

TEACHING ABOUT AMERICAN INDIANS STEREOTYPES AND CONTRIBUTIONS

**A Resource Packet for
Kentucky Teachers**

By

Tressa Townes Brown

Edited by

A. Gwynn Henderson

**Kentucky Native American Heritage Commission
300 Washington Street
Frankfort, Kentucky 40601**

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KENTUCKY HERITAGE

COUNCIL

The Kentucky Heritage Council is an agency of the Education, Arts, and Humanities Cabinet. The mandate of the Kentucky Heritage Council is to identify, preserve, and protect the cultural resources of Kentucky. The Council also maintains continually updated inventories of historic structures and archaeological sites and nominates properties to the National Register of Historic Places. By working with other state and federal agencies, local communities, and interested citizens, the Council seeks to build a greater awareness of Kentucky's past and to encourage the long-term preservation of Kentucky's significant cultural resources. Through its various programs (e.g., Native American Heritage Commission, African American Heritage Commission, Kentucky Archaeological Survey, Main Street, Publications, Rural Preservation, Civil War Initiative, Conferences) the Council strives to show how historic resources contribute to the heritage, economy, and quality of life of all Kentuckians.

EDUCATION, ARTS, AND HUMANITIES CABINET

The Kentucky Education, Arts and Humanities Cabinet is charged with the mission of preserving Kentucky's heritage, preparing for its future and promoting a statewide culture of lifelong learning. With the leadership of Governor Paul E. Patton and Secretary Marlene M. Helm, the agencies of the Cabinet provide or oversee services that contribute to an enhanced quality of life for all Kentuckians: excellence in public education, quality libraries, the preservation of historical materials and landmarks, and cultural enrichment through the arts.

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FORWARD

Governor Paul E. Patton created the Kentucky Native American Heritage Commission by Executive Order in 1996. Its mission is to educate the citizens of Kentucky about the contributions native peoples have made and continue to make to the Commonwealth.

Native peoples have lived for centuries and continue to live in Kentucky. I am extremely proud of my own Native American heritage. It is only through education that we will be able to dispel the myth that denies any link between native peoples and this place we call Kentucky. As the twenty-first century arrives, there will be no room for stereotypes, misinformation, and intolerance.

One way to educate Kentucky's citizens is to provide teachers, who are charged with educating and molding the lives and minds of young Kentuckians, with the resources and references they need to teach the next generation of Kentuckians to respect diversity. Inside this packet, teachers will find information, lists of resources, and activities. As chairperson of the Kentucky Native American Heritage Commission, it is with great pride that I offer this packet of resources to the teachers of the Commonwealth of Kentucky. Through educational packets such as this, the Commission will see its goals fulfilled.

Judi Patton, Chairperson
Kentucky Native American Heritage Commission
Frankfort, Kentucky
November 1999

PREFACE

The vision of the Kentucky Native American Heritage Commission is an ambitious one, for it intends that

All Kentuckians will recognize, appreciate, and understand the significant contributions Native Americans have made to Kentucky's rich cultural heritage. Through education and increased awareness, the people of Kentucky will understand the histories, cultures, and matters of concern to Native American peoples.

The Commission sees its primary mission to educate and communicate the rich diversity and heritage of Native American peoples in Kentucky, and so the Education Committee was challenged to develop a project that would do just that, targeting Kentucky school students.

The Committee discussed a variety of ideas for projects before deciding that a Commission-sponsored annual poster contest focusing on Native Americans' contributions to American culture would be a good one. The Committee selected this subject to provide a structured venue within which students would examine Native American contributions and the extent to which knowledge learned from Native people is incorporated into the fabric of American society.

The Committee soon realized that many Kentucky school teachers lacked (or didn't know where to look for) the basic information about Native Americans they would need in order to be able to participate fully in such a poster contest. Especially lacking was information about the indigenous peoples of Kentucky. Thus a Resource Packet would need to be produced before a poster contest could be initiated. Through lengthy discussions we wrestled with deciding what to include in the Resource Packet and what would be most useful to teachers.

According to the 1990 census, there are more than 1.5 million Native Americans living in the United States, with the most residing in Oklahoma. One-third of the Indian population lives on the close to 280 reservations in the United States. The remaining two-thirds live in large and small cities and rural communities.

We decided early on that the packet would not be concerned with defining "Indian-ness." Some tribes require a specific Native blood content (for example, 1/8 or 1/16), determined through the examination of genealogical documents that provide information about a person's ancestors of Native American heritage. The Federal Government requires paperwork stating that a person is a member of a Federally recognized tribe. If a tribe is not recognized by the Federal Government, the members are not considered Native Americans. State governments have different standards for determining who is and who is not Native American. Many people have information passed down through their family noting American Indian relatives but cannot document this heritage. Others identify with Native people but may have no Native blood. Jones, in a 1973 article (*The American Indian in*

America Volume II: Early 19th Century to the Present. Lerner Publications Company. Minneapolis, MN), presented a definition that is useful in most situations and is the one used here: “An Indian is one who regards himself as an Indian, who is recognized by others as an Indian, and whose life is affected by his Indian identity.”

We recognized that teachers may want to teach about a particular topic, but if they do not have the resources, they cannot teach about it effectively. Because of the link to a Commission-sponsored statewide poster contest, one part of the packet would need to provide information about the contributions Native Americans have made to American culture. Thus, one purpose of the packet was to make information and resources available to teachers.

We also wanted to provide teachers a list of resources they could consult for information as they prepared their students for the contest. There is a plethora of information and resources about many Native American tribes, which made it difficult to select what resources to include in the list. Recognizing the special need, on the part of Kentucky teachers, for resources about Kentucky’s indigenous groups, we decided to ensure that information about the three largest tribes that most recently occupied the Commonwealth, the Cherokee, the Shawnee and the Chickasaw, was well-represented.

After more discussion, we realized that, by acknowledging Native peoples' contributions to American culture, students might also come to recognize and confront some of their stereotypes about Native Americans. These stereotypes frequently prevent teachers from teaching and students from learning about Native Americans as they really were and as they are today. We decided the Resource Packet would need to provide Kentucky teachers with information and resources about Native American stereotypes, how to identify them to their students, and how to “unlearn” them so that these stereotypes are not maintained and encouraged.

The Resource Packet you hold in your hands is the product of these considerations. It was prepared for use by secondary school librarians, resource specialists, and teachers in at least three ways: alone; as part of any unit on Native Americans; and as part of a class’s participation in the Commission’s annual state-wide poster contest.

Divided into three parts, the first provides information about Native American stereotyping, offers ideas for activities to use in the classroom, outlines ways to evaluate educational materials for stereotyping, and gives a list of resources related to stereotyping. The second part presents factual information about Native American’s contributions to American culture in the areas of agriculture, ideas, and concepts, with one section devoted to listing the contributions of specific Native Americans. This part also concludes with a list of resources. The last part of the Resource Packet is a resource guide, which considers reference materials, children’s books, books in a series, film/video, and addresses for organizations and sites on the World Wide Web. Not intended to be all-encompassing, it serves as a roadmap, a starting place for locating more information about Native Americans, with a nod to materials and information related specifically to the Cherokee, Shawnee, and Chickasaw.

Learning about the great diversity among Native peoples, especially among the groups of our own state, will help students understand who Native Americans are. We hope that the resources and related information in this packet will help students realize that stereotypes of American Indians are untrue and the importance of Native peoples' contributions to our American way of life. In the future, we hope to develop additional packets focusing on other aspects of Native American life that will be helpful in teaching Kentucky students about the Commonwealth's Native people.

Tressa T. Brown
Harrodsburg, KY
October 1999

A. Gwynn Henderson
Lexington, KY
November 1999

ACKNOWLEDGMENTS

Kentucky Native American Heritage Commission considers one of its main missions that of educating and communicating to the citizens of Kentucky the rich diversity and heritage of Native American peoples in Kentucky. Their initiation and funding of this project does a great service to all the people of Kentucky.

I would like to thank Stephanie Darst and the Kentucky State Fair Board as well as the Kentucky Heritage Council for permission to use "Separating Fact From Fiction: Myths About Kentucky's Native People" by A. Gwynn Henderson, which appeared in the *Teacher Resource Packet*, edited by Stephanie Darst and David Pollack and produced for the 1994 Kentucky State Fair exhibit entitled *Native Peoples, Continuing Lifeways: The Native American Cultural Project*. I would also like to thank Ann Kaupp and the Smithsonian Institution's Anthropology Outreach Office for permission to use "Erasing Native American Stereotypes" by JoAnn Lanouette, which was originally published as the Teacher's Corner in the Fall 1990 issue of *AnthroNotes*, and Beverly Slapin of Oyate for providing a smaller version of Oyate's poster, *Teaching Respect for Native Peoples*, for reproduction in this packet.

I am grateful to David Morgan, Director of the Kentucky Heritage Council, for his support of this project. On a more personal note, thank you Gwynn Henderson for your encouragement and guidance. Special thanks to Robert Brown for his extreme patience.

Tressa T. Brown
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October 1999

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PART I

STEREOTYPES OF NATIVE AMERICANS: HOW TO IDENTIFY “INDIAN” STEREOTYPES AND SENSITIZE STUDENTS TO THEM

INTRODUCTION

Many of us have heard and used phrases and utilized images of native people that are stereotypical: “Indians live in tipis” or “Indians wear feathers.” These stereotypes of American Indians are an

. . . amalgamation by whites of particular aspects of the cultures of the Lakota (Sioux), Crow, Cheyenne and other nations of the Great Plains area (flowing-feathered headdress, tipis, “war-dances,” buffalo hunting) into a standard motif for the white-created “Indian” (Moore and Hirschfelder 1977:7).

Unconsciously, we pass these stereotypes on to students, and in so doing, contribute to the perceptions they have about native cultures.

Stereotypes promote inaccurate and derisive information that can influence non-native children’s attitudes toward native people.

Children’s perceptions of Native Americans are formed from a variety of sources. Parents, peers and teachers help to mold attitudes. TV, movies, comics, advertisements, games and toys, food packages, and greeting cards contain stereotypes and caricatures which transmit the white-created “Indian” image (Moore and Hirschfelder 1977:7).

For many children, television, movies and books are their only resources for learning about native people; they have no first-hand experience with American Indians. Therefore, what they see and hear from the media, teachers, and other children will form their foundation of information about native peoples. Unfortunately, much of this information is misleading, offensive and incorrect, in addition to promoting stereotypical behaviors and images of Native Americans.

Stereotypes also influence native people’s attitudes about themselves, by promoting attitudes and behaviors that demean native students and objectify native people. They negatively affect the pride they should feel for their heritage and cultures. To paraphrase Kenneth Clark and other investigators regarding children’s attitudes about Black people:

Children’s attitudes toward (Native Americans) are determined chiefly not by contact with (native people), but by contact with the prevailing attitudes toward (native people). It is not the (native person), but the idea of the (native person) that influences children (Moore and Hirschfelder 1977:8).

It is the responsibility of educators to challenge and dispel stereotypical messages, or native people will continue to be objectified and demeaned. Educators need to actively work to change prevailing attitudes, to dispel stereotypes, and to replace them with information that will promote an accurate and positive idea of Native Americans. It is hoped that the materials and information in this part of the packet will enable teachers to successfully identify and and sensitize students to Native American stereotypes.

ORGANIZATION OF PART I

This part of the Resource Packet discusses the various ways in which Native American people and cultures have been stereotyped and how educators can work to unlearn these stereotypes, by identifying them to students and sensitizing students to stereotyping. Much of the information presented here has been taken from *Feathers, Tomahawks and Tipis: A Study of Stereotyped "Indian" Imagery in Children's Picture Books* by Robert Moore and Arlene Hirschfelder and from material produced by the Smithsonian Institution.

It begins with a chapter by A. Gwynn Henderson from the *Teacher Resource Packet* produced for the 1994 Kentucky State Fair exhibit entitled *Native Peoples, Continuing Lifeways: The Native American Cultural Project*, slightly revised and updated for this packet. This section targets myths and stereotypes of native peoples, addressing specific misconceptions about Kentucky's native peoples. Included are suggestions for classroom activities and a list of resources.

Next, the two basic and most pervasive Native American stereotypes are discussed: that native people are living as they did in the past and that Native Americans are all the same. This second stereotype subsumes a number of specific stereotypical descriptions, for example, "Indians hunt buffalo" or "Indians are savages." This section examines each with respect to how the stereotypical descriptions relate to native cultures in the past and to Native Americans today.

Understanding stereotypes can be helped by understanding the history of their development. Many have their foundation in Plains Indian cultures of the late 1800s and events that occurred during that period. A brief history of when, why, and how these stereotypes began is presented in the third section.

After teachers identify stereotypes, their task becomes that of counteracting these stereotypes and sensitizing students to them. The fourth section provides ideas about how to sensitize students to stereotypical images and statements, and offers a few activities to drive these points home. In addition, guidelines are included to help educators plan appropriate activities and critique existing educational material for stereotypes. "Erasing Native American Stereotypes" by JoAnn Lanouette, originally published as the Teacher's Corner in the Fall 1990 issue of the Smithsonian Institution's *AnthroNotes*, and a smaller version of Oyate's poster, *Teaching Respect for Native Peoples* are also included.

A list of sources for further reading concludes Part I. It is provided for readers who want to learn more about Native American stereotypes.

SEPARATING FACT FROM FICTION: MYTHS ABOUT KENTUCKY'S NATIVE PEOPLES¹

Introduction

Few Kentuckians are aware of the richness and diversity of the Commonwealth's native cultural heritage. It's easy to forget that native peoples lived here, since neither large resident American Indian communities nor tracts of land set aside as reservations exist in Kentucky today. When Kentucky's native peoples are considered, however, misconceptions abound. These incorrect ideas range from the specific (how native peoples dressed, how their houses appeared, how they made their living, what language they spoke) to the general (the diversity of their way of life, the length of their presence here, their place of origin, their spiritual beliefs, and the organization of their political and economic systems).

Myths and stereotypes are perpetuated as long as people distrust those who are different from themselves and refuse to see the value of all ways of life. We need to correct these stereotypes and dispel these myths. We need to recognize the humanity of the American Indian legacy. These people and their achievements are a part of our Kentucky heritage. Their story deserves to be understood and appreciated.

A consideration of four main stereotypes and myths can help present a truer picture of Kentucky's indigenous groups. These are 1) native groups never lived permanently in what is now Kentucky, they used it only as a hunting ground; 2) native peoples were savages or were children of nature; 3) a race of Moundbuilders, not Kentucky's prehistoric native peoples, built the mounds; and 4) all native peoples shared a similar way of life.

The Myth of the Dark and Bloody Ground: Indians Never Lived Permanently in Kentucky

Perhaps the most tenacious myth, which in all of its ramifications embodies, in a sense, all of the other myths and stereotypes surrounding Kentucky's native peoples, is the myth of the Dark and Bloody Ground. The most likely source of the phrase "dark and bloody ground" was a statement made by Dragging Canoe, a Cherokee leader present at Richard Henderson's negotiation and signing of a March 16, 1775 treaty at Sycamore Shoals that transferred a large part of what is now Kentucky from the Cherokee Nation to the Transylvania Company. As the transaction was being completed, Dragging Canoe was reported to have said that a dark cloud hung over the land, known as the Bloody Ground. Dragging Canoe's cryptic statement implies that some kind of conflict was associated with

¹This section was originally published in the *Teacher Resource Packet* produced for the 1994 Kentucky State Fair exhibit entitled *Native Peoples, Continuing Lifeways: The Native American Cultural Project*, edited by Stephanie Darst and David Pollack. The section, written by A. Gwynn Henderson, was revised by her for this resource packet. It was published in 1994 by the Kentucky Heritage Council, Frankfort, KY. It is reproduced here with permission of the Kentucky State Fair Board and the Kentucky Heritage Council.

Sections of this narrative were taken from *The Prehistory of Man in Kentucky* by K. M. Fraser (1986), Center for Environmental Education, Murray State University, Murray, Kentucky.

the region Henderson was statement implies that some kind of conflict was associated with the region Henderson was purchasing. But whether it represented the reciting of historical fact or a warning for the future is difficult to evaluate on the basis of the phrase alone.

Dragging Canoe certainly could have been referring to the struggle for land between the settlers and the Indians, with the fighting on the Kentucky frontier that followed a few years later lending credence to his description. But in fact, the Euro-American land speculators and settlers interpreted Dragging Canoe's statement to mean that a conflict over Kentucky existed between Indian groups, and that the land was not claimed by anyone. This interpretation suited their needs very well. If Kentucky was not Indian territory, land speculators could justify selling this "free" land to settlers. If Kentucky was not Indian territory, settlers had every right to move into the area and establish farms.

So, the Myth of the Dark and Bloody Ground would have us believe that before Euro-American settlement, native peoples never lived permanently in Kentucky; instead they only hunted here and fought over this land. This myth has been and continues to be perpetuated in children's books, in scholarly books and journals, in histories, in magazines, and in textbooks. Note Thomas D. Clark's brief reference to native peoples in the newly published (1992) *Kentucky Encyclopedia*: "None actually occupied with any permanence the present geographical pale of Kentucky, although Indians from both north and south visited the region on hunting and warring expeditions;" or the statement in a widely-used middle-school textbook, *The Kentucky Story*, by Joseph O. Van Hook, last revised in 1974: "Kentucky was without Indian inhabitants other than roaming bands of hunters and warriors ...(for) at least a century and it might have been nearer two centuries (before the settlers arrived)." The Dark and Bloody Ground is mentioned no less than five times in the 1992 high school textbook, *Our Kentucky: A Study of the Bluegrass State*, with the highlighted passage from Robert Penn Warren's book, *World Enough and Time* focusing specifically on the Myth:

In the days before the white man came, the Indians called the land of Kentucky the Dark and Bloody Ground....The Indians came here to fight and to hunt, but they did not come here to live. It was a holy land, it was a land of mystery, and they trod the soil lightly when they came. They could not live here, for the gods lived here.

As outlined in Henderson's article, "Dispelling the Myth..." this myth has persisted for a number of reasons: differences between Euro-American and aboriginal conceptions of land ownership; distinctions the settlers perceived between historic American Indian culture and the remains left by prehistoric Indian groups; the benefit land speculators derived from encouragement of this myth; the violent conflicts that took place between Indians and Euro-American settlers during the 1770s and 1780s; and the myth's early codification by widely read author and land speculator John Filson. These reasons are discussed below.

To the settlers, land was personal property, like jewelry or clothing. And like any possession, they felt it could be bought and sold. To the American Indians, as with many traditional cultures all over the world, land could be used, but it could not be owned by anyone. Land was controlled by or considered the territory of a particular kin-group, lineage, or village, not an individual. Other groups could negotiate for the use of the land, but no group could own it. When the settlers "bought" land, then, they were buying it for

their personal, exclusive use. When the Indians “sold” land, though, it was access to the land or use-rights they were selling, but not the land itself. Land was available for all to use because, from the Indians’ point of view, the land could not be owned. The settlers interpreted this to mean that “no one” owned the land and, therefore, the Indians had no claim on it. In other words, it was free for the taking.

The real cultural differences that existed between the prehistoric and historic American Indian groups were also factors that served to support the myth. The settlers who arrived in central Kentucky in the 1770s recognized that the Indians they encountered did not build mounds. Because they believed that the Indians they knew lacked the technology and cultural sophistication to build mounds, they concluded that other people, a “vanished race” called the Moundbuilders, had to have built the mounds and earthworks they saw. Thus, the settlers did not consider the Indians they knew to be related to these prehistoric people. The native peoples they met face to face must be newcomers, too, and so the Euro-Americans considered their own claims as newcomers to the land as valid as the Indians’ claims.

The pervasiveness of the Dark and Bloody Ground Myth and tenacity with which it has survived to the present also may be due, in part, to the violent late-eighteenth-century settler-Indian conflicts, and John Filson’s early publication of *The Discovery, Settlement, and Present State of Kentucke*. At the height of Indian raids, Euro-American settlers undoubtedly considered that a dark cloud had passed over Kentucky, turning it into a bloody ground. Filson’s book, published in 1784, followed on the heels of this fighting. It twice refers to Kentucky by its violent, supposedly Indian name: as the “Dark and Bloody Ground” and as “an object of contention, a theatre of war, from which it was properly denominated the Bloody-Grounds.” Filson’s other proposed native term for Kentucky was “Middle Ground,” though of course “Dark and Bloody Ground,” the more sensational label, is the one that has persisted.

There is no single accepted etymology for the name Kentucky (Kentucke, Cantucky). One of the first recorded uses of the name occurs in a letter. It describes the capture of a group of traders by Indians allied to the French on January 23, 1753 at a place called Kentucky. This Kentucky was described as being located south of the Allegheny River about 150 miles from the Shawnee town situated at the confluence of the Scioto and Ohio rivers. Various authors offer a number of other options for the word’s origin: a Cherokee word (Kentake) meaning “meadow land;” an Iroquois word meaning “head of the river,” “prairies,” “among the meadows,” or “big swamp;” a Wyandot word (Ken-tah-tey) meaning “land of tomorrow;” an Algonquian term (kin-athiki) referring to a river bottom; a Shawnee word meaning “at the head of the river.” The name does not mean “dark and bloody ground” in any language.

Kentucky had been permanently inhabited for a very long time before the arrival of the non-native peoples of European and African descent. Native peoples were the first Kentuckians, arriving in the Ohio Valley more than 12,000 years ago. From these earliest migratory hunters late in the Ice Age, to the hunters and gatherers, to the moundbuilding part-time gardeners who traded with distant peoples for copper and marine shell, to, finally, the farmers whose permanent villages contained upwards of 1,000 inhabitants or more, research at archaeological sites in every county in the Commonwealth has recovered the artifacts of

Kentucky's past peoples. The places across Kentucky where thousands of chipped stone projectile points (what we commonly call "arrowheads", though this term really only applies to certain stone points manufactured after about A.D. 700, when native peoples developed the bow and arrow) have been recovered were not the "scenes of great battles," but rather the locations of Indian camps and villages built in the same place over a span of hundreds or even thousands of years.

The native occupation of most of Kentucky from A.D. 1540-1795 is referred to by various names. Late Prehistoric Period, Protohistoric Period, Frontier Period, and Contact Period are all labels applied to the time during which native peoples came into contact with Euro-Americans. We know quite a bit about native ways of life during the early part of this time span, especially in central, northern, and northeastern Kentucky. Native peoples were farmers, who lived in large villages in the summer. In the winter, most able-bodied people moved to smaller hunting camps. These people buried brass and copper ornaments with their dead, ornaments that were made from recycled kettles traded from groups living south of Kentucky. The appearance of these ornaments in the graves of Kentucky's native peoples sometime between A.D. 1540 and A.D. 1650/1680 documents indirect contact with Euro-Americans.

Less is known about the native occupation of most of Kentucky during the period from A.D. 1650/1680 to the mid-1700s. This is due to a number of reasons. Extensive archaeological research has not been conducted for this time, so little information is available about native lifeways prior to direct Euro-American contact that occurred when the region west of the Appalachian Mountains and east of the Mississippi River was explored. Explorers did not visit Kentucky's native peoples during this period as they did groups in the Southeast or Northeast. Or, if they did, they left no descriptions of their journeys.

Documents that do describe native peoples in central Kentucky begin to appear in the mid-1700s (somewhat earlier in the western part of the state), but this is after Euro-American diseases had reduced native populations by over half, disrupting their pre-contact ways of life. Some native groups completely disappeared due to these diseases, while the survivors of others joined with the remnants of other groups to form new societies. This social and cultural disruption makes it difficult in Kentucky to associate prehistoric peoples with historical tribal groups. While it is true, then, that few or no permanent Indian settlements remained in central Kentucky when Euro-American settlers arrived there in the 1770s, Indian communities may have remained in more remote or less traveled areas of the state, such as the mountains of eastern Kentucky, long after Indian communities in more hospitable areas had been abandoned.

Folklore and legend describe an Indian village known as Eskippakithiki (Es-skip-peh-keh-theeee-keeee) at Indian Old Fields in southeastern Clark County in the early 1700s. It was touted as the "last" Indian village of Kentucky by Lucien Beckner and described as the single, relatively permanent Indian settlement in historic times in the *Kentucky Encyclopedia*. In fact, when the evidence is examined, much confusion surrounds the existence of this settlement. Henderson, Jobe, and Turnbow reviewed colonial documents, pioneer records, folklore, and archaeological data concerning this settlement.

Many theories of Indian occupation in the Indian Old Fields area have been found to be in error. No eye-witness accounts set down in historic documents are known that actually describe an Indian community, its location, or its inhabitants at Indian Old Fields. Two stories about the trading experiences of John Finley (an Irish fur trader of the late 1700s), one around a “Little Pict Town” somewhere between the Great Lakes and the Kentucky River in 1752-1753, and one in Indian Old Fields in 1767, have been confused by later speculations. No relationship between this “Little Pict Town” and Eskippakithiki can be demonstrated, and in fact, these names may actually refer to two different towns. Pioneer data have been greatly altered as stories have been passed down by word of mouth and into the realm of folklore.

A “fort” identified in some sources as part of Eskippakithiki is not a fort at all, but is rather a small prehistoric earthwork probably dating between 150 B.C. and A.D. 400, based on archaeological evaluation of the site. No firm archaeological evidence of a Contact Period Indian village has been identified at Indian Old Fields, but a circular Indian village that is clearly prehistoric is present in this locale. Therefore, due to the vagueness of the historic documents, unreliable folklore, and speculation, it is only safe to say that a great deal of confusion exists about a Contact Period Indian village in southeastern Clark County that may have been called Eskippakithiki. Its existence must continue to be viewed cautiously until archaeological remains of the village can be documented. The few reliable sources suggest that some type of Indian habitation was present at Indian Old Fields in 1750 or 1751 (not 1718 or 1736 as stated so conclusively by Beckner) but, this village probably was abandoned in 1754.

More information is available about native settlement during the Contact Period along the Ohio River in northern and northeastern Kentucky. In this area, it seems likely that native villages may have been abandoned by the late 1750s, about twenty years before the settlers arrived. Documents from the 1750s and 1760s state that the inhabitants of the Shawnee town at the former confluence of the Scioto and Ohio rivers in northeastern Kentucky (called the lower Shawneetown by English traders) moved their permanent summer village north to the Plains of the Scioto in what is now Ohio in 1758, after the English captured Fort Duquesne (where Pittsburgh now stands). The town’s inhabitants moved because of fear of reprisals from the English, against whom they had been allied with the French in the Seven Years’ (French and Indian) War.

The documents indicate that native peoples continued to live in the Scioto/Ohio confluence area in small groups during the winter until the early 1760s. Ohio Valley peoples dispersed from their villages into smaller, family groups in the fall and winter to collect nuts and hunt. If settlers arrived in the fall or winter during the 1760s, they probably would have encountered small groups of Indians, primarily men, women and older children, at the winter camps; the aged, infirm, or very young with their mothers would have remained in the villages north of the Ohio River. The native practice of establishing winter hunting camps could have led to the interpretation that indigenous groups only hunted in Kentucky.

Indians at the Scioto/Ohio river confluence area are mentioned in the documents again between 1773 and 1794, the years when the arrival of Euro-Americans west of the Appalachians was beginning to swell beyond its earlier trickle. Indian raiding parties of men

on horseback are described crossing at this spot, and it was the scene of frequent attacks on settlers. No mention is made of occupied villages or camps in the area, however.

Our best evidence indicates that by the time of major Euro-American settlement in central Kentucky, there were few or no permanent Indian villages in the eastern half of the state. We do not have a clear picture of indigenous settlement of the western half of the state. The lack of written evidence documenting Indian villages in Kentucky at the time of the settlers' arrival, then, contributed to the development of the Myth. By examining the archaeological record, however, we know that Kentucky was the permanent home for many native groups for over 12,000 years.

Given the factors reviewed here, it is not surprising that Dragging Canoe's statement about a "dark and bloody ground" was interpreted to mean Indians had never owned, bought, or lived in, but had only fought over, the land south of the Ohio River. Certainly what we know about the nature of American Indian use and occupancy of this region witnessed by the earliest settlers bears this out. The fact that the settlers saw no permanent Indian villages in Kentucky when they arrived, combined with the very different worldviews of the settlers and the Indians, the rush to profit from land speculation, and the realities of the conflicts that would shortly follow, resulted in the Myth of the Dark and Bloody Ground.

The myth of the Dark and Bloody Ground has served Kentucky well. Early Kentucky land speculators had everything to gain and nothing to lose by perpetuating it. Without permanent native inhabitants and unclaimed by any native groups, a dark and bloody Kentucky, contested by many, meant that the land was empty, open, and free to whoever got there first. It was the perfect advertising slogan, and it worked remarkably well.

Kentucky passed from a "wilderness" to a "civilized" state (indeed to a fully recognized state) in less than twenty years (1773-1792), with the bulk of Euro-American settlement, as evidenced by the construction of frontier "stations" in central Kentucky, occurring over an even shorter period. These Euro-American families and their black slaves, flooding into "Kentucke" from North Carolina, Virginia, and Pennsylvania to start a new life, were invaders and conquerors, though our history books do not portray them as such. Today the Myth remains a convenient, though by now probably unconscious, rationalization for the theft of American Indian lands in the state.

The Myth of the Savage Indian/Child of Nature

Another myth that has been accepted throughout much of Kentucky's history, and for that matter, for natives throughout North America, is that the American Indians encountered by the first settlers were savage, dull, and brutish, and that they lived a marginal, "primitive" existence. This stereotype makes it difficult for many people to believe that Kentucky's native people or their ancestors are worthy of our cultural respect.

The native peoples who lived in central and eastern Kentucky when the first settlers appeared (or who had until only recently lived in this region) were village farmers. They followed a way of life much like that of their neighbors throughout the middle Ohio River valley. In the summer, they lived in permanent villages scattered along the major rivers and

streams. Their fields of corn, beans, squash, and tobacco surrounded their villages. The men hunted in the surrounding woodlands. The women tended the crops and collected nuts and wild plants for food and medicine. Archaeologists estimate that corn and beans made up 60% of their diet. In the winter, the able-bodied moved to small hunting camps, where nuts were processed for oil and animals were processed for meat, hides, and bone tools and ornaments. These people used bows and arrows; made pottery vessels of different sizes and shapes; wove fabrics; participated in long-distance trade with native groups to the north and south, exchanging marine shells, pipestone, and probably salt, among other things; and had a rich ceremonial life.

Their way of life differed greatly from that of the Euro-Americans, and the judgement of the newcomers can be attributed, in part, to fear of an unknown enemy. In the ensuing conflict between the settlers and indigenous peoples in frontier Kentucky, cruelty and deception were practiced by both sides. By referring to the native peoples as savages, the settlers may have been attempting to justify their own behavior: a tendency to brutalize the enemy, which is common to all peoples engaged in war.

It is true that American Indian technology was neither as advanced nor as complex as that of the Euro-Americans. In Europe, the production and distribution of the tools and articles needed for life was a complex process, frequently involving many different people. Individuals were often engaged in specialized tasks. Some goods were mass-produced. Laborers living in large cities did not grow and hunt their own food. Money ensured that goods changed hands. In native Kentucky, the tools and other goods often were produced by the same individual from start to finish: a native flintknapper collected his own raw materials and then chipped his tools out of the rocks he had collected. Tools and other goods were usually used by the person who produced them or by a family member, or they were exchanged for goods made by an acquaintance. Everyone was involved in growing and hunting for food.

This difference in technology did not justify describing native ways of life as inferior. To do so is to fall victim to **ethnocentrism** (the belief that one's own culture, race, or nation is superior to all others). As anthropologist Claude Levi-Strauss noted, "a primitive people is not a backward or retarded people; indeed it may possess a genius for invention or action that leaves the achievements of civilized peoples far behind." In other words, "simple" does not imply "simple-minded."

A corollary myth to the "Savage Indian" is the "Child of Nature" myth that American Indians are innocent victims of white depravity, of the "manifest destiny" of a callous, land-hungry civilization. Native peoples are praised as examples of humans living in harmony with the environment. But this is reverse ethnocentrism and a stereotype that also denies their humanity. It is no more true of Native Americans than of any other pre-industrial people. Alvin Josephy points out in his study of American Indian heritage that Native Americans "were, and are, all kinds of real, living persons like any others," and included "peace-loving wise men, mothers who cried for the safety of their children, young men who sang songs of love and courted maidens, dullards, statesmen, cowards, and patriots."

It is important to recognize ethnocentrism and the myths and stereotypes to which it can make us fall prey. All human groups are complex, and none should be judged “more advanced” or “more backward” than another. Because we do not understand a peoples’ customs is no reason to consider them inferior. It is more appropriate to evaluate all societies on their own terms (**cultural relativism**). All cultural groups, be they the Mongols in Asia, the Nuer in Africa, or the indigenous peoples of Kentucky, have their own notions of justice, follow their own rules for the education of their children, and have their own ways of explaining the natural forces that affect their lives. Groups find ways to adapt to their own environments and to express that which makes them human.

The Myth of the Moundbuilders

Two hundred years ago, Americans could not believe that the American Indians they met and interacted with had ever possessed the engineering and administrative skills needed to build mounds. Similarly, they did not think that American Indians could have been responsible for the finely-crafted objects recovered from early mound excavations. To explain the mounds, Americans postulated the existence of a unified and civilized race, far superior to the Indians, who had once ruled an empire in the Ohio Valley. This is the Myth of the Moundbuilders. Today, we know that the great earthen mounds in Kentucky and elsewhere in the Woodlands east of the Mississippi River were constructed by the ancestors of the American Indians the settlers encountered.

In Kentucky, mounds began to be built around 500-400 B.C. The large, conical earthen burial mounds of the Adena people are still scattered across the central Kentucky landscape. So, too, are their earthworks and sacred circles. Later, around A.D. 900, the Mississippian cultures of western and southern Kentucky began to construct large, flat-topped earthen mounds that they used as platforms for their temples. In central and eastern Kentucky, the Fort Ancient people built low earthen burial mounds between A.D. 1200 and A.D. 1400.

During the 1800s, proof of the supposed existence of the Moundbuilders was offered to the public by antiquarians and by respected scientists. The story was accepted without question. In 1847, Kentucky historian Lewis Collins wrote “Monuments of deep interest but as yet imperfectly investigated speak in language not to be mistaken of a race of men which preceded the rude tribes encountered by Boone...(and which) far surpassed (them) in arts, in civilization, and in knowledge.”

The origins of the Moundbuilders were unknown, although at various times they were suggested to be Phoenicians or Egyptians wandering far from home, survivors of sunken Atlantis, descendants of the lost tribes of Israel, Welsh adventurers, Chinese, Sumerians, Romans, or Danes. In Kentucky, “Welsh Indians” especially seem to be the “group of choice” in folklore and legend when discussing the identity of the Moundbuilders. Whatever the case, the civilization they built in the American wilderness was, according to the myth, “swept away by an invasion of copper-hued huns.”

The Moundbuilder myth reinforced the dominant nineteenth century stereotype of the prehistoric native peoples as “bloodthirsty savages.” Indeed, it has been suggested that belief in the Moundbuilder myth persisted as long as it did because, in part, it served to

justify the Euro-Americans' treatment of native peoples. The more primitive the Indians were thought to be, the easier it apparently was to justify their destruction or displacement. American Indians had annihilated the great Moundbuilders, so they deserved their fate at the hands of the civilized inheritors of the Moundbuilders' former empire.

Another explanation for the popularity of the Moundbuilder myth may lie in the development of America's national identity. The standard historical interpretation holds that the insecure Americans in the nation's infancy (1800-1825) were actively seeking in their art, literature, and music, in their political operations and scientific endeavors, ways in which to present themselves superior to the established nations of Europe. The myth of the Moundbuilders provided the infant United States with a grand and glamorous past, comparable to any of the ancient civilizations.

Cyrus Thomas and Frederic Ward Putnam were responsible for demolishing the Moundbuilder myth in the late 1800s. They were able to do this as a result of extensive excavations at mounds in the Ohio Valley. The data they recovered convinced these men that the connections between the mounds and American Indians were clear. Thomas also concluded that different tribal groups had built different mounds.

If more attention had been paid to the first Europeans to visit the American mounds, as Robert Silverberg points out in his study of the Moundbuilders, the myth "might never have gained headway." Several accounts by Spanish explorers report temple mound-building cultures in the southeastern United States in the sixteenth century; in the early eighteenth century the French documented the culture of the Natchez, a tribe with cultural characteristics much like those of the prehistoric Mississippian culture. Unfortunately, by the time the descendants of the English explorers focused on the mounds, native peoples living east of the Mississippi River were not living according to the old ways. Their cultures had been destroyed.

The Myth of a Shared Way of Life

The "American Indian" brings to mind an image that has been fashioned by radio, television, and the movies: the tall, lithe, young bronze man dressed in deerskin leggings and shirt, with long braided hair, armed with weapons ready to fight atop his spotted pony; or the stooped, white-haired old man who speaks wisdom in images from the accumulated experiences of centuries of tribal traditions and his own warrior days.

This myth was perpetuated in literature and the visual arts. Robert F. Berkhofer has outlined how Henry Wadsworth Longfellow's poem "The Song of Hiawatha" and James Fenimore Cooper's *Leatherstocking Tales* helped create an image of the American Indian that confused one group with another in customs, names, and languages. After the Civil War, the American Indian of the dime novel, wild west shows, and popular art became the generic tribesman of the Plains, the quintessential Native American. With the coming of motion pictures and television, Berkhofer shows how western Indian stereotypes were vividly preserved, even in the supposedly more sensitive films of the 1960s and 1970s.

According to this stereotype (or some version of it), all American Indians hunted buffalo, carved totem poles, lived in tipis, ate corn, built mounds, and warred constantly. Kentucky's native peoples, the myth suggests, were no different than groups who lived originally in Kansas, New York, Georgia, Arizona, or Oregon.

This stereotype is incorrect, mixing together characteristics of hundreds of Native American groups across time and space into a "generic" American Indian culture. It is analogous to describing all Europeans as people who drink beer, grow grapes, live in castles, eat pasta, attend bullfights, and war constantly. In truth, there were and are many Native American Indian ways of life, as diverse in Kentucky throughout prehistory as they are diverse in North America throughout history.

The native peoples living in Kentucky during the Contact Period are considered collectively as Woodlands people. Their ways of life contrast sharply with those of the apartment dwelling farmers of the arid Southwest, the coastal fishing groups of the Pacific Northwest, and the nomadic tribes of the Great Plains.

While it is true that groups living in the same region often had similar lifestyles, this was not always true. Consider the Zuni and Navajo during the Contact Period; both groups lived in what is now the southwestern United States, but their customs and languages differed. The Zuni were settled farmers, while the Navajo were pastoral nomads. The Zuni spoke Zuni and the Navajos spoke an Athabascan language. Many cultural differences between Zuni and Navajo continue to today, despite the fact that these groups have lived in the same region for hundreds of years. By examining each element of this stereotype (hunting buffalo, carving totem poles, living in tipis, eating corn, building mounds, and warring constantly), we can show the fallacy of this myth.

Buffalo Hunting

Hunting practices and the animals taken reflect the available animal resources and the nature of the cultures doing the hunting. Extensive buffalo herds lived on the Great Plains and represented an important source of food and materials of daily life for both nomadic and village-dwelling Plains Indians groups. Prior to the late 1600s, these Indian groups hunted buffalo only on foot. It was only after they learned to ride the horses the Spanish brought to the Southwest, and shoot the guns the traders brought from the Northeast, that the native nomadic Plains peoples rode to the hunt as depicted in the 1990 movie "Dances With Wolves." The quintessential Native American, the mounted Indian buffalo hunter of the Great Plains, appeared around the late 1700s and lasted only until the late 1800s: all in all only 100 years.

Buffalo did move into the Kentucky Woodlands just prior to A.D. 1650, but they did not live in enormous herds. Like those of the Plains, Woodlands peoples hunted the major land animals that lived in their homelands. But east of the Mississippi, these were deer, bear, and elk. When the buffalo arrived from the West, native peoples they added buffalo to their diet, but it did not become their major food resource.

Carving Totem Poles

American Indian peoples living along the Pacific coast in what is now the northwestern United States and western Canada carved totem poles from cedar during the Contact Period. Kentucky's native people did not carve totem poles, though throughout prehistory they were woodcarvers. The preserved remains of wooden utensils and figurines have been recovered by archaeologists from Kentucky's dry rockshelters and caves.

Living in Tipis

Tipis are a form of dwelling developed by the nomadic native groups living on the Great Plains of North America. Easily moveable, tipis were the perfect form of housing for these peoples, enabling them to follow their main food source, the buffalo herds. In contrast, the Iroquois in the Northeast lived in longhouses, permanent dwellings constructed of wooden poles and bark, while the Zuni in the Southwest lived in apartment-style houses built of sun-baked adobe bricks. These latter two groups were farming peoples, whose ways of life enabled them to build and live in permanent houses.

Kentucky's native peoples did not build tipis. The dwellings of Kentucky's Archaic (8,000-1,000 B.C.) hunter-gatherers were easily moveable, like the tipis of the nomadic Great Plains peoples. This reflected their builders' transient lifestyles. But others, like the houses of Kentucky's village farming peoples (A.D. 900/1000-1750), were permanent, consisting of frameworks of wooden poles and branches covered in either skins, bark, or a mixture of grasses and mud. Dwelling sizes varied, and some were built in shallow depressions dug into the ground. Cave entrances and rockshelters also were used as shelter by Kentucky's native peoples.

Eating Corn

Native peoples in North America began to eat corn after it was introduced from Mexico. Groups living in the Southwest began growing corn sooner (around 1,500 B.C.) than those in the Midwest, Southeast, and Northeast. Some groups, like the Mandan on the Plains, the Zuni in the Southwest, and the Iroquois in the Northeast, grew and ate corn as a major dietary component. Others traded for corn from native farmers but did not grow it themselves, like the Sioux and the Navajo. Still others did not eat corn at all, like the Ute.

Corn became a major food source for Kentucky's native inhabitants around A.D. 900. Therefore, only Kentucky's village farming peoples ate corn. Their immediate ancestors (whom archaeologists call the Woodland peoples [1000 B.C.-A.D. 900/1000]) grew squash and sunflower in small garden plots. Kentucky's native peoples in even earlier times gathered plants and nuts, but they did not eat corn.

Building Mounds

At different times throughout their long history, native peoples of the Woodlands in North America built mounds. Some of the earliest in Kentucky were built at around 500-400 B.C.

They built mounds for many reasons, and the size, shape, and location of the mounds on the landscape reflect this variety. Large, conical earthen mounds on high ridgetops or smaller, lower earthen mounds on broad ridges functioned as cemeteries. Large flat-topped earthen mounds served as the platforms for temples and chiefs' houses. Mounds built in geometric shapes that enclosed sacred spaces or mounds built in the shape of animal figures served ceremonial purposes.

Warring Constantly

The image of the American Indian constantly "at war" is one that is born of the appearance of Euro-Americans in North America. This characterization should not be surprising, given the fact that native peoples' lands and resources were constantly threatened by Euro-American land speculators, settlers, miners, and railroad magnates.

But to stereotype native peoples as "warlike" is to single them out as somehow different from other cultural groups. The native peoples of North America resolved disputes that arose between groups through diplomacy or conflict. These are the same approaches used by all cultures to resolve disputes. Their conflicts took the form of feuding or raiding, carried out within the context of intra- or intervillage competition for resources. Often looted goods, not lives, were the targets of the raids. These are the same forms of conflict non-industrialized or traditional peoples all over the world rely upon when diplomacy fails. Technically, war occurs only when a sufficiently developed technology (usually based on advanced farming or industrialization) supports a centralized government and a specialized military force.

Thus, "war" began in North America when various European immigrant groups (the British, the French, the Spanish) warred with each other for control of the continent. Many of many Native American groups allied themselves with the military forces of these countries at various times. Scalping, a practice native groups engaged in before the arrival of Europeans, was incorporated into the fighting on the frontier. Its frequency of occurrence increased as Europeans encouraged and offered rewards for its practice. Consider the violence in America today, the fighting and ethnic "cleansing" in the former Yugoslavia, the conflicts in the Middle East, and then decide which cultures should be considered "warlike."

Why It Is Important to Teach Against Stereotypes

Stereotypes of any kind, be they racial, cultural, or sexual, depersonalize and dehumanize individuals. When we stereotype, we often respond to people according to their labels and not their humanness. As world citizens in the twenty-first century, there will be no room for stereotypes or ethnocentrism: students will need to be able to recognize, appreciate, and respect the remarkable variety of human cultures, past and present. By learning about the diversity of native peoples who once lived in Kentucky, and not the stereotypes and myths about them, students will appreciate Kentucky's rich cultural heritage and act to preserve it.

Classroom Activities²

Presented here are 27 suggestions for classroom activities, linked to each myth discussed on the preceding pages. The box of text before each group of Classroom Activities refers to numbered “Learner Outcomes” outlined in the Kentucky Department of Education’s publication, *Transformations: Kentucky’s Curriculum Framework*, which was in use in 1994 when the *Native Peoples, Continuing Lifeways: The Native American Cultural Project Teacher’s Resource Packet* was published. These outcomes are based on Kentucky’s Six Learning Goals.

Following each suggested classroom activity, the reader will find one or more of these designations (PE, P, OE) and one or more suggested grade levels (elementary, middle, high). The former refer to

“PE” or Performance Event - assessment tasks that require students to apply what they have learned; often cooperative group tasks.

“P” or Portfolio - a representative collection of the student’s work.

“OE” or Open-Ended Questions - exploratory discussion questions meant to expand thoughts and invoke multiple responses rather than singular, “correct” answers.

The Myth of the Dark and Bloody Ground

2.21: Students observe, analyze, and interpret human behavior to acquire a better understanding of self, others, and <u>human relationships</u> .

Using today’s concept of a travel agency, the class will become travel agents for frontier Kentucky. Discuss strategies for attracting settlers and their families to this new frontier. Develop ad campaigns (slogans, posters, incentive packages, travel brochures, etc.) based on the myth that Indians did not live in Kentucky. If you knew your clients were concerned about Indian attacks on the frontier, what kind of image would you choose for a poster to encourage them to move there? Develop a television ad and video tape it or dramatize it for the class. Discuss the impact your advertising campaign will have upon Native Americans.
(PE, OE, P--Middle, High)

A related follow-up activity: Have students find examples in commercial advertising or marketing strategies that present negativisms or suggest falsehoods about competing companies or products.
(PE--Middle)

² These activities were prepared by Stephanie Darst and four Kentucky educators (Susan Daniel, Kent Freeland, Jeannette Groth, and Peggy Walther) as part of the *Teacher Resource Packet*, edited by Stephanie Darst and David Pollack and produced for the 1994 Kentucky State Fair exhibit entitled *Native Peoples, Continuing Lifeways: The Native American Cultural Project*.

You and your pioneer family have just moved to Kentucky to settle. Before coming to Kentucky, you heard that the Indians only used Kentucky as a hunting ground and that they were vicious savages. After living in Kentucky for some months, you have learned that this is not true. Write a letter to a friend in Virginia explaining what you have learned that has shown these reports to be untrue. Give examples to try to convince your friend not to believe everything they hear. **(P--Elementary)**

2.14: Students recognize issues of justice, equality, responsibility, choice, and freedom and apply these democratic principles to real-life situations.

6.1: Students address situations from multiple perspectives and produce presentations or products that demonstrate a broad understanding.

Discuss the Native American concept of land use and stewardship versus Euro-American land ownership. Examine the language of one of the treaties that U.S. government entered into with Indian nations to purchase their traditional tribal land, using one of the many published treaties (Kappler is one resource). Divide the class into two treaty parties: 1) Indian chiefs and elders and 2) representatives of the U.S. government and/or private land companies. Each treaty party should develop lists of why the land is important to them (considering their own cultural perspective), as well as strategies for achieving their own goals during the treaty council meeting, the culminating event for the assignment. At the treaty council meeting, both parties will debate and try to negotiate a treaty. How will the “Indians” explain their reasons for wanting to remain on their ancestral lands and their inability to sell something they believe no one can “own?” What incentives will the “government” offer to the “Indians?” **(PE, OE--Middle, High)**

Research accounts in history textbooks regarding the sale of Manhattan Island. Are these accounts based on the Euro-American point of view, or is the Native American viewpoint also considered? Find jokes or cartoons depicting this event. Consider different perspectives regarding land ownership, but also consider other differences in cultural perspective. Native Americans usually preferred certain goods over European money when trading with European partners. Discuss why this was the case. How does this difference in perspective affect your interpretation of the Manhattan Island **(PE, OE--Middle, High)**

Students will produce a portfolio of reflective pieces focusing on the Dark and Bloody Ground Myth. This portfolio must include the following items:

1. A piece that shows the recorded information about the native peoples of Kentucky prior to the 1770s.
2. A piece that discusses the rationalization of the Euro-Americans for using the Dark and Bloody Ground concept and other stereotypes for imperialistic gain.
3. A piece that shows your thoughts about the Native American concept of land use versus Euro-American land ownership. **(P--High)**

Write an accurate history of the native peoples of Kentucky prior to the 1770s for the use of 4th graders studying Kentucky's history. Be sure to emphasize myth versus reality. Include visuals to help the 4th graders' understanding of the history. **(P--High)**

Put the March 16, 1775 Treaty at Sycamore Shoals on trial. Delegate the positions of judge, jury, lawyers for the Cherokee Nation, and lawyers for the Transylvania Company. Research each position, taking their cultural point of view. **(PE--High)**

Read portions from the actual book, *The Discovery, Settlement, and Present State of Kentucke* by John Filson. Rewrite these portions using what we know about Native Americans to correct any of Filson's misrepresentations. **(P--High)**

6.1: Students address situations from multiple perspectives and product presentations or products that demonstrate a broad understanding.

You have learned that Native Americans looked at the land in a very different way than European settlers. Suppose you were a Native American child. Write a poem describing how you view the land. For example, your poem might talk about ownership of the land, or the importance of the land to you and your people for food, spiritual strength, and connection to your ancestors. **(P--Elementary, Middle)**

The Myth of the Savage Indian/Child of Nature

2.16: Students recognize varying social groupings and institutions and address issues of importance to members of them, including beliefs, customs, norms, roles, equity, order, and change.

Discuss the myth of the savage Indian/child of nature. How is reality different from the myth? Define **ethnocentrism** and **cultural relativism** and relate those terms to today's world. Students will create a rap song that relates personal knowledge of ethnocentrism and cultural relativism in today's world. It will include the myth of the savage Indian/child of nature and the reality of Kentucky's native peoples. **(OE, PE, P--High)**

Read a book about another culture, past or present, that touches on the issue of ethnocentrism. Develop a comparative list of problems, issues, and concerns faced by the characters in that book and the native peoples of Kentucky. Write a piece that proposes ways to combat the prevalence of the myth of the savage Indian/child of nature. **(P--High)**

The Myth of the Moundbuilders

2.25: Through their productions and performances or interpretation, students show an understanding of the influence of time, place, personality, and society on the arts and humanities.

2.26: Students recognize differences and commonalities in human experience through their productions, performances, or interpretations.

Developing cultural appreciation through accurate information is a primary way to end stereotyping. Research the rich prehistoric Indian cultures of mound builders in North America and Kentucky (for example, the Adena/Hopewell, Mississippian, and Fort Ancient groups). Create an exhibit or a video program about their societies using conceptual images of their camps, villages, and towns. How and why were the mounds built? What kind of planning and engineering would have been required to build these mounds? How long and how many people would it have taken? How large were the communities and what activities took place there? What were the social, religious, political, and economic characteristics of these cultures? **(PE, OE, P--Middle, High)**

Discuss other stereotypes in our society today. Develop fact-finding projects that may lead to dispelling other cultural myths. **(PE, OE, P--Middle, High)**

Who built the mounds in Kentucky? Discuss why the Myth of the Moundbuilders was so prevalent and persistent. Students will produce a skit that demonstrates cultural appreciation for the Moundbuilders of Kentucky. It should include information about the peoples who really built the mounds, how and why the negative myth was perpetuated, and why it is important to understand these cultures today. **(OE, PE--Middle, High)**

Compare the influence of the natural and cultural environment on the Moundbuilders with that of burial customs today. How and why were the mounds built? How was their culture reflected in this practice? What are the typical burial customs in our society today? How does this reflect *our* culture? *our* environment? **(OE--High)**

The Myth of a Shared Way of Life

2.19: Students recognize the geographic interaction between people and their surroundings in order to make decisions and take actions that reflect responsibility for the environment.

2.25: Through their productions and performances or interpretation, students show an understanding of the influences of time, place, personality, and society on the arts and humanities.

Beginning with a map of the main Native American cultural regions (Northeast and Southeast Woodlands, Great Plains, Southwest, etc.), research the physical environments of each region and create exhibits (graphic maps, illustrations, text labels) describing the climate, landscape, and natural resources. Using books and museum catalogues that categorize products of material culture (household items, tools, arts, clothing, architecture, etc.) by regions, make lists of traditional art/craft/technology forms that utilize natural resources from the culture area. Discuss how available resources influence material culture, e.g., Which cultural regions emphasize wood in their technologies and creations? Why? Does the presence of certain traditions (basketmaking, pottery, scrimshaw...) relate to the availability of natural materials?

Create a class Native American “museum” featuring illustrations of various traditional objects of art/craft/technology. Create interpretive labels to accompany each and exhibit them in areas defined by the different geographic regions. Invite other classes to tours of the “museum” led by student guides. **(PE, OE, P--Middle, High)**

Create one overall regional map that includes symbols for each primary natural resource (wood, shells, livestock/wool, ivory, buffalo, etc.) and symbols of one or two principal uses of that resource for each region (e.g., a mask, a basket, a rug). **(PE, P--Middle)**

Provide students with a map of Native American cultural regions showing symbols of key natural resources (those used in their material culture) in each region. Divide students into cooperative learning groups. Instruct students to study the map and discuss the availability of the various natural resources with the members of their group. Why are some resources plentiful in some regions but not in others? How do these resources affect the objects made by the people there? How does climate affect resources? After their discussion, ask students to create a chart showing cultural regions and the natural resources available. The chart should also show products created from these materials in each region.

(PE, OE, P--Elementary, Middle)

Research architectural traditions in different cultural regions and select unique and varied traditional house from diverse peoples (e.g., Inuit igloo, Kwakiutl plank house, Hopi pueblo, Lakota tipi, Seminole chickee). Create illustrations or assemble photographs of each architectural type. Discuss how natural materials are used and how adaptations to use or climate are reflected in the designs. Discuss how changes in available materials or lifeways cause traditional designs to be changed, e.g., What happened to the tipi after the decimation of the buffalo? How did Euro-American contact affect traditional architecture?

(PE, OE, P--Middle, High)

Discuss the Myth of the Shared Way of Life. Compare and contrast the native peoples of Kentucky with other Native Americans in the following areas: buffalo hunting, carving totem poles, living in tipis, eating corn, building mounds, and warring constantly. Make a chart illustrating these cultural comparisons. **(OE, P--Middle, High)**

Pretend you are one of the native peoples of Kentucky prior to 1750. Write a letter to a friend in another Native American culture describing your way of life. **(P--Middle, High)**

2.16: Students recognize varying social groupings and institutions and address issues of importance to members of them, including beliefs, customs, norms, roles, equity, order, and change.

2.17: Students interact effectively and work cooperatively with the diverse ethnic and cultural groups of our nation and world.

2.21: Students observe, analyze, and interpret human behaviors to acquire a better understanding of self, other, and human relationships.

Discuss why it is important to learn about stereotypes. Locate and watch a television show or movie that perpetuates stereotypes of the American Indian. Produce a video that uses the same premise as the show or movie but corrects the misconceptions of the native peoples it portrays. **(OE, PE, P--High)**

Collect news articles that deal with the issues surrounding the use of Indian mascots for sports teams. Analyze the viewpoints presented. Stage a debate between those who see no harm in using Indian mascots and those who find it offensive. **(OE, PE--High)**

Watch the movie *Dances with Wolves*. Describe in a written piece the differences between the way Native Americans are portrayed in the movie and the lifeways of Kentucky's native peoples. Reflect how the Native Americans in the movies were depersonalized and dehumanized. Is this true of our treatment of Kentucky's native peoples? How could this be changed? **(OE, P--High)**

Why It Is Important to Teach Against Stereotypes: Further Classroom Activities

Collect popular images of Native Americans from print advertising in old magazines, children's books that feature Indian characters, school/sports team mascots, etc. Make a collage from photocopies of these images. View film portrayals of Native Americans from the past in old westerns, cartoons, or other programs. Discuss the characteristics portrayed in these various forms of media. What effects could these portrayals have on the Native American community? Why is it important to guard against stereotyping? How would you explain these negative images to your children if you were Native American?

(PE, P, OE--Elementary, Middle, High)

Visit a museum in your area that has exhibits concerning Native American culture. Evaluate the exhibits. Did you find any inaccuracies? Were myths or stereotypes portrayed? Write a piece suggesting how the museum could improve its exhibits. **(PE, P--High)**

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NATIVE AMERICAN STEREOTYPES

Introduction

A stereotype is a fixed or conventional notion or concept (as of a person, group or idea) held by a number of people. It allows for no individuality or critical judgment. Moore and Hirschfelder (1977:7) have noted that “stereotyping occurs when an entire group is characterized in specific ways and these characterizations are attributed to all individuals who belong to that group.”

When asked to describe American Indians, many students respond with standard stereotypical descriptions:

“They hunt buffalo.”

“They live in tipis.”

“They kill people.”

“They wear animal skins.”

“They wear feathers.”

“They scalp people.”

“They’re mean.”

“They’re all dead.”

“They’re stupid.”

“They have bows and arrows and tomahawks.”

These descriptions are based on the images promoted by many children’s books, textbooks, films, toys, and advertisements. These images, in turn, are based on an enormous amount of myth, fiction, and stereotyping about Indians that has developed in the past 200 years of Euro-American interaction with native people (Moore and Hirschfelder 1977:6.) These pervasive images bear little resemblance to the reality of Native American cultures.

In an effort to correct fictitious ideas about the native peoples of Kentucky and the United States, the two most general stereotypes are discussed in this section: 1) Native Americans are living as they did in the past; and 2) Native Americans are all the same.

Stereotypes

Stereotype: Native Americans Are Living as They Did in the Past

The language students often use to describe American Indians indicates they believe that native people continue to live in the old ways; that lifeways have not changed. “They hunt buffalo,” “They wear feathers,” “They live in tipis,” are statements made in the present tense. They relegate Native Americans to the past. Native people are seen as not having changed their ways of life, their clothing, houses, transportation, or food in the past two hundred years. This prevents people from actually seeing modern Native Americans.

This is not a belief limited to school age children; many adults speak of Native Americans in the past tense as if they no longer exist or exist in the present with lifeways of the past. These people are frequently shocked to learn that American Indians shop at Wal-mart, eat at MacDonald’s, go to the movies, wear blue jeans and t-shirts, drive cars, use computers, and go to school. The stereotype portrays native cultures as static and unchanging.

Many Native Americans maintain their traditional cultures and participate in contemporary society in every aspect. They are contemporary people with strong ties to traditional ways. They are doctors, lawyers, roofers, and teachers, as well as healers, storytellers, chiefs, and religious leaders. Native children go to school, play video games, eat hamburgers, and argue like any other children.

When we speak of American Indian cultures, we need to acknowledge the time frames that are relevant. For instance, “During the 1800s, the Cherokee people . . .” and then “Today, many Cherokee . . .” We must separate the past from the present. We do not assume that all Euro-Americans continue to live in log cabins, cook over open fireplaces, use horses as transportation, and get their water from the local creek. In kind, we must make obvious to students that the lifeways of all Native Americans have changed over time and that native people have contributed and continue to contribute to today’s society in politics, economics, art, industry, science, and education.

Stereotype: Native Americans Are All the Same

Student’s descriptions of native peoples also illustrate another major stereotype. This stereotype lumps native people into one group without distinguishing one from another. This generalized reference to “the American Indian” or to “Indian culture”

obliterates the enormous diversity of ceremonies, world views, political and social organizations, lifestyles, language, and art among the Chickahominy, Navajo, Menominee, Ojibway, Mohawk, Choctaw, Osage, Ute, Hopi and other native peoples, both in the past as well as today (Moore and Hirschfelder 1977:6).

Below, four standard stereotypes of Native Americans that reflect this homogenized view of native people are considered from two different viewpoints: the past and the present.

- Stereotype: Indians wear feathers.

In the Past

Certainly, some native people did wear feathers and feathered headdresses. However, not all native people wore feathers, and those who used feathers as head decorations did not wear them all the time. In many tribes, only those adult men who had earned the right to wear feathers wore them, and usually the feathers were worn only on special occasions. Frequently, feathers had significant religious meaning and were highly regarded. For these reasons, children never wore feathers, and women wore them only for ceremonial purposes.

In the Present

Wearing feathers is not an everyday event. As in the past, feathers and feather bonnets are worn only on special occasions. The Federal Government has made it illegal for anyone other than Native American to possess the feathers or parts of birds of prey, including all eagles. In many instances, the traditional restrictions on the wearing of feathers among the different tribes are maintained today.

One exception is at powwows. At a powwow, social and/or competitive dancing takes place. At powwow dances, women are often seen with single eagle plumes and/or feathers, and children are sometimes seen wearing eagle feathers. However, the practice of allowing children to wear feathers, especially eagle feathers, is not acceptable among many Plains tribes. Powwow etiquette dictates who should wear feathers and who should not.

Powwow style dancing is a tradition originating with the tribes of the Great Plains, however, members of many other tribes participate in these dances and wear Plains-style clothing. Cherokee and Navajo people may dress in Lakota or Crow-style clothing and compete at powwows, but they may not follow Lakota or Crow beliefs regarding the wearing of feathers. In many American Indian cultures, men and women can still earn the right to wear eagle feathers through community service, military service, and by completing college or other academic training.

Sometimes feathers, and especially feather bonnets, are worn today for economic reasons. Many native people whose traditions did not include the wearing of feathers or elaborate headdresses use such decorations to lure tourists into curio shops and to sell photographs.

- Stereotype: Indians live in tipis.

In the Past

Most of the Northern Plains tribes did live in hide-covered, cone-shaped lodges. However, they are the only Native Americans that did. Other groups lived in log cabins, plank houses, bark-covered longhouses, mat-covered wigwags, adobe pueblos, stone and log hogans, sod-covered earth lodges, or wattle and daub homes, to name only a few. There is a great variety of traditional types of homes built by Indian peoples, all depending on the geographical area in which they lived, the building resources available, and whether the people needed permanent residences or ones that were easily and quickly transported and built.

In the Present

Today, native people live in the same types of homes as anyone else: brick, stone, or frame houses; apartments; mobile homes; and duplexes. Tipis are used today as a camping shelter, for weekend outings or for shelters at powwows or other Native American gatherings. But to many American Indians whose traditional home was the tipi, it has special significance. There are particular methods of erecting a tipi and specific beliefs about the tipi and what each part means.

- Stereotype: Indians hunt buffalo.

In the Past

Only those people who had access to buffalo hunted buffalo in the past. The people living on and around the Great Plains did rely, to varying degrees, on the buffalo. Those people living on the Plains relied heavily upon the buffalo as a source of food, and raw material for clothing, tools, and shelter. People living on the edges of the Plains used the buffalo to supplement other game and agricultural products. By 1800, buffalo were only found on the Great Plains, so only a small percentage of the United States Native American population were actually buffalo hunters.

People living in other regions relied on a variety of sources for food. Native people living along the Northwest coast of North America relied on fishing and whaling, while those in California relied on nuts, and small game. Those in the Southwest, Northeast, and Southeast relied on agriculture and hunting deer and other game.

People who lived around bodies of water also fished, and all Native Americans gathered nuts, berries and other wild plant foods. The majority of people that lived in areas that had a growing season long enough to support gardens produced vegetables. Agricultural and gathered produce was supplemented by hunting whatever game animals were available where they lived.

In the Present

There are no native people who rely on the buffalo for food today. As do all other Americans, Native Americans obtain their food from groceries, home gardens, restaurants, and fast food chains.

Today, buffalo herds are found only in the Great Plains states. There are a number of Native American tribes in the Great Plains area that are actively working to rebuild buffalo herds. These native people feel responsible for the care of the buffalo, since the animal was their primary source of food and raw materials in the late 1800s. In addition, these native people believe it is their religious responsibility to care for these sacred animals.

- Stereotype: Indians are savages. They kill people. They scalp people. They're mean.

In the Past

This stereotype of native people, especially Native American men, as brutal, ruthless, and hostile, has been, and still is, portrayed in books and movies as well as in advertisements, through toys, and in comics. But this stereotypical image of “an Indian man with raised

tomahawk or drawn bow lurking behind the nearest tree” presents only one facet of the lives of native people. This image does not include why these men fought fiercely, and certainly does not include any image of peaceful family, harvest ceremony, profitable trading, storytelling, child rearing, worshiping, or any of the many other aspects of Native American life.

The “bloodthirsty, red savage” of early American and European literature has maintained a hold on the imagination. These images of the “savage Indian warrior” were produced and are maintained in a vacuum, without the appropriate context. Many children think of American Indians as fierce warriors with bloody tomahawks raised for the next blow without understanding that the native people were fighting for their homes, lands and families, if not for their very lives. Savagery was not limited to Native Americans. Euro-Americans slaughtered, maimed, raped, and burned. Just as the Euro-Americans fought for what they wanted, American Indians fought to keep what was theirs.

In the Present

Native people are like any other people: they shop at malls and grocery stores, go to the movies and on vacation, play football and soccer, and go to school. They are teachers, cooks, lawyers, dentists, authors, and artists, among other careers. Native Americans are contemporary people dealing with everyday problems. They are “regular” people with common stresses we all face and they are no more “savage” than the rest of today’s society.

Sources of Native American Stereotypes

The stereotypes previously discussed portray all native people as having the same appearance, lifestyle, and behavior. They portray them as savage, ruthless warriors. When did these stereotypes begin? How did the popular image of the Native American come to be made in a Plains Indian mold? Why do people tend to think all Native American people wear feather headdresses, and live in tipis? Why is the quintessential image that of mounted buffalo hunters and warriors?

According to John Ewers, the stereotypes we have today can be traced to events in the 1800s. They include: 1) the writings of George Catlin and Prince Maximilian and the artwork of Catlin and Karl Bodmer; 2) the Plains Indian War of 1860-1890; and 3) the Wild West shows beginning in 1883. Ewers’ essay, *The Emergence of the Plains Indian as the Symbol of the North American Indian*, exclusively provided the information for this section.

Influences of George Catlin, Prince Maximilian, and Karl Bodmer

Today’s stereotypes of Native Americans have part of their foundation in the Plains Indian cultures of the late 1800s. Ewers (1964:534) writes:

No other mid-nineteenth century factors had such a stimulating influence on both (1) the projection of the Plains Indian image and (2) the acceptance of this image as that of the American Indian par excellence as did the writings of the American artist George Catlin and the German scientist Maximilian Alexander Philipp, Prince of

Wied-Neuwied; and the pictures of Catlin and of the Swiss artist Karl Bodmer, who accompanied the prince on his exploration of the Upper Missouri in 1833-34.

After having seen a delegation of western Indians in Philadelphia, George Catlin was convinced that he should record their lives for posterity. He believed that Native Americans were doomed to cultural extinction due to westward expansion. During the summers of 1832 and 1834, he traveled among the tribes of the Upper Missouri and the Southern Plains, gathering information and preparing pictures for an Indian Gallery that he exhibited to enthusiastic audiences. In addition to his paintings, this exhibition included costumed mannequins, a pitched Crow tipi, and enactments of Indian dances and ceremonies by Chippewa or Iowa Indians. No one had brought the Wild West to civilization as had Catlin, and his exhibition must have made a lasting impression upon all who saw it.

Nevertheless, Catlin's books must have had a still wider influence. Published in 1841, they combined a vivid description of his travels and observations with 312 steel-engraved reproductions of his paintings. Although Catlin included brief descriptions and illustrations, primarily portraits, of a number of the Woodland tribes, he concentrated primarily upon the tribes of the Great Plains.

At about the same time (1839-1841), Prince Maximilian published a book that offered a more restrained, scientific description of the Indians of the Upper Missouri. Its great popularity was due largely to the excellent reproductions of Karl Bodmer's field sketches of Plains Indians that appeared in the accompanying *Atlas*. Together, the works of Catlin and Maximilian-Bodmer, appearing almost simultaneously, greatly stimulated popular interest in the Plains Indians in America and abroad, and had a strong influence on the work of many other artists.

Catlin and Maximilian-Bodmer influenced the pictorial representation of Indians during the mid-nineteenth century in three important ways. First, the work these men did encouraged other artists to go west to draw and/or paint the Indians of the Plains in the field. Second, they encouraged some of the best illustrators of the period, who had not visited the West, to help meet the popular demand for pictures of Plains Indians by using the works of Catlin and Bodmer for reference. Finally, Catlin and Bodmer powerfully influenced those lesser, poorly paid artists who anonymously illustrated a number of popular books on Indians as well as school histories. The accuracy and truthfulness of the illustrations became progressively worse when the artists producing them were farther and farther removed from the primary source.

Influences of the Plains Indian War (1860-1890)

In 1860, dime novels appeared, exploiting the American boy's fascination with Indian men's prowess as warriors. A favorite theme in this literature was Indian fighting on the Western Plains, Indian attacks on the overland stages, and the Battle at the Little Big Horn.

Many Army officers (including George Armstrong Custer) who had fought against these Indians expressed admiration for the native people in widely read books on their experiences. Some of these books were profusely illustrated with reproductions of drawings

and photographs, including portraits of many of the leading chiefs and warriors: Red Cloud (Oglala Sioux Chief), Satanta (Kiowa leader), Gall (Hunkpapa Sioux chief), Sitting Bull (Teton Sioux chief), and others. The exploits of these leaders became better-known to late-nineteenth century readers than those of such earlier Woodland Indians as King Philip (Wampanoag leader), Pontiac (Ottawa chief), Tecumseh (Shawnee chief), Osceola (Seminole tribal leader), and Black Hawk (Sauk chief).

Influences of the Wild West Shows

By 1883, William F. Cody (Buffalo Bill) had organized a reenactment of exciting episodes of the Old West and his Wild West Show opened in Omaha, Nebraska, on May 17, 1883. Sitting Bull himself traveled with the show in 1885. The show always included a series of performances staged in the open by Plains Indians (Pawnee, Sioux, Cheyennes, and/or Arapahoes): chasing a small herd of buffalo, war dancing, horse racing, attacking a settler's cabin and/or an emigrant train crossing the Plains. A highlight of every performance was the Indian attack on the Deadwood Mail Coach, whose passengers were rescued in the nick of time by Buffalo Bill himself and his hard-riding cowboys. This scene was commonly portrayed on the program covers and the posters advertising the show.

The phenomenal success of Buffalo Bill's Wild West Show encouraged others to organize similar shows, which, together with the small-scale Indian "medicine" shows, toured America and the Canadian Provinces in the early 1900s. These shows gave employment to many Indians who were not members of the Plains tribes. These shows played a definite role in diffusing such Plains Indian traits as the flowing-feather bonnet, the tipi, and the war dances of the Plains tribes to Indians who lived at very considerable distances from the Great Plains. For example, contacts with Plains Indians showmen at the Pan-American Exposition in Buffalo, New York during 1901 encouraged some New York Seneca to substitute the Plains type of feather bonnet for their traditional crown of upright feathers, and to learn to ride and dance like the Plains Indians so that they could obtain employment with the popular Indian shows.

This acceptance of typical Plains Indian costume (of the tipi, and some other traits of Plains Indian culture) as standard "show Indian" equipment by Indians of other culture areas is revealed through study of twentieth century pictures. Ewers' collection of photographic prints, post cards, and newspaper clippings dating from the turn of the century shows Penobscot people of Maine wearing typical Plains Indians garb (women as well as men) dancing in front of their tipis at an Indian celebration in Bangor; a Yuma brass band in Arizona, every member of which wears a complete Plains Indian costume; dancing Zia of New Mexico wearing flowing-feather bonnets; Cayuse of Oregon posing in typical Plains Indian garb in front of a tipi; and a young Cherokee man standing in front of a tipi in the town of Cherokee, North Carolina, to attract picture-taking tourists and to lure them into an adjacent curio shop.

Ewers notes that, in 1958, he talked to a Mattaponi man in tidewater Virginia about the handsome Sioux-type feather bonnet he was wearing as he welcomed visitors to the little Indian museum on his reservation. He was proud of the fact that he had made it himself,

even to beading the brow band. He explained; “Your women copy their hats from Paris because they like them. We Indians use the styles of other tribes because we like them, too.”

Counteracting The Stereotypes: Activities and Guidelines

This section provides twenty activities that will help teachers lead their students in understanding what stereotypes are and how to recognize them in text and images in order to counteract stereotypes. These activities also attempt to enhance students’ awareness of Native American cultural diversity; help them gain a perspective of Native American points of view relative to Native-Euro-American relations; encourage them to consider native peoples as contemporaries; and introduce them to Native American value systems. These activities can be used individually or in combination, depending on available time or amount of coverage desired. Each activity can be tailored to any age group. Many of these activities are presented in Moore and Hirschfelder (1977). A good source for Native American music and videos, which are needed for some of these activities, can be found through Oyate, Written Heritage, the Smithsonian Institution, and Canyon Records (see Part I’s Further Reading and Resources section). It also provides guidelines for teachers to help them in assessing resources for stereotypes.

Activities

For each activity, the goal of the activity precedes its description. Particular resource aids are mentioned where appropriate; complete resource citations are included in Part I’s Further Reading and Resources section.

1. Goal: To acknowledge that what we think we know about Native Americans is often stereotypical.

Ask students to describe or draw an “Indian” person. Most responses will be stereotypical. Ask if any of the students have met an “Indian” person. Ask those who have not how they knew how to describe one. Where have they seen Native Americans? Are they accurate representatives of Native Americans? Discuss actors pretending to be “Indians.” What does a person wear, do? Have younger students draw an “Indian” and then explain their drawing.

2. Goal: To understand the meaning of “stereotype.”

Introduce the word “stereotype.” Discuss what stereotypes are and how they are wrong, since people of any group will behave, think and look different. Give an example: A person knows two bullies who have black hair and blue eyes. If that person decides that anyone with black hair and blue eyes is a bully, then that person has created a stereotype. Discuss how this can hurt people.

3. Goal: To recognize stereotypical text and illustrations and to differentiate between stereotypes and facts.

Bring books to class that stereotype native peoples (Examples include: *Red Fox and His Canoe* by Nathaniel Benchley; *Indian Summer* by F.N. Monjo; *Indian Two Feet and His*

Horse by Margaret Friskey. Other books that use stereotypical images or language can be found in Moore and Hirschfelder's article *Feathers, Tomahawks and Tipis: A Study of Stereotyped "Indian" Imagery in Children's Picture Books*). Ask students to look through books, magazines, and advertisements to find illustrations of stereotypes. Compare these with contemporary photos from reference books (Examples include *Native Americans: 500 Years After* by Michael Dorris; *The Native Americans: An Illustrated History* edited by Ballantine and Ballantine; *500 Nations: An Illustrated History of North American Indians* by Alvin M. Josephy, Jr.; or *The World of the American Indian* edited by Jules B. Billard). Are the people wearing feathers? What are they doing? Does the text suggest that the events depicted are everyday occurrences or special occasions?

4. Goal: To understand that many groups have been stereotyped based on how they lived in the past but that today these groups live in contemporary society with contemporary lifestyles.

Ask students to define a European. French, Italian, Dutch, Spanish, German: how are they different? Do all people from the European continent look the same; behave the same? Do they all wear wooden shoes or live in castles? Then ask students to compare their lifeways to Native American people using pictures of different types of clothing, houses, tools. (Example resources include *Native Americans: 500 Years After* by Michael Dorris; *The Native Americans: An Illustrated History* edited by Ballantine and Ballantine; *500 Nations: An Illustrated History of North American Indians* by Alvin M. Josephy, Jr.; or *The World of the American Indian* edited by Jules B. Billard.) Emphasize the difference in past and present ways of living. Point out that just as Europeans no longer live and dress as they did in the past, neither do Native Americans.

5. Goal: To distinguish between stereotypical "Indian" music and actual traditional and contemporary music of Native Americans.

Listen to recordings of traditional and contemporary Native American music (Examples of traditional music include *Matriarch: Iroquois Women's Songs* by Joanne Shenandoah; *Creation's Journey: Native American Music* from the Smithsonian Institution; *Powwow Songs-Music of the Plains Indians* by New World Records and *Songs of Earth, Water, Fire, and Sky: Music of the American Indian* from New World Records. Examples of contemporary music include *Yazzie Girl* by Sharon Burch; *Dream Catcher* by Kevin Locke; Tokeya Inajin; *Up Where We Belong* by Buffy Sainte-Marie; or *Ghost Dance-The Last Hope* by Jessie Nighthawk). Compare these recordings to music used in old movies or the music students associate with Native Americans (DUM dum dum dum, DUM, dum dum dum). What types of instruments are used in traditional music (drum, flute, rasp, rattles). What instruments are used in contemporary Native American music?

6. Goal: To understand the diversity among Native American peoples and that the stereotype "Indians are all the same" is incorrect.

Discuss the great diversity of Native American cultures (clothing, music, homes, food, religion). Ask students to find examples of stereotypes in books, spoken language, movies, advertisements, etc. Discuss how the examples are stereotypical (Are they accurate

portrayals? Do they distinguish specific tribal affiliation? Do native characters use a native language, correct English, pidgin English, or grunts? Are they portrayed as smart?).

7. Goal: To distinguish stereotypical statements.

Ask students to read excerpts from stereotypical text (Examples include *The Cruise of Mr. Christopher Columbus* by Sadybeth and Lowitz; *The First Thanksgiving* by Lou Rogers; and *Tomahawks and Trouble* by William O'Steele.) Replace terms such as "Indian" with "American." How does the statement sound now? Discuss how unrealistic it is to make broad statements about any group. Point out that there are many different Native American groups, just as there are many different groups in Europe, Africa, and America.

8. Goal: To better understand the reactions of Native Americans to European intrusion, from which came the stereotype of the "bloodthirsty savage."

Role Play. Discuss the roles Native Americans played in the successful colonization of Kentucky by the pioneers. Then discuss the genocide committed by white settlers against native people.

Using skits, have your students illustrate how they would react if they were Native Americans when the first pioneers arrived. At first, many native people welcomed the strangers, were excited about gifts of metal and glass objects that they had not seen before. Many pioneers were thankful to native peoples for teaching about planting native crops and hunting local animals. As more and more pioneers came and wanted more and more land, how did the native people respond? Why would they defend the land that had been theirs for generations and defend their families? What would the pioneers think and do?

9. Goal: To be aware that Native Americans have made a concerted effort to maintain their traditions even under extreme duress; and that these traditions have religious and social importance.

Discuss the various attempts to destroy Native American cultures and assimilate native peoples into American society: relocation to reservations with complete reliance on the U.S. government for food, clothing, and shelter; boarding school education that removed children (as young as 5) from their homes and sent them hundreds of miles away to schools where they could not speak their native languages, wear traditional clothing or hair styles, or practice native religion. How would these situations affect native cultures; how could children learn their traditions? Ask students to consider what they would do or feel if sent to boarding school under these same restrictions.

10. Goal: To realize that Native Americans have concerns about how they are presented to the public today and about maintaining their legal rights.

Have students search magazines, newspapers, news programs, and web sites for articles and events about contemporary Native Americans. How are they presented? What issues are involved in contemporary Native American life? How do the issues relate to traditional ideas/values?

11. Goal: To realize the significance of Native American agriculture and its effect on pioneers. Native Americans did not just hunt and gather.

Ask students to describe how Native Americans obtained food. How did the foods differ from region to region? Discuss how Native Americans helped Kentucky pioneers who did not know anything about the animals or plants here. How do people get food today? Ask students to describe traditional foods in their own families. Are any of them foods that native people introduced to the world (potatoes, beans, squash, tomatoes, chocolate, popcorn, maize, peppers; see Part II of this Resource Packet)?

12. Goal: To discover the different ways we learn and the different sources we use as we learn; and to appreciate differences between Native American culture and Euro-American culture.

Ask students to describe something they learned about or learned to do from talking to or watching an older relative. Discuss how history, knowledge, and traditions can be passed from generation to generation without written records.

13. Goal: To understand that how people live and learn changes over time. Native Americans in the past were intelligent people solving everyday problems and today they use contemporary skills and knowledge to solve problems.

Ask students to think about the lives of pioneers and American Indians 150 years ago. What did they need to learn in order to live then. There were no grocery or department stores nearby from which to buy supplies; where did the food, dishes, clothing and tools come from? Clothing, candles, soap, tools, and other everyday items were made; food was gathered or hunted and cooked over open fires or preserved. Where and how did they learn these things? Discuss what is necessary to know today and where this information is learned.

14. Goal: To acknowledge that Native Americans have changed their lifestyles to accommodate modern living.

Using contemporary images of native people, compare dress, homes, etc., with photos and drawings of Native Americans 150 years ago. (Example resources include *Native Americans: 500 Years After* by Michael Dorris; *The Native Americans: An Illustrated History* edited by Ballantine and Ballantine; *500 Nations: An Illustrated History of North American Indians* by Alvin M. Josephy, Jr.; or *The World of the American Indian* edited by Jules B. Billard.) Do the same for Euro-Americans. Discuss how both groups have changed over time. Discuss the fact that people still treat Native Americans as if they live as they did 150 years ago.

15. Goal: To distinguish between tribes and to realize that native peoples had specialized skills.

Using photographs of the variety of clothing, houses, toys, and tools traditionally made by different tribes, compare and discuss how each was suited to the climate and the way of life

of the group using it. (Example resources include *American Indian Art* by Norman Feder; *Art of the American Indian Frontier* by David W. Penney; *The Native Americans: An Illustrated History* edited by Ballantine and Ballantine; *500 Nations: An Illustrated History of North American Indians* by Alvin M. Josephy, Jr.; or *The World of the American Indian* edited by Jules B. Billard.) Discuss the skills necessary to make them.

16. Goal: To learn if students have Native American heritage and to understand that their own relatives had a very different lifestyle than they do today.

Discuss genealogy with your students. Ask students to interview older relatives (parent or grandparent). Have students try to determine where their family came from and what their heritage is. How does their life today differ from the lives of their ancestors? Compare with information the students have learned about Native Americans in the past and in contemporary society. Discuss the way many movies and books continue to portray native people as if they continue to live like their ancestors.

17. Goal: To realize that native people were, and are, intelligent people who create traditional works of art.

Compile a variety of photographs of Native American art and technology: beadwork; clothing; chipped or ground stone tools; featherwork; carved wood, bone, stone; basketry; weaving; pottery (Videos are available showing many of the artistic processes of beadwork, pottery, weaving, basket making, and tanning leather. Sources for videos can be found through catalogues from Oyate, Written Heritage, the Smithsonian Institution, and Canyon Records listed in the Part I Further Reading and Resources section). Direct students to study the photographs carefully. How are the objects made? What raw materials are used? What skills and knowledge are needed to make these items? Can the students reproduce them?

18. Goal: To learn about the value systems of Native Americans.

Read some Native American myths, legends, and stories that have been written down. (Example resources include *American Indian Myths and Legends* edited by Richard Erdos and Alfonso Ortiz; *Myths of the Cherokee* by James Mooney; and *The Myths of the North American Indians* by Lewis Spence.) Discuss Native American values represented in them: respect for nature, respect for elders, sharing. Why are these values important? Are they important now?

19. Goal: To learn about traditional clothing and ceremonial regalia and when and why it is used.

Discuss the use of specific clothing for special events. Use photographs of Native Americans in traditional dress and in everyday clothing. Compare to other groups (Russian, Spanish, Japanese) in similar traditional and everyday clothing. Do you expect people of other nations to wear traditional clothing all the time? Why do we expect Native Americans to do so? Use a video of a powwow (Examples include *Denver March Powwow* or *Into the Circle*), or visit a powwow if possible (the mix of traditional and contemporary music, food, clothing and language is striking) to illustrate.

20. Goal: To determine if, like many Native Americans, students' families maintain old traditions.

Ask students to describe long standing family traditions (religious celebrations, holidays, coming-of-age celebrations, naming ceremonies). How is this different for Native Americans?

Guidelines

These guidelines, from Moore and Hirschfelder are included to help teachers critique existing educational material for stereotypes as well as to help evaluate their own teaching practices with regard to Native Americans.

Avoid generalizations such as, "Indians lived in tipis" when such cultural practices were not general among Native Americans but specific to certain cultures. One would not say that "Europeans lived in windmills."

Avoid phrases such as "Mohawk Indians" which are as redundant as saying "French Europeans." Use instead "Mohawks" or "Mohawk people."

Avoid using terms "Indians," "Native Americans" or "native people" if referring only to one people, such as the Sioux or the Cherokee.

If referring to native people generally, use "native people" and "Native American" as well as "Indian people." In Canada, the term "First Nations" is used.

If a story contains both Native Americans and Europeans, don't use "Indian" to refer to the former and "people" to refer to the later.

Use "Indians" and "whites" or "native people" and "white people." Avoid terms such as "squaw," "brave," and "papoose." "Woman," "man," and "baby" are accurate.

Avoid stereotypic portrayals of native people as fierce, violent, stealthy, stoic, close to nature, etc.

Avoid phrases such as "Acting like a bunch of wild Indians," "Indian giver," "Going on the warpath," "Let's have a powwow," "Sitting Indian style" (cross-legged), "walking Indian file," "paleface," or "redskin."

Do not dress up animals or children as "Indians."

Do not use Native Americans as objects to be counted or alphabetized.

ERASING NATIVE AMERICAN STEREOTYPES³

How can we avoid stereotypes about Native Americans when we are teaching, selecting textbooks, or designing exhibits and public programs?

Cultural institutions reflect current issues of society. Both museums and schools are wrestling with new sensitivities and concerns with cultural diversity. For instance, at a recent Smithsonian symposium on Contemporary American Indian Art, several Native American artists asked why their paintings and sculpture are rarely shown at fine arts museums, but are more likely to be exhibited at anthropology and natural history museums. Native American artists also question why their work is not combined with other American artists' work in shows on American art (Kaupp 1990).

In directing an alternative school for Native American children in Chicago, June Sark Heinrich found many misnomers and false ideas presented by teachers as they instructed students about the history and the heritage of native peoples. She devised ten classroom "don'ts" to help teachers correct these common errors. The D'Arcy McNickle Center for the History of the American Indian at the Newberry Library in Chicago recently began designing a sample checklist for evaluating books about American Indian history.

This *AnthroNotes* Teacher's Corner combines the two approaches. The questions that follow provide teachers and museum educators with ways to evaluate their own teaching and criteria to evaluate the materials they use.

1. Are Native Americans portrayed as real human beings with strengths and weaknesses, joys and sadnesses? Do they appear to have coherent motivations of their own comparable to those attributed to non-Indians?
2. In books, films, comic strips and curriculum materials, do Native Americans initiate actions based on their own values and judgments, rather than simply react to outside forces such as government pressure or cattle ranchers?
3. Are stereotypes and clichés avoided? References should not be made to "obstacles to progress" or "noble savages" who are "blood thirsty" or "child-like" or "spiritual" or "stoic." Native Americans should not look like Hollywood movie "Indians," whether Tonto from the Lone Ranger days or Walt Disney's recent portrayals. Native Americans are of many physical types and also have European, African or other ancestry. Just as all Europeans or African-Americans do not look alike, neither do Native Americans.

³This section by JoAnne Lanouette was originally published as the Teacher's Corner in the Fall 1990 issue of *AnthroNotes*, vol. 12, no. 3). It is used here with permission from the Smithsonian Institution's Anthropology Outreach Office and is available on the web at <http://www.nmnh.si.edu/anthro/outreach/outrchl.html>

Heinrich urges that television stereotypes should not go unchallenged. For example, “when Native Americans fought, they were thought more “savage” than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least, the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not “savage warriors,” neither were they “noble savages.” They were no more nor less noble than the rest of humanity.”

Television, especially old movies, often portrays the “Indian” speaking only a few words of English, often only “ugh.” Yet anthropologists have carefully documented the complexity of Native American languages. At least 350 different languages were spoken in North America when William Bradford and the rest of the Puritans first stepped ashore in Massachusetts.

Stereotypes can be defused if teachers check their own expressions and eliminate those such as “You act like a bunch of wild Indians” or “You are an Indian giver.” In a similar way, do not use alphabet cards that say A is for apple, B is for ball, and I is for Indians. It may seem trivial, but Heinrich argues that such a practice equates a group of people with things.

4. If the material is fiction, are the characters appropriate to the situations and are interactions rooted in a particular time and place? If they are, a particular group such as the Navajo or Chippewa living at a specific moment in history will be more likely to be brought accurately to life.
5. Do the materials and the teacher’s presentation avoid loaded words (savage, buck, chief, squaw) and an insensitive or offensive tone
6. Are regional, cultural, and tribal differences recognized when appropriate? As everyone knows but does not always put into practice, before the Europeans came there were no people here that called themselves “Indians.” Instead, there were and still are Navajo or Menominee or Hopi, or Dakota, or Nisqually, or Tlingit, or Apache. Instead of teaching about generalized Indians or “Native Americans,” study the Haida, or Cree, or Seminole.
7. Are communities presented as dynamic, evolving entities that can adapt to new conditions, migrate to new areas, and keep control of their own destinies? Too many classroom materials still present Native American traditions as rigid, fixed, and fragile. For example, some filmstrips and books may have titles like “How the Indians Lived,” as though there are not any Indian people living today. In fact, over two million Native Americans live in what is now the United States, about half of them live in cities and towns and the other half on reservations or in rural areas.
8. Are historical anachronisms present? The groups living here prior to the 1540's did not have horses, glass beads, wheat, or wagons. Can your students

determine why that is the case and do they understand that these items were all introduced by Europeans?

9. Are captions and illustrations specific and appropriate for a specific time and place? (Wrapped skirts in the Arctic, feather bonnets in the North Pacific Coast, or totem poles in the Plains never existed.) Are individuals identified by name when possible?
10. Are the different Native Americans viewed as heirs of a dynamic historical tradition extending back before contact with Europeans? Similarly, Native American groups should not be equated with other ethnic minorities. The fact is that Native American tribes--by treaty rights--own their own lands and have other rights that are unique to the descendants of the real natives of America, because they are that. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, confirm that status.
11. If you have Native American children in your class, do not assume that they know all about their own ancestry and the ancestry of all Native Americans. All children including Native American children need to be taught about the Native American heritage, which, in a very real sense, is the heritage of everybody living in the U.S. today. Culture and ideas, after all, are learned and not inherent from birth.

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Teaching Respect for Native Peoples

- Do present Native peoples as appropriate role models with whom a Native child can identify.
- Don't single out Native children, ask them to describe their families' traditions, or their people's cultures.
- Don't assume that you have no Native children in your class.
- Don't do or say anything that would embarrass a Native child.

- Do look for books and materials written and illustrated by Native people.
- Don't use ABC books that have "I is for Indian" or "E is for Eskimo."
- Don't use counting books that count "Indians."
- Don't use story books that show non-Native children "playing Indian."
- Don't use picture books by non-Native authors that show animals dressed as "Indians."
- Don't use story books with characters like "Indian Two Feet" or "Little Chief."

- Do avoid arts and crafts and activities that trivialize Native dress, dance, or ceremony.
- Don't use books that show Native people as savages, primitive craftspeople, or simple tribal people, now extinct.

- Don't have children dress up as "Indians," with paper-bag "costumes" or paper-feather "headdresses."
- Don't sing "Ten Little Indians."
- Don't let children do "war whoops."
- Don't let children play with artifacts borrowed from a library or museum.
- Don't have them make "Indian crafts" unless you know authentic methods and have authentic materials.

- Do make sure you know the history of Native peoples, past and present, before you attempt to teach it.
- Do present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress.
- Don't teach "Indians" only at Thanksgiving.
- Do teach Native history as a regular part of American history.

- Do use materials which put history in perspective.
- Don't use materials which manipulate words like "victory," "conquest," or "massacre" to distort history.
- Don't use materials which present as heroes only those Native people who aided Europeans.
- Do use materials which present Native heroes who fought to defend their own people.

- Do discuss the relationship between Native peoples and the colonists and what went wrong with it.
- Don't speak as though "the Indians" were here only for the benefit of the colonists.
- Don't make charts about "gifts the Indians gave us."

- Don't use materials that stress the superiority of European ways, and the inevitability of European conquest.
- Do use materials which show respect for, and understanding of, the sophistication and complexities of Native societies.

- Do use materials which show the continuity of Native societies, with traditional values and spiritual beliefs connected to the present.
- Don't refer to Native spirituality as "superstition."
- Don't make up Indian "legends" or "ceremonies."
- Don't encourage children to do "Indian" dances.

- Do use respectful language in teaching about Native peoples.
- Don't use insulting terms such as "brave," "squaw," "papoose," "Indian givers," "wild Indians," "blanket Indians," or "wagon burners."

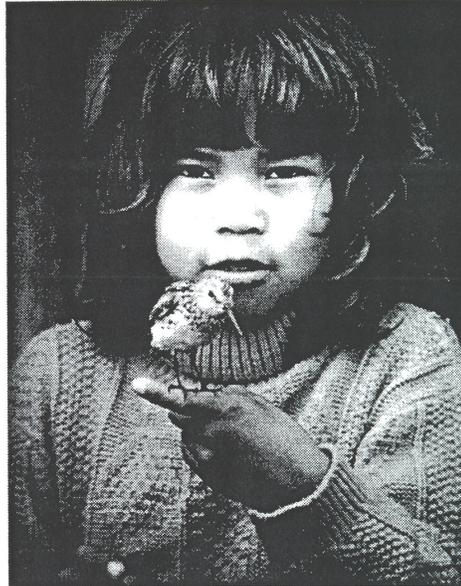
- Do portray Native societies as coexisting with nature in a delicate balance.
- Don't portray Native peoples as "the first ecologists."

- Do use primary source material—speeches, songs, poems, writings—that show the linguistic skill of peoples who come from an oral tradition.
- Don't use books in

which "Indian" characters speak in either "early jaw-breaker" or in the oratorical style of the "noble savage."

- Do use materials which show Native women, Elders, and children as integral and important to Native societies.
- Don't use books which portray Native women and Elders as subservient to warriors.

- Do talk about lives of Native peoples in the present.
- Do read and discuss good poetry, suitable for young people, by contemporary Native writers.
- Do invite Native community members to the classroom.
- Do offer them an honorarium. Treat them as teachers, not as entertainers.
- Don't assume that every Native person knows everything there is to know about every Native Nation.



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PART II

AMERICAN INDIANS' CONTRIBUTIONS TO AMERICAN CULTURE

INTRODUCTION

When the first Europeans came to North America, they encountered aboriginal peoples who had been living there for hundreds of generations. These Native Americans had learned about the plants and animals of the land and how to live and prosper. Europeans were experiencing North American environmental challenges for the first time. Their knowledge of the European continent's environment could not help them live in North America; they had to learn about their new environment from the experts, the people they called "Indians," who had detailed knowledge of the natural resources.

Native Americans welcomed the first Europeans to this land. They shared their knowledge of natural resources, agricultural techniques, and native technology. The subsequent shipping of American products to European markets led to great changes in the life, health, and economy of the world. American Indian ideas about government influenced American leaders who were trying to separate themselves from English rule. American Indian languages and architecture have made an indelible mark upon American culture as well. From this shared knowledge developed a country unlike any other in history. As in many American Indian cultures, the importance of independence and individualism is key to American culture and society, and the strength of the United States comes from its foundation upon Native American technology and concepts.

Throughout American history, Native American traditions have added a richness to American life. The influence of native people continues today through individual achievements and contributions in all areas of American society. Without the influence of Native American cultures and individuals, United States culture and society would be very different indeed.

ORGANIZATION OF PART II

This part of the Resource Packet discusses the contributions Native Americans have made to American culture. It considers general contributions in the fields of agriculture, government, language, and architecture, as well as the contributions of individuals. Jack Weatherford has researched the many contributions of American Indians. His book, *Indian Givers: How the Indians of the Americas Transformed the World*, is the main source for this part of the packet.

In terms of agriculture, the variety of plants is considered, but so, too, are the techniques used to grow them and prepare produce for food. The contributions Native American foods have made to local and regional cuisines is also considered.

Native American concepts of a democratic government and of individualism and personal rights are conspicuous in our world view. The founders of the United States used elements

from the American Indians as models for our government. In addition, there are many Native American words that are part of our American language, and the influence of American Indian traditions on architecture are evident in cities and homes in some parts of the United States.

We cannot trace any of these contributions to a single person, just as we cannot acknowledge the individual who invented the wheel. We can, however, acknowledge American Indian individuals who have made significant contributions as political, and military leaders; as artists and crafts people; as entertainers, writers, musicians, and dancers; as athletes; and as community leaders. Included here is a list of some Native American individuals who have shared their gifts with the country and their communities. These personal contributions have enriched all Americans.

A list of resources concludes Part II of the Resource Packet. This list includes sources for American Indian literature, biographies and autobiographies of individual Native Americans, and interviews with contemporary native people.

GENERAL CONTRIBUTIONS

Agriculture

Techniques

In North America, pilgrims and pioneers learned about the resources in their new surroundings from the Native Americans. Many Europeans who came to North America were born and raised in cities and, therefore, knew nothing about farming. In order to survive in this new world, it was necessary for them to learn about the local crops: how to plant, tend, and harvest them.

“The American crops required new ways of farming that appeared bizarre to Old World farmers and violated all past agricultural principles of good farming” (Weatherford 1988:82). Native American farmers made a field of small mounds on which to plant the corn; crops were not cultivated by plowing or planting in rows. Other crops, such as beans and squashes, were planted among the corn. Corn provided supports for the bean vines and squash leaves shaded the soil, helping retain moisture. In contrast to plowed rows, the small mounds lost less soil to rain runoff and thus helped stabilize the soil.

European farmers in America adopted the practice, known as hilling, and followed it consistently from early colonial times until the 1930s. Since the United States abandoned hilling in favor of dense planting, erosion has increased remarkably and thousands of tons of the best soil annually floats away down the Mississippi River system (Weatherford 1988:82). Future generations may have to return to traditional hilling to preserve their farmlands.

Food Crops

American Indians grew many types of plants never before seen by Europeans. A variety of food crops, such as squashes, pumpkins, beans, potatoes, peppers, tomatoes, and what we now call corn, were all unknown, as were plants like tobacco, cotton, chocolate, and vanilla that became important cash crops. The American Indians taught the newcomers how to prepare and preserve these new foods, in addition to how to prepare the ground, then plant, tend, and harvest the crops. The people of the Old World gradually transplanted many crops from America to Europe. In turn, these plants contributed in various ways to improving the world diet in both quantity and quality of foods.

Europeans, Africans, and Asians depended primarily on grain crops, such as wheat, rye, barley, oats, millet, sorghum, and rice before exploration of the North American continent began. All of these plants, however, face numerous problems in their growing cycle. For centuries, many people suffered periodic famines when the grain crop failed because of unsuitable weather or insect or animal destruction. There was a need for a consistent supply of nutritious and cheap food to help sustain these populations. New foods from America met this need.

The sweet potato had much the same impact on Asian diets as the common potato had on the Europeans'. The sweet potato enabled the Chinese to break the cycle of periodic famine that their dependence on rice had so long made inevitable. Sweet potatoes yield 3 to 4 times as much food as rice planted on the same area of land, and thrive in weather and soils that kill rice (Weatherford 1988:74). Rice continues to be the prestige food of China, but the common people depend heavily on the sweet potato, which they eat plain or ground into flour to make noodles, dumplings, and other dishes. China is now the world's largest producer of sweet potatoes.

Extra sources of calories and vitamin C were provided by North American crops. The protein supply of the Old World also increased with the great variety of beans brought in from America. Different parts of the Old World adopted one or more of the American beans, including kidney beans, string beans, snap beans, the Mexican frijole, the common bean, butter bean, lima bean, navy bean, and pole bean, among others. In Africa, the American peanut or groundnut also helped to increase the protein intake. The peanut found a large following in Asia as well as in Africa, but in Europe, it never became anything more than a snack, a source of oil, and animal fodder (Weatherford 1988:72).

In northern Europe, the sunflower is used for oil and animal feed. An American staple from the Great Plains, this native plant was domesticated prehistorically, around 3,000 years ago in the Midwest. Together with other starchy and oily seeded plants (maygrass, goosefoot, little barley, and marsh elder) sunflowers were grown by prehistoric Kentuckians for centuries before corn replaced them as staples in Kentucky around A.D. 900. The sunflower is one of the most important American plants used in Russia. Neither olives nor oil-producing grains grew very well there, and thus the sunflower finally provided a reliable source of edible oil (Weatherford 1988:73). Russia is the world's largest producer and consumer of sunflowers.

Of the many types of American grains, only maize (corn) found a use among the Europeans. European farmers grew corn, but most of them never ate it. In Europe, corn was used for animal feed. This increased the supply of meat and lard and also increased the supply of eggs, milk, butter, cheese, and all the animal products that constitute so important a part of the European diet (Weatherford 1988:73). This substantially increased the intake of protein, resulting in a population increase, especially in southern Europe. And since corn grew more reliably in Africa than the traditional crops of sorghum and millet, paired with cassava (a starchy root crop), it also contributed to a population explosion, which began in the nineteenth century and has continued throughout the twentieth century.

Even though many varieties of corn can be eaten directly, most corn is consumed in other forms. It is made into flour, starch, or syrup for cooking in other products. Particularly as dextrose or corn syrup, it has replaced cane sugar in processed foods. Because it can hold its moisture and prevent crystallization, “it is the ideal ingredient for sweetened drinks from baby formulas and chocolate milk to colas, as well as for ice creams, catsup, syrups, candies, salad dressings, pies, and any dish for which moisture is desirable” (Weatherford 1988:74). Corn syrup can do all of this much more cheaply than other sugars, and the United States is still the leading producer of corn in the world.

Cash Crops

The first colony in what is now the United States was settled by people who arrived in Virginia in 1607 to cultivate tobacco leaves for sale to Europeans for use as snuff. Tobacco, cotton, and dye stuffs became export products that had a major impact on the European economy and its social customs. Before contact with America, Europeans did not smoke tobacco.

Tobacco, grown primarily in the South, was the first of the New World products to be widely accepted in the Old World, and it played a major role in opening North America to colonization. Tobacco played so important a role in the United States that when “the Founding Fathers built the original Capitol in Washington, D.C., they decorated the Greek columns with tobacco leaves” (Weatherford 1988:203). Apparently every culture in the world today has been introduced to some form of tobacco use, and very few cultures have rejected it.

The American Southwest produced a cotton with a fiber much longer than the cotton grown in India and the Near East. With the introduction of American cotton, wearing cotton clothing became more affordable. It was more comfortable and easier to clean than the wool Europeans used for everything from their underwear to their hats. “The long-strand cotton of the American Indians so surpassed in quality the puny cotton of the Old World that the Spaniards mistook American Indian cloth for silk . . .” (Weatherford 1988:43). Before contact with Native Americans, only very wealthy Europeans could afford silk, cotton, or linen clothing which were considered luxury items. Today, cotton is the most important and widely used vegetable fiber in the world, and “the overwhelming majority of the cottons grown are of American origin” (Weatherford 1988:45).

In addition to the cultivation of a superior cotton, American Indians of the Southwest had developed a complex technology for producing superior dyes, and Europeans immediately adopted it. Cochineal, a red dye derived from a particular insect, quickly emerged as the most important of Native American dyes in North America. Cochineal became a staple of the British textile industry: it provided the scarlet dye for the brilliant British army uniforms (Weatherford 1988:45). Later, manufacturers used the dye in food products and cosmetics. It still plays a major role as a completely natural dye: check the label on some of the popular Fruitopia drinks.

Based on American Indian technology, other dyewoods found in North America allowed for new levels of quality in making purple, brown, and even black dye. These dyes were used not only in textile and food use, but also in making glass, staining wood, processing leather, making ink, and printing. These remained the world's most important sources of dyes until nineteenth century chemists managed to synthesize new dyes from coal tar (Weatherford 1988:46).

Processing Food

Native Americans gave the world a whole new set of crops and taught the world how to grow them, but American Indians also developed the technology for processing the plants into food. In the case of corn, it was preserved by drying and then was ground into flour. Many varieties of corn have thick hulls protecting each corn kernel that are too difficult to grind and too thick to eat when boiled. Native Americans would soak the corn in a solution of water and lye from wood ashes. This would eat away the hull but not damage the interior.

Algonquian speaking people called the hulled corn "hominy." The hominy was eaten as it was or dried and ground to make hominy grist, which in the American South is otherwise known as grits.

From the native people, others learned how to make dried red pepper as well as how to extract the essences of a wide variety of mints, wintergreens, and other spices and flavorings. In addition, the techniques for collecting and preparing different types of shellfish unfamiliar to Europeans were learned from the coastal tribes. American Indians also developed the technology for tapping the maple tree, extracting the sap, and processing it into syrup and into maple sugar, a process unlike any used in the Old World (Weatherford 1988:93).

National and Local Cuisine

American foods did much more for the world than merely provide a bonanza of calories and new crops for fields that had been only marginally productive in the past. American food and spices made possible the development of national and local cuisines to a degree not previously imagined (Weatherford 1988:102).

Even though the styles of cooking are unique to India, Asia or Africa, many of the ingredients, such as peanuts, sweet potatoes, peppers, and tomatoes, are American. American spices and condiments had an even stronger impact on the diets of Europeans. Consider Italian food without tomatoes, sweet peppers, zucchini, green beans, or kidney

beans; Hungarian food without paprika (ground sweet red pepper); Spanish menus without tomatoes, peppers, or beans. Mediterranean cooking relies heavily on tomatoes and French cooking utilizes tomatoes and beans. Before the introduction of Native American foods, many Europeans had a very dull diet.

In America, the importance of native foods continued without interruption after the arrival of Europeans. Even though Europeans brought bread, dairy products, and new meats with them, these supplemented, but did not replace, the American foods. Like the Tex-Mex food common to the Southwest, most regional cuisines in the United States stand on a Native American base. Although New Englanders did not take to native spices very readily, they did accept the bean and corn dishes. The combination of these ingredients with maple sugar and syrup produced several varieties of baked bean dishes and also the dessert made from cornmeal and maple syrup known as Indian pudding. The Narragansetts taught the colonists to boil together whole corn kernels with lima beans and some mild flavorings in a mixture the Indians called succotash. American Indians taught the New Englanders to catch and enjoy a number of ocean foods that they had not known in Europe. New Englanders still follow the clambake procedure today that they learned from the area's first inhabitants.

The regional dishes of the American South owe more to native peoples than probably any other part of the country. From the Native Americans, the settlers learned to enjoy corn: on the cob, stewed, in succotash, made into hominy, ground into grits, popped as a snack, and baked into bread. Spoonfuls of cornmeal were dropped into pots of hot fat to make a fried bread later known as "hush puppies."

Southerners also became great connoisseurs of the sweet potato, which they baked and then peeled like a banana to eat as a snack, or mashed, baked, and fried to make pies and pones. Pone is an Algonquian word referring to fried bread made the traditional Indian way with out the milk and eggs of the European variety (Weatherford 1988:108).

The Native American pecan also became a favorite of Southerners. It was used in a number of dishes, especially combined with sweet potatoes, but most notably in pecan pie.

Nowhere else in American cuisine, however, have Indian foods had such an impact as in snack foods. Corn chips, nachos, and tortilla chips, as well as the tomato sauces and salsas that people dip them into, originated in the American Southwest. Jerky and dried meat sticks, as well as the "trail mix" of peanuts, sunflower seeds, pumpkin seeds, pecans, and dried fruit, are also from the American Indians. Popcorn and peanuts, both products of Native American agriculture, were sometimes dipped in maple syrup to make a snack that was the precursor of the Cracker Jack sold today in the United States.

Government

Individualism is a dominant aspect of the American lifestyle, and it is a major theme in our world view (a complex set of beliefs, values, and norms describing how the world works). Freedom does not have a long pedigree in the Old World, and thus when Europeans first

came to what is now New England, they noticed the native people's inclination for respectful individualism.

The most consistent theme in the descriptions penned about the New World was amazement at the Indians' personal liberty, in particular their freedom from rulers and from social classes based on ownership of property. The Hurons lived without social classes, without a government separate from their kinship system, and without private property. For the first time, the French and the British became aware of the possibility of living in social harmony and prosperity without the rule of a king (Weatherford 1988:123).

After arriving in America, Thomas Paine, a radical proponent of democracy, developed a sharp interest in local native people's culture. Paine sought to learn the Iroquois language, and throughout the remainder of his political and writing career, he used Native Americans as models of how society might be organized. His *Common Sense*, which he issued in January 1776, was the first call for American independence. Subsequently, he became the first to propose the name "United States of America" for the emerging nation. By the time Paine died, Indians had been permanently enshrined in European thought as exemplars of liberty (Weatherford 1988:126).

In the next generation, Alexis de Tocqueville, writing in the first volume of *Democracy in America*, repeatedly used phrases such as "equal and free." He said that the ancient European republics never showed more love of independence than did the Indians of North America (Weatherford 1988:126).

Egalitarian democracy and liberty as we know them today originated from American Indian ideas that were translated into European language and culture.

When Americans try to trace their democratic heritage back through the writings of French and English political thinkers of the Enlightenment, they often forget that these people's thoughts were heavily shaped by the democratic traditions . . . of the American Indians . . . The modern notions of democracy based on egalitarian principles and federated government of overlapping powers arose from the unique blend of European and Indian political ideas and institutions along the Atlantic coast between 1607 and 1776. Modern democracy as we know it today is as much the legacy of the American Indians, particularly the Iroquois and the Algonquians, as it is of the British settlers, of French political theory, or of all the failed efforts of the Greeks and Romans (Weatherford 1988:128-129).

Since the Old World offered America few democratic models for government, the founders of the United States assembled bits and pieces of many different systems to invent a completely new one. In fashioning the new system, they borrowed some distinctive elements from the Native Americans.

Echoing the original proposal of Canassatego, an Iroquois chief, Benjamin Franklin advocated that the new American government incorporate many of the same features as the government of the Iroquois (Weatherford 1988:136).

The Iroquois League united five principal Indian nations--the Mohawk, Onondaga, Seneca, Oneida, and Cayuga. Each of these nations had a council composed of delegates called sachems who were elected by the tribes of that nation. Each of the nations governed its own territory, and its own council met to decide the issues of public policy for each one. But these councils exercised jurisdiction over the internal concerns of that one nation only...(T)he sachems formed a grand Council of the League in which...(t)he sachems represented their individual nations, but at the same time they represented the whole League of the Iroquois, thereby making decisions of the council the law for all five nations. In this council, each sachem had equal authority and privileges...(Weatherford 1988:136-137).

The council of the League of the Iroquois “declared war and made peace, sent and received embassies, entered into treaties of alliance, regulated the affairs of subjugated nations, received new members into the League, extended its protection over feeble tribes, in a word, took all needful measures to promote their prosperity, and enlarge their dominion” (Morgan 1851:66-67). The league blended the sovereignty of several nations into one government. Today we call this a “federal” system: each state retains power over internal affairs and the national government regulates affairs common to all.

The Americans followed the model of the Iroquois League not only in broad outline but also in many of its specific provisions. For example:

1. There is a separation of civilian authorities from military ones. Members of Congress, judges, and other officials cannot also act as military leaders without giving up their elected office; similarly, military leaders cannot be elected to political office without first resigning their military position (Weatherford 1988:138).
2. Provisions are made for ways to remove leaders when necessary. If the conduct of any leader appears improper to the people or if the person loses the confidence of his electorate, they can be impeached and expelled by official action (Weatherford 1988:138-139).
3. The United States emulates the Iroquois tradition of admitting new states as members rather than keeping them as colonies (Weatherford 1988:139).
4. Although the Iroquois recognized no supreme leader in their system analogous to the president of the United States, the framers of the constitution imitated the Great Council in establishing the electoral college system to select a president. Each state legislature (later the people) selects a group of electors who each have one vote in the electoral college (Weatherford 1988:140).
5. Upon election to the council, new sachems “lose” their name and other sachems called them only by the title of their office. In much the same way, proceedings of the United States Senate do not permit the use of names,

instead the senators are addressed by their office title (the Senior Senator from Kentucky) (Weatherford 1988:140).

6. Only one person can speak at a time in political meetings. No interruptions or shouting is permitted. This is unlike the British tradition of shouting down any speaker who displeases them (Weatherford 1988:140).
7. The purpose of debate in Indian councils was to persuade and educate, not to confront. Unlike European parliaments, where opposing factions battled out an issue in the public arena, the council of the Indians sought to reach an agreement through compromise. This difference separates the operation of the United States Congress and the state legislatures from their European counterparts. American legislative bodies are composed primarily of individuals forming shifting factions from one issue to another, whereas the legislative bodies of Europe operate through opposing political parties that control the votes of individual representatives (Weatherford 1988:141).
8. One of the most important political institutions borrowed from the Indians was the caucus (a term derived from the Algonquian language). The caucus permits informal discussion of an issue without necessitating a vote on any particular question. The caucus has become a mainstay of American democracy both in the Congress and in political and community groups all over the country. The caucus has evolved into such an important aspect of American politics that the political parties have adopted it to nominate their presidential candidates. Over time this has evolved into the political convention (Weatherford 1988:145).

The discovery of new forms of political life in America freed the imaginations of Old World thinkers to envision a variety of social forms from utopias and socialism to communism. Few political theories or movements of the last three centuries have not shown the impact of this great political awakening that the Indians provoked among the Europeans (Weatherford 1988:130). Just as American plants spread worldwide and changed the economic, social, and demographic patterns of the world, the freedom and individuality valued by Native Americans have also spread and changed the world.

Language

The influence of American Indian languages shows clearly in the names of American rivers, mountains, cities, and states. From very early, the name “Massachusetts” stuck, as did names for smaller places, such as “Nantucket,” “Roanoke,” “Tallahassee,” “Poughkeepsie,” and “Oswego.” As the colonists moved west, they made far less use of foreign names and stuck to American ones, either adopting the existing Indian names, as for “Chicago,” “Minnesota,” and “Tennessee,” or accepting the name of the Indians already in the area, as for “Kansas,” “Dakota,” “Utah,” and “Texas” (Weatherford 1988:232-233) (the origin of the word “Kentucky” is discussed in Part I, page 5).

Not only do we use Native American place names, but we also use Indian names for the objects they invented or used, such as “tipis,” “canoes,” “dogsleds,” “parkas,” “snowshoes,” and “moccasins.” Without such products of native technology, Europeans could never have gained a foothold in many parts of America.

Architecture

Throughout North America, the colonists borrowed Indian building techniques. The Algonquian-speaking Indians along the Virginia coast surrounded their villages with a row of posts buried firmly in the ground and sharpened at the top. These barriers offered protection against surprise attack. The Europeans immediately adopted the same technique, and this evolved into the stockade and finally the wooden fort.

Early settlers on the Great Plains built their semi-subterranean sod houses in imitation of Native American pit houses or earth lodges. These well-insulated homes withstood the Plains’ severe winters and summers and also provided protection from tornadoes.

In the American Southwest, Spanish settlers adopted American Indian architecture and construction techniques to make their homes. They built Santa Fe in much the same way that the people of the pueblos built their homes: of mud bricks, timbers and mud plaster.

On the northern Pacific Coast, Europeans adopted the plank house of the native people, since it was rectangular, built well above ground with gables, and made with dressed lumber. It looked much like the dwellings to which they were accustomed.

In the twentieth century, Native American architecture has once again received attention, both for its functional form and for its practical building techniques. In an effort to create a new American architecture that blended an organic unity with nature, Frank Lloyd Wright returned to some basic Native American principles. He minimized the number of interior walls in favor of free-flowing space, and he used warm earth tones. Even though he introduced new engineering concepts and integrated new materials into his constructions, his homes maintained low, linear profiles that nestled into the earth like the pueblos of Arizona and New Mexico (Weatherford 1988:226-227).

Native people of a millennium ago could easily recognize an igloo or wigwam in the modern geodesic dome that Buckminster Fuller popularized in his writings and in the exhibit he designed for the 1967 World’s Fair in Montreal, Canada. The “habitat” style in the same fair introduced modular apartment units stacked together with private entrances and patios resembling closely the pueblo-style construction of the Southwest. In the extremely cold areas of Canada and the northern parts of the United States, modern builders have experimented with a variety of semi-subterranean construction techniques for houses, factories, and schools. These, too, appear as modern versions of the traditional Indian constructions. In the Southwest, there has been a resurgence of the use of adobe as the ideal insulator in that hot, dry climate (Weatherford 1988:226-227).

INDIVIDUAL CONTRIBUTIONS

Although individual men and women made the discoveries and inventions upon which the contributions discussed in the previous section are based, we can no longer name them. But these anonymous cultural debts are not the only ones we owe to American Indians.

Most Americans have heard of Pocahontas, Geronimo, Sacajawea, Sitting Bull, Tecumseh, and Chief Joseph, but few know of the great contributions made by other, more contemporary, American Indians. While Native Americans have served as politicians, generals, attorneys, and clergymen for generations, their work has gone largely unnoticed. In this section, some Native Americans of the twentieth century who have made contributions to American culture and society are listed. The list is organized into the areas of political leaders; military service; artists; writers, musicians, and dancers; entertainers; athletes; educators; and community leaders. Individuals included on this list are only a small sample of the American Indians who could be included. They have been selected from a variety of sources and represent the breadth of Native American life in the twentieth century. All Americans are enriched by the lives and work of these and other native people and it is important to acknowledge the contributions they have made to our culture.

Political Leaders

Ben Nighthorse Campbell (1933 -), Northern Cheyenne

- Won a gold medal in judo at the 1963 Pan-American games.
- Elected to the Colorado legislature 1982.
- Named one of the ten best legislators in Colorado 1986.
- United States Congress 1986-1992.
- United States Senate 1992.
- First American Indian to serve as a Senator in more than 60 years.

Charles Carter (1858 - 1929), Choctaw

- United States House of Representatives 1907-1927.

Charles Curtis (1860 - 1936), Kaw and Osage

- United States House of Representatives 1892.
- United States Senate 1907 (Majority leader 1924-1929).
- United States Vice President 1928-1932.

William W. Hastings (1866 - 1938), Cherokee

- Attorney General for the Cherokee Nation 1891-1895.
- National Attorney for the Cherokee Nation 1907-1914.
- United States House of Representatives 1915-1921; 1923-1935.

Robert Owen (1856 - 1947), Cherokee

- One of the first two senators elected in the new state of Oklahoma.
- Organized the First National Bank of Muskogee, Oklahoma 1890.
- Served in the United States Congress until 1925.

Benjamin Reifel (1906 - 1990), Rosebud Sioux
-United States House of Representatives 1960-1970.
-Temporary Acting Commissioner of the Bureau of Indian Affairs 1976.

William G. Stigler (-1952), Choctaw
-United States House of Representatives 1944-1952.

Military Service

Ernest Childers, Creek
-Congressional Medal of Honor for heroism in WW II.

Admiral Joseph J. “Jocko” Clark (1893 - 1971), Cherokee
-Achieved the highest military rank of any Native American in the United States.
-Served at sea in World War I and as a naval aviator in World War II.
-Captain of the aircraft carrier *Yorktown*.
-Served as commander of the Seventh Fleet in the Far East during the Korean War.

Ira Hayes (1922 - 1955), Tohono O’odam
-Joined the Marine Corps 1942.
-U.S. Marine took part in the Battle of Iwo Jima. One of the five men photographed raising the American flag on Mount Surabachi.

Jack Montgomery, Cherokee
-Congressional Medal of Honor in World War II.

Mitchell Red Cloud, Winnebago
-Congressional Medal of Honor in the the Korean War.

Clarence Tinker (1887 - 1942), Osage
-Received a commission in the United States Army 1912.
-Member of the Army Air Force 1926; awarded the Soldier’s Medal, the country’s highest peacetime medal.
-After the attack on Pearl Harbor, given command of air force operations in Hawaii and rank of major general in January 1942, becoming the highest-ranking American Indian in the army.
-Killed in the Battle of Midway on June 7; was the first army general to die in action in World War II.
-Tinker Air Force Base near Oklahoma City named after him.

Artists

Allan Houser (1914 - 1994), Apache
-Paintings and sculptures can be found all over the world.
-Painted murals in the Department of Interior Building in Washington, D.C.
-Awarded the National Medal of Arts by President Bush 1992.

-Presented First Lady Hillary Clinton a bronze sculpture entitled *May We Have Peace* 1994.

Maria Martinez (ca. 1884 - 1980), San Ildefonso Pueblo

- Most celebrated American Indian maker of pottery.
- With her husband, Julian, developed a method of reproducing the black lustrous finish of some of the ancient pottery known today as "San Ildefonso blackware."
- Fame as an artist opened the way for other artists in her village, and gave members of the community greater economic security and a renewed interest in Pueblo art.

Pablita Verlarde (1918 -), Santa Clara Pueblo

- At age 15, one of her oil paintings was shown at the World's Fair in Chicago and some watercolors were exhibited at the Museum of New Mexico.
- Graduated from the Santa Fe Indian School 1936.
- From 1939 to 1948, was commissioned to do a series of mural paintings for the museum at Bandelier National Monument in New Mexico, the site of ancient cliff and pueblo ruins.
- In 1960, wrote and illustrated *Old Father, the Storyteller*, a prize-winning book of traditional stories told by her father.

Writers, Musicians and Dancers

Louis W. Ballard (1931 -), Quapaw-Cherokee

- Composer having written three ballets including *Koshare*.
- Commissioned to write music for the Santa Fe Symphony and the Harkness Ballet Company.
- Nominated for the Pulitzer Prize in music 1972 for *Portrait of Will Rogers*.

Vine Deloria, Jr. (1939 -), Yankton (SD) Sioux

- Published *Custer Died for Your Sins* 1970.
- Published *Behind the Trail of Broken Treaties* 1974.
- Published *Indians of the Pacific Northwest* 1977.

Charles A. Eastman (1858 - 1939) , Santee Dakota

- Was one of the first American Indians to earn a medical degree 1890.
- Helped establish more than 40 Indian YMCAs around the United States.
- Helped to found the Boy Scouts of America.
- Best known as writer and lecturer on Native American culture and history. Among his books were two autobiographies: *Indian Boyhood* and *From the Deep Woods to Civilization*.

Louise Erdrich (1954 -), Ojibway (Chippewa)

- National Book Critics prize for *Love Medicine* 1984.

Wauhilla La Hay, Cherokee

- Journalist on staff of the Washington Daily News.
- Director of Scripps-Howard Broadcasting Company.

N. Scott Momaday (1934 -), Kiowa

-Began studying literature at Stanford University; received Ph.D. 1963.

-Won a Pulitzer Prize for *House Made of Dawn* 1969.

Russell “Big Chief” Moore, Tohono O’odam

-Internationally known jazz trombonist; played with Louis Armstrong’s big band in the 1940s.

-Featured trombonist on the Armstrong recording of “Hello Dolly.”

Buffy Sainte-Marie (1942 -), Cree

-Folk-ballad singer, writer, and poet.

-Received Academy Award for the composition *Up Where We Belong* 1981.

Virginia Driving Hawk Sneve (1933 -), Sioux

-High school counselor, English teacher, and author.

-Author of children’s books that present an accurate picture of American Indian life such as, *Jimmy Yellow Hawk*, *Betrayed* and *The Nez Perce*.

-Named 1975 Woman of Achievement by the National Federation of Press Women.

Kay Starr, Cherokee

-A best selling recording artist in the 1950s and 1960s.

Maria Tallchief (1925 -), Osage

-Danced with the Ballet Russe de Monte Carlo in Europe for five years.

-Joined the New York City Ballet; was prima ballerina 1947-1960.

-George Ballanchine created several roles for her including the lead in Igor Stravinsky’s ballet *The Firebird*.

-Retired from ballet 1966.

-Founded her own company, The Chicago City Ballet, 1980.

-*Newsweek* magazine called her “the finest American-born classic ballerina” of the twentieth century.

-A painting of her and four other American Indian ballerinas appears in the Oklahoma State Capitol.

Marjorie Tallchief (1926 -), Osage

-Began with the American Ballet Theater and continued her career in Europe.

-Solo ballerina with the Paris Opera Ballet Company 1957-1962.

-Danced a special performance for President John Kennedy and the French leader Charles de Gaulle 1961.

Entertainers

Graham Greene (1913 -)

-Starred in motion pictures *Dances With Wolves*, *Thunderheart*, *Powwow Highway*, *Bad Money*, *Maverick*, and *Die Hard with a Vengeance*, among others.

Will Rogers (1879 - 1935), Cherokee

- Joined Jack's Wild West Show in South Africa; was billed as "The Cherokee Kid - the Man who can Lasso the Tail of a Blowfly."
- Joined Ziegfeld Follies 1916.
- Wrote a weekly syndicated newspaper column 1912-1935.
- Began radio broadcasts 1926; doing weekly broadcasts within a few years.
- Became a highly successful actor with the introduction of sound films, such as *They Had to See Paris*.
- By 1934, was the highest paid entertainer of his time.

Will Sampson (1934 - 1987), Muscogee

- First major role was in *One Flew Over the Cuckoo's Nest* 1975.
- Credited with changing the way American Indians are portrayed in Hollywood movies.
- Founded the American Indian Registry for the Performing Arts 1983, to encourage cultural accuracy in the entertainment field.
- Considered himself first and foremost a Muscogee and an artist; paintings have been exhibited at the Smithsonian, the Library of Congress, and museums across the country.

Jay Silverheels (1920-1980), Mohawk

- Began entertainment career in such movie westerns as *Broken Arrow* and *Brave Warrior*.
- Became Tonto in the "Lone Ranger" television series 1949.

Sports Figures

Charles Albert "Chief" Bender (1883-1954), Minnesota Chippewa

- Played baseball with the Philadelphia Athletics 1903-1914.
- Leading pitcher in the American League 1910 and 1914.
- Coached at the Annapolis Naval Academy 1924-1928.
- Elected to the Baseball Hall of Fame 1953.
- Won 210 Games and lost 128.

Bill "Lone Star" Dietz, Oglala Sioux

- Outstanding coaching record at Washington State University, Purdue University and Haskell Institute.
- Coached the Boston Redskins of the National Football League.

Billy Mills (1938 -), Oglala Sioux

- Became the first and only America to win the 10,000-meter race in Olympics 1964.
- His life story is the subject of the movie *Running Brave*.

Allie Reynolds, Creek

- Entered the Major leagues 1942 as a pitcher for the Cleveland Indians and then pitched for the New York Yankees.
- American League strikeout leader 1943 and 1952.
- Pitched two no-hit games 1951.

- Won seven World Series and played on the American League All Star team six times.
- New York Baseball Writers Association named him Player of the Year 1951.
- Hickok Award as Outstanding Professional Athlete of the Year 1951.

Jim Thorpe (1888 - 1953), Oklahoma Sauk and Fox

- First person in history to win both the decathlon and pentathlon events at the Olympics 1912.
- Helped organize the Professional Football Association in 1920, which became the National Football League 1922. The NFL's Most Valuable Player award is named after him.
- In 1950, poll of Associated Press sports writers named him the best football player and best athlete for 1900-1950.
- Admitted to the National Football Foundation Hall of Fame 1951.
- Voted "Greatest American Football Player in History" 1977.

Educators

JoAllyn Archambault

- Anthropologist.
- Currently directs the American Indian program at the Smithsonian Institution's Museum of Natural History in Washington, D.C.

Archie Demmert (1909 -), Tlingit

- Entered college at age 41 and received a teaching degree.
- Began teaching in Alaska.
- Was named to the National Teacher of the Year honor roll 1969.

Michael Dorris, Modoc

- Professor of anthropology and Native American studies at Dartmouth.
- Writer of *The Broken Cord*, an award winning book about one of the children he has adopted.

Beatrice Medicine (1923 -), Sioux

- Anthropologist and expert on Sioux culture.
- Spokesperson for national policies and programs concerning Native American rights and culture.
- Honored as the Sacred Pipe Woman in the Sun Dance on the Standing Rock Reservation in North Dakota.

Community Leaders

Leon Cook, Red Lake Chippewa

- Youngest man ever elected president of the National Council of the American Indian.

Vine Deloria, Jr. (1939 -), Yankton (SD) Sioux

- American Indian activist called "New Indians."

- President of the National Council of the American Indian 1946-1967.
- Began teaching political science at the University of Arizona 1978.

Frank Fools Crow (1890? - 1989), Teton Sioux

- Began studying to be a medicine man 1903.
- Was given the title of Ceremonial Chief of the Teton Sioux 1925.
- Mission was to preserve the ancient traditions of his people and to heal the sick.

LaDonna Harris (1931 -), Comanche

- Leader in the field of social welfare and minority rights.
- Founder and first president of Oklahomans for Indian Opportunity.
- Helped organize Americans for Indian Opportunity.
- Nominee of the New Citizens Party for Vice President of the United States 1980.

W. W. Keeler, Cherokee

- Principal Chief of the Cherokee Nation 1949.
- Named by Secretary of the Interior Stewart Udall to help plan a reorganization of the BIA 1961.
- Chosen chairman of a task force that investigated Indian affairs in Alaska 1962.
- Chairman of the Board of Phillips Petroleum Company 1968-1973.

Wilma Mankiller (1945 -), Cherokee

- First woman ever elected principal chief of the Cherokee Nation of Oklahoma 1987.

Susan La Flesche Picotte (1865 - 1915), Ponca and Omaha

- First Native American woman to become a physician.
- Worked to improve medical care for her tribe on the Omaha reservation in northern Nebraska.
- Dr. Susan Picotte Memorial Hospital built in Walthill, Nebraska 1913.

Annie Dodge Wauneka (1910 -), Navajo

- First woman to be elected to the Navajo Tribal Council 1951.
- Awarded the nation's highest civilian honor, the Presidential Medal of Freedom, in recognition of her years of service to her people in improving education and health 1963.

W. Richard West, Jr. (1943 -), Cheyenne-Arapaho

- Graduated from Stanford University School of Law and worked to represent American Indian organizations and tribes before courts, the federal government, and Congress.
- Currently is the Director of the National Museum of the American Indian in Washington, D.C.

Other American Indian individuals who have made significant contributions to American culture can be found in the *Native American Biographies* series published by Enslow Publishers, and in the *Native American Indians of Achievement* series published by Chelsea House, both of which are listed in the following section. These two series are tailored for

young adults and chronicle the lives of contemporary people, as well as some who lived in earlier times.

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1972 *Contemporary American Indian Leaders*. Dodd, Mead, and Company. New York, NY.

1974 *American Indian Women*. Hawthorn Books, Inc. New York, NY.

Harjo, Joy

1983 *She Had Some Horses*. Thunder's Mouth Press. New York, NY.

1990 *In Mad Love & War*. University Press of New England. Hanover, NH.

Highwater, Jamake

1977 *ANPAO; An American Indian Odyssey*. Harper Collins. New York, NY.

1984 *Legend Days*. Harper Collins. New York, NY.

1985 *The Ceremony of Innocence*. Harper Collins. New York, NY.

Hobson, Geary (ed.)

1980 *The Remembered Earth: An Anthology of Contemporary Native American Literature*. University of New Mexico Press. Albuquerque, NM.

Katz, Jane B. (ed.)

1980 *This Song Remembers: Self-Portraits of Native Americans in the Arts*. Houghton Mifflin. Boston, MA.

Keith, Harold

1991 *Will Rogers, A Boy's Life: An Indian Territory Childhood*. Reprint of the 1937 edition. Levite Apache Publishing. Norman, OK.

Lesley, Craig (ed.)

1991 *Talking Leaves: Contemporary Native Americans Short Stories*. Dell-Delta Books. New York, NY.

Mariott, Alice

1987 *Maria: The Potter of San Ildefonso*. Civilization of the American Indian Series: Vol. 27. University of Oklahoma Press. Norman, OK.

McClain, S.

1994 *Navajo Weapon*. Books Beyond Borders, Inc. Boulder, CO.

Milstein, David R.

1976 *Will Rogers: An Appreciation*. Gordon Press. Bowling Green Station, NY.

Momaday, N. Scott

1969 *House Made of Dawn*. Harper and Row. New York, NY.

1969 *The Way to Rainy Mountain*. University of New Mexico Press. Albuquerque, NM.

1976 *The Gourd Dancer*. Harper and Row. New York, NY.

1976 *The Names: A Memoir*. Harper and Row. New York, NY.

1989 *The Ancient Child*. Doubleday. New York, NY.

1992 *In the Presence of the Sun: Stories and Poems, 1961-1991*. St. Martin's Press. New York, NY.

Ortiz, Simon J. (ed.)

1983 *Earth Power Coming: Short Fiction in Native American Literature*. Navajo Nation. Tsaile, AZ.

Richards, Gregory

1986 *Jim Thorpe: World's Greatest Athlete*. Children's Press. Chicago, IL.

Riley, Patricia (ed.)

1993 *Growing Up Native American: An Anthology*. William Morrow and Co. New York, NY.

Rosen, Kenneth (ed.)

1974 *The Man to Send Rain Clouds*. Random House/Seaver Books. New York, NY.

Sneve, Virginia Driving Hawk (ed.)

1989 *Dancing Teepees: Poems of American Indian Youth*. Holiday House. New York, NY.

Trafzer, Clifford E. (ed.)

1993 *Earth Song, Shy Spirit: Short Stories of the Contemporary Native American Experience*. Anchor Books. New York, NY.

Walters, Anne Lee

1993 *Neon Powwow: New Native American Voices of the Southwest*. Northland Press. Flagstaff, AZ.

Weatherford, Jack

1989 *Indian Givers: How the Indians of the Americas Transformed the New World*. Fawcett. New York, NY.

1991 *Native Roots: How the Indians Enriched America*. Crown Publishers, Inc. New York, NY.

Books in a Series

American Indian Series

Herman Viola (General Editor). Steck-Vaughn Co. Austin, TX.

Titles in the Series:

Geronimo

Plenty Coups
Hole - in - the - Day
John Ross
Ishi
Sitting Bull
Wilma Mankiller
Maria Tallchief
Carlos Montezuma
Jim Thorpe
Osceola
Sarah Winnemucca

Native American Biographies

Enslow Publishers, Inc. Springfield, NJ.

Titles in the Series:

Dennis Banks
Pocahontas
Michael Dorris
Red Cloud
Geronimo
Sacagawea
Ladonna Harris
Sitting Bull
Wilma Mankiller
Maria Tallchief
Native American Scientists
Jim Thorpe

Native American Indians of Achievement

Chelsea House Publishers. New York, NY.

Titles in the Series:

Black Hawk	Quanah Parker
Joseph Brant	King Phillip
Ben Nighthorse Campbell	Pocahontas
Chief Gall	Pontiac
Chief Joseph	Red Cloud
Cochise	Will Rogers
Crazy Horse	Sequoyah
Charles Eastman	Sitting Bull
Geronimo	Tecumseh
Hiawatha	Jim Thorpe
Peter MacDonald	Sarah Winnemucca
Osceola	

PART III

RESOURCE GUIDE

INTRODUCTION

This Resource Guide was developed in order to provide a list of resources: that will support teaching against stereotypes; that will support teaching about the contributions Native peoples have made to American culture. Also included in the guide are resources about Kentucky's main native groups so that that Kentucky teachers can instruct their students about Kentucky's rich Native American heritage. Produced for teachers of grades K-12, many of the entries are annotated to help teachers decide if the resource will suit their particular needs. It is by no means exhaustive.

The guide was prepared using five selection criteria, which are outlined below.

1. Information focusing on native peoples historically associated with Kentucky. For this packet, these groups were the Cherokee, Shawnee, and Chickasaw.

The Cherokee speak an Iroquoian language and are distant ancestral relations of the Iroquois of New York and Canada. In their own language, the Cherokee call themselves Aniyvwiya (a-ni-yoo-wi-ya), which means "real people" or "principal people." They probably got the name Cherokee from the neighboring Creek, whose word tciloki (chi-lo-ki) means "people of a different speech" (Bial 1999:12). At its greatest extent, Cherokee land included most of Kentucky (all but the westernmost tip).

The word "Shawnee" is from the Algonquian sawanwa, which means "person of the south" (O'Neill 1995:13). The Shawnees were the southernmost of the Algonquian-speaking peoples. From the 1600s through the 1800s, the Shawnees lived mostly in Ohio, Kentucky, and in Tennessee's Cumberland River Basin, but they lived as far south as West Virginia, South Carolina, and Georgia. There also were Shawnees in Illinois, Indiana, and Pennsylvania. By the mid-1700s, more than 3,000 Shawnees lived in dozens of villages along the Scioto, Ohio, and Mad rivers in the Old Northwest. This area was considered the center of the Shawnee nation.

The Chickasaw language is categorized by linguists as part of the Muskogean language family. By the sixteenth century, the tribe had established towns in present-day northern Mississippi and northeastern Alabama, but also controlled additional lands extending to central Kentucky and Tennessee. The Chickasaw used this fringe territory as a hunting ground. By the early 1800s, Chickasaw land included the westernmost tip of Kentucky, the western half of Tennessee, most of the top 1/3 of Mississippi, and small portions of northern Alabama that bordered Tennessee and Mississippi (Hale and Gibson 1991:14).

The amount of information available about each of these tribes varies greatly and is determined by the history of the tribe with Euro-Americans. The Cherokee, who adopted

many characteristics of European pioneers, also established newspapers and developed their own alphabet. This and their emphasis on education helped in the maintenance of tribal history and documentation. The Shawnee were a smaller group and had more antagonistic relations with Europeans. As a result, the Shawnee people were scattered and found homes among other native groups and frequently adopted the traditions of these host tribes. Few Europeans or Shawnee documented the traditional Shawnee lifeways. The Chickasaw were an even smaller tribe and claimed a smaller area of Kentucky lands at a much earlier date than European contact with Cherokee and Shawnee. Their culture was scarcely documented while they occupied the state but information was collected after the tribe moved further west.

2. Information for comparative purposes. The variety of lifeways of native peoples is extensive. It is important to acknowledge and teach students about groups and their many differences in clothing, homes, subsistence methods, religion, art, music and language.
3. Information about historic and contemporary Native Americans. By teaching students that native people are contemporary people, stereotypes can be dispelled.
4. Information for young students in grades K-6 so that they may explore Native Americans on their own. Included are folk tales, story books, picture books, and activities that can be used without the teacher's assistance.
5. Information about different regions, tribes, and specific topics. This will help to promote a better understanding of Native American culture and Native Americans' part in U.S. history.

Please Note:

In an effort to be sensitive to Native American cultures and beliefs, teachers may want to notify parents of Native American students that certain sensitive topics will be discussed in class. This will give those parents a chance to preview books or films that may contain information forbidden to uninitiated tribal members and/or information contrary to family/tribal teaching.

ORGANIZATION OF PART III

Part III of the Resource Packet is divided into four sections:

Reference Materials and Teacher Aids

Information for background history and culture for the educator or advanced students. Many are well-illustrated with maps, drawings, paintings, photographs of native people, homes, objects, and events that can be very useful to students. This section also contains some curricula, guides, and other teaching materials.

Children's Books

Many reading levels are included, with a variety of topics represented: specific tribes or individuals, stories describing legends, history, and significant events. Most are well-illustrated with photographs and/or drawings.

Books in a Series

These are a series of books from a single publisher that were written by different authors on a variety of subjects. Most are single books on a specific tribe, while other series include books on individual Native Americans or events. All are written for children.

Film and Video

Both documentary and children's formats are included. Teachers may want to preview films to check for appropriate topics within the longer documentary formats. Sections of these longer films may be used to provide information on specific topics, even though the entire film may be too advanced for young students. Some films depict accurate historical events that may be disturbing to sensitive or very young children.

Organizations and Web Sites

Included in this section are the addresses of Native American organizations or institutions that have information about native people and organizations from which catalogs and other helpful educational materials can be obtained. Web sites: Tribal organizations' and other institutions' web sites provide information about native people, events and artwork. Photographs, maps, music and short movie presentations are sometimes included.

Please Note: As with any web site, not all the information found on the internet is based on factual data. **BE CAREFUL and CRITICAL** when using information found on the net. Stereotypical and incorrect information abounds. Web pages designed and maintained by respected institutions are a surer source than pages produced by unknown individuals. Be aware that good sites may not be well-maintained and therefore may not always be available.

REFERENCE MATERIALS AND TEACHER AIDS

American Indian Historical Society

1972 *Index to Literature on the American Indian: 1970*. Indian Historian Press, Inc. San Francisco, CA.

Over 250 periodicals, as well as books and dissertations, have been researched and their articles on American Indians indexed. The index is arranged according to sixty-three subject areas. Some of the areas of most interest to the English teacher are arts, biography, fiction, folklore, literature, music, and poetry. Entries are not annotated.

Bail,

1999 *The Cherokee*. Marshall Cavendish Corp. Tarrytown, NY.

Baird, W. David

1974 *The Chickasaw People*. Indian Tribal Series. Phoenix, AZ.

Begins with the migration story. Brief but clear and factual history. Much about present improvement programs. Illustrated with photographs and maps.

Caduto, Michael and Joseph Bruchac

1988 *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Fulcrum, Inc. Golden, CO.

A selection of traditional tales from various Indian peoples, each accompanied by instructions for related activities dealing with aspects of the environment. Activities are marked as being appropriate for younger children (5-8) and/or older children (9-12).

1997 *Keepers of the Animals - Native American Stories and Wildlife Activities For Children*. Fulcrum, Inc. Golden, CO.

Magically illustrated stories about “our relations, the animals.” The stories demonstrate the power and importance of animals in Native American traditions and are accompanied by programs of study in the important concepts of wildlife ecology and environmental issues concerning animals.

Calloway, Colin G.

1991 *Indians of the Northeast*. Facts on File. New York, NY.

Unlike many books of this kind, it devotes significant space to modern life including U.S. Indian policies, urban Indians, the American Indian Movement, Indian identity, legal status, land claims, hunting and fishing rights, religious freedom, economic development, education, and powwows.

Clark, Jerry E.

1977 *The Shawnee*. The University Press of Kentucky. Lexington, KY.

Cody, Iron Eyes

1970 *Indian Talk - Hand Signals of the American Indian*. Naturegraph Publishers, Inc. Happy Camp, CA.

Clear photographs showing exactly how to do the gestures. All ages will find this fascinating and easy to learn. Explained simply and plainly.

Darst, Stephanie and David Pollack (eds.)

1994 *Native Peoples, Continuing Lifeways: The Native American Cultural Project*. Kentucky Heritage Council. Frankfort, KY.

This resource contains an array of materials about Kentucky prehistory and Native Americans. Each packet also contains classroom applications, lists of available resource materials and persons; places to visit; and teaching/assessment strategies prepared by teachers keyed to particular outcomes specified by the Kentucky Education Reform Act (KERA).

Delcourt, Paul A., Hazel R. Delcourt, Cecil R. Ison, William E. Sharp, and A. Gwynn Henderson.

1999 *Forests, Forest Fires, & Their Makers: The Story of Cliff Palace Pond, Jackson County, Kentucky*. Education Series, Volume 4, Kentucky Archaeological Survey. Lexington, KY.

This booklet tells the 10,000-year long environmental and human story of Keener Point Knob, based on research carried out at a small ridgetop pond and nearby rockshelters by paleoecologists, archaeologists, and fire ecologists. It describes the changes in forest vegetation brought about by changes in climate and through prehistoric peoples' use of fire to manipulate the forest as they turned to a gardening way of life. Black and white photographs and drawings.

Erdoes, Richard

1989 *Crying for a Dream: The World Through Native American Eyes*. Bear and Company Publishing. Sante Fe, NM.

A collection of powerful archival and contemporary images illustrating American Indian ceremony, civil rights, people, and land. The accompanying text consists of the words of those depicted in the photographs.

Froeman, Grant

1971 *The Five Civilized Tribes (Cherokee, Chickasaw, Choctaw, Creek, Seminole)*. University of Oklahoma Press. Norman, OK.

Gibson, Arrell Morgan

1971 *The Chickasaws*. Civilization of the American Indian, 109. University of Oklahoma Press. Norman, OK.

The most recent comprehensive history of the Chickasaw.

Green, Rayna

1992 *Women in American Indian Society*. Chelsea House. New York, NY.

Discusses the traditional roles of women in various American Indian societies.

Hale, Duane K. and Arrell M Gibson

1991 *The Chickasaw*. Indians of North America Series. Frank W. Porter III, General Editor. Chelsea House Publishers. New York, NY.

Harvey, Karen D., Lisa D. Harjo, and Jane K. Jackson

1990 *Teaching About Native Americans*. National Council for the Social Studies. Bulletin No. 84. Washington, D.C.

Lesson plans cover the following topics: environment and resources, culture and diversity, change and adaptation, conflict and discrimination, and current issues for Native Americans. The last section, "Resources for Teachers and Students," includes criteria for evaluation educational materials and an "Indian Awareness Inventory" of 40 true or false questions.

Hirschfelder, Arlene and Paulette Molin

1992 *The Encyclopedia of Native American Religions*. Facts on File, Inc. New York, NY.

In an accessible and wide-ranging A-to-Z format, the encyclopedia's broad scope covers major religious systems, selected Native American religious leaders and missionaries, well-documented ceremonies, and legislation and court cases affecting Native American religious belief. More than 1,200 entries in this work describe traditional beliefs and practices, the consequences of contact with Europeans and other Americans, and the forms Native American religions take today.

Howard, James H.

1981 *Shawnee! The Ceremonialism of a Native Indian Tribe and Its Cultural Background*. Ohio University Press. Athens, OH.

Hudson, Charles

1976 *The Southeastern Indians*. 1st edition. University of Tennessee Press. Knoxville, TN.

The best single source on the Indians of Southeastern United States. Comprehensive and readable.

Kuipers, Barbara J.

1991 *American Indian Reference Books for Children and Young Adults*. Libraries Unlimited, Inc. Englewood, CO.

The reference book provides a section on where American Indian books can be incorporated into the curriculum; an evaluative checklist for resources; a section on selected American Indian bibliographies; and an extensive annotated bibliography of American Indian books.

Kohn, Rita and W. Lynwood Montell

1997 *Always a People: Oral Histories of Contemporary Woodland Indians*. Indiana University Press. Bloomington, IN.

Forty-one individuals from seventeen different Eastern Woodland tribes tell their own personal stories about what it was like to grow up Indian. They talk about their family and tribal traditions, their past and their hopes for the future. Illustrated with color portraits of each of the interviewed individuals, this book provides a unique opportunity to hear, in Indian words, what it is like to live in America as a Native American today.

Jones, Jayne Clark

1973 *The American Indian in America Volume II: Early 19th Century to the Present*. Lerner Publications Company. Minneapolis, MN.

Josephy, Alvin M., Jr.

1994 *Five Hundred Nations: An Illustrated History of North American Indians*. Alfred A. Knopf, Inc. New York, NY.

Kavasch, E. Barrie

1994 *Earthmaker's Lodge, Native American Histories, Folklore, Activities and Foods*. Cobblestone Publishing, Inc.

Geared to grades 4-9, the book is organized into five main sections: "Stories, Dreams, and Spiritual Objects;" "People, Places, and Legends;" "Projects and Crafts;" "Puzzles and Games;" and "Recipes."

Klein, Barry T.

1995 *Reference Encyclopedia of the American Indian*. Todd Publications. West Nyack, NY.

A collection of Native American Indian information is divided into four main sections. The first section contains source listings of organizations, associations, government agencies, etc. Section Two contains all Canadian entries. The third section lists alphabetically approximately 4,000 in-print books. Finally, Section Four contains about 2,000 biographical sketches of prominent Native Americans.

Lane, Leon, Eric J. Schlarb, and A. Gwynn Henderson

1998 *Prehistoric Hunters and Gatherers: Kentucky's First Pioneers*. Education Series, Volume 3, Kentucky Archaeological Survey, Lexington, KY.

Focusing exclusively on Paleoindian and Early Archaic lifeways, it presents a new explanation for how the earliest peoples colonized and settled Kentucky. Black and white photographs and drawings.

Lewis, R. Barry (ed.)

1996 *Kentucky Archaeology*. The University Press of Kentucky, Lexington, KY.

Presents the prehistoric and historic archaeology of Kentucky in a less technical format for the general public. Well illustrated with drawings, maps, and photographs.

Lowie, Robert H.

1982 *Indians of the Plains*. University of Nebraska Press. Lincoln, NE.

A reliable, popular introduction to Plains culture by the outstanding scholar in this area.

Niatum, Duane (ed.)

1975 *Carriers of the Dream Wheel*. Harper & Row, Publishers. San Francisco, CA.

Work of 16 Native American poets brought together with the purpose of offering readers the poetry of a new generation and the spirit of an age-old people.

Niethammer, Carolyn

1977 *Daughters of the Earth: The Lives and Legends of American Indian Women*. Macmillan Publishing Co. New York, NY.

Based on historical records and recollections of contemporary Indian women. Topics include childbirth, growing up, coming-of-age, marriage, women's economic roles, women and power, and women and war.

Olsen, James S. and Raymond Wilson

1986 *Natives Americans in the Twentieth Century*. University of Illinois Press. Chicago, IL.

A concise yet comprehensive survey of Native American history from the 1890s to the present. With clarity and balance, the volume conveys the complex web of economic, political, and cultural forces that have characterized relations between native and non-Native Americans for the past century.

O'Neill,

1995 *The Shawnee*. Franklin Watts Publisher. New York, NY.

Pollack David, Cheryl Ann Munson, and A. Gwynn Henderson

1996 *Slack Farm and the Caborn-Welborn People*. Education Series, Volume 1, Kentucky Archaeological Survey, Lexington, KY.

Describes the lifeways of the prehistoric Caborn-Welborn people, a village farming society that lived in western Kentucky from about A.D. 1400-1700. Black and white photographs and drawings illustrate how these people lived.

Sharp, William E. and A. Gwynn Henderson

1997 *Mute Stones Speak: Archaic Lifeways of the Escarpment Region in Jackson County, Kentucky*. Education Series, Volume 2, Kentucky Archaeological Survey, Lexington, KY.

Describes the lifeways of hunters and gatherers who lived in Eastern Kentucky 8,000 years ago. Black and white photographs and drawings.

Utley, Robert M. and Wilcomb E. Washburn

1985 *Indian Wars*. Houghton Mifflin. Burlington, VT.

Amplly illustrated volume. The first part focuses on Indian-White conflicts in the East (1492-1850); the second half deals with Western battles, ending with the Battle of Wounded Knee in 1890.

Waldman, Carl

1985 *Atlas of the North American Indian*. Facts on File, Inc. New York, NY.

With over 100 two-color maps, informative text, and handsome illustrations, this comprehensive reference work covers the history, culture, and tribal locations of Indian peoples in the United States, Canada and Middle America from ancient times to the present.

1988 *Encyclopedia of Native American Tribes*. Facts on File, Inc. New York, NY.

Comprehensive reference work discusses more than 150 Indian tribes as well as prehistoric peoples and civilizations. Over 250 illustrations enhance the text and the maps; glossary, bibliography and index are helpful references.

Weatherford, Elizabeth, and Emelia Seubert, (eds.)

1988 *Native Americans on Film and Video*, Volume 2. National Museum of the American Indian. New York, NY.

Weatherford, Jack

1989 *Indian Givers: How the Indians of the Americas Transformed the New World*. Fawcett. New York, NY.

1991 *Native Roots: How the Indians Enriched America*. Crown Publishers, Inc. New York, NY.

Wolfson, Evelyn

1995 *From Abenaki to Zuni: A Dictionary of Native American Tribes*. Walker Publishing, Inc. New York, NY.

This profusely illustrated guide to Native American tribes identifies sixty-eight groups and provides useful and interesting information about the members of each one: their land, houses, clothing, foods and other aspects of life.

CHILDREN'S BOOKS

Alexander, Bryan and Cherry.

1985 *An Eskimo Family*. Lerner Publications Co., Minneapolis, MN.

A contemporary 15 year-old boy describes daily life in his village in Greenland over the course of a year. Color photographs.

Braun, Esther K. and David P. Braun

1994 *The First Peoples of the Northeast*. Lincoln Historical Society. Lincoln Center, MA.

An introduction to the geography and original peoples of New England, New York and the eastern provinces of Canada. A good introduction to archaeology, heavily illustrated with maps, photographs, and drawings.

Clark, Ann

1992 *There Still are Buffalo - Nahanchi Pte Yukanpi*. Ancient City Press.

A story about the life cycle of a buffalo.

Copeland, Peter

1990 *Indian Tribes of North America Coloring Book*. Dover Publications, Inc. Mineola, NY.

Thirty-eight carefully researched, copyright-free illustrations relating to Seminole, Mohawk, Iroquois, Crow, Cherokee, Huron, and other tribes.

1990 *North American Indian Dances and Rituals Coloring Book*. Dover Publications, Inc. Mineola, NY.

Thirty-eight finely detailed line drawings, including seven double-page spreads depicting dancers in elaborate costumes celebrating American Indian dance.

Cox, Beverly, and Martin Jacobs

1991 *Spirit of the Harvest: North American Indian Cooking*. Stewart, Tabori & Chang.

Foster, Nelson and Linda Cordell (eds.)

1997 *Chiles to Chocolate: Food the Americas Gave the World*. University of Arizona Press. Tucson, AZ.

Frankenburg, Robert (ed.)

1995 *Cherokee Animal Tales*. Council Oak Books.

Thirteen short tales are presented by an American history specialist. They successfully prepare the young reader to recognize in these simple stories of animal pranks the customs and values of the Cherokee people who produced them.

Goble, Paul

(These books are known for their detailed illustrations and wonderful storytelling.)

1982 *The Girl Who Loved Wild Horses*. Simon & Schuster Children's Publishing. New York, NY.

A young girl and her love for horses leads her to become one of them to forever run free.

1984 *Buffalo Woman*. Simon & Schuster Children's Publishing. New York, NY.

Before he can shoot his arrow at a buffalo cow, a young boy sees the cow transformed into a beautiful woman.

1991 *The Great Race of the Birds and Animals*. Simon & Schuster Children's Publishing. New York, NY.

At one time, buffalo used to eat people! That's why they have hair on their chins. The creator saw that this was distressful and ordered a race to be held between all two legged and four legged creatures. The winner would decide the fate of the others.

1991 *Star Boy*. Simon & Schuster Children's Publishing. New York, NY.

Star Boy, banished from the Sky World, journeys back to the Sun and brings to his people the Sun Dance.

1992 *Brave Eagle's Account of the Fetterman Fight*. University of Nebraska Press. Lincoln, NE.

1992 *Red Hawk's Account of Custer's Last Battle*. University of Nebraska Press. Lincoln, NB.

Henderson, A. Gwynn

1992 *Kentuckians Before Boone*. The University Press of Kentucky. Lexington, KY.

Follows one Indian family's life during late summer and early fall of 1585 in central Kentucky. Based on archaeological, ethnohistoric, and historic information about central and eastern Kentucky's village farming peoples known as the Fort Ancient people.

Hoyt-Goldsmith, Diane

1990 *Totem Pole*. Holiday House. New York, NY.

A modern Tsimshian boy narrates how his father, a noted Northwest Coast woodcarver, creates a totem pole for a local tribe. Color photographs.

1991 *Pueblo Storyteller*. Holiday House. New York, NY.

A 10 year-old girl relates the Cochiti Pueblo traditions she is learning from her extended family. Color photographs.

1992 *Arctic Hunter*. Holiday House. New York, NY.

1993 *Cherokee Summer*. Holiday House. New York, NY.

Kavasch, Barrie.

1979 *Native Harvests: Botanicals and Recipes of the American Indian*. Random House. New York, NY.

Keegan, Marcia

1991 *Pueblo Boy, Growing Up in Two Worlds*. Dutton Child Books. New York, NY.

Describes the daily life of Timmy, a young San Ildefonso Pueblo boy, and how he straddles the modern world of computers and Walkmans and the traditional world of his people. Full color photographs.

Mancini, Richard E.

1992 *Indians of the Southeast*. Facts on File. New York, NY.

An overview of the diversity of the traditional cultures of the Southeastern tribes, with a discussion on the impact of contact and tribal efforts to preserve their cultures.

Mirra, Gerald

1997 *The Fancy Shawl Dancer*. Signature Publications. Lincoln, NB.

Sixteen illustrations to color and a story of a Seneca girl and what she learns when she asks her grandmother to make her a fancy shawl outfit.

Momaday, N. Scott

1965 *Owl in the Cedar Tree*. University of Nebraska Press. Lincoln, NB.

A young Navajo boy lives with his parents and his grandfather who represent modern and traditional views of life, respectively. He learns how he can contribute to both worlds.

Pennington, Daniel

1994. *Itse Selu: Cherokee Harvest Festival*. Charlesbridge. Watertown, MA.

Cherokee, archeologists and historians worked together to prepare this richly illustrated story of daily life of Little Wolfe and his sister, Skye. The focus is on the Cherokee's Green Corn (harvest) Festival ceremonies and myths. Eastern Band of Cherokee vocabulary words used throughout and a Cherokee syllabary is included, as well as drawings of native technology, dress, and houses that are faithful to historical and archeological research.

Rickman, David

1983 *Plains Indians Coloring Book*. Dover Publications, Inc. Mineola, NY.

Forty line drawing accurately depicting culture and clothing of the Apache, Pawnee, Blackfeet, and Crow from the seventeenth to twentieth centuries.

Smith, Virginia G.

1993 *Culture History of Kentucky Coloring Book*. Kentucky Archaeological Survey, Lexington, KY.

Line drawings of Indians at work and of the artifacts they used in daily life throughout the 12,000 years of Kentucky prehistory.

Stein, R. Conrad

1993 *The Story of the Trail of Tears*. Children's Press. Chicago, IL.

United Indians of All Tribes Foundation

1980 *Sharing Our Worlds: Native American Children Today*. United Indians of All Tribes Foundation. Seattle, WA.

Five Indian children living in Seattle describe their families, their foods, recreation, and values. The children come from families where one parent is Native American and the other may be Filipino, Samoan, Hawaiian, or Portuguese. A well-written book for elementary level that introduces children to the concept of diversity among contemporary, urban American Indians.

Wolfson, Evelyn

1997 *Growing Up Indian*. Walker Publishing Co. New York, NY.

Told from a child's perspective and illustrated profusely by an artist who is himself a descendant of American Indians, this book sheds fresh light on a fascinating subject. Using a question and answer format, the author answers many myths about growing up Indian.

Wood, Ted and Wanbli Numpa Afraid of Hawk

1992 *A Boy Becomes a Man at Wounded Knee*. Walker Publishing Co. New York, NY.

A story of an 8 year old Lakota boy who joins his father as the descendants of the Wounded Knee Massacre retraced the 150 mile march taken by their ancestors to Wounded Knee Creek. On the one hundredth anniversary of the massacre, the boy takes his own personal journey into manhood.

BOOKS IN A SERIES

Amazing Indian Children

Kenneth Thomasma. Grandview Publishing Co. Jackson, WY.

Titles in the Series:

Amee-Nah: Zuni Boy Runs the Race of His Life
Kunu: Winnebago Boy Escapes
Moho Wat: Sheepeater Boy Attempts a Rescue
Naya Nuki: Shoshoni Girl Who Ran
Om-Kas-Toe: Blackfeet Twin Captures an Elkdog
Pathki Nana: Kootenai Girl
Soun Tetoken: Nez Perce Boy Tames a Stallion

Cherokee Indian Legend Series

Wade Blevins. Ozark Publications, Inc. Ozark, MO.

Titles in the Series:

And Then the Feather Fell
Path of Destiny
Legend of Little Deer
The Wisdom Circle
A-Ta-Ga-Hi's Gift
Se-Lu's Song

Council for Indian Education

Scholastic Inc. New York, NY.

Titles in the Series:

Charlie Young Bear
The Day of the Ogre Kachinas
Navajo Long Walk
Nesuya's Basket

From the Ashes
Heart of Naosaqua
John Hawk: A Seminole Saga
Journey to Center Place
Chief Stephen's Parky: One Year
in the Life of an Athapascan Girl

Quest for Courage
Firemate
Flint's Rock
Remember My Name

A First Americans Book

Holiday House, Inc. New York, NY.

Retells the creation myth and then describes their history, beliefs, daily way of life, and their situation today. Well-illustrated.

Titles in the series:

The Iroquois
The Navajo
The Nez Perce
The Seminole
The Sioux

First Books - Indians of the Americas

Franklin Watts Publisher. New York, NY.

Titles in the Series:

The Chippewa	The Penobscot
The Comanche	The Potawatomi
The Creek	The Pueblos
The Incas	The Seminoles
The Inuits	The Shawnees
The Iroquois	The Shoshoni
The Maya	The Sioux
The Nez Perce	The Tohono O'odham
The Ottawa	The Wampanoag
The Pawnee	The Zunis

The Code Talkers: American Indians in World War II
Native American Indian Ceremonies
Native American Indian Sign Language
Native American Indian Survival Skills
Powwow: A Good Day to Dance

Indians of North America

Frank W. Porter III, General Editor. Chelsea House Publishers. New York, NY.

Each book looks at the history and culture of a particular Indian tribe, including past ways of living and contemporary life, historical drawings/etchings, and some artifact photographs. Includes a section on a

particular individual, art or event, a time line for historical events, and a glossary.

Titles in the Series:

The Abenaki	The Lumbee
American Indian Literature	The Maya
The Apache	The Menominee
The Arapaho	The Modoc
The Archaeology of N. America	The Montagnais-Naskapi
The Aztecs	The Nanticoke
The Cahuilla	The Narraganset
The Catawbas	The Navajo
The Cherokee	The Nez Perce
The Cheyenne	The Ojibwa
The Chickasaw	The Osage
The Chinook	The Paiute
The Chipewyan	The Pima-Mericopa
The Choctaw	The Potawatomi
The Chumash	The Powhatan Tribes
The Coast Salish Peoples	The Pueblo
The Comanche	The Quapaw
The Creek	The Seminole
The Crow	The Tarahumara
The Eskimo	The Tunica-Biloxi
Federal Indian Policy	Urban Indians
The Hidatsa	The Wampanoag
The Huron	Women in American Indian Society
The Iroquois	The Yakima
The Kiowa	The Yankton Sioux
The Kwakiutl	The Yuma
The Lenape	

Lifeways

Benchmark Books. Marshall Cavendish Corporation. Tarrytown, NY.

Discusses the history, culture, social structure, beliefs, and customs of each group. Contemporary photographs mixed with historic photographs. Includes a glossary of terms with some native words. Also has a time line for each group's history, a list of notable people with short biographical sketches, as well as sources of other information (addresses for native organizations, web sites) and a bibliography for further reading.

Titles in the series:

- The Cherokee
- The Iroquois
- The Navajo
- The Sioux

Native Americans

The Millbrook Press. Brookfield, CT.

Discusses the early history, beliefs, and daily life and customs of the tribe, their interaction with white society, and their current status. Includes bibliography and index, glossary, and important dates.

Titles in the series:

The Cherokee
The Hopis
The Iroquois
The Teton Sioux

Native American Biographies

Enslow Publishers, Inc. Springfield, NJ.

Titles in the Series:

Dennis Banks	Pocahontas
Michael Dorris	Red Cloud
Geronimo	Sacagawea
Ladonna Harris	Sitting Bull
Wilma Mankiller	Maria Tallchief
Native American Scientists	Jim Thorpe

The Native American Experience

Leila Wardwell, editor. Facts on File. New York, NY.

This collection is the only available source of copyright-free visuals of Native American history. Included are 277 images depicting the important people and events of that history, as well as the lifestyles and arts of the various tribes. Also included in the series is a book on the interaction of contemporary Native Americans in the modern United States. Looseleaf bound for ease of copying.

Titles in the Series:

The West Coast, Alaska and Hawaii
The Southwest
The Northwest
The Great Plains
The Woodlands
The Southeast
Native Americans in the Twentieth Century

Native American Indians of Achievement

Chelsea House Publishers. New York, NY.

Chronicles the lives of Indians from the United States and Canada who, with courage and intelligence, fought for the survival of their people. Written in a colorful, straightforward style tailored especially for young adults, each volume is profusely illustrated with photographs, maps, and historical documents that help bring the subject's story to life.

Titles in the Series:

Black Hawk	Quanah Parker
Joseph Brant	King Phillip
Ben Nighthorse Campbell	Pocahontas
Chief Gall	Pontiac
Chief Joseph	Red Cloud
Cochise	Will Rogers
Crazy Horse	Sequoyah
Charles Eastman	Sitting Bull
Geronimo	Tecumseh
Hiawatha	Jim Thorpe
Peter MacDonald	Sarah Winnemucca
Osceola	

A New True Book

Regensteiner Publishing Enterprises, Inc. The Children's Press. Chicago, IL.

Describes the customs, way of life, and history of the tribe, from its earliest days to the present. Includes historic and contemporary color photographs, and a glossary.

Titles in the series:

The Apache	The Mohawk
The Aztec Indians	The Navajo
The Cherokee	The Nez Perce
The Cheyenne	The Onondaga
The Chippewa	The Pawnee
The Choctaw	The Seminole
The Hopi	The Seneca
The Inca	The Shoshoni
The Maya	The Sioux

We Are Still Here: Native Americans Today

Lerner Publication Company. Minneapolis, MN.

Titles in the Series:

Children of Clay: A Family of Pueblo Potters
Clambake: A Wampanoag Tradition
Drumbeat . . . Heartbeat: A Celebration of the Powwow
Ft. Chipewyan Homecoming: A Journey to Native Canada
Ininatig's Gift of Sugar: Traditional Native Sugarmaking

Kinaalda : A Navajo Girl Grows Up
The Sacred Harvest: Objíway Wild Rice Gathering
Shannon: An Objíway Dancer
Songs from the Loom: A Navajo Girl Learns to Weave
A Story to Tell: Traditions of a Tlingit Community

FILM AND VIDEO

Note: The address for the distributors of these films and videos are listed in the following section.

Dance/Powwow

How to Dance Native American Style: Beginning Steps (Available from Written Heritage)

A perfect tape for beginners, both men and women. Instructors Mike Pahsetopah (Osage/Yuchi/Creek), world champion fancy dancer with more than 30 years on the powwow circuit, and Nancy Scott Fields (Creek/Cherokee) teach dance and theater workshops for Tulsa area schools. (30 minutes).

Native American Men's & Women's Dance Styles, Vol. 1 (Available from Written Heritage)

A must for understanding the various powwow competition styles - Men's Straight Dance, Northern Traditional, Grass Dance, Fancy, Women's Southern Cloth, Buckskin, Jingle Dress, Fancy Shawl. (60 minutes with narration).

Native American Men's & Women's Dance Styles, Vol. 2 (Available from Written Heritage)

Hoop Dance, Gourd Dance, Crow Men and Women's Traditional, Rabbit Dance, Two-step, Round Dance, Team dancing, Tiny-Tots Intertribal. Taped at Crow Fair, Denver March Powwow and Oklahoma powwows. (60 minutes with narration).

Into the Circle: An Introduction to Native American Powwows (Available from Written Heritage)

Filmed in Oklahoma, this presentation takes the viewer from the history of the powwow to the beauty of this modern day festival of color and dance. A must for understanding the powwow structures - grand entry, song structure, competition and more. (60 minutes).

Within the Circle (Available from Written Heritage)

Details Northern powwows with narration by Ford Ashley. Each dance style is explained as the dance competitions are held. Featured are many northern

drum groups. An excellent video for learning about powwows. (60 minutes).

Other Films and Videos

Ancient Spirit, Living Word: The Oral Tradition.

KBDI-TV. 1983. (Available from the Native American Public Broadcasting Consortium, Inc.)

Elegant Visions: Native American Women's Clothing. (Available from Written Heritage)

From the earliest hide dresses through contemporary shawl outfits from various regions all shown in a "fashion show" presentation. Includes history and detail of 70 different dresses. (30 minutes).

Folklore of the Muscogee (Creek) People.

Gary Robinson, Creek Nation Communications and KOED-TV, Tulsa, OK. 1983. (Available from the Native American Public Broadcasting Consortium, Inc.)

Gifts of Santa Fe

Marguerite J. Moritz. 1988. (Available from the Native American Public Broadcasting Consortium, Inc.)

Tells the story of the Santa Fe Indian Market, an annual gathering of the most prestigious Native American artists in the world.

Herman Red Elk: A Sioux Indian Artist.

South Dakota ETV. 1975. (Available from the Native American Public Broadcasting Consortium, Inc.)

I Am Different from My Brother: Dakota Name-Giving

NAPBC. 1981. (Available from the Native American Public Broadcasting Consortium, Inc.)

Indian Arts at the Phoenix Heard Museum.

KAET-TV. 1975. (Available from the Native American Public Broadcasting Consortium, Inc.)

A six-part series exploring the six major areas of Native American art: basketry, painting, pottery, textiles, jewelry, and kachinas.

Ishi The Last Yahi. (Available from Library Video Company)

In 1911 an anthropologist befriends a man and discovers he is the last surviving member of California's Yahi tribe.

I Will Fight No More Forever

A Questar Home Video Presentation. (Available from Library Video Company)

Live action re-enactment faithfully portrays the tragic story of the Nez Perce Indians and their leader, Chief Joseph. (109 minutes).

Mother Corn.

KBYU-TV. 1977. (Available from the Native American Public Broadcasting Consortium, Inc.)

Explores the historical significance of various types of corn among Native American cultures.

Nations Within a Nation

Carol Patton, Cornsilk/Southwest Texas Public Broadcasting Council. 1986. (Available from the Native American Public Broadcasting Consortium, Inc.)

Examines the issue of sovereignty in Native American communities.

Native American Life

Schlessinger Video Productions. (Available from Library Video Company)

One in the American History for Children Video Series. This volume includes historical information on: life in America before European contact; Mother Earth/Father Sky; Pocahontas; Tecumseh; The Trail of Tears; and the diversity of various Native American cultures and life today. (25 minutes).

A Native Presence

Kentucky Educational Television (KET). 1995. Available from KET, 600 Cooper Drive, Lexington, KY, 40502-2296.

Interviews with Native Americans, archaeologists, and historians concerning Kentucky's native people. (60 minutes).

Navajo

KBYU-TV. 1979. (Available from the Native American Public Broadcasting Consortium, Inc.)

Navajo Code Talkers

Tom McCarthy and KENW-TV. 1986. (Available from the Native American Public Broadcasting Consortium, Inc.).

1,000 Years of Muscogee (Creek) Art

Gary Robinson, Creek Nation Communications. 1982. (Available from the Native American Public Broadcasting Consortium, Inc.).

Oscar Howe: The Sioux Painter

KUSD-TV. 1973. (Available from the Native American Public Broadcasting Consortium, Inc.)

Paha Sapa: The Struggle for the Black Hills

Mystic Fire Video. (Available from Library Video Company)

The story of the theft and desecration of the Lakota Sioux's ancestral lands, and the struggle to get them back from the U.S. government told entirely by members of the Lakota and Cheyenne tribes. (60 minutes).

Pocahontas: Her True Story

A&E Biography Television Networks. (Available from Library Video Company)

Uses documents, historic photographs, and recreations to examine the life of Pocahontas and separate the fact from the fiction. (50 minutes).

Searching for the Great Hopewell Road

Pangea Productions, Ltd. 1998. Available from Pangea Productions, Ltd., 3317 Lambert Place, Cincinnati, OH, 45208.

Award-winning documentary explores aspects of the prehistoric mound-building Hopewell culture, which lived in the Ohio Valley 2,000 years ago. Information is presented from recent archaeological projects as well as from interviews with Native Americans concerning the possibility that some of the earthworks form sacred roads across the landscape. (60 minutes).

Seasons of a Navajo

Peace River Films and KAET-TV. 1984. (Available from the Native American Public Broadcasting Consortium, Inc.). (60 minutes).

Squanto and the First Thanksgiving

Rabbit Ears Production. (Available from Library Video Company)

Graham Green narrates this animated version of a true story about a Native American who was sold into slavery, returned to North America, and helped the pilgrims during their first severe years at the Plymouth colony. (30 minutes).

White Man's Way

Christine Lesiak, Nebraska ETV. 1986. (Available from the Native American Public Broadcasting Consortium, Inc.)

An examination of the Genoa, Nebraska U.S. Indian School, a government-supported military-style school where Indian children were taught the white man's language and lifestyle and forbidden to practice their own.

Films in a Series

500 Nations

500 Nations Productions. TIG Productions. A Jack Leustig Film. Warner Home Video. Burbank, CA. (Available from Library Video Company)

A series of eight films documenting the history of Indian people using archival photographs, paintings, personal accounts and documents as well as various personal interviews. (45 minutes each).

Titles in the Series:

Ancestors

Mexico

Clash of Cultures

Invasion of the Coast

Cauldron of War

Removal

Roads Across the Plains

Attack on Culture

Removal - This film focuses on the fate of the Southeastern tribes, Tecumseh, and the removal of these people to Oklahoma. Includes information on the Eastern Cherokee who remained and on the internal split that occurred in the Cherokee Nation due to Removal.

American Indians

PBS Home Video. (Available from Library Video Company)

Stories of Native Americans, including historical information and current-day problems. (60 minutes each).

Titles in the Series:

Geronimo and the Apache resistance

The Spirit of Crazy Horse (Sioux)

Seasons of the Navajo

Winds of Change: A Matter of Promises

Myths and Moundbuilders

Last Stand at Little Big Horn

America's Great Indians

Media Process Group, Chicago, ILL. A Questar Video Presentation. (Available from Library Video Company)

An historically accurate series that chronicles the endeavors undertaken by Native Americans and examines how their cultures and struggles became an important part of American history. (65 minutes each).

Titles in the Series:

America's Great Indian Leaders
America's Great Indian Nations

Ancient America

Camera One. (Available from Library Video Company)

Documentary series that examines the lives and legacy of Native American Indians. (60 minutes each).

Titles in the Series:

Indians of the Northwest
Indians of the Southwest
Indians of the Eastern Woodlands
Nomadic Indians of the West

How the West Was Lost

Discovery Networks and KUSA-TV and Time Life Video. (Available from Library Video Company)

This documentary presents the epic struggle of the American West and the preservation of the Native American way of life. The series focuses on the plight of the Navajo, Apache, Cheyenne, Nez Perce and Lakota Indians. (90 minutes each).

Titles in the Series:

A Clash of Cultures/I Will Fight No More Forever
Always the Enemy/The Only Good Indian, Is A Dead Indian
A Good Day to Die/Kill The Indian, Save The Man
Divided We Fall/The Unconquered
The Trail of Tears/As Long As The Grass Shall Grow
Death Will Come Soon Enough/The Utes Must Go
Let Them Eat Grass

Indians of North America

Schlessinger Video Productions. (Available from Library Video Company)

A study of North American Indians that portrays the history and culture of particular Indian communities. Each program contains commentary from leading Native American scholars and contemporary tribe members who challenge the myths and stereotypes surrounding Indian culture. (30 minutes each).

Titles in the Series:

The Apache(Ndee)
The Aztec
The Cherokee (Ani'-Yun'wiya)
The Cheyenne (Tsis-tsis-tas)

The Chinook
The Comanche(Num-Ma-Nuh)
The Creek (Mvskokulke)
The Crow (Absaroke)
The Huron (Ouedat)
The Iroquois (ÖGWEÖ:WEH)
The Lenape
The Maya
The Menominee (Kiash Machatiwuk)
The Narragansett (Enishkeetompauog)
The Navajo (Diné)
The Potawatomi (Bodé wad mi)
The Pueblo
The Seminole (Muskogee)
The Yankton Sioux (Ihanktonwon Dakota)
A History of Native Americans

Native Americans

TBS Productions, INC. Turner Home Entertainment. Atlanta, GA. (Available from Library Video Company)

Presents Native American history from the perspective of the people themselves. Each video focuses on a section of the U.S., the people, and their struggle to preserve their history and culture. Personal interviews with various tribal members discussing the history of their tribes. Uses archival photographs and documents, personal history, and tribal historical knowledge. (60 minutes each).

Titles in the Series:

Nations of the Northeast
Natives of the Southwest
People of the Great Plain (Vol.1)
People of the Great Plains (Vol. 2)
Tribal People of the Northwest
The Tribes of the Southeast

ORGANIZATIONS AND WEB SITES

Organizations for General Information

Association of American Indian Affairs, Inc.
432 Park Avenue South
New York, NY 10016

Publisher of booklists and the bulletin *Indian Affairs*.

Documentary Educational Resources
10 Morse Street
Watertown, MA 02172
(614)926-0491
FAX: (617)926-9519
email: docued@der.org
<http://der.org/docued>

Distributor of films and/or videos available on American Indians and Alaskan Natives.

The Falmouth Institute, Inc.
American Indian Resource Catalog
3702 Pender Dr.
Suite 300
Fairfax, VA 22030
(800)992-4489
FAX: (703)352-2323
www.falmouthinst.com

The catalog contains titles of books, some of which are listed in this Resource Packet, on a range of topics, videos, and activity books.

Guild Press of Indiana, Inc.
435 Gradle Drive
Carmel, IN, 46032
(317)848-6421
email: sales@guildpress.com

Sells *The American Indian CD-ROM* (1998), a comprehensive research source on Native Americans. Includes several books; black and white drawings by Karl Bodmer; a guide to the records in the U.S. National Archives relating to American Indians; government documents (the American State Papers, U.S. Department of Commerce's Federal and State Indian Reservations and Indian Trust Areas); and Kappler's Vol II (Indian Treaties), among others. These are facsimiles, so some of the entries are handwritten.

Indian Historian Press
1451 Masonic Avenue
San Francisco, CA 94117

Publisher of the *Indian Historian*, as well as books by and about Native Americans.

Institute of American Indian Arts
Bureau of Indian Affairs
U.S. Department of the Interior
Cerillos Road
Santa Fe, NM 87501

A generous source of information, including book lists, advice, and other sources of information.

Kentucky Archaeological Survey
(jointly administered by the Kentucky Heritage Council and
the University of Kentucky Department of Anthropology)
1020A Export Street
Lexington, KY 40506-9854
(606)257-5173
FAX: (606)323-1968
email: aghend2@uky.edu
<http://www.heritage.ky.gov>

Works with educators to develop materials focused specifically on Kentucky topics;
facilitates Kentucky *Project Archaeology* curriculum and maintains the Kentucky
Archaeology Education Network; distributes educational materials, including the KAS
Education Series, related to teaching Kentucky prehistory and history using material culture.

Kentucky Heritage Council
300 Washington Street
Frankfort, KY 40601
(502)564-7005
FAX: (502)564-5820
email: david.pollack@ky.gov
<http://www.heritage.ky.gov>

State agency (State Historic Preservation Office) charged with the protection and preservation
of all Kentucky's cultural resources.

Kentucky Native American Heritage Commission
300 Washington Street
Frankfort, KY 40601
(502)564-7005
FAX: (502)564-5820
email: tressa.brown@ky.gov
<http://www.heritage.ky.gov>

Created in 1996 to recognize Kentucky's native peoples and to raise awareness and educate
Kentucky's citizens about the Commonwealth's prehistoric and historic indigenous groups.
Distributes this teachers' packet.

Library Video Company
P.O. Box 1110
Catalogue M-44
Bala Cynwyd, PA 19004
(800)843-3620
FAX (610)667-3425

Distributor of films and/or videos about Native Americans.

Mystic Fire Direct
Box 2249 Dept. NP
Livonia, MI 48151
(800)292-9001

Videos on native peoples and their cultures.

National Museum of the American Indian
Film and Video Department
George Gustave Heye Center
1 Bowling Green
New York, NY 10004
(212)283-2420

Distributor of films and/or videos about American Indians and Alaskan Natives.

National Museum of Natural History
Anthropology Outreach Office
NHB 363
Smithsonian Institution
Washington, D.C. 20560-0112
(202)357-1592.
email: kaupp.ann@nmnh.si.edu

A variety of resources is available on Native American languages, games/dances/crafts, religion, medicine; guidelines for researching Native American ancestry; and more.

Native American Collection
PO Box 430
Cherokee, NC 28719
(704)488-8856
FAX: (704)488-6934

This catalog offers books, VHS tapes, cassettes, maps, and kits on various subjects such as music, food, medicine, crafts as well as publications on Indian tribes and history by Chelsea House and Children's Press.

Native American Public Broadcasting Consortium, Inc.
P.O. Box 83111
Lincoln, NB 68501-3111
(402)472-3552

Distributor of films and/or videos about American Indians and Alaskan Natives.

Native American Public Telecommunications
P.O. Box 83111,
1800 North 33 Street
Lincoln, NE 68501-3111
(402)472-3522
<http://www.indian.monterey.edu/napt>

Distributor of films and/or videos about American Indians and Alaskan Natives.

Native Peoples Magazine
P.O. Box 36820
Phoenix, AZ 85067

Quarterly magazine dedicated to the sensitive portrayal of the arts and lifeways of native peoples of the Americas. It is published in affiliation with a host of museums and organizations, chief of which is The National Museum of the American Indian, Smithsonian Institution. Articles cover many topics.

Native Voices
P.O. Box 180-WW
Summertown, TN 38483
(800)695-2241
email: catalog@usit.net

Catalog includes books, music and videos by and about Native Americans.

Navajo Curriculum Center
Rough Rock Demonstration School
Chinle, AZ 86503

The center publishes Navajo biographies, histories, legends and curriculum materials, all especially for use by elementary and secondary schools.

Oyate
2702 Mathews St.
Berkeley, CA94702
(510)848-6700
email: Oyate@oyate.org

A native organization working to see that native lives and histories are portrayed honestly. The organization provides: evaluation of texts, resource materials and fiction by and about native peoples; conducts teacher workshops, in which participants learn to evaluate children's material for anti-Indian biases; administrates a small resource center and library; distributes children's, young adult, and teacher books and materials, with an emphasis on writing and illustration by native people. Their catalogue is a wonderful resource.

Pennsylvania State University
Audio Visual Services, Special Services Bldg.
1127 Fox Hill Road
University Park, PA 16803-0132
(814)826-0132
FAX: (814)863-2574
<http://www.libraries.psu.edu/avs/>
email: avsmmedia@psulias.psu.edu

Distributor of films and/or videos about American Indians and Alaskan Natives.

Shenandoah Film Productions
538 G Street
Arcata, CA 95521
(707)822-1030
FAX: (707)822-5334

Native American Videos catalog. Indian-owned enterprise.

Smithsonian/Folkways Recordings
Center for Folklife Programs & Cultural Studies
955 L'Enfant Plaza, Suite 2600
Smithsonian Institution
Washington, D.C. 20560

Audio and video recordings of Native American music and dance.

UC Berkeley Extension
Center for Medial and Independent Learning
2000 Center Street, 4th Floor
Berkeley, CA 94704
(510)642-0460
FAX: (510) 642-4124
email: askcmil@aol.com

Distributor of films and/or videos about American Indians and Alaskan Natives.

Written Heritage
P.O. Box 1390
Folsom, LA 70437-1390
(800)301-8009
Whiswind@i-55.com
email: www.whisperingwind.com

Supplies books, videos and music on and by American Indians.

Cherokee Organizations

North Carolina

Cherokee Visitor Center
P.O. Box 460 Cherokee, NC 28719
(800)438-1601
email: chero@drake.dnet.net

Eastern Band of Cherokee Indians
P.O. Box 455
Cherokee, NC 28719
(704)497-2952

Museum of the Cherokee
U.S. Highway 441 North
Cherokee, NC 28719
(704)497-3481

Oconoluftee Indian Village
U.S. Highway 441 North
Cherokee, NC 28719
(704)497-2315

Qualla Arts and Crafts Mutual, Inc.
P.O. Box 310
Cherokee, NC 28719
(704)497-3103

Oklahoma

Cherokee Heritage Center (Tsa-La-Gi)
P.O. Box 515
Tahlequah, OK 74464
(918)456-6007

Cherokee Nation of Oklahoma
P.O. Box 948
Tahlequah, OK 74464
(918)456-0671

Cherokee National Historical Society
P.O. Box 515
Tahlequah, OK 74464

United Keetoowah Band of Cherokee
2450 S. Muskogee Ave.
Tahlequah, OK 74464

General Information Web Sites

American Indian Who's Hot
<http://www.cris.com/~misterg/award/whoshot.shtml>

Contemporary native people and events.

First Nations: Histories
<http://www.dickshovel.com/Compacts.html>

Canadian site with information about native people of Canada.

First Nations
<http://www.firstnations.com/>

Canadian site with information about native people of Canada.

Index of Native American Resources on the Internet
<http://hanksville.phast.umass.edu/misc/NAresources.html>

Resources on every aspect of American Indian life and culture.

Native American Foods - Recipes
<http://indy4.fdl.cc.mn.us>

Information about many American Indian foods and recipes.

Native American Powwows and Events in North America
<http://www.hoka-hey.com>

Lists events organized by date.

Native American Navigator
<http://www.ilt.columbia.edu/k12/naha/nanav.html>

A general site with hundreds of links to topics on Native Americans.

Native American Sites
<http://www.pitt.edu/~lmitten/indians.html>

A general site with hundreds of links to topics on Native Americans.

Native Events Calendar
<http://www.dorsai.org>

Powwows, festivals, and other events all over the U.S. and Canada are organized by location.

Native Food List
<http://web.maxwell.syr.edu>

Information on how to subscribe to native foods e-mail discussions.

Native Web
<http://www.nativeweb.org/>

Source for other sites about native people.

Powwow Dancing
<http://www2.scsn.net>

Learn about the different dance styles at powwow competitions.

Smithsonian Institution
National Museum of Natural History
Anthropology Outreach Office
<http://www.nmnh.si.edu/anth/>

Here you will find information, some of which is downloadable, including resource lists and activities; Native American languages, games/dances/crafts, religion, medicine; guidelines for researching Native American ancestry; and more. Particularly useful is a comprehensive annotated bibliography for grades K-12 describing over 800 books.

Tribal Web Sites

Cherokee

Northern Cherokee Nation
<http://onlinenow.com/kansascitymo/>

Cherokee Messenger
<http://www.powersource.com/powersource/cherokee/default.html>

The Cherokee Nation
<http://www.powersource.com/powersource/nation/default.html>

The Cherokee Nation (Tahlequah)
<http://www.tahlequah.com/cherokee/>

The Cherokee National Historical Society
<http://www.powersource.com/powersourceheritage/default.html>

Cherokee Indian Reservation (Eastern Band)
<http://www.Powersource.com/cocinc/>

Cherokee of Georgia Tribal Council, Inc.
<http://www.tallahassee.net/~cherokee/>

The Eastern Band of the Cherokee Indians
<http://www.charweb.org/neighbors/na/cherokee.htm>

Eastern Band of the Cherokee Tribe
http://www2.ncsu.edu/ncsu/stud_orgs/native_american/nctribes_org/e Cherokee.html

History of the Cherokee
<http://www.phoenix.net/~martikw/default.html>

Northern Cherokee Nation/Travelers Guide to the Cherokee Nation
<http://www.powersource.com/powersource/nation/chtrav.html>

Tsalagi (Cherokee)Literature

<http://www.indians.org/welker/cherokee.htm>

Tsa-la-gi Cultural Center of the Cherokee Nation (Tahlequah, Oklahoma)

<http://www.ionet.net/~skili/center.html>

United Keetoowah Band WWW

<http://www.uark.edu/depts/comminfo/UKB/welcome.html>

Other

The U'Mista Potlatch Collection

<http://schoolnet2.carleton.ca>

More about potlatches: information and 160 images of masks and other items from the collection of the U'Mista Cultural Center.

United Tribes of Shawnee Indians

<http://oz.sunflower.org>

A small site that includes a copy of the Shawnee constitution.