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The teaching of ancient American civilizations in the public schools

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THE TEACHING OF ANCIENT AMERICAN CIVILIZATIONS
IN THE PUBLIC SCHOOLS

Submitted by

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PREFACE

Knowledge of the ancient Indians of America seems to be hopelessly lacking in the minds of most people. It is a sad truth that the words Pueblos, Toltecs, Aztecs, Incas, and Mayas, call to the minds of the majority of people—if anything at all—a group of nomadic, wild savages who lived in caves, animal-skin tents, or tepees, and depended on the wild denizens of their localities and their own hunting abilities for their food. But how far from the truth this all is, and what wonderful stories and examples of living together are being lost in this indifferent ignorance of the true state of affairs. This lack of knowledge is not limited to just the lay people, but our teachers in public schools and even colleges—teachers of history and social studies, who are specialists in their fields—are wholly unacquainted with this branch of knowledge, or else they are very much misinformed. If they have thought about these peoples much at all, they have set aside their achievements as something that happened in a back alley of world affairs and are, therefore, of no worth to us in our dealings with the world today. But one of the aims of this study is
to show how the lives and achievements of these ancient peoples have influenced life in the United States and, perhaps, even point out how they will continue to have a more significant place in our future life. If it can be proved that this is true, I cannot see how we can have any excuse for leaving this unit of knowledge out of our public schools to give to its pupils all the knowledge possible that will aid them to understand better their every-day life.

As a teacher in the Social Studies field, I realize that any additions in subject matter to this field, or any other, must be of real practical use to the learner. The fields are already filled with so much material to be taught that the teacher has to be very careful, or else he will forget that he is teaching people and will find himself pounding subject matter into very un-receptive and forgetable heads.

In order to fully justify a study of these ancient American civilizations, I shall attempt to divide that part of this study into three parts. First, I shall discuss some of the aims for teaching general history with special references to the study of any ancient people. Second, the major contributions to modern-day life of the ancient Pueblos, Toltecs, Aztecs, Mayas,
and Incas, will be listed and commented upon. Third, an attempt will be made to tie up more closely these ancient peoples with people living today and show how a knowledge of the background of these modern Indians will make for a better understanding of Pan-American relationships.

In the final division of this study I shall attempt to give some suggestions as to just how this body of knowledge could be introduced into the school systems of today at the different levels of achievement. At the high school level I shall try to work out a unit of study that could be introduced into any course, such as "World History" or "United States History." With this general prospective in mind, I would like first to try to give an idea of who these ancient people were, some of their personal characteristics, and where they lived.
INTRODUCTION

One cannot begin the history of the Americas with any degree of logic in the year 1492, when Columbus accidentally bumped into one of its small islands off the coast of Central America. The story of mankind in America must begin thousands of years before this time, for upon our two continents may be traced the whole story of man's adjustment to the external physical world. The accomplishments of these ancient peoples cannot be taken too lightly because modern life has come in contact with them and continues to contact them; and modern life has been and will continue to be influenced by pre-Columbian America.

The earlier stages of human life in America may be visualized in panorama: men, women, and children, living in caves, hunting and fishing close by, or planting the first domesticated grasses near the mouths of their caverns as agriculture is invented. Drawing pictographs on cave walls black with smoke, as art is invented. Then a few venturesome souls leaving the cave and going a little distance to pry up stones or stick saplings into the ground as walls of a primitive hut, for which overlaid palmettos make the roof. Later,
A COMMISSION

Each individual will be provided the above references

of their senior officers. This will aid them in the

process of securing the necessary improvements

of their personal record. The officers are

expected to be knowledgeable about the

process and will assist the cadets in any

manner possible. The cadets will be

encouraged to communicate with the

officers and will be expected to

follow the orders of their officers.

This document is intended to be

used as a guide for the cadets and

will be reviewed periodically.
more pretentious wooden houses and the beginning of crude stone buildings, put up near water holes. Following this, the beginnings of trade between tribes and the diffusion of culture traits, one group learning to imitate the best-shaped wooden canoe of another group, and in return teaching the latter how to improve its stone axes. The arts growing up—basketry, weaving, pottery. And all of this paving the way for the high sculpture and painting and the medicinal and astronomical lore of the men who, thousands of years later, were to build the great stone cities whose crumbling visages are the envy of our own age.

Perhaps one of the most erroneous thoughts about the prehistoric Indian world is that it was a scattering of small bands dotting the vast expanse of the continent. Quite to the contrary, the inhabitants of the land were cloistered in thick centers in such favorable regions as the Mississippi Valley, the California coast, Florida, Mexico, and Peru. It may be a surprising thought that the Indian farmers who lived in permanent settlements were far more numerous than roaming Indians who depended upon hunters' luck for their food supply. But the excavation of prehistoric

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Gregary Mason: *Columbus Came Late*, pp. 62-3
villages and cities by archaeological expeditions add to the convincing evidence of how numerous were such Indian settlements. There seems to be a great deal of disagreement among authorities concerning the exact number of people living in America in those days. However, Dr. Herbert Spinden, one of the leading authorities on early civilizations of America, is of the opinion that the Indian world was at the height of its population curve about 122 A.D., and that America was then inhabited by fifty million, or even seventy-five million, people.

And now that we have so many people inhabiting this land, what of them? Were they all at so low a standard of advancement in civilization that they should be ignored in our histories, or is it that they did not influence the lives and histories of the European peoples who have come in contact with them? Is it possible that there are no lessons that can be learned from them? The answers to these questions are that the Indian did reach a high point of civilization and they have taught many things that are useful to us today in our modern life.

Concerning their high civilization, Gregary Mason says:

"No-one who sees the remains of roads and bridges and aqueducts in Peru
can doubt that achievement. No-one who sees the immense pyramids of Mexico, the ancient irrigation canals of Arizona, can doubt it. No-one can possibly doubt it who has cut the thick bush of Yucatan and Guatemala from the roofs of lovely crumbled temples and palaces as I have done, who has traced one-time canals across meadows now peopled only by herons and bitterns, or followed great raised roads through the proud jungle which tears up their beds but has not yet, after more than four centuries, succeeded in entirely destroying the traces of the beauty and the grandeur that once was there.¹

But very few people have heard of the wonders that may be found in our own lands. Doubtless in North and South America are millions of persons who consider themselves cultivated and who have heard of the famous Gobelin tapestries of Europe. But how many of these appreciators of beautiful things do you suppose are aware that both for arrangement of color and design, and for mastery of spinning and weaving, the tapestries of ancient Peru surpass all others in the world?²

How many surgeons of Montreal, New York, Mexico City, Havana, Rio de Janeiro, and Buenos Aires, realize that in the Middle Ages, perhaps no surgeons in the world could be compared, for skill, with the surgeons of the Inca Empire in Peru, or know that those Peru-

¹Ibid., preface, pp. 6-7
²Ibid., p. 9
vian surgeons understood how to trepan an injured skull, and realize they were probably the first medical men in the world to use anesthetics in operations? How much attention do modern students of government give to the empire of the Incas? Yet in Peru, several centuries before the French Revolution, concerning which hundreds of histories have been written, was carried out the most successful experiment in socialism the world has ever seen.  

Every high-school boy and girl in the United States has heard of the mysterious rock ruins to be seen in Stonehenge, England. But how many have heard of the equally mysterious gigantic "seats" cut in the living rock near Lake Titicaca, in Bolivia? Or of the lovely great gateway cut from a single stone which stands at Tiahuanaco, in this same country?  

Lately there has been much talk all over the world concerning the possibility of abolishing war. Would it not be worth the while of those who wish to establish perpetual peace upon earth to study two early American peoples—the Pueblos of our Southwest and the Mayas of Central America—which seem to have been organized on a very pacific basis; and to study the obscure "Archaic" culture which preceded the glory that was Maya and the grandeur that was Inca, and which likewise appears to

1 Ibid., p. 10
have been little concerned with the pomp and splendor and folly of war?

Is it intelligent of us to be aware that the Normans were building castles in England in the twelfth century and to be unaware that a noble and unwarlike American people, the Pueblos, were building great apartment-houses in New Mexico and Arizona at about the same time? Is a man wholly educated who has heard of the aqueducts of the Romans but who has never heard of the aqueducts of the Peruvians?

Ask the next man you meet at the country club or in the smoking-car what ancient people built the largest pyramid. The chances are ten to one that he will answer, "The Egyptians." Then you will have the pleasure of telling him at Cholula, Mexico, the Toltecs built a pyramid three times greater in bulk than the biggest one

In spite of all this ignorance about the ancient Americans, the text books for our history classes are doing very little to have it overcome. Although a text book I have on hand here may be extreme in the matter, it will illustrate the indifference our authors show

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The past few paragraphs are taken either wholly or in part from Columbus Came Late, by Gregary Mason, pp. 9-12. This is one of the best of the recent books about the ancient Americans.
to the subject. The only references to the ancient Americans are found on page 305 where it states, "Much of what we know about the Aztecs, the Mayas, and certain other Indian tribes, we owe to the writings of Spanish scholars," and on page 662, where are being mentioned "some of the developments which reveal an awakening among our countrymen to the importance of beauty in our lives," under point number four may be found, "The American Indians and Negroes are being encouraged to make their own native contributions to our culture." These are the only times when the American Aborigines are mentioned. And this is supposed to be a World History! More about this matter later.

Let us now see the Indians as national groups and try to understand where each group lived and what special characteristics each group had. In the treatment of this topic, I shall not go into much detail. A general idea is all that will be given here, because a thorough treatment would be a study in itself, and for the purposes we are interested in, it would be unnecessary. The lesser tribes and groups are going to be ignored, not because they haven't contributed to our life today, but because

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1 John T. Greenan and J. Madison Gathany: Units in World History
so little is known about them that it would be a waste of time to consider them at this time. I shall therefore center my discussion on the Pueblos, Aztecs, Toltecs, Mayas, and Incas.

PUEBLOS

The earliest record of human life in the Americas has been found in the region of the Pueblo Indians in the Southwestern part of the United States, and over the Rio Grande River in Northwestern Mexico. It is in this region where can be traced the complete story of mankind on this continent. One may carry through the story of man's cave life, the birth of agriculture and art, the building of primitive houses and growth of pretentious buildings, the beginnings of trade, the growing up of art, and so forth, until there is found here in this locality a group of people far advanced in culture.

Two marked traits of the Pueblos are their pacifism and democracy. It cannot be too much emphasized that they have always been pacifists, seeking only to be let alone to develop their original ideas of civilization in their own way. We know from the accounts of Spaniards that when the Europeans attacked the Pueblos, the latter ran up ladders to the tops of their houses.

Emily C. Davis, Ancient Americans--The Archiological Story of Two Continents, Chap. 2
and pulled the ladders after them. Whenever there was
time before an attack, the children, women, and old men,
were sent away to mountains and caves. While the Pueblos
never went so far as to practice turning the other cheek,
there was about their tenacious pursuit of peace some-
thing Tolstoyan.

The democracy of Pueblo life is almost as marked a
trait as its pacifism. Again quoting from Gregory Mason's
book, *Columbus Came Late*:

"It would be difficult to name another
people in the history of the entire
human race so democratic as these
red men of butte and mesa. Individ-
ualism is not rampant at all, al-
though individual excellence is re-
warded by distinction in social and
religious standing. But there is
neither extreme wealth nor extreme
poverty among the pacifists of the
terraced villages. Each family, no
matter how distinguished its head,
may be in social, religious, or po-
litical life, occupies the same sort
of house, eats the same sort of food,
wears the same sort of clothing.
Snobbery is something the Pueblo can-
not comprehend. And so is fawning
self-abasement."

Regardless of the accomplishments and enduring
material contributions of these Pueblos, these two
marked characteristics, pacifism and democracy, which
they developed to so high a degree, should be enough to merit the teaching about them in our schools. Especially should this be so when it is just these two traits that we wish to give to the young people of our own country. Why should we ignore a group of people that could show us real results of developing these traits?

AZTECS AND TOLTECS

Authorities disagree as to whether there were any such group as the Toltecs. Some say that they were the same as the Aztecs, while others maintain that they were a distinct and separate people. Because of this disagreement, I shall group both together in this discussion. Both the Toltecs and Aztecs lived in Anahuac, or what is now Mexico. The Toltecs were centered farther south and east than the Aztecs, and they were at their height of civilization before the time of the latter group. It was approximately 667 A.D. that the Toltecs were at their peak of achievement. At this time they lived under a monarchical form of government. Lucian Biart tells us that they were far advanced in civilization, and that they busied themselves not only with

agriculture and commerce, but also with science, art, and manufactures, and their name, among the people who succeeded the; became the synonym for "skilled workmen." To them, Anahuac owes the cultivation of Indian corn. Cotton, all-spice, sage, and other useful plants, are also supposed to have been discovered by the Toltecs.

The Aztecs lived in the south and central parts of what is now Mexico. The ancient Aztecs were the ancestors of the majority of the present-day Mexicans. Biart describes him as follows:

"Grave and taciturn, the Aztec is wanting in energy; and his impossibility sometimes borders on indifference. He is brace and patient, and he supports physical pain with a stoicism that has often been admired. His wife, Dolorious, tender, and devoted, possesses the maternal instinct in a high state of development; intellectually, she is equal, if not superior, to her husband."

It has been said that the Aztecs were the Romans of America. That is, they were weak in creation and strong in organization. They were to the Mayas as the Romans were to the Greeks. This genius for organization is exhibited in the completeness with which the Aztec rulers squeezed the last drop of tribute from conquered tribes. Some of the lists of the tributes the

1 Ibid. p. 48
Aztecs collected from the peoples they conquered in war would bring a warm glow to the heart of a merchant. Vast quantities of cotton goods, cotton clothing, bundles of feathers, sacks of cacap, and tiger skins from one nation; amber and emerald and tons of rubber from another; cacao and gold and cochineal from a third; gold and copper and turquoise from a fourth. An interesting reflection of the activities of the sanitary engineers of those times lies in the fact that the more impecunious people were allowed to pay their tribute in scorpions, snakes, even lice; that is, those who could not contribute wealth were allowed to destroy nuisances!

The Mexican laws show us a just and moral people, protecting the family, manners, property, and liberty of conscience, and requiring that respect for authority without which all government becomes impossible. Do we not find in this, fruitful gems that we could teach?

The crimes which the civilized nations of Anahuac punished with the greatest severity were homicide, theft, perjury, and adultery. The Aztecs were the original puritans of America. Not only did they kill people for stealing corn; they killed them for committing adultery and they killed them for getting drunk. The situation in the United States of America under Prohibition was mild and tolerant compared to the situation in the empire
of the Aztecs in regard to intoxication. Drowning to death was the penalty for adultery, but trampling to death was the penalty for drunkenness.

It was really the Aztecs who made America ripe for puritanism. The historian Sahagun gives us horrible pages filled with homilies of a moral nature which Aztec parents inflicted on their children. Anyone who was irked by the repressive atmosphere of a Sunday afternoon in old New England can thank his God that he was not born under Aztec rule.

Let us remark that the Aztecs were, and still are, sociable to the highest degree, and that they were very fond of feasts and banquets. At these gatherings, the place of each guest was determined by his rank, his merit, or his age. Their repasts surprised the Spaniards by the luxury of the dishes, the service, and the linen, by a severe observance of etiquette, and by a refinement of cleanliness unknown to or despised by uncivilized nations.

MAYAS

The Mayas were the Greeks of the West. They lived in Guatemala and later, when they reached their highest grade of culture, in Yucatan. A knowledge of them is especially desirable for the modern American, particularly the American of the United States, as in many ways life among
In summary, the potential for the growth of crops and the development of land resources for agriculture is significant. However, the environmental impact of intensive farming practices must be considered.

Existing infrastructure and roads are important for the transport of goods and services. The development of new infrastructure is necessary for the expansion of the agricultural sector.

The potential for sustainable practices, including agroforestry and crop rotation, should be explored to reduce the environmental footprint of agriculture.

The support of local communities in decision-making processes is crucial for the sustainable development of the region.

In conclusion, while the region has significant agricultural potential, careful planning and sustainable practices are necessary for long-term success.
the Mayas presents resemblances to life in the United States at the present time. In the Maya country, as in the United States, economic effort was fairly evenly divided among agriculture, manufacturing, and commerce. The trade routes of the Mayas compare favorably in extent and range with the trade routes of the ancient Phoenicians and Sumerians. The principle of the setback so conspicuous in the sky-scrapers of New York, was first used by the builders of the Maya temples. Moreover, whereas our modern American architects are content to copy the column of the Greeks and have originated next to nothing, the Mayas devised the serpent column, unique in the entire world. Their great elevated stone roads were stronger and have endured better than have the roads of the Romans. Their painting and sculpture were superior to the art of the Egyptians.

With all the fine accomplishments of the Mayas, one must remember that their whole civilization was based on their agriculture. Even their religion grew out of agriculture, and was dominated by gods of earth, sky, and water. With these ancient Americans, agriculture was the parent both of mythology and of astronomy. In his eagerness to understand the right period for planting corn, and in his superstitious reverence for forces which he felt were about him in the earth, and the sky, and the sea, the early Maya became a student of the rotations of Gregory Mason, *Columbus Came Late*, pp. 12-13
the planets, of the periodic comings and goings of the heavenly bodies.

To have a true picture of Maya life, we must realize that they were essentially a peaceful people. The more we learn about the Mayas, the more are we impressed with the essentially peaceful nature of their civilization. Their history contains one lesson clearly written for all who care to read. This lesson is pointed out by the unmistakable evidence that as the Mayas became more warlike, toward the latter part of their domination in South America, they became less and less efficient in the arts and sciences, with the exception of one art, architecture.

Indeed, one who studies the history of the early American people can find much reason to conclude that an important factor in bringing the earlier Mayas to a higher degree of civilization than any other American people was that they wasted less effort on war than any other nation, except perhaps the Pueblos. The people of the Incas and the Aztecs, to take two examples, were far more warlike than the Mayas and far more successful in imperialistic schemes, but were demonstrably inferior in civilization. And there can be no doubt that the Mayas of the Late Empire, as the period of the League of Mayapan is sometimes called, were more belligerent than the Mayas of the First Empire, and were inferior to the latter in
all the arts but architecture, an art which often receives impetus from release of the warlike spirit.  

Gregary Mason says:

"Whether the Mayas were conquered by foreigners or fell into civil strife and destroyed themselves, there is no doubt that there were many civil wars toward the end of the Maya supremacy in Central America, and that the story of the rise and downfall of the Maya people is the story of the gradual decline of a healthy and vigorous interest in the arts of peace and the commerce by which they were spread, and the gradual rise of a spirit of imperialism and inter-tribal jealousy leading to the decay and collapse of the glorious civilization which has gone before. Here is an object lesson that modern nations would do well to take to heart!"

The Mayan people, then, were the ones who attained the highest grade of culture of all the American peoples. Agriculture was the basis of their culture. They cultivated a variety of crops, were expert in the manufacture and dyeing of cotton fabrics, used cacao as a medium of exchange, and were workers of gold, silver, and copper. Their architecture comprised elaborately carved temples and palaces. They possessed a superior calendar and developed a system of hieroglyphic writing, with records said to go back to about 700 A.D. And the

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1 Gregary Mason: *Columbus Came Late*, p. 222
Unfortunately, the content of the document is not legible due to the image quality. It appears to be a text document, but the text is not readable from the provided image.
success of their accomplishments came about because of an interest in peaceful things rather than warfare.

INCAS

The Incas is a South American tribe of Quichuan Indians, which first asserted its supremacy over the other tribes in the vicinity of Cuzco, in Peru, under Manco Capac, probably early in the eleventh century. The Inca power was gradually extended until, at the advent of the Spaniards, it was acknowledged by most of the cultured tribes of South America.

Life in the socialistic empire of Peru was most dull. From the cradle to the grave, the life of the individual was marked out for him; as he was born so would he die, and he lived his allotted span under the ceaseless supervision of officials. His dress was fixed according to his district; he might not leave his village except at the bidding of the State, and then only for state purposes; he might not even seek a wife outside his own community. An individual of ability might perhaps rise to be one of the subordinate inspectors, but the higher ranks were inexorably closed to him. Even his own family was not entirely under his control, for his daughters, if of exceptional beauty, might be taken by the State to serve in one of the "convents."
William H. Prescott tells us that this is the dark side of the picture:

"If no man could become rich in Peru, no man could become poor. No spendthrift could waste his substance in riotous luxury. No adventurous schemer could impoverish his family by the spirit of speculation. The law was constantly directed to enforce a steady industry and a sober management of his affairs. No mendicant was tolerated in Peru. When a man was reduced by poverty or misfortune, (it could hardly be by fault) the arm of the law was stretched out to minister relief; not the stinted relief of private charity, nor that which is doled out, drop by drop, as it were, from the frozen reservoirs of "the parish", but in generous measure, bringing no humiliation to the object of it, and placing him on a level with the rest of his countrymen.

"No man could be rich, no man could be poor, in Peru; but all might enjoy, and did enjoy, a competence. Ambition, avarice, the love of change, the morbid spirit of discontent, those passions which most agitate the minds of men, found no place in the bosom of the Peruvian. The very condition of his being seemed to be at war with change. He moved on in the same unbroken circle in which his fathers had moved before him, and in which his children were to follow. It was the object of the Incas to in-

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"Incas" is used here to mean the ruling class of the Inca domain which was of reputed descent from the sun.
fuse into their subjects a spirit of passive obedience and tranquility--a perfect acquiescence in the established order of things. In this they fully succeeded. The Spaniards who first visited the country are emphatic in their testimony, that no government could have been better suited to the genius of the people; and no people could have appeared more contented with their lot, or more devoted to their government."

This, in short, is Utopia, the Utopia of the Socialist. It is not a dream, however; at least, not a dream unrealizable. This is a dream that has been realized. This is a true picture of the Inca Empire.

A traveller, especially in the central regions of the table-land of the Peruvian country, would find many evidences of the activity and industry of these people. The splendid buildings, roads, and bridges of the peruvians reflect an outstanding fact about the social nature of those people--namely, they were essentially organizers. Viewed from a materialistic basis, there was much less inefficiency and waste in the government of the Incas than in any government of our times.

And so we have here drawn a very hurried and incomplete picture of the higher cultures in the so-called New World. It is hoped that the picture is full enough to give a general idea of these peoples, and that your interest has been aroused to the extent that you begin to think that there is much worthwhile material in the
To divide the kingdom both shall stand
while you the kingdom rule over.
Under the promise of Christ's kingdom
there can be no assurance of our
salvation or of eternal life. God
promised that of the house of
David a root would be planted in
Israel and that a descendant from the
Davidic line would arise to sit on his
throne. This Davidic descendant
promised is Jesus Christ.
study of them. But in order to have this subject-matter introduced into a public school system, we must justify it to the aims and objectives of the specific body of knowledge it would be classified with. Consequently, let us enter into a discussion of aims and objectives of teaching history, applying them to this particular body of information.
CHAPTER ONE

Aims and Objectives for Teaching History

Of all the fields of study taught in the public schools, perhaps the social studies field, including history, is the most poorly organized. In the fields of such subjects as English or mathematics, one may find a certain amount of agreement; and throughout the country, the same standards are applied and somewhat the same content is used in the classroom. But in the social studies field it is quite different. Each school system has its own course of study, with its accompanying list of aims and objectives. Some systems do not go even this far, but they leave it to the school executive or classroom teacher to work out his own organization. As a result, there is neither uniformity of approach nor uniformity of subject matter. On the whole, the practices in the field have shown a great lack of agreement among the leaders.

However, this lack of agreement has not gone unnoticed, and many attempts have been made to remedy the situation. The latest attempt, and perhaps the most significant, was made in the report of the Commission
on the Social Studies of the American Historical Association. This Commission attempted to set up general and specific aims and objectives for the teaching of the social studies, and for the organizing of the curriculum of the field. The reports of this commission are still in the process of being published, so we do not know whether or not it will succeed in accomplishing the task of unifying the social studies field.

Because of the recency of this report, I am not going to limit my discussion to its recommendations; but, because of its significance, I think it will be best to base the major part of this discussion on its findings. The other aims and objectives used here were not taken because of any special purpose, but were chosen somewhat haphazardly—the only requirement being that they either be in use in some reputable school system, or that they be recommended by good, noteworthy authorities. There is bound to be a certain repetition in the lists used. I only wish there were more!

First, let us look at the specific aims of history taken from the book, Teaching the Social Studies in Secondary Schools. The six aims listed are as follows:

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"1. Accumulation of certain definite knowledge of the past wisely chosen to explain the present in accord with the general aims of secondary education.

"2. The development of abilities which are needed for impartial and effective investigation of social materials and for rendering constructive judgments and decisions about social affairs.

"3. The understanding of such fundamental principles as the continuity of history, that the life of men and society is dynamic or a process of ceaseless change, and that the increasing complexity and interdependence of human relations involve many problems and the solutions of these problems.

"4. The attainment of noble ideals and high concepts of loyalty to one's self and to one's fellow-men by teaching the cost of the elements of civilization during the past.

"5. The inculcation of attitudes of historical-mindedness, scientific-mindedness, and such other attitudes as will aid in training for citizenship.

"6. The development of cultural interests, such as a taste for rendering various phases of history, a discriminating interest in art galleries and museums, and an interest in travel."

All of these aims can be approached by a study of the ancient American civilizations. The second and fifth aims listed above are closely related and, it
seems to me, could be brought about by the methods of teaching and study that the instructor makes use of, rather than by any specific content. The other aims, however, require specific subject matter. The ancient American field is especially applicable to the first aim because, as will be brought out later in this study, a great deal of present-day life is explained by a study of these ancient peoples. Especially is this true about our economic-agricultural life.

There are many opportunities in ancient American history to trace through and study the process of ceaseless change in the life of man and society, with concomitant problems and ever-increasing interdependence of people. The same may be said for the fourth aim. Especially would this be true in a study of the Mayan civilization, including its downfall, and the extreme organization of the Aztecs. It seems hardly necessary to point out the fact that a study of these peoples is bound to develop cultural interests. Simply by reading the introduction to this study, one can see innumerable opportunities of fostering interest in such things as tapestries, architecture, museums, an interest in travel, et cetera.

there are quoted from the course of study of a public school in Des Moines, nine major objectives of the social studies. These aims are as follows:

"To meet the demands of citizenship in the world today, the content and the methods of the social studies are... planned to help the child to do the following:

"1. To understand and appreciate his role as an individual in the interdependent social, economic, and political groups of which he is a member.

"2. To develop an understanding and appreciation of the foundations that the past has laid for the present.

"3. To understand that humanity is progressing and to foster the interest, desire, and ability to participate effectively in promoting this progress.

"4. To build the attitudes of tolerance, respect, sympathy, and good will, toward all races, classes, and nations.

"5. To develop an outlook on life which will enable one to consider institutions and customs critically, and to take his place intelligently in a society which will continue to change rapidly.

"6. To achieve an understanding of the complex and highly-organized economic structure by which community, nation, and world co-operate to make possible the seemingly simple conveniences of modern life.

Social Studies Course of Study, Kindergarten to Grade 11, Inclusive, p. 5-7; Des Moines Public Schools, June, 1934.
"7. To realize the essential relationships between human life and activity and the natural environment which men seek to utilize more adequately for their comfort and convenience.

"8. To combat his own prejudices by developing through much use the ability to collect, evaluate, organize, and use social data effectively, to form conclusions. To help him know how his own mind works and how he arrives at his decisions, stereotypes, and biases.

"9. To achieve a reasonable faith and pride in American institutions, a knowledge of the processes of growth, and a recognition that he must continue to be susceptible to further growth and development to meet the needs of a changing interdependent world.

As one can see, there is a good deal of overlapping in these lists of aims and objectives, as there should be; but in this last list, there is some additional objectives that seem to be pertinent. I should much prefer to have the word "change" substituted for "progress" in the third item, because, although civilization has gone forward in some instances, in all cases there is some doubt as to the "progress" of society. This is particularly true when today's society is compared with the peace-loving, artistic Mayas of Central America. At any rate, a study of these old civilizations would aid materially in the study of the processes of change; and they would present a wonderful
opportunity for contrasting different civilizations based on different ideals.

An Associated Press dispatch from Washington, found in the Boston Globe, April 22, 1937, states, "America's Indians, once considered a vanishing race, now are increasing more rapidly than any other group in the country." It goes on to state, "The Indian office said that births now exceed deaths by 3500 a year, whereas a few years ago the Indian population was steadily decreasing." This indicates the presence of a strong racial group within the United States, toward which tolerances must be maintained. Later, I shall discuss the number of living descendents of the ancient Indians who may be found in other of the American nations. It is enough to say here that any study of the background of these Indians should "build up attitudes of tolerance, respect, sympathy, and good will" toward them.

A discussion of the seventh objective will be attempted when we study the report of the commission on the social studies. It is enough to say here that I do not believe that any people adapted themselves more completely, nor made better use of their environment than did the Incas, the Aztecs, the Mayas, and the Pueblos. Not only did they change their life to conform with nature about them, but they also made use of the idiosyncrasies of their environment and made it work for them.
It is not clear what the context of this text is, as it appears to be a mix of different sentences. It might be useful to provide more context or clarify the topic of discussion.
There is one book from which I should like to quote, because it is a text book in American History and it attempts, to a certain extent, to teach something of the early American peoples. In the introduction of the book, Exploring American History, by Casner and Gabriel, there are given three fundamental objectives of the book. They are:

1. The acquiring in socially helpful ways of a partial appreciation of what our forefathers did for us.

2. The beginning of an understanding of how the life about us has evolved out of the life of the past.

3. A recognition of the more important present-day American trends and problems.

Later, in their introduction, the authors make the following statements: "There are peoples whose lives Americans have changed—the Indians, who gave much to the whites before bowing in defeat and who may some day give again;...." and "To understand what Americans have given to these peoples, we must know about them."

In order to show how these objectives are approached in a study of the ancient Americans, I am simply going

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1 Mabel B. Casner and Ralph H. Gabriel, Exploring American History, p.6

2 Ibid. p.13
In any business, a clear and comprehensive plan for advancement is essential.

Initiatives and strategies should be prioritized to ensure success. Regular assessments and adjustments are necessary to stay ahead.

The key to success lies in the ability to adapt and remain relevant in the ever-changing business landscape.

By implementing effective strategies, companies can achieve their goals and maintain a competitive edge.

In conclusion, a well-thought-out plan is crucial for the growth and success of any business.

Sincerely,

[Signature]
to list the subjects that are discussed in the book. It is enough to bring out now that the subject matter under discussion here has been recognized by authorities as worthwhile and important for use in approaching the objectives of history or the social studies. The topics discussed in this book are found in Problem 3, and are:

The Home of the Eastern Forest Indians; Getting Food by Hunting and Fishing in the Eastern Forests; Getting Food by Gardening in the Eastern Forests; Making Tools and Clothing in the Eastern Forests; The Indians Divided Their Tasks; The Indians as Traders; Indian Money; The Indians at Play; War Between Indian Tribes; Religion; Managing the Affairs of the Village; Bison Hunters of the Plains; Fishing Indians of the Northwest Coast; The Farmers of the Southwestern Desert; The Wonderful Mayas; the Chief Occupation; Religion of the Mayas; Wandering of the Mayas; The League of Mayapan; The Passing of the Maya Civilization; The Conquering Aztecs; How Hiawatha and Dekanawidak United the Iroquois; The Mound Builders of the United States; The Tragedy of the Indian.


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1 Ibid. p.51-76
because of "Three Primary Objectives of the Course" which are listed. As far as I can tell from the advertisement, nothing at all is said about the Pre-Columbian America; but one can easily understand how a study of these peoples would be most helpful and, I think, necessary, to realize the objectives, which are:

"--to pave the way for more advanced study of American and world history;"

"--to develop appreciation of what many nations have contributed to our civilization;"

"--to build habits and attitudes that will help solve the problems of assimilating people of other countries and of improving our relations with these countries."

The third objective listed above becomes especially pertinent to the Indians when one realizes their growth in recent years. Another newspaper article called, "The Truth Is," and written by John Harvey Furbay, Ph. D., states that the Indians are increasing so fast that the government will soon be faced with the problem of providing them with more territory on which to live. This article finishes by stating that "their birthrate is almost twice that of the white people."

Now then, in the "Conclusions and Recommendations of the Commission" on the social studies of the American

1 Boston Post, May 3, 1937
2 "Conclusions and Recommendations of the Commission," p. 7
Historical Society, the following general aims are given:

"The main function of the social sciences is the acquisition of accurate knowledge of, and informed insight into, man and society; that of social science instruction is the transmission of such knowledge and insight, with attendant skills and loyalties, to the individuals composing society."

These general aims are broken down into more specific objectives, but I am going to omit these and center my attention on Part 13 of the report, which is named, "Curriculum Making in the Social Studies," and is written by Leon C. Marshall and his daughter, Rachael Marshall Goetz.

The "Foreword" of this book states that the idea behind the book is something more than a basis of a curriculum proposal; it is a social theory. The product of the book is called "a social process approach to curriculum making." It is maintained that there are certain basic social processes for education and the teaching of these processes should be the aim of the social studies department, if not that of the whole school system. It is further stated that any classification of these processes need not be, in fact, could not be, necessarily perfect. These three standards are

1 L. C. Marshall and R. M. Goetz, Curriculum Making in the Social Studies, p. 11
the tests that should determine the processes:

"First, it must be expressive of the scholarship of our day to the extent that we have been able to penetrate the mists which hang thick over great areas of human living;

"Second, it must serve a useful purpose for present-day instruction in the social studies;

"Third, it must make adequate provision for the unexplained--perchance the unexplainable--as well as the explained, setting no rigid mold to bind an expanding, unknown future."

Using these standards, the authors have outlined the basic social processes that should be taught in the schools as follows:

"A. The process of adjustment with the internal physical world.

1. The process of learning to manipulate natural forces.

2. The process of organizing to manipulate these forces--the economic order.

3. The process of the distribution of the population over the physical and cultural areas of the earth.

"B. The process of biological continuance and conservation.

"C. The process of guiding human motivation and aspiration.

1. The process of establishing

\[1\] Ibid. p. 14

\[2\] Ibid. pp. 15-16
value standards, or norms.

2. The process of securing minimum adherence to value standards, or norms.

"D. The process of developing and operating the agencies of social organization.

"E. The process of securing and directing cultural continuance and cultural change.

"F. The process of personality molding."

If this report is accepted by the authorities, and it looks as though it is going to be, it will be the means of unifying the field of the social studies, and any materials introduced into the curriculum will have to aid materially in teaching these basic social processes to the pupils. A study of the Pre-Columbian American fits in very snugly, and phases of this study could be used quite easily in the teaching of most of the processes. A study of these ancient peoples could be especially adaptable to the first process--"adjustment with the internal world." There is no better illustration of learning to manipulate natural forces than that shown by the terraced farms of the Incas or the floating gardens of the Aztecs. The Incas, living in the arid plains along the coast of Peru or along the mountain-sides, learned how to irrigate their farms or terrace them, so that on one mountain-side they could grow products that are indigenous to all climates. Tropical products could be
I didn't understand your point.
found at the foot of the mountains or in the lowlands; and as one climbed, the products common to the temperate zones could be found.

The principal city of the Aztecs was situated on an island which was at one time hard to reach from the mainland. The industrious people of the locality devised some means of entwining roots and branches so that huge rafts were formed, on which different forms of agriculture were carried on.

Many other instances of adjustment with the external physical world can be found in a study of the ancient Americans; for example, the Pueblo dwellings or apartment houses, the building of huge pyramids by the Mayas in order to raise their public buildings above the monotonous level of the surrounding territory, the distribution and intermingling of the different culture groups, the cultivation of several varieties of a single crop for different localities.

Gregary Mason has something to say about the last two instances that is quite interesting. He says that most of the culture of the period was made possible by the people who were engaged in dealing with the neighboring culture group. To quote from his book:

"At long last we are beginning to

1 Gregary Mason, *Columbus Came Late*, p. 192
acquire something like a just measure of the high achievement of the pre-Inca, Inca, Maya, Toltec, and Aztec commonwealths in art, architecture, medicine, mathematics, and astronomy. Late is better than never. We may even congratulate ourselves on our tardy appreciation of the fact that in the Middle Ages, no Europeans or Asiatics surpassed in their respective fields the masons of the remote pre-Inca nations, the engineers of the Inca and Aztec empires, the surgeons and textile artists of Peru, the architects and astronomers and mathematicians of the great Mayas of Central America, whose civilization on the whole was the highest in all Ancient America. But we do not yet give due recognition to the first businessmen of our twin continents. And the fact is that all the highlights of culture just summarized were made possible by the industry, ingenuity, and social responsibility of the traders and manufacturers who were sending their goods up and down the interiors and coasts of both our continents before Norman tapestries were first being hung on English walls."

Again, speaking of the different varieties of maize,

1 (corn) Mr. Mason states:

"For Canada the early Americans developed a maize that would ripen in less than three months. But some of the varieties of maize they used in Texas required five months to reach maturity. There were special varieties of maize for popping, for parching, for making meal, for eating whole, and for roasting. The Aborigines originated the dent maize of the middle West, the

1 Ibid. p. 88
flint maize of New England, and the prolific varieties of the South. With maize, as with other vegetables in the list of American food plants, the white man has improved very little on his red-skinned predecessor, and there is no doubt that he has forgotten a good many special technical points well understood by the original American."

Another fine chance to teach this process of adjustment with the physical world would be to study the economic organizations of these people. A study of the extreme socialistic state of the Incas and the democratic state of the Pueblos would be of special help.

The contributions that a study of ancient America could give cannot be limited to the first process. We have at first-hand a study of developing cultures which must naturally follow these processes, if, of course, these processes are salient and fundamental. A study of the value standards, or norms, of that period compared with those of today could be used to show how these standards are formed. The shift of these standards shown in a study of the Mayas could easily be used to point out how the value standards of a nation may change the entire history of that people. The different cultures and organizations of the Aborigines of America would make fine material for comparison, and also for showing how one culture will affect any other culture with which it may come in contact.
Cultural change may easily be followed among these early people. The diffusion of the maize complex is a good example of the diffusion of elements that are of great utilitarian value. Again, pottery-making was borrowed by the early agricultural groups because it "fit in" with their culture traits. These examples, with many others, could be utilized in a unit of work aimed at teaching the process of cultural change and continuance.

It is not my intention to bring out all the opportunities that may be found in this mass of information, but simply to show that there are a great many chances to use this information in the teaching of the social studies. We have seen here in this chapter that whether we use the old objectives of the social studies or the newer social-processes approach, this body of information can be immensely helpful. The subject matter is not foreign to the social studies, and it may be useful—in fact, helpful—in realizing the aims of that division of the school curriculum.

Now let us enter into a study to find just what the accomplishments of the ancient Americans were, and what they have contributed to the culture of present-day life. If we can find either of these subjects of adequate importance, then it should be an additional argument for introducing this subject matter into the social studies curriculum.
CHAPTER TWO

Achievements and Contributions

of the

Ancient Americans

As I have just stated, in this chapter we shall inspect the culture of the ancient Americans somewhat critically, in order that we may choose the subject matter which will aid in the achieving of the aims and objectives mentioned in the last chapter. One lesson that is apparent, right on the surface, is that whatever was accomplished by these people was done by means of continuous perseverance, back-breaking labor, and unadulterated stamina. Ann Axtell Morris makes note of this fact in her book, Digging in Yucatan, when she writes:

"In many ways, the natives of this continent just missed the great fundamental ideas which made civilization easy. They never thought to domesticate animals, so they never had milk or a constant supply of meat; and at the same time, they missed the speed of travel possible to a horse; and their tired backs carried the loads that should have belonged to the burro. They never thought of a wheel, so they had to

1 Ann Axtell Morris, Digging in Yucatan, pp. 119-20
drag by main force the enormous loads of stone and other goods which it was necessary to transport. They never found out how to employ iron and brass for cutting tools, and so had to hack and chip out their magnificent architecture and sculpture by using stone on stone. The time involved must have been infinitely great. In every way, their lives were slower, harder, and more painful. And for that very reason we must give them greater honor for the unending patience, brutal toil, and sheer grit which went into the great works they performed."

We must not get the idea that all the contributions and achievements of these peoples were of a material nature. For instance, if we were to list the things for which we should remember the Aztecs, we would find that perhaps their greatest achievement was their skill in organization, which was best illustrated by their greatest contribution to the list of original American achievements—namely, the development of temporal power. While Europeans, and particularly the English, were separating Church and State on the eastern side of the Atlantic, the Aztecs were doing the same thing in America.

Formal education among the Aztecs, especially, was quite well established. They sent their children to a public school (techputcalli), built near the temples, in which, for three years, they were instructed in religion. The nobles had their children educated in the seminaries (calmecac), which were very numerous in the
empire. Priests, devoted exclusively to the task of instructing young men, were ceaselessly occupied in these establishments; and matrons of recognized respectability directed those in which young girls were received. In talking about the education of the Aztec children, Lucien Biart states:

"Every care was taken to inspire children with a horror of vice, with modesty of action, respect for their elders, and love of work. They were made to sleep on a mat, and were furnished with only enough food to support life. When they reached the age of puberty, they were taught the use of arms. If they were sons of soldiers, they accompanied their fathers to battle, in order that they might learn the military art and lose all fear of danger. If the father was an artion, he taught the young boy his own trade. The mothers taught their daughters to spin and weave at an early age. Children of both sexes were kept constantly occupied—a good and healthy rule."

A mistake that is commonly made regarding the Indian is that he was strictly an agriculturalist. Nothing could be further from the truth, although it is in the field of agricultural plants, methods, and processes, that the Indian has made his greatest contributions to present-day life. Industry and manufacturing were engaged in by a number of the Aborigines of America. It

1 Lucien Biart, *The Aztecs*, pp. 214-15
2 See pp. 51--ff.
is probable that the proportion of workers engaged in industry and agriculture would be the same as it is today in the United States—that is, a somewhat larger number working at industry than were working at agriculture. The chief commercial products involving some process of manufacturing or artificial treatment were rubber, cacao, feathers, paper, textiles, and pottery.

The Peruvians were especially advanced as weavers. They wove cloth with wool from the llama, the alpaca, and the vicuna—all three members of the camel family. But above all they wove with cotton, of which they had two kinds—a pure white and a golden brown. Gregary Mason says:

"You would be surprised to realize how much we imitate the designs of the Peruvian weavers in our carpets, pillow-covers, book-covers, wall papers, and clothing. Here is just another instance of modern America's stealing from ancient America without giving credit where credit is due."

Later on, he continues:

"Of all the achievements of the Peruvian weavers, the tapestries were perhaps the finest. Such an internationally accepted authority as Mr. M. D. C. Crawford says:

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1 Gregary Mason, *Columbus Came Late*, p. 262

2 Ibid. p. 264
"In tapestry Peru reached its highest textile development. The harmony of color, the beauty and fastness of the dyes, and the perfection of the spinning and weaving, place these fabrics in a class by themselves, not only as compared to other textiles of this land, but as regards those of any other people."

The industry of these ancient peoples was not limited to home consumption, but led to much trading throughout the continents. Both coasts of both continents were washed by the bow-waves of countless canoes of commerce—canoes even larger than the one Columbus hailed off Banacca. The extensive grain and cotton fields of the interior were criss-crossed by fine roads, linking industrial city with industrial city. And "fine roads" means not narrow, muddy trails, but fine roads—broad, raised highways of stone that surpass the famous thoroughfares of the Romans; great causeways, well-preserved remains of which may still be found running through the bush of Yucatan, Columbia, Venezuela; roads running over well-made suspension bridges, such as those of Peru, whose central artery of commerce traveled the whole empire, a distance of about 2200 miles. There were pontoon-bridges, too; culverts, aqueducts, and splendid paving.

International trade in early America was started

1 Ibid. p. 198
because the pottery and textiles of the Mayas came to be so much sought after by the neighboring nations. In return for the pottery and textiles, the Mayas imported emeralds and pearls from Columbia, turquoise from New Mexico, cacao from southern Central America (where the United Fruit Company is now experimenting with the revival of this ancient drink), and a variety of other things—some precious, some useful. The avenues of commerce have been described, but let me add that the bulk of the trade was probably carried on by sea. As maritime commerce grew, the importance of a knowledge of the heavenly bodies was emphasized. This impetus of trade, as well as an impetus of agriculture, contributed, among the people of South America, to a development of the knowledge of the heavens, until the Mayas became the best astronomers of their time.

When we speak of the scientists of these ancient people, we must remember that the religious men—the priests—were the great thinkers of the day; and they found no conflict between religion and science. Gregory Mason has something to say on this subject:

"We should never forget that the priests were the scientists of the Mayas, who found no such conflict between religion and science as some silly mortals of the present time profess to see. Indeed, these educated Central Americans, whom the
ignorant Spanish "discoverers" called "barbarians", would have considered barbarous a society in which a man could be persecuted as Galileo was persecuted for holding that the earth moved around the sun. Only in a country where the softness of too much prosperity has persuaded some people to forget the fundamental verities of human existence—such a country as the United States of America is today—can anyone be so absurd as to see a conflict between religion and science. This would not happen in our time if our businessmen, bankers, sculptors, and musicians, remembered that all of them are supported by the efforts of the farmer.

"The Mayas never forgot that religion and science are one, and that each is the child of agriculture. They could no more have forgotten it than the Maya astronomers in the observatories rising above the dwellings of the crowded cities could have forgotten that their next meal, that their every meal, was dependent upon the bounty of the gods looking after the broad maize-fields whose miles of waving green made a pleasant rest for the eye dazzled by the glints on limestone walls and towers under the tropical sun."

Since we seem to be speaking especially of the Mayas—which is as it should be, because they were the most advanced group in the Americas—let us mention here their great achievements. It was their wonderful system of writing, their knowledge of mathematics and

1 Gregary Mason, Columbus Came Late, p. 164
astronomy, that should make modern Americans particularly proud of them. Their system of counting time presents dates which are the number of elapsed days from a mundane era that equals October 14, 3373, B.C. in the backward projection of our present Gregorian calendar. The Mayas put this calendar into operation on August 6, 613, A.D. James Truslow Adams states that we can trace the history of the Mayas back to 418 A.D., perhaps even earlier, from their own records.

Dr. Herbert J. Spinden states:

"The writing out of the Maya calendar involved place value 1000 years before it was known anywhere in the Old World and an era count of days 300 years before the first era count of years in the Old World (the Era of Seleucidae, October 1, 312, B.C.)"

Maya mathematicians invented zero several centuries before its separate invention by the Arabs, and were able to multiply and divide ten centuries before Europeans could do so.

Next to what they did in mathematics and astronomy, the art of the Mayas was their greatest achievement—particularly their sculpture. Again, let us quote from Gregory Mason's book concerning this matter:

1 James Truslow Adams, Epic of America, p. 8

2 Ob. sit. p. 13
...
"The first thing to notice about Maya art, and the last thing, is that it was utterly inspired by, and dominated by, religion.

"So many of the Maya gods were in forms that appear grotesque to us—-a number of them, indeed, being in semi-animal form—-it is not surprising that we have been slow to appreciate the technique of the Maya painter and sculptor. But if you will give this technique a chance, weigh it by the same tests you apply to the technique of the Italian or the Frenchman, you will heartily agree with the statement of Dr. Spinden, that 'upon technological grounds—such as the knowledge displayed of foreshortening, composition, and design—Maya art may be placed in advance of the art of Assyria and Egypt and only below that of Greece in the list of great national achievements.'

"Anyone who doubts that the Maya artists were superior to the painters and sculptors of Egypt, Assyria, and other ancient transatlantic lands, with the exception of Greece, has only to compare these arts in the matter of perspective and foreshortening to be quickly convinced of the clear superiority of the American. The Mayas knew well how to cope with profile delineation. They knew how to draw the hand or foot on the far side of the subject of a portrait so that its relation to the hand and foot on the near side appeared as it really does appear to the human eye. Whereas the more primitive artist remembers that an individual has two hands and two feet and draws them in equal conspicuousness; witness much of the work of Egyptian artists."1

1 Gregory Mason, Columbus Game Later, pp. 179-184
When one speaks of aqueducts, irrigation canals, reservoirs, etc., the great systems of the Romans and those of the present day come to mind. In aboriginal America irrigation was practiced from Arizona to Chile. In the Salt River Valley, there were about a hundred and fifty miles of main irrigation ditches, and some of them have been incorporated into the modern systems. In Peru irrigation was carried out on a scale scarcely equalled by modern peoples. The remains of the aqueduct systems of the Inca empires show genius and organization which we of today may well respect. A typical example of the feats of irrigation which the Pueblos accomplished is the ancient city of Los Muertos, whose many irrigation canals were estimated by Mr. F. W. Hodge, formerly director of the United States Bureau of Ethnology, to have watered as much as two hundred thousand acres.

Modern people have heard more of the extraordinary public works of the Aztec city Tenochtitlan, than of the great dike, ten miles long, from Iztapalata to Atzacuelco, punctured by many sluices, which were used to protect the city against floods. Then there was the remarkable beveled stone aqueduct that brought to this city, in a lake, the purer drinking water of Chapultepac.

The Mayas lived in a land of superfluous rain and therefore were in no need of irrigation, but they were in
need of drains. An example is the stone-lined sub-
terranean drain that carried off excess water from the
city of Palenque. The Peruvians, on the other hand,
were in need of water. They thought little of bringing
water miles out into the desert from snow-moistened
mountains, far away. Such main aqueducts of irrigation
were, of course, split up into scores of smaller streams,
to fertilize as much land as possible. In the Valley
of Nepena still stands a tremendous stone dam, 80 inches
thick, at the end of an ancient reservoir which was three-
fourths of a mile long and half a mile broad. The traces
of most of the sixteen-mile-long aqueduct from Santa
River to Chimbote may still be seen. Modern engineers
attribute to this work of their remote predecessors a
capacity of sixty million cubic feet of water per diem!

Up to this point, in this chapter we have been
primarily concerned with some of the more important
achievements of American aborigines. These are inter-
esting and should be studied in order to understand
fully the life of those peoples, and still more impor-
tant, the character of their descendents. But now let
us review a still more pertinent question. That is,
just what contributions have they made to modern every-
day life?

As we have said before, the chief contributions of
the Indian are his agricultural plants, methods, and processes. The red man depended on agriculture even more than the white man. He secured drink and clothing as well as food from the products of the earth. As a result of his study of, and devotion to, the soil, agricultural statistics of the United States show that today, crops for which the world is indebted to the Aborigines are valued at more than three thousand million dollars! The bounty of the soil meant life itself to the American and it was impossible for him to do too much to appease the gods of fertility.

"It has been estimated that four-sevenths of the total agricultural production of the United States, measured in farm values, consists of economic plants domesticated by the Indian and taken over by the white man. The extent of the debt to the Indian for his work of domestication is emphasized when we recall that the white man has not reduced to cultivation a single important staple during the four hundred years that he has dominated the world."

Altogether, Indian farmers have given the world about forty-five plants and the turkey, also. Gregory Mason gives the following list of some agricultural products and by-products given to the world by America:

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1 Everett E. Edwards, *American Indian Contributions to Civilization*, p. 5
2 Gregory Mason, *Columbus Came Late*, p. 129
### FOOD PLANTS

<table>
<thead>
<tr>
<th>Potato</th>
<th>Yam</th>
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<tbody>
<tr>
<td>Sweet potato</td>
<td>Yam bean</td>
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<tr>
<td>Tomato</td>
<td>Arrowroot</td>
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<td><strong>Pumpkin</strong></td>
<td>Lleron</td>
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<td>Squashes</td>
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<td>Lima beans</td>
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<tr>
<td>Kidney beans</td>
<td>Strawberry</td>
</tr>
<tr>
<td><strong>Scarlet-runner bean</strong></td>
<td>Guava</td>
</tr>
<tr>
<td>Tepary bean</td>
<td>Peanut</td>
</tr>
<tr>
<td>Jerusalem artichoke</td>
<td>Alligator pear</td>
</tr>
<tr>
<td>Peppers</td>
<td>Watermelon</td>
</tr>
<tr>
<td>Cassava (tapioca)</td>
<td>Coconut</td>
</tr>
<tr>
<td>Cacao (cocoa)</td>
<td>Sugar maple</td>
</tr>
</tbody>
</table>

### FIBERS

<table>
<thead>
<tr>
<th>Cotton (best varieties)</th>
<th>Henequin (sisal)</th>
</tr>
</thead>
</table>

### GUMS

<table>
<thead>
<tr>
<th>Rubber</th>
<th>Capal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balsam of Peru</td>
<td>Chicle</td>
</tr>
</tbody>
</table>

### DOMESTIC ANIMALS

<table>
<thead>
<tr>
<th>Turkey</th>
<th>Llama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curassow</td>
<td>Alpaca</td>
</tr>
<tr>
<td>Muscovy duck</td>
<td>Guinea pig</td>
</tr>
</tbody>
</table>

### DRUGS

<table>
<thead>
<tr>
<th>Quinine</th>
<th>Tobacco</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cascara sagrada</td>
<td>Peyote</td>
</tr>
<tr>
<td>Cocaine</td>
<td>Ipecac</td>
</tr>
</tbody>
</table>

Corn, or maize, has been taken over almost entirely by the white invaders of America, not only in the method of planting and growing, but also in its preparation for food. Besides taking over the entire "maize-complex", the white people have been unsuccessful in
making any great improvement in the yielded crops. Mr. Lyman Currier of the United States Department of Agriculture states that "the description of plants, the number of ears to the stalk, the number of rows of grain on an ear, and the number of grains in a row, as given in the earliest accounts of Indian corn, while not equal to the extreme cases sometimes found, correspond very closely with average farm crops at the present time."

A number of authors have made up suggestive dinner menus consisting entirely of Indian-contributed foods. Because they bring out so forceably this side of the question, I am going to take the liberty of quoting two of them.

ONE

Tomato Cocktail
Lima Bean Soup
Roast Turkey

Baked Squash Corn Fritter with Maple Sauce

Alligator Pear Salad Corn Stick
Fresh Pineapple

Cocoa Salted Peanuts, Pecans, and Brazil nuts

Irish potatoes; sweet potatoes; kidney beans; chili peppers; tapioca, and vanilla flavoring for it, and others—

Tobacco and chewing gum

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1 Ibid. p. 37
2 Emily C. Davis, Ancient Americans, pp. 272-3
TWO

Cocktail of Virginia oyster, with sauce of tomato and red pepper

Chowder of little-neck clams, with tomatoes and green corn, with opposum fat substituted for pork

or

Terrapin stew, made with turtle eggs

Barbecued shad a la Indienne, with white potatoes and tamales a la Mexicaine

Bell peppers or tomatoes, stuffed with wild rice

Turkey, stuffed with native chestnuts or oysters

Cranberry sauce, sweet potatoes, string beans, succatash of lima beans and green corn, stewed tomatoes, Jerusalem artichoke, corn pone or hoe-cake, guava jelly

Salted Peanuts

Sherbet, passion-flower fruit a la Martinique

or

Sour-sap a la Havanne

or

Cherimoya a la Peruvienne

FOR THE GAME COURSE

Quail, rice birds, or canvasback duck, blackberry or grape jelly

Salad of avacado (or alligator pear), with dressing of sunflower or hickory-nut oil and maple vinegar, and cayenne pepper and salt

Pineapple tapioca, pumpkin pudding, stewed blueberries
Strawberries, grapes, wild plums
Pecans  Brazil nuts  Water
chinquapins (or lotus fruit)
Hickory nuts  Hazel nuts  Popcorn
Chocolate---Yerba mate---Cassine tea

1  Cigars and Cigarettes

When the Spaniards entered Mexico, they watched Indian ball games played in public courts, and obtained balls as souvenirs to send home. Emile Davis has mentioned this incident as the beginning of the world's rubber trade. At any rate, the Indians realized the properties of rubber.

Cotton is pronounced the only prominent example of a cultivated plant to be domesticated independently in prehistoric times. But today the mainstay of the world's cotton industry is a native American species, "Gossypium hirsutum", which was cultivated by the Indians of Mexico.

The Indians discovered and developed a number of excellent dyes. Chief among these was that made from the cochineal, an insect from southern Mexico which was domesticated and grown on the nopal or prickly pear cactus. Another important dye, also the result of domestication, was anil, or American indigo. In Central America the Indian used the secretions of the murex shell fish as a

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1 Everett E. Edwards, American Indian Contributions to Civilization, p. 7
purple dye.

Many of the medicines used by the Indians became popular in Europe. The physicians of ancient America seemed to be much further advanced than those of the Old World. This is especially true of the surgeons of Peru. It seems probable that they were the first in the world to employ anesthetics. ¹ Peruvian physicians made wide use of physics and of the practice of bleeding. Snuff was considered very helpful in the treatment of colds, and the sap of the Molle tree was employed to heal cuts. Archaeologists have found so many pottery figurines in human form with one or both feet amputated and the skin drawn over the stump after the manner of modern operations, that there can be no doubt that the ancient surgeon was skillful with the knife. But his most skillful accomplishment was in trepanning, or cutting out a piece of the skull. Out of two hundred and seventy-three skulls examined by Dr. MacCurdy of Yale, seventeen per cent had been trepanned, and one had been cut open five times!

The English, French, Portuguese, and Spanish languages, as used and developed in the Western Hemisphere, utilize many words from the various Indian tongues. Naturally, this contribution is greatest in Mexico and Central and South America, where the population has remained predominantly Indian in blood. But the English language also has incorporated hundreds of Indian words.

¹ See p. 8
Although our tongues have frequently garbled and marred them, maps of North and South America are dotted with place names used by the Indian for rivers, lakes, bays, gulfs, capes, valleys, and mountains; such names are also used for designating localities where the white man has developed towns, cities, townships, counties, states, provinces, and republics.

In addition to place names, American English has absorbed over five hundred Indian words. Among the more common are the following:

"alpaca, aseolote, barbecue, bayou, buccaneer, cacique, cannibal, canoe, caribou, catalpa, caucus, Chautauqua, chilli, chinquapin, chipmunk, chocolate, cocoa, candor, cougar, coyote, curari, quano, hammock, hickory, hominy, hurricane, ipecacuanha, jaguar, jalap, jirked (beef), kinnikinic, Klondike, llama, machinow, mahogany, maize, manito, menhaden, moccasin, moose, mugwamp, ocelot, opossum, pampos, papaw, papoose, pecan, peccary, pemmican, persimmon, petunia, pone, potato, powwow, puma, quinine, raccoon, sachem, sagamore, samp, Saratoga, Sequoia, skunk, squash, squaw, succotash, suppawn, tamarack, Tammany, tapioca, tapir, tarpon, tipi, terrapin, tobacco, to-boggan, tomahawk, tomato, totem, tuckahoe, tuxedo, vicuna, wahoo, wam- l pum, wigwam, woodchuck, and Wyandotte."

The literature and art of the world also owe the Indian much in the way of topic and inspiration. Poems, songs, dramas, novels, chronicles, histories, and

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1 Everett E. Edwards, American Indian Contributions to Civilization, p. 10, footnote no. 11.
folklore have the Indian as their subject. For example, Chamberlain, in the American Antiquarian Society's Proceedings, 16:99-102, cites the following poems: Shakespeare's "Tempest"; Davenant's "Cruelty of the Spaniards in Peru"; Dryden's "Indian Queen" and "Indian Emperor"; Sacchini's "Montezuma"; Kotzebue's "Indians of England"; "Spaniards in Peru"; and "Rolla"; Coleman's "Inkle and Yarico", (dramatized from Steele's tale in the Spectator, No. 11); Sheridan's "Pizarro", (from Kotzbeue); Southey's "Modoc"; Campbell's "Gertrude of Wyoming"; Whittier's "Mogg Megone", and "Fountain"; Rogers' "Pocahontas"; Mair's "Tecumseh"; Davar's "De Roberval"; Moore's "Lake of the Dismal Swamp"; Mrs. Heman's "Messenger Bird", "Stranger in Louisiana", and "Isle of Founts"; Longfellow's "Burial of the Minnisink"; Bryant's "Prairies"; Joaquin Miller's "Californian" and "Last Taschatas"; Frechette's "La derniere Iroquoise"; Schiller's "Nodowessier's Totenlied"; and Proctor's "The Songs of the Ancient People."  

The Indians' character and mode of living have added much to the literature of the world. Not a few critics agree that Longfellow's Song of Hiawatha (1855) is American literature's most notable poem. However, in the field of literature, as in the other fields, the Indian has contributed a great deal in his own right.

1 Ibid. p. 11, footnote no. 12
We may well make his literature part of our own. Mary Austin has said:

"These early Amerinds had been subjected to the American environment for from five to ten thousand years. This had given them time to develop certain characteristic Americanisms. They had become intensely democratic, deeply religious, idealistic, communistic in their control of public utilities, and with a strong bias toward representative government. The problem of the political ring and the excessive accumulation of private property had already made their appearance within the territory that is now the United States. And along with these things had developed all the varieties of literary expression natural to that temperament and that state of society—oratory, epigram, lyrics, ritual-drama, folktale, and epic."

I would like to quote one or two poems to show what may be expected in this field, and the intrinsic literary worth of the ancients' works. The first one is called,

AN INCA HYMN

"O Viracocha! Lord of the Universe,
Whether thou art male,
Whether thou art female,
Lord of reproduction,
Whatsoever thou mayest be,
O Lord of divination,
Where art thou?
Thou mayest be above,
Thou mayest be below,
Or perhaps around
Thy splendid throne and sceptor.

Mary Austin, Cambridge History of American Literature, Vol. 4, p. 610
O hear me!
From the sky above,
In which thou mayest be,
Creator of the world,
Maker of all men,
Lord of all Lords,
My eyes fail me
For longing to see thee;
For the soul desire to know thee.
Might I behold thee,
Might I know thee,
Might I consider thee,
Might I understand thee.
0 look down upon me,
For thou knowest me.
The sun—the moon—
The day—the night—
Spring—winter—
Are not ordained in vain
By thee, O Viracocha!
They all travel
To the assigned place;
They all arrive
At their destined end,
Whithersoever thou pleasest.
Thy royal sceptor thou holdest.
0 Hear me!
0 choose me!
Let it not be
That I should tire,
That I should die."

The next poem is quoted to show two things. Besides illustrating the type of work the ancient poets were capable of, it will also show the keenness and forethought of some of the Mayas. I am going to quote the comment that accompanies the poem, in order to show how such a piece of literature could be used in a public school for some purpose other than its intrinsic literary worth:

Gregary Mason, *Columbus Came Late*, p. 280
"When did a poet more clearly foretell the fate of his people than the Mayan bard who wrote the following lines?

'Eat, eat, while there is bread,
Drink, drink, while there is water.
A day comes when dust shall darken the air,
When a blight shall wither the land,
When a cloud shall arise,
When a mountain shall be lifted up,
When a strong man shall seize the city,
When ruins shall fall on all things,
When the tender leaf shall be destroyed,
When eyes shall be closed in death,
When there shall be three signs on a tree,
Father, son, and grandson hanging dead on the same tree;
When a battle flag shall be raised,
And the people scattered abroad in the forest.'

"There is a warning for you, proud and powerful nations of today—arrogant, self-satisfied British Empire, priggish, boastful United States, Narcissistic Italy, strutting in puny pride with your ridiculous Mussolini! A day comes when there shall be three signs on a tree, father, son, and grandson hanging dead on the same tree! For look at the Mayas, look at the Mayas, who, like the Greeks, surpassed you in most of the points that justify man in thinking himself more than an animal by as much as you surpass the Jivaro headhunters. Never did the Mayas invite the vengeance of the gods with such conspicuous arrogance, boastfulness, and peacock strutting as you exhibit. The Mayas fell out among themselves, and that was their doom; but as nations go they were unmaterialistic, shunning conquest, appreciating the tinsel folly of imperialism, and adoring the gods as not
even the Greeks adored them. And now their descendents, pitiful and degenerate, though still the best natives in America, are scattered abroad in the forest whose leaves hide the fallen stones of palace walls which tearing roots have tumbled. No temple bell for sacrifice rings, but only the lonely moan-bird wings; under the jungle of Yuca- tan lies the mystery of Mayapan."1

There is not much that need be said concerning this comment. It is very plain. Of course, the flowery language need not be used in a classroom, but the lesson is clear and could be used very easily in a curriculum that followed the social-process approach.

The contributions of the Indian have entered practically all fields. Modern architecture and design have received contributions from them. Many of the gums and resins, ornamental timbers, and dyewoods now used in furniture-making and other arts, are a debt to the previous knowledge or experimentation of the Indian. The white man has learned from the Indian, lore of the out-of-doors. Recreations such as canoeing, tobogganing, snow-shoeing, and la crosse, and the less strenuous diversion of reclining in hammocks, are part of this heritage. So also are the ideas and devices relating to hunting and fishing, namely, catching fish by torchlight and weirs, calling moose, and the technique of trailing

1 Gregary Mason, Columbus Came Late, pp. 130-131
and capturing the larger game and wild animals. The tipi gave Major Henry Hopkins Sibley the idea for his invention of the Sibley army tent. Perhaps the sleeping bag is derived from the warm maxs bag of the Athapascan. The moccasin and the Panama hat are articles of clothing which have been adopted.

Everett E. Edwards ends his treatise with the following well-known inscription—and we may well follow his lead—: "Si monumentum requiris, circumspice—to the Indian, we may close by saying, 'If you seek his monument, look around.'"

It seems to me that the review that has been presented here shows that the Indian has influenced our life to a very large extent. We are told in educational theory that teaching should proceed from the known to the unknown. If this is true, the history of the American natives should be most helpful in achieving some of the aims of social studies, because in almost every avenue of study, one may start with the present, or known, and trace back to the past, or unknown. Present-day life in America is based a great deal on Indian institutions; and in order to understand fully the relationship between the past and the present, and by means of this

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1 Everett E. Edwards, American Indian Contributions to Civilization, p.9
relationship, between the present and the future, a more comprehensive examination of these institutions should be made in the public school classrooms.

But there is another tie-up between the ancient and present-day life that I have not yet said much about. That is, are there many descendents of the Aborigines still living today, and are they very influential in modern life? Already we have seen that the Indians in the United States are increasing so rapidly that the government will soon be faced with the problem of providing them with more territory on which to live!

But what of the Indian descendents in other American nations? In the next chapter, I shall point out the importance of the Indian population in the Americas, and discuss the connection between a study of these people and a study of the culture of their ancestors.

\[1\] See p. 33
CHAPTER THREE
The Ancient Indians and
Modern America

One can see from the many contributions of the Indians that, even though they seemed to have lived on an entirely different road, that road has met the main line of travel and has contributed a great deal to the traffic of the main road. The Indians, as people, are becoming an important unit in our every-day life, and not only because of the many material contributions passed on to us. We have taken for granted the fact that the Indian race was a vanishing race, a thing of the past, an interesting but unimportant group of individuals. The present Indian population of the two Americas is in excess of a conservative minimum of twenty-six million. And this group is not diminishing, but, rather, it is growing stronger all the time. In the United States, the Indian is an interesting, problematical minority. This is not so in the countries south of the Rio Grande. Ernest Gruening, in an article called, "The Meaning of Mexico", has this to say about the Indian in Mexico:

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1 Everett E. Edwards, American Indian Contributions to Civilization, p. 3
"In the evolution of mankind, the Amerind of Mexico, Mayas, Aztecs, Zapatecs, and the great variety of less advanced tribes, had reached a point which by anthropological standards was some centuries behind the development of the peoples bordering the Mediterranean, yet far ahead of the red man of northern North America. The Mexican Indians' evolution was interrupted by the Conquest. They destroyed native brains and emerging intellectual leadership, but they enslaved, not destroyed, the vast population. Now the mold which the Spanish Conquest cast about the Mexican has been broken—not by the socially and economically meaningless political severance from Spain in 1820, called "independence", but by the revolution of 1910. The evolution that was proceeding before the conquest is being resumed."

Lucien Biart said in 1887 that of the ten millions of men who today people Mexico, about two-thirds belong to these Nahuas (Aztecs) who seem to be awakening.

The recent election of General Lázaro Cardenas, a man of pure Indian lineage, to the presidency of Mexico, again reminds us of the overwhelming dominance of Indian and mestizo blood in our neighboring republic. One authority has recently stated that he doubts whether the whites of Mexico exceed half a million in a population of fifteen million. Indian blood predominates in at least

1 Hubert Herring and Herbert Weinstock, editors, *Renascent Mexico*, p. 6
2 Lucien Biart, *The Aztecs, Their History, Manners, and Customs*, p. 333
ten American republics, and it has definitely affected the national type in sections of several others.

We are to live side by side with a nation of original Americans. We should study them and understand them, so that we may bring about a closer unity and guarantee for ourselves a peaceful handling of international dealings. Their innate qualities, the values which they can give to mankind, so tangible today in their folkways and beautiful handicrafts—assets so long neglected and rejected by us—these are being preserved by them—developed and strengthened. We should make an attempt to understand the Indian. In a paper prepared for the Commissioner of Indian Affairs on the subject of "The Indian Girl", there is a hint on how to go about understanding these people. What it says about the Indian girl may be applied to the others of her race just as easily:

"Before we can hope to understand the American Indian girl of today, we will have to evaluate the two influences which play the greatest parts in her life. The first of these is the influence of the traditional life of her race—her social heritage. The second is the effect of her school life upon her as she emerges from this traditional past to face an unchartered future (and a training often quite different from the experiences of her earlier childhood)."

1 Everett E. Edwards, American Indian Contributions to Civilization, p. 3

2 The Indian Girl, p. 3
and under the provisions of the 1645 provision, the court shall
consider, determine and dispose of the case in accordance with the
law and the rules of evidence. The court may, in its discretion, grant
such further relief as it deems just and proper, including the
removal of any encumbrance or lien on the property or the
restitution of any money or goods wrongfully taken or withheld.

It is hereby ordered that the parties shall have 30 days from the
date of this order to appear in court and present their positions
and arguments. Failure to do so may result in the default judgment
in favor of the party in default.
The environment of the Indian today, plus his inheritance, must be studied in order to understand him. At this point, you may begin to reason that, though it may be true that there are a great many native Americans on the continents, and those who come in contact with them should study them—still, that is no argument for teaching the subject in all the public schools. Let the subject be taught near the areas where these Indians live, but why clutter the curriculum of the schools here in the east, where we come in contact with these people so seldom? The answer is that the United States is turning its attention to the American continent; and in the future, we are going to do more trading and business and we will have, therefore, a greater intermingling among the American countries. If this is true—and I believe that I can prove that it is—then it is a very pertinent reason why the schools of the nation—not only those of the west, or those of small areas—but schools of the nation should have in their social studies curriculum subject matter that will bring about a feeling of respect and understanding between our nation and the other American nations.

"There is no getting around it—Latin-Americans, in general, don't 'get' us. And we don't 'get' them. Our man in the street has classed them far too often in the past as
'greasers' and their man in the street has been too prone to lump all of us Americans together as 'gringos.'

"In our attitude the main ingredient has been indifference; in theirs, it has been antipathy. This has remained true despite the spilling of oceans of eloquence about 'the tie that binds us', 'the mutual esteem that unites us', and similar oratorical flubdub.

"In Latin America the average Frenchman or Italian is accepted as a good fellow until he proves himself otherwise; the North American, on the other hand, is often held to be an 'outsider' until he proves himself a good fellow. Even our cousin, the Britisher, also frequently kept beyond the pale of popularity in Latin America, is better liked than we are."1

As long as this is the attitude that is held by the man in the streets, we will be unable to have fully amicable dealings with our neighbors. As the quotation states, no amount of eloquence can cure the trouble. It can only be ended by having the "man in the street" understand his neighbor and appreciate him.

Let us see to what extent the United States is interested in our own continent. We have been hearing, lately, that the United States is becoming more interested in the Americas, but that cry has been going on for a long time. This movement goes under the name

1 T. R. Ybarra, "The New Deal Faces South", Collier's 93:10-11, May 19, 1934
of "Pan-Americanism", which arose from the belief that
the republics of the Western Hemisphere have interests
in common, not shared by other nations. The idea had
its beginnings over a century ago, shortly after the self-
liberation of the greater part of Hispanic America from
the mother country. The original advocate of this move-
ment was not from the United States— it was Bolivar, the
South American liberator. He envisioned a political
association or federated union of the former colonies of
the Spanish Crown which would act through a congress.

The United States first took notice of her sister
republics to the south in the formulation of the Munroe
Doctrine. But we all know that this doctrine was not
necessarily a neighborly gesture, but was propounded
for the selfish purpose of self-protection. This de-
claration has caused even more misunderstandings and
definite breaks in the relations between our country and
the other American nations than the ignorance that has
ruled most of such relationships.

However, in recent years there seems to have grown
up in official circles of the United States a new ap-
proach to Pan-American relationships. The so-called
"Good Neighbor" policy is exemplified in the American
neutrality act which grants a privileged position to
American nations and promises to supercede the Munroe
Doctrine.
There is a provision incorporated into United States law to the effect that, in case of war between an American and a non-American nation, an arms embargo will not apply to the former. Thus the United States Government has actually undertaken to intervene automatically in any such war in favor of the American nation, and without regard as to which of the belligerants may be the aggressor.

This illustration shows us that the policy of the United States Government has taken a decided change toward a more friendly feeling for the commonwealths to the South. This change is bound, in time, to make itself felt in the attitudes and feelings of the "man in the street." However, it is not only in official quarters that interest in the Pan-American countries is being evidenced. T. R. Ybarro tells us:

"Our investments in the republics to the south of us total more than five billions of dollars. This enormous stake includes money poured by Americans, during the pre-depression era, into Cuban sugar and Central American bananas, into mines and oil fields, into public utilities, into bonds of states, provinces and cities, into many other fields of investments. That alone should be an incentive for us to do business with the Latin Americans."  

1 "Neighborship in Latin America", Current History, 44:25-8 June, 1936  
2 "New Deal Faces South", Collier's, 93:10-11, May 19, 1934
And we may add that that alone should be incentive enough for us to insist upon a more intelligent understanding of the natives of these countries. Such an understanding would be an added safeguard for these investments. And again let us be reminded that the majority of the inhabitants of these countries are descended from the Indians.

Ybarra goes on in his article to point out to us what we may expect in the future, regarding trade with the southern countries. He says:

"Though Europe, in the past, has been of greater importance in our foreign trade than Latin America, it is becoming increasingly apparent that in a general way, Latin America has what we want most to import and needs what we want most to export, whereas Europe doesn't want what we want most to export and hasn't got what we want most to import. This should mean, in the long run, a growing value to us of Latin American markets. Not long ago, official investigators in Washington, delving into trade statistics, reported that, broadly speaking, the countries whose purchases seemed likely to increase more rapidly were those which want our manufactured products, especially our mechanical devices, and that countries whose purchases seemed likely to increase less rapidly were those which imported a larger proportion of our food materials and oil products. Now, our exports to Latin America are mostly manufactured products in great variety, such as machinery, electrical appliances, tools and gadgets of many sorts. The bulk of our imports from
Latin America, on the other hand, consists of a few extremely important foodstuffs and raw materials. Nearly all the coffee we drink comes from Brazil and other southern lands; nearly all the sugar we consume comes from Cuba; nearly all the bananas we eat are from Central America; and northern South America; nearly all the petroleum we get from abroad is shipped from Venezuela, Columbia, Mexico, Ecuador, and Peru; nearly all the nitrate which we buy abroad comes from Chile. Those are our main imports from Latin America—only five, in all, as against scores of articles, mostly manufactured, which we sell to the Latin Americans.  

This article should speak for itself and show how the business interests of the United States are tending toward a development of the American market. This will demand more intercourse between the countries and consequently a closer understanding between the people.

Carlos Davila, the former Provisional President of Chile, makes some interesting comments and gives some helpful statistics in the following quotations:

"In the face of what appears to be inevitable, the eyes of the United States should be turned toward the American Continent. The United States has now an opportunity to formulate a serious, stable, determined policy of continental economic cooperation. The policy...must be formulated with a liberal mind toward the fact that Latin America as a whole enjoys an advantageous

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Ibid. p.11
position in her trade with the United States, where our countries, considered as a unit, invariably sell much more than they buy. This situation cannot be altered, nor should it be considered as a weapon for bargaining. To the contrary, if facilities are afforded for an increase in the exportation of our products to the United States, and if encouragement is granted for other commodities which we can produce, that larger volume of exports, and the consequent increase in our purchasing power, will open up an equivalent market for American goods in the Southern republics.  

"In the period we have been analyzing, (1929-31) the foreign trade of Honduras was eighty percent inter-American; Venezuela seventy-nine percent, Columbia seventy-two percent, Ecuador fifty-five percent, Brazil fifty percent, Chile about forty percent, Uruguay thirty-five percent, and Argentina about twenty-five percent. The inter-American proportion of the total foreign trade of the other Republics of Central America and Haiti and Santo Domingo has in general been over sixty percent. And so the importance is shown of the American continent as a commercial whole: nearly one-half of Latin American foreign trade is inter-American, more than one-third is with the United States, over one-tenth is inter-Latin-American. We have come to this with no particular definite government policy, by the natural force of commercial trends, propinquity and necessity. This is, consequently, a solid basis for a definite policy of interchange that should become preferential if necessary."3

1 "Shall We Have Continental Economy?" New Outlook, 162, p.34 August, 1933
2 Parentheses are the author's.
3 Ob. sit. p.35
Not only in the fields already mentioned is the United States coming into closer contact with her sister states, but also on the social side. No doubt a good many have heard of the proposed system of highways that is to extend from the southern-most tip of the South American continent to the northern part of North America. Already, the highway system of the United States has been extended down into the Aztec country to Mexico City, and many of the capitols of the South American Republics have been linked. It is a common thing today to hear of people who extend their pleasure trips in the Southern States to Mexico. A better understanding of the history of the people through whose country these tourists travel would make the trip much more enjoyable.

There seems to be no doubt that the United States, today, is more interested in Latin America than ever before. The two continents are being drawn together, not only because of the trouble in the Old World, but also because of mutual interests and benefits that are derived from such unions. We cannot afford to continue to have the man in the street think of his neighbors as "gringos" or "greasers." We must develop an appreciation of the native American, not only in other countries, but also in the United States. The Indians have a great deal to offer the world today if their innate characteristics
are recognized and adapted to our present-day life. We may learn from them, and we may give them many lessons; but the building of this mutual give-and-take cannot be accomplished until a respect for each other is developed. And how better could that be developed than by learning of the great accomplishments and the many contributions to modern life that have been made by the Indian?

Here is a chance to bring about a better international feeling in the Americas. We should not ignore it. Interrelationships between the Americas are growing and will continue to grow. Let us prepare for this growth, guard against ignorant and harmful intolerances that may block a better tomorrow, and guarantee for ourselves a growing continental friendliness that will safeguard us from any of the foreign influences.

It is here that we have the biggest practical argument for the teaching of ancient American civilizations. In the American continents today, there are about thirty-five million descendents of those ancient civilizations. The United States is becoming more and more closely linked with the Latin American countries, where most of these descendents live. A knowledge of these people is necessary to guarantee intelligent dealings with them. A knowledge of their background and their inheritance will develop respect for their accomplishments and
admiration for their characters. Such an attitude on the part of the people of the country should be a great aid in carrying out the relationships between this country and the natives of the American continents, whether they be in other republics or within our own boundaries.
CHAPTER FOUR

Placing the Subject in the
Public Schools

What Mr. Herbert J. Spinden says in the following quotation about Mexico, we can say about all of ancient America:

"...We can say to Mexico, thinking of material and homely things which enter into our everyday lives: 'We acknowledge a debt of gratitude to the Red Man who preceded us in the New World, and who won from nature by patient industry those highly domesticated plants which give us an economic place in the sun; and we express our desire to learn more about the ethical, religious and governmental forces, the social disciplines, and leaderships which raised structures of illusion and beauty in ancient America.'"

But how are we going to introduce it into the schools? First and foremost, let us remember that though it is an important phase of a subject, too much time should not be spent on it. Secondly, it is not so unfamiliar a subject to the public schools as one would at first think. Slowly, but surely, the subject is coming into our school systems. The thing that we, as

1 Hubert Herring and Herbert Weinstock, editors. Renascent Mexico, p. 243
teachers, must do, is to be able to recognize the subject matter when we see it, and utilize it with intelligence. That, then, is the first prerequisite to the introduction of this subject objectively into the school systems. The teachers must learn more about the subject. There are many fine books on the market today which may be used by the profession for information. At the same time, public interest in this subject seems to be very high. As a result, newspapers and magazines are printing special articles, written by authorities, which could be very helpful. Of course, care must be taken to separate the truth from the hearsay. Authorities should be checked carefully because, as I have previously stated, this field is full of traditional untruths. Even though it is true that generally there is a lack of knowledge of this subject on the part of the majority of teachers, I do not think it is a serious drawback in introducing the subject into the formal curriculum. If the significance and importance of these people can be understood, a knowledge of them will be gained by the teachers. Therefore, remembering that in order to make this subject practical and useful the teacher must learn more about it, let us discuss some of the ways in which it should enter our systems.

In the elementary grades, I do not believe that there
should be any special period or unit of work devoted entirely to the ancient Americans, although this is done in some places. For instance, we find the following plan in Houston, Texas:

"Curriculum Units in Social Studies Program; Title, Theme, and Time Allotments, of Integrated Grades 1-5, Public Schools, Houston, Texas."

<table>
<thead>
<tr>
<th>GRADE</th>
<th>UNIT</th>
<th>THEME</th>
<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>3. What we give to Mexico and what we get from Mexico</td>
<td>Interdependence of neighboring peoples.</td>
<td>6 wks.</td>
</tr>
<tr>
<td>2</td>
<td>5. How the American Indian uses nature to supply his needs.</td>
<td>Increasing control over nature</td>
<td>6 wks.</td>
</tr>
</tbody>
</table>

This plan, of course, does provide for specific times for the teaching of these subjects. However, I believe that much more could be accomplished on the lower school levels if these subjects were taught somewhat concomitantly. That is, the reading lesson should include some information about these people; or, during the art period, some Indian design could be taught. If a background could be built up in this way, these interesting bits of information could be caught up and

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1 Norton and Norton, Foundations of Curriculum Building, p. 198
given some meaning, when the pupil reaches the junior high school or the high school.

The field is not entirely barren of reading matter for children, but most of it is at a somewhat higher level than the elementary grades. This should be a very fertile field for authors of children's books, who are looking for "new worlds to conquer." Most of the reading that has been prepared has been of institutions and physical remains of the ancients, with little regard to the people themselves. It is true that there is little known about individuals who lived here before the coming of the Spaniards; however, by searching the ancient books, many valuable stories of ancient heroes could be found. The story of Tlacaelel, the Aztec, is a good example. The crown was offered to Tlacaelel. The old warrior declined the honor, declaring that he considered himself more useful to the nation as a general than he could be as king, and asked that all votes be cast for Axayacatl ("the fly"). In lieu of the title of sovereign, he himself was invested by the electors with royal prerogatives, and even with the right to wear a crown. In spite of these honors and the influence which he exercised on the nobles, the army, and the people, Tlacaelel remained the devoted servant of the empire which his talents had helped to found. Does not this
conducted alone entitle him to the name of "the Great", bestowed on him by his contemporaries?

Stories of this type, introduced into the reading books of the pupils in the elementary grades, would be interesting to the pupil, and at the same time, it would teach some of the customs of ancient Mexico and give an insight into the nobleness that the Indian has so often exhibited. Such teaching should be much more helpful than the formal study of definite units in set time-periods.

The application of Indian art to present-day design in fabrics, textiles, and in decorations on architecture, is evident. Examples of Indian design should be shown to the youngster in the grades, so that he may appreciate them and recognize them later on in life. In the higher grades, the application of this Indian art could be used in the home economic and industrial courses. In Indian boarding schools, they make use of the Indian designs on linen cloth, napkins, curtains, chair covers, embroidery on girls' dresses, table mats of tiling beads, beadwork for hat bands, headbands, necklesses, weaving, and painted plaques, also in the making of Indian dolls. Just as the art in the Indian school is taught for

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1 Ida Cherioli, "Conservation of Indian Arts and Crafts", School Arts Magazine, 35:130-1, October, 1935
practical purposes, so may the Indian art in the public schools here be taught—not only for appreciation, but also for practical uses. If the pupil in the elementary grades is taught about the ancient Indian in this secondary manner, he should have a fine background by the time he reaches the secondary school; and he should be ready for a more comprehensive study in this field.

I am going to assume that on the secondary school level, there are two divisions—the junior and senior high schools. At any rate, in the field of the social studies, there is usually a study of United States History between the seventh and ninth grades, and again toward the end of high school. However, it seems to me that whenever a study of the United States is to be engaged in, a review of the ancient Americans is imperative, in order to understand fully our nation of today. Usually, on the junior high level, preceding the study of the discovery of America, a few weeks are spent in studying the contributions of the ancients. The ancient Indians are usually omitted; but it seems to me that this is the logical place for their contributions to be commented upon.

One book lists the contributions of the Babylonians as follows:

"The division of the years into months, weeks, and days; brick-
making; the duodecimal system of numbering; ink made from vegetable gum; reed pens; writing paper from the river reed; the construction of great buildings and tombs, such as the pyramids; algebra; geometry; astronomy; astrology; the replacement of stone tools with bronze tools; the erection of great cities; the construction of good roads; a system of weights and measures; carpenters' tools; kitchen utensils—such are the concrete gifts made by the Egyptians and the Babylonians to the life of the world."

One could easily make up such a list of concrete gifts of the Mayas, Aztecs, Incas, etc. In another chapter may be found the contributions of the ancient Americans which should be taught along with those of the other ancient people; because even though the Indians were late in entering the main path of civilization, they have been most influential in many phases of modern progress.

Besides this formal presentation of the subject, the junior high school should continue the policy which was started in the elementary grades. A good example of the material already available is found in the book, Too Many Bears, and other stories, compiled and edited by B. R. Buckingham. I should like to quote the poem found in this book:

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1 John T. Greenan and J. Madison Gathany, Units in World History, p. 12
The natural language text is not clearly legible due to the quality of the image. It appears to be a page from a document, possibly containing text that is difficult to discern. There is no clear, natural text that can be transcribed from this image.
AT TEOTCHUACAN
(ta o te wa kan)

Even their name has vanished—
the gentle race
That ploughed this fertile
valley long ago,
That chiseled and set the granite
of this place,
Only by a conqueror's word
we know
As Toltecs, craftsmen,—casual
epithet
By arrogance bestowed upon the slave,
But its large truth is glorious even yet,
Though victor lies with vanquished
in the grave.
With shard and sculptured stone the
very soil
Reiterates their ancient, patient skill,
Temple and pyramid recall the toil
Magnificently bent to serve
the will
Of a strong, peaceful god. Within
this ground
No arrow, sword, or spear has
yet been found.

Alfarata Hilton

Some interesting books about Indians in the South-
west which should be in the junior high school library
are: Waterless Mountain and Dark Circle of Branches,
by Laura Adams Armer; The Pueblo Boy, by Cornelia James
Cannon, which describes life in the village of Acoma
four hundred years ago; Basket Woman, by Mary Austin, a
collection of Indian tales. Other books which would
interest pupils in the ancient cities and findings of the

1 Too Many Bears, p. 718
archiologists are: _Digging in the Southwest_, and _Digging in Yucatan_, by Ann Artell Morris, and _Buried Cities_, by Jennie Hall, which describes the work of these searchers. Many other books and stories may be found which will whet the pupil's interest in these subjects. But again, here in the junior high school, care should be taken to hold the interest of the pupil. Too formal a presentation of the subject may kill the interest, where a careful selection of subject matter and an interesting presentation of it should cultivate the interest, so that the pupil will be ready for a more comprehensive study of the field in the senior high school.

If I were to be consistent in making out a course of study for this subject in a high school, I should follow the suggestions offered in Part 13 of the _Report of the Commission on the Social Studies of the American Historical Society_. However, it is recommended in this book that the social studies should be organized around basic social processes. That is, the study would become an "overview of the data of social living of all times, places, and cultures; overview of the analysis of social living supplied by the various

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1 See Chapter One
specialized study disciplines; overview of the goals
and methods of social study curricula." Formulating
a course of study to comply with these suggestions
would mean organizing all the subject matter around
the individual social processes. Of course, that
would be impossible when one is dealing with such a
small unit of human culture as we are interested in,
in this study. However, in making up the course of
study for the high school, I want to make use of only
that subject matter which could be transferred to a
course based on the aforementioned report. With that
in mind, I should like to present here a course of
study covering the subject matter presented in this
thesis, to be used in a high school American History
course. This should be used mostly as introductory
matter, early in the course.

A Course of Study on Early American Civilizations to be included in an American History course in High School.

General Aims:

1. To become familiar with those who lived in the New World before its discovery by Columbus.

2. To develop a respect for the native American and his descendants.

Leon C. Marshall and Rachel M. Goetz, Curriculum Making in the Social Studies, p. 18
Specific Aims:
1. To know the Pueblos, Aztecs, Mayas, Incas, etc.
2. To show how they adjusted their lives to their environment.
3. To show how their culture has influenced ours.

Methods of Procedure

A. Location and meaning of Pueblo, Aztec, Maya, Inca, etc.
   1. Geographical location
   2. Growth of groups
   3. Cultural level

B. Achievements of these people
   1. In agricultural fields
   2. In architecture
      a. Buildings
      b. Aqueducts
      c. Roads
   3. In astronomy and mathematics
   4. The calendar
   5. Art, etc., etc.

C. Contributions to Modern Life
   1. Agricultural plants
   2. Art
      a. Literature
      b. Design
   3. Miscellaneous

D. Personal characteristics
   1. Pueblos
      a. Democratic
      b. Peaceful
   2. Aztecs
      a. Organizers
      b. Peaceful
3. Mayas
   a. Peaceful
   b. Industrious
   c. Patrons of the arts and sciences

4. Incas
   a. Organizers
   b. Conquerors
   c. Socialistic

E. Indians in the world today

1. Number
2. Influence

Note: Later in the history course, the items brought out in Chapter Three of this study should be emphasized. More background in national affairs is needed for that study than for this unit of work.

Organization:

About three weeks should be used to cover the material suggested. Work in the elementary and junior high schools should aid materially in covering the first part. A good deal of time could be spent on the achievements and contributions of the Indians, but most of this work should have been covered in the junior high school. Therefore, most of the time should be spent in bringing out the characteristics of the Indians, and their importance in the world today. Unless this conclusion were realized, the entire program of study in the schools would be of little use.
CHAPTER FIVE

SUMMARY

In the world today there is a wholesale ignorance about the New World before its discovery by Columbus. This should be done away with by teaching about the ancient Americans in the public schools.

The Pueblos, Aztecs, and Toltecs, Mayas, and Incas of ancient America rose to comparatively high levels of civilization before the coming of Columbus. Large cities were built; the arts were practiced and advanced to a high level. Perspective in portraits was recognized; poetry, both blank and rhymed verse, was read; stories were told; design was used in public buildings and also clothing. Fine roads were built, uniting the large cities, and governments separated from the church. Commerce also followed the coast lines and caused thinkers to study the heavens, bringing about a knowledge of astronomy and mathematics, and eventually a calendar of extraordinary accuracy. But above all else, the ancient people were farmers. They developed staple farm products that are the backbone of United States economic activity today.

And that is one of the main reasons why the
ignorance concerning these people should be overcome. They have contributed greatly to the United States of today. We should give credit to those natives of America who have given us so much. Not only in agricultural lines have they contributed, but in all lines of life. We have but to look about us to see evidences of the Indian contributions. The name of our state, town, or city; the medicine prescribed for us; the rubber in our automobile tires; the gum we chew; the way we hunt big game; the game we play; the words we speak; all have been given to us, either in whole or in part, by the ancient American.

But the ancient American is not dead! He lives on in the hearts of over thirty-five million of his descendents who live in the Americas today. He is ruling nations, namely, Mexico, and he is growing stronger after four hundred years of misery and slavery. He is influential in the lives of many American republics. We should know of him because he is going to enter into our everyday life. In order that we may have a better life, we must do away with intolerance toward the Indian; we must know him and in knowing him, respect him. By doing this, we will bring about a better feeling, not only within our own country, but also between our country and our neighbors.
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