

effective in California, it cannot depend on the small streams which practically dry up during the long, rainless summer, but it must depend on comparatively large streams which flow in well-defined channels. With our modern knowledge and machinery it is easy for us to make canals and ditches and to prepare the level fields needed to utilize this water. A people with no knowledge of agriculture, however, and with no iron tools can not suddenly begin to practice a complex and highly developed system of agriculture. In California there is little or none of the natural summer irrigation which, in certain parts of America, appears to have been the most important factor leading to the first steps in tilling the ground. The lower Colorado, however, floods broad areas every summer. Here, as on the Nile, the retiring floods leave the land so moist that crops can easily be raised. Hence the Mohave Indians were able to practice agriculture and to rise well above their kinsmen not only in Lower California but throughout the whole State.

In the Rocky Mountain region of the United States, just as on the Pacific coast, the condition of the tribes deteriorated more and more the farther they lived to the south. In the regions where

the rainfall comes in summer, however, and hence favors primitive agriculture, there was a marked improvement. The Kutenai tribes lived near the corner where Idaho, Montana, and British Columbia now meet. They appear to have been of rather high grade, noteworthy for their morality, kindness, and hospitality. More than any other Indians of the Rocky Mountain region, they avoided drunkenness and lewd intercourse with the whites. Their mental ability was comparatively high, as appears from their skill in buffalo-hunting, in making dugouts and bark canoes, and in constructing sweat-houses and lodges of both skins and rushes. Even today the lower Kutenai are noted for their water-tight baskets of split roots. Moreover the degree to which they used the plants that grew about them for food, medicine, and economical purposes was noteworthy. They also had an esthetic appreciation of several plants and flowers — a gift rare among Indians. These people lived in the zone of most stimulating climate and, although they did not practice agriculture and had little else in their surroundings to help them to rise above the common level, they dwelt in a region where there was rain enough in summer to prevent their being on the verge of starvation, as

Relation Of Nature Of Man In Aboriginal America

T. W. Freeman



Relation Of Nature Of Man In Aboriginal America:

The Relation of Nature to Man in Aboriginal America Clark Wissler, 1926 **The Relation of Nature to Man in Aboriginal America** Clark Wissler, 1971 The Relation of Nature to Man in Aboriginal America, by Clark Wissler Franz Boas, 1926 *The Memory of Nature in Aboriginal, Canadian and American Contexts* Françoise Besson, Claire Omhové, Héliane Ventura, 2014-06-12 This volume engages the reader's interest in the relationship that binds man to nature a relationship which makes itself manifest through certain literary or visual artefacts produced by Native or non Native writers and artists It ranges from the study of literatures mainly from Canada including Quebec and Acadia but also from Britain the United States of America France Turkey and Australia to the exploration of films photographs paintings and sculptures produced by Aboriginal artists from North America Thanks to a relational paradigm founded on spatial and temporal enlargement it re imagines the critical outlook on indigenous production by instigating a dialogue between endogenous and exogenous scholars novelists and artists and by weaving together interdisciplinary approaches spanning anthropology geology ecocriticism and the study of myths From the writings by Scott Momaday to those by Tomson Highway from Pauline Johnson to Louise Erdrich or from the photographs by William McFarlane Notman and Edward Burtynsky or the films by Randy Redroad to the paintings by Emily Carr it explores art as the sedimentation of nature It simultaneously interrogates the representation of nature and the nature of representation as a geological and generic process inscribed in the history of mankind Without eclipsing differences and imposing a reified Eurocentric critical discourse upon indigenous productions this volume does not colonize indigenous texts or indulge in cultural appropriation of works of art but looks for historical mythological or geological traces of the past a past characterized by the intimacy between man and animal man and rock or man and plant a past which is allowed to resurface through the creative and critical outlooks that are bestowed upon its subjacent or subterranean existence It resurfaces not as nostalgic memory but as an interactive fertilization giving the present a new life in which the non human provides a key to the understanding of the human bond to nature

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