

Teacher Guide for High School

for use with the educational DVD

Contemporary Voices *along the Lewis & Clark Trail*

First Edition

The Regional Learning Project collaborates with tribal educators to produce top quality, primary resource materials about Native Americans, Montana, and regional history.

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Acknowledgements

Regional Learning Project extends grateful acknowledgement to the tribal representatives contributing to this project.

The following is a list of those appearing in the DVD, from interviews conducted by Sally Thompson, Ph.D.

Lewis Malatare (Yakama)
Lee Bourgeau (Nez Perce)
Allen Pinkham (Nez Perce)
Julie Cajune (Salish)
Pat Courtney Gold (Wasco)
Maria Pascua (Makah)
Armand Minthorn (Cayuse/Nez Perce)
Cecelia Bearchum (Walla Walla/Yakama)
Vernon Finley (Kootenai)
Otis Halfmoon (Nez Perce)
Louis Adams (Salish)
Kathleen Gordon (Cayuse/Walla Walla)
Felix Aripa (Coeur d'Alene)
Cliff SiJohn (Coeur d'Alene)
Jamie Valadez (Elwha Klallam)
Marjorie Waheneka (Cayuse/Palouse)
Dick Basch (Clatsop/Nehalem)
Bobbie Conner (Cayuse/Nez Perce/Umatilla)
Joe Scovell (Clatsop/Nehalem)
George Lagergren (Chinook)
Francis Cullooyah (Kalispel)
Rob Collier (Nez Perce/Walla Walla/Wyam)
Gary Johnson (Chinook)
Edward Claplanhoo (Makah)
Janine Bowechop (Makah)
Stan Bluff (Kalispel)

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Contemporary Voices

along the Lewis & Clark Trail

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Contemporary Voices along the Lewis & Clark Trail

Letter from the Filmmaker

In 2003, Ken Furrow and I began work on *Contemporary Voices along the Lewis & Clark Trail*, with help from a grant from the National Parks Service. Our intention was to provide balance to the celebrations surrounding the Lewis & Clark Bicentennial by showing how their journey and its consequences are viewed by the descendants of the Indian tribes they had encountered along the way.

Twenty-six individuals from seventeen tribes helped to create the content for this film. Many of these tribal educators represented their tribes at the Circle of Tribal Advisors to the National Lewis and Clark Bicentennial. The topics covered in the film were developed and edited by these same people. All participants reviewed and approved the final script.

The people interviewed in this film descend from tribes who encountered Lewis and Clark during their expedition through Native homelands - from the hills and plains of Kansas to the mouth of the Columbia River – and their version of events and their aftermath is decidedly different from the one most students learn from their history textbooks.

As an introduction to Native American studies, or as a supplement to a broader study of the western region, or Lewis & Clark expedition, the voices and thoughts expressed here will initiate productive discussions among your students. It is our hope that the information provided by these tribal leaders will open them up to the many different perspectives that inhabit and shape this region.



Sally Thompson, Ph.D.
Producer-Director

Contemporary Voices – Teacher Guide

Letter to Fellow Educators

As an introduction to Native American culture for high school students, *Contemporary Voices along the Lewis and Clark Trail* provides valuable and pertinent lessons about the Indigenous Nations of the Americas. The expressions of a living and vibrant culture with rich and extensive histories provide an excellent tool for the classroom teacher to bring the world of Native Americans into their classrooms. This guide includes corresponding lessons that will help to enhance the student's understanding of the Native American perspective on the Lewis and Clark expedition.

As an educator using this guide, you will be fulfilling a number of academic benchmarks in both the Social Studies and Language Arts curriculum. Both the pre-reading activities and the key concepts activities outlined for each chapter of the film provide beginning points for the classroom teacher when thinking about how to approach the material contained within the interviews. In the process, the content of the contemporary Native American voices represented in the film will open your classroom up to topics and ideas not easily approached in our public schools. These individuals have graciously opened their voices to us, in that we might hear and learn who they are today, living with the legacy of the Lewis and Clark expedition— each expressed in their own unique and informative way.

I would suggest using the pre-reading and key-concepts activities prior to viewing the film in order to fill in some of the historical and social contexts of the materials referenced in each interview. The use of original documents to enhance the learning process is a valuable addition to the content of the interviews, and helps to put the history of indigenous peoples in perspective within the Western culture that has become dominant today.

As a Metis person, I have had the unique perspective of reviewing materials from an indigenous background. As a fellow educator both on and off of Indian reservations in the state of Montana, I have seen a lot of Native American materials that are valuable for classroom use. *Contemporary Voices* stands out for its content which comes directly from each community. In the stories of the individuals in each interview are valuable lessons to be learned about the American heritage that we all participate in.

I hope that by using this material, you can continue to enhance the journey of understanding and cultural knowledge you are engaged within your classrooms. I believe your students' lives will be enriched by the dialogue this material presents.



Bob Boyer – Red River Metis

Getting Started

Contemporary Voices along the Lewis & Clark Trail is a living document of the traditions, history, and wisdom of the descendants of the people encountered by Lewis & Clark from the hills and plains of Kansas to the mouth of the Columbia River.

The content here is rich and multi-faceted, and covers a range of topics including:

- human responsibilities to care for the land
- the importance of geographical place-names
- the history of treaties and the reservation experience
- the impacts of boarding schools and revival of native languages
- the legacy of repatriation

Through the viewing of this DVD, you'll feel like a participant in a dialogue, hearing perspectives that are not commonly heard in the classroom, such as the story of Clark's Nez Perce son.

Most importantly, you'll hear participants discuss the future of the homelands that their ancestors have cared for "since time immemorial," and how this is being perpetuated for future generations.

Using the Teacher's Guide

We've designed this guide to aid you in extending and expanding your exploration of the topics introduced here. In thinking about your teaching responsibilities, we've included learning activities in keeping with National Standards in Social Science and Language Arts (see tables in Appendix II).

To begin, you'll find **Pre-Viewing Activities**, which provide some context for the history of the region. These activities include primary documents for you to copy and distribute to students, providing history-driven Language Arts lessons.

Once you've completed the Pre-Viewing Activities, you'll be ready to view the DVD. The DVD (28 minutes running time) is divided into five chapters that range from 3 to 10 minutes each, as follows:

- Chapter 1: **Introduction** (9:10 minutes)
- Chapter 2: **Early Contact and its Consequences** (3:00 min)
- Chapter 3: **Language** (3:45 min)
- Chapter 4: **Respect** (7:00 min)
- Chapter 5: **Continuity** (5:00 min)

This five chapters in the guide are the same as the main menu in the DVD. However, when you play the DVD straight through, there are no title screens between chapters.

For this reason, we suggest utilizing the the total running time for each chapter listed above (and at the beginning of each chapter transcript) as your queue to pause between chapters.

Due to the density of the information covered in the DVD, we suggest you first preview the entire DVD to determine how the material can be integrated into your overall coursework. You may then wish to review the material in the classroom one chapter at a time to achieve the greatest student understanding.

Features

In this guide you will find materials arranged for each chapter as follows:

- Key Concepts
- Vocabulary Terms
- Places
- Transcript text (verbatim text from each chapter of the film)
- Essential Questions

The lists of Key Concepts, Vocabulary, and geographical Places, presented at the beginning of each chapter, will help you orient the students to historical and cultural concepts, new vocabulary, and geography of the region.

Key Concepts are highlighted as being important to the understanding of the narrative of the interviews. The Vocabulary and Places offer opportunities to further enhance overall understanding of the material covered.

The complete transcript for each chapter is included to provide an easy reference to the materials presented in the DVD. This text is an *exact rendition* of each individual's interview in the DVD; therefore, the text reflects the nuances of each speaker regardless of language usage and/or spelling.

Following the transcript text, at the end of each chapter, you will find a list of Essential Questions to deepen students' understanding of content.

The following activities are suggestions for using the features in this guide to integrate the material provided in each chapter in the classroom.

Key Concepts Activity 1 – Jigsaw

- A) Divide class into equal groups.
- B) Assign each group an equal number of concepts to investigate.
- C) Using the library and the internet, attempt to define the meaning of each concept. Discuss how each concept relates to US history or the particular unit they are presently studying.
- D) Report your findings to the rest of the class by answering the following questions:

- 1) Describe your understanding of the concept.
- 2) How might this concept apply to Indian tribes in the Northwest?
- 3) How might this concept apply to non-tribal people and groups?

Key Concepts Activity 2 – Predicting

- A) Have each student pick five terms from the list of key concepts.
- B) Give the class ten minutes to free write the definition of each of the terms they have chosen. What do they think the term means?
- C) After watching the chapter, have the students review their predictions. Were they correct? What are some of the context clues in the documentary that helped them to get the definition?

Key Concepts Activity 3 – Sticky Notes

- A) Write each Key Concept on a separate sticky note.
- B) Have the students determine which concepts belong to similar groups by definition. Move the sticky notes around the room until all possibilities are explored, and the result is three or four groups of like-terms.
- C) Classroom discussion: open the class to discuss the following questions.
 - 1) Why are these terms grouped together?
 - 2) What are some terms that could be added to these groups?
 - 3) How does each group of terms function to define a culture?

Vocabulary Terms Activity – Building Vocabulary

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. (Optional) have students report after viewing how their vocabulary word was used in the chapter they viewed.
3. (Optional) Have students find real world or researched instances of the term during their study of this unit (not just its occurrence, but how, for example, misconceptions might have affected the President's initial view on global warming.)

Places Activity

As a geographic orientation to each chapter, use the maps provided in the pocket inside the back cover of this guide.

Consider the place names provided at the beginning of each chapter, and whether they can be located on the contemporary or historic maps. If not, why not? How are these places important to the story being told? Can you locate on a map, using a web quest if needed?

Essential Questions Activity

Teacher Directions:

Before your students view each chapter, read aloud the essential questions and have students think of their initial response to the questions. (Optional) Have them write their initial responses.

Make individual students or student groups responsible for becoming the 'expert' of the question(s) you have assigned them and report back to the class after they have viewed this chapter.

Student directions:

Alone, in pairs, or in groups, focus on the essential question(s) your teacher has assigned you. Think about the question(s) during and after your viewing of this chapter.

Prepare a response to your assigned question(s) and share with your group or class, as directed by your teacher.

Post-Viewing Activities are provided – to expand the learning opportunities presented in the film and guide.

The appendices in this guide provide you with a catalogued suggested reading list, the state and national curriculum standards specific to this guide and accompanying DVD, and resources for the pre- and post-viewing activities.

Supplemental to this guide is a two-part reference map of the region to share with your class. This is a good base map to use in the Places activities, and as a general reference for the material presented.

Visit www.trailtribes.org, for additional information on many of the tribes along the trails followed by Lewis and Clark.

Pre-Viewing Activities

The following activities are designed for students to investigate primary sources and learn about some of the experiences of Native American people. The use of these activities will help provide some background knowledge for your students when viewing the interviews contained within the documentary.

The original documents for these activities are attached in the Appendices at the end of this guide.

Compare/Contrast

Resource: “Charles Eastman Compares the Morality of Indians and Modern Christians” and George Catlin’s “Episodes from Life among the Indians, and Last Rambles” (See Appendix III)

- A) Provide a copy of each essay to each student.
- B) Have students read each essay. Charles Eastman is a Native American writing in the early 20th century, and George Catlin is an American writing in the middle of the 19th century. How are these two essays similar? How do they differ?
- C) Have students write a brief essay comparing the content of each man’s reflections on the state of Native Americans.

Jigsaw

Resource: 1855 Hellgate Treaty (See Appendix IV)

- A) Break class into equal groups
- B) Assign each group a section of the treaty to read and analyze answering the following questions:
 - 1) Paraphrase the section you have been assigned. What does this section say?
 - 2) What is provided in this section of the treaty for the benefit of the tribes?
 - 3) What is provided in this section of the treaty for the benefit of the United States of America?
 - 4) What effect does this section of the treaty have on the traditional lifestyle of the Indian people’s it was intended to cover?
- C) Report back to the class each group’s findings.

Highlighting Main Ideas

Resource: “American Indian mascots should go”, by Rich Heffern, National Catholic Reporter, Feb. 25, 2005 (See Appendix V)

- A) Provide a copy of the document to each student.
- B) Have students read through the document first without making any comments or remarks.

- C) Have students read the document a second time using a colored highlighter to identify the main idea in each paragraph. Using a second colored highlighter, have the students identify the supporting evidence for each main idea.
- D) Have students pick one main idea to share with the class that is of interest to them. What are the supporting details to the point being emphasized? Why is this important to indigenous peoples?

Chapter One: Introduction

In this chapter, six different tribal members will share their perspectives on traditional knowledge of the environment and how this knowledge is imperative to their survival.

The following are some key concepts expressed by the individuals in the introduction of this film, and a list of vocabulary terms and places mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material from this chapter in the classroom.

Key Concepts

time immemorial	cultural dictates
traditionalism	symbiosis
westward expansion	symbolism
manifest destiny	cultural existence
encroachment	rights
definitions of the concept of time	honor
sacredness	going underground
religion	ceremonial traditions
respect	reservations
seasonal round	traditional storytelling
traditional systems of laws and rules	coyote stories

Vocabulary Terms

belief	mandate
promise	commandment
misconstrue	constellation
extermination	refuge
symbiotic	hibernation
perish	society
dependant	reverence

Places

Black Hills (South Dakota)	Salish/Kootenai Reservation (MT)
Walla Walla (Washington)	Columbia River Basin
Pahto (Mt. Adams – Washington)	

For Further Study

Explore the web site www.trailtribes.org for additional information and resources on tribes along the trails followed by Lewis and Clark under the following links:

- Blackfoot Confederacy
- Umatilla, Walla Walla, Cayuse
- Lakota

Transcript

Introduction

(9:10 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Louis Adams – *Salish*

I remember an old relative of mine that died in 1960, she used to say if it wasn't for the good people we wouldn't be here. Her folks used to tell her these things. She said because at one time there was a move to <Salish>, to sweep us off the face of the earth. She said, but there was too many good people. And today I rely on that; I never did forget that.

Narcisse Blood – *Kainai, Blackfoot Confederacy*

<Blackfoot language>

From time immemorial. We look at time so differently. We just say <Blackfoot> you know, "back then".

Armand Minthorn – *Cayuse/Nez Perce*

When this world was created, it was the water that was created first. When the water was created it spoke a promise, "I am going to take care of the Indian people. I am going to give life to everything". And then the land was created, and the land spoke a promise, "I am going to take care of the Indian people from the day they are born till the day they die, and these are the foods that are going to take care of them". And then the first one, the first food that was created was the salmon, then the deer, then the roots and the berries. And then it was the man, and then the woman. That man and that woman were given a belief to take care of everything that was created before them. And that's what we do today. With our religion we take care of everything that we're dependent on.

Notes



Puget Sound and Mount Rainier
John Mix Stanley, Railroad Survey Expedition, ca.1853

Lewis Malatare – Yakama

Water to us is most sacred. When we say, look at our sacred mountains, Pahto or Tahoma, people misconstrue that and say, “Oh, that must be their wonderful god.” And we look at them, we go, “Oh yeah, yeah, if you say so”.

But, to us, water is the giver of life; if we don't have water, we perish. The mountain that takes the cold air creates snow, and then the sun that melts that snow and brings down the streams, gives the life to everything; all life, animals, insects, birds, humans, we all come from that water. Every time you come to our table, once we say <Chush >, you take that water and you take a sip, and respect to it, and you put it down. And then we go to our first foods; our roots, our salmon that comes back to us every year. And then we go on to all the way to the end of the season. And then once we finish our meal, we go into reminding our people of the laws, that was how we got the water, how we got the roots, how we got the salmon, how we got the eels, the sucker, and everything else.

And we remind ourselves that we're not above it, or we're not below it, but we are on equal terms with all animals, all fish, all insects, because we all play a major role in our world that we live in.

Jesse Taken Alive – Lakota

<Lakota language>

The Lakota way of life is one that views life as our mothers view life. Why? Because our mothers teach us love. And without love, this thing that we call life just becomes a game. And we learn that love the first nine months of our life as our mothers carried us. So the reverence and respect for the female amongst our Lakota society must continue on.

Notes

Louis Adams – *Salish*

My grandmother had a house down here, my Dad's mother, a log house. It was in December I went down there, I told her <Salish> you know I told her, "tell me a Coyote story". She said <Salish> she said, "No. All the animals that hibernate haven't gone in yet". You have to wait until everything goes into hibernation before, and you wait for the trees that are water soaked to pop <Salish> and then the Coyote stories come out. That's because at that time until spring the people wanted to protect the animals that were big, that were going to have little ones, the elk, the deer and stuff so you left everything alone and you made sure you had enough wood and stuff to settle in for the winter. That's when the stories come out.... You honor the creatures when it's real cold because they're having it rough too.

Narcisse Blood – *Kainai, Blackfoot Confederacy*

A lot of the animals are seeking refuge on reservations. That's really something. They live along our river bottoms, even the fish, the bull-trout, a lot of them are on those rivers that border our reserves or go through our reservations. And, as we sit here, there's noises back here. The bear was a prairie animal. Today—let's just start from today, just quickly— how many Indians have you heard being mauled by a bear? None come to my mind! But they were on the prairie. We were able to live with them. It was like saying they had every right to be there.

Myrna Leader Charge – *Lakota*

One of the descriptions for the [Black] hills the Lakota people have used is, "The Heart of All That Is". When a certain constellation was above this location, and then this location we were to conduct ceremonies. So all the people knew that, and just based by watching

Notes

out for the stars, that we were to be in the Black Hills at certain times of the year. And we were mandated, that was our spiritual law, we were to conduct these ceremonies. Of course with the development and the westward expansion, a lot of those things were abruptly stopped. And the traditional peoples will adamantly tell you that the westward encroachment and the modern expansion of this country, it was built on the backs and the blood of all the Indian people. Our very cultural existence has been threatened, and nearly destroyed, nearly exterminated.

But Lakota people are real strong, and we had those individuals who went underground with a lot of our beliefs and our practices, and that's why we still have what we have. And if you could imagine, if we still had our cultural dictates in place how strong, we would still be real powerful. Because we had to work with the land and know these locations, and we had to know the constellations. And so white people say, "Oh, how symbiotic." I say that's...that's about the closest word in English that can describe us. We know this land, we know how to work with this land, we came from it. Our spiritual laws mandate this. We have our own commandments.



Myrna Leader Charge (Lakota)

Notes

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. What does Narcisse Blood mean by, ‘We look at time so differently’? What calendar system is mentioned in chapter one?
2. Explore the creation/origin stories of different tribes. How far back do your connections with your home/the place you live go? Try to put your own family timeline in perspective. What knowledge would Native Americans possess about the land after having been there for generation after generation?
3. Although all tribes are unique, what shared world view, do Armand Minthorn, Lewis Malatare and Myrna Leader Charge describe when speaking about their tribal connections to the land? What do they say about the plants and the animals?
4. What is manifest destiny? How is this world view in conflict with the world views expressed by Native American peoples?
5. When does Louis Adams tell us that the Salish Coyote stories are traditionally told? What does the Salish tradition suggest about the power of storytelling?
6. What does Myrna Leader Charge mean when she says, “the traditional peoples will adamantly tell you that the western encroachment and the modern expansion of this country, it was built on the backs and the blood of all the Indian people”?
7. When Myna Leader Charge discusses how the 19th century expansion into the region interrupted their traditional lives, she mentions that many of the Lakota people took their culture underground. Why was this necessary?

Notes

Chapter Two: Early Contact and its Consequences

The chapter illustrates the dramatic social, cultural and political consequences native groups experienced as a result of the Lewis & Clark expedition and subsequent westward expansion.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

fractionalization
exile
treaties
fur trade
myths

consolidation
land cession
government intervention
war of 1877
ancestors

Vocabulary

disease
consolidated
generation
tremendous
interpretation

identified
fractionalized
consequence
expedition
features

Places

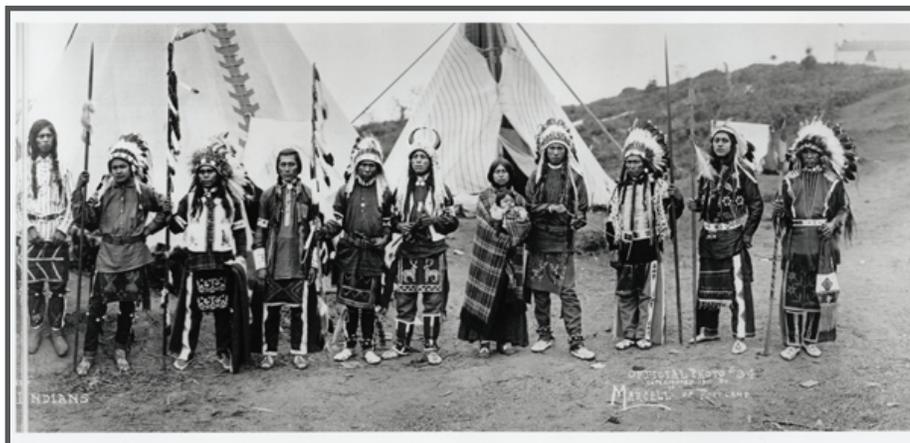
Oklahoma

Yakima (Washington)

For Further Study

Explore the web site www.trailtribes.org for additional information and resources on tribes along the trails followed by Lewis and Clark under the following links:

- Lower Chinook
- Umatilla, Walla Walla, Cayuse



An official portrait of Yakima Indians near Astoria, Oregon in 1911. Library of Congress, (LC-USZ62-51284)

Transcript

Early Contact

(3:00 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Tony Johnson – Chinook

People really identified themselves as a specific area. As more Americans came in and the disease was so bad on people, well, people moved to one, consolidated to villages, and people really became known as that, those things. There were all kinds of villages that truthfully, I don't think, we'll never know the name of. And there is lots of villages that we know the name of that don't have any...we don't even know of specific people there, other than maybe some myth person or something, some old person that's talked about in a story. But, that's just the nature I guess of what happened through disease and everything.

Bobbie Conner – Umatilla/Cayuse/Nez Perce

Forty-nine years and seven months after the expedition came through here, the Nez Perce, all the bands and nations of Yakama, the Cayuse, Umatilla, Walla Walla, Palouse, were ceding more than thirty million acres of land.

And by 1871, when Old Joseph dies and tells his son to never let go of the land that holds his ancestors bones, Joseph and his father and his brother Allicut know that they're in peril; that this is coming, that this is happening. And by 1871, when he dies, we're already fractionalized, and split amongst our relatives and our friends by Christianity, by treaties, by government intervention, by alcohol, by trappers and traders. The division and fractionalization has already become part of a way of life.

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And by 1877, when they go into exile, it is a mere distance in time from when the expedition came through, and for us it's only a couple generations ago that that exile began.

And so this year, 2002, we are now in exile 125 years. And so as we face the two hundred year anniversary of the Lewis and Clark Expedition, we can't look at those dates without looking at the consequence. The consequence is tremendous.

Allen Pinkham – *Nez Perce*

Clark's son was named <Nez Perce>. An interpretation is that it's "Daytime Smoker". And he never spoke English. All he could say was, "Me Clark, Me Clark", because he knew who he was. And he had some of Clark's features; he had kind of a dark, red hair and light colored eyes.

And he went through the War of 1877 that we had with the United States Army; went through all the battles and then died in exile in Oklahoma.

Notes



Old Ft. Walla Walla (partial of painting from Charles Wilson journal)

BC Archives, #PDP3207

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. How were the Northwest Indian peoples fractionalized by the Lewis & Clark expedition, and later by the expansion of the Fur Trade, Missions, Treaties, etc.?
2. When Bobbie Conner says, “The consequences were tremendous,” what does she mean? What are the consequences for her people as a result of the westward movement of Europeans into their traditional homelands?
3. Who fought in the War of 1877? Why? What effect did this war have on Native American peoples?
4. It is a little known fact that William Clark had a son of Indian decent. Why do you think that isn’t common knowledge? What does this suggest about recorded history?

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Chapter Three: Language

In this chapter, four tribal members discuss the struggle to maintain native languages.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, and places mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

uncivilized savage
language and world views
natural clothes
No Child Left Behind Act

two world views
english as a second language
native tongue

Vocabulary

kidnap
severely
familiar

community
perspective
encompass

Places

Warm Springs (Oregon)

For Further Study

Explore the web site www.trailtribes.org for additional information and resources on tribes along the trails followed by Lewis and Clark under the following links:

- Umatilla, Walla Walla, Cayuse
- Mandan, Hidatsa, Arikara



Mandan and Arikara delegation with escorts, 1874.
National Archives

Transcript

Language

(3:45 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Kathleen Gordon – Cayuse/Walla Walla

The government would come and chase the children around and just grab them and kidnap them and take them off to school against the parents wishes or anything. And the parents would try to hide their children; run into the mountains, run into the brush, hide them under the beds, try to hide them from all those people—officials coming to take them away to school.

And they were forced to go into those schools and then they were forced to be stripped of their natural clothes and their languages. They were punished severely; severely for speaking their Indian languages because they had to learn how to speak English because we were “uncivilized savages” and they wanted us to be like them.

Edwin Benson – Mandan/Hidatsa

White hair rabbit is <Mandan> (kids in classroom <Mandan>)

There’s nowhere where I can just walk out that door and go any direction in the community and start talking Mandan.

There’s no one. I don’t have anyone to speak Mandan to here in the community. So I just keep that Mandan language to myself and pass it on to the young students, like what you saw.

I do miss my language that I could speak to someone my native tongue. And as well as I like to speak my Hidatsa language, cause I speak Hidatsa language too. So when somebody comes that’s able to speak the language, I feel very good of speaking and hearing them speaking the language that I’m

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able to speak. And it's even much more better if I can hear someone speaking Mandan to me, because that was my first language, and my English language and the Hidatsa came in later.

Narcisse Blood – Kainai, Blackfoot Confederacy

My first language was Blackfoot and my view is based on that. And I suppose there would have been no other perspective if it wasn't for me going to school. Then all of a sudden I started realizing that, yeah, there's two world views and the one that I am most familiar with and comfortable with was the one I was brought up with.

Valerie Switzler – Wasco

At the Warm Springs Elementary we were teaching 89 kids a day. We were there half an hour every day and this is more Wasco language that anybody has heard in decades before. Now we teach 9 kids on Monday evenings, one time a week.

We were told that the No Child Left Behind Act was to encompass the community, the needs of the community, and what it did was left our communities out. We were teaching them the language, we were teaching them songs, we were teaching them dances, we were teaching them the culture of the Wasco people, because what most people don't understand is that every tribe had their own culture, and that's what we were bringing back. And now we don't have that access to the children to let them know about our people.

Notes



"Family in car" University of Saskatchewan, Special Collections, Morton photographs, C550/2/5.53

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. What are some of the consequences of losing one's language?
2. How does your language shape your world view?
3. Explore the concept of "two world views" as described by Narcisse Blood.
4. Valerie Switzler describes how the No Child Left Behind Act affected the educational system in their Wasco community. Do you feel tribes should have the flexibility to teach their traditional knowledge in their schools? Why or why not?
5. Have you ever heard Native Americans speaking in their native language? What was the language? Focusing on popular culture, what images of Indians are you familiar with? When Indians speak in movies, what language do they use? What is the stereotype for how Indians speak in films? What does this imply about modern Western culture that sees them this way?

Notes

Chapter Four: Respect

This chapter examines how various congressional laws, U.S. Indian policies, and social scientists have influenced the history of native people.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, and places mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

treaty rights	federal tribal recognition
indian policy	mythology
Red Power movement (1960's)	land claims
"making a living"	

Vocabulary

remains	interpretation
expansion	erroneous
quaint	irrelevant
expert witness	testify
misleading	reserved
impact	trespassing

Places

Northwest	Weippe (Idaho)
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For Further Study

Explore the web site www.trailtribes.org for additional information and resources on tribes along the trails followed by Lewis and Clark under the following links:

- Lakota
- Umatilla, Walla Walla, Cayuse
- Lower Chinook
- Blackfoot Confederacy



Transcript

Respect (7:00 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

James Picotte – Lakota

For years, people have been collecting the bones of Native Americans, setting them on their shelves...

Denelle High Elk – Lakota

...and people taking things back with them just to have a piece of our culture, I guess.

James Picotte – Lakota

One of these remains have come back to my office, and whoever this person was, that collected this, it was interesting to him and he kept it in his house where his family lives. His sons grew up with this, and after they moved away from this house or whatever, the skull remained inside this house. And a contractor working on the house, because he didn't want his wife to be affected by this, put it in the back of an old pick-up outside the house. And then a person bought this pickup, was concerned about the skull in the back of the pickup and called my office and says "I have this and I want to return it to you". And so it goes from something out of curiosity, to maybe a piece of trash? And these are the things that, you know, we experience, the things that affect us. And so, I always think of it as, you know, would you want your grandpa's skull rolling around in the back of your pickup?

Denelle High Elk – Lakota

Why do they have to take this with them? I mean our culture is really, really important to us. To me it seems like they don't have anything behind them to fall back on so they have to come and take something from us back with them. That don't make them a part of us though.

Notes

Allen Pinkham – Nez Perce

Indian people have never had voices in the interpretation of the expansion of the Northwest simply because we were never considered experts. We didn't have Ph.D's behind our name to say that, "Oh yeah, we know all this stuff about Native Americans". Nobody came to us to ask us anything. They came and interviewed us and said, "Oh Yes, this is great, this is a quaint Nez Perce story," and away that story would go.

Narcisse Blood – Kainai, Blackfoot Confederacy

Lewis and Clark wrote a lot of things based on who they were, and they jotted a lot of things down. And whether they were right or wrong is irrelevant to students that look at their writings and will make conclusions based on that and will come to us and say, "Well, we got to set you straight," you know? And it's not just Lewis and Clark, it's been a number of people that have come to us. Vine Deloria got into a lot of trouble when he did a whole chapter on anthropologists. It didn't matter how wrong their conclusions were, if that's all it did was for them to be wrong and get degrees based on that, that would have been one thing, but U.S. Indian policy was based on those erroneous conclusions. And today expert witnesses in that field still testify on behalf of the government for land claims. And yet I've never seen these people. They don't come out, they don't know the language. And they'll say things like, "Mythology is erroneous; misleading." How do you know?

Bobbie Conner – Cayuse/Nez Perce

As I was growing up through school, I can recall, especially because it was during the Red Power movement of the sixties and seventies, I can remember people saying, and more recently elected officials in the Northwest saying, "Those are old documents gathering dust on a shelf, why do you keep bringing that treaty up?"

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Lee Bourgeau – Nez Perce

The attitude is, with treaties, is that the federal government gave the Nez Perce tribe in the treaty, they didn't give us anything, they didn't give us anything. They took. They took from us, a lot. And what we did as a people, is we reserved through those treaties, some rights; hunting and fishing and gathering. And when I'm out gathering I always think about what did our people do before contact with Europeans. What was it like when they went out and gathered, and what were the foods like? Because everywhere we go now, our foods are really being affected by the impact of this being a farming region.

Radine Johnson – Wasco

Where we go out today there are fences put up by farmers, "No Trespassing" signs. We can't get into those places. There's a place where I go where we can get in and the roots are plentiful there.

Lee Bourgeau – Nez Perce

A lot of the places where we gather our foods, even up in Weippe, where a lot of the carrot grows, they're spraying those fields with something—because the roots are just like, like shriveling up.

Tony Johnson – Chinook

There are plenty of Chinooks who should and want to make a living fishing. They want to be able to fish and sell that fish. Me, myself, if I caught enough fish to sell it, that's fine; pay for the gas in the boat. But my interest is the food. We can't be Chinook Indians unless we're eating fish. We need that fish; sturgeon, salmon, we need those things, smelt, our flounders. Those are food we have to have to be Chinook Indians. That's where my frustration is because how do we raise a kid up to be a Chinook Indian if we don't have it; if we don't have fish. That's what I want and that's where federal recognition is essential to us.

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Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. James Picotte describes the practice of taking bones from burial sites and trading on their novelty or curiosity value. Where do you think this lack of respect comes from? Greed? Lack of education? Biases toward other cultures?
2. This site (<http://www.cr.nps.gov/archaeology/tools/laws/index.htm>) includes the laws that have been enacted to deal with the issues of historic preservation, scientific inquiry, and tribal rights and customs. Students should review the following: The Antiquity Act of 1906, Regulations for the Native American Graves Protection and Repatriation (NAGPRA), Archaeological Resources Protection Act of 1979, and the American Indian Religious Freedom Act of 1978.
3. When Lee Bourgeau and Bobbie Conner talk about the treaties and the rights that were reserved, do you know what rights were reserved? Have these rights been protected? Whose responsibility is it to ensure these rights are protected?
4. Define sovereignty
5. When Allen Pinkham says, "Indian people never had voices in the interpretation of the expansion of the Northwest, simply because we were never considered experts," what does he mean by this?
6. Does the fact that the dominant history (the one typically found in textbooks) is written in English alter the version of events that it is able to tell?
7. When Narcisse Blood says, "Vine Deloria got into a lot of trouble when he did a whole chapter on anthropologists. It didn't matter how wrong their conclusions were, if that's all it did was for them to be wrong and get degrees based on that, that would have been one thing, but U.S. Indian policy was based on those erroneous conclusions." What is he talking about?
8. Why does Tony Johnson say, "We can't be Chinook Indians unless we're eating fish. We need that fish, sturgeon, salmon, we need those things, smelt, our flounders. Those are food we have to have to be Chinook Indians" ?
9. When Tony Johnson mentions federal recognition, what is he referring to? Explore/research the Chinook history in regard to federal recognition.

Chapter Five: Continuity

This chapter articulates the need for Indian people to have an active voice in the telling of their histories.

The following are some key concepts expressed by the individuals chapter five of the film, and a list of vocabulary terms, and places mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

Treaty of 1855
traditions
homeland
tribal perspective
spiritual connection

“part and parcel”
elders
ecosystems
physical connection

Vocabulary

citizen
boundary
relationship
disrupted
overlooked
challenges

treaty
reservation
isolation
perspective
turmoil
territory

Places

Turtle Island (North American continent)

For Futher Study

Explore the web site www.trailtribes.org for additional information and resources on tribes along the trails followed by Lewis and Clark under the following links:

- Mandan, Hidatsa, Arikara
- Umatilla, Walla Walla, Cayuse



Transcript

Continuity

(5:00 minutes)

Note: Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Loren Yellow Bird – Arikara

There are a lot of things that are gone now. A lot of traditions that we don't practice anymore, but that doesn't mean that that's over. I mean, many of us are trying to follow a way to get back into where we used to be and I think that is important.

So when I look back, what it means to me, how am I going to do this with my children, my focus is to let them know that you are going to be the keepers for your people. This ain't gonna be just for you, just for our family, it is for all the Arikara people that we give this to. So whenever you are, when you become elders, if you're ever called upon, you will be able to do what you know because you were taught the way it is supposed to be done. So that is what I look at when I think about these things.

Bobbie Conner – Cayuse/Nez Perce

By the time the Sesquicentennial Observance of the Treaty of 1855 coincides with the Lewis and Clark Bicentennial in 2005 in our homeland, we would like our neighbors and our children to understand here, that this is the place we call home.

And in this homeland, all of the places had names before Lewis and Clark came, and the names are still there if we keep the language alive. The names are still there if we take care of the places, because our language is actually a reflection of the ecosystem. We don't have words in our languages for art, citizen, treaty, boundary, reservation, but we have words for other things that are very important to us, that

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reflect the relationship. The names of things are actually stories. Every place and every person has a story. And the story is how they get their name, and you can't take the name in isolation.

You take the story and the landscape and the ecosystem, part and parcel, the whole thing together. It's a whole idea, and they don't get separated. And if we separate those, if we break those connections, we have disrupted our culture even further.

Chris Howell – Pawnee

And I think now it's time for the American Indian people to share their own stories, to write their own stories, and they can correct some of the things that have been written about them. I would really like to see the histories to finally be told from the tribal perspective. It's a perspective that has been long over looked.

Lewis Malatare – Yakama

It is a time for healing, not with only the Native Americans, but with the non-Native Americans.

Otis Halfmoon – Nez Perce

When President Jefferson sent out the Corps of Discovery, he wanted a physical connection from sea to shining sea. Here in the 21st century – and again we look at it, and also the turmoil that our country is in – I think that what we need now from sea to shining sea is a spiritual connection.

Jesse Taken Alive – Lakota

We've come through thousands and thousands of challenges on this turtle island, what the United States likes to call its territory. We'll get through this. We'll get through this with them, if they want to come with us, but we'll get through it. Thank you very much.

Lakota National Anthem,
Rapid City Powwow, 10/9/2004

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Notes



Ken Furrow photograph

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. Bobbie Conner stated, “Our language is actually a reflection of our ecosystem.” What does she mean by this and why is language therefore so significant to the Native American culture?
2. How is the history of Native American tribes being communicated today? What are some significant problems with regards to understanding the history of the Native American tribes?
3. What can be done to help restore a clearer image of the cultures of Native American tribes?
4. Should Native Americans be paid reparations for the harm done to them during the settlement period, Indian Wars, and since? What type of reparations would be adequate or appropriate?

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Post-Viewing Activities

The following activities are designed for extending an understanding of the interviews and topics contained within the *Contemporary Voices* film.

Class Exercise #1

Have students brainstorm on their own and list all the things that they see as their “identity markers.” For example, I am a: woman, Native American, athlete, etc. See how many identity markers they can list, and have several students write theirs out on the blackboard. Then, have them cross off the things that fall into categories that would have been eliminated through the systematic process of acculturation (e.g. religion, politics, language, occupations, etc...)

This should give the students a sense of how total and debilitating the process of assimilation was.

Extended Study

Read briefly from Richard White’s *Roots of Dependency* (University of Nebraska Press: 1983), and his theories on how the strength of a culture is dependent upon the very categories the students would have just crossed off their lists.

Class Exercise #2

Have students identify the different “language communities” they belong to. In which language community do they feel their own voice is most clearly communicated? Have them imagine a particular thought or idea that they want to express, and how it might be said in each of the communities.

Class Exercise #3

Have students read and discuss the short autobiographical essay about Luther Standing Bear’s experiences at the Carlisle School (one of the Indian boarding schools) in 1879. You will find this in Appendix VI.

Resource: Standing Bear, Luther. *Land of the Spotted Eagle* (University of Nebraska, 1933; reprint 1978), pp. 230-35.

Class Exercise #4

All too often our students approach history as an agreed-upon collection of facts that tell “the whole truth and nothing but the truth.” Students need to recognize that every history is in some way a product of the particular world view and politics of its author.

Historiography (the history of history) is rarely taught at the high school level, and yet it has the potential to open students up to the idea that history is on some level a creative and dynamic endeavor, something that involves both keen detective work and a sensitive imagination.

Open discussion on the issue of how an author’s world view might influence the history he/she would write of an event.

How might a belief in ideas such as “Manifest Destiny,” or “progress,” or “cultural superiority” affect the story historians tell of the Lewis and Clark Expedition?

Class Exercise #5

Resource: Bruce A. Goebel. *Reading Native American Literature: A Teacher’s Guide*. Urbana, Ill.: National Council of Teachers of English, 2004.

Reading for Race

One of the most helpful essays on this subject is a chapter from Bruce Goebel’s *Reading Native American Literature: A Teacher’s Guide*, entitled “First Encounters and the Language of Race.”

Goebel uses excerpts from Toni Morrison’s essay “Playing in the Dark: Whiteness and the Literary Imagination,” to help students read for race in what Christopher Columbus wrote when he encountered Indians for the first time. Goebel’s paraphrase of Morrison lists the following rhetorical strategies that are typically used to navigate (and perpetuate) the issue of race:

1. economy of stereotype – physical and cultural descriptions of individuals and groups that are so brief as to render them caricatures with no unique distinctions between them
2. metonymic displacement – where a single image, action, or object is used to represent an entire group of people, such as “red skin” or a headband with feathers
3. metaphysical condensation – reducing a people’s language, religious beliefs, and values to simplistic description
4. fetishization – focusing attention on images or acts that evoke erotic desires or fears, such as miscegenation or cannibalism
5. dehistoricizing allegory – describing groups as though they were somehow removed from a specific social, political, and historical moment

Extended Study – Reading for Race

Lewis & Clark Journals

After they’ve become familiar with the strategies, you might have students examine selected journal entries from Lewis & Clark and identify the above rhetorical strategies, using different colored markers (each representing a different rhetorical strategy) to highlight and color code the document.

Words of War

In her book, *The Name of War*, Jill Lepore looks at the ways in which language is employed to further the aims of battle. In the introduction to her book, "What's in a Name," Lepore writes these suggestive first lines:

Writing about war can be almost as difficult as waging it and, often enough, is essential to winning it. The words used to describe war have a great deal of work to do: they must communicate war's intensity, its traumas, fears, and glories; they must make clear who is right and who is wrong, rally support, and recruit allies; and they must document the pain of war, and in so doing, help to alleviate it...The words used to describe and define war are among the tireddest in any language...

This literary source is an excellent place for advanced high school students to approach some of the language generated by the Indian Wars and Indian treaties.

Resource: Lepore, Jill. *The Name of War*. Random House, Inc., 1998.

Primary documents; integration of concepts

Have students look at the actual texts of the treaties between the federal government and different Indian tribes (see example, Hellgate Treaty of 1855, in Appendix IV), and also at firsthand accounts of the Indian Wars. Ask them to highlight the words or passages that illustrate what Goebel and Lepore are talking about. You might choose just one document and divide the class into small groups to work on different sections of the text, then reconvene as a class and have students present their findings.

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Class Exercise #6

Divide the class into two opposing groups, and organize a debate around this last central question (from Chapter 5 Essential Questions):

Should Native Americans be paid reparations for the harm done to them during the settlement period, Indian Wars, and since? What type of reparations would be adequate or appropriate?

Students will have to do considerable research into issues of law, sovereignty, and human rights, and should be given a list of prompts or questions that they might be asked in the course of the debate/trial. The ultimate goal of this project is to try to conceive of a way to bring the relationship between whites and Native Americans to a more neutral or equitable position of understanding.

There are a number of ways to structure the debate – you might assign each student a particular role (e.g. lawyers, tribal elders, journalists, National Parks spokespersons, historians, etc.). Or, you might have them simply speak on one side of the issue or the other – in their own voices. Students could be asked to synthesize their thoughts and findings by writing editorials or persuasive essays from their particular viewpoint.

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Appendix I

READING LIST SUGGESTIONS

The following list is taken from the Montana Office of Public Instruction website:
www.opi.mt.gov

Grades 9-12 Language Arts Reading List

Indian Literature – Traditional Stories

Cheyenne Legends of Creation by Henry Tall Bull and Tom Weist (Montana Council for Indian Education, 1972)

Guardian Spirit Quest by Ella Clark (Montana Council for Indian Education, 1974)
Includes Assiniboine, Chippewa, Salish

In the Beginning: Indian Legends of Creation by Ella Clark (Montana Council for Indian Education, 1977) Cree and other tribes

Ktunaxa Legends, Kootenai Culture Committee (Univ. of Wash., 1997)

Coyote Stories of the Montana Salish Indians/Confederated Salish and Kootenai Tribes, Montana Historical Society Press, 1999

Legends Told by the Old People by Adolf Hungry Wolf (Blackfoot) (Good Medicine Books, 1972, \$2.95) Includes Sioux, Assiniboine, Gros Ventre, Flathead – Salish/Kootenai

The Sun Came Down: The History of the World as My Blackfeet Elders Told It by Percy Bullchild (Harper Collins, 1990 and Univ. of Neb. Press, \$22.95)

The Way of the Warrior: Stories of the Crow People by Henry and Barney Old Coyote (Univ. of Neb. Press, 2003, \$11.95)

See *Native American Literature, Montana and Northcentral Regional Publications* by Dorothea Susag for locally produced books of traditional stories, on Montana Office of Public Instruction Web site www.opi.mt.gov

Indian Authors from or about Montana – Novels, Short Stories, Poetry and Plays

The Hawk is Hungry and Other Stories by D’Arcy McNickle (Cree/Salish) Short Stories (Univ. of Ariz., 1992, \$17.95)

Runner in the Sun: A Story of Indian Maize by D’Arcy McNickle, 1954. (University of New Mexico, 1987, \$15.95)

The Surrounded by D’Arcy McNickle, 1936. Novel (Best written novel by an Indian writer in the 1930s) (Univ. of New Mexico Press, 1978, \$15.95)

Wind from an Enemy Sky by D’arcy McNickle, 1978. Novel (Univ. of New Mexico, 1988, \$12.95)

The Death of Jim Loney by James Welch, 1979. (Blackfeet/Gros Ventre) (Penguin Press, \$14.00)

Winter in the Blood by James Welch, 1975. Novel (Penguin, \$14.00)

The Indian Lawyer by James Welch, 1990. Novel (Penguin, \$15.00)

Fools Crow by James Welch, 1986. Novel (Penguin, \$13.95)

The Heartsong of Charging Elk by James Welch, 2001. Novel (Random House, \$15.95)

Riding the Earthboy 40 by James Welch, 1971. Poetry (Penguin, \$14.00)

Perma Red by Debra Earling (Salish), 2002. Novel (Penguin, \$14.00)

Red Earth: A Viet Nam Warrior's Journey by Philip Red Eagle (Dakota/Salish), 1997. Novellas (Holy Cow Press, \$12.95)

Another Attempt at Rescue by M. L. Smoker (Assiniboine/Sioux), 2005 Poetry (Hanging Loose Press, \$14)

The Ronan Robe Series by Juane Quick to See Smith (Salish/Kootenai) in *That's What She Said* ed. by Rayna Green, 1984. Poetry (Indiana University Press, 2006, \$35.95)

Where the Pavement Ends: Five Native American Plays by Wm. Yellow Robe Jr. (Assiniboine), 2000. (Univ. of Oklahoma Press, \$16.95)

Grandchildren of the Buffalo Soldiers by William Yellow Robe Jr., 2005. Play (Missoula Cultural Council) *The Hawk is Hungry and Other Stories* by D'Arcy McNickle (Cree/Salish)

Truth and Bright Water by Thomas King (Cherokee), 1999. Novel (New York: Atlantic Monthly Press/Grove Press, \$13)

Cogewea, the Half Blood: A Depiction of the Great Montana Cattle Range by Mourning Dove (Okanagan/Salish), 1927. Novel (First novel written by an Indian woman) (Univ. of Nebraska Press, 1981 reprint, \$16.95)

The Last Best Place: A Montana Anthology ed. by William Kittredge and Annick Smith. Contains works by Minerva Allen (Assiniboine), Linda Weasel Head (Salish), James Welch (Blackfeet/Gros Ventre), D'Arcy McNickle (Cree/Salish), Debra Earling (Salish), John Tatsey (Blackfeet) (Univ. of Washington Press, 2003, \$29.95)

Study Guide: Big Sky Radio-Literature of the Last Best Place by Lowell Jaeger. Guide to use in a Dialogue Group Format for *Fools Crow* by James Welch. Skyler Alt. H.S. & Great Falls H.S. (Flathead Valley Community College, Kalispell, MT)

Talking Leaves: Contemporary Native American Short Stories ed. by Craig Lesley. Includes works by James Welch, Debra Earling and Phyllis Wolf (Assiniboine/Ojibway) (Turtle Books, 1991, \$20.00 and Dell Publishing, \$14.95)

Dancing on the Rim of the World: An Anthology of Contemporary Northwest Native American Writing ed. by Andrea Lerner. Includes Victor Charlo (Salish), Debra Earling and James Welch (Univ. of Arizona Press, 1990, \$19.95)

Native North American Literary Companion ed. by Joseph Bruchac and Janet Witalec. Includes D'Arcy McNickle and James Welch (Detroit: Visible Ink Press, 1998)

Reinventing the Enemy's Language: Contemporary Native American Women's Writings of North America by Joy Harjo. Includes Montana works (N.Y.: W.W. Norton & Co., 1998, \$17.95)

Ten Tough Trips, Montana Writers and the West by William Bevis. Especially for understanding McNickle and Welch. Literary Criticism (Univ. of Washington Press, 1990 and Univ. of Oklahoma Press, 2004)

Rising Voices: Writings of Young Native Americans by Arlene Hirschfelder and Beverly Singer. Includes students from Montana (Ballantine Books, \$6.99, also published by Charles Scribner and Sons, Ivy, Atheneum)

Night Is Gone, Day Is Still Coming: Stories and Poems by American Indian Teens and Young Adults by Annette Ochoa and others (Cambridge, Mass: Candlewick Press, 2003, \$16.99)

Other Regional Indian Authors

Sherman Alexie (Spokane/Cour d'Alene)
 Louise Erdrich (Turtle Mountain Chippewa)
 Beatrice Culleton (Metis)
 Jordan Wheeler (Cree/Ojibwe)
 Maria Campbell (Cree/Metis)
 Janet Campbell Hale (Coeur d'Alene)
 Susan Power (Standing Rock Sioux)
 Lance Henson (Cheyenne)
 Marilyn Dumont (Cree/Metis)
 Tiffany Midge (Standing Rock Sioux)
 Gregory Scofield (Cree/Metis)
 Tomson Highway (Cree)
 Gloria Bird (Spokane)
 Beth Cuthand (Cree)
 Elizabeth Cook-Lynn (Dakota)
 Connie Fife (Cree)
 Beverly Hungry Wolf (Blackfoot)
 Ella Deloria (Dakota)
 Zitkala-Sa/Gertrude Bonnin (Dakota)
 Jeannette Armstrong (Okanagan/Salish)
 Duane Champagne (Turtle Mountain Chippewa)
 Freda Ahenakew (Cree)
 Lee Maracle (Metis)
 Charles Eastman (Dakota)

Indian Authors from/about Montana – Culture, History, Biography, Autobiography

Grandmother's Grandchild: My Crow Indian Life by Alma H. Snell (Univ. of New England, 2001)

Vietcong at Wounded Knee: The Trail of a Blackfeet Activist by Woody Kipp (Univ. of Nebraska, 2004)

Killing Custer by James Welch (Blackfeet/Gros Ventre), (W.W. Norton, 1994)

Wooden Leg: A Warrior Who Fought with Custer by Wooden Leg, Thomas Marquis, and Richard Little Bear (Northern Cheyenne), (Univ. of Nebraska Press, 2003, \$14.95)

Soldiers Falling Into Camp: The Battles of the Rosebud and the Little Big Horn by R. Kammen, Joe Marshall (Lakota), and Frederick Lefthand (Crow) (Affiliated Writers of America, 1992, \$15.95)

Plenty Coups, Chief of the Crows by Frank B. Linderman and Plenty Coups (Crow) (Univ. of Nebraska, 2002, \$18.95).

Cheyenne Memories by John Stands in Timber (Northern Cheyenne) and Margot Liberty (Yale University Press, 1998, \$20)

Belle Highwalking: The Narrative of a Northern Cheyenne Woman by Belle Highwalking and Katheryn Weist (Montana Council for Indian Education, 1982)

The Seven Visions of Bull Lodge by Fred Gone and George Horse Capture ed. (Gros Ventre) (Univ. of Nebraska Press, 1992)

Apsaalooka: The Crow Nation, Then and Now by Helene Smith and Lloyd Old Coyote (Crow) (McDonald & Sward, 1993, \$29.95)

From the Heart of the Crow Country by Joseph Medicine Crow (Crow) (Univ. of Nebraska Press, 1992, \$14.95)

Images of America: Fort Peck Indian Reservation Montana by Kenneth Shields Jr. (Dakota), (Arcadia Publishing, 1998, \$18.95)

My Tribe the Crees by Joseph Dion (Cree) (Calgary, Canada: Glenbow Museum, 1979, \$34.95)

Yellowtail: Crow Medicine Man and Sun Dance Chief by Michael Fitzgerald and Thomas Yellowtail (Univ. of Oklahoma Press, 1994, \$16.95)

Center of the World: Native American Spirituality by Don Rutledge (Cree) (Newcastle Publishing Co., 1992, \$12.95)

Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs by Long Standing Bear Chief (Blackfoot) (Browning, Mont: Spirit Talk Press, 1992, \$9.95)

Buffalo Woman Comes Singing (Spirituality) by Brooke Medicine Eagle (Crow) (Ballantine Books, 1991, \$14.95)

Powwow by George Horse Capture (Gros Ventre) (Buffalo Bill Historical Center, 1989)

A Song for the Horse Nation by George Horse Capture (Fulcrum Publishing, 2006).

The Blackfeet by John Ewers, (Univ. of Oklahoma Press, 1983)

Grades 9-12 Social Studies reading list (partial)

Montana Indians: Their History and Location/Office of Public Instruction, includes issues by tribe.

Economic Issues and Development/Contemporary Native American Issues Series, Chelsea House by Deborah Walch (Facts on File, 2005, \$30)

Political Issues/Contemporary Native American Issues Series (Facts on File, 2005, \$30)

Sacred Sites and Repatriation/Native American Issues Series by Joe Watheve (Facts on File, Chelsea House, \$30)

Education and Language Restoration/Native American Issues Series by John Allen Reyhuer (\$30)

Media Images and Representations/Native American Issues Series by C. Richard Key (Facts on File, \$30)

American Indian Tribal Governments by Sharon O'Brien (U of Okla. Press, 1993, \$24.95)

The Rights of Indians and Tribes by Stephen Pevar (electric format available on the Web, 1999, Southern Ill. Univ. Press, 2002, \$15)

The Salish People and the Lewis and Clark Expedition by St. Ignatius: Salish-Pend D'Oreille Culture Committee (Univ. of Nebraska Press, 2005, \$29.95)

Sacajawea: The Story of Bird Woman and the Lewis and Clark Expedition by Joseph Bruchac (Indian Author) (Scholastic Signature, \$4.99)

Tecumseh & Shaw Hee Rebel by Robert Cwiklik (Chelsea House, 1994, \$21.95)

Mountain Windsong: A Novel of the Trail of Tears by Robert Conley (Indian Author) (Univ. of Okla, Press, 1995, \$14.95)

Native North American Chronology by Duane Champagne (Indian Author) (Gale, \$55)

Indian Country:A History of Native People in America/K. Harvey & L. Harjo (Indian author) (Fulcrum, \$26.95)

Plenty-Coups: Chief of the Crows by Plenty Coups and Frank Linderman (Univ. of Neb, 2002, \$18.95)

Wooden Leg: A Warrior Who Fought Custer by Thomas Marquis (Univ. of Neb Press, 1965, \$14.95)

Louis Riel by R. Neering or *Louis Riel* by Stanley Pearl (Markham, Ont: Fitzhenry Whiteside, 1999)

Sitting Bull: Chief of the Sioux by Bob Bernotas (Chelsea House, 1992, \$19.95)

Crazy Horse: Sioux War Chief by Peter Guttmacher (Ebook, 1994, \$5.99)

Chief Joseph: Nez Perce Leader by Marian Taylor (Ebook, 1993, \$5.99)

The Glorious Quest of Chief Washakie by Ralph (Indian Author) and Mary Tillman (Palmer Lace, Co: Filter Press, 1998, \$8.95)

Cheyenne Autumn by Mari Sandoz or *From Sand Creek* by Simon Ortiz (Indian author) (Univ. of Neb, 2005, \$16.95)

Bury My Heart at Wounded Knee by Dee Brown and Amy Erlich

Through Dakota Eyes: Native Accounts of the Minnesota Indian War of 1862/Gary Anderson (Minn. Hist. Soc. 1998, \$15.95)

It Is a Good Day to Die/Herman Viola (Univ. of Neb Press, 2001, \$12.95)

Soldiers Falling into Camp: The Battles at the Rosebud and the Little Big Horn by Robert Kammen, Joe Marshall and Frederick Lefthand (Cloud Peak Pub, 2006, \$15.95)

Killing Custer by James Welch (Indian Author) (Penguin, \$15, Norton, cloth \$25)

Away from Home: American Indian Boarding School Experiences of 1879/Heard Museum (2000, \$29.95)

Where the Rivers Meet by Don Sawyer (Pemmican, 1988, \$2.95)

Wokini: A Lakota Journey to Happiness and Self Understanding by Billy Mills (Indian Author) (Kansas City, Mo: Andrews McMeel Pub, 2003, \$9.95)

Center of the World: Native American Spirituality by Don Rutledge (Indian Author), Newcastle Publishing Co., (N. Hollywood, Calif: Center Press, 1992, \$12.95)

Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs by Long Standing Bear Chief, Spirit Talk Press (Browning, Mont: 1994, \$9.95)

Buffalo Woman Comes Singing by Brooke Medicine Eagle (NY: Ballantine, 1991, \$14.95)

All Our Relations: Native Struggles for Land and Life or The Winona LaDuke Reader by Winona LaDuke (Southend Press, paper \$16)

Outlaws, Renegades and Saints: Diary of Mixed-Up Halfbreed by Tiffany Midge (Standing Rock Sioux) (Greenfield River Press, 1996, \$12.95)

Halfbreed by Maria Campbell (Cree/Metis) (Univ. Of Neb Press, 1982, \$10.95)

From the River's Edge by Elizabeth Cook-Lynn (Dakota) (NY: Arcade Pub., 1991, \$4.95)

The Indian Lawyer by James Welch (Blackfeet/Gros Ventre) (Penguin, 1991, \$15)

Wind from an Enemy Sky by D'Arcy McNickle (Cree/Salish) (Univ. of NM Press, 1988, \$2.95)

Appendix II

Contemporary Voices satisfies the following National Social Science Standards

for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml

Benchmark 9-12.4 - Examination of the relationship of the United States to other nations and to world affairs.

Civics Economics Geography

NSS EC-9-12.4 Role of Incentives		NSS EC-9-12.5 Gain from Trade	
NSS G.K-12.1: The World in Spatial Terms	NSS-G.K-12.2: Places and Regions	NSS-G.K-12.3: Physical Systems	NSS-G.K-12.4: Human Systems
NSS-USH.5-12.1: Era 1 - Three Worlds Meet	NSS-USH.5-12.2: Era 2 - Colonization and Settlement (1585-1763)	NSS-USH.5-12.4: Era 4 - Expansion and Reform (1801-1861)	NSS-USH.5-12.6: Era 6 - The Development of the Industrial United States (1870-1900)
		NSS-USH.5-12.9: Era 9 - Postwar United States (1945 to early 1970s)	NSS-USH.9-12.10: Era 10 - Contemporary United States (1968 to the Present)

US History

Contemporary Voices satisfies the following National Language Arts Standards

for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml

NL-ENG K-12.1 Reading for Perspective	NL-ENG K-12.2 Human Experience	NL-ENG K-12.3 Evaluation Strategies	NL-ENG K-12.4 Communication Skills	NL-ENG K-12.4 Communication Strategies	NL-ENG K-12.6 Applying Knowledge	NL-ENG K-12.7 Evaluating Data	NL-ENG K-12.8 Developing Research Skills	NL-ENG K-12.9 Multicultural Understanding	NL-ENG K-12.11 Participating in Society
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English

Contemporary Voices satisfies the following Social Studies Standards for Montana OPI
for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm

<p>Inquiry</p>	<p>Benchmark 12.2 - Apply criteria to evaluate information (ie: origin, authority, accuracy, bias, and distortion of information and ideas). EU 1-7</p>		
<p>Civics</p>	<p>Benchmark 12.6 - Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations, including tribal nations (ie: discrimination) EU 2</p>	<p>Benchmark 12.6 - Identify origin of stereotypes, and connect these to conflict/cooperation within and among groups and nations. EU 2-5</p>	<p>Benchmark 12.4 - Relate concept of tribal sovereignty to the unique powers of tribal governments as they interact with local, state, and federal governments. EU 5,7</p>
<p>Geography</p>	<p>Benchmark 12.3 - Assess the major impacts of human modifications on the environment and compare and contrast use of lands by different people. EU 1,4,5</p>	<p>Benchmark 12.4 - Analyze how human settlement patterns and cultural borders create cooperation and conflict which influence the division and control of the Earth. EU 4,5,7</p>	
<p>Effects of Time and Change</p>	<p>Benchmark 12.1 - Select and analyze documents, primary and secondary sources (ie: treaties, oral histories, court decisions, current events, tribal publications) that have influenced the legal, political, and constitutional heritage of Montana Indians. EU 4-7</p>	<p>Benchmark 12.2 Interpret how selected cultures, historical events, periods, and patterns of change influence each other. EU 5</p>	<p>Benchmark 12.6 - Investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints, concerning events within and across cultures, major world religions, and political systems, esp. as they relate to American Indian cultures (ie: assimilation, values, beliefs, conflicts) EU 1-7</p>
<p>Economics</p>	<p>Benchmark 12.4 - Compare and contrast how values and beliefs influence economic decisions in different economic systems, including American Indians (ie: tribal vs. capital economics) EU 4</p>		
<p>Cultural Diversity</p>	<p>Benchmark 12.4 - Evaluate how the unique characteristics of Montana/American Indian tribes and other cultural groups have contributed to Montana history and contemporary life. EU 1-7</p>		
<p>History</p>	<p>Benchmark 12.7 - Describe and compare how people create places that reflect culture, human needs, gov't policy, history, and current values and ideas as they design and build. EU 1,2,5,6</p>		
<p>Government</p>	<p>Benchmark 12.5a - Analyze the effectiveness of various systems of government to protect the rights and needs of citizens and balance competing conceptions of a just society. EU 1,4,7</p>		
<p>Law</p>	<p>Benchmark 12.7 - Analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the Montana tribes and bands and American Indians (ie: gambling, artifacts, repatriation, natural resources, language, jurisdiction) EU 1-7</p>		

Contemporary Voices satisfies the following Language Arts Standards for Montana OPI

for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm

Literature Content

Literature Content Standard 4 - Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written/spoken by both genders.

EU 1-2. Benchmarks: 1. Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (ie: American Indian works). 2. Students analyze diverse literature to identify and compare common human experiences within and between cultures.

Appendix III

Charles Eastman Compares the Morality of Indians and Modern Christians

Probably the best-known Indian of his generation, Charles Eastman (1858-1939) struck most whites as the epitome of civilization. Brought to the Presbyterian Santee raining School in Flandreau, South Dakota, at the age of fourteen, the young man had exchanged his tribal name, Ohiyesa (“the Winner”) for Eastman and had blazed a path of distinction through several institutions, including Dartmouth College (class of 1887) and Boston University medical school (M.D., 1890). He served as an agency physician at Pine Ridge, South Dakota, until 1893, when, disgusted with the government’s insensitive bureaucracy, he resigned to establish a private medical practice in St. Paul, Minnesota.

The following excerpt from Eastman’s autobiography reflects him at his most outspoken. It was written at a moment when the Society of American Indians was gaining influence. While clearly committed to life in white society, he struggled here to bridge the distance between his “civilized” identity and his warmly remembered childhood.

The following excerpt is taken from “Charles Eastman Compares the Morality of Indians and Modern Christians, 1916,” in *Talking Back to Civilization: Indian Voices from the Progressive Era*, ed. Frederick E. Hoxie (Bedford/St. Martins: Boston: New York 2001) pp. 75-79.

...One day a stranger called on me in my office. He was, I learned, one of the field secretaries of the International Committee of Y.M.C.A and had apparently called to discuss the feasibility of extending this movement among the Indians. After we had talked for some time, he broached the plan of putting a man into the Indian field, and ended by urging me to consider taking up the work...I doubted my fitness for religious work. He still pressed me to accept, pointing out the far-reaching importance of this new step, and declared that they had not been able to hear of any one else of my race so well fitted to undertake it. We took the matter under consideration, and with some reluctance I agreed to organize the field...

...I traveled over a large part of the western states and in Canada visiting the mission stations among Indians of all tribes, and organizing young men’s associations wherever conditions permitted. I think I organized some forty-three associations. This gave me a fine opportunity to study Protestant missionary effort among Indians. I seriously considered the racial attitude toward God, and almost unconsciously reopened the book of my early religious training, asking myself how it was that our simple lives were so imbued with the spirit of worship, while much church-going among white and nominally Christian Indians led often to such very small results.

A new point of view came to me then and there. This latter was a machine-made religion. It was supported by money, and more money could only be asked for on the showing made; therefore too many of the workers were after quantity rather than quality of religious experience.

I was constantly meeting with groups of young men of the Sioux, Cheyennes, Crees, Ojibways, and others, in log cabins or little frame chapels, and trying to set before them in simple language the life and character of the Man Jesus. I was cordially received everywhere and always listened to with the closet attention. Curiously enough, even among these men who were seeking light on the white man's ideals, the racial philosophy emerged from time to time.

I remember one old battle-scarred warrior who sat among the young men got up and said, in substance: "Why, we have followed this law you speak of for untold ages! We owned nothing, because everything is from Him. Food was free, land free as sunshine and rain. Who has changed all this? The white man; and yet he says he is a believer in God! He does not seem to inherit any of the traits of his Father, nor does he follow the example set by his brother Christ."

Another of the older men had attentively followed our Bible study and attended every meeting for a whole week. I finally called upon him for his views. After a long silence he said:

"I have come to the conclusion that this Jesus was an Indian. He was opposed to material acquirement and to great possessions. He was inclined to peace. He was as unpractical as any Indian and set no price upon his labor of love. These are not the principles upon which the white man has founded his civilization. It is strange that he could not rise to these dimple principles which were commonly observed among our people."

These words put the spell of an uncomfortable silence upon our company, but it did not appear that the old man had intended any sarcasm or unkindness, for after a minute he added that he was glad we had selected such an unusual character for our model...

Among other duties of my position, I was expected to make occasional speaking trips through the East to arouse interest in the work, and it thus happened that I addressed large audiences in Chicago, New York, Boston, and at Lake Mohonk. I was taken by slum and settlement workers to visit the slums and dives of the cities, which gave another shock to my ideals of "Christian civilization." Of course, I had seen something of the poor parts of Boston during my medical course, but not at night, and not in a way to realize the horror and wretchedness of it as I did now. To be sure, I had been taught even as a child that there are always some evil-minded men in every nation, and we knew well what it is to endure physical hardship, but our poor lost nothing of their self-respect and dignity. Our great men not only divided their last kettle of food with a neighbor, but if great grief should come to them, such as the death of a child or

wife, they would voluntarily give away their few possessions and begin life over again in token of their sorrow. We could not conceive of the extremes of luxury and misery existing thus side by side, for it was common observation with us that the coarse weeds, if permitted to grow, will choke out the more delicate flowers. These things troubled me very much; yet I still held before my race the highest, and as yet unattained, ideals of the white man.

One of the strongest rebukes I ever received from an Indian for my acceptance of these ideals and philosophy was administered by an old chief of the Sac and Fox tribe in Iowa. I was invited to visit them by the churches of Toledo and Tama City, which were much concerned by the absolute refusal of this small tribe to accept civilization and Christianity. I surmise that these good people hoped to use me as an example of the benefits of education for the Indian.

I was kindly received at their village, and made, as I thought, a pretty good speech, emphasizing the necessity of educating their children, and urging their acceptance of the Christian religion. The old chief rose to answer. He was glad that I had come to visit them. He was also glad that I was apparently satisfied with the white man's religion and his civilization. As for them, he said, neither of these had seemed good to them. The white man had showed neither respect for nature nor reverence toward God, but, he thought, tried to buy God with the by-products of nature. He tried to buy his way into heaven, but he did not even know where heaven is.

"As for us," he concluded, "we shall still follow the old trail. If you should live long, and some day the Great Spirit shall permit you to visit us again, you will find us still Indians, eating with wooden spoons out of bowls of wood. I have done."

I was even more impressed a few minutes later, when one of his people handed me my pocket book containing my railway tickets and a considerable sum of money. I had not even missed it! I said to the state missionary who was at my side, "Better let these Indians alone! If I had lost my money in the streets of your Christian city, I should probably have never seen it again."

My effort was to make the Indian feel that Christianity was not a fault for the white man's sins, but rather the lack of it, and I freely admitted that this nation is not Christian, but declared that the Christians in it are trying to make it so. I found the facts and the logic of them often hard to dispute, but was partly consoled by the wonderful opportunity to come into close contact with the racial mind, and to refresh my understanding of the philosophy in which I had been trained, but which had been overlaid and superseded by a college education. I do not know how much good I accomplished, but I did my best.

[Eastman concluded his autobiography with a chapter titled "The Soul of the White Man," in which he reflected on his relationship with Christian civilization.]

...From the time I first accepted the Christ ideal it has grown upon me steadily, but I also see more and more plainly our modern divergence from that ideal. I confess I have wondered much that Christianity is not practiced by the very people who vouch for that wonderful conception of exemplary living. It appears that they are anxious to pass on their religion to all races of men, but keep very little of it themselves. I have not yet seen the meek inherit the earth, or the peacemakers receive high honor.

Why do we find so much evil and wickedness practiced by the nations composed of professedly “Christian” individuals? The pages of history are full of licensed murder and the plundering of weaker and less developed peoples, and obviously the world to-day has not outgrown this system. Behind the material and intellectual splendor of our civilization, primitive savagery and cruelty and lust hold sway, undiminished, and as it seems, unheeded. When I let go of my simple, instinctive nature religion, I hoped to gain something far loftier as well as more satisfying to the reason. Alas! It is also more confusing and contradictory. The higher and spiritual life, though first in theory, is clearly secondary, if not entirely neglected, in a actual practice. When I reduce civilization to its lowest terms, it becomes a system of life based upon trade. The dollar is the measure of value, and might still spells right; otherwise, why war?

Yet even in deep jungles God’s own sunlight penetrates, and I stand before my own people still as an advocate of civilization. Why? First, because there is no chance for our former simple life any more; and second, because I realize that the white man’s religion is not responsible for his mistakes. There is every evidence that God has given him all the light necessary by which to live in peace and good-will with his brother; and we also know that many brilliant civilizations have collapsed in physical and moral decadence. It is for us to avoid their fate if we can.

George Catlin Laments U.S. Indian Policy
 (George Catlin traveled the Missouri River in 1832)

Excerpted from: Catlin, George. *Episodes from Life among the Indians, and Last Rambles*. Edited by Marvin C. Ross. Norman, University of Oklahoma Press: 1959. (pg. 354-355)

“...I have had some unfriendly denunciations by the press, and by those critics I have been reproachfully designated me ‘Indian-loving Catlin.’ What of this? What have I to answer? Have I any apology to make for loving the Indians? The Indians have always loved me, and why should I not love the Indians?”

The Indians, where are they going?

I love the people who have always made me welcome to the best they had.

I love a people who are honest without laws, who have no jails or poor-houses.

I love a people who keep commandments without ever having read them or heard them preached from the pulpit.

I love a people who never swear, who never take the name of God in vain.

I love a people who “love their neighbors as they love themselves.”

I love a people who worship God without a Bible, for I believe that God loves them also.

I love the people whose religion is all the same, and who are free from religious animosities.

I love the people who never have raised a hand against me, or stolen my property, where there was no law to punish for either.

I love the people who never have fought a battle with white man, except on their own ground.

I love and don't fear mankind where God has made and left them, for there they are children.

I love a people who live and keep what is their own without locks and keys.

I love all people who do the best they can. And oh, how I love a people who don't live for the love of money!

Appendix IV

Treaty of Hellgate July 16, 1855

12 Stat. 975

Ratified March 8, 1859.

JAMES BUCHANAN,
PRESIDENT OF THE UNITED STATES OF AMERICA. TO ALL AND SINGULAR TO
WHOM THESE PRESENTS SHALL COME, GREETINGS:

Articles of agreement and convention made and concluded at the treaty ground at Hell Gate, in the Bitter Root Valley, this sixteenth day of July, in the year on thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of United States, and the undersigned chiefs, headmen, and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians, on behalf of and acting for said confederated tribes, and being duly authorized thereto by them. It being understood and agreed that the said confederated tribes do hereby constitute a nation, under the name of the Flathead Nation, with Victor, the head chief of the Flathead tribe, as the head chief of the said nation, and that the several chiefs, headmen, and delegates, whose names are signed to this treaty, do hereby, in behalf of their respective tribes, recognize Victor as said head chief.

ARTICLE I. The said confederated tribes of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the country occupied or claimed by them, bounded and described as follows, to wit: Commencing on the main ridge of the Rocky Mountains at the forty-ninth (49th) parallel of latitude, thence westwardly on that parallel to the divide between the Flat-bow or Kootenay River and Clarke's Fork; thence southerly and southeasterly along said divide to the one hundred and fifteenth degree of longitude, (115, degree) thence in a southwesterly direction to the divide between the sources of the St. Regis Borgia and the Coeur d'Alene Rivers, thence southeasterly and southerly along the main ridge of the Bitter Root Mountains to the divide between the headwaters of the Koos-koos-kee River and of the southwestern fork of the Bitter Root River, thence easterly along the divide separating the waters of the several tributaries of the Bitter Root River from the waters flowing into the Salmon and Snake Rivers to the main ridge of the Rocky Mountains, and thence northerly along said main ridge to the place of beginning.

ARTICLE II. There is, however, reserved from the lands above ceded, for the use and occupation of the said confederated tribes, and as a general Indian reservation upon which may be placed other friendly tribes and bands of Indians of the Territory of Washington who may agree to be consolidated with the tribes parties to this treaty, under the common designation of the Flathead Nation, with Victor, head of the Flathead tribe,

as the head chief of the nation, the Treaty of Hellgate July 16, 1855 tract of land include within the following boundaries, to wit:

Commencing at the source of the main branch of the Jocko River; thence along the divide separating the water flowing into the Bitter root River from those flowing into the Jocko to a point on Clarke's Fork between the Camas and Horse Prairies; thence northerly to, and along the divide bounding on the west Flathead River, to a point due west from the point halfway in latitude between the northern and souther extremities of the Flathead Lake; thence on a due east course to the divide whence the Crow, the Prune, and So-ni-el-em and the Jocko rivers take their rise, and thence southerly along said divide to the place of beginning.

All which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes, and the superintendent and agent. And the said confederated tribes agree to remove to and settle upon the same within one year after the ratification of this treaty. In the meantime it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States, and upon any ground claimed or occupied, if with the permission of the owner or claimant.

Guaranteeing however the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not including in the reservation above named. And Provided. That any substantial improvements heretofore made by any Indian, such as fields enclosed and cultivated and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President of the United States, and payment made therefor in money, or improvements of an equal value be made for said Indian upon the reservation; and no Indian will be required to abandon the improvements aforesaid, now occupied by him until their value in money or improvements of an equal value shall be furnished him as aforesaid.

ARTICLE III. And provided, That if necessary for the public convenience roads may be run through the said reservation; and, on the other hand, the right of way with free access from the same to the nearest public highway is secured to them, as also the right in common with citizens of the United States to travel upon all public highways.

The exclusive right of taking fish in all the streams running through or bordering said reservation is further secured to said Indians; as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing; together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

ARTICLE IV. In consideration of the above cession, the United States agree to pay to Treaty of Hellgate July 16, 1855 the said Confederated tribes of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty the sum of one

hundred and twenty thousand dollars in the following manner--that is to say: For the first year after the ratification hereof, thirty-six thousand dollars, to be expended under the direction of the President, in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, and for such other objects as he may deem necessary. For the next four years, six thousand dollars each year; for the next five years, five thousand dollars each year; for the next five years, four thousand dollars each year; and for the next five years, three thousand dollars each year.

All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them, and the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

ARTICLE V. The United States further agree to establish at suitable points within said reservation within one year after the ratification hereof, and agriculture and industrial school, erecting the necessary building, keeping the same in repair, and providing it with furniture, books and stationary, to be located the agency, and to be free to the children of the said tribes, and to employ a suitable instructor or instructors. To furnish one blacksmith shop; to which shall be attached a tin and gun shop; one carpenter's shop; one wagon and ploughmaker's shop; and to keep the same in repair, and furnish with the necessary tool. To employ two farmer, one blacksmith, one tanner, one gunsmith, one carpenter, one wagon and plough maker, for the instruction of the Indians in trades, and to assist them in the same. To erect one saw-mill and one flouring-mill, keeping the same in repair and furnished with the necessary tool and fixtures, medicines and furniture, and to employ a physician; and to erect, keep in repair, and provide the necessary establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chiefs of the said confederated tribes of Indians are expected and will be called upon to perform many services of a public character, occupying much of their time, the United States further agree to pay to each of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes five hundred dollars per year, for the term of twenty years after the ratification hereof, as a salary for such persons as the said confederated tribes may select to be their head chiefs, and to build for them at suitable points on the reservation a comfortable house, and properly furnish the same, and to plough and fence for each of them ten acres of land. The salary to be paid to, and the said houses said to be occupied by, such head chiefs so long as they may be elected to that position by their tribes, and no longer.

And all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to Treaty of Hellgate July 16, 1855 said tribes. Nor shall the cost of transporting the goods for the annuity payments be a charge upon the annuities, but shall be defrayed by the United States.

ARTICLE VI. The President may from time to time, at his discretion, cause the whole,

or said portion of such reservation as he may think proper, to be surveyed into lots, and assign the same as such individuals of families of the said confederated tribes as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

ARTICLE VII. The annuities of the aforesaid confederated tribes of Indians shall not be taken to pay the debts of individuals.

ARTICLE VIII. The aforesaid confederated tribes of Indians acknowledge their dependence upon the Government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens. And should anyone or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property taken shall be returned, or in default thereof, or is injured or destroyed, compensation may be made by the Government out of the annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and other Indians to the Government of the United States, or its agent, for decision, and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article, in case of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE IX. The said confederated tribes desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same; and therefore it is provided that any Indian belonging to said confederated tribes of Indians who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportions of the annuities withheld from him or her for such time as the President may determine.

ARTICLE X. The United States further agree to guarantee the exclusive use of the reservation provided for in this treaty, as against any claims which may be urged by the Hudson Bay Company under the provisions of the treaty between the United States and Great Britain on the fifteenth of June, eighteen hundred and forty-six, in consequence of the occupations of a trading post on the Pro-in River by the servants of that company.

ARTICLE XI. It is, moreover, provided that the Bitter Root Valley, above the Loo-io Fork, shall be carefully surveyed and examined, and if it shall prove, in the judgment of the Treaty of Hell gate July 16, 1855 President, to be better adapted to the wants of the Flathead tribe than the general reservation provided for in this treaty, then such portions of it as may be necessary shall be set apart as a separate reservation for the said tribe. No portion of the Bitter Root Valley, above the Loo-io fork, shall be opened to the settlement until such examination is had and the decision of the President made known.

ARTICLE XII. This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States. In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs of the

Territory of Washington, and the undersigned head chiefs, chiefs and principal men of the Flathead Kootenay, and Upper Pend d'Oreilles tribes of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

ISAAC I. STEVENS, Governor and Superintendent Indian Affairs W.T. (L.S.)

VICTOR, Head chief of the Flathead Nation, his x mark.(L.S.)

ALEXANDER, Chief of the Upper Pend d'Oreilles his x mark.(L.S.)

MICHELLE, Chief of the Kootenays, his x mark.(L.S.)

AMBROSE, his x mark.(L.S.)

PAH-SOH, his x mark.(L.S.)

BEAR TRACK, his x mark. (L.S.)

ADOLPHE, his x mark. (L.S.)

THUNDER his x mark. (L.S.)

BIG CANOE, his x mark. (L.S.)

KOOTEL CHAH, his x mark. (L.S.)

PAUL, his x mark. (L.S.)

ANDREW, his x mark. (L.S.)

MICHELLE, his x mark. (L.S.)

BATTISTE, his x mark. (L.S.)

KOOTENAYS his x mark. (L.S.)

his x mark. (L.S.)

his x mark. (L.S.)

his x mark. (L.S.)

GUNFLINT,

LITTLE MICHELLE,

PAUL SEE,

MOSES,

James Doty, Secretary.

R.H. Landsdale, Indian Agent.

W.H. Tappan, Sub Indian Agent.

Henry R. Crosire.

Gustavus Sobon, Flathead Interpreter.

A.J. Hoecken, Sp. Mis.

William Craig.

Treaty of Hell gate July 16, 1855

And, whereas, the said treaty having been submitted to the Senate of the United States for their constitutional action thereon, the Senate did, on the eighth day of March, eighteen hundred and fifty-nine, advise and consent tot he ratification of the same, by a resolution in the words and figures following, to wit:

In Executive Session,

Senate of the United States, March 8, 1859.

Resolved, (two third of the senators present concurring,) That the Senate advise and consent to the ratification of treaty between the United States and Chiefs, Headmen and Delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreille Indians, who are constituted a nation under the name of the Flathead Nation, signed 16th day of July, 1855.

ASBURY DICKINS, Secretary

Attest:

Now, therefore, be it known that I, JAMES BUCHANAN, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in their resolution of the eighth of March, one thousand eight hundred and fifty-nine, accept, ratify and confirm the said treaty.

In testimony where of, I have hereunto caused the seal of the United States to be affixed, and have signed the same with my hand. Done at the city of Washington, this eighteenth day of April, in the year of our Lord one thousand eight hundred and fifty-nine, and of the Independence of the United States, the eightythird.

JAMES BUCHANAN.

By the President:

LEWIS CASS, Secretary of State

Appendix V

National Catholic Reporter, Feb. 25, 2005

American Indian mascots should go

by Rich Heffern

A sports-page headline screams: "Cowboys scalp Redskins to maintain lead." The logo of the Cleveland "Indians" is a buck-toothed, big-nosed caricature of a Native American. The University of North Dakota bookstore sells sweatpants with the word "Sioux" stenciled across the backside. For several years, a T-shirt graphically showing a Native American having sex with a buffalo has been worn by North Dakota State University fans. Yet some sports columnists still name anti-mascot activists as whiners and "fusspots."

A little investigation reveals that people against Indian sports mascots truly aren't a tiny, whiny liberal minority. In a survey by Indian Country Today magazine, for example, 81 percent of respondents reported use of American Indian names, symbols and mascots are predominantly offensive and deeply disparaging to Native Americans.

In one survey done by a Stanford University psychologist, the results indicated that among Native American high school students 50 percent said they opposed Native mascots; 50 percent said they didn't mind. But overall, 90 percent said they felt it was disrespectful. When asked why they didn't mind being used as a mascot even if they felt it disrespectful, students responded: "It's better than being invisible." Cornel Pewewardy, a Native American educator and professor at the University of Kansas, spells it out thusly: "Native" Americans would never have associated the sacred practice of becoming a warrior with the hoopla of a high school pep rally, half-time entertainment, being a sidekick to cheerleaders, or royalty in homecoming pageants.... Indian mascots exhibit either idealized or comical facial features and 'native' dress, ranging from body-length feathered headdresses to more subtle fake buckskin attire or skimpy loincloths.

"Some teams and supporters display counterfeit Indian paraphernalia, including foam tomahawks, feathers, face paints, and symbolic drums and pipes.... These negative images, symbols and behaviors play a crucial role in distorting and warping Native American children's cultural perceptions of themselves as well as non-Indian children's attitudes toward Native peoples. Most of these proverbial stereotypes are manufactured racist images that prevent millions of students from understanding the past and current authentic human experience of Native Americans."

Much like Holocaust deniers, mascot lovers seem to be willfully ignorant of the large body of evidence against their position.

Virtually every American Indian advocacy group in the country has spoken out against mascots, including the Washington-based National Congress of American Indians, the American Indian Movement, Indian Psychologists of the Americas, Native American

Journalists Association, Concerned American Indian Parents, and more. The U.S. Commission on Civil Rights, chaired by Elsie Meeks, a Lakota, has officially endorsed retiring institutionalized “Indian” sports team tokens from public schools. The NAACP and the National Education Association have also weighed in against Indian sports mascots.

Even the U.S. Patent and Trademark Office ruled that the “Washington Redskins” trademark is derogatory.

In a CBS news interview, Native American author Sherman Alexie said: “The mascot thing gets me really mad. Don’t think about it in terms of race. Think in terms of religion. Those are our religious imagery up there: feather, paint, the sun. You couldn’t have a Catholic priest running around the floor with a basketball throwing Communion wafers. You couldn’t have a rabbi running around.”

“I use a two-fold analysis,” said Chad Smith, principal chief of the Cherokee Nation. In an interview in *Indian Today* magazine, he explained: “The first one is called Anaweg, who is my year-old daughter. Does it teach her the truth about Indians? If the image doesn’t I have no use for it. The second is Nedsin, my deceased father. Does it honor our ancestors? If it doesn’t, I have no use for it. That is how I look at all the stuff I see about Indians.”

Barbara Munson, member of the Oneida nation, digs down to the heart. of the problem: “People ask ‘Aren’t you proud of your warriors?’ I always answer: ‘Yes, and we don’t want them demeaned by being “honored” in a sports activity.’ Indian men are not limited to the role of warrior. In many of our cultures, a good man is learned, gentle, patient, wise and deeply spiritual. In present time as well as in the past our men are also sons and brothers, husbands, uncles, fathers and grandfathers. Contemporary Indian men wear contemporary clothes and live and love just as men from other cultural backgrounds do.... What’s more many Indian nations are both matrilineal and child-centered. Indian cultures identify women with the Creator, because of their ability to bear children, and with the Earth, which is mother to us all.”

If nonbelligerent people of Irish descent were upset by Notre Dame’s nickname or members of the Sons of the Vikings by the football franchise in Minneapolis, then these names should be changed as well. The fact is that few object to these names, yet a growing number of people around the country are campaigning against Native American mascots and nicknames.

[Rich Heffern is author of *Daybreak Within: Living in a Sacred World* (Ave Maria Press)]

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Appendix VI

The following excerpt is taken from Luther Standing Bear, *Land of the Spotted Eagle*, (University of Nebraska, 1933; reprint 1978), pp. 230-35.

At the age of eleven years, ancestral life for me and my people was most abruptly ended without regard for our wishes, comforts, or rights in the matter. At once I was thrust into an alien world, into an environment as different from the one into which I had been born as it is possible to imagine, to remake myself, if I could, into the likeness of the invader.

By 1879, my people were no longer free, but were subjects confined on reservations under the rule of agents. One day there came to the agency a party of white people from the East. Their presence aroused considerable excitement when it became known that these people were school teachers who wanted some Indian boys and girls to take away with them to train as were white boys and girls.

Now, father was a 'blanket Indian,' but he was wise. He listened to the white strangers, their offers and promises that if they took his son they would care well for him, teach him how to read and write, and how to wear white man's clothes. But to father all this was just 'sweet talk,' and I know that it was great misgivings that he left the decision to me and asked if I cared to go with these people. I, of course, shared with the rest of my tribe a distrust of the white people, so I know that for all my dear father's anxiety he was proud to hear me say 'Yes.' That meant that I was brave.

I could think of no reason why white people wanted Indian boys and girls except to kill them, and not having the remotest idea of what a school was, I thought we were going East to die. But so well had courage and bravery been trained into us that it became a part of our unconscious thinking and acting, and personal life was nothing when it came time to do something for the tribe. Even in our play and games we voluntarily put ourselves to various tests in the effort to grow brave and fearless, for it was most discrediting to be called can'l wanka, or a coward. Accordingly there were few cowards, most Lakota men preferring to die in the performance of some act of bravery than to die of old age. Thus, in giving myself up to go East I was proving to my father that he was honored with a brave son. In my decision to go, I gave up many things dear to the heart of a little Indian boy, and one of the things over which my child mind grieved was the thought of saying good-bye to my pony. I rode him as far as I could on the journey, which was to the Missouri River, where we took the boat. There we parted from our parents, and it was a heart-breaking scene, women and children weeping. Some of the children changed their minds and were unable to go on the boat, but for many who did go it was a final parting.

On our way to school we saw many white people, more than we ever dreamed existed, and the manner in which they acted when they saw us quite indicated

their opinion of us. It was only about three years after the Custer battle, and the general opinion was that the Plains people merely infested the earth as nuisances, and our being there simply evidenced misjudgment on the part of Wakan Tanka. Whenever our train stopped at the railway stations, it was met by great numbers of white people who came to gaze upon the little Indian 'savages.' The shy little ones sat quietly at the car windows looking at the people who swarmed on the platform. Some of the children wrapped themselves in their blankets, covering all but their eyes. At one place we were taken off the train and marched a distance down the street to a restaurant. We walked down the street between two rows of uniformed men whom we called soldiers, though I suppose they were policemen. This must have been done to protect us, for it was surely known that we boys and girls could do no harm. Back of the rows of uniformed men stood the white people craning their necks, talking, laughing, and making a great noise. They yelled and tried to mimic us by giving what they thought were war-whoops. We did not like this, and some of the children were naturally very much frightened. I remember how I tried to crowd into the protecting midst of the jostling boys and girls. But we were all trying to be brave, yet going to what we thought would end in death at the hands of the white people whom we knew had no love for us. Back on the train the older boys sang brave songs in an effort to keep up their spirits and ours too. In my mind I often recall that scene – eighty-odd blanketed boys and girls marching down the street surrounded by a jeering, unsympathetic people whose only emotions were those of hate and fear; the conquerors looking upon the conquered. And no more understanding us than if we had suddenly been dropped from the moon.

At last at Carlisle the transforming, the 'civilizing' process began. It began with clothes. Never, no matter what our philosophy or spiritual quality, could we be civilized while wearing the moccasin and blanket. The task before us was not only that of accepting new ideas and adopting new manners, but actual physical changes and discomfort has to be borne uncomplainingly until the body adjusted itself to new tastes and habits. Our accustomed dress was taken and replaced with clothing that felt cumbersome and awkward. Against trousers and handkerchiefs we had a distinct feeling – they were unsanitary and the trousers kept us from breathing well. High collars, stiff-bosomed shirts, and suspenders fully three inches in width were uncomfortable, while leather boots caused actual suffering. We longed to go barefoot, but were told that the dew on the grass would give us colds. That was a new warning for us, for our mothers had never told us to beware of colds, and I remember as a child coming into the tipi with moccasins full of snow. Unconcernedly I would take them off my feet, pour out the snow, and put them on my feet again without any thought of sickness, for in that time colds, catarrh, bronchitis, and la grippe were unknown. But we were soon to know them. Then, red flannel undergarments were given us for winter wear, and for me, at least, discomfort grew into actual torture. I used to endure it as long as possible, then run upstairs and quickly take off the flannel garments and hide them. When inspection time came, I ran and

put them on again, for I knew that if I were found disobeying the orders of the school I should be punished. My niece once asked me what it was that I disliked the most during those first bewildering days, and I said, 'red flannel.' Not knowing what I meant, she laughed, but I still remember those horrid, sticky garments which we had to wear next to the skin, and I still squirm and itch when I think of them. Of course, our hair was cut, and then there was much disapproval. But that was part of the transformation process and in some mysterious way long hair stood in the path of our development. For all the grumbling among the bigger boys, we soon had our heads shaven. How strange I felt! Involuntarily, time and time again, my hands went to my head, and that night it was a long time before I went to sleep. If we did not learn much at first, it will not be wondered at, I think. Everything was queer, and it took a few months to get adjusted to the new surroundings.

Almost immediately our names were changed to those in common use in the English language. Instead of translating our names into English and calling Zinkcaziwin, Yellow Bird, and Wanbli K'leska, Spotted Eagle, which in itself would have been educational, we were just John, Henry, or Maggie, as the case might be. I was told to take a pointer and select a name for myself from the list written on the blackboard. I did, and since one was just as good as another, and as I could not distinguish any difference in them, I placed the pointer on the name Luther. I then learned to call myself by that name and got used to hearing others call me by it, too. By that time we had been forbidden to speak our mother tongue, which is the rule in all boarding schools. This rule is uncalled for, and today is not only robbing the Indian, but America of a rich heritage. The language of a people is part of their history. Today we should be perpetuating history instead of destroying it, and this can only be effectively done by allowing and encouraging the young to keep it alive. A language, unused, embalmed, and reposing only in a book, is a dead language. Only the people themselves, and never the scholars, can nourish it into life.

Of all the changes we were forced to make, that of diet was doubtless the most injurious, for it was immediate and drastic. White bread we had for the first meal and thereafter, as well as coffee and sugar. Had we been allowed our own simple diet of meat, either boiled with soup or dried, and fruit, with perhaps a few vegetables, we should have thrived. But the change in clothing, housing, food, and confinement combined with lonesomeness was too much, and in three years nearly one half of the children from the Plains were dead and through with all earthly schools. In the graveyard at Carlisle most of the graves are those of little ones.

I am now going to confess that I had been at Carlisle a full year before I decided to learn all I could of the white man's ways, and then the inspiration was furnished by my father, the man who has been the greatest influence in all my life. When I had been in school a year, father made his first trip to see me. After I had received permission to speak to him, he told me that on his journey

he had seen that the land was full of 'Long Knives.' 'They greatly outnumber us and are here to stay,' he said, and advised me, 'Son, learn all you can of the white man's ways and try to be like him.' From that day on I tried. Those few words of my father I remember as if we talked but yesterday, and in the maturity of my mind I have thought of what he said. He did not say that he thought the white man's ways better than our own; neither did he say that I could be like a white man. He said, 'Son, try to be like a white man.' So, in two more years I had been 'made over.' I was Luther Standing Bear wearing the blue uniform of the school, shorn of my hair, and trying hard to walk naturally and easily in stiff-soled cowhide boots. I was now 'civilized' enough to go to work in John Wanamaker's fire store in Philadelphia.

I returned from the East at about the age of sixteen, after five years' contact with the white people, to resume life upon the reservation. But I returned, to spend some thirty years before again leaving, just as I had gone – a Lakota. (Standing Bear:1933)