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HANDBOOK  
OF  
AMERICAN INDIANS  
NORTH OF MEXICO

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IN TWO PARTS  
PART I



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striking, bruising, or breaking bones, including stones held in the hands, clubs with grips, and hard objects at the end of a line or handle, like a slung shot. The N. Pacific tribes took great pains with their clubs, carving on them their symbolism.

(4) Slashing or stabbing with edged weapons. The Indians had little to do with metals and were given almost altogether to the use of stone, bone, reeds, and wood for stabbing and slashing. Both chipped and ground weapons were used, either without a handle, with a grip, or at the end of a shaft. Every Eskimo had a quiver of daggers for use at close quarters, and so had the Indian his side arms. Edged weapons, however, were not so common as the weapons of the next class.

(5) Hunting with piercing weapons, the most common of all Indian methods of taking animals. The implements include the pointed stick or stone, the lance, the spear, the harpoon, and the arrow (q. v.). Weapons of this class were held in the hand, hurled from the hand, shot from a bow or a blowgun, or slung from the throwing stick. Each of the varieties went through a multitude of transformations, depending on game, materials at hand, the skill of the maker, etc.

(6) The use of traps, pits, and snares (see *Traps*). The Tenankutchin of Alaska capture deer, moose, and caribou by means of a brush fence, extended many miles, in which at intervals snares are set; and the same custom was practised by many other tribes in hunting the larger game. The Plains tribes and the ancient Pueblos captured deer, antelope, and wolves by means of pitfalls.

(7) Capturing game by means of dogs or other hunting animals. Indian tribes, with few exceptions, had no hunting dogs regularly trained to pursue game, but the common dog was very efficient. Fowls of the air, marine animals, and especially carnivorous animals, such as the coyote, by their noises and movements gave the cue which aided the cunning and observant hunter to identify, locate, and follow his game. (See *Domestication*.)

(8) Hunting by means of fire and smoke. In America, as throughout the world, as soon as men came into possession of fire the conquest of the animal kingdom was practically assured. The Indians used smoke to drive animals out of hiding, torches to dazzle the eyes of deer and to attract fish and birds to their canoes, and firebrands and prairie fires for game drives.

(9) Taking animals by means of drugs. The bark of walnut root served to asphyxiate fish in fresh-water pools in the South-

ern states; in other sections soap root and buckeyes were used.

In connection with hunting processes there were accessory activities in which the Indian had to be versed. There were foods to eat and foods tabued, clothing and masks to wear, shelters and hiding places to provide, and not only must the hunter be familiar with calls, imitations, decoys, whistles, and the like, but acquainted with the appropriate hunting songs, ceremonies, and fetishes, and with formulas for every act in the process, the time for the chase of the various animals, the laws for the division of game, and the clan names connected with hunting. Besides, there were numberless employments and conveniences associated therewith. In order to use the harpoon it was necessary to have a canoe, and with every method of hunting were connected other employments which taxed the ingenuity of the savage mind. There were also certain activities which were the result of hunting. Questions presented themselves regarding transportation, receptacles, the discrimination of useful species, and the construction of fences. A slight knowledge of anatomy was necessary in order to know where to strike and how to cut up game. All these gave excellent training in perception, skill, and cooperative effort. See *Buffalo, Fishing, Food, Fur trade, Horse, etc.*, and the various subjects above referred to.

Consult Allen, Rep. on Alaska, 138, 1885; Boas, Central Eskimo, 6th Rep. B. A. E., 1888; Catlin, N. A. Inds., I-II, 1844; Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt. 3, 1905; Hoffman, Menomini Inds., 14th Rep. B. A. E., 1896; Mason, various articles in Rep. Smithsonian Inst. and Nat. Mus.; Maximilian, Travels, 1849; Murdoch, Ethnological Results of the Point Barrow Exped., 9th Rep. B. A. E., 1892; Nelson, Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Schoolcraft, Indian Tribes, I-VI, 1851-57. (O. T. M.)

**Huntlatin.** A division of the Tenankutchin on Tanana r., Alaska.

**Hautlatin.**—Dawson (after Allen) in Rep. Geol. Surv. Can., 203B, 1887. **Huntlatin.**—Allen, Rep. on Alaska, 137, 1887.

**Hunxapa.** A former Chumashan village near Santa Barbara, Cal.

**Huixapa.**—Bancroft, Nat. Races, I, 459, 1874.

**Hunxapa.**—Taylor in Cal. Farmer, Apr. 24, 1863.

**Huocom.** A former Costanoan village near Santa Cruz mission, Cal.—Taylor in Cal. Farmer, Apr. 5, 1860.

**Hupa.** An Athapascan tribe formerly occupying the valley of Trinity r., Cal., from South fork to its junction with the Klamath, including Hupa valley. They were first mentioned by Gibbs in 1852; a military post was established in their territory in 1855 and maintained

until 1892; and a reservation 12 m. square, including nearly all the Hupa habitat, was set apart in Aug., 1864. The population in 1888 was given as 650; in 1900, 430; in 1905, 412. They are at present self-supporting, depending on agriculture and



HUPA WOMAN. (GODDARD)

stock raising. When they first came in contact with the whites, in 1850, the Hupa were all under the control of a chief called Ahrookos by the Yurok (McKee in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 161, 1853), whose authority is said to have extended to other peoples southward along Trinity r. The position of chief depended on the possession of wealth, which usually remained in the family, causing the chieftainship to descend from father to son. In feasts and dances a division of the Hupa into two parts is manifest, but this division seems to have no validity outside of religious matters. The tribe occupied the following permanent villages: Cheindekhotding, Djish-tangading, Haslinding, Honsading, Howungkut, Kinchuwhikut, Medilding.

Miskut, Takimilding, Tleding, Toltsasding, and Tsewenalding. Powers (Cont N. A. Ethnol., III, 73, 1877) gave Chailkutkaituh, Wissomanchuh, and Misketoi-itok, which have not been identified with any of the foregoing; Gibbs (MS. on Klamath river, B. A. E., 1852), on information furnished by the Yurok, gave Wangullewutlekauh, Wangullewatl, Sehachpeya, and (Schoolcraft, Ind. Tribes, III, 139, 1853) Tashuanta, Sokeakeit (Sokchit), and Meyemma.

The houses of the Hupa were built of cedar slabs set on end, the walls being 4 ft high on the sides and rising to more than 6 ft at the ends to accommodate the slope of the roof, inclosing a place about 20 ft square, the central part of which was excavated to form the principal chamber, which was about 12 ft square and 5 ft deep. The entrance was a hole 18 or 20 in. in diameter and about a foot above the ground. This was the storehouse for the family goods and the sleeping place of the women. The men occupied sweat houses at night. The Hupa depended for food on the deer and elk of the mountains, the salmon and lamprey of the



HUPA MAN. (GODDARD)

river, and the acorns and other vegetal foods growing plentifully about them. They are noted for the beautiful twined baskets produced by the women and the fine pipes and implements executed by the men. The yew bows they used

to make, only about 3 ft long, strengthened with sinew fastened to the back with sturgeon glue, were effective up to 75 yds. and could inflict a serious wound at 100 yds. Their arrows, made of syringa shoots wound with sinew, into which foreshafts of juneberry wood were inserted, feathered with three split hawk feathers and pointed with sharp heads of obsidian, flint, bone, or iron, sometimes passed entirely through a deer. The hunter, disguised in the skin of the deer or elk, the odor of his body removed by ablation and smoking with green fir boughs, simulated so perfectly the movements of the animal in order to get within bowshot that a panther sometimes pounced upon his back, but withdrew when he felt the sharp pins that, for the very purpose of warding off such an attack, were thrust through the man's hair gathered in a bunch at the back of the neck. The Hupa took deer also with snares of a strong rope made from the fiber of the iris, or chased them into the water with dogs and pursued them in canoes. Meat was roasted before the fire or on the coals or incased in the stomach and buried in the ashes until cooked, or was boiled in water-tight baskets by dropping in hot stones. Meat and fish were preserved by smoking. Salmon were caught in latticed weirs stretched across the river or in seines or poundnets, or were speared with barbs that detached but were made fast to the pole by lines. Dried acorns were ground into flour, leached in a pit to extract the bitter taste, and boiled into a mush.

The men wore ordinarily a breechclout of deerskin or of skins of small animals joined together, and leggings of painted deerskin with the seam in front hidden by a fringe that hung from the top, which was turned down at the knee. Moccasins of deerskin with soles of elk hide were sometimes worn. The dance robes of the men were made of two deerskins sewn together along one side, the necks meeting over the left shoulder and the tails nearly touching the ground. Panther skins were sometimes used. The hair wastied into two clubs, one hanging down on each side of the head, or into one which hung behind. Bands of deerskin, sometimes ornamented with woodpeckers' crests, were worn about the head in dances, and occasionally feathers or feathered darts were stuck in the hair. The nose was not pierced, but in the ears were often worn dentalium shells with tassels of woodpeckers' feathers. A quiver of handsome skin filled with arrows was a part of gala dress, and one of plain buckskin or a skin pouch or sack of netting was carried as a pocket for small articles. Women wore a skirt of deer-

skin reaching to the knees, with a long, thick fringe hanging below and a short fringe at the waist. When soiled it was washed with the soap plant. At the opening of the skirt in front an apron was worn underneath. The skirts worn in dances were ornamented with strings of shell beads, pieces of abalone shell, and flakes of obsidian fastened to the upper and of shells of pine nuts inserted at intervals in the lower fringe. The apron for common wear was made of long strands of pine-nut shells and braided leaves attached to a belt. The dance aprons had strands of shells and pendants cut from abalone shells. Small dentalium and olivella shells, pine-nut shells, and small black fruits were strung for necklaces. A robe of deerskin or of wildcat fur was worn with the hair next to the body as a protection against the cold and in rainy weather with the hair sid out. The head covering was a cap of fine basket work, which protected the forehead from the carrying strap whereby burdens and baby baskets were borne. Women, except widows, wore their hair long and tied in queues that hung down in front of the ears, and were ornamented with strips of mink skin, sometimes covered with woodpeckers' crests, and shell pendants, and sometimes perfumed with stems of yerba buena. From their ears hung pendants of abalone shell attached to twine. All adult women were tattooed with vertical black marks on the chin and sometimes curved marks were added at the corners of the mouth.

The imagination of the Hupa has peopled the regions e., w., s., and above with mortals known as Kihunai. The underworld is the abode of the dead. Their creator or culture hero, Yimantuwingyai, dwells with Kihunai across the ocean toward the n. A salmon feast is held by the southern division in the spring and an acorn feast by the northern division in the fall. They formerly celebrated three dances each year: the spring dance, the white-deerskin dance, and the jumping dance. They have a large and varied folklore and many very interesting medicine formulas. See Goddard, *Life and Culture of the Hupa*, Univ. Cal. Pub., 1903; *Hupa Texts*, *ibid.*, 1904. (P. E. G.)

**Cha-parahihu.**—A. L. Kroeber, *in*fn, 1903 (Shasta name). **Hich'hu.**—Kroeber, *in*fn, 1903 (Chimariko name). **Hoopa**—Gatschet in Beach, *Ind. Miscel.* 440, 1877. **Hoo-pah**—Gibbs in Schoolcraft, *Ind. Tribes*, III, 139, 1853. **Ho-pah.**—Gibbs, *MS.*, B. A. E., 1852. **Hupá**—Powers in Cont N. A. *Ethnol.*, III 73, 1877. **Húpó**—Gatschet in Beach, *Ind. Miscel.* 440, 1877. **Kishakevira.**—Kroeber, *in*fn, 1903 (Karak name). **Nabiltse.**—Gibbs, *Nabiltse MS. vocab.*, B. A. E., 1857 (trans. 'man'). **Nabil-tse.**—Gibbs in Schoolcraft, *Ind. Tribes*, III, 423, 1853. **Nabiltse.**—Latham in *Proc. Philol. Soc. Lond.*, VI, 84, 1854. **Natano**—Ray in *Am. Nat.*, 832, 1886. **Noh-tin-oah.**—Azpell, *MS.*, B. A. E. (own name). **Num-ee-muss.**—*Ibid* (Yurok name). **Trinity Indians.**—McKee (1851) in *Sen. Ex. Doc.*

4, 32d Cong., spec. sess., 161, 1858. **Up-pa.**—Hazen quoted by Gibbs, Nabiltsse MS. vocab., B. A. E.

**Huron** (lexically from French *huré*, 'bristly,' 'bristled,' from *hure*, 'rough hair' (of the head), head of man or beast, wild boar's head; old French, 'muzzle of the wolf, lion,' etc., 'the scalp,' 'a wig'; Norman French, *huré*, 'rugged'; Roumanian, *hurée*, 'rough earth,' and the suffix *-on*, expressive of depreciation and employed to form nouns referring to persons). The name *Huron*, frequently with an added epithet, like *vilain*, 'base,' was in use in France as early as 1358 (La Curne de Sainte-Palaye in Dict. Hist. de l' Ancien Langage Française, 1880) as a name expressive of contumely, contempt, and insult, signifying approximately an unkempt person, knave, ruffian, lout, wretch. The peasants who rebelled against the nobility during the captivity of King John in England in 1358 were called both *Hurons* and *Jacques* or *Jacques bons hommes*, the latter signifying approximately 'simpleton Jacks,' and so the term *Jacquerie* was applied to this revolt of the peasants. But Father Lalement (Jes. Rel. for 1639, 51, 1858), in attempting to give the origin of the name *Huron*, says that about 40 years previous to his time, i. e., about 1600, when these people first reached the French trading posts on the St Lawrence, a French soldier or sailor, seeing some of these barbarians wearing their hair cropped and roached, gave them the name *Hurons*, their heads suggesting those of wild boars. Lalement declares that while what he had advanced concerning the origin of the name was the most authentic, "others attribute it to some other though similar origin." But it certainly does not appear that the rebellious French peasants in 1358, mentioned above, were called *Hurons* because they had a similar or an identical manner of wearing the hair; for, as has been stated, the name had, long previous to the arrival of the French in America, a well-known derogatory signification in France. So it is quite probable that the name was applied to the Indians in the sense of 'an unkempt person,' 'a bristly savage,' 'a wretch or lout,' 'a ruffian.'

A confederation of 4 highly organized Iroquoian tribes with several small dependent communities, which, when first known in 1615, occupied a limited territory, sometimes called Huronia, around L. Simcoe and s. and e. of Georgian bay, Ontario. According to the Jesuit Relation for 1639 the names of these tribes, which were independent in local affairs only, were the Attignaouantan (Bear people), the Attigneonongnahac (Cord people), the Arendahronon (Rock people), and the Tohontaenrat (*Atahonta'enrat* or *Tohonta'enrat*, White-eared or Deer people). Two of the dependent peoples were

the Bowl people and the Ataronchronon. Later, to escape destruction by the Iroquois, the Wenrohronon, an Iroquoian tribe, in 1639, and the Atontrataronnon, an Algonquian people, in 1644, sought asylum with the Huron confederation. In the Huron tongue the common and general name of this confederation of tribes and dependent peoples was *Wendat* (Sendat), a designation of doubtful analysis and signification, the most obvious meaning being 'the islanders' or 'dwellers on a peninsula.' According to a definite tradition recorded in the Jesuit Relation for 1639, the era of the formation of this confederation was at that period comparatively recent, at least in so far as the date of membership of the last two tribes mentioned therein is concerned. According to the same authority the Rock people were adopted about 50 years and the Deer people about 30 years (traditional time) previous to 1639, thus carrying back to about 1590 the date of the immigration of the Rock people into the *Huron* country. The first two principal tribes in 1639, regarding themselves as the original inhabitants of the land, claimed that they knew with certainty the dwelling places and village sites of their ancestors in the country for a period exceeding 200 years. Having received and adopted the other two into their country and state, they were the more important. Officially and in their councils they addressed each other by the formal political terms 'brother' and 'sister'; they were also the more populous, having incorporated many persons, families, clans, and peoples, who, preserving the name and memory of their own founders, lived among the tribes which adopted them as small dependent communities, maintaining the general name and having the community of certain local rights, and enjoyed the powerful protection and shared with it the community of certain other rights, interests, and obligations of the great Wendat commonwealth.

The provenience and the course of migration of the Rock and Deer tribes to the Huron country appear to furnish a reason for the prevalent but erroneous belief that all the Iroquoian tribes came into this continent from the valley of the lower St Lawrence. There is presumptive evidence that the Rock and the Deer tribes came into Huronia from the middle and upper St Lawrence valley, and they appear to have been expelled therefrom by the Iroquois, hence the expulsion of the Rock and the Deer people from lower St Lawrence valley has been mistaken for the migration of the entire stock from that region.

In his voyages to the St Lawrence in 1534-43, Jacques Cartier found on the