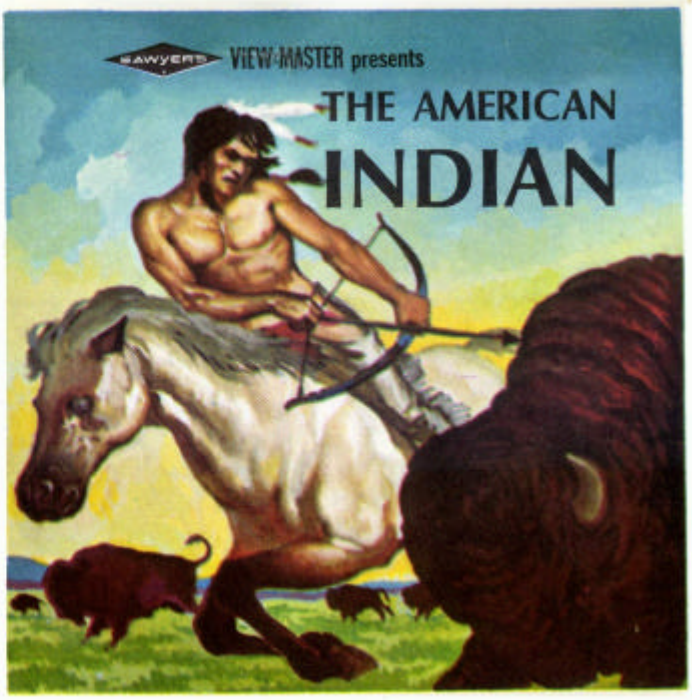
20 THE WINTER COUNT. Although no North American Indian tribe had a written language (until Sequoyah, a Cherokee, invented one in 1821), most kept track of passing events by recording them on skins with small "pictographs." This "historian" is completing a "winter count" of small pictures symbolizing the major events of the year—a big battle, an eclipse of the sun, etc. His "brush" is made from the small knee bone of the buffalo; his "ink" from charcoal, colored clay or berries.

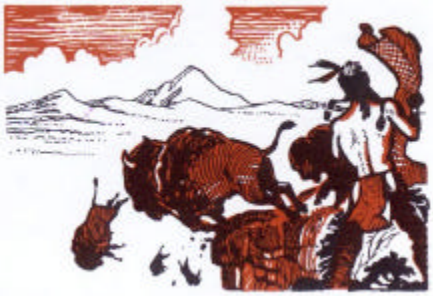
21 WAR DANCE. The time is 1876; ranchers are moving in, fencing the once-free plains; gold has been discovered in the sacred Black Hills and fortune seekers are trampling across the reservations; the buffalo have been slaughtered for their skins. It is time to dance the war dance and sing the death song; Sitting Bull will "make medicine" while Crazy Horse and Gall will lead the warriors against Custer. It will be a great victory—but it will also be the Indian's last, futile gesture. His way of life is ending.



16 THE "BIG DOG." Before the coming of the horse in the mid-1700's, the plains tribes lived in semi-permanent villages, farming and, in the Spring, hunting buffalo. Afoot, killing a buffalo was a chancy business at best, so farming was the chief means of obtaining food. Life centered around the village with its sod-hut houses. These were large and spacious, holding one or more families, all of their possessions—even their livestock. But, with the horse, life changed; now the buffalo could successfully be followed and hunted. The skin tepee was developed for easy movement; the tribes were free to roam.

17 BUFFALO HUNTERS. Normally a carefree people with few laws, the tribe came under strict discipline when buffalo were sighted. An over eager hunter could panic and scatter a herd, and there would be empty bellies until another was found. These warriors, concealed in skins, are creeping into position; when all are set, they will shoot on signal.

In the olden days, a "hunt" often con-



Columbus called them "Indians," believing that he had reached India. Later, incredulous explorers correctly concluded that he had found a whole "new world," but called its inhabitants "savages." All were wrong. These Americans had no relationship with India; they were, in fact, not even a single group. Some were tall, some short, some fair, some dark (and none were "red"). Nor were they "savages"; they were not far behind Europe in non-material culture and their lives were perfectly suited to their surroundings.

But barbarians or no, European explorers and exploiters poured in to the new world. We shall follow some of these early voyagers to discover for ourselves these "first Americans."

Sitting Bull was Sioux medicine man who planned Custer's massacre at Little Big Horn.

Chief Joseph of Nez Perce tribe was one of ablest Indian generals; led a famous retreat.

Sequoyah, a Cherokee, devised the first Indian alphabet in 1821.

Geronimo, an Apache, led his band in U.S.' most famous Indian hunt in late 1800's.

THE AMERICAN INDIAN

Twenty thousand years ago, a wandering hunter peered fearfully through the swirling North Pacific mists at a narrow neck of land stretching to the unknown East. Perhaps driven by hunger, or chased by enemies, or in excited pursuit of game—we will never know—he grasped his stone-tipped spear more firmly, crossed, and became America's first citizen, the first "Indian."

Others followed him across what is now the Bering Straits; the glaciers of the time had lowered the sea level to permit their passage. They wandered through a continent which for millions of years had been empty of man. Giant sloths, mastadons and mammoths, bison, and caribou roamed the hills and plains; fish filled the streams. They prospered and spread thinly over every corner of their new land and for thousands of years lived peacefully. But then, on a fall day in 1492, a great, white-winged canoe touched on a tiny island just off the coast, and the old life began to dissolve.

Osceola led the Seminoles in fierce resistance, was never defeated except by deceit.

Thayandanega, or Joseph Brandt, was a leader of the Iroquois, aided British in Revolution.

Red Cloud, head chief of Oglala Sioux successfully battled U.S. Army.

VIEW-MASTER REEL ONE

1 COLUMBUS' "INDIANS." The first "Indians" seen by Columbus were the gentle Arawaks living on San Salvador (now Watling's) Island. Within 100 years the tribe was completely wiped out by white man's diseases and cruelty. On a later voyage, Columbus touched the mainland on the Panama coast and met the San Blas tribe who, because of their rugged, isolated jungle home, managed to survive. This happy San Blas mother and child in their thatch hut rest in one of the Indian's many gifts to us, the hammock.

2 THE MOUND BUILDERS. After Columbus came the Conquistadores. Among the first, in 1539, was Hernando de Soto. At 19 he had helped to conquer Mexico; now, as governor of Cuba, he was seeking more wealth in Florida, "a land of gold." In his wanderings through the Southeastern U.S., he found no fortune (he died on the banks of the Mississippi), but he met one of our most fascinating civilizations—The Mound Builders.

From Georgia to Wisconsin, great monuments to this mysterious culture still rise; huge mounds of earth, erected basketfull by basketfull in the shapes of pyramids, forts, snakes, and other forms. This serpent in Ohio is a quarter of a mile long; the Emerald Mound in Mississippi was 35 feet high and covered seven acres. Smaller mounds or temples topped these sisted of finding a herd near a cliff and stampeding it, with a grass fire, shouts, and waving blankets, over the edge.

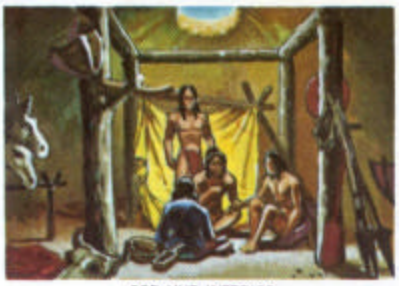
18 COUNTING COUP. This plains warrior is not just stealing a horse, he is counting a "coup" (a French word meaning "hit" or "blow"), the Indian's means of gaining honor. To the Indian war was a game—deadly at times, but still a game. Points were scored in many ways, the highest was gained, not by killing an enemy, but by touching him in battle with the bare hand or "coup" stick. If an adversary was shot with a gun, not the killer but the first one to touch the body gained honor. Stealing horses from a herd pastured outside a village gained little, but creeping into the village and lifting a favorite mount from beneath the owner's nose was another coup.

19 SIGN LANGUAGE. "Listen," the Chief's hands say, "I am about to speak." Although the many plains tribes looked, acted and even thought alike, they often spoke different languages. But through the years they developed a sign language which permitted strangers to talk like brothers.

Within a tribe, Indians had different methods of communicating over a distance. An open blanket, waved up and down from a hilltop, meant that a buffalo herd was in sight. The smoke from a fire built of green wood was broken into signal "puffs" with a blanket held over it, then removed.

VIEW-MASTER REEL THREE

15 GREAT PLAINS. The time now is 1804, and Lewis and Clark are moving slowly up the Missouri River on their way to the Pacific, exploring the vast land recently purchased from the French by President Jefferson. These are the Great Plains and the rolling foothills of the Rockies; the land of the Sioux and their relatives, who probably come closer than any others to the popular image of what Indians should look like. Dressed in beaded buckskin and feathered bonnet (which, formerly, *only* the plains tribes wore), astride their pinto ponies, these "typical Indians" were actually latecomers to the area.



SOD HUT INTERIOR

As late as 1700, the Cheyenne and Arapaho were living in permanent farming villages in present day Minnesota; the Sioux were further East in the woodlands. But, far away on the Atlantic seaboard, the white man was pushing out; and, like rows of toppling dominoes, one Indian tribe was pushing another until the villages in the furthest woods were forded out into the vast, empty prairies.

and characteristics. These "dolls" are popular tourist items today.

13 SNAKE CEREMONY. In this dry land, rain could make the difference between starvation and plenty. From this need came one of the Hopi's most thrilling pageants. These priests will take the live and very active rattlesnakes (which represent lightning) into their mouths to receive the tribe's prayers for rain. While they dance with the snakes held between their teeth, their only protection from the poisonous venom is the assistant who dances beside them, distracting the rattlers with a feathered stick. At the closing of the ceremony, the snakes are sprinkled with sacred corn meal and released to carry the prayers via the underground to heaven.

14 NAVAJO WARRIOR. While the Hopi (whose very name means "peaceful") and the Pueblos only sought to be left alone in their farming communities, the Navajo and Apache tribesmen became some of the most fierce and skillful warriors known. After they acquired the "big dog" to ride, their slashing cavalry raids stung first the Spanish and then American settlers. The famed Cochise, with less than 200 warriors, held the U.S. Army at bay for 10 years. After his surrender, Geronimo and his small group terrorized settlements on both sides of the U.S.-Mexican border for 13 more years.

massive piles; and sometimes, but not always, they contained royal graves. And "royal" is the word for the Natchez tribe—the only American Indians with a royal family (the "Suns"), an aristocracy (the "Nobles" and "Honorables"), and a common people (the "Stinkards").

3 NORTHEAST WOODSMEN. In the early 1600's, the Algonkian and the Huron were feuding, as usual, with their neighbors, the Iroquois. Into this family quarrel stepped a stranger, Samuel de Champlain, exploring for France. Champlain decided to help the Algonkian—and he backed the wrong horse. For this caused the powerful Iroquois confederation, "The Five Nations," organized a short time before by Hiawatha (the real one, not Longfellow's creation), to join the English and, to a large degree, determined the eventual fate of the continent.

4 THE FOREST'S BOUNTY. Returning from the hunt, one young woodland warrior displays the fine pelt he has taken. Dressed in the hunter's customary breech clout and leggings, he carries his bow (made from greased and aged hickory) and

of stone cemented with mud (adobe) and plastered smoothly inside and out with the same material. Originally, the only entrances were through holes in the roof, reached by ladders.

10 GRINDING MAIZE. Not quite as settled as their Pueblo neighbors, but like them, farmers, were the Navajo. They lived in stick and mud hogans (pronounced Ho-GAHNS) and grew corn, squash, and cotton in addition to hunting small game. They and the Hopi became some of the best dry farmers in the world; their corn was short and scrubby, but had fine big ears. Their only farming tool was a digging stick about 4½ feet long with a branch stub left near the pointed end as a foot rest.

This Navajo mother is showing her daughter how to grind the multi-colored corn between two stones, the "mano" and the "matate." When the grinding is done, she will teach her some of the 50 ways she knows to prepare corn, including the popular "piki," a gray, paper-thin bread.

Here in the Southwest, incidentally, it was the men who did the actual farming, unlike the Eastland Woodland hunters.

11 RUG WEAVING. In another role switch, this Navajo matron is weaving a rug—but among the neighboring Hopi, the men do all of the weaving! The Hopi of Coronado's day used a true loom, the only American Indian to do so. It was fashioned of horizontal poles hung from the protruding beams of their

sure a good crop. Since they did the work, though, the fields and the crops belonged to the women, as well as the house in which the family lived and most of its contents.

7 FRIGHTENING DOCTORS. These nightmare figures are members of the Iroquois False Face Society. To defeat the evil effects of bodiless, grotesque faces which they felt were all about, this society carved masks in the forms of the spirits; and, with turtle shell rattles, they danced from house to house, warding off the illness and misfortune the spirits caused. The Indian believed that all things had spirits and that man could, through fasting, prayer, and ceremony, obtain for his own use some of the all-pervading spirit called "orenda." Those who had a goodly supply might become priests or "shamans."

8 ANCIENT APARTMENTS. From the cool forests of the Northeast, we now journey with Francisco Coronado's Spanish expedition in 1540 through the beautiful barren Southwest.

arrows (of viburnum, or arrowwood). When traveling, his arms are carried in the buckskin case and quiver hanging from his shoulder. The hunter's companion is carrying a typical pre-white man "tomahawk" of dense, heavy ironwood with a carved ball head.

5 WAMPUM. Periodically, the scattered forest tribes would gather from their villages for ceremonies and feasts. (Our Thanksgiving was suggested by a similar Indian gathering.) In addition to the formal function, these gatherings were for fun—games, such as Lacrosse with whole villages to the side, were played with bloody enthusiasm. Gossip was exchanged and much trading was done. These two bargainers are haggling over the price of a pelt, using the Indian's money, "wampum." Made up into belts, like the one in the foreground, or strung on shorter strings, wampum was fashioned from tiny beads, laboriously cut from quahog (clam) shells.

6 INDIAN FARMS. Far from living a nomadic life skulking through the woods in chase of game, most of the forest tribes were good farmers. They lived in villages surrounded by well-tended fields of corn, beans, squash, pumpkins, and tobacco. These fields were cleared by the men, but the actual gardening was strictly women's work. The husband in our scene is not helping—he is merely scattering tobacco as an offering to in-

pueblos. They wove fine kilts and blankets from native cotton, plus rabbit fur, dog hairs, and feathers. After the Spanish brought sheep, all the Indians who could acquire it began using wool. This Navajo is creating a handsome design featuring "yei," or holy people.

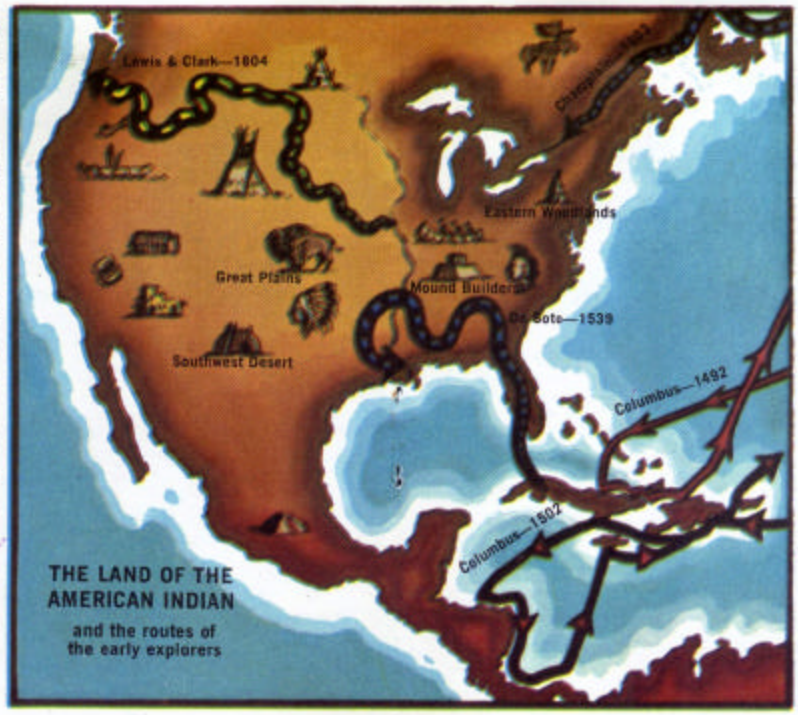

KACHINA DOLL

12 SAND PAINTING. The Pueblo Indians were the first to make images of colored pigments on the sandy floors of their underground "kivas" or religious meeting houses. The Navajo picked up this idea and developed it to the elaborate and beautiful style we see here. This priest is creating the image of one of the gods who is to be invited to participate in a healing ceremony for an ill tribesman. After the painting is finished, the "patient" will sit or lie on it while the priest sings his prayers to a rattle accompaniment. Then, before the sun has set, the painting must be completely destroyed, lest the evil night spirits be attracted by it.

The many demi-gods, or "kachinas" were the distinctive features of the Hopi religion. Small images of the kachinas were given to the children to help them memorize their names

He is seeking the gold of the "Seven Cities of Cibola"; but all they have seen have been humble mud villages.

As they struggle through a rocky canyon, a soldier looks up, gasps, and points. There, high on the cliffside, is a deserted city, clinging, story on story, to the mesa! For centuries people will wonder over these ruins. We know now that they were the work of the direct ancestors of the Hopi Indians who live in this land today. They came here some 2000 years ago and, with a meager rainfall of about 13 inches a year, managed to make the desert bloom. About 900 A.D., another people drifted into the area and began to raid the older settle-



ments. The original dwellers then built these fantastic cliff houses whose entry ladders could be drawn up if attack threatened. The Cliff Palace you see here once sheltered 400 Indians in its 200 rooms. Daily they climbed down the cliff's face to their fields and water source below. Then, archeologists tell us, in the 13th century a 24-year-long drought forced them to abandon their "apartments" and to merge with their troublesome neighbors in search of water.

9 TAOS PUEBLO. The Hopis settled near streams, as in this village at present day Taos, New Mexico, and built their pueblos anew, which still stand today. These neat and comfortable homes are made