

Interview with John Koch
Native American Museum
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Today is March 6, 1998. This is Jessica McQueen and Krista Myers. We are interviewing John Koch from the Native American Museum in Terre Haute.

J.M. : What kind of Indians lived in this area?

J.K. : O.K., well, it, it, really depends on the time frame in history you are talking about, um, the further back in history you go, the less we know about the Native Americans in one particular area, uh, we just know more about those Native Americans who lived, oh, several thousand years ago to, um, a few hundred years ago, uh, in a way that we generalize them. We give them different time framings. Like the Arcade Period of Americans or, uh, the Woodland Period in history and , uh, well that is actually pre-history, and , so we don't know a whole lot about each individual tribe. We just know about that culture, foresay, in that time period, but as you get closer to today's time, the more historic period, uh, the time when records were beginning to be kept on Native American people around here by the different, uh, traders and missionaries and so forth that came into the area in this part of the Wabash Valley. Um, they came across several different tribes. We had the Miami, which was the pro-dominate tribe that lived mostly in Northern Indiana, but there were also the Wea, and Piankashaw Indians that lived in along the Wabash River down in this area. But they were just a small tribe offshoot of the Miami. They were a group of the Miami people that were just broken off and lived down this way and called themselves the Piankashaw and Wea. Over on the Wabash side, the Illinois side of the Wabash, I mean, we had the Kaskaskia, the Peoria, and there were some Piankashaw and Wea people that lived over that way also. They never really had one set boundary, like state lines like we have today, they moved around wherever their territory led them, you know, and uh, they fought all the time amongst themselves about where their territories extended, like, who belonged where and so forth, not meaning that they were all at war, like, but there were times where they had skirmishes over boundaries and things like that and prime hunting ground if one tribe wanted it over another. Um, so those were the primary tribes that we know of around here. They were rather smaller tribes, in and out, but they weren't here long enough to leave an impression in history.

J.M. : What are the local Indian tribe traditions?

J.K. : Well some of the traditions they have here vary a lot from what you may have seen on T.V. and read about in popular books and things. The Woodland Indians is what we call the people who lived in this area because of course we are surrounded by the woodlands. They had a very, uh, excuse me, different lifestyle then what you have seen before. They didn't live in teepees like everybody thinks they did. Um, they lived in things called long houses, wigwams, and wikiups. Uh, and those houses and structures were covered with bark, cattail mats, animal skins. Just like the examples in the museums, and this wigwam here. Then they also had a different type of house, a little

further back in history, about the time that Columbus discovered North America. You know, uh, the people living here lived in something called trench houses. Um, that was a little different. They had thatched rooms, the walls were made from, uh, uh, logs that were sunk into the ground, you know, hence the name trench, they dug a trench to bury these logs into the ground about three or four feet below the surface and then they covered the outside of the trees that were stuck in the wall, to make the wall, with a mixture of waddle and da, grass and mud mixed together, and packed that in there and let that dry and then cover the top of it with a stick frame making an A frame roof covered with a thatch. Um, that was then, and then they moved on into the long house, wigwam, wikiup tradition because the fact they were a little more apt, uh, to move around. They didn't have very many, uh, villages, foresay that were there for a very long time, occupied for a long period of time. They got up and moved around when their resources started getting, you know, used up. If you stay in one place for too long, a large, you know, number of people, you are going to hunt the deer out and you are going to pick up all the nuts that there are to find and all that kind of thing. So if you pack up and move somewhere else where nobody has been for a while, then resources are good. So living that type of lifestyle, they have to have a house that accommodates that type of lifestyle. And it is easy to throw a wikiup or a wigwam together, in less than a day you can have one up. A long house is a little more time consuming and permanent. Um, the more permanent villages that they did have, you see more long houses than the wikiups and wigwams, um, because you put more time and energy into them and they are going to last awhile, so you're going to live in them a little longer, uh, for longer stretches of time. And those villages were usually, uh, scattered far and few between, uh, there isn't very much in record as far as in Indiana or in Illinois of too many villages. I mean, there were a few, but they just weren't as, as numerous as the towns and cities we have today, that's for sure. Yeah.

J.M. . What kind of housing did the Indians have?

J.K. . O.K.

J.M. . You just described that.

J.K. . Yeah, sure did.

J.M. . How big were the Indian tribes?

J.K. . Well, um, that varied with the, uh, strength in numbers. You know, the Miami were the pro-dominant tribe in Northern Indiana, the Kaskaskia and Peoria in Northern Illinois. Um, the further more, uh, the further most north of Illinois was occupied by the Pottawatomie. You know, in Southern, uh, Wisconsin and in Northern Illinois. And, um, J.M. . Cough, Cough.

J.K. . The Shawnee in Southern Indiana extended over into Southern Illinois for a period of time also. And those were the larger tribes made up of, uh, what we mean by larger is their numbers were anywhere between 800 to maybe two or three thousand, and uh, in population for the whole tribe. Well when you consider the size of our towns today in Terre Haute alone having a population of 75,000, you know, that's a drop in a bucket to have a population like that spread over the length and width of a state, you know, that's not very many people. Um, a smaller village of like the Wea, or the, uh, Piankashaw that lived down this way on the Wabash here, um, the villages ranged in size between, you know, five and six people to as much as 50 or 75. It just really depended. And the population fluctuated a great deal because of diseases and deaths due to war fare and

other things like that. Um, the average life span, people didn't live very long, you know, between 35 and 50. And if you were 50 years old, you were old. So, you know, the population fluctuated a lot. Yeah.

J.M. . What were the roles of women in the Indian tribe?

J.K. . Very good question. A lot of people don't even bother to ask that one. Yeah, uh, the women were the heart and soul of the village, really. I mean everybody places all of this great status on the guys because they went out and hunted and, and fought off all the enemies and everything like that. Well, they didn't get much done without the women behind them, trust me. Uh, the women did like a large number of the tasks that were done in each day. Um, they cooked, they made the clothes, they did the gardening, they, uh, mended everything that needed to be mended around the houses. They even helped in the construction of the houses. Uh, they were instrumental in the government. As a matter of fact, there were several tribes in the Eastern Woodlands, uh, where the women ran the government that, that oversaw the tribes. I mean, they were very important and very high in status. Um, that's just something that a lot of people overlook nowadays in history, you know, because it's not a popular thing to recognize, but as women become more outspoken and, and want to know about their past, then those kinds of things are being found out. And it is something to be proud of, to be honest with ya, because, uh, some of these great societies that they had back then were, uh, founded on, you know, the responsibilities of working women, with the, you know, the responsibilities of working women with the, you know, to the village.

J.M. . What were the roles of the men?

J.K. . The men, uh, primarily they took care of all the hard labor, you know. Um, they went out and chopped down the trees, dragged the logs up, made the canoes out of logs and so and so forth, hunted the game, uh, they were strong enough to carry all that stuff back, uh, they, uh, fought in the warfare, they, they were mostly, most of the time, they were the ones who were, the healers, the shaman, if you want to call it that, different names for, you know, a medicine man of some kind. Um, not to say that women didn't nevel in that also, but just those few primary things were what men were involved in. The preparation of the hides and everything else women did, you know. It's just, uh, an overwhelming number of jobs that the women had as compared to the men. The men had it pretty easy. Yeah.

J.M. . How are the Indians around here different from other Indians in other states, like Indiana?

J.K. . Well, it it varied with the region, um, most of the people who occupied the area of what we call the Northeastern Woodlands, which, you know it extends to the Mississippi on over to Maine, and, uh, as far north as Minnesota and Michigan, you know, we consider these people the Northeastern Woodland people. While living in this one geographical area as compared to the rest of the United States they're all going to have pretty much the similar lifestyles because they have the safe environment to live in.

They're all going to use the same type of housing or something very similar to each other because they all have woods to use. Where as if you lived on the plains, you don't have as many trees, you've got a lot of buffalo. Well, you're going to make a house out of buffalo skins, hence, the teepee. You know, things like that. Um, the way they traveled was, was vastly different. Uh, they had the introduction of the horse on the plains and out West, and it was really important to the way they lived because they were very, very migratory people following the buffalo herds. But here in this part of the country, in Illinois and Indiana there weren't as many buffalo. There were some, but not as many, so it wasn't as important to get up and move around as often as they did out in the plains. So, um, they utilized the, the rivers and things instead of the horse as much out here. They didn't have the horse as an important animal, at least a burden like they did out west. Not to say that they didn't, it just wasn't as important. Um, so, ya have that difference or a group that lived in the southeast down in Florida, Alabama, and along the gulf coast and the Atlantic seaboard out that way.

J.M. : Cough, Cough

J.K. : Their lifestyle is going to be a little different because there they have the ocean as a resource and some of the rich swamplands down there that they had, uh, different things available for them to use. The houses were a little different even though they had a lot of course because you had to live on the swamps, wet grounds. So, their houses were built up off the ground on tiers, you know, sort of like stick houses off the ground, so they wouldn't have to worry about the infestations and things like that the swamps and the moist grounds bring in. Where as up here we don't have that problem, there's not near as much, so their roundhouses were built on the ground and things. Various little things like that, that just come along with where you live. You know, depending upon the weather, the type of environment you live in.

J.M. : What were Indian beliefs?

J.M. : That's a tough question due to the fact that the Native American people, uh, had only spoken language. They didn't have written language as we have today.

J.M. : Uh, huh

J.M. : Not until after the introduction of the written language by European people's here. Um, so they didn't carry things, uh, knowledge that they had about things of the past and their beliefs and so forth in books like we do. We have the Bible to teach religion and things like that. They didn't have that. It was all done by word of mouth. Um, it was an oral history they had. Um, your kids wouldn't know anything about their ancestors or their past unless you told them. So it was important that you remember their stories. And they did have one way of recording things and that was on, um, animal hides and and with pictographs. Uh, picture stories. Uh, you will see, uh, things like that on the popularized, you know, uh, teepee drawings...

J.M. : Uh, huh.

J.K. : ...of these stick figures shooting bows and arrows, that kind of thing, picto, pictograms. Um, so that's, that's how their, their beliefs were carried down, but there is very little of that knowledge available to us. So we really don't know a whole lot about their beliefs. Um, because whenever we started to introduce our beliefs on to them, um, a process called inculturation, where we try to, you know, have them absorb into our society, as, as Europeans. Um, they began to forget everything. And there were times when we forced them to forget. And there for awhile, it was against the law for them to practice their beliefs, their religions. Um, so they forgot those things. And, uh, today there are just fragments of that that exist, you know, that were carried down from people who actually tried to remember what their beliefs were like. And, uh, they generalize that so that most Native American people all, all have the same his, you know, um, um, general belief system. Uh, they have the, the Church of the Paoti, and uh, the Mother Earth Church and a few other things like that that they call them today. But you will find a lot of, of, uh, of Christianity in melted in there with it. It sort of become a different kind of belief system for them today as compared to what it was back then. With what we know of them back then is, is real fragmentary and very little bit is, is ever been kept on record.

J.M. : How many children did each Indian family have?

J.K. : Well, it it really depended. I mean, you know, I mean, if if you and your husband decided you wanted...

J.M. : Cough, cough.

J.K. : ...to have ten kids, then you are going to have ten kids, you know, it was really up to them. It, it paid to have a large family because as you got older, um, the more kids you had, the more likely it was that some of them would survive through the harsh lifestyle that they had existed in, to make it to old age to take care of you, you know, as you got older. Um, you know, if you were less able to get out because your legs were hurten and you couldn't get through the garden anymore like you used to, well your daughters were there around so to help you out. You guys could survive to make it to an older age, sure. Um, in that way it was real beneficial. That, and, uh, through marriages. Uh, connections with other families were real important, the clans that they had. Uh, the more ties with other clans you had, the more likely you, it was that you could survive through any hardships that came along. Droughts, war fares, so on and so forth. So it was important to have, uh, extended family due to children but it really depended on the, whatever the, the parents at the time wanted, you know, if, if you didn't want very many children because that's all you wanted, then that's all you got. Yeah.

J.M. : Where and how did the Indians hunt and find food?

J.K. : Um, just about anywhere that you could find anything edible. Today we have a real limited diet. I mean, you go to a grocery store, you can count, uh, on your hands and toes the things that we normally eat in everyday diet. Back then, their diet consisted of

well over two, three hundred different types of things, including plants and animals. Um, all kinds of edible plants and things today that we just consider weeds and things like that out in the woods, they thrived on. They were a hunter gather society which meant that they, uh, they utilized everything around them from everything from the waters to the skies. And if birds flew around them, they found ways to trap and shoot birds, net birds, things like that. Uh, they hunted for fish, they trapped fish. Um, they used the muscles, they ate muscles. Uh, that was an important source of dietary food available was the muscles. The rivers and everything flew, uh, flowed shallower back then, and it was more conducive, the cleaner water was more conducive than, to uh, to uh, clams, muscles and things like that. They were an abundance. They utilized that a great deal whenever they lived near a water source. Here, uh, they weren't as popular, or huh, I should say, they weren't as abundant as they were today. There are more deer today than there were back then. We found out through the archeology records and so forth, that when they did get a chance to hunt deer, uh, they utilized that. They loved it because, hey, you got a nice big piece of skin and they could make a jacket out of it or something like that. Um, the smaller animals were the more common things that they used for meat. Um, the badgers, squirrels, skunks, opossums, and anything on four legs that was, you know, uh, a small animal we consider today, raccoons. All those things were, uh, a beneficial food source back then. They were used more so than the deer. The deer was a rare kind of thing that they got a hold of. Um, they had elk and bear and bison and things like that, that we don't have around here that they also available for food back then. Um, they were also competition too. The wolves and so forth because they knew, ha ha.

J.M. : Ha, Ha.

J.K. : But, um, so it was, it was, just about anything that walked or crawled or swam or flew, they would find a way to utilize it for food. Yeah, uh.

J.M. : What kind of clothing did they wear to protect themselves from the cold and humidity?

J.K.: Well, um in this area, of course we got, you know, some pretty warm summers, and we got some pretty good winters. We got some good snowfalls. You know, you got to be prepared for all the extremes more or less. Um, so in the wintertime, you got, like I was saying before, all these, these, large animals like bears, um, elk and these large animals proved nice warm skins that you utilized to keep warm with the robes, uh, uh, moccasins that were made with the hair on the animal skin. It wasn't shaved clean like a piece of leather today, and they would, uh, hold that moccasin so the hair was on the inside, like a warm sock to your feet. They had leggings. After the introduction of trade cloth from Europeans, uh, they started to get away from the use of animal skins to keep warm because we introduced to them wool blankets. Um, they didn't just wrap themselves in the wool blankets. They made wool clothes out of the wool blankets. They made, uh, blankets, and uh, leggings from say the mid-thigh down that the women utilized. Uh, breech clothes that was just a fancy name for funky underwear the guys wore.

J.M. : Ha.

J.K. : You know, that kind of thing. Skirts, and wraps, shawls, that the women wore. And, uh, that changed a great deal from the buckskin clothing that they had worn traditionally. But in the summertime, all this wool clothing and so forth and heavy cotton linens like that, that they had obtained from the traders, wasn't very effective from the hot temperatures we have. So, um, at about the time that Europeans first contacted most of the tribes around here, the women ran around from the waist down, um, clothes on, waist up naked. Same with the guys. You know, everybody just walked around bare chested. Um, for them, it wasn't a big deal. To us, it's a bad thing.

J.M.: Ha, ha.

J.K. : So um, the clothing varied with the weather, of course. But, um, it also varied, ya know, with uh, with, uh, like I was saying before the housing and everything else with the environment around them. I mean, they had these large game animals here. Um, that varied and abundant. Uh, where as out west in the plains, they're all got just the buffalo, mostly. So, most of your clothing is going to be buffalo skin. Um, where as here, they had, they had, all kind of different animals to make all kinds of different clothing.

J.M. : What kind of weapons did the local Indians use?

J.K. : Uh, well, around here they used the long bow, which is a little different from the bow and arrow that was used by the Plains Indians and the people who were around on horseback a lot. Um, the long bow was a, was a, powerful weapon that shot an arrow over a great distance. Um, where as the pony bow, which was a shorter version of the bow and arrow, was used on horseback because as you moved your bow and arrow across the neck of the horse while you're chasing after a moving buffalo, it was a real super long bow like they used out here, it's going to get hung on the mane of the horse and you're not going to be able to swing your bow and arrow around wherever you want it. Quick enough to get that shot off at the buffalo, so , they had, uh, uh, cut down version of the bow and arrow over there called the pony bow. They also used something called an addle addle. Um, the term addle addle is, uh, an Aztec word that's used to describe the weapon that has been seen across the continents, as a weapon used to, uh, throw spears. It's a spear thrower is what it is. And all it is, is uh, a stick about the length of your arm that has been notched out at one end to have a hook and flat at the other end for you to use as a handle to hold onto. And it laid across the top of your arm, rests on your shoulder, the hook rests on your shoulder, and you lay a spear in there which is called a bolt. Uh, and the sphere, varied in length and so on and so forth. And there were different ways to make these things. And they laid across your shoulder on top of your addle addle spear thrower. And all it did is, uh, you reared back, and threw this stick that was laying across your arm and became an extension of your arm, and put a little more force into the dart and made the dart go a lot faster and father, and it make a more effective weapon. That was used, um, predominately in the area and so was the blow gun until about the A.D. 500 or so when the introduction of the bow and arrow became more pro-dominant. It still replaced the addle addle, but it wasn't, it didn't, uh, replace it

absolutely. They still used it up to a period of time. And then of course, you had the traps and, snares, and different things like that that they used. Uh, sticks, pits and things like that to trap animals in so on and so forth. And traps in the rivers and streams to trap fish, and other things like that. Um, nets they made, nets from the inner bark of certain trees. Uh, and things like that as weapons if you want to call them that way. Um, they also utilized war clubs. Um, using the different axe heads and things that people find in fields today. Uh, some of those were weapons they weren't just actually tools used to cut down trees. Ya know, they were meant to kill people with. And, uh, the war club was, uh, a lethal weapon. Um, that was really prized. They had, uh, knives and daggers made from stone. And after the introduction of steel and things like that from the Europeans, uh, knives and guns took over of course. And, uh, from there it's all history. Uh, huh.

J.M. : What kinds of crops did they plant, if any?

J.K. : Real good question. Um, the introduction of crops; uh, was an important one. Um, because it moved everybody from a sedentary, I mean, a non-sedentary lifestyle,

J.M. : Cough, cough, sniff.

J.K. : You know, moving around from place to place, gathering nuts and hunting animals, a hunter-gather society to a more sedentary society. Where, uh, they started using more of the long house villages than they did the wigwams, and wikiups. Um, because staying in one place and taking care of a garden, started to produce more food on a more reassured basis. You didn't have to worry about a drought, or eliminating the number of nuts you could find in, in the area around here. Irrigation, good land that you occupied for a long period of time. It assured that you'd have a good crop of corn or squash or beans, which were the three pro-dominant things that they grew. Um, they had very little, they had a lot of different varieties of corn, beans, and squash. But, basically, these three things were grown together. They were called the three sisters. Um, that they used in a garden. Um, sunflowers and, uh, uh, goose clipped, coal clipped, and uh, lamb's quarter, different weeds that, uh, we have around here today that we here farmers trying to get rid of in their cornfields all the time. They were plants used as a food source to them back then, gardens. Then, you also had exotic things like artichokes and so forth and so on that were are not exotic. But, when you grew things back then, the potato, tomatoes, um, were things that they had grown and introduced to the Europeans when we first came over here. Uh, nut, berries around them. They found ways to, uh, even start growing groves of their own hickory trees and walnut trees and things like that. They knew that that trees grew from that little nut, you plant enough of those then we're gonna have enough trees to come back to and harvest a lot of this stuff around the summer. You practice gardening and horticulture that way with most types of plants.

J.M. : How do they name their children?

J.K. : Well, that's, that's always a tough one.

J.M.: Ha. Ha

J.K.: Yeah, everybody has all kinds of jokes and stories about that. Uh, it was, um, it was either one of two ways. I mean you were born, you were given a name by your parents, um, that was something special to them. They may have had a special dream the night before you were born. Um, a dream that they just happened to remember and it it was significant because it had something going on, uh, it had maybe a dream of a woman with many hands. Well that kid could have been born called Many Hands because...

J.M.: Laugh, laugh.

J.K.: ...that dream was significant or something other. It just really depended. Um, as they grew older, they, they were given different names. Um, some tribes, they even sent the children off, you know, at the age of say nine to twelve or whatever, at about, as as a puberty right, or whatever, as we call it, a puberty right. About the time they were reaching adulthood to near their age and everything. Um, they were sent off to go on a vision quest of some kind where they fast for a number of days or they take a certain concoction of herbs and weeds to make a drug, to give them visions or something like that. Um, the, the same thing that fasting for a number of days would make you delirious and make you see things that are not there and have these visions and dreams. And, uh, they would talk about these visions and dreams to a person in their village, like a shaman or medicine man, who could help them interpret what they were and derive them and name them. A name that an adult would have. You're, . . . you're not a child anymore. You have gone through this ceremony and you're now an adult and you'll have an adult name. So their names changed over their lifetime and were given to them in any number of ways. It would have been a vision quest like that, or it could have been a deed that you continually do, or something you're noted for. Um, uh, something you achieved in battle, who knows what. It, it just really depended on what was most important at that time for that person. It, it was a significant event that most people recognized you have gone through, then they would change your name to, to let other people know when they came up to you that that name signifies something that I had done that was important in my past, you know, something like that.

J.M.: Did the Indians settle or move around often? You kind of answered that.

J.K.: Yeah, kinda, it just depends on...

J.M.: It depends on which tribe.

J.K.: ...the time in history, you know, at first we, . . . we, . . . we think they were pretty mobile moving around a lot. Then they started to settle down a little bit when they did the garden and introduction of European cultural ways, uh, they started livin in log cabins, towns, and villages just like we did. Yeah.

J.M.: How old were they when they were named? Did their parents choose that?

J.K.: Um, that, that sometimes was decided by the, the mothers, you know, who you would marry...

J.M.: Cough, cough.

J.K.: ...sometimes it was the fathers, it depended on the, the clan of people you lived with. Most clans were, uh, were, I don't want to say ruled, but governed by the women. And, um, they decided, pretty much at an early age with, you know, to make alliances with other families, it was important that my son marry your daughter, uh, rather you like it or not, you know, it was, it was, uh, a political thing just to make connections with other families and to make alliances that were important. And, uh, say our tribe needs to have their help with that tribe over there to beat this tribe over here that is beating us up all the time. So, let's just marry a bunch of our people off to their people so we can, you know, tie our binds, you know, bind, bind the, our ties a little bit and make ourselves stronger and live by ourselves against other people. That's one real big reason why they, um, um, got kids married at an early age. Um, the ceremony for marriage. Um, some kids were married the, the instant they were born, you know. But they actually didn't go through the right of being a couple until after they went through their puberty right and so on and so forth. Or, or, uh, matched up then. Um, but then most of the time, you know, people died off and because of disease or warfare or whatever, um, so you were, you would end up getting married again. Some clans, uh, just living in the same teepee with the woman for a few days was enough to say O.K., you're married to her, you know. Or, you know, vice versa. She could say, well you know, I divorce him. I don't want to live with him anymore. He is not good to me, or he doesn't provide for me or whatever it is, and she could go live in another guy's teepee for three or four days.

J.M.: Ha, ha.

J.K.: And they can just get married and all that kind of thing. It just really depended on the culture. I mean, we don't want to try, I don't want to try to give you the impression that all Native American people did this. I mean, there were thousands of different tribes of Native American people when Columbus arrived here. Um, disease and warfare and things like that, uh, knocked out a great deal of them. So, whenever the, the, the traders first stepped foot on this area around here, that's what they saw, were those few tribes that were left. The disease wiped out close to two-thirds of the Native Americans before the Europeans ever saw them. Before they ever saw the Europeans. I mean, diseases traveled ahead of the Europeans. Um, and, uh, wiped them out. So what they saw, were, you know, few select tribes who managed to be able to make it through the disease times and, uh, give them the impression that, you know, most people had pretty much the same beliefs and same, you know, ways of life and so on and so forth. Well, it we are finding out more and more all the time that, that is not true. You know, their languages vary. The Miami couldn't, couldn't talk to the Kaskaskia. They didn't have the same language. Uh, the Kaskaskia couldn't talk to the Pottawatamee. They didn't have the same language. They used sign language and other things, forms of communications. Uh, they had different languages, different ways of life, different beliefs, different, uh, everything. You know, the different designs on their clothes even though they wore buckskins. They

made one of them a little differently than the other tribe. Their hairstyle, uh, signified status in the society. I mean, if, if you walked around bald, you know, maybe there is something wrong with you today. But, you know, back then you could have been considered an elitet. You know, you were, you know, a chief's wife or something like that or if a guy walked around with a little ponytail in the back of his head and everything else shaved bald, you know, he was a warrior. You know, that signified what he was in that society. But that may mean a different thing. If you go out West and, and say talk to a tribe in Nevada, and see that tribe out there. If you shaved your head bald, that meant you were a crazy person. You know, it just really depended. And they all had. It's like the, the common of the United States today, at one time was occupied by a thousand different societies. Where as today, we're all, we're all Americans. Back then, they were all tribes. They were the, you know, Arapaho. They were the Cheyenne. They were the Cherokee. They had their own, they, they were their own nation. They were their own people. You know, their own government and everything. Sometimes they unified up. You hear about the Iroquois and five symbolized tribes up there that they had. The Sinica, Ticandaroga, Cadayuga, uh, few other tribes that made up that confederacy up there. They, sometimes they made alliances like that to get together so that they could fight off a larger, more aggressive tribe that was wiping them out, you know. But for the most part, they all had their own tribal identity and they stuck it out that way.

J.M.: Is that about all? Yeah, we're done.

J.K.: O.K.

J.M.: O.K.