



MASARYKOVA UNIVERZITA

Spring Semester 2012
AJ07002
Introduction to American
Studies: Topics in Culture
Week 7: Indigenous American
Cultures



MASARYKOVA UNIVERZITA

Vytvořeno v rámci Operačního programu Vzdělávání pro konkurenceschopnost CZ.1.07/2.2.00/15.0188

Tento projekt je spolufinancován Evropským sociálním fondem a státním rozpočtem České republiky.



INVESTICE DO ROZVOJE VZDĚLÁVÁNÍ

Indigenous American Cultures

- Centrum severoamerických studií
- Center for North American Studies

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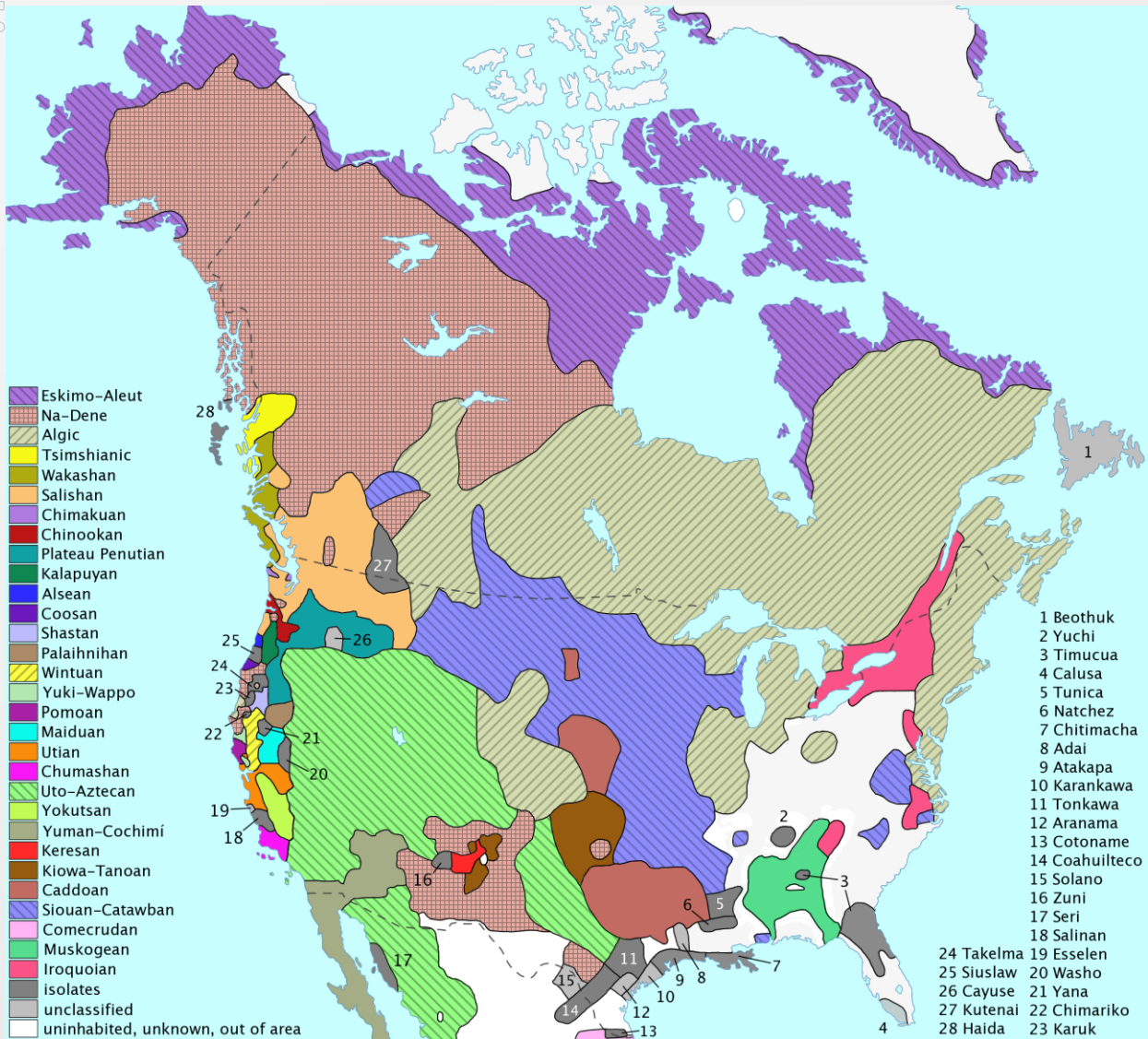
INVESTICE DO ROZVOJE VZDĚLÁVÁNÍ

Introductory Concepts

- Pre-Columbian North America was characterized by extensive linguistic and cultural diversity
 - More than 350 languages and an unknown number (1,000?) dialects
- “Tribe” may refer to
 - Linguistic group
 - Sioux
 - Three dialects
 - Eastern Dakota, Western Dakota, Lakota
 - Seven independent bands
 - Indigenous political group
 - Iroquois Confederacy
 - Five independent “tribes”; Mohawk, Seneca, Oneida, Onondaga, Cayuga
 - Modern American/Canadian construct
 - Hopi
 - 12 independent villages considered as one tribe by the U.S. government
- Terminology
 - Native American (United States)
 - First Nations/First People (Canada)
 - American Indian
 - Eskimo
 - Inuit

Languages

- ❏ Of the original languages of North America only 127 are still spoken
 - ❏ Navajo: 150,000 speakers
 - ❏ Ojibwa/Chippewa: 51,000
 - ❏ Cree: 47,000
 - ❏ Perhaps 12-15 are still viable
- ❏ More than 60 of these languages have fewer than 100 speakers
- ❏ No written form prior to European contact
 - ❏ Today most languages use the Latin alphabet
 - ❏ Cherokee uses a syllabic system developed by Sequoyah (c. 1770-1843) in the early 19th century (1809-1821)
 - ❏ Most Inuit, Cree and Ojibwa groups in Canada use a syllabic system developed by British missionaries in the mid- and late- 19th century
- ❏ Languages are divided into a least seven major language families and numerous unaffiliated groups





Sequoyah's Cherokee Alphabet

1	D a		R e	T i	Ꭰ o	Ꭱ u	Ꭲ v
2	S ga	Ꭰ ka	Ꭶ ge	Ꭶ gi	A go	J gu	E gv
3	Ꭳ ha		Ꭶ he	Ꭰ hi	F ho	Ꭶ hu	Ꭳ hv
4	W la		Ꭰ le	Ꭶ li	G lo	M lu	Ꭳ lv
5	Ꭴ ma		Ꭰ me	H mi	Ꭲ mo	Ꭶ mu	
6	Ꭰ na	Ꭳ hna Ꭰ nah	Ꭰ ne	Ꭳ ni	Z no	Ꭲ nu	Ꭰ nv
7	T qua		Ꭰ que	Ꭳ qui	V quo	Ꭰ quu	Ꭰ quv
8	U sa	Ꭰ s	Ꭰ se	Ꭲ si	Ꭳ so	Ꭲ su	Ꭰ sv
9	L da	Ꭰ ta	Ꭰ de	Ꭰ di	Ꭰ do	Ꭰ du	Ꭲ dv
10	Ꭰ dla	Ꭰ tla	Ꭰ tle	Ꭰ tli	Ꭳ tlo	Ꭲ tlu	Ꭰ tlv
11	Ꭰ tsa		Ꭰ tse	Ꭳ tsi	Ꭰ tso	Ꭰ tsu	Ꭰ tsv
12	Ꭰ wa		Ꭰ we	Ꭰ wi	Ꭰ wo	Ꭰ wu	Ꭰ wv
13	Ꭰ ya		Ꭰ ye	Ꭰ yi	Ꭰ yo	Ꭰ yu	Ꭰ yv

L: Cree syllabics invented in mid-1840s by missionary James Evans.

R: These were modified to Inuktitut syllabics in the 20th century

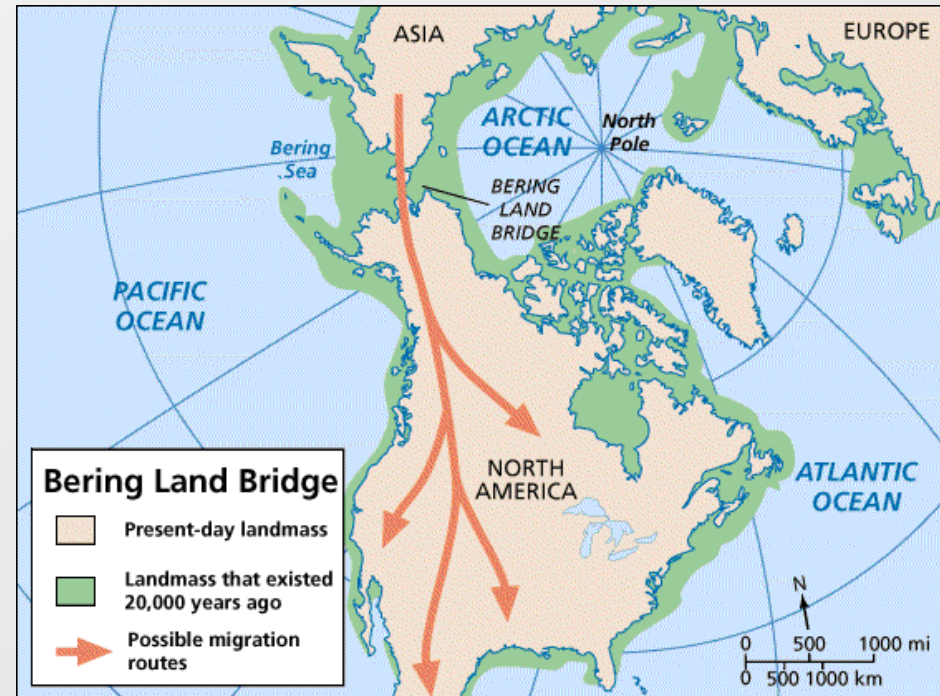
Syllabics Chart - Eastern James Bay									Finals	
▽		△	△	▷	▷	◁	◁		o	.
e		i	ii	u	uu	a	aa		u	h
▽			△			◁	◁			
we			wii			wa	waa			
▽	▽	△	△	▷	▷	◁	◁	◁	◁	
pe		pi	pii	pu	puu	pa	paa	pwaa	p	
U	U	∩	∩	∩	∩	C	C	◁	C	
te	twe	ti	tii	tu	tuu	ta	taa	twaa	t	
q	q	p	p	d	d	b	b	◁	b	d
ke	kwe	ki	kii	ku	kuu	ka	kaa	kwaa	k	kw
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	
che	chwe	chi	chii	chu	chuu	cha	chaa	chwaa	ch	
∩		C	C	∩	∩	C	C	◁	C	
le		li	lii	lu	luu	la	laa	lwaa	l	
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	∩
me	mwe	mi	mii	mu	muu	ma	maa	mwaa	m	mu
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	
ne	nwe	ni	nii	nu	nuu	na	naa	nwaa	n	
∩		∩	∩	∩	∩	∩	∩	∩	∩	
re		ri	rii	ru	ruu	ra	raa	rwaa	r	
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	
se	swe	si	sii	su	suu	sa	saa	swaa	s	
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	
she	shwe	shi	shii	shu	shuu	sha	shaa	shwaa	sh	
∩	∩	∩	∩	∩	∩	∩	∩	∩	∩	
ye	ywe	yi	yii	yu	yuu	ya	yaa	ywaa	y	

△	△	i	▷	▷	u	◁	◁	a	"	h
∩	∩	pi	>	>	pu	<	<	pa	<	p
∩	∩	ti	∩	∩	tu	C	C	ta	C	t
ρ	ρ	ki	d	d	ku	b	b	ka	b	k
∩	∩	gi	J	J	gu	∩	∩	ga	∩	g
∩	∩	mi	J	J	mu	L	L	ma	L	m
σ	σ	ni	∩	∩	nu	∩	∩	na	∩	n
∩	∩	si	∩	∩	su	∩	∩	sa	∩	s
C	C	li	∩	∩	lu	C	C	la	C	l
∩	∩	ji	◁	◁	ju	∩	∩	ja	∩	j
∩	∩	vi	∩	∩	vu	∩	∩	va	∩	v
∩	∩	ri	∩	∩	ru	∩	∩	ra	∩	r
∩	∩	qi	∩	∩	qu	∩	∩	qa	∩	q
∩	∩	ngi	∩	∩	ngu	∩	∩	nga	∩	ng
∩	∩	nngi	∩	∩	nngu	∩	∩	nnga	∩	nng
∩	∩	ti	∩	∩	tu	C	C	ta	C	t



Settling of the New World

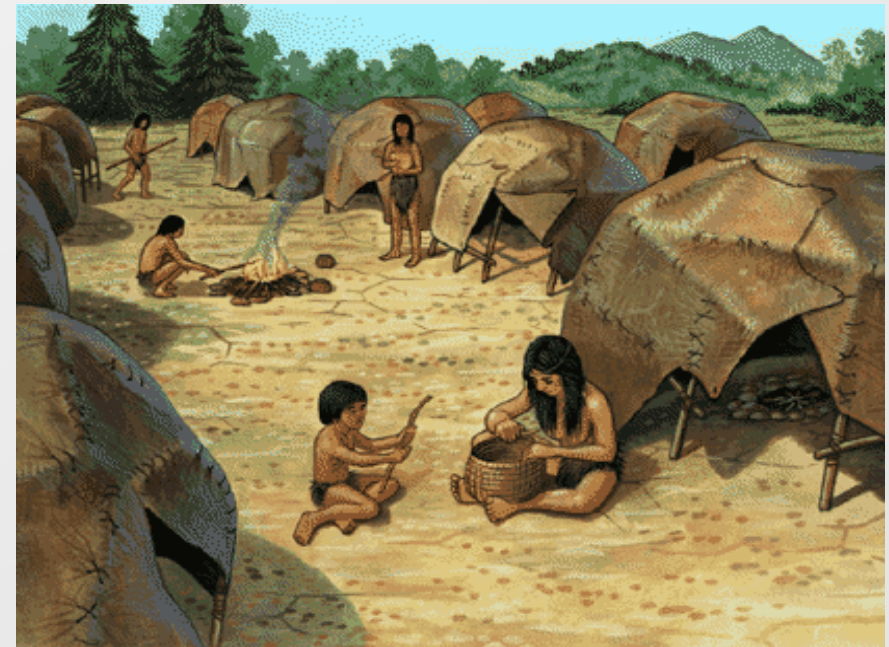
- Traditional paradigm
- Paleoindians
 - Arrived towards the end of the last Ice Age
 - c. 12000 years ago
- Existed by hunting big game (megafauna) such as mammoth, mastodon and bison



Recent Research

- First inhabitants arrived earlier
- Probably marine-focused moving along the coasts of N. & S. America
- Certainly arrived prior to 12,000 years ago
 - Monte Verde in southern Chile dates to that period
- Now clear that there was more than one movement into the Americas

L: Notable pre-Clovis archaeological sites
R: Reconstruction of Monte Verde



Ethnographic/Cultural Regions

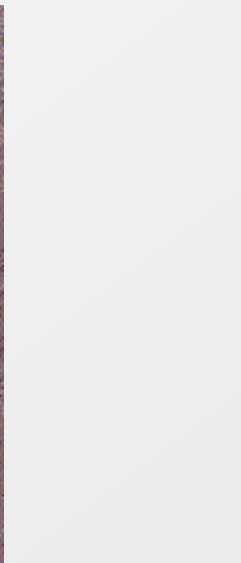
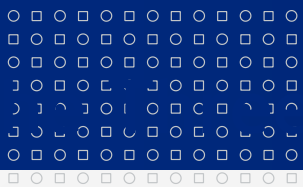
- North America is normally divided into ten cultural regions
 - Each region has its own characteristic cultural adaptation or “lifeway”
- The regions are:

Arctic	Southwest
Sub-arctic	Great Basin
Northwest Coast	Great Plains/Prairies
Plateau	Southeastern Woodlands
California	Northeastern Woodlands



Cultural Adaptations

- ☒ The adaptations in these ten regions can be divided into two groups:
 - ☒ Hunters and Gatherers
 - ☒ People who hunt animals and collect plants found in nature
 - ☒ Arctic, Sub-arctic, Northwest Coast, Plateau, California, Great Basin, Great Plains (post-1700), some groups (Apache) in the Southwest
 - ☒ Generally speaking they have a division of labor based on gender:
 - ☒ Men - hunting, fishing, tool making
 - ☒ Women - gathering plant foods, hide processing, collecting firewood, water, etc.
 - ☒ In some regions both men and women participated equally in spiritual activities, in other only men
 - ☒ Horticulturalists (Agriculturalists)
 - ☒ Planted crops and harvested them
 - ☒ Corn (maize), beans and squash
 - ☒ “The Three Sisters”
 - ☒ Southwest, Great Plains (pre-1700), Northeastern Woodlands, Southeastern Woodlands
 - ☒ In the southwest, men planted and harvested crops and women processed them
 - ☒ In the other regions, women planted, harvested and processed.
- ☒ On the Great Plains the introduction of the horse and the movement of peoples from the east allowed the creation of the well known bison hunting culture



Hunters and Gatherers

❏ Artic

❏ Inuit/Eskimo

- ❏ Hunted primarily seals, walruses, whales and caribou
- ❏ Nomadic people living in small groups (up to 50)
- ❏ During the winter they lived in sod or snow houses (igloo) and in summer in skin tents
- ❏ During summer they used kayaks and boats to move about and in winter they used dog sleds
- ❏ Known for their skills as carvers of ivory, bone and stone

Central arctic snow house (“igloo”)



Sub-arctic

- Many different groups:
 - Cree, Ojibwa, Dene groups
- Hunted caribou, moose, birds, fish
- Gathered berries, plant roots
- Lived in lodges made from wood and animal skins
- In winter used snowshoes
- In summer canoes

Northwest Coast

- ❏ Many different groups who shared a number of common features:
 - ❏ Salmon fishing is the focus of their lives
 - ❏ Lived in permanent settled villages
 - ❏ Best known for their wood carving
 - ❏ Dugout canoes
 - ❏ Masks
 - ❏ Storage boxes
 - ❏ Totem poles
- ❏ Important groups include the Kwakiutl, the Haida and Tlingit

Edward S. Curtis: Nimkish village at Alert Bay



NIMKISH VILLAGE AT ALERT BAY

California

- Hunted a wide range of different animals
- Staple item of diet was acorn mush
- Lived in medium-sized to large (75-500) villages that were often permanently occupied
- Best known for their basketry making skills
- Used money in the form of shell beads
- Major groups include the Pomo, Chumash and Yokut

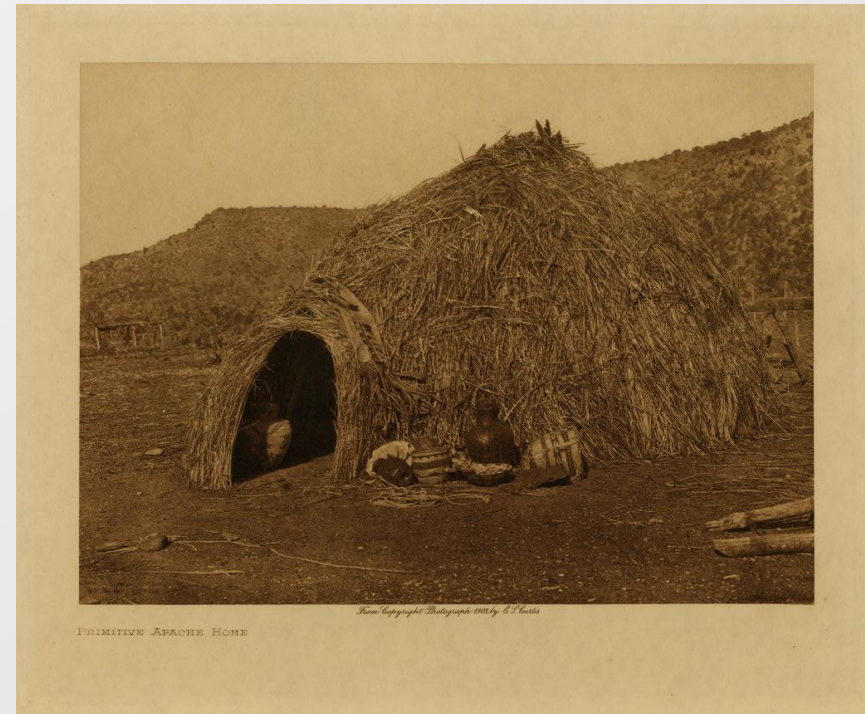
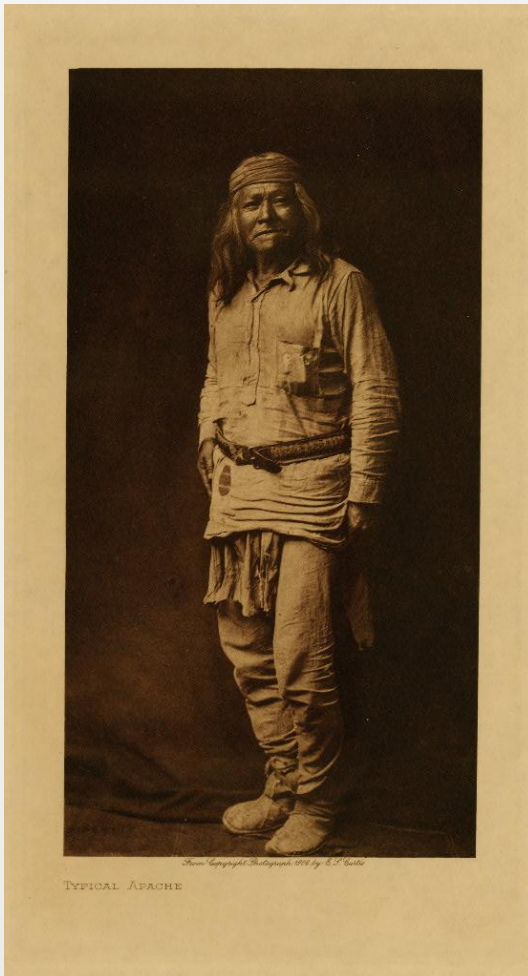
Chumash (S. California) coiled baskets



Southwest

- Horticulturalists
- Best known groups are known collectively as the Pueblo Indians
- Live in permanent towns or “pueblos”
- Best known for their pottery
- Very complex system of spirits known as kachinas
- Other important groups include the Navajo and Apache and the Pima/Papago Indians

Photographs of the Apache taken by Edward S. Curtis and published in *The North American Indian*, Vol. 1 (1907)



Northeastern Woodlands

- ❏ Horticulturalists
- ❏ Lived in settled villages made up of a number of longhouses
- ❏ Each longhouse was occupied by members of a matrilineage:
 - ❏ Female relatives, their husbands, daughters, daughters' husbands, unmarried sons
- ❏ The status of women was quite high
- ❏ Well-known tribes include the Iroquois, Huron, Mohicans and, Delaware

Bread, Chief of Tribe. Oneida. Probably painted in Washington, D.C., in 1831.



- ❏ The Oneida tribe, once inhabitants of the area now known as New York state, came under pressure from local politicians to relocate as the state became populated with white settlers. Chief Daniel Bread, with the help of an Episcopal minister named Eleazer Williams, led his people west to Wisconsin and Michigan where they prospered in farming and forestry. Catlin said of the Chief:
- ❏ “He is a shrewd and talented man, well-educated-speaking good English-is handsome, and a polite and gentlemanly man in his deportment.”
- ❏ SOURCE: George Catlin, *Letters and Notes*, vol. 2, p. 103.

Ten-squat-a-way, The Open Door, Known as The Prophet, Brother of Tecumseh. Shawnee (ca. 1775-1836). Probably painted at Fort Leavenworth, Kansas Territory in 1830.



- ❏ Ten-squat-a-way was the brother of the warrior Tecumseh and a noted prophet of the Shawnee tribe. In 1805 he was said to have experienced a profound vision in which he visited the “Master of Life.” After this experience, Ten-squat-a-way called for a return to traditional Native American ways and a rejection of non-native customs and technology. In his *Letters and Notes* George Catlin wrote:
- ❏ “[Ten-squat-a-way], called the ‘Shawnee Prophet,’ is perhaps one of the most remarkable men, who has flourished on these frontiers for some time past. This man is brother of the famous Tecumseh, and quite equal in his medicines or mysteries, to what his brother was in arms; he was blind in his left eye, and in his right hand he was holding his ‘medicine fire,’ and his ‘sacred string of beads’ in the other. With these mysteries he made his way through most of the North Western tribes, enlisting warriors wherever he went, to assist Tecumseh in effecting his great scheme, of forming a confederacy of all the Indians on the frontier, to drive back the whites and defend the Indians’ rights; which he told them could never in any other way be protected. . . .”
- ❏ SOURCE: George Catlin, *Letters and Notes*, vol. 2, pp. 117-18, pl. 214.

Black Hawk (Mahkate:wi-meši-ke:hke:hkwa) (c. 1767-1838)



- ❏ War chief of the Sauk
- ❏ Fought with British during the War of 1812
- ❏ Brought Sauk and Fox back across the Mississippi River into Illinois/Wisconsin
- ❏ Refused to recognize land cession
- ❏ *The Autobiography of Black Hawk*, 1833
- ❏ Portrait by George Catlin

Southeastern Woodlands

- ❏ Horticulturalists
- ❏ Lived in political units made up of a central large town (Cahokia-40,000 people) surrounded by a network of smaller towns and villages
- ❏ Central towns are marked by large, flat-topped mounds
 - ❏ On top of these mounds were the homes of chiefs and religious leaders
- ❏ These peoples are the direct ancestors of the modern “Five Civilized Tribes”: Cherokee, Creek, Chickasaw, Choctaw and Seminole

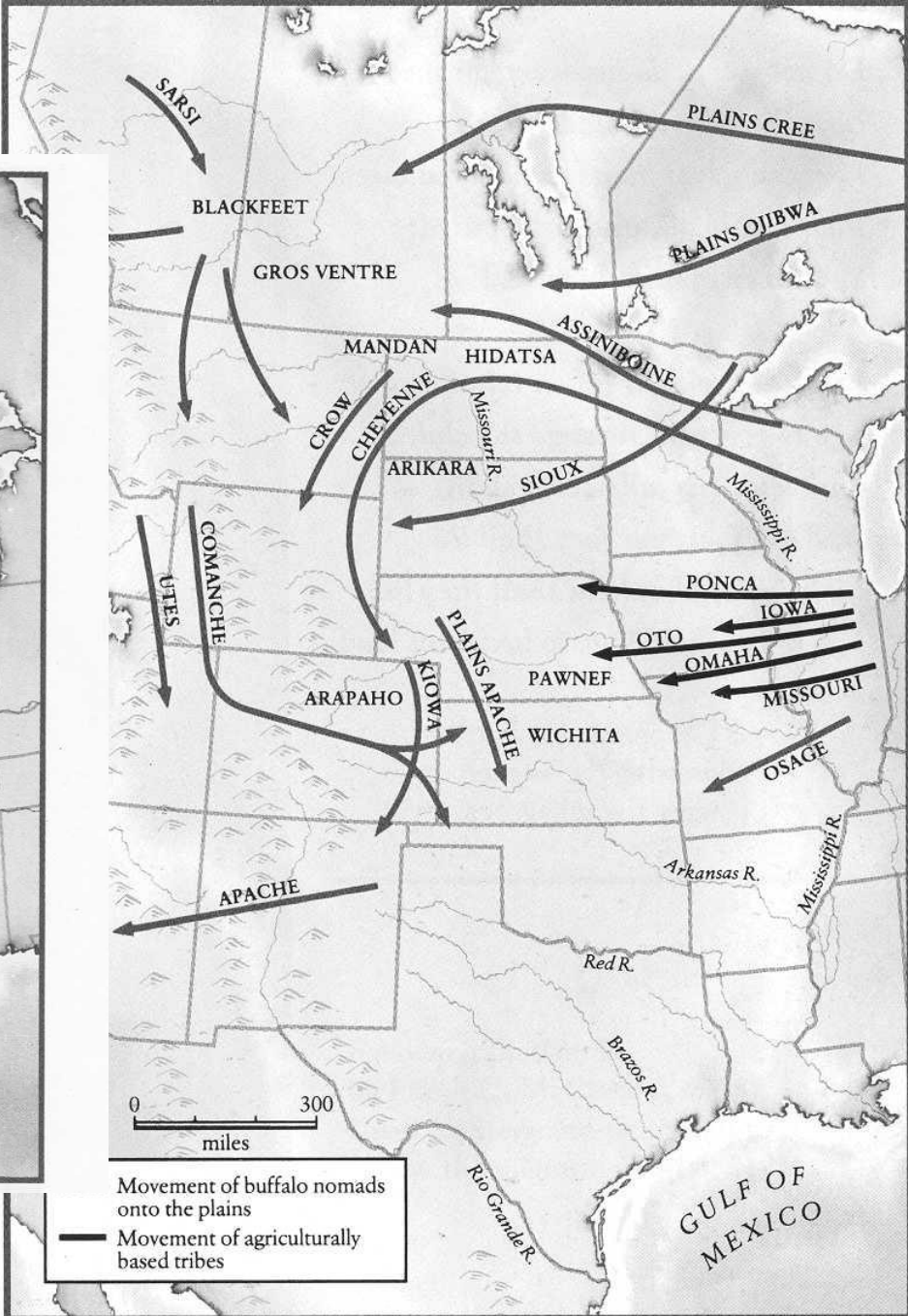
Os-ce-o-la, The Black Drink, a Warrior of Great Distinction. Seminole (ca.1804-1838). Painted in 1838 at Fort Moultrie, South Carolina, where Os-ce-o-la was imprisoned during the Second Seminole War.



- ❏ Most of the Seminole nation was displaced from Florida and resettled in Oklahoma. Many, led by Os-ce-o-la, remained in Florida and fought for their land. Although defeated militarily, the nation survived and has never signed a peace treaty with the U.S. government. Os-ce-o-la died soon after Catlin painted his portrait. Osceola and Catlin became friends....,
- ❏ I have painted him precisely in the costume, in which he stood for his picture, even to a string and a trinket. He wore three ostrich feathers in his head, and a turban made of a vari-coloured cotton shawl and his dress was chiefly of calicos, with a handsome bead sash or belt around his waist, and his rifle in his hand...
- ❏ This gallant fellow, who was, undoubtedly, captured a few months since, with several of his chiefs and warriors, was at first brought in, to Fort Mellon in Florida, and afterwards sent to this place [Fort Moultrie] for safe-keeping, where he is grieving with a broken spirit, and ready to die, cursing white man, no doubt, to the end of his breath.
- ❏ SOURCE: George Catlin, *Letters and Notes*, vol. 2, pp. 219-20.

Great Plains

- ❏ Climax Bison-hunting Culture
 - ❏ Lasted from c. 1730 to 1880
- ❏ Many of the best known groups practiced this lifeway including
 - ❏ Sioux, Cheyenne, Osage, Crow, and Kiowa
- ❏ Very nomadic, followed the bison herds
- ❏ This culture came to an end with the near extinction of the bison and the placing of Indians on reservations



Band of Sioux Moving Camp 1837-1839



Sun Dance



Buffalo chase with bows and lances (1832-1833)



Crow Lodge of Twenty-Five Buffalo Skins (1832-1833)



Téh-tóot-sah (better known as Tohausen, Little Bluff), First Chief (1834)



- ❏ "The head chief of the Kioways . . . we found to be a very gentlemanly and high minded man, who treated the dragoons and officers with great kindness while in his country. His long hair, which was put up in several large clubs, and ornamented with a great many silver broaches, extended quite down to his knees."
 - ❏ SOURCE: George Catlin, *Letters and Notes*, vol. 2, p. 74, pl. 178
- ❏ When negotiating with the Whites, "he was both shrewd and blunt. He signed the Fort Atkinson Treaty in 1853 and the Little Arkansas Treaties in 1865, agreeing to settle his people on a reservation in the Indian Territory."
 - ❏ SOURCE: Carl Waldman, *Biographical Dictionary of American Indian History to 1900*, rev. ed. (New York: Checkmark Books, 2001), p. 219.

Kotz-a-tó-ah, Smoked Shield, a Distinguished Warrior (1834)



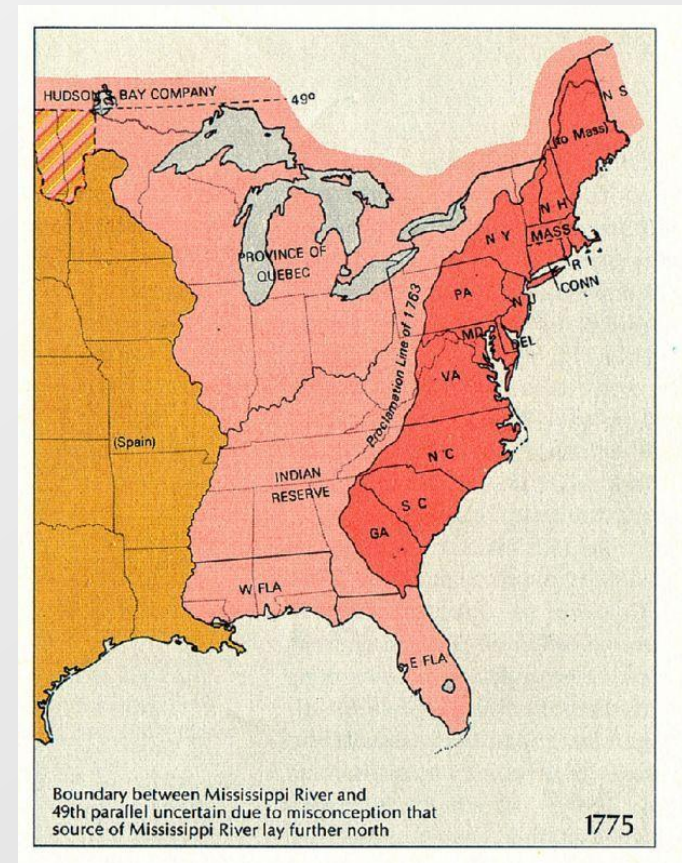
- ❖ Catlin describes Smoked Shield as “another of the extraordinary men of this tribe, near seven feet in stature, and distinguished, not only as one of the greatest warriors, but the swiftest on foot, in the nation. This man, it is said, runs down a buffalo on foot and slays it with his knife or his lance, as he runs by its side.”
- ❖ SOURCE: George Catlin, *Letters and Notes*, vol. 2, p. 75, pl. 182.

History: Key Dates/Events

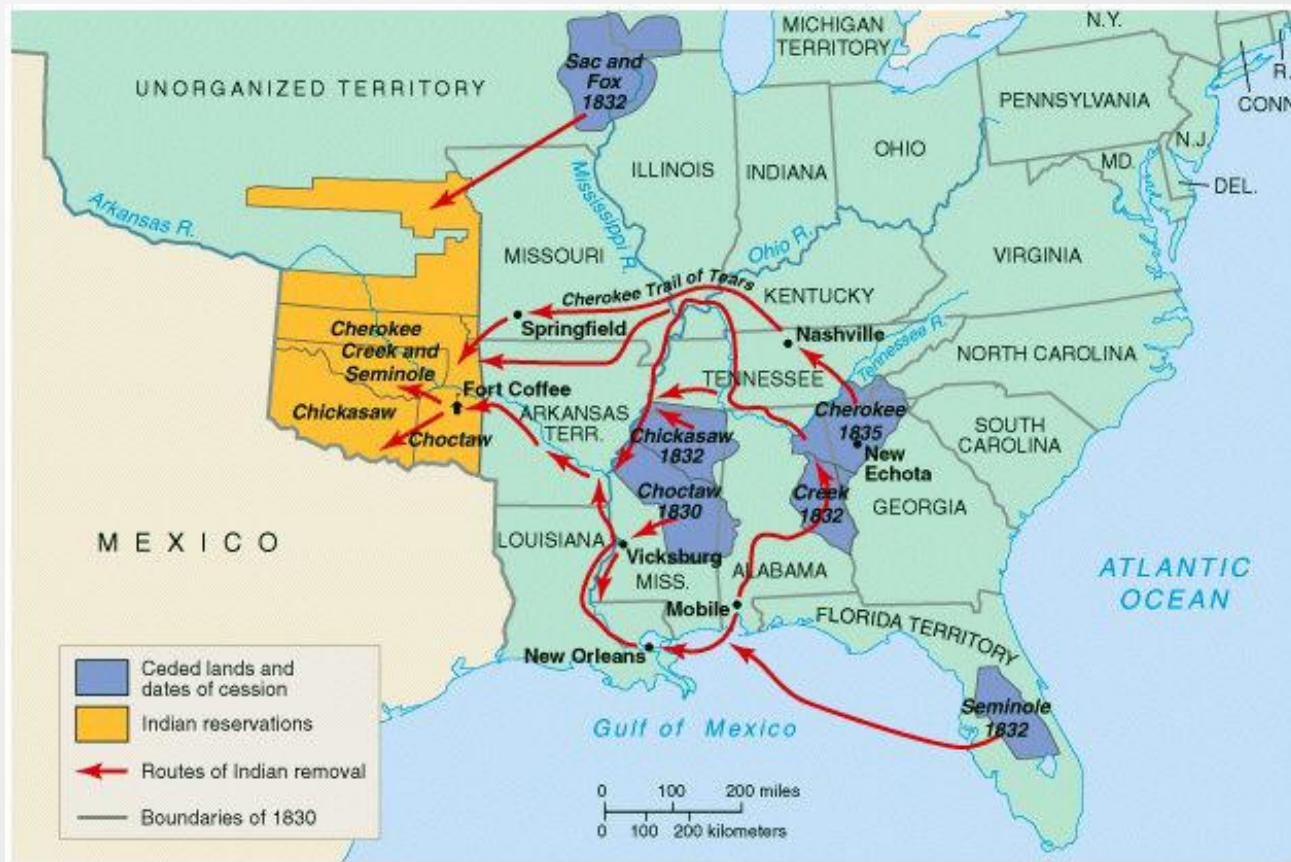
- Proclamation Line of 1763
- Constitution of 1787 reserves to the Federal government all issues relating to the Indians
 - Article 1, Section 8: The Congress shall have Power ...To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes
- Decisions of the Marshall court
 - *Cherokee Nation v. Georgia* (1831)
 - Establishes “trust relationship”
 - Guardian/ward
 - *Worcester v. Georgia* (1832)
 - “Dependent, sovereign nations”
- “Trail of Tears”
 - Relocation of “Five Civilized Tribes” from the SE to Indian Territory (Oklahoma) in the 1830s
 - Black Hawk War (Sac and Fox, 1832) resulted in the last large group in the Midwest being resettled west of the Mississippi

Proclamation Line of 1763

- George III sets aside land east of the crest of the Appalachian Mountains for the Indians and forbids colonists from settling

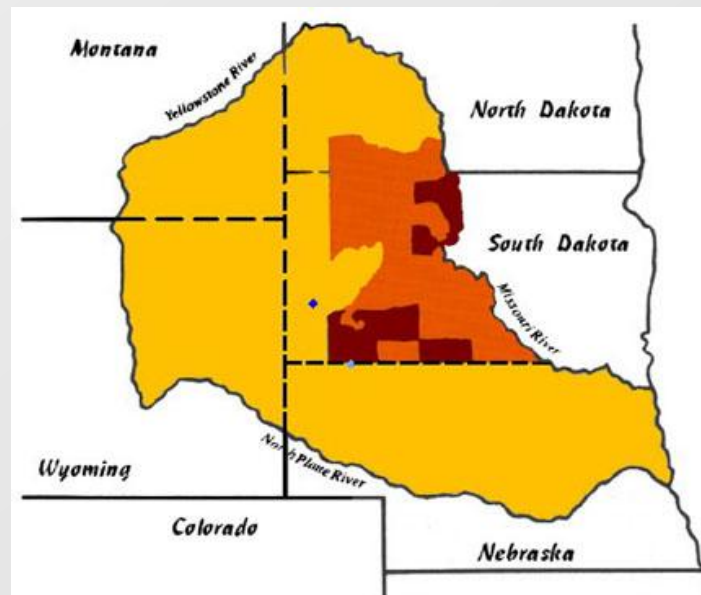


Resettlement



Late 19th Century

- Indian Wars
 - 1860s-1890s
 - Battle of the Little Big Horn (1876)
 - Massacre at Wounded Knee (1890)
- Establishment of reservations on the Great Plains
- Suppression of Indian cultures, languages and religions
 - As early as 1839, the Commissioner of Indian Affairs asserted that education was the key to a program to make the “Indian better than he is.” Its purpose was to dispel the “dark clouds of ignorance and superstition” so that the “light of Christianity and general knowledge” could guide Native peoples “from the night of barbarism into the fair dawn of Christian civilization.”
 - Residential schools
 - Carlisle Indian Industrial School (Pennsylvania)



Pupils at Carlisle (1885)

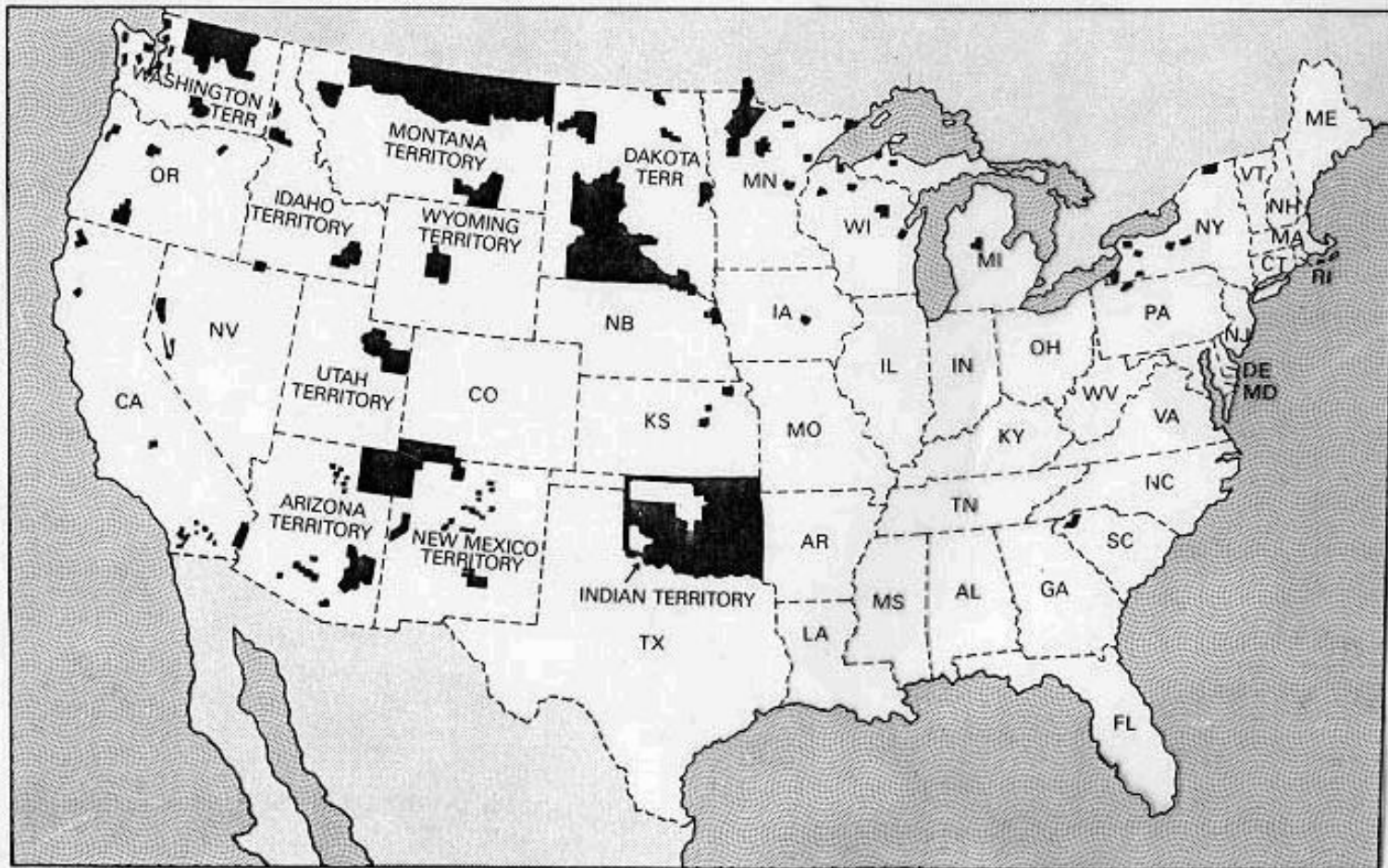




Apache children at Carlisle Indian School, Pennsylvania, 1886-1887.

- Indian Allotment Act of 1887
 - Named after its sponsor Henry L. Dawes of Massachusetts
- Elimination of tribal ownerships and reservations
 - Each adult head of household was allocated 160 acres, singles and orphans 80, children 40
 - Any surplus land not allotted would be open to settlement
- As a result about two-thirds of Native-held lands were lost (360,000 km²)
- Today, Indian lands (held in trust and owned by individuals total around 133,500 km²)

Indian Reservations, 1883



■ Indian reservation

Ghost Dance movement

- Wovoka/Jack Wilson, 1856-1932 (Paiute)
 - Had a vision on January 1, 1889 during during a solar eclipse
- If Indians abandoned white ways and performed a series of rituals and dances the Earth would be restored, the dead rise and the whites driven away.



Ghost Dance Songs (Sioux) 1893. Reprinted in *The Heath Anthology of American Literature, Vol. II*, Lauter, et al., pp. 743-745.

I

My children^[1], when at first I liked the whites,
 My children, when at first I liked the whites,
 I gave them fruits,
 I gave them fruits.

II

Father, have pity on me,
 Father, have pity on me;
 I am crying for thirst,
 I am crying for thirst;
 All is gone – I have nothing to eat.
 All is gone – I have nothing to eat.

III

My son, let me grasp your hand,
 My son, let me grasp your hand,
 Says the father,
 Says the father.

[1] The songs are sung as a dialogue, with the Sun (“Our Father”) addressing the Indians (“my children”).

You shall live,
 You shall live,
 Says the father,
 Says the father.
 I bring you a pipe,^[1]
 I bring you a pipe,
 Says the father,
 Says the father.
 By means of it you shall live,
 By means of it you shall live,
 Says the father,
 Says the father.

IV

My children, my children,
 I take pity on those who have been taught,
 I take pity on those who have been taught,
 because they push on hard,
 because they push on hard.
 Says the father,
 Says the father.

[1] That is, “a vision.” The pipe was smoked to put one in prayerful contact with the sacred. Here “a pipe” functions as a symbol for the vision which smoking the pipe would induce.

V

The whole world is coming,
 A nation is coming, a nation is coming,
 The Eagle has brought the message to the tribe.
 The father says so, the father says so.
 Over the whole earth, they are coming.
 The buffalo are coming, the buffalo are coming.
 The Crow has brought the message to his tribe,
 The father says so, the father says so.

VI

The spirit host is advancing, they say,
 The spirit host is advancing, they say,
 They are coming with the buffalo, they say,
 They are coming with the buffalo, they say,
 They are coming with the new earth, they say,
 They are coming with the new earth, they say.

VII

He' yoho' ho! He' yoho' ho! ^[3]
 The yellow-hide, the white skin
 I have now put him aside –
 I have now put him aside –
 I have no more sympathy with him,
 I have no more sympathy with him,
He' yoho' ho! He' yoho' ho!

VIII

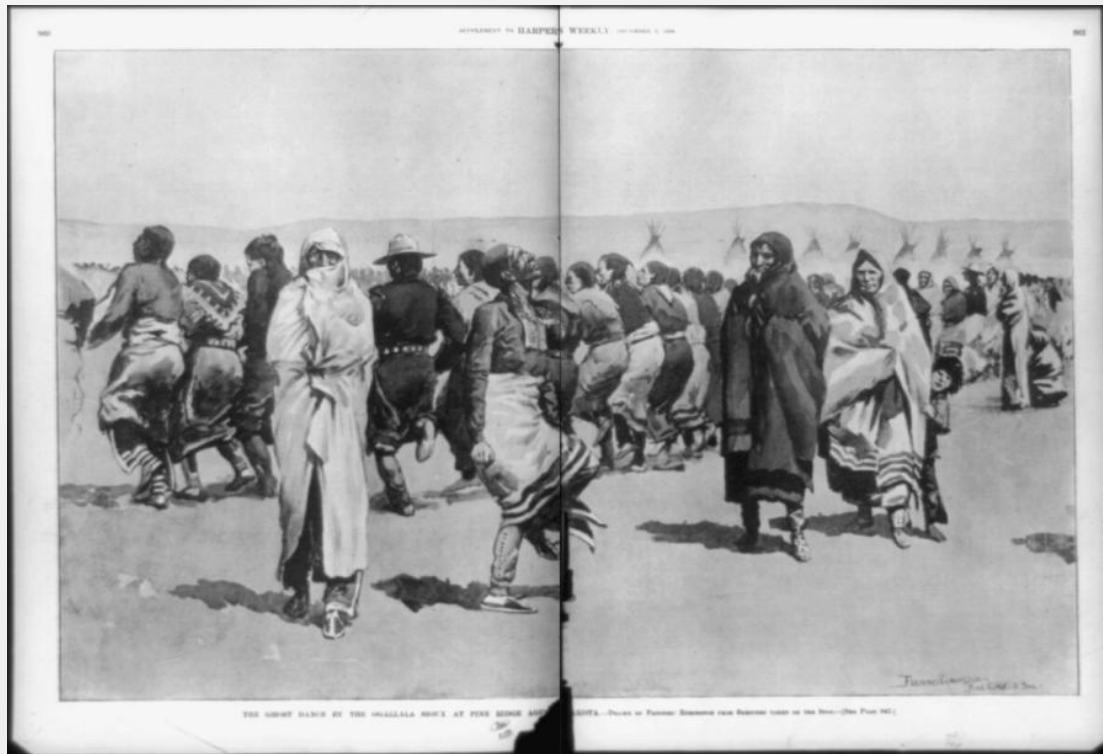
I' yehe! my children – *Uhi 'yeye 'heye!*
I' yehe! my children – *Uhi 'yeye 'heye!*
I' yehe! we have rendered them desolate – *Eye'*
ae 'yuhe' yu!
I' yehe! we have rendered them desolate – *Eye'*
ae 'yuhe' yu!
 The whites are crazy – *Ahe 'yuhe' yu!*

³ The words are vocables, with no referential significance.

Ghost Dancing

Ghost dancing at Wounded Knee, Frederick Remington

Arapaho women ghost dancing



Ghost Dance Shirts

- Arapaho named Black Man wearing a ghost dance shirt. Photographed in 1898 by F. A. Reinhart



Wounded Knee, December 29, 1890: 150-300 killed



Since World War I

- Indian New Deal
 - 1930s
 - Ended allotment
 - Allowed nations to establish self-government
- American Indian Movement
 - Occupation of Alcatraz Island, CA (1969-71)
 - Wounded Knee, SD (1972-73)



The Alcatraz Proclamation

We feel that this so-called Alcatraz Island is more than suitable for an Indian Reservation, as determined by the white man's own standards. By this we mean that this place resembles most Indian reservations, in that:

1. It is isolated from modern facilities, and without adequate means of transportation.
2. It has no fresh running water.
3. It has inadequate sanitation facilities.
4. There are no oil or mineral rights.
5. There is no industry so unemployment is great.
6. There are no health care facilities.
7. The soil is rocky and non-productive; and the land does not support game.
8. There are no educational facilities.
9. The population has always exceeded the land base.
10. The population has always been held as prisoners and kept dependent upon others.

Further, it would be fitting and symbolic that ships from all over the world, entering the Golden Gate, would first see Indian land, and thus be reminded of the true history of this nation. This tiny island would be a symbol of the great lands once ruled by free and noble Indians.

PROCLAMATION:

To the Great White Father and All His People:

We, the native Americans, re-claim the land known as Alcatraz Island in the name of all American Indians by right of discovery.

We wish to be fair and honorable in our dealings with the Caucasian inhabitants of this land, and hereby offer the following treaty:

We will purchase said Alcatraz Island for twenty-four dollars (\$24) in glass beads and red cloth, a precedent set by the white man's purchase of a similar island about 300 years ago. We know that \$24 in trade goods for these 16 acres is more than was paid when Manhattan Island was sold, but we know that land values have risen over the years. Our offer of \$1.24 per acre is greater than the 47 cents per acre the white men are now paying the California Indians for their land.

We will give to the inhabitants of this island a portion of that land for their own, to be held in trust by the American Indian Government – for as long as the sun shall rise and the rivers go down to the sea – to be administered by the Bureau of Caucasian Affairs (B CA). We will further guide the inhabitants in the proper way of living. We will offer them our religion, our education, our life-ways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy state. We offer this treaty in good faith and wish to be fair and honorable in our dealings with all white men.

American Indians Today

➤ Current population:

American Indian and Alaska Native alone or in combination	4,119,300	1.5%
American Indian and Alaska Native alone	2,475,956	0.9%
American Indian and Alaska Native in combination	1,643,345	0.6%

- States with the highest percentage of American in their populations are Alaska (15.6%), New Mexico (9.5%), South Dakota (8.3%) Oklahoma (7.9%), Montana (6.2%) and Arizona (5%)
- Currently 562 federally-recognized tribes and more than 200 unrecognized tribes (some of these are state-recognized)

Ten Largest Indian Tribes

Cherokee	729,533	Apache	96,833
Navajo	298,197	Blackfeet	85,750
Choctaw	158,774	Iroquois	80,822
Sioux	153,360	Lumbee*	57,868
Chippewa	149,669	Eskimo	54,761

10 Most populous reservations

<u>Reservation/State</u>	<u>Population</u>
1. Navajo, Arizona/New Mexico/Utah	143,405
2. Pine Ridge, Nebraska/South Dakota	11,182
3. Fort Apache, Arizona	9,825
4. Gila River, Arizona	9,116
5. Papago, Arizona	8,480
6. Rosebud, South Dakota	8,043
7. San Carlos, Arizona	7,110
8. Zuni Pueblo, Arizona/New Mexico	7,073
9. Hopi, Arizona	7,061
10. Blackfeet, Montana	7,025



Contemporary Issues

- Enforcement of rights granted in treaties
 - Hunting and fishing
 - Whaling
 - Makah, Inuit
 - Makah hunted one whale in 1999 after a 70-year hiatus
 - Salmon fishing
 - Resource harvesting
 - Wild rice
- Economic development
 - 25% live in poverty (twice national average)
 - 60% in labor force (7.6% unemployed, 31.8% outside)
 - Average in US is 71.5%
 - Unemployment rates on reservations as high as 70%

Makah butchering a whale in the early 20th century



Gaming

- ❏ Federally-recognized tribes have the right to open gaming facilities (casinos, etc.)
 - ❏ Must sign a compact with the state
- ❏ Currently 237 tribal governments in 28 states
 - ❏ More than 354 operations
- ❏ Total revenue (2009) \$26.2 billion
 - ❏ 21% of all gaming revenues in the US
 - ❏ An additional \$3.2 billion from hospitality and entertainment
- ❏ Employs 682,000 people (75% non-Indian)

Net gaming revenues spent as follows

- 20% of net revenue is used for education, children and elders, culture, charity and other purposes
- 19% goes to economic development
- 17% to health care
- 17% to police and fire protection
- 16% to infrastructure
- 11% to housing

Foxwoods Resort Casino (CT)



- ❏ Owned by the Mashantucket Pequot Nation
 - ❏ 785 members
- ❏ One of the largest casinos in the world
 - ❏ 32,000 m² of gambling floor space
 - ❏ 380 table games
 - ❏ 7200 slot machines
- ❏ More than 1,400 guest rooms
- ❏ Revenue from gaming is around \$1 billion a year

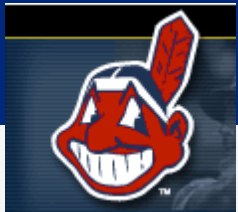
Prairie Wind Casino



- ❖ Owned by the Oglala Sioux Nation and located in Pine Ridge, SD
 - ❖ Population of about 29,000
- ❖ 254 gaming machines, 9 game tables, 150 seats for bingo
- ❖ 78 room hotel
- ❖ In 2009, the casino made no money
- ❖ There are 11 casinos in South Dakota, with a total of 2,200 machines and 67 tables.
 - ❖ 2009 revenues \$103 million
 - ❖ More than 66,000 Native Americans live in the state

Cultural identity

- Appropriation by non-Indian groups
 - Use of mascots and nicknames
 - Spirituality
 - Ceremonies
 - Song and dance
- Revival of languages



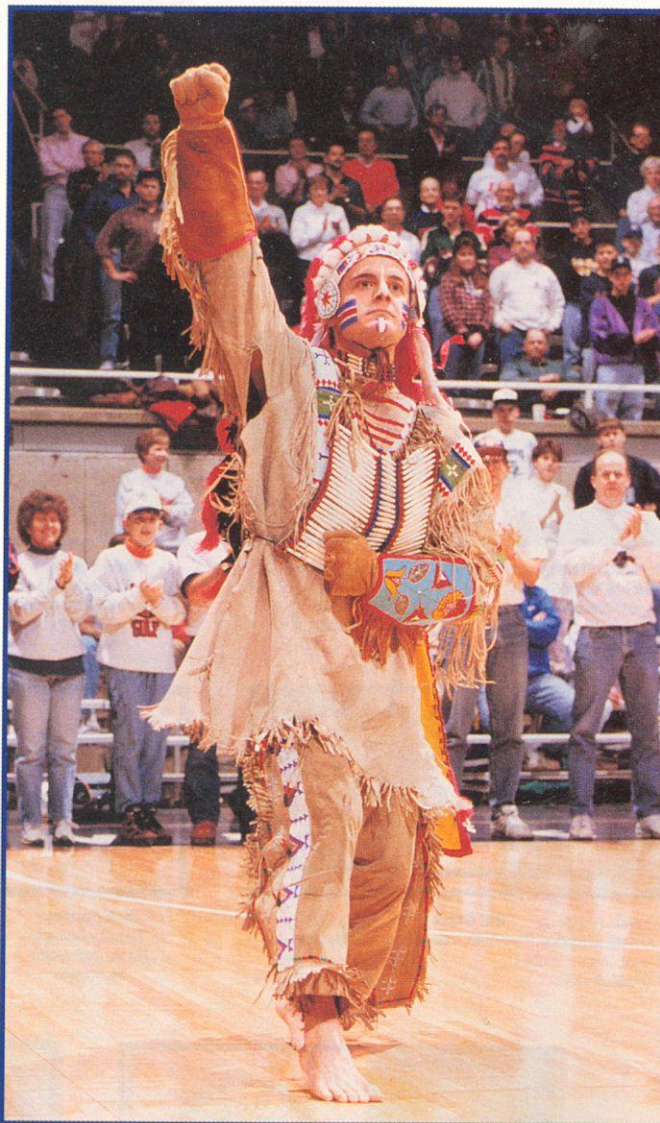
MAS

Braves

VERZITA



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Děkuji za pozornost.

Tento projekt je spolufinancován Evropským sociálním fondem a státním rozpočtem České republiky.



INVESTICE DO ROZVOJE VZDĚLÁVÁNÍ