico. However, he fell into federal

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custody in 1886, and following his confinement in several

prisons, he was allowed to settle in Oklahoma, where he took up farming.

As years passed, stories of Geronimo's warrior ferocity made him into a legend that fascinated non-Indians and Indians alike. As a result, his appearances at public events generated much interest, and in 1905 he was quite the sensation when he appeared in President Theodore Roosevelt's inaugural parade.

2.3 THE 1830's REMOVAL: “THE TRAIL OF TEARS”

Picture Nº 49
The Trail of Tears



Source: <http://www.pbs.org/wgbh/aia/part4/4h1567.html>

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This picture, "The Trail of Tears," was painted by

Robert Lindneux in 1942. It commemorates the suffering of the Cherokee people under forced removal. If any depictions of "The Trail of Tears" were created at the time of the march, they have not survived.

Although the term "Trail of Tears" was first used to describe the relocation of the Cherokee Nation, contemporary historians have applied it to all five tribal groups who were subsequently affected: Cherokee, Choctaw, Seminole, Creek, and Chickasaw. The Trail of Tears lives as one of the darkest episodes of American history. Called "Nunna daul Tsuny" or "Trail where they cried" by the Cherokee, more than 4,000 men, women, and children perished as a direct result of the events that occurred.



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In 1838 and 1839, as part of Andrew Jackson's

Indian removal policy, the Cherokee nation was forced to give up its lands east of the Mississippi River and to migrate to an area in present-day Oklahoma. The Cherokee people called this journey the "Trail of Tears," because of its devastating effects. The migrants faced hunger, disease, and exhaustion on the forced march. Over 4,000 out of 15,000 of the Cherokees died.

After the American Revolution, the newly established states of Georgia, South Carolina, Alabama and Mississippi took the lead in forcing the Southeastern Indians into exile. By then the white populations of these states already greatly outnumbered the Indians, who now were living in relatively small enclaves. Yet even these domains were to be denied to the Indians. The state governments, under pressure from their citizens, demanded the removal of the tribesmen to the regions far

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to the west. One justification for their demands was that

the tribes were uncivilized and therefore unworthy of maintaining their hold on land desired by white Christian farmers. Ironically, the Indians had by then adopted "civilization" and its entire works. The remaining major tribes of the Southeast (the Choctaw, Chickasaw, Seminole, Creek and Cherokee) and many other natives had adopted both European agricultural methods and Christianity.

The real power to dispose of the Indian lands remained with the state governments, and they were firm for removal. These governments, in the early 19th century, passed laws that legalized the eradication of the Indian communities and opened their lands to settlers. Such legislation even denied the Indians any right of appeal by depriving them of standing in court.



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It was this denial of the Indians most fundamental rights that led to a celebrated confrontation between two branches of the federal government in the persons of the venerable chief justice of the United States, John Marshall, and the president, Andrew Jackson (1829 - 1837). A Georgia law depriving the Indians of their rights was argued in the Supreme Court, where it was ruled unconstitutional. Jackson, who was determined to rid the eastern part of the nation of its Indian population, was reputed to have said of the decision: "John Marshall has rendered his decision; now let him enforce it." (*Internet Article Indian Removal.*

http://en.wikipedia.org/wiki/Indian_removal.Access May,31/09)

Without the power of the federal executive behind him, Marshall's decision in favor of Indian right was, in effect, null and void. On May 28, 1830, Jackson signed

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into law the Indian Removal Act, a bill requiring all Indians

living east of the Mississippi to leave their homes and be relocated far to the west in what was called Indian Territory. The federal government moved quickly and brutally to enforce the new legislation. The first to feel the impact were the Choctaws of Mississippi. Bribed by agents of the government, a minority of Choctaw leaders in 1830 signed the Treaty of Dancing Rabbit Creek; all of the Choctaw land in Mississippi was ceded in exchange for territories in Arkansas and Oklahoma.

In successive marches from 1830 to 1833, thousands of Choctaws set out on foot, under the watchful eyes of soldiers. These long, cold, marches were made worse by shortages of wagons, horses, blankets, and food. Woefully inadequate funds were quickly exhausted, and along the way people began to die. By the time they reached Oklahoma, more than a quarter of



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the migrants had succumbed to hunger, disease, or

exhaustion.

Only eastern Choctaws managed to evade federal authorities and escape removal by scattering in small bands throughout the backwoods of Mississippi and Louisiana, there they lived for decades on the periphery of non-Indian society. Early in the 20th century the federal government finally abandoned effort to expel those who remained. The Bureau of Indian Affairs established an agency among them in central Mississippi and purchased land there for a reservation.

“The Trail of Tears” was equally horrible for the other southeastern tribes when their turn came to evacuate. Between 1834 and 1838, most of the Creeks, Cherokees, and Chickasaws suffered removal, as did many of the Seminoles. Some of the eastern Seminoles forged themselves into a guerrilla army and waged bloody

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warfare against federal troops to retain their foothold in

the East. One war lasted for seven years, from 1835 to 1842. A second war, in the 1850s, was much shorter. For almost 30 years after the fighting stopped in 1856, the remnants of the eastern Seminole peoples lived in isolation.

Like the Seminoles, a minority of Cherokees remained in their region by fleeing to land that was inaccessible to the outside world and generally considered worthless. Before the 19th century ended, the eastern Cherokees were all living legally on reservation lands purchased for them by the Bureau of Indian Affairs in the mountains of North Carolina.

Although the tribes never recovered the vitality of the old days in their new Oklahoma territories, they did re-establish their former way of life, although in somewhat diminished form. They established farms, built schools

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and churches, revived their political institutions. The

Cherokees even resumed publication of their newspaper.

2.4 THE THREE “R’S” OF THE INDIAN POLICY. (“REMOVAL, RESETTLEMENT, AND RELOCATION”)

Early in the 19th century, while the rapidly-growing United States expanded into the lower South, white settlers faced what they considered an obstacle. This area was home to the Cherokee, Creek, Choctaw, Chickasaw and Seminole nations. These Indian nations, in the view of the settlers and many other white Americans, were standing in the way of progress. Eager for land to raise cotton, the settlers pressured the federal government to acquire Indian Territory.

Andrew Jackson was a forceful proponent of Indian removal. In 1814 he commanded the U.S. military forces that defeated a faction of the Creek nation. In their



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defeat, the Creeks lost 22 million acres of land in southern Georgia and central Alabama. The U.S. acquired more land in 1818 when Jackson's troops invaded in Spanish Florida, motivated in part by desire to punish the Seminoles for their practice of harboring fugitive slaves.

From 1814 to 1824, Jackson was instrumental in negotiating nine out of eleven treaties which divested the southern tribes of their eastern lands in exchange for lands in the West. The tribes agreed to the treaties for strategic reasons. They wanted to pacify the government in the hopes of retaining some of their land, and they wanted to protect themselves from white harassment. As a result of the treaties, the United States gained control over three-quarters of Alabama and Florida, as well as parts of Georgia, Tennessee, Mississippi, Kentucky, and North Carolina. This was a period of voluntary Indian

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migration, however, and only a small number of Creeks,

Cherokee, and Choctaws actually moved to the new lands.

In 1823 the Supreme Court handed down a decision which stated that Indians could occupy lands within the United States, but they could not hold title to those lands. This was because their "right of occupancy" was subordinate to the United States' "right of discovery." In response to the great threat this represented, the Creeks, Cherokee, and Chickasaw instituted policies of restricting land sales to the government. They wanted to protect what remained of their land before it was too late.

Although the five Indian nations had made earlier attempts at resistance, many of their strategies were non-violent. One method was to adopt Anglo-American practices such as large-scale farming, western education, and slave-holding. This earned the nations the

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designation of the "Five Civilized Tribes." They adopted

this policy of assimilation in an attempt to coexist with settlers and defend against hostility. But it only made whites jealous and resentful. Other attempts involved ceding portions of their land to the United States in hope of retaining control over at least part of their territory, or of the new territory they received in exchange for moving.

Some Indian nations simply refused to leave their land. This was the case with the Creeks and the Seminoles, who waged war to protect their territory. The First Seminole War lasted from 1817 to 1818. The Seminoles were aided by fugitive slaves who had found protection among them and had been living with them for years. The presence of the fugitives enraged white planters and fueled their desire to defeat the Seminoles.

The Cherokee used legal means in their attempt to safeguard their rights. They sought protection from land-



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hungry white settlers, who continually harassed them by stealing their livestock, burning their towns, and encroaching upon their land. In 1827 the Cherokee adopted a written constitution declaring themselves to be a sovereign nation. They based this on United States policy; in former treaties, Indian nations had been declared sovereign, so they would be legally capable of ceding their lands. Now the Cherokee hoped to use this status to their advantage. The state of Georgia, however, did not recognize their sovereign status but saw them as tenants living on state land. The Cherokee took their case to the Supreme Court, which ruled against them.

The Cherokee went to the Supreme Court again in 1831. This time they based their appeal on an 1830 Georgia law which prohibited whites from living on Indian Territory after March 31, 1831, without a license from the state. The state legislature had written this law to justify



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removing white missionaries who were helping the Indians resist removal. The court this time decided in favor of the Cherokee. It stated that the Cherokee had the right to self-government and declared Georgia's extension of state law over them to be unconstitutional. The state of Georgia refused to accept the Court decision and President Jackson refused to enforce the law.

In 1830, just a year after taking office, Jackson pushed a new piece of legislation called the "Indian Removal Act" through both houses of Congress. It gave the president power to negotiate removal treaties with Indian tribes living east of the Mississippi. Under these treaties, the Indians were to give up their lands east of the Mississippi in exchange for lands to the west. Those wishing to remain in the east would become citizens of their home state. This act affected not only the southeastern nations, but many others further north. The

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removal was supposed to be voluntary and peaceful, and

it was that way for the tribes that agreed to the conditions.
But the southeastern nations resisted, and Jackson
forced them to leave.

Jackson's attitude toward Native Americans was paternalistic and patronizing; he described them as children in need of guidance, and believed the removal policy was beneficial to the Indians. (*Internet People and Events-Indian Removal*

<http://www.bs.org/wgbh/aia/part4/4p2959.html>

Access May,31/09). Most white Americans thought that the United States would never extend beyond the Mississippi. Removal would save Indian people from the depredations of whites, and would resettle them in an area where they could govern themselves in peace. But some Americans saw this removal policy as a brutal and inhumane course of action and protested loudly against

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relocation. Their protests did not save the southeastern

nations from removal, however.

The Choctaws were the first to sign a removal treaty, which they did in September of 1830. Some chose to stay in Mississippi under the terms of the Removal Act. Though the War Department made some attempts to protect those who stayed, it was no match for the land-hungry whites, who illegally occupied the Choctaw territory, and even cheated them out of their holdings. Soon, most of the remaining Choctaws, weary of mistreatment, sold their land and moved west.

For the next 28 years, the United States government struggled to force relocation of the southeastern nations. A small group of Seminoles was coerced into signing a removal treaty in 1833, but the majority of the tribe declared the treaty illegitimate and refused to leave. The resulting struggle was the Second Seminole War, which



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lasted from 1835 to 1842. As in the first war, fugitive slaves fought beside the Seminoles who had taken them in. Thousands of lives were lost in the war, which cost the Jackson administration approximately 40 to 60 million dollars. In the end, most of the Seminoles moved to the new territory. The few who remained had to defend themselves in the Third Seminole War (1855-58), when the U.S. military attempted to drive them out. Finally, the United States paid the remaining Seminoles to move west.

The Creeks also refused to emigrate. They signed a treaty in March 1832, which opened a large portion of their Alabama land to white settlement, but guaranteed them protected ownership of the remaining portion, which was divided among the leading families. The government did not protect them from speculators, however, who quickly cheated them out of their lands. By 1835 the



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destitute Creeks began stealing livestock and crops from

white settlers. Some eventually committed arson and murder in retaliation for their brutal treatment. In 1836 the Secretary of War ordered the removal of the Creeks as a military necessity. By 1837, approximately 15,000 Creeks had migrated west.

The Chickasaws saw removal as inevitable, and did not resist. They signed a treaty in 1832 which stated that the federal government would provide them with suitable western land and would protect them until they moved. But once again, the attack of white settlers proved too much for the War Department, and they withdrew its promise. The Chickasaws were forced to pay the Choctaws for the right to live on part of their western allotment. They migrated there in the winter of 1837-38.

The Cherokee were tricked with an illegitimate treaty. In 1833, a small faction agreed to sign a removal



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agreement: the Treaty of New Echota. The leaders of this group were not the recognized leaders of the Cherokee nation, and over 15,000 Cherokees (led by Chief John Ross¹⁴) signed a petition in protest. The Supreme Court ignored their demands and ratified the treaty in 1836. The Cherokee were given two years to migrate voluntarily, and if they did not move within two years they would be forcibly removed. By 1838 only 2,000 had migrated and 16,000 remained on their land. The U.S. government sent in 7,000 troops, who forced the Cherokees into stockades at bayonet point. They were not allowed time to gather their belongings, and as they left, whites looted their homes. These actions started the march known as the Trail of Tears, in which 4,000 Cherokee people died of cold, hunger, and disease on their way to the western lands.

¹⁴ Chief of the Cherokee Nation

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By 1837, the Jackson administration had removed 46,000 Native American people from their land east of the Mississippi, and had secured treaties which led to the removal of a slightly larger number. Most members of the five southeastern nations had been relocated west, opening 25 million acres of land to white settlement.



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CHAPTER III

INFLUENCE OF THE WHITE CULTURE

3.1 A NEW EDUCATION

Americanization was an assimilation effort made by the United States to transform Native American culture into European-American culture between the years of 1790 and 1920. George Washington and Henry Knox were the first to propose the cultural transformation of Native Americans. They formulated a policy to encourage the "civilizing" process. With increased waves of immigration from Europe, there was growing public support for education to encourage a standard set of cultural values and practices to be held in common by the majority of citizens. Education was viewed as the primary method in the acculturation process for minorities.



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Americanization policies were based on the idea that

when indigenous people learned United States (European-American) customs and values, they would be able to merge tribal traditions with European-American culture and peacefully join the majority of society. After the end of the Indian Wars in the late 1800s and early 1900s, the government banned the practice of traditional religious ceremonies. It established boarding schools which children were required to attend, where they learned English and standard subjects, attended church, and generally had to leave tribal traditions behind.

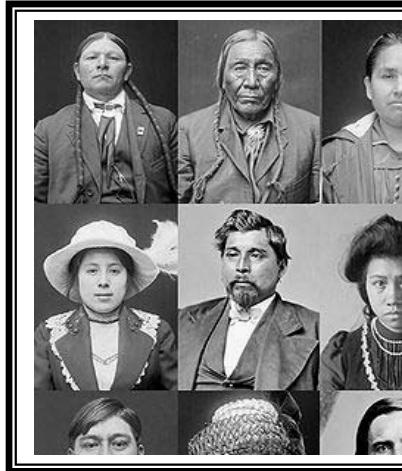
Picture Nº 50



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**Portrait of Native Americans from the Cherokee,
Cheyenne, Choctaw,
Comanche, Iroquois, and Muscogee tribes, in
American attire.**

Photos date from 1868 to 1924.



Source: http://en.wikipedia.org/wiki/File:Assimilation_of_Native_Americans.jpg

The movement to reform Indian administration and assimilate Indians as citizens originated in the pleas of people who lived in close association with the natives and were shocked by the fraudulent and indifferent management of their affairs. They called themselves "Friends of the Indians" and lobbied officials on their

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behalf. Gradually the call for change was taken up by Eastern reformers. Many of the reformers were Protestant Christians who considered assimilation necessary to the Christianizing of the Indians. The nineteenth century was a time of major efforts in evangelizing missionary expeditions to all non-Christian people. In 1865 the government began to make contracts with various missionary societies to operate Indian schools for teaching citizenship, English, and agricultural and mechanical arts.

Off-reservation boarding schools for American Indian children began on November 1, 1878, when Captain Richard H. Pratt opened the Carlisle Indian School at an abandoned military post in Pennsylvania.

Pratt was an Army Captain, not an educator. He had been put in charge of 72 Apache prisoners held at Ft. Marion, near St. Augustine, Florida. The Army said these

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"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS" prisoners were suspected of having murdered white settlers but never truly proved this claim. Captain Pratt started a prison school for these men. When the Ft. Marion prisoners were allowed to return home in 1878, he convinced 22 of them to continue their schooling. The Hampton Institute, a school for freed slaves in Virginia, accepted several of them.

Carlisle's opening allowed Pratt to resign his Army commission and to practice his ideas about educating Indians. His goal was to "kill the Indian, not the man."
(Article: Active American Education and Boarding Schools.)

[http://wikipedia.org/wild/Americanization_\(of_Native_Americans](http://wikipedia.org/wild/Americanization_(of_Native_Americans) Access: June, 15/09)

In order to assimilate American Indian children into European culture, Pratt subjected them to what we would call brainwashing tactics today. These are the same

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methods that cult leaders use to coerce recruits to commit

completely to a new way of thinking. He believed this “education” was the means to bring American Indians into society.

Many Indian boarding schools were established in the United States during the late 19th century to educate Native American youths according to Euro-American standards. In some areas, these schools were primarily run by missionaries. Given the young age of some of the children sent to the schools, it was a traumatic experience for many of them. They were generally forbidden to speak their native languages, taught Christianity instead of their native religions, and forced to abandon their Indian identity in order to adopt European-American culture.

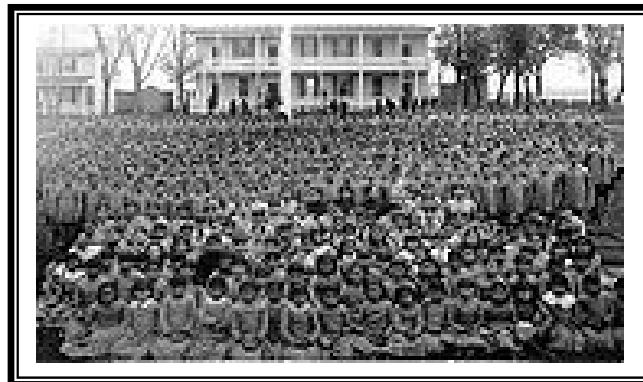


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Picture Nº 51

Pupils at Carlisle Indian Industrial School, Pennsylvania (c. 1900)

(Article: *Native American Education and Boarding Schools*)



Source: http://en.wikipedia.org/wiki/Carlisle_Indian_Industrial_School

Pratt professed "assimilation through total immersion"

([http://en.wikipedia.org/wild/Americanization_\(of_Native_Americans_Boarding_Schools- Meriam_report –Access: June,15/09\)](http://en.wikipedia.org/wild/Americanization_(of_Native_Americans_Boarding_Schools- Meriam_report –Access: June,15/09)) because he had seen men at schools like Hampton Institute become educated and assimilated. He believed the principles could be extended to Indian children. Immersing them in the larger culture would help them adapt to European-American culture. In addition to

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reading, writing, and arithmetic, the Carlisle curriculum

was modeled after the many industrial schools. It included vocational training for boys and domestic science for girls, in expectation of their obligations on the reservations, including chores around the school and producing goods for the market. In the summer, students were assigned to local farms and townspeople for boarding in order to continue their immersion.

Carlisle and its curriculum became the model for schools sponsored by the Bureau of Indian Affairs. By 1902 there were twenty-five federally funded non-reservation schools across fifteen states and territories with a total enrollment of over 6,000. Although federal legislation made education mandatory for Native Americans, removing students from reservations required parent authorization. Officials coerced parents into releasing a quota of students from any given reservation.



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Once the new students arrived at the boarding

schools, their lives were altered drastically. They were usually given new haircuts, uniforms of European-American style clothes, and even new English names.

These names were based on their own (native names) or at other times assigned at random. They could no longer speak their own languages, even with each other. They were expected to attend Christian churches. Their lives were run by the strict orders of their teachers, and it often included grueling chores and harsh punishments. Such accounts can be better understood within the context of general society in those days, when many children and adults were forced to do grueling work on farms or in factories.

Additionally, infectious disease was widespread in society and often swept through the schools. This was due to lack of information about causes and prevention,

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inadequate sanitation, insufficient funding for meals,

overcrowded conditions, and students with low resistance to diseases.

After Carlisle's Indian school opened, boarding schools became a part of official U.S. Government Indian policy; attendance was mandatory. Most of the schools were run by church organizations, but they all followed the same mind-control model set forth by Pratt:

- Many boarding schools were established far away from reservations so that students would have no contact with their families and friends. Parents were discouraged from visiting and, in most cases students were not allowed to go home during the summer.
- Indian boarding school students wore military uniforms and were forced to march.
- They were given many rules and no choices. To disobey meant swift and harsh punishment.



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- Students were forbidden to speak their native language.
- They were forbidden to practice their religion and were forced to memorize Bible verses and the Lord's Prayer.
- Their days were filled with so many tasks that they had little time to think.
- Indian students had no privacy.
- Boarding school students were expected to spy on one another and were pitted against each other by administrators and teachers.
- Students were taught that the Indian way of life was savage and inferior to the white way. They were taught that they were being civilized or "raised up" to a better way of life.
- Indian students were told that Indian people who retained their culture were stupid, dirty, and backwards. Those who most quickly assimilated were called "good Indians." Those who did not were called "bad" Indians.



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- The main part of their education focused on learning

manual skills such as cooking and cleaning for girls,
and milking cows and carpentry for boys.

- Students were shamed and humiliated for showing

homesickness for their families.

- When they finally did go home, as to be expected,

many boarding school students had a difficult time
fitting in.

By 1923 in the Northwest, most Indian boarding schools had closed and the students were attending public schools. States took on increasing responsibility for their education.

Other studies suggest attendance in some Indian boarding schools grew in other areas of the United States throughout the first half of the 20th century, doubling from 1900 to the 1960s. Enrollment reached its highest point in the 1970s. In 1973, 60,000 American Indian children

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"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
were estimated to have been enrolled in an Indian
boarding school.

The Merriam Report, officially titled "The Problem of Indian Administration", was prepared for the Department of the Interior. Assessments found the Indian Boarding schools under-funded and understaffed, too heavily institutionalized, and run too rigidly. What had started as an idealistic program for education had become subverted.

This report recommended the following:

- ❖ Abolishing the "Uniform Course of Study," which taught only European-American cultural values.
- ❖ Having younger children attend community schools near home, though older children should be able to attend non-reservation schools; and
- ❖ Ensuring that the Indian Service provided Native Americans with the skills and education to adapt both

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in their own traditional communities (which tended to

be more rural) and the larger American society.

(Article:*The Merriam Report of 1928*

http://en.wikipedia.org/w/index.php?title=Native_American_boarding_school&oldid=3500000
Suppression of Religion Access: June, 15/09)

Several events in the late 1960s and mid-1970s (Kennedy Report, National Study of American Indian Education, Indian Self-Determination and Education Assistance Act of 1975) led to renewed emphasis on community schools. Many large Indian boarding schools closed in the 1980s and early 1990s. In 2007, 9,500 American Indian children lived in an Indian boarding school dormitory. From 1879, when the Carlisle Indian School was founded, to the present day, more than 100,000 American Indians are estimated to have attended an Indian boarding school.

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By the 1930s, most off-reservation boarding schools

were closed, but many American Indian children who lived on reservations still attended boarding schools located there. Missionaries ran some of these schools. The Bureau of Indian Affairs ran others. Although these schools dropped many of the Carlisle trappings, more than a few of them still retained an authoritarian structure and the goal of "civilizing" students.

In all, more than 100,000 American Indian children attended 500 boarding schools that were established after the Carlisle model. It is a testimony to the strength, courage, and persistence of the Native people that they and their diverse cultures survived this prolonged attack.



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CIENCIAS DE LA EDUCACIÓN

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Hampton Normal and Agricultural Institute:

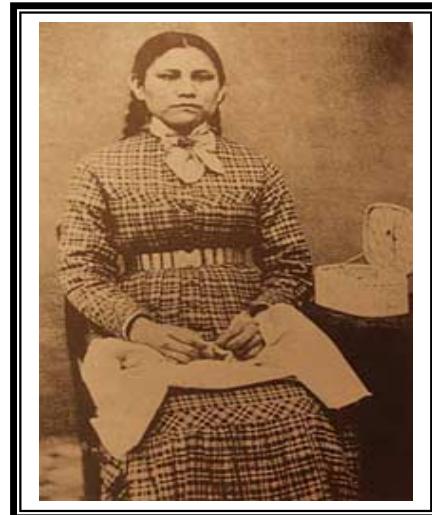
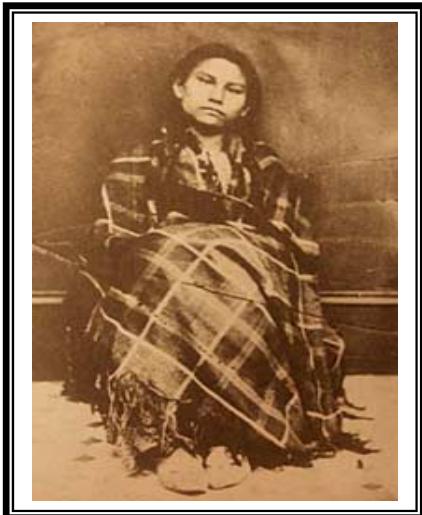
American Indian students (1878-1923)

Picture Nº 52

Ziewie, a fifteen year old Sioux girl
from Crow Creek Agency arrived
at Hampton in 1878.

Picture Nº 53

Ziewie, four months after her arrival
at Hampton.
(Hampton Archives)



Note: Photographs such as the pair above were taken for the purpose of showing the "successful civilization" of the Indian students.

Source: <http://www.twofrog.com/hampton.html>

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3.2 A NEW RELIGION

With officials believing in the virtue of Christianity, the United States Government worked to convert American Indians to Christianity and suppress the practice of the Native religions. The goal of the United States Government was to get Native Americans to assimilate to American culture. Some called this "making apples," as the Indians would still appear 'red' on the outside, but would be made 'white' on the inside. (*Article:*

Suppression of Religion

<http://encarta.msn.com/encyclopedia/NativeAmericanReligionshtml> Boarding Schools–Access: June, 30/09)

Even in the 20th century, spiritual leaders ran the risk of jail sentences of up to 30 years for simply practicing their rituals. It was not until 1973 that the law changed, when the Freedom of Religion Act was passed,



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although the government had already stopped prosecuting Native American spiritual leaders.

The history of American religions is dominated by the presence of Christianity brought to the New World by European settlers. Columbus' discovery in 1492 marked the beginning of a massive "white" invasion that would consume the entire continent of North America over the next four centuries. Although Christianity manifested itself in countless denominations, it was nevertheless the umbrella under which most Europeans in America gathered. It served as common ground on which white settlers could stand together in the struggle for survival in the wilderness of the New World. Whatever differences there were between denominations were insignificant when compared to the differences between the white European Christians and the Native Americans. This fact, along with the desire and need for land, turned Native



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Americans into a convenient enemy for most groups of

European settlers.

Native Americans also experienced a series of dislocations from which they are still struggling to recover. Foreign invaders overran their territories and claimed sovereignty over their communities, diseases ravaged their populations, and their environments were drastically altered. In many cases, Native Americans were forcibly removed from their aboriginal homelands and livelihoods, with the result that indigenous cultures underwent rapid change. In the midst of these challenges, as Native Americans turned to their own religious traditions to understand and ease their plight, missionaries attempted to convert them from their traditional religions to Christianity.

Tens of thousands of Native Americans now identify Christianity as their traditional religion. Their families have

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heard Christian stories, sung Christian hymns, seen

Christian iconography, and received Christian sacraments for generations. Today, more than two-thirds of Native Americans characterize themselves at least nominally as Christians. Others have combined Christian beliefs and practices with their native religions or have practiced two faiths (Christian and Native) side by side. In many cases, Native Americans have reshaped Christianity, assimilating Jesus Christ as a cultural hero and interpreting Holy Communion as a medicine. In other cases, the forms of native religions have been retained while their contents have been thoroughly Christianized.

Contact with Christians proved traumatic for Native American religions, as both civil and religious authorities attempted to repress native spirituality and force conversion. Over the past three centuries, this attempt has provoked the rise of various native religious movements.

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Movements of nativism (the assertion of traditional values in the face of foreign encroachment) and revitalization (the revival of traditional culture, often involving explicit rejection of European civilization) have arisen, led by Native American prophets who claimed to have received revelation from the aboriginal deities in dreams and visions. These prophets have frequently shown evidence of Christian influence in their moral codes, their missionary zeal, and their concern for personal redemption and social improvement. Sometimes their teachings have led to military actions against European invaders. For example, in the early 1760s, the Delaware prophet Neolin helped inspire the rebellion of Ottawa warrior Pontiac against the British. Similarly, the preaching of Shawnee prophet Tenskwatawa bolstered the military efforts of his brother Tecumseh against the United States Army between 1808 and 1813.

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One of the most prolonged Native American uprisings took place in the Southwest under the leadership of a Tewa medicine man named Pop, who in 1680 led the various indigenous peoples of present-day New Mexico in a rebellion against Spanish missionaries and conquistadors. The Native Americans drove the Spanish out and kept them at bay for more than a decade. During the Spanish reconquest, the Hopi burned one of their own villages and killed its converted inhabitants rather than allow the reestablishment of Christianity as the official religion. To this day the Hopi pueblos, or villages, resist the influence of Christian religions, although some Hopi have been attracted to the Mormon faith. In hundreds of other cases, indigenous peoples of North America have defied Christian control or endured its presence with apparent compliance only.



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New religious movements among Native Americans

have at times taken on the character of crisis cults, which respond to cultural threats with emotional rituals. In 1889 a Paiute prophet named Wovoka foretold the imminent end of the current world order. Casting himself in a messianic role that seemed to be influenced by Christian imagery, Wovoka promised that if Native Americans would conduct a ceremony known as the Ghost Dance, depleted animal populations and deceased relatives would be restored. For several years, many indigenous peoples in the western part of North America performed the ceremony, even after United States Army troops massacred Sioux ghost dancers at Wounded Knee on the Pine Ridge Reservation in South Dakota in 1890.

Inter-Native American initiatives have helped spread many of the new religions of indigenous peoples, as parochial tribal identities have broadened in the face of

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common oppression. For example, the Ghost Dance of the 1880s spread among a number of tribes that were all undergoing similar upheavals, and indigenous peoples of the Great Plains shared in each other's Sun Dances. The preeminent Inter-Native American religious development, has been Peyotism, a religious movement centering on the sacramental ingestion of a mildly hallucinogenic cactus, sometimes referred to as mescal. Peyotism spread from Mexico to the Southern Plains peoples in the 19th century. By the early 20th century, despite vigorous opposition by the United States government, the use of peyote was widely established throughout North America. In 1918, Peyotism was formally incorporated as the Native American Church. The group's status as a religious organization enabled members to seek legal protection for the ritual use of peyote.



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Between the 1880s and 1930s, the U.S. authorities

attempted to ban Native American religious rituals, including the Ghost Dance, Sun Dance, and peyote cult.

In more recent years, however, governmental authorities have adopted a more supportive attitude toward the practice of native spirituality. In 1978 the Congress of the United States passed the American Indian Religious Freedom Act, an official expression of good will toward Native American spirituality. In the wake of this legislation, many religious practices once considered on the verge of disappearing were revived. These include pipe ceremonials, sweat lodges, vision quests, and Sun Dances. In an unforeseen consequence of the Native American religious revival, some non-Native American followers of the New Age Movement have adopted Native American beliefs and rituals. New Age enthusiasts have adopted such practices as sweat lodges, pipe ceremonies, and the use of crystals and other natural

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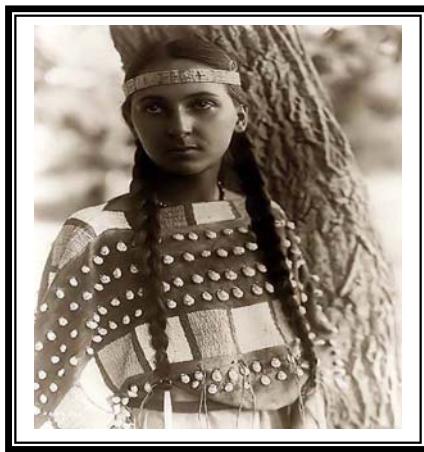
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objects traditionally believed to be charged with spiritual

power. While some Native Americans have resented such borrowing of indigenous rituals, others have been pleased to see non-Native Americans taking an interest in native spiritual traditions.

3.3 A DIFFERENT YOUNG STYLE OF LIFE

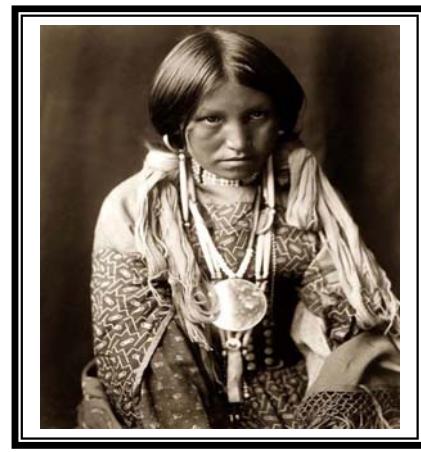
Picture Nº 54

Lucille



Picture Nº 55

Jicarilla



Here we present images of Lucille and Jicarilla, young Native American girls who are wearing decorated buckskin dresses. It was created in 1905 by Edward S. Curtis.

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At the turn of the 20th century, many people believed that Native Americans would assimilate into mainstream society and disappear as unique individuals. But native communities in the United States survived disastrous assimilation efforts. Instead of disappearing, they revitalized tribal governments, created modern economies, attained legal rights, and revived cultural traditions and ceremonies that had nearly died out. They combined aspects of their traditional cultures with contemporary life without sacrificing the core of their identity.

However, many of the Indian tribes have struggled with the loss of identity and the loss of language. When a culture begins to change so much that many of the traits of that culture are lost, then lifestyles and peoples are affected in dramatic ways. For the Indian people, their young are not learning many of their traditional ways.



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They have been integrated into the United States lifestyle.

They, along with many other cultures, are struggling with maintaining the essences of their culture. American Indians, like many other people that inhabit the United States, are dealing with issues of education, historical loss, and the modern day stresses of dysfunctional families and lifestyle choices, that threaten them.

Many Native American youth today are out of touch with their heritage and traditions which has caused an identity crisis. One of the high priorities of many Tribes is to encourage elders and schools to take time to teach the children about their culture and instill a sense of pride and identity.

Just as many Indian tribes have made a conscious decision to teach and preserve their languages, they have also encouraged the preservation of other traditions.

Young tribe members learn to play *bagattaway* (lacrosse),



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the ball game for which Iroquoians are so well-known. At

one time, Indian groups throughout the Western Hemisphere played ball games, and in recent years, traditional ball games have experienced resurgence. Several tribes have also encouraged young people to learn various forms of stick games, played in many different ways but almost always accompanied by betting. Native people sing when they play stick games, and elders are teaching youngsters the old songs so they can draw on the power of the songs to win the games. But Indians today play a host of other games common to many of their contemporaries. Indian boys and girls have always distinguished themselves as runners, and they put that skill to good use at baseball diamonds, football fields, hockey arenas, and track and field events. Rodeo, wrestling, rowing, and golf have found their way into the Indian world as well. Modern-day Native people embrace these new sports and arts, but many hold on to the old

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ones as well, treasuring traditions of their people. As

Yakama mother Marilun Skahan-Malatare observes: “My daughter’s got a moccasin on one foot and a tennis shoe on the other. She’s trying to balance them out, and at sixteen years old, she’s having a pretty hard time.” (*From Our Lives. Encyclopedia “Native Universe” An exhibition at the Smithsonian National Museum of the American Indian*).

Today native teenagers from cities and reservations throughout the United States have taken the role of leaders with a strong message of hope and empowerment for Native American youth. They weigh in on the issues that affect them everyday, including common misconceptions and stereotypes about Native Americans, how they balance traditional culture with contemporary concerns, and their hopes for the future.

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Picture N° 56

Indian rapper Litefoot



Source: http://www.pbs.org/inthemix/shows/show_nativeamericanteens.html

Gary Paul Davis (born March 1, 1969, of mixed Cherokee and Chichimeca ancestry) better known by his stage name Litefoot, is the first commercial American Indian rapper. Since the popularity of rap music has spread throughout American Indian reservations, he has become one of today's best-known and respected Native American entertainers and leaders; his music results in a

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perfect tool to reach young people. Every year Litefoot
spends months of his time working on various
reservations across the United States and Canada.

Picture Nº 57

Hovia Edwards, flute player



Source: http://www.pbs.org/inthemix/shows/show_nativeamericanteens.html

Award-winning musician Hovia Edwards is a young flute player who's carrying on a tradition passed down from her father that was once only reserved for boys and men.

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Elder members of Indian tribes are achieving their goals since they have encouraged Native youth to preserve their languages, traditions, culture, and customs, without prohibiting them from practicing a contemporary lifestyle.

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CHAPTER IV

**INDIAN CONTRIBUTION TO
AMERICAN CULTURE**

Native Americans have contributed much to the American way of life today. Many things that people use or do today have been copied from the Natives. They have contributed lots of positive things and should be remembered for them. Many times we only think about things we can readily identify as representing Native Americans, such as their fine art work. But besides art, Native Americans have influenced several areas of American living. Some of these things began long before the arrival of the European settlers on North American land.

One of the most important aspects of Native American life is ecology. The Native Americans have



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always had a deep respect for the land. They did not kill anything they could not use. They never killed an animal or a fish for the sport of it, only as a way to survive. Native Americans lived in harmony with nature and did not abuse the natural world. They were ecologists long before the word ecology even existed.

Native Americans learned to grow and use different kinds of food that many people eat today. Most people do not realize that potatoes, beans, corn, peanuts, pumpkins, tomatoes, squash, peppers, nuts, melons, and sunflower seeds were first cultivated by Natives. Sixty percent of the world's present food supply comes from the American Indians' agriculture, primarily consisting of corn and the potatoes. They also helped the European settlers survive in the New World by sharing their farming methods with them.



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Some sports we practice today came from Native Americans. Canoeing, snowshoeing, tobogganing, lacrosse, relay races, tug-of-wars, and ball games are just a few sports early Native Americans played and still enjoy today. Many youth groups such as Boy Scouts, Girl Scouts, Campfire, Young Men's Christian Association (YMCA), and Guides have programs based largely on Native American crafts and lore.

Countless Native American words and inventions have become an everyday part of our language. Some of these include: barbecue, caribou, chipmunk, woodchuck, hammock, toboggan, skunk, mahogany, hurricane, and moccasin. Many towns, cities and rivers have names of Native American origin. Just a few of these include Seattle, Spokane, Yakima, Pocatello, Chinook, Flathead Lake, Milwaukee, Ottawa, Miami, Wichita, and Kalispell.



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Many Native Americans served during World War I,

World War II, and other campaigns. Even though many of them were not citizens, more than 8,000 Native Americans volunteered and served during World War I.

Well over 24,000 served during World War II. One of the most notable contributions during World War II was the service of the Navajo Code Talkers, a special group of volunteers who did top-secret work using a secret code in Navajo that could not be broken.

Thousands of American Indian names dot maps in states, cities, counties, lakes, mountains, and rivers, and hundreds of Indian names are used as trade names for modern manufactured products. Indian art, designs, and styles have strongly influenced modern design, architecture, and music.

They placed emphasis and importance on: Respect for mother Earth (Ecology), respect for fellow man (no



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prejudice), respect for the Great Spirit (God), generosity,

sharing (no material acquisitions), honest leadership selection, bravery, courage, respect for the aged, family tradition, no major wars (no Indian nation destroyed another.)

Listed below are the names of the states which are of Indian derivation:

ALABAMA, from the Alibamu, the name of Muskogean tribe, meaning “those who clear land for agricultural purposes.”

ARIZONA, from the Papago word, Airzonac, which probably means “small springs.”

ARKANSAS, from Akansea, a tribe whose name means “downstream people.”

CONNECTICUT, meaning “river whose water is driven by tides or winds.”

DAKOTA (North and South), tribal name of the Sioux meaning “Allies.”



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ILLINOIS, meaning “Men,” the name of a confederacy of Algonquian tribes.

IOWA, the name of a tribe meaning “Sleepy Ones.”

KENTUCKY, said to be derived from the word “Kenta,” meaning “Field” or “Meadow.”

MASSACHUSETTS, name of an Algonquian tribe meaning “At or About the Great Hill.”

MICHIGAN, from the Indian word “Michiganéa, meaning “Great Water.”

MINNESOTA, a Dakota word meaning “Whitish or Sky-tinted water.”

MISSISSIPPI, Algonquian words “misi” meaning “Great,” and “sipi,” meaning “water.”

MISSOURI, from the name of a tribe meaning “Great Muddy,” which refers to the river.

NEBRASKA, from an Oto word meaning “Broad Water.”

NEW MEXICO, name of an Aztec god, “Meritili.”

OHIO, Iroquois word meaning “Beautiful River.”



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OKLAHOMA, a Choctaw word meaning “Red People.”**

TENNESSEE, the name of a Cherokee settlement, the meaning unknown.

TEXAS, the name of a group of tribes meaning “Friends,” or “Allies.”

UTAH, from the tribal name of the “Ute,” meaning unknown.

WISCONSIN, the name of a group of tribes living on the Wisconsin River.

4.1 LIVING ON A RESERVATION

Picture Nº 58

Indian reservation



Source: <http://www.wisegeek.com/what-is-an-indian-reservation.htm>



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An Indian reservation is the home of a specific Indian tribe. The members of that tribe have built their homes, villages, schools, communal meeting places, and places of worship on their reservation. They enjoy nearly full autonomy within that reservation. They maintain their own government, code of laws, educational system, public services, and police force. Some members of the tribe choose to live on the reservation, others do not. Most reservations are open to visitors; and some have even built facilities designed to attract tourists. A few reservations are closed to uninvited visitors because the residents value their privacy.

Long ago, colonists from other countries drove the Indian tribes off their historic homelands and forced them to relocate to the reservations. The lands reserved for the Indian tribes were typically unsuitable for agriculture and



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useless for economic development. Nevertheless, many

tribal members choose to remain on the reservations because they have become the civic and cultural center of their tribe. Other members of the tribe have chosen to relocate to areas where jobs are more plentiful or the lands are more fertile.

Most Indians are proud of their tribal heritage. They strive to uphold their traditional family and tribal values and to maintain their cultural integrity. Unfortunately, some of the Indian reservations suffer from widespread unemployment and poverty. In some cases, this has fostered alcoholism, drug abuse, depression, and domestic violence. Other reservations are blessed with natural resources or economic advantages that provide sufficient jobs and good incomes for their tribal members. On those reservations, the residents are able to afford a comfortable life with fewer social problems.

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Some Indian reservations are strategically located

near big cities in states that prohibit gambling. Astute tribal councils have used their unique sovereignty status to permit gambling on those reservations and have built gambling casinos. These "Indian casinos" have provided good economic resources for the tribes and significant monetary benefits for all of their tribal members.

Approximately 275 Indian land areas in the U.S. are administered as Indian reservations (reservations, pueblos, rancheros, communities, etc.). The largest is the Navajo Reservation, some 16 million acres of land in Arizona, New Mexico, and Utah. Many of the smaller reservations are less than 1,000 acres, with the smallest less than 100 acres. On each reservation, the local governing authority is the tribal government.

By creating Native American reservations, the government hoped to avoid clashes over land boundaries

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between Native Americans and white settlers and to

confine Native American tribes areas where they could be watched and occasionally provided for by federal effort.

The tribes were generally free to live as they wished on their lands, as long as they remained peaceful. As the American frontier pushed westward, however, Native American land became increasingly attractive to white settlers, while the Native Americans were considered impediments to progress.

As a result, reservations were made smaller or were relocated to remote areas undesirable to whites. By the 1880's areas reserved for the Native Americans had shrunk to about 53.4 million hectares (about 132 million acres).

Native Americans had difficulty making a living from the land, and their older cultures had been shattered by contact with whites. As a remedy, the government tried to

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force them to assimilate into the mainstream of American

life. The plan called for breaking up reservations into allotments, then issuing the allotments to individual Native Americans. Ideally, they were to farm their plots. Instead many of them sold their allotments or leased them to whites. Thus, by 1934, Native Americans were left with only about 25 percent of the reservation land they had held in the 1880s.

Although most tribes own their reservation land, it is held in trust by the federal government. As trustee, the government must ensure that the land is properly managed and is not lost to its Native American owners.

Approximately 56.2 million acres of land are held in trust by the United States for various Indian tribes and individuals. Much of this is reservation land; however, not all reservation land is trust land. On behalf of the United States, the Secretary of the Interior serves as trustee for



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such lands, with many routine trustee responsibilities

delegated to The Bureau of Indian Affairs (BIA)¹⁵ officials.

In addition, the Bureau has a trust responsibility emanating from treaties and other agreements with Indian groups.

The states in which reservations are located have limited powers over them. On some reservations, however, a high percentage of the land is owned and occupied by non-Indians.

4.1.1 THE CHEROKEE NATION RESERVATION

Lands once claimed centuries ago by the Cherokee Nation encompassed parts of what are now eight states: Kentucky, Tennessee, Alabama, Georgia, South Carolina, North Carolina, Virginia, and West Virginia. The total land area was estimated to be about 135,000 square miles.

¹⁵ BIA is the principle bureau within the Federal government responsible for the administration of programs for federally recognized Indian tribes and for promoting Indian self-determination

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In contrast, today only 56,000 acres of their original

homeland comprise the Qualla Boundary, more commonly referred to as the Cherokee Indian Reservation, in western North Carolina. When visitors arrive on the reservation they are entering a sovereign land held in trust specifically for the Tribe by the United States Government. This land was purchased by a white man, Will Thomas, who in the late 1800s presented the land to the Cherokee people.

Bordered on the North by the Great Smoky Mountains National Park, the reservation today boasts of development uncommon on Indian lands throughout the United States. Tourism is the basis of the economy with about seventy-five percent of the tribe's revenues derived from this industry.

Since the late 1940s, visitation to the Cherokee Indian Reservation has grown and spurred an annual



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increase in tourist-related businesses. Today, the

reservation has 57 motels, 28 campgrounds, as well as numerous restaurants, shops, cultural and non-cultural attractions, service stations and more. Six major motel properties are located on the reservation: Best Western, Days Inn, Holiday Inn, Comfort Inn, Hampton Inn, and a Quality Inn. Major campgrounds include Kampground of America (KOA) and Yogi Bear.

The Cherokee living on the reservation are known as the Eastern Band of Cherokee Indians and are descendants of the approximately one thousand Cherokee who hid in these mountains to avoid forced removal to Oklahoma on the infamous "Trail of Tears" during the late 1830s. In 1993 approximately 10,000 Cherokee were enrolled members of the tribe. Today, the Eastern Band of Cherokee Indians has nearly 12,000 enrolled members that live on the Qualla Boundary.

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Their language, both spoken and written, is no longer in danger of becoming extinct and visitors may hear it spoken at attractions such as the Oconaluftee Indian Village. Here, one of the most compelling outdoor dramas, "Unto These Hills", tells the tragic story of how the Cherokee ancestors were forcibly driven out of the Great Smoky Mountains and marched 1,200 miles to Oklahoma.

There are over two dozen Christian churches of various denominations within the Qualla Boundary. According to Cherokee traditionalists, many of the traditional religious practices of the Eastern Band have, over time, blended with new age views and customs, and have diverged as the result of the cultural isolation of the various factions of Cherokee Society. However, many traditional dances and ceremonies are still practiced by the Eastern Band.

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The Eastern Band has begun a language immersion

program requiring all graduating high-school seniors to speak the tribal language; of the total population in the Qualla Boundary, there are approximately 900 speakers, 72% of whom are over the age of 50.

In 1988, the United States Congress passed the Indian Gaming Regulatory Act (IGRA), which allowed federally-recognized tribes to establish casinos on tribal property. Under the act, tribes are limited to offer casino games that correspond to the already-existing level of gaming allowed under state law. The State of North Carolina proves to be exceptional in that the Cherokee were permitted to establish a casino offering Class III gaming well before the state allowed a lottery. Casino establishment usually goes by the pattern of a state first offering a lottery, followed by an agreement between the state and the Indian tribe in question, which allows for the



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establishment of a casino or other form of gambling operation.

Gaming relations between the state of North Carolina and the Eastern Band of the Cherokee Indians have always been somewhat different from relations between other states and tribes located within their state-lines. Although North Carolina did not have a state lottery until August of 2005, the Cherokee were allowed to open the states' first major casino, Harrah's Cherokee Casino, on November 13th, 1997.

Annually, at least \$5 million of casino profits is given to the Cherokee Preservation Fund, which is an institution that pays for projects that promote non-gambling economic development, protect the environment, and preserve Cherokee heritage and culture. Another portion of casino profits goes to improving tribal health-care, education, and housing, etc. Part of the revenue also



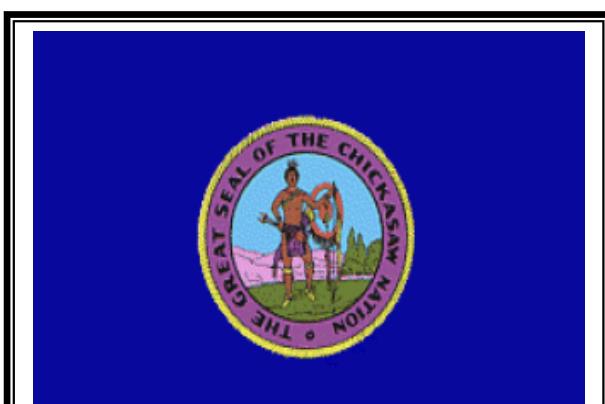
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goes to the state of North Carolina, as provided by the
agreement drafted by Taylor and Hunt. The casino
earned \$155 million in yearly profits in 2004, which gave
approximately \$6,000 dollars to each tribal member in
that same year.

4.1.2 THE CHICKASAW NATION RESERVATION

Picture Nº 59

Seal of the Chickasaw Nation



Source: http://www.chickasaw.net/about_us/index_56.htm

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The Chickasaw Nation's jurisdictional territory

includes 7,648 square miles of south-central Oklahoma and encompasses all or parts of 13 Oklahoma counties.

1.	<i>Grady County</i>	8.	<i>Johnston County</i>
2.	<i>McClain County</i>	9.	<i>Jefferson County</i>
3.	<i>Garvin County</i>	10.	<i>Love County</i>
4.	<i>Pontotoc County</i>	11.	<i>Marshall County</i>
5.	<i>Stephens County</i>	12.	<i>Bryan County</i>
6.	<i>Carter County</i>	13.	<i>Coal County</i>
7.	<i>Murray County</i>		

The tribal government of the Chickasaw Nation is a democratic republic, modeled after that of the federal government. Registered voters elect a governor and lieutenant governor to four-year terms. Like the president and vice president of the United States, the governor and lieutenant governor run as a team.



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The Supreme Executive power of the Chickasaw

Nation is vested in a Chief Magistrate, who is called ‘The Governor of the Chickasaw Nation.’ He is the official spokesperson for the tribe and shares in the law-making process through recommendations made to the tribal legislature. The governor's duties include the day-to-day operations of the tribe, as well as the signing of official papers and official appointments.

Just as U.S. presidents have a staff and cabinet, the governor of the Chickasaw Nation has administrators and directors to help guide the many divisions and departments within the tribe. While some divisions and departments serve the tribal citizens directly through programs and services, many tribal employees work behind the scenes, fulfilling internal tribal needs. The seat of the tribal government is located in Ada, with



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regional offices located in Ardmore, Ada, Tishomingo, and

Purcell.

The Chickasaw Nation's mission is to enhance the overall quality of life of the Chickasaw People and their vision is to be a Nation of successful and united people with a strong cultural identity.

4.1.3 SEMINOLE RESERVATIONS

Picture Nº 60

Seal of the Seminole Tribe



Source: http://www.aaanativearts.com/seminole_reservations_map.jpg

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MAP No. 2

Seminole Tribe of Florida Reservations



Source: http://www.aaanativearts.com/seminole_reservations_map.jpg

In 1990, descendants of Seminoles reached a population of 13,797. This is the only native group which did not officially sign a "peace treaty" with the American government. Seminoles still observe traditional cultural and religious practices, though there is growing concern



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among the tribe that the youngest generation is losing the

culture of their ancestors

The Seminoles living in Florida (about 2000 people) have five reservations. They fish, farm, hunt, and some have gone into tourist-related businesses. These Indians still live in open-sided thatch-roofed houses on stilts (called chickees) and wear appliqué clothing and patchwork. The opening of the first “smoke shop,” which offered tax free tobacco products, provided Seminoles with a stable enterprise which still continues bringing Indians substantial revenues. High-Stake Bingo Hall in Hollywood started another economic enterprise for the Seminole People.

Today, the majority of Tribal members have modern health care and housing conditions. The Seminole Tribe in Florida spends \$1 million yearly on education, including



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grants for promising Indian students and the functioning

of an Indian School.

Today, the priority issue of the Seminole tribe is the challenge of maintaining its unique culture while adapting to the modern economy. Descendants of Osceola, Jumper, Sam Jones and Micanopy have remained a proud and unconquered community, a precious legacy of diverse American heritage. They are leaders among the North American Indian tribes in the struggle for independence and self-reliance.

The Big Cypress Indian Reservation is located in southeastern Hendry County and northwestern Broward County in southern Florida. The reservation lies south of Lake Okeechobee and just north of Alligator Alley. It is governed by the Seminole Tribe of Florida's Tribal Council and is the largest of the five Seminole reservations in the state. The land area is 212.306 km²

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(81.972 sq mi), and has a resident population of 142

persons according to the 2000 census.

(Internet.

http://en.wikipedia.org/wiki/Big_Cypress_Indian_Reservati
on. Access Nov, 06/09). The tribe owns two tourist
attractions: Billie Swamp Safari and The Big Cypress
Entertainment Complex.

4.1.4 SHAWNEE RESERVATIONS

Picture Nº 61

Seal of the Absentee-Shawnee Tribe of Indians



Source: http://en.wikipedia.org/wiki/Absentee-Shawnee_Tribe_of_Indians_of_Oklahoma



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The Absentee Shawnee is a federally recognized

tribe of three united Native Americans bands of Shawnee living in present day Shawnee, Oklahoma. The three bands are the *Bicowetha* (*Piqua*), *Kispokotha* (*Kispococoke*), and the *Hathawekela*. Their land base is a former Indian Reservation called the Citizen Potawatomi Nation-Absentee Shawnee OTSA where the tribe still exerts some degree of sovereignty.

The various Shawnee tribes were scattered over much of the East Coast of the United States before the arrival of the Europeans to the New World. After a long and complicated history, a majority of the tribe that had settled in Kansas moved to the shores of the Canadian River in Indian Territory (now the state of Oklahoma) in 1845; they became absent from their reservation in Kansas, and became known as the "Absentee Shawnee." In 1867 the Eastern Shawnee were living with the Seneca



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in Missouri and were later moved to Indian Territory. The Loyal Shawnee were moved from Ohio to Kansas and then incorporated within the Cherokee Nation until 2000, when they received federal recognition as the Shawnee Tribe.

The Absentee-Shawnee Tribe is headquartered in Shawnee, Oklahoma, and its tribal jurisdictional area is in Cleveland and Pottawatomie Counties. There are 3,048 enrolled Absentee-Shawnee, with 2,310 living within the state of Oklahoma. The tribe operates its own housing authority and issues tribal vehicle tags. They own a gas station, a smoke shop, and a casino. Their casino, Thunderbird Casino, is located east of Norman, Oklahoma and includes the Rednecks Cafe, the Chuck Wagon Snack Bar, and the Jockey Club. Their estimated annual income is \$14.3 million USD.



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Picture N° 62

Seal of the Eastern Shawnee Tribe of Oklahoma



Source: http://en.wikipedia.org/wiki/Eastern_Shawnee_Tribe_of_Oklahoma

The tribe's flag displays their tribal seal on a red field, with the name of the tribe in black letters. The seal, resembling a warrior's shield, features a Florida panther. Besides exhibiting the qualities of ingenuity and fierceness, the panther represents Tecumseh, whose name means "panther" in Shawnee. A spear bisects the seal and below is a swan, which represents peace, harmony, and beauty. The flag now consists of four eagle

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feathers which represent the four directions. Originally five feathers represented the five original clans of the Shawnee.

The headquarters of the Shawnee Tribe are Seneca, Missouri and West Seneca, Oklahoma. Currently, there are 2,536 enrolled tribal members, with 839 of them living within the state of Oklahoma. Their tribal jurisdictional area includes Ottawa County, Oklahoma. The Eastern Shawnee Tribe issues its own tribal vehicle tags. They operate their own housing authority as well as the People's Bank, the Eastern Shawnee Print Shop, Longhouse Management, two casinos, a bingo hall, a gas station, and a truck stop. Their annual economic income is estimated by the Oklahoma Indian Affairs Commissions to be \$51 million dollars.



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Picture Nº 63

POW-WOW



Source: <http://en.wikipedia.org/wiki/Pow-wow>

The Eastern Shawnee tribe holds an annual Pow-wow every September at their tribal complex. A Pow-wow is a gathering of North America's Native people; the word means "spiritual leader". A modern Pow-wow is a specific type of event where both Native American and non-Native American people meet to dance, sing, socialize, and honor American Indian culture. There is generally a

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dancing competition, often with significant prize money

awarded. Pow-wows vary in length from a one day session of 5 to 6 hours, to three days. Major Pow-wows or Pow-wows called for a special occasion can be up to one week long.

Picture Nº 64

Seal of the Shawnee Tribe



Source: http://en.wikipedia.org/wiki/Shawnee_Tribe

Sometimes known as the "Loyal Shawnee," the Shawnee tribe is the last of three federally recognized Shawnee tribes. They originally came from Ohio and were the last of the Shawnee to leave their traditional

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homelands there. This tribe was relocated to Kansas in August of 1831. Their Kansas lands were drastically reduced in 1854 and broken up into individual allotments in 1858.

During the Civil War, many of the Shawnee Tribe fought for the Union, which inspired the name, "Loyal Shawnee." Instead of receiving compensation or honors for their service, they returned to their Kansas lands, only to find much of it taken over by non-Indian settlers. Settlers were granted 130,000 acres of Shawnee land, while 70,000 acres remained to for the tribe, of which 20,000 acres were granted to the Absentee Shawnee.

In 1861 Kansas became a state, and the non-Indian people of Kansas demanded that all Indian tribes must be removed from the state. The Loyal Shawnee made an agreement with the Cherokee Nation in 1869, allowing 722 Loyal Shawnee citizens into the Cherokee tribe and



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sharing their land. They predominantly settled in what is

now Craig and Rogers County, Oklahoma.

Beginning in the 1980s, the Loyal Shawnee began an effort to regain their own tribal status, independent of the Cherokee Nation. Congress passed Public Law 106-568, the Shawnee Tribe Status Act of 2000, and the Shawnee Tribe was able to organize as their own autonomous, federally recognized tribe.

The headquarters of the Shawnee Tribe is located in Miami, Oklahoma. Currently, there are 2000 enrolled tribal members, with 1500 of them living within the state of Oklahoma. The Shawnee Tribe issues its own tribal vehicle tags. They operate their own housing authority as well as a tribal smoke shop, the Shawnee Trails Gift Shop and Gallery, Shawnee Development LLC¹⁶, and Shawnee Heritage Government Solutions. Their annual economic

¹⁶ Shawnee Development LLC is an economic development corporation established in 2001, owned by the tribe but conducting business separately from the general government functions.

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income is estimated by the Oklahoma Indian Affairs

Commissions to be \$3 million dollars. The Shawnee Journal is a newspaper published by the tribe and distributed at no cost to all tribal members.

4.2 A CHICKASAW ASTRONAUT: John Herrington

Picture Nº 65

John Herrington



Source: <http://www.jsc.nasa.gov/Bios/htmlbios/herringt.html>

Lieutenant Commander John Herrington, US Navy, is NASA's first officially-recognized Native American

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astronaut. Herrington, born in Wetumka, OK, on

September 14, 1958, is the first enrolled member of a Native American tribe to fly in space.

He grew up in Colorado Springs in Colorado, Riverton in Wyoming, and Plano in Texas, where he graduated from Plano Senior High School. He earned a bachelor's degree in applied mathematics from the University of Colorado at Colorado Springs before receiving his commission in the United States Navy in 1984. He served three deployments in the Pacific region before being assigned as a test pilot. Herrington was chosen by NASA as an astronaut candidate in 1996 and flew his first space mission in 2002 as a mission specialist aboard STS-113¹⁷.

To honor his Native American heritage, Herrington carried a Chickasaw Nation flag on his eleven-day trip.

¹⁷ STS-113 was a Space Shuttle mission to the International Space Station (ISS) flown by Space Shuttle *Endeavour*.

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The flag had been presented to him by Chickasaw Nation

Governor Bill Anoatubby.

He is the great-grandson of original Chickasaw enrollee Bina Underwood Owens and John Owens, the grandson of Cub and Louella Owens, and the son of James Edward and Joyce Owens Herrington. Proud of his Chickasaw heritage, Herrington enjoys being a role model to Native American students.

Both he and his siblings are first-generation college graduates in their family, and Herrington is quick to stress the importance of education and also setting and achieving goals. As a NASA Astronaut Candidate, Herrington had the opportunity to perform many speaking engagements, including groups



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such as the American Indian Science and Engineering

Society (AISES) and the Native American Society of Engineers.

Picture Nº 66

John Herrington



Source: <http://www.jsc.nasa.gov/Bios/htmlbios/herringt.html>

Herrington has logged more than 2,300 flight hours in more than 30 different types of aircraft and is a life member of the Association of Naval Aviation. A distinguished Naval Graduate from the Aviation Officer Candidate School in Pensacola, FL, Herrington has won numerous commendations during his military service,

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including the Navy Commendation Medal, the Navy

Meritorious Unit Commendation, the Coast Guard

Meritorious Unit Commendation, the Coast Guard Special

Operations Service Ribbon, the National Defense Medal,

three Sea Service Deployment Ribbons, and numerous

other honors.

He and his wife, Debra Ann, have two children: Jessica, 7, and Amanda, 3. Herrington, who enjoys many kinds of outdoor sports, considers family time as one of the highest priorities in building a successful and balanced life.

On August 13, 2008, Herrington embarked on a cross-country bicycle ride from Cape Flattery, WA to Cape Canaveral, FL. His goal was to encourage students across the country to engage in math and science. Herrington made several speaking stops at NASA Explorer schools and Indian reservations along his route,

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and he encouraged anyone who was interested to track his ride on his website and solve math questions related to his trip.

During an interview on his experience in space, Native people wanted to know about his feelings. Below are some questions asked to Herrington:

Question 1 “How does it feel to be a Native American making history?”

Harrington: “That's a great question because I never looked at it as making history. I'm really just honored and humbled that there are many people that do, but I really feel privileged that I'm part of the team that makes space flight a reality. So, I'm just real happy to be here and I enjoy it when I do. And I'm real thankful that there are a



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lot of really smart people on the Earth that work really

hard to make Endeavour and all of the space shuttles fly”.

Question 2: “I am also Native American. And I have never dreamed of being in space, and I cannot imagine what you are experiencing. It takes my breath away to think about what is going through your mind as you are concentrating on your mission. It is near the time of your walk in space, is the experience before, during and after the walk anything like you dreamed it would be? Please describe”.

Herrington: 2 “It's really hard to put into words, but I'm going to try. It was a fabulous experience to leave the airlock for the first time and get a glimpse of the station. One of the things that a friend had told me, when you first



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do a spacewalk is you get a perspective that one time

you're underneath the space station, and the next time you're on top of the space station. And there were numerous times I experienced that when I was working on the truss. One time I would feel that I was beneath the space station, and the next minute I was on top of it. Your mind just does these flips”.

“It was a lot of fun because I was able to control it after awhile. One minute I'd say, 'I'm on top of the space station,' and there I'd be. So it was real exciting. After, I was really tired. There's a lot of hard work and it's physically demanding especially for the hands working against the suit. It's a lot of pressure to work against. I really enjoyed it”

(www.jsc.nasa.gov/Bios/htmlbios/herringt.htmlAccess Oct. 6/09)

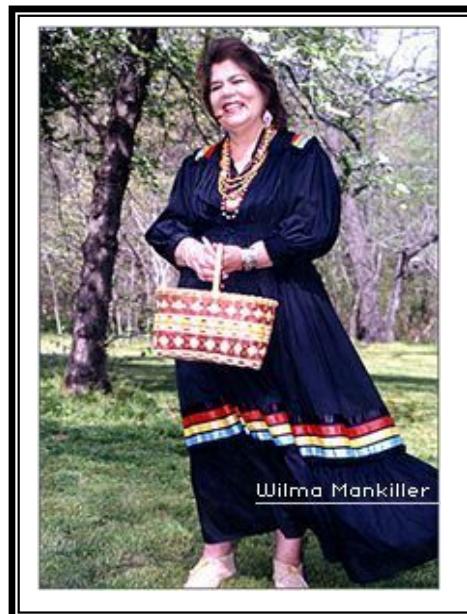


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4.3 AN OUTSTANDING CHEROKEE WOMAN: **Wilma Mankiller**

Picture Nº 67

Wilma Mankiller



Source: <http://www.google.com/imgres?imgurl=http://news.boisestate.edu/newsrelease/archive/2007/112007/wilmamankiller.jpg>

"I want to be remembered as the person who helped us restore faith in ourselves."

For Wilma Mankiller, being born into a family of ten children and living in poverty was extremely difficult. She

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was born in 1945 in Tahlequah, Oklahoma to a white mother and a full-blooded Cherokee father. The name "Mankiller" comes from her Great Great Grandfather and is a name of high rank in the Cherokee military. They lived on 160 acres of land which Charlie Mankiller (Wilma's father) had inherited from his father. Wilma and her family lived there until she was twelve years old.

At this time the Mankiller family was relocated to the San Francisco area due to a BIA program to mainstream the "rural" Native Americans into American urban life. This uprooting of the family from their homeland is part of what gave Wilma Mankiller the understanding of the endless trials of the Cherokee people during "The Trail of Tears."

She started studying sociology in 1960 and took a job as a social worker. The society she was living in, and



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her continuing college education, was vital in Mankiller's

developing views.

In 1969, Wilma became involved in the Native American rights movement. That same year the island of Alcatraz in San Francisco Bay was seized by Native American college students. Their purpose in doing this was to call attention to nearly five centuries of inhumane treatment of the Native American people. This protest lasted for eighteen months during which time Wilma Mankiller helped raise funds for the cause. This sparked Wilma's interest in the fight for equality of the Cherokee people. She became an activist and moved back to Oklahoma.

A few years after receiving her undergraduate degree at Flaming Rainbow University in Stilwell, Oklahoma, Wilma founded and directed the Community Development Department of the Cherokee Nation. This



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organization developed many rural improvements in their community. Mankiller won many grants to finance these improvements. This was the beginning of her campaign to help the Cherokee people become self-sufficient. Through the installation of new water systems and the rebuilding of houses, national attention was given to the organization. Through this, many other Native American tribes looked to the Cherokee as a model.

Mankiller was elected the first female Principal Chief of the Cherokee Nation in 1987. Becoming the first woman to be elected Principal Chief of the Cherokee Nation was not an easy task. Many Cherokee voters were reluctant to elect a woman to such a high office. Though the Cherokee are historically a matriarchal society, chauvinism proved to be a major hurdle for Mankiller. However, she succeeded in winning her people over and



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became the first woman to be elected Principal Chief of
the Cherokee.

As the leader of the Cherokee people, she represented the second largest tribe in the United States, the largest being the Dine (Navajo) Tribe. Mankiller was the first female in modern history to lead a major Native American tribe. With an enrolled population of over 140,000, an annual budget of more than \$75 million, and more than 1,200 employees spread over 7,000 square miles, her task may have been equal to that of a chief executive officer of a major corporation.

Another of Mankiller’s stands was for the preservation of the Cherokee culture. Mankiller promoted the Institute for Cherokee Literacy to aid in the preservation of their tribal language and traditions.

Mankiller was re-elected in 1991. She has been an excellent role model for countless young girls, many of

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whom would never have thought of becoming Principal

Chief until now. Her influence has been felt by many around the world who fight for the preservation of their cultures and the betterment of their people. Wilma Mankiller has received many prestigious honors, including Ms. Magazine's 1987 Woman of the Year and the 1994 Spirit of the People Award presented by the Oklahomans' Institute of Indian Heritage. In October of 1993 Wilma Mankiller was inducted into the National Women's Hall of Fame. In 1998, President Clinton awarded her the Presidential Medal of Freedom, the nation's highest civilian honor.

Though plagued by health problems, Wilma Mankiller continues to be a political, cultural, and spiritual leader in her community and throughout the United States.



**"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
CONCLUSIONS**

At the end of the research of our thesis, and after the development of each one of the chapters, we can draw the following conclusions:

- ❖ The Indian People were responsible to, and respectful with “The Mother Land,” and would not hurt her in any way. They used land and animals in many different ways. Native Americans had a close connection with the land. We are sure that if they were still taking care of the land, it would not be in its bad present condition. They left us a good example of respect and love for the land, showing what a good source of life and food it could be.

- ❖ The most important way to transmit learning from generation to generation was storytelling. Their



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stories provided them with insight into their law, literature, culture, and religion. Tribal elders have long understood the connection between legends and culture, so today they are making special effort to preserve them.

- ❖ Native Americans have been skillful people. This can be seen in the design of their clothes, moccasins, pottery, weapons, masks, musical instruments, among other things.

- ❖ Native Americans were not cowards when they needed to defend their territory. They demonstrated this during the different wars that they faced due to the European arrival in America. In those wars they showed courage and bravery in order to defend their possessions. During those difficult times there arose brave leaders who led resistance movements

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against the American armies. Despite being removed from their land they continued fighting to protect their rights.

- ❖ The settlers' greed for the Indians' Land was tremendous and they did not care that many lives were lost while forcing the Natives to move to new lands. Between 1838 and 1839, as part of Andrew Jackson's Indian removal policy, the Cherokee nation was forced to give up its lands east of the Mississippi River and to migrate to an area in present day Oklahoma. In this journey they suffered the worst treatment people can endure.

- ❖ For Native American children, the boarding school experience represented the first contact they had with the outside white world. When they arrived at boarding schools, they were greeted by white

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teachers and missionaries who hoped to "civilize"

them. Famous boarding schools like the Carlisle School and the Hampton Institute engaged in brutal programs of forced integration. The children, who were many times dragged from their homes without the knowledge of their parents, were denied the right to speak in their native tongue, to call each other by native names, and were forced to leave the last vestiges of their traditional lifestyle, including their long black hair, at the gates of the school.

❖ Indian responses to missionaries were as diverse as their forms of religious practice. Most tribes at least initially welcomed the missionaries, although reactions were mixed even among members of the same tribe. Impressed by white technology, many Indians believed that white culture must hold some spiritual power as well, and they were willing to hear

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what the missionaries had to offer. Some became practicing Christian converts while others were violently opposed to any white influence at all. Perhaps most common were those who were attracted to specific elements of Christianity that could be incorporated into their own belief systems. Native American religions were open to the addition of new religious experiences, stories, or visions. Thus many Indians found it possible to accept Christianity without actually relinquishing their own beliefs.

❖ As a final conclusion, we can say that not only can Native Americans learn much from whites, but whites can learn from native people as well. Understanding the interconnectedness of all things, many whites are beginning to understand the value of native wisdom, culture, and spirituality. In

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"THE MOST IMPORTANT AMERICAN INDIANS FROM THE EASTERN WOODLANDS"
addition, Native Americans leave us a great model

of courage and bravery worthy of imitation.

Whenever we fight for social justice, we can mirror
the Native Americans actions claiming for justice
and equality.

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