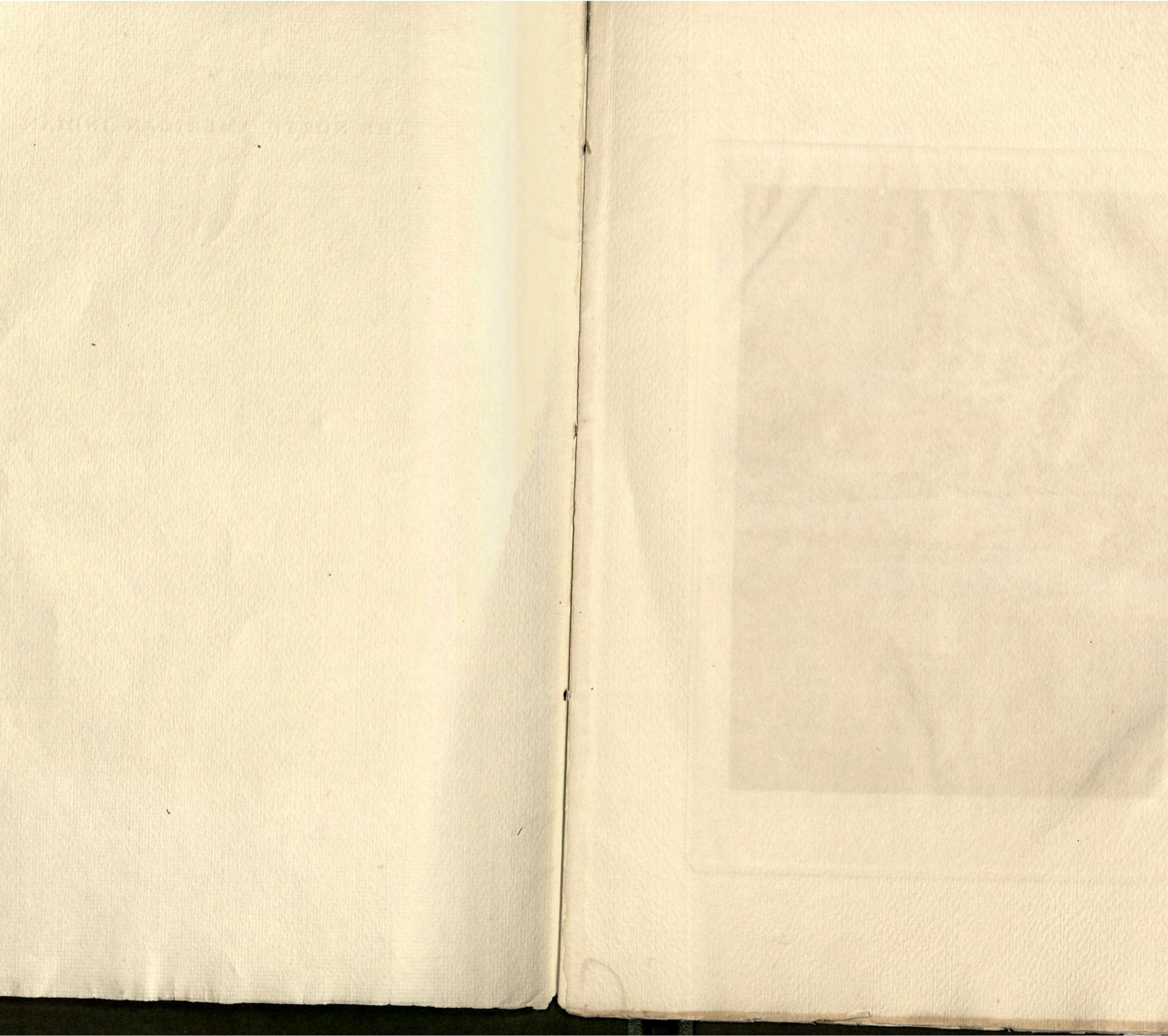


THE NORTH AMERICAN INDIAN

*From
F. M. Hargrave
42 Barclay
New York 4560 Bond*





THE FOOL - APACHE

From Copyright Photograph 1906 by E. S. Curtis

THE NORTH AMERICAN INDIAN

BEING A SERIES OF VOLUMES PICTURING
AND DESCRIBING

THE INDIANS OF THE UNITED STATES
AND ALASKA

WRITTEN, ILLUSTRATED, AND
PUBLISHED BY
EDWARD S. CURTIS

EDITED BY
FREDERICK WEBB HODGE

FOREWORD BY
PRESIDENT THEODORE ROOSEVELT

FIELD RESEARCH CONDUCTED UNDER THE
PATRONAGE OF
J. PIERPONT MORGAN



IN TWENTY VOLUMES
FIRST AND SECOND VOLUMES PUBLISHED IN THE YEAR
NINETEEN HUNDRED AND SEVEN

OUTLINE OF THE CURTIS PUBLICATION ON THE NORTH AMERICAN INDIAN

THE work will consist of twenty volumes of text, accompanied with fifteen hundred (1500) full-page photogravure plates. Many of the latter, illustrating ceremonial objects, will be hand colored, in order that the symbolism may be faithfully represented.

Each volume will consist of about 350 pages, measuring $9\frac{1}{2} \times 12\frac{1}{2}$ inches. The entire work will be printed on imported hand-made paper of the highest grade, selected with special reference to its enduring qualities.

In addition to the twenty volumes of text and plates, there will be twenty portfolios, each consisting of thirty-six photogravures, measuring 12×16 inches. The entire work will therefore contain a total of twenty-two hundred and twenty (2220) plates illustrative of Indian subjects. No pains will be spared to produce in every detail an exceptional example of book-making.

The general editorial supervision has been intrusted to Mr. Frederick Webb Hodge, ethnologist in the Smithsonian Institution and editor of the "American Anthropologist." The Foreword has been written by President Roosevelt.

The series of volumes will comprise a descriptive and illustrative treatment of all the Indians of the United States and Alaska who still retain to a considerable degree their primitive customs and beliefs. Each volume will be complete in itself, inasmuch as it will treat of a tribe or a group of tribes quite independently of the others.

It is planned to publish three volumes a year until the work is completed. Delivery will be made as the volumes are issued; the entire set will be completed within seven years.

FOREWORD

In Mr. Curtis we have both an artist and a trained observer, whose pictures are pictures, not merely photographs; whose work has far more than mere accuracy, because it is truthful. All serious students are to be congratulated because he is putting his work in permanent form; for our generation offers the last chance for doing what Mr. Curtis has done. The Indian as he has hitherto been is on the point of passing away. His life has been lived under conditions thru which our own race past so many ages ago that not a vestige of their memory remains. It would be a veritable calamity if a vivid and truthful record of these conditions were not kept. No one man alone could preserve such a record in complete form. Others have worked in the past, and are working in the present, to preserve parts of the record; but Mr. Curtis, because of the singular combination of qualities with which he has been blest, and because of his extraordinary success in making and using his opportunities, has been able to do what no other man ever has done; what, as far as we can see, no other man could do. He is an artist who works out of doors and not in the closet. He is a close observer, whose qualities of mind and body fit him to make his observations out in the field, surrounded by the wild life he commemorates. He has lived on intimate terms with many different tribes of the mountains and the plains. He knows them as they hunt, as they travel, as they go about their various avocations on the march and in the camp. He knows their medicine men and sorcerers, their chiefs and warriors, their young men and maidens. He has not only seen their vigorous outward existence, but has caught glimpses, such as few white men ever catch, into that strange spiritual and mental life of theirs; from whose innermost recesses all white men are forever barred. Mr. Curtis in publishing this book is rendering a real and great service; a service not only to our own people, but to the world of scholarship everywhere.

(Signed) THEODORE ROOSEVELT.

October 1st, 1906.

INTRODUCTION

THE task of recording the descriptive material embodied in these volumes, and of preparing the photographs which accompany them, had its inception in 1898. Since that time, during each year, months of arduous labor have been spent in accumulating the data necessary to form a comprehensive and permanent record of all the important tribes of the United States and Alaska that still retain to a considerable degree their primitive customs and traditions. The value of such a work, in great measure, will lie in the breadth of its treatment, in its wealth of illustration, and in the fact that it represents the result of personal study of a people who are rapidly losing the traces of their aboriginal character and who are destined ultimately to become assimilated with the "superior race."

It has been the aim to picture all features of the Indian life and environment—types of the young and the old, with their habitations, industries, ceremonies, games, and everyday customs. Rather than being designed for mere embellishment, the photographs are each an illustration of an Indian character or of some vital phase in his existence. Yet the fact that the Indian and his surroundings lend themselves to artistic treatment has not been lost sight of, for in his country one may treat limitless subjects of an æsthetic character without in any way doing injustice to scientific accuracy or neglecting the homelier phases of aboriginal life. Indeed, in a work of this sort, to overlook those marvellous touches that Nature has given to the Indian country, and for the origin of which the native ever has a wonder-tale to relate, would be to neglect a most important chapter in the story of an environment that made the Indian much of what he is. Therefore, being directly from Nature, the accompanying pictures show what actually exists or has recently existed (for many of the subjects have

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already passed forever), not what the artist in his studio may presume the Indian and his surroundings to be.

The task has not been an easy one, for although lightened at times by the readiness of the Indians to impart their knowledge, it more often required days and weeks of patient endeavor before the author and his assistants succeeded in overcoming the deep-rooted superstition, conservatism, and secretiveness so characteristic of primitive people, who are ever loath to afford a glimpse of their inner life to those who are not of their own. Once the confidence of the Indians gained, the way led gradually through the difficulties, but long and serious study was ever necessary before knowledge of the esoteric rites and ceremonies could be gleaned.

At times the undertaking was made congenial by our surroundings in beautiful mountain wild, in the depths of primeval forest, in the refreshing shade of cañon wall, or in the homes and sacred places of the Indians themselves; while at others the broiling desert sun, the sand-storm, the flood, the biting blast of winter, lent anything but pleasure to the task.

The word-story of this primitive life, like the pictures, must be drawn direct from Nature. Nature tells the story, and in Nature's simple words I can but place it before the reader. In great measure it must be written as these lines are—while I am in close touch with the Indian life.

At the moment I am seated by a beautiful brook that bounds through the forests of Apacheland. Numberless birds are singing their songs of life and love. Within my reach lies a tree, felled only last night by a beaver, which even now darts out into the light, scans his surroundings, and scampers back. A covey of mourning doves fly to the water's edge, slake their thirst in their dainty way, and flutter off. By the brookside path now and then wander prattling children; a youth and a maiden hand in hand wend their way along the cool stream's brink. The words of the children and the lovers are unknown to me, but the story of childhood and love needs no interpreter.

It is thus near to Nature that much of the life of the Indian still is; hence its story, rather than being replete with statistics of

commercial conquests, is a record of the Indian's relations with and his dependence on the phenomena of the universe — the trees and shrubs, the sun and stars, the lightning and rain, — for these to him are animate creatures. Even more than that, they are deified, therefore are revered and propitiated, since upon them man must depend for his well-being. To the workaday man of our own race the life of the Indian is just as incomprehensible as are the complexities of civilization to the mind of the untutored savage.

While primarily a photographer, I do not see or think photographically; hence the story of Indian life will not be told in microscopic detail, but rather will be presented as a broad and luminous picture. And I hope that while our extended observations among these brown people have given no shallow insight into their life and thought, neither the pictures nor the descriptive matter will be found lacking in popular interest.

Though the treatment accorded the Indians by those who lay claim to civilization and Christianity has in many cases been worse than criminal, a rehearsal of these wrongs does not properly find a place here. Whenever it may be necessary to refer to some of the unfortunate relations that have existed between the Indians and the white race, it will be done in that unbiased manner becoming the student of history. As a body politic recognizing no individual ownership of lands, each Indian tribe naturally resented encroachment by another race, and found it impossible to relinquish without a struggle that which belonged to their people from time immemorial. On the other hand, the white man whose very own may have been killed or captured by a party of hostiles forced to the warpath by the machinations of some unscrupulous Government employé, can see nothing that is good in the Indian. There are thus two sides to the story, and in these volumes such questions must be treated with impartiality.

Nor is it our purpose to theorize on the origin of the Indians — a problem that has already resulted in the writing of a small library, and still with no satisfactory solution. The object of the work is to record by word and picture what the Indian is, not

whence he came. Even with this in view the years of a single life are insufficient for the task of treating in minute detail all the intricacies of the social structure and the arts and beliefs of many tribes. Nevertheless, by reaching beneath the surface through a study of his creation myths, his legends and folklore, more than a fair impression of the mode of thought of the Indian can be gained. In each instance all such material has been gathered by the writer and his assistants from the Indians direct, and confirmed, so far as is possible, through repetition by other members of their tribe.

Ever since the days of Columbus the assertion has been made repeatedly that the Indian has no religion and no code of ethics, chiefly for the reason that in his primitive state he recognizes no supreme God. Yet the fact remains that no people have a more elaborate religious system than our aborigines, and none are more devout in the performance of the duties connected therewith. There is scarcely an act in the Indian's life that does not involve some ceremonial performance or is not in itself a religious act, sometimes so complicated that much time and study are required to grasp even a part of its real meaning, for his myriad deities must all be propitiated lest some dire disaster befall him.

Likewise with their arts, which casual observers have sometimes denied the Indians; yet, to note a single example, the so-called "Digger" Indians, who have been characterized as in most respects the lowest type of all our tribes, are makers of delicately woven baskets, embellished with symbolic designs and so beautiful in form as to be works of art in themselves.

The great changes in practically every phase of the Indian's life that have taken place, especially within recent years, have been such that had the time for collecting much of the material, both descriptive and illustrative, herein recorded, been delayed, it would have been lost forever. The passing of every old man or woman means the passing of some tradition, some knowledge of sacred rites possessed by no other; consequently the information that is to be gathered, for the benefit of future generations, respecting the mode of life of one of the great races of mankind, must be

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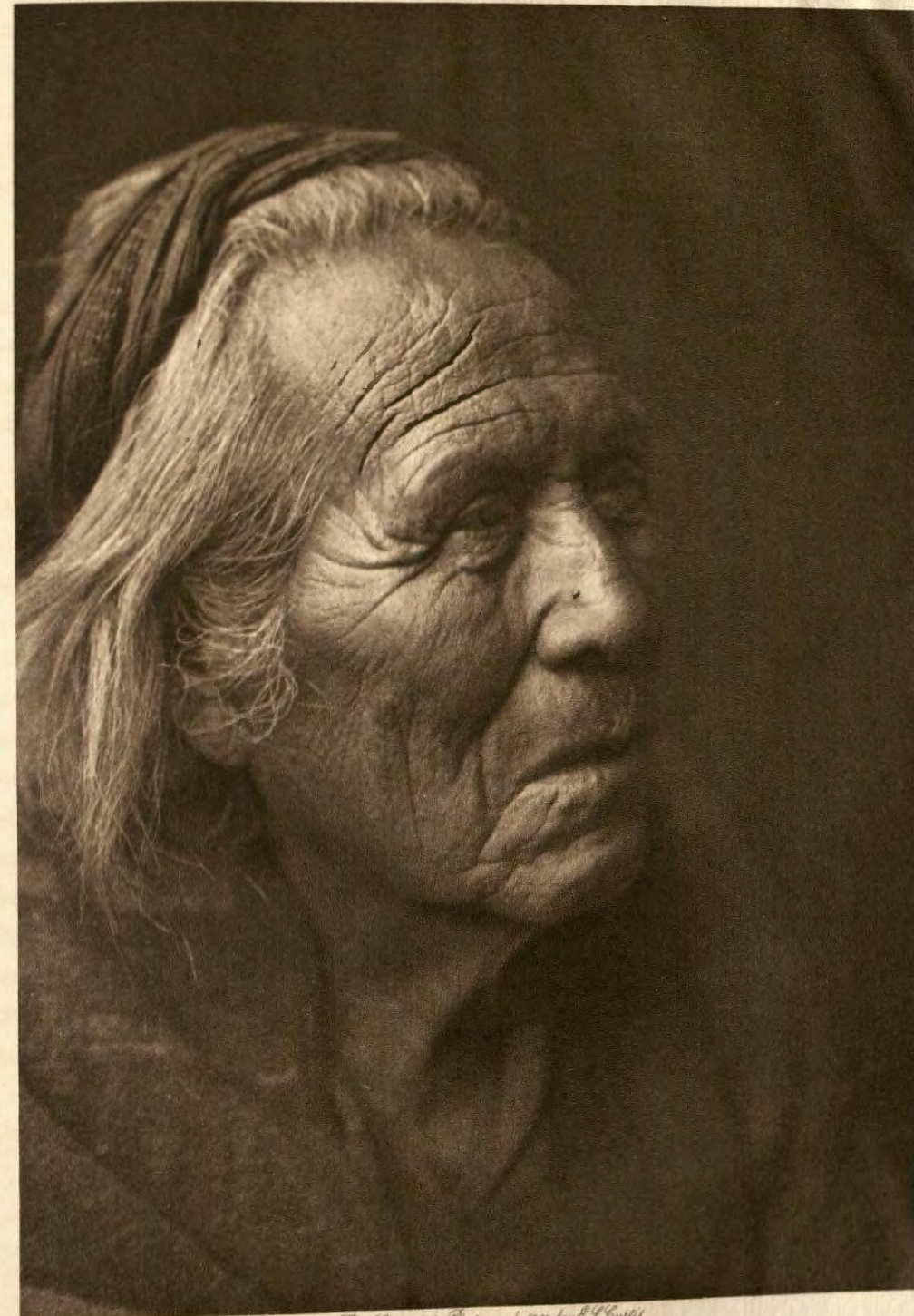
collected at once or the opportunity will be lost for all time. It is this need that has inspired the present task.

In treating the various tribes it has been deemed advisable that a geographic rather than an ethnologic grouping be presented, but without losing sight of tribal relationships, however remote the cognate tribes may be one from another. To simplify the study and to afford ready reference to the salient points respecting the several tribes, a summary of the information pertaining to each is given in the appendices.

In the spelling of the native terms throughout the text, as well as in the brief vocabularies appended to each volume, the simplest form possible, consistent with approximate accuracy, has been adopted. No attempt has been made to differentiate sounds so much alike that the average student fails to discern the distinction, for the words, where recorded, are designed for the general reader rather than the philologist, and it has been the endeavor to encourage their pronunciation rather than to make them repellent by inverted and other arbitrary characters.

I take this opportunity to express my deep appreciation to those who have so generously lent encouragement during these years of my labor, from the humblest dwellers in frontier cabins to the captains of industry in our great commercial centres, and from the representatives of the most modest institutions of learning to those whose fame is worldwide. Without this encouragement the work could not have been accomplished. When the last opportunity for study of the living tribes shall have passed with the Indians themselves, and the day cannot be far off, my generous friends may then feel that they have aided in a work the results of which, let it be hoped, will grow more valuable as time goes on.

EDWARD S. CURTIS.



From Copyright Photograph 1902, by E. S. Curtis

NAVAHO MEDICINE MAN

APACHE HISTORY

THE Indian and his history present innumerable problems to the student. Facts seemingly contradict facts, well-founded theories contradict other theories as well founded. Linguistically the Apache belong to the great Athapaskan family, which, according to the consensus of opinion, had its origin in the far North, where many tribes of the family still live. Based on the creation legends of the Navaho and on known historical events, the advent of the southern branch of this linguistic group — the Navaho and the Apache tribes — has been fixed in the general region in which they now have their home, at about the time of the discovery of America. Contrary to this conclusion, however, the legend of their genesis gives no hint of an origin in other than their historical habitat. The history and the legendary lore of the Indian are passed down from generation to generation, so that it would seem hardly credible that all trace of this migration from a distant region should have become lost within a period of somewhat more than four hundred years.

Again, judging by the similarity in language, the Apache and the Navaho in prehistoric times were as nearly a single group as the present bands of Apache are; and, likewise, there is sufficient similarity in the underlying principles of their mythology to argue a common tribal origin. The names as well as the functions of several of the mythic characters are identical in both tribes, as, for example, the war gods *Nayéñzganí* and *Tobadzischíni*. These miracle-performing twins in each case are the sons of a woman (who occupies an almost identical position in the mythology of each tribe) and the sun and water respectively. Pollen also is deified in each tribe — as *Hádintín Boy* among the Apache and *Táditín Boy* among the Navaho. If, therefore, we may concede that the Navaho and the Apache were originally

OPEN LETTER FROM COMMISSIONER OF INDIAN
AFFAIRS, FRANCIS E. LEUPP

The President has covered Mr. Curtis's case so fully as to leave to anyone who follows him only the privilege of saying "Amen." My own testimony to the excellence of this work, however, is founded on personal observation of its author in the field, and on assurances I have received from Indians whom he has visited that they have given him what they have been willing to give no other visitor, and that he has borne it away with their good will. There is a great art in collecting such material as Mr. Curtis has acquired. It is necessary, as a first step, to gain the complete confidence of the Indians, who are the most suspicious people in the world when it comes to any dealing with the white race, and possess a positively Oriental adroitness in concealing under an air of candor whatever they do not care to disclose. Mr. Curtis's personality seems to have impressed his Indian friends most favorably, and his tactful methods have been such that he is the one historical prospector to whom I have felt justified in giving absolute freedom to move about in the Indian country wherever he would.

In other published works, more pretentious than this on their strictly scientific side, are gathered valuable stores of information about our American aborigines. But Mr. Curtis's harvest has passed far beyond the statistical or encyclopædic domain; he has actually reached the heart of the Indian, and has been able to look out upon the world through the Indian's own eyes. This gives so vivid a color to his writing that his readers not only absorb but actually feel the knowledge he conveys. I do not think I exaggerate the facts in saying that the most truthful conceptions of the Indian race which will ever form themselves in the mind of posterity may be drawn from this great work.

(Signed) FRANCIS E. LEUPP.

TOHENTII, TOHADZSCHINI, NAYENEGANI - NAVAHO*



MR. GEORGE BIRD GRINNELL IN SCRIBNER'S
FOR MARCH, 1905

While Mr. Curtis is first of all an artist, he does not think solely of his art. His mind is broad enough to see the humanity of his subjects and the importance of learning about them all that can be learned. He realizes the work's scientific value, and not content with making these beautiful and faithful records of the old-time life, with all its varied round of travel and social intercourse and ceremonial, he feels that pictures alone are not enough. They tell the story of that life in part, but they require some explanation, and as each picture represents some state or some action, the reason and cause for what the picture shows should be explained and recorded. Therefore besides making his pictures, Curtis is gathering from each tribe that he visits all that he can which relates to its customs, beliefs, and ceremonials, and is thus accumulating information of great value in itself, but of still greater value as a supplement to his pictures.

- It is easy to conceive that if Curtis shall have his health, and shall live for ten years, he will then have accumulated material for the greatest artistic and historical work in American ethnology that has ever been conceived of. The work so well begun should be carried on to completion.

I have never seen pictures relating to Indians which, for fidelity to nature, combined with artistic feeling, can compare with these pictures by Curtis. To-day they are of high scientific and artistic value. What will they be a hundred years from now, when the Indians shall have utterly vanished from the face of the earth? The pictures will show to the man of that day who and what were his predecessors in the land. They will tell how the Indian lived, what were his beliefs, how he carried himself in the various operations of life, and they will tell it as no word-picture could ever tell it. He who remembers the two or three plates in Jonathan Carver's "Travels," or Bodmer's splendid illustrations in Maximilian's great work, cannot fail to realize how great a difference exists between a written and a pictured description.

The pictures speak for themselves, and the artist who has made them is devoted to his work. To accomplish it he has exchanged ease, comfort, home life, for the hardest kind of work, frequent and long-continued separation from his family, the wearing toil of travel through difficult regions, and finally the heart-breaking struggle of winning over to his purpose primitive men, to whom ambition, time, and money mean nothing, but to whom a dream or a cloud in the sky, or a bird flying across the trail from the wrong direction, means much.

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THE WHITE HOUSE
WASHINGTON

December 16, 1905.

My dear Mr. Curtis:

I regard the work you have done as one of the most valuable works any American could now do. Your photographs stand by themselves, both in their wonderful artistic merit and in their value as historical documents. I know of no others which begin to approach them in either respect. You are now making a record of the lives of the Indians of our country, which in another decade cannot be made at all, and which it would be the greatest misfortune, from the standpoint alike of the ethnologist and the historian, to leave unmade. You have begun just in time, for these people are at this very moment rapidly losing the distinctive traits and customs which they have slowly developed through the ages. The Indian, as an Indian, is on the point of perishing, and when he has become a United States citizen, though it will be a much better thing for him and for the rest of the country, he will lose completely his value as a living historical document. You are doing a service which is much as if you were able suddenly to reproduce in their minute details the lives of the men who lived in Europe in the unpolished stone period. The publication of the proposed volumes and folios, dealing with every phase of Indian life among all tribes yet in a primitive condition, would be a monument to American constructive scholarship and research of a value unparalleled.

Wishing you all success, I am,

Sincerely yours,

(Signed) THEODORE ROOSEVELT.

MR. E. S. CURTIS,
The Cosmos Club,
Washington, D. C.

METROPOLITAN MUSEUM OF ART, NEW YORK

MR. EDWARD S. CURTIS,
Hotel Belmont, New York City.

April 6, 1907.

My dear Mr. Curtis:

I have had great pleasure in looking over your photographs of the North American Indians, especially as I find in them the only solution of the problem of how to render the Indian artistically when depicted. There is something—even in the best work on canvas—in the colors of his skin and dress which spoil the picture from my point of view, but in the monotone there is no disturbance of harmony, and your selection of the moment for proper lighting and grouping is generally happy.

I need not say anything about the great ethnographical value of your work, as it is obvious, and it is to be lamented that so much of interest in Indian life and customs has passed out of existence before your work was attempted.

Yours very faithfully,

(Signed) C. PURDON CLARKE,
Director.

EXTRACT FROM LETTER FROM MR. HOLMES, CHIEF OF
THE BUREAU OF AMERICAN ETHNOLOGY, SMITH-
SONIAN INSTITUTION, WASHINGTON, D. C.

"Your idea is a grand one—the preservation for the far future of an adequate record of the physical types of one of the four races of men, a race fast losing its typical characters and soon destined to pass completely away. The only means of preservation available is by publication in permanent coloring materials and on paper of the very best quality. The ordinary book of to-day will last but a few generations. This publication should last a thousand years, and it would not be the part of wisdom to undertake the expenditure required for its issue without having a series of types satisfactory artistically and covering the ground ethnologically. Such a publication should not consist of a haphazard collection of Indian portraits, but should represent all the important tribes, and, so far as possible, should consist not only of portraits but of illustrations of the arts and customs of the peoples. The project is a splendid one, and has an importance that can be realized only by those who, having a true conception of the work proposed, take the trouble to assume the point of view of the student of human history a thousand years in the future. I sincerely hope that you will succeed in this most commendable undertaking. The series of volumes would be a monument to yourself and especially to the institution making the publication possible."