

**American Indian Literature**  
Cross-Cultural Studies 136, Section 4545  
Fall, 1998

Stephanie Mood, Instructor  
Office 561-A  
Office Hours: M 3:00-3:30  
TTh 12:00-12:30;3:30-4:00  
W 5:30-7:00

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Required Texts

Allen, Paula Gunn, Ed. Spider Woman's Granddaughters. New York: Fawcett Columbine, 1989.

Bruchac, Joseph, Ed. Smoke Rising. Detroit: Visible Ink Press, 1995.

Optional Texts

Alexie, Sherman. The Lone Ranger and Tonto Fistfight in Heaven. New York: HarperCollins, 1993.

Erdrich, Louise. Love Medicine. New & Expanded Version. New York: H. Holt & Co., 1993.

Momaday, N. Scott. House Made of Dawn. New York: HarperCollins, 1968.

Silko, Leslie Marmon. Ceremony. New York: Penguin, 1977.

In the Library

Allen, Paula Gunn. The Sacred Hoop: Recovering the Feminine in American Indian Tradition. Boston: Beacon, 1992. (Limited Loan: 7 days)

Swann, Brian, ed. Coming to Light: Contemporary Translations of Native Literatures of North America. NY: Random House, 1984. (Limited Loan: 7 days)

Zolbrod, Paul. Dine bahane: The Navajo Creation Story. Albuquerque: U. of New Mexico Press, 1984. (Limited Loan: 7 days)

Native Peoples Magazine. Akwesasne News.

Schedule, American Indian Literature, Fall 1998

Note: All dates reflect assignments due.

- 1st Week: Aug. 25 & 27  
History, Creation Stories
- 2nd Week: Sept. 1 & 3  
Oral Tradition: Creation Stories, Oratory
- 3rd Week: Sept. 8 & 10  
Oral Tradition: Smoke Rising: Henson, Revard
- 4th Week: Sept. 15 & 17  
Oral Tradition. Momaday: "Man Made of Words" (hand-out)  
Due: Reading Journal (checked in class on Thurs.)
- 5th Week: Sept. 22 & 24  
Tues: Allen: "Sacred Hoop" (in Smoke Rising)  
Thurs: Smoke Rising: Vizenor  
Hand in Semester Project Proposal. (500 words. 5 pts.)
- 6th Week: Sept. 29 & Oct. 1  
Smoke Rising: History and Daily Life. Read Hale, Highway, Tapahanso.
- 7th Week: Oct. 6 & 8  
Smoke Rising: History and Daily Life. Read Bird, Campbell, King, Maracle.
- 8th Week: Oct. 13 & 15  
Smoke Rising: Separation & Community. Read Alexie, Cook-Lynn, Dorris, Erdrich, Harjo, Hogan.
- 9th Week: Oct. 20 & 22  
Smoke Rising: Separation & Community. Read McNickle, Ortiz, Rose, Welch, Whiteman, Moses, Niatum.
- 10th Week: Oct. 27 & 29  
Smoke Rising: Warriors. Read Armstrong, Brant, Bush, Kenny, Owens, Walters.  
Thurs: Written Reports on Semester Projects Due. Begin Oral Reports. 10-15 min. each.
- 11th Week: Nov. 3 & 5  
Spider Woman's Granddaughters. Read pp. 1-25, 43-78.
- 12th Week: Nov. 10 & 12  
Spider Woman's Granddaughters. Read pp. 98-110, 129-167.
- 13th Week: Nov. 17 & 19  
Spider Woman's Granddaughters. Read pp. 199-200, 211-228.  
Smoke Rising: Ceremony Stories. Read Deloria, Geiogamah, Mathews.
- 14th Week: Nov. 24 & 26 (Thanksgiving)]  
Thanksgiving Address & History  
TUES.: Extra Credit Novel Analysis Due. Minimum 1000 words.  
20 pts. All Community Service Reports due.
- 15th Week: Dec. 1 & 3  
Smoke Rising: Ceremony Stories. Read Deloria, Geiogamah, Mathews, Silko.
- 16th Week: Dec. 8 & 10  
Tues: Reading Journals Due.  
Coyote Stories (Hand-out)
- Final Exam: Tuesday, Dec. 15: 2:00-4:00. Finish Oral Reports.

## Materials

3-ring binder for handouts

Access to reliable typewriter or computer/word processor and printer. Computers and printers are available in the English Writing Center (Room 571) and in the Grossmont Library LAC.

## Catalog Description

A survey and literary analysis of American Indian literature: folk, creation and origin stories, legends, and poetry from the oral tradition to contemporary American Indian authors.

## Course Objectives

The student will

- a. Analyze, interpret, and assess American Indian literary works.
- b. Demonstrate an ability to speak and write about literary expressions of American Indian culture.
- c. Evaluate the dynamic and growing literature of the American Indian.
- d. Distinguish between American Indian and Euro-American literary themes in terms of historical and social significance.
- e. Assess the social and political impact of the literature on American culture and society at large.

## Course Content

- a. American Indian stories and legends comprising oral tradition.
- b. Socio-economic, political and cultural influences on American Indian literature.
- c. Early writings of Indian and Non-Indian authors.
- d. Contemporary writing of Indian and Non-Indian authors.
- e. Readings and literary critiques in poetry, fiction, and short stories by Indian and Non-Indian authors.

## Evaluation

Oral Histories, Novel or Video Analysis	50
Oral Report	15
Community Service (3 hrs.) or First Pow Wow	30
Reading Journal/Class Participation	30
Final Exam & Essay	20 + 5
	<hr/>
	150

135-150=A; 120-134=B; 105-119=C; 90-104=D; 89 and Below=F.

Volunteer work: Barona Indian Reservation, where Grossmont College runs a tutoring program for K-12, M-Th, 2:00-5:00.

Barona Powwow: Sept. 4, 5, & 6.

Indian Health Center: Chet Hunt, 298-9090

NOTE: Incidences of plagiarism, using another writer's work and turning it in as your own, will result in failure for that assignment and possible failure in the course.

### Requirements for Writing Assignments

#### Reading Journal (Required for all)

As you read and reflect on the literature by American Indians, keep a reading journal. Write 500 words per week (3000 for the semester). Journal entries should be your reactions and questions, if any, about the literature and class discussions. You are encouraged to relate themes, characters, language, etc., to your own thinking and life. Identify the specific reading by author and title for each of your journal entries. Bring your journal to class every class period; journals will be checked regularly by the instructor. The journals are confidential; nothing will be shared with the class unless you give your permission. However, you are expected to participate in class discussions based on your reactions to the readings assigned. Points will be assigned on not only the length of the journal, but also on your understanding of the literature as evidenced by your participation in class discussions. Try to make at least one comment every class period.

#### Oral Histories (Student Choice #1, Semester Project)

##### Philosophy:

Understanding the oral tradition may be difficult for a person brought up in a society where memories and histories are written down and taught from printed material. Indigenous knowledge springs from the earth and the cosmos. While elders brought up in Western society may not have been taught indigenous knowledge, they still can have much to tell us. Whether indigenous or not, elders often tell others stories that they think will be words of guidance, or that may tell them something valuable about life. Too many people grow up only to realize that the elders who may have told them family stories are now dead, so this project may also help some students to get those stories before it is too late.

##### Practice:

Ideally, students should seek out elders from their own family. If that is not possible, you may adopt an elder from the community of friends and acquaintances. An elder may be defined as someone older than, say, age 60. Such a person has lived through many years of experiences; such a person may have much to tell about those times.

Be sure that you ask the elder for permission to tape the session. Before you begin, say, I hope you don't mind, but I may be stopping sometimes to check the tape recorder. Offer to give the elder a copy of the tape and/or a transcript.

These are questions to begin with:

1. Is there a particular story from your experience that is meaningful to you that you can tell me?
2. What about your experience do you want to tell your children, grandchildren, or other young people?

Depending on how well you know the elder's life circumstances, you might say, in order to get them started, What was living through the Depression like for you?, or What was it like for you when you had to drop out of school?

The interview itself may last for an hour, several hours, even pieces of days, depending on what happens. If at all possible, try to have a tape recorder; such a device allows you to open up to listening instead of taking notes. This is participatory research; by putting yourself in a relationship with the elder, you are part of the event. Your role is to be a listener and a learner.

#### Guidelines:

1. Open yourself up to gather the stories; do not re-format them to suit yourself. Don't interrupt or shift the focus of what the elder is saying.

2. Listen carefully to the story as a learner. Think, What am I learning here? Such things come to mind as times were hard, but we had great fun, or if you work for something, you will succeed.

3. Sometimes, stories let elders get deeper into themselves. Watch for that point; watch for what is emotional. Notice the importance there.

4. During and after the session, consider what message or moral you could apply to the story or stories.

It may seem to you that you're not getting anything of value, but observe the narrative closely for what is there, not what you may be looking for.

#### Written Report:

Your written (typed, double-spaced) report on your oral interviews should total a minimum of 2000 words (approx. 8 pages). Include the following:

Introductory information: some background on the person interviewed, your relationship to the person, how the interview was conducted, and other pertinent information, such as how an oral tradition functions in your family. (Min. 2 pages)

The interview: ideally, the stories should be transcribed from tape recordings. If this is not possible, a written summary is acceptable. (Min. 4 pages)

Final comments: What value did you find in the interview(s)? What comments do you have about the process you went through? How do you now understand the oral tradition? (Min. 2 pages)

NOTE: Your report must include a permission statement signed by the person interviewed.

### Novel Analysis (Student Choice #2, Semester Project)

Choose a novel written by one of the authors from Smoke Rising. Four such novels are available in the bookstore under optional books for this course. Other novels are available through Grossmont Library or San Diego State University Library or through the public library system. Novels read for this paper should be at least 250 pages long; you may read two shorter novels if you prefer. Poetry and/or drama is also acceptable; please see the instructor for specific length requirements.

Your analysis must not be a summary of the story line. Choose a theme, character trait, or specific technique and build a thesis around that idea. Compare the novel with other American Indian literature you have read.

Your analysis should be written according to the format provided in "How To Write an Essay". Write a minimum of 2000 words, roughly 8 typewritten pages. Include a Works Cited page. Find at least one critical analysis and include that in Works Cited.

### Videotape Analysis (Student Choice #3, Semester Project)

View at least six hours of Indian authors on videotape in Grossmont Audio-Visual Department. In your analysis, describe the various themes that run through the authors's comments. What common themes are there? What are the differences in how each author views their work and the work of literature in general? What is your own thinking on the issues raised? For each author, refer to at least one specific work in your analysis. Write a minimum of 2000 words, roughly 8 typewritten pages. Include a Works Cited page.

### Oral Reports to the Class (Required for all)

Each student will be asked to sign up for a day to report to the class about either oral histories or novels read outside of class. These reports should be a sharing of ideas and materials gathered during the course of your project. 10-15 minutes per person. You may wish to do a report with another person in the class. If this is the case, each person must participate equally, and the report must be lengthened to 20-30 minutes.

# American Indian Reservations

## SAN DIEGO COUNTY



### TRIBES REPRESENTED

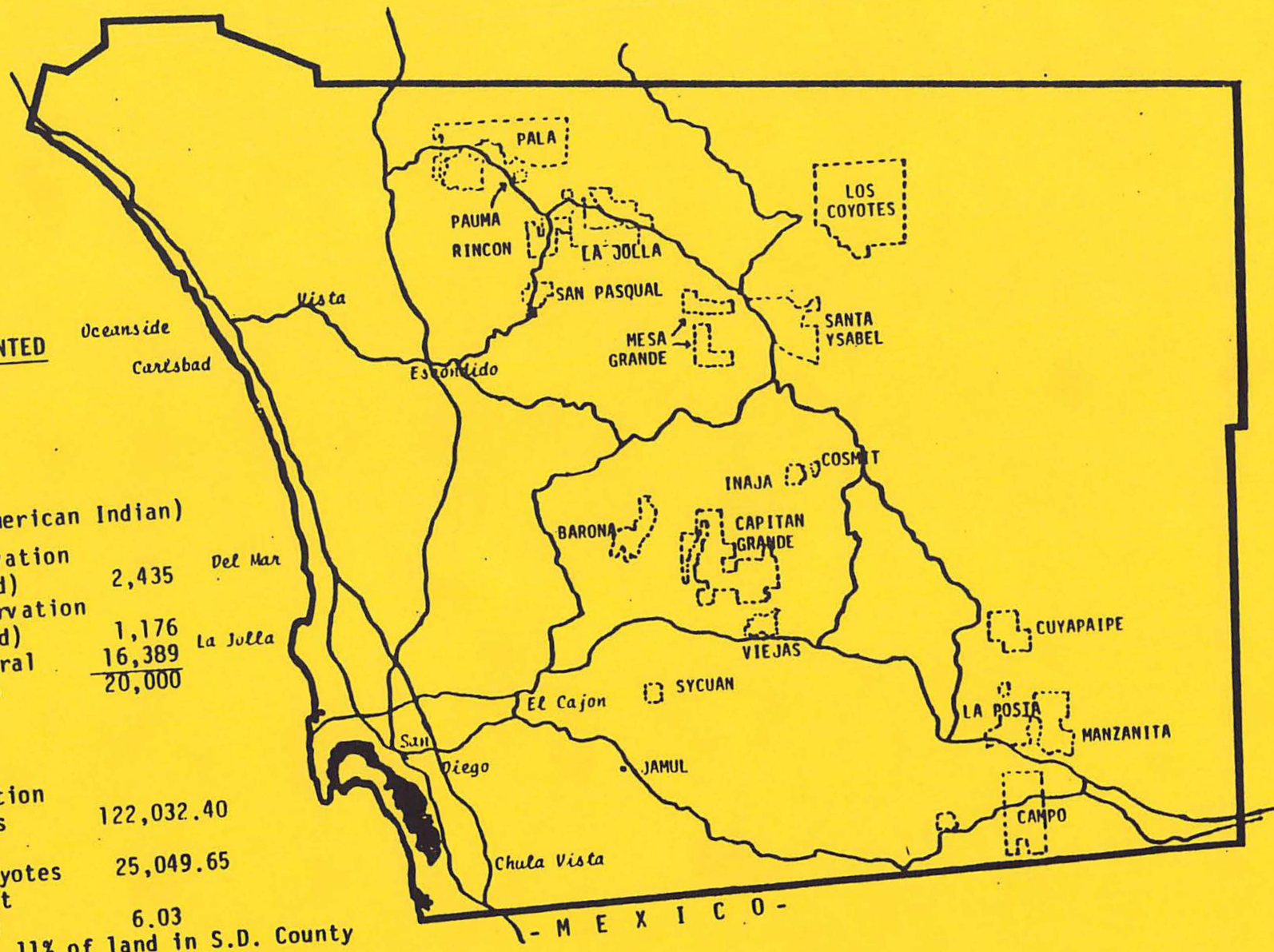
- \* Cahuilla
- \* Cupeño
- \* Diegueño
- \* Luiseño

### POPULATION (American Indian)

* On-Reservation (enrolled)	2,435	Del Mar
* Off-Reservation (enrolled)	1,176	La Jolla
* Urban/Rural	16,389	
<b>Total 1986</b>	<b>20,000</b>	

### LAND

* Reservation in acres	122,032.40
* Largest (Los Coyotes)	25,049.65
* Smallest (Jamul)	6.03
* Approx. 11% of land in S.D. County	



18-Reservations / 1,099,986 Acres

# SAN DIEGO COUNTY INDIAN RESERVATIONS

## 1. BARONA RESERVATION

TRIBE: Barona Band of Mission Indians  
ACREAGE: 5,181  
POP.: 400  
LOCATION: Lakeside

## 2. CAMPO RESERVATION

TRIBE: Campo Band of Mission Indians  
ACREAGE: 15,480  
POP.: 115  
LOCATION: Campo

## 3. CAPTAIN GRANDE RESERVATION

TRIBE: Captain Grande Band of Mission Indians  
ACREAGE: 15,753  
POP.: None on reservation, 33 nearby  
LOCATION: Alpine

## 4. CUYAPAPE RESERVATION

TRIBE: Cuyapaipe Band of Mission Indians  
ACREAGE: 4,102  
POP.: None on reservation, 17 nearby  
LOCATION: Pine Valley

## 5. INAJA-COSMIT RESERVATION

TRIBE: Inaja Band of Mission Indians  
ACREAGE: 852  
POP.: None on reservation, 17 nearby  
LOCATION: Julian

## 6. JAMUL RESERVATION

TRIBE: JAMUL INDIAN VILLAGE  
ACREAGE: 6  
POP.: 37  
LOCATION: Jamul

## 7. LA JOLLA RESERVATION

TRIBE: La Jolla Band of Mission Indians  
ACREAGE: 8,541  
POP.: 355  
LOCATION: Valley Center

## 8. LA POSTA RESERVATION

TRIBE: La Posta Band of Mission Indians  
ACREAGE: 3,556  
POP.: 2  
LOCATION: Boulevard

## 9. LOS COYOTES RESERVATION

TRIBE: Los Coyotes Band of Mission Indians  
ACREAGE: 25,050  
POP.: 85  
LOCATION: Warner Springs

## 10. MANZANITA RESERVATION

TRIBE: Manzanita Band of Mission Indians  
ACREAGE: 3,579  
POP.: 34  
LOCATION: Pine Valley

## 11. MESA GRANDE RESERVATION

TRIBE: Mesa Grande Band of Mission Indians  
ACREAGE: 20  
POP.: 70  
LOCATION: Santa Ysabel

## 12. PALA RESERVATION

TRIBE: Pala Band of Mission Indians  
ACREAGE: 11,893  
POP.: 506  
LOCATION: Pala

## 13. PAUMA AND YUIMA RESERVATION

TRIBE: Pauma Band of Mission Indians  
ACREAGE: 5,877  
POP.: 128  
LOCATION: Valley Center

## 14. RINCON RESERVATION

TRIBE: Rincon Band of Mission Indians  
ACREAGE: 4,278  
POP.: 320  
LOCATION: Valley Center

## 15. SAN PASQUAL RESERVATION

TRIBE: San Pasqual Band of Mission Indians  
ACREAGE: 1,380  
POP.: 120  
LOCATION: Valley Center

## 16. SANTA YSABEL RESERVATION

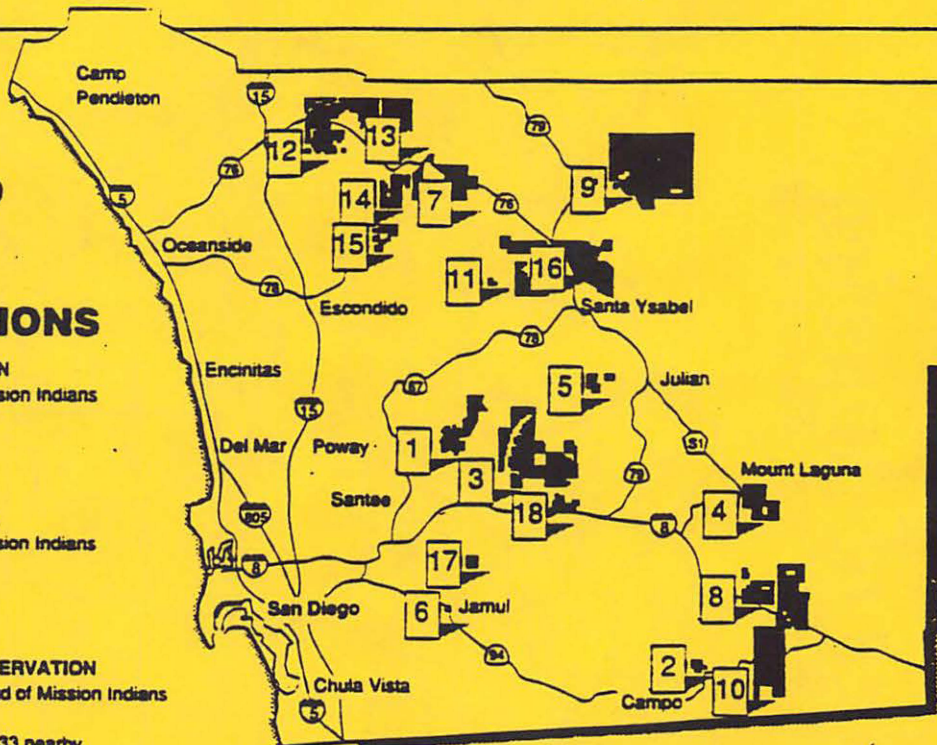
TRIBE: Santa Ysabel Band of Mission Indians  
ACREAGE: 15,527  
POP.: 303  
LOCATION: Santa Ysabel

## 17. SYCUAN RESERVATION

TRIBE: Sycuan Band of Mission Indians  
ACREAGE: 640  
POP.: 75  
LOCATION: El Cajon

## 18. VIEJAS RESERVATION

TRIBE: Viejas Band of Mission Indians  
ACREAGE: 1,609  
POP.: 180  
LOCATION: Alpine



2794

# LINGUISTIC GROUPS AND FAMILIES CALIFORNIA INDIANS BY STOCKS AND TRIBES

GROUP

FAMILY

HOKAN

KAROK, SHASTAN, YANA,  
WASHO, POMO, ESSELEN,  
SALINAN, CHUMASH, YUMAN

PENUTIAN

WINTUN, MAIDU, MIWOK,  
YOKUTS CONSTANOAN

ALGONKIAN

YUROK, WIYOT

SHOSHONEAN

SHOSHONEAN

ATHAPASCAN

ATHAPASCAN

LUTUAMIAN

LUTUAMI

YUKIAN

YUKI



Compliments of SAN DIEGO AMERICAN INDIAN HEALTH CENTER



- 1 ATLIN
- 2 BELLA COOLA
- 3 LILLOEET
- 4 THOMPSON
- 5 OKANAGAN
- 6 WENATCHI
- 7 SANPOIL
- 8 KALISPEL
- 9 COEUR D'ALENE
- 10 CAYUSE
- 11 UMATILLA
- 12 YAKIMA
- 13 KLIKITAT
- 14 UPPER CHINOOK
- 15 KALAPUYA
- 16 TAKELWA
- 17 KLAMATH
- 18 MODOC
- 19 SHASTA
- 20 ACHOMAWI
- 21 WASHOE
- 22 TUBATULABAL
- 23 CARUILLA
- 24 MOHAVE
- 25 WALAPAI
- 26 HAVASUPAI
- 27 COCOPA
- 28 YUMA
- 29 MARICOPA
- 30 HOPI
- 31 ZUNI
- 32 KERES
- 33 ACAZEE
- 34 LAGUERROS
- 35 HUICHOL
- 36 ZAPOTEC
- 37 MIXE
- 38 HIDATSA
- 39 MANDAN
- 40 ARKARA
- 41 KICKAPOO
- 42 WINNEBAGO
- 43 TOBACCO
- 44 NEUTRAL

PRINCIPAL  
INDIAN TRIBES  
OF  
NORTH AMERICA

Simplified From  
DRIVER, COOPER, KIRCHHOFF,  
LIBBY, MASSEY, SPIER



Compliments of  
**SAN DIEGO AMERICAN INDIAN  
HEALTH CENTER**

2561 First Avenue  
San Diego, CA 92103  
(619) 234-2158



# STATE NAMES taken from AMERICAN INDIAN WORDS

Twenty-six of our state names are derived from American Indian words. The following state names can be traced back to Indian groups:

- ALABAMA (Choctaw) - alba ayamule - "to clear, open road the land or track"
- ARIZONA (Papago) - arizonac - "place of the little creek, small stream"
- ARKANSAS (Sioux) - "south wind people"
- CONNECTICUT (Mohican) - quinnitukqut - "the long river"
- IDAHO (Shoshoni) - ee-dah-how - "it is sunup" "light on the mountains"
- ILLINOIS (Algonquian) - iliniwek - "tribe of superior men"
- IOWA (Dakota) - ayuba - "the sleepy one"
- KANSAS (Sioux) - "south wind people"
- KENTUCKY (Iroquis) - kentake - "meadow land" or - ken-tah-teh - "the land of tomorrow"
- MASSACHUSETTS (Algonquian) - "place of the big hill"
- MICHIGAN (Chippewa) - mica gama - "a great lake" "big water"
- MINNESOTA (Dakota) - "sky" "tinted water"
- MISSISSIPPI (Chippewa) - mica sibi - "the great water" "big river"
- MISSOURI (Algonquian) - "muddy water" or "town of the great canoes"
- NEBRASKA (Omaha) - ni-bthaska - "flat river" "river of the flatness"
- NEW MEXICO - historians have not traced the word "mexico" to its original source. The name means "land of Mexitlt"
- NORTH DAKOTA (Sioux) - "friend or ally"
- OHIO (Iroquis) - oheo - "beautiful water"
- OKLAHOMA (Choctaw) - okia humma - "red people"
- OREGON (Shoshoni) - ogwa peon - "river of the west" or (Algonquian) - wauregan - "beautiful water"
- SOUTH DAKOTA (Sioux) - "friend or ally"
- TENNESSEE - Cherokee Indian town name - Tenassee
- TEXAS - texia - "ally"
- UTAH (Shoshoni) - eutaw - "high up"
- WISCONSIN (Chippewa) - "the gathering of the waters"
- WYOMING (Algonquian) - mache-weam-ing - "at the big flats"



# TRIBES BY CULTURE AREA AND LANGUAGE FAMILY

List groupings derive from the comparative research and scholarly review of Jay Miller.

## ARCTIC:

ALEUT  
 ALUT  
 INUIT  
 YUPIK  
 Siberian  
 Pacific (Alutiiq)  
 Alaskan  
 Kogmuit  
 Magemuit  
 Kaialigamuit  
 Kuskokwagmuit  
 Togagamuit  
 Nushagamuit  
 Ogulmuit  
 Kaniagamuit  
 Chugachigmuit  
 INUPIAQ  
 Alaskan  
 Canadian  
 Kinugmuit  
 Malemuit  
 Nunatagmuit  
 Noatagmuit  
 Kopagmuit  
 Point Barrow  
 MacKenzie  
 Copper  
 Caribou  
 Netsilikmuit  
 Avilirmuit  
 Baffin Island  
 Kigiktagmuit  
 Itivimuit  
 Tahagmuit  
 Sukininmuit  
 Greenlandic  
 Polar (Thule)  
 West Greenlanders  
 East Greenlanders  
 (Ammassalik)

## SUBARCTIC:

ATHAPASKAN  
 Arctic Drainage  
 Bear Lake  
 Beaver (Dunne-za)  
 Chipewyan  
 Dogrib  
 Hare  
 Sarsi  
 Slavey  
 Yellowknife  
 Yukon-  
 Kuskokwim  
 Drainage  
 Ingalik  
 Koyukon  
 Tanana  
 Cook Inlet  
 Tanaina  
 Cordilleran  
 Babine  
 Upper Koyukon  
 Kutchin  
 (Gwich'in)  
 Mountain  
 Han  
 Upper Tanana  
 Tutchone  
 Tagish  
 Kaska  
 Chit'an  
 Tsetsaut

Sekani  
 Carrier  
 Chilcotin  
 ALGONQUIAN  
 (ALGIC)  
 Maritime  
 Montagnais  
 (Innu)  
 Naskapi  
 Algonquin  
 Cree

## NORTHEAST:

ALGONQUIAN  
 Pennacook  
 Massachusetts  
 Wampanoag  
 Narragansett  
 Niantic  
 Podunk  
 Montauk  
 Wappinger  
 Mohegan  
 Pequot  
 Mahican  
 Delaware  
 (Lenape)  
 Unami  
 Monsey  
 Nanticoke  
 Great Lakes  
 Ojibwa/Chippewa  
 Ottawa (Odawa)  
 Potawatomi  
 Menominee  
 Sauk  
 Fox (Mesquaki)  
 Kickapoo  
 Shawnee  
 Miami  
 Illinois  
 Maritime  
 Abenaki  
 Penobscot  
 Micmac  
 IROQUOIAN  
 Eric  
 Huron (Wyandot)  
 Neutral  
 Tobacco (Petun)  
 Iroquois  
 Mohawk  
 Oneida  
 Onondaga  
 Cayuga  
 Seneca  
 Tuscarora [post-  
 1712]  
 Susquehanna  
 Conestoga

## SOUTHEAST:

ALGONQUIAN  
 Powhatan  
 Pamlico  
 MUSKOGEAN  
 Choctaw  
 Chickasaw  
 Koasati  
 Alabama  
 Hitchiti  
 Mikasuki

Creek (Muskogee)  
 Seminole  
 Atakapa  
 Tunica  
 Natchez  
 Timucua  
 Chitimacha  
 IROQUOIAN  
 Cherokee  
 Tuscarora [pre-  
 1712]  
 Nottaway  
 Meherrin  
 SIOUIAN  
 Tutelo  
 Catawba  
 Biloxi  
 Ofo  
 Saponi  
 YUCHI [isolate]

## GREAT PLAINS:

SIOUIAN  
 Village Tribes  
 Dakota (Santee)  
 Mandan  
 Hidatsa  
 Iowa  
 Oto  
 Missouri  
 Winnebago  
 Omaha  
 Ponca  
 Osage  
 Kansa  
 Quapaw  
 Hunting Tribes  
 Nakota (Yankton)  
 Lakota (Teton)  
 Assiniboine  
 (Nakoda, Stoney)  
 CADDOAN  
 Village Tribes  
 Caddo  
 Pawnee  
 Arikara  
 Wichita  
 Kichai  
 ALGONQUIAN  
 Hunting Tribes  
 Arapaho  
 Gros Ventre  
 (Atsina)  
 Blackfeet  
 Blood  
 Piegan  
 Siksika  
 Cheyenne  
 Suta  
 Plains Ojibwa  
 (Bungi)  
 Plains Cree  
 UTO-AZTECAN  
 Hunting Tribes  
 Shoshone (Numa)  
 Comanche

## GREAT BASIN:

UTO-AZTECAN  
 NUMIC  
 Western  
 Northern Paiute  
 Bannock  
 Mono  
 Central  
 Western Shoshone  
 Goshute  
 Panamint  
 Lehmi  
 Wind River  
 Comanche  
 Southern  
 Ute  
 Kwaiisu  
 Chemehuevi  
 Southern Paiute  
 HOKAN  
 Washo

## PLATEAU:

PENUTIAN  
 Klamath  
 Modoc  
 Cayuse  
 Molala  
 SAHAPTIAN  
 Nez Perce  
 (Nimipu)  
 Sahaprin  
 Klickitat  
 Kititas  
 Tenino  
 Umatilla  
 Walla Walla  
 Yakima  
 Wanapum  
 Palus  
 ATHAPASKAN  
 Nicola  
 SALISHAN  
 North Interior  
 Salish  
 Shuswap  
 (Sexwepemux)  
 Thompson  
 (N'akapamux)  
 Lillooet  
 (S't'at'imx)  
 South Interior  
 Salish  
 Coeur d'Alene  
 Flathead  
 (Selish)  
 Kalispel  
 Spokane  
 Colville  
 (Sweepoo)  
 Okanagan  
 Lake  
 Sanpoil  
 Nespelem  
 Methow  
 Columbia  
 (Sinkuse)  
 Wenatchee  
 Chelan  
 Entiat  
 KUTENAI [isolate]

## SOUTHWEST:

HOKAN  
 Quechan  
 (Yuma)  
 Cocopa  
 Mohave  
 Walapai  
 Yavapai  
 Havasupai  
 ATHAPASKAN  
 Navajo (Dene)  
 Apache  
 Southern Plains  
 Llanero  
 Mescalero  
 Jicarilla  
 Lipan  
 Western Plains  
 Tonto  
 White  
 Mountain  
 San Carlos  
 (Pinalanos)  
 Cibecue  
 (Coyoteros)  
 UTO-AZTECAN  
 PIMAN  
 Pima (O'odham)  
 Papago (Tohono  
 O'odham)  
 Puebloans  
 TANOAN  
 TEWA  
 San Juan  
 Santa Clara  
 San Ildefonso  
 Nambe  
 Tesuque  
 Pojoaque  
 TANO [Southern  
 Tewa]  
 Hano  
 TIWA  
 Taos  
 Picuris  
 Sandia  
 Isleta  
 TOWA  
 Jemez  
 Pecos  
 NUMIC  
 HOPIC  
 Hopi  
 First Mesa  
 Walpi  
 Sichomovi  
 Polacca  
 Second Mesa  
 Shimopovi  
 Shipaulovi  
 Mishongnovi  
 Third Mesa  
 Old Oraibi  
 Kykotsmovi  
 (New Oraibi)  
 Hotevilla  
 Bacavi  
 Moenkopi  
 KERESAN [isolate]  
 Cochiti  
 Santo Domingo  
 San Felipe  
 Santa Ana  
 Sia  
 Acoma  
 Laguna

## PENUTIAN

Zuni  
 CALIFORNIA:  
 HOKAN  
 Palaihnihan  
 Achomawi  
 Atsugewi  
 Shasta  
 Karuk  
 Chimariko  
 Yana  
 Yahi  
 Pomo  
 Salinan  
 Esselen  
 Chumash  
 Diegeño  
 Kamia  
 Yumans  
 PENUTIAN  
 Yokut  
 Miwok  
 Costanoan  
 Maidu  
 Wintun  
 ATHAPASKAN  
 Hupa  
 Kato  
 Mattole  
 Tolowa  
 Wailaki  
 Sinkiyone  
 NUMIC  
 Tubatulabal  
 Takic  
 Serrano  
 Cupan  
 Luiseño  
 Juaneño  
 Cahuilla  
 Cupeno  
 Gabrielino  
 Fernandez  
 Numa  
 RITWAN  
 Wiyot  
 Yurok  
 YUKIAN [isolate]  
 Yuki  
 Coast  
 Huchnom  
 Wappo

## PACIFIC NORTHWEST:


NA-DENE  
 EYAK  
 TLINGIT  
 ATHAPASKAN  
 Kwaliokwa  
 Tlatskanie  
 Umpqua  
 Chetco  
 Tutumi  
 Tolowa  
 Hupa  
 PENUTIAN  
 CHINOOKAN  
 Wishram  
 Wasco  
 Chinook  
 Klatsop

Kathlamet  
 Clackam  
 OREGON  
 PENUTIAN  
 Takelma  
 Kalapuyan  
 Coosan (Coos)  
 Miluk  
 Hanis  
 Yakonan  
 Yaquina  
 Aisea  
 Siuslaw  
 CHIMAKUAN  
 Chimakum  
 Quileute  
 WAKASHAN  
 NOOTKAN  
 Makah  
 Nitinat  
 Nootka  
 (Nuuchanuth)  
 KWAKIUTLAN  
 Northern  
 Bella Bella  
 (Heiltsuk)  
 Xai Xais  
 Owikeno  
 Haisla  
 (Kisimat)  
 Southern  
 Kwakiutl (Kwa-  
 kwaka'wakw)  
 SALISHAN  
 COAST SALISHAN  
 Northern  
 Bella Coola  
 (Nuxallt)  
 Central  
 Comox  
 Pentlatch  
 Sechelt  
 Squamish  
 Halkomelem  
 Cowichan  
 Musqueam  
 Chilliwack  
 Nooksack  
 Lushootseed  
 (Puget)  
 Twana  
 Straits  
 Lummi  
 Songish  
 (Lkungen)  
 Sooke  
 Klallam  
 (S'kallam)  
 Tsamosan  
 Quinalt  
 Chehalis  
 Cowlitz  
 Southern  
 Tillamook  
 HAIDA [isolate]  
 Kaigani  
 Masset  
 Skidegate  
 TSIMSHIAN  
 [isolate]  
 Coast  
 Southern  
 Niska  
 Gitksan


## GIFTING THE WHITE MAN . . . DESPITE THE BETRAYALS

Far from being the "savages" Christopher Columbus described in his log, native peoples of the Americas were advanced in many ways—and far more civilized than their "discoverers." From the moment Europeans set foot in the west, the world has been enriched by Indian achievements and wisdom. But in return, native peoples have been paid back with five centuries of cruelty, betrayals and relentless attack to take their lands and destroy their cultures.


### INDIAN GIFTS TO THE WHITE MAN




**FOOD . . .**60% of the food eaten in the world today is of American origin—including corn, tomatoes, beans, peanuts, and chili peppers. The introduction of the potato—cultivated by Indians throughout the Americas—literally changed Europe's agricultural economy and the nature of society, as well as feeding the large European armies from the 18th century on.




**MEDICINES . . .**Indians provided quinine, the first effective treatment for malaria, and offered a pharmacy that contributed much to modern medicine in the form of aspirin-related tree bark extracts, laxatives, painkillers, antibacterial medicines, petroleum jelly, and much more.



**GOVERNMENT . . .**The American Federal system derives not from Europe—whose nations knew nothing of democracy—but from Indian tribal organizations, as Benjamin Franklin and George Washington would attest. Both were highly knowledgeable about Indian society and political structures. Franklin urged the new nation to model its government on the League of the Iroquois and guided the creation of the American constitution, which derives from the Iroquois Kaianerekowa or Great Law of Peace.



**WEALTH . . .**Gold and silver from the Americas—mined largely with Indian labor—were the source of major economic and trade expansion in Europe and eventually led to the Industrial Revolution. Oil, ore, water, timber and other natural resources that fuel this nation lay on and under Indian lands.



**EARTH WISDOM . . .**Native Americans have a long-standing communion with the earth and have maintained a respectful relationship with the environment, even in the face of "progress." As the earth's resources are exploited and our land, water and air poisoned, earth wisdom is still a gift, perhaps the greatest, Native Americans can offer.

### **"Why will you take by force what you may have quietly by love?"**

*"Why will you destroy us who supply you with food? What can you get by war? We can hide our provisions and run into the woods. Then you will starve for wronging your friends. Why are you jealous of us? We are unarmed and willing to give you what you ask, if you come in a friendly manner."*

Chief Powhatan, 1607, Colony of Virginia

### WHITE MAN'S "GIFTS" TO INDIANS

**1492**—Columbus "discovers" America and immediately enslaves native peoples. On the island of Haiti, all Indians over 14 years of age were required to bring in a certain quota of gold every three months—and those hapless ones who failed had their hands cut off.

**1524**—The "export" of Indians begins. Verazano lands in North Carolina, captures Indians and sends them back to Europe, launching the lucrative 17th and 18th century business of Indian slave trade.

**17th century**—The "import" of diseases, including smallpox, measles, scarlet fever and cholera. Virtually every tribe that came into direct contact with Europeans suffered a 25% to 50% decline in their population.

**1637**—Massacre of the Pequots. The unarmed village of Mystic Port is set afire by colonial militiamen, killing 500 Pequot men, women and children and burning many alive. Captives are sold as slaves in Boston households.

**1786**—Thomas Jefferson pledges: "It may be regarded as certain that not a foot of land will ever be taken from the Indians without their consent. The sacredness of their rights is felt by every thinking man."

**1795**—The Treaty of Greenville, which Indian leaders are forced to sign, cedes most of the Ohio Valley to the United States.

**1803**—The Louisiana Purchase, negotiated by Thomas Jefferson adds 828,000 square miles, most of it tribal homelands, to the United States. Some of the newly acquired land is used as a "dumping ground" for eastern tribes, as they're cleared from their homelands.

**1817**—The "Removal" of eastern tribes begins and becomes an epic of misery and death known as the "Trail of Tears." Cherokees, Choctaws, Creeks, Chickasaws and Seminoles are ruthlessly uprooted from their homes and marched at bayonet point by the U.S. Army to Indian Country. Thousands of Indians die. Tribal populations are reduced by at least 25%.

**19th Century**—The extermination of buffalo herds, encouraged by federal officials as a way to starve and "tame" the Plains tribes and make them dependent on government rations and farming. By 1880 the buffalo herds are gone.

**1887**—The Dawes Act terminates tribal ownership of lands by partitioning reservations and assigning each Indian a 160-acre allotment for farming. "Surplus" reservation land is opened up to homesteaders.

**1954**—Termination policy is passed by Congress in an effort to end all federal obligations and services to Indian tribes and liquidate tribal land holdings. This sudden reversal of federal policy leads to tremendous hardship for many tribes.

**1990**—Supreme Court attacks the religious freedom of Native Americans by ruling that states have the right to pass laws that force Native American Church members to risk imprisonment in order to practice their religion. This is one of a growing number of Supreme Court decisions that fail to recognize and protect Native American rights.

History speaks for itself. Now it's your turn to speak back. If you believe enough is enough, the most important gift you can give to Native American people is your support and membership contribution to the Native American Rights Fund. We're fighting to win back justice, self-sufficiency and a future for Indian people. Please join our struggle for justice today. Send your gift to:

**NATIVE AMERICAN RIGHTS FUND • 1506 BROADWAY • BOULDER, COLORADO 80302**