ABSTRACT: The objectives of this resource pack are to provide students with a background in the experience of Aboriginal people and introduce while simultaneously introducing them to historical thinking concepts. Lesson 1 introduces the complicated issue of naming for Aboriginal people through the lens of historical significance. Lesson 2 looks at First Contact and settlement through historical perspective. Lesson 3 focuses on the Cherokee removal by exploring cause and consequence. Lesson 4 explores the residential school experience and the ethical dimension of history. Lesson 5 looks at the Navajo code talkers in World War II with a focus on how to use historical evidence. Lesson 6 explores current issues with a focus on the Western Shoshone and change and continuity in Aboriginal history.

KEYWORDS: Indians; Historical Significance; First Contact; Historical Perspectives; The Cherokee Removal; Cause and Consequence; Residential schools; Ethical Dimension; Navajo Code Talkers; Evidence; Western Shoshone; Change and Continuity

Authors: Katie Marquardt and Michael Till

COPYRIGHT:

This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.
Lesson 1: Historical Significance

The Word “Indian”

Course: CHA 3U – American History, Grade 11 University Preparation

Specific Expectation: Communities: Local, National, and Global – describe the experiences of Aboriginal peoples in the United States to the present time

Lesson Number: 1

Concept: Historical Significance

Section A

Title: What is historical significance?

Overview: This lesson will introduce the concept of historical significance and assess students’ prior knowledge of what constitutes a historically significant concept.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>10 minutes</td>
<td>-students list the five most important people/events/places in their lives until this point, and explain why they are so important</td>
<td>-chalk/white/smart board</td>
</tr>
<tr>
<td>Modelling</td>
<td>5 minutes</td>
<td>-explain that historically significant concepts often are so because they resulted in change</td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td>5 minutes</td>
<td>-Discuss the significance of George Washington -On personal list, highlight one of the five if it resulted in change for you as a person</td>
<td></td>
</tr>
<tr>
<td>Modelling</td>
<td>5 minutes</td>
<td>-Explain that historically significant concepts can also be so because they reveal something about a current issue today – such as the roots of the word “Indian” as a descriptor for Aboriginal people -On personal list, highlight if one of the five reveals something important to who you were/are</td>
<td></td>
</tr>
<tr>
<td>Modelling</td>
<td>5 minutes</td>
<td>-explain the idea of using the construction of a narrative to determine historical significance</td>
<td></td>
</tr>
</tbody>
</table>
### Lesson 1: Historical Significance

The Word “Indian”

| Guided Practice | 20 minutes | -class is divided into five to eight groups, each with a historical event or figure. Groups rotate through tables with a designated aspect of historical significance, and note on the sheet why or how their figure fulfills that aspect of significance. -phone assisted research is acceptable | -slips of paper with historical figures/events: William Shakespeare, Discovery of fire, Charles Darwin, World War II, Jesus Christ, Tecumseh, The CPR, The Black Plague, Nicola Tesla, John A. Macdonald -slips of paper with guideposts: effects change, reveals information about a period, fills part of a narrative |
| Discussion | 5 minutes | -Decide within groups which way was easiest to classify their figure and why; groups present to each other afterwards |
| Sharing/Discussing/Teaching | 15 minutes | -Discuss any disagreements about certain figures/events: can they be significant for different reasons? -Explain that historical significance varies by group and by time |
| Modelling | 5 minutes | -Explain that George Washington is a simultaneously celebrated and divisive figure |
| Assessment | 30 minutes/homework | -In a one-page reflection, students describe one useful |

-on personal list, highlight one of the five if included just so the story of your life “made sense” -if limit was ten, not five, would you include other details to make the “story” make sense?
### Lesson 1: Historical Significance

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>10 minutes</td>
<td>-students think of their own names' significance: do they have any? If not, have they adopted any nicknames? Discuss what it feels like to be called the wrong name, either accidentally or on purpose.</td>
<td></td>
</tr>
<tr>
<td>Modelling</td>
<td>5 minutes</td>
<td>-Read together as a class a letter to the editor from <em>The Seattle Times</em> “Native Peoples-Tangle of Terminology”</td>
<td>PSD 1.1</td>
</tr>
<tr>
<td>Independent Activity</td>
<td>15 minutes</td>
<td>-Students answer questions attached to article</td>
<td>BLM 1.1</td>
</tr>
<tr>
<td>Discussion</td>
<td>10 minutes</td>
<td>-Take up questions as a class; hold possible debate between those who agree with Perrin and disagree</td>
<td></td>
</tr>
<tr>
<td>Modeling</td>
<td>10 minutes</td>
<td>-Contextualize how Christopher Columbus was one of the first explorers to come into contact with Aboriginal people -surviving remnants of his journals -Reinforce the importance of evidence in constructing historical significance; journals are good because they are primary documents</td>
<td></td>
</tr>
<tr>
<td>Guided practice</td>
<td>30 minutes</td>
<td>-In pairs, students will read and explore one of two of</td>
<td>PSD 1.2</td>
</tr>
</tbody>
</table>

### Section B

**Title:** The importance of Naming

**Overview:** This lesson will make students aware of the gravity of naming, and, in the context of the previous lesson on historical significance, inspire them to question the change effected by naming.
Columbus’s journals, looking for his initial impressions of Aboriginal people and the names he gives them.
- Teacher should guide inferences with questions: What does Columbus’s naming reveal? Were these positive or negative relations? What assumptions did he make?
- Pairs will combine so that there are two groups, one for each document. Time should be given for group discussion to compare notes and then teach the other group about the journal they did not read.
- Transition to class-wide discussion: Why was this naming significant? What does it reveal to us about Columbus’s voyage?

<table>
<thead>
<tr>
<th>Independent Activity</th>
<th>20 minutes</th>
<th>- Read Peter d’Errico’s preface to his course “Native American Indian Studies”</th>
<th>PSD 1.3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessment</td>
<td>30 minutes</td>
<td>- Students look to their heritage and pick a group their family identifies with. Could be pre-immigration, or simply Canadian if preferred. - Create a poster about that group with pictures/words that identify that group’s culture. - Follow up reflection: Was it hard to name a group you are attached to? To define it?</td>
<td>BLM 1.2</td>
</tr>
</tbody>
</table>
Section C

Title: Columbus and European Exploration

Overview: This lesson will offer further context for future lessons on First Contact and reinforce the aspect of historical significance that reveals new things about peoples.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
</table>
| Hook             | 5 minutes  | -view clip from Disney’s Pocahontas “Dig for Virginia” song  
|                  |            | -discuss European motivation portrayed in this song; Is it consistent with what we know? Problematic in any way?                                                                                         | -computer + projector, clip at www.youtube.com/watch?v=gFHym_W6vkE                           |
| Modelling        | 5 minutes  | -contextualize the Age of Exploration that Columbus lived in, influenced, and was influenced by                                                                                                            | PSD 1.4                                                                                     |
| Guided Practice  | 30 minutes | -students divide into groups to focus on an aspect of exploration; create a two minute skit representing a motivation for explorers, then explain.                                                            | BLM 1.3                                                                                     |
| Share            | 30 minutes | -students perform skits and ask peers question to clarify any unclear areas                                                                                                                                  | -open space                                                                                 |
| Independent Activity | 20 minutes | -read comic from The Oatmeal on Columbus and reflect in one paragraph on how your view of his historical significance has changed, or if it has at all.                                                    | -Oatmeal comic “Columbus Day” at http://theoatmeal.com/comics/columbus_day                     |
| Discussion       | 10 minutes | -As a class, reflect on the part of historical significance that varies from group to group, and from time period to time period                                                                          |                                                                                            |
Section D

Title: Indigenous groups in the United States

Overview: This lesson will further problematize the assignment of one name for all Aboriginal groups by introducing students to the complexity of different cultures that fall under the term.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>5 minutes</td>
<td>-view clip from The Banff Centre – “In Focus: Aboriginal Arts-Diverse as This Land”</td>
<td>-computer + projector, clip from <a href="http://www.youtube.com/watch?v=vctlLxVLVlws">www.youtube.com/watch?v=vctlLxVLVlws</a></td>
</tr>
<tr>
<td>Modelling/Discussion/Diagnostic</td>
<td>15 minutes</td>
<td>-introduce the concept of diverse cultures under “Aboriginal” heading; the difficulty in finding the right name discussed in an earlier name comes somewhat from the diversity of people we try to group together -ask students if they know the names of any Aboriginal groups, if they are related to any, have ancestry in any, or have friends or family from an Aboriginal group</td>
<td></td>
</tr>
<tr>
<td>Guided Practice</td>
<td>15 minutes</td>
<td>-in pairs, read through brief excerpts from “First Nations Histories” and find a group you are interested in learning more about</td>
<td>-ipad/computer lab access - <a href="http://www.tolatsga.org/Compacts.html">http://www.tolatsga.org/Compacts.html</a></td>
</tr>
<tr>
<td>Discussion</td>
<td>15 minutes</td>
<td>-ask students what they learned from the excerpts; what details does Sultzman choose? Do these groups encompass all Aboriginal people in the United States?</td>
<td></td>
</tr>
<tr>
<td>Assessment</td>
<td>60 minutes</td>
<td>-research activity: pairs will use web and library resources to find out more information about their selected group, and can choose three headings to present to the class</td>
<td>BLM 1.4</td>
</tr>
</tbody>
</table>
Section E

Title: Conclusion and Modern Realities

Overview: This lesson will emphasize to students that issues of naming still haunt relations between American and Aboriginal people to the present. The concept of historical significance that has guided their thinking to this point will underscore how the word “Indian” reveals more about Aboriginal lives, effects change, and is part of an ongoing narrative.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>5 minutes</td>
<td>- students view trailer for <em>Reel Injun</em></td>
<td>- computer + projector + clip from <a href="http://www.youtube.com/watch?v=3g90A0ZZenk">www.youtube.com/watch?v=3g90A0ZZenk</a></td>
</tr>
<tr>
<td>Discussion</td>
<td>15 minutes</td>
<td>- ask students questions about their reactions to the clips featured</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Who makes the film/features most often? How are Aboriginal people referred to? And by whom?</td>
<td></td>
</tr>
<tr>
<td>Modelling</td>
<td>5 minutes</td>
<td>- explain how in current society there are numerous examples of the Indian stereotype being co-opted for other purposes – advertising and sports</td>
<td>- show clip of t.v. discussion of request for Washington Redskins to change their name</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- ask students: do you agree or disagree?</td>
<td>- <a href="https://www.youtube.com/watch?v=xkognWoigFA">https://www.youtube.com/watch?v=xkognWoigFA</a></td>
</tr>
</tbody>
</table>

Lesson 1 Accommodations

**English Language Learner:** Section B, d’Errico preface can be highlighted and annotated to simplify language.

**Social Anxiety:** In group or pairing activities, randomize if student is uncomfortable approaching others; allow choice if there is a student he or she is comfortable with.

**ADHD:** For longer reading/research activities, allow opportunities for students to have social/food breaks so student can get up and walk around.
Course: CHA 3U – American History, Grade 11 University Preparation

Specific Expectation: Communities: Local, National, and Global – describe the experiences of Aboriginal peoples in the United States to the present time

Lesson Number: 2

Concept: Historical Perspective

Section A

Title: What is historical perspective?

Overview: This lesson will introduce the concept of historical perspective, acquaint students with its major contours, and assess their prior knowledge of how to interpret it.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>5 minutes</td>
<td>-students read “Rules for a Teacher, 1923”</td>
<td>PSD 2.1</td>
</tr>
<tr>
<td>Discussion</td>
<td>10 minutes</td>
<td>-ask students what jumps out at them about this description, follow up with other questions: -How does it make you feel – amused, confused, angry? What can we infer about teachers at this time?</td>
<td></td>
</tr>
<tr>
<td>Modelling</td>
<td>20 minutes</td>
<td>-provide overview of the key concepts for historical perspectives via jeopardy game; students can guess definitions -introduce the first guidepost-the difference between current worldviews and those of earlier periods (connect to teacher discussion)</td>
<td>-computer + projector + jeopardy game with definitions of anachronism, diverse perspectives, historical actors, historical perspectives, making inferences, presentism, taking a historical perspective</td>
</tr>
<tr>
<td>Individual Activity</td>
<td>15 minutes</td>
<td>-students write a one paragraph journal about one attitude or belief they have today that they do not think people would have had in the past</td>
<td></td>
</tr>
<tr>
<td>Sharing</td>
<td>10 minutes</td>
<td>-in partners, students discuss selections: do you agree that the past would have disagreed with your partner’s beliefs?</td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td>10 minutes</td>
<td>-ask students the following questions -why is it important to understand our own beliefs and their dependence on our own historical context? (Define term as attitudes</td>
<td></td>
</tr>
</tbody>
</table>
Section B

Title: Where are we now?

Overview: This lesson will use the current presence of Canadian institutions on Aboriginal land to develop students’ understanding of presentism.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>10 minutes</td>
<td>-students view a blown-up map of Ontario; using pins, tape, or markers, they can indicate where they live or where most of their family members are from -they can then identify what group’s land they live/have lived on</td>
<td>PSD 2.2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>PSD 2.3</td>
</tr>
<tr>
<td>Individual Activity</td>
<td>15 minutes</td>
<td>-students write reflection on the question of being a “true” Canadian; what would he or she look like? What would his or her family heritage look like? -raise some of the issues that would arise if an attempt was made to ‘give back’ land to descendants of original inhabitants</td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td>10 minutes</td>
<td>-students share some of their points -teacher-guided discussion: what are “Canadian” things? How do we develop a sense of what is “normal”? How would you feel if someone told you that you don’t belong here?</td>
<td></td>
</tr>
<tr>
<td>Modelling</td>
<td>10 minutes</td>
<td>-explain that presentism is bringing the present into the past with you -it is difficult not to when issues persist into the present day;</td>
<td></td>
</tr>
</tbody>
</table>
Aboriginal people are still plagued by the problems of the past
-reinforce that being aware of history does not necessitate guilt, nor should it.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessment</td>
<td>20 mins</td>
<td>-students will compose a bio poem of themselves; this will later feed into another activity later on in which they compose a bio poem about someone else</td>
<td>BLM 2.1</td>
</tr>
<tr>
<td>Sharing/Discussing</td>
<td>10 mins</td>
<td>-students will get together in a small group and share their poems, noting differences or similarities in experience</td>
<td></td>
</tr>
</tbody>
</table>

**Section C**

**Title:** What was important?

**Overview:** This lesson will provide students with a contextual basis for the priorities of Aboriginal people and settlers, at the time of First Contact, to help them understand the choices of historical actors

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
</table>
| Hook                | 10 mins| -watch and discuss clip from the Addams Family movie – “Wednesday’s Thanksgiving Speech”
-ask students questions: What do you like about the clip? Is there anything problematic?
-example of presentism: Aboriginal people and settlers are not immediately hostile | www.youtube.com/watch?v=2VbYZDohsHk |
| Modelling/Discussion| 15 mins| -brief presentation to explain settler context and life based on e-learning lesson content
-ask students to think of commonalities between pictures of the pilgrims | -PSD 2.4 |
| Think/pair/share    | 10 mins| -in partners, draw a map of Canada
-ask students: what was difficult about it? Did one person take more of a role at certain parts? |           |
Lesson 2: Historical Perspective

First Contact

<table>
<thead>
<tr>
<th>Warm up question</th>
<th>5 minutes</th>
<th>-why would two maps of the same place differ? (maps’ different purposes; new developments/changes in land use; changed names of streets/towns)</th>
<th>-Stanford lesson plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modelling</td>
<td>10 minutes</td>
<td>-indicate region of Chesapeake Bay on contemporary map</td>
<td>-PSD 2.5</td>
</tr>
<tr>
<td>Individual activity</td>
<td>20 minutes</td>
<td>-introduce two maps from early to mid-1600s; some of the first maps of English colonies -hand out Powhatan map and Virgina Map, Guiding Questions, and Historical Context sheet</td>
<td>PSD 2.6 and 2.7, BLM 2.2 and 2.3</td>
</tr>
<tr>
<td>Discussion</td>
<td>15 minutes</td>
<td>-ask students: How do the two maps differ? Can you explain why? What do these maps tell you about colonists’ experiences in the New World? Attitudes toward Aboriginal people? Why maps change over time?</td>
<td>-computer + projector + clip from <a href="http://www.youtube.com/watch?v=BVUMPrui80RW">www.youtube.com/watch?v=BVUMPrui80RW</a></td>
</tr>
</tbody>
</table>

Section D

Title: Why did Conflict Arise?

Overview: This lesson will provide students with a glimpse at how attitudes developed toward Aboriginal people that would change their relationship from a benign, even positive one, to one that was openly hostile.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>5 minutes</td>
<td>-students view trailer for <em>Assassin’s Creed III</em> -explain that the game is set at the outset of the American Revolution-settlers have been in America for a while -protagonist, Connor, is a member of the Kanien’kehá:ka and joins a secret order of assassins</td>
<td>-computer + projector + clip from <a href="http://www.youtube.com/watch?v=BVUMPrui80RW">www.youtube.com/watch?v=BVUMPrui80RW</a></td>
</tr>
<tr>
<td>Guided practice</td>
<td>30 minutes</td>
<td>-students play through a sequence of the game in which a young Connor plays hide and seek with his friends. He is then accosted by Charles Lee, who threatens him for the location of his village. Students can take turns, with volunteers playing and the rest of the class watching. -teacher points out significant parts via questions: What can you observe about the daily life in the village? The language? Recreation? What attitudes are portrayed by the English men? -emphasize theme of a civilization in decline that will dominate discourse about Aboriginal times in subsequent years</td>
<td>-Playstation/xbox + game + projector</td>
</tr>
<tr>
<td>Modelling</td>
<td>15 minutes</td>
<td>-explain that by this time, certain attitudes were systemic and pervasive -colonials had priorities that did not coincide with Aboriginal peoples’ -ask students: Is it hard to sympathize with Connor’s attitude toward the English? Is it hard to sympathize with a colonial trying to set up a life for their family? -introduce primary documents</td>
<td></td>
</tr>
<tr>
<td>Individual Activity</td>
<td>15 minutes</td>
<td>-read excerpts from colonist and Aboriginal communications; contrast earlier tone and message with later ones through questions for different documents</td>
<td>PSD 2.8-2.11</td>
</tr>
<tr>
<td>Discussion</td>
<td>20 minutes</td>
<td>-explain that different actors have different perspectives -ask students: what was civilization to Aboriginal people? Settlers? How did each view the gradual settlement of the 13 colonies?</td>
<td></td>
</tr>
<tr>
<td>Assessment</td>
<td>60 minutes</td>
<td>-Debate about George Washington from different perspectives</td>
<td>-computer lab</td>
</tr>
</tbody>
</table>
-students research George Washington; half from the perspective of different Aboriginal groups, and half from American

Section E

Title: Conclusion: Meeting People through Pictures

Overview: This lesson will assess students’ understanding of historical perspective and reinforce the difficulty that historians face in finding and communicating the perspectives of historical actors.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>5 minutes</td>
<td>view clip of Robin Williams playing Teddy Roosevelt in <em>Night at the Museum</em></td>
<td><a href="http://www.rottentomatoes.com/m/night_at_the_museum/trailers/i1101835">www.rottentomatoes.com/m/night_at_the_museum/trailers/i1101835</a></td>
</tr>
<tr>
<td></td>
<td></td>
<td>discuss: does anyone know anything about this president? Did anyone see the movie? How is he represented? Whose perspective is this, probably?</td>
<td></td>
</tr>
<tr>
<td>Individual Activity</td>
<td>10 minutes</td>
<td>students read Roosevelt’s forward to Edward Curtis’s photography project <em>The North American Indian</em></td>
<td>-PSD 2.12</td>
</tr>
<tr>
<td>Share</td>
<td>20 minutes</td>
<td>divide class into groups to pick apart Roosevelt’s words and their implications</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>half the groups look for positive aspects, other half for problematic ones in how we conceptualize different peoples and race as a whole</td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td>10 minutes</td>
<td>share what people came up with for positives and negatives</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>does this make it impossible to judge historical actors?</td>
<td></td>
</tr>
<tr>
<td>Assessment</td>
<td>60 minutes</td>
<td>photo story project</td>
<td>-BLM 2.2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>regardless of attitudes expressed by Roosevelt or Curtis in the text of the project, the photos are often informative and striking; use one</td>
<td></td>
</tr>
</tbody>
</table>
Lesson 2: Historical Perspective

| as a prompt for writing a short historical fiction piece |

Lesson 2 Accommodations

| English Language Learner: In jeopardy game, allow for flexibility of definition to encourage participation. |
| Social Anxiety: In debate, allow opportunity for ‘speakers’ and ‘contributors’ to be separate roles so that anxious student can submit their ideas without getting up and talking. |
| ADHD: During Assassin’s Creed III activity, ensure student gets a chance to play if they desire to decrease time spent distracted. |
Lesson 3: Historical Perspective  The Cherokee Removal

Course: CHA 3U – American History, Grade 11 University Preparation

Specific Expectation: Communities: Local, National, and Global – describe the experiences of Aboriginal peoples in the United States to the present time

Lesson Number: 3  Concept: Historical Significance

Section A

Title: What are cause and consequence?

Overview: Students will be introduced to the concepts of cause and consequence so that they can interpret the Cherokee Removal through a complex lens.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
</table>
| Hook      | 10 minutes | -students view segment from *The Simpsons* episode “Treehouse of Horror V,” in which Homer changes the present by changing minor aspects of the past accidentally
- discuss how causal relationships can be difficult to define; there are some more important than others, and some that are unexpected | -DVD player + projector, *Simpsons* DVD |
| Modelling | 10 minutes | -explain that humans are at the centre of history because they act with intent, which is an important truth for most historians (106)
- provide students with the example of the Gold Rush through the photo of H.L. Blake
- 300 000 people flood the Yukon at the start of the 20th century, which does wonder for the American economy but shunts out the Tr'ondëk Hwëch'in who live there, leaving them in poverty and without food.
- ask if this was an intended consequence
- consider how historical perspective factors into cause and consequence attribution | -powerpoint + projector |
| Individual | 20 minutes | -ask yourself how you got here, today, in the form of reflection | -powerpoint + projector |
Section B

Title: Who are the Cherokee?

Overview: This lesson will offer important background on the Cherokee people before students learn about their removal, to encourage a full exploration of its causes.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
</table>
| Hook               | 5 minutes  | -students view clip from First People’s Festival “Native American Indian Cherokee War Dance”  
- note title and recall d’Errico preface  
- see how different Aboriginal groups have distinct cultures; some get appropriated for all | www.youtube.com/watch?v=LEl-yJQvXaE |
| Independent Activity | 10 minutes | -students read section “Cherokee Genealogy”                                 | PSD 3.1                                       |
| Discussion         | 10 minutes | -ask students questions: Did anything surprise you about this? What is the importance of “your ancestors” being used to open the text?  
-explain that this might be to encourage more people to |
section C

Title: Pushing Back the Frontier

Overview: This lesson will familiarize students with the drive of the United States to expand Westward, and prepare them to examine the initiative’s effect on Aboriginal lands.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
</table>
| Hook     | 15 minutes | -students view trailer for *A Fistful of Dollars*  
-explain that the Western genre of films that would dominate Hollywood in the 20th century portrays the myth of the Frontier – a savage place full of opportunities for adventure and masculine ideal  
-iconic heroes thus aligned with government’s desire to push west  
-ask opinion on what caused this desire  
-speculate on what consequences the | • www.cherokee.org/AboutThe Nation/Language/Dikaneisdi(WordList).aspx  
• paper + markers/pencil crayons |
<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
<th>Content</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discussion</td>
<td>5 minutes</td>
<td>Frontier myth would have&lt;br&gt;-show students painting “American Progress”&lt;br&gt;-ask students: What do you see? What could the floating white woman represent?</td>
<td>-Manifest Destiny ppt (Stanford)&lt;sup&gt;i&lt;/sup&gt;&lt;br&gt;-PSD 3.2-3.4</td>
</tr>
<tr>
<td>Modelling</td>
<td>15 minutes</td>
<td>Frontier myth would have&lt;br&gt;-show Map of United States in 1872, pointing out expansion to Pacific Ocean through Louisiana Purchase, War with Mexico&lt;br&gt;-painting celebrates what already happened&lt;br&gt;-show map of U.S. in 1816, hadn’t spread that far yet&lt;br&gt;-show John Melish Map – drew continent from sea to sea. What did that imply?&lt;br&gt;-show Melish’s explanation</td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td></td>
<td>Frontier myth would have&lt;br&gt;-ask students: what do they think of this explanation? What does this say about the power of maps? Do you think Melish would have said that his map is inaccurate?</td>
<td>PSD 3.5</td>
</tr>
<tr>
<td>Think/Pair/Share</td>
<td>20 minutes</td>
<td>Frontier myth would have&lt;br&gt;-students read writing by John O'Sullivan and answer questions in pairs</td>
<td>PSD 3.6 &amp; BLM 3.1</td>
</tr>
</tbody>
</table>
Section D

Title: Law Incongruities

Overview: This lesson will focus on the cases of Cherokee Nation v. Georgia and Worcester v. Georgia to preface the Cherokee removal and reinforce that cause and consequence, even in terms of precedent in law, are mutable.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
</table>
| Hook               | 5 minutes | - students view clip “precedent” which visually introduces the concept of precedent in law  
- ask students why law works this way  
- what kind of consequences can a court case have, then? Will it always be this way?  
- teacher directs students to the notion that precedents can be broken | www.youtube.com/watch?v=Bu36FGG4dv8 |
| Guided Practice    | 20 minutes | - students read and summarize in own words Chief Justice Marshall’s final statement in “Cherokee Nation v. Georgia”  
- teacher-assisted interpretation for students struggling – provide background on definitions of state vs. federal powers, technicality that is excluding Cherokee from advocating for themselves in this forum | PSD 3.7                    |
| Discussion         | 15 minutes | - ask students: what causes made this ruling possible?  
- what kind of precedent would this set?                                                                                                           |                            |
| Modelling          | 10 minutes | - follow up with explanation of Worcester vs. Georgia, in which Supreme Court ruled that Georgia could not pursue land expansion because of longstanding treaties                                                                                      |                            |
| Discussion         | 15 minutes | - compare and contrast the two decisions; predict what it would mean for the Cherokee                                                                                                                          |                            |
and other southern/southwestern tribes

| Modelling | 5 minutes | -explain that the latter decision would be overturned by the President – Andrew Jackson |

#### Section E

**Title: The Trail of Tears**

**Overview:** This lesson will conclude students’ exploration of the Cherokee Removal with an in-depth look at the sequence of events following the passing of the Indian Removal Act.

<table>
<thead>
<tr>
<th>Segment</th>
<th>Time</th>
<th>Description</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook</td>
<td>5 minutes</td>
<td>-students view clip from “Trail of Tears” documentary to introduce the emotional aspect of the event</td>
<td><a href="https://www.youtube.com/watch?v=yUILURVoPhw">https://www.youtube.com/watch?v=yUILURVoPhw</a></td>
</tr>
<tr>
<td>Discussion</td>
<td>5 minutes</td>
<td>-show painting “Trail of Tears” -students write down what they see in it; discuss that this 1942 painting depicts the Cherokee removal in 1838, when Cherokees forced to march over 800 miles to Indian territory in Oklahoma; ask what they thought the casualties were (4000) -put up map of Trail of Tears during timeline walkthrough</td>
<td>-Indian Removal ppt (Stanford)iii -PSD 3.8 +3.9</td>
</tr>
<tr>
<td>Modelling</td>
<td>10 minutes</td>
<td>-hand out Indian Removal Timeline -read through with students -focus on dichotomy in how Americans sought to deal with the “Indian Problem” – civilization would mean Aboriginal people should become farmers, convert to Christianity, own individual portions of land instead of sharing, read and write English, ultimately become Americans (question why word civilization is thus problematic)</td>
<td>-BLM 3.2</td>
</tr>
</tbody>
</table>
-removal would mean that civilization impossible, only thing to do was find someplace west to settle them

| Think/Pair /Share | 20 minutes | -Hand out Jackson and Boudinot documents with questions  
-students alternate reading/recording roles | -PSD 3.10 + 3.11  
-BLM 3.3 |
|-------------------|------------|-----------------------------------------------------|------------------|
| Discussion        | 15 minutes | -ask students: Why did Jackson or Boudinot think Indian was in the best interest of the Cherokee? Do you believe them? How have our attitudes changed/stayed the same since the 1830s?  
-note that attitudes are a consequence of events, and vice versa |                                                |

Lesson 3 Accommodations

| English Language Learner: During video segments like The Simpsons, include subtitles. |
| Social Anxiety: Leave at least one discussion question each day for a written exit card at the end of class in case student avoids contributing publicly. |
| ADHD: When introducing or discussing maps, ensure that students have a copy as well as the version on the slide to minimize distractions and increase focus. |

---

Lesson 4: Ethical Dimension  Residential Schools

Course: American History, Grade 11, American Preparation (CHA3U)

Specific Expectation: describe the experience of Aboriginal peoples in the United States to the present time (e.g. acculturation, assimilation, relocation, education, discrimination, stereotyping)\(^1\)

Primary Historical Thinking Concept Explored: Ethical Dimension

Secondary Historical Thinking Concept Explored: Evidence

Lesson #: 4

Title: Residential Schools: Ethics in Aboriginal History

Overview
The purpose of this lesson is to explore the residential school system for Aboriginal children in the United States. Students will gain an understanding of the operations of the school and their short-term and long-term impacts on the students, while also considering how our understanding of past events can be influenced by the available source material.

Learning Objectives
Students will:
1. contrast representations of residential schools in primary and secondary sources
2. assess responsibility people hold today to the damages done by the residential schools

Guiding Questions
- What are the different perspectives on the residential schools experience?
- How have the residential schools continued to impact the students?

Resources
Sources Documents
Secondary Sources
- BLM 4.2 Soul Wound: The Legacy of Native American Schools Part One
- BLM 4.3 Soul Wound: The Legacy of Native American Schools Part Two\(^2\)
  - full article available online: http://www.amnestyusa.org/node/87342
Primary Sources: Text
- Source Document 4.1: Chiricahua Apaches
  - also available online:
    - Chiricahua Apaches as they arrived at Carlisle, 1886\(^3\)
    - Chiricahua Apaches four months after arriving at Carlisle\(^4\)
- Source Document 4.4: Indian Girls at Hampton\(^5\)
Lesson 4: Ethical Dimension

Residential Schools

- also available online: http://www.loc.gov/teachers/classroommaterials/primarysourcesets/assimilation/pdf/girls_hampton.pdf

- **Source Document 4.5: The Indian School at Chemawa**
  - also available online: http://www.loc.gov/teachers/classroommaterials/primarysourcesets/assimilation/pdf/chemawa.pdf

- **Source Document 4.6: Letter from a Missionary**
  - also available online: http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0037-4;didno=amis0037-4;view=image;seq=00118;node=amis0037-4%3A1

- **Source Document 4.7: Origin and History of Work at Carlisle**
  - also available online: http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0039-5;didno=amis0039-5;view=image;seq=00152;node=amis0039-5%3A1

- **Source Document 4.8: Letter of a Teacher**
  - also available online: http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0037-4;didno=amis0037-4;view=image;seq=00118;node=amis0037-4%3A1

- **Source Document 4.9: Training School for Indian Youth**
  - also available online: http://www.loc.gov/teachers/classroommaterials/primarysourcesets/assimilation/pdf/forest_grove.pdf

- **Source Document 4.10: Letter from a Little Indian Girl**
  - also available online: http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0039-8;didno=amis0039-8;view=image;seq=00267;node=amis0039-8%3A1

- **Source Document 4.11: My Home in Indian Territory**
  - also available online: https://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649

- **Source Document 4.12: Prime Minister Harper’s apology to the Canadian victims of residential schools**
  - also available online: http://www.loc.gov/teachers/classroommaterials/primarysourcesets/assimilation/pdf/interview.pdf

---

**Black Line Master**

- BLM 4.1: Soul Wound: Questions for Guided Reading
- BLM 4.2: Residential Schools: Primary Source Analysis

---

**Introduction** (approx. 5 min)

Provide students with a print-out of the following images, or display them from a projector. The only information provided to the students about the photographs is in the captions.
• Chiricahua Apaches as they arrived at Carlisle, 1886
• Chiricahua Apaches four months after arriving at Carlisle

Ask students:
• What differences do you see in between these two photos?
• What do you think happened in those four months to cause these changes?

Explain to students that these Apaches were sent to a residential school, for the purpose of removing their Aboriginal culture and providing a white-American upbringing. Ask the students:
• Why do you think these photos were taken?
• How are the photos composed for this purpose?

Body: Part 1 – Guided Reading (approx. 15 min)
Individually or with a partner, students read through Source Document 4.2 article and answer the provided questions in BLM 4.1. The purpose of this is to provide student with sufficient background knowledge to complete the subsequent activities

Body: Part 2 – Primary Source Analysis (approx. 45 min)
As a class, read through Indian Girls at Hampton, and discuss the questions from BLM 4.2. This prepares the class for discussing the same questions for larger documents in smaller groups.
Break the class into 3 groups (or a multiple thereof) and assign each group a resource pack. Each resource pack consists of:
• a description of the residential schools from the time the schools were running
• testimony from a student or teacher

Each group reads through the sources and, for each source, answer the questions from BLM 4.2. Resource Park 1 is larger; additionally, there is an additional source not assigned to any resource pack. You can use this to differentiate the lesson based on readiness.

Resource Pack 1
The Indian School at Chemawa (8 pages)
Letter from a Missionary (2 pages)

Resource Pack 2
Origin and History of Work at Carlisle (4 pages)
Letter of a Teacher (3 pages)

Resource Pack 3
Training School for Indian Youth (4 pages)
Letter from a Little Indian Girl (2 pages)

Bonus source: My Home in Indian Territory (2 pages)

Each group shares to the class a brief summary of the contents of their documents and their answers to the questions. As a class, discuss the following questions:
• Why do you think the primary sources provided generally have a positive view of the residential schools?
• Do these sources provide an accurate picture of the schools?
• Where might you find testimonies of the abuse in the schools?
The purpose of this activity is to guide students into considering the ethical judgements that are present in primary and secondary sources, as part of Guidepost 1. This activity also integrates an aspect of analyzing evidence. All of the primary sources found for creating this lesson depict the residential schools positively. Students are guided to consider why positive testimonies were better recorded and preserved than negative testimonies.

**Conclusion - Individual Reflection (30 min)**

Students read:
- Source Document 4.3
- Source Document 4.13

and complete a written reflection individually on the question:

*Should* the American government apologize to and/or provide financial compensation for Aboriginals for the residential school experience?

In this reflection, students should:

- state their position
- consider the short-term and long-term consequences of the residential school system
- explain their reasons for their position, with reference to the class readings
- integrate opposing arguments, to strengthen their own argument

This reflection piece address Guidepost 4 for Ethical Dimension, by having students consider how people today may remain responsible for the actions of the past.

**Alternative Activity: Sticky Situation**

A continuum is drawn on the chalkboard, with one far side representing “absolutely yes” to the questions and the other far side representing “absolutely no.” Students indicate their position on the issue by placing a sticky note on the board, and write their reasoning for their position on the sticky note.

**Extension: Personal History of Informant**

This delightful primary source (Source Document 4.13) depicts a journalist’s experience with Noosac tribe. Students who wish to explore this topic in more depth can read the source and consider the following questions:

- What is the writer’s attitude towards Aboriginals?
- Do you think John Tenas supported the residential school system? Why or why not?
- What do you think was the biggest problem he found with the system?
- What do you think was more damaging to Aboriginal communities: the abuse and mistreatment of the residential schools, or the damage inflicted on their culture?

**Extension: Transition Question**

In preparation for the next lesson on Navajo code-talkers, have students consider the following question:

- What are the benefits and challenges of maintaining Aboriginal culture?
Assessment
1. While students complete their primary source analysis, monitor their comprehension of the source they are reading and their interpretation of their content. This can be done by observing their responses on the worksheets, or questioning them on their understanding. Engage students in considering aspects of the source beyond what the worksheet encourages them to look at. Encourage group members to respond to other group members’ interpretations of the sources. The group discussion on the documents can also be monitored for student understanding of the bias present in the sources.
2. Read through the individual reflections (or the timeline responses) to assess the degree of students’ critical thinking regarding our responsibility for past events. Check their argument structure, ability to integrate examples into their argument, and use of opposing arguments to strengthen their own. Take note of any weaknesses to address in future classes.

Accommodations
ELL: Partner the student with a more advanced reader to help him/her navigate through the Soul Wound reading. When groups are working on the resource pack, encourage the students to divide up the reading and guide the student towards one of the shorter documents.
Social Anxiety: Help the groups designate roles for exploring the resource packs, so the student has something distinctive to contribute when working in the group. Provide class discussion questions in advance, so the student is more prepared to participate. Can also take a Think-Pair-Share approach to the discussion, so student has opportunity to talk in a setting with which he/she may be more comfortable.
ADHD: If the introduction pictures are projected onto a Smartboard, the lesson can be made more active and kinaesthetic if students draw on and annotate pictures. You can also encourage physical circulation around the room for when looking at the documents.
Lesson 5: Evidence

Navajo Code Talkers

**Course:** American History, Grade 11, American Preparation (CHA3U)

**Specific Expectation:** describe the experience of Aboriginal peoples in the United States to the present time (e.g. acculturation, assimilation, relocation, education, discrimination, stereotyping)

**Primary Historical Thinking Concept Explored:** Evidence

**Lesson #:** 5

**Title:** Navajo Code-talkers in World War II: An Exploration of the Use of Evidence

**Overview**
Students will explore the contributions of the Navajo code talkers to the American war effort in World War II. This lesson builds off the residential schools lesson by demonstrating the importance of maintaining Aboriginals culture. Students will also consider why the contributions of some groups are neglected in popular historical narratives. This lesson shows more of the positive aspects of relations between the American government and Aboriginals, and guides students in exploring a lesser-known aspect of Aboriginal history.

**Learning Objectives**
Students will:
1. analyze various sources for their completeness and representation of events
2. examine the place of the Navajo code-talkers in the narrative of WWII and ask why their contribution is not more well-known

**Guiding Questions**
- What were the contributions of the Navajo code-talkers to the American war effort?
- Why are these contributions not more well-known?

**Materials**

*Source Documents*

**Primary Sources**
- Source Document 5.2: Proposed Plan for Recruiting Indian Signal Corps Personnel, 1942
  - also available online: [http://archive.library.nau.edu/cdm/compoundobject/collection/cpa/id/44712/rec/2](http://archive.library.nau.edu/cdm/compoundobject/collection/cpa/id/44712/rec/2)
- Navajo Code Talkers Interviews (video)
  - [http://navajocodetalkers.org/category/interviews/](http://navajocodetalkers.org/category/interviews/)

**Secondary Sources**
- Historical Perspective Video of Navajo Code Talkers (video)
- Source Document 5.1: Navajo Code Talkers and the Unbreakable Code
Lesson 5: Evidence

Black Line Masters
- BLM 5.1: Navajo Code Talkers: Document Title and Section Headings
- BLM 5.2: Sourcing
- BLM 5.3: Contextualizing
- BLM 5.4: Corroboration
- BLM 5.5: Learning Stations’ Instructions

Introduction (approx. 35 min)

Picture of a Soldier
Students draw or describe a typical personnel helping the United States overseas in WWII. Teachers should specify that this person is helping on the war effort, but avoid the use of the term “soldier,” gender pronouns or anything else that may constrain student answers. Students should consider what the person looks like, their demographics, background, and their role in the war. Afterwards, tally on the board (or by using clickers) the number of males/females, whites/non-whites and the different occupations/roles of the personnel. Highlight differences in representation between categories. The pictures students produce for this task will be very dependent on how much they have studied previously on WWII. Teachers may want to select certain groups underrepresented in the pictures to discuss on more depth (e.g. women, African-Americans) to provide context and tone for the lesson on the Navajo. Activating background knowledge also sets students up for the question in the next part of the introduction.

Introduction to the Navajo Code-talkers
Show the video Historical Perspective video of Navajo Code Talkers, which include the audio of George W Bush’s speech in 2001 recognizing the contributions of the code talkers. Discuss with the class:
- How does the contribution of the Navajo fit with the dominant narrative they have heard or read about World War II and America’s role in it?

Body: Learning Stations (30 min/station + 5 min/transition = approx. 100 min)
Students will rotate around the room to different stations to analyze in more depth the evidence and sources about the Navajo code-talkers, working either individually or with a partner. At Station 1 they analyze a primary source, Station 2 they compare a primary and secondary source, and at Station 3 they use one secondary source to “update” or modify another. Encourage students to use the information they gained from their previous station(s) in their responses in subsequent stations (e.g Station 3 could use the primary source information from Station 1 and/or 2). If desired, leave a collective feedback sheet at each station for students to identify which parts of each station they found to be easiest and hardest; use the feedback for future teaching of evidence.

Activity 1: Source Analysis
Provide document title and headings (BLM 5.1). Brainstorm questions that can be asked of the document, and record them on a piece of paper. Prompt students to include questions they may have about the Navajo code talkers that were brought up by, but not answered by, the video. After the list of questions are complete, students work through BLM 5.2 and 5.3 for the full-text of the source. This explores Guidepost 2 and 3.
Activity 2: Corroboration
Working individually, students use a code-talker interview video to analyze Source Document 5.1, using questions from BLM 5.4 as a guide. This explores Guidepost 5.

Activity 3: “Fixing” Secondary Sources
Using the standard textbook for the course, students revise the section on WWII to include the contributions of the Navajo code-talkers. Use Source Document 5.1 for information to include in the new textbook entry. Depending on the length of the textbook entry, students can write their modified version using full sentences or bullet points.

Conclusion (approx. 20 min)
Silent discussion activity
Each student writes the question on a piece of paper and their initial response to it. They pass the paper to a neighbour. Each student then responds to both the question and the previous response on the page. Repeat this as many times as seems appropriate, monitoring quality of student responses and stopping the activity when the silent discussion runs dry. Each student then reviews the answers on the page they now have and shares one main idea from the responses with the class. High the commonalities and differences among the main ideas shared.

- Why would the contributions of the Navajo code talkers not be part of the predominant narrative of the American war effort?

- Extension question: What can be done to increase awareness of their contribution?

Extension: Transition Question
In preparation for the next lesson on current issues for Aboriginals, have students consider the following question:

- Has progress been made in the treatment of Aboriginals?

Assessment
1. Circulate amongst the students while they complete the learning stations to monitor the quality of their responses. Monitor their ability to form inquiry questions, integrate the context of the time in which a source is written, and compare different sources. Because this is a Grade 11 course, some students will have already had some exposure to the HTC and using evidence. Others, however, will require more support. Provide scaffolding to students who seem like they are struggling, and modeling the thinking required using examples. Students are also encouraged to identify aspects of the activities they are struggling with and ask other students at the same station for help.

2. Monitor the Introduction discussion to assess the ability of the students to integrate the Navajo code talkers with what they already know about WWII. Collect the submissions from the silent discussion and review the comments to evaluate student ability to think about how the historical narrative is written. Evidence from the Conclusion discussion can also be used to review this level of critical thinking.
Accommodations

*ELL:* Pair the student with a more advanced reader to help the student navigate the documents. Draw on the student’s unique perspective on what a typical war personnel may look like.

*Social Anxiety:* Provide discussion questions in advance, so student is more prepared to participate. Can also take a Think-Pair-Share approach to the discussion, so student has opportunity to talk in a setting with which he/she may be more comfortable.

*ADHD:* Create distinct areas in the classroom for the learning stations, to encourage movement between the stations. Consider breaking the stations into smaller tasks, so the amount of time and attention required for each task is lessened and there is more opportunity to switch focus to a new task.
Lesson 6: Change and Continuity

Course: American History, Grade 11, American Preparation (CHA3U)

Specific Expectation: describe the experience of Aboriginal peoples in the United States to the present time (e.g. acculturation, assimilation, relocation, education, discrimination, stereotyping)

Primary Historical Thinking Concept Explored: Change and Continuity

Secondary Historical Thinking Concept Explored: Historical Significance

Lesson #: 6

Title: Past Struggles and Current Issues for Aboriginals

Overview
This final lesson brings together all that students have learned so far about Native Americans and asks them to consider a current issue in the context of Native American history. Students will draw on and apply their previous studies on land disputes, assimilationist policies and other aspects of Native American history.

Learning Objectives
Students will:
1. create connections between different moments in Native American history and between Native American history and current issues
2. investigate and debate a current Native American issue

Guiding Questions
- Has progress been made for Native American rights and sovereignty?
- How are contemporary Native American issues rooted in past struggles?

Resources
Source Documents

Galleries
- Edward Curtis Gallery (online resource)
- Project 562 (online resource)
  - [http://project562.com/gallery](http://project562.com/gallery)

Western Shoshone Documents
Lesson 6: Change and Continuity

Current Issues

- Source Document 6.2: Treaty of Ruby Valley, 1863
  - also available online: [http://people.umass.edu/derrico/shoshone/ruby_valley.html](http://people.umass.edu/derrico/shoshone/ruby_valley.html)
- Source Document 6.3: Western Shoshone Land and Sovereignty
  - also available online: [http://people.umass.edu/derrico/shoshone/index.html](http://people.umass.edu/derrico/shoshone/index.html)
- Source Document 6.4: Letter from European Parliament
  - also available online: [http://people.umass.edu/derrico/shoshone/ep-letter.html](http://people.umass.edu/derrico/shoshone/ep-letter.html)
- Source Document 6.5: Historic map showing Shoshone territory
  - also available online: [http://www.lib.utexas.edu/maps/united_states/early_indian_west.jpg](http://www.lib.utexas.edu/maps/united_states/early_indian_west.jpg)
- Source Document 6.6: Contemporary map showing Shoshone territory
  - also available online: [http://people.umass.edu/derrico/shoshone/images/newemap.gif](http://people.umass.edu/derrico/shoshone/images/newemap.gif)

Blackline Master

- BLM 6.1 Historical Roots

Introduction (approx. 10 min)

Flip through images from first the Edward Curtis gallery then the Project 562 gallery. This can be done via projector, or students can do so individually on their own devices. Ask students:

- From the photos, what impression do you get from Native Americans during each time period?
- What are some similarities between the two time periods?
- What are some differences?

Modelling: Explain to students that similarities are examples of continuity, while differences are examples of change. Utilize specific examples from the discussion and reference the pictures.

Body

Part 1 – 2-D Timeline (approx. 30 min)

Students gather events, people, places etc. from their previous study on Native American history, and construct a timeline of what they have learned. Use a whiteboard, chalkboard or bulletin board to display the timeline; each events/person/place is written on an index card with a title, date, short description and an explanation of why and how it was positive or negative for Native Americans. Items can be supplemented with material from the internet or textbook. The x-axis represents time. Items are positioned vertically based on whether they are positive or negative for Native Americans. Encourage students to discuss and debate the placement of items vertically.

Note: these resource packs are meant to be stand-alone, and the previous lessons are not necessary for this one. Students can draw on other previous discussion of Native American history. This activity explores Guideposts 1 and 3.

Extension: Students can also state the significance of the event/place/person on the index cards for Native American history.
**Part 2: American History on Trial** (approx. 80 min)

Divide the class into three groups. Depending on the size of the class, you may want to split class into two or even three trials. Assign the groups Prosecutor, Defendant and Jury. Provide each group with the Western Shoshone documents and the statement of the accusation. Provide time for Prosecutor and Defendant to prepare arguments and the Jury time to familiarize themselves with the issue. Students are encouraged to use the internet to find additional resources. Prompt students to be conscious of bias in the provided documents and documents they may find online. This activity can be differentiated by assigning students within the groups to certain documents, based on their reading level. During the trial, each side is permitted an opening statement, response and closing statements. The Jury then deliberates and makes a decision.

- The United States government stands accused of violating the rights of the Western Shoshone Nation (as defined by the Treaty of Ruby Valley and Declaration on the Rights of Indigenous People).

**Note:** The purpose of this is to introduce students to the Western Shoshone controversy, but it is not necessary to use a trial to complete this purpose. If time or classroom dynamics do not permit the trial format to be used, there are alternative activities that can be substituted. A debate can be held, which would follow a similar structure to the trial. Alternatively, students can address the issue individually in a reflection piece or short position paper.

**Extension:** Remove the bracketed portion of the statement, so students have to define for themselves the rights the Western Shoshone possess.

**Concurrent Activity: Historical Roots of Current Issues**

The Jury will have down-time while the Prosecutor and Defendant prepare their case, while the latter two will have down-time while the Jury discusses its decision. At the teacher’s discretion, the following activity can be assigned:

Students fill out a large tree on chart paper (tree design in BLM 6.1). Each group can have their own tree, or there can be one tree for the entire class.

- **Branches:** State the issue or event here and provide some details. If desired, also include other relevant contemporary issues and events.
- **Roots:** Students draw roots and write on them past events, policies, people, attitudes, etc that influence the current events. This can be styled like a mind map. For example, a large root labelled “removing Native Americans from their land” could have a smaller root going off it labelled “Cherokee removal.”

**Post-trial discussion questions:**

Return as a class and discuss the following questions:

- Jury: Was the decision easy or difficult? Why?
- Defendant and Prosecution: Who had the harder position to argue and why?
• Where would the Western Shoshone controversy fall on the timeline from Part 1?
• How might the attitudes of non-Aboriginal Americans change to this or similar questions over American history?
• Why do you think the European Parliament and other groups were more supportive of the Western Shoshone than the American courts?

Conclusion: Folding line activity (approx. 15 min)

• Is the history of Native Americans an example of continuity or change?

Students line up based on their position in response to this question: students who think it is completely change at one end, completely continuity at the other, equal both in the middle, and variations on any of this positioned accordingly. Encourage students to discuss with their neighbours to ensure they are accurately located in the line; their position should be relative to their neighbours. After everyone is satisfied with their spot, the line is folded in two to create partners. Each person in the pairs has two minutes to explain their viewpoint.

Assessment
1. Monitor student responses during the 2-D timeline and when making the tree diagram to assess their ability to make connections between contemporary and historical events. If they are struggling, provide examples to model the thinking these tasks require. Encourage them to consult with their peers if they cannot see connections.

2. Monitor student discussion during the preparation for the trial and during the actual trial. Watch for comprehension of the documents, their ability and inclination to detect bias, and their ability to construct an argument. If students are struggling when reading the documents, scaffold their reading by highlighting important passages, and take note when selecting primary sources in future lessons.

Accommodations

ELL: Encourage the student to engage with the visual material at the beginning of the lesson, if that plays to his/her strengths. When preparing for the trial, pair the student with a stronger reader to help him/her navigate the documents. Student can also take a more active role in the more visual aspects of the lesson (laying out the timeline, drawing on the tree) (once again, if that plays to his/her strengths).

Social Anxiety: Provide the group discussion questions in advance, so the student has more time to prepare to participate. Can also take a Think-Pair-Share approach to the discussion, so student has opportunity to talk in a setting with which he/she may be more comfortable. During the preparation for the trial, encourage the groups to designate specific roles so the student has something distinctive to contribute when working in the group.

ADHD: Encourage the student to engage in the more active parts of the lesson (laying out the timeline, drawing the tree). If the student has interest in the dramatic arts, he/she can be the lead lawyer during the trial.
Native Peoples -- Tangle Of Terminology: Should It Be `Indian' Or `Native American'?  

Travel Editor:

I am writing in regard to the article in Sunday's travel section (March 2) about the Southwest's native peoples and their traditional festivals.

On the whole, I found the article very informative and interesting. However, I found one enigma that I have encountered frequently.

In the fourth paragraph, Stephen Trimble relates how the American Indians of his story "don't worry about being politically correct . . . nearly everyone uses the old misnomer, 'Indian,' without apology."

I don't know who thinks up so-called "politically correct" terms but I truly do not see how "Native American" should be more "pc" than Indian. In the first place, America was not called America when these folks' ancestors inhabited this land thousands of years ago. Further, "America" is a word that is derived from Amerigo Vespucci, the Italian navigator in whose honor America was named.

I don't see (and I highly doubt the native peoples in the Southwest see) the link between an Italian navigator and the people and their ancestors who live and have lived in what is now known as the American Southwest.

On the other hand, I can't help but think that the word "Indian" can be traced back to the Latin word indegena meaning "a native," as in the word indigenous.

Far be it from me to label the people who have lived on this land for thousands of years. However, it seems to me that the far more politically correct term to use in this case would be Indian, especially if that is the term that the native peoples themselves use.

Jeanne Perrin Seattle
Saturday, 13 October. "At daybreak great multitudes of men came to the shore, all young and of fine shapes, very handsome; their hair not curled but straight and coarse like horse-hair, and all with foreheads and heads much broader than any people I had hitherto seen; their eyes were large and very beautiful; they were not black, but the color of the inhabitants of the Canaries, which is a very natural circumstance, they being in the same latitude with the island of Ferro in the Canaries. They were straight-limbed without exception, and not with prominent bellies but handsomely shaped. They came to the ship in canoes, made of a single trunk of a tree, wrought in a wonderful manner considering the country; some of them large enough to contain forty or forty-five men, others of different sizes down to those fitted to hold but a single person. They rowed with an oar like a baker's peel, and wonderfully swift. If they happen to upset, they all jump into the sea, and swim till they have righted their canoe and emptied it with the calabashes they carry with them. They came loaded with balls of cotton, parrots, javelins, and other things too numerous to mention; these they exchanged for whatever we chose to give them. I was very attentive to them, and strove to learn if they had any gold. Seeing some of them with little bits of this metal hanging at their noses, I gathered from them by signs that by going southward or steering round the island in that direction, there would be found a king who possessed large vessels of gold, and in great quantities. I endeavored to procure them to lead the way thither, but found they were unacquainted with the route. I determined to stay here till the evening of the next day, and then sail for the southwest; for according to what I could learn from them, there was land at the south as well as at the southwest and northwest and those from the northwest came many times and fought with them and proceeded on to the southwest in search of gold and precious stones. This is a large and level island, with trees extremely flourishing, and streams of water; there is a large lake in the middle of the island, but no mountains: the whole is completely covered with verdure and delightful to behold. The natives are an inoffensive people, and so desirous to possess any thing they saw with us, that they kept swimming off to the ships with whatever they could find, and readily bartered for any article we saw fit to give them in return, even such as broken platters and fragments of glass. I saw in this manner sixteen balls of cotton thread which weighed above twenty-five pounds, given for three Portuguese cestus. This traffic I forbade, and suffered no one to take their cotton from them, unless I should order it to be procured for your Highnesses, if proper quantities could be met with. It grows in this island, but from my short stay here I could not satisfy myself fully concerning it; the gold, also, which they wear in their noses, is found here, but not to lose time, I am determined to proceed onward and ascertain whether I can reach Cipango. At night they all went on shore with their canoes.

Wednesday, 17 October. At noon set sail from the village where we had anchored and watered. Kept on our course to sail round the island; the wind southwest and south. My intention was to follow the coast of the island to the southeast as it runs in that direction, being informed by the Indians I have on board, besides another whom I met with here, that in such a course I should meet with the island which they call Samoet, where gold is found. I was further informed by Martin Alonzo Pinzon, captain of the Pinta, on board of which I had sent three of the Indians, that he had been assured by one of them I might sail round the island much sooner by the northwest. Seeing that the wind would not enable me to proceed in the direction I first contemplated, and finding it favorable for the one thus recommended me, I steered to the northwest and arriving at the extremity of the island at two leagues' distance, I discovered a remarkable haven with two entrances, formed by an island at its mouth, both very narrow, the inside capacious enough for a hundred ships, were there sufficient depth of water. I thought it advisable to examine it, and therefore anchored outside, and went with the boats to sound it, but found the water shallow. As I had first imagined it to be the mouth of a river, I had directed the casks to be carried ashore for water, which being done we discovered eight or ten men who straightway came up to us, and directed us to a village in the neighborhood; I accordingly dispatched the crews thither in quest of water, part of them armed, and the rest with the casks, and the place being at some distance it detained me here a couple of hours. In the meantime I strayed about among the groves, which
Native American Indian Studies -
A Note on Names ©

by Peter d'Errico, Legal Studies Department, University of Massachusetts

Native American Indian Studies is a mouthful of a phrase. I chose it because I want people to think about names. I want to provoke a critical awareness of history and culture. In the study of Indigenous Peoples, I don't want the question of names to slide by, to be taken-for-granted. ¹

Most of us know the story about how the Peoples of the "new world" came to be called "American Indians." Columbus (his name gives away his secret: Cristobal Colon; the Christian colonizer) thought he was going to India and, being a vain and self-important man, insisted he had found it. So he named the people he met "Indians." The "American" part would come later, after everyone but Columbus had admitted his error, and the land had been named for another Italian navigator, Amerigo Vespucci.

"American Indians" derives from the colonizers' world-view and is therefore not the real name of anyone. It is a name given to people by outsiders, not by themselves. Why should we use any name given to a people by someone other than themselves? ²

On the other hand, why shouldn't we use it? Almost everybody in the world knows the name and to whom it refers. It is commonly used by many Indigenous Peoples in the United States, even today. It is the legal definition of these Peoples in United States law.

Some people get upset about "American Indian" because of its association with Columbus. There is an equally serious dilemma with the use of "Native American," which came into vogue as part of a concern for "political correctness." The latter was an effort to acknowledge ethnic diversity in the United States while insisting on an over-arching American unity. Groups became identified as hyphen-American. Thus, African-American, Irish-American, Italian-American, and so on. For the original inhabitants of the land, the "correct" term became Native-American.

The word "native" has a generic meaning, referring to anyone or anything that is at home in its place of origin. "Native" also has a pejorative meaning in English colonization, as in "The natives are restless tonight." From an English perspective (and, after all, we are talking about English words), "native" carries the connotation of "primitive," which itself has both a generic definition, meaning "first" or "primary," and a pejorative use, meaning "backward" or "ignorant." And, as we have seen, "American" derives from that other Italian. So "Native American" does not avoid the problem of naming from an outsider's perspective.

Concern for political correctness focuses more on appearances than reality. As John Trudell observed at the time, "They change our name and treat us the same." Basic to the treatment is an insistence that the original inhabitants of the land are not permitted to name themselves. As an added twist, it seems that the only full, un-hyphenated Americans are those who make no claim of origin beyond the shores of this land. Many of these folk assert that they are in fact the real "native" Americans.
We have to discard both "American Indian" and "Native American" if we want to be faithful to reality and true to the principle that a People's name ought to come from themselves. The consequence of this is that the original inhabitants of this land are to be called by whatever names they give themselves. There are no American Indians or Native Americans. There are many different peoples, hundreds in fact, bearing such names as Wampanoag, Cherokee, Seminole, Navajo, Hopi, and so on and on through the field of names. These are the "real" names of the people.

But the conundrum of names doesn't end there. Some of the traditional or "real" names are not actually derived from the people themselves, but from their neighbors or even enemies. "Mohawk" is a Narraganset name, meaning "flesh eaters." "Sioux" is a French corruption of an Anishinabe word for "enemy." Similarly, "Apache" is a Spanish corruption of a Zuni word for "enemy," while Navajo is from the Spanish version of a Tewa word. If we want to be fully authentic in every instance, we will have to inquire into the language of each People to find the name they call themselves. It may not be surprising to find that the deepest real names are often a word for "people" or for the homeland or for some differentiating characteristic of the people as seen through their own eyes.

The important thing is to acknowledge the fundamental difference between how a People view themselves and how they are viewed by others, and to not get hung up on names for the sake of "political correctness."

In this context, the difference between "American Indian" and "Native-American" is nonexistent. Both are names given from the outside. On the other hand, in studying the situation and history of the Original Peoples of the continent, we do not need to completely avoid names whose significance is understood by all. Indeed, it may be that the shortest way to penetrate the situation of Indigenous Peoples is to critically use the generic name imposed on them.

"Native American Indian Studies," then, is a way to describe an important part of the history of "America," of the colonization of the "Americas." It is a part of world history, world politics, world culture. It is a component of "Indigenous Peoples Studies." By using this terminology, we aim for a critical awareness of nationhood and homelands, of Indigenous self-determination.

It is sometimes noted how far advanced Indigenous Peoples in Latin and South America and Canada are in thinking about their nationhood, as compared to Native Peoples inside the United States. A major reason for this disparity is the apparent capturing of Indigenous self-understanding in the United States (and not only in American history classes). The substitution of "Native American" for "American Indian" may actually deepen the problem. Everyone knows the Indigenous Peoples are not Indians. Not so many know they are also not Americans.

A survey of American Indian college and high-school students, reported in Native Americas [Winter, 1997], indicated that more than 96% of the youth identified themselves with their Indian nation, and more than 40% identified themselves solely in those terms. Only a little more than half identified themselves as American citizens. This survey is an example of the usefulness of the "incorrect" label "Indian" to explain something significant about indigenous self-identification.
It's been asked, "What's in a name?" Sometimes the answer is everything, as when the name is Rumplestiltskin; sometimes nothing, as with the fragrant rose. N. Scott Momaday, in The Names: A Memoir, writes about the meaning of who we are that is contained and not contained in our names. Names, in other words, are mysterious, sometimes revealing sometimes concealing our identity or the identity of a people or place.

Names can have great power, and the power of naming is a great power. History and law, as well as literature and politics, are activities of naming. The Bible tells a story of God giving Adam the power to name the animals and other parts of creation. An important part of the Judeo-Christian creation story is a power of naming that is a power over creation. This story established a relation that became crucial in the encounters of Christian colonizers with the inhabitants of the "new world."

A critical approach to "Native American Indian Studies" aims to reclaim the power of naming that has so long stifled Indigenous self-awareness and self-expression. The goal of this kind of education is to build a curriculum that enhances Indigenous self-determination. We cannot be deterred by the fact that English has intersected with and hybridized the ways in which Indigenous Peoples name themselves. I offer this provocation toward the deconstruction of definitions which have trapped Indigenous Peoples in the dreams of others.
The European Voyages of Exploration: Introduction

Beginning in the early fifteenth century, European states began to embark on a series of global explorations that inaugurated a new chapter in world history. Known as the Age of Discovery, or the Age of Exploration, this period spanned the fifteenth through the early seventeenth century, during which time European expansion to places such as the Americas, Africa, and the Far East flourished. This era is defined by figures such as Ferdinand Magellan, whose 1519–1522 expedition was the first to traverse the Atlantic to the Pacific Ocean and the first to circumnavigate the globe.

The European Age of Exploration developed alongside the Renaissance. Both periods in Western history acted as transitional moments between the Middle Ages and the early modern period. Competition between burgeoning European empires, such as Spain and England, fueled the evolution and advancement of overseas exploration. Motivated by religion, profit, and power, the size and influence of European empires during this period expanded greatly. The effects of exploration were not only felt abroad but also within the geographic confines of Europe itself. The economic, political, and cultural effects of Europe’s beginning stages of global exploration impacted the long term development of both European society and the entire world.

Empire and Politics

During the eighth century, the Islamic conquest of North Africa, Spain, France, and parts of the Mediterranean, effectively impeded European travel to the Far East for subsequent centuries. This led many early explorers, such as Vasco de Gama and Christopher Columbus, to search for new trade routes to the East. Previous travel accounts from the early expeditions of figures such as Marco Polo (during the late thirteenth century) encouraged many Europeans to search for new territories and places that would lead to the East. Ocean voyages were extremely treacherous during the beginnings of European exploration. The navigation techniques were primitive, the maps were notoriously unreliable, and the weather was unpredictable. Additionally, explorers worried about running out of supplies, rebellion on the high seas, and hostile indigenous peoples.

The Spanish and Portuguese were some of the first European states to launch overseas voyages of exploration. There were several factors that led to the Iberian place in the forefront of global exploration. The first involved its strategic geographic location, which provided easy access to venturing south toward Africa or west toward the Americas. The other, arguably more important, factor for Spain and Portugal’s leading position in overseas exploration was these countries’ acquisition and application of ancient Arabic knowledge and expertise in math, astronomy, and geography.

The principal political actors throughout the Age of Exploration were Spain,
Portugal, The Netherlands, England, and France. Certain European states, primarily Portugal and The Netherlands, were primarily interested in building empires based on global trade and commerce. These states established worldwide trading posts and the necessary components for developing a successful economic infrastructure. Other European powers, Spain and England in particular, decided to conquer and colonize the new territories they discovered. This was particularly evident in North and South America, where these two powers built extensive political, religious, and social infrastructure.

**Economic Factors**

Before the fifteenth century, European states enjoyed a long history of trade with places in the Far East, such as India and China. This trade introduced luxury goods such as cotton, silk, and spices to the European economy. New technological advancements in maritime navigation and ship construction allowed Europeans to travel farther and explore parts of the globe that were previously unknown. This, in turn, provided Europeans with an opportunity to locate luxury goods, which were in high demand, thereby eliminating Europe’s dependency on Eastern trade. In many ways, the demand for goods such as sugar, cotton, and rum fueled the expansion of European empires and their eventual use of slave labor from Africa. Europe’s demand for luxury goods greatly influenced the course of the transatlantic slave trade.

During the fifteenth and sixteenth centuries small groups financed by private businesses carried out the first phase of European exploration. Members of the noble or merchant class typically funded these early expeditions. Over time, as it became clear that global exploration was extremely profitable, European states took on a primary role. The next phase of exploration involved voyages taken in the name of a particular empire and monarch (e.g., France or Spain). The Iberian empires of Spain and Portugal were some of the earliest states to embark on new voyages of exploration. In addition to seeking luxury goods, the Spanish empire was driven by its quest for American silver.

**Science and Culture**

The period of European exploration introduced the people of Europe to the existence of new cultures worldwide. Before the fifteenth century, Europeans had minimal knowledge of the people and places beyond the boundaries of Europe, particularly Africa and Asia. Before the discovery of the Americas, Europeans did not even know of its existence. Europeans presumed that the world was much smaller than it was in actuality. This led early explorers such as Columbus and Magellan to believe that finding new routes to the Far East would be much easier than it turned out to be.

Profound misconceptions about geography and the cultures of local populations would change very slowly throughout the early centuries of European exploration. By the sixteenth century, European maps started to expand their depictions and representations
to include new geographic discoveries. However, due to the intense political rivalries during the period, European states guarded their geographic knowledge and findings from one another.

With the growth of the printing press during the sixteenth century, accounts of overseas travels, such as those of Marco Polo in the late thirteenth century, spread to a wider audience of European readers than had previously been possible. The Age of Exploration also coincided with the development of Humanism and a growing intellectual curiosity about the natural world. The collection and study of exotic materials such as plants and animals led to a new age of scientific exploration and inquiry. These initial surveys and analyses influenced future revolutionary developments in numerous fields of science and natural history in the late seventeenth and eighteenth centuries.

Religious Factors

One of the tenets of Catholicism decreed that Christianity ought to be the universal religion and faith among all mankind. The Crusades in the centuries preceding the Age of Exploration exposed Europeans to new places, people, and goods. It also reflected the zealous nature of medieval Christianity and foreshadowed the fervent missionary work that would form a major part of all early global expeditions. The pope played an important and validating role in these voyages by sanctioning and encouraging worldwide exploration. This often included the approbation of enslaving Africans and indigenous peoples. Missionaries were frequently a part of the early expeditions of Spain with the aim of bringing Christianity to the native inhabitants. Europeans typically viewed indigenous populations as barbaric heathens who could only become civilized through the adoption of Christianity.

Summary:

- The age of European exploration and discovery represented a new period of global interaction and interconnectivity. As a result of technological advancements, Europeans were able to forge into new and previously undiscovered territories. They understood this to be a “New World.”
- European exploration was driven by multiple factors, including economic, political, and religious incentives. The growing desire to fulfill European demand for luxury goods, and the desire to unearth precious materials such as gold and silver, acted as a particularly crucial motivation.
- The period of European global exploration sparked the beginning phases of European empire and colonialism, which would continue to develop and intensify over the course of the next several centuries.
- As European exploration evolved and flourished, it saw the increasing oppression of native populations and the enslavement of Africans. During this period, Europeans increasingly dealt in African slaves and started the transatlantic slave trade.
MISS LOTTIE JONES AGREED THAT SHE WOULD...

1. Not get married.
2. Not ride in a carriage or automobile with any man except her brothers or father.
3. Not leave town without permission.
4. Not smoke cigarettes or drink beer, wine, or whiskey.
5. Not dye her hair or dress in bright colours and wear at least two petticoats.
6. Keep the school room clean and scrub it with soap and water at least once a week.
7. Not use face powder or mascara, not wear dresses more than 2" above the ankles, and finally, not loiter downtown in ice cream parlours.
SD 2.2: Map of Ontario
The first European settlements of what is now the United States were motivated by a number of factors, among these being a search for profit and a search for religious freedom.

**Virginia**

The first British attempt at settlement came through the Virginia Company, a private company seeking to make money. The first settlement in 1607 was named Jamestown after King James I. In the first ten years of Virginia settlers, only four hundred out of two thousand managed to survive. Some of the survival resulted from the efforts of Captain John Smith and his dealings with Pocahontas and the Powhatan tribe.

The English did not find the gold found by the Spanish in Central America, but they did discover that there was money to be made by growing tobacco and exporting it from Virginia to England. They also discovered that profits increased when work was performed by unpaid slave labour. The first Black workers arrived in Virginia in 1619. Eventually, slaves planted and harvested tobacco crops, built the tobacco shipping barrels delivered the tobacco crops to the inspections warehouses and loaded and unloaded the ships preparing for sail to England.

**New England**
Religion was a major factor in the development of the colonies north of Virginia, known as the New England colonies.

Europe in the 1500s experienced a major religious upheaval known as the Reformation. This phenomenon involved attempts "to reform" the religion that had been predominant in Europe for over thousand years -- the Roman Catholic Church. In Germany, Martin Luther rebelled against the Catholic Church and eventually started the Lutheran religion. In England, King Henry VIII broke away from the Catholic Church and started what was to become the Church of England or the Anglican religion. In Switzerland, John Calvin pronounced a purified form of religion known as Calvinism that spread into Scotland, the Netherlands, France and elsewhere. Luther, Henry VIII, Calvin and others led a "protest" against the Roman Catholic Church that is known as "Protestant." As a result, we have the phrase "Protestant Reformation."

The development of new Protestant religions eventually led to rivalries and tensions in Europe. European governments attempted to protect certain religions and to exclude others. In England, for example, the Anglican religion became the official religion of the country and other religions suffered from discrimination. In the England of the early 1600s, a group of Calvinists known as Separatists felt persecuted by the government of King James I.

In 1620, a band of Separatists (later known as Pilgrims) sailed from the English port of Plymouth as part of 102 passengers on a rickety ship the Mayflower. They were seeking to establish a settlement in the Virginia area, and after an exhausting voyage of sixty-six days, they landed at Cape Cod and in an area that became known as Plymouth Harbour.

Found at: http://www.loc.gov/rr/print/list/picamer/paSettle.html

After anchoring off the coast, the Mayflower Compact was signed by forty-one Separatists. This was the first plan for a self-determining government in America and was deemed necessary by the Separatists to guarantee religious freedom.

The Pilgrims faced difficult conditions, but with the help of the local Natives, they managed to clear land and plant enough food to survive in the first years. In the autumn of 1621, the Pilgrims invited their Native friends to join them in the first Thanksgiving festival. In 1691, the independent colony of Plymouth was absorbed into the Massachusetts Bay Colony.
In England, the Calvinist Puritans were determined to change the English Church to a state of "purity" that would match Christianity as it was in the time of the Jesus Christ. For their efforts, reform-minded Puritans were often mocked and persecuted. In their search for religious freedom, some Puritan merchants founded the Massachusetts Bay Company and started settlement in the area around the present-day city of Boston in 1630.

The idea that this colony was a community with a special covenant with God was laid out in leader John Winthrop's sermon, "A City Upon a Hill." Winthrop believed that by purifying Christianity in the New World, his followers would serve as an example to the Old World for building a model Protestant community. The idea that theirs was a holy community shaped life in the colony enormously, making it imperative that colonists legislate morality, enforcing marriage, church attendance, and education in the Word of God, as well as relentlessly seeking out and punishing 'sin' and 'sinners.'
In the colony, only shareholders in the Massachusetts Bay Company were allowed to vote. This meant that only about one percent of the population voted and that Puritans dominated the government. One man who disagreed with religion dominating the government (theocracy) was Roger Williams. He advocated a separation of Church and State, and he also questioned the right of the colonists to take over Native lands without just payment. Williams was expelled from the colony in 1636, and lived with the Narragansett Indians, then bartered for the land where he founded the town of Providence, which would officially become Rhode Island in 1663. In 1652, Rhode Island passed the first law in North America making slavery illegal. Rhode Island became a safe haven for people who were persecuted for their beliefs - Baptists, Quakers, Jews and others went there to follow their consciences in peace and safety.

Another person who challenged the power of the Puritan hierarchy in Massachusetts Bay and experienced banishment to Rhode Island was Anne Hutchinson. An expert in the Bible, Hutchinson emphasized the belief that salvation was by faith alone, which is a typical Protestant belief. Although this doctrine was accepted and taught by Puritans, it was not very compatible with the authoritarian system that the Puritan leaders favored. Hutchinson also challenged the authority of clergy and sought a new status for women. After a two-day trial in 1638, she was banished to an area that would become the colony of Rhode Island.

Thomas Hooker left England seeking religious freedom and arrived in Massachusetts in 1633. As a pastor, Hooker, wanted to build a godly community, but he believed all the men should have a voice and a vote. Since the Massachusetts leadership only allowed Puritan Church members and property-owners to vote, Thomas Hooker led about one hundred people away to begin a new
settlement, which is now called Hartford, Connecticut. Later three settlements merged to form the Connecticut Colony. This colony put Hooker's principles into practice when it adopted the Fundamental Orders sometimes called the first written constitution.

**The Middle Colonies**

The Dutch established a settlement at New Amsterdam in 1624, after the Hudson River had been explored by the English explorer, Henry Hudson, working for the Netherlands. The busy port of New Amsterdam changed to English control and to the English name of New York when British warships exerted power in 1664.

William Penn was a member of the Society of Friends, also called the Quakers because they were said to tremble or "quake" in the presence of God. In 1681, Penn received a large land grant from King Charles II as payment for a debt owed to Penn's father. Penn established the colony of Pennsylvania or "Penn's Woods." Quakers thought that people should believe inwardly, and did not need the guidance of a church or clergy. They rejected war, didn't like slavery, and wanted religious toleration. Penn made treaties with the Aboriginal tribes in the area, and welcomed all peoples to his colony. The capital city of his colony, Philadelphia, became known as the "city of Brotherly Love."

In 1632, Lord Baltimore received a land grant from the English king to establish a colony in northern Virginia that would serve as a home for Roman Catholics. Although the original landowners were Catholics, the majority of new settlers in the colony of Maryland were not. The Maryland Toleration Act (1649) was one of the first laws that explicitly tolerated all religions - as long as they were Christian religions.

**The Southern Colonies**

South of Virginia were uninhabited territories that extended to Spanish Florida. In this area, the colonies of North and South Carolina and Georgia were established as homes for displaced small farmers, persecuted French Protestants called Huguenots, and British debtors.
SD 2.5: Current map of Chesapeake Bay
SD 2.6: Powhatan Map, 1636°
The Sea of China and the Indies.
Transcript

Satterday we passed a few short reaches; and . 5. mile of Poore Cottage we went a shore. Heer we found our kinde

Comrades againe, who had gyven notice all along as they came of us: by which we were entertyned with much Courtesye in every place. We found here a Wiroans (for so they call their kynges) who satt vpon a matt of Reedes, with his people about him: He casued one to be layd for Captain Newport, gave vs a Deare roasted; which accor ding to their Custome they seethed againe: His people gaue Vs mullberryes, sodd wheate and beanes, and he caused his weomen to make Cakes for Vs. He gaue our Captaine his Crowne which was of Deares hayre dyed redl. Certifying him of our intentyon vp the Ryver, he was willing to send guydes with vs.
some of his people led us to their houses, showed us the growing of their Corne & the maner of setting it, gave us Tobacco, Wallnutes, mullberyes, strawberyes, and Respises. One shewed us the herbe called in their tongue wisacan, which they say heales poysoned woundes, it is like lyverwort or bloudwort. One gaue me a Roote wherewith they poisen their Arrowes. they would shew us any thing we Demaunded, and laboured very much by signes to make us understand their Languadg.
SD 2.10: A Wicomesse Indian to the governor of Maryland, 1633

Since that you are heere strangers and come into our Countrey, you should rather confine yourselves to the Customes of our Countrey, than impose yours upon us.

SD 2.11: Virginia colony promoter Sir William Herbert, 1610s

Colonies degenerate assuredly when the colonists imitate and embrace the habits, customs, and practices of the natives. There is no better way to remedy this evil than to do away with and destroy completely the habits and practices of the natives.

SD 2.12: Minavavana, a Chippewa chief, addressing trader Alexander Henry, as recorded by Henry, 1761

Englishman, although you have conquered the French, you have not yet conquered us! We are not your slaves. . . .

Englishman, our father, the King of France, employed our young men to make war upon your nation. In this warfare many of them have been killed, and it is our custom to retaliate until such time as the spirits of the slain are satisfied. But the spirits of the slain are to be satisfied in either of two ways; the first is by the spilling of the blood of the nation by which they fell; the other by covering the bodies of the dead, and thus allaying the resentment of their relations. This is done by making presents.

Englishman, your king has never sent us any presents, . . . wherefore he and we are still at war; and until he does these things we must consider that we have no other father, nor friend among the white men than the King of France. . . . You do not come armed with an intention to make war. . . . We shall regard you, therefore, as a brother. . . . As a token of our friendship we present you with this pipe to smoke.
FOREWORD

In Mr. Curtis we have both an artist and a trained observer, whose pictures are pictures, not merely photographs; whose work has far more than mere accuracy, because it is truthful. All serious students are to be congratulated because he is putting his work in permanent form; for our generation offers the last chance for doing what Mr. Curtis has done. The Indian as he has hitherto been is on the point of passing away. His life has been lived under conditions thru which our own race past so many ages ago that not a vestige of their memory remains. It would be a veritable calamity if a vivid and truthful record of these conditions were not kept. No one man alone could preserve such a record in complete form. Others have worked in the past, and are working in the present, to preserve parts of the record; but Mr. Curtis, because of the singular combination of qualities with which he has been blest, and because of his extraordinary success in making and using his opportunities, has been able to do what no other man ever has done; what, as far as we can see, no other man could do. He is an artist who works out of doors and not in the closet. He is a close observer, whose qualities of mind and body fit him to make his observations out in the field, surrounded by the wild life he commemorates. He has lived on intimate terms with many different tribes of the mountains and the plains. He knows them as they hunt, as they travel, as they go about their various avocations on the march and in the camp. He knows their medicine men and sorcerers, their chiefs and warriors, their young men and maidens. He has not only seen their vigorous outward existence, but has caught glimpses, such as few white men ever catch, into that strange spiritual and mental life of theirs: from whose innermost recesses all white men are forever barred. Mr. Curtis in publishing this book is rendering a real and great service; a service not only to our own people, but to the world of scholarship everywhere.

THEODORE ROOSEVELT

October 21st, 1906.
Some history you should know about your ancestors

The Cherokee were not originally one tribe but were separated into bands by geographic features and language dialects. They were only brought into some sort of unity when the English, weary from dealing with so many "heads of state", withheld vital trade goods until the Cherokees selected an "Emperor", through whom the British could deal. The person crowned as "Emperor" of the Cherokee was called Moytoy.

The five Chickamauga Cherokee were in the towns of Runningwater, Nickajack, Chickamauga, Tinsawatie, and Elijay were closely aligned with the Spanish and fought with other Cherokee who were friendly with the British. The Chickamauga gave in after their leader was assasinated. But the Americans wanted to punish the Cherokee who had sided with the British and began to grab land.

Around 1790 some Cherokee decided to leave the area and set up their tribal government west of the Mississippi. They settled in the area of Arkansas and begin to make treaties with the United States. These Western Cherokee are known as the Old Settlers. For the next 30 years the government took more and more land while pressuring the Eastern Cherokee to move west also. At the same time those Cherokee families in west pleaded with the Easterners to join them.

Another group of Cherokee headed by Chief Drowning Bear split from the rest of the tribe and settled in North Carolina. These are the Cherokee who avoided the Cherokee removal known as the Trail of Tears. Today these are known as the Eastern Band.

The Old Settlers soon realized that the mixed blood Cherokee who had arrived were beginning to take control. Two white missionaries, Evan and John Jones helped Cherokee full bloods Pig Smith and Creek Sam to form the traditionalist Keetoowah Society. As the American civil war approached the Keetoowah were allied with the missionaries against slavery and separated from the slave holding mixed bloods.

Stand Watie, a Cherokee Confederate General, Treaty party leader, and relative of the Treaty party leaders who were assassinated, pressured mixed blood Chief John Ross into siding with the confederacy. He and his troops rampaged through the Cherokee country killing, pillaging and burning the homes of those he blamed for his relative's deaths. After the war the Cherokee were split by so many elements that it barely survived. The Keetoowah led by Pig Smith's son Redbird became a secret society called the Nighthawks.

Today the Cherokee are divided into three federally recognized tribes. The Eastern Band, the Cherokee Nation and the Keetoowah.
SD 3.2: John Gast, American Progress, 1872
SD 3.3: Map of the United States, 1872
SD 3.4: Map of the United States, 1816
SD 3.5: Mulish Map

---

![Map Image](image_url)
The American people having derived their origin from many other nations, and the Declaration of National Independence being entirely based on the great principle of human equality, these facts demonstrate at once our disconnected position as regards any other nation; that we have, in reality, but little connection with the past history of any of them, and still less with all antiquity, its glories, or its crimes. On the contrary, our national birth was the beginning of a new history, the formation and progress of an untried political system, which separates us from the past and connects us with the future only; and so far as regards the entire development of the natural rights of man, in moral, political, and national life, we may confidently assume that our country is destined to be the great nation of futurity....

Yes, we are the nation of progress, of individual freedom, of universal enfranchisement. Equality of rights is the cynosure of our union of States, the grand exemplar of the correlative equality of individuals; and while truth sheds its effulgence, we cannot retrograde, without dissolving the one and subverting the other. We must onward to the fulfilment of our mission -- to the entire development of the principle of our organization -- freedom of conscience, freedom of person, freedom of trade and business pursuits, universality of freedom and equality. This is our high destiny, and in nature's eternal, inevitable decree of cause and effect we must accomplish it. All this will be our future history, to establish on earth the moral dignity and salvation of man -- the immutable truth and beneficence of God. For this blessed mission to the nations of the world, which are shut out from the life-giving light of truth, has America been chosen; and her high example shall smite unto death the tyranny of kings, hierarchs, and oligarchs, and carry the glad tidings of peace and good will where myriads now endure an existence scarcely more enviable than that of beasts of the field. Who, then, can doubt that our country is destined to be the great nation of futurity?


It is now time for the opposition to the Annexation of Texas to cease, all further agitation of the waters of bitterness and strife, at least in connexion with this question, --even though it may perhaps be required of us as a necessary condition of the freedom of our institutions, that we must live on for ever in a state of unpausing struggle and excitement upon some subject of party division or other. But, in regard to Texas, enough has now been given to party. It is time for the common duty of Patriotism to the Country to succeed;--or if this claim will not be recognized, it is at least time for common sense to acquiesce with decent grace in the inevitable and the irrevocable.

Texas is now ours. Already, before these words are written, her Convention has undoubtedly ratified the acceptance, by her Congress, of our proffered invitation into the Union; and made the requisite changes in her already republican form of constitution to
adapt it to its future federal relations. Her star and her stripe may already be said to have taken their place in the glorious blazon of our common nationality; and the sweep of our eagle's wing already includes within its circuit the wide extent of her fair and fertile land. She is no longer to us a mere geographical space—a certain combination of coast, plain, mountain, valley, forest and stream. She is no longer to us a mere country on the map.…. 

Why, were other reasoning wanting, in favor of now elevating this question of the reception of Texas into the Union, out of the lower region of our past party dissensions, up to its proper level of a high and broad nationality, it surely is to be found, found abundantly, in the manner in which other nations have undertaken to intrude themselves into it, between us and the proper parties to the case, in a spirit of hostile interference against us, for the avowed object of thwarting our policy and hampering our power, limiting our greatness and checking the fulfillment of our manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions.…. 

Source: John O’Sullivan was a writer and editor of a well-known newspaper around the time of the Mexican-American war. Most people give him the credit for coining the term “Manifest Destiny.”
Mr. Chief Justice Marshall delivered the opinion of the Court:

This bill is brought by the Cherokee Nation, praying an injunction to restrain the state of Georgia from the execution of certain laws of that state, which as is alleged, go directly to annihilate the Cherokees as a political society, and to seize, for the use of Georgia, the lands of the nation which have been assured to them by the United States in solemn treaties repeatedly made and still in force…

…The 3rd Article of the Constitution describes the extent of the judicial power. The 2nd Section closes an enumeration of the cases to which it is extended, with controversies between a state or the citizens thereof, and foreign states, citizens, or subjects. A subsequent clause of the same section gives the Supreme Court original jurisdiction in all cases in which a state shall be a party. The party defendant may then unquestionably be sued in this Court. May the plaintiff sue in it? Is the Cherokee Nation a foreign state in the sense in which that term is used in the Constitution?...

…The counsel have shown conclusively that they are not a state of the Union, and have insisted that individually they are aliens, not owing allegiance to the United States. An aggregate of aliens composing a state must, they say, be a foreign state. Each individual being foreign, the whole must be foreign…

…They may more correctly, perhaps, be denominated domestic dependent nations. They occupy a territory to which we assert a title independent of their will, which must take effect in point of possession when their right of possession ceases. Meanwhile, they are in a state of pupilage. Their relation to the United States resembles that of a ward to his guardian.

…The Court has bestowed its best attention on this question and, after mature deliberation, the majority is of opinion that an Indian tribe or nation within the United States is not a foreign state in the sense of the Constitution, and cannot maintain an action in the courts of the United States.
SD 3.8: Trail of Tears, Robert Lindneux 1942

[Image of a painting depicting the Trail of Tears with Native American people and covered wagons.]
SD 3.9: Path of the Trail of Tears xxvi
It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly 30 years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress, and it is believed that their example will induce the remaining tribes also to seek the same obvious advantages.

Humanity has often wept over the fate of the aborigines of this country, and Philanthropy has been long busily employed in devising means to avert it, but its progress has never for a moment been arrested, and one by one have many powerful tribes disappeared from the earth. To follow to the tomb the last of his race and to tread on the graves of extinct nations excite melancholy reflections. But true philanthropy reconciles the mind to these vicissitudes as it does to the extinction of one generation to make room for another. Philanthropy could not wish to see this continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms, embellished with all the improvements which art can devise or industry execute, occupied by more than 12,000,000 happy people, and filled with all the blessings of liberty, civilization, and religion?

The present policy of the Government is but a continuation of the same progressive change by a milder process. The tribes which occupied the countries now constituting the Eastern States were annihilated or have melted away to make room for the whites. The waves of population and civilization are rolling to the westward, and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and, at the expense of the United States, to send them to a land where their existence may be prolonged and perhaps made perpetual.

Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing?

Can it be cruel in this Government when, by events which it can not control, the Indian is made discontented in his ancient home to purchase his lands, to give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the West on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.
Rightly considered, the policy of the General Government toward the red man is not only liberal, but generous. He is unwilling to submit to the laws of the States and mingle with their population. To save him from this alternative, or perhaps utter annihilation, the General Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.
...I consider my countrymen, not as mere animals, and to judge of their happiness by their condition as such, which to be sure is bad enough, but as moral beings, to be affected for better or for worse, by moral circumstances, I say their condition is wretched. Look, my dear sir, around you, and see the progress that vice and immorality have already made!

If the dark picture which I have drawn here is a true one, and no candid person will say it is an exaggerated one, can we see a brighter prospect ahead? In another country, and under other circumstances, there is a better prospect. Removal, then, is the only remedy--the only practicable remedy. By it there may be finally a renovation--our people may rise from their very ashes to become prosperous and happy, and a credit to our race....I would say to my countrymen, you among the rest, fly from the moral pestilence that will finally destroy our nation.

What is the prospect in reference to your [John Ross's] plan of relief, if you are understood at all to have any plan? It is dark and gloomy beyond description. Subject the Cherokees to the laws of the States in their present condition? It matters not how favorable those laws may be, instead of remedying the evil you would only rivet the chains and fasten the manacles of their servitude and degradation. The final destiny of our race, under such circumstances, is too revolting to think of. Its course must be downward, until it finally becomes extinct or is merged in another race, more ignoble and more detested. Take my word for it, it is the sure consummation, if you succeed in preventing the removal of your people. The time will come when there will be only here and there those who can be called upon to sign a protest, or to vote against a treaty for their removal--when the few remnants of our once happy and improving nation will be viewed by posterity with curious and gazing interest, as relics of a brave and noble race. Are our people destined to such a catastrophe? Are we to run the race of all our brethren who have gone before us, and of whom hardly any thing is known but their name and perhaps only here and there a solitary being, walking, "as a ghost over the ashes of his fathers," to remind a stranger that such a race once existed? May God preserve us from such a destiny.

I have the honor to be, Sir,

Your obedient and humble servant,

E. BOUDINOT.
Ibid.

Andrew Jackson. State of the Union. December 6, 1830.  

Chiricahua Apaches as they arrived at Carlisle, 1886

Chiricahua Apaches four months after arriving at Carlisle
Soul Wound: The Legacy of Native American Schools
by Andrea Smith, Amnesty International Magazine

Part One

“A little while ago, I was supposed to attend a Halloween party. I decided to dress as a nun because nuns were the scariest things I ever saw,” says Willetta Dolphus, 54, a Cheyenne River Lakota. The source of her fear, still vivid decades later, was her childhood experience at American Indian boarding schools in South Dakota.


Dolphus is one of more than 100,000 Native Americans forced by the U.S. government to attend Christian schools. The system, which began with President Ulysses Grant's 1869 "Peace Policy," continued well into the 20th century. Church officials, missionaries, and local authorities took children as young as five from their parents and shipped them off to Christian boarding schools; they forced others to enroll in Christian day schools on reservations. Those sent to boarding school were separated from their families for most of the year, sometimes without a single family visit. Parents caught trying to hide their children lost food rations.

Virtually imprisoned in the schools, children experienced a devastating litany of abuses, from forced assimilation and grueling labor to widespread sexual and physical abuse. Scholars and activists have only begun to analyze what Joseph Gone (Gros Ventre), a psychology professor at the University of Michigan, Ann Arbor, calls "the cumulative effects of these historical experiences across gender and generation upon tribal communities today."

"Native America knows all too well the reality of the boarding schools," writes Native American Bar Association President Richard Monette, who attended a North Dakota boarding school,
"where recent generations learned the fine art of standing in line single-file for hours without moving a hair, as a lesson in discipline; where our best and brightest earned graduation certificates for homemaking and masonry; where the sharp rules of immaculate living were instilled through blistered hands and knees on the floor with scouring toothbrushes; where mouths were scrubbed with lye and chlorine solutions for uttering Native words."

Sammy Toineeta (Lakota) helped found the national Boarding School Healing Project to document such abuses. "Human rights activists must talk about the issue of boarding schools," says Toineeta. "It is one of the grossest human rights violations because it targeted children and was the tool for perpetrating cultural genocide. To ignore this issue would be to ignore the human rights of indigenous peoples, not only in the U.S., but around the world."

The schools were part of Euro-America's drive to solve the "Indian problem" and end Native control of their lands. While some colonizers advocated outright physical extermination, Captain Richard H. Pratt thought it wiser to "Kill the Indian and save the man." In 1879 Pratt, an army veteran of the Indian wars, opened the first federally sanctioned boarding school: the Carlisle Industrial Training School, in Carlisle, Penn.

"Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit," said Pratt. He modeled Carlisle on a prison school he had developed for a group of 72 Indian prisoners of war at Florida's Fort Marion prison. His philosophy was to "elevate" American Indians to white standards through a process of forced acculturation that stripped them of their language, culture, and customs.

Government officials found the Carlisle model an appealing alternative to the costly military campaigns against Indians in the West. Within three decades of Carlisle's opening, nearly 500 schools extended all the way to California. The Bureau of Indian Affairs (BIA) controlled 25 off-reservation boarding schools while churches ran 460 boarding and day schools on reservations with government funds.

Both BIA and church schools ran on bare-bones budgets, and large numbers of students died from starvation and disease because of inadequate food and medical care. School officials routinely forced children to do arduous work to raise money for staff salaries and "leased out" students during the summers to farm or work as domestics for white families. In addition to bringing in income, the hard labor prepared children to take their place in white society — the only one open to them — on the bottom rung of the socioeconomic ladder.

Physical hardship, however, was merely the backdrop to a systematic assault on Native culture. School staff sheared children's hair, banned traditional clothing and customs, and forced children to worship as Christians. Eliminating Native languages — considered an obstacle to the "acculturation" process — was a top priority, and teachers devised an extensive repertoire of punishments for uncooperative children. "I was forced to eat an entire bar of soap for speaking my language," says AIUSA activist Byron Wesley (Navajo).

The loss of language cut deep into the heart of the Native community. Recent efforts to restore Native languages hint at what was lost. Mona Recountre, of the South Dakota Crow Creek reservation, says that when her reservation began a Native language immersion program at its elementary school, social relationships within the school changed radically and teachers saw a decline in disciplinary problems. Recountre's explanation is that the Dakota language creates community and respect by emphasizing kinship and relationships. The children now call their
teachers "uncle" or "auntie" and "don't think of them as authority figures," says Recountre. "It's a form of respect, and it's a form of acknowledgment."

Native scholars describe the destruction of their culture as a "soul wound," from which Native Americans have not healed. Embedded deep within that wound is a pattern of sexual and physical abuse that began in the early years of the boarding school system. Joseph Gone describes a history of "unmonitored and unchecked physical and sexual aggression perpetrated by school officials against a vulnerable and institutionalized population." Gone is one of many scholars contributing research to the Boarding School Healing Project.

Rampant sexual abuse at reservation schools continued until the end of the 1980s, in part because of pre-1990 loopholes in state and federal law mandating the reporting of allegations of child sexual abuse. In 1987 the FBI found evidence that John Boone, a teacher at the BIA-run Hopi day school in Arizona, had sexually abused as many as 142 boys from 1979 until his arrest in 1987. The principal failed to investigate a single abuse allegation. Boone, one of several BIA schoolteachers caught molesting children on reservations in the late 1980s, was convicted of child abuse, and he received a life sentence. Acting BIA chief William Ragsdale admitted that the agency had not been sufficiently responsive to allegations of sexual abuse, and he apologized to the Hopi tribe and others whose children BIA employees had abused.

The effects of the widespread sexual abuse in the schools continue to ricochet through Native communities today. "We know that experiences of such violence are clearly correlated with posttraumatic reactions including social and psychological disruptions and breakdowns," says Gone.

Dolphus, now director of the South Dakota Coalition Against Sexual and Domestic Violence, sees boarding school policies as the central route through which sexual abuse became entrenched in Native communities, as many victims became molesters themselves. Hopi tribe members testified at a 1989 Senate hearing that some of Boone's victims had become sex abusers; others had become suicidal or alcoholic.

The abuse has dealt repeated blows to the traditional social structure of Indian communities. Before colonization, Native women generally enjoyed high status, according to scholars, and violence against women, children, and elders was virtually non-existent. Today, sexual abuse and violence have reached epidemic proportions in Native communities, along with alcoholism and suicide. By the end of the 1990s, the sexual assault rate among Native Americans was three-and-a-half times higher than for any other ethnic group in the U.S., according to the Department of Justice's Bureau of Justice Statistics. Alcoholism in Native communities is currently six times higher than the national average. Researchers are just beginning to establish quantitative links between these epidemic rates and the legacy of boarding schools.
Soul Wound: The Legacy of Native American Schools
by Andrea Smith, Amnesty International Magazine

Part Two

A more complete history of the abuses endured by Native American children exists in the accounts of survivors of Canadian "residential schools." Canada imported the U.S. boarding school model in the 1880s and maintained it well into the 1970s — four decades after the United States ended its stated policy of forced enrollment. Abuses in Canadian schools are much better documented because survivors of Canadian schools are more numerous, younger, and generally more willing to talk about their experiences.

A 2001 report by the Truth Commission into Genocide in Canada documents the responsibility of the Roman Catholic Church, the United Church of Canada, the Anglican Church of Canada, and the federal government in the deaths of more than 50,000 Native children in the Canadian residential school system.

The report says church officials killed children by beating, poisoning, electric shock, starvation, prolonged exposure to sub-zero cold while naked, and medical experimentation, including the removal of organs and radiation exposure. In 1928 Alberta passed legislation allowing school officials to forcibly sterilize Native girls; British Columbia followed suit in 1933. There is no accurate toll of forced sterilizations because hospital staff destroyed records in 1995 after police launched an investigation. But according to the testimony of a nurse in Alberta, doctors sterilized entire groups of Native children when they reached puberty. The report also says that Canadian clergy, police, and business and government officials "rented out" children from residential schools to pedophile rings.

The consequences of sexual abuse can be devastating. "Of the first 29 men who publicly disclosed sexual abuse in Canadian residential schools, 22 committed suicide," says Gerry Oleman, a counselor to residential school survivors in British Columbia.

Randy Fred (Tsehaht First Nation), a 47-year-old survivor, told the British Columbia Aboriginal Network on Disability Society, "We were kids when we were raped and victimized. All the plaintiffs I've talked with have attempted suicide. I attempted suicide twice, when I was 19 and again when I was 20. We all suffered from alcohol abuse, drug abuse. Looking at the lists of students [abused in the school], at least half the guys are dead."

The Truth Commission report says that the grounds of several schools contain unmarked graveyards of murdered school children, including babies born to Native girls raped by priests and other church officials in the school. Thousands of survivors and relatives have filed lawsuits against Canadian churches and governments since the 1990s, with the costs of settlements estimated at more than $1 billion. Many cases are still working their way through the court system.

While some Canadian churches have launched reconciliation programs, U.S. churches have been largely silent. Natives of this country have also been less aggressive in pursuing lawsuits. Attorney Tonya Gonnella-Frichner (Onondaga) says that the combination of statutes of limitations, lack of documentation, and the conservative makeup of the current U.S. Supreme Court make lawsuits a difficult and risky strategy.
Nonetheless, six members of the Sioux Nation who say they were physically and sexually abused in government-run boarding schools filed a class-action lawsuit this April against the United States for $25 billion on behalf of hundreds of thousands of mistreated Native Americans. Sherwyn Zephier was a student at a school run from 1948 to 1975 by St. Paul's Catholic Church in Marty, S.D.: "I was tortured in the middle of the night. They would whip us with boards and sometimes with straps," he recalled in Los Angeles at an April press conference to launch the suit.

Adele Zephier, Sherwyn's sister, said, "I was molested there by a priest and watched other girls" and then broke down crying. Lawyers have interviewed nearly 1,000 alleged victims in South Dakota alone.

Native activists within church denominations are also pushing for resolutions that address boarding school abuses. This July the first such resolution will go before the United Church of Christ, demanding that the church begin a process of reconciliation with Native communities. Activists also point out that while the mass abductions ended with the 1934 Indian Reorganization Act (IRA), doctors, lawyers, and social workers were still removing thousands of children from their families well into the 1970s. Even today, "Indian parents continue to consent to adoptions after being persuaded by 'professionals' who promise that their child will fare better in a white, middle-class family," according to a report by Lisa Poupart for the Crime and Social Justice Associates.

Although there is disagreement in Native communities about how to approach the past, most agree that the first step is documentation. It is crucial that this history be exposed, says Dolphus. "When the elders who were abused in these schools have the chance to heal, then the younger generation will begin to heal too."

Members of the Boarding School Healing Project say that current levels of violence and dysfunction in Native communities result from human rights abuses perpetrated by state policy. In addition to setting up hotlines and healing services for survivors, this broad coalition is using a human rights framework to demand accountability from Washington and churches.

While this project is Herculean in its scope, its success could be critical to the healing of indigenous nations from both contemporary and historical human rights abuses. Native communities, the project's founders hope, will begin to view the abuse as the consequence of human rights violations perpetrated by church and state rather than as an issue of community dysfunction and individual failings. And for individuals, overcoming the silence and the stigma of abuse in Native communities can lead to breakthroughs: "There was an experience that caused me to be damaged," said boarding school survivor Sammy Toineeta. "I finally realized that there wasn't something wrong with me."
Indian Girls at Hampton

INDIAN GIRLS AT HAMPTON.

The accompanying cuts were published in Harper's Monthly, April, 1881. The improvement made in the appearance of Indian students, boys and girls, by a three years' course of study at Hampton has convinced

more than one observer from the Western frontier that there is something better to do for the red man than to shoot him on sight. Miss Helen W. Ludlow, one of their teachers, says of the two older girls that appear in the picture: "They have been among the farmers of Berkshire County, Mass., working for their board, sharing the home life and improving in health, English and general tone; they have won a good report from the families which have taken them, even better this year than last, and have done much to increase public sympathy for their race. The Indian girls' improvement has been as marked as the boys'. Their early inuring to
labor has its compensation in a better physical condition apparently, and their uplifting may prove the most important of factors in the salvation of their race.”

GENERAL NOTES.

THE INDIANS.

—The Indian Bureau reports that the number of self-supporting Indians cannot be precisely stated, but gives the following as a fair estimate: Wholly or almost entirely self-supporting, 105,839; partially self-supporting, 44,119; wholly dependent on government rations, 50,882; these figures do not include the five civilized tribes in the Indian Territory, numbering 59,187. At Crow Creek Agency, Dakota, 60,000 of the 500,000
THE WEST SHORE.

THE INDIAN SCHOOL AT CHEMAWA.

For nearly a century the government of the United States has pursued a policy in regard to the aboriginal inhabitants of this country so unphilosophical in principle and so unjust in practice that this period has been very aptly characterized, by a gifted writer, as "a century of dishonor." While it has considered them as mentally unable to take care of themselves and unfit for citizenship, the government has, on the other hand, dealt with them as responsible business men, and has not scrupled to take advantage of that very ignorance which it recognizes as a reason for according them special governmental tutelage. The official position in this respect is an anomalous one, and has resulted in the expenditure of much treasure and the loss of many precious lives.

As a fundamental principle the government has recognized the tribal ownership of lands, and, in pursuance of this, has negotiated with the various tribes, from time to time, for the acquisition of their titles. Commissioners representing the government have made treaties with numerous tribes, by which the Indian title to the lands over which those tribes have roamed for generations has been "extinguished," with the exception, usually, of a large tract which has been reserved for their occupancy in common. In these negotiations the Indians have been outrageously cheated. Millions of acres have been purchased for a consideration so ridiculously inadequate as to amount to almost no consideration. Promises have been made that have not been, and could not be, fulfilled, and there is scarcely a tribe that does not feel it has been most egregiously cheated. The Indians have been educated to the belief that they owned the country, and, as a natural consequence, they look upon the sharp practice by which they were inveigled into parting with their birthright, as little less than robbery. This, and the reservation system, has brought them into the same frame of mind toward the government that the tramp and anarchist possess toward the world—that it "owes them a living." In this it is impossible to say they are not, in a measure, justified. If this, has NEGOTIATED with the various is the logical result of our policy in deal-
THE WEST SHORE.

ing with them, and until this policy is changed we can hope for nothing better, and may certainly look for much that is worse.

The principle of tribal ownership is a wrong one, and is unique in the history of nations. The Anglo-Saxon race occupies this continent by the long-recognized right of conquest. This is as much a fact as though we had first landed on these shores with an army of invasion. We have taken the land and converted it to our own use, because we are the stronger in numbers, in intellectual power, and in all those forces which enable one race to dominate another. That we have made treaties with these people and have purchased their title for a consideration ridiculously small in comparison with the value of the land conveyed, does not lessen the force of this fact. We have displaced them because they could not help themselves, as has been time and again demonstrated by the subjugation of several powerful combinations of warlike tribes, confederated for the purpose of resisting our encroachments. Our purchase of title has been more for the purpose of throwing a sop to our consciences, in the form of a legal technicality, than for any other reason.

The title of the Indians, as a people, to the land, as a whole, we acquired by the long-recognized law by which civilized and powerful nations have, by acts of colonization, taken possession of regions in all parts of the globe, occupied by barbarians too weak to offer effective resistance. Unjust as it may seem, in the abstract, it is in accord with that great rule of progression which has guided the human family in its development through the ages—the survival of the fittest, the supplanting of lower forms of life by higher. Our government recognized this when it treated with England for the location of a boun-
THE INDIAN SCHOOL AT CHEMAWA.

the slaughter of thousands of innocent men, women and children, the expenditure of millions of money, the infliction of much cruel punishment and the perpetration of many acts of monumental injustice, we now find ourselves compelled to do what should have been our policy from the beginning—deal with the Indian as an individual. We must break up the tribal organization, give the Indians land in severalty, make them responsible to the law for their conduct and dependent upon their own exertions for a living, and educate them to become intelligent, industrious and harmless citizens. As a legitimate result of our old policy, we see the Indians herded together on reservations, shiftless and improvident, scorning labor, dependent on the government for support, and actuated by the first impulse of a desire to improve their mental and social condition. Ostensibly for their benefit, great tracts of land, millions of acres in extent, are withheld from occupation by industrious settlers. Of this land they make no practical use, and much of it never feels the tread of an Indian’s foot from year’s end to another. As a hunting ground, now that game has almost disappeared, it serves but little to add to their support, and of its soil they will make little use so long as they retain the idea that the government will, and must, support them. The reservation system is devoid of a single virtue to which it can appeal for support, but on the contrary, it stands, like a granite wall, across the pathway leading to the elevation of the Indian race.

The first step to be taken is the severance of tribal relations and the weakening of tribal influences, by the assignment of specific tracts of land to each individual, and the throwing open to settlement of all lands now included within the limits of reservations, not thus apportioned to the Indians. As the tribal title has been recognized so long, it is now too late to assume that it does not exist, and the Indians must be compensated for the land thus taken. The purchase money should be applied—honestly and intelligently—to the settlement of the individuals upon their respective tracts, and the supplying of them with necessary facilities and instruction for gaining a livelihood. This also includes their protection from the rapacity of soulless men, who would, if permitted, soon become the possessors of every acre of land allotted to the Indians, leaving them with nothing whatever to depend upon. The next step is the education of the children in the common branches taught in our public schools, and their instruction in the ordinary trades and in agriculture. It is of the utmost importance to instill into the Indian mind the idea that labor is honorable, that industry is commendable, and that to be a property owner and self-supporting is to occupy a much higher position than his present one—a roving and improvident idler. To do this, time will be required, for the natural impulses, rooted and grounded in a race for generations, are not easily supplanted. Much effort has been made in this direction, but the reservation system has almost completely nullified it. It is of little use to undertake to inculcate principles of industry in the minds of the young, when they see them constantly ignored and scorned by their elders. Even when children are removed to a distance, and given instruction in such schools as those at Chemawa, Carlisle, Lawrence, and other places, the effects of their training are quickly overcome by their contact with, and almost necessary participation in, the demoralizing methods of the reservation. Precept makes but slight headway when opposed by example. The matter of education on the reservation has been very
THE WEST SHORE.

The Indian Industrial School at Chemawa, Oregon, is an institution supported entirely by the government, and, although a large sum of money has been expended, the results accomplished are so highly gratifying and have such a noticeable effect upon the tribes throughout which its influence extends, that it would be difficult to find an individual at all acquainted with them who would not say the money has been well expended. Such was not the opinion when the institution had its inception seven years ago. At that time it experienced much bitter opposition, but its work has effectually silenced the tongue of every opponent. On the twenty-fifth day of February, 1880, Capt. M. C. Wilkinson, an enthusiast on the subject, who had been detailed from the army for the purpose, established a school under the auspices of the government, at Forest Grove, in the Willamette valley, twenty-five miles from Portland. He began with fourteen boys and four girls, all from the Puyallup reservation. To this number has been added from time to time, until now there is an average attendance of two hundred, representing tribes from California to Alaska and from Oregon to Montana.

For six years the school flourished and grew in size and influence, until the old structures at Forest Grove were destroyed by fire in 1885. It was then decided to place it on a better foundation and better equip it for the work it had proved itself capable of performing. A tract of land was purchased five miles north of Salem, on the shores of Lake LaBish, a favorite resort of the valley Indians in days gone by. This locality was known as “Chemawa,” meaning “old home,” and this name, pleasing in both sound and sentiment, was bestowed upon the collection of small, rude shake houses built and occupied while the new buildings were in progress of erection.
THE INDIAN SCHOOL AT CHEMAWA.

In November, 1885, the school was opened at Chemawa, with the new superinten-
dent, Col. John Lee, in charge. The grounds were a wilderness of forest and
brush, but the boys went bravely to work upon them, clearing a site for the
buildings and for a campus, as well as a field for cultivation. By the expendi-
ture of more labor than one not familiar with such work can appreciate, they
have succeeded in clearing about forty of the one hundred and seventy-one
acres constituting the plat. More than this they have accomplished. By labor
for others, chiefly in the hop fields, they have earned considerable money, which
has been placed to the credit of the school as a whole. Out of this fund
they have purchased an adjoining tract of eighty-five acres, at a cost of $1,500,
and presented it to the government in trust for the school.

The new buildings were completed in April, 1886, at a cost of $17,500.00, and
consist of a two-story school room and chapel, a two-story dormitory, dining
room and kitchen, occupied by the girls, a two-story dormitory and sitting room
for the boys, an office and a store room, all heated by steam. There were also
constructed a well and elevated reservo-voir, into which water is pumped for
gravity distribution throughout the various buildings and the grounds. As
soon as these were ready for occupancy, the school, which had been maintained,
partly in the crude structures at Chemawa and partly in some old buildings
at Forest Grove, was consolidated in the new structures, and for the first time in
its history was equipped for satisfactory work. In the Indian Citizen, a small,
four-page paper, published monthly at fifty cents a year, edited and printed sole-
ly by pupils, the contrast between the old and the new surroundings is thus
described:

Then we were living in old "shanties," built
by the boys. Looking at these buildings now,
we are ashamed to shelter stock in them, and
want a new barn. A year ago school was being
taught in the building now occupied as a stable
for horses. There we had no bed rooms, but
were huddled together in dark, cold lofts, with
the snow drifting in upon us. Now we have
nice, clean bed rooms, with new furniture. A
year ago we had less than $50.00 belonging to
the children. Now we have over $1,000.00 in
cash in the bank, earned by our own hands.
Our land is very hard to clear. We want some
fields, so we can raise wheat, oats, corn, hay
and hops. We hope the government will buy
us more land, but if it is too poor we will try to
buy it ourselves, as we can not make an im-
proved farm out of this wilderness for the next
six or eight years. If we had the land we could
earn plenty of money and become independent,
just as white people are; and we speak for every
Indian boy and girl at Chemawa when we say
we will not always depend upon the govern-
ment for our bread and butter. We will earn
it ourselves, by our own hands, as soon as our
education is complete.

The above extract from the Citizen is
given, less for the purpose of showing the
contrast alluded to, than with a view
of drawing attention to the spirit of self-
reliance and manly ambition which is
observable in every line. It is a pity
such principles once instilled into the
minds of these youths should be sub-
jected to the extinguishing influences of
reservation life.

Plans have been drawn for a number
of necessary buildings, chiefly for indus-
trial instruction, which will be erected
early in the spring. These will consist
of a carpenter shop, shoe shop, black-
smith and wagon shop, laundry, hospital,
bath house and stable, and will cost about $11,000.00. At present the
laundry occupies an old structure un-
provided with conveniences; the sewing
room and tailor shop are in contracted
quarters needed for other purposes, and
the other shops occupy some of the mis-
erable shack buildings formerly used for
the school, located some distance from
the new buildings, and now designated
as "Old Chemawa." When these new
buildings shall have been completed, the institution will present a most imposing appearance, as is shown in the large engraving on page one. The large building in the center is the school and chapel, that on the right the girls’ dormitory, and that on the left the building devoted to the boys. The others are the office, store house, shops, laundry, and engine house. The Oregon & California railroad passes through the front of the grounds, Chemawa being a regular station on its line. At present mail is delivered by special arrangement from Salem, but no doubt a post office will soon be established there by the government.

It is wonderful what progress the Indian children make in the five years they are permitted to remain in the institution. It must be borne in mind, that, as a rule, they can not speak English when they first enter the school. In this way they are at a disadvantage, equivalent to at least a year’s time, as compared with white pupils. Nothing but English is spoken at the institution, and conversation in Indian tongues and the ubiquitous Chinook jargon is interdicted. The pupils are given English names upon entering the school. These regulations naturally render the first few months far from pleasant, and if such violent homesickness as shall lead to desertion ensues, the children can scarcely be blamed. The result in the end, however, is good, as the children more quickly learn to speak the English tongue, and thus the sooner become reconciled to their altered mode of life and in a condition of mind fitting them for the reception of instruction, and for rapid progress in their studies and industrial pursuits. The school is divided into two grades and four classes, the pupils ranging in age between five and twenty-five years. Half of each grade is in the school room in the forenoon, and the other half in the afternoon. The half not attending school is employed in the shops, laundry, kitchen and on the farm. There is thus a daily division of labor and study, with ample time given to all for recreation. Four teachers are employed, two for each grade.

In assigning places in the shops much is left to the inclination of the pupil, and if, after he has worked some time at a trade, it becomes evident that he is not fitted for it, he is changed to some other. Owing to the fact that only such things are manufactured as are used in the institution, there is not, as yet, an opportunity to teach every pupil a special trade. In consequence, the majority of the boys are given employment on the farm and about the grounds. Agriculture is, in the main, the most serviceable thing they can learn, and it is to be regretted that a more extensive farm is not provided for their cultivation. The pupils make all the shoes and boots worn by the two hundred children, do all the blacksmithing and iron work, all the carpenter work needed about the place—except, of course, the buildings, which are erected by contract—make all the clothing for both boys and girls, as well as the beds clothing, do all the laundry work and cooking, make all the improvements about the grounds and farms. The girls are taught laund- drying, cooking, sewing and housework in rotation, being changed from one class of employment to another every six months. When they graduate they are fully competent to preside over a house of their own. As a sample of what they accomplish it will be interesting to learn that in eleven months eight girls, working half a day, equal to the daily work of four girls, made two thousand and ninety-six pieces of clothing and bedding. Some of them are capable of doing all kinds of cutting and fitting.
THE INDIAN SCHOOL AT CHEMAWA.

The Indian children of both sexes display a natural aptitude for music. The girls are given instruction on both the piano and organ, as well as in vocal music, and many of them become quite skillful performers and pleasing singers. The music furnished by them at their graduating exercises, last June, was not inferior to that given by the scholars of an average white school upon similar occasions. The boys have a band of sixteen pieces, and execute a large number of selections in a very creditable manner.

Love of music is one of the most elevating influences that can be brought to bear upon the human soul, and there can be no doubt that the culture of this humanizing instinct will do much to sustain these avant-couriers of Indian civilization, in the hard struggle against the degenerating influences by which they will be enveloped after leaving the protecting care of their friends at Chemawa.

The management of the school is excellent, and has been reduced to a simple and most satisfactory system, by the superintendent, Col. Lee, and his wife, the matron. In the October number of the \textit{Citizen}, the routine of duty is simply, but succinctly, as follows:

The machinery of this school has been set in motion for another year. It runs just like clock works. We get up every morning at 5.00 o'clock, prepare our toilet, make our beds and clean our rooms, and at 5.30 answer the roll call. At 6.00 o'clock we go to breakfast. At 7.00 o'clock we have chapel; after chapel all go to work, on the farm, in the carpenter shop, shoe shop, blacksmith shop, harness shop, tailor shop, tin shop, laundry, sewing room, kitchen, dining room or some place else. From 9.00 o'clock until 12.00 o'clock half of us are in the school room. At 12.00 o'clock we all meet in the dining room. At 1.00 p.m., those who spent the morning in the school room go to the farm, the work shop, etc. Those who worked during the morning go to the school room. At 4.00 p.m. school is out. At 5.00 we have supper. From 5.30 to 6.00 we drill. At 7.00 we all march to the school room to get our lessons for the next day. At 8.40 the retiring bell rings, all lights must go out and everything be quiet. This is repeated day after day, except on Wednesday evenings we have a prayer meeting in the place of study hours. On Saturday afternoon we do not work, but we take a bath and are given clean clothes. On Sunday morning we "dress up," black our shoes and go to Sabbath school. In the afternoon, unless some of the city ministers come out to talk to us, we are allowed a half holiday, and take a walk. In the evening we have religious exercises in which all who wish are allowed to take part. The Indian boys and girls are always ready to do what they are told, and to do it the best they can. We are not well educated yet, and do not know how to work well, but in the near future we hope to become a credit to ourselves, our country and our people.

The discipline of the institution, so far as the conduct of the boys is concerned, is in the hands of D. E. Brewer, a graduate, who has unrestricted control.

It would be difficult to conceive of an institution where better order is preserved than Mr. Brewer succeeds in maintaining at Chemawa. The officers and employees at Chemawa are as follows: Col. John Lee, superintendent; H. H. Booth, clerk; Laurence M. Hensel, M. D., physician; Joseph A. Sellwood, principal teacher; Mrs. E. B. Hensel, teacher; W. F. Weatherford, teacher; Miss Leona Willis, teacher and instructor in music; Mrs. Letitia M. Lee, matron; Miss Elsie Murphy, assistant matron; John Gray, carpenter; W. H. Utter, tailor; Samuel A. Walker, shoemaker; W. S. Hudson, blacksmith; Wm. L. Bright, farmer; U. G. Savage, gardener; Luther Myers, engineer and tinsmith; D. E. Brewer, disciplinarian; Mrs. E. Hudson, laundress; Mrs. Fidnie F. Howell, cook; Mrs. K. L. Brewer, assistant cook. The following Indian boys have special duties to perform: Alexander Duncan, issue clerk; Philip Jones, laundry help; Sam'l Shelton, butcher; James Maxwell, hospital steward; Henry Steve, head printer; Walter Burwell, head baker. There are also nine cadet sergeants.

There are in attendance, at the pres-
ent time, seventy girls and one hundred and eleven boys, representing twenty-nine tribes. There are twenty-nine Nez Perce Indians, from Idaho; eight Umatilla and twenty Wasco, from Eastern Oregon; twenty-six Yakima, from Eastern Washington; fifteen Puyallup and eleven Snohomish, from Western Washington; three Sitka and five Stickeen, from Alaska; five Clatsop, from near the mouth of the Columbia river; three Santiam and two Calipooia, from the Willamette valley; nine Klamath, seven Rogue river and one Modoc, from Southern Oregon; eight Piute, from Nevada, Idaho and Oregon; two Crow, from Montana, and from one to four of the widely-scattered Warm Springs, Spokan, Clallam, Skokomish, Neah Bay, Tootoona, Chehalis, Shasta Costa, Tenino, Snake and Chippeway tribes. A class of nineteen graduated last June, and a much larger one will complete the course at the end of the present school year. The influence these graduates must exert upon their friends and relatives on their return to their former homes, can not but be highly beneficial in its effect upon the relations between the two races. Were the way paved for the better working of this influence, by the dispersion of the tribal congregations and location of the various families upon separate tracts of land, then those engaged in the noble work of bringing this race into the light of civilization, would feel that their labors were not in vain.

H. L. Wells.

SMALL FARMING IN OREGON.

A careful examination of the records of the State Board of Immigration, the statements of bankers and business men throughout the state, in reply to the inquiries of a circular letter issued by the Immigration Commissioners, and the account of sales of farming properties during the past two years, are all evidence in support of the statement that the average sum of money brought to this region by heads of families, among new-comers, is not much over two thousand dollars. Additional and intimate acquaintance with this matter presents the fact, that the larger sums of money brought into the state by immigrants, during the time in question, and which have contributed so greatly in making the general average so high, were in the possession of those coming to find locations in towns or cities. It is highly probable that the average sum in the hands of those who have come to farm, and have located by purchase or entry, is not over the sum of two thousand dollars; that is, they have that sum for investment, and, of course, a few hundred dollars for the purchase of stock, implements, etc. During the past year, about ninety per cent. of the immigration has been of this character. It has been made up of practical farmers, married, under the age of thirty-eight years, and from the Northwestern states, east of the Rockies. It is, in every way, desirable as additions to the population of the state, and most cordially welcomed. Indeed, with reference to the present condition of agriculture and manufacture in this state, it is more desirable than wealth that is to lie idle and insensible in bank vaults, or simply farmed out.

These facts are presented as partially introductory to what it is desirable to say, here, about small farming in Ore-
Letter from a Missionary

**For the Children.**

"THE DONORS BECOME PARTNERS."

Lord Cairnes was deeply interested in Christian missions. Nine days before his death he presided over a meeting in Exeter Hall, where fifty men of Oxford and Cambridge Universities were present. Their heart and brain had been baptized with the missionary spirit. In a glowing speech he related the following incident:

"In Belfast a little boy, a chimney-sweep, happened to be attracted by missions, and contributed to a mission-box a sum not inconsiderable for a chimney-sweep—two pence. One afternoon a friend met him going along the street, with hands and face washed, dressed in very good clothes, and said to him: 'Hallo! where are you going?' 'Oh,' said he, 'I am going to a missionary-meeting.' 'What are you going to a missionary-meeting for?' 'Well,' said the sweep, 'I have become a sort of partner in the concern, and I am going to see how the business is getting on.'"

What is needed in our Church to-day is the same thing. We want partners in our missionary "concern," who will take a personal interest in the business, and see that it is "getting on."

**LETTER FROM A MISSIONARY.**

I am very glad to write to you about the Indian girls, because I am so much interested in them. There are twenty-four in the boarding school, their ages ranging from about six to eighteen years. They are quick at learning and do very nicely indeed, in drawing.

The little girls are in school all the morning and come in for drawing in the afternoon. The larger girls are in school all the afternoon.

These girls are full of fun and amuse themselves in a great many ways. They have a game which seems to be very popular among them and some of them are very skillful in it. They have several hollow bones with little holes in them, strung on a buckskin string, with a small bunch of beads and a long pin hung on it; this they hold in the hand and swing with a kind of tossing motion and catch the bones on the pin. It seems that each time they catch it counts ten, and one can play until she misses, when it is passed to the next. The girls used to play "shinney" last year, but these haven't any sticks yet.

On Wednesday evenings we go with the boys from the mission and play in the dining room at the school house with them. They enjoy it as much as we do.

Five of the girls who were here last year came back. One of Touch-the-Cloud's girls started to school again, but a young man from Spotted Tail ran away with her as she was on her way. These girls are not so much unlike white girls as you might think. One thing that amused me very much was to find that they had brought supplies of dried meat, lumps of sugar, and pounds of cherries with them, as I have known other young ladies, going away to school, to take fruit and jelly in the bottoms of their trunks. They all seem to like to stay here very much. Last year one girl said she never knew before what it was to be always warm and never hungry. The little girls enjoy the stairs as much as anything. When they first came they would stay on the steps nearly all the time, running up and down. They all call me "cousin," and whenever I go to the school house I can hear it sounding on all sides.
Receipts.

Mrs. Riggs has been giving the girls singing lessons. I was in last night at the class, and it is really astonishing to hear them do so nicely. They seem to learn very fast, and to enjoy it, too.

Lulwun has two little girls here. The oldest is named Amy, she is about twelve years old, and one of the brightest girls. She seems to appreciate what is done for her, and to understand why she is here, too. She studies hard and is learning very fast indeed.

Altogether, there is, to me, something very attractive about all these Dakota girls. Considering what they have come from, one cannot but praise them. They are very quick in giving their love where there is love and sympathy given them, and it is so much easier to teach them what is right, if one does sympathize with them and try to understand their natures. One must make allowances for them and have one’s heart thoroughly with them, to do real good among them, I think. Perhaps they do not show their feelings so readily as other girls, but I don’t doubt their having just as much feeling.

RECEIPTS FOR JULY, 1886.

MAINE, $399 83.
Bunker, Cong. Ch. and Soc., (67 30
of which Special), 185 35. Rev. James H.
Crosby, 5 55
Bathe, Central Ch. and Soc., 93 66. Winter St.
Ch., 3 35
Beal, Second Cong. Sab., 78. First Cong. Ch., and Soc. 14 83
Bennett, Cong. Ch., 14 10
Gladd, Cong. Ch., 12 00
Gray, Cong. Ch. and Soc., 3 00
Hampton, Cong. Ch. and Soc. 1 00
Hudson Cong. Sab., for Maria A. "A Friend," 5 00
Krumholtz, Union Ch. and Soc., 2 80
Machias Center Cong. Ch., 1 12
Newcastle Cong. Sab., for Pleasant Hill, 2 00
Portland, Williston Ch., 40 71
Rumford Point Cong. Ch., 6 79
Scarborough, First Cong. Ch., 11 75
South Paris Cong. Ch. and Soc., 12 00
Turner, L. & H. Bird, for Pleasant Hill, 10 00
Wells Pemiscot, Second Cong. Ch., 5
Mission Circle Second Cong. Ch., 6; Hill Chapel, 5.
Wilton, Cong. Ch., 2 60
Ladies of Maine, by W. R. J. Hubbard, "Treas. for Women’s Work,” 3 72 83

LEGACY.
Powells, Estate of John Noyes, by John Noyes, 109 00

NEW HAMPSHIRE, $2,800 83.
Amherst, Cong. Ch., 90 70; Rev. A. J. Mower, 10 70
Attleboro, Cong. Ch. and Soc., 10 58
Campton, Cong. Ch., 2 20
Carisbad, Cong. Ch. and Soc., 5 00
Concord, First Cong. Ch., 2 82
Concord, Second Cong. Ch., 12 92
Fitzwilliam, Ladies’ Ch., 10 00
Goffstown, Cong. Ch. and Soc., 51 30
Great Falls, First Cong. Ch., 10 50
Hampstead, Miss A. M. Howard, 5 9
Haverhill, Dartmouth College Ch., 50 9
Houlter, Cong. Ch. and Soc., 18 15

LEGACY.
Estate of Daniel C. Ladd, by William E. Ladd, 32 16
Cornish, Estate of Sarah W. Westgate, by Albert H. White, "Chairman, Trustees Cong. Soc., 37 50

VERMONT, $469 06.
Northfield, Cong. Ch. and Soc., 9 00
Burlington, Cong. Ch., 10 00
Cambridge, Cong. Ch. M. & S. Sanford, 77 04
Brattleboro, Cong. Ch., 5 00
W. B. Wheelers, 5; B. E. Holmes, 5; O. W. Reynolds, 5; S. M. Sanford, 5; J. G. Morse, 3; J. J. Turner, 3; M. J. Morgan, 15 00

LEGAL.
Estate of J. H. Brown, by E. B. Brown, 50 00
Estate of W. T. S. L. Herrick, 8 00
Dorothy Line, "A Friend," 10 00
Fair Haven, First Cong. Ch., 32 39
Fairbank, E. C. Goodwin, "Funds for Maria "A Friend," 10 00
Etna, Cong. Ch., 6 00
Johnston, Cong. Ch., 10 50
Manchester, Miss J. E. Kellogg, 5 00
Middlefield, Cong. Ch., 12 50
Milford, Cong. Ch., 25 00
Milford, Cong. Ch., 25 00
Origin and History of Work at Carlisle

108

Work at Carlisle.

ORIGIN AND HISTORY OF WORK AT CARLISLE.

BY CAPT. R. H. PRATT.

In compliance with your request I herewith furnish you with a brief history of the Carlisle School, and some account of its industrial features. It originated in the sending to Florida from the Indian Territory of 74 Indian prisoners in the spring of 1875. At the instance of General Sheridan I was selected by the War Department and placed in charge of those prisoners, they having been under my care at Fort Sill. They were from the Cheyenne, Arapahoe, Kiowa and Comanche tribes and were selected for this punishment because of well-known offenses against the peace of the frontier. Some of them were guilty of the most outrageous crimes.

Years of army service among the Indians and observation of their treatment had led me to change my views for opinions in favor of giving to the Indian a broader chance and a desire that he might be brought more in contact with the peaceful and industrious side of civilized life, and so before the prisoners were started from Fort Sill I wrote to my superiors urging that they be educated and trained industrially during their imprisonment. Soon after reaching St. Augustine I wrote repeatedly to the War Department urging that some locality with more industrial surroundings be selected and the prisoners be transferred. This was denied, and I then set to work to make the best use of the elements to be found in the sleepy old Spanish town. With no means, I was forced to seek the co-operation of charitable and missionary folks. Miss S. A. Mather, Miss Perit, Mrs. King Gibbs, Mrs. Cooper Gibbs, of St. Augustine, and Mrs. Dr. Caruthers of Tarrytown, N. Y., winter resident of St. Augustine, volunteered to teach and did teach the classes of those grown Indian men for two years and a half, giving them about one hour's instruction daily. Industrially there was little practical opportunity, but numbers were placed for different periods to work on saw mills, at picking oranges, as hostlers, grubbing the land, boating and whatever could be found in connection with their own necessities and comfort in the old fort. Twice we boated pine logs from a distance and constructed log houses within the fort, riving the clap-boards, building stick chimneys, chinking and daubing that they might learn to construct their own homes. Some of them advanced rapidly in acquiring literary, English speaking and industrial knowledge. Others were very stupid. The greatest success in the labor line was in placing five men to grub five acres that had intimidated other laborers both white and black. The undergrowth and roots to be removed were of the most dense and appalling kind, and yet the Indians stuck to it until they had made a complete success of it.

Another of the best evidences of the success of our labor efforts was a petition signed by a very considerable number of laborers and others of the community asking that I be estopped in the putting of the Indians out to labor in competition with other classes, as I was taking bread from the mouths of those who were dependent upon such labor for their living, etc. In the spring of 1878 the authorities at Washington determined to release the prisoners and permit them to return to their homes. There were 28 of them who preferred to remain East and get a better knowledge of civilized life and more education before going home. The expenses of these 22 young men were undertaken by different charitable people. Gen. S. C. Armstrong, of the Hampton Normal Institute, received 17 into his institution, while four went to Paris Hill, near Utica, N. Y., under the immediate charge of Rev. J. B. Wickes, an Episcopal clergyman, encouraged by Bishop Huntington, all the expenses being undertaken by Mrs. Burnham. One was taken to Tarrytown, N. Y., in Dr. Caruthers own family.
Work at Carlisle.

Hampton Institute being an industrial school, furnished the most reasonable and practical education of any institution I was able to find. The remainder of the party were returned to their respective agencies, and such was the effect of their training in Florida during their three years' absence, that they at once became the best element for progress in their tribes. At this time, while a few have gone back to the blanket condition, most likely from necessity, because no other way was open to them, there is abundant testimony in the reports of their respective agents during the past four years that they are still a useful and leading industrious element among their people.

A few weeks after the arrival of the party at Hampton Institute, General Armstrong was so favorably impressed by the conduct and progress of the 17 he had undertaken, that he was willing to increase the number by adding 30 more, and including girls. Mr. Schurz and Mr. McCrary, then Secretaries of the Interior and War Departments, accepted the proposition, and I was sent, in the fall of 1878, to Dakota, and brought away 49 children from six different agencies of the Sioux, Gros Ventre, Mandan and Arickaree tribes. There, together with the former Florida prisoners, were placed under training in all the varied systems of literary and industrial pursuits. Hampton Institute provides liberally for its colored students, and side by side with these colored pupils the Indian boys and girls, in perfect harmony with the new life, demonstrated their capacity to hold their own in improving the best of chances. It was very much desired by the friends of this new movement, and particularly General Armstrong, that I should remain with it, and a clause was introduced in the army appropriation bill, which passed Congress in the spring of 1879, for the detail of one officer, not above the rank of captain, for duty with reference to Indian education.

It was a plan which I had urged for several years that to get the best results in our educational work among Indian children as many as possible should be removed from reservation and tribal influences and placed in the atmosphere of civilized life, and to this end I had urged the use of vacant military posts and barracks as furnishing, without much cost in changing and improving buildings, places to make a beginning, and I proposed to the Interior and War Departments that I would undertake the education of 250 or 300 children at the old military buildings at Carlisle. This proposition was accepted, and after many preliminaries I was sent in September, 1879, to the Rosebud and Pine Ridge Agencies in Dakota and brought away 84 children, and immediately after went to the Indian Territory and from the Kiowa, Cheyenne, Pawnee and other tribes brought 52 more. To these were added 11 from the Hampton Institute of the young men who had been with me in Florida. The school was opened on the first of November with 147 students. To these were added from time to time children from various Western tribes, and at the end of July, 1880, we numbered 289 children, about one-third of whom were girls. At the end of the second year, October, 1881, we had increased to 395. At the present writing we number 378—183 girls and 247 boys. From the beginning our principle has been to place the most emphasis on industrial training, next English speaking and then literary training. To accomplish the first we very early in the work established shops for mechanical instruction in carpentry, blacksmithing, wagon-making, harness-making, tailoring, tinsmithing, shoe-making, printing, baking and on our farm of 116 acres gave some scope for agricultural training. We have avoided theory in our industries and adhered to practice, being governed to a great extent by the old apprentices system. We have at the head of each branch a skilled mechanic as practical instructor, and as nearly as possible we pursue the methods of trades people in their instructions to
apprentices. We give half of each day to work and the other half to school, and have found that our progress is proportionately greater in each than it would be if the attention was directed to either the one or the other for the whole time. Under this system we have in training as carpenters 18 boys; as wagon-makers and blacksmiths, 15; as harness-makers, 15; as shoemakers, 19; as tailors, 12; as tanners, 11; as printers, 5; as bakers, 3; and every boy not engaged at some trade is required to work during the season upon the farm. Such products of our labors as we are not able to make use of for the school are purchased by the Indian Department and shipped to agencies. We think our boys as forward in capacity for receiving instruction on each of the several branches as the average white boy. In the blacksmith shop our apprentice boys after two years’ instruction, are able to iron a wagon, repair a plow, shoe a horse, etc. In the wood-working department able to get out all the different wood parts of the wagon ready for the blacksmith. In the tin-smithing to construct coffee pots, bucketa, pails, pans, cups, etc. In the harness-making to cut out and manufacture harness. In the tailoring to cut out and manufacture clothing. In shoemaking to repair and manufacture boots and shoes. In printing to set type and make up forms. In baking we have no other help than Indians. We give to our girls instruction in the various industries of the sex and find no general lack. In cooking, sewing, house work, laundry work, etc., they are apt pupils.

One of the most useful features of our work has been the placing of our boys and girls in private families, principally among farmers, where they perform the same kind of labor and are subjected to the same home and labor influences that white children of their own ages receive. This has the most beneficial results. The children take on English speaking and the industries of civilized life very speedily. During vacation we place out all we can spare from our own work, and during the winter we allow a considerable number to remain and attend the public schools in the several neighborhoods, they being required to do such work mornings and evenings as they are capable of and so pay for their board and clothes. By this course we are enabled to carry a very considerable number more pupils than we are allowed appropriation for. It is plain that the real hindrance to Indian progress is found in their being kept entirely separated from the other masses of our population, and by every act of our government and every sentiment of its people, societies, missionary and others, made to feel that they are a separate people and must so remain forever. Through their education in separate schools, their home life upon prison reservations with their liberty of coming and going abridged to these reservations, with all their aspirations and ambitions so limited, there can be no healthy growth. To overcome these difficulties the Indian mind and the mind of the public as well as Congress must be educated to grant to them the enlarged privileges accorded to all other races. The boy will never learn to swim until he goes into the water, and the experiences of industrial life and civilized life through its associations and competitions will determine for the Indian and white the true status. We have had quite enough of the Sioux, Cheyenne, Comanche, etc., as Sioux, Cheyenne Comanche, etc. We can end their existence among us as such separate people by a broad and generous system of English education and training, which will reach all the 50,000 children and in a very few years remove all our trouble from them as a separate people and as separate tribes among us, and instead of feeding clothing and caring for them from year to year, put them in condition to feed clothes and care for themselves. Our experiences in many individual cases in the
last few years make it very evident that not only may we fit the Indian to take care of himself in his own home, but may fit him to go and come and abide in the land wherever he may choose, and so lose his identity.

MANDAN HUT, DAKOTA.

THE HISTORY AND OUTLOOK OF THE INDIAN WORK TRANSFERRED TO THE A. M. A.

PROF. ALFRED L. RIGGS.

Just fifty years ago two Congregational young men from Connecticut, the Messrs. Samuel and Gideon Pond, pressed on into the heart of the then unknown continent to see what they could do for the Indian. They landed at Fort Snelling, in what is now Minnesota, and began their volunteer mission among an Eastern branch of the Dakota or Sioux nation.

One year later the American Board sent out the Rev. Dr. Williamson on a tour of exploration, and the next year after that a mission was regularly established. The organized work gathered in the volunteers, and, moreover, according to the fashion of the times, Congregational relations disappeared and work was started on the Presbyterian basis.

For years it was a slow, hard lift against the weight of heathenism and pride of race. Nowhere is race pride stronger than among the Indians. As is often the case, those who have least to be proud of vaunt themselves the most. So, while the Indian has to acknowledge that the white man is possessor of gifts that class him with the gods (the Dakota name for white man being the same as that he applies to his gods), and thus for the sake of his mysterious power he fears him, yet personally he despises him as different from himself and effeminate.

And heathenism! Some would have us believe that it did not exist; that the Indian naturally was as good a Christian as need be. The courtesy of the Indian perhaps lends to this deceptive view. He will assent to everything you say, rather
Letter of a Teacher

Views of a New Teacher.

I left my home in Washington, D. C., the 20th of November, 1884, for Santee, Nebraska, to labor among the Indians. I left on a beautiful warm morning, with my heart full of doubts and misgivings as to whether I should reach Santee in safety, or do the good upon my arrival there that I had it in my heart to do. To travel alone is never as pleasant, especially when one is leaving home, but I tried not to look behind me—only ahead—picturing in my imagination how I should find things at Santee.

Here at Santee, I find a pleasant little settlement, with grounds laid out and fenced, the buildings neat and prettily finished. There are four large buildings for pupils and teachers—"Young Men's Hall," "Boys' Cottage," "Dakota Home," (for the older girls) and the "Bird's Nest" (for little girls). Then there is the school house, also used as the chapel; Rev. A. L. Riggs' cottage, stables, etc. Also blacksmith shop, shoe shop and carpenter shop.

There is a very fine large dining hall, which they hope to finish next summer. This mission is a wonder to me, it is so neat, quiet and orderly... Everything that is done is like clock work. And when I think of the one hundred and thirty-five pupils who attend this school, with their wild, free, youthful Indian spirits, I marvel more and more at the prompt obedience with which each pupil has an allotted task performs it, not always quickly, but, as I have heard people say, very well for an Indian.

These Indian pupils I have become very much interested in. I must confess I did not expect to find them such bright boys and girls, but with the training they have had here, are quite as advanced as some white girls I know, of their age, who have had many more advantages. I will speak of my class of six Indian girls, who are studying in fractions, and seem about as quick to comprehend as any class I ever had. But they do not like to review or go back over old ground. That is a peculiarity of all Indian pupils; they are not inclined to be thorough. But when one bears in mind their early training, their homes, their peculiar shy natures, and that their own race have always tried to keep the girls degraded and the inferior of the boys, I think they do remarkably well.

When I look at my girls, tall, straight and well-built, with their bright, black eyes, glossy black hair, dark skins and intelligent faces, I think them about as handsome girls as one could wish to see, truly proud Indian girls. There is nothing servile about an Indian. They do not see the distinction between an Indian and a white man (if there is any) as a negro does. Nor is there that about them that is still like the negro. They are slow, shy and often sullen, but if you use the right authority, by not laying them too often in fault, they are not difficult to control. I think from observation they are quite artistic, and I was again surprised to find them musical. Their drawing and music teachers have much to be proud of in those two talents.

I could write much more of my observations, though I have not been long among them, but there is a good work yet to be done, and I trust that during the coming year I may learn more of them and be able to do a better work among them. I shall first have to master their Dakota language, before I can
do as thorough work as I should like, but in the meanwhile I shall study them and endeavor to gain access to their hearts, so that in many ways I may be helping them, in the school-room and at their homes. And at the close of this, my first year among them, I may be glad to tell of a good work done in the name of our Master, who went about "doing good," and "pleased not himself."

Cora Belle Fellows.

THE CHINESE.

EVANGELISTIC WORK.

In my article on "The Outlook," printed in the February number of the Missionary, I spoke of one of our brethren, Wong Ock, to whom evangelistic power seemed to have been imparted. I also referred to the presence with us of Rev. D. D. Jones, of the South China Mission of the American Board, and spoke of him as one who seemed to have the evangelistic spirit. I ventured to hope that in these and some other parts we might see the Master beckoning us on to more vigorous assaults upon the devil's kingdom, as in the great mass of our California Chinese population it stands compact and cruel, dark and dreary, a realm of superstitions, fears, loathsome debasement and wasted lives. Both these brethren are still engaged in this work and Wong Ock has associated with himself another of our brethren. No one of the three, however, draws his support from our treasury, believing that the Lord will provide for them otherwise.

Wong Ock writes me from Chico, Butte County, as follows: "Dear brother, I cannot do otherwise but to travel and to preach, because it was God opened me this way. Yes, brother, God is my leader, my light, my instructor and strength. He never forsakes me nor leaves me. Oh, how I do love Him and like to do His will!"

Since I left Oroville until now is nearly three weeks. During these three weeks I have traveled over four little towns, besides the Chinese mining camps, which are stationed about six miles from Oroville. The names of these towns are Biggs, Gridley, Nelson and Durham. The numbers of the Chinese who live in the above-named places about from 100 to 15. During these weeks there were, I am sure, more than 250 Chinamen who heard the gospel of our blessed Lord. And among this 250 there was six have been acknowledged to love the Lord Jesus Christ and accepted Him for their Saviour; besides a white man who was converted on the railway, between Biggs and Gridley. After half an hour of talking (and prayed with him) he throw off his tobacco and went away joyfully. Hallelujah! Glory to God!

Brother Jones writes from Sacramento: "This past week" (that of the Chinese New Year) "has been a very pleasant one here. All the Christian Chinese have had union meetings every evening. Chin Jak, a Presbyterian preacher, is here, and is very earnest. The meetings have been Bible readings. A number of verses on a topic were selected the night before, and given to brethren to be committed to memory. Each brother, on reciting his verse, made remarks upon it, followed by the leader of the meeting. The schools begin again on the 23d. The Christian people of this city are getting interested in our work. Some of the pastors have actually begun to study Chinese in order to be of greater help in their respective missions. One other young man is studying in the hope of entering on missionary work."
Training School for Indian Youth

REPORT OF FOREST GROVE SCHOOL.

work, a difficult subject in many ways, but worthy of the noblest philanthropic effort and of generous government aid. Those who live near him know him as the Southerner, know the negro, in a fixed condition, and often scorn the idea of improving him as they would of improving a wild pony. But the West, like the South, may some day change their opinions. The "despised race" are "the rejected stones" of our civilization, but they will yet have their place. The success of educational work for Indians away from their homes depends so directly upon the conditions of life to which students return that hope for their future is justified only as these conditions shall be changed for the better, and that depends on the kind of agents that are appointed. More cruel and unjust to the Indians than any war or plunder of their supplies, is the prevent made such an allowance for inefficiency or worse of many public agents who have been sent to care for them. While good Indian agents can be pointed out, it is hardly too much to state that the salaries paid are a prohibitory tariff on first-class men for such positions. Pardon me, sir, if I have gone beyond my province in the above statement. Our work here is only a commencement, where results are determined by remote conditions, of which I have ventured to speak. The civilization of the Indian awaits, I believe, a wise liberality and efficiency at Washington. There can be no true policy with the frequent change of officials in charge. Measures are useless without the right man to execute them, and the right men are practically denied the Indian.

Like the negro, the Indian is more ready for citizenship than we have supposed. Hopeless of the measures that are needed to give the red man a chance to grow into citizenship, I believe in granting him the right to vote at once; thus compelling measures at the point of necessity or danger that the dictates of reason and justice have failed to secure.

I find that I have failed to refer to the productions of our workshops. The following named articles have already been made or are in process of manufacture for the Indian department, about half of them having already been shipped to the agencies:

- 75 sets double plow harness.
- 200 dozen tin coffee boilers.
- 350 dozen tin cups.
- 2,000 pairs men's brogan shoes.

Prices paid us have been according to the lowest contract prices of last year for the same articles, which have not covered cost of material, of making, boxing, and freight to the New York depot. On this basis students cannot be taught all they need to learn, i.e., the entire process of making shoes by hand. Competing with the largest manufacturers, we must use some machinery, and although six processes are done by hand (making a better shoe), it is impossible to make the article in a way to give the apparatus the best. The quality of our shoes has been declared by Boston experts to be fully up to the market standard. I would recommend that the products of our workshops, so far as available for the public service be taken at actual cost, including material, superintendence, and labor, fuel, and freight, not including wear and tear, insurance and repairs.

I would also recommend a special allowance, say 25 cents a day for a working day of ten hours, for each apprentice who does his duty, one-half to be retained for the purchase of tools, &c., on his return, and to help him along in the sudden descent to his home life, the other half to be expended by him for personal needs; thus teaching him or her the use of money. This to be due after the first six months or a year. We have already made an allowance with the best results.

I am, sir, very respectfully, your obedient servant,

S. C. ARMSTRONG,

Principal.

The COMMISSIONER OF INDIAN AFFAIRS.

TRAINING SCHOOL FOR INDIAN YOUTH.

Forest Grove, Oreg., September 14, 1882.

Sir: I have the honor to submit my annual report. At last it would seem that the government has hit upon a plan for the education and civilization of the Indians, promising the highest results. Theories respecting it have been as numerous as the brains that have interested themselves in it. Prizes have been offered for best essays on Indian education, but from past results one would quite naturally conclude that the question had been "how not to do it." Now, it must appear that the question should be, not to give prizes for best theories, but to find men to go and do it and then back them with all the strength of the government in their labors. Isn't it about time to bury that historical omnipresent "Indian who graduated at Yale with dis-
REPORT OF FOREST GROVE SCHOOL.

tinglished honors and returned to his people and relapsed into tenfold heathenism; and who is praised as the only result of the labor of our government for the last two hundred years in educating and civilizing the Indian?

WORK ACCOMPLISHED.

As indicated in my last year's report, I obtained the ten children allowed from the Umatillas, and they have done exceedingly well during the ten months of their stay in the school. The least promising at first are now among our best workers on the farm and in the school-rooms. The Umatilla Indians, generally, seem greatly encouraged by their letters and the advancement they have made.

Tabulation of school.—Chokalis 6, Alaskans 12, Nisquallies 3, Oyster Bay 2, Pitt River 2, Pinte 1, Puwulup 22, Spokanes 18, Snohomish 1, Umatillas 10, Warm Springs 2, Weesos 12, a total of 91: 54 boys, 37 girls.

BLACKSMITHING.

The apprentices in the blacksmith's shop, seven in number, have, according to their instructor's report, made commendable progress in their craft, and have won friends, particularly in the farming community, by their uniformly pleasant manners, as well as by their good work. The receipts of this shop are as follows:

Cash received for labor for regular and transient customers from July 1, 1881, to June 30, 1882 ........................................... $1,088 32
Amount stock on hand ........................................... $50 00

Amount as credit to shop ........................................... $1,038 32
Amount paid for stock same period ................................. 547 98

Amount to credit of shop ........................................... $541 04

SHOEMAKING.

The shoe shop is also located centrally in the town. The apprentices, eight (8) in number, have done good work, and are commended by their instructor for obedience and industry. The receipts are as follows:

Cash received for labor from March 1, to August 31, 1882 ........ $133 95
Amount of work for school, shoes made and repaired .................. 212 21
Value of tools on hand, bought during that time .................. 10 45
Value of stock on hand, bought during that time .................. 44 00

Amount as credit to shop ........................................... $400 61
Amount paid for stock, same period .................................. 169 86

Amount to credit of shop ........................................... $231 05

CARPENTERING.

In this department let me condense the work of the last two months, as an unanswerable argument as to what Indian boys can accomplish when inspired by the thought that they are working for their people. They have put up additions to both dormitories, 32 by 32, 24 feet high, 23 stories. Upon the girls' dormitory a sick ward, double walled, 25 by 36, 12 feet high; an addition to the kitchen 14 by 28, 12 feet in height. These additions to the girls' buildings are substantially finished, being caulked and painted. These repairs include two bay windows and four dormer windows. They have also in this time made seven bedsteads. Thirteen boys have done this work, under direction of the carpenter.

FARMING.

In referring to work accomplished upon the farm, I anticipate somewhat the next year's report. In April 1 was authorized to employ a farmer (please see remarks in reference to the farm) and rent his farm of 45 acres. The work has been done entirely by ten boys, under supervision of the farmer, and his report, which follows, will give the total amount of supplies already received and estimated, viz: 
REPORT OF FOREST GROVE SCHOOL.

<table>
<thead>
<tr>
<th>Supplies</th>
<th>Acres</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Onions</td>
<td>1</td>
<td>5 bushels &amp; 300 dozen, table.</td>
</tr>
<tr>
<td>Beans</td>
<td>24</td>
<td>96 bushels.</td>
</tr>
<tr>
<td>Potatoes</td>
<td>7</td>
<td>340 bushels early potatoes; did not do well, owing to drought.</td>
</tr>
<tr>
<td>Cabbage</td>
<td>14</td>
<td>150 dozen.</td>
</tr>
<tr>
<td>Apples</td>
<td>2</td>
<td>100 bushels.</td>
</tr>
<tr>
<td>Plums</td>
<td>6</td>
<td>20 bushels.</td>
</tr>
<tr>
<td>Pears</td>
<td>2</td>
<td>56 bushels.</td>
</tr>
<tr>
<td>Peas</td>
<td>3</td>
<td>183 bushels.</td>
</tr>
<tr>
<td>Turnips</td>
<td>3</td>
<td>172 dozen ears, table.</td>
</tr>
<tr>
<td>Hay</td>
<td>1</td>
<td>10 tons (estimated).</td>
</tr>
<tr>
<td>Tomatoes</td>
<td>1</td>
<td>10 bushels.</td>
</tr>
</tbody>
</table>

In addition to the work done in the shops, the boys have run a sewer 750 feet long at an average of 47 feet deep, and have sawed fifty cords of wood for winter use, besides working in the surrounding harvest fields. The local press of the country notes the fact that without the help of the boys of the Indian school some of the farmers of this section would have had great trouble in harvesting their crops. One paper has raised its warning cry for the protection of white labor against Indian. The boys have worked side by side with the white man, earned the same wages, and, as has been stated, won the credit of working harder than the average white young man, and this in a section of country where it has always been claimed the Indian would not work. Justice and truth demand this statement, even though it may appear rose-colored and may be considered injudicious. Certainly I am justified in giving the testimony of those for whom they have worked.

GIRLS' DEPARTMENT.

The girls have manufactured all their own garments and the boys' underclothing and undress uniforms, in all 1,113 articles, including sheets, pillow-cases, and towels. A large class of the younger girls is instructed in mending and repairing the worn garments of both boys and girls. The order and neatness of their kitchen, laundry, dining, and living and sleeping room, must be seen to be appreciated. They tell their own story of what the girls can do when faithfully instructed and properly encouraged.

In the direction of the proper education of the Indian woman lies the hope of this and kindred schools, and without success here the whole effort must fail. Certainly, without any desire to disparage the work on the reservations by many thorough, conscientious, and competent Indian agents, still the fact, as they must and do admit, remains that it is impossible upon the reservation to cultivate the moral sentiment and purity of life, and so lay the foundation for the true home. Said an enthusiastic Indian agent before a large audience at The Dalles, Oreg., during a visit of a delegation of boys and girls from this school to that place: 

"You see these young ladies and gentlemen; it is impossible for us to make them such on the reservation in daily contact with their people. I was glad to send children to Forest Grove, and shall be glad to send more."

Here let me note a most encouraging feature which may put to rest the fear expressed by many, that being educated to habits of neatness and order, they are being educated away from their people; on the other hand the fact is, there is being developed in them here, especially in the girls, a tender regard and solicitude for their people, and they show themselves to be aware of the cause so largely of the degradation of their race, viz, the want of virtue.

SCHOOL ROOM.

With the exception of grammar, which has been dropped and Swinton's Language Lessons substituted, the course of instruction is much the same as in our common schools. An army officer of high rank, distinguished for his literary attainments, and deeply interested in the success of our common-school system, after a thorough examination of the school, a few days since, said that it was one of the most satisfactory ones that he had ever made; that he had proceeded in the same manner that he would in examining a public school.

EMPLOYEES.

Have had no little trouble to obtain suitable employees, securing those who are compe-
REPORT OF FOREST GROVE SCHOOL.

tent for the meager sum I am able to pay, with the small appropriation made the school; for instance, have secured a man who is a practical house-builder, and carpenter, a good wagon-maker, a fair disciplinarian, and one whose heart is in the work, for $1,050 per annum; so the government gets disciplinarian, carpenter, and wagon-maker for $87.50 per month. My blacksmith, at a salary of $900 per annum, furnishes one set tools, his blacksmith and wagon shops, and his entire services for $75 per month. My shoemaker rents his shop and gives his entire time at $50 per month. The farmer, for $75 a month, rents 40 acres good land, furnishes team, farming implements, and his own time. The physician has, up to this time, given his services and furnished medicine in place for the pittance of $25 per month, and other employes are as reasonably compensated for faithful service.

HEALTH OF SCHOOL.

This continues to be remarkably good. It has been said that "to educate an Indian is to sign his death warrant." An intelligent care as to the proper division of work, study, and play, and thorough ventilation of sleeping, living, and school rooms, proper food, with milk—no tea or coffee—reasonable clothing, cleanliness, and regularity of habits, as the proof is, signs no "death warrants," but clearly establishes the fact that a proper education of the Indian means life, not death. Since the incorporation of this school but one death has occurred in it. This remarkable sanitary showing has been most gratifying to us, and has done much to reconcile the Indians to separation from their children, and may be accounted for, in part, by the fact that no violent climatic changes have been necessary in bringing the children to Forest Grove from some of their homes, although the majority are from Alaska and east of the Cascade range, and are natives of cold and dry climates.

SUGGESTIONS.

A farm is one of the most urgent requirements of this school; one reasonably stocked and managed upon strong common-sense principles would, in a short time, help largely to make this school self-supporting, besides affording the absolutely necessary training in agriculture to the boys, and the practical education of the girls in their duties as farmers' wives.

The land, 4 acres, upon which the school buildings stand belongs to the Pacific University; it can be purchased for $375. Certainly it should be paid for. I have recommended this for three years.

Respectfully submitted.

M. C. WILKINSON,
First Lieutenant Third Infantry, in Charge of School.

The COMMISSIONER OF INDIAN AFFAIRS.
Letter from a Little Indian Girl

Our Industrial system is attracting more and more attention among the people of this State, and with some provision for paying student labor, and a more complete and systematic organization, there is a promising future for it. It has seemed to me that an arrangement in some respects like that at Hampton would be the thing to be aimed at here. With the head of the institution in charge of all departments, yet taking as his special work the conducting of the school and church, and some one person to take charge of the industrial department, in direct consultation with the foreman of each shop, and to have the oversight of all the work done by the boys, including that of janitors, and the assignment of them all to the different departments, as well as prescribing or limiting the amount of work done by each, it would seem as though more satisfactory results could be obtained. W. H. BISHOP.

THE INDIANS.

In the month of February, from the fourth to the seventeenth, we held a Theological Institute at Santee, to which were invited as many of the younger native helpers in active service in the field as could be spared. Eight came from the several churches of Sisseton Agency; two from Brown Earth, D. T.; two from Yankton Agency; three from Cheyenne River Agency and five from Santee. These with eleven of the advanced pupils of the Normal Training School made a class of thirty one. The class was housed, and recitations held, in rooms of the New Dining Hall, in which Miss Nettie Calhoun was installed as temporary matron.

Rev. John P. Williamson of Yankton Agency, D. T. came down and took half of the work of instruction. The class were kept hard at work for two solid weeks, Saturdays not excepted, and took up studies in General History, Bible History, Church Institutions, Exegesis, Normal Bible Teaching, Composition, Accounts, Elucution and Geology. The instruction was mostly by lectures, the class taking notes. And their note books were well packed, in marked contrast to the first attempts of former classes we have had. At the close of their term they returned to their schools and mission fields fuller, and, we trust wiser, men. At any rate all were thankful for the opportunity that had been given them.

We present a letter written by a little girl in our school at Santee, because it tells in a double way the story of the Christian progress of this people. Here is a Dakota girl writing in readable English about her own affairs as any civilized school girl might write, and then about foreign missions to the heathen tribes of her own nation, her father being the missionary at Burrill Station, Swift-Bear’s Colony, Dakota Ter.

The mental and moral advance of a people is best measured by the way they look at the customs they once had. What now seem funny peculiarities, to the little girl who writes this letter, would have been matters of course to her own grandfather when he first attended Christian worship.

A. L. RIGGS.

Santee Agency, Neb., March 8, 1886.

My dear Lady:

I am going to write to you. I am an Indian girl, and my Dakota name is Winona, and my English name is Fannie Frazier I am 13 years old. I stay here five years. I like to go to school. I read in the Second Reader and Dakota Bible, and White’s Arithmetic. I go to school in the morning and we sew in the afternoon. My father is Indian, his Dakota
Letter from Little Indian Girl.—The Chinese.

name is Petaehnake. He is gone to teach to Swift Bear with my mother and uncle Willie. My mother has a new baby. I was glad when I hear it. I have three horses and eight cows and one pig, but my father kill it when the men cut our wheat. My father went away in the Fall. The Indians where he is, wear blanket over their head and paint their faces. The men have long hair. They eat rice and bread and wild potatoes and wild beans, and the girls and boys braid their hair in two braids, and wear their shawls over their heads and paint their face, and come in that way to school. When they read, the other boys and girls laugh at them, but they don’t be ashamed. When they come to church they come in that way too, and when they sing, they don’t sing, they just only hold the book; only my father and mother, they sing; then my father read Bible, and if one boy or girl laugh and play, then their mother told them to stop. One man there has five wives, and they all have children. Every four weeks they go some where and get their food. There are some deers, and the men shoot them. My grandfather is a minister, and his wife is sick. That is all I have to say, so good by.

FANNIE FRASIER.

THE CHINESE.

Note—I send, this month, as my contribution to the Missionary the following letter from Mrs. Griffiths, wife of Rev. Griffiths Griffiths, pastor of the Congregational Church at Alturas, Modoc County. When Bro. Griffiths went to that frontier field, I encouraged him to start a Chinese Mission and to welcome to it any Indians who might be disposed to come. The result is that we have a Chinese Mission with no Chinese pupils, but nearly forty Indians, the average attendance being from 16 to 20. Chinese or Indians, it matters not to us, so long as souls are saved. I am glad to add that in her last monthly report (for February) Mrs. Griffiths was able to report three as giving evidence of conversion.

W. C. FOND.

A TRUE INDIAN STORY.

I have been trying for several days to make time to send you some account of the young Indian whom I reported a month ago as being “hopefully converted.” I am glad that his behavior since has been such as to confirm me in the belief, that he is really brought into the light. He not only shows a spirit of reverence, and devotion which is remarkable considering his short acquaintance with sacred things, but is also making a surprising progress in the intellectual comprehension of Gospel truths.

His name is Charlie Preston, he is about 21 years of age. His father is dead and his mother, a characteristic old squaw, is known among the whites as “One-eyed Lucy.” He has a sister, a young girl of about eleven, who also attends school. A short time before entering school, he was married—after the Indian fashion. Early in the spring, however, he discovered that his wife had been betrothed when a child to an ugly old Indian called Big-mouth Charlie, who fills the offices of Doctor and Deputy-Chief in the tribe. This man now came forward and said that he had paid her father many horses for her when a little child, and he claimed from Charlie
My Home in Indian Territory

The following "short talk" was made by Etahleuh Doamoe ("Boy Hunting"), at the anniversary at Hampton. He is one of the St. Augustine Indians now studying there:

My Home in Indian Territory.

"I am a Kiowa Indian boy twenty-three years old. My home is in the Indian Territory. My people are not much civilized. They live in houses made of skins of the buffalo. They like to hunt and fight. When I was a little boy I did not see many white people. The Kiowas moved camp often to keep near the buffalo, and we lived on buffalo meat and berries all the time. We had no bread, no coffee or sugar. We boys talked all the time about hunting the buffalo, going to fight the Utes, Navajoes, or Pawnees, and most about fighting the white people or stealing horses. The old Kiowas talked all the time to us about fight or hunt the buffalo. Sometimes the men would go off and bring back scalps of white men and women, or Indian men and women; then we had a big dance. This was all I heard and all I saw, and I thought it was good, so I will be a big fighter and a good hunter too, and may be I get to be a big chief. When I was about fifteen years old I killed my first buffalo with a bow and arrow. I had no gun. Then I was called a man, because I could kill buffalo. Then I went with the young men to fight the Utes and Navajoes and steal horses. I was in three fights with the Utes and two with the Navajoes. All this time I wore a blanket or a buffalo robe, and liked to have my hair long, and paint my face and wear big rings in my ears. I did not know anything about God, or churches, or schools, or how to make things grow from the ground to live on. Four years ago there was a big war. The Kiowas, Comanches and Cheyennes fought the soldiers all winter. The buffalo were nearly all gone, and the Indians got very hungry. The horses worked hard, and it was so cold the grass was poor, so they got very weak, and we lost many in fights with the soldiers. Then the soldiers came to our camps and we had to run away and leave our lodges, then the soldiers burned them. We all got very tired and hungry, and the women and children cried, so the chiefs said we will go into Fort Sill and give up. We met Captain Pratt in the Wichita Mountains. He had some Indian soldiers and two wagons loaded with bread, sugar and coffee. He gave us plenty, and we gave him all our guns, pistols, bows and arrows, shields and spears. That night we had a big dance because we had plenty to eat. I went to Florida. Then I first began to learn something about the good way, and I find Indian's way very bad; so I thought I will never live Indian's way any more. Captain Pratt was our good friend. He taught us many things and showed us the white man's road. We stayed in Florida three years, and then some of the Indians went back home, but the young men wanted to stay east and get a good education. We came to Hampton. We have been here one year, and we study hard and are learning to work and be men. We like it. I see that every white boy and girl, and every black boy and girl can go to school, and that is the way they get ahead of the Indians. Indians have no chance. You give all Indian boys and girls schools and teachers like you have, and Indians will do better."
On Wednesday June 11, 2008 at 3:00 p.m. (Eastern Daylight Time), the Prime Minister of Canada, the Right Honourable Stephen Harper, made a Statement of Apology to former students of Indian Residential Schools, on behalf of the Government of Canada.

**Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system**

11 June 2008
Ottawa, Ontario

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand
before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiattugut

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada
The Right Honourable Stephen Harper,
Prime Minister of Canada
Personal History of Informant

FORM B

Personal History of Informant

WASHINGTON
R. G. Stillman
SEATTLE, WASHINGTON
DECEMBER 18, 1936.
A PICTURE OF NORTHWEST INDIANS.
R. G. STILLMAN (Informant)
505 East Mercer Street, Seattle, Washington.

1. American (French, English and Scotch).
2. Lodi, Wisconsin, June 14, 1886.
3. Wife and child.
5. Highschool, Normal and some University.
6. Soldier, Preacher, Salesman, Merchant, Salesman, Asst. Editor of Rural Newspaper, Contractor (Builder), Writer.
   Contributor to TRAVEL MAGAZINE, 1944–55.
7. Writing, Indian lore, sociology.
8. None
9. Tall, slender, medium complexion
10. .........................
STATE: WASHINGTON
NAME OF WORKER: R. G. STILLMAN
SUBJECT: A PICTURE OF NORTHWEST INDIANS. (Folklore).

We don't know our Indians—not we modern whites. We are apt to think of
them, if at all, as feathered, fringed and half-naked savages howling about some
besieged little pioneer group. We know the handsome hero will arrive in the
very nick of time and, to the refrain of martial music, hard-riding bluecoats will
put the painted devils to flight. Of course, this is the Indian of the screen,
the radio and wilderness magazines, and our intellect may tell us that the picture is
untrue. But, being what we are and living as we live, it is the impression most of
us hold—if we have any impression at all.

In actuality, today's Indian is as far different from the "painted savage," as
the modern Englishman is from the skin-clad Angle or Saxon. He is, in fact, our
"forgotten man," bravely trying to adjust himself to conditions widely at variance
with his racial heritage; quietly endeavoring to surmount barriers of racial pre-
judice and misunderstanding so that his children, too, may live as white men live.

Let me illustrate with a painting—a word-painting of the Nooksac tribe, one
of our most Northwestern red peoples. If I can brush in detail, develop the high-
lights and color the whole with the rich, warm, human values—if I can do this,
—then you, too, will more nearly understand the Indian. And, I shall have done my
part.

.
.
.
.
.
.

The white man hangs tight to the wheel of the little red car, his eyes peering
past the groaning rain-swipe and into the semi-opaque grayness of fog. The farmer
had said, 'Turn to the left along the river,' and he has done this. But, although
it seems miles since leaving the highway with its bordering of well-kept, prosperous
farms and dairy ranches—miles of rutted, rain-puddled road where leafless limbs of
immense alders and cottonwoods lean menacingly over the muddy track—there is still no sign of the thing he seeks. I must have missed it, the white man decides, and, bringing the car to a stop, he shuts off his engine and looks about him.

There are trees to his right, reaching dripping, barren skeletons into the vagueness of the fog. An old field, to his left, brush-clumped and brier-grown, stretches stump-pocked surfaces into mysterious, grey obscurity. Over and around him, the fog hangs, wet and cold—shutting away the February sun and imprisoning him in a little world of his own, a world of dripping trees and dull, drab half-lights. He listens, and above the muffled murmur of the nearby river and the steady drip of moisture, he suddenly hears voices, muffled and thickened by the foggy blanket. He turns sharply, his eyes probing the veiled distance ahead.

And, then he sees it. Surrounded by the indistinct lace of a fog-screened grove, the shadowy bulk of a small church appears against the road. Even the dull silver curtaining cannot hide the dark crudity of its unpainted exterior, nor obliterate the unmainly rag of the little belfry perched on the steep,shake roof.

There are no lawns or landscaping. Just a drab little church set in a grove of leafless trees. Like a dreary old man, hunched over and shivering in the damp cold.

A few old cars stand in the wet grass, cars as dilapidated and unkempt as the building near which they are parked. There are people, too, on the wet planks of the uncovered stoop. People who silently watch the white man as he gets to the ground and starts toward them. Watch him with dark, expressionless eyes set in stolid, mask-like faces. Brown faces, like old leather.

There is a long silence. Then, an old man speaks. "You from govt'ment?"

"No," the white man answers, "I'm a writer."

"For newspapers?" This from a stoopy youth who arises from his crouch against the wall of the building and advances toward the white man. "That's fine," he continues, "That's what we need. Publicity."
Folklore (Cont.)

The white man explains he is not a reporter, but a free-lance who is interested in Indians and who is looking for material. "A farmer told me you were holding a tribal meeting of the Nooksacs," he says.

For a moment the youth appears disappointed. Then, "Oh, you write books. That's better yet. That's lots of publicity."

"Where is your chief?" the white man asks.

"Chief George? He's inside. I'm Anton George. We're cousins. Most of us Nooksacs are Georges." The young man chuckles. "We ought to change the tribe name to George. Come on, I take you to him."

The other people apparently pay no attention to the conversation. Their impassive brown faces and inscrutable eyes are turned politely into the fog.

It is dark inside the little church, for the grey light of the world outside is further veiled by countless of spider's webs across narrow, high windows. The walls are unpainted and undecorated and brownish-black with age. Rough pews, double-ranked along the length of the room, leave a narrow aisle that leads directly to a low platform and simple pulpit at the far end of the room. Two kerosene lamps hang from an indistinct ceiling, one over the pulpit and one centering the pews. A man, standing on a box, is preparing to light the latter lamp. "That's Chief George," young Anton announces. "Hey, Chief. Here's a writer who wants to see our meeting."

The man continues with his fumbling, strikes a match and holds it against the wick, then replaces the chimney. A faint golden glow floods downward from the reflector, washing over the aisle and pews nearby, pooling the corners of the room and underneath the benches with black shadow. He gets down to the floor, and the white man sees he is tall and broad-shouldered, his fine, large head crowned with a glistening helmet of blue-black hair.

"You are welcome here," the Chief says, a faint gutteral marring a deep voice, otherwise deliberate and well modulated. "White people don't often bother about us Nooksacs." He turns to the youth. "Anton. You show this man to a good place.
Folklore (Cont.)

Where he can see."

... ... ... ...

People are entering the building, scattering themselves among the benches. Twenty-five, thirty, perhaps thirty-five individuals come in. There are no youngsters.

"Where are the children," the white man wants to know. Anton George, who is sitting beside him, explains that most of the children are attending the Indian school at Taholah, sixty or seventy miles away. "Boarding school," he grins, "I went there. They feed good."

Old people sit in the front pews, immediately under the pulpit,— old women with bandannaed heads, gaudy shawls and mocassined feet,— old men, grizzled, their weathered, brown faces net-worked with wrinkles. Their eyes bleared from a lifetime of sun and winds and storms, and the smoky fumes from indoor, open fires.

Younger people settle in whispering groups over the room. Behind the white man, a plump, brown matron discusses finger waves with a slender, girlish woman whose lighter cheeks underlaid with dusky rose, betray the infusion of white blood. In the pew in front, three swarthy males argue cream-tests. "Don't make no difference what my barn test is," one is saying, "the creamery test is lower." "Why not," says another, "Ain't you a Nooksac?" All three laugh.

Chief George lights the lamp over the pulpit and sits in the armchair immediately behind it. A heavy-set man, great, drooping mustaches dividing his face with a bar of startling black, takes the chair beside him.

"That's the interpreter," Anton explains in a hoarse whisper. "Our old people don't know American, and us young people don't understand the old Nooksac. We're modern, us young people."

The slender woman leaves her plump companion, and, with minutebook and pencils, establishes herself at a bare little table set at the right of the pulpit. She flounces her blue silk skirts and pushes at her glistening, waved hair with fingers
loaded with Woolworth jewelry. Then, she looks expectantly toward Chief George who answers her smile and gets to his feet.

"This meeting of the Nooksac Tribe will come to order," he announces. "We will now have the reading of the minutes of the last meeting."

The morning progresses. Problems are discussed. Roads, crops, prospects for employment in logging camps, the efficiency of the government school in Taholah where their children are educated. Sometimes the interpreter translates for the old people who nod their heads in understanding. But they are silent and impassive, seldom removing their eyes from the fine figure of their young chief.

The younger people are more vocal, each piece of business being met with many varying expressions of opinion. Always, Robert's Rules of Order regulates the operation of the meeting. The numerous discussions are always orderly.

At last Chief George looks at his watch. It is nearly noon. "We always eat a banquet at these meetings," he says, looking toward the white man. "We would appreciate our visitor being our guest."

The white man, pleased, nods his assent.

The women are excused, and, with a swishing of skirts, an explosion of sudden conversation and laughter, tramp into a side room. Chief George calls a number of men to the rostrum where they talk in low, guarded tones.

Outside, the fog has risen, and the sun, bright with victory, is flooding the world with triumphant splendor. "Let's go outdoors," Anton suggests. "Maybe we can play baseball."

The women have finished their preparations and have called the men to the table.

Chief George, who has been talking to the white man, leads him to a chair at the table's very head. "You are our guest," he explains, "You will sit here." The old people scatter along the lower end, and the young men fill in the vacant places.
Folklore (Cont.)

The women are busy with the serving.

The table is loaded with food. There is roast beef and pork and fried chicken in huge platters—and boiled salmon and slabs of black smoked fish. There are vegetables fresh from glass jars—and a dark, sticky mess composed of salmon eggs. There are rich, brown pies and handsome cakes—and dried, wild berries heaped in great bowls. Pitchers of creamy milk and pots of steaming, black coffee are carried from diner to diner by brown-skinned women; intent that each shall eat and drink to repletion. Young people gorge on the roast meats, the chicken, the vegetables and pies. Old people eat heavily of the fish and cram their mouths with dried berries. There is little conversation to interrupt the business of eating.

At last, however, the meal is finished. Old People wipe their mouths with the back of withered, vein-ridged hands. Some one passes toothpicks among the young folks, and there is the scraping of morsels from between glistening, white teeth. There is no apparent signal, but suddenly all rise from the table. The men troop out into the sun where they smoke hand-rolled Bull Durham cigarettes and gather around Chief George and the white man. Anton is talking about a proposed baseball team from among the Nooksacs. "We could get a good team," he boasts. "Maybe we could play Bellingham." Chief George’s amused eyes meet those of the white man, and he smiles at the youth’s enthusiasm.

There are many introductions. The white man meets Charlie Adam, Billy and Antone Jesus, Frank Moss, Arthur Noah and several Georges. "We don’t use Nooksac names anymore," Chief George explains. "Our fathers took Bible names when the priest brought us the church."

The light-skinned woman, the tribal secretary, appears on the stoop. The women have finished eating, and are ready to continue the meeting. Everyone re-enters the building.

.............
Folklore (Cont.)

Anton and the white man find their places. The old people sit together under the pulpit. Younger people scatter in whispering groups of twos or threes throughout the room. Chief George rises and steps to the edge of the platform. The interpreter also gets to his feet and takes his place at the young chief's side. There is sudden silence.

"We have finished our regular business," the Chief says. "We have eaten our banquet. We have met with our friends and neighbors and relatives. Now, there is just one thing left before we go home."

"We have a writer with us who came as our friend. He has visited us to learn about us so that he can write true things about us for white people to read.

"We appreciate his coming, and we would like to have him carry with him a gift to remember us by. We haven't much, for we are poor people. Some of us got together and figured we could do this— we could take him into our tribe. As a brother. For, he is our friend. I'd like to hear from you people on this."

The interpreter translated for the old people, his words harsh and gutteral—machine-gun-like clacking and peculiar, throaty hisses. He finishes, and there is deep silence. The white man feels all eyes upon him, and he flushes with pleased embarrassment. Anton nudges him. "You make a speech after we select you."

Suddenly a very old man totters to his feet from among the people in the front pew. He carries the burden of years upon his bowed shoulders, and his head shakes with the palsy of age. His bright plaid shawl slips from his shoulders to the floor as, with an effort, he straightens himself. He raises rheumy eyes toward the chief and a shaft of light from a narrow window bathes a face mazed with tiny lines and cross-crosseed with deeper wrinkles.

There is a hush—all eyes are fastened expectantly on the ancient figure, Anton whispers, "That's John Temas. He's the oldest Nookmac. No one knows how old."
Folklore (Cont.)

The dead silence is broken by a quavering voice chanting queer gutturals and hisses—shrill and piping with age. The interpreter hangs intently on every word, translating sentence for sentence as the old man speaks. There is growing excitement as John Tenas progresses, and the white man imagines the room is filled with shades—shades of Nooksack, long since gone. Strong, clean-limbed brown men, gloriying in the freedom of great virgin forests and crystal-clear rushing torrents.

The interpreter is translating. "It is me, John Tenas speaking. Many years have passed over me since I was young. So may I cannot count. Now I am old, and my eyes are old. I see no longer except as if I were looking through muddy water.

"But inside me, it is clear, and I can see with the eyes of youth. It is like a dream, but the dream is real and does not fade away. This I see, that once the Nooksack were a great people. My father told me, and I have not forgotten. Now I see that it was true, and that a thousand warriors lived in the towns of the Nooksack. They were great hunters who knew how to hunt the deer and bear, and how to take many fish from the rivers. They were brave warriors who knew how to protect their lands and homes from enemies. Even the wild Northmen feared the Nooksack, and, although they made slaves of the Lussuis and other tribes, they left the Nooksack alone. There was peace and plenty among the Nooksack towns.

"I see a sickness, a white man's sickness. But there was no white men. Hunters and warriors come home to find their women and children dead upon the floor of the houses. Braves go forth to hunt and fall down and die. Their wives and sons never see them again. I see that sickness made the Nooksack weak and death lessened their numbers until not three hundred warriors and women and children are left in the tribal towns.

"But, I see they are not cowards, these three hundred people. They are brave and fear no one. They hunt deer and take salmon and trade with their neighbors. They make war on their enemies and they are feared and respected."
"Now I see the first white men among the Nooksac. They are friends, they say, and are come to trade for our furs. They are welcomed in our houses. Our wives and daughters serve them and our young men are as brothers. 'We will always be your friends,' they say, and the Nooksac believe their words are true.

'Now more white men come—more than the stars in the sky. We are your friends,' they say, and the Nooksac welcome them. They cut down the trees of the forest for their villages by the salt water. They dig in the ground and the deer are frightened and run away into the hills. 'We are your brothers,' they say, and teach our young men to drink strong drink and take the most beautiful of our daughters for their own use.

'Now their chiefs come to the Nooksac. 'We are your brothers,' they say. 'We will always be your brothers. Give us land in the lowlands, for our people wish to farm. Give us land and we will fill your bellies when you are hungry. Are we not brothers?' they say. The old men of the Nooksac speak together, 'What is this they ask? But there are so many, what can we do. They have promised to be our brothers, let us believe them. After all, there are still many deer in the hills and the rivers are filled with fish. And they have promised to fill us if we hunger.'

'Now there are more white men—more than the grains of sand on the beaches. Now, again, white chiefs come to the Nooksac. 'Come,' they say, you must live with the Lumis. There is a reservation there for our red brothers. Our people must have your lands.' Then the old men talk together. 'Where are the deer?' they say. 'Where are the salmon in the streams? The deer have fled from the hills for the white man takes his forest cover. The salmon have forsaken the streams because the white man soil the waters with their mills and ditches. The houses of the Nooksac hold no food and their bellies are lean. Maybe it is best we go to the reservation of the Lumis. The white man has promised to care for our hunger.'
Folklore (Cont.)

"Now a Nooksac steps forth in the council. 'Why should we go to live among the Lumdis?’ he says. 'Why should we leave the lands of our fathers? Are we not Nooksacs—mountain people? Are the Lumdis not shore people? The Lumdis are not our brothers. They are a puny people, timid and fearful. Why should we be as they? We are Nooksacs, and our heritage is freedom. We have listened to the promises of the white men, and they have been like the morning mists. We have believed they were our brothers, and now we are weak, there are only a few of us left. Let that few remain in the lands where our fathers have died. Let that few die, too, in the lands of the Nooksac.'

"Then the white chiefs say, "It is well. You may choose for yourselves. You may go with the Lumdis and be reservation Indians, or you may each receive an allotment along the streams of your old territory, and be domain Indians. If you go to the reservations, we will take care of you, for are you not our brothers? But, if you take allotments, you must live as white men live, and abide by the laws of Washington. You will be as white men.'

"Now I see the Nooksacs have chosen. They have chosen allotments that they might be free as white men. But, where is that freedom? White men have taken our children from our houses to schools where they learn to be white men. But, can the deer of the high hills become a cow by going to school? Can the sons of free Nooksacs become farmers as are the whites? Can he learn the ways of slaves?

"Now I am old and my eyes are dimly. But, I see only a handful of people who call themselves Nooksacs. The white man has promised many things. But this is what his promises has brought to the Nooksacs— a handful of people left where once there were many. I am an old man, yet I still live. Yet, I must talk through an interpreter to the sons of Nooksacs. Is this the promise of the white man?

"Today this is a tribal meeting. We who are left of the once-great Nooksac tribe are here in this little house. So true, it is that the Nooksac dies that our young people cannot talk with the old. Maybe this is good. Maybe the day of the Nooksac is finished just as the sun goes behind the salt water. Maybe this is as it
should be, for the old people are old and soon will be passing away and the young people live like white people and speak their language and eat their food.

"But I speak with grief to our white writing-brother. Grief in my heart for the memory of a once-great people who soon will be but the name of a river. Let this brother put in his writings how the Nooksac believed the promises of the white men. Let him write how these promises destroyed a free people. Now I am weary and am finished."

.........

The old man slumps into his place. A withered old woman replaces the bright plaid scarf about his shoulders. There is a strangled hush over the room and dark eyes are bright with some inner emotion. Anton nudges the white man. "That was John Tenas. He's our oldest Nooksac."

Chief George looks over his little group. "I am ready for a motion to elect our friend into the Nooksac tribe. Do I hear that motion?"

"I motion it," shouts young Anton, leaping to his feet.

"I second it," says the plump brown matron who discusses finger-waves.

"All those in favor, say 'aye.' Chief George is smiling at the light brown secretary.

There is a chorus of "ayes."

"Those who oppose?"

The white man is a Nooksac.
Navajo Code Talkers and the Unbreakable Code
www.cia.gov, November 6, 2008

In the heat of battle, it is of the utmost importance that messages are delivered and received as quickly as possible. It is even more crucial that these messages are encoded so the enemy does not know about plans in advance. During World War II, the Marine Corps used one of the thousands of languages spoken in the world to create an unbreakable code: Navajo.

World War II wasn’t the first time a Native American language was used to create a code. During World War I, the Choctaw language was used in the transmission of secret tactical messages. It was instrumental in a successful surprise attack against the Germans.

Germany and Japan sent students to the United States after World War I to study Native American languages and cultures, such as Cherokee, Choctaw, and Comanche. Because of this, many members of the U.S. military services were uneasy about continuing to use Code Talkers during World War II. They were afraid the code would be easily cracked, but that was before they learned about the complexity of Navajo.

Philip Johnston’s Brainchild

In 1942, Philip Johnston was reading a newspaper article about an armored division in Louisiana that was attempting to come up with another code using Native American languages. Johnston knew the perfect Native American language to utilize in a new, unbreakable code.

As a child, Johnston spent most of his childhood on a Navajo reservation while his parents served there as missionaries. He grew up learning the Navajo language and customs. Johnston became so fluent in the Navajo language that he was asked at age 9 to serve as an interpreter for a Navajo delegation sent to Washington, D.C., to lobby for Indian rights.

In spite of concerns about the security of a code based on a Native American language, the U.S. Marine Corps decided to give Johnston’s idea a try. They approved a pilot project with 30 Navajos and allowed Johnston to enlist and participate in the program.

Getting Started

Pfc. Preston Toledo and Pfc. Frank Toledo, Navajo cousins in a Marine artillery regiment in the South Pacific, relay orders over a field radio in their native tongue.
The first 29 recruited Navajos (one dropped out) arrived at Camp Elliott near San Diego in May 1942. One of the first tasks for these recruits was to develop a Navajo code. The Navajo language seemed to be the perfect option as a code because it is not written and very few people who aren’t of Navajo origin can speak it. However, the Marine Corps took the code to the next level and made it virtually unbreakable by further encoding the language with word substitution. During the course of the war, about 400 Navajos participated in the code talker program.

**The Code**

**Word Association**

The Navajo recruits began developing the code by taking words from their language and applying to them to implements of war. For example, the names of different birds were used to stand for different kinds of planes. The initial code consisted of 211 vocabulary terms, which expanded to 411 over the course of the war.

<table>
<thead>
<tr>
<th>English</th>
<th>Navajo</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fighter Plane</td>
<td>Da-he-tih-hi</td>
<td>Hummingbird</td>
</tr>
<tr>
<td>Dive Bomber</td>
<td>Gini</td>
<td>Chicken Hawk</td>
</tr>
<tr>
<td>Observation Plane</td>
<td>Ne-ahs-jah</td>
<td>Owl</td>
</tr>
<tr>
<td>Bomber Plane</td>
<td>Jay-sho</td>
<td>Buzzard</td>
</tr>
<tr>
<td>Aircraft Carrier</td>
<td>Tsidi-Ne-Ye-Hi</td>
<td>Bird Carrier</td>
</tr>
<tr>
<td>Bombs</td>
<td>A-ye-shi</td>
<td>Eggs</td>
</tr>
<tr>
<td>Amphibious Vehicle</td>
<td>Chal</td>
<td>Frog</td>
</tr>
<tr>
<td>Battleship</td>
<td>Lo-tso</td>
<td>Whale</td>
</tr>
<tr>
<td>Destroyer</td>
<td>Ca-lo</td>
<td>Shark</td>
</tr>
<tr>
<td>Submarine</td>
<td>Besh-lo</td>
<td>Iron Fish</td>
</tr>
</tbody>
</table>

**A is for Apple…**

In addition, an alphabet system was also developed by the Code Talkers. It would be used to spell out some of the words not found in Navajo vocabulary. The first letter of a Navajo word corresponded with one of the 26 letters in the English alphabet. Several different words were chosen to represent the more commonly used letters in order to make the code even more secure.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Navajo</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Wol-la-chee</td>
<td>Ant</td>
</tr>
<tr>
<td></td>
<td>Be-la-sana</td>
<td>Apple</td>
</tr>
<tr>
<td></td>
<td>tse-nihi</td>
<td>Axe</td>
</tr>
</tbody>
</table>
Cpl. Henry Bake, Jr., and Pfc. George H. Kirk, Navajos serving in December 1943 with a Marine Corps signal unit, operate a portable radio set in a clearing that they have hacked in the dense jungle behind the front lines.

A skeptical lieutenant decided to test their skills and the code before trusting them to deliver actual combat messages. The Code Talkers successfully translated, transmitted and retranslated a test message in two and a half minutes. Without using the Navajo code, it could take hours for a soldier to complete the same task.

From then on, the Code Talkers were used in every major operation involving the Marines in the Pacific theater. Their primary job was to transmit tactical information over telephone and radio. During the invasion of Iwo Jima, six Navajo Code Talkers were operating continuously. They sent more than 800 messages. All of the messages were transmitted without error.

The Navajo Code Talkers were treated with the utmost respect by their fellow marines. Major Howard Connor, who was the signal officer of the Navajos at Iwo Jima, said, “Were it not for the Navajos, the Marines would never have taken Iwo Jima.”
Honors

The hard work of the Navajo Code Talkers was not recognized until after the declassification of the operation in 1968. President Ronald Reagan gave the Code Talkers a Certificate of Recognition and declared August 14 “Navajo Code Talkers Day” in 1982. In 2000, President Bill Clinton signed a law which awarded the Congressional Gold Medal to the original 29 Code Talkers. President George W. Bush presented the medals to the four surviving Code Talkers at a ceremony held in the Capitol Rotunda in Washington in July 2001.

Code Challenge

Decipher to the simple code below to find out who suggested using the Navajo language for secure communications.


Decipher the simple code below to find out during what battle the Navajo Code Talkers to help gain a U.S. victory.

Tkin-Gloe-lh-A-Kha Ah-Ya-Tsinne-Tkin-Tsin-Tliti-Tse-Nill
Proposed Plan for Recruiting Indian Signal Corps Personnel, 1942

PROPOSED PLAN
for
RECRUITING
INDIAN SIGNAL CORPS PERSONNEL

By Philip Johnson

February 1942
1. General. The American Indian comprises a distinct racial subdivision, presumed by anthropologists to have migrated from Asia by way of "the landbridge" at Bering Strait. Dates of these migrations have not been fixed, but recent excavations have disclosed human remains in association with those of the now extinct giant sloth—an indication that earlier migrations occurred more than 20,000 years ago.

Present Indian population of the United States is 361,816, comprising 180 tribes. These are divided into distinct linguistic stocks, each of whose languages have apparently evolved from a common source. The total number of tribes in the United States, Canada, and British Columbia is 230, which represent 96 linguistic stocks. The language of a tribe belonging to one linguistic stock is completely alien to that of another stock; and in most cases variations of the tongues within a linguistic stock may be so great as to be mutually unintelligible.

All Indian languages are classed as "unwritten" because no alphabets or other symbols of purely native origin are in existence. In a few cases, these aboriginal tongues have been reduced to writing by American scholars, who have developed alphabets adapted to the expression of the difficult consonants involved. A notable instance in point is the Navajo Dictionary compiled by the Franciscan Fathers of Saint Michaels, Arizona, who have also translated portions of the Bible, and written other texts in the Navajo tongue for the use of their students. Recently, the United States Bureau of Indian Affairs has inaugurated a program of writing Navajo texts for study in reservation schools. However, a fluency in reading Navajo can be acquired
only by individuals who are first highly educated in English, and who, in turn, have made a profound study of Navajo, both in its spoken and written form. An illiterate Navajo is, of course, entirely unable to read his own language.

Because of the fact that a complete understanding of words and terms comprising the various Indian languages could be had only by those whose ears had been highly trained in them, these dialects would be ideally suited to communication in various branches of our armed forces. Messages sent and received between two individuals of the same tribe could not, under any circumstances, be interpreted by the enemy; conversations by telephone or short-wave radio could be carried on without possibility of disclosure to hostile forces.

2. Tribes Available for Recruitment. A logical approach to the problem of selection of suitable personnel for an Indian Signal Corps would be to consider the largest tribes in the United States. Reference to accompanying map will show locations of each of the following:

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Navajo</td>
<td>49,328</td>
</tr>
<tr>
<td>Sioux (in South Dakota)</td>
<td>28,670</td>
</tr>
<tr>
<td>Chippewa</td>
<td>17,163</td>
</tr>
<tr>
<td>Pima-Papago</td>
<td>11,925</td>
</tr>
</tbody>
</table>

The Pima and Papago tribes are so closely allied in language as to be mutually intelligible.

Percentage of literacy among the foregoing tribes would be in direct proportion to the length of time each has been in contact with educational facilities. The Chippewa would no doubt have the
highest percentage, with the Sioux second, the Pima-Papago third, and the Navajo fourth. It should be noted, however, that a prerequisite to effective service in transmitting code messages is an excellent command of both the native tongue and of the English. In some cases, individuals of a tribe which has had long contact with white residents may have largely forgotten his native tongue.

Since only a minute percentage of the foregoing tribes are college graduates, it is unlikely that 250 members of each, between the ages 21-30, would be available for recruitment. However, a fair number have attended government and public schools, and completed twelve grades, equivalent to high school. Without doubt a large majority of these would have sufficient command of both their native tongues and of English to qualify for service in the signal corps. It is also probable some individuals with even less schooling, by reason of constant use of the English language, might be qualified for Signal Corps service. This matter could readily be ascertained by giving each applicant an examination to show his fluency in both tongues.

3. Recruitment of Navajo Indians. This tribe is selected as an example of a possible plan for recruitment because of the writer's intimate knowledge of its reservation, the people, and their language. Most of the factors discussed would apply to the other three tribes in varying degrees.

With an area of 25,000 square miles, and an approximate population of 50,000, the Navajo reservation is one of the most sparsely
populated sections of the United States. It is traversed by unimproved roads and trails; and many of its outlying portions are accessible only on horseback. Culturally and linguistically, the Navajo has been autonomous, and apart from surrounding white population. But in recent years, an increasing number of Navajo children have attended schools established by the government on this reservation, where they have received grammar school instruction; and a large percentage of these students have graduated from other schools of higher grades located at points remote from the reservation, where the curricula include native arts and crafts, as well as various trades and occupations taught in accredited schools throughout the United States.

Because the manner of life on the Navajo reservation provides small opportunity for educated Indians to set up a standard of living compatible with their training, a large portion of them have sought employment in government agencies and institutions, and in towns near the reservation. Therefore, an effective program to contact suitable personnel for recruitment would require publicity designed to reach every Navajo whose age and education qualifies him for service. The most important feature of such a program would be a bulletin prepared to set forth the following:

(a) That the Navajos are in a unique position to render service in the defense of the United States—a service which will be of inestimable value.

(b) That such a service would involve the transmission of messages in their own tongue, which is not understood by any other people in the world.
(a) That meritorious service in such a capacity may result in advancement in the service.

(d) That applications for enlistment are received at designated localities.

The best location for a central recruiting station would be at the Central Navajo Agency, Window Rock, Arizona, or Gallup, New Mexico (see enclosed map). Secondary stations for contact of local applicants should be located at several points throughout the reservation, preferably at Tuba City, Arizona, Chin Lee, Arizona, and Shiprock, New Mexico. Special efforts should also be made to contact Navajos through government school superintendents at Leupp, Fort Defiance, Kayenta, and Moab Canyon, Arizona, and Crownpoint, New Mexico.

A considerable number of eligible applicants will also be found among the following categories:

(a) Navajos attending non-reservation government schools, such as those located at Phoenix, Arizona, and Albuquerque, New Mexico.

(b) Educated Navajos employed at the foregoing schools, and in various capacities by the government.

(c) Educated Navajos who are employed off the reservation, principally in the cities of Flagstaff, Winslow, Gallup, and Albuquerque.

(d) Navajos who have already enlisted, or have been inducted into the armed forces, who might be transferred to the Marine Corps for special training in signal work.
4. **Indian Affairs Officials.** Direct contact with the Navajo Reservation should be made through Mr. E. R. Fryar, Superintendent, Central Navajo Agency, Window Rock, Arizona. Contacts with proper authorities among the other three tribes listed can be made through the Honorable John Collier, Commissioner of Indian Affairs, Washington, D.C.
Resolution adopted by the General Assembly

[without reference to a Main Committee (A/61/L.67 and Add.1)]


The General Assembly,

Taking note of the recommendation of the Human Rights Council contained in its resolution 1/2 of 29 June 2006, by which the Council adopted the text of the United Nations Declaration on the Rights of Indigenous Peoples,

Recalling its resolution 61/178 of 20 December 2006, by which it decided to defer consideration of and action on the Declaration to allow time for further consultations thereon, and also decided to conclude its consideration before the end of the sixty-first session of the General Assembly,

Adopts the United Nations Declaration on the Rights of Indigenous Peoples as contained in the annex to the present resolution.

107th plenary meeting

13 September 2007

Annex

United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,
Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and friendly relations among nations and peoples of the world,

Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights, as well as the Vienna Declaration and Programme of Action, affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,
Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Right4 and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5
Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6
Every indigenous individual has the right to a nationality.

Article 7
1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.

2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8
1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.

2. States shall provide effective mechanisms for prevention of, and redress for:
   (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
   (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
   (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
   (d) Any form of forced assimilation or integration;
   (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9
Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10
Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11
1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15
1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

**Article 16**

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

**Article 17**

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.

2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.

3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

**Article 18**

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decisionmaking institutions.

**Article 19**

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

**Article 20**

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

**Article 21**

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

**Article 22**

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.

2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

**Article 23**

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

**Article 24**

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

**Article 25**

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.
**Article 26**

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

**Article 27**

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples’ laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

**Article 28**

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

**Article 29**

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.

2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

**Article 30**
1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.

2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

**Article 31**

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

**Article 32**

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

**Article 33**

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.

2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

**Article 34**

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases
where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.

2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.

2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38

States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through
the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law 15 and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.
UNITED STATES TREATY WITH THE WESTERN SHOSHONI, 1863

October 1, 1863, 18 Statutes at Large 689

Treaty of Peace and Friendship made at Ruby Valley, in the Territory of Nevada, this first day of October, A.D. one thousand eight hundred and sixty-three, between the United States of America, represented by the undersigned commissioners, and the Western Bands of the Shoshonee Nation of Indians, represented by their Chiefs and Principal Men and warriors, as follows:

ARTICLE 1

Peace and friendship shall be hereafter established and maintained between the Western Bands of the Shoshonee nation and the people and government of the United States; and the said bands stipulate and agree that hostilities and all depredations upon the emigrant trains, the mail and telegraph lines, and upon the citizens of the United States within their country, shall cease.

ARTICLE 2

The several routes of travel through the Shoshonee country, now or hereafter used by white men, shall be forever free, and unobstructed by the said bands, for the use of the government of the United States, and of all emigrants and travellers under its authority and protection, without molestation or injury from them. And if depredations are at any time committed by bad men of their nation, the offenders shall be immediately taken and delivered up to the proper officers of the United States, to be punished as their offences shall deserve; and the safety of all travellers passing peaceably over either of said routes is hereby guarantied by said bands.

Military posts may be established by the President of the United States along said routes or elsewhere in their country; and station houses may be erected and occupied at such points as may be necessary for the comfort and convenience of travellers or for mail or telegraph companies.

ARTICLE 3

The telegraph and overland stage lines having been established and operated by companies under the authority of the United States through a part of the Shoshonee country, it is expressly agreed that the same may be continued without hindrance, molestation, or injury from the people of said bands, and that their property and the lives and property of passengers in the stages and of the employees of the respective companies, shall be protected by them. And further, it being understood that provision has been made by the government of the United States for the construction of a railway from the plains west to the Pacific ocean, it is stipulated by the said bands that the said railway or its branches may be located, constructed, and operated, and without molestation from them, through any portion of country claimed or occupied by them.

ARTICLE 4
It is further agreed by the parties hereto, that the shoshonee country may be explored and prospected for gold and silver, or other minerals; and when mines are discovered, they may be worked, and mining and agricultural settlements formed, and ranches established whenever they may be required. Mills may be erected and timber taken for their use, as also for building and other purposes in any part of the country claimed by said bands.

ARTICLE 5

It is understood that the boundaries of the country claimed and occupied by said bands are defined and described by them as follows:

On the north by Wong-goga-da Mountains and Shoshonee River Valley; on the west by Su-non-to-yah Mountains or Smith Creek Mountains; on the south by Wi-co-bah and the Colorado Desert; on the east by Po-ho-no-be Valley or Steptoe Valley and Great Salt Lake Valley.

ARTICLE 6

The said bands agree that whenever the President of the United states shall deem it expedient for them to abandon the roaming life, which, they now lead, and become herdsmen or agriculturalists, he is hereby authorized to make such reservations for their use as he may deem necessary within the country above described; and they do also hereby agree to remove their camps to such reservations as he may indicate, and to reside and remain therein.

ARTICLE 7

The United States, being aware of the inconvenience resulting to the Indians in consequence of the driving away and destruction of game along the routes travelled by white men, and by the formation of agricultural and mining settlements, are willing to fairly compensate them for the same; therefore, and in consideration of the preceding stipulations, and of their faithful observance by the said bands, the United States promise and agree to pay to the said bands of the Shoshonee nation parties hereto, annually for the term of twenty years, the sum of five thousand dollars in such articles, including cattle for herding or other purposes, as the President of the United States shall deem suitable for their wants and condition, either as hunters or herdsmen. And the said bands hereby acknowledge the reception of the said stipulated annuities as a full compensation and equivalent for the loss of game and the rights and privileges hereby conceded.

ARTICLE 8

The said bands hereby acknowledge that they have received from said commissioners provisions and clothing amounting to five thousand dollars as presents at the conclusion of this treaty.

Done at Ruby Valley the day and year above written.

James W. Nye
James Duane Doty
Te-moak, his x mark
Mo-ho-a
Kirk-weedgwa, his x mark
To-nag, his x mark
To-so-wee-so-op, his x mark
Sow-er-e-gah, his x mark
Po-on-go-sah, his x mark
Par-a-woat-ze, his x mark
Ga-ha-dier, his x mark
Ko-ro-kout-ze, his x mark
Pon-ge-mah, his x mark
Buck, his x mark

Witnesses:

J. B. Moore, lieutenant-colonel Third Infantry California Volunteers
Jacob T. Lockhart, Indian agent Nevada Territory
Henry Butterfield, interpreter

Ratified June 26, 1866
Proclaimed Oct. 21, 1869
Litigation to Protect Western Shoshone Territorial Integrity

WESTERN SHOSHONE INTERVENTION
IN U.S. v. NYE COUNTY

and

WESTERN SHOSHONE VERSUS THE UNITED STATES AND ORO NEVADA RESOURCES, INC.

and

COMPLAINTS OF JUDICIAL MISCONDUCT

Background

The Western Shoshone have been litigating the territorial integrity of their homeland since at least 1951, when a claim was filed, purportedly in their behalf, before the Indian Claims Commission. A full statement of this history is in Elmer R. Rusco, "Historic Change in Western Shoshone Country: The Establishment of the Western Shoshone National Council and Traditionalist Land Claims," 16 American Indian Quarterly 337 (1992).

Suffice it to say that the United States government has endeavored for years to extinguish the territorial integrity of the Western Shoshone Nation. The U.S. offered money in exchange for land and, when the Shoshone refused to accept, presumed to accept on their behalf. This is an example of so-called "federal trusteeship" and "plenary power" over Indian affairs, which the U.S. Supreme Court upheld in United States v. Dann, 470 U.S. 39 (1985), stating that "the Shoshone's aboriginal title has been extinguished" because the U.S. accepted the money from itself on behalf of the Western Shoshone. That decision is attacked by the Western Shoshone in the litigation discussed here.

The Western Shoshone National Council is the traditional government of the Western Shoshone Nation, continual and unbroken from time immemorial and established by the Western Shoshone People for the protection of their fundamental rights as a separate and distinct People.

The land that is the subject of this litigation is within the ancestral territories of the Western Shoshone Nation, recognized in the Treaty of Peace and Friendship signed at Ruby Valley in 1863. An indefinite number of Western Shoshone People exist in, and have never relinquished their fundamental relationship to, these territories. The Council's decision to litigate was based on its responsibility for exercising the People's inherent rights to self-determination and self-government in accordance with laws and instructions given to the People by the Ah-Peh (Father). This litigation and related complaints of judicial misconduct are being conducted jointly by the Western Shoshone National Council on behalf of the Nation, through Chief Raymond D. Yowell,
and by Chief Yowell as representative of the class of Shoshone persons who assert individual relationship to the lands.

---

**Chronology of the Court Actions**

**INTERVENTION IN U.S. v. NYE COUNTY**

On June 30, 1995, the Council moved to intervene in a lawsuit that had been commenced in Federal District Court earlier in the year by the United States against Nye County, Nevada, to determine ownership of "public lands" within the county. Nye County had asserted control over these lands through various ordinances and by physical confrontation with federal officials. The United States brought suit to assert its own title and control under various treaties and statutes.

On July 25, 1995, the District Court, Chief Judge Lloyd D. George, presiding, denied the Western Shoshone motion to intervene, on the ground that "the Shoshone do not have a legally-protectible (sic) interest in the land...." The Court cited the case of United States v. Dann, 470 U.S. 39 (1985) to hold that "the Shoshone's aboriginal title has been extinguished." This was the position taken by the United States and Nye County in opposing the Shoshone motion to intervene.

On August 14, 1995, the Western Shoshone filed a Notice of Appeal to the United States Court of Appeals for the Ninth Circuit. Their brief on appeal was substantially the same as that filed with the Motion to Intervene. Their reply brief, however, consisted of a concise analysis and critique of the so-called "federal plenary power over Indians." The related doctrines of "plenary power" and "trustee power" were the basis for the U.S. Supreme Court decision in United States v. Dann.

The Western Shoshone reply brief is a significant historical document, raising sharply for the first time in a court proceeding a wholesale rejection of the structure and doctrine of federal "trusteeship" asserted by the United States over American Indians.

On September 14, 1995, the Court of Appeals issued an Order, by the Clerk, directing Appellant Western Shoshone National Council to show cause why it should not be dismissed as a party to the appeal. On September 22, 1995, the Council filed an Exception and Preliminary Statement of Cause why it should not be dismissed as a party and on September 29, 1995, a Statement of Cause with supporting Affidavits from the Chief, Sub-Chief, and Secretary of State and Treasurer of the Western Shoshone National Council. On November 20, 1995, the Court of Appeals Appellate Commissioner Shaw issued an Order referring the issue to the panel that would decide the intervention appeal.

On November 27, the appeal was docketed in the Court of Appeals, No. 95-16599. A district court's denial of a motion to intervene as of right is reviewed de novo (United States v. Oregon, 913 F.2d 576, 587 (1990)). On February 7, 1996, the United States filed an opposition to
intervention. The Western Shoshone filed a reply the same month. On March 7, 1996, the Court of Appeals gave notice that it was considering submission of the case without oral argument.

On May 12, 1997, the Western Shoshone -- having heard news reports of possible dismissal of the U.S. action against Nye County -- filed an objection to dismissal in the District Court. The objection was denied as moot on June 6, 1997, on the grounds that the action had been dismissed on May 6, 1997.

**Complaint of Judicial Misconduct:**

As of May 1997, when the district court action was dismissed, the court of appeals had entered no decision in the matter of intervention. The matter was therefore still pending.

Federal Rules of Civil Procedure, Rule 41, provides that an action may be dismissed by stipulation "signed by all parties" [FRCP 41 (a)(1)(ii)] and by order of the court; except that "If a counterclaim has been pleaded by a defendant prior to the service...of the plaintiff's motion to dismiss, the action shall not be dismissed against the defendant's objection unless the counterclaim can remain pending for independent adjudication...." [FRCP 41 (a)(2)]

FRCP Rule 41(c) states further, clearly and unambiguously, that "The provisions of this rule apply to the dismissal of any counterclaim, cross-claim, or third-party claim."

The Western Shoshone petition to intervene constituted a "third-party claim" that would not "remain pending for independent adjudication" if the action were dismissed. The Western Shoshone objection was therefore a bar to dismissal under FRCP Rule 41. So long as appeal of the petition denial remained unresolved, the Rule precluded dismissal of the action over Western Shoshone objection. Dismissal of the action against their objection constituted a denial of due process.

On May 12, 2000, more than four years after notification that the Court of Appeals was considering the intervention petition without oral argument, the Western Shoshone inquired by letter as to the status of the appeal. The letter asserted that the Western Shoshone, as third-party intervenors, retained rights in the matter, notwithstanding the district court's order of partial judgment as between the United States and Nye County. The letter also asserted that the matter involved continuing unresolved issues regarding the relationship of the Western Shoshone to the United States.

The Court of Appeals replied with copies of docket sheets indicating a series of events and filings in the District and Appeals Courts prior to dismissal of the action and after the Western Shoshone intervention petition, involving the United States, Nye County, and other parties -- including other intervenors. The Western Shoshone had not received notice of any of these events or filings.

According to the docket sheets, the Western Shoshone intervention appeal was submitted to a Court of Appeals screening panel on December 15, 1997 -- 28 months after filing, 21 months after notice that the appeal would be considered without argument, and 7 months after dismissal.
of the District Court action. The docket showed that intervention was denied December 19. The Western Shoshone had received no notice of this decision.

At no point did it appear from the docket sheets that the court of appeals considered the Western Shoshone intervention on its merits or in relation to FRCP Rule 41. The Western Shoshone were effectively shut out from participation in the case, including opportunity to file timely objection to dismissal to preserve their third-party cause of action.

Not until Chief Yowell inquired by letter to the clerk of the Court of Appeals in May 2000, were the Western Shoshone informed of the status of the intervention petition and provided with a docket sheet showing the course of litigation that had been conducted and concluded entirely without notice to them.

On February 28, 2001, on the basis of these facts and in accordance with 28 U.S.C. § 372(c)(1) [amended in 2002; judicial misconduct provisions moved to 28 § 351] and the rules of the Ninth Circuit, the Western Shoshone National Council and Chief Yowell filed a Complaint of Judicial Misconduct against Judge Lloyd D. George, District Court, Nevada, and Judges Joseph T. Sneed, Edward Leavy, and Stephen S. Trott, Court of Appeals, Ninth Circuit (who are listed in the docket sheets as the screening panel). The Clerk assigned docket number 01-80020 to this complaint.

The Western Shoshone believe that the judges' actions were prejudicial to the fair, effective, and expeditious administration of the business of the courts. They believe that the Nevada District Court and the 9th Circuit Court of Appeals failed to provide fair, effective, and expeditious means to litigate Western Shoshone rights. They state that the judges precluded, without due process of law, Western Shoshone intervention in litigation affecting Western Shoshone rights.

A companion Complaint of Judicial Misconduct was filed against Judge Howard D. McKibben, District Court, Nevada, in regard to the case discussed below.

**WESTERN SHOSHONE VERSUS U.S. AND ORO NEVADA**

On March 20, 1997, the Western Shoshone filed a complaint in federal district court against the United States, various officials of the Department of the Interior and Bureau of Land Management, and Oro Nevada Resources, Inc., a mining company. The complaint alleges a number of different invasions of Western Shoshone territorial integrity, and asks for injunctive and declaratory relief as well as monetary damages. The basis of the complaint is the Treaty of Ruby Valley, a treaty of peace and friendship signed in 1863 between the United States and the Western Shoshone.

The United States and the mining company filed a motion for summary judgment, to dispose of the case without a hearing. This motion was denied and the case proceeded into discovery phase, in which the Shoshone sought documents related to the defendants' claims of ownership and control of the lands in question. An amended complaint was filed in October, 1997, to clarify the inclusion of ranchers and ranching activity and the assertion of individual aboriginal rights.
In October, the Shoshone also filed a memorandum in support of their pro se appearance in response to the judge's questioning of their right to appear in court without a lawyer. The United States opposed the pro se appearance. After a hearing on January 8, 1998, the judge entered an order granting the pro se appearance.

On February 5, 1998, the U.S. filed a motion to dismiss. One day later, the Shoshone filed a motion for preliminary injunction, seeking to stop a pattern of harassment by the Bureau of Land Management against Shoshone cattle ranchers who are included in the lawsuit. On March 5, a memorandum was filed in reply to the U.S. opposition to the preliminary injunction. On March 11, the Shoshone filed a request for an extension of time to file their opposition to the defendants' motion to dismiss, citing the continuing BLM harassment as the reason for the need for more time. The extension was granted and the opposition to the motion to dismiss was filed on April 23.

A hearing on the motion for a preliminary injunction was held May 4, at which Chief Yowell argued the grounds for issuing the injunction. On May 5, the Magistrate Judge issued a Report recommending that the Bureau of Land Management "be enjoined from impounding, confiscating, or forcibly removing" Shoshone livestock. The District Court adopted the report and recommendation on June 2 and ordered the injunction.

The Court re-confirmed its injunction order on July 24, denying a United States' motion to alter or amend. On July 27, the Magistrate Judge denied as moot a Shoshone motion to correct a clerical error in the Magistrate's Report. These two motions revolved around the Magistrate's use of the word "fungible" in reference to Western Shoshone livestock.

On July 29, 1998, the Magistrate Judge recommended that Defendants' motion to dismiss be granted and the injunction dissolved, on the following grounds: (1) the Western Shoshone Nation's assertion of self-government "flies in the face of reality" because the relationship of American Indians to the United States "is not, and has not traditionally been, one which could be characterized as a foreign or independent nation" (citing Cherokee Nation v. Georgia and Seminole Nation v. United States); (2) application of "alleged principles of international law" contrary to "controlling precedent of the United States Courts" is not "appropriate in this case" (citing Tag v. Rogers); (3) "both tribal and individual aboriginal title to the Western Shoshone lands ... have been extinguished and compensation paid therefore." (citing United States v. Dann cases); (4) the issues raised have been "previously litigated [and] conclusively decided and Plaintiffs should be precluded from relitigating them" (citing Indian Claims Commission and other decisions); and (5) the Treaty of Ruby Valley authorizes "all types of mining."

The Western Shoshone filed their objections to the Magistrate's recommendation on August 12, vigorously attacking all aspects of the Magistrate's reasoning and asking the court to set a date for hearing the complaint. Defendants' oppositions to the objections, filed August 31, characterized the Western Shoshone arguments as a "dissertation" and "irrelevant."

On September 10, the Court adopted that portion of the Magistrate's recommendation dismissing "claims based on aboriginal tribal title," but allowed the Western Shoshone "to amend the
complaint to state claims based on individual aboriginal title with more particularity," thus denying in part and granting in part the Defendants' motion to dismiss. The Court cited *United States v. Dann* and *United States v. Kent*.

A second amended complaint was filed on October 5. It preserved the dismissed counts for later appeal and stated with more particularity that individual Western Shoshone persons "possess, reside on, occupy, and use exclusively as individuals and with members of their extended families various specific and discrete lands and places within ancestral territories of the Western Shoshone people."

On October 22, Defendants moved to dismiss the second amended complaint and to dissolve or modify the injunction, asserting: (1) sovereign immunity; (2) failure of the complaint to identify "particular parcels of land" and "occupation [of the parcels] by ... individual's lineal ancestors"; and (3) Chief Yowell may not represent group rights pro-se. The Western Shoshone filed their opposition to the motion on December 4, arguing: (1) the complaint is sufficient to meet the requirements of the federal rules of civil procedure; (2) no "heightened pleading requirement" exists for allegations of individual aboriginal title; and (3) the complaint is not a "class action" but an action affecting group rights of the Western Shoshone, which may be represented by their National Council and Chief Yowell.

On December 23, 1998, the federal Defendants filed a reply to the Western Shoshone opposition, reiterating that because Chief Yowell is not licensed to practice law he may not represent the interests of other persons, and arguing for the first time that the complaint is defective because it fails to plead the Quiet Title Act, a federal statute providing for actions to challenge land title of the United States. The reply waived objection to a Western Shoshone surreply on this issue.

Before a Western Shoshone surreply could be filed, the Magistrate Judge issued a report and recommendation (January 12, 1999) that the motion to dismiss be granted and the injunction dissolved. The report stated (1) the court had jurisdiction under two federal statutes; (2) the complaint did not provide sufficient information about individual persons, parcels of land, and ancestral activities to sustain an action for individual aboriginal rights.

On April 2, 1999, the Court granted a Western Shoshone motion to file a surreply. In their surreply, the Western Shoshone distinguished between "usufruct rights" and a "quiet title" action and argued that precedent cases (citing *Cramer v. United States*, *United States v. Santa Fe R.R.*, and *United States v. Dann*) have never restricted individual aboriginal rights to the terms of a quiet title action. The surreply includes an extensive listing of the "uses and occupations" that the Western Shoshone continue to exercise as "from time immemorial." The surreply asserted that the purpose of the action is "to prepare the way for individuals to represent themselves," not to represent individuals and that in this context the complaint is "ample and adequate" under the federal rules.

The pending motions were argued in a telephonic hearing on May 10, 1999. Thereafter, the Court ordered that the report and recommendation of the Magistrate judge be affirmed, vacating the injunction and dismissing the complaint without prejudice.
The Western Shoshone filed a notice of appeal on all issues -- both tribal and individual rights -- together with a motion for a stay of the order vacating the injunction. The federal Defendants opposed the motion for a stay, on the grounds that the Western Shoshone have "shown no likelihood of success on the merits" and "no possibility of irreparable injury" if the injunction is removed. In a reply to this opposition, the Western Shoshone argued that the cases cited by Defendants were misstated and that continuance of the injunction is both necessary and appropriate.

**Complaint of Judicial Misconduct:**

In April 2000, after ten months without word from the District Court or the Appeals Court, the Western Shoshone inquired as to the status of the case. They discovered that a minimum of six filings and the last page of the docket sheet were missing from the District Court and that the notice of appeal had never been processed.

On April 24, 2000, the Western Shoshone hand-delivered a letter to the District Court with a list of documents known to be missing. These included the following:

1. Plaintiffs' Surreply to Defendants' Consolidated Reply, filed April 1999.
5. Federal Defendants' Opposition to Plaintiffs' Motion for Stay of Order Vacating Injunction, filed June 21, 1999; and

File-stamped copies of documents originally filed by the Western Shoshone were provided to the Court with the letter. The letter also stated that the loss of documents constituted a violation of Federal Rules of Civil Procedure Rule 79, which requires the clerk to keep a record of all papers filed, and substantially interfered with the right to appeal and to obtain injunctive relief. Were it not for the fact that the Western Shoshone kept file-stamped copies of all pleadings, there would have been no proof that the appeal and motion for stay were actually filed.

On May 18, 2000, the District Court issued a Minute Order acknowledging the loss of documents. In the same Order, the Court also denied the motion for stay.

The denial of the motion for stay occurred without opportunity for argument. The Western Shoshone motion for a stay of the District Court's order deserved to be considered on its merits. Instead, the motion was denied in the same order wherein the Court acknowledged loss of the filing itself.

Astoundingly, the Court thereafter lost the refiling of the notice of appeal. As the original time-stamped copies of the notice were still in their possession, the Western Shoshone were able to reinstate their appeal after this second mishandling of their filings. By some series of actions in
the District Court, both the first and second refilings came to be forwarded to the Appeals Court, resulting in duplicative appeals, one of which was subsequently dismissed.

On February 28, 2001, on the basis of these facts and in accordance with 28 U.S.C. § 372(c)(1) [amended in 2002; judicial misconduct provisions moved to 28 § 351] and the rules of the Ninth Circuit, the Western Shoshone National Council and Chief Yowell filed a Complaint of Judicial Misconduct against Judge Howard D. McKibben, District Court, Nevada. The Clerk assigned docket number 01-80042 to this complaint.

The Western Shoshone believe that the judge's actions were prejudicial to the fair, effective, and expeditious administration of the business of the courts. They believe that the Nevada District Court [and the 9th Circuit] has failed to provide fair, effective, and expeditious means to litigate Western Shoshone rights.

The Western Shoshone evaluate the District Court's loss of documents and prejudicial denial of their motion for stay against the background of related prior litigation, discussed above. A companion Complaint of Judicial Misconduct was filed in regard to that litigation, against Judge Lloyd D. George, District Court, Nevada, and Judges Joseph T. Sneed, Edward Leavy, and Stephen S. Trott, Court of Appeals, Ninth Circuit.

The Western Shoshone National Council states that it needs a fair and judicious review of all proceedings in both cases. Until such a review can be accomplished, the Western Shoshone have decided not to seek further judicial action in these cases.

**Points of special note**

1. The Western Shoshone are proceeding *pro se* in these cases. This means they are appearing in court "for themselves," not represented by a lawyer. In this way, they hope to avoid the entanglement with lawyer self-interest that has beset their efforts in the past.

2. The Western Shoshone are challenging the fundamental doctrines of federal Indian law -- "plenary power" and "trusteeship" -- on the ground that these are extensions of Christian nationalism inherent in the colonial process.
Dear Mr. Babbitt,

We are writing to you in order to share our concerns regarding the struggle of the Western Shoshone Nation for justice within your country. According to information we received, the Bureau of Land Management (BLM) has again accused Western Shoshone ranchers of being in trespass by having grazed livestock on public lands without authorization. Consequently, the BLM has once again announced that it will confiscate Western Shoshone livestock, and has demanded payment of grazing fees of about one million $ US in total. The Shoshone settlements in question are Southfork, Wells, Odgers Ranch and the Dann Ranch. As you are probably aware, the case of Carrie and Mary Dann - both alternative Nobel prize winners - and the situation of the whole Western Shoshone Nation received considerable public attention in Europe during the years 1992 and 1993. Members of the European Parliament working on human rights issues dealt as well with this case during that time.

The topic was raised several times in meetings between US Parliamentarians and Members of the European Parliament within the framework of the Delegation for the Relations with the United States. Furthermore, Members of the European Parliament had first hand experience on the case through our former colleague Dr. Dieter Rogalla, then vice-president of the Legal Affairs Committee of the European Parliament. Dr. Rogalla visited the Western Shoshone in 1993 in order to personally study the situation regarding its human rights and legal implications and published his findings in a widespread report. In his report, he addresses legal inconsistencies in regard to U.S. court decision which concluded that the Western Shoshone had lost their land rights and resulting in the official assumption of United States agencies that Shoshone cattle is partly grazing on public lands which would oblige the Shoshone ranchers to pay grazing fees to the Bureau of Land Management (BLM).

On the basis of our analysis the legal aspects of the Western Shoshone case are as follows:

The territory of the Western Shoshone was officially defined in the Treaty of Ruby Valley which was concluded with the US government in 1863. According of the treaty, the territory includes 2/3 of the State of Nevada and small portions of California, Idaho and Utah. This treaty is not a treaty of cession but of peace and friendship, granting the United States safe passage through Shoshone Territory, allowing the establishment of mining and agricultural settlements, railway construction and the safe operation of mail and telegraph services within Western Shoshone Territory. The Shoshone furthermore agreed to eventually abandon their life as hunters and gatherers in order to become farmers and herdersmen on their lands. The treaty also refers to the possible creation of reservations but nowhere does it mention the cession and surrender of Shoshone land rights or an agreement that the Western Shoshone cannot make use of their lands anymore outside reservations or in any other part of their defined territory.
Western Shoshone Territory today consists of reservations, communities without reservation status and ranches scattered over their vast territory. Therefore, the Western Shoshone Nation as a whole is not represented by Tribal Councils which can only speak for their specific reservations. Tribal Councils have been established by domestic US-law, the Indian Reorganization Act (IRA) of 1934, to replace the Tradition leadership of Indian Nations. However, with regard to the special situation of the Western Shoshone, the Western Shoshone National Council forms their elected representative body, where delegates of all communities, reservations and organisations can participate in the decision making process.\(^1\)

In spite of the unchallenged validity of the Treaty of Ruby Valley, various U.S. domestic legislative acts unilaterally claimed that today almost 90% of Western Shoshone lands and resources gradually came under the control of the U.S. Department of Interior and its branches, such as the BLM, or the Department of Energy (the Nevada Test Site was established in 1951 on Western Shoshone Territory). However, these acts still did not cede property or treaty rights to the United States.

This legally inconsistent situation not only occurred among the Western Shoshone but also among other Indian Nations within US borders. Thus, in 1946 the Indian Claims Act was ratified to resolve Indian claims to lands taken by the USA. The Indian Claims Commission (ICC) was founded to handle these claims by compensation only and thus finally legalizing the loss of land and treaty rights.

In this context it as to be noted that due to their status as wards, Indian Nations had no free choice of legal representation. Instead, contracts with lawyers were arranged and controlled by the Bureau of Indian Affairs (BIA) until 1968. In this manner, the BIA in 1947 arranged a contract between a Washington law firm and only one of the Western Shoshone bands, namely the Temoak Band, in order to file a petition in the Indian Claims Commission to solve the issue of their land rights as guaranteed in the Treaty of Ruby Valley. With this contract, the Temoak Band became the sole representative of the Western Shoshone Nation, of which it only was a small portion. This procedure was never authorized by the Western Shoshone a whole who on the contrary tried to stop the lawsuit. Their effort to stop the proceedings and dismiss the Washington claims attorneys were denied by the Claims Commission and the U.S. Department of Interior itself.

However, as a result of the Temoak Petition to Indian Claims Commission, the Western Shoshone were meant to be compensated against their will for land they allegedly lost in 1872. For the valuation of the land the ICC and the claims attorneys stipulated a fictitious date of taking by "gradual encroachment" (1872). This Argument is disproved by the fact that 90% of Western Shoshone Territory is officially regard "public land" and is not in private non-indian hands. Despite these facts, in 1979, the Court of Claims awarded $26 Million U.S. for the taking of Western Shoshone land, but more than 80% of the Western Shoshone voted against accepting the money which still remains in the U.S. treasury. In December 1991, the 9th Circuit Court even ruled that the claims award, which the Shoshone never accepted, has also extinguished subsistence rights like the right to hunt, fish and gather.

On grounds of the findings by the Indian Claims Commission, whose procedure can certainly be regarded as questionable and subsequent rulings of U.S. Courts based on the ICC decisions, the BLM feels authorized to label Western Shoshone cattle ranching on their own lands as "unauthorized livestock grazing on public lands" and thus considers the payment of grazing fees a just obligation for Western Shoshone ranchers and herdsmen. However, the legal
inconsistencies of the case elaborate further: In the course of the Claim proceedings another case o Western Shoshone land rights emerged. Mary and Carrie Dann, members of an extended Western Shoshone family called the Dann Band and Alternative Nobel Peace Prize Winners, have their ranch in Crescent Valley in the heart of Western Shoshone Territory. In 1973, they were approached by the BLM to apply for grazing permits and to pay grazing fees. They argued that their cattle is grazing on Western Shoshone land, yet they were sued for trespassing in 1974 - a case which is known as "USA vs. Dann".

In April 1980 the Federal District Court of Nevada ruled that the Dann still own the land when they were sued for trespass, but that they lost it in December 1979 due to the Claim award - which they never accepted. However, from now on it is presumed in the proceedings that the award extinguished Western Shoshone land rights.

When this case reached the Supreme Court, the Danns argued that the United States would lack proof that they legally obtained title to Western Shoshone lands - which even the Indian Claims Commission only could justify by assuming "gradual encroachment" on their lands. However, the 9 Circuit Court argued that "payment of the award established conclusively that a taking occurred" - thereby again ignoring the fact that the money still rest in the U.S. treasury. The court even ruled that the Danns are banned from raising the issue of the title to their lands. At the same time, the decision allows the Danns to graze only 21 head of cattle. According to a study on land use, already in the 1970s a ranch with less than 500 head of cattle could hardly exist in Nevada. Getting personally acquainted with the land rights- and treaty Situation in Western Shoshone Territory, Dr. Rogalla concluded that the Western Shoshone are in danger of losing their self sufficiency and subsistence, to become instead a people without a and base and thus dependent on welfare.

In the meantime, the case of the Western Shoshone also received international attention and has become widely kown within those United Nations bodies dealing with Indigenous issues and human rights. In his "Study on treaties, agreements and other constructive agreements between States and indigenous populations" (UN Document E/CN.4/Sub.2/1992/32), the Special Rapporteur, Dr. Miguel Alfonso Martínez, raised the issue of violations of Western Shoshone treaty rights and the proceedings of the Indian Claims Commission (first progress report). He subsequently concluded, "The Treaty of Ruby Valley (1863, 18 Stat. 689) between the Western Shoshone Nation and the United States continues to be abrogated by actions of the United States Bureau of Land Management". (Third progress report; UN Document E/CN.4/Sub.2/1996/23)

UN Special Rapporteur Erica-Irene Daes also referred to the case of the Western Shoshone in the framework of her "Preliminary working paper Indigenous Peoples and their relationship to land" UN Document E/CN-4/Sub., 1997/17, 20 June 1997). She analyses the case as follows, "A particular problem that has been repeatedly brought to the attention of the Commission on Human Rights and the Subcommission is the use or misuse of claim procedures to deprive indigenous peoples of their rights or their claimed rights to land resources. .... When such claims are taken to conclusion and award of compensation is made, the payment of the award effectively extinguishes the indigenous title to the land in question. This has occurred even in situations where the Indian nation or tribe is still in possession of the land. Thus, these "claims" processes are actually continuing to deprive Indians of their lands.
The problems created by fraudulent and improper claims are aggravated by the lack of proper legal procedures in the claim process. Processes such as that of the now defunct Indian Claims Commission in the United States did not ensure that claimants had proper authority to act for the tribe concerned. Procedures did not give the tribes concerned proper notice or opportunity to be heard. The Commission in more than one case permitted lawyers to act in direct opposition to their nominal client tribes and even permitted lawyers to carry on money compensation claims after the claimant tribes had dismissed the lawyer in an effort to stop the claim.

Although the Indian Claims Commission itself no longer exists, the cases that it handled and the problems it created continue. Some notable cases that remain unresolved are the Black Hills claim ... and the Western Shoshone case ... . In the latter case, some Western Shoshone are remained in possession of certain areas of the land supposedly taken by United States and are resisting government efforts to interfere with their use of the land.

Conclusion.

In light of the various investigations (conducted by Members of the European Parliament as well as by United Nations Special Rapporteurs) of the legal implications of confiscating Western Shoshone livestock and demand grazing fees from the owners of such cattle by the Bureau of Land Management one needs to conclude the following: Western Shoshone land rights are based on the Treaty of Ruby Valley concluded in 1863. The validity of Western Shoshone land and treaty rights as such has been confirmed by the Federal District Court of Nevada ruling of April 1980 according to which the Danns still owned their land when they were sued for trespassing by the BLM in December 1974. The only court argument for alleged loss of Western Shoshone title are the proceedings of the Indian Claims Commission which - as documented inter alia in two United Nations reports - amount to a miscarriage of justice. On the grounds of the findings of the Claims Commission, Mary and Carrie Dann have even been barred from ever raising again the issue of title to their lands.

Moreover, we have received information on further increase of conflict by the BLM: On February 19th, the Bureau of Land Management issued an "unauthorized use notice and order to remove", again accusing the Western Shoshone that they would be in trespass by grazing their cattle on so-called public lands and ordering them to remove their livestock. Furthermore, the BLM announced that "failure to comply with the notice may result in impoundment of unauthorized livestock". However, the BLM gave the Shoshone a five day deadline to present documentation why they do not consider themselves making unauthorized use of "public lands". On February 23, the Western Shoshone National Council along with members of several tribal councils presented such legal documentation to the BLM in Elko, Nevada. These documents included the Northwest Ordinance of 1787, the Treaty of Guadalupe Hidalgo of 1848 (and in particular article 11), the Nevada Territorial Act of 1867 and the Treaty of Ruby Valley itself. Nevertheless, there might be an increasing danger of implementing BLM demands by force.

In light of this situation we would urge you to deal with the issue of Western Shoshone title to their lands by entering into negotiations with the legitimized successors of the Western Shoshone entity which signed the treaty 1863 on the basis of the continued validity of the Treaty of Ruby Valley. Such negotiations would certainly contribute to a just conflict solution between both parties instead of viewing the Bureau of Land Management as the appropriate agency of the Department of Interior to take action on the ground. The fact that the Western Shoshone never ceded or sold their land nor accepted compensation as imposed on them by the Indian Claims Commission needs to be officially accepted and implemented in the relationship between the
Western Shoshone and federal agencies. Thus, we call for a halt on further BLM attempts to confiscate Western Shoshone livestock and demand grazing fees from Shoshone ranchers living in the Shoshone settlements of Southfork, Wells, Odgers Ranch and Dann Ranch.(2)

The interest and involvement of United Nations bodies clearly show that the case of the Western Shoshone raises a human rights issue. It would be appropriate, within the framework of the "International Decade for the World's Indigenous People" (1995-2004), to solve an issue relating to one of the principle concerns Indigenous peoples worldwide, namely land rights.

Undoubtedly, the United States of America as "the cradle of democracy” can provide a role model of conflict resolution between Indigenous peoples and nation states, by acknowledging existing treaty and land rights as in the case of the Western Shoshone.

We certainly hope to further communicate with your office on this matter.

Yours sincerely,

Nuala Ahern, MEP                        Hiltrud Breyer, MEP
Delegation for Relations with the US     Committee on the Environment

1) We are aware that the Tribal Councils of Duckwater, Temoak and Yomba withdrew from the Western Shoshone National Council. However, according to our information. The people of Yomba requested to be represented in the National Council regardless of the withdrawal of the Tribal Council and had their request granted. Although the Temoak Tribal Council did not return to the National Council, it nevertheless cooperates with this body.

2) We are aware of the fact that in the meantime the Duckwater and Yomba Tribal Councils are cooperating with the BLM due to continued pressure of this agency. However as can be clearly derived from the legal facts as explained above, such cooperation of single tribal councils does not solve the overall issue of continued land and treaty rights of the whole Western Shoshone Nation - and thus hardly can serve as a positive example of conflict resolution of this matter for the Southfork, Wells, Odgers Ranch and Dann Ranch communities or the Western Shoshone National Council as a whole.
Historic Map Showing Shoshone Territory
Contemporary Map Showing Shoshone Territory
BLM 1.1: “Native Peoples – Tangle of Terminology”

Article Questions

1. Does Perrin's dilemma still resonate today? If so, in what ways?

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

2. Has anything changed?

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

3. Can you think of any ways someone might take issue with her analysis?

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
BLM 1.2: Where do I belong?

“I belong” Poster

- Look to your heritage and pick a group with whom your family identifies. This could be before an immigration, if your family originated outside Canada, or simply Canadian if you prefer.

- Create a poster about that group with pictures/words that identify that group’s culture. When you have finished your poster, complete a brief reflection using the questions below:

1. Was it hard to name a group you are attached to?

2. Once you named that group, was it hard to define it?

3. How did you set about choosing your group and defining it? If it was easy for you, suggest some reasons why that might be so.
BLM 1.3 Aspects of Exploration Group Worksheet (adapted from Saylor Introduction)

Aspects of Exploration

Our topic (circle one): Empire and Politics/Economic Factors/Science and Culture/Religious Factors

Create a 2-5 minute skit representing your assigned aspect of exploration. The skit can be as interpretive as you like (get creative!) but it should clearly demonstrate one of the aspects. This might be having two explorers discuss how sad they are being poor, or a monarch commanding someone to go find a colony. Be as specific as possible, using the resource on each one. Following your skit, be prepared to answer questions from your classmates and offer a brief explanation of any unclear points.
BLM 1.4: Diversity of Aboriginal Groups

Aboriginal Peoples in the United States

Choose an Aboriginal group that you read about in “First Nations Histories” and, with your partner, research information to present to the class. You may use Powerpoint, Prezi, or a Bristol board to mount visuals. Find information for a minimum of three of the topics below; these will be your presentation headings.

Food

History

Arts

Notable People

Contemporary Issues

Location/Description of the area

Suggested links to start your research:

http://www.nativeweb.org/

http://saiic.nativeweb.org/ain/

http://ili.nativeweb.org/
BLM 5.3 Write Your Own Bio-Poem

Name: ___________________________ Date: ___________________________

I am ___________________________ (2 special characteristics you have)
I wonder ___________________________ (something you are curious about)
I hear ___________________________ (an imaginary or real sound)
I see ___________________________ (an imaginary or real sight)
I touch ___________________________ (an imaginary or real touch)
I want ___________________________ (an actual desire)
I am ___________________________ (repeat first line)
I face ___________________________ (a barrier or challenge that you face)
I accept the power of ___________________________ (a force or factor that is beyond your influence)
I worry ___________________________ (a worry you have)
I seek the help of ___________________________ (a person or people who help you)
I am inspired by ___________________________ (a person or people who inspire you)
I am ___________________________ (repeat first line)
I understand ___________________________ (something you know to be true)
I say ___________________________ (something you believe in)
I dream ___________________________ (something you actually dream about)
I try ___________________________ (something you really make an effort to do)
I am ___________________________ (repeat first line)

The Big Six Historical Thinking Concepts  Copyright © 2013 by Nelson Education Ltd.
Guiding Questions

1. What do you see when you look at the map from 1636?

2. What do you see when you look at the map from 1651?

3. List three differences between Map A and Map B:

4. These maps are showing the EXACT SAME PIECE OF LAND. Why do you think they differ?

5. Look at the HISTORICAL CONTEXT SHEET. How might settlers’ attitudes towards Native Americans have changed from the 1630s to the 1650s? How might settlers’ attitudes toward the land have changed from the 1630s to the 1650s? Explain your answer.

BONUS QUESTION: Why does the mapmaker of Map B think the Sea of China and the Indies are on the other side of Virginia? (remember where Columbus was headed?)
BLM 2.3: Historical Context Sheet (adapted from Stanford)\textsuperscript{iv}

**Historical Context Sheet**

- **1607** English settlers first land in Jamestown.
- **Winter 1609-1610** Almost 150 (of 214) English colonists die from starvation and hardship.
- **1619** Virginia’s population grows rapidly to 1,400.
- **1622-1623** Aboriginal people launch attacks against English settlements and kill 347 settlers. Colonists respond by poisoning and killing 250 Aboriginal people.
- **1634** Colonists build a wall across the Virginia Peninsula. An English Captain wrote that the wall “completely excludes the Indians . . .; this will be of extraordinary benefit to the country."
- **1636** Date of Map A
- **1646** First Indian reservations established for surviving Powhatan Indians.
- **1651** Date of Map B.
Regardless of the attitudes expressed by Roosevelt or Curtis in the text of the project, the photos from *The North American Indian* are often informative and striking; use one as a prompt for writing a short historical fiction piece.

**Ground Rules for Writing Historical Fiction**

- You may include imaginary characters. However, the conditions within which these characters operate and the major events they witness must conform to the historical record. Do research so you can incorporate facts into your narrative and present accurate perspectives.
- Good historical fiction does more than describe events. Show how your characters saw those events at the time through their historical perspectives.
- Convince your reader that your characters are real. Give them depth. The reasons behind their actions or beliefs may be complex, or even contradictory.
- Remember that you do not need to agree with or support your characters’ beliefs – you need merely to represent those beliefs accurately.

**Questions to Think about When writing Historical Fiction**

- How can I use language and dialogue to create an authentic sense of the period?
- How can I make my characters authentic, with perspectives that reflect the time and place in which they lived?
- What other options might my characters have, given this time and setting?
- What is my point of view?
- From what other point of view could I have told this story?
- How does my story help others understand the past in ways that other sources do not?
BLM 3.1: Guiding Questions for O’Sullivan Document (adapted from Stanford lesson)\textsuperscript{vi}

Guiding Questions

Name: ___________________________ Date: __________________________

\textit{John O’Sullivan, "The Great Nation of Futurity," 1839.}

1. What does John O’Sullivan think America stands for?

2. What, according to John O’Sullivan, is America’s mission?

\textit{John O’Sullivan, “Annexation,” July 1845.}

1. What do you think John O’Sullivan means by “our manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions”?

2. Based on these two documents, how did Americans feel about expanding westward?
Cherokee Indian Removal Timeline

- 1785 First treaty between Cherokee and United States, established peaceful relations.
- 1796 George Washington initiated “civilization” program among Cherokees.
- 1802 Georgia ceded some of its western land to the United States; the U.S. government, in exchange, promised to purchase for Georgia all of the Indian lands remaining within the state. However, the Federal Government could only buy land through treaty.
- 1808-1810 First major Cherokee migration to land west of the Mississippi.
- 1820s Cherokees became the most “civilized” of the five “Civilized Tribes” (Creeks, Chikasaw, Seminole, Choctaw and Cherokee). The Cherokee had a newspaper and many had converted to Christianity; they adopted a Constitution; they had farms and owned slaves.
- 1828 Andrew Jackson elected President and declares his support for removal.
- 1828 Georgia extended its state power over Cherokee Nation and nullified (makes illegal) Cherokee law.
- 1832 Cherokee won their case in Worcester v. Georgia. U.S. Supreme Court upheld Cherokee sovereignty in Georgia. Andrew Jackson ignored the ruling.
- 1836 Treaty of New Echota signed; provided for removal of Cherokees to land west of the Mississippi. Chief John Ross led 15,000 in protesting the treaty. Only 2,000 Cherokee agreed to migrate voluntarily.
- 1838 U.S. government sent in 7,000 troops, who forced the Cherokees out at bayonet point. 4,000 Cherokee people died of cold, hunger, and disease on their way to the western lands.
• 1839 Execution of Major Ridge, John Ridge, and Elias Boudinot for their role in the Treaty of New Echota.
BLM 3.3: Guiding Questions for Jackson & Boudinot Documents (adapted from Stanford)

Guiding Questions

Document A: Jackson

1. (Sourcing) What do you already know about President Jackson’s feelings about Indian Removal? What do you predict he will say in this speech?

2. (Contextualization) Why does Jackson think the United States was better in 1830 than in 1609?

3. (Contextualization) Why does Jackson think that the Cherokee will be better off in Indian Territory?

4. (Close reading) Why does Jackson think his policy is kind and generous?

Document B: Boudinot

1. (Sourcing) Who is Elias Boudinot? What do you predict he will say about Indian Removal?

2. (Contextualization) What was life like for the Cherokee in Georgia, according to Boudinot?

3. (Contextualization) What does Boudinot hope will happen if the Cherokees move west?

Ibid.
**Soul Wound – Questions for Guided Reading**

What was the purpose of the residential schools?

How were the schools structured to support this purpose?

What is meant by the article by the term “soul wound”?

What are the long-term consequences of the residential schools for Native Americans and their communities?
Residential Schools – Primary Source Analysis

What does the author of the document think of the residential schools?

What bias is evident in the document? Provide quotations to demonstrate presence of bias.

Do you think the document provides an accurate portrayal of the residential school experience? Explain your answer.

If not, why would the author present a misleading depiction of the residential schools?

How does Andrea Martin’s opinion of the residential schools compare to that of the source?

Which one do you believe more and why?
7 “For the Children: Letter from a Missionary,” The American Missionary 40, no. 9 (1886), 259-260, http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0040-9;didno=amis0040-9;view=image;seq=279;node=amis0040-9%3A1;page=root;size=100.
9 “The Indians: Extract from Letter of a Teacher,” The American Missionary 39, no. 5 (1885), 145-147, http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0039-5;didno=amis0039-5;view=image;seq=158;node=amis0039-5%3A1;page=root;size=100.
11 “The Indians: Letter from a Little Indian Girl,” The American Missionary 40, no. 5 (1886), 140-141, http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0040-5;didno=amis0040-5;view=image;seq=00152;node=amis0040-5%3A.
12 “Children’s Page: My Home in Indian Territory,” The American Missionary 33, no. 8 (1879), 249-250, http://digital.library.cornell.edu/cgi/t/text/pageviewer-idx?c=amis;cc=amis;rgn=full%20text;idno=amis0033-8;didno=amis0033-8;view=image;seq=00267;node=amis0033-8%3A.
Navajo Code Talkers: Document Title and Section Headings

Proposed Plan for Recruiting Indian Signal Corps Personnel, 1942
- General
- Tribes Available for Recruitment
- Recruitment of Navajo Indians

What questions can be asked of this document?
**Sourcing: analyzing the creation of the source**

S – source – where does the source come from? (date, place, author)

O – objective – why was it written?

U – usefulness – how helpful is it in answering your questions?

R – reliability – how reliable is it for answering the questions?

C – context – how does it fit with what you know so far about the events?

E – evidence – how can you use this source as evidence?
Contextualizing: analyzing the conditions and worldviews existing at the time the source was created

Create a list of conditions or worldviews that could possibly influence the writing of this source. Then go through the source and link quotations to as many items on your list as possible.
Corroboration

1. What information in the secondary source is supported by the primary source?

2. What information in the secondary source is *not* supported by the primary source?

3. What information is in the primary source but not the secondary source?

4. Find another student or pair. How does your answer to Question 3 compare to theirs?

5. What other sources or perspectives could be included to create a more complete account of the events?
Learning Station 1  
_Supplies_  
- BLM 5.1: Navajo Code Talkers: Document Title and Section Headings  
- BLM 5.2: Sourcing  
- BLM 5.3: Contextualizing  
- Source Document 5.2: Proposed Plan for Recruiting Indian Signal Corps Personnel, 1942  

_Instructions_  
1. Using BLM 5.1, brainstorm questions that can be asked of the document using the documents title and headings. Record them on the hand-out. Include questions that were brought up, but not answered, by the video.  

2. After your list of questions is complete, work through BLM 5.2 and 5.3 for the full-text of the document (Source Document 5.2).

Learning Station 2  
_Supplies_  
- BLM 5.4: Corroboration  
- Source Document 5.1: Navajo Code Talkers and the Unbreakable Code  

_Instructions_  
Use a code-talker interview video of your choice (found on navajocodetalkers.org) to analyze “Navajo Code Talkers and the Unbreakable Code” (Source Document 5.1). Use the questions from BLM 5.4 to guide your analysis.

Learning Station 3  
_Supplies_  
- Source Document 5.1: Navajo Code Talkers and the Unbreakable Code  

_Instructions_  
Revise your textbook’s section on World War II to include the contributions of the Navajo code talkers. Use “Navajo Code Talkers and the Unbreakable Code” (Source Document 5.1) for information to include in the new textbook entry. Complete this on a separate piece of paper; do not write in your textbook.


6 Peter Sexias and Tom Morton, *The Big Six Historical Thinking Concepts* (Toronto: Nelson, 2013), 65

7 Ibid., 47, 59.

8 Ibid., 63.

9 adapted from Theodore Christou, CURR 335, Faculty of Education, Queen’s University.
Historical Roots of Current Issues


8 The University of Texas at Austin, “Historic map showing Shoshone territory,” http://www.lib.utexas.edu/maps/united_states/early_indian_west.jpg.


11 Theodore Christou, CURR 335, Faculty of Education, Queen’s University.