

Note about the Bibliography:

This bibliography is in no means an exhaustive list of books or films pertaining to American Indian/Alaska Native/Native Hawaiian issues. The selection of works has been limited while attempting to provide a glimpse at many of the issues pertaining to Native America. I hope this bibliography serves to inform, educate and arouse the readers so that the readers can become advocates, supporters, mediators, or vanguards on American Indian/Alaska Native/Native Hawaiian issues.

The movie list runs the gamete from short to longer films, documentaries to television series to movies produced by American Indians. However, the selection of the films was based on what appeared to be beneficial to the Corps staff members. Generally, the films focus on minutiae of Native American but in exploring the details of a tribe/village's culture, I believe new perspectives will foster a newfound respect for the indigenous people staff will encounter.

The books list are added because fellow Corps staff members believed the books were of importance, significance, interest, or enlightening. Books were also selected based on their value to the American Indian communities. For example, many of Vine Deloria, Jr.'s books were placed on the list, partially due to his status as a strong American Indian with staunch beliefs. Growing up, a few of his books were essentials on Native American reading lists as he presents novel perspectives on Indian identity, culture, heritage and religion many people on reservations desire to express.

While I have added a Vine Deloria, Jr.'s books, I have no intention of devaluing, nor do I intend to imply there is less importance in other writers. There are authors not in this bibliography that are incredible thinkers and writers, who deserve a place on this bibliography, however, time and space have constrained the number of works and authors I could place on this bibliography. One prime example of such an American Indian author is Sherman Alexie. I would encourage all to use this bibliography as a starting point for further readings on American Indian/Alaska Native/Native Hawaiian issues.

Mica Gilmore
(Navajo)

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BOOKS

AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY

Black Elk, Wallace. *Black Elk: The Sacred Ways of a Lakota*. New York: HarperOne, 1991.

Black Elk opens the Lakota sacred hoop to a comic humanism for everyone. This book stretches common definition of shamanism and lifts the Buckskin Curtain to the characters behind the great visions.

Brooks, Lisa. *The Common Pot: The Recovery of Native Space in the Northeast*. Minneapolis, MN: University of Minnesota Press, 2008.

Brooks demonstrates the ways in which Native leaders—including Samson Occom, Joseph Brant, Hendrick Aupaumut, and William Apess—adopted writing as a tool to reclaim rights and land in the Native networks of what is now the northeastern United States. “The Common Pot,” a metaphor that appears in Native writings during the eighteenth and nineteenth centuries, embodies land, community, and the shared space of sustenance among relations. Far from being corrupted by forms of writing introduced by European colonizers, Brooks contends, Native people frequently rejected the roles intended for them by their missionary teachers and used the skills they acquired to compose petitions, political tracts, and speeches; to record community councils and histories; and most important, to imagine collectively the routes through which the Common Pot could survive.

Brown, Joseph Epes. *The Sacred Pipe: Black Elk’s Account of the Seven Rites of the Oglala Sioux*. Norman, OK: University of Oklahoma Press, 1989.

During the winter of 1947, Black Elk, the Oglala Sioux holy man, discusses seven of the sacred Oglala traditions, including such revered rites as "The Keeping of the Soul," "The Rite of Purification," and "Preparing for Womanhood." This book provides an insight into the religious rites and practices of the Oglala Sioux.

Fixico, Donald. *The American Indian Mind in a Linear World: American Indian Studies and Tradition Knowledge*. New York: Routledge, 2003.

Currently, there are three approaches to studying American Indians: from how white Americans approach Indian studies, from the dynamics of Indian-white relations and from the Indian point of view. Fixico has been teaching and writing history for a quarter of a century. This book is the direct result of his experience as a scholar who 'thinks like an Indian' in an academic environment created predominantly by non-Indian thinkers. This book addresses current approaches to studying Native American traditional knowledge and acknowledges an Indian intellectualism that has up until now been ignored in studying Native American history. Written primarily from inside the Native world, but fully cognizant of the American cultures outside of that world, his unique voice speaks to a need for understanding the interior Native world: a world in which linear thinking is atypical and circularity is preferable.

Glover, Vic. *Keeping Heart on Pine Ridge: Family Ties, Warrior Culture, Commodity Foods, Rez Dogs and the Sacred*. Summerton, TN: Native Voices, 2004.

See **CURRENT AMERICAN INDIAN ISSUES** for more information.

Hazen-Hammond, Susan. *Spider Woman’s Web: Traditional Native American Tales about Women’s Power*. New York: Perigree Trade, 1999.

Ancient storytelling meets modern psychology in the most unique and inspiring book for women. In the Americas, the oral tradition has created one of the oldest surviving bodies of literature on earth.

Native American storytelling, in particular, stands out for its distinctive honoring of womanly power and the female forces of the universe.

Harkin, Michael E., and David Rich Lewis, eds. *Native Americans and the Environment: Perspectives on the Ecological Indian*. Lincoln, NE: University of Nebraska Press, 2007.
See **CURRENT AMERICAN INDIAN ISSUES** for description.

King, Thomas. *The Truth about Stories: A Native Narrative*. Minneapolis, MN: University of Minnesota Press, 2008.

Native novelist and scholar Thomas King explores how stories shape who we are and how we understand and interact with other people. From creation stories to personal experiences, historical anecdotes to social injustices, racist propaganda to works of contemporary Native literature, King probes Native culture's deep ties to storytelling. King weaves events from his own life as a child in California, an academic in Canada, and a Native North American with a wide-ranging discussion of stories told by and about Indians. King reminds the reader, Native and non-Native, that storytelling carries with it social and moral responsibilities.

LaDuke, Winona. *Recovering the Sacred: The Power of Naming and Claiming*. Cambridge, Ma: South End Press, 2005.

This book draws on research and interviews with indigenous scholars and activists to explore the connection between sacred objects and sacred bodies of Native Americans in the past, the present, and the future. LaDuke writes that the traditional beliefs are the best ways to preserve the environment and that since Congress has presented obstacles to the practice of Native American traditional ceremonies, the environment has suffered. LaDuke aggressively asserts that Federal laws marginalize Native Americans, allowing for the cultural theft in the form of demeaning mascots and looting of sacred sites.

Lame Deer, Chief Archie Fire, and Richard Erdoes. *Gift of Power: The Life and Teachings of a Lakota Medicine Man*. Bear and Company, 1992.

This narrative recounts the life of Chief Archie through his instruction by his grandfather as a medicine man to his days in Catholic school and the Army. Archie shows the challenge and spirit of his Lakota people as he adventures through running away from school to serving as a bartender, to becoming a Hollywood stuntman to returning to South Dakota to catch rattlesnakes. He shares his life openly and shows you the mystery and power of being Lakota.

Marshall, Joseph M., III. *Keep Going: The Art of Perseverance*. New York: Sterling Ethos, 2009.

When a young man's father dies, he turns to his sagacious grandfather for comfort. Together they sit underneath the family's cottonwood tree, and the grandfather shares his perspective on life, the perseverance it requires, and the pleasure and pain of the journey. Filled with dialogues, stories, and recollections, each section focuses on a portion of the prose poem "Keep Going" and provides commentary on the text. Marshall provides comfort, knowledge, and strength to readers through his Grandfather's wise words—just as Marshall himself did.

Marshall, Joseph M., III. *On Behalf of the Wolf and the First Peoples*. Museum of New Mexico Press, 1995.

See **CURRENT AMERICAN INDIAN ISSUES** for description.

Marshall, Joseph M., III. *The Lakota Way: Stories and Lessons for Living*. New York: Penguin, 2002.

This book expresses the heart of American Indian philosophy through rich storytelling, history and folklore. Marshall is a member of the Sicunga Lakota Sioux and has dedicated his life to the wisdom he learned from his elders. In this book, he focuses on the twelve core qualities that are essential to the

Lakota way of life- bravery, fortitude, generosity, wisdom, respect, honor, perseverance, love, humility, sacrifice, truth, and compassion. Marshall provides a fresh outlook on spirituality and ethical living.

Marshall, Joseph M., III. *The Power of Four: Leadership Lessons of Crazy Horse*. New York: Sterling, 2009.

Know yourself. Know your friends. Know the enemy. Lead the way. *The Power of Four* shows how and why these maxims—and this Native American philosophy of leadership—is not only applicable to today's world, but desperately needed: why leadership by example is more powerful than authority; and why the selection of leaders also becomes one way of controlling those very same leaders.

Marshall, Joseph M., III. *Walking With Grandfather: The Wisdom of Lakota Elders*. Louisville, CO: Sounds True, 2005.

Native American lineage holders have been cautious about sharing their spiritual truths to the reading public because the essence of this wisdom has been so often misunderstood. This book breaks the silence with the very best from a lifetime of lessons passed on to him by his grandfather. Marshall grants access to the timeless teachings that until now remained largely unheard outside the culture of the Lakota people. Part of an unbroken series of narratives dating back countless centuries, this rare new transmission includes Marshall's rendition of legendary stories such as: "The Way of Wolves"—important lessons about parenting, "The Shadow Man"—a story on war and the warrior within us all, "Follow Me"—reflections on leaders and leadership, "The Wisdom Within"—the passage of truly becoming an elder.

McGaa, Ed. *Native Wisdom: Perceptions of the Natural Way*. Tulsa, OK: Council Oak Books, 2002.

"Mitakuye oyasin," "we are all related," an Oglala Sioux philosophy underlying Native American spirituality and practices, a sense of connection to the entire universe. McGaa presents an overview of the religion of his people, in chapters ranging from the philosophical to the detailed and practical. McGaa uses questions as a starting point to delve into a variety of topics, which taken as a whole present a comprehensive guide to living a life in harmony with nature, as well as a life dedicated to preserving the earth.

McGaa, Ed. *Mother Earth, Spirituality: Native American Paths to Healing Ourselves and Our World*. New York: HarperOne, 1991.

A stream of practical knowledge with the mind change we need to save the life of our Mother Earth--and ourselves. McGaa makes an excellent spiritual guide and intellectual teacher, writing about Oglala religion in the first person and shows the power of the Oglala religion. This book is an examination of the Scientific Revolution that shows how the mechanistic world view of modern science has sanctioned the exploitation of nature and unrestrained commercial expansion.

Mohatt, Gerald, and Joseph Eagle Elk. *The Price of a Gift: A Lakota Healer's Story*. Lincoln, NE: University of Nebraska Press, 2002.

Joseph Eagle Elk (1931–91) was an effective and highly respected traditional Lakota healer. He practiced for nearly thirty years, treating serious physical and mental illnesses among the people of the Rosebud Reservation and elsewhere. Eagle Elk's story of his life, practice, and beliefs provides a uniquely introspective, demystified, and informative look at the career of a traditional Native American healer. Eagle Elk's story and teachings also demonstrate the importance of community support and consensus in the development of traditional healers. Eagle Elk's life and career are presented in a way that brings together formative episodes from his life, selected teachings that emerged from those experiences, and case studies in healing.

Moore, MariJo. *Genocide of the Mind: New Native American Writing*. New York: Nation Books, 2003.

See **CURRENT AMERICAN INDIAN ISSUES** for description.

Radin, Paul. *The Trickster: A Study in American Indian Mythology*. New York: Schocken, 1987.

This book is an anthropological and psychological analysis of the insatiable and uninhibited episodes of the Winnebago Trickster cycle.

St. Pierre, Mark. *Walking in the Sacred Manner: Healers, Dreamers, and Pipe Carriers – Medicine Women of the Plains*. New York: Touchstone, 1995.

See **RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION** for description.

Turner, Dale. *This is Not a Peace Pipe: Towards a Critical Indigenous Philosophy*. Toronto, Canada: University of Toronto Press, 2006.

Turner explores indigenous intellectual culture and its relationship to, and within, the dominant Euro-American culture. He contends that indigenous intellectuals need to engage the legal and political discourses of the state, respecting both indigenous philosophies and Western European intellectual traditions. According to Turner, the intellectual conversation about the meaning of indigenous rights, sovereignty, and nationhood must begin by recognizing, firstly, that the discourses of the state have evolved with very little if any participation from indigenous peoples and, secondly, that there are unique ways of understanding the world embedded in indigenous communities. Further, amongst indigenous peoples, a division of intellectual labour must be invoked between philosophers, who possess and practice indigenous forms of knowledge, and those who have been educated in the universities and colleges of the Euro-American world.

Walker, James R. *Lakota Myth*. Winnipeg, Canada: Bison Books, 2006.

Walker's accounts of his time as a physician to the Lakota, taken from his personal papers, reveal much about Lakota life and culture. This third volume of previously unpublished material from the Walker collection presents his work on Lakota myth and legend. This edition includes classic examples of Lakota oral literature, narratives that were known only to a few Oglala holy men, and Walker's own literary cycle based on all he had learned about Lakota myth. *Lakota Myth* is an indispensable source for students of comparative literature, religion, and mythology, as well as those interested in Lakota culture.

Walker, James R. *Lakota Society*. Winnipeg, Canada: Bison Books, 1992.

As agency physician on the Pine Ridge Reservation from 1896 to 1914, Dr. James R. Walker recorded a wealth of information on the traditional lifeways of the Oglala Sioux. *Lakota Society* presents the primary accounts of Walker's informants and his syntheses dealing with the organization of camps and bands, kinship systems, beliefs, ceremonies, hunting, warfare, and methods of measuring time.

AMERICAN INDIAN EDUCATION ISSUES

Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience 1875-1928*. Lawrence, KS: University Press of Kansas, 1997.

The last "Indian War" was fought against Native American children in the dormitories and classrooms of government boarding schools. Only by removing Indian children from their homes for extended periods of time, policymakers reasoned, could white "civilization" take root while childhood memories of "savagism" gradually faded to the point of extinction. In the words of one official: "Kill the Indian and save the man." Much more than a study of federal Indian policy, this book vividly details the day-to-day experiences of Indian youth living in a "total institution" designed to reconstruct them both psychologically and culturally. The assault on identity came in many forms: the shearing off of braids, the assignment of new names, uniformed drill routines, humiliating punishments, relentless attacks on native

religious beliefs, patriotic indoctrinations, and suppression of tribal languages, Victorian gender rituals, football contests, and industrial training.

Archuleta, Margaret L., Brenda J. Child, and K. Tsianina Lomawaima. *Away from Home: American Indian Boarding School Experiences*. Heard Museum, 2000.

The institutional life of boarding school is a common thread running through American Indian history—a history that will not be forgotten. Here are stories of the strategies of human survival—resistance, accommodation, faith in oneself and one's heritage, the ability to learn from hard times and to create something beautiful and meaningful from scraps and fragments.

Brown, Joseph. *The Spiritual Legacy of the American Indian: Commemorative Edition with Letters while Living with Black Elk*. Bloomington, IN: World Wisdom, 2007.

See AMERICAN INDIAN HISTORY: Midwestern/Northern Tribes for description.

Child, Brenda J. *Boarding School Seasons: American Indian Families, 1900-1940*. Lincoln, NE: University of Nebraska Press, 2000.

This book offers a revealing look at the strong emotional history of Indian boarding school experiences in the first half of the twentieth century. At the heart of this book are the hundreds of letters written by parents, children, and school officials at Haskell Institute in Kansas and the Flandreau School in South Dakota. These revealing letters show how profoundly entire families were affected by their experiences. Children, who often attended schools at great distances from their communities, suffered from homesickness, and their parents from loneliness. Parents worried continually about the emotional and physical health and the academic progress of their children. Families clashed repeatedly with school officials over rampant illnesses and deplorable living conditions and devised strategies to circumvent severely limiting visitation rules. Family intimacy was threatened by the schools' suppression of traditional languages and Native cultural practices. Although boarding schools were a threat to family life, profound changes occurred in the boarding school experience as families turned to these institutions for relief during the Depression, when poverty and the loss of traditional seasonal economies proved a greater threat.

Deloria, Vine, Jr., Daniel R. Wildcat. *Power and Place: Indian Education in America*. Golden, CO: Fulcrum Publishing, 2001.

Formal Indian education in America stretches all the way from reservation preschools to prestigious urban universities far away from Indian cultural centers. This educational journey spans two distinct value systems and worldviews. At their meeting is the opportunity for the two cultures to both teach and learn from one another. *Power and Place* examines the issues facing Native American students as they progress through the schools, colleges, and on into professions. This collection of sixteen essays is at once philosophic, practical, and visionary. It is an effort to open discussion about the unique experience of Native Americans and offers a concise reference for administrators, educators, students and community leaders involved with Indian education. The book explores the view that Native Americans are often treated as second class citizens due to the fact that they do not possess adequate educational, political and financial resources.

Holm, Tom. *The Great Confusion in Indian Affairs: Native Americans and Whites in the Progressive Era*. Austin, TX: University of Texas Press, 2005.

See AMERICAN INDIAN – WHITE RELATIONS for description.

Reyhner, Jon Allan. *American Indian Education: A History*. Norman, OK: University of Oklahoma Press, 2006.

In this comprehensive history of American Indian education in the United States from colonial times to the present, Reyhner explores the broad spectrum of Native experiences in missionary, government, and

tribal boarding and day schools. This survey is the source for those interested in educational reform policies and missionary and government efforts to Christianize and “civilizes” American Indian children. Drawing on firsthand accounts of Indian schools from teachers and students, this volume covers topics such as: the passage of the Civilization Act of 1819, which allowed government funding for missionary-run schools, the formation of the Office of Indian Affairs and the forced removal of many tribes to Indian Territory, the establishment of reservations and the enactment of policies providing land allotments for some American Indians.

Trafzer, Clifford, and Jean A. Keller, eds. *Boarding School Blues: Revisiting American Indian Educational Experiences*. Winnipeg, Canada: Bison Books, 2006.

A volume of essays focusing on the American Indian boarding school experience, and written by some of the foremost experts and most promising young scholars of the subject, *Boarding School Blues* ranges widely in scope, addressing issues such as sports, runaways, punishment, physical plants, and Christianity. With comparative studies of the various schools, regions, tribes, and aboriginal peoples of the Americas and Australia, the book reveals both the light and the dark aspects of the boarding school experience and illuminates the vast gray area in between.

AMERICAN INDIAN HISTORY

General History Pre-Discovery:

Calloway, Colin G. *First Peoples: A Documentary Survey of American Indian History*. New York: Bedford/St. Martin's Press, 2007.

Calloway provides a great foundation for anyone interested in Native American people, allowing readers to read through topics of particular interest. This book strikes the ideal balance between primary and secondary source material, combining narrative, written documents, and visual documents in each chapter.

Deloria, Vine, Jr. *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. New York: Fulcrum Publishing, 1997.

Deloria examines the idea that the way science has interpreted the prehistoric America is wrong and explores the possibility that Native American myths and lore present a more accurate history of life in the Americas. In so writing this piece, Deloria presents the flaws in scientific accounts of how Indians arrived in the Americas, via the Bering Strait land bridge, touting the idea as absurd because scientist also argue that plants and animals in the Americas used the land bridge as well. Deloria asserts that tribal creation stories do not reflect a migration and tribes must have been in the Americas long before it was believed. Deloria also writes about the scientific argument that Indians killed megafauna of the Pleistocene era and also many varieties of animals.

Editors of Reader's Digest. *Through Indian Eyes: The Untold Story of Native American Peoples*. Reader's Digest, 1996.

This illustrated volume which begins with Asian migrants to North America at the end of the last ice age and moves to examine the culture and impact of Native Americans through the decades up to present time. The combination of photos, maps and illustrations combined with a panoramic view which includes not only history but psychology and cultural insights provides a glimpse into the story of Native American peoples.

Mann, Charles C. *1491: New Revelations of the Americas before Columbus*. New York: Alfred A. Knopf, 2006.

1491 is not about the year before Columbus landed in the Americas, but is a look at the long-debated question of what life was like in the Americas before Europeans. Mann declares the premise of his book as, "Native American history merits more than nine pages." More than anything, 1491 seeks to show that the common conception and misrepresentations of indigenous societies are flawed and often relegated to the noble savage in feathered plumage. Mann asserts that indigenous cultures of the Americas were far from savage, illustrating that Native Americans were often disgusted by European notions of civility, particularly the handkerchief and the "treasuring" of excrement. 1491 shows that indigenous cultures were thriving in the Americas before the Europeans arrived.

Page, Jake. *In the Hands of the Great Spirit: The 20,000-Year History of American Indians*. New York: Simon and Schuster, 2004.

This book begins with telling Indian oral history, looking at the life of the Native Americans before the first European footfall in the Americas. Page however, does not simply aggrandize the Native American lifestyle; instead, Page examines the good with the bad. Page looks at the popular image of the idyllic Native American living in harmony with other people and the environment and contrasts that image with the Indian whose life was constantly being transformed by intertribal fighting, population growth and shifting climates. Page writes about the ever-conflicting Native American-White struggle and does not skirt difficult issues. Instead, Page tells the truth about tribes including the fighting among tribes as a result of white involvement in Native affairs, the deliberate genocide and sometimes well-intentioned governmental policies that left tribes in complete ruin. Page finishes the book with the discovery of the Kennewick Man, a distant Japanese relative, the Red Power movement, and the paradoxical success of Indian tribes with casino ownership.

Sutton, Mark Q. *Introduction to Native North America, Third Edition*. New York: Allyn & Bacon, 2007.

This book provides a basic introduction to the Native peoples of North America. Beginning with a discussion of the geography of North America, this text delves into the history of research, basic prehistory, the European invasion, and the impact of Europeans on Native cultures. A final chapter covers contemporary Native Americans, including issues of religion, health, and politics. Much of the book is written from the perspective of the ethnographic present, and the various cultures are described as they were at the specific times noted in the text.

General History Post-Discovery:

Bernstein, Alison R. *American Indians and World War II: Toward a New Era in Indian Affairs*. Norman, OK: University of Oklahoma Press, 1991.

The impact of World War II on Indian affairs was more profound and lasting than that of any other event or policy--including Roosevelt's Indian New Deal and efforts to terminate federal responsibility for tribes under Eisenhower. Focusing on the period from 1941 to 1947, Bernstein explains why termination and tribal self-determination were logical results of the Indians' World War II experiences in battle and on the home front.

Blackhawk, Ned. *Violence over the Land: Indians and Empires in the Early American West*. Cambridge, MA: Harvard University Press, 2008.

American Indians remain familiar as icons, yet poorly understood as historical agents. This book ranges across Utah, Nevada, New Mexico, Colorado, and eastern California (a region known as the Great Basin), Ned Blackhawk places Native peoples squarely at the center of a dynamic and complex story as he chronicles two centuries of Indian and imperial history that profoundly shaped the American West. On the distant margins of empire, Great Basin Indians increasingly found themselves engulfed in the chaotic storms of European expansion and responded in ways that refashioned themselves and those

around them. Focusing on Ute, Paiute, and Shoshone Indians, Blackhawk illuminates this history through a lens of violence, excavating the myriad impacts of colonial expansion.

Britten, Thomas A. *American Indians in World War I: At War and At Home*. Albuquerque, NM: University of New Mexico Press, 1998.

This book examines three related questions for the first time: What were the battlefield experiences of Native Americans? How did racial and cultural stereotypes about Indians affect their duties? Were Native American veterans changed by their military service? Many of the 10,000 American Indians who enlisted or were drafted into military service distinguished themselves fighting on the Western Front. Both in combat and in their support roles on the home front, including volunteer contributions by Indian women, Native Americans hoped their efforts would result in a more vigorous application of democracy.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Macmillan, 2007.

Using council records, autobiographies, and firsthand descriptions, Brown tells of battles, massacres, and broken treaties that decimated the Dakota, Ute, Sioux, Cheyenne and other tribes. Broadly, Brown tells of the displacement and eventual slaughter of many tribes by the United States government. Brown looks to the Navajos, Apaches and other Southwest tribes as the tribes were displaced to California and surrounding areas examining the changing and conflicting attitudes of Governmental and Tribal leaders, and the attempts of Indian leaders to save their people by peace, war, or retreat. The latter part of the book explores the plight of the Sioux and Cheyenne tribes of the plains who were the last of the tribes to be moved onto reservations in perhaps the most violent possible ways. The book finishes by looking at the Battle of the Little Bighorn, the deaths of Sitting Bull and Crazy, and the unprecedented slaughter of Sioux prisoners at Wounded Knee, South Dakota, which is considered the end of the Indian Wars. Brown writes to tell how Indians lost their land and lives to an ever expanding white society.

Calloway, Colin G. *One Vast Winter Count: The Native American West Before Lewis and Clark*. Winnipeg, Canada: Bison Books, 2006.

Many bands of Native Americans recorded their histories on the hides of buffalo or other game animals; they were called "winter counts." That is the source of the title of this enthralling and brilliant survey of the history and culture of various Native American groups from trans-Appalachia to the Pacific. Calloway is chair of the Native American Studies program at Dartmouth College; he was selected to write the opening volume in a projected six-volume history of the American West. This is revisionist history; like other "new western" historians, Calloway focuses on place rather than process. That is, he views the West as a series of regions in which various peoples entered, stayed, left, but always changed the land and were changed by it. He masterfully integrates the disciplines of archaeology, anthropology, environmental science, and history to provide a wonderful panorama illustrating both the diversity and the vibrancy of these rich cultures.

Edmunds, R. David. *The New Warriors: Native American Leaders Since 1900*. Winnipeg, Canada: Bison Books, 2004.

An indispensable introduction to the rich variety of Native leadership in the modern era, *The New Warriors* profiles Native men and women who have played a significant role in the affairs of their communities and of the nation over the course of the twentieth century. The leaders showcased include the early-twentieth-century writer and activist Zitkala-Ša; American Indian Movement leader Russell Means; political activists Ada Deer and LaDonna Harris; scholar and writer D'Arcy McNickle; orator and Crow Reservation superintendent Robert Yellowtail; U.S. Senators Charles Curtis and Ben Nighthorse Campbell; Episcopal priest Vine V. Deloria Sr.; Howard Tommie, the champion of economic and cultural sovereignty for the Seminole Tribe of Florida; Cherokee chief Wilma Mankiller; Pawnee activist and lawyer Walter Echo-Hawk; Crow educator Janine Pease Pretty-on-Top; and Phillip Martin, a driving force behind the spectacular economic revitalization of the Mississippi Band of Choctaws.

Edmunds, R. David, Frederick E. Hoxie, and Neal Salisbury. *The People: A History of Native America*. Florence, KY: Wadsworth Publishing, 2006.

This narrative takes an ethnographic approach to American Indian history from the arrival of humans on the American continent to the present day. The text provides balanced coverage of political, economic, cultural and social aspects of Indian history. While conveying the effects of European invasion on American Indian communities, the text gives greater attention to the impact of Native actions on the American environment. The authors' Indian-centered point of view treats Indians as actors in their own right, existing in a larger society. As a result, some events in American history loom larger than they would in a general survey, while others, such as Reconstruction, receive minimal coverage. *The People* demonstrates that the active participation of American Indians in a modern, democratic society has shaped, and will continue to shape, national life.

Franklin, John Hope. *We Are Still Here: American Indians in the Twentieth Century*. Wheeling, IL: Harlan Davidson Press, 1998.

Textbooks often end accounts of American Indian history with the massacre at Wounded Knee, but the story continues into the twentieth century. This book traverses the life on Indian communities throughout the United States and includes stories from not only political leaders and activists, but also from professionals, artists, soldiers and athletes. American Indians are a very diverse group of people and the work they did, and continue to do, honor the traditions of those before them.

Hoxie, Frederick E. *A Final Promise: The Campaign to Assimilate the Indians, 1880-1920*. Lincoln, NE: University of Nebraska Press, 2001.

See AMERICAN INDIAN-WHITE RELATIONS: General History Post-Discovery for description.

Hoxie, Frederick. *American Nations: Encounters in Indian Country, 1850 to the Present*. New York: Routledge, 2001.

See AMERICAN INDIAN-WHITE RELATIONS for description.

Miller, Robert J. *Native America, Discovered and Conquered: Thomas Jefferson, Lewis and Clark, and Manifest Destiny*. Winnipeg, Canada: Bison Books, 2008.

Native America, Discovered and Conquered takes a fresh look at American history through the lens of the Doctrine of Discovery—the legal basis that Europeans and Americans used to lay claim to the land of the indigenous peoples they “discovered.” Robert J. Miller illustrates how the American colonies used the Doctrine of Discovery against the Indian nations from 1606 forward. Thomas Jefferson used the doctrine to exert American authority in the Louisiana Territory, to win the Pacific Northwest from European rivals, and to “conquer” the Indian nations. In the broader sense, these efforts began with the Founding Fathers and with Thomas Jefferson’s Corps of Discovery, and eventually the Doctrine of Discovery became part of American law, as it still is today.

Moore, MariJo. *Eating Fire, Tasting Blood: An Anthology of the American Indian Holocaust*. Philadelphia, PA: Running Press, 2006.

For five centuries, from Columbus's arrival in 1492 to the U.S. Army's massacre of Sioux Indians at Wounded Knee in the 1890s, to the renewed assault in the 1970s, our continent's indigenous people endured the most massive and systematic act of genocide in the history of the world. In *Eating Fire, Tasting Blood*, twenty established and up-and-coming American Indian writers from disparate nations and tribes offer stirring reflections on the history of their people. This is the story of native holocaust on a tribe-by-tribe level as told by those few who have been fortunate enough to survive. Included are original essays by Vine Deloria Jr., Paula Gunn Allen, Linda Hogan, and Eduardo Galeano.

Nabokov, Peter. *Native American Testimony: A Chronicle of Indian-White Relations from Prophecy to the Present, 1942-2000.* New York: Penguin, 1999.

See AMERICAN INDIAN-WHITE RELATIONS for description.

Olson, James S., and Raymond Wilson. *Native Americans in the Twentieth Century.* Champaign, IL: University of Illinois Press, 1986.

Native Americans in the Twentieth Century makes available for the first time a concise yet comprehensive survey of Native American history from the 1890s to the present. With clarity and balance the volume conveys the complex web of economic, political, and cultural forces that have characterized relations between Native and non-Native Americans for the past century. This book provides a better understanding of the crucial issues and events that have led to the contemporary "Indian problem."

Richter, Daniel K, Dr. *Facing East from Indian Country: A Native History of Early America.* Cambridge, MA: Harvard University Press, 2003.

For three centuries after Columbus, Native people controlled most of eastern North America and profoundly shaped its destiny. Richter keeps Native people center-stage throughout the story of the origins of the United States, a history often overlooked. From the Indian point of view, the sixteenth century was an era in which Native people discovered Europeans and struggled to make sense of a new world. Well into the seventeenth century, the most profound challenges to Indian life came less from the arrival of a relative handful of European colonists than from the biological, economic, and environmental forces the newcomers unleashed. Drawing upon their own traditions, Indian communities reinvented themselves and carved out a place in a world dominated by transatlantic European empires. In rediscovering early America as Indian country, Richter employs the historian's craft to challenge cherished assumptions about times and places we thought we knew well, revealing Native American experiences at the core of the nation's birth and identity.

Stannard, David E. *American Holocaust: The Conquest of the New World.* New York: Oxford University Press, 1993.

For four hundred years, from the first Spanish assaults against that Arawak people of Hispaniola in the 1490s to the U.S. Army's massacre of Sioux Indians at Wounded Knee in 1890s, the indigenous inhabitants of North and South America endured an unending firestorm of violence. During that time the native population of the Western Hemisphere declined by as many as 100 million people. Indeed, as historian Stannard argues the European and white American destruction of the native peoples of the Americas was the most massive act of genocide in the history of the world.

Townsend, Kenneth William. *World War II and the American Indian.* Albuquerque, NM: University of New Mexico Press, 2002.

This book is the first full account of Native American experiences from the 1930s to 1945 and the first to offer the Indians' perspective. It begins with their responses to the drift toward war in the 1930s, including their reactions to propaganda campaigns directed at them by Nazi sympathizers. Included are the voices and recollections of Indian men who resisted the draft, of those who fought in Europe and the Pacific, and of Indian women on the homefront. The book is also a careful reinterpretation of John Collier's career as commissioner of Indian affairs during the Roosevelt years. Townsend argues that Collier's efforts to preserve traditional Native American lifeways inadvertently provided Indians the resources, training, and services necessary for assimilation in the post-war years.

Midwestern/Northern Tribes:

Brown, Joseph. *The Spiritual Legacy of the American Indian: Commemorative Edition with Letters while Living with Black Elk.* Bloomington, IN: World Wisdom, 2007.

This book offers fascinating insights into the world of the pre-reservation Indians. It is a collection of classic essays that examines the universal characteristics of American Indian culture and tradition. This new edition also offers a personal view of Dr. Brown's life and research through his private correspondence from his time on the reservation and sheds insights into his relationship with old time Indian leaders including the legendary Sioux Medicine Man Black Elk.

Graves, Kathy Davis, and Elizabeth Ebbott. *Indians in Minnesota*. Minneapolis, MN: University of Minnesota Press, 2007.

With more than fifty-four thousand Indians currently living in Minnesota, their culture and values are well represented throughout the state. Minnesota Ojibwe and Dakotas living both on the reservation and in urban settings provide a unique perspective of Native American life. Graves compiles many interesting and enlightening interviews with tribal members as well as data from the 2000 Minnesota census and federal and state reports to provide a look at the tribes and the expansion of gaming and tribal sovereignty.

Hagan, William T. *American Indians: The Chicago History of American Civilization*. Champaign, IL: University of Chicago Press, 1993.

Hagan presents a concise account of Indian-white relations, discussing developments in Native American life in the 1970s and 1980s. In this bibliographic essay, Hagan surveys recent research and offers suggestions for further reading.

Magnuson, Stew. *The Death of Raymond Yellow Thunder: And Other True Stories from the Nebraska-Pine Ridge Border Towns*. Lubbock, TX: Texas Tech University Press, 2008.

After covering racial unrest in the remote northwest corner of his home state of Nebraska in 1999, journalist Stew Magnuson returned four years later to consider the larger questions of its peoples, their paths, and the forces that separate them. Examining Raymond Yellow Thunder's death at the hands of four white men in 1972, Magnuson looks deep into the past that gave rise to the tragedy. Situating long-ranging repercussions within 130 years of context, he also recounts the largely forgotten struggles of American Indian Movement activist Bob Yellow Bird and tells the story of Whiteclay, Nebraska, the controversial border hamlet that continues to sell millions of cans of beer per year to the "dry" reservation. Within this microcosm of cultural conflict, Magnuson explores the odds against community's power to transcend misunderstanding, alcoholism, prejudice, and violence.

Marshall, Joseph M., III. *Hundred in the Hand: A Novel*. New York: Fulcrum Publishing, 2007.

Seeking to complete the compelling story of the American West, Marshall brings a new slant to the traditional Western: historical fiction written from the Native American viewpoint. *Hundred in the Hand* takes place during the Battle of the Hundred in the Hand, otherwise known as the Fetterman Massacre of 1866, which was an important victory for the Lakota and a turning point for both sides. The story is told through the eyes of Cloud, a dedicated and able warrior who fought alongside a young Crazy Horse. Beautifully written and reminiscent of the oral tradition, *Hundred in the Hand* brings a new depth to the story of the battle and the history of the Lakota people.

Marshall, Joseph M., III. *The Day the World Ended at Little Bighorn: A Lakota History*. New York: Penguin (Non-Classical), 2008.

The saga of "Custer's Last Stand" has become ingrained in the lore of the American West, and the key players—Crazy Horse, Sitting Bull, and George Armstrong Custer—have grown to larger-than-life proportions. Now, award-winning historian Joseph M. Marshall presents the revisionist view of the Battle of the Little Bighorn that has been available only in the Lakota oral tradition. Drawing on this rich source of storytelling, Marshall uncovers what really took place at the Little Big Horn and provides fresh insight into the significance of that bloody day.

Marshall, Joseph M., III. *The Long Knives are Crying*. New York: Fulcrum Publishing, 2008.

The second novel in Marshall's Lakota Western series begins ten years later, in 1875, as Sitting Bull begins gathering thousands of Lakota to face the growing problem of white incursion. What follows is a sweeping tale of the Battle of the Little Bighorn (the Greasy Grass), including the days and weeks leading up to the conflict and the remarkable defeat of General George Armstrong Custer and the 7th Cavalry. Told for the first time from the Native perspective through the eyes of Cloud, the story also weaves in the lesser-known but strategically important Battle of the Rosebud and the uncertain future that faced the Lakota following victory. Once again, Marshall infuses the story with his unique voice and eye for detail, creating a page-turning Western with a style of its own.

Meyer, Melissa L. *The White Earth Tragedy: Ethnicity and Dispossession at a Minnesota Anishinaabe Reservation, 1889-1920*. Lincoln, NE: University of Nebraska Press, 1999.

An interdisciplinary history of an Anishinaabe community at the White Earth Reservation in Minnesota offers a subtle and sophisticated look at changing social, economic, and political relations among the Anishinaabeg and reveals how cultural forces outside of the reservation profoundly affected their lives.

Ostler, Jeffrey. *The Plains Sioux and U.S. Colonialism from Lewis and Clark to Wounded Knee: Studies in North American Indian History*. New York: Cambridge University Press, 2004.

Ostler presents an original analysis of the tumultuous relationship between the Plains Sioux and the United States in the 1800s. He provides novel insights on well-known aspects of the Sioux story, such as the Oregon Trail, the deaths of "Crazy Horse" and "Sitting Bull", and the Ghost Dance, and offers an in-depth look at many lesser-known facets of Sioux history and culture. Paying close attention to Sioux perspectives of their history, the book demonstrates how the Sioux creatively responded to the challenges of U.S. expansion and domination, revealing simultaneously how U.S. power increasingly limited the autonomy of their communities as the century came to a close.

Reinhardt, Akim D. *Ruling Pine Ridge: Oglala Lakota Politics from the IRA to Wounded Knee*. Lubbock, TX: Texas Tech University Press, 2009.

See AMERICAN INDIAN MOVEMENT for description.

Standing Bear, Luther. *My People the Sioux*. Winnipeg, Canada: Bison Books, 2006.

Born in the 1860s, the son of a Lakota chief, Standing Bear was in the first class at Carlisle Indian School, witnessed the Ghost Dance uprising from the Pine Ridge Reservation, toured Europe with Buffalo Bill's Wild West show, and devoted his later years to the Indian rights movement of the 1920s and 1930s.

Starita, Joe. *"I Am a Man": Chief Standing Bear's Journey for Justice*. New York: St. Martin's Press, 2009.

See AMERICAN INDIAN MEMOIRS / BIOGRAPHIES for description.

Starita, Joe. *The Dull Knives of Pine Ridge: A Lakota Odyssey*. Winnipeg, Canada: Bison Books, 2002.

See AMERICAN INDIAN MEMOIRS / BIOGRAPHIES for description.

Vizenor, Gerald. *Bear Island: The War at Sugar Point*. Minneapolis, MN: University of Minnesota Press, 2006.

Drawing on the traditional ways of Anishinaabe storytelling, acclaimed poet Gerald Vizenor illuminates the 1898 battle at Sugar Point in Minnesota in this epic poem. Fought between the Pillagers of the Leech Lake Reservation (one of the original five clans of the Anishinaabe tribe) and U.S. soldiers, the battle marked a turning point in relations between the government and Native Americans. Although outnumbered by more than three to one, the Pillager fighters won convincingly.

Wilson, Waziyatawin Angela, and Wahpetunwin Carolyn Schommer. *Remember This!: Dakota Decolonization and the Eli Taylor Narratives*. Omaha, NE: University of Nebraska Press, 2005.

Situating Dakota language and oral tradition within the framework of decolonization, *Remember This! Dakota Decolonization and the Eli Taylor Narratives* makes a radical departure from other works in Indigenous history because it relies solely on Indigenous oral tradition for its primary sources and privileges Dakota language in the text. Taylor lived on the Sioux Valley Reserve in Manitoba, Canada, and was adopted into Wilson's family in 1988. He agreed to tell her his story and to share his accounts of the origins, history, and life ways of the Dakotas. In these pages he tells of Dakota history, the United States–Dakota Conflict of 1862, Dakota values, and the mysterious powers of the world.

Wishart, David J. *An Unspeakable Sadness: The Dispossession of the Nebraska Indians*. Lincoln, NE: University of Nebraska Press, 1995.

The Euro-Americans takeover of indigenous lands was seen as a natural right, an evolution to a higher use; to American Indians the loss of homelands was a tragedy involving also a loss of subsistence, a loss of history, and a loss of identity. Wishart tells the story of the dispossession process as it affected the Nebraska Indians—Otoe-Missouria, Ponca, Omaha, and Pawnee—over the course of the nineteenth century. Working from primary documents, and including American Indian voices, Wishart analyzes the spatial and ecological repercussions of dispossession. Maps give the spatial context of dispossession, showing how Indian societies were restricted to ever smaller territories where American policies of social control were applied with increasing intensity.

Young Bear, Severt, and R.D. Theisz. *Standing in the Light: A Lakota Way of Seeing*. Lincoln, NE: University of Nebraska Press, 1996.

Young Bear, a Lakota elder, was a prominent teacher and traditional singer, and Theisz, Young Bear's white adoptive brother, was a member of Young Bear's Porcupine Singers. To be in keeping with his people's oral traditions, Young Bear, chose to record his ideas on tape; Theisz then organized the comments and edited the transcripts into conversational prose. Young Bear related the myths and history of his people and reflected on the spiritual meanings inherent to their traditions. He also vividly described events in which he had participated--notably, the 1972 occupation of Wounded Knee. He especially hoped that his words would reach those who stood in the farthest circle at powwows, beyond the reach of the light surrounding the inner circle of drummers and singers, for they, connected but distant from their heritage, were most in need of the information he remembered and recorded.

Northeastern Tribes:

Bilharz, Joy A. *The Allegheny Senecas and Kinzua Dam: Forced Relocation through Two Generations*. Lincoln, NE: University of Nebraska Press, 2002.

In the late 1950s the U.S. Army Corps of Engineers announced its intention to construct a dam along the Allegheny River in Warren, Pennsylvania. The building of the Kinzua Dam was highly controversial because it flooded one-third of the Allegheny Reservation of the Seneca Nation of Indians. Nearly six hundred Senecas were forced to abandon their homes and relocate, despite a 1794 treaty that had guaranteed them those lands in perpetuity. Bilharz examines the short- and long-term consequences of the relocation of the Senecas; the loss of homes and tribal lands was heart wrenching and initially threatened to undermine the foundations of social life and subsistence economy for the Senecas. Over time, however, many Senecas have managed to adapt successfully to relocation, creating new social networks, invigorating their educational system, and becoming more politically involved on local, tribal, and national levels.

Northwestern Tribes:

Aguilar, George W. Sr. *When the River Ran Wild! Indian Traditions on the Mid-Columbia and the Warm Springs Reservation.* Seattle, WA: University of Washington Press, 2005.

See AMERICAN INDIAN-WHITE RELATIONS for description.

Berg, Laura. *The First Oregonians: Second Edition.* Oregon Council for the Humanities, 2007.

This book provides a comprehensive view of Oregon's native peoples from the past to the present. Oregon Indians tell their own stories, with more than half of the book's chapters written by members of Oregon's nine federally recognized tribes. Chapters on each tribe examine lifeways, from the traditional to the present day. Using oral histories and personal recollections, these chapters vividly depict not only a history of decimation and decline, but also a contemporary view of cultural revitalization, renewal, and continuity.

Black Elk, Wallace. *Black Elk: The Sacred Ways of a Lakota.* New York: HarperOne, 1991.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

Di Silvestro, Roger. *In The Shadow of Wounded Knee: The Untold Final Chapter of the Indian Wars.* New York: Walker & Company, 2005.

In the Shadow of Wounded Knee chronicles the senseless killings that riveted the country in 1891: the assassination of Lieutenant Edward Casey by the young Brulé Lakota warrior Plenty Horses, and the ambush of Few Tails and two other Indians by rancher Pete Culbertsons and his brothers. According to frontier justice of the day, Plenty Horses would have been summarily hanged and the Culbertsons would never have been tried. Yet in the aftermath of Wounded Knee--a slaughter that had horrified politicians, soldiers, and citizens alike--the trial of Plenty Horses made headlines nationwide as a cause célèbre. Soon prosecutors faced a quandary: if Plenty Horses were convicted, then the Army itself would have to be held accountable for its actions at Wounded Knee. With Plenty Horse, a "civilized" Indian who was educated in an east coast school, ultimately exonerated, and the Culbertsons forced to stand trial, forms a fascinating closing chapter in the Indian Wars and in the last days of the Old West.

Karson, Jennifer. *Wiyaxayxt/Wiyaakaa'awn/As Days Go By: Our History, Our Land, Our People – The Cayuse, Umatilla, and Walla Walla.* Oregon Historical Press Society, 2006.

This book represents a new view, looking past the days when there were two distinct groups--those who were studied and those who studied them. This history of the Umatilla, Cayuse, and Walla Walla people had its beginnings in October 2000, when elders sat side by side with native students and native and non-native scholars to compare notes on tribal history and culture. Through this collaborative process, tribal members of the Confederated Tribes of the Umatilla Indian Reservation have taken on their own historical retellings, drawing on the scholarship of non-Indians as a useful tool and external resource.

Sandoz, Mari. *Cheyenne Autumn.* Winnipeg, Canada: Bison Books, 2005.

In the fall of 1878, Cheyenne Indians left the Indian Territory they were placed on by the U.S. government to return to their Yellowstone homelands. This fifteen hundred mile journey brought joy of a return home in the midst of harsh travel.

Southern/Southeastern Tribes:

Hamalainen, Pekka. *The Comanche Empire: The Lamar Series in Western History.* New Haven, CT: Yale University Press, 2009.

During the period of US expansive, the Comanche people remained strong to contest the settlements of non-Indians on their lands. The Comanche boasted of an expansive empire that was far superior to their US rivals in military strategy, political and economic power, and cultural influence. The book outlines their empire and resistance of Europeanization and their eventual defeat in 1875.

Jung, Patrick J. *The Black Hawk War of 1832: Campaigns and Commanders*. Norman, OK: University of Oklahoma Press, 2008.

In 1832, facing white expansion, the Sauk warrior Black Hawk attempted to forge a pan-Indian alliance that would preserve the homelands of the confederated Sauk and Fox tribes on the eastern bank of the Mississippi. However, the ensuing war with the United States decimated Black Hawk's band. The conflict has captured the imagination of historians for more than a century, and Jung re-examines its causes, course, and consequences.

McTaggart, Fred. *Wolf That I AM: In Search of the Red Earth People*. Norman, OK: University of Oklahoma Press, 1976.

The Mesquakies-popularly known as the Fox, or Sac and Fox, Indians-were a large and powerful people in the Great Lakes region in the seventeenth and eighteenth centuries. Now they live on approximately 3,000 acres of communal property near Tama, Iowa, surrounded by white middle-class farmers. *WOLF THAT I AM* is the story of a young white academic's encounter with the Mesquakies whom he got to know while collecting folklore for his dissertation. McTaggart had expected to find a dying oral culture. Instead, he found a thriving way of life based on families and clans, linking the present-day Mesquakie Indians with previous generations, including ancestors who lived before the world was created in its present form.

Perdue, Theda, and Michael D. Green, eds. *The Cherokee Removal: A Brief History with Documents*. New York: Bedford/St. Martin's, 2004.

The Cherokee Removal of 1838–1839 unfolded against a complex backdrop of competing ideologies, self-interest, party politics, altruism, and ambition. Using documents that convey Cherokee voices, government policy, and white citizens' views, Perdue and Green present a multifaceted account of this complicated moment in American history. This volume contains the Cherokee Constitution of 1827 and a modern Cherokee's perspective on the removal. Document headnotes contextualize the selections and draw attention to historical methodology.

Southwestern Tribes:

Denetdal, Jennifer Nez. *Reclaiming Diné History: The Legacies of Navajo Chief Manuelito and Juanita*. Tucson, AZ: University of Arizona Press, 2007.

Denetdale, the great-great-great-granddaughter of a well-known Navajo chief, Manuelito (1816–1894), and his nearly unknown wife, Juanita (1845–1910), presents a thought-provoking examination of the construction of the history of the Navajo people that underlines the dichotomy between Navajo and non-Navajo perspectives on the Diné past. *Reclaiming Diné History* has two primary objectives: showing that writing about the Diné has been biased by non-Navajo views of assimilation and gender, as seen through the marginalization of Manuelito's wife, Juanita, and how Navajo narratives, including oral histories and stories kept by matrilineal clans, serve as vehicles to convey Navajo beliefs and values. By scrutinizing stories about Juanita, she both underscores the centrality of women's roles in Navajo society and illustrates how oral tradition has been used to organize social units, connect Navajos to the land, and interpret the past.

Roberts, David. *Once They Moved Like the Wind: Cochise, Geronimo, and the Apache Wars*. New York: Touchstone, 2005.

During the westward settlement, for more than 20 years Apache tribes eluded both U.S. and Mexican armies, and by 1886 an estimated 9000 armed men were in pursuit. Roberts presents a moving account of the end of the Indian Wars in the Southwest. Drawing on contemporary American and Mexican sources, he weaves a somber story of treachery and misunderstanding. After Geronimo's surrender in 1886, the Apaches were sent to Florida, then to Alabama where many succumbed to malaria, tuberculosis and

malnutrition and finally in 1894 to Oklahoma, remaining prisoners of war until 1913. The book is history at its most engrossing.

Sides, Hampton. *Blood and Thunder: The Epic Story of Kit Carson and the Conquest of the American West*. New York: Anchor, 2007.

See AMERICAN INDIAN MEMOIRS/BIOGRAPHY for description.

Political History:

Child, Brenda J. *Boarding School Seasons: American Indian Families, 1900-1940*. Lincoln, NE: University of Nebraska Press, 2000.

See AMERICAN INDIAN EDUCATION ISSUES for description.

Clark, Blue. *Lone Wolf v. Hitchcock: The Treaty Rights and Indian Law at the End of the Nineteenth Century*. Lincoln, NE: University of Nebraska Press, 1999.

See AMERICAN INDIANS AND THE LAW for description.

Cobb, Daniel M., and Loretta Fowler, eds. *Beyond Red Power: American Indian Politics and Activism Since 1900*. Santa Fe, NM: School for Advanced Research Press, 2007.

See SOVEREIGNTY / SELF-DETERMINATION for description.

Cohen, Felix C., and David E. Wilkins. *On the Drafting of Tribal Constitutions*. Norman, OK: University of Oklahoma Press, 2007.

Cohen (1907-1953) was a leading architect of the Indian New Deal and steadfast champion of American Indian rights. Appointed to the Department of the Interior in 1933, he helped draft the Indian Reorganization Act (1934) and chaired a committee charged with assisting tribes in organizing their governments. His "Basic Memorandum on Drafting of Tribal Constitutions," submitted in November 1934, provided practical guidelines for that effort. Largely forgotten, Wilkins presents the entire work, edited and introduced with an essay that describes its origins and places it in historical context. Cohen recommended that each tribe consider preserving ancient traditions that offered wisdom to those drafting constitutions. Strongly opposed to "sending out canned constitutions from Washington," he offered ideas for incorporating Indigenous political, social, and cultural knowledge and structure into new tribal constitutions.

Deloria, Vine, Jr. *Behind the Trail of Broken Treatises: An Indian Declaration of Independence*. Austin, TX: University of Texas Press, 1985.

See AMERICAN INDIAN MOVEMENT (AIM) for description.

Deloria, Vine, Jr., and Clifford M. Lytle. *The Nations Within: The Past and Future of American Indian Sovereignty*. Austin, TX: University of Texas Press, 1998.

The book takes a historical look at relationships between American Indians and Federal and State entities to show the unique struggle tribes engage in. The author looks at the New Deal for Indians and the complications that ensued with both Congress and the individual tribes as an example of the modern-day struggle Indians face in working with the Federal government. Deloria and Lytle conclude by clarifying current Indian points of view and to build onto initiatives that Indians have already taken to suggest which of these might be most useful for them to pursue. The unheeded message has been clear throughout history, but now we see how--if we let Indians do it their own way--they might, more quickly than we have imagined, rebuild their communities.

AMERICAN INDIANS AND THE LAW

Banner, Stuart. *How the Indians Lost Their Land: Law and Power on the Frontier*. Cambridge, MA: Belknap Press of Harvard University Press, 2007.

Banner's well-documented history addresses the question of how repeated land sales drove Indians west, with a careful detailing of transactions from the 1600s to the 1900s. Did the Indians think they were agreeing only to "share resources," and were the English aware of the Indians' increasing poverty as a result of these one-sided transactions? The author describes how land sales changed from contracts between private parties to treaties between sovereign nations after the end of the French and Indian War in 1763, followed by the convenient perception of Native Americans not as owners of their land but merely as occupants. This philosophical shift culminates in the landmark Supreme Court decision of 1823 declaring that Indian lands are actually owned by the states and the federal government, a decision Banner calls the "final nail in the coffin of . . . Indian property rights." He concludes with Native success in recent years in obtaining reparations for their land, due to the government's admittance that the seizure of these lands was illegal when it was practiced.

Clark, Blue. *Lone Wolf v. Hitchcock: The Treaty Rights and Indian Law at the End of the Nineteenth Century*. Lincoln, NE: University of Nebraska Press, 1999.

Landmark court cases in the history of formal U.S. relations with Indian tribes are *Corn Tassel*, *Standing Bear*, *Crow Dog*, and *Lone Wolf*. Each exemplifies a problem or a process as the United States defined and codified its politics toward Indians. The importance of the *Lone Wolf* case of 1903 resides in its enunciation of the "plenary power" doctrine—that the United States could unilaterally act in violation of its own treaties and that Congress could dispose of land recognized by treaty as belonging to individual tribes. In 1892 the Kiowas and related Comanche and Plains Apache groups were pressured into agreeing to divide their land into allotments under the terms of the Dawes Act of 1887. *Lone Wolf*, a Kiowa band leader, sued to halt the land division, citing the treaties signed with the United States immediately after the Civil War. In 1902 the case reached the Supreme Court, which found that Congress could overturn the treaties through the doctrine of plenary power.

Corntassel, Jeff, and Richard C. Witmer. *Forced Federalism: Contemporary Challenges to Indigenous Nationhood*. Norman, OK: University of Oklahoma Press, 2008.

Over the past twenty years, American Indian policy has shifted from self-determination to "forced federalism," as indigenous nations in the United States have encountered new threats from state and local governments over such issues as taxation, gaming, and homeland security. During the forced federalism era (1988-present), public perceptions of indigenous peoples as "rich Indians" have been just as damaging to Native nations as anti-sovereignty legislation. This book examines how state governments have manipulated "rich Indian" images when setting policies targeting indigenous peoples and discusses how indigenous nations have responded politically to these contemporary threats to their nationhood.

Deloria, Vine, Jr. *American Indian Policy in the Twentieth Century*. Norman, OK: University of Oklahoma Press, 1992.

This book offers eleven essays on federal Indian policy.

Deloria, Vine, Jr., and David E. Wilkins. *Tribes, Treaties, and Constitutional Tribulations*. Austin, TX: University of Texas Press, 2000.

This book delivers a shocking indictment of American constitutional law as it regards American Indians. In tracing Euro-American relations with Indians from the "discovery" of the New World to the present day, the authors demonstrate that legal and political definitions of Indian sovereignty and rights have been, and still are, incoherent and inconsiderate. As a result, the brief mentions of Indians in the U.S. Constitution have not been adequately defined in legal or moral terms, and no one has considered how current Indian nations fit into the American constitutional framework. The authors' structured discussion works well. But while theirs is a much-needed historical work, it misses being a thorough legal analysis

of the many U.S. Supreme Court decisions that have stripped away even the slimmest constitutional guarantees.

Keal, Paul. *European Conquest and the Rights of Indigenous Peoples: The Moral Backwardness of International Society*. New York: Cambridge University Press, 2008.

Keal examines the historical role of international law and political theory in justifying the dispossession of indigenous peoples as part of the expansion of international society. Paradoxically, he argues, law and political theory can now form the basis of the recovery of indigenous rights. Arguing for the recognition of indigenous peoples as "peoples" with the right of self-determination in constitutional and international law, Keal questions the moral legitimacy of international society and examines concepts of collective guilt and responsibility.

Norgren, Jill. *Cherokee Cases: Two Landmark Federal Decisions in the Fight for Sovereignty*. Norman, OK: University of Oklahoma Press, 2004.

This compact history is the first to explore two landmark U.S. Supreme Court cases of the early 1830s: *Cherokee Nation v. Georgia* and *Worcester v. Georgia*. Legal historian Jill Norgren details the extraordinary story behind these cases, describing how John Ross and other leaders of the Cherokee Nation, having internalized the principles of American law, tested their sovereignty rights before Chief Justice John Marshall in the highest court of the land. The Cherokees' goal was to solidify these rights and to challenge the aggressive actions that the government and people of Georgia carried out against them under the aegis of law. Written in a style accessible both to students and to general readers, *The Cherokee Cases* is an ideal guide to understanding the political development of the Cherokee Nation in the early nineteenth century and the tragic outcome of these cases so critical to the establishment of U.S. federal Indian law.

Pevar, Stephen L. *The Rights of Indians and Tribes: The Authoritative ACLU Guide to Indian and Tribal Rights*. Carbondale, IL: Southern Illinois University Press, 1992.

Pevar writes this book in such a way that it becomes an informative guide to thoroughly understand the legal powers of Indian tribes, civil and criminal jurisdictions on Indian reservations, Indian hunting, fishing and water rights, taxation on Indian lands, the Indian Civil Rights Acts, the Indian Child Welfare Act, and tribal jurisdiction over non-Indians. This book answers questions relating to the law, but also speaks to broad topics such as "racial stereotyping" on the reservations and the use of heavy use of footnotes make the book a great starting point to understand issues affecting Native Americans.

Prucha, Francis Paul. *American Indian Treaties: The History of a Political Anomaly*. Berkeley, CA: University of California Press, 1997.

American Indian affairs are much in the public mind today--hotly contested debates over such issues as Indian fishing rights, land claims, and reservation gambling hold our attention. While the unique legal status of American Indians rests on the historical treaty relationship between Indian tribes and the federal government, until now there has been no comprehensive history of these treaties and their role in American life. Prucha argues that the treaties were a political anomaly from the very beginning. The term "treaty" implies a contract between sovereign independent nations, yet Indians were always in a position of inequality and dependence as negotiators, a fact that complicates their current attempts to regain their rights and tribal sovereignty.

Prucha, Francis Paul. *Documents of United States Indian Policy*. Omaha, NE: University of Nebraska, 2000.

This book covers the significant developments in American Indian affairs since 1988. Among the topics dealt with are tribal self-governance, government-to-government relations, religious rights, repatriation of human remains, trust management, health and education, federal recognition of tribes, presidential policies, and Alaska Natives.

Reyes, Lawney L. *Bernie Whitebear: An Urban Indian's Quest for Justice*. Tucson, AZ: University of Arizona Press, 2006.

During the time of relocation, many Indians left the reservation in hope of something better. While unemployment and discrimination of the reservation adversely affected Indians, Bernie Whitebear refused to let his people suffer and fought for change. This book chronicles Whitebear's life as he organized and promoted a goal of success and better conditions for Indians of the Pacific Northwest.

Whitebear's story takes readers from an impoverished youth—including a rare account of life on the Colville Reservation during the 1930s—to the "Red Power" movement as it traces Bernie's emergence as an activist influenced by contemporaries such as Bob Satiacum, Vine DeLoria, and Joe Delacruz. When he died in July 2000, Bernie Whitebear had left an inestimable legacy, accomplishing things that no other Indian seemed able to do.

Robertson, Lindsay G. *Conquest by Law: How the Discovery of America Dispossessed Indigenous Peoples of Their Lands*. New York: Oxford University Press, 2007.

Law professor Robertson presents a meticulously researched analysis of the political rivalries and personal greed surrounding a landmark Supreme Court decision that set the stage for "the judicial conquest of Native America." In 1823, two large land speculation companies brought their case to the Court in the hope of having their claims to land in Illinois and Indiana validated. Chief Justice John Marshall, guided by his concern with maintaining the power of the Court relative to the Congress and the states, and his personal desire to secure land grants for Revolutionary War soldiers, produced his landmark "discovery doctrine" that gave "exclusive title" to those who "discovered" the land. Indians were thereby reduced to mere occupants "incapable of transferring absolute title to others." To Marshall's chagrin, this doctrine led to the practice of "Indian removal," whereby entire tribes were forced to move west as their lands were opened to speculators. Robertson's study is based on rediscovered historical records that clearly reveal how greed for land and power instigated the Trail of Tears and similar tragedies.

Sayer, John William. *Ghost Dancing the Law: The Wounded Knee Trials*. Cambridge, MA: Harvard University Press, 2000.

See AMERICAN INDIAN MOVEMENT for description.

Stern, Kenneth S. *Loud Hawk: The United States Versus the American Indian Movement*. Norman OK: University of Oklahoma Press, 2002.

See AMERICAN INDIAN MOVEMENT for description.

Wilkins, David E., and K. Tsianina Lomawaima. *Uneven Ground: American Indian Sovereignty and Federal Law*. Norman, OK: University of Oklahoma Press, 2002.

See AMERICAN INDIANS AND THE LAW for description.

Wilkins, David E. *Supreme Court: The Masking of Justice*. Austin, TX: University of Texas Press, 1997.

This book provides a detailed, thorough analysis of 15 US Supreme Court cases involving Native Americans. The cases range from the well-known Johnson v. M'Intosh to the little-known Ward v. Racehorse, but all are instances in which the Court has mistakenly 'limited or terminated the rights of indigenous peoples.' In each case the author notes the errors the justices made and the 'judicial masks' that have often enabled them to ignore reality and morality. Judicious and persuasive, he provides new information and insights in this important field.

Wilkins, David E., and K. Tsianina Lomawaima. *Uneven Ground: American Indian Sovereignty and Federal Law*. Norman, OK: University of Oklahoma Press, 2002.

See **AMERICAN INDIANS AND THE LAW** for description.

Wilkinson, Charles F. *American Indians, Time and the Law: Native American Societies in a Modern Constitutional Democracy*. New Haven, CT: Yale University Press, 1988.

In 1959, the Supreme Court ushered in a new era of Indian law, which recognizes Indian tribes as permanent governments within the federal constitutional system and, on the whole, honors old promises to the Indians. Drawing together historical sources such as the records of treaty negotiations with the Indians, classic political theory on the nature of sovereignty, and anthropological studies of societal change, Wilkinson evaluates the Court's work in Indian law over the past twenty five years and considers the effects of time on law.

Williams, Robert, Jr. *Like a Loaded Weapon: The Rehnquist Court, Indian Rights, and the Legal History of Racism in America*. Minneapolis, MN: University of Minnesota Press, 2005.

In this book, Williams exposes the ongoing legal force of the racist language directed at Indians in American society. Fueled by well-known negative racial stereotypes of Indian savagery and cultural inferiority, this language, Williams contends, has functioned "like a loaded weapon" in the Supreme Court's Indian law decisions. The book chronicles foundational opinions in the Marshall Court all the way to the Rehnquist Court and illustrates how racist language and precedents are utilized in the court to justify the denial of important rights of property, self-government, and cultural survival to Indians. Williams proposes a reimagining of American Indians rights and strategies for compelling the Supreme Court to confront the racist origins of Indian law.

Williams, Robert A., Jr. *The American Indian in Western Legal Thought: The Discourses of Conquest*. New York: Oxford University Press, 1990.

This book explores the history of contemporary legal thought on the rights and status of the West's colonized indigenous tribal peoples. Williams traces the development of the themes that justified and impelled Spanish, English, and American conquests of the New World.

AMERICAN INDIAN LITERATURE / NOVELS

Louis, Adrian C. *Shedding Skins: Four Sioux Poets*. East Lansing, MI: Michigan State University Press, 2008.

Four young male Native American poets whose work is brought together in this collection write poems about urban decay and homelessness, about loneliness and despair, about Payday Loans and 40-ounce beers, about getting enough to eat and too much to drink. Written in the vernacular of mean streets, these poems are often raw and coarse and vulgar, just like the lives it describes. They write about life on the reservation. However, for the Indians in their poems, life on the reservation is a lot like life in the city, but without the traffic. In their poems, they grapple with their heritage, wrestling with what it means to be a Sioux and a Skin today.

McNickle, D'Arcy. *Wind from an Enemy Sky*. Albuquerque, NM: University of New Mexico Press, 1988.

Wind from an Enemy Sky tells the story of the Little Elk People, a fictional Northwestern tribe. Through the eyes of Antoine, grandson of the tribal leader, we see the tribe attempt to overcome their demoralization at the hands of advancing white civilization. The Indians respond to the building of a dam by trying to gain the return of a sacred medicine bundle. McNickle's ability to depict psychologically complex characters of both races, such as Bull, the aging leader of the Little Elk, and Rafferty, the Indian Agency Superintendent, results in a convincing story and leads the reader to hope that tragedy can be averted.

Miller, Lee. *From the Heart: Voices of the American Indian*. New York: Vintage, 1996.

Excerpts from Native American speeches--by Moctezuma, Tecumseh, Cochise, Sitting Bull, and others--accompanied by commentary by non-Indian observers, provide an eloquent overview of five hundred years of fateful encounters between Europeans and Native Americans. Miller explores the sad tale of gradual yet relentless persecution of the American Indian by white settlers and adventurers from the first contacts until the late 19th century. The book is organized into 12 major geographical regions, the stories of white brutality are presented without relief, and the reader is likely to experience various emotional responses, including horror, anger, outrage, and dismay.

Moore, Christopher. *Coyote Blue*. New York: Simon and Schuster, 2008.

This fictional comedy follows the life of a boy Samson Hunts Alone who runs away from the Crow reservation at age fifteen to avoid standing trial for murder, throwing a cop over a dam. Off the reservation, he is not called Samuel Hunter and is a successful insurance salesman with a Mercedes-Benz, a condo, and contained, invented life. While living his new life, Sam forgets his upbringing and an ancient trickster god, Coyote, is determined to make Sam fulfill his destiny as a storyteller for his tribe. Sam's new life has obviously made him an irresistible target for Coyote, and in the fashion of Job from the Bible, Sam is cursed with Coyote interfering with Sam's business, disturbing his neighbors, introducing love, and inciting a motorcycle gang riot, all in the efforts to lead Sam home. *Coyote Blues* mixes mythical Native teachings with the modern world to make Sam realize his true path.

Moore, MariJo. *Genocide of the Mind: New Native American Writing*. New York: Nation Books, 2003.

See **CURRENT AMERICAN INDIAN ISSUES** for description.

Peltier, Leonard, Harvey Arden. *Prison Writings: My Life Is My Sun Dance*. New York: St. Martin's Griffin, 2000.

See **AMERICAN INDIAN MOVEMENT** for description.

Szabo, Joyce M. *Art from Fort Marion*. Norman, OK: University of Oklahoma Press, 2009.

During the 1870s, Cheyenne and Kiowa prisoners of war at Fort Marion, Florida, graphically recorded their responses to incarceration in drawings that conveyed both the present reality of imprisonment and nostalgic memories of home. The Silberman Collection illustrates the artists' fascination with the world outside the southern plains, their living conditions and survival strategies as prisoners, and their reminiscences of pre-reservation life.

Weaver, Jace, Craig S. Womack, and Robert Warrior. *American Indian Literary Nationalism*. Albuquerque, NM: University of New Mexico Press, 2006.

American Indian Literary Nationalism intervenes in recent controversial debates on the role of hybridity, suggesting common sense strategies rooted in the material realities of various communities. Writers assert being a "nationalist" is a legitimate perspective from which to approach Native American literature and criticism. They consider such a methodology not only defensible but also crucial to supporting Native national sovereignty and self-determination, an important goal of Native American studies, generally.

Welch, James. *Fools Crow*. New York: Penguin, 1987.

A young man named Fool's Crow, the game given to him after he killed the chief of the Crows during a raid, has a vision at the Sun Dance ceremony in 1870. In his vision he sees the end of the Indian way of life and must decide what to do. His two paths are to resist the change or follow through with the change resulting in a humiliating life.

AMERICAN INDIAN MEMOIRS / BIOGRAPHIES

Anderson, Gary C. *Little Crow: Spokesman for the Sioux*. Minnesota Historical Society Press, 1986.

Government officials and missionaries wanted all Sioux men to become self-sufficient farmers, wear pants, and cut their hair. The Indians, confronted by a land-hungry white population and a loss of hunting grounds, sought to exchange title to their homeland for annuities of cash and food, schools and teachers, and farms and agricultural knowledge. By 1862 the Sioux realized that their extensive kinship network and religion were in jeopardy and that the government would not fulfill its promises. With their way of life endangered, the Sioux turned to Little Crow to lead them in a war for self-preservation, a war that Little Crow had tried to avoid during most of his adult life. Within a year, the Sioux had been evicted from Minnesota, Little Crow was dead, and a way of life had vanished. Through his life-his biography-the complex interrelationship of Indian and white can be studied and, in some measure, understood.

Bettelvoun, Susan Bordeaux, and Josephine Waggoner. *With My Own Eyes: A Lakota Woman Tells Her People's History*. Winnipeg, Canada: Bison Books, 1999.

With My Own Eyes tells the history of the nineteenth-century Lakotas. Susan Bordeaux Bettelyoun (1857–1945), the daughter of a French-American fur trader and a Brulé Lakota woman, was raised near Fort Laramie and experienced firsthand the often devastating changes forced on the Lakotas. As Bettelyoun grew older, she became increasingly dissatisfied with the way her people's history was being represented by non-Natives. *With My Own Eyes* represents her attempt to correct misconceptions about Lakota history. Bettelyoun's narrative was recorded during the 1930s by another Lakota historian, Josephine Waggoner.

Black Elk, Nicholas. *Black Elk Speaks: Being the Life Story of a Holy Man of the Ogala Sioux*. Lincoln, NE: University of Nebraska Press, 2000.

This autobiography about Nicholas Black Elk, a Lakota visionary and healer (1863-1950), discusses his life among his people during the momentous years of the nineteenth century. When Black Elk received his great vision, white settlers were invading Lakota lands and way of life. The Lakota's fought fiercely to retain their freedom and way of life, a dogged resistance that resulted in a remarkable victory at Little Bighorn and the eventual tragedy at Wounded Knee. Black Elk received visions about uniting humanity and the earth, and this book creates a spiritual journey through the life of Black Elk and the history of the Lakota nation.

Blevins, Win. *Stone Song: A Novel of the Life of Crazy Horse*. New York: Forge Books, 2006.

Crazy Horse is one of the most enigmatic American Indians warriors of all time. However, as a child he was scorned for having light hair and as a young man, he rejected the love of finery and honors so many young warriors desired. He led his people through great struggles and to their greatest victory at the Battle of Little Big Horn where General Custer fell. Blevins tells the triumph of Crazy Horse's life by exploring his powerful vision as a youth of Rider, the spiritual expression of his future greatness, and the passion and grief of his overwhelming love for a woman. Amidst his personal struggles, Crazy Horse managed to find his way in harmony, found in the wisdom of the Lakota.

Brave Bird, Mary, and Richard Erdoes. *Ohitika Woman*. New York: Grove Press, 2009.

This is the sequel to *Lakota Woman*, and chronicles Mary Brave Bird as she continues her powerful, dramatic tale of ancient glory and present anguish, of courage and despair, of magic and mystery, and most of all, the survival of mind and body. After returning home from Wounded Knee in 1973, she married Leonard Crow Dog and hoped for a better life as a mother. However, trouble found her and she bares her innermost thoughts, recounts the dark as well as the amazing moments of her eventful life. She also expresses her view on being Native American in a white-dominated society and also address the experience of being a mother, woman, and rarest of all, a Sioux feminist.

Crow Dog, Mary. *Lakota Woman*. New York: Harper Perennial, 1991.

This unique autobiography is a deeply moving account Mary Crow Dog's triumphant struggle to survive in a hostile world. Mary Crow Dog writes about growing up with a happy life on the Sioux reservations without confronting issues of racism. She writes about the sudden change when she entered boarding school where she was forced to cut her hair, wear white-American clothing, and punished for speaking her native language. She talks about the challenges of adulthood on the Indian reservation, with alcoholism hurting families and relationships between men and women, the young and the old tribal members. Mary Crow Dog uses humor to express her painful personal story.

DeMallie, Raymond J. *The Sixth Grandfather: Black Elk's Teaching Given to John G. Neihardt*. Winnipeg, Canada: Bison Books, 1985.

John C. Neihardt previously recorded the teachings of the Oglala holy man Black Elk, who had, in a vision, seen himself as the "sixth grandfather," the spiritual representative of the earth and of mankind. DeMallie makes available for the first time the transcripts from Neihardt's interviews with Black Elk in 1931 and 1944. His introduction offers new insights into the life of Black Elk.

Dudley, Joseph Iron Eye. *Choteau Creek: A Sioux Reminiscence*. Winnipeg, Canada: Bison Books, 1998.

True story of a young boy growing up with his grandparents on the Yankton Sioux Reservation in the South Dakota prairie in the 1950s. Dudley recalls the memories of his formative years where he lived with his poor, but spiritually rich grandparents. Dudley, now a doctoral student at the University of North Carolina, elevates his elderly grandparents to saintly status as they impart their beliefs, loves, and fears to him. Dudley attributes his strong sense of home and his spiritual awakening to his grandparents as they take him through life events such as attending a powerful church service, a brother's homecoming, winter hardships, his grandmother's storytelling, chores around the house, medicine men, and the inevitable illness, decline and death of his grandparents.

Eastman, Charles Alexander (Ohiyesa). *From the Deep Woods to Civilization*. Dover Publications, 2003.

In an earlier book, *Indian Boyhood*, Charles Alexander Eastman (Ohiyesa) recounted the story of his traditional Sioux childhood and youth. *From the Deep Woods to Civilization*, first published in 1916, continues the narrative, beginning with his abrupt entry into the mainstream of Anglo-American life in 1873 at the age of fifteen. Eastman went on to become one of the best known educated Indians of his time, receiving a Bachelor of Science degree from Dartmouth in 1887 and a medical degree from Boston University in 1890. From his first job as physician at Pine Ridge Agency, where he witnessed the events that culminated in the Wounded Knee massacre, he devoted his life, both in and out of government service, to helping his fellow Indians adapt to the white world while retaining the best of their own culture.

Erdoes, Richard, and John (Fire) Lame Deer. *Lame Deer, Seeker of Visions*. New York: Simon & Schuster, 1994.

Storyteller, rebel, medicine man, Lame Deer was born almost a century ago on the Rosebud Reservation in South Dakota. A full-blooded Sioux, he was many things in the white man's world -- rodeo clown, painter, prisoner. But, above all, he was a holy man of the Lakota tribe. He tells a story of harsh youth and reckless manhood, shotgun marriage and divorce, history and folklore as rich today as ever -- and of his fierce struggle to keep pride alive, though living as a stranger in his own ancestral land.

Kreis, Karl Markus, and Corinna Dally-Starna. *Lakotas, Black Robes, and Holy Women: German Reports from the Indian Missions in South Dakota, 1886-1900*. Lincoln, NE: University of Nebraska Press, 2007.

See **RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION** for description.
Lame Deer, Chief Archie Fire, and Richard Erdoes. *Gift of Power: The Life and Teachings of a Lakota Medicine Man*. Bear and Company, 1992.

See **AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY** for description.

Larson, Robert W. *Gall: Lakota War Chief*. Norman, OK: University of Oklahoma Press, 2009.

Called the "Fighting Cock of the Sioux" by U.S. soldiers, Gall was a great Hunkpapa Lakota chief who, along with Sitting Bull, resisted efforts by the U.S. government to annex the Black Hills. Enraged by the slaughter of his family, Gall led the charge across Medicine Tail Ford to attack Custer's main forces on the other side of the Little Bighorn.

Lee, Gaylen D. *Walking Where We Lived: Memoirs of a Mono Indian Family*. Norman, OK: University of Oklahoma Press, 1999.

Lee writes from his perspective and acknowledges that while family experience is important to all Mono Indians, the experiences are so different depending on the contact and acculturation of the individual families. In the book, Lee uses the Mono language and native words liberally, explaining the concepts and attitudes that are at opposition with white thinking and which have made Indians vulnerable.

Linderman, Frank B. *Plenty-coups: Chief of the Crows, Second Edition*. Winnipeg, Canada: Bison Books, 2002.

In his old age, Plenty-coups (1848–1932), the last hereditary chief of the Crow Indians, told the moving story of his life to Linderman, the well-known western writer who had befriended him. Plenty-coups is a classic account of the nomadic, spiritual, and warring life of Plains Indians before they were forced onto reservations. Plenty-coups tells of the great triumphs and struggles of his own life: his powerful medicine dreams, marriage, raiding and counting coups against the Lakotas, fighting alongside the U.S. Army, and the death of General Custer.

Linderman, Frank B. *Pretty-shield: Medicine Woman of the Crows, Second Edition*. Winnipeg, Canada, 2003.

Pretty-shield, the legendary medicine woman of the Crows, remembered what life was like on the Plains when the buffalo were still plentiful. A powerful healer who was forceful, astute, and compassionate, Pretty-shield experienced many changes as her formerly mobile people were forced to come to terms with reservation life in the late nineteenth century. Pretty-shield told her story to Linderman through an interpreter and using sign language. She speaks of the simple games and dolls of an Indian childhood and the work of the girls and women—setting up the lodges, dressing the skins, picking berries, digging roots, and cooking. Through her eyes we come to understand courtship, marriage, childbirth and the care of babies, medicine-dreams, the care of the sick, and other facets of Crow womanhood.

Lurie, Nancy Oestreich. *Mountain Wolf Woman, Sister of Crashing Thunder: The Autobiography of a Winnebago Indian*. Ann Arbor, MI: University of Michigan Press, 1961.

From pony to airplane, from medicine dance to Christian worship, *Mountain Wolf Woman, Sister of Crashing Thunder* is the life story of a Winnebago woman, told in her own words to her adopted kinswoman, Nancy Lurie. *Mountain Wolf Woman* tells of her childhood in Wisconsin, her brief stay at a mission school, her marriage to "Bad Soldier," and her religious experiences with peyote. Her struggle to maintain her family against many hardships, odds that would have defeated a less vigorous and self-confident person, underscores her perseverance and tenacity. Whether she is describing her wanderings as a child or her misfortunes later in life, *Mountain Wolf Woman* sets forth her views in honest and perceptive terms, adding all the more power to her narrative.

Marshall, Joseph M., III. *The Journey of Crazy Horse: A Lakota History*. New York: Penguin (Non-Classics), 2005.

As the peerless warrior who brought the U.S. Army to its knees at the Battle of Little Bighorn, Crazy Horse remains one of the most perennially fascinating figures of the American West. Marshall goes beyond that image in this one-of-a-kind portrait of the legendary leader. Drawing on extensive research and a rich oral tradition that is rarely shared outside the Native American community, Marshall gives us a uniquely complete portrait of Crazy Horse, from the powerful vision that spurred him into battle to the woman he loved but lost to circumstance. *The Journey of Crazy Horse* celebrates a long-standing community's enduring culture and gives vibrant life to its most trusted and revered hero.

Napesni, Ollie. *SALT CAMP: Her Story – Lakota Living Treasure*. Trafford Publishing, 2006.

Beginning at the time of her birth in the cemetery at St. Francis, South Dakota, on June 8, 1917, Ollie Napesni captivates readers with colorful details of her life. She is a natural storyteller intriguing us with descriptions of events beginning in the 1920s and continuing into the 21st century, including how she became a renowned maker of star quilts. Descriptions of the Depression, Dust Bowl and the impact of World War II provide important information about that era and its effect on the lives of people living on the Rosebud Reservation. Ollie's adventuresome spirit took her to many areas of the country but always with a longing for Salt Camp, her childhood home. When she settles for good back on her land she begins to learn the value of Lakota religion. Traditional ceremonies saved her life, yet her ability to harmonize two worlds and two religions demonstrates her strength of character and wisdom.

Nerburn, Kent. *Chief Joseph & the Flight of the Nez Perce: The Untold Story of an American Tragedy*. New York: HarperOne, 2005.

Hidden in the shadow of Lewis and Clark lies another journey every bit as poignant, the 1,800-mile journey made by Chief Joseph and eight hundred Nez Perce men, women, and children from their homelands in what is now eastern Oregon through the most difficult, mountainous country in western America to the high, wintry plains of Montana. There, only forty miles from the Canadian border and freedom, Chief Joseph, convinced that the wounded and elders could go no farther, walked across the snowy battlefield, handed his rifle to the U.S. military commander who had been pursuing them, and spoke his now-famous words, "From where the sun now stands, I will fight no more forever." Nerburn takes us beyond the surrender to the captives' unlikely welcome in Bismarck, North Dakota, their tragic eight-year exile in Indian Territory, and their ultimate return to the Northwest. Nerburn reveals the true, complex character of Joseph, showing how the man was transformed into a myth by a public hungry for an image of the noble Indian and how Joseph used the myth in order to achieve his single goal of returning his people to their homeland.

Nerburn, Kent. *Neither Wolf nor Dog: On Forgotten Roads with an Indian Elder*. Novato, CA: New World Library, 2002.

Nerburn draws the reader deep into the world of an Indian elder known only as Dan. It's a world of Indian towns, white roadside cafes, and abandoned roads that swirl with the memories of the Ghost Dance and Sitting Bull. Characters like Jumbo, a 400-pound mechanic, and Annie, an 80-year-old Lakota woman living in a log cabin are introduced through this story. Threading through the book is the story of two men struggling to find a common voice. As the story unfolds, Dan speaks eloquently on the difference between land and property, the power of silence, and the selling of sacred ceremonies.

Olson, Kristine. *Standing Tall: The Lifeway of Kathryn Jones Harrison*. Seattle, WA: University of Washington Press, 2005.

This is the biography of an Oregon tribal leader, Kathryn Jones Harrison, who recounts the Grand Rondes' resurgence from the ashes of disastrous federal policies designed to terminate the tribe's existence. The tribe, much like Kathryn, is propelled by the leader's desire to overcome the efforts of many to deny her humanity. The book speaks to survival skills of adaptability, endurance, patience, and determination in order to stand up against struggles plaguing a person or group.

Petrillo, Larissa, Melda Trejo and Lupe Trejo. *Being Lakota: Identity and Tradition on Pine Ridge Reservation*. Lincoln: University of Nebraska Press, 2007.

This book explores contemporary Lakota identity and tradition through the life-story narratives of Melda and Lupe Trejo. Melda is an Oglala Sioux from the Pine Ridge Reservation and Lupe is a Mexican and long time resident of the Pine Ridge Reservation. Both Lupe and Melda lived together for forty years and raised eleven children, while supporting themselves as migrant workers. The Lakota/Mexican couple discusses how their everyday life exploring what it means to be an Indian and Lakota, how to deal with ethnic differences, issues involving religious practices and beliefs, and how Lakota spirituality shaped their worldview.

Qoyawayma, Polingaysi. *No Turning Back: A Hopi Indian Woman's Struggle to Live in Two Worlds*. Albuquerque, NM: University of New Mexico Press, 1977.

This is the story of the Hopi woman who chose to live in the white man's world during her early youth. She became known as Elizabeth Q. White. Born at Old Oraibi, Arizona, she was of the first of the Hopi children to be educated in white schools. Later she was the first Hopi to become a teacher in those schools. Here her biographer records Qoyowayma's break with the traditions of her people and her struggle to gain acceptance for her radical teaching methods. Throughout her life this remarkable woman has held to the best in Hopi culture and has fought to maintain it in the lives of her students. Her story, rich in information on Hopi legend and ceremony, is a moving introduction to the Hopi way of life.

Razor, Peter. *While the Locust Slept*. St. Paul, MN: Minnesota Historical Society Press, 2002.

Razor recalls his early life as a ward of the state of Minnesota. Razor was abandoned as an infant at the State Public School in Owatonna and later spent his life in the hands of abusive social workers who thought of him as a "dirty Injun." Through years of beatings by whatever the workers can find, Razor fears for his life with two failed attempts of running away from the orphanage. After being labeled a trouble-maker, he is given over to a farm family to be a hired hand. The farmer beats him, clothes him in rags, and treats him like a slave, working him to the point of exhaustion without food or water. He struggles to attend high school and begins his dream in life.

Sandoz, Mari, and Vine Deloria, Jr. *Crazy Horse: The Strange Man of the Oglalas*. Winnipeg, Canada: Bison Books, 2004.

Crazy Horse, the military leader of the Oglala Sioux whose personal power and social nonconformity set him off as "strange," fought in many famous battles, including the one at the Little Bighorn. He held out boldly against the government's efforts to confine the Sioux on reservations. Finally, in the spring of 1877 he surrendered, one of the last important chiefs to do so, only to meet a violent death. Sandoz has captured the spirit of Crazy Horse with a strength and nobility befitting his heroism.

Sides, Hampton. *Blood and Thunder: The Epic Story of Kit Carson and the Conquest of the American West*. New York: Anchor, 2007.

In the summer of 1846, the Army of the West marched through Santa Fe, en route to invade and occupy the Western territories claimed by Mexico. Fueled by the new ideology of "Manifest Destiny," this land grab would lead to a decades-long battle between the United States and the Navajos, the fiercely resistant rulers of a huge swath of mountainous desert wilderness. Sides presents a history of the American conquest of the West with Kit Carson, the trapper, scout, and soldier whose adventures made him a legend, at the center. Sides shows us how this illiterate mountain man understood and respected the Western tribes better than any other American, yet willingly followed orders that would ultimately devastate the Navajo nation.

Starita, Joe. *"I Am a Man": Chief Standing Bear's Journey for Justice*. New York: St. Martin's Press, 2009.

In 1877, Chief Standing Bear's Ponca Indian tribe was forcibly removed from their Nebraska homeland and marched to what was then known as Indian Territory (now Oklahoma), in what became the tribe's own Trail of Tears. *"I Am a Man"* chronicles what happened when Standing Bear set off on a six-hundred-mile walk to return the body of his only son to their traditional burial ground. Along the way, it examines the complex relationship between the United States government and the small, peaceful tribe and the legal consequences of land swaps and broken treaties, while never losing sight of the heartbreaking journey the Ponca endured. It is a story of survival---of a people left for dead who arose from the ashes of injustice, disease, neglect, starvation, humiliation, and termination. Before it ends, Standing Bear's long journey home explores fundamental issues of citizenship, constitutional protection, cultural identity, and the nature of democracy.

Starita, Joe. *The Dull Knives of Pine Ridge: A Lakota Odyssey*. Winnipeg, Canada: Bison Books, 2002.

In 1878, Chief Dull Knife, a leader who fought alongside Crazy Horse, escaped from forced relocation and led his followers on a desperate six-hundred-mile freedom flight back to their homeland. The book looks at the descendants of Chief Dull Knife. His son, George Dull Knife survived the Wounded Knee Massacre and later toured in Buffalo Bill Cody's Wild West Show. Guy Dull Knife Sr. fought in World War I and took part in the siege of Wounded Knee in 1973. Guy Dull Knife, Jr. fought in Vietnam and is now an accomplished artist. The story of the Dull Knife family is important because within the Cheyenne/Lakota-Sioux tribes, there is nothing but heartache and pain, but Starita does a great job of examining the survival of the Dull Knife family and their support for the tribe.

St. Pierre, Mark. *Madonna Swan: A Lakota Woman's Story*. Norman, OK: University of Oklahoma Press, 1994.

This heartwarming account tells the poignant life history of Lakota matriarch Madonna Swan-Abdulla, recounting her upbringing within an extended family on the Cheyenne River Sioux Reservation in South Dakota in the earlier half of the 20th century. The story draws on the stories told to Madonna as a child about the "Grandfathers" (ancestor spirits) in order to give Madonna a moral education and courage. With this backdrop, the account recalls her struggle and pain from contracting tuberculosis as a teenager. After losing a lung and spending a decade in sanatoriums, she emerges without self-pity but with determination, eventually getting married, attending college, teaching at the Head Start program on the reservation, and becoming a role model for younger Sioux women.

Blacksnake, and Jeanne Winston Adler. *Chainbreaker's War: A Seneca Chief Remembers the American Revolution*. Hensonville, NY: Black Dome Press, 2002.

This book is an authentic, eyewitness account by a Seneca war chief of the American Revolution, taken from Chainbreaker's memoirs. Chainbreaker's (European-Americans called him Blacksnake or Governor Blacksnake) war path led him to some of the bloodiest encounters on the New York and Pennsylvania frontiers, including the desperate hand-to-hand battle at Oriskany. At war's close, Chainbreaker met former adversary George Washington for treaty negotiations and became an emissary for peace to western Indian nations.

AMERICAN INDIAN MOVEMENT (AIM)

Banks, Dennis, and Richard Erdoes. *Ojibwe Warrior: Dennis Banks and the Rise of the American Indian Movement*. Norman, OK: University of Oklahoma Press, 2005.

This compelling autobiography describes how Banks was taken from his family as a young child and placed in a government board school by the Bureau of Indian Affairs (BIA) in an attempt to assimilate him. Nine years after placement at the boarding school, Banks returned to his Ojibwe reservation only to find that he had assimilated and forgotten his native language and cultural traditions. Banks remained on

the reservation for two years and reconnected with family and relearned native skills. He later enlisted in the Air Force simply to have three meals a day and a warm place to sleep. Upon returning from duty, he experienced prejudice, brutality, and poverty that preyed on American Indians. Enraged, he founded the American Indian Movement (AIM) with his friends. Banks shares experiences with the reader ranging from the Sun Dances, Sweat Houses and the action of the Trail of Broken Treaties, culminating in Washington march and eventual takeover of the BIA headquarters. Bank also recounts his 11-year run from the FBI, his many wives and children, and the strategies of AIM in a windy narrative.

Brand, Johanna. *The Life and Death of Anne Mae Aquash*. Davidson, NC: Lorimer, 1993.

In February 1976, the body of a woman was found on the Pine Ridge Indian Reservation in South Dakota. The official autopsy attributed her death to exposure. Both hands were severed and sent to Washington for fingerprinting, and the body was hastily buried without legal documents. When the FBI identified the woman as Anna Mae Aquash, a Canadian Mi'kmaq active in the American Indian Movement, her family and friends demanded a second autopsy. It revealed that Anna Mae had been killed by a bullet fired execution-style into the back of her head. No serious investigation has ever been undertaken to determine the identities of her murderers, but evidence points to the involvement of American law enforcement officials.

Brave Bird, Mary, and Richard Erdoes. *Ohitika Woman*. New York: Grove Press, 2009.

See AMERICAN INDIAN MEMOIRS / BIOGRAPHIES for description.

Deloria, Vine, Jr. *Behind the Trail of Broken Treatises: An Indian Declaration of Independence*. Austin, TX: University of Texas Press, 1985.

Originally published in 1974, just as the Wounded Knee occupation was coming to an end, *Behind the Trail of Broken Treatises* raises disturbing questions about the status of American Indians within the American and international political landscapes. Analyzing the history of Indian treaty relations with the United States, Deloria presents population and land ownership information to support his argument that many Indian tribes have more impressive landholdings than some small members of the United Nations. Yet American Indians are not even accorded status within the UN's trust territories recognition process. *Behind the Trail of Broken Treatises* anticipates recent events as history comes full circle, making the book imperative reading for anyone wishing to understand the background of the movement of American Indians onto the world political stage.

Hendricks, Steve. *The Unquiet Grave: The FBI and the Struggle for the Soul of Indian Country*. Cambridge, MA: Da Capo Press, 2007.

In 1976, the FBI reported the discovering the body of an American Indian luminary, Anna Mae Aquash, was found frozen in the badlands of South Dakota. However, suspicions arose when the body was buried quickly following an autopsy which turned up a .32-caliber bullet in Aquash's skull. The book utilizes this scandal to reveal a dark side of the FBI and the subversion of American Indian activists. The book explores this tale of conspiracy, murder, and cover-up that occurs not only in South Dakota, but in Washington, D.C. Hendricks uses his investigative journalism background to uncover the ugly scandals the FBI engages in when dealing with American Indian activists.

Johnson, Troy R., Joane Nagel, and Duane Champagne, eds. *American Indian Activism: Alcatraz to The Longest Walk*. Champaign, IL: University of Illinois Press, 1997.

This book explores the leadership, theories, and commitment that fueled the continuing Native Nations' struggles for survival and sovereignty during the twentieth century. The book looks at two major events essential to the American Indian Movement campaign.

Johnson, Troy R. *The American Indian Occupation of Alcatraz Island: Red Power and Self-Determination*. Lincoln, NE: University of Nebraska Press, 2008.

The occupation of Alcatraz Island by American Indians from November 20, 1969, through June 11, 1971, focused the attention of the world on Native Americans and helped develop pan-Indian activism. In this detailed examination of the takeover, Johnson tells the story of those who organized the occupation and those who participated, some by living on the island and others by soliciting donations of money, food, water, clothing, and other necessities. The book documents the unrest in the Bay Area urban Indian population that helped spur the takeover and draws on interviews with those involved to describe everyday life on Alcatraz during the nineteen-month occupation.

Kipp, Woody. *Viet Cong at Wounded Knee: The Trail of a Blackfeet Activist*. Winnipeg, Canada: Bison Books, 2008.

See **SOVEREIGNTY / SELF-DETERMINATION** for description.

Matthiessen, Peter. *In the Spirit of Crazy Horse*. New York: Penguin, 1992.

A look at the events surrounding the incarceration of Native American activist Leonard Peltier elucidates the traditional Indian concept of the sacred inviolability of the earth and presents new evidence supporting Peltier's claims of innocence, arguing for a new trial. Matthiessen reveals a history of the Lakota tribe's long struggle with the U.S. government, from behind this violent chain of events lie issues of great complexity and profound historical resonance, brilliantly explicated by Peter Matthiessen in this controversial book. In a comprehensive history of the desperate Indian efforts to maintain their traditions, Matthiessen reveals the Lakota tribe's long struggle with the U.S. government, from Red Cloud's War and Little Big Horn in the nineteenth century to the shameful discrimination that led to the new Indian wars of the 1970s.

Means, Russell. *Where White Men Fear to Tread: The Autobiography of Russell Means*. New York: St. Martin's Griffin, 1996.

Means is a contemporary American Indian activist and the most controversial Indian leader of our time. Means writes poignantly about his leadership of the American Indian Movement (AIM) and seeks to justify the aims of Indian self-determination, discussing particularly the storming of Mount Rushmore, seizing Plymouth Rock, running for President in 1988, and leading the 71-day takeover of Wounded Knee, South Dakota in 1973. The autobiography is written in such a way to fascinate, educate, and inspire others to understanding the American Indians of the latter half of the twentieth century.

Peltier, Leonard, Harvey Arden. *Prison Writings: My Life Is My Sun Dance*. New York: St. Martin's Griffin, 2000.

In 1977, Leonard Peltier received a life sentence for the murder of two FBI agents. He has affirmed his innocence ever since—his case was made fully and famously in Peter Matthiessen's bestselling *In the Spirit of Crazy Horse*—and many remain convinced he was wrongly convicted. This wise and unsettling book, both memoir and manifesto, chronicles his life in Leavenworth Prison in Kansas. Invoking the Sun Dance, in which pain leads one to a transcendent reality, Peltier explores his suffering and the insights it has borne him. He also locates his experience within the history of the American Indian peoples and their struggles to overcome the federal government's injustices.

Reinhardt, Akim D. *Ruling Pine Ridge: Oglala Lakota Politics from the IRA to Wounded Knee*. Lubbock, TX: Texas Tech University Press, 2009.

This book incorporates overlooked materials, tribal council records, oral histories, and reservation newspapers, to explore the political history of South Dakota's Oglala Lakota reservation during the mid-twentieth century. Reinhardt surveys the Oglala Lakota Reservation's transition from direct colonialism of the pre-1934 era to the indirect colonial policies of the controversial Indian Reorganization Act (IRA) and the advent of the tribal council governing system currently in place on the reservation. Reinhardt contends that the conflicting political values of the colonial eras and the new government have led to an aggravation of social divisions on the reservation which ultimately culminated in the occupation and siege

of Wounded Knee. The occupation, in essence, was founded in forty years of political turmoil on the reservation.

Sayer, John William. *Ghost Dancing the Law: The Wounded Knee Trials*. Cambridge, MA: Harvard University Press, 2000.

This study of the Wounded Knee trials demonstrates the impact that legal institutions and the media have on political dissent. It also shows how the dissenters as defendants can influence these institutions and the surrounding political and cultural climate. The American Indian Movement (AIM) and its attorneys successfully turned the courtroom into a political forum on the history of U.S.-Indian relations but were often frustrated in telling their story by the need to observe legal procedures -- and by the media's stereotyping them as Indian warriors or 1960s militants. Sayer draws on court records, news reports, and interviews with participants to show how the defense, and ultimately the prosecution, had to respond continually to legal constraints, media coverage, and political events taking place outside the courtroom.

Smith, Paul Chaat, Robert Allen Warrior. *Like a Hurricane: The Indian Movement from Alcatraz to Wounded Knee*. New York: New Press, 1997.

For a brief but brilliant season beginning in the late 1960s, American Indians seized national attention in a series of radical acts of resistance. *Like a Hurricane* is a gripping account of the dramatic, breathtaking events of this tumultuous period. Drawing on a wealth of archival materials, interviews, and the authors' own experiences of these events, *Like a Hurricane* offers a rare, unflinchingly honest assessment of the period's successes and failures.

Stern, Kenneth S. *Loud Hawk: The United States Versus the American Indian Movement*. Norman OK: University of Oklahoma Press, 2002.

This is the shocking story of a criminal case that began in Portland, Ore., in 1975 and ended in 1988 after 13 years of pre-trial litigation. Six members of the American Indian Movement--Dennis Banks, his wife KaMook, Kenny Loud Hawk, Russell Redner, Anna Mae Aquash and Leonard Peltier--were charged with possessing dangerous weapons with intent to use them. Stern, a law student at the time, volunteered his services to the defense attorneys and remained with the case until its resolution. Here he charges governmental abuse of the legal system, anti-Indian bias and vindictiveness by the FBI; he also provides examples of judicial and political courage.

Trimbach, Joseph H. *American Indian Mafia: An FBI Agent's True Story about Wounded Knee, Leonard Peltier, and the American Indian Movement (AIM)*. Parker, CO: Outskirts Press, 2007.

The story of the AIM occupation at Wounded Knee is explored through the eyes of an FBI Agent who was there. This book seeks to challenge the stories of the American Indian Movement leaders and attempts to present a report on the efforts of the federal law enforcement officers.

AMERICAN INDIAN-WHITE RELATIONS

Aguilar, George W. Sr. *When the River Ran Wild! Indian Traditions on the Mid-Columbia and the Warm Springs Reservation*. Seattle, WA: University of Washington Press, 2005.

This personal memoir and tribal history explores the Eastern Chinookans who lived and worked for centuries connected to the Columbia River at Five Mile Rapids. Aguilar writes about the community and culture that has experienced tremendous change since 1805 when the Chinookans encounter Lewis and Clark as they journeyed to the Pacific Ocean. Aguilar uses journals of early missionaries and settlers and other stories found in anthropological papers and historical studies that recorded the voices of traditions long forgotten or changed. Also included in this book are stories from tribal elders recounting stories of the River People before and after their removal to the Warm Springs Reservation.

Anderson, Gary C. *Little Crow: Spokesman for the Sioux.* Minnesota Historical Society Press, 1986.
See AMERICAN INDIAN MEMOIRS / BIOGRAPHIES for description.

Banks, Dennis, and Richard Erdoes. *Ojibwe Warrior: Dennis Banks and the Rise of the American Indian Movement.* Norman, OK: University of Oklahoma Press, 2005.
See AMERICAN INDIAN MOVEMENT (AIM) for description.

Banner, Stuart. *How the Indians Lost Their Land: Law and Power on the Frontier.* Cambridge, MA: Belknap Press of Harvard University Press, 2007.
See AMERICAN INDIANS AND THE LAW for description.

Blackhawk, Ned. *Violence over the Land: Indians and Empires in the Early American West.* Cambridge, MA: Harvard University Press, 2008.
See AMERICAN INDIAN HISTORY: General History Post-Discovery for description.

Bowden, Henry Warner. *American Indians and Christian Missions: Studies in Cultural Conflict.* Chicago, IL: University of Chicago Press, 1985.
See RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION for description.

Brand, Johanna. *The Life and Death of Anne Mae Aquash.* Davidson, NC: Lorimer, 1993.
See AMERICAN INDIAN MOVEMENT (AIM) for description.

Cohen, Felix C., and David E. Wilkins. *On the Drafting of Tribal Constitutions.* Norman, OK: University of Oklahoma Press, 2007.
See AMERICAN INDIAN HISTORY: Political History for description.

Hagan, William T. *American Indians: The Chicago History of American Civilization.* Champaign, IL: University of Chicago Press, 1993.
See AMERICAN INDIAN HISTORY: Midwestern/Northern Tribes for description.

Hendricks, Steve. *The Unquiet Grave: The FBI and the Struggle for the Soul of Indian Country.* Cambridge, MA: Da Capo Press, 2007.
See AMERICAN INDIAN MOVEMENT (AIM) for description.

Holm, Tom. *The Great Confusion in Indian Affairs: Native Americans and Whites in the Progressive Era.* Austin, TX: University of Texas Press, 2005.

Very early on, the U.S. government thought it could make the Indian problem disappear. In an effort to extinguish Indians, the government granted allotments to individual Indian tribes in order to make them farmers and send their children into society by sending Indian children to boarding schools for indoctrination of white society: the English language, Christianity, and white acculturation. Federal officials believed these policies would assimilate Native Americans into white society within a generation or two, but even after decades, Native American culture remained intact. Holm discusses how amidst these strong social pressures Native Americans were able to maintain their group identity, languages, religious practices, art, and sense of the sacred.

Hoxie, Frederick. *American Nations: Encounters in Indian Country, 1850 to the Present.* New York: Routledge, 2001.

Twenty-three essays where academics consider the historical, cultural, religious and political circumstances of various Native American peoples. Arranged both chronologically and thematically, this

volume includes sophisticated analysis of topics like the military conquest of American Indians in the latter half of the 19th century, reservation culture, Native American activism, gender, and religion. Melissa L. Meyer presents "Signatures and Thumbprints: Ethnicity Among the White Earth Anishinaabeg"; Sergei Kan explores "Shamanism and Christianity: Modern Tlingit Elders Look at the Past"; Ward Churchill discusses "The Bloody Wake of Alcatraz: Political Repression of the American Indian Movement During the 1970s"; and Terence M. Cole addresses "Jim Crow in Alsaka: The Passage of the Alsaka Equal Rights Act of 1945."

Hoxie, Frederick E. *A Final Promise: The Campaign to Assimilate the Indians, 1880-1920*. Lincoln, NE: University of Nebraska Press, 2001.

During the latter half of the nineteenth century, the U.S. government had to deal with the Indian question issue, resulting in the treaty-breaking Dawes Act of 1887, legislation and questionable court decisions. In an attempt to solve the "problems" Indians presented, missionaries and teachers were sent to Indian lands in an assimilation campaign. The end result was that Indians lost two-thirds of reservation land and did not have any functional rights in the new society.

Keal, Paul. *European Conquest and the Rights of Indigenous Peoples: The Moral Backwardness of International Society*. New York: Cambridge University Press, 2008.

See AMERICAN INDIANS AND THE LAW for description.

Kreis, Karl Markus, and Corinna Dally-Starna. *Lakotas, Black Robes, and Holy Women: German Reports from the Indian Missions in South Dakota, 1886-1900*. Lincoln, NE: University of Nebraska Press, 2007.

See RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION for description

Lyons, Oren et al. *Exiled in the Land of the Free: Democracy, Indian Nations and the U.S. Constitution*. Santa Fe, NM: Clear Light Publishing, 1992.

See SOVEREIGNTY / SELF-DETERMINATION for description.

Maddra, Sam A. *Hostiles?: The Lakota Ghost Dance and Buffalo Bill's Wild West*. Norman, OK: University of Oklahoma Press, 2006.

On March 30, 1891--less than four months after the military suppression of the Lakota Ghost Dance at Wounded Knee, South Dakota--twenty-three Lakota Sioux imprisoned at Fort Sheridan, Illinois, were released into the custody of William F. Cody. "Buffalo Bill," as Cody was known, then hired the prisoners as performers. Labeled "hostiles" by the federal government, the Lakotas would learn to play hostiles before British audiences in 1891-92 as part of the Wild West's second tour of Britain. Maddra relates an ironic tale of Indian accommodation--and preservation of the Ghost Dance, which the Lakotas believed was a principled, restorative religion. To the U.S. Army, their religion was a rebellion to be suppressed. To the Indians, it offered hope in a time of great transition.

Miller, Robert J. *Native America, Discovered and Conquered: Thomas Jefferson, Lewis and Clark, and Manifest Destiny*. Winnipeg, Canada: Bison Books, 2008.

See AMERICAN INDIAN HISTORY: General History Post-Discovery for description.

Moore, Kathleen Dean, et al., eds. *How It Is: The Native American Philosophy of V. F. Cordova*. Tucson, AZ: University of Arizona Press, 2007.

See RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION for description

Nabokov, Peter. *Native American Testimony: A Chronicle of Indian-White Relations from Prophecy to the Present, 1942-2000*. New York: Penguin, 1999.

Anthropologist Peter Nabokov presents a history of Native American and white relations as seen through Indian eyes and told through Indian voices. Beginning with the Indians' first encounters with European explorers, traders, missionaries, settlers, and soldiers to the challenges confronting Native American culture today, *Native American Testimony* is a series of powerful and moving documents spanning five hundred years of interchange between the two peoples. Drawing from a wide range of sources--traditional narratives, Indian autobiographies, government transcripts, firsthand interviews, and more--Nabokov has assembled an alternate history of North America.

Smith, Andrea. *Native Americans and the Christian Right: The Gendered Politics of Unlikely Alliances.* Durham, NC: Duke University Press, 2008.

See RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION for description.

Stannard, David E. *American Holocaust: The Conquest of the New World.* New York: Oxford University Press, 1993.

See AMERICAN INDIAN HISTORY: General History Post-Discovery for description.

White, Richard. *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815.* Cambridge, MA: Harvard University Press, 1997.

This book seeks to step outside the simple stories of Indian/white relations--stories of conquest and assimilation and stories of cultural persistence. It is, instead, about a search for accommodation and common meaning. It tells how Europeans and Indians met, regarding each other as alien, as virtually nonhuman, and how between 1650 and 1815 they constructed a common, mutually comprehensible world in the region around the Great Lakes that the French called the "Pays d'en haut". Here the older worlds of the Algonquins and various Europeans overlapped, and their mixture created new systems of meaning and of exchange. The book tells of the breakdown of accommodation and common meanings and the recreation of the Indians as alien and exotic.

CURRENT AMERICAN INDIAN ISSUES

Political Issues:

Barker, Joanne. *Sovereignty Matters: Locations of Contestation and Possibility in Indigenous Struggles for Self-Determination.* Lincoln, NE: University of Nebraska Press, 2005.

See SOVEREIGNTY / SELF-DETERMINATION for description.

Bruyneel, Kevin. *The Third Space of Sovereignty: The Postcolonial Politics of U.S.-Indigenous Relations.* Minneapolis, MN: University of Minnesota Press, 2007.

See SOVEREIGNTY / SELF-DETERMINATION for description.

Cattellino, Jessica R. *High Stakes: Florida Seminole Gaming and Sovereignty.* Durham, NC: Duke University Press, 2008.

In 1979, Florida Seminoles opened the first tribally operated high-stakes bingo hall in North America. At the time, their annual budget stood at less than \$2 million. By 2006, net income from gaming had surpassed \$600 million. This dramatic shift from poverty to relative economic security has created tangible benefits for tribal citizens, including employment, universal health insurance, and social services. Renewed political self-governance and economic strength have reversed decades of U.S. settler-state control. At the same time, gaming has brought new dilemmas to reservation communities and triggered outside accusations that Seminoles are sacrificing their culture by embracing capitalism. Cattellino tells

the story of Seminoles' complex efforts to maintain politically and culturally distinct values in a time of new prosperity.

Cohen, Felix C., and David E. Wilkins. *On the Drafting of Tribal Constitutions*. Norman, OK: University of Oklahoma Press, 2007.

See **AMERICAN INDIAN HISTORY** for description.

Cook-Lynn, Elizabeth. *New Indians, Old Wars*. Champaign, IL: University of Illinois Press, 2007.

Addressing Native American Studies' past, present, and future, the essays in *New Indians, Old Wars* tackle the discipline head-on, presenting a radical revision of the popular view of the American West in the process. Instead of luxuriating in its past glories or accepting the widespread historians' view of the West as a shared place, Cook-Lynn argues that it should be fundamentally understood as stolen. Firmly grounded in the reality of a painful past, Cook-Lynn understands the story of the American West as teaching the political language of land theft and tyranny. She argues that to remedy this situation, Native American studies must be considered and pursued as its own discipline, rather than as a subset of history or anthropology.

Corntassel, Jeff, and Richard C. Witmer. *Forced Federalism: Contemporary Challenges to Indigenous Nationhood*. Norman, OK: University of Oklahoma Press, 2008.

See **AMERICAN INDIANS AND THE LAW** for description.

Deloria, Vine, Jr., Clifford M. Lytle. *American Indians, American Justice*. Austin, TX: University of Texas Press, 1983.

Baffled by the stereotypes presented by Hollywood and much historical fiction, many other Americans find the contemporary American Indian an enigma. Compounding the confusion is the highly publicized struggle of the contemporary Indian for self-determination, lost land, cultural preservation, and fundamental human rights--a struggle dramatized both by public acts of protest and by precedent-setting legal actions. This book explores the complexities of the present Indian situation, particularly with regard to legal and political rights. Beginning with an examination of the historical relationship of Indians and the courts, the authors describe how tribal courts developed and operate today, and how they relate to federal and state governments. By comparing and contrasting the workings of Indian and non-Indian legal institutions, the authors illustrate how Indian tribes have adapted their customs, values, and institutions to the demands of the modern world.

Deloria, Vine, Jr., Daniel R. Wildcat. *Power and Place: Indian Education in America*. Golden, CO: Fulcrum Publishing, 2001.

See **AMERICAN INDIAN EDUCATION ISSUES** for description.

Deloria, Vine, Jr. *Custer Died for Your Sins*. Norman, OK: University of Oklahoma Press, 2003.

See **SOVEREIGNTY / SELF-DETERMINATION** for description.

Deloria, Vine, Jr. *American Indian Policy in the Twentieth Century*. Norman, OK: University of Oklahoma Press, 1992.

This book offers eleven essays on federal Indian policy.

Henson, Eric C., et. al. *The State of the Native Nations: Conditions Under U.S. Policies of Self-Determination*. New York: Oxford University Press, 2007.

Media filters and personal preconceptions can make it hard to get a clear view of present-day Indian America. The reality is that the 500+ Native nations in the United States confront many of the same day-to-day challenges that are faced by other nations and communities--raising children with strong identities, practicing religion, providing economic sustenance, strengthening culture, managing business and governmental affairs, and protecting public health and safety--but they are doing so from foundations

built on their distinct histories, cultures, and circumstances. *The State of the Native Nations: Conditions under U.S. Policies of Self-Determination* chronicles the efforts, obstacles, and accomplishments that are shaping Indian Country under contemporary federal policies and responsive tribal strategies of self-determination.

Wilkins, David E. *American Indian Politics and the American Political System*. New York: Rowman & Littlefield Publishers, Inc., 2001.

Indian nations are sovereign--they have their own tribal governments, their own separate territories, and they are able to negotiate treaties, exercise taxing authority over persons and businesses in their nations, and operate gambling casinos, among other things. At the same time, the individuals who constitute Native nations have also been declared U.S. citizens subject to congressional legislation, presidential decrees, and rulings by the Supreme Court. The conflict between these two political identities creates a struggle of Indian nations and tribes to control their own political destiny. This book brings together in one source a comprehensive introduction to the history, structure, and function of tribal governments, their relationship to contemporary American politics, and the rights of individual Indians who are often caught in between these frequently contentious sovereigns.

Cultural Issues:

Champagne, Duane. *Contemporary Native American Cultural Issues*. Lanham, MD: AltaMira Press, 1999.

Champagne has assembled a volume of top scholarship reflecting the complexity and diversity of Native American cultural life. Introductions to each topical section provide background and integrated analyses of the issues at hand. The informative and critical studies that follow offer experiences and perspectives from a variety of Native settings. Topics include identity, gender, the powwow, mass media, health and environmental issues.

Chavers, Dean. *Racism in Indian Country*. New York: Peter Lang Publishing, 2009.

In the face of huge challenges, despite crushing social conditions, Indian people have survived. Racism in Indian Country exposes the degrading and inhuman treatment Indian people have had and continue to endure. This book provides numerous examples including the sterilization of thousands of Indian women without their consent, and the poor treatment Indians receive in our schools, resulting in the worst academic records and the highest dropout rate, 50 percent of any ethnic group. Subjected to constant harassment by anti-Indian groups, and banks and other lending institutions that either raise interest rates on loans to Indians or redline their reservations, Indians receive some of the most racist treatment in the United States. This book's thorough documentation and explication of the challenges faced by Indians historically and today will be useful in courses in modern history, ethnic studies, sociology, and anthropology.

Deloria, Philip J. *Indians in Unexpected Places (Cultureamerica)*. Lawrence, KS: University Press of Kansas, 2006.

Philip Deloria explores this cultural discordance of Indian stereotypes and Indian experiences. He explores accounts of Indians doing unexpected things--singing opera, driving cars, acting in Hollywood--in ways that suggest new directions for American Indian history. Focusing on the late nineteenth and early twentieth centuries, a time when non-Indians believed Indian people almost dropped out of history, Deloria argues that a great many Indians engaged the very same forces of modernization that were leading non-Indians to reevaluate their own understandings of themselves and their society. He examines longstanding stereotypes of Indians as invariably violent, suggesting that even as such views continued in American popular culture, they were also transformed by the violence at Wounded Knee.

Deloria, Philip J. *Playing Indian*. New Haven, CT: Yale University Press, 1999.

This provocative book explores the way non-Indian Americans have appropriated Indian dress and acted out Indian roles since the Boston Tea Party-and the reactions of Indian people to these imitations of their native dress, language, and ritual. The author shows how white ideas about Indians have shaped national identity at different times in American history and that Indians have been idealized and villainized, humiliated and empowered, by these imaginings.

Deloria, Vine, Jr., Samuel Scinta, Kristin Fohner, and Barbara Deloria. *Spirit & Reason: The Vine Deloria, Jr. , Reader*. Golden, CO: Fulcrum Publishing, 1999.

In this collection of writings culled from his extensive career, including several works never before published, Deloria explores a wide array of topics, challenging theories of religion and science, examining the problems of modern education, and expounding on our understanding of the world. An essential anthology for people familiar with Deloria's work, as well as those discovering him for the first time, these writings will challenge, provoke, and enlighten.

Deloria, Vine Jr. *We Talk, You Listen: New Tribes, New Turf*. Winnipeg, Canada: Bison Books, 2007.

We Talk, You Listen is strong, boldly unconventional medicine from Vine Deloria Jr. (1933–2005), one of the most important voices of twentieth-century Native American affairs. Here the witty and insightful Indian spokesman turns his penetrating vision toward the disintegrating core of American society. Deloria proposes a uniquely Indian solution to the legacy of genocide, imperialism, capitalism, feudalism, and self-defeating liberalism: group identity and real community development, a kind of neo-tribalism. He also offers a cultural critique of the nascent “tribes” of the 1970s, indicting Chicanos, blacks, hippies, feminists, and others as misguided because they lacked comprehensive strategies and were led by stereotypes rather than an understanding of their uniqueness.

Edmunds, R. David. *The New Warriors: Native American Leaders Since 1900*. Winnipeg, Canada: Bison Books, 2004.

See **AMERICAN INDIAN HISTORY: General History Post-Discovery** for description.

Frazier, Ian. *On the Rez*. New York: Picador USA, 2000.

On the Rez is an account of the modern-day American Indian experience, especially that of the Oglala Sioux, who now live on the Pine Ridge Indian Reservation in the plains and badlands of the American West. Crazy Horse, perhaps the greatest Indian war leader of the 1800s, and Black Elk, the holy man whose teachings achieved worldwide renown, were Oglala; in these typically perceptive pages, Frazier seeks out their descendants on Pine Ridge, "the rez," which is one of the poorest places in America today. Along with his longtime friend Le War Lance and other Oglala companions, Frazier fully explores the rez as they visit friends and relatives, go to pow-wows and rodeos and package stores, and tinker with a variety of falling-apart cars. *On the Rez* vividly portrays the survival, through toughness and humor, of a great people whose culture has helped to shape the American identity.

Garroutte, Eva Marie. *Real Indians: Identity and the Survival of Native America*. Berkeley, CA: University of California Press, 2003.

At the dawn of the twenty-first century, America finds itself on the brink of a new racial consciousness. The old, unquestioned confidence with which individuals can be classified (as embodied, for instance, in previous U.S. census categories) has been eroded. In its place are shifting paradigms and new norms for racial identity. Eva Marie Garroutte examines the changing processes of racial identification and their implications by looking specifically at the case of American Indians.

George-Kanentiio, Douglas M. *Iroquois on Fire: A Voice from the Mohawk Nation*. Lincoln, NE: University of Nebraska Press, 2008.

In their homelands in what is now New York state, the Iroquois have assumed a prominent role in public debate as residents of the region seek ways to resolve multibillion-dollar land claims. The initial dispute over territorial title has grown to encompass gambling, treaties, taxation, and what it means to claim Native sovereignty. Written from an Iroquois perspective, *Iroquois on Fire* is an in-depth study of the historical and social issues raised during the Iroquois' long struggle over disputed territorial titles.

Glover, Vic. *Keeping Heart on Pine Ridge: Family Ties, Warrior Culture, Commodity Foods, Rez Dogs and the Sacred*. Summerton, TN: Native Voices, 2004.

This book takes an intimate look at the contemporary life of the Lakota people on the Pine Ridge Indian Reservation, near the Black Hills in South Dakota. The book uses insightful stories of compassion, despair, humor, and spiritual growth taken from two years of daily life in the strong and tormented community. There are also firsthand accounts of the meaning of sundances, commodity foods, sweat lodges, drunken driving, and the Sacred which provide a fabric to explore the social tapestry of the reservation. Glover uses these stories to amplify the wit and wisdom on the social and political forces the Lakota have confronted and which have made them a stronger people.

LaDuke, Winona. *Recovering the Sacred: The Power of Naming and Claiming*. Cambridge, Ma: South End Press, 2005.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

Marshall, Joseph M., III. *On Behalf of the Wolf and the First Peoples*. Museum of New Mexico Press, 1995.

This is an important book for those who love the West and are concerned about the natural world and the sacredness of all life (not just human beings). Marshall also addresses issues common to contemporary Native Americans, such as the definition of 'Indian art' and the stereotypical Indian portrayed in film.

Marshall, Joseph, III. *The Dance House: Stories from Rosebud*. Santa Fe, NM: Red Crane Books, 1998.

A member of the Sicunga Lakota Sioux, Marshall lends his poetic voice to stories and essays of courage and survival on the Rosebud Indian Reservation. His characterizations and his depiction of the natural world go far beyond stereotypes and popular movie concepts of Native American life. Marshall dispels many of the media stereotypes of one-dimensional "braves" and "squaws." His insider's knowledge of tribal life introduces non-Native Americans to the nuances of bloodline and heritage, as well as the crucial task of keeping traditional languages alive. Marshall also calls into question the romantic misconceptions of Native American life rampant in current fiction: the "acceptable" Native American as civilized hero, mystic prophet, or sacrificial lamb. Marshall is on the path to harmony, offering knowledge and tolerance of our neighbors as the world's best defense.

Meyer, Melissa L. *The White Earth Tragedy: Ethnicity and Dispossession at a Minnesota Anishinaabe Reservation, 1889-1920*. Lincoln, NE: University of Nebraska Press, 1999.

See AMERICAN INDIAN HISTORY: Midwestern/Northern Tribes for description.

Moore, MariJo. *Genocide of the Mind: New Native American Writing*. New York: Nation Books, 2003.

After five centuries of Eurocentrism, many people have little idea that Native American tribes still exist, or which traditions belong to what tribes. However over the past decade there has been a rising movement to accurately describe Native cultures and histories. In particular, people have begun to explore the experience of urban Indians—individuals who live in two worlds struggling to preserve traditional Native values within the context of an ever-changing modern society. In *Genocide of the Mind*, the experience and determination of these people is recorded in a revealing and compelling collection of essays that brings the Native American experience into the twenty-first century. Contributors include: Paula Gunn

Allen, Simon Ortiz, Sherman Alexie, Leslie Marmon Silko, and Maurice Kenny, as well as emerging writers from different Indian nations.

Olson, James S., and Raymond Wilson. *Native Americans in the Twentieth Century*. Champaign, IL: University of Illinois Press, 1986.

See AMERICAN INDIAN HISTORY for description.

Raibmon, Paige. *Authentic Indians: Episodes of Encounter from the Late-Nineteenth-Century Northwest Coast*. Durham, NC: Duke University Press, 2005.

In this innovative history, Paige Raibmon examines the political ramifications of ideas about “real Indians.” Focusing on the Northwest Coast in the late nineteenth century and early twentieth, she describes how government officials, missionaries, anthropologists, reformers, settlers, and tourists developed definitions of Indian authenticity based on such binaries as Indian versus White, traditional versus modern, and uncivilized versus civilized. They recognized as authentic only those expressions of “Indianness” that conformed to their limited definitions and reflected their sense of colonial legitimacy and racial superiority. Raibmon shows that Whites and Aboriginals were collaborators—albeit unequal ones—in the politics of authenticity. Non-Aboriginal people employed definitions of Indian culture that limited Aboriginal claims to resources, land, and sovereignty, while Aboriginals utilized those same definitions to access the social, political, and economic means necessary for their survival under colonialism.

Standing Bear, Luther. *Land of the Spotted Eagle*. Winnipeg, Canada: Bison Books, 2006.

When Standing Bear returned to the Pine Ridge Sioux Reservation after sixteen years' absence, his dismay at the condition of his people may well have served as a catalyst for the writing of this book, first published in 1933. In addition to describing the customs, manners, and traditions of the Teton Sioux, Standing Bear also offered general comments about the importance of Native cultures and values and the status of Indian peoples in American society. *Land of the Spotted Eagle* is generously interspersed with personal reminiscences and anecdotes, including chapters on child rearing, social and political organization, family, religion, and manhood. Standing Bear's views on Indian affairs and his suggestions for the improvement of white-Indian relations are presented in the two closing chapters.

Wilson, James. *The Earth Shall Weep: A History of Native America*. New York: Grove Press, 2000. Native Americans in the modern imagination are pictured as the “noble savage,” or the grunting Hollywood brute, or even as a nature lover. In this book, Wilson hopes to rescue Native Americans from this role and place Natives in the appropriate context by attempting to view the Native American-European encounter through the eyes of the Native American. Wilson weaves Native American oral traditions with archeological, ethnographical, and historical evidence into a compelling narrative to examine the changing relationship between Native Americans and non-Natives.

Other Issues: Environment, Language, American Indian Studies

Fixico, Donald. *The American Indian Mind in a Linear World: American Indian Studies and Tradition Knowledge*. New York: Routledge, 2003.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

Harkin, Michael E., and David Rich Lewis, eds. *Native Americans and the Environment: Perspectives on the Ecological Indian*. Lincoln, NE: University of Nebraska Press, 2007.

The contributors to this volume explore related historical and contemporary themes and subjects involving Native Americans and the environment, reflecting their own research and experience. They also

assess the larger issue of representation. The essays examine topics as divergent as Pleistocene extinctions and the problem of storing nuclear waste on modern reservations. They also address the image of the “ecological Indian” and its use in natural history displays alongside a consideration of the utility and consequences of employing such a powerful stereotype for political purposes. The nature and evolution of traditional ecological knowledge is examined, as is the divergence between belief and practice in Native resource management. Geographically, the focus extends from the eastern Subarctic to the Northwest Coast, from the Great Lakes to the Great Plains to the Great Basin.

Harrison, David K. *When Languages Die: The Extinction of the World’s Languages and the Erosion of Human Knowledge*. New York: Oxford University Press, 2008.

It is commonly agreed by linguists and anthropologists that the majority of languages spoken now around the globe will likely disappear within our lifetime. The phenomenon known as language death has started to accelerate as the world has grown smaller. Harrison’s book is the first to focus on the essential question, what is lost when a language dies? What forms of knowledge are embedded in a language’s structure and vocabulary? And how harmful is it to humanity that such knowledge is lost forever? Harrison spans the globe from Siberia, to North America, to the Himalayas and elsewhere, to look at the human knowledge that is slowly being lost as the languages that express it fade from sight.

Jackson, Deborah Davis. *Our Elders Lived It: American Indian Identity in the City*. DeKalb, IL: Northern Illinois University Press, 2002.

More than half of all Native Americans live in cities, yet urban Indians have not received the same attention as “traditional” Indians who dwell on reservations. This anthropological investigation shatters stereotypes of what it means to be an Indian in America, arguing that the transition to an urban lifestyle requires a reshaping and re-conceptualizing of self-identity. One of the most pressing concerns facing urban Native Americans today is the question of what constitutes a legitimate claim to Native identity. The importance of identity emerges in such practical matters as participation in tribal functions, entitlement to community aid, and political representation. The appropriation of Indian symbols and life ways by non-Indians has further blurred notions of identity.

Sellers, Stephanie A. *Native American Women’s Studies: A Primer*. New York: Peter Lang Publishing, 2008.

This introduction to the fundamentals of Native American women’s studies first looks at several definitive topics created by the western cultural notion of feminism, and western historical and religious perspectives on women. These include ecofeminism, gender roles and work, notions of power, essentialism, women’s leadership, sexualities, and spirituality in light of gender. The book then discusses these concepts and their history from a traditional Native American point of view. This book sheds light on the radical differences between the indigenous understanding of human experience in terms of gender, and that held and created by western culture.

Singer, Beverly. *Wiping the War Paint off the Lens: Native American Film and Video*. Minneapolis, MN: University of Minnesota Press, 2001.

Native Americans have thrown themselves into filmmaking since the mid-1970s, producing hundreds of films and videos, and their body of work has had great impact on Native cultures and filmmaking itself. With their cameras, they capture the lives of Native people, celebrating community, ancestral lifeways, and identity. Not only artistic statements, the films are archives that document rich and complex Native communities and counter mainstream media portrayals. This book traces the history of Native experiences as subjects, actors, and creators, and develops a critical framework for approaching Native work. Singer positions Native media as part of a larger struggle for “cultural sovereignty”-the right to maintain and protect cultures and traditions.

Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Books, 1999.

From the vantage point of the colonized, the term "research" is inextricably linked with European colonialism. Here, an indigenous researcher issues a clarion call for the decolonization of research methods. The book is divided into two parts. In the first, the author critically examines the historical and philosophical base of Western research. Extending the work of Foucault, she explores the intersections of imperialism, knowledge and research. The second part of the book meets the urgent need for literature which validates frustrations with various western paradigms, academic traditions and methodologies. In setting an agenda for planning and implementing indigenous research, the author shows how such programs are part of the wider project of reclaiming control over indigenous ways of knowing and being.

Weaver, Jace, Craig S. Womack, and Robert Warrior. *American Indian Literary Nationalism*. Albuquerque, NM: University of New Mexico Press, 2006.

See AMERICAN INDIAN LITERATURE / NOVELS for description.

Zontek, Ken. *Buffalo Nation: American Indian Efforts to Restore the Bison*. Winnipeg, Canada: Bison Books, 2007.

The story of the devastation of buffalo herds in the late nineteenth century has become uncomfortably familiar. A less familiar story, but a hopeful one for the future, is Zontek's account of Native peoples' efforts to repopulate the Plains with a healthy, viable bison population. Interspersing scientific hypothesis with Native oral traditions and interviews, Buffalo Nation provides a brief history of bison and human interaction from the Paleolithic era to present preservation efforts. Zontek's history of bison restoration efforts is also a history of North American Native peoples' pursuit of political and cultural autonomy, revealing how Native peoples' ability to help the bison has fluctuated with their overall struggle.

RELIGION: AMERICAN INDIAN RELIGION / CHRISTIAN PERCEPTION

Aguilar, George W. Sr. *When the River Ran Wild! Indian Traditions on the Mid-Columbia and the Warm Springs Reservation*. Seattle, WA: University of Washington Press, 2005.

See AMERICAN INDIAN-WHITE RELATIONS for description.

Black Elk, Wallace. *Black Elk: The Sacred Ways of a Lakota*. New York: HarperOne, 1991.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

Bowden, Henry Warner. *American Indians and Christian Missions: Studies in Cultural Conflict*. Chicago, IL: University of Chicago Press, 1985.

Bowden chronicles the encounters between Native Americans and the evangelizing whites from the period of exploration and colonization to the present. He writes with a balanced perspective that pleads no special case for native separatism or Christian uniqueness. Ultimately, he broadens our understanding of both intercultural exchanges and the continuing strength of American Indian spirituality, expressed today in Christian forms as well as in revitalized folkways.

Brown, Joseph Epes. *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux*. Norman, OK: University of Oklahoma Press, 1989.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

Deloria, Vine, Jr. *Custer Died for Your Sins*. Norman, OK: University of Oklahoma Press, 2003.

See **SOVEREIGNTY / SELF-DETERMINATION** for description.

Deloria, Vine Jr. *God is Red: A Native View of Religion*. New York: Fulcrum Publishing, 1994.

Deloria's book discusses religious view of Native Americans, particularly looking at Native religions in relation to Western Christianity. The book details the hardships Native American faced as the Americas were quickly flooded with zealous foreigners and foreigners who were eager to use the land and other resources. Deloria's writing asks new questions about the human species and the ultimate fate of humans considering the desire to consume. *God is Red* reminds the reader to remember that "we are part of nature, not a transcendent species with no responsibilities to the natural world."

DeMallie, Raymond J. *The Sixth Grandfather: Black Elk's Teaching Given to John G. Neihardt*. Winnipeg, Canada: Bison Books, 1985.

See **AMERICAN INDIAN MEMOIRS / BIOGRAPHY** for description.

Hultkrantz, Ake. *Native Religions of North American: The Power of Visions and Fertility*. Long Grove, IL: Waveland Press, 1997.

Native American religious life is not a contained and classifiable belief system. Rather the religious life is full of immense diversity of beliefs, ceremonies, and ways of life. This book reflects the rich tradition of many tribes and distills a complex subject into a practical and engaging manner. Hultkrantz asserts that the diversity of American Indian spirituality persists today and introduces the hunters and farmers, the past and the present, and the physical contexts of religions as they expose a new meaning of Indian lifestyle.

Jean, Terri. *365 Days of Walking The Red Road: The Native American Path to Leading a Spiritual Life Every Day*. Cincinnati, OH: Adams Media, 2003.

According to Native American tradition, walking the Red Road is a metaphor for living within the Creator's rules—a life of truth, friendship, respect, spirituality, and humanitarianism. For centuries, Native American elders, parents, teachers, and spiritual leaders have handed down their wisdom and values from generation to generation, leading others down the path of self-discovery and enlightenment. *365 Days of Walking the Red Road* captures this priceless ancient knowledge and shows you how you can live your life to the fullest through integrity, compassion, and brotherhood.

Kreis, Karl Markus, and Corinna Dally-Starna. *Lakotas, Black Robes, and Holy Women: German Reports from the Indian Missions in South Dakota, 1886-1900*. Lincoln, NE: University of Nebraska Press, 2007.

Lakotas, Black Robes, and Holy Women makes available in English a rare collection of eyewitness accounts by German Catholic missionaries among the Lakotas in the late nineteenth century. German missionaries played an important role in the early years of the St. Francis mission on the Rosebud Reservation, and the Holy Rosary mission on the Pine Ridge Reservation, both in South Dakota. Although the accounts reflect the dominant perspective and attitude of missionaries and white teachers in the period of assimilation policy, they also offer firsthand accounts of the Lakotas in the early reservation years by Jesuits who saw themselves as friends and defenders of the Indians against a government policy they considered inappropriate and harmful.

Maddra, Sam A. *Hostiles?: The Lakota Ghost Dance and Buffalo Bill's Wild West*. Norman, OK: University of Oklahoma Press, 2006.

See **AMERICAN INDIAN-WHITE RELATIONS** for description.

Marshall, Joseph M., III. *Keep Going: The Art of Perseverance*. New York: Sterling Ethos, 2009.

See **AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY** for description.

Marshall, Joseph M., III. *Walking With Grandfather: The Wisdom of Lakota Elders*. Louisville, CO: Sounds True, 2005.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

McGaa, Ed. *Mother Earth, Spirituality: Native American Paths to Healing Ourselves and Our World*. New York: HarperOne, 1991.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

McGaa, Ed. *Native Wisdom: Perceptions of the Natural Way*. Tulsa, OK: Council Oak Books, 2002.

See AMERICAN INDIAN CULTURE, TEACHINGS, and PHILOSOPHY for description.

Moore, Kathleen Dean, et al., eds. *How It Is: The Native American Philosophy of V. F. Cordova*. Tucson, AZ: University of Arizona Press, 2007.

Viola Cordova was the first Native American woman to receive a PhD in philosophy. Even as she became an expert on canonical works of traditional Western philosophy, she devoted herself to defining a Native American philosophy. In three parts, Cordova sets out a complete Native American philosophy. First she explains her own understanding of the nature of reality itself—the origins of the world, the relation of matter and spirit, the nature of time, and the roles of culture and language in understanding all of these. She then turns to our role as residents of the Earth, arguing that we become human as we deepen our relation to our people and to our places, and as we understand the responsibilities that grow from those relationships. In the final section, she calls for a new reverence in a world where there is no distinction between the sacred and the mundane. Cordova clearly contrasts Native American beliefs with the traditions of the Enlightenment and Christianized Europeans (what she calls “Euroman” philosophy).

Newcomb, Steven T. *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery*. New York: Fulcrum Publishing, 2008.

Pagans in the Promised Land provides a unique, well-researched challenge to U.S. federal Indian law and policy. It attacks the presumption that American Indian nations are legitimately subject to the plenary power of the United States. Newcomb puts forth a startling theory that U.S. federal Indian law and policy are premised on Old Testament narratives of the chosen people and the promised land, as exemplified in the 1823 Supreme Court ruling *Johnson v. McIntosh*, that the first “Christian people” to “discover” lands inhabited by “natives, who were heathens,” have an ultimate title to and dominion over these lands and peoples. This important addition to legal scholarship asserts there is no separation of church and state in the United States, so long as U.S. federal Indian law and policy are premised on the ancient religious distinctions between “Christians” and “heathens.”

Smith, Andrea. *Native Americans and the Christian Right: The Gendered Politics of Unlikely Alliances*. Durham, NC: Duke University Press, 2008.

In *Native Americans and the Christian Right*, Andrea Smith advances social movement theory beyond simplistic understandings of social-justice activism as either right-wing or left-wing and urges a more open-minded approach to the role of religion in social movements. In examining the interplay of biblical scripture, gender, and nationalism in Christian Right and Native American activism, Smith rethinks the nature of political strategy and alliance-building for progressive purposes, highlighting the potential of unlikely alliances, termed “cowboys and Indians coalitions” by one of her Native activist interviewees. She also complicates ideas about identity, resistance, accommodation, and acquiescence in relation to social-justice activism.

Stolzman, William. *The Pipe and Christ: A Christian-Sioux Dialogue*. Chamberlain, SD: Tipi Press, 2003.

This book brings together thoughts of Lakota Sioux people to discuss the views of both the Lakota and Christian religions. Stolzman does not attempt to prove the greater value in one religion over the other,

but shows that the traditions are capable of working together and is capable of bringing a person closer to the Creator.

St. Pierre, Mark. *Walking in the Sacred Manner: Healers, Dreamers, and Pipe Carriers – Medicine Women of the Plains*. New York: Touchstone, 1995.

Walking in the Sacred Manner is an exploration of the myths and culture of the Plains Indians, for whom the everyday and the spiritual are intertwined and women play a strong and important role in the spiritual and religious life of the community. Through interviews with holy women and the families of women healers, St. Pierre paints a rich and varied portrait of a society and its traditions. Stereotypical images of the Native American drop away as the voices, dreams, and experiences of these women (both healers and healed) present insight into a culture about which little is known. It is a journey into the past, an exploration of the present, and a view full of hope for the future.

SOVEREIGNTY / SELF-DETERMINATION

Alfred, Taiaiake. *Indigenous Pathways of Action and Freedom*. Toronto, Canada: University of Toronto, 2005.

The word Wasáse is the Kanienkeha (Mohawk) word for the ancient war dance ceremony of unity, strength, and commitment to action. The author notes, "This book traces the journey of those Indigenous people who have found a way to transcend the colonial identities which are the legacy of our history and live as Onkwehonwe, original people. It is dialogue and reflection on the process of transcending colonialism in a personal and collective sense: making meaningful change in our lives and transforming society by recreating our personalities, regenerating our cultures, and surging against forces that keep us bound to our colonial past."

Alfred, Taiaiake. *Peace, Power, Righteousness: An Indigenous Manifesto*. New York: Oxford University Press, 2009.

Alfred calls for the indigenous peoples of North America to move beyond their 500-year history of pain, loss, and colonization, and move forward to the reality of self-determination. A leading Kanien'kehaka scholar and activist with intimate knowledge of both Native and Western traditions of thought, Alfred is uniquely placed to write this inspiring book. His account of the history and future of the indigenous peoples of North America is at once a bold and forceful critique of Indigenous leaders and politics, and a sensitive reflection on the traumas of colonization that shape our existence.

Barker, Joanne. *Sovereignty Matters: Locations of Contestation and Possibility in Indigenous Struggles for Self-Determination*. Lincoln, NE: University of Nebraska Press, 2005.

Sovereignty Matters investigates the multiple perspectives that exist within indigenous communities regarding the significance of sovereignty as a category of intellectual, political, and cultural work. Much scholarship to date has treated sovereignty in geographical and political matters solely in terms of relationships between indigenous groups and their colonial states or with a bias toward American contexts. This anthology of essays by indigenous peoples from the Americas and the Pacific offers multiple perspectives on the significance of sovereignty. *Sovereignty Matters* emphasizes the relatedness of indigenous peoples' experiences of genocide, dispossession, and assimilation as well as the multiplicity of indigenous political and cultural agendas and perspectives regarding sovereignty.

Bruyneel, Kevin. *The Third Space of Sovereignty: The Postcolonial Politics of U.S.-Indigenous Relations*. Minneapolis, MN: University of Minnesota Press, 2007.

The imposition of modern American colonial rule has defined U.S.–indigenous relations since the time of the American Civil War. Bruyneel asserts indigenous political actors work across American spatial and

temporal boundaries, demanding rights and resources from the government while also challenging the imposition of colonial rule over their lives. This resistance engenders what he calls a “third space of sovereignty,” which resides neither inside nor outside the U.S. political system but rather exists on its boundaries, exposing both the practices and limitations of American colonial rule. The book offers fresh insights on such topics as the crucial importance of the formal end of treaty-making in 1871, indigenous responses to the prospect of U.S. citizenship in the 1920s, native politics during the tumultuous civil rights era of the 1960s, the question of indigeneness in the special election of California’s governor in 2003, and the current issues surrounding gaming and casinos.

Cattelino, Jessica R. *High Stakes: Florida Seminole Gaming and Sovereignty*. Durham, NC: Duke University Press, 2008.

See **CURRENT AMERICAN INDIAN ISSUES** for description.

Cobb, Daniel M., and Loretta Fowler, eds. *Beyond Red Power: American Indian Politics and Activism Since 1900*. Santa Fe, NM: School for Advanced Research Press, 2007.

Within the survival of American Indians in the United States lie many stories of indigenous persistence evolving from local, regional, national, and international activism. The stories are necessary to understand the nuance of what it means to be an activist or to act in a politically purposeful way. Universal to all indigenous peoples is the demand of sovereignty that encompasses many ideas as defined externally and internally to Indian communities. Such factors that give rise to activism are Indian struggles over the form and membership of tribal governments, fishing and hunting rights, dances, casinos, language revitalization, and government recognition. Whether contesting termination locally, demanding reparations for stolen lands in the federal courts, or placing their case for decolonization in a global context, American Indians use institutions and political rhetoric that they did not necessarily create to their own ends.

Cobb, Daniel M. *Native Activism in Cold War America: The Struggle for Sovereignty*. Lawrence, KS: University Press of Kansas, 2008.

The peak of American Indian activism is generally seen as bracketed by the occupation of Alcatraz in 1969 and the Longest Walk in 1978; yet Native Americans had long struggled against federal policies that threatened to undermine tribal sovereignty and self-determination. This book looks at American Indian political activism during its seminal years, focusing on the movement's largely neglected early efforts before Alcatraz or Wounded Knee captured national attention. Ranging from the end of World War II to the late 1960s, Cobb draws on dozens of interviews with key players to relate untold stories of both seemingly well-known events such as the American Indian Chicago Conference and little-known ones such as Native participation in the Poor People's Campaign of 1968. Along the way, he introduces readers to a host of previously neglected but critically important activists: Mel Thom, Tillie Walker, Forrest Gerard, Dr. Jim Wilson, Martha Grass, and many others.

Corntassel, Jeff, and Richard C. Witmer. *Forced Federalism: Contemporary Challenges to Indigenous Nationhood*. Norman, OK: University of Oklahoma Press, 2008.

See **AMERICAN INDIANS AND THE LAW** for description.

Deloria, Vine, Jr., Clifford M. Lytle. *American Indians, American Justice*. Austin, TX: University of Texas Press, 1983.

See **CURRENT AMERICAN INDIAN ISSUES** for description.

Deloria, Vine, Jr. *Custer Died for Your Sins*. Norman, OK: University of Oklahoma Press, 2003.

This manifesto is a well-known book, read and re-read by Indians and non-Indians alike. Deloria writes from a special, ironic Indian point of view and writes about the U.S. race relations, federal bureaucracies, Christian churches, and social scientists.

Deloria, Vine, Jr., and Clifford M. Lytle. *The Nations Within: The Past and Future of American Indian Sovereignty*. Austin, TX: University of Texas Press, 1998.

See **AMERICAN INDIAN HISTORY: Political History** for description.

Grande, Sandy. *Red Pedagogy: Native American Social and Political Thought*. Lanham, MD: Rowman & Littlefield Publishers, 2004.

This text explores the intersection between dominant modes of critical educational theory and the socio-political landscape of American Indian education. The proposed new Red Pedagogy is an insurgent but poetic vision for education, one that is dedicated to the principles of sovereignty, emancipation and equity for all human beings and the rest of nature.

Hoxie, Frederick E. *Talking Back To Civilization: Indian Voices from the Progressive Era*. New York: Bedford/St. Martin's, 2001.

A new generation of Native American reformers took on America in the late 20th Century, "talking back" to the civilization that had overrun but not crushed their own. This volume offers a collection of 21 primary sources, including journal articles, testimony, and political cartoons by Native Americans of the Progressive Era, who worked in a variety of fields to defend their communities and culture. Their voices are organized into 7 topical chapters on subjects such as native religion, education, and Indian service in World War I. Spanning the period from the 1893 Columbian Expedition to the 1920s' congressional land hearings, this rich array of voices fills an important gap in the chronology of Native American studies.

Kauanui, J. Kehaulani. *Hawaiian Blood: Colonialism and the Politics of Sovereignty and Indigeneity*. Durham, NC: Duke University Press, 2008.

In 1921 the U.S. Congress officially defined "native Hawaiians" as those people "with at least one-half blood quantum of individuals inhabiting the Hawaiian Islands prior to 1778." This "blood logic" has since become an entrenched part of the legal system in Hawai'i, and it has had a profound effect on cultural definitions of indigeneity, transforming notions of kinship and belonging among Native Hawaiians (Kanaka Maoli). *Hawaiian Blood* is an impassioned assessment of the far-reaching legal and cultural effects of the arbitrary correlation of ancestry and race through the blood logic imposed by the U.S. government on the indigenous people of Hawaii. Kauanui explains how blood quantum classification emerged as a way to undermine Kanaka Maoli sovereignty by explicitly limiting the number of Hawaiians who could lay claim to the land and by recasting Hawaiians' land claims in terms of colonial welfare rather than as a sovereign right.

Kipp, Woody. *Viet Cong at Wounded Knee: The Trail of a Blackfeet Activist*. Winnipeg, Canada: Bison Books, 2008.

It was at Wounded Knee, huddled under a night sky lit by military flares and the searchlights of armored personnel carriers, that Vietnam vet Woody Kipp realized that he, as an American Indian, had become the enemy, the Viet Cong, to a country that he had defended at the risk of his life. With candor, bitter humor, and biting insight, this book tells the story of the long and tortuous trail that led Kipp from the Blackfeet Reservation of his birth to a terrible moment of reckoning on the plains of South Dakota. Kipp's is a story of Native values and practices uneasily intersected by cowboy culture, teenage angst, and quintessentially American temptations and excesses.

LaDuke, Winona. *All Our Relations: Native Struggles for Land and Life*. Cambridge, Ma: South End Press, 1999.

LaDuke is a Native Environmental activist and writes a thorough account of the Native resistance to environmental and cultural degradation. The ideas presented stem from a years of experience and her experience fighting for the environment. She writes about her vision for the environment based on political, spiritual, and ecological transformation.

Lyons, Oren et al. *Exiled in the Land of the Free: Democracy, Indian Nations and the U.S. Constitution*. Santa Fe, NM: Clear Light Publishing, 1992.

This book has a collection of writings by influential Native American thinkers, particularly recounting early American history and calls for reform. When most write about American history, the story is of the founding fathers fighting for independence, delegating Native American interactions to stories of Thanksgiving and Pocahontas. As most of the writers argue in their pieces, American is indebted to Native Americans for principles and practices on which the democratic institutions are based. This book has been written into the Congressional Record and has major implications for future relations between tribes and the U.S. government.

Moreton-Robinson, Aileen. *Sovereign Subjects: Indigenous Sovereignty Matters*. Sydney, Australia: Allen & Unwin, 2008.

These essays on indigenous rights by Australia's emerging and established intellectuals examine the implications for those continuing to live in a state founded on invasion. Exploring implications in law, writing, history, and public policy, this discussion shows that for indigenous people self-determination, welfare dependency, representation, cultural maintenance, history writing, reconciliation, land ownership, and justice are all inextricably linked to the original act of dispossession by white settlers and the ongoing loss of sovereignty. Especially important in light of the problematic interventions in remote communities in 2007, this collection offers a new agenda for indigenous politics and studies.

Norgren, Jill. *Cherokee Cases: Two Landmark Federal Decisions in the Fight for Sovereignty*. Norman, OK: University of Oklahoma Press, 2004.

See AMERICAN INDIANS AND THE LAW for description.

Olson, Kristine. *Standing Tall: The Lifeway of Kathryn Jones Harrison*. Seattle, WA: University of Washington Press, 2005.

See AMERICAN INDIAN BIOGRAPHIES / MEMOIRS for description.

Wilkins, David E., and K. Tsianina Lomawaima. *Uneven Ground: American Indian Sovereignty and Federal Law*. Norman, OK: University of Oklahoma Press, 2002.

This is a well-researched, highly readable, yet scholarly treatment of a timely subject that is sure to attract attention in the coming years. The authors review often competing legal precedents in Federal law as they relate to Indian legal issues and find that inconsistencies, including varied interpretations together with the age old imbalance of power, has resulted in justice for American Indians being built on a bed of sand that is unfair, unpredictable, and in need of clarification. The book includes a thorough discussion on the Doctrine of Discovery, the Trust Doctrine, the Doctrine of Plenary Power, and the Doctrine of Sovereign Immunity and is highly recommended for those readers interested in this expanding area of Native American studies. These are the kind of issues that led to the Wounded Knee disaster of the 1970s.

Wilkins, David E., and K. Tsianina Lomawaima. *Uneven Ground: American Indian Sovereignty and Federal Law*. Norman, OK: University of Oklahoma Press, 2002.

The authors review often competing legal precedents in Federal law as they relate to Indian legal issues and find that inconsistencies, including varied interpretations together with the age old imbalance of power, has resulted in justice for American Indians being built on a bed of sand that is unfair, unpredictable, and in need of clarification. The book includes a thorough discussion on the Doctrine of Discovery, the Trust Doctrine, the Doctrine of Plenary Power, and the Doctrine of Sovereign Immunity and is highly recommended for those readers interested in this expanding area of Native American studies.

Wilkinson, Charles. *Blood Struggle: The Rise of Modern Indian Nations*. New York: W.W. Norton & Co., 2006.

American Indians have dealt with extreme poverty and unfair oppression to their culture on reservations. However, with the tenacity and strength of leaders, tribes have endured, insisting their rights and treaties be honored. After World War II, the tribes began to succeed in their point of view and began to use their hard-earned sovereignty to fight for their rights and preservation of Indian culture. Wilkinson details the correction of the wrongs suffered and the noble ideas upheld: modern tribal sovereignty, environmental, and women's movements.

FILMS

NATIVE AMERICANS AND MINING/LAND ISSUES

A Cielo Abierto/Under the Open Sky. Dir. José Luis Matías (Nahua) and Carlos Pérez Rojas (Mixe). 2007, 38 Min. In Spanish with English subtitles.



Mexico's largest gold deposit is found in El Carrizalillo, Guerrero, where the people live in grinding poverty. In early 2007, community landholders organized in order to seek a fair annual lease payment and social benefits for the community from the Canadian transnational company Goldcorp Mining.

***Abnaki: The Native People of Maine.* Dir. Jay Kent (for Maine Tribal Governors, Inc.). 1982, 28 mins.**

The Penobscot, Passamaquoddy, the Maliseet reflect on the past and their identities as Indian people today. Issues surrounding the land claims suit of the Penobscot, Passamaquoddy, and the Maliseet tribes of Maine, settled out of court in 1980, are explored. The film documents many aspects of contemporary Native life on the east coast of the United States.

***American Outrage.* Dir. Beth Gage and George Gage. 2007, 56 mins.**

Two grandmothers, Carrie Dann and Mary Dann, have been at the forefront of the Western Shoshone Nation's struggle for land rights and sovereignty for nearly forty years. *American Outrage* documents their fight against the U.S. government's unlawful attempts to take over traditional Shoshone land in Nevada, part of 60 million acres guaranteed to them in the 1863 Treaty of Ruby Valley. Over the years, the Dann sisters have endured harassment from the Bureau of Land Management (BLM) and they have squared off against international gold mining corporation and the nuclear industry. Their courage and perseverance in asserting the rights of indigenous peoples have brought them numerous awards, including the 1993 Alternative Nobel Prize and the International Right Livelihood Award.



***Ekopsi Namew: At the Time of the Sturgeon.* Dir. , writ., prod. Dennis Jackson (Cree). Ed. Melanie Jackson (Metis/Saulteaux). Ex. Prod. Doug Cuthand (Cree). 2003, 60 mins.**

The Cree of the Northern Saskatchewan living along the Churchill River have managed the river's fragile ecosystem to sustain their traditional way of life for hundreds of years. This documentary looks at the cultural and environmental degradation caused by dams built by mining companies, sharing first hand stories from the communities as they consider how they, the sturgeon, the land, and the dams can co-exist in the future.

***Esta Tierra Es Nuestra/This Land is Ours.* Dir. Guillermo Monteforte. Prod. Ojo de Agua Comunicación for the Secretaría de Educación Pública. 2003, 11 mins.**

A decade ago, Nahua people in Guerrero fought a hydroelectric dam which would have flooded 22 of their communities. When the project was revived, it prompted this made-for-television work stressing the Nahuas' ties to their lands and their willingness to defend it.

***March Point.* Dir. Annie Silverstein, Tracy Rector (Seminole), Cody Cayou (Swinomish), Nick Clark (Confederated Tribes of the Grand Ronde) and Travis Tom (Swinomish/Lummi). Long House Media: 2008, 56 mins.**

Three teenagers from the Swinomish Reservation in Washington State are asked to make film about two oil refineries that are harming the health of the people, the land, the water, the traditional way of life. As they take on responsibility of making a documentary film about an issue the affects their community, Cody, Nick, and Travis gain a new sense of themselves.



***Our Nationhood.* Dir., Prod. Alanis Obomsawin (Abenaki).
National Film Board of Canada: 2006, 96 min.**

The ongoing struggles of the Mi'kmaq community at Listuguj in Quebec, and the issue of logging on their traditional lands are the subjects of the *Our Nationhood*. As the focus turns to a standoff facing the community, the tension between traditional and government-sanctioned leadership, the film asserts the importance of aboriginal people of nationhood and the management of their own resources.



***Paatuwaqatsi: Water, Land & Life.* Dir. Victor Masayeva, Jr. (Hopi). 2007, 60 min.**

After a tremendous grassroots effort, Hopi and Navajo activists successfully brought a halt to some of Peabody Coal's practices that endangered the region's drinking water. But the termination of coal revenues led the Hopi people to rediscover the right prayer for hard times: running. This documentary follows an elder and a young who join a 2000-mile run to the 4th World Water Forum in Mexico City in 2006, in order to highlight the issue of water and indigenous people.

***The Return of Navajo Boy.* Dir. Jeff Spitz. Prod. Jeff Spitz and Bennie Klain (Navajo). 2000, 52 min.**

When an obscure 1950's film called *Navajo Boy* turns up, it leads a contemporary Navajo family to recall the film's history on through still photos and movie images, and the impact on of the film on the uranium mines. This encounter sets in motion a chain of events that leads to the return of the family's long lost little brother.



***The Snowbowl Effect.* Dir. Klee Benally (Navajo). 2005, 56 min.**

Arizona's San Francisco Peaks, revered by more than a dozen Native American tribes, have endured a history of development. Although a coalition of tribal leaders and environmentalists were able to halt mining activities in the late 1990s, the struggles to protect the Peaks are not over. This thoughtful look at our relationship to the land focuses on a new battle between conservationists and developers over the U.S. Forest Service's lease of 777 acres to the Arizona Snowbowl Ski Resort.



***Stolen Water.* Dir. Puhipau (Native Hawaiian) and Joan Lander. 1996, 27 min.**

Native Hawaiians on Oahu mobilize to restore waters diverted to one side of the island for the pineapple-growing industry at the turn of the century.

***Waterbuster.* Dir. , Prod, Ed., Writ. J. Carlos Peinado (Mandan/Hidatsa), Prod. , Ed., Writ. Daphne Ross. Prod. Ass. Hillary Abe (Hidatsa/Mandan).**

Old memories surface when the filmmakers revisit the upper Missouri River basin in North Dakota where his ancestors once lived. There he investigates the impact of the massive Garrison Dam project, constructed in the 1950s, which laid waste to self-sufficient American Indian Community, submerging 156,000 acres of fertile land, and ultimately displacing his family and the other people of the Fort Berthold Indian Reservation.



***Yellow Dust.* Dir. Shonie De La Rosa (Navajo). 2003, 7 min.**

An experimental video meditates on how the uranium mined on the Navajo Reservation has been used.

***Yukon Circles.* Dir. Karin Williams (Cook Islands). Yukon River Inter-Tribal Watershed Council: 2006, 30 min.**

The 2300-mile Yukon River flowing through Canada and Alaska is threatened by pollution from military installations, mining, manufacturing and settlement. This film documents the historic agreement by tribes and the First Nations to work together to protect the river.



***Trespassing.* Dir. Carlos DeMenezes. Prod. Susana Lagudis. 2005, 116 min.**

The compelling documentary shows the risks indigenous people and other environmentalists take to protect sacred Native American lands, the air, and the water from desecration by nuclear waste. It examines the deadly controversy around land rights, uranium mining, nuclear testing, and the disposal of nuclear waste in the Four Corners area, Nevada's Yucca Mountain, and California's Mojave Desert.

***Usual and Accustomed Places.* Dir., Prod. Sandra Sunrising Osawa (Makah). Upstream Productions: 2000, 48 min.**

This account of the Pacific Northwest tribes' century-long struggle to uphold their fishing rights focuses on this history of the Makah Nation of Washington State.

NATIVE AMERICAN POLITICAL ISSUES

***Alcatraz is Not an Island.* Dir. James M. Fortier (Metis/Ojibwe). Prod. Jon Plutte. Diamond Island Productions: 2000, 70 min.**

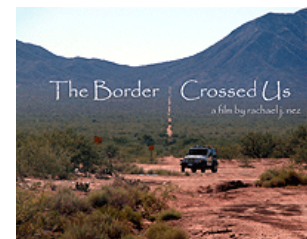
The 1969-71 occupation of Alcatraz Island was a watershed in American history. The tumultuous days of "Red Power" live again in occupation footage and interviews with participants.

***Boomtown.* Dir. Bryan Gunnar Cole. P.O.V. / American Documentary: 2002, 56 min.**

For the Suquamish Tribe of the Port Madison Indian Reservation in Washington State, tribal sovereignty offers a tempting but limited economic opportunity, the sale of Fourth of July fireworks. The film chronicles the daily challenges of making a living as well as the high hopes of the high anxiety of fireworks season.

***The Border Crossed Us.* Dir. Rachael J. Nez (Navajo). Native Voices, University of Washington: 2006, 56 min.**

Since time immemorial, the Tohono O'odham have crossed borders freely between their communities in the U.S. and Mexico. This work examines the ways in which current immigration and naturalization policy are putting their way of life at risk.



***Borders.* Dir. Gil Cardinal (Metis). CBC's Four Directions Series: 1995, 25 min.**

A young Blackfoot boy learns the value of defending his sovereignty.

***Gaa Minigooyang/That Which is Given to Us.* Dir. Lorraine Norrgard. As. Prod. James Fortier (Metis/Ojibwe). Narr. Winona LaDuke (White Earth Ojibwe). WDSE-TV, Duluth: 2002, 58 min.**

This episode from a documentary series on the Ojibwe of the upper Great Lakes focuses on tribal economic life from traditional subsistence to the mixed boon of today's casino gambling enterprises. Interviews with elders, tribal leaders, and historians tell a heartening story of survival.

***Homeland: Four Portraits of Native Action.* Dir. Roberta Grossman. 2005, 90 min.**

The inspiring story of five Native American activists battle to protect Indian lands, preserve their sovereignty, and ensure the cultural survival of their people: Gail Small (Northern Cheyenne); Evon Peters (Gwichiin); Mitchell and Rita Capitan (Navajo); and Barry Dana (Penobscot). From Alaska to New Mexico to Maine, these leaders and their communities are rejecting multinational energy companies and fighting the rollback of 30 years of environmental laws. Winner of the audience award at the Santa Barbara Film Festival.



***Kaho'olawe.* Dir., Prod. David H. Kalama, Jr. (Native Hawaiian). Kalama Production: 1997, 57 min.**

A chronicle of the years-long effort by Native Hawaiians to recover their sacred island Kaho'olawe, which had been used as a military bombing range. As the film shows, the struggle often took the form of traditional Native Hawaiian oratory, dance and ceremony.

***Kainayssini Imanistaisiwa: The People Go On.* Dir. Loretta Todd (Metis/Cree). 2003, 70 min.**

A documentary explores land, memory, and the knowledge of Kainai, or Blood, people in Alberta, using as a catalyst the repatriation of Kainai artifacts of which only recently have been held in museums. The film's experimental elements highlight its concerns with First Nations history, governance, and survival, and the living culture.

***Kanehsatake: 270 Years of Resistance.* Dir., Prod. Alanis Obosawin (Abenaki). Prod. Don Haig. 1993, 119 min.**

In this historic documentary, one of Canada's most acclaimed First Nations directors, Alanis Obomsawin, films community resistance during a conflict near the village of Oka, Quebec, when Mohawk lands are threatened.



***Laxwesa Wa: Strength of the River.* Dir., Prod. Barb Cranmer ('Namgis). Prod. Cari Green. Nimpkish Wind Productions, Inc.: 1995, 54 min.**

On the North Pacific Coast of Canada, Sto:lo, Heiltsuk, and 'Namgis peoples discuss fishing traditions and their efforts to build a sustainable fishery.



***Lighting the 7th Fire.* Dir. Sandra Sunrising Osawa (Makah). 1995, 48 min.**

Documents the Chippewa's struggle against anti-Indian racism and the treaty fishing rights issue in Wisconsin.

***Lijj Biyün/Horse Song.* Dir. Norman Patrick Brown (Navajo). 2000, 56 min.**

A drama focuses on how the disease of diabetes afflicts a Navajo man and his family and portrays their struggle to deal with it through traditional and Western healing practices.

***Manoomin: A Minnesota Way of Life.* Dir. Theresa Konechne. The White Earth Land Recovery Project: 2005, 23 min.**

Ricers, activists, tribal elders, and members of the scientific and academic community discuss the dangers that genetically modified wild rice poses to the natural environment and to Objibwe cultural and spiritual life.

***Passing Poston.* Dir. Joe Fox, James Nubile. Fly on the Wall Productions: 2008, 60 min.**

One of ten War Relocation Authority (WRA) camps where Americans of Japanese descent were forced to live during WWII, Poston was built on the Colorado River Indian Tribes Reservation, by agreement between WRA and the Office of Indian Affairs (OIA). Internees cultivated the surrounding lands, transforming the arid landscape into productive fields. Since the war, Native Americans have continued to farm these reservation areas. The film tells the Poston story through the experience for four Japanese Americans who lived in the camp.

***Standing Silent Nation.* Dir. Suree Towfighnia. 2007, 53 min.**

In an attempt to grow a sustainable farm crop on the Pine Ridge Reservation in South Dakota, Alex White Plume's family planted industrial hemp, the non-psychoactive relative of marijuana, legally grown under tribal law. Armed and armored federal agents subsequently raided and destroyed the crop and served White Plume with federal civil charges. Filmed over four years, *Standing Silent Nations* tells the story of this Lakota's family struggle to retain tribal identity and tribal sovereignty against the odds of history and current government policy.

***Storytellers of the Pacific: Self-Determination.* Dir., Prod. Llew Cleaver, Tainui Stevens, Phil Lucas (Choctaw). Dir. George Burdeau (Blackfeet), Heather Hauani-Giugni (Native Hawaiian), Maria Yatar, Lurline McGregor (Native Hawaiian). Prod. Francis Peters, Jeff Bear (Maliseet). Native American Public Broadcasting Consortium: 1996, 60 min.**

Indigenous peoples' struggles for sovereignty are seen in portraits of the Nisqually in the Pacific Northwest of the United States and in five Pacific communities.

NATIVE AMERICAN MOVIES

***Barking Water.* Dir. Sterlin Harjo (Seminole/Creek). Exec. Prod. Jack Clark, Joel Hulett. Prod. Chad Burris (Chickasaw). Perf. Richard Ray Whitman *(Yuchi), Casey Camp-Horinek (Ponca). 2008, 85 min.**

Frankie and Irene, a 50-something once-upon-a-time couple, take a redemptive road trip across Oklahoma. As they take to the open road for Frankie's last ride, the journey becomes one of shared memory, love and forgiveness.



***Edge of America.* Dir. Chris Eyre (Cheyenne/Arapaho). Writ., co-Prod. Willy Holtzman. Perf. James McDaniel, West Studi (Cherokee), Irene Bedard (Inupiat Eskimo/Cree), Delanna Studi (Cherokee), Eddie Spears (Lakota), Geri Keams (Navajo), and Tim Daly. Showtime Productions: 2003, 105 min.**

Inspired by a true, made-in-New Mexico story, this upbeat feature follows a girl's high school basketball team as they learn how to win. Led by their coach, the girls discover the values of passion, dedication, and discipline as they climb from the bottom of their division to compete for the state title.

***House Made of Dawn.* Dir. Richardson Morse. Screenplay adaptation by N. Scott Momaday and Richardson Morse. Perf. Larry Littlebird (Laguna and Santo Domingo), Jay Varela, Judith Doty, Mesa Bird, and Phillip Kenneally. 1972, 90 min.**

This film adaptation of N. Scott Momaday's Pulitzer Prize-winning novel is a story of loss and redemption. A young man must cope with his life in two distinct but conflicting worlds of the 1970's, the reservation of the Southwest and the gritty urban environment.



***Naturally Native.* Dir. Valerie Red-Horse (Cherokee-Sioux). Co-Dir. Jennifer Wynne Farmer (Shinnecock). Prod. Yvonne Russo (Sicangu Lakota). Ex. Prod. Dawn Jackson (Ojibwe). Perf. Irene Bedard, Valerie Red-Horse, Kimberly Norris Guerrero and Yvonne Russo. 1998, 109 min.**

Living in contemporary, urban Southern California, three independent Native sisters decide to start their own business. The road to enterprise is rocky, and the sisters learn a lot about themselves and each other along the way.

***Older Than America.* Dir. Georgina Lightning (Cree). Exec. Prod. Audrey Martinez (San Manuel Band of Serrano Mission Indians). Prod. Christine Kunewa Walker (Native Hawaiian). Perf. Adam Beach, Georgina Lightning, Wes Studi, Tantoo Cardinal. 2007, 102 min.**

An accomplished first feature explores a dark reality that has shaped generation of Native American experience across the U.S. and Canada, the Indian boarding school. A woman's haunting visions reveal a web of intrigue that reaches out from the past in a cry for justice and healing.



***Powwow Highway.* Dir. Jonathon Wacks. Exec. Prod. George Harrison and Denis O'Brien. Perf. A. Martinez, Gary Farmer, Joannelle Nadine Romero, Graham Greene, and Wes Studi. Handmade Films: 1989, 90 min.**

Old friends Buddy (A. Martinez), a hard-edge activist who is fighting to protect his community from greedy developers, and Philbert (Gary Farmer), a seeker of Native wisdom, set off together on a life-changing road trip from Lame Deer, Montana, to Santa Fe. Farmer's playful and startlingly honest portrayal of the artless Philbert remains a landmark performance in challenging Hollywood's stereotypes, and *Powwow Highway* has become a classic of Native film history.



***Redskin.* Dir. Victor Schertzinger. Writ. Elizabeth Pickett. 1929, 83 min.**

In this classic from 1929, Wing Foot (played by 1920's heartthrob Richard Dix) is a Navajo who, as a child, was abducted and raised in a government boarding school. Having learned the ways of non-Native society, he is trapped between worlds. Surprisingly insightful about the cultural clashes between races and between different tribes, *Redskin* was a film ahead of its time. (Silent)



***Skins.* Dir. Chris Eyre (Cheyenne/Arapaho). Writ. Jennifer D. Lyne. Based on a novel by Adrian C. Louis (Paiute). Prod. David Pomier. Perf. Graham Green (Oneida), Eric Shweig (Inuit/Chippewa), Gary Farmer (Cayuga). 2001, 84 min.**

Skins tells the story of the unconditional love between two brothers who live on the Pine Ridge Reservation. Returned from Vietnam, they find themselves on different paths. Rudy gets a college degree and a job, while Mogie turns to alcoholism that has devastated his family and his Lakota tribe for years. Angry about the lack of change on the reservation, Rudy takes matters into his own hands, going on a vigilante quest to save his community.

***Smoke Signals.* Dir. Chris Eyre (Cheyenne/Arapaho). Perf. Adam Beach, Evan Adams, Gary Farmer, Tantoo Cardinal, John Trudell, and Irene Bedard.**

This acclaimed independent film is about a young Native man who embarks on a life-changing journey with his childhood friend to retrieve the body of his estranged father. The screenplay by Sherman Alexie (Spokane/Coeur d'Alene) is based on a short story collection, *The Lone Ranger and Tonto Fistfight in Heaven*.



***A Thousand Roads*. Dir. Chris Eyre (Cheyenne/Arapaho). Writ. Scott Garen, Joy Harjo (Muscogee Creek). Exec. Prod. W. Richard West, Jr. (Southern Cheyenne), Peter Guber. Prod. Barry Clark and Scott Garen. Narr. John Trudell (Santee Sioux). Perf. Alex Rice (Mohawk), Riana Malabed (Inupiat), Jeremiah Bitsui (Navajo/Omaha), Geraldine Keams (Navajo), Honorato Ninantay (Quechua).**



A Thousand Roads is a fictional work, produced by National Museum of American Indian to explore the human context of the NMAI's collection. The film is striking visually, and presents through its beauty and its stories an imaginative entry into knowing about Native people living in the vast indigenous geography that comprises the Americas. Rather than presenting a conventional historical perspective, the film is composed of short contemporary fictions about individuals, grounding them in emotional truths to which an audience can relate.

The film threads together four stories, taking us into the life of a stressed-out Mohawk stockbroker in Manhattan; a young Inupiat girl sent to live with her grandmother in Barrow, Alaska; a Navajo gang member who must find his core values in his reservation on the mesas of New Mexico; and a Quechua healer in Peru, attempting to save a sick child. Each story explores what it means to belong to a specific community.

***The Vanishing American.* Dir. George B. Seitz. 1925, 109 min. Color Tinted B&W.**

Based on a Zane Grey novel, Nophaie, returns to the Navajo reservation with other Navajo veterans of WWI where he confronts and fights the corruption that has taken root there while the soldiers were away. This melodrama starts with an odd quasi-anthropological reprise but becomes a stirring and poignant tale about the corruption of the official world put in charge of Native reservations and Native bravery.



NATIVE AMERICANS AND CULTURE

Alaska/Canada:

***Anaana/Mother.* Dir. Mary Kunuk (Inuit), Marie-Hélène Cousineau. Arnait Video Productions: 2001, 60 min.**

Vivi Kunuk, a woman who practiced traditional hunting and is the mother of eight, including filmmakers Mary and Zack of *Atanarjuat/The Fast Runner*, recounts the stories of her remarkable life prior to her people's relocation into government settlements in the 1950s.



***Atanarjuat/The Fast Runner.* Dir., Prod. Zacharis Kunuk (Inuit). Prod. Norman Cohn, Paul Apak Angilurq (Inuit), Germain Wong. Writ. Paul Apak Angilurq. Igloodik Isuma Productions: 2001, 172 min.**

Atanarjuat is the first Native-language feature film to be written, directed, and acted by the Inuit. An action thriller set in pre-contact Igloodik in what is now Arctic Canada, the film unfolds as a life-threatening struggle between powerful natural and supernatural characters.

***Athlii Gwaii: The Line at Lyell.* Dir. Marianne Jones (Haida). Prod. Jeff Bear (Maliseet). Aboriginal Peoples Television Network: 2003, 47 min.**

This film is an inspiring portrait of Haida elders who, in 1985, blocked a logging road on Athlii Gwaii (Lyell Island, British Columbia) to prevent the destruction of their ancestral forests.

***History of the Inupiat 1961, The Duck-In.* Dir., Prod. Rachel Naniaaq Edwardson (Inupiaq). Prod. Andrew Maclean (Inupiaq). Exec. Prod. Jana Harcharek (Inupiaq). North Slope Borough School District: 2005, 30 min.**

Alaska statehood in 1959 brought federal laws to bear on the subsistence hunting of the Inupiat of Barrow. This video documents the community's successful protest against the government's insensitivity to its traditional way of life.

***History of the Inupiat: Nipaa I!itqusipta/ The Voice of Our Spirit.* Dir., Prod. Rachel Naninaaq Edwardson (Inupiaq). Prod. Jana Pausauraq Harcharek (Inupiaq).**

Inupiat community members in Barrow, Alaska reflect on the impact of first contacts, which brought with them devastating disease, and the undermining of indigenous culture and language by the American education system.

***Before Tomorrow.* Dir. , Writ. Marie-Hélène Cousineau, Madeline Ivalu (Inuit). Writ. Susan Avingaq (Inuit). Exec. Prod. Norman Cohn, Zacharias Kunuk (Inuit). Igloodik Isuma Productions/Kunuk Cohn Productions: 2008, 93 min.**

Before Tomorrow is the story of a woman who demonstrates that human dignity is at the core of life from beginning to end, as she and her grandson encounter the effects of mid-nineteenth century European contact.

***Birds of Naukan.* Dir. Aleksei Vakhrushev (Yup'ik). 1996, 23 min.**

The 700-year-old Inuit village of Naukan has seen its people relocated to the Russian mainland, but cultural memory remains strong.

***Diet of Souls.* Dir. John Houston. 2004, 48 min.**

Poetic expression of traditional Inuit ways of knowing and the observations of hunters and elders evoke the profound spirituality of the ancient covenant between the Inuit and the animals they hunt, and the difficulty of preserving this way of life today.

***Kusah Hakwaan.* Dir. Sean Morris. Alaskan Nomad Productions: 1998, 75 min.**

Two brothers are the focus of an ancient Tlingit tale that moves between the contemporary and spirit worlds in this story of evil, heroism, brotherly rivalry, and the Trickster Raven.

***Ningiura/My Grandmother.* Dir. Mary Kunuk (Inuit), Marie-Hélène Cousineau. Perf. Marie David, Sylvia Ivalu, Charlie Qulitalik, Rachel Uyurasuka. Arnait Video Productions: 2000, 30 min.**

An Inuit women's video production group working in the Arctic village of Igloodik crafts a contemporary drama. When tragedy strikes, an elder calls on age-old Inuit wisdom to help her granddaughter weather the crisis.

***Not Just a Halfbreed.* Dir. Jason T. Friesen (Metis). 2005, 22 min.**

In this brief history of Canada's Metis people, two elders talk about their experiences and cultural identity.

***Qayaqs & Canoes: Native Ways of Knowing.* Dir. Bob Jenkis and Jerry Lavine. Exec. Prod. Vernon Chimegalrea (Yup'ik). Narr. Vernon Chimegalrea (Yup'ik). The Alaska Native Heritage Center: 2001, 56 min.**

Native master craftsmen of Alaska build eight traditional watercraft, some using all-but-forgotten techniques. They link legend, history, and personal experiences in the process of passing on traditional knowledge.

***The Seventh Generation.* Dir. Laura J. Milliken (Ojibwe), Jennifer Podemski (Saulteaux). 2002, 24 min.**

A vibrant television series for Aboriginal youth crisscrosses Canada, bringing to life stories of First Nations, Metis, and Inuit achievers under the age of 30. This episode features an energetic wheelchair athlete and a lively filmmaker.

***Songs in Minto Life.* Dir. Curt Madison. 1985, 29 min.**

The songs of the Tanana Indians near Minto Flats, Alaska, are alive with creativity and tradition. As the production documents seasonal activities including a moose hunt elders sing their songs and talk about their lives.

***Umiaq Skin Boat.* Dir. Jobie Weetaluktuk (Inuit). 2008, 31 min.**

Elders of the Inuit community of Inukjuak in Northern Quebec decide to revive the lost art of making a traditional umiaq before the knowledge is lost forever. As they work, they recount astonishing stories of survival navigating the volatile and unforgiving waters of the Arctic.

***Unakuluk, Dear Little One.* Dir. Marie-Hélène Cousineau, Mary Kunuk (Inuit). 2005, 46 min.**

In Inuit culture, adopting a child from a relative, friend or acquaintance is common. This documentary explores family relations through the personal



histories of women who have experience adoption in one way or another.

Hawaii:

***Ma Ka Malu Ali'i: The Legacy of Hawaii's Ali'i.* Dir. Lisa Altieri (Native Hawaiian), Steve Okino. 2007, 57 min.**

The 19th century was a time of devastating change for the Hawaiian people. This documentary looks at the visionary efforts made by five members of the Ali'i, Hawaiian royalty, to provide for the education of children, health care, and comfort for the elderly. The charitable institutions they created have endured and are thriving and vital institutions today.



***Mauna Kea- Temple Under Siege.* Dir. Puhipau (Native Hawaiian), Joan Lander. 2006, 57 min.**

This film explores the legends and beliefs that make the volcanic mountain Mauna Kea a vital part of the Native Hawaiian cultural and political survival. Should the mountain's summit be used for astronomical observatories or preserved as a cultural landscape sacred to the Hawaiian people?



Midwest/North:

***Hocak Ecology.* Dir., Prod. Daryl Lonetree (Iowa/Dakota/Hocak). Prod. Kenneth Funmaker, Sr. (Hocak). Hocak Wazijaci Language and Cultural Program: 1997, 21 min.**

A community production uses a creative approach to teaching Hocak (Winnebago) language and values.

***My Three Friends.* Dir. Crystal Lussier (Ojibwe). 2002, 30 min.**

This short drama made by Red Lake High School students in Minnesota explores the lives of three young women growing up on the reservation.

***Nokomis: Voices of Anishnabe Grandmothers.* Dir. Sarah Penman. 1994, 56 min.**

Three remarkable Ojibwe women from Minnesota, Wisconsin, and North Dakota tell their stories.

***Ojibwemowin/Ojibwe Oral Tradition.* Dir. Lorraine Norrgard. As. Prod., Writ. James Fortier (Metis/Ojibwe). 2002, 58 min.**

A look at the rebirth of Ojibwe language, which was once close to disappearing.

***Only the Devil Speaks Cree.* Dir. Pamela Matthews (Cree). 2002, 32 min.**

The life of the filmmaker's mother inspires this piece on the boarding school, an education in loneliness, intolerance, and abuse for generations of First Nations people. Fictional passages capture Sadie's experience at a religious school, in contrast to the film's life-affirming view of Native survival.



***Reservation Soldiers.* Dir. Lisa Jackson (Ojibwe). 2007, 48 min.**

The military represent an opportunity aboriginal young people don't often see at home—adventure, discipline, and cold hard cash. Three young men facing a life-changing decision are featured in this exploration of the relationship between the Canadian military and Native youth.



***Thunderbird Woman-Winona LaDuke.* Dir. Betram Verhaag, Claus Biegert. 2003, 70 min.**

In this relaxed and intimate portrait, Winona LaDuke, a leading figure in the struggle for Native American land rights and sovereignty, environmentalist, anti-nuclear activist, vice-presidential candidate, novelist, and mother, is filmed at home on the White Earth Reservation and on the road.

Trudell. Dir. Heather Rae (Cherokee). Ex. Prod. B. Russell Friedenberg, Rob Ganger.

Poet, musician, orator, actor, activist, and American hero, Jon Trudell has been fearless in confronting difficult realities that exist in our history and culture. Trudell was a leader of the American Indian Movement, and, more recently, one of rock-and-roll's most distinctive talents. Filmmaker Rae skillfully weaves together archival footage, impressionistic scenes, a deeply affecting soundtrack, and interviews with Kris Kristofferson, Robert Redford, Jackson Browne, and Gary Farmer, who calls Trudell "our Socrates."



The Turning of the Child. Nebraska ETV Network: 1987, 30 min.

A dramatization of Omaha Indian life in 1800 focuses on the experiences of Ni'bthaska, a 13 year-old boy, and the rites of passage in his journey to manhood.

Turnover. Dir. Byron Graves, Dustin Harris, Melanie May, Royce Graves, Frank Johns, Dwight Stately, Kuta Westerman. Prod. Diane Schwanz, Don Kingbird (Red Lake Ojibwe). Project Preserve – Red Lake High School: 2000, 30 min.

Conceived, directed, and acted by the youth of the Red Lake Ojibwe Nation in Minnesota, this story tells of a basketball player who learns the hard way how to be a team player.

Warrior Chiefs in a New Age. Dir. Dean Curtis Bear Claw (Crow). Prod. Daniel Hart. Native Voices Public Television Workshop: 1992, 30 min.

The filmmaker recalls Crow history and the lives of two visionary chiefs of the reservation era, Plenty Coups and Medicine Crow.

Northeast:

High Steel. Dir. Don Owen. 1965, 13 min.

A dizzying view of 1960's Manhattan and the Iroquois men who helped build it.

Haudenosaunee: Way of the Longhouse. Dir. Robert Stiles, John Akin. 1982, 13 min.

A look at the philosophy and life of the Six Nation Iroquois, focusing on the Mohawk of the Akwesasne Reservation in New York.

Club Native. Dir. Tracey Deer (Mohawk). 2008, 78 min.

Through absorbing, intimate portraits of four Mohawk women, the filmmaker delineates the human cost of rules about blood quantum that determine the everyday lives and loves of the Kahnawake Mohawk. In common with many Native communities, blood quantum, marrying "out," and arbitrary requirements for membership have a devastating power to define aboriginal identity and aboriginal rights.



House of Peace. Dir. Cathleen Ashworth. Prod. G. Peter Jemison (Seneca). Friends of Ganondagan: 1999, 29 min.

This video tells the story of Ganondagon, a seventeenth-century Seneca village, not a New York State Historic Site, and documents the construction of a traditional bark longhouse there.

Kanien'Keha:Ka/Living the Language. Dir., Prod. Paul M. Rickard (Cree). Dir. Tracey Deer (Mohawk). Prod. George Hargrave. 2008, 62 min.



What does it take to save an ancient language? In the Mohawk community of Akwesasne an immersion program developed by the Akwesasne Freedom School holds out hope for new speakers of all ages.

***Little Caughnawaga: To Brooklyn and Back.* Dir. Reaghan Tarbell (Mohawk). Prod. Paul M. Rickard (Cree). 2008, 57 min.**

The filmmaker explores her roots and traces the connections of her family from the Kahnawake Reserve outside Montreal to the 10-square block area in Brooklyn known as Little Caughnawaga. There, while the Mohawk ironworkers were building Manhattan's iconic skyscrapers, the women sustained a vibrant community far from home.

***Mohawk Girls.* Dir. Tracey Deer (Mohawk). Rezolution Pictures: 2005, 63 min.**

With insight, humor, and compassion, the filmmaker provides an insider's look at life on the Kahnawake reserve, just across the St. Lawrence River from Montreal. Portraits of three young Mohawk women at the threshold of adulthood reveal their hopes and heartaches, and the challenges of growing up Kanienkeha:ka.



***My Name is Kahentiiosta.* Dir., Prod. Alanis Obomsawin (Abenaki). Prod. Don Haig. National Film Board of Canada: 1995, 30 min.**

The depth of one woman's Mohawk values and identity are revealed as she recounts her experience during the recent crisis at Oka, Quebec.

***On & Off the Res' w/Charlie Hill.* Dir., Prod. Sandra Sunrising Osawa (Makah). 2009, 59 min.**

The renowned Oneida comic Charlie Hill tells his story. Performance clips and interviews with family and colleagues give a well-rounded view of a groundbreaking contemporary artist.

***On the Corner.* Dir. Nathaniel Geary. Perf. Alex Rice (Mohawk), Simon Baker (Cree), Gordon Tootoosis (Cree). 2000, 90 min.**

This film is a raw, true-to-life view of Native people living on the mean streets of Vancouver's downtown eastside. Angel, supporting her heroin addiction by working as a prostitute, tries to turn her life around when she sees her teenage brother sinking into the same black hole that's consuming her. Compelling performances bring to life the ravages of this unforgiving world, as well as the humanity and courage of those who are caught in it.

***Plastic Warriors.* Dir. Amy Tall Chief (Osage). 2004, 26 min.**

Native New Yorkers give their emotional responses to the terms like "squaw" and "redskin" in this thought provoking documentary.

***Sharing One Earth.* Prod. Indian Island Intermediate School. 1993, 20 min.**

In Maine, Penobscot and non-Indian students share in a cultural exchange and filmmaking project.

***Teachings of the Tree People: The Work of Bruce Miller.* Dir. Katie Jennings. Prod. Tracy Rector (Seminole). 2006, 58 min.**

Bruce Miller, who was also know by the Skokomish name Subiyay, lived in New York in the 1970s, working in the Native American theater and as a member of the La MaMa Experimental Theater. Miller later returned home to the Skokomish Reservation to devote his life to passing on the language, art, and traditional knowledge of his people.

***To Return: The John Walkus Story.* Dir., Produ. Annie Frazier Henry (Blackfoot/Sioux/French), Maureen Kelleher. Prod. Tom Knoyves. Global Totem Pictures, Ltd.: 2000, 46 min.**

A young Kwakwaka'wakw man who is "adopted out" as a child to a non-Native family returns to find his Native identity and his talent as a traditional carver.

***Two Worlds Colliding.* Dir. Tasha Hubbard (Cree). National Film Board of Canada: 2005, 49 min.**

This moving documentary chronicles a history of racism and injustice, and signs of hope for the future, in Saskatoon, Saskatchewan, after an indigenous man survives a life-threatening encounter with the city's police.

Northwest:

***American Cowboys.* Dir. Tania Wildbill and Cedric Wildbill (Umatilla). 1998, 25 min.**

A documentary about the legendary rodeo careers in the early 1900s of the first Native rodeo star, Jackson Sundown (Flathead/Nez Perce) and George Fletcher, and African-American man who grew up on the Umatilla reservation.

***...And Woman Wove it in a Basket.* Dir. Bushra Azzouz, Marlene Farnum, Nettie Jackson, Kuneki (Klickitat). 1989, 70 min.**

An exploration of the cedar-bark basketry of Nettie Kuneki illuminates Klickitat tradition, myth and history.

***Backbone of the World: The Blackfeet.* Dir. George Burdeau (Blackfeet). Prod. Pamela Roberts. Rattlesnake Productions: 1997, 57 min.**

A filmmaker documents coming home to his tribe and the community filmmaking workshop he organizes, while focusing on the significance of history and land for today's Blackfeet tribal members.

***Faithful to Continuance: Legacy of the Plateau People.* Dir. David Schneiderman, Penny Phillips. 2002, 58 min.**

The power and beauty of the Columbia River Native American culture, whose traditional land extended between the Cascades and the Rockies, are examined in this documentary. It focuses on six contemporary artists working on various traditional and nontraditional media, Elaine Timentwa, Joe Fedderson, Pat Courtney Gold, Maynard White-Owl Lavadour, Lillian Pitt, Elizabeth Woody, and on fisherman Clifford Shippentower.

***Contrary Warriors: A Story of the Crow Tribe.* Dir. Connie Poten, Pamela Roberts. 1985, 58 min.**

The story of long-time tribal leader Robert Yellowtail, 97 years old when the film was made, is a focus for Crow history and present day life.

***Medicine Walker.* Dir. Gregroy Coyes (Metis). 2004, 48 min.**

Artist and educator Dale Auger goes on medicine walks with elders of his own people, the Sagaw Cree of northern Alberta, and of the Haida of Haida Gwaii.

***No More Smoke Signals.* Dir. Fanny Bräuning. 2008, 90 min.**

The "Voice of the Lakota Nation," the independent, non-profit KILI radio, has been a unifying force for the Lakota people since it first began broadcasting in 1983 from a hill near Porcupine, South Dakota. This feature explores the grass-roots activism that generated the idea of tribally-controlled media and those who struggled to make it a reality, now an everyday miracle in the lives of the people in the widely scattered communities of the Pine Ridge, Cheyenne River, and Rosebud Indian Reservations.



***The Return of the Sacred Pole.* Dir., Prod. Michael Farrell. Native American Public Telecommunications: 1989, 28 min.**

The Omaha tribe of Nebraska celebrates the return by the Peabody Museum at Harvard of one of their most sacred objects, separated from the Omaha for more than 100 years.

***Savagery and the American Indian.* Dir. Ken Kirby. BBC: 1991, 50 min.**

Charlotte Black Elk (Oglala Lakota), Chief Arvol Looking Horse (Lakota), and others speak about the 1990 Big Foot Memorial Ride to Wounded Knee, S.D., framing a look at U.S. policies toward American Indians.

***Silent Thunder.* Dir. Angelique Midthunder. Prod. David Midthunder (Assiniboine/Sioux). 2006, 27 min.**

This documentary tells the story of Stanford Addison (Arapaho), a gifted and inspiring elder who, from his wheelchair, has become a master “horse whisperer.”

***Singing Our Stories.* Dir., Prod., Writ. Annie Frazier Henry (Blackfoot /Sioux/French). National Film Board of Canada: 1998, 60 min.**

A lively look at the lives and musical roots of Aboriginal women from across North America includes performances by Walela, Ulali, Monk-Sanders Family Singers, Zuni Olla Maidens, ‘Namgis Traditional Singers from the North Pacific Coast, and more.

***The Spirit of Crazy Horse.* Dir. James Locker. Host Milo Yellowhair (Lakota). 1990, 58 min.**

A history of Sioux resistance, focusing on the turbulent 1970’s, is documented with interviews and extensive newsreel footage.

***T’lina: The Rendering of Wealth.* Dir., Prod. Barb Cranmer (‘Namgis). Prod. Cari Green, Selwyn Jacob. National Film Board of Canada: 1999, 51 min.**

Traditional oolichan fishing is of great importance to the Kwakwaka’wakw and other First Nations of the North Pacific Coast. T’lina, the oil derived from the fish, is an important food, valuable trade item and symbol of cultural wealth. Combining footage of a contemporary fish harvest with archival images, the film reflects on the uncertain future of this vital practice.

***Today is a Good Day: Remembering Chief Dan George.* Dir., Prod. Loretta Todd (Metis/Cree). 1998, 55 min.**

With his sensitive, intelligent, and dignified portrayals of Natives and his tireless activism, Chief Dan George (Coast Salish) helped change the notion of who Indians were for generations of moviegoers. In this documentary, Todd uses archival footage, interviews with George’s family and filmmakers, including Arthur Penn and Dustin Hoffman, to explain how and why George became such a seminal figure in the history of modern Native representation.

***Yuxweluptun: Man of Masks.* Dir. Dana Claxton (Hunkpapa Lakota). National Film Board of Canada: 1999, 22 min.**

This portrait of Salish artist Yuxweluptun (Lawrence Paul) looks at his work’s expression of Coast Salish culture and its critique of Canadian Indian Policy.

South/Southeast:

***Folklore of the Muscogee Creek.* Dir. Gary Robinson. 1983, 28 min.**

Tales told by Oklahoma Creek elders Susannah Factor and Woodrow Haney are illustrated by Creek artists.

***The Trail of Tears: Cherokee Legacy.* Dir. Chip Richie. Prod. Steven Heape (Cherokee). Narr. James Earl Jones. Perf. Wes Studi, James Garner, Crystal Gayle. 2006, 93 min.**

Presented in both English and Cherokee (with subtitles) this documentary chronicles the horrific events leading up to the forced removal of the Cherokee from the southeast to Oklahoma in 1838.

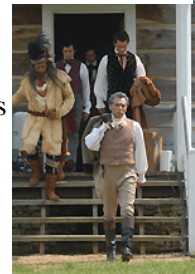
***We Shall Remain: Tecumseh.* Dir., Prod., Writ. Ric Burns. Dir. Chris Eyre (Cheyenne/Arapaho). Exec. Prod. Sharon Grimberg. 2008, 84 min.**

In the early 1880s, this Shawnee leader harnessed the energies of a spiritual revival to create and unprecedented military and political confederacy committed to stopping the westward expansion of the United States. Two centuries later, Tecumseh lives on as a potent symbol of Native pride and pan-Indian identity.



***We Shall Remain: Trail of Tears.* Dir. Chris Eyre (Cheyenne/Arapaho). Exec. Prod. Mark Samuels, Sharon Grimberg. 2008, 74 min.**

Though the Cherokee embraced “civilization” in the mid-1800s and their sovereignty was recognized in the U.S. Supreme Court, they were made to leave their eastern homelands under forced march to present-day Oklahoma on the infamous Trail of Tears. Contemporary voices are woven with a rich textured narrative cinema that recreates this tragic chapter in Cherokee history.



Southwest:

***Always Becoming Sculpture Project.* Dir. Dax Thomas (Laguna/Acoma). 2007, 17 min.**

Artist Nora Naranjo-Morse (Tewa, Santa Clara Pueblo), the first Native American woman to create and outdoor sculpture in Washington, DC, discusses the artistic process of the National Museum of American Indian. She and her team explain the origins of ideas, the materials, and the people who helped in its creation.



***From the Roots.* Dir. Sara Greensfelder. 1996, 28 min.**

Native California weavers discuss their art and environmental issues.

***The Last Trek.* Dir. Ramona Emerson (Navajo). Prod. Kelly Byars (Choctaw). 2006, 30 min.**

Elder Helen Bitsilly is one of the few Navajo people who still make the arduous journey on foot twice a year to take their sheep to distant grazing lands. The filmmaker follows Bitsilly on what the elder has said will be her last trek.



***Making the River.* Dir., Prod. Sarah Del Seronde (Navajo). Prod. Paul Stoll (Tongan). 2008, 83 min.**

Jimi Simmons shares his life story, growing up within the institutional system, finding family and his Indian identity inside prison walls, and, despite the odds, his emergence as a loving husband and father.

***Navajo Moon.* Dir. Sam Ellis. 1988, 28 min.**

A look at the lives of three Navajo children.

***Navajo Women Warriors: Sani Dez-Bah.* Dir. Alice Carron. Artreach International, Sheephead Films, WIMSA: 2004, 30 min.**

Generations of veterans share their stories serving in the U.S. armed forces from WWII to today, showing the roles Navajo women have always played in protecting their families.

***A Return Home.* Dir., Prod. Ramona D. Emerson (Navajo). Prod. Kelly Byars (Choctaw). 2008, 31 min.**

The filmmaker explores the experience of her mother, B. Emerson Kitsman, a contemporary painter who has returned to her childhood home in the Navajo Nation, asking questions about what it means to come home and what it means to be a Native artist today.

***Ritual Clowns.* Dir. Victor Masayesva, Jr. (Hopi). 1988, 18 min.**

An experimental video considers the meanings of Hopi sacred clowns, known for their bawdy antics, from multiple perspectives.

***Rocks with Wings.* Dir. Rick Derby. Native American Public Telecommunications: 2002, 113 min.**

Rocks with Wings, filmed over the course of 13 years, is an indelible portrait of the Lady Chieftains, the legendary girls' basketball team from Shiprock, New Mexico. Primarily teenagers from the nearby Navajo reservation, the Chieftains were coached by Jerry Richardson, an African American from Texas, who came to the dusty town fresh out of college and developed a desire to build a powerful girls basketball program.

Sacred Buffalo People, Dir. Deb Wallwork. Prairie Public TV: 1991, 58 min.

A look at the sacred and historical relationship of Native Americans to the buffalo, and the effort Plains Indian nations are making to bring back the herds.



***Seyewailo-The Flower World: Yaqui Deer Songs.* Dir. Denny Carr. Prod. Larry Evers. Narr. Felipe Molina. 1978, 50 min.**

The Pahkola, masked Deer Dancers, have come from Rio Yaqui in Sonora to participate in a ceremonial in Arizona celebrated by eight Yaqui villages.

***Siskyavi: The Place of Chasms.* Dir. Victor Masayesva, Jr. (Hopi). 1991, 28 min.**

Through documentary and drama, the video maker explores the meaning of Hopi pottery within and outside the culture.

***True Whispers: The Story of the Navajo Code Talkers.* Dir. Valerie Red-Horse (Cherokee-Sioux). Prod. Yvonne Russo (Sicangu Lakota), Gale Anne Hurd. Exec. Prod. Dawn Jackson (Ojibwe). 2002, 90 min.**

This movie is about the World War II Navajo Code Talkers who devised an unbreakable code in their native language and transmitted vital messages in the midst of combat in the Pacific. Because the code remained top secret until 1967, their achievements went largely unrecognized.

***We Shall Remain: Geronimo.* Dir., Prod. Dustinn Craig (White Mountain Apache/Navajo), Sarah Colt. Exec. Prod. Sharon Grimberg. 2008, 84 min.**

In this documentary strong contemporary Apache voices explore the many sides of the story of Geronimo. After his wife and children were murdered, he became feared and hunted warrior. But his actions also divided the Apaches who were struggling to survive under unimaginable pressures. A complex history of European-indigenous relationships, Geronimo left a legacy that resonates today.

***Weaving Worlds.* Dir. Bennie Klain (Navajo). Independent Television Service: 2007, 2008.**

An exploration of the intricate relationships between Navajo rug weavers and reservation traders, this insightful documentary reveals the delicate balance



between maintaining cultural traditions, economic survival, and the artistic validation sought by many weavers.

Survey:

***Aboriginal Architecture, Living Architecture.* Dir. Paul M. Rickard (Cree). 2005, 65 min.**

Visiting seven tribal communities, Pueblo, Mohawk, Inuit, Crow, Navajo, Coast Salish, and Haida, this documentary reveals how Native architects are reinterpreting and adapting traditional forms for contemporary purposes.

***He We Un Poh: Recovery in Native America.* Dir., Prod. Beverly R. Singer (Tewa and Navajo).**

Native People share life experiences and talk about the process of recovery from substance abuse.

***Half of Anything.* Dir. Jonathon S. Tomhave (Hidatsa/Hocak/Prairie Band Potowatomie). Native Voices, University of Washington: 2006, 26 min.**

Four interview subjects, including John Trudell and Sherman Alexie, share their various perspectives on “what it means to be Indian.”

***Hand Game.* Dir., Prod. Lawrence Johnson. 1999, 60 min.**

The film takes a journey across the northwest United States to eight Indian communities for a close-up look at the world of traditional gaming. Although contemporary casino gaming has received major media coverage, the ancient hand game, also called bone, grass, or stick game, is the most widely played gambling game in North America.

***Hands of History.* Dir. Loretta Todd (Metis/Cree). National Film Board of Canada: 1995, 60 min.**

First Nation artists of Canada, Doreen Jenson, Rena Point Bolton, Jane Ash Poitras, and Joane Cardinal-Schubert, explore the connections between creativity and spirit.

***Discovering Dominga.* Dir. Patricia Flynn, Mary Jo McConahay. 2003, 58 min.**

This documentary chronicles the extraordinary journey of a young Iowa immigrant, Denese Becker, born a Maya Indian, who discovers she is a survivor of one of the most tragic massacres in Guatemalan history, committed in 1982 against Mayan villages. The film follows her emotional odyssey of self-discovery and political awakening, and sheds light on what the United Nations termed tenacity, against one of this hemisphere’s largest indigenous national majorities.



***Looking Toward Home.* Dir. Dale Kruzic. Prod. Conroy Chino (Acoma), Beverly Morris (Aleut). Native American Public Telecommunications: 2003, 58 min.**

An exploration of urban Indian life in New York, Los Angeles, and the San Francisco Bay area begins with a look back at off-reservation relocation in the 1950s and 1960s and the present-day Native community life of U.S. cities.

***Manhattan: A Moving Picture Postcard.* Dir. Steve Bilich. Perf. Terry “Coyote” Murphy. 2002, 13 min.**

A Native American takes a poetic ride through the streets of Manhattan, reminiscing about the city’s Native roots and absorbing its modern-day essence of beauty and tragedy.

***My Big Fat Diet.* Dir. Mary Bissell. Prod. Barb Cranmer (‘Namgis), Christian Bruyers, and Mary Bissell. 2008, 42 min.**

The people of 'Namgis First Nation in Alert Bay B.C. agree to give up sugar and junk food and return to a more traditional style of eating for one year in order to fight obesity and diabetes. While meeting with some criticism, their dedication impacts the community in moving and often humorous ways.

NTV. Dir. Hulleah Tsihnahjinnie (Seminole/Creek/Navajo). NMAI: 1994, 20 min.

A video satire posing the question: "What if TV featured all-Native programming?"

***The Right to Be.* Dir. Harriett Skye (Standing Rock Sioux). Prod. Stefano M. Saraceni. 1994, 28 min.**

A filmmaker looks back on her life and the important role that her Native identity and values have had in sustaining her through many challenging experiences.

***Song Journey.* Dir. Arlene Bowman (Navajo). 1994, 57 min.**

The filmmaker travels the powwow trail to learn about women's role in Native music.

***Songkeepers.* Dir. Bob Hercules, Bob Jackson. 1999, 48 min.**

Five distinguished traditional flute artists, Tom Mauchahty-Ware, Sonny Nevaquaya, R. Carlos Nakai, Hawk Little John, Kevin Locke, talk about their instrument and their songs and the role of the flute and its music in their tribes.

***Standing Alone.* Dir. Colin Low. National Film Board of Canada: 1988, 58 min.**

This now-classic documentary draws from an earlier film on the life of Pete Standing Alone as a young man, cowboy and roustabout, as he leaves the reservation life. He could not have predicted his return then, but as a middle-aged man, Standing Alone lives on the Blood reserve as a tribal leader and keeper of traditions.

***Views of a Vanishing Frontier.* WGBH's American Experience: 1988, 59 min.**

Explores the journey of Prince Maximilian, a German naturalist, and Karl Bodmer, an artist, who explored the Mississippi and Missouri rivers from 1832-34. The documentary illuminates the significance to them of these early contacts with Native Americans, and includes reflections by Native scholars today.

***The Voyage Home.* Dir., Prod. Karin Williams (Cook Islands). Williams Communications: 1996, 56 min.**

In a renaissance of traditional Hawaiian sea voyaging, the first Hawaiian double-hulled wooden canoe to be made in centuries sails to the Pacific Northwest Coast.

***Why Save a Language?* Dir. Sally Thompson. Regional Learning Project, University of Montana: 2006, 27 min.**

Tribe members explain why Native languages are important, and discuss historic and contemporary issues and their language revitalization efforts.

All the information and synopsis of films are made available by the Smithsonian – National Museum of the American Indian – Native Networks. The information is available at:

<http://www.nativenetworks.si.edu/eng/orange/index.htm>

For an extensive list of Native American films, see the following links:

<http://www.nativenetworks.si.edu/eng/orange/titles.PDF>

<http://www.nativenetworks.si.edu/eng/orange/region.PDF>

<http://www.nativenetworks.si.edu/eng/orange/tribes.PDF>