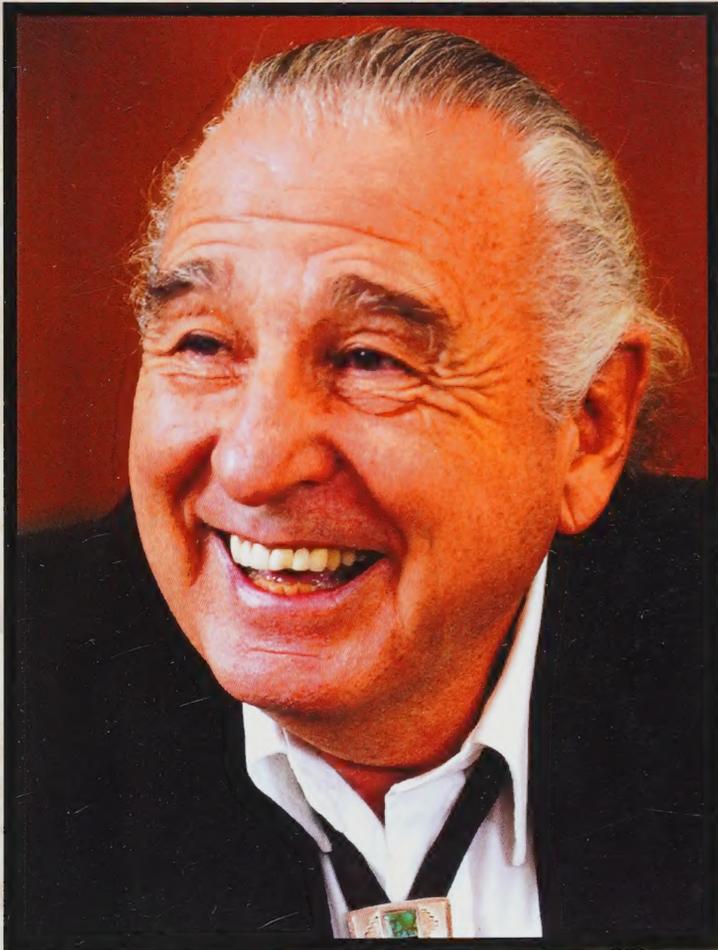
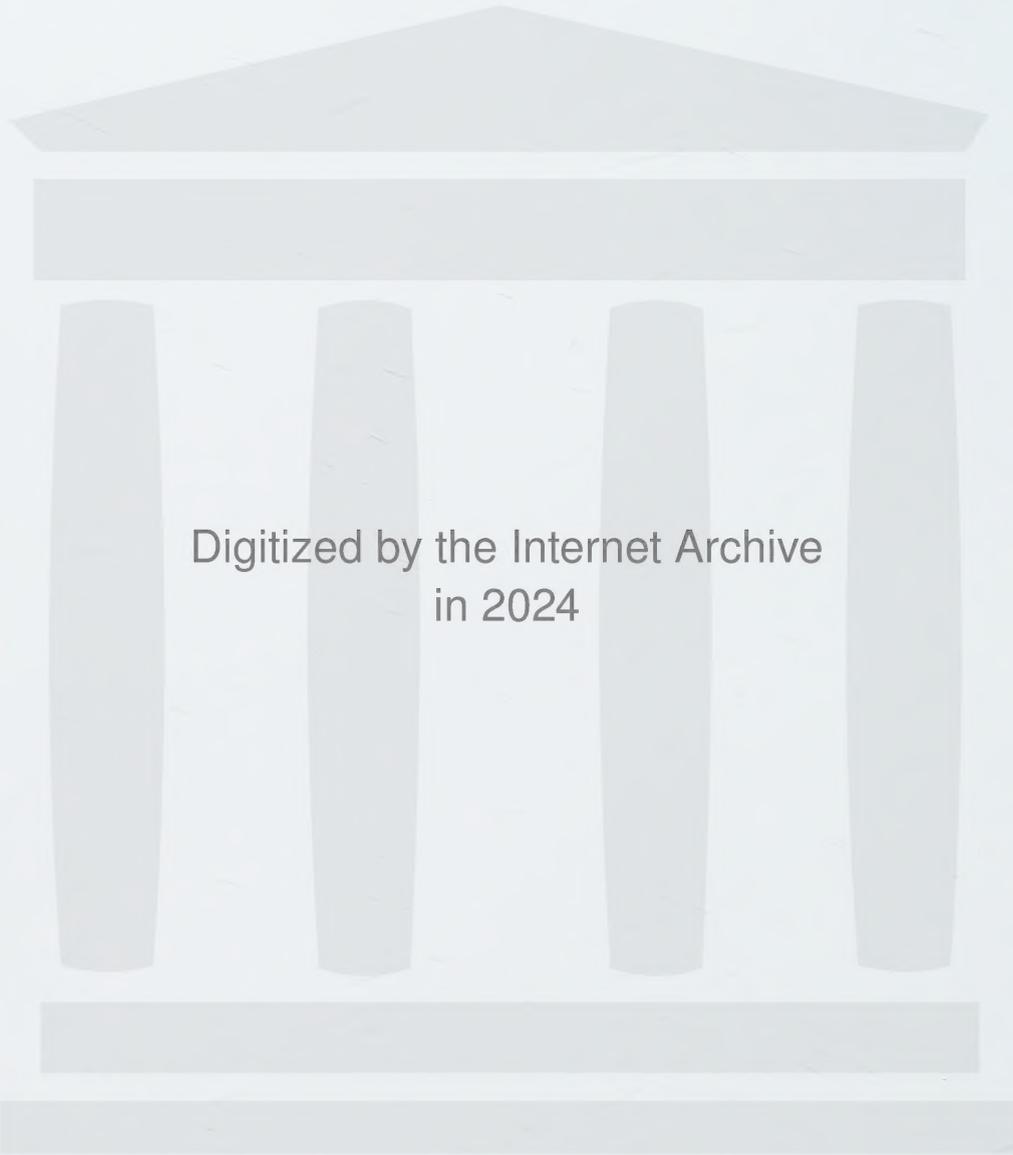


16 Extraordinary Native Americans

Second Edition



- Nancy Ward
- Tecumseh
- Sequoyah
- Sacagawea
- Sitting Bull
- Chief Joseph
- Sarah Winnemucca
- Ishi
- Susan LaFlesche Picotte
- Jim Thorpe
- Maria Martinez
- Annie Dodge Wauneka
- N. Scott Momaday
- Ben Nighthorse Campbell
- Wilma Mankiller
- Frank C. Dukepoo



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Second Edition

**Nancy
Lobb**

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To the Teacher

According to *Reading Next: A Vision for Action and Research in Middle and High School Literacy*, a report to the Carnegie Corporation of New York (2004, second edition), “High-interest, low-difficulty texts play a significant role in an adolescent literacy program and are critical for fostering the reading skills of struggling readers and the engagement of all students. In addition to using appropriate grade-level textbooks that may already be available in the classroom, it is crucial to have a range of texts in the classroom that link to multiple ability levels and connect to students’ background experiences.”

Biographies about extraordinary people are examples of one such kind of text. The 16 Americans described in this collection should both inspire and reassure students. As students read, your instruction can include approaches that will support not only comprehension, but also learning from passages.

Reading and language arts skills not only enrich students’ academic lives but also their personal lives. The *Extraordinary Americans* series was written to help students gain confidence as readers. The biographies were written to pique students’ interest while engaging their understanding of vocabulary, recalling facts, identifying the main idea, drawing conclusions, and applying knowledge. The added value of reading these biographies is that students will learn about other people and, perhaps, about themselves.

Students will read stories demonstrating that great things are accomplished by everyday people who may have grown up just like them—or maybe even with greater obstacles to overcome. Students will discover that being open to new ideas, working hard, and believing in one’s self make them extraordinary people, too!

Structure of the Book

The Biographies

The collection of stories can be used in many different ways. You may assign passages for independent reading or engage students in choral reading. No matter which strategies you use, each passage contains pages to guide your instruction.

At the end of each passage, you will find a series of questions. The questions are categorized, and you can assign as many as you wish. The purposes of the questions vary:

- **Remembering the Facts:** Questions in this section engage students in a direct comprehension strategy, and require them to recall and find information while keeping track of their own understanding.
- **Understanding the Story:** Questions posed in this section require a higher level of thinking. Students are asked to draw conclusions and make inferences.
- **Getting the Main Idea:** Once again, students are able to stretch their thinking. Questions in this section are fodder for dialog and discussion around the extraordinary individuals and an important point in their lives.
- **Applying What You've Learned:** Proficient readers internalize and use the knowledge that they gain after reading. The question or activity posed allows for students to connect what they have read to their own lives.

In the latter part of the book, there are additional resources to support your instruction.

Vocabulary

A list of key words is included for each biography. The lists can be used in many ways. Assign words for students to define, use them for spelling lessons, and so forth.

Answer Key

An answer key is provided. Responses will likely vary for Getting the Main Idea and Applying What You've Learned questions.

Additional Activities

Extend and enhance students' learning! These suggestions include conducting research, creating visual art, exploring cross-curricular activities, and more.

References

Learn more about each extraordinary person or assign students to discover more on their own. Start with the sources provided.

To the Student

Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law, or submit to the penalty. Whenever the white man treats the Indian as they treat each other, then we will have no more wars. We shall all be alike—brothers of one father and one mother, with one sky above us and one country around us and one government for all.

—Chief Joseph

The lives of many Native Americans have made a difference in America. Writers, artists, scientists, teachers, politicians, ministers, lawyers, doctors, businesspeople, athletes—all have helped make America what it is.

Native Americans can be proud of their heritage. It is a pride all Americans can share. In this book, you will read the stories of 16 of these people:

- Nancy Ward, Beloved Woman of the Cherokee
- Tecumseh, Shawnee warrior and leader
- Sequoyah, Cherokee linguist
- Sacagawea, Shoshone interpreter and guide
- Sitting Bull, Sioux chief and spiritual leader
- Chief Joseph, Nez Percé chief
- Sarah Winnemucca, Paiute Indian rights activist
- Ishi, Yahi survivor and research assistant

- Susan LaFlesche Picotte, Omaha physician
- Jim Thorpe, Sauk and Fox athlete
- Maria Martinez, Pueblo potter
- Annie Dodge Wauneka, Navajo health educator
- N. Scott Momaday, Kiowa poet and writer
- Ben Nighthorse Campbell, Cheyenne U.S. Senator
- Wilma Mankiller, Chief of the Cherokee nation
- Frank C. Dukepoo, Hopi geneticist

The motto on the Great Seal of the United States reads E Pluribus Unum. That is Latin for “Out of many, one.” The United States is made up of many peoples of many races. These peoples have come together to form one nation. Each group has been an important part of American history. I hope you will enjoy reading about 16 Native Americans who have made a difference.

—Nancy Lobb

Background Information

Where did the Native Americans come from?

Today, Alaska and Siberia are separated by the Bering Strait. The strait is a narrow waterway. It is only 55 miles across at one point. It is shallow—only 90 to 160 feet deep.

During the Ice Age, 10,000 years ago, the whole area was frozen over. Hunters followed game east across the “land bridge.” Over the years, they moved south.

Many scientists believe these hunters were the ancestors of the Native Americans. But many Native Americans disagree. Ancient legends tell how Native Americans were created in the New World by divine power.

We know little about the lives of the first Americans. Drawings on stone (pictographs) give some details. But most clues come from objects these people made and used.

By 1000 B.C.E., many small groups of Native Americans lived all across the country. These groups had different languages, religious beliefs, and customs.

What happened when people from Europe arrived?

Columbus arrived in the New World in 1492. He thought he had reached India. So he called the Native Americans “Indians.” Today, both the terms *American Indian* and *Native American* are common. Both are used in this book. *Native American* describes the group well. *Indian* is shorter and is used in the names of many native groups.

More Europeans arrived. They treated the Indians with respect. They knew the Indians had first rights to the land. Any treaties that

they made were equal. At the time, the Europeans were few in number. So, to survive, they needed to be friends with the Indians. At this time in history, there were between 15 and 30 million Indians.

The Indians welcomed the newcomers. They showed them how to survive in the new land. They taught them how to find food and shelter. Had they not, the newcomers probably would have died.

But before long, the settlers began trying to “civilize” the Indians. They taught them their customs and religion. They began taking more and more land.

The diseases they brought wiped out entire Indian villages. Smallpox, measles, whooping cough, chicken pox, and the plague killed as many as 90 percent of the Indians. By the end of the 1600s, the Eastern tribes had been greatly weakened.

During the 1700s, fur trading thrived in North America. Traders gave the Indians guns and steel tools. The Indians gave the traders furs. In time, the fur animals were gone. Soon, the traders wanted land, too. The Indians were being squeezed out.

During the American Revolution, most Indians sided with the English. When the English were defeated, the Indians were punished. More land was taken from them.

During the War of 1812, most Indians again sided with the English. The death of their leader Tecumseh ended uprisings in the east. The Indian Removal Policy of 1830 sent most of the Southeast tribes to Oklahoma.

Traders and settlers moved west of the Mississippi River. The diseases they brought killed huge numbers of Indians. White hunters killed the buffalo—the Indian’s food supply. The discovery of gold brought more whites westward.

The period of 1850 to 1880 were years of warfare on the plains. The Indians fought to save their land and way of life. By 1890, only 250,000 Native Americans were left. They were forced onto reservations.

Who are the Native Americans today?

After 1900, the number of Indians began to grow. The 2000 census showed 2,448,000 Native Americans. That is less than 1 percent of the U.S. population.

The census showed about 500 tribes. The largest were the Cherokee, Navajo, Sioux, Chippewa, Choctaw, Pueblo, Iroquois, Apache, Lumbee, and Creek.

Today, people with Native American ancestry are proud of their heritage. Even people who are only $\frac{1}{32}$ Indian can ask to be placed in tribal roles.

Where do Native Americans live today?

Most Native Americans live west of the Mississippi River. The 10 states with the most American Indians are Alaska, New Mexico, Oklahoma, South Dakota, Montana, Arizona, North Dakota, Wyoming, Washington, and North Carolina.

Today, 35% of Native Americans live on reservations. The reservations cover 54 million acres. The largest reservation is that of the Navajo Indians. It covers parts of Arizona, New Mexico, and Utah.

What problems face Native Americans today?

By the end of the 19th century, the Indians had lost most of their lands and their way of life. Their children went to boarding schools to learn the ways of white society. They were not allowed to speak their own language or practice Indian ceremonies.

Many Indians on reservations had no way to earn a living. They had little education. There were no jobs on the reservation. Their land was often too poor to grow food. Many Indians lived in poverty. Many developed problems with alcohol.

Today, some Native Americans still struggle with these problems. Many, however, combine the best of both worlds. They have become successful in their careers. And they also honor their native roots and traditions.

Nancy Ward

Beloved Woman of the Cherokee

In 2006, *Newsweek* did a feature article on important women of the past and present in politics. Nancy Ward was the first woman listed on the “Journey into the Past” time line.

Nancy Ward was the most powerful woman in the history of the Cherokee Nation. She guided the Cherokee through a turbulent period in their history. Ward was a tribal leader who negotiated for her people with the newly formed United States. She tried to find the middle ground between Indian tradition and the ways of the white American settlers.



Cherokee Beloved Woman. War Woman. Wild Rose of the Cherokee. Prophetess. Pocahontas of the West. These are only a few of the titles given to Nancy Ward.

Centuries after her death, Nancy Ward is still a powerful symbol for Cherokee women. She is honored as an inspiration for Cherokees in Oklahoma and all over America.

Nancy Ward was born around 1738. She was named Nanye’hi, meaning “One who goes about.” She was born at Chota, the capital of the Cherokees near what is now Knoxville, Tennessee. Chota was known as a “City of Refuge.” Anyone who was in danger would be protected there.

Nanye’hi was born into the Wolf Clan. Her mother was Tame Doe. Nanye’hi did not know her father. Tame Doe taught her to speak

English and Cherokee. She also taught her about the ways of the white men and the Indians.

Nanye'hi was the niece of the great chief Attakullakulla (Little Carpenter). She worked with her uncle when he acted as a negotiator for the tribe. From her uncle she learned the art of negotiation. She also formed a realistic view of how to help her people survive.

Attakullakulla made a deal with the whites. They could come onto Cherokee land. But they had to build schools to teach all Cherokee children English. In this way, the Indians could learn more about the whites. Attakullakulla wanted to help his people learn how to survive with the whites.

While still in her early teens, Nanye'hi married a young warrior named Kingfisher. The young couple had two children. The boy was named Fivekiller and the girl Catharine. There were good years of peace. But times of war were not far away.

Cherokee women often went to war with the men. When Kingfisher went into battle, Nanye'hi was at his side. She helped him keep his firearms ready to fire.

In 1755, the Cherokee fought with the Creek Indians at the Battle of Taliwa. During the battle, Nanye'hi's husband was killed. Nanye'hi jumped up and began shooting with her husband's gun. Singing a war song, she led the warriors to victory.

When the warriors returned to Chota, the stories of the battle were told. Nanye'hi was honored for her bravery. She was named "Beloved Woman" of the tribe.

This was a title of great honor. It meant that she would sit in the highest councils of the Cherokee nation. She would have a voice and vote in every decision that was made. She would lead the Women's Council. She would have the honor of preparing the Black Drink. (This was a special tea given to warriors before battle.) She would have the right to save any prisoner who was to be killed.

Another of her duties was to act as a wise person or guide for the Cherokee. She would be an ambassador, or peace negotiator. It was most unusual for a woman as young as Nanyi'hi to be named Beloved Woman. But she was to prove worthy of the title.

Nanyi'hi saw more and more whites moving into Cherokee land. She believed that the Indians had no choice but to learn to live with the white men. At all times she worked for peace, not war. However, she would not advise peace if she felt it would harm her tribe.

In the late 1750s, Nanyi'hi married Bryant Ward. He was a white man from Ireland. At this time, she took the name Nancy. The couple had a child they named Elizabeth. Nancy and Elizabeth often visited the Ward family relatives in South Carolina. They were always treated with great respect.

In the 1770s, the American Revolution was drawing near. Many of the colonists wanted to break away from England. The English hoped to keep the Indians on their side in the upcoming conflict. They armed the Cherokee and asked them to attack some of the settlements.

Nancy Ward found out that an attack was planned on a nearby white settlement. She did not want to see innocent civilians killed. So she sent a secret warning to the American settlers. She wanted them to be prepared to defend themselves or leave. One of the settlers, Mrs. William Bean, was captured in the fight. The Indians brought her to their camp. They tied her to a stake and prepared to burn her to death.

Nancy Ward used her right as Beloved Woman to step in and save Mrs. Bean. The warriors had no choice but to obey her. Mrs. Bean was set free. She lived with Nancy Ward until it was safe for her to return home. From Mrs. Bean, Nancy Ward learned two important skills that would greatly affect her people's way of life.

Like most American settler women, Mrs. Bean wove her own cloth. At the time, the Cherokee wore mostly clothing made from animal hides. Mrs. Bean taught Nancy Ward how to set up a loom, spin thread, and weave cloth. Ward then taught other Indian women this skill.

Mrs. Bean also raised dairy cattle. When it was safe for her to return home, she brought some cows back to Ward's house and showed her how to take care of them. Ward learned how to prepare dairy foods. This became an important source of food for the tribe. Now they would have food to fall back on when the hunting was poor. Ward taught other Indians how to take care of the cattle.

Nancy Ward helped the American settlers many other times. She saved the lives of a number of captives.

In 1781, the Cherokee met with an American delegation headed by John Sevier to discuss settlements on the Little Pigeon River. Nancy Ward led the peace talks. She was surprised that there were no white women acting as negotiators. Sevier could not believe that the Cherokee asked a woman to speak for them.

Ward was a powerful speaker. She told Sevier: "You know that women are always looked upon as nothing. But we are your mothers; you are our sons. Our cry is all for peace; let it continue. This peace must last forever. Let your women's sons be ours; our sons be yours. Let your women hear our words."

The Americans had come to the meeting to get more land. They were so impressed by Ward's speech that they signed a treaty that included no demands for land! This was one of very few treaties between whites and Indians in which the Indians did not give up any land.

When the Revolutionary War ended, the new U.S. President George Washington wanted the new country to begin building. The Cherokee were the first tribe to pledge allegiance to the United States. They were also first to sign a treaty with the new country.

In 1785, the first treaty between the Cherokee and the newly independent United States was signed. Ward was the negotiator for the Cherokee. The treaty was known as the Treaty of Hopewell. The treaty said that whites would leave Cherokee land alone.

Things went well for a while. The Cherokee did farming and weaving. They had schools. They had their own written language and their own newspaper. (These were written using the syllabary invented by Sequoyah.)

By the early 1800s, it was clear to Ward that the new settlers wanted as much Cherokee land as they could get. She was afraid that every time the Cherokee gave away more land, the settlers were encouraged in their demands.

Nancy Ward knew that the day would come when the Indians would be removed from their lands. She had heard that they would be moved to a new land west of the Mississippi River.

Nancy Ward did not want to leave her homeland. So she and her husband decided to try to blend in with the white settlers. They opened an inn near what is now Benton, Tennessee. The Cherokee accepted her decision. She was now growing old. And she had worked very hard for her people for many years.

Nancy Ward took in many needy children and provided for them. She became known as Granny Ward.

In 1817, a council was held to talk about the government's proposed removal policy. Nancy Ward was too old to make the trip to the council meeting. She did send her walking cane and her vote. She again warned the council against giving up any more of their land. She told the council to fight if necessary to protect their lands.

She sent a message to the council: "Cherokee mothers do not wish to go to an unknown country. We have raised all of you on the land we now have. We beg of you not to part with any more of our land..."

But things had changed in the Cherokee tribe. They had a new republican form of government. They had a written constitution based upon that of the United States. They even had a legislature with an upper and lower house at New Echota, Georgia. They did not listen to the words of an old Beloved Woman.

Nancy Ward died in 1824. She did not live to see the day when the Cherokee were forced to leave their homes and travel to Oklahoma in 1838. On the terrible journey called The Trail of Tears, nearly a quarter of the Indians died. The rest lived out their lives in the Oklahoma Territory.

Nancy Ward is remembered today as an early pioneer for women in American politics. A museum honoring Nancy Ward is being planned near Chota, Tennessee. An annual Nancy Ward Cherokee Heritage Days celebration is hosted by the Sequoyah Birthplace Museum in Tennessee. Nancy Ward was the last woman to be named a Beloved Woman of the Cherokee.

Remembering the Facts

1. What was special about the Cherokee capital of Chota?
2. How did Nancy Ward get practical experience as a negotiator when she was a young girl?
3. How did Nancy Ward get the title “Beloved Woman”?
4. Name two duties/rights of a Beloved Woman.
5. Why did the English want the Cherokee to attack white American settlements?
6. What two skills did Nancy Ward learn from Mrs. Bean?
7. What was the name of the first treaty between the United States and the Cherokee?
8. What was the end result of the removal policy?

Understanding the Story

9. In what way were Cherokee women more influential than white women of that time?
10. How was the Cherokee form of government in the 1820s unusual for an Indian tribe?

Getting the Main Idea

In what ways is Nancy Ward a good role model for young people today?

Applying What You've Learned

Imagine a conversation between Nancy Ward and the wife of John Sevier about the peace treaty. Write a paragraph or dialogue in which you explain the views of each woman.

Tecumseh

Shawnee Warrior and Leader

It was the summer of 1810. The streets of Vincennes in the Indiana Territory were filled with soldiers. Governor William Henry Harrison sat on the porch of his mansion. With him were many of the town's leading citizens. Excitement filled the air.

Tecumseh marched through the crowd. Hundreds of Shawnee warriors walked with him. The whites and the Indians were having a peace talk.

Both Tecumseh and Harrison were strong leaders. Tecumseh was known for his bravery and leadership in battle. He had gotten Indians of many nations to join him in resisting the whites. Now, he was acting as their spokesperson. Harrison was a famous Indian fighter. He was later elected the ninth president of the United States.

Tecumseh spoke first:

“Once, [the Indians] were a happy race. Now, they are made miserable by the white people, who are never contented but forever [greedy]. The only way to stop this evil is for all the red men to unite in claiming an equal right to the land. The land belongs to all, for the use of everyone. No groups among us have a right to sell, even to one another, much less to strangers who want all and will not do with less. Sell a country! Why not sell the air, the clouds, and the great sea, as well as sell the earth?”



At the end of this speech, there was silence. Finally, Harrison rose to reply. Harrison argued that the Indians could not claim to be a nation. They were many separate tribes. He said that Tecumseh's idea made no sense. Tecumseh replied that it did. The United States itself is many states united under one government.

Harrison continued by telling of how fairly the Indians had been treated. Tecumseh shouted, "He lies!" Both sides drew their weapons. But there was no fight that day. Harrison went inside his mansion. The Indians walked off. Once again, no agreement was reached. But the two men would meet again.

Tecumseh was born in 1768 in Old Piqua. This Shawnee village was in what is now western Ohio. It was beautiful country with fertile land. Whites started coming in growing numbers. They cleared the land. They put up fences. Soon much of the game was gone.

Clashes between whites and Indians became common. When Tecumseh was 7, his father was killed in battle. When Tecumseh was 11, his village was attacked. After that, nearly 1,000 Shawnees moved to Missouri. Tecumseh's mother was among them. But Tecumseh and his older brother stayed.

When he was 14, Tecumseh fought in Shawnee war parties. He became known as a brave and skillful fighter. But he was not cruel. Once, he saw a white prisoner being burned to death. Outraged, he vowed he would never allow such torture. For the rest of his life, he insisted on the humane treatment of prisoners.

In 1783, the Americans defeated the British in the Revolutionary War. The British pulled back to Canada. The United States continued expanding westward.

Some Indian chiefs sold land they did not own to the government. These lands were divided into homesteads. The settlers cleared the land for farms.

Battles between the Indians and the U.S. army increased. Tecumseh became chief of a band of warriors. He fought in many battles. In 1792, the Indians suffered a big defeat. It was in the Battle of Fallen Timbers. The army went on to destroy many Indian villages.

Finally, in 1795, the Indians signed the Treaty of Greenville. This treaty gave much of Ohio and part of Indiana to the government. Tecumseh refused to sign. He moved his band west to Indiana.

Tecumseh began working to unite the Indians. He traveled from tribe to tribe. He spoke to them and tried to convince them of his goals.

Tecumseh wanted all the tribes to join together to form a new Indian nation. This free Indian nation would be in an area between the United States and Canada.

He knew that his plan would require a fight. He began gathering warriors in Tippecanoe, Indiana. Soon he had over 1,000 warriors.

Harrison watched all this with alarm. He wanted to make Indiana safe for white settlers. Harrison met Tecumseh at Vincennes. The peace talks were doomed from the start. Their goals were too opposite.

After the peace talks failed, Tecumseh traveled to meet with the chiefs of many tribes. He talked with the Choctaws, Chickasaws, Cherokees, Seminoles, Creeks, Osages, and Iowas. Over and over again, he asked for unity:

“Where are the Pequots? Where are the Narragansetts? the Mohicans? the Pokanokets and many other once powerful tribes of our people? They have vanished before the [greed] of the white man, as snow before a summer sun. The destruction of our race is at hand, unless we unite in one common cause against the common foe.”

The young men were stirred by his words. They wanted to join Tecumseh. But often they were held back by their elders. Tecumseh made little progress. Discouraged, he returned to Tippecanoe. He found the town had been destroyed.

Harrison had struck while Tecumseh was away. A few Indians were killed. Most had retreated. After the battle, the army burned the town.

It was not a major battle. But the story grew larger with each telling. Years later, it helped elect Harrison president. Harrison's slogan in 1840 was "Tippecanoe and Tyler too!" (John Tyler ran for vice president with Harrison.)

On June 18, 1812, the United States declared war on Great Britain. Tecumseh allied with the British. He led his warriors in many battles.

One stunning British victory took place at Fort Detroit. The British guns began to shell the fort. From another direction, Tecumseh's warriors marched across a clearing three times. The American general thought that huge numbers of Indians had arrived. The white flag was raised before the attack began.

More and more Indians joined Tecumseh's cause. For a while, it looked as if an Indian nation might be formed.

But the tide of the war turned. The British retreated into Canada. The Battle of the Thames on October 5, 1813 was decisive. The British and Indian forces fought bravely. But they were vastly outnumbered. Tecumseh and many others were killed. Tecumseh's body was never found.

In 1814, the war ended. As part of the peace terms, the British made a request. They asked the Americans to allow an Indian state between the United States and Canada. But the Americans refused to give up any land. And there was no strong leader left to speak for the Indians.

Without Tecumseh, there was no one to hold the tribes together. They went back to their old ways. Over the years, their remaining lands were taken away. Three years later, the Indiana Territory became a state.

Tecumseh's dream of an Indian nation died with him. Most of the Indians were removed to the other side of the Mississippi River. The young country continued its push westward.

Remembering the Facts

1. Where was Tecumseh born and raised?
2. What were the terms of the Treaty of Greenville?
3. What was Tecumseh's dream?
4. Why did Tecumseh gather warriors at the Tippecanoe River?
5. Why did Harrison use the slogan "Tippecanoe and Tyler too!" in his campaign for the presidency?
6. What happened at the Battle of the Thames?
7. Why were the British unsuccessful in helping the Indians form their own nation?
8. Why did Tecumseh's dream of an Indian nation die with him?

Understanding the Story

9. How do you think history might have changed had Tecumseh lived to old age?
10. Harrison once said of Tecumseh, “If it were not for the closeness of the United States, he would perhaps be the founder of an empire that would rival in glory that of Mexico or Peru.” What do you think Harrison thought of Tecumseh?

Getting the Main Idea

Why is the story of Tecumseh important to the history of the United States?

Applying What You’ve Learned

Imagine that Tecumseh’s dream of an Indian nation between the United States and Canada had come true. Write a paragraph describing the new nation. What are its boundaries? Who lives there?

Sequoyah

Cherokee Linguist

A president's yacht. A county seat in Oklahoma. A national park in California. A nuclear power plant in Tennessee. And the giant redwood trees in California.

What do all these things have in common? All are named after the Indian Sequoyah. This remarkable man invented a written language for the Cherokees. His is an amazing tale.

Sequoyah was born around 1770 in Taskigi, Tennessee. His mother's name was Wurteh. She was Cherokee. His father, Nathaniel Gist, was a white trader.



Sequoyah's father left before he was born. Sequoyah grew up with no schooling. He spoke no English. A hunting injury left him crippled. He became known as the "Lame One." But his mind was quick and active.

Sequoyah was raised as a hunter and trader. Later, he learned to work as a silversmith. He became a fine craftsman. By age 20, he was well known for his beautiful work. He made bracelets, earrings, knife handles, and buttons.

After the death of his mother, Sequoyah left the house they had shared. He wandered around Cherokee country. He settled in Willstown, Tennessee. There he married Utiya, a Cherokee woman. They had five children.

In the War of 1812, some Cherokees fought on the American side. Sequoyah rode off to fight in Georgia.

Sequoyah watched other soldiers reading letters from home. He saw them smile as they looked at the papers. He wondered how the “talking leaves” worked. He knew that the whites had a power that the Cherokees did not.

The war ended. Sequoyah returned home. But he could not forget the “talking leaves.” He began to draw symbols for each word he knew. On bark, he wrote symbol after symbol.

Sequoyah spent all his time writing symbols on birch bark. He made progress on this work. But the rest of his life fell apart.

His cabin needed repairs. Rain gushed in through holes in the roof. Sequoyah never noticed. He had no time to work in the fields. His sons tended the crops so that the family could eat. Sequoyah thought of nothing but his work. His friends thought he had lost his mind.

Finally, his wife had had enough. She threw the piles of bark into the fire. Years of work went up in flames. Sequoyah took his daughter Ahyoka and left. He moved into a nearby cabin. There he worked to remember the symbols he had made.

Other members of the tribe did not understand Sequoyah’s ideas. They thought he was practicing witchcraft. They set fire to his cabin. Once again, all his work was destroyed. This time, Sequoyah remembered the symbols. He wrote them down again. But he knew he had to leave town.

Beginning in 1782, many Cherokees moved west. They settled in what is now Oklahoma and Arkansas. The Cherokee nation was split in two: the Cherokee Nation East and the Cherokee Nation West.

Sequoyah went west in 1817 to make a new life for himself. On his way, he met a Cherokee named Sally. The two were married. They settled in eastern Oklahoma.

Sequoyah kept working on his writing system. But there were too many words to have a picture for each. No one could remember so many

marks! Finally, Sequoyah found the key. Many words were made up of the same syllables. He used a different symbol for each syllable. Then he could put the syllables together to write any word.

What he developed is called a *syllabary*. A syllabary is different from an alphabet. An alphabet is used to spell out the sounds in a word. But a syllabary uses symbols to write the syllables of the word.

Using the syllabary, Sequoyah taught his daughter to read. His system worked! And it was easy to use. Sequoyah wanted to share it with all Cherokees.

First, he needed approval from the tribal council. The council was meeting back east. Sequoyah and his daughter Ahyoka made the long trip.

The council chairman in 1821 was John Ross. He had been to Dartmouth College. He said that Sequoyah could display his syllabary.

Sequoyah sent Ahyoka out of the room. Ross whispered a message to Sequoyah. Sequoyah wrote it down. Ahyoka came back into the room. She read the message easily. The council was amazed and quickly adopted the syllabary. The Cherokees became the first U.S. tribe to have their own writing system.

Sequoyah began teaching his system to his tribe. Soon, thousands of Cherokees could read and write. By 1825, the Bible was printed in Cherokee. In 1828, the *Cherokee Phoenix* newspaper was first published. It is still being printed today.

Sequoyah was well rewarded for his work. The tribe gave him a yearly pension. They made him a tribal adviser, called an Old Beloved Man. And they gave him a silver medal. On it were two crossed pipes. These stood for the Eastern and Western Cherokees, brought together by Sequoyah's work.

Sequoyah was growing old. For years, he had heard about a band of Cherokees who had gone to Mexico. In 1843, he and his son went to

search for the lost Cherokees. The trip was too much for Sequoyah. The old man died of exhaustion. He was buried somewhere in the Mexican state of Tamaulipas. The location of his grave is unknown.

Sequoyah was not a great speaker. He was not a great warrior or hunter. But he gave his people something of great worth: the gift of literacy—the opportunity to read and write.

For this he will always be remembered.

Today, Sequoyah is honored as one of our nation's heroes. His statue stands in the U.S. Capitol Building. His likeness is also found on the doors of the Library of Congress in Washington, DC.

Remembering the Facts

1. What craft did Sequoyah learn as a young man?
2. How did Sequoyah get the idea of a written Cherokee language?
3. Why did Sequoyah's first try for a written language fail?
4. What did the tribe first think about Sequoyah's work?
5. Why did Sequoyah move to Oklahoma in 1817?
6. How is a syllabary different from an alphabet?
7. How did Sequoyah win tribal approval for his syllabary?
8. Name two early works written in Cherokee.

Understanding the Story

9. Why do you think Sequoyah's syllabary was so important to the future of the Cherokee tribe?

10. Why do you think a written language is so important to any nation?

Getting the Main Idea

In what ways do you think Sequoyah is a good role model for young people today?

Applying What You've Learned

Imagine that you are a newspaper reporter. You are covering the tribal council meeting in which Sequoyah first shows his syllabary. Write a newspaper article explaining what happened at the meeting.

Sacagawea

Shoshone Interpreter and Guide

In 1803, President Thomas Jefferson bought the Louisiana Territory from the French. The cost? Three million dollars, or about three cents an acre. This vast area stretched from the Mississippi River to the Rocky Mountains. The purchase doubled the size of the United States.

The Louisiana Purchase was a gamble. No white man knew what the new land was like. Was it worth the money? Or had Jefferson been tricked?

To find out, Jefferson sent a team to explore the land. The team's mission was to describe the land and its people, animals, and plants. It was also to search for a water route to the Pacific. The team was led by Meriwether Lewis and William Clark.

This was a historic journey. It led to the opening of the American West. Sacagawea played a key role. She was an interpreter and peacekeeper with the Indians. Without her, the mission might not have succeeded.

Sacagawea was born in the late 1780s. She was a Shoshone Indian. The Shoshones lived in what is now central Idaho. Sacagawea's father was chief of the village.

In 1800, Hidatsa Indians attacked the village. A number of Shoshones were killed. Sacagawea was captured. She was taken to the Hidatsa village near the North Dakota border.



She was sold to French Canadian fur trader Toussaint Charbonneau. He was living with the Hidatsa. He later married Sacagawea.

At the same time, Lewis and Clark were starting their journey. They left St. Louis, Missouri, on May 14, 1804. Five months later on October 26, they reached the Hidatsa village. They built cabins nearby and settled in for the winter. They called their settlement Fort Mandan.

Sacagawea was pregnant. On February 11, 1805, she gave birth to Jean Baptiste Charbonneau. She called him Pomp. This Shoshone name meant “leader.”

Spring approached. Lewis and Clark prepared to resume their journey. They hired Charbonneau to act as an interpreter. There was one condition. He must bring his wife, Sacagawea.

Sacagawea knew the languages and customs of the western tribes. She could interpret and negotiate. Also, she would be a sign that the group was peaceful. By Indian law, a woman could not go with a war party.

On April 7, 1805, the party set out. Some walked along the riverbanks. Others rode in canoes. Sacagawea carried her two-month-old son on her back. She was only about 15 years old at the time.

Sacagawea quickly proved her worth to the party. On the second day, she found dried roots and wild artichokes. Later, she hunted in the woods for berries. The things she added to the party’s meat-and-bread diet helped keep everyone well. No one died on the long trip.

The early part of the trip was peaceful. There was an occasional bear, mountain lion, or rattlesnake. But mosquitoes and other insects proved to be a bigger problem.

The first close call occurred on May 14. Charbonneau, Sacagawea, and some others were in the large canoe. Strong winds began to blow. The

canoe nearly overturned. Papers, books, medicines, and supplies were thrown overboard.

The men fought to steady the canoe. Some panicked. Sacagawea kept her head. She reached into the swirling water. She caught most of the floating things. In doing so, she very likely saved the expedition and its valuable records. Lewis named a stream after her as a thank-you.

On June 10, Sacagawea became ill. Both Lewis and Clark tended to her. Nothing worked. Both men feared she might die. At last, Lewis thought of giving her mineral water from a spring they had passed. This worked. Sacagawea recovered.

A few days later, Sacagawea and Pomp nearly drowned in a flash flood. They were walking up a narrow canyon with a group. It began to rain. The group found shelter under a rock outcropping. But heavy rain farther up the canyon unleashed a wall of water. The water came rushing down. The only escape was to climb the canyon's sheer walls. This they were able to do. The water swept by below them. It was a narrow escape.

The journey became even more difficult. The canoes ran into rapids. Most of the party walked. Everyone got cold, wet, and tired. Lewis wanted to cross the mountains before winter.

On August 17, the party met some Shoshone Indians. To her delight, Sacagawea saw that the chief was her brother Cameahwait. She was able to get nine horses and other supplies for the travelers. She also got her brother and others to guide the party through the mountains.

The group made it across the snowy mountains. They continued by canoe down the Snake and Columbia Rivers. Finally, they reached the Pacific Ocean. Sacagawea took Pomp from her back and held him up to see the mighty waters. They had come more than 2,200 miles for this view!

A ship was supposed to meet them there. It was going to take them back to St. Louis. But it never arrived. So the group made camp for the winter. They called their camp Fort Clatsop.

On March 23, 1806, they began the trip home. At one point, the group split up in order to see more land. Sacagawea stayed with the Clark party. Along the Yellowstone River, they passed an unusual rock formation. Clark named it after Pomp: Pompey's Pillar. Clark scratched the name deep into the rock.

On August 14, the party reached Fort Mandan. Three days later, Lewis and Clark returned to St. Louis.

Charbonneau got \$500.33 as pay for the expedition. Sacagawea was paid nothing. But Clark gave her a medal. He invited her and Charbonneau to live in St. Louis. He offered to adopt Pomp and send him to the best schools.

Sacagawea went to St. Louis for a time. She left Pomp with Clark to raise. The boy grew up to be an interpreter and mountain man.

The rest of Sacagawea's life is a mystery. There are two theories about what happened to her. Some say that she died on December 20, 1812, at a trading post in South Dakota.

Others say that she left Charbonneau and went to live with her people in Wyoming. She remarried and had more children. She became a tribal leader at the Wind River reservation. She lived to nearly 100, dying on April 9, 1884.

The truth about Sacagawea's death may never be known. But it is certain that she helped the Lewis and Clark expedition succeed. She served as interpreter and negotiator. She shared her knowledge of plants and animals. Her common sense saved the day many times. Her courage kept the men from losing heart on their 8,000-mile journey.

For 100 years, Sacagawea was a mere footnote in history. Then, historians became interested in her role. Today, her story is known by every schoolchild. She has been honored by statues and monuments all over the West. More things have been named for her than for any other American woman.

In 2000, the United States issued a new golden dollar coin with Sacagawea pictured on it. It shows the young Indian woman with her baby on her back. The coin honored the 200th anniversary of the Lewis and Clark expedition. The young Shoshone woman who helped them reach the sea will be remembered!

Remembering the Facts

1. What were two reasons for the Lewis and Clark expedition?
2. Why did Sacagawea go on the journey?
3. Why did a woman help make the expedition safer?
4. How did Sacagawea keep the party in good health?
5. What help did Sacagawea get from the Shoshones for her group?
6. What disappointment happened when the group reached the Pacific Ocean?
7. How did Clark help Pomp?
8. What are the two theories about Sacagawea's death?

Understanding the Story

9. What words could you use to describe Sacagawea?

10. Why do you think Sacagawea became a symbol of Native American women?

Getting the Main Idea

Why do you think the Lewis and Clark expedition was so important in our country's history?

Applying What You've Learned

Imagine that you are a historian. You are trying to unravel the mystery of Sacagawea's death. Where might you look for information? What problems might you have?

Sitting Bull

Sioux Chief and Spiritual Leader

Sitting Bull was a great warrior and chief. He was also a respected holy man.

In the late 1800s, Sitting Bull fought whites who took Indian land. He is best known for his role in the battle at the Little Bighorn River.

The story of Sitting Bull has inspired generations. He never wavered in the fight to preserve Indian rights.

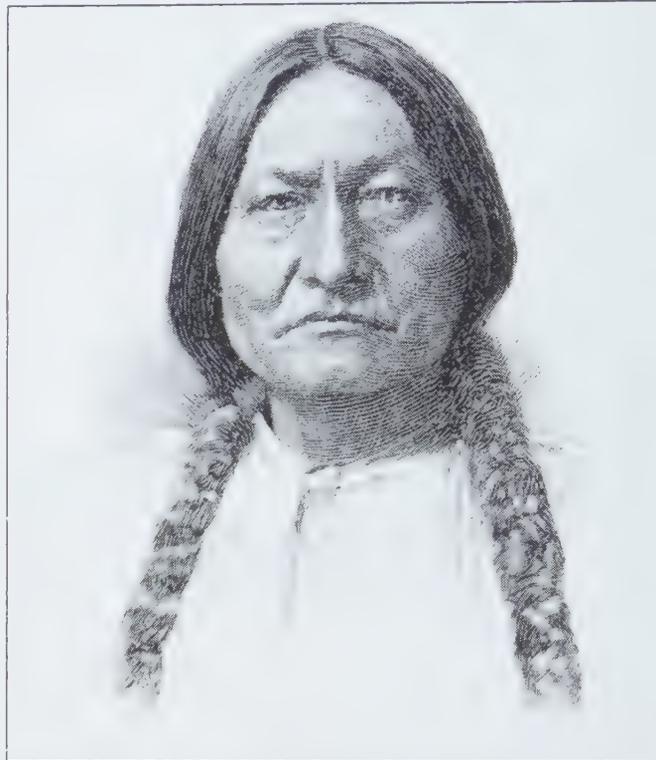
Sitting Bull was born in the winter of 1831. His parents lived on Willow Creek, in what is now South Dakota. They belonged to the Hunkpapa Sioux tribe. The tribe moved from place to place in search of buffalo.

Sioux country was harsh. Winter brought fierce cold and great blizzards. Summer brought heat and droughts.

The Sioux were a religious people. They believed that the Great Spirit was in all living things. Therefore, they honored the animals around them. They lived in harmony with the earth.

As a child, Sitting Bull never saw a white man. Wagon trains on their way west followed the Oregon Trail far to the south. No whites had yet settled in the land of the Sioux.

Sitting Bull was a quiet and serious child. He was careful about everything he did. For this reason, his parents named him Slow. Some people thought he was a slow learner. But he soon proved them wrong.



At age 10, the boy killed his first buffalo. At 14, he took his first coup. A coup was sneaking up on an enemy warrior and touching him, and then living to tell about it. Taking coup brought great honor. The boy's father was very proud. At the campfire that evening, he gave Slow a new name: Sitting Bull.

As a youth, Sitting Bull led an elite warrior group called the Strong Hearts. In a battle with the Crows, he got a bullet wound in his left foot. For the rest of his life, he walked with a limp.

In the 1860s, Sitting Bull became chief of the Hunkpapa Sioux. By then, white settlers were all around them. To the east, homesteaders flooded the Dakota Territory. To the west, gold had been discovered in Montana Territory. To the south, settlers were everywhere.

In 1866, the U.S. Army built Fort Buford right in the middle of Hunkpapa territory. Sitting Bull had had enough. He and the Strong Hearts attacked. They roamed hundred of miles, killing settlers and soldiers. Other Sioux groups joined the fight.

By 1868, the U.S. government was ready for peace. The Fort Laramie Treaty created a Sioux reservation on a huge part of the Dakota Territory. This land included the Black Hills, an area sacred to the Sioux. It also included the Powder River hunting ground in Wyoming. The treaty stated: "No white person shall be permitted to settle upon it, or without consent of the Indians to pass through the same."

Many Sioux chiefs were tired of fighting. They agreed to sign the treaty and live on the reservation.

Sitting Bull refused. He would not sign a treaty that took away Sioux land. He said: "The Great Spirit gave us this land, and we are at home here. I will not have my people robbed. I want everyone to know that I do not propose to sell any part of my country."

Sitting Bull and a few other chiefs stayed off the reservation.

It was not long before the treaty was broken. Gold was discovered in the Black Hills. Thousands of people streamed into the area.

The government tried to buy the Black Hills. But no Sioux chief would sell this sacred ground. The Indians were furious. Their holy land was being treated with disrespect.

The winter of 1875–1876 was dangerous. So, the government ordered all Indians to go to the reservation. Sitting Bull, Crazy Horse, and other chiefs ignored the order. Instead, they called a war council at Rosebud Creek in southern Montana. By June 1876, 15,000 Indians had gathered. Plans were made to fight the white man.

Before the battle, the Sioux held their sacred sun dance. Sitting Bull, now 45 years old, was a holy man as well as a chief. He asked the Great Spirit for help in the coming battle.

Fifty pieces of flesh were cut from each of Sitting Bull's arms. Then he danced and prayed. After a day and a half, he saw a vision. He saw many white soldiers falling upside down from the sky into the Indian camp. This was a good omen. Sitting Bull announced that the Indians would win a great victory.

A week later, Sitting Bull's vision came true. On June 25, 1876, the Indian camp was attacked by the troops of General George Armstrong Custer. Custer was a famous Indian fighter. But he made a fatal error that day. He and all the soldiers with him were all killed in the battle.

The Battle of Little Bighorn became known as Custer's Last Stand. It was the worst defeat of the army by the Indians. People everywhere were shocked. The army vowed to break the Indians for good.

Soldiers chased Sitting Bull and his followers into Canada. Winter came. Many other chiefs gave up and went back onto the reservation. In May 1877, even Crazy Horse surrendered. (Later that year, at age of 35, he was killed by soldiers.)

Sitting Bull and the Sioux were not happy in Canada. They were cold and hungry. They missed the others who had gone back to the reservation. After four years, Sitting Bull surrendered. Fewer than 200 members of his tribe were left.

In the meantime, Sitting Bull had become famous! Reporters came to interview him. In 1885, Buffalo Bill Cody talked Sitting Bull into joining his Wild West Show. The show traveled throughout the country.

Sitting Bull learned to sign his name. During the Wild West Show, he sold his autograph for a quarter. He gave most of this money to the poor.

In 1889, the U.S. government wanted another chunk of the reservation for settlers. Government agents knew Sitting Bull would never agree. So they went behind his back. They convinced other chiefs to sell 11 million acres. Sitting Bull was furious.

“There are no Indians left but me!” he cried.

Indians were losing more than their land. Their identity was being taken away. Their children were sent to boarding schools and taught white ways. Indian religious ceremonies were forbidden. Indians on the reservation were dying from hunger and disease.

A new religion offered the Native Americans hope. It was called the ghost dance religion. It promised that they would regain their old way of life.

Indian agents feared that the ghost dance religion would cause an Indian uprising. The only chief with the power to organize an uprising was Sitting Bull.

But he had little to do with the new religion. Even so, on December 15, 1890, he was arrested. Sitting Bull resisted arrest. Shooting broke out. Sitting Bull and 14 others were killed.

Other Sioux feared they would be killed, too. Three hundred of them fled the reservation. The army caught up to them at a place called Wounded Knee.

It was bitterly cold that day. The Indians had only a few guns. So they gave up the fight. As they sat in the snow, a shot rang out from somewhere. The army began firing. They used machine guns and rifles on the unarmed Indians.

Men, women, and children were shot down in the snow. When the Battle of Wounded Knee ended, all but a handful were dead.

This marked the end of the Indian wars. Now, all Indians were reservation Indians. And the ghost dance was silenced forever.

Sitting Bull was never forgotten. He never lost courage defending his people. He refused to quit even when defeat was certain. He was a hero to all people with the will to be free.

Remembering the Facts

1. Why were the Sioux not fighting the white man when Sitting Bull was a child?
2. Why did his father honor him by giving him the name Sitting Bull?
3. What did the Fort Laramie Treaty “give” the Sioux?
4. Why didn't Sitting Bull agree to the treaty?
5. What vision did Sitting Bull see during the sun dance?
6. Why did Sitting Bull go to Canada?
7. Why was Sitting Bull arrested in 1890?
8. What happened at Wounded Knee?

Understanding the Story

9. Why do you think Sitting Bull said, “There are no Indians left but me”?
10. Why do you think the Wounded Kneed massacre ended Indian resistance?

Getting the Main Idea

Why do you think Sitting Bull is remembered by many as the greatest Indian chief?

Applying What You’ve Learned

Imagine that you are a member of a Sioux tribe in 1868. In a tribal meeting, people are discussing whether to accept the Fort Laramie Treaty and move to the reservation. It is your turn to speak. What do you say?

Chief Joseph

Nez Percé Chief

The Wallowa Valley in Oregon was a paradise. Fifty miles wide, it was circled by tree-covered mountains. The streams were full of salmon. The hills were packed with elk, antelope, and deer. Lake Wallowa shimmered in the valley below.

For hundreds of years, a band of Nez Percé Indians had lived in this valley. They hunted, fished, and raised horses and cattle. In the summer, they crossed the mountains into Montana to hunt buffalo.

French fur trappers arrived in the valley around 1750. They were the first whites the Indians had ever seen. The trappers and the Indians lived in peace. The trappers called the Indians Nez Percé, meaning “pierced nose.” Actually, the Nez Percé never wore shells as nose ornaments. This was a custom of a neighboring tribe. But the name stuck.

Joseph was born in the Wallowa Valley in 1840. He was given the name Hin-mah-too-yah-lah-ket. That means “thunder rolling in the mountains.” Later, he took the name Joseph.

White men kept coming to the Wallowa Valley. In 1855, the Nez Percé made a treaty with the U.S. government. The Indians gave some land to the government. The Wallowa Valley was to belong to the Nez Percé for all time. The Nez Percé were content. They thought that there was plenty of land for everyone. But they were wrong.



In 1863, a new treaty took much more of the tribe's land. Even the Wallowa Valley was given to the whites. Many of the Nez Percé chiefs refused to sign the treaty. One of these was Joseph's father, Old Joseph. These chiefs stayed outside the reservation. They called the new treaty The Thief Treaty.

In 1871, Old Joseph died. His last words were to his son, Joseph:

“You are now the chief of these people. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more and white men will be all around you. They have their eyes on this land. My son, never forget my dying words.”

Joseph listened to his father's words. He refused to move onto the reservation.

More settlers moved into the valley. They fenced the land and built roads. Joseph tried to avoid trouble. He moved his people to a remote part of the valley. He was proud that the Nez Percé had never killed a white man.

But things were about to change. On June 10, 1877, President Ulysses S. Grant ordered the Wallowa Valley opened to settlers. General Oliver O. Howard asked the non-treaty Indians to go to the Lapwai Reservation in Idaho.

Howard was an honorable man. He was kind and had a strong sense of justice. He believed that the government had no right to move the Indians from their land. But an army officer must follow orders. Howard ordered Joseph and the others to the reservation.

None of the chiefs wanted a war. They were outnumbered and outgunned. So, they left their homes. They traveled north toward the reservation in Idaho.

But the young men of the tribes thought their chiefs were cowardly. A group of them returned to the valley. They began killing white settlers. Joseph was away from the camp at the time. He was unaware of their actions.

General Howard had to subdue the tribe. War could no longer be avoided. The Indians fled to White Bird Canyon. There, they were in a good position in case of attack by the army.

Joseph had never fought a battle. He had always tried to live in peace. But on June 17, 1877, he became a warrior. In his first battle, the Indians nearly wiped out the army. The Battle of White Bird Canyon was one of the U.S. army's worst defeats.

The Nez Percé war continued into the fall. Over a four-month period, the Indians retreated nearly 1,700 miles. They fought 18 more battles and won all of them.

The Nez Percé retreat was one of the most skillful military retreats in history. With a few sharpshooters to guard the rear, the Indians held off the army. Joseph became known in the press as “the red Napoleon.”

The Indians were always outnumbered, often eight to one. The 150 warriors were accompanied by 400 women and children and huge herds of cattle and horses. Even so, they moved with great speed and kept ahead of their attackers.

The Indians crossed Yellowstone Park. In July, they came to the Bitterroot Mountains. Mothers and babies, little children, and old men and women climbed the narrow trail over Lolo Pass. Cattle and horses went, too. One false step would lead to death thousands of feet below.

On the other side of the pass was Missoula, Montana. The people there were afraid of the approaching Indians. They set up a barricade near the end of the trail. Several hundred people blocked the way. When the Indians saw the people, they stopped. Joseph would not fight civilians.

During the night, Joseph took the Indians back the way they had come. They went up the side of a high cliff. Then they went down another way into the valley. The army trying to follow them was left far behind.

The Indians moved peacefully through the valley. The settlers saw that the Indians meant them no harm. So, they sold them supplies, and traded cattle and horses. The Indians kept on the run for two more months. They crossed most of Montana. They were hoping to go to Canada to join Sitting Bull.

By this time, hunger and exhaustion had taken their toll. Many of the tribe were weak and near death. The Indians stopped to rest near the Bear Paws Mountains. They had covered nearly 1,700 miles. They were only 40 miles from Canada and freedom. But they did not know that.

Fresh troops commanded by General Nelson Miles attacked the Indians on September 30. At the same time, a blizzard began to rage. The battle went on for five days. Both sides suffered heavy losses. Joseph soon realized that his side could not win.

On October 5, 1887, Chief Joseph surrendered. He said:

“I am tired of fighting. Our chiefs are killed. It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food. No one knows where they are, perhaps freezing to death. I want time to look for my children and see how many I can find. Maybe I shall find them among the dead. Hear me, my chiefs: I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever.”

General Miles and Chief Joseph agreed that the Nez Percé would go to the Lapwai Reservation in Idaho. Instead, they were sent to Oklahoma. There, many died or grew weak.

Chief Joseph was true to his word. Never again did he fight. But he continued to work for his people. He always hoped that one day they might be able to return to the Wallowa Valley.

In 1879, Joseph traveled to Washington, DC. He explained his case to the president:

“Let me be a free man—free to travel, to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself, and I will obey every law, or submit to the penalty.”

Finally, in 1885, the Nez Percé were allowed to return to the Northwest. Part of the tribe went to the Lapwai Reservation. Joseph and 150 others went to the Colville Reservation in Washington state.

Joseph was never allowed to return to the Wallowa Valley to live. He died on September 21, 1904. The doctor said the cause of death was a broken heart.

Chief Joseph became a legend in his own time. He was a spokesman for all Native Americans. In Joseph’s words:

“If the white man wants to live in peace with the Indian, he can live in peace. There need be no trouble. Whenever the white man treats Indians as they treat each other, then we shall have no more wars. We shall be all alike—brothers of one father and one mother, with one sky above us and one country around us, and one government for all. Then the Great Spirit Chief who rules above will smile upon this land. For this time the Indian race is waiting and praying.”

Today, the Chief Joseph band of Nez Percé Indians still live on the Colville Reservation.

Remembering the Facts

1. Why did the Nez Percé agree to the treaty of 1855?
2. Why did many Nez Percé chiefs refuse to sign what they called the Thief Treaty in 1863?
3. What did Old Joseph, on his deathbed, ask of Joseph?
4. General Howard agreed the Wallowa Valley belonged to the Nez Percé. So why did he try to force the Indians to move?
5. Why was the retreat of the Nez Percé skillfully done?
6. Why was the journey over Lolo Pass so dangerous?
7. Why did Chief Joseph surrender at the battle near the Bear Paws Mountains?
8. How did Chief Joseph continue to work for his people after their surrender?

Understanding the Story

9. Why do you think the doctor said the cause of Chief Joseph's death was a broken heart?

10. In what ways are Chief Joseph's words like those of Dr. Martin Luther King Jr?

Getting the Main Idea

Why do you think Chief Joseph won the sympathy and admiration of people all over the United States?

Applying What You Have Learned

In 1900, Joseph visited the Wallowa Valley for the first time in 20 years. Write a paragraph from his point of view. Tell what changes he saw. Explain his feelings upon seeing his homeland once again and knowing he will never be allowed to live there again.

Sarah Winnemucca

Paiute Indian Rights Activist

An army scout. An interpreter who spoke five languages. A lecturer. A teacher. The first Indian woman to publish a book. Founder of the first Indian school. Sarah Winnemucca, a Paiute Indian, had all of these roles. She worked all her life for fair treatment for her people.

Winnemucca was born around 1844. Her tribe lived near Pyramid Lake in northern Nevada. At this time, only a few trappers and explorers had come to the area.

Sarah Winnemucca was the fourth child of Chief Winnemucca and his wife, Tuboitonie. Her Indian name was Thocmetony, which means “shell flower.” She later chose the name Sarah.

Sarah’s grandfather Truckee was a leader of the tribe. Truckee guided Captain John C. Frémont across the Sierra Nevada Mountains to California. Truckee and Frémont became close friends.

In California, Truckee learned about white people. He liked their houses and clothing. He admired the way they could write. He hoped that his people would be friends with their “white brothers.”

But many Paiutes were afraid of whites. They had heard about a group (the Donner party) who lived through a winter in the mountains by eating their dead. The Indians thought all white people were cannibals.



One day, some white people neared the Paiute camp. The Indian women took their own children and ran. It was hard for the women to run fast carrying little children. So, the women hid the children. They buried them—all but their faces. Then they piled bushes over them and told them not to cry out. All day, the children lay buried. At nightfall, their mothers returned for them.

Sarah was one of those children. It was something she never forgot. Later she wrote: “Oh, can anyone imagine my feelings? Buried alive, thinking every minute that I was to be unburied and eaten up.” She developed a strong fear of white people.

When Sarah was six, Truckee took her, her mother, and 50 other Paiutes to visit California. Truckee carried with him a letter from Frémont. He called this paper his “rag friend.” With this magic paper, he got good treatment and food from settlers.

On the trip, Sarah fell ill from poison oak. A white woman nursed her back to health. After that, Winnemucca was no longer afraid of whites.

Sarah had a gift for learning languages. While in California, she picked up English, Spanish, and several Indian languages. A white woman taught her to read, write, and sew.

After the California trip, Sarah returned to Nevada. While she had been away, her father was named a tribal leader. Times were getting hard. More white settlers were arriving. Sarah’s father tried to work things out between his people and the whites.

But problems increased. Things built up to the Paiute War of 1860. Finally a truce was declared. The Indians were forced to move to the Paiute reservation.

Indian agents ran the reservation. Many of these men were dishonest. They stole supplies sent by the government for the Indians. Then they sold the supplies and kept the money. They did little to help the Indians adjust to reservation life.

The Paiutes were now very poor. They were starving and had little clothing. At last, they fled to the army post at Camp McDermitt. There, 900 Paiutes got food and clothing.

At Camp McDermitt, Sarah earned \$65 a month as an interpreter. She was very valuable to the army because she could speak fluent English, Spanish, Paiute, Washoe, and Shoshone. Sarah could also write and often did so on behalf of her people.

She wrote a letter to the Indian superintendent for Nevada. She told him about the problems on the reservation. He was so impressed with her letter that he sent it to Washington, DC. The letter and a story about Sarah was printed in the magazine *Harper's Weekly*. Later, the letter was included in a book by Helen Jackson called *A Century of Dishonor*.

In June 1878, a neighboring tribe of Bannock Indians went on the warpath. The Bannocks forced Sarah's father and others to join them.

Meanwhile, General Howard had asked Sarah to work as a scout and interpreter. She knew that the army was about to attack the Bannocks. She rode 220 miles by horse to rescue her trapped people. She rode nonstop for three days and nights by herself.

The Paiutes were being held in the center of camp. Sarah crept in. She told the Paiute women to pretend to look for firewood. Once outside the camp, the women fled. The Paiute men followed. They were chased by the Bannocks. But they were able to get away.

Sarah gave the army information about the Bannocks. Soon afterward, the army defeated the Bannocks. Sarah later said, "It was the hardest work I ever did for the army."

She was not rewarded for her hard work. Instead, the government ordered the Paiutes and their enemies, the Bannocks, to go to the same reservation. The reservation was in Yakima, Washington, 350 miles away.

It was winter. The tribe had little food or warm clothing. Many people died during the trip. When they arrived in Yakima, the agent was not expecting them. There was no shelter. There were no supplies. Hastily, a large shed was built. There, over 500 Paiutes were housed.

Over the years, things did not improve much. Sarah sent messages to anyone who might be able to help. She traveled to San Francisco. There, she gave lectures on the problems of the Indians. Her lectures were very popular. She became known as Princess Sarah.

The Paiutes asked Sarah to go to the “Great White Father” for help. In 1880, she traveled to Washington, DC on the transcontinental railroad. She met President Rutherford Hayes and Carl Schurz, the Secretary of the Interior. They promised help. But their promises were never kept.

In 1883, Sarah toured the northeast United States. She gave more than 300 lectures about her people. Many famous people came to hear her speak. She also wrote the story of the Paiutes. Her book was called *Life Among the Paiutes: Their Wrongs and Claims*. This was the first book written by a Native American woman.

In the book she wrote: “Oh, for shame! You who call yourselves the great civilization. You who have pledged. . . to make this land the home of the free and the brave. . . I am crying out to you for justice—yes, pleading for the far-off plains of the West. . . for my people.”

In 1884, Sarah founded the Peabody School, near Lovelock, Nevada. It was to be a model school for Indian children. The children were taught English as well as their own language and culture. Four years later, the school ran out of funds and had to close.

Sarah’s health failed in her last few years. In 1891, she died, probably from tuberculosis. She was 47 years old.

She died thinking that she had failed her people. But she was not a failure. Her writings and lectures made people aware of the struggles Indians faced. She is remembered as someone who never gave up the fight for her people.

A marker on the McDermitt Indian reservation in Nevada honors Sarah Winnemucca. It states, “She was a believer in the brotherhood of mankind.”

In 2005, a statue of Sarah Winnemucca was unveiled at the U.S. Capitol in Washington, DC. There, in Statuary Hall, are statues of many important people of U.S. history. What a fitting tribute for Sarah Winnemucca!

Remembering the Facts

1. Name three roles that Sarah Winnemucca played in her fight for her people.
2. Where was the Paiute tribe's home?
3. How did Truckee learn about the white man's ways?
4. Why did the Indians think that Truckee's "rag friend" was magic?
5. Why did Sarah dislike most of the Indian agents?
6. Name two ways that Sarah told others about the problems of the Paiutes.
7. Why was the Peabody School forced to close?
8. Why did Sarah die thinking that she was a failure?

Understanding the Story

9. In what ways was Sarah Winnemucca not typical of Indian women of her time?
10. Why do you think that so many Indian agents thought they could treat the Indians so badly?

Getting the Main Idea

Why do you think that Sarah Winnemucca is remembered as one of the great Native American women of all time?

Applying What You've Learned

Sarah Winnemucca gave hundred of lectures to groups on the East Coast about the troubles of the Paiutes. What things do you think she might have talked about to gain the support of her white audiences?

Ishi

Yahi Survivor and Research Assistant

The rugged foothills of Mount Lassen in northern California were covered with a dense brush called chaparral. The brush was often so thick that a person had to cut his way through it. Higher up, the hills were bare rocks. A series of ridges was framed by deep canyons. Above all this stood Mount Lassen, an ancient volcano.

It was a hard place to live. But it was full of good places to hide. Trails under the chaparral were hidden. The steep canyon walls made it hard to see the floor below. Rocks, trees, and caves provided hiding places.

Hiding was a matter of life or death for the Yana Indians who lived there. Even the children knew that they must never be seen or heard by anyone from the outside. If they were seen, they would be killed.

It was not always this way. For 3,000 to 4,000 years, the Yana had lived peacefully in the Sacramento Valley. The tribe had only 2,000 to 3,000 people. It was split into four groups. These groups lived apart, gathering only once a year.

Nearly 1,000 years ago, a stronger tribe invaded the valley. The Yana moved up into the foothills. Adapting to this new land, they went about their lives.

In 1848, gold was discovered in the hills. Thousands of people came to California looking for gold. Many others settled in the valley. The Yana could not get to their fishing streams and hunting grounds. They were hungry most of the time.



The Yana fought back. But the more they did, the more the whites tried to get rid of them. By 1872, the whites thought that there were no Yana left alive.

They were wrong. A dozen Yana were still hiding in the foothills. They were members of the Yahi group of Yanas. Ishi was born into this small group around 1862. By the time he was 10, only a handful of Yahi were left.

The Yahi hid during the day. At night they came out, looking for food. They were very careful. They could make no sound. They could leave no footprints. Over the years, the Yahi died one by one.

The last four Yahi hid in a place they called Grizzly Bear's Hiding Place. They were Ishi, his sick mother, his sister, and another man.

They continued to follow the customs and religion of their people. Their tools and weapons remained like those used in the Stone Age.

In November 1908, the Yahi heard men approaching the hiding place. The three healthy Yahi ran outside and hid. There was no time to move Ishi's sick mother. She was inside, wrapped in a blanket. The white men did not bother the dying woman. But they took the Indians' tools and supplies for souvenirs.

Ishi's sister and the man drowned when they tried to escape down a nearby river. When the white men left, Ishi came back and moved his mother. She died a few days later. Now Ishi was totally alone.

For three years, Ishi wandered the hills. He spent winters in a cave. He was always hungry. He was always afraid he would be found.

In August 1911, Ishi left the foothills. He was starving. And he was lonely. He had lived nearly 50 years in the wilderness. He walked 40 miles to the town of Oroville.

Just outside town, he collapsed. A pack of dogs attacked him. A white man drove the dogs off. The man couldn't believe his eyes. Ishi looked like a wild man. His clothing was dirty and torn. He was so thin that his bones showed through his skin.

Ishi was sure that he would be killed. But the sheriff arrived. For lack of a better idea, he put Ishi in jail. He gave him food. The starving man ate it all hungrily. People tried to talk to Ishi in different languages. But he understood no one.

Ishi's story hit the newspapers fast. He was called the Wild Man of Oroville. Ishi was a real mystery. Where had he come from? Were there more like him?

Professors Thomas Waterman and Alfred Kroeber heard about Ishi. They studied Indians at the University of California in Berkeley. They thought Ishi might be a Yana.

Waterman came to Oroville with a list of Yana words. Ishi was thrilled to hear someone speak his language. The two men became friends. Waterman took Ishi to San Francisco. The Stone Age man entered the 20th century.

Ishi's new home was a room in the Museum of Anthropology at the University of California. At first, he was afraid of the noises around him. But he quickly learned not to be afraid.

Kroeber became Ishi's second friend. He was the one who gave Ishi his name. (The Yana never revealed their true names to anyone.) Kroeber chose the name Ishi, which means "man" in Yana.

Some people wanted to take advantage of Ishi. Circuses, sideshows, and movie companies wanted to make money by putting Ishi on display. Kroeber said no. He wanted Ishi to live as normal a life as possible.

Ishi was a calm and gentle person. He quickly learned about his new home. He was thrilled by doorknobs, telephones, and typewriters. Matches and window shades were a real puzzle. He found that glue was most useful. People wanted to learn about Ishi, too. Two months after Ishi arrived, the museum opened to the public. Thousands of visitors came to see Ishi on Sunday afternoons. He enjoyed the attention. He proudly showed visitors how to string a bow or make an arrowhead.

During the week, Ishi taught the professors about his language and culture. He also worked as an assistant janitor for the museum.

Ishi adapted to his new world. He liked doing his own shopping. He enjoyed fixing meals in the museum kitchen. He traveled around San Francisco on his own. He felt at home.

In the spring of 1914, the professors planned a trip back to visit Ishi's old home. Ishi showed them where the Yahi had lived.

He showed them the ways the Yahi hunted and fished. He showed how he could lure animals by making special sounds. He pointed out different plants and explained their uses.

Waterman and Kroeber recorded this information about Yahi life. They took photographs of Ishi as he showed how to make tools and weapons. They also took photos of him hunting and fishing. They learned a lot about Yahi way of life.

A month later, the group returned to San Francisco. But then Ishi fell ill with tuberculosis. He died on March 25, 1916.

Nearly 50 years later, Kroeber's wife, Theodora Kroeber, wrote Ishi's biography. *Ishi in Two Worlds* was a best seller. Interest in Ishi's life grew. In 1984, the Ishi Wilderness was set aside in the Lassen National Forest.

Scholars continue to study Ishi and his tribe. In 2003, the sons of Alfred Kroeber edited *Ishi in Three Centuries*. Another book *Ishi's Brain: In Search of American's Last "Wild" Indian*, updated Ishi's story. A historical marker was erected near Oroville, California. It read:

The Last Yahi Indian

For thousands of years, the Yahi Indians roamed the foothills between Mount Lassen and the Sacramento Valley. Settlement of this region by the white man brought death to the Yahi by gun, by disease, and by hunger. By the turn of the century, only a few remained. Ishi, the last known survivor of these people, was discovered at this site in 1911. His death in 1916 brought an end to Stone Age California.

Remembering the Facts

1. Why were the Yahi Indians able to go so long without being found?
2. Why did the Yahi and the whites first come into conflict?
3. How did the Yahi follow the ancient ways of their people?
4. Why were so many people interested in Ishi when he was found?
5. How did Professor Waterman make Ishi feel at ease when they first met?
6. What did Ishi do on Sunday afternoons?
7. What things did Ishi like about in his new home?
8. How did Ishi die?

Understanding the Story

9. Why were the anthropologists at the museum so eager to study Ishi?
10. Why do you think Ishi adjusted so well to living in the museum in San Francisco?

Getting the Main Idea

Why is the story of Ishi important in the story of America?

Applying What You've Learned

Imagine that you are a young Yahi Indian living at the time of Ishi. Describe your daily life.

Susan LaFlesche Picotte

Omaha Physician

Susan LaFlesche Picotte was born June 17, 1865, on the Omaha Reservation in Nebraska. Her mother was part Iowa Indian. Her father was the chief of the Omahas. Known as Iron Eye, he was the son of a French fur trader and an Osage woman.

The years after the Civil War were a time of rapid change for the Omahas. They had given up their lands to the whites. The buffalo were gone. White men lived all around them. The Omahas were under the control of the U.S. government.

Iron Eye was a good leader for these times. As a young man, he had traveled widely with his father. He had seen the cities of the East Coast. He knew that to survive, the Indians had to adapt to the white world.

Iron Eye raised his five children to know both Indian and white ways. The children all grew up to work for the rights of their people.

One was a noted speaker on Indian rights. One was a businesswoman. Another taught at the Indian school. Another was an anthropologist who wrote books about the Omahas. And Susan LaFlesche Picotte became the first Native American woman doctor.

Susan grew up speaking her native tongue. When she went to the mission school on the reservation, she learned to speak English. At 14, she was sent to the Elizabeth Institute for three years. This was a finishing school in New Jersey. There she learned social graces, plus art and music.



Susan went on to the Hampton Institute in Virginia. This was a government college for Indians. She graduated in 1886 with a gold medal for high grades.

Susan had strong religious beliefs. She joined the Women's National Indian Association, a Christian women's group. Its goal was to train native missionaries. These missionaries would then teach the Indians Christian values.

The Association agreed to pay for Susan's medical schooling. In return, she agreed to be a medical missionary to the Omahas.

Susan studied at the Women's Medical College in Philadelphia. She graduated in 1889 at the head of her class.

Susan returned to the reservation as a doctor. It was a hard job. The reservation was huge. The 1,300 Indians were scattered all over it. There were few roads. Susan rode on horseback to reach those who needed her. She answered calls day and night, in all kinds of weather. She rode in the cold winter through drifts of snow. She never turned down anyone who asked for help.

Many older Indians did not trust "the white man's medicine." Susan had to convince them to let her help them.

There was no other doctor or nurse to help Susan. There was no hospital on the reservation. But she continued this hard work for five years. Then her health gave out. She was forced to rest for a while.

In 1894, she married a man who was half Sioux and half French. The couple settled in the town of Bancroft, Nebraska. They had two boys. Then Susan took up medicine again. Over her 25 years of practice, she treated almost every member of the Omaha tribe. She also treated many whites.

In 1905, her husband died. Picotte moved to the town of Walthill. She became one of the town's leading citizens.

She started the county medical society. She lobbied the government for public health laws. In 1913, she achieved a lifelong goal. She opened a hospital for the Omahas in Walthill.

One major health problem for many Indians was alcoholism. Susan fought against the sale of liquor on the reservation. As she wrote in 1914, “Men, women, and children drank. Men and women died from alcoholism. Little children were seen reeling on the streets of the town. Drunken brawls in which men were killed occurred. No person’s life was safe.”

Susan headed a group that went to Washington, DC. They wanted to outlaw liquor sales on the reservation. She succeeded in getting liquor sales banned in Walthill.

Susan also fought for the Omahas’ right to own land. Indians were not allowed to own land. Instead, the government held it “in trust” for them. The Indians resented this policy. Susan and her older sister asked the secretary of the interior for help. Finally, a new law was passed. The Omahas could own land on the reservation.

On September 18, 1916, Susan died in the Walthill hospital that she had founded. The hospital was later renamed in her honor.

Susan LaFlesche Picotte was the first Native American woman doctor. But she is also remembered for her work in the Indian rights movement.

As an Indian activist, she was ahead of her time. She worked for her own tribe and for Native Americans nationwide. At a time when women were not usually in charge, Susan LaFlesche Picotte was respected as a leader of her people.

Remembering the Details

1. Why did Iron Eye understand the changes that were about to happen to the Omahas?
2. Why did Iron Eye teach his children white ways?
3. Why did the Indian Association pay for Susan's schooling?
4. Why did Susan return to the reservation?
5. Name three reasons the reservation job was difficult.
6. What lifelong goal did Susan reach in Walthill?
7. Why did Susan work to have the sale of liquor outlawed in Walthill?
8. Why couldn't Indians own land on the reservation?

Understanding the Story

9. Why do you think that few Native American women were in positions of leadership during the 19th century?
10. Why do you think that alcoholism became a problem on the reservations?

Getting the Main Idea

Why do you think Susan LaFlesche Picotte is an outstanding role model for young women today?

Applying What You've Learned

Imagine that you are a Native American living on a reservation in the early 1900s. Write a paragraph telling why you think so many adults around you have become alcoholics.

Jim Thorpe

Sauk and Fox Athlete

If asked to name the greatest athlete who ever lived, many people might think of one of today's highly paid athletes in any sport. If you took all these athletes and rolled their talents into one man, who would you have? You would have a man like Jim Thorpe.

Here is an excerpt from a story about Jim Thorpe from the *Muskogee Times-Democrat* (November, 1911):

“The 1911 season has brought into the public eye a young Indian student at the Carlisle School who promises to be the greatest athlete the world has ever seen. James Thorpe, a Sac and Fox from Oklahoma, came to Carlisle in 1908 with no knowledge whatsoever of athletics. The world of college trainers has been astonished by his achievements.

He is not only a basketball player, at which game he fills the center post with truly remarkable skill, but he is a baseball player of great talent and covers any of the sacks or outfields with as much credit as a professional. He can up the 16 pound shot 43 feet, runs 100 in 10 seconds, while the 220 hurdles he negotiates in 26 seconds. The high hurdles are pie for him in 15.8 seconds, while the 220 hurdles he negotiates in 26 seconds. The youthful redskin hunts, plays lacrosse, tennis, indoor baseball, hockey all with equal skill and can fill almost any position on a football team with superlative credit.”

Jim Thorpe was born on May 22, 1887, in a one-room cabin in Oklahoma. He had a twin brother named Charles. His mother was a



Potawatomi Indian. His father was half Irish, and half Sauk and Fox Indian. His mother was a descendant of the Sauk and Fox chief Black Hawk.

Black Hawk was a famous warrior. He was an outstanding athlete as well. He was both strong and fast. Jim's mother believed that her son was the great chief reborn.

The Thorpe twins spent most of their time outside. They loved riding horses, hunting, swimming, and fishing. They played athletic games, one after the other.

This way of life led to Thorpe's later success in athletics. He had no coach, no team, and no organized practice. He learned endurance, quickness, and agility from all his outside work and play.

When Jim was six, his father sent the twins to the Sauk and Fox Mission School. The school was 25 miles from home. So the boys lived at the school.

The goal of the school was to break the Indian children of being Indians. This way they could learn to fit into the white man's world. To do this, the school had strict rules. The children had to wear dark suits and black felt hats. They were forbidden to speak their Native American languages. Their time was planned from early morning until late at night.

Jim hated everything about the school, except for one thing—baseball. He lived for the afternoons when the boys played ball.

The twins were nine years old when Charles fell ill. He soon died of pneumonia. Thorpe was very lonely for his twin. Without him, he could not stand being at school. He ran away again and again.

The following fall, Jim's father sent him to Haskell Institute. Haskell was a military school in Kansas. It had a strict program of classes, manual labor, and discipline. Jim's father hoped the program would help his son pull himself together.

At Haskell, Jim first heard about football. He and his friends spent hours playing with a homemade football. He also enjoyed running track.

In 1904 at the age of 16, Jim went to the Carlisle Industrial Indian School in Pennsylvania. He liked its sports program. One day, he saw high jumpers trying to clear a bar set at 5'9". None of them could make it. Thorpe, dressed in overalls, asked if he could try. The team laughed at him. But Thorpe cleared the bar easily. The next day, Jim was a member of the varsity squad. That season, he broke every Carlisle record in track and field.

Jim was good at every sport he tried. At Carlisle, he lettered in 11 sports: football, track, lacrosse, baseball, gymnastics, hockey, boxing, wrestling, swimming, handball, and basketball.

Jim Thorpe left school for two years to play baseball on a minor league team. He was paid \$2 a day for expenses. But he wasn't in it for the money. Thorpe just loved to play baseball. A few years later, that decision would cost him dearly.

Thorpe returned to Carlisle in 1911. He soon came to the attention of Carlisle football coach Glenn "Pop" Warner. Warner asked Thorpe to try out for the team. On his first day, Thorpe carried the ball and dodged his way through the whole team. He scored a touchdown without anyone touching him. Jim was a natural!

He also had a great coach. Warner drove his players hard. It paid off. The Carlisle Indians beat all of the major college football teams.

Thorpe scored most of the points by himself. He was good at everything: running, passing, and kicking. He punted the ball so high and ran so fast he could beat the ball down the field. He kicked a punt of 83 yards. Thorpe was nearly the whole team by himself. He was outstanding at offense and defense. Jim Thorpe was the best football player in the nation!

As Warner said, “Jim Thorpe knew everything a football player could be taught. He could make a play work better than the coach ever dreamed.” Thorpe was voted All-American Halfback in 1911 and 1912.

But more was to come. In the 1912 Carlisle track and field season, Thorpe won every meet for the school—by himself. That year, he qualified for the U.S. Olympic Track Team.

At the 1912 Olympics, Thorpe was stunning. He won the gold medal for the pentathlon. The pentathlon consisted of five events. He won the 200-meter dash, broad jump, 1,500-meter run, and discus throw. In the javelin throw, he came in third. To this day, Thorpe’s record has not been equaled.

But Jim Thorpe was not done. The decathlon came next. In those days, athletes in the decathlon competed in 10 different events over a three-day period. The events included the 100-meter dash, 400-meter race, 1,500-meter race, the javelin and discus throws, the shot put, the high jump, the long jump, a hurdle race, and the pole vault. Again, Thorpe won the gold medal. His Olympic record in the decathlon stood for many years.

King Gustav of Sweden presented the Olympic medals. When he shook Thorpe’s hand, he said, “Sir, you are the greatest athlete in the world.” Thorpe did not know what to say. He answered, “Thanks, King.” It was the proudest moment of Jim Thorpe’s life.

Thorpe’s glory lasted only six months. A reporter learned that Thorpe had been paid for playing baseball years before. The Amateur Athletic Union said that that made him a pro. As a pro, he had not been eligible for the Olympics even though he earned money for a different sport. Thorpe had never heard of this rule. Even so, he was stripped of his medals and his records.

The loss of his medals upset Thorpe greatly. But he did not fight the Amateur Athletic Union. Sports fans everywhere were outraged. Some argued that Thorpe was a pro in baseball, but not in track. Other fans

named athletes who had done the same as Thorpe and kept their medals. They felt that Thorpe had been treated unfairly. Still, the ruling stood.

In 1913, Thorpe signed with the New York Giants baseball team. He played baseball 15 more years, until he was 40.

During the same years he was playing pro baseball, he played pro football. From 1915 to 1920, he played football with the Canton, Ohio, Bulldogs. In 1921, he played with the Cleveland Indians. Then in 1922, he formed his own all-Indian football team. The team was called Jim Thorpe's Oorang Indians.

Thorpe went on to play for six other teams. His last football game was for the Chicago Cardinals in 1929. He was 41 years old.

When Thorpe retired from sports, he had a variety of jobs. Money was always scarce for him. He got bit parts in movies. He worked as a referee for dance marathons. He painted gas stations and trucks. He worked digging ditches for 50 cents an hour.

When the 1932 Olympics came to Los Angeles, Thorpe could not afford a ticket. The Vice President of the United States, Charles Curtis (part American Indian himself), asked Thorpe to sit with him. The fans gave Thorpe a standing ovation. To them, he was still a hero.

Thorpe traveled to schools to speak to young people. He never asked for pay. His message was clear: "Athletics gives you a fighting spirit to battle your problems in life. Athletics builds sportsmanship."

Thorpe also spoke about Native American issues. He talked about his sports and about Indian traditions. He hoped to raise money to help improve Indian living conditions.

In 1949, Thorpe's life story was made into a movie. It was called "Jim Thorpe—All American." Thorpe was played by Burt Lancaster.

In 1950, an Associated Press poll voted him the greatest male athlete of the first half of the 20th century. He was also named the greatest American football player for the same period.

On March 28, 1953, Thorpe died of a heart attack. He was buried in Pennsylvania, not far from the Carlisle Indian School. Two small towns, Mauch Chunk and East Mauch Chunk, merged and took the name Jim Thorpe, Pennsylvania. The new town built a monument to honor the world's greatest athlete.

Nearly 30 years later, in 1982, an Olympic committee finally restored Thorpe's amateur status. His medals and his place in the record books were returned to his family.

Jim Thorpe's talents brought him great fame. But they never brought him wealth. Even so, he remained a humble and cheerful man.

Thorpe often said, "A good person is better than a great athlete." King Gustav of Sweden was right—Jim Thorpe was the world's greatest athlete. And he was a first-rate person, as well.

Remembering the Details

1. To what famous warrior was Jim Thorpe related?
2. How did the Indian schools try to take away the Indian children's culture?
3. Name three sports Jim Thorpe excelled in at Carlisle.
4. Who was the football coach at Carlisle?
5. What did Thorpe do as a student that later cost him his Olympic gold medals?
6. For what two events did Thorpe win gold medals?
7. What two professional sports did Thorpe play after the Olympics?
8. What honors came to Thorpe in 1950?

Understanding the Story

9. Thorpe's Indian name was Wa-Tho-Hack, which means "Bright Path." In what ways do you think Thorpe's life was a bright path?
10. There are many great stars in pro sports today. How is Jim Thorpe different from all the rest?

Getting the Main Idea

Why do you think Jim Thorpe is a good role model for young athletes of today?

Applying What You've Learned

Imagine you are a sports fan living in 1912. Write a letter to the Amateur Athletic Union explaining how you feel about taking away Thorpe's gold medals.

Maria Martinez

Pueblo Potter

San Ildefonso is a tiny village, 20 miles northwest of Santa Fe, New Mexico. It was settled nearly 700 years ago by the Pueblo Indians.

San Ildefonso has been home to as few as 80 people. In good times, the population has been as high as 400. Disease and drought have kept numbers small. During the 16th century, the Spanish killed many of the villagers. And the infant death rate has always been high.

Over the years, the people of San Ildefonso kept to themselves. They held fast to their traditional way of life. Farming was the main source of work. But the land was not rich. And there was little rain. The people were very poor.

Today, the village is home to a group of successful artists. This has happened because of one woman: Maria Montoya Martinez.

Maria has been called the most famous Native American artist of all time. With her husband, she brought back the ancient art of pottery making. The couple turned a simple craft into a beautiful art form. In doing so, they brought prosperity to their village.

Maria was born around 1881 in San Ildefonso. Her father was a farmer. Her mother took care of the house and the children. Her aunt, Nicolasa Montoya, made fine pots. It was from her aunt that Maria learned pottery making.

Maria and her two sisters went to school in the village. Later, the Pueblo council sent Maria to St. Catherine's Mission School in Santa Fe.



It was a great honor to be chosen to attend this school. After two years, she had finished her schooling. It was not proper for a Pueblo girl to have more education than this.

At St. Catherine's, Maria met her future husband, Julian Martinez was also from San Ildefonso. But he was different from most village men because he hated farming. For this reason, some of the other Indians looked down on him.

The couple was well matched. Both were artistic. Both were creative in their thinking. Together, they revolutionized pottery making.

Maria and Julian were married in 1904. They spent their honeymoon at the St. Louis World's Fair. They had been hired to show the Pueblo lifestyle to visitors at the fair.

At the fair, Maria made some simple pots. Julian painted them. The couple sold many pots. But the pots brought little money. The couple returned home. Their first two children were born.

The Pueblo people had made pottery for centuries. But the art had declined over the years. Few women made pots. If they did, they were plain pots for kitchen use. Most of the ancient techniques had been lost.

Near the village were ruins of ancient cliff dwellings. In 1907, a group of archaeologists came to the area to explore the sites. They found an entire buried city. Pieces of pottery and other objects were discovered. Paintings were found on the walls of a cave.

Julian was hired to help dig at the ruins. He found the work interesting. He carefully dug and sifted the earth, looking for old objects. He began copying the designs from the objects. The scientists saw his skill. They asked him to do more drawings. He enjoyed using his talent in this way.

One scientist was director of the Museum of New Mexico in Santa Fe. He wanted to recreate the ancient pots. He brought a small piece (called a potsherd) of an unusual pot to Maria. He asked if a whole pot could be made, using the piece as a guide. Maria agreed to try.

During the winter of 1908, Maria and Julian worked on the pot. They experimented with different sands and clays. They made paintbrushes from yucca leaves, as the ancient artists had done. They practiced the designs. The scientists were pleased with their work and paid them well.

The pair was very talented. Maria made perfectly shaped pots without the use of a potter's wheel. Julian never measured before he drew. But his designs always came out right.

In 1911, the museum director asked the couple to live at the museum. The two lived there for three years. They showed visitors how they made their pottery. And they sold the pots to the public. They also studied the ancient pottery on display. They made money doing something they loved.

One day, a mistake produced pots that were all black. This happened when the fire was accidentally smothered. The normally reddish pottery was chemically changed to a shiny black. This process had been known in ancient times. By accident, the couple had rediscovered it.

The black pottery was pretty. But the designs painted on it would not stay. Finally, in 1919, the couple came up with a black-on-black technique. They etched the design onto the shiny black pot in a flat black. This technique brought the couple fame and fortune.

The first of these pots sold for a few dollars. Before long, they were selling for thousands of dollars. Today, they are collector's items found in fine museums.

Maria was becoming famous. But, following Indian tradition, she did not wish to be better than the other village members. So, she began teaching other men and women the techniques. This was a big change. In the old days, pottery making had been only for women. Soon, thanks to Maria, both men and women in the village were making a good living from their pottery.

Julian died in 1943. Maria carried on their work. She began working with her daughter-in-law, Santana. Santana did the painted decorations like Julian had done. After 1956, Maria also worked with her son, Popovi Da.

Popovi Da helped Maria market her work. He built a shop at the pueblo. He gave lectures around the country on the San Ildefonso pottery.

Over the years, Maria signed her pieces in several different ways. These signatures can help to date her work. At first she signed her pots “Marie.” Later she signed “Poh ve ka,” “Marie & Julian,” “Marie & Santana,” “Maria Poveka,” and “Maria/Popovi.”

Maria died in 1980 at the age of 98. But the effect of her work lives on. Many people from San Ildefonso still make and sell pottery today. Grandchildren, great-grandchildren, and great-great grandchildren carry on the family art. A museum in San Ildefonso details her lifework.

Today, a “Maria pot” sells for many thousands of dollars. She has left behind many elegant works of art. Her pottery is increasingly collectible and hard to find. But her true legacy is in the generations of artists she inspired.

Maria received many awards for her work. But the one that meant the most to her was the title “Mother of the Pueblo.” She was given this title by the grateful people of San Ildefonso.

Indeed, she deserved the title. For where there once was a struggling group of farmers near starvation, there is now a group of families who are running a successful business.

In 1968, Maria told a reporter from the *Albuquerque Journal*:

“Among my own great-grandchildren, some have gone into nursing and electronics, and I am happy they have. Others are staying in the [village] and have an interest in the old ways and crafts. And I am happy they are. There is a place for both the old and the new, and they will find their places.”

Remembering the Facts

1. Where is the village of San Ildefonso?
2. Give two reasons why the village population is small.
3. What work did most Pueblo men do?
4. How did Maria Martinez learn to make pots?
5. How were the ancient potsherds found?
6. In what ways did their work at the museum help Maria and Julian develop their art?
7. Describe the pots for which Maria became famous.
8. How did pottery making transform the San Ildefonso?

Understanding the Story

9. Why do you think Maria Martinez earned her title “Mother of the Pueblo?”

10. Why do you think art forms could be lost over time?

Getting the Main Idea

Why do you think Maria had such an important influence on the life of Native Americans throughout the Southwest?

Applying What You’ve Learned

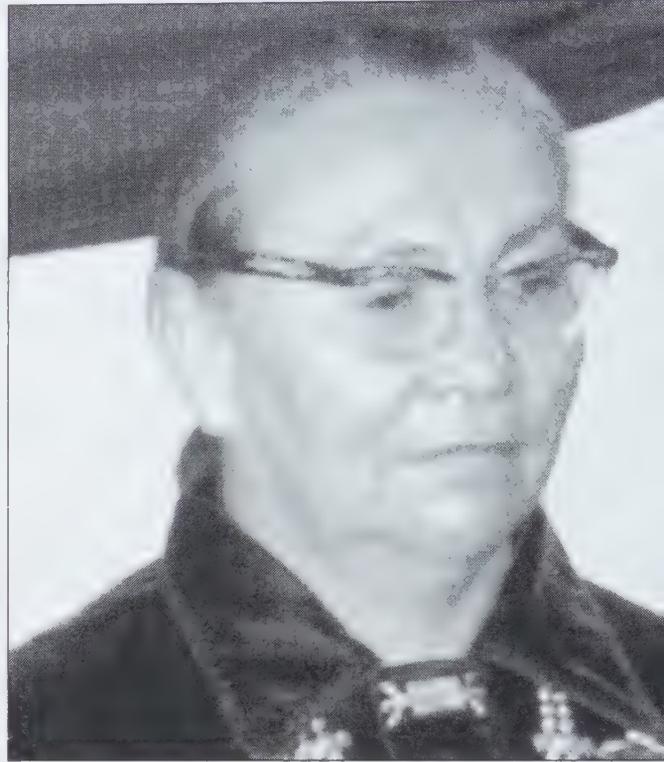
Sketch a design for a piece of pottery. Decorate it with symbols that are meaningful to you.

Annie Dodge Wauneka

Navajo Health Educator

The Presidential Medal of Freedom is the highest civilian honor a person can get. Only a few outstanding Americans have won this award.

In 1964, President Lyndon B. Johnson presented the first of these awards. He called the name of Annie Dodge Wauneka. A six-foot-tall Native American woman stepped forward. She wore traditional Navajo clothing: a long printed skirt, a velveteen blouse, and silver and turquoise jewelry.



Annie was the first Native American to receive this award. Her award read:

“First woman elected to the Navajo Tribal Council. By her long crusade for improved health programs, she has helped dramatically to lessen the menace of disease among her people and to improve their way of life.”

Annie always wore the medal pinned to her blouse. So the Navajos call her the Badge Woman.

Annie was born on April 10, 1910, in a hogan near Sawmill, Arizona. A hogan is a small, round building made of logs. It has no windows. It has a dirt floor. In the center is a fire spot with a smoke hole in the roof. The hogan is the traditional Navajo home.

Annie’s father, Chee Dodge, was a wealthy rancher and tribal leader. Following Navajo custom, he married two sisters. Later, he married again. His third wife was Annie’s mother.

Annie's father had a large home. He had three other children by his first two wives.

The children grew up in comfort. But the father did not want them to feel they were better than other Navajos. So he made them work hard around the ranch.

From age five, Annie cared for the sheep. She got up at sunrise. She took the sheep out to the hills. She watched over them. She made sure none were lost. At mid-morning she returned home. She had breakfast. Then she went back to the hills for the day, carrying her lunch.

Annie saw that her father was an important man. Many Navajos came to him, asking for advice. Their home was often full of important guests.

Navajo law said that no person was better than anyone else. All were equal. Annie's father had become richer than any Navajo. But he was not resented. He worked all his life to help his people.

At that time, few Navajos went to school. There were no schools nearby. And the Navajos feared going outside the tribe. But Annie's father sent his children to boarding schools. He wanted them to have the education that he never had.

At the age of eight, Annie went to the government school at Fort Defiance, Arizona. That year, a flu epidemic struck. Thousands of people died. Many children at the school became ill. Some died. Annie had a mild case of the flu and then got better.

The school had only one nurse to care for the sick children. So, Annie helped the nurse. She fed and cared for the sick for hours at a time. This time sparked Annie's interest in Indian health.

For sixth grade, Annie went to the Albuquerque Indian School in New Mexico. She was an excellent student. All classes were in English, but she learned quickly. While there, she met the man she later married.

While Annie was away at school, her father became first chairman of the Navajo tribal council. When Annie returned to the reservation, she got married. Over the years, the couple had six children.

Theirs was not a traditional Navajo marriage. Her husband tended the home and the herds. Annie Wauneka traveled the reservation as her father's aide.

She saw parts of the reservation she had not known about. She saw many living in poverty and sickness. Annie wanted to work to improve her people's health. She decided to run for the tribal council.

In 1951, she became the first woman elected to the Navajo tribal council. She would serve on the council for the next 26 years. She was elected chairman of the health committee. Her first task: to do battle with tuberculosis. Tuberculosis (TB) was the leading cause of death among Native Americans.

First, Annie had to learn more about TB. She spent three months in U.S. Public Health Service hospitals. She studied the causes and treatment of the disease. Then she shared her knowledge with her people.

This was not as easy as it sounds. Most Navajos feared going to a white man's hospital. They wanted to use their medicine men. There were no Navajo words for "germs" or "shots."

First, Annie visited Indian TB patients in the hospital. She explained about the "bugs that eat the body" (germs). She told them how the white man's medicine could kill the bugs.

Next, she spoke with the medicine men, one at a time. She listened to their ideas about disease. Then she talked about TB. She explained that it was a disease found all over the world. It would take both white and Indian medicine to beat it. Then she set up meetings between doctors and medicine men. She helped the two groups know and understand each other.

Annie also wrote a health dictionary. In it, she translated English medical and health terms into Navajo. She also explained terms for which there was no Navajo word.

Next, she worked on getting more people with TB to go to the hospital. She visited them in their hogans. She explained to them how they were spreading the disease every time they coughed. As soon as she made any progress with sick people, she took them to the hospital before they changed their mind.

In 1955, the Public Health Service began building hospitals and clinics on the reservation. Annie encouraged the Navajos to use these facilities. There they would get free treatment.

Annie thought of other ways to teach the Navajos about health. She helped make two films about good health habits. She gave a weekly radio program. On it she talked about many health topics.

Annie knew the hogans caused health problems. The dirt floors were not clean. There were no windows to let in fresh air and light. Too many people lived too close together.

Today, most Navajos have moved out of their hogans. They now live in new homes with floors, windows, and indoor plumbing. The hogans remain nearby. They are used for special ceremonies.

TB was not the only health problem. Annie also worked for better prenatal care. She urged mothers to get checkups for their babies. Annie's work lowered the infant death rate on the reservation.

Today, alcoholism is the main killer on Indian reservations. Wauneka has worked to teach her people about alcohol abuse.

In the mid-1950s, Annie went back to school. She earned a bachelor's degree in public health from the University of Arizona. In 1976, she received an honorary doctor of public health degree. Then, in 1996, the university awarded her an honorary doctor of law degree.

In her lifetime, Annie Dodge Wauneka earned many honors. She served on presidential committees, including the U.S. Surgeon General's Committee on Indian Health. In 1984, the Navajo Council gave her the title Legendary Mother of the Navajo People. In 2000, she was inducted into the National Women's Hall of Fame.

Each time Annie received an award, she would make a speech. At the end of each speech, she would say, "When I get up tomorrow, I'll say to myself, 'I have to go and do more.'" She wanted to keep working for her people.

In 1997, Annie Dodge Wauneka died. The entire Navaho nation shut down in mourning. Navajo President Albert A. Hale said of her, "Her efforts in education, health, and the quest for justice and equality with our neighbors profoundly improved the lives of every one of us."

Annie inspired Native Americans of all tribes. She was able to mix the old and the new ways. She was an important force in helping the Navajos and whites understand and respect each other. And she made great strides for Indian health.

Remembering the Facts

1. What important award did Annie receive in 1964?
2. How did Annie become interested in Indian health?
3. Why did Annie want to be on the tribal council?
4. How did Annie learn about tuberculosis?
5. What type of book did Annie write to help fight tuberculosis?
6. How did Annie get the medicine men to help fight tuberculosis?
7. Name two other health issues that Wauneka worked on.
8. What is the main killer on the Navajo reservation today?

Understanding the Story

9. Why do you think Annie Dodge Wauneka was given the title “Legendary Mother of the Navajo People”?

10. Why do you think TB continued to be the leading cause of death on the reservations many years after antibiotics that could cure it were developed?

Getting the Main Idea

Why do you think Annie was chosen to receive the Presidential Medal of Freedom?

Applying What You’ve Learned

Annie Dodge Wauneka called herself “just a sheepherder with a little more education.” Write a paragraph telling what insight this quote gives into her character.

N. Scott Momaday

Kiowa Poet and Writer

In northeast Wyoming, the pine forests of the Black Hills meet the vast plains. Jutting 1,000 feet out of the earth above the Belle Fourche River is a stump-shaped rock. The rock is known as Devil's Tower. To the Indians who lived near there, it was a sacred place.

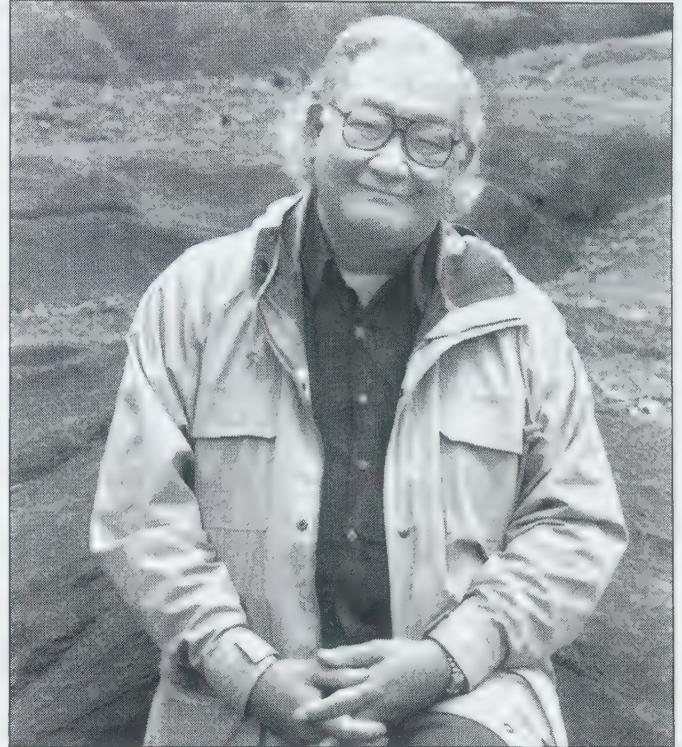
Kiowa writer N. Scott Momaday spoke of Devil's Tower in his book *House Made of Dawn*:

“There are things in nature which engender an awful quiet in the heart of man. Devil's Tower is one of them. Man must account for it. He must never fail to explain such a thing to himself, or else he is estranged forever from the universe. Two centuries ago, because they could not do otherwise, the Kiowas made a legend at the base of the rock.”

The Kiowa legend explained the origin of the rock. Momaday retold the Kiowa story:

“Eight children were there at play, seven sisters and their brother. Suddenly the boy was struck dumb. He trembled and began to run upon his hands and feet. His fingers became claws, and his body was covered with fur. There was a bear where the boy had been.

The sisters were terrified. They ran, and the bear ran after them. They came to the stump of a great tree, and the tree spoke to them. It bade them climb upon it, and as they did so it began to rise into the air. The bear came to kill them, but they were just beyond its reach. It reared against the tree and scored the bark all around with its claws.



The seven sisters were borne into the sky, and they became the stars of the Big Dipper.”

In the story, the stump was Devil’s Tower. The claw marks formed the ridges that run up and down the tower. And the sisters became stars in the sky.

Momaday was born on February 27, 1934 in Lawton, Oklahoma. His father, a full-blooded Kiowa, was the artist Alfred Momaday. His mother, Mayme Natachee Scott, came from a white pioneer family. Her great-grandmother was Cherokee.

When Momaday was six months old, his parents took him to see Devil’s Tower. It is known as Tsoai or “rock tree” in Kiowa. Momaday was then given the Kiowa name of Tsoai-talee, or “Rock Tree Boy.” This was a name of great honor and meaning.

To an Indian, a child’s name is very important. It has meaning that will direct the course of the child’s life. When Momaday was named after the sacred Devil’s Tower, it was a prophecy. His life was to be of great importance to his people.

This prophecy came true. Momaday became one of the most famous Native American writers. In 1969, he became the first Native American to win the Pulitzer Prize for fiction. This brought Native American literature into the mainstream of American literature.

Momaday’s parents worked as teachers on Indian reservations when he was growing up. Because of this, he learned about the Kiowa, Navajo, Apache, and Pueblo Indian cultures. This gave him a rich background of experiences he later used in his writing.

Momaday was an only child. He learned at an early age to use his imagination. With it, he created playmates and games for himself.

When Momaday was 12, his family moved to Jemez, New Mexico. To Momaday, the land around this mountain village was full of mystery and life. He explored endlessly on horseback. Within that landscape, he discovered himself.

“From that time on, I have known that the sense of place is . . . in my blood. I have traveled far and wide, and have made my home elsewhere. But some part of me remains in the hold of northern New Mexico.”

When he was 12, Momaday was given a horse. He spent hours riding all around the countryside. Later he recalled that he must have ridden thousands of miles on horseback!

As a boy, Momaday saw Indians who kept the old ways and culture. He saw that those people were at peace with themselves and the world around them. They had a strength and beauty that he would later find to be missing in the outside world.

After high school, Momaday wasn't sure what to do. He finally decided to go to the University of New Mexico. There, he began writing poetry. In 1958, he earned a degree in political science.

Momaday received a creative writing fellowship to Stanford University. He earned his Ph.D. in literature from Stanford in 1963. As his doctoral dissertation, he edited and annotated the complete works of the 19th century American poet Frederick Goddard Tuckerman. This work was published by Oxford University Press in 1965.

In 1969, Momaday published his first novel, *House Made of Dawn*. He won the Pulitzer Prize for fiction for this novel. It tells of Abel, an Indian World War II veteran. Abel returns from the war. He is torn between the Indian and white worlds. Only when he returns to his homeland can he heal his soul.

Momaday's second book was *The Way to Rainy Mountain*. This book is a collection of Kiowa tales. It was illustrated by his father Al Momaday. The book tells the story of the Kiowas' journey 300 years ago from the Yellowstone region in Wyoming to the plains area. On the plains, the Kiowas tamed horses and became a highly developed society. The book combines legend and fact.

In the book, Momaday explained the origins of the Kiowa tribe:

“You know, everything had to begin, and this is how it was. The Kiowas came into the world through a hollow log. They were many more than now, but not all of them got out. There was a woman whose body was swollen up with child, and she got stuck in the log. After that, no one could get through, and that is why the Kiowas are a small tribe in numbers.”

Since 1982, Momaday has lived in Tucson, Arizona. He teaches at the University of Arizona, and gives lectures at other schools.

Some of his other books are:

- *Angle of Geese* (1974)
- *The Gourd Dancer* (1976)
- *The Ancient Child* (1989)
- *In the Presence of the Sun* (1992)
- *The Native Americans: Indian Country* (1993)
- *Circle of Wonder: A Native American Christmas Story* (1994)
- *The Man Made of Words* (1997)
- *In the Bear's House* (2000)
- *Four Arrows and Magpie: A Kiowa Story* (2006)

In 1969, Momaday won the Pulitzer Prize for a novel. But he thinks of himself as a poet. He says that poetry is the highest of the literary arts. He says that a good poem brings together “the best of your intelligence, the best of your articulation, the best of your emotions. That is the highest goal of literature.”

Momaday thinks that Indians have a rich spiritual and cultural heritage. So, Indian writers have much to say to the modern world. Momaday has spent his life preserving his heritage.

His work has a message for all Americans. It is about the relationship of people to the earth. Modern people often don't feel they are a part of nature. But Indians understand people to be as part of nature. Their understanding is based on the idea of harmony in the universe. Momaday says that we have not done a very good job protecting our environment.

Momaday holds onto his connection with nature. No matter how many honors he wins, he always returns to his roots to be recharged. His roots are the landscape of Devil's Tower. There, beneath the towering rock column, he feels at one with nature and at peace with himself.

Remembering the Facts

1. Where is Devil's Tower?
2. Why was it important that Momaday was named after Devil's Tower?
3. How did being an only child help Momaday develop skills that he later used in his writing?
4. What effect did the landscape around Jemez, New Mexico, have on Momaday?
5. What did Momaday notice about people who kept the old Indian ways?
6. For which book did Momaday win the Pulitzer Prize for fiction?
7. Name one of Momaday's more recent books.
8. What message does Momaday's work hold for all people?

Understanding the Story

9. Momaday says that the Indian way of life is a good example for other people. In what way do you think this might be true?

10. Devil's Tower was chosen as the site for an alien landing in the 1978 movie, *Close Encounters of the Third Kind*. Explain why you think this site might have been chosen. Can you think of any other natural sites that might give the same strong supernatural feeling?

Getting the Main Idea

Why do you think Native American literature has value for all Americans?

Applying What You've Learned

Write a legend to explain the existence of a natural feature of the area where you live.

Ben Nighthorse Campbell

Cheyenne U.S. Senator

On January 20, 1993, Senator Ben Nighthorse Campbell rode his horse down Pennsylvania Avenue in Washington, DC. He wore buckskin and a chief's headdress with 72 eagle feathers. Two dozen other Native Americans rode with him. They were from tribes across the United States.

It was inauguration day for President Bill Clinton. But the Cheyenne were also celebrating Campbell's election. Campbell, a Northern Cheyenne, was the first Native American U.S. senator in 60 years.



It was a proud moment for Campbell. He had overcome a difficult childhood. Through hard work, he had gained success in many areas. Finally, in 1992, he was elected U.S. senator from Colorado. Campbell had become a symbol of hope and pride for all Native Americans.

Ben Nighthorse Campbell was born in Auburn, California, on April 13, 1933. His mother was Mary Vierra. She was a Portuguese immigrant. While still in her teens, she got tuberculosis. She never recovered fully. For the rest of her life, she was in and out of the hospital.

In 1929, she married a Cheyenne Indian. He was ashamed of being an Indian. He kept it a secret from those outside the family. He was also an alcoholic and could not hold a job. Thus, he could not support his family.

Ben's mother tried to take care of her children. But the family was often without food. One day, the only food left in the house was a can of peas. His mother split the peas between the children. She kept only the juice for herself. Soon, she had no choice. She had to put the children in an orphanage. There, at least, they would be fed.

As time passed, things improved for the family. Ben's father pulled himself together. The children returned home. The family built a store in front of their two-room cabin.

Then, they had great luck. A highway exit was built right beside the store. The store grew. It began making a profit. Finally, the family was more stable.

Ben's childhood had been hard. But it made him self-reliant and independent. As he once said, "If you have nobody to rely on, then you have got to do it yourself." He has been a strong, independent person all his life.

Ben was a very active teenager. His first job was packing fruit at age 12. Later, he hopped freight trains to go to work with loggers in the Sierra Mountains. He missed a lot of school. Finally, Ben dropped out of school and enlisted in the U.S. Air Force in 1950. At age 18, he was sent to Korea. The Korean War had started.

While in the Air Force, Campbell worked as a military policeman. He also earned his GED. But, it always bothered him that he had dropped out of high school. Forty years later, he asked the principal of his old high school if he could return for his diploma and march with the class of 1991. The principal agreed as long as Campbell would be the graduation speaker.

In 1953, Campbell came home from Korea. He drove trucks and picked tomatoes for 15 cents a box. He used the money to go to San Jose State University. He graduated in 1958.

One key to his success in life was judo. In college, he became the youngest fourth-degree black belt in the United States. He won three

U.S. judo championships. At the Pan-American Games, he won a gold medal. He was captain of the U.S. judo team in the 1964 Olympics. But a knee injury cost him the gold medal. Still, he was chosen to carry the American flag in the closing ceremonies.

Judo discipline helped Campbell succeed in other fields. As a boy, he had learned jewelry making from his father. He perfected his skills. He studied with a Samurai sword maker in Tokyo. His pieces began to sell for high prices in art galleries.

Today, his Native American jewelry is found in museums and art galleries. It can also be found in the collections of every living U.S. president. He has received more than 200 awards for his designs.

Campbell met his future wife, Linda, at a judo class. They married and had two children. Campbell supported his growing family with a variety of jobs.

He taught judo. He trained members of the U.S. Olympic judo team. He was a deputy sheriff. He counseled Native American prison inmates. He taught jewelry making. He made and sold jewelry. And he raised and sold championship quarter horses.

He did most of these jobs at the same time. He had little time for sleep. His health began to suffer. Doctors told him to take it easy. So, Campbell and his family moved to a ranch in Ignacio, Colorado. He raised horses and made jewelry.

Campbell became interested in his Indian roots. He learned he had relatives named Black Horse. They were on the northern Cheyenne reservation in Montana. In 1968, he headed for Lama Deer, Montana. The tribe welcomed him. Campbell felt that he had found his home, at last.

Campbell got into politics by accident. He had gone to the airport near his ranch. He planned to fly to San Francisco to deliver some jewelry. But the plane was grounded by bad weather. While he was

waiting, he went to a political meeting to fill some time. A friend of his was going to run for sheriff. Campbell decided to speak on behalf of his friend.

He must have made a good speech. He was asked to run for office himself. The Democrats had not been able to find anyone to run against the very strong Republican candidate for state legislator.

Campbell was asked if he'd be willing to run. He agreed. He did not know that no one expected him to win. He was supposed to just fill a spot on the ballot.

Campbell asked a friend if he had a chance of winning. His friend replied, "Oh, I think you have two chances: You have little, and you have none."

That was all Campbell needed to hear. From then on, he knew he would give the race 100 percent. Six months later, he won the election.

Campbell was a popular state legislator. In 1986, he ran for the U.S. House of Representatives and won. Then, in 1992, he was elected to the U.S. Senate. He was the first Native American to serve in the Senate in over 60 years. (The first was Charles Curtis from Kansas.)

Campbell has had a colorful career in public office. He has ridden around town on a motorcycle, with his ponytail flying. He has been outspoken in his opinions. Elected as a Democrat, he switched to the Republican Party in 1995. But his voting record has not followed any party lines. He has voted the way he thinks is right.

Campbell has looked out for the everyday people in his district. He once said:

"I know the migrant worker who has no money to see a doctor. I know what it is to load trucks. And I know the little guy in the back of the room, slipping behind his classmates. You can talk about hunger, but go hungry for a while. I know it—because it was me."

Campbell has also fought hard for Indian rights. He led the fight to rename the Custer Battlefield in Montana. This name was seen as an insult by Native Americans, who had won the battle. It came to be a symbol of resentment for the many years of mistreatment of Indians.

Thanks mainly to the efforts of Campbell, Congress changed Custer Battlefield to Little Bighorn National Battlefield Monument in 1991. A memorial to the Indians who fought and died there was built and dedicated in 2003.

Campbell sponsored a bill to start the National Museum of the American Indian in the Smithsonian. The museum's collections represent Indians from the Arctic to the southernmost tip of South America.

In the Senate, Campbell was a leader in public lands and natural resources policy. He worked for laws to give Indians water rights on their land. He was a leader in getting laws passed to protect Colorado wilderness and water rights.

Campbell has said that all Americans could benefit from living “the Indian way.” Indian children are taught not to compete with one another. Instead, they work together for the common good. In his autobiography, Campbell wrote:

“In the white world, status is a big house, nice car, salary, power . . . but not to Indians. In the Indian world, you are measured by how much you've given to people, how much you help people. You can be in rags and barefoot and still have the most respect within the tribe.”

In 2004, at the age of 70, Campbell announced he would not be running for the U.S. Senate. He said it was due to health reasons and a desire to spend more time with his family.

The story of Ben Nighthorse Campbell is the story of the American dream. It is a rags-to-riches tale. Campbell has worked hard for Indian rights.

Remembering the Facts

1. Why did Campbell's mother have trouble taking care of her children?
2. What good thing did Campbell learn from his difficult childhood?
3. What did Campbell have to do in order to march in the high school graduation ceremony?
4. What did Campbell say was the key to his success in life?
5. Name two jobs Campbell held while his family was young.
6. Why did Native Americans want the Custer Battlefield to be renamed?
7. How did Campbell decide to run for state senator in Colorado?
8. What museum did Campbell work to start?

Understanding the Story

9. In what ways do you think success in a sport might give a young person characteristics that would lead to success as an adult?
10. Compare the Indian measure of success and the standard of success used by the rest of the world.

Getting the Main Idea

In what way(s) is Campbell a good role model for the youth of today?

Applying What You've Learned

Design a piece of jewelry. Sketch it. Describe what types of material you will use.

Wilma Mankiller

Chief of the Cherokee Nation

For centuries, the Cherokees lived in the southeastern United States. When the whites arrived, the Indians made room for them.

But it was not long before the government began taking Indian land for white settlers. Finally, the government decided to remove the Indians from the area altogether. This decision was known as the removal policy.

Some 14,000 Indians were forced to pack up. Under armed guard, they left the grasslands and woods of their ancestors. They were herded to the wilds of the Oklahoma Territory. It was a terrible trip. Most of the Indians had to walk all the way in harsh weather, with little food. Nearly 4,000 of them died on the way. Many more died after reaching Oklahoma. The route they walked is known as the Trail of Tears.

Some Cherokees survived the trip. One of these was Wilma Mankiller's great-grandfather. He settled in northern Oklahoma. He raised a family there.

Years later, his great-granddaughter became the first woman chief of the Cherokee nation. Wilma Mankiller overcame personal tragedies and violent opposition to win her position. Once in power, she worked hard to make great gains for her people.

Wilma was born in 1945 in Tahlequah, Oklahoma. This town is the capitol of the Cherokee nation.



Wilma's father was Cherokee. Her mother was Dutch-Irish. There were 11 children in the family. Mankiller was a middle child. There were many aunts, uncles, and cousins nearby as well.

The family shared a strong sense of tradition. The children heard stories that had been passed down for generations. The family elders wanted to keep their culture alive for their children.

While rich in culture, the family was very poor. Wilma's father could not earn enough to keep his family fed. They often ate suppers of squirrel and other game. Their house had no electricity. The family used coal oil for light.

A new government program sounded like the answer for the family. The idea was to move Indians out of the country into cities. There, they were promised jobs in which they could earn more money.

In 1957, when Wilma was 11, the family boarded a train for San Francisco. What a shock was in store for them! They left a home with no telephone, no television, and no indoor plumbing. They also left behind friends, family, and traditions.

They arrived at a San Francisco housing project. It was a strange, hostile place. The family saw signs in restaurant windows that said, "No Dogs. No Indians." Wilma later compared the move to California to the Trail of Tears:

"I experienced my own Trail of Tears when I was a young girl. No one pointed a gun at me or at members of my family. But the United States government was again trying to settle the 'Indian problem' by removal.

I learned through this ordeal about the fear and anguish that occur when you give up your home, your community, and everything you have ever known to move far away to a strange place. I cried for days, not unlike the children who had stumbled down the Trail of Tears so many years before."

The family stayed in California. Wilma's father found a job as a ropemaker for \$40 a week. The family struggled to get by. The children attended school. Their classmates taunted them and laughed at the family name, Mankiller. The name was once a proud title given to braves who guarded the Indian village from attack.

After high school at age 17, Wilma met Hugo Olaya. Hugo was handsome, fun, and came from a rich family. The two were married and soon had two daughters.

By age 20, Wilma was settled as a wife and mother. But she was not long content in these roles.

First, she decided to go back to school. She started college at Skyline Junior College. Later, she went to San Francisco State College. She became more independent. Her marriage failed.

In 1969, a group of Native Americans led by a San Francisco State student seized Alcatraz Island. An old treaty said that unused government lands should go back to Indian use. Since the island was deserted, the protesters took it. They did this to draw attention to the government's mistreatment of native people. They hoped to remind everyone that the land was theirs first. Alcatraz became a symbol of Native American liberation.

This event had a big effect on Wilma Mankiller. "When Alcatraz occurred, I became aware of what needed to be done to let the rest of the world know that Indians had rights, too," she said. She knew then that her mission in life would be to serve her people.

Wilma finished college. She left California in a U-Haul with \$20 in her pocket. She wanted to return to Oklahoma to work for the Cherokee nation. First, she worked as a volunteer. Later, she was hired as a grant writer.

In 1979, a head-on car crash seriously injured Wilma and killed her best friend. Wilma spent the next year healing from her injuries.

Then in 1980, she was diagnosed with a disease called *myasthenia gravis*. An operation to remove her thymus cured her of this disease.

Finally, in 1981, Wilma was well enough to return to work. She was interested in community planning and development. So she formed the Department of Community Development. She knew water and housing were the two biggest needs. So that was where she started.

But Wilma saw a bigger problem:

“It was the people’s idea that they were in a situation they couldn’t do anything about. The single, most important part of my work was trying to get people to maintain a sense of hope and to see that they could come together and actually change their community. They needed to see that they had some control over their own problems.”

One of Wilma’s early projects was the town of Bell, Oklahoma. There, the average person lived on \$1,500 a year. Half of the people were without a decent home. A quarter had no indoor plumbing.

Wilma and her future husband, Charlie Soap, worked with the people of Bell. Together, they built a 16-mile water pipeline that brought water to the town. The project showed the people that they could improve their lives. And it gave Wilma the experience she later needed in politics.

In 1983, Ross Swimmer ran for chief. He asked Wilma to be his running mate. Many Cherokees did not think a woman should run for deputy chief. Wilma’s tires were slashed. She received death threats.

Wilma ignored these threats. The Swimmer/Mankiller team won. Two years later, Swimmer left to take a job in Washington, DC. Wilma Mankiller became chief. In 1987, she was elected chief in her own right. In the 1991 election, she won 83 percent of the vote. She served as chief for the next ten years.

She ruled over a tribe of 140,000. The tribe had an annual budget of \$75 million and 1,200 employees.

As chief, Wilma made education and health care tribal priorities. She raised \$20 million for school-related projects. This included an \$8 million job-training center. She began the largest Cherokee health clinic in Stilwell, Oklahoma. The clinic was later named after her. She also worked to reunite the Eastern Cherokee (in North Carolina) with the Western Cherokee.

Wilma was known for her positive attitude even when faced with big problems. She has said she believes in the old Cherokee saying to “be of a good mind.”

Wilma encourages young people to enter public service. She tells them to take risks, to “dance along the edge of the roof.” This means she wants them not to be afraid to try new things or ideas.

Wilma did great things for her people. She started a good health care system. The tribe’s enrollment tripled. And the tribe developed a strong economy.

In 1995, Wilma was diagnosed with lymphoma. She did not seek another term as chief. In 1999, she was diagnosed with breast cancer. She has also had two kidney transplants.

Despite these illnesses, Wilma has continued working for the Cherokee nation. In 1998, President Clinton presented her with the Presidential Medal of Freedom.

Today, Wilma travels around the country. She teaches others about Cherokee culture, history, and problems. She works to correct mistaken ideas many people have about Native Americans. Wilma Mankiller continues to lead the Cherokee nation into the future.

Remembering the Facts

1. What was the removal policy?
2. What was the Trail of Tears?
3. What were the pros and cons of Wilma's life in Oklahoma when she was a young girl?
4. Why did the family move to California?
5. What effect did Alcatraz Island have on Wilma?
6. What did Wilma see as basic needs in the town of Bell, Oklahoma?
7. Name two things Wilma Mankiller accomplished while chief.
8. What work did Wilma take up after her term as chief ended?

Understanding the Story

9. Why did Wilma need to change the attitudes of the Cherokees living in Bell?

10. Why do you think that many Cherokees felt that having a woman chief would make their tribe the “laughingstock of the tribal world”?

Getting the Main Idea

How do you think Wilma Mankiller has made a difference in the way young Cherokee women see themselves?

Applying What You’ve Learned

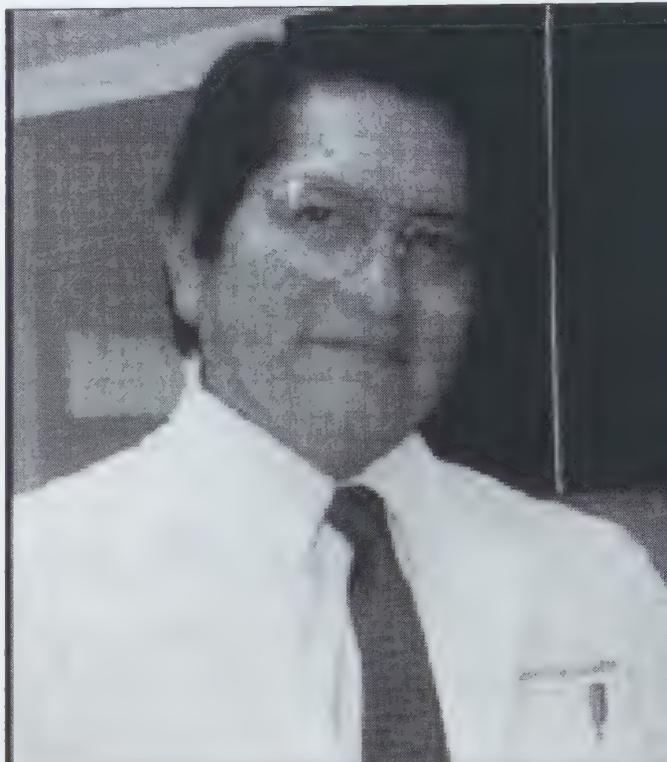
Friends describe Mankiller as a person who “likes to dance along the edge of the roof.” Write a paragraph to explain why a good leader must be willing to take risks.

Frank C. Dukepoo

Hopi Geneticist

Frank C. Dukepoo was a geneticist. He was the first Hopi Indian to earn a doctorate in science. He was also the first Native American geneticist. At the time of his death in 1999, he was one of only six Native Americans in the entire United States who had earned doctorates in a science.

Dukepoo did important studies in the area of genetic defects among Native Americans. But he was equally well known for his work to improve education for Native Americans. He was also known as a crusader for Native American rights.



Frank C. Dukepoo was born in 1943 in First Mesa, Arizona. First Mesa is a village on the Hopi Indian Reservation. He was one of 13 children. His father was a Hopi farmer, and his mother was a homemaker of the Laguna tribe.

Dukepoo was born Pumatuhye Tsi Dukpuh. Tsi Dukpuh is the family name. The words *tsi dukpuh* refer to the sack that is carried by Hopi snake dancers. The snake dancers pray for rain which is needed to help the crops grow. The name Pumatuhye was given to him by his mother when he reached manhood. The word *pumatuhye* means a seedling or first crop.

Growing up in First Mesa, Dukepoo learned the Hopi ways. He also learned about agriculture as he helped his father with the crops. Dukepoo later said that what he learned in the fields gave him the base from which he became a scientist.

He said, “As a kid I really enjoyed watching the process of things growing. . . My father was a first-rate agronomist and a first-rate geneticist.” He went on to explain how his father taught him about different seeds and where to plant them.

Dukepoo went to a white elementary school near Phoenix. No one there could pronounce his name, so he was given the name Frank C. Dukepoo.

As a child, Dukepoo was small. He was often picked on by bullies. But the Hopi way is one of peace. In fact, the word *Hopi* means “peaceful ones.” Dukepoo decided his best bet was to outsmart the bullies in the classroom.

Dukepoo was an excellent student. He won five scholarships to the University of Arizona. But Dukepoo did not make the transition from high school to college well. He spent too much time having fun. When the grades came out at the end of the first semester, he had all D’s and F’s. He lost every one of his scholarships.

Dukepoo had only \$1.65 to his name. He knew that if he wanted to continue in college, he would have to pay his own way. Dukepoo found a job sweeping floors.

Dukepoo began to study hard. He improved his grades to all A’s. Finally, he got his bachelor’s degree. Dukepoo continued going to school. He received a master’s degree and then a doctorate in zoology with a focus on genetics. Dukepoo was the first Hopi and first Native American to earn a doctorate in genetics. He received his doctorate from Arizona State University in 1973.

Genetics is the study of genes. Genes determine the traits that each person has. For example, they determine skin color, eye color, hair color, and so on. A person’s genes are half from his or her father and half from his or her mother.

Dukepoo's main area of study is albinism. People (or animals) with albinism have no pigment (color) in their skin. They are called *albinos*. Albinism runs in families.

People who are albino have white hair. Their eyes are pink or blue with red pupils. Their eyes are very sensitive to light. Sometimes they are visually impaired. They are also more likely to get skin cancer since they have no protective pigment in their skin.

Albinism occurs more often in African Americans, Hispanics, and Native Americans than it does in whites. About one in every 10,000 white people has albinism. But one of every 227 Hopis is born with it.

The focus of Dukepoo's research was to find the gene that causes albinism. If the gene could be found, a cure might not be far away. He did much work toward mapping the albino gene. His study "Albinism among the Hopi" is now considered a classic paper in genetics. He also made two films about his research.

Dukepoo was a geneticist. This put him in a unique position to understand the effects of genetic studies on various groups of people such as Native Americans. He spoke up for the rights of people being included in genetic studies.

Dukepoo did a lot of work with the Human Genome Diversity Project. The project is a worldwide effort to create a database of genes from people all over the world. Many Native Americans were concerned about being included in the project. Dukepoo served as their spokesperson.

Dukepoo said, "To us (Indians), any part of ourselves is sacred. Scientists say it's just DNA. For an Indian, it is not just DNA. It is a part of a person. It is sacred with deep religious significance. It is part of the essence of a person."

Dukepoo wrote a booklet for scientists. He stated the possible concerns of Native Americans who were subjects in scientific studies

such as the Human Genome Diversity Project. He talked about making Native Americans aware of the purpose of the research in which they are included.

After Dukepoo got his doctorate, he taught at San Diego University. He worked with the National Science Foundation and the National Institutes of Health. Later, he began teaching at Northern Arizona University in Flagstaff. He became director of Indian Education, and finally, a biology professor.

But Dukepoo had not forgotten his roots. He was deeply concerned about the education available to Native American students. He began traveling to reservations and towns where many Native Americans lived. He traveled from Fairbanks, Alaska, to Mexico City. Everywhere he went he saw problems.

He said, “In my travels on the ‘res’ and ‘in town,’ much of what I heard was negative—high unemployment, poor health, death from accidents, suicides, homicides, alcoholism, and high school dropout rates.” Dukepoo wanted to improve the situation, but was not sure where to start.

In 1982, he began the National Native American Honor Society. Membership would be open to any student in fourth grade through graduate school who had earned a 4.0 (all A’s) semester at any time during his or her school career.

The Society honors students who have achieved in school. It encourages students to become fit socially, mentally, physically, and spiritually. The Society’s philosophy is based on traditional Native American values, customs, and traditions. Members are required to do community service.

The Society has received national recognition. It now includes about 2,000 straight-A Native American students from more than 190 schools in the United States and Canada. Dukepoo became known as one of the country’s outstanding motivators of Indian students.

Dukepoo traveled the country speaking about the motivation of Native American youth. He also worked to develop science materials that would be culturally relevant to Native American students. Dukepoo was also an amateur magician. He used his skills to give shows about science called “Mind, Magic, and Motivation.” Dukepoo also trained many teachers to work with Native American students.

Dukepoo was a founding member of the Society for the Advancement of Chicanos and Native Americans in Science. He also helped found the American Indian Science and Engineering Society. He hoped that these groups would open more educational opportunities for Native American students.

Dukepoo won many awards for his work. He was awarded the John Hay Whitney Fellowship. He won a Ford Foundation fellowship. He also won the Bo Jack Humanitarian Award and the Iron Eyes Cody Medal of Freedom Award.

In 1995, Dukepoo was named Indian Man of the Year. He was inducted into the Indian Hall of Fame. In 1996, he was named Hopi of the Year. He also received the Lifetime Achievement Award for service to Indian people.

In 1999, Dukepoo died at his home in Flagstaff. He was 56 years old.

Dukepoo was a geneticist who did important studies on albinism, birth defects, and inbreeding among the Hopi. But he will be especially remembered as a tireless crusader for Native American education and an advocate for Native American rights.

Members of the National Native American Honor Society have a pledge. Part of it states: “I promise to become educated and use my education for the benefit of my people. I also promise that as far as I go in education, I will never forget who I am and where I came from.” Frank C. Dukepoo lived this pledge his entire life.

Remembering the Facts

1. As a child, how did Dukepoo learn the attitudes he needed to become a scientist?
2. Why did Dukepoo have to work his way through college?
3. Why did Dukepoo decide to study albinism?
4. What are some characteristics of albinism?
5. Why do some Native Americans object to being part of genetic studies?
6. How did Dukepoo work to protect the rights of Native Americans who were subjects of genetic studies?
7. Why did Dukepoo start the National Native American Honor Society?
8. Name another way Dukepoo has worked to motivate Native American students.

Understanding the Story

9. Why do you think many Native American students living on reservations are not motivated to achieve in school?

10. Why do you think Dukepoo was so successful as a motivator of Native American students and their teachers?

Getting the Main Idea

Why do you think Frank C. Dukepoo is a good role model for young people today?

Applying What You've Learned

Write a paragraph explaining why a child who spends a lot of time outdoors might learn skills that would be important to a scientist.

Vocabulary

Nancy Ward

negotiator	captives	allegiance
council	treaty	constitution
American Revolution	removal policy	

Tecumseh

mansion	humane	slogan	homestead
torture	unity	persuade	

Sequoyah

remarkable	syllabary	crippled	silversmith
yacht	migrated	trademark	pension
obsessed	literacy		

Sacagawea

territory	expedition	historian	footnote
emperor	anxious	edible	monument
artichoke	theory		

Sitting Bull

coup	identity	wavered	exile
elite	generations	sacred	homesteaders
autograph	droughts		

Chief Joseph

salmon	unaware	teemed	legend
barricade	justice	remote	surrendered
civilians	subdue		

Sarah Winnemucca

lecturer	treatment	truce
publish	cannibals	tuberculosis
founder	hastily	conflicts

Ishi

foothills	adopted	anthropology	matted
canyons	chaparral	tuberculosis	sideshow
volcano	souvenirs	collapsed	

Susan LaFlesche Picotte

adapt	lobby	anthropologist	physician
alcoholism	resentful	activist	missionaries
brawls	subzero		

Jim Thorpe

descendant	pentathlon	agility	amateur
endurance	decathlon	Olympic	eligible
carefree	discipline	athlete	pneumonia

Maria Martinez

drought	pueblo	yucca	potsherd
legacy	archaeologists	lifestyle	techniques
revolutionized	population	prosperity	

Annie Dodge Wauneka

civilian	presidential	civil	ceremonies
traditional	dramatically	prenatal	epidemic
velveteen	hogan	honorary	inspiration
turquoise	tuberculosis	bachelor's degree	

N. Scott Momaday

estranged	Pulitzer Prize	spiritual	harmony
creative	relationship	prophecy	advantage
autobiography	heritage	impact	
novel	Ph.D.		

Ben Nighthorse Campbell

inauguration	self-reliant	art galleries	sponsored
immigrant	legislator	candidate	GED
sanitarium	representative	orphanage	judo
discipline	senator		

Wilma Mankiller

removal policy	opposition	hostile	thymus
taunted	ancestor	anguish	lymphoma
budget	tragedy	<i>myasthenia gravis</i>	
dedicated	enrollment		

Frank C. Dukepoo

geneticist	doctorate	agronomist	amateur
genes	albinism	motivation	

Answer Key

Nancy Ward

Remembering the Facts

1. Chota was a city of refuge. Anyone who took refuge there would be protected.
2. She assisted her uncle who was a negotiator.
3. When her husband was killed in battle, she took his place. She led the other Cherokee warriors to victory.
4. Any two of the following: sit in the council; have a voice and vote in every decision of the council; prepare the Black Drink; have the right to save prisoners; act as a guide or wise person; be a peace negotiator
5. They wanted to weaken the colonists who were moving toward revolution.
6. raising dairy cows and using dairy products as food; setting up a loom, spinning thread, and making cloth
7. Treaty of Hopewell
8. The Cherokees were removed from their land and forced to march to Oklahoma. Many of them died on the Trail of Tears.

Understanding the Story

9. White women were not allowed to have a voice or vote in town meetings. They were not part of peace negotiations. Their work was done in the home.
10. They had a republican form of government and a constitution which was based on the U.S. Constitution. They had a two-house legislature.

Getting the Main Idea

She was a strong woman who worked hard for her people. She had strong convictions and stood by them. She was a good leader.

Applying What You've Learned

Answers will vary.

Tecumseh

Remembering the Facts

1. Old Piqua in western Ohio
2. It gave much of Ohio and part of Indiana to the whites.
3. He wanted to form an Indian alliance that could be strong enough to stand against the whites. He hoped to establish a free, independent Indian nation in an area between the United States and Canada.
4. Tecumseh knew he would have to fight the whites.
5. Harrison and his forces defeated the Indians at the Battle of Tippecanoe. Although it was not a major battle, it made Harrison sound good to the public. Harrison used this slogan for his presidential campaign. Tyler was his running mate.
6. The British and their Indian allies were beaten. Tecumseh was killed in battle.
7. They had lost the war and were not in a position of strength.
8. There was not another strong leader to represent the Native Americans.

Understanding the Story

9. The likelihood of an Indian state would have been much greater. He could have kept the tribes organized and been their spokesperson. United they might have been able to force the creation of an Indian state.
10. Harrison admired Tecumseh. Tecumseh was a leader on the battlefield. He was able to inspire others to follow him. He had a quick mind and was a good strategist.

Getting the Main Idea

He was one of the strongest Native American leaders of his time. He had a plan for resisting the whites and building a new nation for the Indians. With his death, however, the Indian movement which he began came to a halt.

Applying What You've Learned

Answers will vary.

Sequoyah

Remembering the Facts

1. silversmithing
2. He saw soldiers reading their mail from home during the War of 1812.
3. He tried to use a different picture for each word. Soon he realized there were too many words for that to work.
4. They thought he was practicing witchcraft. They did not understand. They were fearful of what he was doing.
5. The Eastern Cherokees had burned his home because they thought he was practicing witchcraft. He decided to make a new start with the Western Cherokees.
6. In an alphabet, each letter can stand for more than one sound. In a syllabary, each symbol stands for one syllable. The sound it makes never changes.
7. He demonstrated how it worked.
8. The Bible and the *Cherokee Phoenix* newspaper

Understanding the Story

9. Sequoyah's syllabary allowed the Cherokees to become literate. This helped them better adapt to white ways. Writing and reading also brought peace between the Western and Eastern tribes, who could now communicate. It also helped the Cherokees write down tribal lore, which otherwise might have been lost.
10. It allows better communication. It forms a record of events and decisions which can be accessed by all who can read.

Getting the Main Idea

Sequoyah was a man of vision. He was true to his vision in spite of what other people thought or said. He kept to his work, believing in himself. Once he was proven right, he was not bitter. His only wish was to share his work with his people so that all could benefit from it.

Applying What You've Learned

Articles will vary. Students should explain how the demonstration was done. They should describe the members' reaction to it and what action the council decided to take.

Sacagawea

Remembering the Facts

1. Any two of the following: to explore the new land; to describe the plants, animals, and people of the new land; to find a water route to the Pacific
2. Her husband, Charbonneau, was hired as an interpreter on the condition that she accompany him.
3. The Indians they met would know the group was not a war party when they saw the woman and child. Therefore, they would be less likely to attack the group.
4. She found a variety of fruits and vegetables to give them a balanced diet.
5. horses, supplies, and guides
6. A ship that was supposed to bring them home did not arrive. They were forced to camp there for the winter and make their way home by land.
7. Clark adopted Pomp and gave him an education.
8. One theory says that she died in 1812 of a fever at a trading post. Another says that she left her husband and returned to her people, dying at age 100.

Understanding the Story

9. resourceful, brave, clever, strong, knowledgeable, calm, etc.
10. She had many positive and admirable qualities. Without her assistance, the Lewis and Clark expedition would not have succeeded. Her story caught the imagination of the American public.

Getting the Main Idea

The expedition opened the American West to further exploration and settlement. Lewis and Clark brought back a wealth of new information about the new land. They also showed there was no easy water route to the Pacific.

Applying What You've Learned

Written sources include newspaper articles, diaries, and letters. People's memories are another source. Oral traditions, such as stories handed down through generations, can provide clues.

Of course, not all these sources are accurate. Each fact must be verified in several sources. Facts must be viewed in context with the historical times.

Sitting Bull

Remembering the Facts

1. Very few white men had entered Hunkpapa Sioux territory at this time.
2. He did well in battle by taking coup.
3. They were given a huge part of the Dakota Territory to be known as the Great Sioux reservation. Also, they were given permanent hunting rights to an area in Wyoming. No whites were to be allowed on these lands without Indian permission.
4. He said that much of the land that belonged to the Indians was taken away from them in the treaty.
5. He saw enemy soldiers falling upside down into the Sioux camp. This was taken as a sign of a great victory.
6. He was chased across Montana and out of the United States by the U.S. Army.
7. It was feared that a new religion called the “ghost dance” would cause an Indian uprising. Sitting Bull was known to be the only Indian with enough respect to make such a movement succeed.
8. After Sitting Bull’s death, a group of Indians had fled the reservation. The army caught up to them at Wounded Knee. A gun went off, possibly by accident. The army began shooting at the unarmed Indians, killing most of them.

Understanding the Story

9. Sitting Bull could see that the Indians were losing much more than just land. Their children were becoming part of white culture. Their traditions and way of life were disappearing. Sitting Bull felt that he was the only one who saw what was happening. Thus, he felt that he was the only real Indian left.
10. The massacre at Wounded Knee broke the back of the Indian resistance. They did not have the strength to fight against the overwhelming numbers of white men. They could see that continued resistance was suicide.

Getting the Main Idea

Sitting Bull was more than just a great warrior. He was a man of vision. He was a holy man, the spiritual leader of his people. He remained true to his people, never wavering in his opposition to white influence.

Applying What You’ve Learned

Arguments for moving to the reservation could include the following: there are too many white men; we cannot win against them; we will receive food and shelter on the reservation; we are tired of fighting; we want to raise our families in peace; there are too few warriors left to fight; if we don’t cooperate, the government will take our land anyway.

Arguments against moving to the reservation could include: it’s our land; they have no right to take any of it; they have always lied to us; we need to be free to live as we wish; the land they want to give us is not as good as what they are taking away; it is so poor nothing can grow on it or live there; we must continue to fight to preserve our way of life.

Chief Joseph

Remembering the Facts

1. They thought there was plenty of land for everyone.
2. It took all but a small part of Nez Percé lands, including the Wallowa Valley.
3. He said never to sell the tribe’s land.
4. General Howard had to carry out government orders.
5. The Indians had about 150 warriors to fight against 2,000 soldiers. In addition there were 400 women, children, and old people, and huge herds of horses and cattle. Yet they were able to move swiftly and stay ahead of their attackers. They defended themselves using well-planned, rear-guard strategy.
6. There was almost no trail over the mountains. It was a steep, rugged climb. Women, children, old people, and livestock all made the difficult ascent. When their way was blocked, they turned around and went a different route—one which everyone thought was impossible.
7. Defeat was certain. Many of his people had been killed. There was no way out.
8. He tried to get permission for his people to return to their native part of the country. He became a spokesman for his people and gained the admiration and sympathy of many for their cause. Finally, the Nez Percé were able to return to the Northwest because of his efforts.

Understanding the Story

- Joseph and the Nez Percé were never allowed to return to their beloved Wallowa Valley. They had lost their homeland and their way of life. For many years they suffered in the unfamiliar territory of Oklahoma. By the time they were allowed to go back to the Northwest, only 300 of them survived.
- In his statement about freedom (“Let me be a free man . . .”), Joseph explains the freedoms all men desire. Like Martin Luther King Jr., Chief Joseph asks for the right to be treated as an equal.

Getting the Main Idea

He was admired for his skill in avoiding capture and his courage in battle. They also admired his character and his loyalty to his people.

Applying What You’ve Learned

Answers will vary.

Sarah Winnemucca**Remembering the Facts**

- Any three of the following: army scout; interpreter; lecturer; teacher; author; school founder
- near Pyramid Lake in northern Nevada
- He guided Captain John Frémont over the Sierra Nevada Mountains to California. He stayed in California for some time and saw the white man’s ways.
- They did not understand how the whites could communicate by marking on a piece of paper.
- Many of them were dishonest and greedy. They stole supplies intended for the Indians, who were left poor.
- She gave lectures and wrote a book.
- lack of funds
- She was unable to achieve her goals for her people.

Understanding the Story

- She spoke five languages. She traveled the country giving lectures. She published a book. Her father and grandfather were both chiefs. She could read and write.
- The Indians were afraid to fight back because of the overwhelming firepower and numbers of the

whites. They knew they would be harshly punished if they tried to fight back. The agents had little communication with or oversight from their leaders in Washington, DC.

Getting the Main Idea

She was tireless in her fight for her people. She was brave. She was a leader at a time when few women were leaders. Her book and lectures showed the public the issues Native Americans faced.

Applying What You’ve Learned

Answers will vary.

Ishi**Remembering the Facts**

- The country in which they lived is very rugged and full of natural hiding places.
- The California gold rush of 1848 brought many whites into an area where only the Indians had lived before.
- They kept faithfully to their religion. They made tools and weapons in Stone Age ways. They did not change their way of life, but kept to the old ways.
- He was like a relic of the Stone Age.
- He was able to speak some Yana words.
- At the museum, he gave public demonstrations of Yana life.
- He showed delight in his friends and everything in his new world. He enjoyed adapting to his new world and learning about it.
- tuberculosis

Understanding the Story

- He presented a chance to study the life of an ancient people that had never before been studied. He enabled them to build a complete, firsthand account of the life of an ancient people.
- His life in the wild was not happy. He lived in fear and had little to eat. Life in the museum was easier. He lived among friendly, supportive people who cared about him.

Getting the Main Idea

The story of Ishi is a unique example of the tragedy that happened to all American Indians as the whites took

over their lands. Each Indian tribe has its own story to tell of its struggle with the white man. Ishi's people were wiped out. Yet as their numbers dwindled, they bravely held to their way of life.

Applying What You've Learned

Answers will vary.

Susan LaFlesche Picotte

Remembering the Facts

1. He had traveled and been exposed to white culture.
2. He knew that the only way for the Indians to survive was to adapt to the white world.
3. She embodied their ideals. She had a strong religious background and a desire to be a doctor. Therefore, she would be a good native missionary.
4. She felt a calling to work among her people. Also, she had agreed to do so in return for a scholarship.
5. Any three of the following: poor roads; primitive means of travel; people were scattered over a large area; mistrust of "white medicine;" bad weather; no help; no hospital
6. She built a hospital.
7. She was alarmed at the increasing rate of alcohol abuse. She saw what it did to families.
8. The government held all the land "in trust" for the Indians and managed it for them.

Understanding the Story

9. In most tribes, roles were strictly divided on the basis of gender. Men hunted and fought. Women took care of the homes and children. Women did not become chiefs or participate in ceremonies.
10. After the Indian wars, Indians were confined to reservations. Their way of life had been taken from them. There was no way for them to support themselves. They became dependent on the government to take care of them. They had little to do. These factors left them susceptible to alcohol abuse.

Getting the Main Idea

Susan LaFlesche Picotte worked tirelessly on behalf of her people. She didn't hesitate to speak out for what she thought was right. She spent her entire life working for the health and welfare of her people.

Applying What You've Learned

Answers will vary.

Jim Thorpe

Remembering the Facts

1. Black Hawk
2. They forbade the children to dress in native clothes, speak their native tongues, or practice native customs. Instead, they taught them the white man's customs.
3. Any three of the following: football, lacrosse, track, baseball, gymnastics, hockey, wrestling, swimming, handball, basketball, boxing
4. Glenn "Pop" Warner
5. played semipro ball for expense money of \$2 a day.
6. pentathlon, decathlon
7. baseball, football
8. He was voted the greatest male athlete of the first half of the 20th century by the Associated Press poll. He was also voted the greatest football player for the same period.

Understanding the Story

9. Thorpe was the greatest athlete of his time, excelling in every sport he tried. He was a person of high ideals and good character. He worked to help children understand the value of sportsmanship. He is remembered as a fine athlete and a great person, as well.
10. Thorpe is different because he excelled in so many sports. Today, pro athletes specialize in one sport. Thorpe played both pro baseball and pro football during the same years.

Getting the Main Idea

Thorpe is a good role model because he worked hard to do his best in sports. He kept going through many personal difficulties. He never let his problems get the best of him.

Applying What You've Learned

Letters will vary.

Maria Martinez

Remembering the Facts

1. 20 miles northwest of Santa Fe, New Mexico
2. Any two of the following: drought; disease; Spanish army; high rate of infant mortality
3. farming
4. Her aunt, Nicolasa Montoya, taught her.
5. Archaeologists were digging at the site of ancient cave dwellings near the village and unearthed the potshards.
6. They had the opportunity to study examples of ancient pottery. Also, they had time to make and sell their pottery to tourists. This made them realize they could make a living selling their pots.
7. They were a shiny black decorated with engraved flat-black designs.
8. Maria taught others to make the black pottery. The income and living conditions of the Pueblo Indians were vastly improved.

Understanding the Story

9. The village was in effect reborn through Maria's efforts. When the Indians began making money with their pottery, their standard of living improved vastly. People gained some freedom from traditional roles. Men or women could make pottery. Young people could choose a traditional life or go away to school.
10. Hard times often cause a people to stop practicing an art form. Disease, war, and other factors require the people to concentrate on surviving. All this happened to the Pueblo Indians. Soon, older people who know the art die without teaching the skills to the next generation.

Getting the Main Idea

Native Americans had made pottery, jewelry, and rugs for generations. Some of these items were so skillfully made they became an art form. Maria's pottery was art. People around the country began to appreciate the beauty of her work and were willing to pay a premium price for it. This, in turn, brought increased attention to the art of other Native Americans.

Applying What You've Learned

Designs will vary.

Annie Dodge Wauneka

Remembering the Facts

1. Presidential Medal of Freedom
2. She observed a flu epidemic in the Indian school she attended. Many children died. Annie had only a light case. When she recovered, she helped the nurse care for the other children.
3. She knew she could better reach her goals in health care by being in such a position.
4. She went to the public health hospitals. She studied the disease for three months.
5. She wrote a dictionary that translated health words from English to Navajo. If a Navajo word did not exist for an English word, she made up new words.
6. She listened to their ideas. Then she told them that tuberculosis was a white man's and an Indian's disease and that it would take both kinds of medicine to cure it. She got doctors and medicine men to know one another and respect one another's strengths.
7. Any two of the following: alcoholism; unhealthful homes with no windows, no plumbing, and dirt floors; better prenatal care; well-baby care
8. alcoholism

Understanding the Story

9. She looked out for the welfare of her people like a mother looks out for the welfare of her children. She loved her people and wanted the best for them.
10. Indians were slow to accept white man's medicine. There was a shortage of doctors and hospitals on the reservations. Transportation to health care facilities was a problem for many.

Getting the Main Idea

She fought for better health care for her people for many years. Her work greatly lessened the incidence of tuberculosis and other diseases on the reservation.

Applying What You've Learned

Answers will vary. She didn't think she was better than anyone else. She felt strong ties to the community and its way of life. She felt she was just an ordinary person who was lucky enough to have gotten an education.

N. Scott Momaday

Remembering the Facts

1. in northeast Wyoming
2. because Devil's Tower is a sacred place to the Kiowa
3. He learned to use his imagination to create games and playmates for himself.
4. The land became an important part of his identity.
5. They were at peace with the world around them. They had an inner strength and beauty.
6. *House Made of Dawn*
7. Answers will vary.
8. Man is a part of nature. He should live in harmony with the earth.

Understanding the Story

9. Whites have often felt that they were masters of the earth. They have used up natural resources. They must learn to live in tune with nature like the Indians do if mankind is to survive.
10. Devil's Tower has a mystical presence. The Indians felt and respected it. One cannot see this formation without a feeling of awe and wonder. (For an alternate site, any reasonable answer should be accepted.)

Getting the Main Idea

It is valuable to understand the traditions of each segment of our diverse population. There are universal truths to be found in these writings from which we all can learn.

Applying What You've Learned

Answers will vary.

Ben Nighthorse Campbell

Remembering the Facts

1. She was ill from tuberculosis. Her husband was an alcoholic and couldn't hold a job. The family was very poor.
2. He learned to be self-reliant and independent.
3. He had to agree to be the graduation speaker.
4. judo
5. Any two of the following: teaching judo; training members of the U.S. Olympic team; working as a

deputy sheriff; counseling Native American prison inmates; teaching jewelry making; selling jewelry; raising quarter horses

6. They thought the name was an insult to them. Custer had lost the battle. It became a symbol for years of mistreatment by whites.
7. He attended a political meeting to speak on behalf of a friend. Someone was needed to fill a slot on the ballot. He was asked to do it. He accepted.
8. The National Museum of the American Indian in the Smithsonian

Understanding the Story

9. Success in a sport requires dedication, perseverance, determination, and hard work. If a young person learns these characteristics, he or she will be more likely to succeed in any field of work.
10. Indians learn not to compete with one another. They work together for the common good. Success in the Indian world is measured by how much a person has given to others or helped others. In the "white world," people can be very competitive. Status is often measured by possessions or power rather than personal characteristics.

Getting the Main Idea

Campbell overcame a childhood of poverty and neglect. By hard work and determination, he made a successful career. He works hard for what he believes is right.

Applying What You've Learned

Designs will vary.

Wilma Mankiller

Remembering the Facts

1. The removal policy was the U.S. government's practice of moving Indians from land wanted by whites.
2. The Trail of Tears was the journey of the Indians to Oklahoma. Its name reflects the harsh conditions on the trip and the number of resulting deaths.
3. The Mankillers were a large, close family of many generations. They shared a sense of heritage and tradition. On the other hand, they were very poor.
4. The government offered them help in moving. They were to be given jobs and some support.

5. She knew what should be done to let the rest of the world know that Indians have rights, too.
6. water and housing; a sense of hope
7. Any two of the following: improving the water supply; improving housing; developing a health care system; building the economy of the tribe; increasing the sense of self-worth and self-esteem of tribe members; opening the way to more opportunities for Native Americans
8. teaching others about Cherokee culture, history, and problems

Understanding the Story

9. The people were living in poverty. They had been mistreated for centuries by the government. They had lost their sense of hope and felt unable to do anything to help themselves. Wilma Mankiller gave them a sense of empowerment which enabled them to do things for themselves.
10. Indian women were not traditionally allowed leadership roles. Wilma found that when she did things such as manual labor, that was fine. But when she wanted to take a leadership role, people didn't like it. When given a chance to prove herself, Wilma Mankiller won over most people.

Getting the Main Idea

Wilma Mankiller has shown young Cherokee women that there are many roles open to them. She has shown the Cherokees that they can do anything they set their minds to. They do not need to accept their poverty but can work to rise above it.

Applying What You've Learned

A leader must be willing to take risks. To lead, one must take a strong position and be willing to follow it through. This does not mean being reckless, but being willing to listen and to try new ideas.

Frank C. Dukepoo

Remembering the Facts

1. He spent a lot of time in the fields with his father who was a farmer. He learned to observe and pay attention to details.
2. He lost his scholarships due to poor grades.

3. Many Hopis are born with this condition (one in 227, as opposed to one in 10,000 whites).
4. Any of the following: no color or pigment in their skin; white hair; blue or pink eyes with red pupils; eyes sensitive to light; visual impairment; skin cancer risk
5. They feel that their DNA is a sacred part of their body.
6. He voiced their concerns. He wrote a booklet for professionals explaining the Indian view.
7. He wanted to motivate Native American students to achieve.
8. Any of the following: gave speeches on motivating young Native Americans; worked to develop science materials that would be culturally relevant; gave shows to Native American students; trained teachers of Native American students

Understanding the Story

9. They live in a culture that often does not value academic achievement. They see poverty, alcoholism, poor health, and high drop out rates all around them.
10. Dukepoo understood firsthand the problems that Native American students face. He had great difficulty getting adjusted to college life. He developed a strong desire to help Indian youth do better. He could relate to them through magic and through his down-to-earth experiences in the outdoors.

Getting the Main Idea

Dukepoo has worked hard to do well in the field of genetics. But he has not forgotten his roots. He has worked equally hard to motivate young Native Americans to achieve in school, and to speak up for Native American concerns regarding scientific studies.

Applying What You've Learned

Answers will vary.

Additional Activities

Nancy Ward

1. Find out more about the lifestyle of the Cherokee Indians in the 1700s.
2. Use the Internet to research the Trail of Tears.
3. Make a time line showing women you think are pioneers in America.
4. Use the Internet to read about the Nancy Ward Museum in Benton, Tennessee.
5. Make a word web to describe Nancy Ward.
6. Use the Internet to read more about Chota. Report your findings to the class.
7. Research the Cherokee capital at New Echota. Write a paragraph about your findings.
8. Some Cherokee in the late 1700s and early 1800s were slave owners (including Nancy Ward). Use the Internet to find out more about this practice among the Indians.

Tecumseh

1. Read more about William Henry Harrison, ninth president of the United States (1773–1841).
2. Find out more about Tecumseh's famous brother, Lalawethika. He was also known as the Shawnee Prophet.
3. Make a word web to describe Tecumseh.
4. Use the Internet to make a list of places and things that have been named in honor of Tecumseh.
5. Read a biography on Tecumseh.

Sequoyah

1. Look up more information about the syllabary Sequoyah developed. Try writing some words using it.
2. Use the Internet to find out more about the removal policy and the Trail of Tears.
3. Make a poster illustrating some Cherokee words and how they are written using Sequoyah's syllabary.
4. Use the Internet to research the writing system used by the ancient Mayans in Mexico.
5. Read about the giant redwood trees named in Sequoyah's honor, the California sequoias. Report your findings to the class.
6. People in India, Southeast Asia, Ethiopia, and Japan use syllabaries to spell. Find out more about one of these writing systems. Report your findings to the class.
7. Write an advertisement for the Sequoyah Museum in Vonore, Tennessee. Find out about it at www.sequoyahmuseum.org.

Sacagawea

1. Read more about the Lewis and Clark expedition.
2. Research how the Louisiana Purchase was made.
3. Draw an outline map of the United States. Show the area included in the Louisiana Purchase. Draw the route taken by Lewis and Clark on their 8,000-mile journey to explore the Purchase.
4. Create a page from Sacagawea's journal. Describe a day in her life during the expedition from her point of view.
5. The Lewis and Clark Interpretive Center at Fort Canby, Washington, has been called the best exhibit about the expedition. You can find information about the center at www.lewisandclarktrail.com.
6. The Lewis and Clark Historic Trail follows the entire route of the expedition. You can follow the trail by boat, by foot, by horseback, or by car. Motor vehicle routes are marked with rectangular signs bearing the silhouette of Lewis and Clark. The trail connects a series of memorials, museums, visitor centers, exhibits, and historic sites. You can find out about the trail at www.lewisandclarktrail.com.

Sitting Bull

1. Read an account of the Battle of the Little Bighorn. Write a brief report on it.
2. Report on other famous Sioux leaders such as Red Cloud, Crazy Horse, Spotted Tail, Gall, Bull Owl, or Rain-in-the-Face.
3. Make a poster illustrating the Crazy Horse monument on Thunder Mountain in the Black Hills of South Dakota. Under your drawing, include some facts about Crazy Horse.
4. Use the Internet to research the ways the Sioux used the buffalo. Make a list of the ways it was used.
5. Find the following Sioux reservations on maps. Note that several of these date from 1868.
 South Dakota: Cheyenne River Reservation (1889), Creek Reservation (1863), Flandreau Reservation (1935), Lower Brule Reservation (1868), Pine Ridge Reservation (1868), Rosebud Reservation (1868), Sisseton Reservation (1867), Yankton Reservation (1853)
 North Dakota: Devil's Lake Reservation (1867), Standing Rock Reservation (1868)
 Montana: Fort Peck Reservation (1873)
 Minnesota: Lower Sioux Reservation (1887), Prairie Island Reservation (1887), Shakopee Community (1969), Upper Sioux Community (1938)
6. Use the Internet to research one of these U.S. Army Indian fighters: General Nelson Miles, General Terry, General George Armstrong Custer, General Henry H. Sibley, General Alfred Sully, General George Crook, or Major Reno.
7. Find out more about Buffalo Bill Cody and his Wild West Show.
8. Read more about the Battle at Wounded Knee.
9. Read about the life of Sitting Bull and report to the class facts you discover which were not included in the story in this book.
10. Find out more about the ghost dance of the late 1880s. Demonstrate your findings for the class.

Chief Joseph

1. The Nez Percé Trail runs 1,170 miles from the vicinity of Wallowa Lake, Oregon, to the Bear Paw Battlefield near Chinook, Montana. It was named a National Historic Trail in 1986. Use the Internet to learn more about this trail. Choose a section you would most like to hike. Explain your reasons for choosing this section to the class.
2. The Nez Percé National Historical Park and Museum was established in 1965. You can find out more about the park and museum at www.nps.gov/nepe.
3. Locate the Chief Joseph Highway on a map of Montana.
4. Locate the following Nez Percé reservations on a map:
Washington state: Colville Reservation in Nespelem
Idaho: Nez Percé Reservation in Lapwai
5. Read more about General O.O. Howard, General Nelson Miles, Colonel John Gibbon, or Colonel Sturgis.
6. Report on the early history of Yellowstone Park, including its establishment as the first national park in 1872.
7. Find out more about other Nez Percé chiefs including White Bird, Looking Glass, and Too-hool-hool-zote.

Sarah Winnemucca

1. The town of Winnemucca, Nevada, is named in honor of the Winnemucca family. Make a poster showing the state of Nevada and the location of the town. Under your map, list the famous members of the Winnemucca family and their contributions.
2. Find the following Paiute reservations on a map of Nevada: Pyramid Lake Reservation (1874), Duck Valley Reservation (1877), Fallon Colony and Reservation (1887), Fort McDermitt Reservation (1892), Los Vegas Colony (1911), Lovelock Colony (1907), Moapa Reservation (1875), Summit Lake Reservation (1913), Walker River Reservation (1871), Winnemucca Colony (1917), Yerington Colony and Reservation (1836)
3. Read Sarah Winnemucca's story in her own words. Sarah Winnemucca's book, *Life Among the Paiutes: Their Wrongs and Claims*, was reprinted in 1969 by the Chalfant Press.
4. The town of Truckee, Nevada, is named in honor of Sarah Winnemucca's grandfather, Captain Truckee. Use the Internet to find information about this town. Report your findings to the class.
5. Draw a map showing the following places that were important in Winnemucca's life on a map: Pyramid Lake, Nevada; the Sierra Nevada Mountains; Sacramento, California; Lovelock, Nevada (site of Winnemucca's school).
6. One favorite food of the Paiutes was the pine nut. Find out where these come from and how they are used as food.

Ishi

1. Read an account of Ishi's life. Theodora Kroeber's book, *Ishi in Two Worlds: A Biography of the Last Wild Indian in North America* or *Ishi: Last of His Tribe* are two good places to start.
2. Use the Internet to learn more about the Ishi Wilderness, a 41,000 acre tract in the Lassen

National Forest in Northern California. It was set aside in 1984 to preserve the homeland of the Yana Indians. What types of recreational opportunities are there for visitors to the Ishi Wilderness? Report your findings to the class.

3. Make a Venn diagram showing characteristics of Ishi when he lived alone and when he lived in the museum in San Francisco. In the intersection of the circles, show characteristics he showed in both places.
4. An Ishi exhibit is at the Phoebe Apperson Hearst Museum of Anthropology at the University of California, Berkeley. Use the Internet to find out what is included in this exhibit.

Susan LaFlesche Picotte

1. Find out about other Native American woman doctors. Two examples are Rosa Minoka Hill (Mohawk) and Lucille Johnson Marsh (Tuscarora).
2. Find out more about one of these Native American physicians: Charles Alexander Eastman (Santee Sioux), Carlos Montezuma (Yavapai), or Everett Ronald Rhoades (Kiowa).
3. Read about one of the other members of Picotte's family: Iron Eye, or Joseph LaFlesche (chief); Susette LaFlesche (activist and writer); Rosalie LaFlesche (businesswoman); Marguerite LaFlesche (teacher); or Francis LaFlesche (anthropologist).
4. Draw an outline map of the state of Nebraska. Put the town of Walthill on your map. Draw the Omaha reservation. Under your map, write facts about Susan LaFlesche Picotte.
5. Use the Internet to find out more information about the Omaha tribe. Share your findings with the class.
6. Find out more about the Hampton Normal and Agricultural Institute. Share your findings with the class.
7. Find out more about the problem of alcoholism on reservations, and what is being done about it.

Jim Thorpe

1. Research Glenn "Pop" Warner. He was great coach who did much to make football what it is today. Write a paragraph telling some of Warner's contributions to the game of football.
2. Find out more about the Haskell Institute in Kansas or the Carlisle Indian Industrial School in Pennsylvania.
3. Read the book *Jim Thorpe and the Oorang Indians: The NFL's Most Colorful Franchise*.
4. With a partner, debate whether you think the Amateur Athletic Union was right to make an example of Jim Thorpe by taking away his medals.
5. Use the Internet to find out more about the life of Charles Curtis, Vice President of the United States under Herbert Hoover. Curtis was part Native American and a member of the Kansa/Kaw-Osage tribe.
6. Write a brochure describing the town of Jim Thorpe, Pennsylvania, and its tourist attractions.
7. Find out more about Black Hawk, Thorpe's famous ancestor. Use a graphic organizer to show how the two men were alike.
8. Watch the movie *Jim Thorpe—All-American* (1950).

Maria Martinez

1. Find pictures of Maria's pottery. Share these with the class.
2. Make sketches of the designs found on a "Maria pot."
3. Read about Popovi Da, Martinez's son.
4. Use the Internet to find out more information about San Ildefonso and its museum.
5. Choose another Native American art form and read more about it. Report on it to the class. Some examples include beadwork, pottery making, quillwork, rug making, painting, basket making, textile weaving, jewelry, ribbonwork, and so forth.

Annie Dodge Wauneka

1. Read about the Navajo tribe. Report your findings to the class.
2. Find these Navajo reservations on a map:
Arizona: Navajo Reservation (1868) (the largest reservation)
New Mexico: Alamo Reservation (1868), Canoncito Reservation (1868), Ramah Reservation (1868)
3. Research Navajo rugs and how they are woven.
4. Find out about Navajo jewelry. Made from silver and decorated with turquoise, this fine jewelry is worn all over the world.
5. Read more about the disease of tuberculosis.
6. Make a list of people who have won the Medal of Freedom.
7. Find out more about the Navajo code-talkers and their special contribution to the war effort during World War II.
8. Design your own Navajo rug or piece of jewelry. Sketch it and color it.

N. Scott Momaday

1. Read one of Momaday's books of fiction or poetry.
2. Make a brochure describing the sights around the Devil's Tower National Monument. Include drawings, maps, and written details about the area.
3. Find out more about the Kiowa people and their history. Write a brief report on your findings.
4. Choose one of Momaday's poems. Memorize it and recite it to the class.
5. Native Americans passed on their history from one generation to the next by storytelling. Tell a story from your family tradition to the class.
6. Kiowas and some other tribes had another way to preserve their history. They kept winter counts—picture records that showed the single most important event that happened to the tribe during a one-year period. Draw a winter count for your own life. Make one drawing for each year of your life. (All of these should fit on one side of a sheet of paper.)
7. There are many Native American folktales. Find one in the library or online. Present it to the class.

Ben Nighthorse Campbell

1. Campbell credited the sport of judo with being the key to his success. Judo "gave his life

purpose, channeled his aggressions, and taught him self-discipline.” Find out more about this sport and report on it to the class.

2. Find out about the National Museum of the American Indian in the Smithsonian in Washington, DC.
3. Regarding Indian roles today, Campbell said, “The buffalo are not coming back.” Write a paragraph explaining what he meant.
4. The year 1992 marked the 500th anniversary of Columbus discovering America. Many Native Americans were not happy with the idea of celebrations honoring Columbus. Write a paragraph giving your opinion about this celebration.
5. Look on Ben Nighthorse Campbell’s Senate web page to learn more about him and the issues he has supported.
6. Find pictures of the jewelry Ben Nighthorse Campbell has designed. Share these with the class along with a description of his techniques.

Wilma Mankiller

1. Research and report on the Treaty of New Echota, which gave all Cherokee lands to the white man in 1836.
2. Find out more about the Trail of Tears. Share your findings.
3. Learn about the American Indian Movement (AIM). Write a report describing what you have learned.
4. Find out more about the occupation of Alcatraz. Write a report on your findings.
5. Wilma Mankiller has become a symbol of success for Cherokee women and other Native American women. Why are her accomplishments especially notable?
6. A Cherokee approach to life means “being of good mind.” When one is of “good mind” one accepts what has happened and turns it into a better path. Write a paragraph telling how that attitude might affect recovery from an injury or illness.
7. Mankiller stated in her autobiography that she thinks of herself as “the woman who lived before and the woman who lives after” the accident. Write a paragraph telling how a narrow brush with death might change a person.
8. Use the Internet to research the town of Bell, Oklahoma. Write a list of signs of progress that have been made in the town in the last 20 years.

Frank C. Dukepoo

1. Read about other well-known Native American scientists. Examples include Clifton Poodry, Fred Begay, Wilfred F. Denetclaw Jr., and Jerrel Yakel.
2. Research the condition of albinism. Make a poster illustrating your findings.
3. Research the Hopi tribe. Prepare a report for the class.
4. Learn more about the National Native American Honor Society. Write a paragraph about your findings.
5. Find out more about the Human Genome Diversity Project. Make a list of the objectives of this project.

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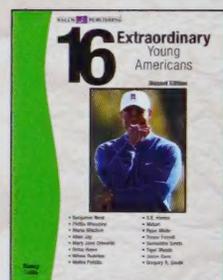
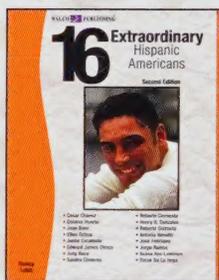
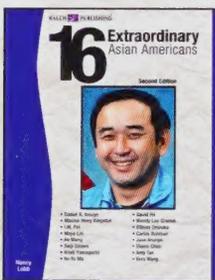


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