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Arbiter, May 10

Students of Boise State College

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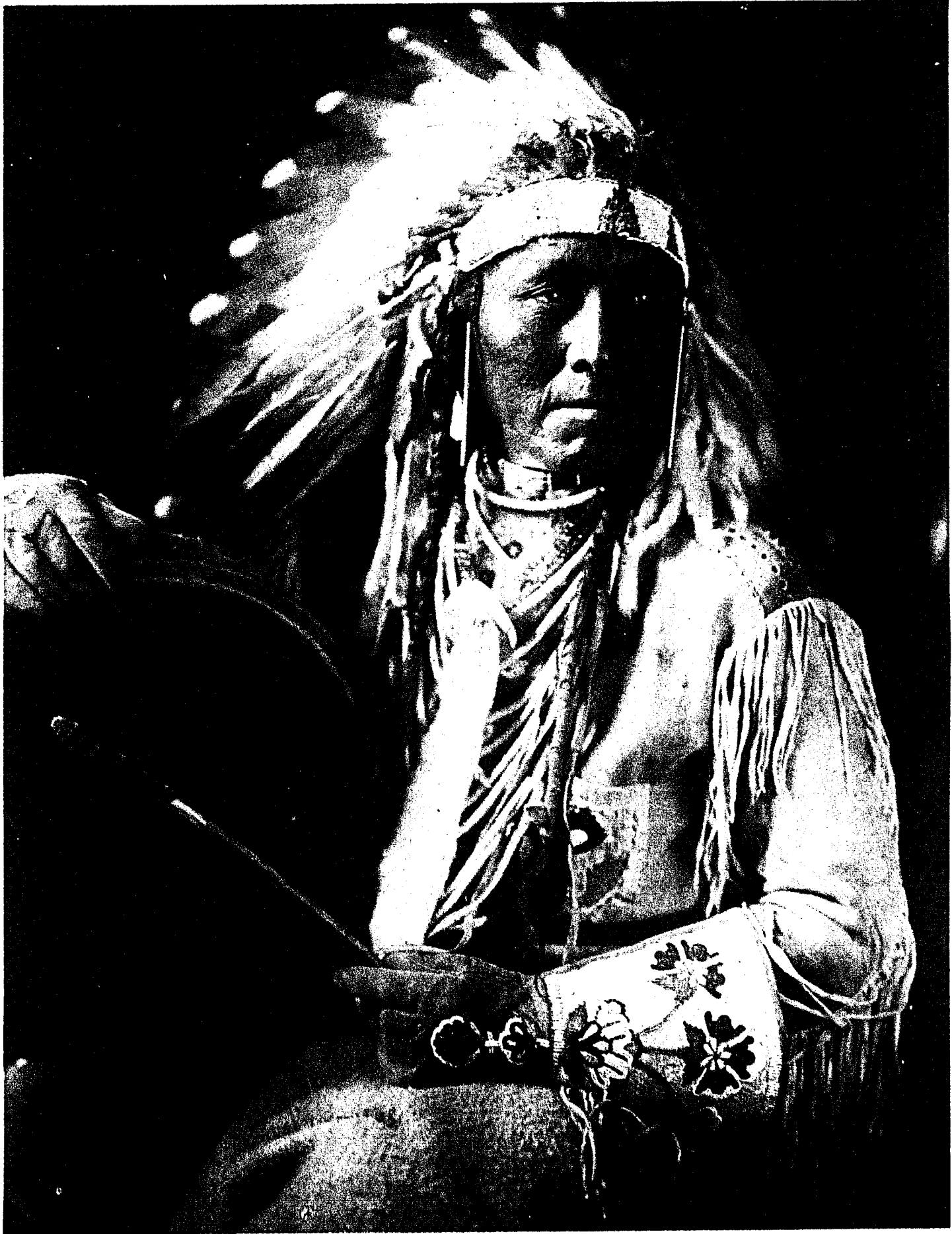
Boise State College

ARBITER

May 10, 1972

A special issue on

the American Indian



Discrimination against the Indian

by Oliver Smith

Many people past and present have written about the wrongs inflicted upon them by the American Indian. Perhaps a few of them feel justified in calling the American Indian "Savages". It is possible that a relative was killed in an ill-titled Indian massacre. Similarly the author may be a descendant of a soldier killed in the Battle of the Little Big Horn. On whatever their feelings are based, no race of people in the history of the United States have suffered the mental and physical pains of legalized discrimination as

the American Indian...

...The history of the United States Government relations with the American Indian has been a record of broken treaties, and unfulfilled promises, A record of discriminatory practices and outright theft of Indian land. Many years of abuse and pushing the American Indians onto reservations where they were subjected to horrors that no living white man can imagine. The American Indian has survived the squalid conditions of reservation life and have earned the admiration of ALL societies...



Culture, history

THE RED

Legal definitions of Indians

by Victoria N. Barlow

A difficulty in educating an adolescent Indian child is explaining to him what an Indian is. Obviously one cannot teach that Indians all spend their time at one pow wow after another, singing and dancing and wearing beaded jewelry. There is no legal definition of an American Indian even though

several attempts have been made by various governmental and tribal authorities to determine exactly who is an Indian and who is not. The Bureau of the Census states that an Indian is an individual who possesses at least one-fourth Indian blood and is enrolled on a tribal roll or who is considered an Indian by those in the community. The Bureau of Indian Affairs includes on its rolls only those who are entitled to its services and these services and rolls change frequently with changes in policy. To confuse matters more, an individual can be considered an Indian for some purposes and a non-Indian for others.

How then does a parent explain to his Indian child what an Indian is? No stereotyped picture can be presented. It is necessary for him to stress that an Indian is an individual just like any other man. "An Indian is an idea which a given man has of himself. And it is a mortal idea, for it accounts for the way in which he reacts to other men and to the world in general." For legal

purposes, perhaps the best definition is "An Indian is somebody of Indian descent who continues to think of himself as an Indian and who the community thinks of as Indian." The late Indian leader Clyde Warrior realized it is impossible to classify all Indians under one heading. "One Indian is not necessarily all Indians." He believed that contemporary, creative thinking and democratic Indian leaders are needed only from today's Indian youth. These Indians must be educated and possess pride, love, and understanding of their people and their people's ways. They must develop a nationalistic pride in one's self and one's race through a true Indian philosophy geared to modern times.

Modoc War destroyed

by Julian Parra

The story of the Modoc War is the story of all the Pacific Northwest Indian wars with the white man in the nineteenth century. All of these Indian tribes underwent a destruction of their social systems and religious beliefs through contact with white traders and missionaries. These first contacts

were usually followed by devastating epidemics of white man's diseases, such as smallpox. By the time the settler and gold hunter arrived, the Indian was already struggling for his cultural existence, and soon would be struggling for his physical existence. The Modocs fought a hopeless battle for their land and liberty against an industrial nation of several millions of people. In terms of resources used by the United States Army, the number of enemy bodies counted, and the amount of territory gained, the Modoc War was the most expensive war in pre-Vietnam United States history. And for what? Perhaps the best statement comes from Major J.G. Trimble, who participated in the struggle:

"And for What? To drive a couple of hundred miserable aborigines from a desolate natural shelter in the wilderness, that a few thriving cattlemen might ranch their wild steers in a corner of isolated country, the dimensions of some several reasonable sized counties."

Smallpox kills many

by Michael D. Smith

...The epidemic of 1801 to 1803 brought the greatest number of deaths to the Indians. Lewis and Clark in their journals report the effects of this epidemic. Clark noted in his journal that a village (near present Sioux City, Iowa) had the disease three to four years earlier. The village was burned and the women and children had been put to death so they would all go to some better country together.

The Gros Venture tribe was almost completely wiped out during this epidemic. The Indians of the Pacific Northwest were infected from one tribe to the next. The disease follows like a chain here. The Crow first contacted the virus, and it spread to the Flathead. The Flathead, in an attempt to flee, spread it to the Semte'use and the Pend'Oreilles. They spread it to the Kallisple and the Spokane. The disease finally died out among the Colville and Salish. During the epidemic the Spokane suffered the worst. The whole tribe was infected, and few escaped death....

Dating employed

by J. Keith Johnson

Slowly has speculation about the first inhabitants of the New World yielded to scientific dating methods. Dendro-chronology, radio carbon analysis (C-14), obsidian hydration and other dating methods were developed. Until forty years ago, the age of settlements in America had only to rely on speculation. Early European immigrants began looking to the Bible and other historical antecedents for answers of this new race. Later, when discoveries about early man were made in the Old World, some students of antiquity compared the dates of the New and Old World, but their findings were refuted until the discovery at Folsom, New Mexico, in 1926, of artifacts in association with extinct Pleistocene mammals.

Indian history

Seventy one students participated in THE INDIAN IN AMERICAN HISTORY course on the B.S.C. campus this semester. The class examined the Indian's role in America's development and the impact of white society on Indian culture. The development of United States Indian Policy, including the reservation system, land policy, termination, and the current Indian dilemma, was investigated. Members of the class assisted in the planning and sponsoring of the very successful American Indian Institute, March 27-29, 1972. Class members also prepared individual term papers on topics of their choice. Some of the papers, and excerpts from others, are presented in this Supplement, which was made possible by the generosity of Editor Phil Yerby, the Arbiter Staff, and Dr. Gerald Reed, Office of Special Projects. Next fall, THE INDIAN IN AMERICAN HISTORY will be repeated, and INDIAN HISTORY SINCE 1934 will be offered in the spring, 1973.

P.K. Ourada
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MANS WORLD

Jefferson's Indian policy

by Mary Linda Jordan

By the time Thomas Jefferson assumed the presidency in 1801, the situation was rapidly changing. Settlers were overrunning land already obtained from the Indians and calling for new cessions. Jefferson soon discovered that as president, he had to reconcile his ideals with the necessity of American interest. To Jefferson the Indians were not inferior savages deserving to change before a superior people. Since the U.S.

had achieved both civilization and freedom, and the Indians, whom he believed to be the intrinsic equal of the white man, were now to be given the opportunity of progressing from their savage state to the far superior state of American civilization. He argued time and time again that if the Indians would give up their hunting ways and accept the agricultural ways of the Americans they could be absorbed, to their infinite advantage within the American population. Jefferson was confident that American expansion

could be carried out with justice toward the Indian.

In 1786 Jefferson had said, "It may be taken for a certainty that not a foot land will ever be taken from the Indians without their own consent." At the same time, he mentioned that though purchases would not be made every year, they would be made "...at distant intervals as our settlements are extended." On another occasion in the summer of 1786, he told Benjamin Hawkins, Agent to the Creeks, that "...the two principles on which our conduct toward the Indians should be founded are justice and fear, after the injuries we have done them, they cannot love us, which leaves us no alternative but that of fear to keep them from attacking us. But justice is what we should never lose sight of, and in time it may recover their esteem." But Jefferson was able to support the military expeditions of the 1870's without any qualms, and he viewed them as an effective method of enforcing American policy....



Wovoka called Indian Messiah

by Maureen Silliker

Wovoka's words soared among the western Indians on wings of hope. Various tribes sent investigators and delegates to learn of his teachings, and many were given the sacred dance and initiated into the mysteries of the belief. All of the tribes during the last 25 years of the 19th Century had been somewhat exposed to the Christian religion. Many of them related Wovoka to the Christ of whom they had heard. In their eyes the white man had not followed his Bible, and Christ had returned to His Chosen People, the Indians. To scores of thousands Wovoka became the true Son of God, their Indian Messiah. Wovoka never faltered from his stand; do no harm to anyone, and don't fight, do what is right, and you will be delivered. The beliefs of this movement were broken into fragments too numerous to count, as each tribe saw the teachings of their Messiah with a different slant, and worked his teachings into their own culture. Basically, however, they revolved around a few central thoughts; the whole Indian race was to be brought together on a new earth, which would slide over the old, burying the white man and his civilization under it. The Indian dead would rise from their graves, driving the buffalo herds before them to a land now teeming with game. There would be no disease, no death, the regenerated earth would provide for the Indians in their return to their native life....

Dream cult explored

by Thomas Thorpe

The Dreamer could predict death as the coyote would howl, dooming some particular villager. He could communicate with the crow and disclose where deer grazed and bedded down to sleep. He could predict the exact day that the salmon would come surging up the river on their spawning route and where the first juicy roots could be found as spring came. Such spirit power ability the people understood; but when the Dreamer correctly foretold that earthquakes would shake the region, or that the sun or full moon were to be darkened that was something the people looked upon as a strong power possessed only by the prophet.

(Wanapum Folklore)

Snowhala, however, was not a chief, nor did he claim to be one. He was what the Wanapums called a yantchala (leader and spiritual advisor) and this is where the Dream Cult had its beginnings. Seeking a vision, he went alone to the solemn hills questing for guardian power. He wandered westward from the Columbia River to a mountain from whose top he could look down upon all the surrounding country. The Indians called the mountain Lalac and it was sacred....

Specialized crops developed

by James M. Fraser

Before the coming of the white man, the American Indian in general had enjoyed a good diet and food was plentiful. The hunting and fishing of the Indians was generally very fruitful, for mother nature had provided their lands with an abundance of fish and wildlife. In many areas, where the soil proved fertile, the Indian developed farming skills and was rewarded in abundance by healthy crops. Even the Indians in less endowed areas adapted to the land on which they lived, and food provisions were not a problem.

With the white man, came the forcing of Indians to land that they were not used to living on, and in many cases, land that would not provide for any inhabitation. At the same time the white man pushed the Indian to destruction, they enjoyed the many fine foods the Indians

had introduced. Our Thanksgiving dinner would be non-existent if it hadn't been for the Indian, for the turkey and all the trimmings are exclusively Indian.

In addition to sweet potatoes, corn of several varieties, baked beans, brown bread, cornbread, fritters, pumpkins, cranberry sauce, buckwheat cakes and maple syrup to go with them. "The Indians gave us lima beans, squashes, tomatoes, peppers, eggplant, peanuts, cassava and tapioca, watermelons, pineapples, strawberries, raspberries, blackberries, sapodillas, vanilla, cocoa, chocolate, cashew nuts, butternuts, black walnuts, pecans, hickory nuts, Brazil nuts, and many tropical food plants and fruits." Root beer was also introduced by the Indians. Everyday we eat many foods that we owe to the Indian. Their contributions are indeed valuable.

Peyote viewed with suspicion

by Susan Clark

The use of peyote has been a long misunderstood practice of the American Indians. This is understandable since the American Indian has never been understood by the white man in America. The Indians' practices throughout history have been viewed with suspicion and contempt as "pagan." The elements of mystery and secrecy of the effects and use of peyote have created suspicion and fear by non users. As with any practice that one does not fully understand or experience, first judgements are made with little or no knowledge of the subject. This has been the case history of peyote. The government has tried to outlaw its use originally by correlating it with alcohol and currently by categorizing it with other illegal drugs such as marijuana, hashish, and LSD. The struggle was begun in the 1880's and still exists for the members of the Native American Church....

...Peyote came to the Indians in a time of desperate need for an escape from the decades of deception, cruelty, and indignities forced on them by the white man. Peyote has provided a means of escape since the 1880's and still is providing a spiritual release in the 1970's. As with most methods sought by man to relieve the tensions of life, peyote was found unacceptable. The Indians adhering to the faith is not seeking some sort of magic, witchcraft or strictly pleasure gaining experience. The Indians prove the worth of their faith by leading good lives. They preach goodness, generosity, hard work, and responsibility and they practice it in their daily lives. The secrecy of the religion has led to many superstitions and fears by non members but in spite of what happens legally to the Native American Church, it can never cease to exist, for its foundation lies in the nature of the American Indian.



FLATHEAD
AND PAPOOSE

Photos courtesy the Idaho Historical Society and Bob Lorimer, Statesman photographer.

Indian instruments classed

by Jim Schmidt

Before discussing the American Indian musical instruments, there are two means of classification that are important. The classification

is based on acoustical principles. The two classes are membranophone and idiophone. Membranophones are percussion instruments that produce a sound by

vibrating a tightly stretched skin or membrane. The sound is made by striking or rubbing the head of the instrument. Idiophones are percussion instruments made from sonorous materials. Sonorous materials are materials that have a natural resonance such as wood blocks or claves. These instruments are struck or utilized with friction. Another means of classification includes the shape of the sound chamber, or body. All American Indian instruments are classified within these types. Unfortunately, the American Indian never classified his instruments. The name given to the American Indian music is often referred to as "Amerindian" music to avoid confusion with eastern Indian music.

In order to make the information about the Amerindian instruments more meaningful, I have divided the discussion into different geographic sections ranging from the Arctic Coast to the Southwestern portion of the United States. The discussion of Amerindian music is concerned with percussion instruments.

The drums of various tribes all have different meanings and uses depending on the tribe and occasion. The Arctic Coast natives (Eskimos) have few musical instruments. The instruments are used mostly for social activities which are usually held in dance houses. The instruments are played by the religious leaders of the area. The instrument is not played as a solo or single performance, but as an accompaniment to a song sung by a family member or religious leader. The instruments used are Sewyak (Sawvit) and the Kalookock (Kalluyak) Box Drum.

The Sewyak varies in size throughout Alaska but the construction is basically the same. The difference is in the method of tying the handle to the frame. The frame is from 1 to 1 inches wide and 3/8 to 1/2 inch thick and is made of spruce or willow. The material is then bent to form a circle and fitted together. The handle is then pegged to the frame. A thin piece of skin is stretched over the frame forming the head. The drum is then struck with a long stick. The instrumentalist strikes the edge of the drum for a pure tone from the drum. The Kalookock Drum or Box Drum is a skinless drum which relies on its natural resinous ability. The rectangular box is hung from a pole as to swing along the path of the sun. The drum is rebuilt every year for the Messenger Feast and the Wolf Dance. The reason for building a new drum every year is that the host of the Messenger Feast and Wolf

Dance changes every year. It is also considered taboo to let the drum one man has constructed

to be played by some other feasting party.

The musical instruments of the Eskimos, as one moves southward, varies greatly. The instruments appear to get much more rugged in appearance. The implements that are used to strike the drum head range from 12 inches of a skin covered stick to hooves. The hooves are also used as rattles during dance ceremonies. The drums in the southern part of Alaska and the northern part of Canada are used mainly for accompaniment instead of a solo work.

The Northwest coast, which includes the Northwestern tip of the United States and British Columbia, finds the Indians using the drum for pantomimic dances and the special dances of the Shaman. In this area the drum is very important. It is considered to be just as important as the voice that is used with it. The voice and drum are never separated in this area. The drums among the Amerindian group were often called "war drums", "chief drums", or "medicine drums" depending on locale. The drum may be of a single or double head depending on purpose and area. The drums are of two shapes: either square or round. The Round Drum is shallow and of a wooden frame. This drum is usually used by the medicine man. It is painted with ritualistic symbols. Rattles are put inside and out to impart special powers.

The most important drum in the Northwest, that shows a great difference from those that have already been discussed, is the hand drum. So far, all the drums have been struck by an implement instead of the hand. The Hand Drum is made from wood cut off the North side of a Cedar tree. This means that there are no knots or that the surface is free of any natural flaws. The wood is then soaked for twenty-four hours, bent into a cylinder then covered with deer skin. The drum is then heated so that the wood is dry. They achieve different tone qualities by heating each drum to a different temperature, thus giving them a variety of different toned drums.

As one moves further down into the North American Continent, it is evident that the percussion instruments become more versatile. More rattles and numerous types of drums are used. The California coastal Indians were the first to use a whistle for special effects depending upon the type of ceremony. The most unusual drum of this California-Arizona area is the Foot Drum. The Foot Drums are better in this area than skin drums. Foot Drums are planks, boards, or floors that are danced on or kicked to produce rhythm for singing. Tsilo (Kutsa), a Pomo California Drum, is most important and a characteristic feature of the Pomo Dance House. The drum is a plank about 6 feet long and 22 inches wide. The plank is a section from a large oak log. After hollowing out the plank, it is placed in a trench dug in the floor. The dancer then beats the surface of the plank with his feet as he dances. The Kilo is another American foot drum made of sycamore wood. The sycamore tree is selected, cut and then a choice 5 foot piece is selected

for the drum. The 5 foot piece is split and the center of one-half of the log is burned out to form a half-moon. The log is then placed crescent face down in a trench. The dancers keep time with the singing that is being done.

The Great Basin and Plains area offer music more versatile and varied. The music however, still remains functional as discussed in previous areas. The Great Basin area had few resources, thus limiting their instruments. They had mostly small hand drums made of juniper or chokecherry wood with a deer skin stretched over the frame for the drum head. As one moves onto the Plains, the Indians seemed to have developed more of a use for instruments not only in ceremony, but in everyday life. The tribes of Indians being referred to are Paiute, Salish, Comanche, Winnebago, Pawnee, and Gros Ventre cultures. A few specific types of drums used among these tribes are the:

1. Pow-Wow Drum- The drum is made of a hoop with dry skin stretched over it. It can be played by six men at a time.
2. Nexe-Gaku A water filled drum used in ceremonies. The water was used for tuning purposes.
3. Nexe-Gaku-Bxhacka A drum used only by the "doctor" of the tribe to ward off disease.
4. Hakkowpirus This is a Pawnee drum made of a section of a tree hollowed out by fire and chipping.
5. Peyote Drum This is a water drum used only by American Indians during a religious ceremony. The drum gets its name from the cactus

Lophophora William, which causes illusions and deliriums when chewed. The drum itself is a copper or iron kettle with three legs. The head is stretched skin. There is water put in the kettle during the ceremony and at the end of the ceremony the water is drunk by those who feel it will do them good.

In the Eastern Woodlands one finds a variety of different types of drums but they are all of the same structure. The water drums

of the Eastern Canadians were introduced by the Amerindian tribes. Thus, they are of the same structure. The Canadian Indians however, made most of their water drums out of pottery and hollowed logs filled with water. One of the most interesting drums of the Eastern Canada area is the Dream Dance Drum. This drum started out as being an item of peace to other tribes. One tribe would present another tribe with this drum along with songs and rituals. This act of giving brought peace between the two tribes.

The Eastern Indians had few instruments but believed in using voices to transmit rituals and beliefs rather than the sound of an overwhelming drum. Here the drum was used again only as accompaniment to the singer. The instruments were basically the same as the Canadian

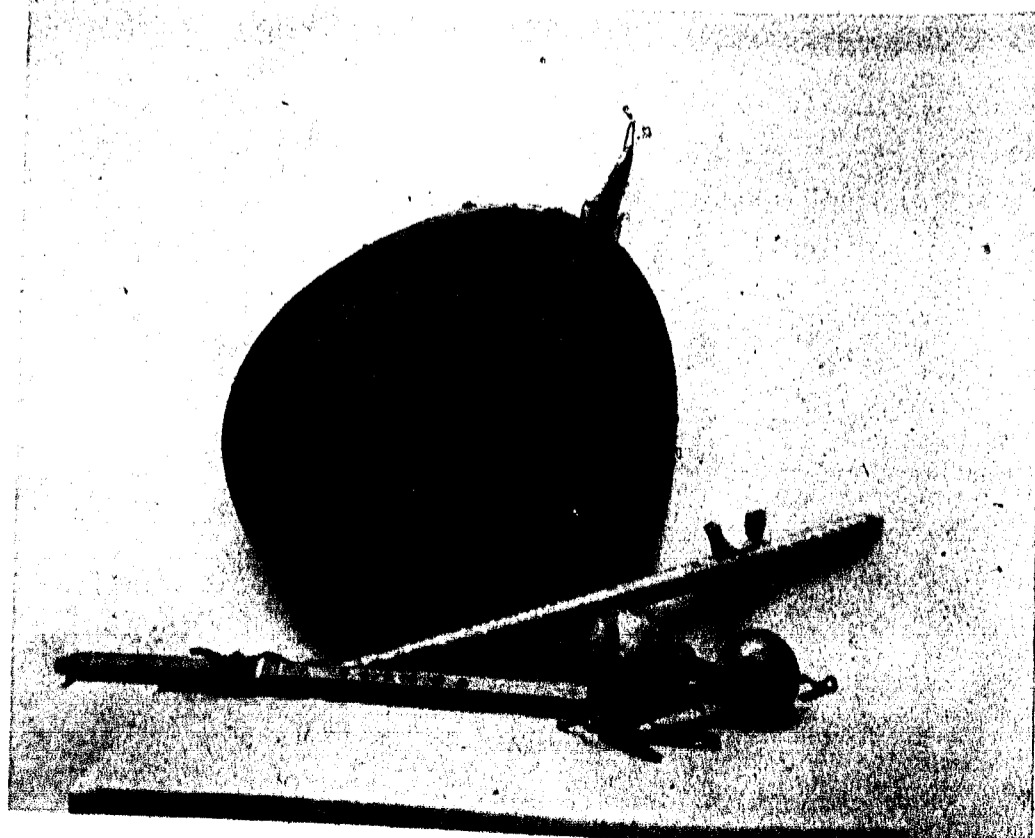
Indians' instruments. However, they made their water drums of small pieces of wood fitted together very tightly. The water drum was shaped like a pail and was relatively small compared to others. It was known as the Ga-No-Jo-O and used only for the religions of the Long House.

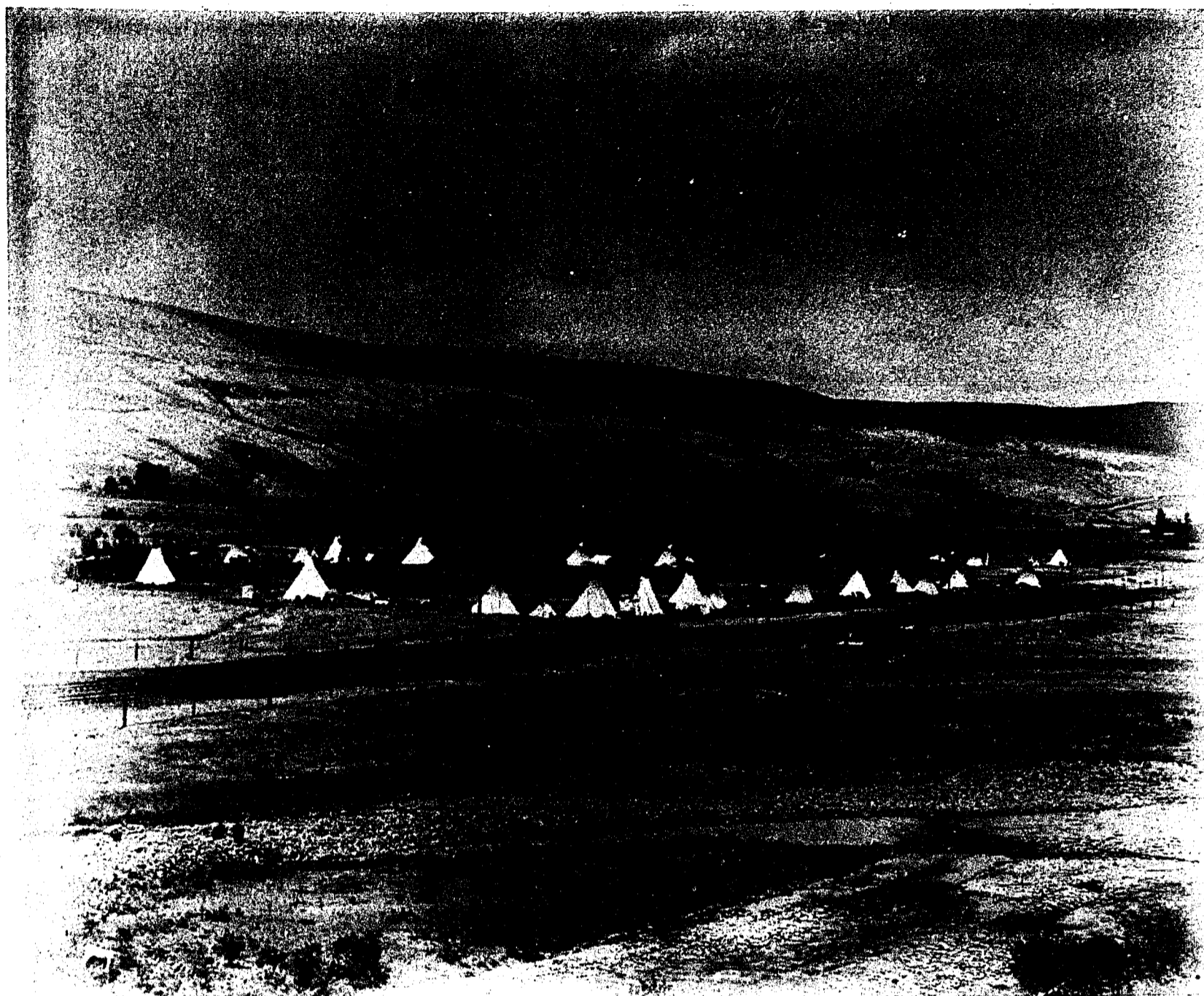
An instrument used by all of the tribes in North America is the flute. The flute has a variety of names but is basic in construction. Some of the flutes could also be classified as whistles. They were constructed of bone, carved wood, or pottery. They symbolized the cry of the birds, animals, or the voices of the spirits. One of the most important flutes is Flageolet. The Flageolet is used during courtship among some of the Southwestern tribes. It supposedly enhances the young Indian maidens so that the young braves can take a wife.



YOUNG SIOUX

Dressed as belle of the tribe in buckskin tunic, elk teeth ornaments, porcupine collar, brass bracelets, plaited hair, brass wire earrings and beaded knife scabbard. In her right hand she carries an oar, her left rests upon a buffalo bull boat. The bull boat is made directly from the hide of a buffalo, stretched green over curved willows, fastened together in the bottom and sewed with thongs so as to be drawn together at the top; in this case the buffalo tail, by which the boat is handled, can be seen. The bull boat would safely carry one person, with blankets and grub, riding high out of the water, but one had to sit steady.





Early 1900 Nez Perce encampment at Lapwai, Idaho

Chief counceled

by Roy W. Grice

...It was primarily as a man of peace that Joseph made his contribution to his people. He was opposed to war as being a hopeless gesture against unsurmountable odds; he had counceled peace at any price in the spring of 1877, he continued to do so throughout the War, and he was the first to urge peace in October, when it became impossible to continue the struggle. The campaign of 1877 was not the work of a single brilliant leader, but the continued effort of the whole group. The Nez Percés fought a great war, not because they had a great leader, but because as individuals they were able to exercise intelligence, bravery, cooperation, and fortitude.

Hunters perfected many weapons

by Eric Hoobing

Before and After Lewis and Clark

...The Nez Perce hunters in time perfected a variety of weapons, but the best was a bow which won fame among other Indians who eagerly sought it in tribal trade. The bow was about three feet long, from a section of the curled horn of a mountain sheep. After straightening by steamin and stretching, they backed it with deer sinew attached by a glue made from the scraped skin of a salmon or the dried blood of a sturgeon. The finished bow was handwome and powerful, and with it the Nez Perce could whip arrows, as long as the bow itself, clear through the bodies of running animals. Sometimes they used the bow against human enemies. They provoked captured rattlesnakes with the venom although the venom was not as poisonous when it dried....

Nez Perce homeland

by Stephen Clifford

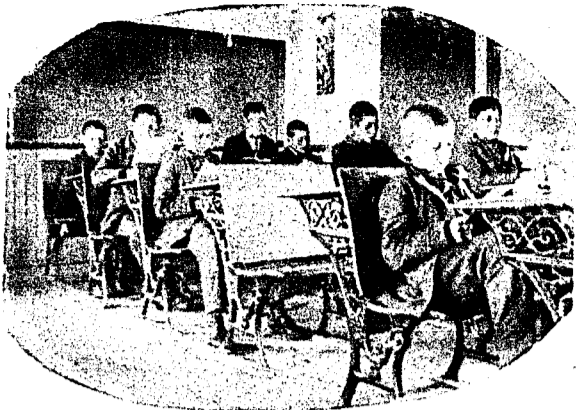
...The homeland of the Nez Perce is in a beautiful region between the Cascade and Bitterroot Mountain ranges. This is a land of gently rolling hills, forests, deep canyons, and ravines combining to create an awesome display of the grandeur of Mother Nature. "The Nez Perce were fully cognizant of the value of their homeland and felt a deep affection for it." Chief Joseph commenting on the death of his father perhaps embodies the feelings of all Nez Perce for their home, "I buried him in that beautiful valley of the winding waters. I love that land more than all the rest of the world."...

Whites imposed Indian tortures

by Karen Omberg

...In a discussion of captives of Indian-white conflicts, it would be one-sided to mention only the part of the white captives without a brief glimpse of the Indians who were subjected to some of the same treatment by their white captors. As the Indians did, the whites often spared very few of their captives, and often employed the use of Indian tortures such as scalping. One of the best examples of the enslavement of captured Indians is during the Pequot War. After the defeat of the Indians, the devoutly religious Puritans used the captives as a means of gaining personal wealth. The male children were sent into slavery in Bermuda and the women were distributed among the Puritans for domestic servants. The Indian prisoners were also used as a means of rewarding those Indian tribes which had remained faithful to the colonials. The Narragansetts in particular received several hundred for use as slaves. Thus it may be seen that the Indians were by no means alone in their sometimes harsh treatment of captives....

Schools



Young Indian boys attending the Fort Hall Indian School located on the Fort Hall Reservation. Approximately 1904.

Study cites examples of controversial Indian facilities

by Samuel Crum

With the passing of legislation to integrate educational institutions throughout America, the U.S. Government has failed to fully achieve that goal. Contrary to their de-segregation policies are the segregated Indian schools which the Federal Government's Bureau of Indian Affairs (B.I.A.) maintain. These Indian schools are found in many states in supposedly strategic areas. They are boarding schools mainly because of the "convenience" of being hundreds, even thousands of miles from the parents and homes of Indian student. The following study will cite examples of different schools which are targets of controversial accusations because of inefficient facilities. Within these schools are found the most incompetent teachers, the most primitive teaching methods, the most penal-like discipline, and the most degrading cultural rape forced on any students in the so called civilized U.S.A.

Children bussed

It seems absurd to think of the terrified parents who oppose the current bussing issues because their children are bussed a few blocks for six hours a day, five days a week, when there are young Indian children being bussed or flown hundreds, even thousands of miles, from the homes of their parents for entire school years. The reason why the B.I.A. operates such schools is so that quicker assimilation of Indian groups can be accomplished by the practice of breaking up essential family and tribal structural traditions. In the book "Our Brothers Keeper-The Indian in White America," it states that "In 1968, 9,000 of the children in Indian boarding schools were less than nine years old." In any white community it would be thought sinful to pull small children away from families and ship them away from their homes.

Traumatic experience

Almost every Indian is affected by the boarding school system, whether it be of personal experience or the stories told by parents or grandparents of their stay in one of the many schools. It appears that B.I.A. boarding schools leave ugly psychological scars on the victim by the traumatic events the person has been through and seen. The horrifying reality of just having to leave home is enough drama itself to the young child, let alone the thought. Indian children have been shipped from as far away as Alaska to Oklahoma, which is approximately 6,000 miles. Also, Navaho children are relocated hundreds of miles from their land to such places as Intermountain Indian school in Brigham City, Utah, and Chemawa Indian school in Oregon. Children from the North West (Washington, Oregon, and Idaho) are also "bussed" to places such as Chilocco Indian School in Oklahoma. All this is for nothing! When the Indian student graduates from these schools, they are behind others of the same class several years academically. The public schools on certain reservations are no different, but that is another tragic story. The Navaho tribe about a century ago was promised a house and a competent teacher for every 30 children on their reservation. But then, treaties are made to be broken; especially when Indians are involved!

Teachers surveyed

In 1965 a survey of teachers hired by the Bureau of Indian Affairs for their schools showed that one fourth of these teachers would rather be teaching white kids! How screwed up can a system and some of its people get? These so called teachers would rather be teaching white kids, but they can not. They are teaching in Indian schools because they are too incompetent to be teaching under public school regulations. Many of these teachers are the "bottom of the barrel" misfits who couldn't make it in their own

society. Then, here came the Bureau of Indian Affairs, the salvation of the white people, and hired them. Many of the teachers and counselors in these schools are comparable to the guards in prisons. Valuable teaching time is spent on being "watchdogs" over the students for any mistakes or slip-ups they might make. In the "on" reservation public school that I attended, the teachers were very condescending in their attitudes to the point where one teacher was "overlooked" who called the Indian students in his classes such derogatory names such as "savages, blackies, squaws, etc." to the knowledge of the faculty and even the county school board. Action to have the racist removed from the reservation was not taken against him until five years from the time he first started his ignorant foaming of the mouth. There are other examples of racism in public schools around the U.S. Imagine how much more the teachers in an all Indian school would look down on the Indian students if the same is condoned in public schools. Then it is no wonder that Native Americans have the largest dropout rate from any school of any race in the country.

Superior attitude

A personal observation of mine in watching white people is that they have a paternalistic "superior" attitude in dealing with minorities, especially with Indians. Having been a student in one of the B.I.A. boarding schools and visitor to others, I have noted that attitude to be more prevalent with the white teachers in their relations with the Indian students, in the class room and during off class hours. For example, when I visited Phoenix Indian school campus in Phoenix, Arizona, it surprised me that I would be so embarrassingly treated. In trying to obtain a soft drink from the teachers lounge, since there were no vending machines around campus for the students to use, I was approached by two figures of authority who demanded me to remove myself from the lounge and get to class. When I tried to explain that I was a student from a nearby college and thirsty they quizzed me on who taught what subjects at the college I mentioned! Also, some teachers at Chilocco Indian School explained the failure of many students as: "Well, what can you expect? These are Indian kids." What can you expect from such teachers?

Texts outdated

In some of the B.I.A. schools on reservations, the curriculum taught is usually written for the white, middle-class American child. Indian students are taught from books and texts such as the elementary "Dick, Jane, Spot, and Puff" stories. This is ridiculous reading for those who live on the reservations, and who do not have the same upbringing and values as the white, middle-class city kid. It is reasonable for this type of material to be taught in its respective place, but on an Indian reservation? The late Senator Robert F. Kennedy, a number of years back, told of finding one book on Indians in the library of a school in Southeastern Idaho where the student population was eighty per cent Indian. The book was about the Eastern Delaware tribe and their captives and had an illustration of a white child being scalped by Indians. It would amaze a person on what they could find in Indian schools in way of books and materials used to teach Indian youngsters.

Discipline in B.I.A. schools is appalling and shocking for the brutal and savage treatment of Indian students. The Indian school is militarily oriented with its strict regulations. It seems that the transition from the B.I.A. school into the armed forces is not at all noticeable for the boys who make this decision. In the bygone years of these institutions the students even had uniforms to wear, according to my grandfather, who was a product of Carlisle Indian school in Pennsylvania

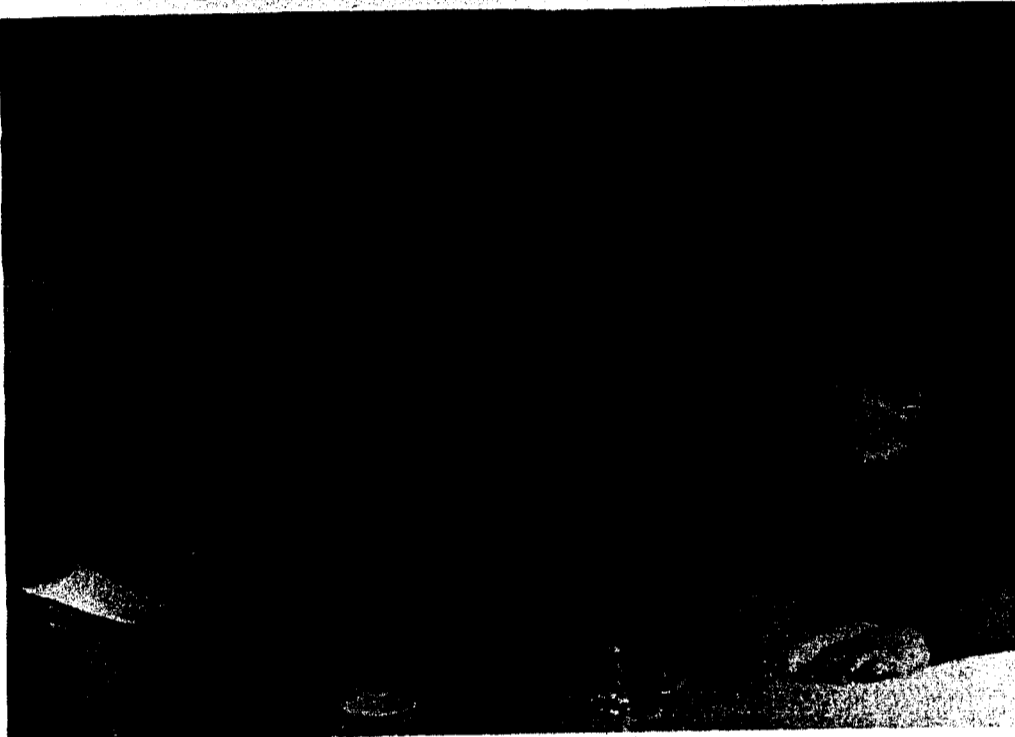
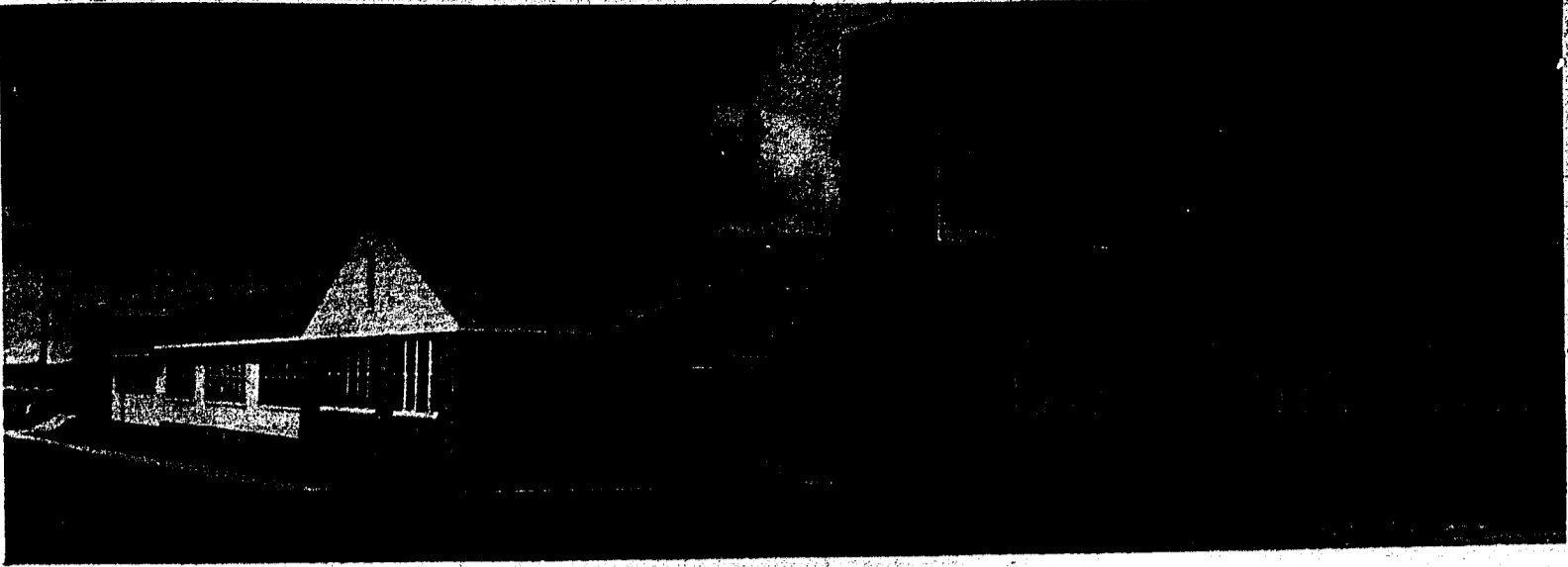
at the first of this century. It was not much different than many of the B.I.A. schools of today. At one Indian school in South Dakota the small children were not allowed or were discouraged from using the restrooms during school hours with the excuse from the teachers that "more than three times a day is too much times" and that they were not babies anymore. This does not sound too much different from Haskell Indian school where during night hours you are automatically suspect of being "up to something" if you were caught in the hallways going to or from the bathroom by one of the "nightwatchmen". Haskell is a school where all students are high school graduates and yet the treatment of them is as if they had no ability to think for themselves as young adults. The dormitory counselors at Intermountain Indian School in Brigham City, Utah have been known to shoot their fire into drunk students despite unpredictable results which may be fatal. Students with disciplinary problems have been handcuffed to pipes at the Indian school, Chilocco.

Also at Chilocco last year at the same of a fight, an incident by a student was hit in the face by a flashlight, carried by a counselor which resulted in surgery for a battered nose. The victim was a girl. Even the staff members of some schools are intimidated by their superiors when they stand in front of an investigation from state inspectors. An example of a threat to a violation of a person's freedom of speech is a memo which was given to staff members of the Stewart Indian School near Carson City, Nevada. It stated that "Lack of dedication to the stated policies and purposes of the School by individual staff members as evidenced by any of the following unethical practices, will result in disciplinary action being taken (a) Public statements made against basic School and Bureau policy (b) Negative statements made to students or parents about other staff members or in reference to any functional aspect of the school (c) Any evidence of staff members serving as "anonymous" informers.

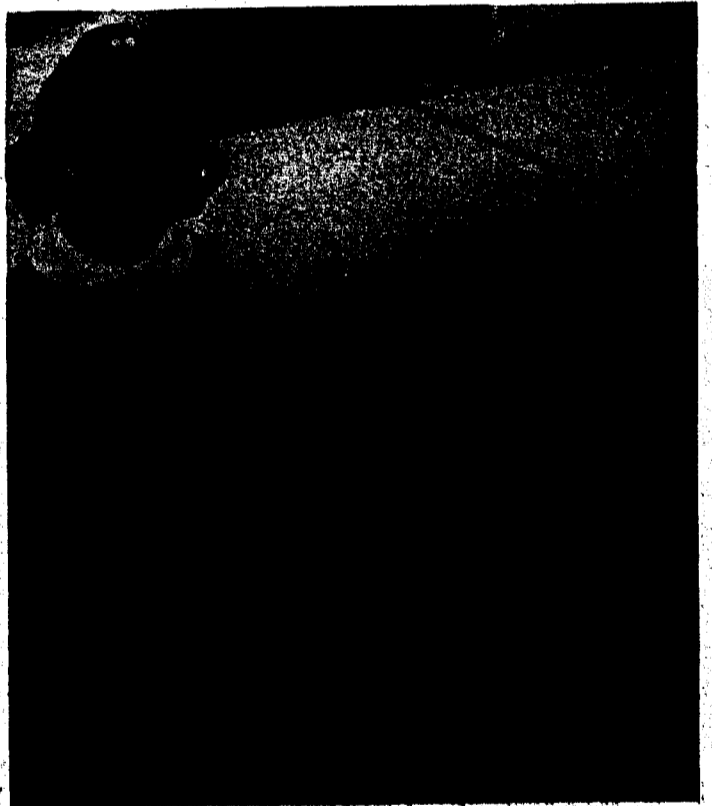
Stewart has hundreds of official and unofficial

(continued on page 7)





The beginning of modernized education on Indian Reservations are evidenced by these photos. (top) New public school located on the Duck Valley Indian Reservation, Owyhee, Nevada. (left) Gloria Jim, Headstart teacher—and two of her students. (bottom) Headstart pupils:



Staff arguments not allowed

(continued from page 6)

visitors each month and none of these should hear negative remarks made by a staff member about staff, policies, or practices except through proper line channels. Requests by anyone for information of a negative nature should be reported as soon as possible to the employee's first line supervisor, and when applicable, he to his, etcetera. (d) Any arguments between two or more on duty staff members. Such arguments must be settled at the first level of operational authority and not between the combatants. The purpose of a staff member's employment at Stewart is to work for Stewart, not against it. (e) Any evidence that an employee is using character assassination tactics against another employee. There is no evidence that gossiping about others helps improve a school program." The memo was signed by the principal of the school and was titled "Ethical Behavior relative to Public Communication by Employees." How unrealistic can one get?

A similar memo was sent to supervisors at the Intermountain Indian School on procedures to follow in case of emergencies such as the visitation of parents or any others to see the student to see what the purpose of the visit was and their relationship to the student. Also, a list of assistance in case of emergencies went like this: (1) Brigham City police, (2) Sheriff's Department, (3) National Guard (when called by Brigham City officials), and (4) the U.S. Marshalls." Damn! Also in that same memo information was asked for on Indian organizations such as the National Indian Youth Council. Schools that submit such memos and policies should be investigated for their dense suggestions. National Indian organizations are doing excellent work in investigating these schools, but the work is far from being finished.

A lot of Indian schools used to discourage the Indian language from being spoken in hearing range of teachers, and punishment, sometimes severe, was usually administered to the guilty

student. Even today many schools still frown on Indian languages being spoken, especially certain public schools that are on reservations. What annoys me is that school officials then turn around and proclaim the Indian as culturally deprived. I believe that the reason white people want to do away with Indian culture or at least tried to do away with it, is because they are ashamed of their near non-cultural society which is a conglomeration of many, and ends in the mongrol White American culture of the dominant society of today. Blacks are in the same classification also, with the white people. In fact, in many Indian languages the word for the black man is translated the black white man. The federal government and other sources of "superiority" in American history outlawed, ruled against, and tried every other means of wiping out the culture of the American Indian, but all have failed, for as a white scientist once said "Only the strongest survive." B.I.A. schools have tried to discourage Indian ways of life through education and whitewashing, but it has backfired.

In conclusion, I would like to mention that I strongly approve of the abolishment of all Federal boarding schools for elementary and high school age students. The existing institutions of higher learning such as Haskell Indian Junior College should be strongly supported and controlled by the Indian population and the Bureau of Indian Affairs, respectively. Money not used as a result of the closure of the elementary and high schools could be appropriated for scholarships to Indian students who wish to obtain higher education or vocational training.

Finally, funds should be used to help in the education of the elementary and high school age students in the areas of their homes and parents through public school facilities and on reservation schools such as the Rough Rock Demonstration School in Arizona among the Navahoes, with first priority on Indian cultures and the languages of their tribes.

Black Hawk— man of peace

by Laurence Bauwens

Black Hawk was a man of peace, living the life of a true Indian, only doing what he felt was good and honorable. He was a living example of the trials and tribulations the Indians were to face in the next century and a half, making a valiant attempt to live and cooperate with the white man only to meet in total failure. Throughout his career Black Hawk encountered a large number of enemies but met with very few genuine friends.

Skitswish Indians

Due to small size, tribe is succeeding

by Don Deters

The Skitswish Indians of northern Idaho have suffered the same partiality and injustices as most of the other American Indian tribes. The Skitswish seem to have merely weathered the storm in better shape, possibly due to their small size, and are today attempting to beat the intruders of their lands at his own game. Even the name of their tribe was replaced by a joke by the early French traders. Changing the name did not change the people.

The Skitswish are known today as the Coeur d'Alenes. They are thought to be descendants of the Kootenay people who now inhabit Montana. During recent times though, they have been as closely allied with the Nez Perce of the Clearwater Valley as any other group. They are not akin to the Nez Perce, for they are of taller structure, darker complexion, and of a totally different personality make-up. The Coeur d'Alenes speak the Kalispel tongue, but are able to communicate with the Nez Perce. When the white men first set foot into the Inland Empire, the Coeur d'Alenes introversion far outweighed their curiosity or need for the white's trade goods.

When Father Nicolas Pointe came to the area and told that he planned to live among the Coeur d'Alenes, he was laughed at by the traders. These French representatives of the Hudson Bay Company had been trying to gain entry to the land of the Coeur d'Alenes for years, but to no avail. The Coeur d'Alenes met the traders at appointed times of the year on the boundaries of their territory to trade. Their trading sense was the quality that earned them the name they now bear. The term Coeur d'Alene was first pinned on the traders by the Indians. When they met the traders, the traders relied on their hunger for the goods and only offered a pittance for the furs. The leaders of the tribe sent them on their way and told them their hearts were so large, they would easily balance on the point of an awl. It became a standing joke and the Indians were known as heart of an awl (Coeur d'Alene).

The first documented history of the Coeur d'Alenes comes from the Jesuit priests who "civilized" them and oriented them to the ways of the white man's world well enough to allow them to compete as they do. In 1843 Father Nicholas Pointe and a Brother Huet ventured into the region now known as Bannewah County and, at the confluence of the St. Joseph river and lake Chatcolet, built a mission. The Indians called the place Skoot-loty. The meaning of this is the place of our people, the river below, and the mountains behind. It was built about a mile upstream of today's Rocky Point. The location was flooded every spring, and after four years was abandoned. The new site chosen was on the upper reaches of the St. Joe at a place called (later) Cataldo, after Father Cataldo, the architect of the new mission. The new structure was 90' x 45' x 30' in height and is to this day a marvel of construction. The Indians with their innate ability and only the crudest of iron age tools under the direction of the black robes created a masterpiece. With axes, a rough rip saw, and a penknife they hewed beams, cut planks, and whittled pegs and fitted the parts together. The structure does not contain a single nail.

The hospitality and building of the Indians was such that travelers, who had been covering 20 miles a day and were within 10 or 15 miles at nightfall, would travel on into the night to reach the mission. It was said "the latch string was always out to assure a welcome to all who came within its confines and every pioneer held it as a cherished spot".

The agricultural endeavors were begun at once under the direction of Father Alexander Diomed, S.J. The Indians were allotted a small plot and taught the basics. They then learned on their own some of the tricks that later led to the maximal yields, such as fish remains to be used as fertilizer.

The only war-like actions of the Coeur d'Alenes came in 1857 when a detachment of the U.S. Cavalry under Colonel Steptoe marched onto their territory and, when the Nez Perce told the tribe he had come to kill and carry off their women and children, under the leadership of Chief Saltese, the tribe ran Colonel Steptoe some 60 miles and cornered him near present-day Palouse, Washington.

Saltese was not a hereditary chief of the tribe, but had such finesse and expertise of all things, that he was a war chief from an early age and was elected to the position of chief on the death of Seon Shinn in 1856. He was said to be a diplomat, moralist, and warrior of the utmost

stature. This great chief after cornering Steptoe on a butte waited until dark and seemingly arranged to have Steptoe led off the backside of the butte to freedom. Eighteen of Steptoe's men were killed or wounded. A punitive action was taken in the summer of 1858 with a troop under the command of Colonel Wright. In his own words, large quantities of wheat, vegetables, camas, and berries were destroyed. Nine hundred horses were also killed. Wright was then amazed when the Indians graciously accepted a treaty of peace, long since having forgotten the incident with Steptoe.

Chief Saltese was later decorated by the U.S. government for his actions in the Nez Perce and Sioux wars. During the Nez Perce war the whites in the area abandoned their property and fled. It was held in trust by the tribe during their absence and returned to the proper owners after things quieted down. In the Sioux uprising, a Crow delegate came to recruit allies. Chief Saltese not so courteously ushered him to the tribal boundaries and sent him on his way.

In 1877 the land available for cultivation around Cataldo was far too minimal for the numbers of the tribe living near the mission (200) and a move was initiated. When this plan was announced to the Indians, it met with great disfavor. The agricultural advisor, Father Diomed, told the Indians the whites would come like flies, taking over all the land that had not been cut by the plow. He further advised them to go sow grain, plant vegetables, so their families would be well fed and clothed.

The Indian's reply was that those things were not according to their values, and that is not what their life pattern was judged by. They said they were happy with camas while the whites wanted bread, and deerskins and a buffalo robe fulfilled their needs while the whites required clothes. They did not wish to leave the church that they had built, where the sick were healed, the hungry were fed, and they had learned the way of God. "Good sense prevailed" (white man's reference), and in 1877 they moved to the site of the present day DeSmet mission, two miles from Tensed, Idaho.

Father Peter DeSmet came among the Indians several years after the establishment of the Cataldo mission. He is probably the most beneficial white man (for the Indians) in Coeur d'Alene history. Three years after the move, 50,000 bushels of wheat, 60,000 bushels of oats plus large quantities of vegetables, poultry, and hogs were raised. The Indians hired whites for help, built roads and bridges, assessed a toll on the cutting of timber and the transport of stock, and established a sawmill. In 1927, the Indians share of the crop was in excess of \$150,000. Thirty-two Indian farmers had 3,100 acres under cultivation.

In the 1880's the Coeur d'Alenes felt the same land grab that had been sweeping across Indian land all over the country. In 1886 Congress was petitioned to open the land of the DeSmet "with-hold" for white settlement. The petition contained several hundred signatures, as well it should, for the land on the Coeur d'Alene reservation, which is a reservation, not a "with-hold", is some of the richest dry farm land in the world. Surprisingly enough, white "justice" did not prevail, and the land remained in the hands of the people to whom it has belonged for centuries.

Bona Macha was the reservation law in 1903 and "has made his name a terror to evil doers". Bona Macha also owned two hundred acres and one of the finest dwellings in DeSmet. Macha was a member of the tribal council and was esteemed for his wisdom and excellent ways.

The Redman of Bannewah county is still striving to beat the white man at his own game, but is gradually being forced (not falling) behind in technology, and therefore, farming. In a time when the government takes it upon itself to help people exercise their right of free determination with the collective money of all, the Indian is being uniquely left out.

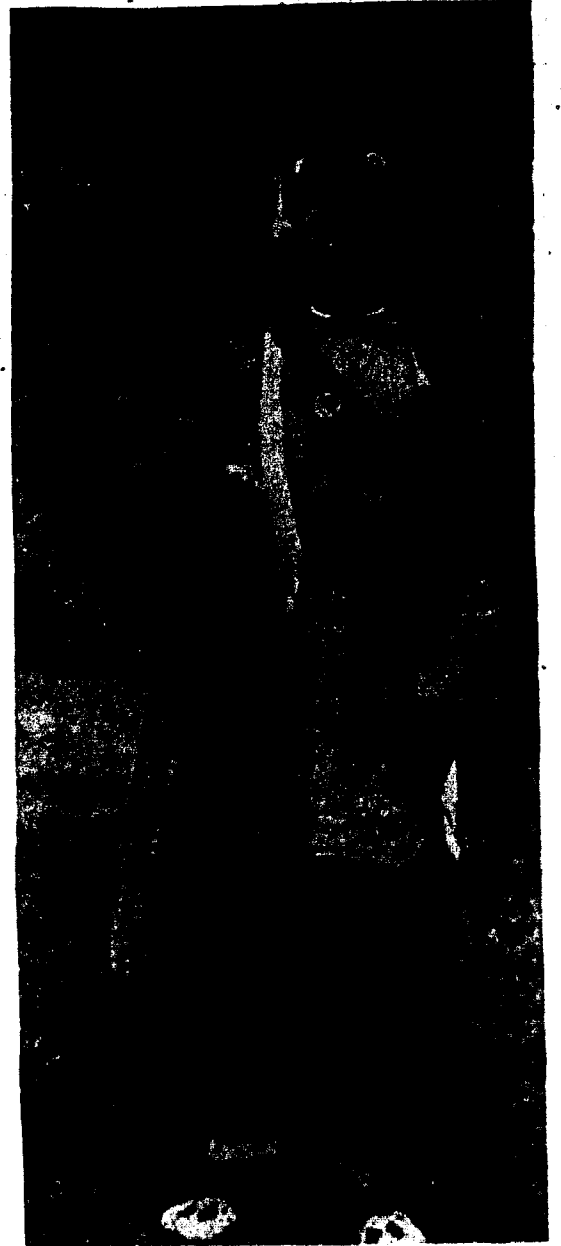
Disregarding the fact that all the prosperity that has befallen the whites has come from the land the red people once owned, and mistakenly shared a little of, the plight of many Indians deserves the subsidy from which they have so neatly been excluded.

The government sponsors a small business administration for the general populace, but the Indian is blessed with a special agency run through the Bureau of Indian Affairs that is filled with red tape and whose funds seem to all get spent in administration.

An Indian who wants to "cut it" has not only

racial prejudice to hurdle, but the obstacles put in his way by government where an equal, or more equal, helping hand should be offered.

The right to free determination should be offered on an equal basis, whether in small amounts or large, to all, especially to those people from whom we have taken the rights.



Sacajawea

by Linda Westergard

...When Sacajawea climbed out of the boat and was walking toward the gathered Indians, she began "to dance and show every mark of the most extravagant joy, turning around him (Charboneau) and pointing to several Indians, whom he (Clark) now saw advancing on horse back, sucking her fingers at the same time to indicate they were part of her native tribe... We soon drew near the camp, and just as we approached it, a woman made her way through the crowd towards Sacajawea, and recognizing each other, they embraced with the most tender affection. The meeting of these two young women had in it something peculiarly touching... They had been companions in early childhood. In the war with the Minnetarees, they had both been taken prisoners in the same battle. They had shared and softened the rigour of their captivity till one of them had escaped from the Minnetarees with a scarce hope of ever seeing her friend free from the hands of the enemies... After this the conference was to be opened, and glad of an opportunity of being able to converse more intelligibly, Sacajawea was sent for. She came into the tent, sat down, and was beginning to interpret, when in the person of Cameahwait (the Chief) she recognized her brother. She instantly jumped up and ran and embraced him throwing over him her blanket and weeping profusely. The chief himself was moved, though not in the same degree." The old man, Big Moose, whom Sacajawea had been betrothed to, came out of the crowd to claim her, but seeing that she had already had a child by another man, did not



BUFFALO HUNTER



*We have seen the reality behind
your lofty treaties which promised us
freedom—
as long as the grubs shall grow
et cetera et cetera.
We watched your Code of the West
as it came to mean
killing redskins
with a double-ot-six
when you built your fences,
you hammered all the louder
to drown the sound of our drums and
our inner strength.
when we were domesticated,
there came a great rush—
missionaries, government agents—
seeking to
bend, fold, and mutilate our way of life.*

*when fighting became useless,
we chose to sleep.
But now, we are awakening
and know these things:
where you dealt in intrigue,
we were honest
where you disguised yourself in lies,
we looked to truth
you are precocious children,
we have a heritage of wisdom.
We fear the great white father no more.
We have purged ourselves of his
sathures and firewater fantasies.
After so many years
we can smile once more
because you are just learning what the Indian has always known....*

Ann Doolittle
BSC Student

Buffalo- Main source of goods for Indians

by William Gregerson

The American bison or buffalo, as it is commonly called, was definitely of major importance to the Indian, especially the Indian of the Plains. The buffalo came from Asia across the land bridge which was formed by Alaska and Asia being joined. This was the same route followed by the first men in North America, and the hypothesis which is most believed is that the buffalo preceded man, and man followed the buffalo in his migration, since it provided him with constant source of fresh meat and clothing. The buffalo grew to great abundance in North America and at one time it was estimated that there were 60,000,000 buffalo in North America alone.

It is my intention in this paper to explain how the Indian used the buffalo, how the buffalo were decimated by the white man and the effect this had upon the Indian, and try to come to some conclusions of my own.

As the buffalo grew in abundance they would migrate from north in the summer to south in the winter, much the same as many birds would also migrate. Of course there were always a few who stayed in the north country during the winter months, but it was the great migrations which attracted the Indians. Early in the spring these beasts would start moving north and by the time that fall came they were exceedingly fat and ready for killing. The Indians would move their entire encampment so as to be near the great migrating buffalo herds.

Several methods were used by the Indians to hunt the buffalo. At first, they hunted them on foot, attempting to sneak up on them close enough for a shot with a bow and arrows. Another method used, while the Indians were still afoot, was to chase the buffalo over a steep cliff and then finish the buffalo off with a lance. As the horse came into use, the Indians devised another way of killing the buffalo. Using four to five hundred men, they would surround a large herd, and then start the herd running in a circle, closing in slowly and killing animals as they went, keeping any from escaping. Several hundred buffalo were killed at one time, but every portion of the beast was put to use.

Another method of hunting buffalo was for a warrior to ride into a herd and run along side a buffalo until he was in position to shoot. The warrior would aim at the buffalo's side, behind the last rib and a third of the distance from the backbone and belly. At the twang of the bowstring the horse would veer sharply to the side in order to avoid the buffalo as it tried to gouge the rider and horse. If the shot was true, the buffalo would only run a few yards and then drop dead. For sheer pleasure, the warrior who killed the buffalo would cut it open and eat at once the raw liver and other internal parts of the animal.

After all the buffalo were killed in a specific herd the warriors would go home and the women would move in and process to skin and butcher up the animals. Almost every portion of the animal was used. The skins were stretched upon the ground to dry; the meat was cut into flakes and hung on trees to dry.

The principal weapon used in the hunting of buffalo, and particularly in the surround method, was the bow and arrow. Each warrior knew his own arrows, and had no difficulty in identifying

the animals killed by him. These animals were the Indian's individual property, except that he was assessed a certain proportion for the benefit of the widows and the families who had no warrior to provide for them. If arrows of different men were found in the same animal, the ownership was decided by the position of the arrow. That is, which arrow struck the mortal blow.

As has been previously mentioned, the job of skinning the animals and cutting up the meat was left to the women. After the meat was hauled back to camp and the hides are dried, the real work began. The making of knives, bows, quivers, leggings, breachcloths, moccasins and teepee coverings was necessary. One can clearly see just from these few things that the Indian used the buffalo for that it was indeed important to him.

The women were especially adept at making use of the buffalo. Perhaps a good example of this would be the way the Crow Indian women would dress the buffalo robes. It was thought by many individuals as the most exquisite work done. The following quote exemplifies this point.

"The method of dressing robes varied somewhat among the tribes. The Crow Indians were probably the most careful of all. No tribe could match in beauty the work of the Crow squaws. First they immersed the buffalo hide in a mixture of ashes and water for a few days, that loosened away the hair, next they pinned the skin taunt to the ground, with tapering stakes through the edges, and shampooed the skin with handfuls of the brains of buffalo. The women then dried and thinned the skin by graining it with a sharpened bone, usually the shoulder blade of the buffalo. There was a final process of smoking the skins, that gave them the quality of drying soft and pliant whenever rain fell upon them."

During the winter months, when the snow was deep in the Northern country, the Sioux often hunted the buffalo on foot. He could run upon the surface by use of snowshoes, while the heavy buffalo sunk deeply into the drifts and was an easy victim to the warrior's lance or arrow.

Another method, which was used in winter hunting, was to crawl close to the herd, with a buffalo robe covering the Indian's head and back. After gaining close range, the warrior could shoot the animal of his choice.

The major activity of the Indian women during the long winter months was to make articles from buffalo hide and bones. Besides the previously mentioned articles which were made from buffalo other articles were also made. The Indian shield was made of the toughened rawhide of the bull's neck, dried by smoke, and hardened with glue boiled from the buffalo's hooves. These shields were very light weight, but arrowproof, and if turned obliquely, it deflected the shot of the old smooth-bore rifles.

Bows were usually made of wood, but the strongest and best were made of pieces of bone and horn spliced and glued together and wrapped with sinews of buffalo. Strands of buffalo sinew made the bowstrings. The handles of lances were roughened by a sinew wrapping. The quivers and bow cases were made of the skin of a buffalo calf. Knives were made of the dorsal ribs from the buffalo.

This is how the Indian used the buffalo to its fullest. The buffalo provided meat, clothing and tools for the Indian, but with the coming of the

white man the buffalo soon became the object of their concern. Probably the first white men to venture into Indian country were the mountain men. These were followed by the European royalty and others who came merely for sport. It was not until the construction of the Union Pacific, the Kansas Pacific, and the Atchison Topeka and the Santa Fe railroads that great numbers of white men came west to hunt the buffalo. White hunters from all parts of the country flocked to buffalo country. Millions of buffalo were slaughtered just for their hides.

The American Fur Company, which shipped hides to St. Louis, sent 76,000 robes in 1840, 110,000 robes and 25,000 tongues in 1848. Although this sounds like a lot of buffalo, it would have been fairly easy to kill this many buffalo when they were so numerous. The white man had access to guns and were not particular as to what animals they shot, so long as they could get a good hide from it. Another startling fact is that one man killed 1500 buffalo in one week and 250 in one day!! The nearsighted and stupid buffalo were little match for the speedy horses and deadly rifles of the white man. These awesome beasts which reached the weight of 2000 pounds, 6' in height and 10' in length, were easily slaughtered and provided a very profitable means of livelihood for many men.

As the white man continued to slaughter the buffalo they had no thought that the buffalo would ever be exterminated. Even the Indian who thought the Great Spirit opened up the earth and let the endless buffalo come out, thought the buffalo would last forever. A contemporary person of these times is quoted as

(continued page 11)



NORTHERN CREE

Northern Cree Indians in winter wear robes and moccasins, and use snowshoes, and are very expert hunters. The young men of the tribe are very brave and fearless, and are very expert hunters.

White society, values forced on Red Man

by Mike Mason

The Indian reform movement of the 1880's was dominated by individuals who believed that the best way to help the Indian would be to force white values and a white society upon him. The easiest way to achieve this would be a policy of allotment or severalty. The basic idea behind severalty was that a certain amount of land was parceled out to each member of the reservation; however, the reservation was never completely divided up. The unused lands were open to whites, and an Indian was free to sell his property, if he desired. This system allowed land speculators to openly buy or defraud Indians, who were unfamiliar with the idea of land ownership. A few reformers, however, took a stand against severalty; one person who stands out among this group is Helen Hunt Jackson.

Mrs. Jackson's fight against severalty led her to write two famous books on Indians, *Century of Dishonor* and *Ramona*; her writings have been criticized because they failed to lay out a clear cut alternative to severalty.

Although it is true that Mrs. Jackson did not set forth a definite plan, her objective in writing her books was to awaken an American conscience and awaken Americans to Indian legal rights. Once Indian's rights were recognized, Mrs. Jackson felt, the United States government would be forced to observe these legal rights, rights before law and rights to their own land. This, Mrs. Jackson felt, was the proper alternative to severalty. Helen Hunt Jackson did not write her books to gain support for severalty, as most other Indian reformers would have; she wrote her books to hopefully get Indian legal rights to be recognized.

Helen Hunt Jackson had gained a reputation as an author before she ever published anything to do with Indians. Mrs. Jackson began writing rather late in her life; she wrote several poems and short stories that were published mostly in *Scriveners' Monthly* and *The Atlantic*. Colonel Higginson, Mrs. Jackson's longtime friend and literary advisor, has credited Mrs. Jackson with the "Saxe Holme" short stories and poetry published under the initials "H.H." Mrs. Jackson probably used these pseudo-names not just to hide her identity as a woman, but also to protect herself from public attention. She was very insistent that no complete biography of her or collection of her works be published while she was alive. The tradition was continued after her death, the biography of Mrs. Jackson was not to be published until fifty years after her death. The biography of Mrs. Jackson, Helen Hunt Jackson, was written by Ruth Odell. This obsession for privacy has left much about her unknown, and therefore, left to speculation, which has contributed to many misunderstandings about her. A review of the biography that appeared in the *American Historical Review* faulted Miss Odell with not substituting "biographical accuracy for the

legends that have grown up around the author of *Ramona*."

The early writings of Helen Hunt Jackson, under the names of Saxe Holme and H.H., were not of a reform nature at all. The favorite subject of Mrs. Jackson was that of a grieving mother or wife; this was due to the loss of her children and husband. Captain Edward B. Hunt, her first husband was killed while conducting an experiment in the attempt to develop a torpedo. In fact, while married to Captain Hunt, Mrs. Jackson was anything but a reformer; her views on slavery were those of the Army. Whether or not Mrs. Jackson approved of slavery is not certain, but as is expected from an officer's wife, she very much liked servants and disliked equality among the races.

Mrs. Jackson was even against the women's suffrage movement; she was asked to attend a meeting conducted by Lucy Stone, a leading suffragette; she planned to write a very hostile article about Lucy Stone and women's suffrage. Mrs. Jackson went to the meeting with the intent of writing a stinging article. However, at this meeting, the first of many changes took place that resulted in Helen Jackson the reformer. The only comment that she made after attending the meeting was a question to her friend Col. Higginson: She asked him, "Do you suppose I ever could write against anything that woman wishes to have done?" From this time on, Helen Hunt Jackson became active in many different movements, which finally led to her work on behalf of the Indians.

The change in Mrs. Jackson seems to be a result of her second marriage; in 1875 she married William Sharpless Jackson of Colorado Springs,

Colorado. Mrs. Jackson was a native of Boston, where she was raised and educated, but in May of 1872, she was forced to leave the East for the West due to her health. Mr. Jackson was a member of the Society of Friends; the Society was very active in the reform movements, especially with Indians.

After her second marriage, in 1879, Mrs. Jackson took a trip back to Boston, where she attended a lecture by Standing Bear and Bright Eyes on the subject of the wrong done to the Poncas Indians. Thomas Tibbles, a proponent of Indian Reform, brought Standing Bear and Bright Eyes to Boston and other cities to get people started organizing groups that would promote Indian rights. Mr. Tibbles felt that Indians had rights before the law as any man had; he believed that once Indian rights were recognized the government would be forced to return lands to the Indian.

The Poncas were a small, powerless tribe that had been pushed around by both the Sioux and the federal government. The original home of the Poncas was along the Missouri River in the area of South-east Dakota Territory. The land that the Poncas were living on was given to the Sioux in the Treaty of 1868, as a reserve. Of course, as the competition for land and food increased, the Sioux started molesting the Poncas. To preser-

ve peace, the government decided that the best policy would be to remove the Poncas.

The change in climate and the readjustment to the environment of the Quapaw Reservation, as well as the hostile Indian territory traveled through, almost wiped out the Poncas that had survived the trip. In the spring of 1879, two years after the decision to remove the Poncas, a few remaining Poncas started a trip back to their homeland. These Poncas got only as far as the Omaha Reserve, where they were arrested by federal troops.

Standing Bear and Bright Eyes were on their lecture tour to raise funds to aid the Poncas. They wanted to go to the Supreme Court and they needed funds for the legal cost. Boston proved sympathetic to the Poncas; as a result of the lecture, the Boston Indian Citizenship Association was formed. The board of directors of the Boston Association were the governor of Massachusetts, John D. Long, Helen Hunt Jackson, and Senator Henry L. Dawes. In 1880, a year after the founding of the Boston Association, two organizations were founded in Philadelphia: First, the National Indian Association and the Indian Rights Association. Other such organizations quickly followed including the National Indian Defense Association and the Board of Indian Commissioners, a Quaker organization. All of these organizations were founded primarily to promote Indian legal rights only.

The Boston Indian Citizenship Association was responsible for raising somewhere between six and seven thousand dollars out of a goal of ten thousand dollars. The remaining amount would be quickly given, if the Association were to get the endorsement of the Secretary of the Interior, Carl Schurz. Helen Hunt Jackson sent Carl Schurz a letter asking for his help to raise the remaining amount. Schurz sent back a flat rejection; he stated that, "the Supreme Court has repeatedly decided that an Indian tribe cannot sue the United States or a state in the Federal Courts." Schurz then asked Mrs. Jackson not to use the money on legal fees, but rather to donate it to Indian schools and to support his Indian policy, namely allotment. Mrs. Jackson refused. This exchange between Jackson and Schurz led to a running battle between the two people; the battle was not as much over Schurz's refusal to help raise a legal fund, but over Schurz's policy of allotment.

At this time, most advocates of Indian rights favored the Secretary's policy of allotment or severalty as being the only way to civilize the Indians and introduce them to Christianity. The exception to this rule of thumb would be Helen Hunt Jackson and most other members of the Boston Indian Citizenship Association, even Senator Dawes, himself, until March of 1881. Professor Hagan, in his book *American Indians* claims that, "severalty was that rare policy on which Helen Hunt Jackson and the most rabid Indian haters on the frontier could agree." However, nothing could be farther from the truth;

Helen Hunt Jackson wrote a friend on the subject of severalty in 1881, "infamous severalty bill...would here, as White Eagle said of it, 'plucked the Indians like a bird'."

Undoubtedly, Mrs. Jackson and the few others who opposed severalty did so because of some knowledge about the failure of severalty and disastrous effects that it had upon the Indians of Southeast in the 1830's. The idea of land allotment was applied to Cherokees, Creeks, Choctaws, and Chickasaws, and very quickly, these tribes were left landless, through fantastic frauds. The direct results of severalty was the "Trail of Tears"; these now landless tribes were removed to the Indian Territories. White people had legally succeeded in obtaining roughly twenty-five million acres of allotted lands.

Although several societies were organized to promote Indian legal rights, such as the above mentioned, other groups promoted the civilization, Christianizing, and enculturation of the Indian. These reformers were less interested with whether or not the Indians' legal right to the land had been violated; they felt it their mission to end the barbarous life of the Indian. The biggest obstruction to these reformers were the Indians' ideas of communal ownership, chieftainship, and native religion. The more times that their programs failed; these reformers became more and more determined to destroy these three ways of Indian life. The most likely way to achieve these results would be a policy of severalty. They felt that severalty would provide the incentive that the Indian needed to improve. The general feeling was that once Indians received land, this land would somehow encourage the Indian to become a white or at least to act like one. Reformers who supported severalty thought that the sale of surplus land on reservations was an important part of the process to civilize the Indian.

However sympathetic these reformers were to Indians, they generally felt the Indian was inferior, so the sale of reservation land seemed only natural. White ownership of reservation land would not only be more efficient, but the white would set an example for the Indians to follow.

The money from land sales would help Indians by being put in school and housing funds. This, in short, is the Dawes Severalty Bill of 1887. It varied little from the earlier policy of severalty practiced in the 1830's and was just as disastrous for the Indian.

The Dawes Severalty Act had one difference from its predecessor. The Indian could not gain title to his land for twenty-five years, showing the general attitude of whites toward Indians, that the Indians were little more than children, who were irresponsible for their properties. As Senator Dawes, a champion of the Indian cause, said on the Senate floor, "The Indian will be an Indian as long as he lives unless he is taught to work." By now it should be obvious that many reformers of the 1880's were guided, however well-meaning, by a desire to make whites out of the Indians.

They were by and large ignorant and intolerant of the Indian.

Helen Hunt Jackson remained one of the few reformers in this period to oppose severalty and the allotment policy of Schurz and the government. Mrs. Jackson continued, despite the defection of many of her allies, to uphold true Indian rights. The most notable defection of course, was that of Senator Dawes. Senator Dawes' defection was motivated by two things. One was his new found belief in severalty and the other politics.

The battle between the Boston Citizenship Association, led by Mrs. Jackson, and Secretary Schurz was centered around the policy of severalty. The Association may have succeeded in stalling severalty but, as a result, it had been damaged by Schurz's attacks on it and it had been alienated from most other reform movements. Senator Dawes felt that a continued battle between the Boston Indian Citizenship Association and the government would only render the Association helpless. Dawes took the opportunity of Schurz's retirement from the Department of Interior to announce a truce. In March 1881, he announced, "an open conflict with this new administration, as with the last one, on the Indian policy, must be avoided if possible, or we shall be very much disabled."

The result of Mrs. Jackson's involvement in the controversy between herself and Schurz was a commitment to continue to bring the nation's attention to the wrongs done to the Indians. Mrs. Jackson hoped that her writings would enrage the populas of the United States in to action that would recognize Indian legal rights as people and their rights to land. Interestingly enough, for all the influence that the exchange between Mrs. Jackson and Mr. Schurz had on Mrs. Jackson, it seems to have had very little on Mr. Schurz. In Carl Schurz's autobiography, he not only does not mention the controversy but he only makes one passing reference to having been the Secretary of the Interior. As the best way to acquaint Americans with the wrong done to the Indians, Mrs. Jackson decided to write a book. She wrote to a friend on January 17, 1880: "I have done now, I believe, the last of the things I had said I would never do. I have become what I have said a thousand times was the most odious thing in life, 'a woman with a hobby.' But I cannot help it. I feel as you must have felt in the old abolition days. I cannot think of anything else from night to morning...I believe the time is drawing near for a great change in our policy toward the Indian. In some respects, it seems to me, he is really worse off than the slaves. They did have, in the majority of cases good homes, and they were not much more arbitrarily controlled than the Indian is by the agent on a reservation. He can order a corporal to fire on an Indian at any time he sees fit. He is 'duly empowered by the government.' After writing this letter, Mrs. Jackson left for a

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Red Power

Indian movements

by James T. Smith

"It frightens people, I know, to talk of Red Power. Red Power means we want power over our own lives. Of course, if our way of life turns out

to be better, more human, than yours, that would be your problem. Not ours. We would never force anyone to live as we do. We never have." These words were spoken, not merely to the delegates, but to all people, by Vine Deloria Jr. who was the organizer and director of the 23rd annual Convention of the National Congress of American Indians.

The notion of Red Power is passed off by most white people as being an outgrowth of Black Power, Women's Liberation, Gay Power, etc. Although similar in many ways to these movements, the Red Power movement is inherently unique. The uneasiness that it causes is the result of fear on the part of white America. Man has always been afraid of that which is unknown to him. What he does not know, he will either conquer and assimilate or ignore. The white man has time and time again chosen to ignore pleas for self determination on the part of Native Americans. The reason is simple. Attempts to conquer and assimilate have miserably failed.

They have failed because the Native American life style is characteristically different than that of the whites. Consequently, a life style composed of different values, practices, beliefs, and traditions can not fit into one set in its ways. The white culture, since the beginning, has relentlessly tried to break this life style down and make it as objective and inconsistent as their own. Because this failed, we now turn our backs and ignore, asking, if not begging, for more failure.

Understanding the significance of the Red Power Movement demands an understanding of the Native American psyche. Indian poetry is one very important method of attaining this goal. The "word" is of tremendous importance to all Indian people. N. Scott Momaday, in his Pulitzer Prize winning novel, *House Made of Dawn*, makes this point very clear. The words in these selections are simple and real. They will indicate some of the basic differences between the white and red philosophy toward life. Some of the same basic differences that are discussed in Dr. John F. Bryde's booklet, *Indian Students and Guidance*, are found in the following works of art.

DIRECTION

by Alonzo Lopez

I was directed by my grandfather

To the South,
so I might have the courage of the eagle;
To the West,
so I might have the wisdom of the owl;
To the North,
so I might have the craftiness of the fox;
To the Earth,
so I might receive her fruit;
To the sky,
so I might lead a life of innocence.

From South Dakota

Review, Summer 1969

The allegiance to nature, portrayed by Mr. Lopez, is inherent to the life style of the Native American. Shockingly apparent to them is the fact that man depends on nature for the means of his existence. Ecology is a science, now being studied by white men, which was lived and practiced by American Indians for centuries. The earth is a source of knowledge and wisdom to be explored in all directions. Indian ancestry, through the word, has passed this message on to the young. So strong is this allegiance, that some tribes claim their origins to be in the earth. Even after Christianity was brought to the natives, their god or gods were sung and danced to in thanksgiving or request for that which the earth provided. Mr. Momaday provides further evidence in his work. "That harvest, like the deer in the mountains, is the gift of God."

WHAT WORLD WOULD YOU GIVE

by Robert Bacon, from *The Warpath*

What would you give for a used earth,
A used and abused Mother Earth.
Phosphates flowing in her veins,
Soft skin pitted by strip-mining.
What would you give for a used Father Sky,
Sulphur dioxide dimming his eyes.
Blinded by the burning of Mother Earth,
to light Los Angeles' sooty skies.
What can you give to their children the day
That you have to face them you have to say,
"We are orphans because we killed our parents."

Being proud of what they are, is probably the key to understanding why the Native Americans are intent on seeking Red Power. Even though their history is one of continued degradation and oppression, they are finding strength in the movement toward Indianism. People such as Vine Deloria and Lehman Brightman, Tecumseh of today, are two of the foremost advocates of return to Indianism. They believe that the ideology of this movement will prevail over the inhumane practices of white society. More and more young Native Americans are struggling through the white educational system in order to return to their people with ways and means to solve their problems. Although sometimes accused of being "apples", they will contribute wisdom and direction to the movement. When at one time the defeat and extinction of the American Indian was close to a reality, there however, is now a rekindling of tribal nationalisms taking place.

This is what is desired by Red Power advocates. We as white people must respect our brothers' dreams.

Duck Valley rancher

'Century of Dishonor'

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three month study at the Astor library. She then wrote *Century of Dishonor* based on her study.

A contemporary review of *Century of Dishonor* that appeared in the *Nation* was highly critical of the book because it offered no plan of its own. The reviewer felt that if Mrs. Jackson could not offer an alternative plan to the government's policy, she should not be so overly critical of Mr. Schurz and the government. He then went on to praise the policy of severalty, "they must either be supported in idleness, with the inevitable results of idleness-vice, drunkenness and disease or they must be taught agriculture, herding, and other modes of civilized life." The reviewer then used the Poncas Indians as living proof of the wisdom of Mr. Schurz and his policy of severalty. Unfortunately, for the Poncas at

least, they quickly became extinct.

Despite its poor review, *Century of Dishonor* has been credited with acquainting many Americans with Indians. This book became very widely read throughout America. *Century of Dishonor* was even mentioned in a debate in the United States Senate. Senator Plumb, from Kansas, said, "about a year ago a book was published which was entitled *Century of Dishonor*. It purported to be an account of the nation's dealings with the Indians during the last hundred years and was written by a Massachusetts lady. The work was well done..."

Mrs. Jackson's book traced the history of the United States' dealings with the Indians from colonial times to 1887. It showed how the United States had mistreated the Indians through broken treaties and an overall disregard for Indian's civil and property rights. They

were uprooted, dragged and pushed to new, inhospitable land and then this land was systematically swindled away from them with the federal government the largest transgressor of all. It showed that the Indians were the first victims of Anglophobia or domination and subjugation by the self-appointed superior white race. The Hawaiians, Filipinos, and Chinese would soon experience the same phenomena. While these latter groups eventually overcome white suppression, the Indians would be forced to endure at least another century.

Mrs. Jackson's book did arouse much sympathy for the Indians but little action. However, today in the age of supposed enlightened populace, *Century of Dishonor* can be read to see our mistakes of the past, and hopefully, we can carry this image forward, with us so as to never commit the mistakes again. Hopefully!

Buffalo herds killed for hide

(continued from page 9)

saying, "As far as the eye could see, the country seemed absolutely blackened by enumerable herds."

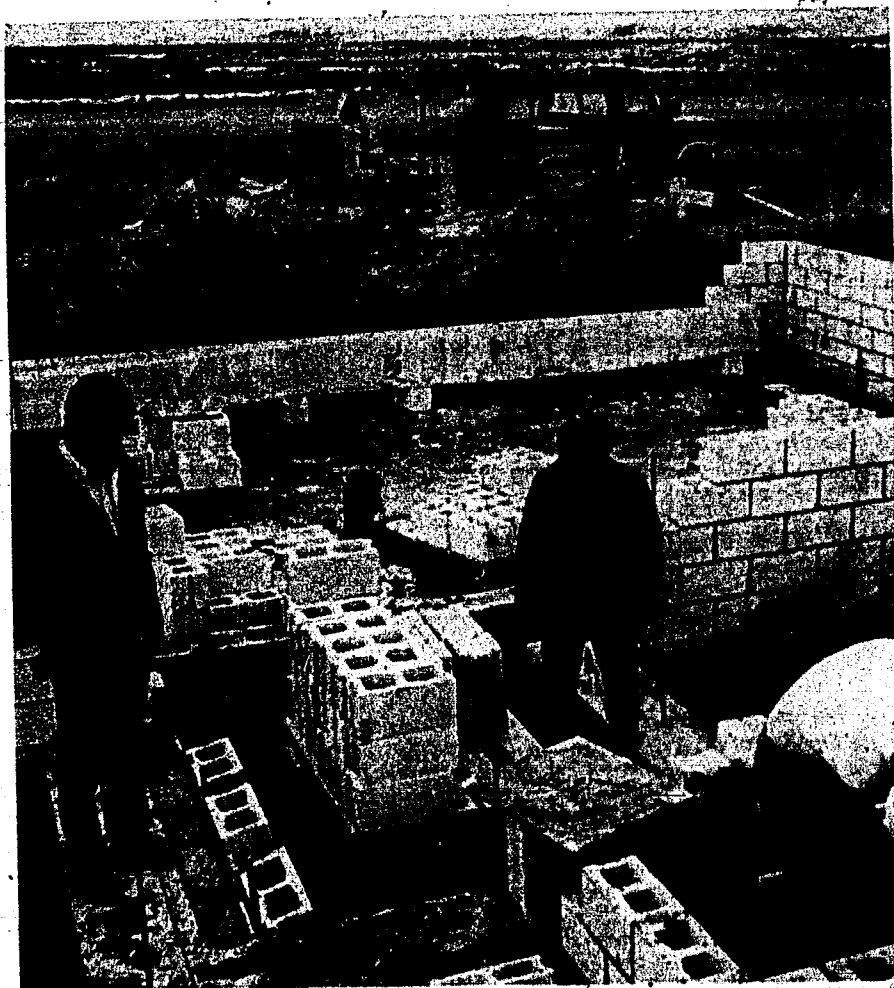
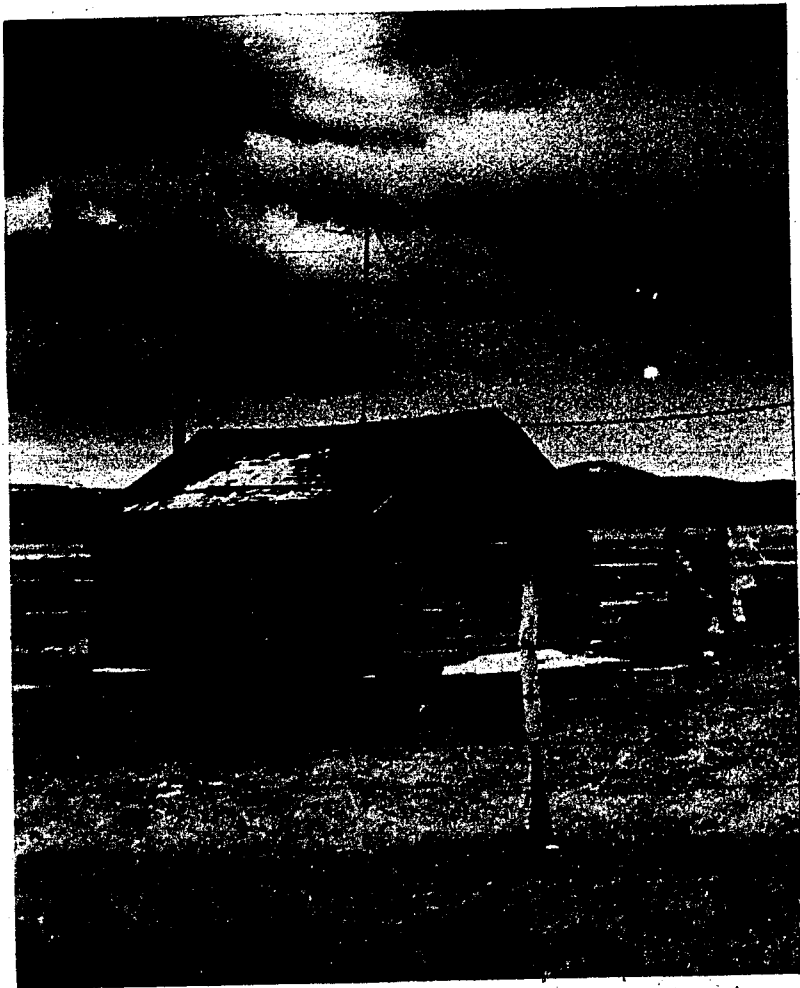
As the Indian watched the buffalo being slaughtered before his eyes and the meat left to rot, he soon began to worry about the buffalo being killed off. The Indian had just cause to worry, statistics show that during the years 1872-73-74, no less than 5,000,000 buffalo were slaughtered for their hides alone.

This slaughter was wholly in contravention of the treaties with the Indian tribes. The Indian Bureau made some feeble efforts to keep the white hunters out of Indian country, but soon gave up, and the hunters spread all over the ranges, slaughtering buffalo before the very eyes of the Indians. In a few more years the buffalo had become millions of carcasses.

The Indians attempted to drive the white man from their lands. They even used the buffalo to help do this, by stampeding a herd of buffalo through a wagon train. This must have been very effective and very horrifying to the people in the wagon train, since once a buffalo stampede started, one would be well off to be several miles

away! The white men were becoming too numerous and had superior weapons, therefore, the Indian was almost fighting a losing battle from the beginning.

It is next to impossible for the civilized man to realize the real value of the buffalo to the Indian. If furnished him with food, clothing, home, bedding, horse equipment, almost everything he needed. The buffalo was possibly the most fully used animal ever. The Indian knew how to use every part and scrap. The white man's abuse of the buffalo brought about the great decimation of the herds and helped in the downfall of the Indian. The Indians were forced off their natural lands and to areas where they could not hunt as they previously had. As has historically been the case, as the white comes, a path of destruction follows. The buffalo was no exception. When man finds an easy way to make a few dollars he will exploit it to the fullest. Thanks to a few people who had enough courage to stand up and help stop the slaughter, we have a few thousand head of buffalo living today. It is hard to imagine 60,000,000 of these large beasts once roamed in the country that is now inhabited by millions of people.



Government contracted HUD homes are replacing old housing on Duck Valley Reservation. (Top) New HUD house at right to replace old one in trees, the stack of firewood at left is not a teepee. (left), old housing, (right) new building.