

# AP WORLD HISTORY

## Q2 READING 2: NORTH AMERICAN NATIVE CULTURES

Name: \_\_\_\_\_

| <b>MOGOLLON CULTURE</b>                                   |                                |
|---|--------------------------------|
| <b>Time Period:</b>                                       | <b>Geographic Area/Region:</b> |
| <b>How did they live? (culture, social classes, etc.)</b> | <b>Describe their housing:</b> |
| <b>Describe their agriculture, foods, etc.:</b>           | <b>What happened to them?</b>  |

| <b>ANASAZI CULTURE</b>                                    |                                |
|---|--------------------------------|
| <b>Time Period:</b>                                       | <b>Geographic Area/Region:</b> |
| <b>How did they live? (culture, social classes, etc.)</b> | <b>Describe their housing:</b> |
| <b>Describe their agriculture, foods, etc.:</b>           | <b>What happened to them?</b>  |

| <b>HOHOKAM CULTURE</b>                                    |                                |
|---|--------------------------------|
| <b>Time Period:</b>                                       | <b>Geographic Area/Region:</b> |
| <b>How did they live? (culture, social classes, etc.)</b> | <b>Describe their housing:</b> |
| <b>Describe their agriculture, foods, etc.:</b>           | <b>What happened to them?</b>  |

| <b>ADENA CULTURE</b>                                      |                                |
|---|--------------------------------|
| <b>Time Period:</b>                                       | <b>Geographic Area/Region:</b> |
| <b>How did they live? (culture, social classes, etc.)</b> | <b>Describe their housing:</b> |
| <b>Describe their agriculture, foods, etc.:</b>           | <b>What happened to them?</b>  |

| <b>HOPEWELL CULTURE</b>                                   |                                |
|---|--------------------------------|
| <b>Time Period:</b>                                       | <b>Geographic Area/Region:</b> |
| <b>How did they live? (culture, social classes, etc.)</b> | <b>Describe their housing:</b> |
| <b>Describe their agriculture, foods, etc.:</b>           | <b>What happened to them?</b>  |

| <b>TEMPLE MOUND BUILDERS (MISSISSIPPIAN) CULTURE</b>      |                                |
|---|--------------------------------|
| <b>Time Period:</b>                                       | <b>Geographic Area/Region:</b> |
| <b>How did they live? (culture, social classes, etc.)</b> | <b>Describe their housing:</b> |
| <b>Describe their agriculture, foods, etc.:</b>           | <b>What happened to them?</b>  |

- How were the Temple Mound Builder mounds different from the Adena or Hopewell mounds?
- Why do scholars think the Temple Mound Builders had a special interest in death?

## **SOUTHWESTERN US NATIVE AMERICAN CULTURES**

### **Mogollon Culture**

... a group of North American Indians who, between about 200 BC and AD 1200, lived in the mostly mountainous region of what is now southeastern Arizona and southwestern New Mexico. (The name derives from the Mogollon Mountains in New Mexico.) The culture is presumed to have developed out of the earlier Cochise culture; with additional influences from elsewhere. The first pottery in the Southwest was made by the Mogollon, and it was well-made from the beginning, suggesting that the craft may have been imported from Mexico. The Mogollon culture has been variously divided into developmental periods; consensus is lacking because of incomplete evidence and because of the different rates of development at different communities at different times. Frequently, however, scholars make reference to five developmental periods, named after representative sites Pine Lawn period, about 200 BC-ad 500; Georgetown period, 500-700; San Francisco period, 700-900; Three Circle period, 900-1050; and Mimbres period, 1050-1200. During the earliest, or Pine Lawn, period the Mogollon Indians lived in small villages of circular pole-pit houses, the floors of which were from 10 to 40 inches (25 to 100 cm) below ground level; entrance was usually through tunnels. Food was obtained principally from wild seeds, roots, and nuts, though incipient agriculture apparently existed. Hunting was probably unimportant since neither arrow or spear points nor animal bones are often found. Pottery, as already noted, was being made and differed in type from that which would be developed by neighbouring Indians. The same basic pattern continued in the Georgetown period, except that corn (maize) cultivation and game hunting assumed preeminence and more varieties of pottery appeared. This modified pattern persisted into the San Francisco period, though the pit houses became rectangular and stronger in construction; more pottery types also developed. In the Three Circle period the means of subsistence continued as before, but, along with the older type of pit houses with mud-plastered walls, there appeared rectangular pit houses constructed of stone masonry. Separate ceremonial pit houses were also present. Both developments suggest influences from the Anasazi culture to the north. Pottery types became more various and sophisticated. In the final, or Mimbres,

period profound changes occurred: pit houses were replaced by surface apartment houses from one to three stories in height with masonry walls. The pueblos, or villages, sometimes contained 40 or 50 rooms arranged around a plaza. These traits, together with others, were probably introduced to the area by Anasazi (Pueblo) Indian immigrants, whose homeland was in northern New Mexico. There is evidence that these newcomers lived peacefully with the older inhabitants of the area in the same villages. For unknown reasons the Mogollon culture ended in the 13th century. The villages were abandoned, and the people disappeared to parts unknown. Compare Anasazi culture.

### **Anasazi Culture**

...a North American civilization that developed from about AD 100 to modern times, centering generally on the area where the boundaries of Arizona, New Mexico, Colorado, and Utah intersect. (Anasazi is Navajo for "Ancient Ones." It is customarily divided into these developmental periods: Basket Maker period; :100-500' Modified Basket Maker period, 500-700v .Developmental Pueblo period (formerly designated Pueblo I and II), 700-1050; Classic Pueblo (formerly designated Pueblo III), 1050-1300; Regressive Pueblo (formerly designated Pueblo IV), 1300-1700; and Modern Pueblo (formerly designated Pueblo V), 1700 to date. The origin of the Basket Maker Indians is not known, but it is evident that, when they first settled in the area; they were already excellent basket weavers and that they were supplementing hunting and wildseed gathering with the cultivation of maize and pumpkins. They lived either in caves or out in the open in shelters constructed of a masonry of poles and adobe mud. Both caves and houses contained special pits, often roofed over, that were used for food storage. This basic pattern continued into the period of the Modified Basket Makers, when agriculture became their major interest (bean crops were added and turkeys were domesticated) and hunting and gathering were reduced to supplementary roles. Villages remained either in caves or out in the open; but those in caves consisted of an array of semisubterranean houses, and those in the open consisted of chambers both aboveground and below ground, all often contiguously joined in straight lines or crescents. Aboveground chambers probably served as storage, places and the pit houses as domiciles and ceremonial rooms. These pit houses were actually elaborations of the old storage pits. Sun-dried

pottery was introduced during this period. During the Developmental Pueblo period, the same type of straight-line or crescent-shaped multiple house was built, but gradually enlarged. Stone masonry, too, began to replace the earlier pole-and-mud construction. The pit houses became kivas, the underground circular chambers used henceforth primarily for ceremonial purposes. Aboveground chambers were used wholly as domiciles. Agriculture may have been augmented at this time by the cultivation of cotton. Pottery assumed a greater variety of shapes, finishes, and decorations. Basketry was less-common. Throughout the period the area of occupation continued to expand. The Anasazi built housing located in recesses in the faces of cliffs but otherwise differing little from the masonry or adobe houses and villages built elsewhere. This was also the time of the large, freestanding, apartment-like structures built along canyons or mesa walls. In either locale, many dwellings consisted of two, three, or even four stories, often built in stepped-back fashion so that the roofs of the lower rooms served as porches for the rooms above. These community structures had from 20 to as many as 1,000 rooms. An actual shrinking of the inhabited areas took place as people of the outer fringes moved in to build the large units. Craftsmanship in pottery reached a high level, and cotton and yucca fibre were skillfully woven. Abandonment of the cliff houses and large community dwellings marked the close of the Classic Pueblo period. In part this may have resulted from the incursion of nomadic Navajo and Apache from the north and a prolonged drought that occurred from 1276 to 1299. The Regressive Pueblo period was characterized by movement of the people south and east, some to the Rio Grande valley or the White Mountains of Arizona. New villages, some larger than those of Classic Pueblo, were built but were generally poorer and cruder in layout and construction (sometimes walls consisted wholly of adobe). Fine pottery making still flourished, however, though changed in design, and weaving continued as before. The Modern Pueblo period is usually dated from about 1700, when Spanish influences first began to be pervasive. Official Spanish occupancy of the area had begun in 1598, but the Spaniards' attempts at forced religious conversions and tribute caused hostility among the Indians, leading in 1680 to open revolt and the killing or expulsion of the Spaniards. Not until about 1694 was Spanish authority reimposed. A century of unsettled conditions, however, had reduced the

number of Pueblo settlements from about 70 or 80 to 25 or 30. Much of the culture and many of the skills in agriculture and crafts, nevertheless, have continued down to modern times.

### **Hohokam Culture**

...a group of North American Indians who lived between perhaps 300 BC and AD 1400 in the semiarid region of what is now central and southern Arizona, largely along the Gila and Salt rivers. The culture is customarily divided into four developmental periods: Pioneer, from perhaps 300 BC to AD 500; Colonial, 500-900; Sedentary, 900-1100; and Classic, 1100-1400. During the Pioneer period the Hohokam lived in villages composed of widely scattered, individually built structures of wood, brush, and clay, each built over a shallow pit. They depended on the cultivation of corn (maize), supplemented by the gathering of wild beans and fruits and some hunting. Although floodwater irrigation may have been practiced, it was during this period that the first irrigation canal was built—a three-mile-long channel in the Gila River Valley that directed river water to the fields. The Hohokam's development of complex canal networks in the millennium to come was unsurpassed in pre-Columbian North America; this agricultural engineering was one of their greatest achievements. During this early period they also developed several varieties of pottery. They seem also to have had elaborate epic poems. Hohokam culture expanded during the next period, the Colonial, to influence all of what is now the southern half of Arizona. Villages of pit houses, little changed from before, continued as the norm, but ball courts, similar to those of the Maya, were introduced. Cotton was added to corn as a major crop, and irrigation canals proliferated; by AD 700 canals had become narrower and deeper to cut down water loss through ground absorption and evaporation. Pottery was improved and styles were borrowed from neighbouring peoples. The area of occupation contracted somewhat during the Sedentary period, but villages still consisted of unplanned collections of pit houses, only slightly better reinforced; occasionally villages were walled. Corn and cotton were cultivated with ever more extensive irrigation systems. A major achievement was the casting of copper bells in wax molds. The Classic period of Hohokam culture is notable for the peaceful intrusion of the Salado Indians, a branch of the Anasazi culture. They came from the upper reaches of the Salt River,

lived in Hohokam territory for several decades, then withdrew and disappeared. The principal effect of the presence of this Pueblo people is revealed in architecture. Great multiple-storied community houses with massive walls of adobe began to be built, along with the older, flimsier pit houses. Beans and squash were added to the staple of corn, supplemented by game and wild seeds and roots. Irrigation canal networks reached their greatest extent and complexity in the 14th century; in the Salt River Valley there were more than 150 miles of canals. (Some renovated canals were put back into use in the 20th century.) The art of basketry was added to pottery. For unknown reasons the Hohokam culture disintegrated during the early 15th century. (The term Hohokam is said to be Pima for Those Who Have Vanished.) The later known occupants of the area, the Pima and Papago, are probably direct descendants of the Hohokam Indians.

### **THE MOUND BUILDERS (Adena and Hopewell Cultures)** (Taken from "Atlas of the North American Indian")

In eastern and Midwestern North America, because of the bountiful plant and animal life, advanced cultures with sizable populations were able to arise without large-scale agriculture. These were the Mound Builders, or the Adena and Hopewell cultures, centered in the Ohio Valley. The Adena lasted from about 1000 B.C. to A.D. 200; the Hopewell, from about 300 B.C. to A.D. 700. Although the two shared many cultural traits and coexisted for five centuries, their exact relationship is not known-e.g., to what degree Adena was ancestral to Hopewell, or whether there were conflicts between them. Nor is it known where either of the two peoples originally came from-some scholars have theorized from as far away as Middle America; others, the Great Lakes region-or what happened to them when their cultures faded. Well into the 19th century, theories of lost European tribes were still applied to the hundreds of ancient man-made mounds throughout the East. But of course, as science eventually proved, the earthworks and the artifacts under or near them were aboriginal, another expression of ancient Indian culture.

**ADENA** The Adena culture radiated from the Ohio River Valley into territory that is now Kentucky, West Virginia, Indiana, Pennsylvania, and New York. Adena migrants, probably displaced by the Hopewells, later settled near the Chesapeake Bay and in Alabama as well. The Adenas are named after an estate near Chillicothe, Ohio, where

a large mound stands in what was the heartland of the culture. There is some evidence of incipient agriculture among the Adenas-the cultivation of sunflowers, pumpkins, gourds, and goosefoot as food sources. It is known that they eventually grew tobacco for ceremonial use. But they were primarily hunters and gatherers, enjoying, like other Woodland peoples, the rich flora and fauna of their homelands-rich enough, in fact, to support a sedentary rather than nomadic lifestyle. The framework of Adena houses had a unique construction. Outward sloping posts, set in pairs, formed a circle. Four vertical center posts supported the high ends of the rafter poles that extended downward, beyond the wall posts, to form generous eaves. The walls were wattled and the roof was matted or thatched. It is the Adena earthworks, however, found in and around their villages, that affirm their high degree of social organization. Conical and dome-shaped burial mounds grew larger and more ambitious over the centuries. In the early stages of the culture, low earthen hillocks were built up, basketful by basketful, over the burial pits of honored individuals. Later, high mounds were constructed over multiple burials, the corpses usually placed in log-lined tombs. With new burials, another layer of dirt would be added to the mound. Often these earthen monuments were surrounded by other earthworks-rounded walls or ridges of earth, usually circular in shape and generally known as "Sacred Circles." Moreover, the Adenas constructed earthen effigy mounds-totemic animals or symbols. The Great Serpent Mound in Peebles, Ohio, is a prime example. A low, rounded embankment, about four feet high and 15 to 20 feet across, extends 1,330 feet in the shape of an uncoiling snake with jaws and tail. Some Adena grave goods have been found (although not nearly as many as in Hopewell burials), the varying amounts indicating the social inequalities in the culture-engraved stone tablets, often with raptorial bird designs; polished gorgets (armor for the throat) of stone and copper; pearl beads; ornaments of sheet mica; tubular stone pipes; and bone masks. In addition to these ceremonial and ornamental objects, the Adena people also made a wide range of stone, wood, bone, and copper tools, as well as incised or stamped pottery and cloth woven from vegetable fibers.

**HOPEWELL** As indicated by disputes over which of the two cultures inhabited certain archaeological sites, Hopewell culture possessed many of the same elements

as the Adena. But they were generally on an enhanced scale—more, larger earthworks; richer burials; intensified ceremonialism; greater refinement in art; a stricter class system and increased division of labor; and more agriculture. And the Hopewell culture covered a much greater area, spreading from its core in the Ohio and Illinois river valleys throughout much of the Midwest and East. Moreover, the Hopewell people, whoever they were and wherever they originally came from, established a far-flung trading network. At Hopewell sites have been found obsidian from the Black Hills and the Rockies, copper from the Great Lakes, shells from the Atlantic and Gulf coasts, mica from the Appalachians, silver from Canada, and alligator skulls and teeth from Florida. All evidence implies that the Hopewell sphere of influence spread via trade and religion (Hopewell is sometimes considered a cult as well as a culture), rather than conquest. Priest-rulers probably had the highest social ranking, with merchants and warlords beneath them. Supporting even greater concentrations of people than the Adenas, the Hopewells depended more on agriculture and grew a variety of crops. It is conceivable they also traded for food products with other early agriculturalists. Their extensive villages, usually near water, consisted of circular or oval dome-roofed wigwams that were covered with animal skins, sheets of bark, or mats of woven plants. The Hopewells, like the Adenas, constructed a variety of earthworks. Many of their mounds, covering multiple burials, stood 30 to 40 feet high. Large effigy mounds often stood nearby, as did geometric enclosures. Some of these earthen walls were 50 feet high and 200 feet wide at the base. The enclosure at Newark, Ohio, once covered four square miles with embankments laid out in a variety of shapes—circles, parallel lines, an octagon, and a square. The Hopewell culture boasted consummate craftsmen, specialists in their structured society. They were masters of the functional as well as the artistic, and worked in both representational and abstract styles. The plentiful and beautiful grave furnishings found by archaeologists include ceramic figurines, copper headdresses and breast ornaments, obsidian spearheads and knives, mica mirrors, conch drinking cups, pearl jewelry, hammered-gold silhouettes, incised and stamped pottery, and stone platform pipes with naturalistic human and animal sculptures. But what became of these preeminent artists, these ambitious movers of earth, and these energetic traders? Why did

the Hopewell culture perish? As with the decline of Mesoamerican and Southwest cultures, a variety of theories have been put forth—climate changes, crop failure, epidemics, civil war, invasion, or simply cultural fatigue. Whatever the case, another culture would come to dominate much of the same territory. Other mounds would be built, again near the river valleys. And on top of these new mounds would be temples.

### **THE TEMPLE MOUND BUILDERS (Mississippian Culture)**

They were master farmers. They settled near the rich alluvial soil of riverbeds in the Southeast to grow corn, the staff of New World life, as well as beans, squash, pumpkins, and tobacco. They had an elaborate trade network among themselves and with other Indians, and crafted beautifully refined objects. They had a complex social structure and a rigid caste system. They were obsessed with death. They built mounds, not only burial mounds like the Adenas and Hopewells before them, but also huge temple mounds. These were the people of the so-called Mississippian or Temple Mound Builder culture. In addition to the obvious Adena-Hopewell influences, Mesoamerican influences, although still not proven, are apparent: Similar farming techniques, similar art styles, and similar use of temple mounds and open village plazas all point to interaction between the two regions. Contact could have come via Indian migrants or traders traveling northward by boat through the Gulf of Mexico or over land routes along it. As in the case of Mesoamerican cultures, improved agricultural techniques made the Mississippian way of life possible. With enough food, a large population could sustain itself in one place over a long period. Many Mississippian ceremonial and trading centers resulted during the centuries from about A.D. 700 to Postcontact times, spreading out from the culture's heartland along the lower Mississippi Valley, over most of the Southeast from present-day Florida to Oklahoma, but also as far north as Wisconsin. The largest and most famous Temple Mound site is Cahokia in Illinois, near St. Louis. The village area, extending for six miles along the Illinois River, contained 85 temple and burial mounds, and sustained an estimated maximum population of 75,000. The largest mound, Monk's Mound (because French Trappists once grew vegetables on its terraces), was built in 14 stages, from about A. D. 900 to 1150, basketful of dirt by basketful; by its completion it covered 16 acres at its base and stood 100 feet high. Other important Mississippian centers included

Moundville in present-day Alabama; Etowah and Ocmulgee in Georgia; Spiro in Oklahoma; and Hiwassee Island in Tennessee. Although the Mississippian mounds were rectangular and steep-sided like the temple pyramids of Mesoamerica, they were not stone-faced and their stairways were made of logs; nor were the temples themselves made of stone but, rather, of pole and thatch. Smaller structures on mound terraces housed priests and nobles: the higher the dwelling, the higher the rank. Merchants, craftsmen, hunters, farmers, and laborers lived in surrounding huts, at times meeting in the central plazas to conduct their business. The Mississippians used a variety of materials from different regions among them clay, shell, marble, chert, mica, and copper to make tools, jewelry, and ceremonial objects. Many objects, especially from after 1200, reveal a preoccupation with death, again indicating a Mesoamerican connection: Representations of human sacrifice appear on sculptures, pottery, masks, copper sheets, and gorgets; and certain symbols having to do with death—such as stylized skulls, bones, or weeping eyes—turn up again and again at Temple Mound sites. The diffusion of these symbolic elements throughout the Southeast has come to be called the Southern Cult, Death Cult, or Buzzard Cult. The religion acted as a unifying force among the different centers, prohibiting warfare among them. By the early 17th century, the great Mississippian centers had been abandoned. Overpopulation perhaps played a part, or crop loss due to climatic conditions, or political strife. Or perhaps the white man's diseases preceded him inland. In any case, by the time European explorers reached the sites, evidence of the Temple Mound Builders' existence was already underground, only to be found centuries later by archaeologists. One culture with numerous Mississippian traits did survive until the 18th century, however, allowing for extensive contact with whites—that of the Natchez Indians along the lower Mississippi. The French who lived among them and ultimately destroyed them recorded firsthand many of their lifeways. Like the earlier Mississippian peoples, the Natchez had a central temple mound and a nearby open plaza as well as satellite mounds, some of them for houses and some for burials. The Natchez supreme ruler, the Great Sun, lived on one of these. On others lived his mother, White Woman, who was also his adviser; his brothers, called Suns, from whom were chosen the war chief and head priest; and his sisters, Woman Suns. A complicated caste system regulated

relationships and behavior. Beneath the royal family were the nobles and the honored men (lesser nobles), plus the commoners, referred to as "stinkards." All grades of nobility, male and female alike, were permitted to wed only commoners. And when a noble died, his or her mates and others in the entourage would give up their lives to accompany the dead to the next world. With the demise of the Natchez culture, Mississippian culture came to an end. Some traits, however, survived among other Indians of the Southeast, such as the Creeks. But temple mounds would never be built again.