

BURY MY HEART AT WOUNDED KNEE: An Indian History of the American West

LIVING LITERATURE SERIES

DEE BROWN

A PERMA-BOUND PRODUCTION

TEACHER'S GUIDE

GUIDE WRITTEN BY RUTH ROSENBERG

SYNOPSIS

The initial step in undoing stereotypes is to confront the diversity within an oversimplified image. Dee Brown's first move to unlock such rigidified attitudes is to demystify the term "Indian." He begins with Columbus's "mistake" in naming the people he encountered. Each subsequent chapter introduces another culture, with its own language, history, distinctive ceremonies, arts, dress, foods, and types of shelter. Supplemented by photographs, authenticated by their own words, memorialized by their own music, each tribe emerges in its own unique individuality. In the nineteen narratives, one begins to appreciate the resilience of these people who resisted assimilation for five centuries. Having seen the endless accommodations they were willing to make to protect their communal identities, readers grow increasingly impatient with government policies which are unresponsive to their needs, insensitive to their negotiations, and continue to treat them as if they were all "Indians." Extended excerpts from the eloquent appeals made by tribal orators failed to move "the white fathers" in Washington whose prejudices made them unable to listen. Those who were moved were dismissed from office, impeached, court-martialed, or forced to submit their resignations. These men of integrity emerge as the true heroes of this history.

BIOGRAPHICAL SKETCH

Dee Alexander Brown found his niche early, a lifelong fascination with nineteenth-century frontier history, and with prodigious energy managed to publish twenty-seven books about the American West while working as an academic librarian. Nor has that productivity flagged during his retirement from the University of Illinois to Little Rock, Arkansas. He recently published *Wondrous Times on the Frontier*.

Born in the small town of Alberta, Louisiana, on February 28, 1908, he moved to Stephens, Arkansas, with his mother and sister after his father was killed. There, his grandmother, Elizabeth Cranford, taught him to read when he was only four, and entertained him with stories about her father's hunting for bear with Davy Crockett in Tennessee. These became the basis for his first novel, *Wave High the Banner* (1942).

When he was ready for high school, the family moved in with his aunt, who lived in Little Rock. He divided his time between the public library and the baseball park where "any baseball knocked over the fence could be presented at the gate as admission to the bleachers." Moses Yellowhorse, an Osage who had pitched for the big

leagues, tossed him balls so that he could get in to watch the games. The teenager was "delighted in his frequent Indian 'giveaways'" and from that time on, at the Westerns, he sided against the cowboys.

At the age of seventeen, he saw a call for "real adventure stories" in *Blue Book*, a ten-cent pulp magazine. They offered a hundred dollars. The baseball tale he submitted was published while he was still in high school.

A history professor at Arkansas Teachers College imbued him with enthusiasm for archival material about the American West. Dean McBrien charmed his classes with stories drawn from documents, "and he insisted firmly that everything had to be authenticated from the available sources." During the summers, McBrien toured the Indian reservations in his Model T Ford. Brown was invited twice as a driver. "Those journeys formed the basis for the books" he later wrote.

During World War II, he did basic training in Camp Forrest, Tennessee, where his commander, Major James Warner Bellah, shared with him his expertise on American Indian guerrilla warfare. Bellah went on to write movie scripts for John Ford and John Wayne. In the army, Brown met Martin Schmitt, who was to become his collaborator on three books about the West. In the National Archives, the two men had found 270 previously unpublished photographs. These became the pictorial histories: *Fighting Indians of the West* (1948), *Trail Driving Days* (1952), and *The Settlers' West* (1955).

CRITIC'S CORNER

Access to archival material during his fifty-year librarianship at the University of Illinois allowed Dee Brown to search for the most vivid authenticating sources. Each project he engaged in offered fresh resources instigating yet another book on a related topic. Having found what he calls his "niche" very early enabled him to become a leading historian of the frontier. The effect of John Dos Passos' trilogy, *USA*, which he credits as having been a formative influence, can be seen in the introductory passages to each chapter. He claims to have been fascinated by the "technique of the 'newsreel' and 'camera eye sections'" which struck him "with the effect of lightning bolts."

The other author whom he sought to emulate was Sherwood Anderson, whom he finally met at a party in Washington, D.C. after having read everything Anderson had written. He confessed that his "life-long dream was to own a country weekly" and asked Anderson how he had acquired his two newspapers. He was invited to visit his

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printshop in Marion, Virginia. Brown's affinity for small town journalism stood him in good stead for researching frontier newspapers for interviews with "Indian survivors of the wars." He also documents the inflammatory role played by unscrupulous reporters and unethical editors in fanning local conflagrations.

The school librarian who lent him the three-volume set of Lewis and Clark's journals initiated his interest in the American West. Their expedition, "a journey filled with danger, mystery, romance, and grueling suspense," remained for him the greatest adventure, and their guide, the Shoshone Sacajawea, was his greatest heroine. The opening sentence of *Bury My Heart* commemorates this. It begins: "Since the exploratory journey of Lewis and Clark to the Pacific Coast early in the nineteenth century, the number of published accounts describing the 'opening' of the American West has risen into the thousands...but only occasionally was the voice of an Indian heard" (xvii).

The many laudatory reviews praise Brown's achievement in allowing Indian voices to speak about their own history. Two decades before multiculturalism became fashionable, before revisionist histories and the "new historicism" became bywords, Dee Brown admitted us into those perspectives. As Leslie Marmon Silko noted: "The book is a timely reminder that America was founded on stolen land and broken treaties." Peter Farb commented that, "Brown dispels any illusions that may still exist that the Indian Wars were civilization's mission or manifest destiny."

Nearly four million copies were sold. The book stayed at the top of the best-seller lists for over a year. It achieved not only nation-wide but world-wide circulation, being translated into twenty languages including Latvian, Icelandic, and Russian.

GENERAL OBJECTIVES

1. To examine the underlying assumptions of our culture by viewing it from the perspective of another culture
2. To fully comprehend the impact of imperialism and colonization in human terms by seeing its impact upon colonized people
3. To discuss the implications of imperialism when justified by such providential terms as "Manifest Destiny"
4. To undo racism by bringing stereotypical thinking under suspicion and initiating an appreciation of the diversity of the multitudes of cultures that existed here
5. To consider the institution of property ownership, especially of land, as a principal cause of wars
6. To re-evaluate nationalism, territoriality, political boundaries in terms of the present environmental crisis, when anything done in one country affects the rest of the planet (especially in terms of air pollution, of the thinning of the protective shield of the ozone layer, of acid rain, of industrial smog from the U.S. being blown over the forests of Canada)
7. To understand speciesism
8. To begin to formulate an ethic which is not limited to our conduct toward other human beings, but includes

- all living things with which we must peacefully co-exist.
9. To become aware of depletion of natural resources which undergird the economy

SPECIFIC OBJECTIVES

1. To truly confront American history without the patriotic bias and recover some sense of the human suffering that underlay the heroic rhetoric
2. To gain respect for the courage of the victims who, although outnumbered, fought bravely to defend their homes and families
3. To understand the roles played by geological expeditions and the hordes of miners who followed their findings in the displacement of tribes and the desecration of sacred sites
4. To investigate the impact of the fur trade upon the native wild life and the disruption of ecological balances
5. To account for the resistance to intercontinental railroads by Native American leaders
6. To assess the justice due under the over three hundred official treaties signed by the federal government
7. To appreciate the ironies inherent in the B.I.A. project of establishing boarding schools to "civilize" the "savages" to a "superior" form of industrialized society
8. To consider the meaning of religious freedom, which was one of the foundational principles of this country, in the light of the federal government's outlawing of religious practices of Native Americans
9. To contrast linear with cyclical narratives

MEANING STUDY

Below are words, phrases, sentences, or thought units that have a particular meaning in this book. Explain each. Chapter and page numbers are given so that you can note the context of the passages selected for discussion.

1. Columbus wrote that the Indians were "so tractable, so peaceful" and their manners were "decorous and praiseworthy" while "their discourse is ever sweet and gentle." (Chapter 1, p. 1)
(The ironies implicit in this beginning are to be repeated with tribe after tribe as the representatives of "civilization" encountered the representatives of "savagery." The assumption underlying all the Europeans' dealings with the Indians was that the invaders were superior to the people they found living in America whom they considered "primitive" and "heathen." Living in non-hierarchical societies, as they did, the Indians thought of all men as brothers, and offered hospitality to the newcomers, whom they regarded as fellow human beings.)
2. "The policy makers in Washington invented Manifest Destiny." (Chapter 1, p. 8)
(By mid-nineteenth century, settlers had encroached the boundary lines of territory set aside by treaty for displaced coastal tribes who had been forced to move toward the West. To justify broaching these lands which had been ceded "in perpetuity" the doctrine was

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invented that it was ordained by the will of Providence that they were to possess the continent from sea to sea.)

3. "They protected the Mexicans because they had become American citizens. The Navahos were not citizens." (Chapter 2, p. 14)

(The irony that the First Americans, the only true citizens in a nation of immigrants, were not granted the rights of citizenship until 1924 is the paradox being dramatized by the preferential treatment being given to the residents of the newly conquered territory of New Mexico. So deep was the unwarranted prejudice that most of the southwestern tribes were not permitted to vote until 1948.)

4. Kit Carson destroyed five thousand peach trees (Chapter 2, p. 27)

(Trees were regarded as sacred beings, not as "natural resources" to be plundered or used at will. Because forests sheltered wildlife, offered shade, supplied nurturance and shelter for all orders of life, pulled down rain from cloud banks, anchored soil, broke the force of winds, gave them healing substances from bark, roots and leaves to steep in infusions, trees were held in great reverence and treated with respect.)

5. Little Crow, the Sioux chief, admonishes those who advocate war that they "are full of the white man's devil water." (Chapter 3, p. 44)

(Intoxicating beverages were deliberately introduced as an alternate means of subjugation. Liquor was used by corrupt traders to confuse Indians bringing in pelts. Firewater was offered to enforce the signing of land treaties. Provocations were stirred up among peaceful tribes by disseminating firewater among them. In 1754, a Catawba complained to the North Carolina authorities against the practice of giving strong spirits to the young men of his tribe, who were then induced to commit crimes. Protests against drinking were among the first genre, the temperance tract, published by Indians writing in English. Samson Occam's Sermon (1772) was concerned with the effects of alcohol on his people. Simon Pokagan's novel, Queen of the Woods (1899), showed the destructive consequences of strong drink. Tecumseh refused to enter Governor W. H. Harrison's mansion in protest against the land sales of 1805-1806 which he said were arranged by plying the Indians with liquor.)

6. The Pike's Peak gold rush of 1858 brought white miners by the thousands to dig yellow metal out of the Indians' earth. (Chapter 4, p. 68)

(It was the insatiable lust for gold that resulted in the extermination of the Arawak people in little over a decade. The discovery of gold in the Appalachian Mountains in the 1830's caused the removal of the Cherokee. The discovery of gold in California in 1848 spurred thousands of fortune-seekers to traverse Indian Territory. Between 1848 and 1870, over fifty thousand Native Americans had been slaughtered by gold-hungry prospectors. In July 1874, George

Armstrong Custer found gold in the Black Hills of South Dakota, instigating a massive influx of miners into terrain sacred to the Sioux, and protected by the 1868 Treaty of Fort Laramie. The 1858 gold rush in Colorado invaded land that had been ceded to the Arapaho and Southern Cheyenne by the treaty of 1851. Besides the human cost, the environmental damage was enormous. Rivers were polluted, streams silted over, tons of topsoil eroded, massive mudslides were caused, slag and mine tailings poisoned arable land. This reckless devastation of their earth and water seemed incomprehensible to the Native Americans who regarded waste as an offense against the principle of reciprocity. Their traditions taught them to take no more than they needed, and to take respectfully and with reverence.)

7. George and Charlie Bent agreed that as half-breeds they wanted no part of the white man's civilization. They renounced the blood of their father. (Chapter 4, p. 92)

(The Bent brothers' renunciation of their patrimony has multiple resonances. One is the role of culture broker played by the sons of inter-racial marriages. They served as translators, interpreters, guides, and often became the spokesmen for their tribes. Many of Gerald Vizenor's and James Welsh's novels explore the destinies of such cross-bloods. Most of the contemporary poets interviewed by Joseph Bruchac write about their liminal status on the border of two cultures which feels to them like walking a tightrope. Native Americans were tolerant of such mixed marriages, while whites customarily derogated them. The bilingual children of such frontier unions soon became a distinct class, the French-speaking metis in the North, the Spanish-speaking mestizo in the South.

A whole genre of romantic novels and movies has portrayed the repudiation of white society by those who have had the opportunity to experience life among the Indians. The most popular recent example of such films is Dances With Wolves.

Scores of captivity narratives based on this theme have been best-sellers, most notably Mary Jemison's Life with the Seneca. Medicine Calf Beckwourth, a mulatto who lived with the Cheyenne for fifty years, and testified against Chivington's conduct at the Sand Creek Massacre, is another example. So is Kit Carson, who fathered an Arapaho child, and sent in a letter of resignation when his commanding officer ordered him to prepare for battle against the Navahos. He said that he had enlisted to fight Confederate soldiers, not Indians.)

8. On June 17, 1876, Crazy Horse dreamed himself into the real world. (Chapter 12, p. 289)

(According to Sioux belief, as explained by Black Elk and Lamé Deer, one attained true knowledge by embarking on a vision quest. This involved the abstention from food or water or human companionship for four days after ritual purification in a sweat bath (Inipi). The vision seeker received messages from a guardian spirit advising him on the true road to

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lead his people out of trouble. Such "medicine" or spiritual power was accessible to holy men. Communications from such trance states were accorded validity as they were subsequently fulfilled by the events that followed. Dreams were considered an important source of truths by the Iroquois League as well as by the Sioux.)

9. In May 1877, the Wallowa Nez Percé prophet, Toohoolhoolzote, said that he and the earth were one. "We came from the earth, and our bodies must go back to the earth, our mother." (Chapter 13, p. 321) (To the settlers, land was a commodity that could be bought and sold, bartered and auctioned, fenced-in and owned as private property. The connotations of the word "dirt" exemplify the attitudes prevalent among the newcomers to the continent that the earth was both inert and inanimate. They thought themselves entitled to exploit it in any way necessary to yield them a profit. This theme is introduced early in the book and reiterated throughout. It is stated in the introduction: "The white colonists chopped down the tropical forests to enlarge their fields; the cotton plants exhausted the soil; winds unbroken by a forest shield covered the fields with sand...The Europeans destroyed its vegetation and its inhabitants – human, animal, bird, and fish – and after turning it into a wasteland, they abandoned it" (pp. 6-7).

To Native Americans, the concept of owning a portion of the earth which sustained all life including theirs, was inconceivable. They thought of themselves as a part of nature, not as apart from nature and therefore able to subdue, or master, or dominate, or control it. They had a custodial relation with the earth, recognizing always that it would continue to sustain them only through careful stewardship of its limited resources.

In addition, many tribal cultures believed in earth-emergence myths, in which their ancestors had finally arisen to the surface from previous existences underground. Their traditions taught them that only peaceful coexistence with all of the life-forms that preceded them to the earth's surface could warrant their survival there. So they disciplined themselves to never take more than they needed and invoked sanctions against greed, ostracizing those guilty of excesses.)

COMPREHENSION STUDY

Answer the following questions in your own words. There is no single right answer to these. The important thing is to find evidence in the text for your responses.

Literal Level

1. What is meant by "The Long Walk of the Navahos"? (In March 1864 they were forced to walk to Fort Sumner and the Bosque Redondo in freezing weather, while hungry, sick, and scantily clad. Many hundreds died on the three-hundred mile march. The few that escaped the following autumn reported they had to sleep in holes in the barren ground. The crops they had been forced to raise were killed by drought and plagues of insects, so there was no food to eat for the six thousand survivors crowded there.)
2. Why were the Sioux unable to support themselves any longer by 1862? (Nine-tenths of the territory guaranteed to them by treaties had been usurped by settlers who took the most fertile ground and killed the game upon which they had subsisted. Their entire economy depended upon the buffalo, which were gone. The food supplies which had been promised them in return for their retreat to reservations were not distributed due to the costs of waging the Civil War.)
3. Explain the mass execution at Mankato. (Thirty-eight Sioux were hanged simultaneously. President Abraham Lincoln had reviewed the cases of the three hundred convicted and sentenced to death, hoping to separate murderers from those who had simply taken part in the fighting. He eventually sent a list of those who were to be hanged. It was found later that two of those executed had not been named in Lincoln's list, and that one of these had saved a white woman's life. When gigantic heads of four presidents, one of them Lincoln's, were carved out of the Sioux's sacred Black Hills, these people saw it as a monument to what happened at Mankato.)
4. Why were the Cheyenne leaders Black Kettle and Lean Bear so unafraid of the Union soldiers at Fort Larned? (In a visit to Washington, D.C. in 1863, they had been given guarantees of peaceful treatment: medals from the president himself, and an enormous American flag to fly over their camp with assurances that no soldier would ever fire upon them as long as that flag flew.)
5. What were the consequences of building the Bozeman Road and the Union Pacific Railroad through the Powder River country? (These intrusions into Red Cloud's territory resulted in the Fetterman Massacre, and the Wagon Box and Hayfield fights. Spotted Tail explained to the commissioners that they needed to protect their hunting grounds. After two years' resistance, Sherman withdrew his troops from the forts he had been unable to defend against the Native American warriors.)
6. Note why General Sheridan finally considered Roman Nose, Black Kettle, and Tall Bull to be "good Indians." (Because he had declared to Tosawi, chief of the Comanche, when he surrendered at Fort Cobb that "The only good Indians I ever saw were dead." Custer had ridden into Sheridan's camp triumphantly waving Black Kettle's scalp after that peaceful Cheyenne chief had been pledged immunity from attack. In his official report, Sheridan lied, claiming that he had offered Black Kettle sanctuary but he had refused to come.)
7. Explain Ely S. Parker's many name changes and career changes. (Born Hasanoanda of the Seneca Iroquois; on the Tonawanda reservation in New York, and known as

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Donehogawa, Keeper of the Western Door of the Long House, he knew that, in order to gain respect in the white world, he would need a non-Indian name. When his English was ridiculed by soldiers for whom he served as a stable boy, he decided, at age ten, to enter a mission school and learn to speak properly. He apprenticed three years in a law firm to qualify for the bar examination, but was denied the right to a legal practice because of racism. He studied at Rensselaer Polytechnic Institute and became an engineer. After working on the Erie Canal, he was sent, in 1860, to Galena, Illinois. When the Civil War began, he offered to serve the War Department. Although the Union army was in dire need of trained engineers, he was rebuffed. Also rejected were his efforts to raise a company of Iroquois volunteers. Although the governor of New York was desperately in need of soldiers, he was too prejudiced to accept this proffered assistance. Finally, Ulysses S. Grant, whom he had befriended in Illinois, sent for him. Parker fought valiantly, rising in the ranks to the level of Brigadier General. In 1868, he was appointed Commissioner of Indian Affairs when Grant was elected president.)

8. A treaty of perpetual peace had been signed at Santa Fe in 1852. How did the Apache War occur?
(A rancher blamed the Chiricahuas for a cattle raid by Mexicans, and soldiers took reprisals on Cochise for something he had not done, initiating a twenty-five-year war. Under constant attack from both Union and Confederate troops, the Apaches fought back. Their chief, Mangas Colorado (Red Sleeves) was beheaded while under custody of General West. To avenge his death, the Apaches vowed to drive all Americans out of Arizona and New Mexico, even though they were vastly outnumbered.)
9. Describe what happened to Kintpuash, known as Captain Jack, who was the gallant, peace-loving, loyal Modoc chief.
(Exiled by California settlers to a Klamath reservation where the food and supplies promised by the government were never given them, the Modocs finally found refuge in a lava bed. Jack fought off more than a thousand soldiers with only thirty-seven warriors. After his surrender, he was tried, but allowed no defense, and a gallows being constructed outside made the verdict clear before the trial began. On October 3, 1873, Jack was hanged. His corpse was stolen, embalmed, and exhibited at carnivals for ten cents a view.)
10. What diplomatic victory was won by the Kiowa, Lone Wolf?
(He forced the negotiators in Washington, D.C., to agree to the release of Satanta and Big Tree from prison in Texas before he would agree to lead his people to the reservation at Fort Sill which they were to share with the Comanches by December 1872.)
11. Explain the bureaucratic blunder that dispossessed the Poncas of their land on the banks of the Niobrara River where they had been promised a permanent

home in 1858.

(Through some careless error in the nation's capital, the Poncas' land was assigned to the Sioux in the Treaty of Fort Laramie of 1868.)

Interpretive Level

12. Why was it unfair to exile the Poncas along with the tribes being punished for the defeat of General George Armstrong Custer?
(The Poncas had engaged in no hostilities. The motive for forcing them to march to Indian Territory was probably their rich alluvial soil upon which flourished the finest corn grown on the Plains.)
13. General Crook initiated a law suit against Standing Bear. Interpret his pleasure at having lost the law suit.
(Crook felt compassion for the old chief who was not guilty of attempting to escape from a reservation, but merely trying to keep a promise made to his dying son to bury him in the ancestral grounds. The funeral procession, made in company with the members of his clan, was for the purpose of interring his last child, his daughter having already perished of pneumonia on the brutal five-hundred-mile march.)
14. Account for the discrepancies in the Colorado newspaper reports about the Utes. If James B. Thompson's house was still standing, why was it said to have burned down? How were the words of their agent Nick Meeker distorted?
(The wealthy silver miner, Frederick Pitkin, who had wrested the San Juan Mountains from Ute ownership, now wanted the rest of their territory and used propaganda through his political influence once he became governor of Colorado in 1876. William B. Vickers, the editor of the Tribune, was also his secretary and thus amenable to pressure. Lies were printed which local miners were eager to believe. By 1881, the seven nations of Utes had been moved from Colorado and marched 350 miles to Utah, so that their twelve million acres could be "dug up, dammed up, and properly deforested so that fortunes could be made" (p. 388)).
15. Interpret the contradictory attitudes of the two Apache agents, Tom Jeffords and John Clum.
(To Jeffords, the Apache chiefs seemed heroic resisters, defiant defenders of their inherited traditions. To Clum, they seemed to be outlaws too refractory to adjust to white men's ways. In order to resolve this paradox, inferences have to be made about target audiences. Since Clum served with integrity as an agent, innovating the use of tribal police in order to let the Apache maintain their dignity, and resisting what he considered to be unjust orders from the War Department to the point of resigning his position, he was certainly on the Indians' side. However, Brown writes that "In John Clum's eyes, Geronimo, Victorio, Nana, Loco, Naiche, and the other fighters were outlaws, thieves, murderers, and drunkards - too reactionary to take the white man's road" (p. 398). The only justification for such a harsh judgment can be that

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by the time he wrote it, John Clum was the editor of the Tombstone Epitaph, whose white readership wanted to hear things like that. Clum must be exonerated on the basis of appealing to his audience in order to sell newspapers.)

16. On what basis was General Crook forced to resign?
(He was reprimanded by the War Department for being too friendly with the Indians after they had forced him into the unpalatable position of having had to make promises he would be unable to fulfill.)
17. What did Sitting Bull and Geronimo have in common?
(Both leaders fled over international borders with a few followers, leaving their people the hope that eventually they might return and rescue them. Sitting Bull was free in Canada, as Geronimo was in Mexico.)
18. Explain the irony of the Hunkpapa chief's address at the dedication of the Northern Pacific Railroad on September 8, 1883, for which he received a standing ovation.
(His speech, in Sioux, was untranslatable. He uttered it smilingly. It consisted of insults of his audience.)

Critical Level

19. What is the effect of the news events listed under each chapter heading? Study them in sequence noting what sort of items are included, and what kind of information has been excluded.
(The events chosen show the relentless unfolding of the doctrine of Manifest Destiny. Left out of these catalogues of happenings are any mention of their consequences upon the people already inhabiting these areas. Indians have been excluded. The effect of this exclusion from history is a widely-shared assumption that they were not real human beings with their own histories.)
20. Forty-nine portraits are presented, most of them as full-page illustrations. What do these add to the experience of reading this book?
(The pictures are a significant way of humanizing these Indian leaders. Seeing their faces adds to the impact of hearing their own words spoken between quotation marks in the text.)
21. Many of the chapters end with songs. Not only the English translations, set as poems, but also the musical notation with its rhythmic and key signatures are given. Why?
(Music is the universal language that transcends mutual misunderstandings. The implication is that if we could just hear their music, listening to it would touch our hearts.)
22. What can be learned about diction (word choice) from reading the excerpts from Indian oratory placed as headnotes to each chapter?
(The simplicity of this diction is its force. These words have been carefully chosen by the speakers who are intensely aware of their hostile audience. When one's life depends upon the verbal appeals one is able to make, rhetorical options are selected with the utmost care, an error in word choice can have fatal conse-

quences. Therefore, clarity, honesty, and sincerity become matters of life and death. Add this to the effect of addressing an enemy, the effect of being forced to express yourself in his language, and you begin to have some appreciation of the difficulty of trying to build a bridge of words.)

Creative Level

23. Discover the power of point-of-view by shifting perspective in any of the following.
 - a. Retell a cowboys-and-Indians story from the Indians' perspective.
 - b. Describe how the environment feels, looks, smells, and sounds from the point-of-view of something growing in your neighborhood: a tree, a bush, a plant.
 - c. Create a dialogue for two adjacent plots of earth, one which has been buried by cement, concrete, or asphalt, the other adjoining it which can still feel sun and rain, and remains open to the stars at night. Let the blinded patch of soil ask questions of its neighbor.
 - d. Clip ads from a jewelry store catalogue or from the newspaper promotions for gold chains, gold rings, and gold watches at gift-giving times such as Christmas or graduation, or Valentine's Day. Write an article telling the real cost of digging gold out of the ground in terms of arsenic poisoning, tree loss, water pollution, mudslides, floods, soil erosion, wildlife extinction. That this is an important issue can be seen in the fact that at two recent national convocations, when Native American presenters were asked by the audience what they could do, the response was the same: ban gold jewelry.
24. Imagine that you are Black Elk and that you have been invited to the dedication of Mount Rushmore in 1927 by President Coolidge. What would you think? What would you say?
25. Invent a dialogue between "breeds" and "skins" (the full-blood traditional refer to themselves as "skins"—short for "redskins"; they refer to "mixed-bloods" or "half-breeds" as "breeds.")
26. Assume the persona of a World War I veteran. Write a letter home to the reservation telling how you feel about ten thousand Native Americans dying in that war and still not being considered citizens of the United States.
27. Pretend you are Ely S. Parker. Explain on a job application why you have had so many aliases.
28. Pretend that you are Geronimo making his last prison break. What note would you leave in your cell?

ACROSS THE CURRICULUM

Math

1. Calculate the cost to the federal government of each Indian slain.
2. Keep a chart of population statistics on which you calculate the number of Indians of each tribe at the

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time of contact, and the diminishing numbers of each tribe as it is mentioned thereafter. Then contrast these lists of numbers with the latest census statistics which are given, not only tribe by tribe, but also according to culture areas.

3. Keep another chart of the numbers of European-Americans coming to this continent yearly. Contrast these demographic figures with the ones found in No. 2. Interpret the data: as one increases, does the other decline? How many conflicts were due to population pressures?
4. Keep a time-line of the most intense battles. How do these correlate with the findings in Nos. 2 and 3?

Social Studies

1. Using a copy of the blank map of the states at the back of this guide, write in the names of each tribe as they are mentioned in the places they originally lived.
2. Indicate, with colored lines, the routes of displacement as each tribe was pushed westward.
3. On a topographical map, color in the major landforms, mountain ranges, valleys, plateaus, deserts, woodlands, and water-routes as they were at time of contact. Show how each was changed by encroaching "civilization." This can be dramatically rendered by using sheets of clear plastic and magic markers to make superimposed transparencies. In the lower grades, this can be done collaboratively. In high school, this can be done by students as an individual assignment.

Art

1. Visit the museums in your area where collections of Native American artifacts are exhibited. Docents are available to guide tours and to explain the significance of the beadwork, basketry, pottery, weaponry, and domestic craftwork such as cradles, tipis, feathers, gourds, blankets, and jewelry.
If there is no museum collection available, a tiny inexpensive book by the Golden Press (Andrew Hunter Whiteford, *North American Indian Arts*) displays all the information needed arranged by culture areas in full color.
2. Find a copy of *Native Peoples*, a glossy magazine sent to all Smithsonian Institution members. A teacher's guide is available for each issue. Colored pictures of ancient and contemporary Native American art fill each issue.

Physical Education

1. Attend a pow-wow as a class trip. These are listed, with dates on which each is held, and travel directions, in *Native America* (APA Insight Guides). In New York City, flyers can be obtained from American Indian Community House, 708 Broadway, NY 10003. You can also write your local chamber of commerce or visitors' bureau for information about pow-wows in your area. Near the conclusion of the dancing, tourists are always invited to participate, and taught the steps.
2. Look up the history of lacrosse, which was invented by Indians, and is strenuously practiced at all ages. Read

about Onondaga Peacekeeper Oren Lyons, recently inducted into the Hall of Fame for his life-long facility at the game.

3. Look up Olympian winners, one of whom is now the U.S. Congressman from Colorado, Ben Nighthorse Campbell (Northern Cheyenne). Others are Billy Mills (Oglala Sioux), Jim Thorpe (Sac and Fox), Henry Boucha (Chippewa), Wilson Charles (Oneida), Jesse Renick (Choctaw), Frank Mt. Pleasant (Tuscarora), Ellison Brown (Narragansett), Clarence Abel (Chippewa), Frank Pierce (Seneca), and Louis Twanima (Hopi).

Health

1. Discuss germ warfare and the role played by diseases in the decimation of indigenous populations.
2. Contrast the native foods gathered and cultivated by the first Americans with the types of food fed to them on the reservations. What was the impact on their health?
3. Analyze the role of alcohol as an instrument of genocide.
4. Discuss the consequences of Fetal Alcohol Syndrome which is said to be as high as 50% on the reservations. Describe the symptoms.

STUDENT INVOLVEMENT ACTIVITIES

1. Create picture ID cards of famous chiefs. You can draw freehand, trace the photographs in the book, or xerox them and glue them on index cards. List biographical data on the back.
2. Invent card games that you can play with each other using your chief cards. Or quiz each other by using them as flash cards, keeping score of how many facts you can remember.
3. Make up a game board that shows energy resources located under reservations, such as coal and uranium in the Four Corners and the Pine Ridge areas.
4. Color a calendar using the tribal names for the months.
5. Make drums to accompany the singing of the songs given in the text. Or, if your classroom has a piano, play the accompaniment.
6. Write and produce a television newscast about the Sand Creek Massacre, interviewing Colonel Chivington and some of the survivors.
7. Working in groups, select an editor who will assign reporters their "beats." Bring in accounts of some of the battles covered in the book. Assign rewrite staff to rework the drafts, compositors to lay the finished stories out on the page. Compose leads and bylines.
8. With colored felt-tip markers, working on long strips of paper, compose a time-line of the major events between 1860 and 1890 to display above the chalkboards in your classroom.

ALTERNATIVE ASSESSMENT

1. Look up the poem "American Names" by Stephen Vincent Benet in *Ballads and Poems* (1931), which

BURY MY HEART AT WOUNDED KNEE

- gave Dee Brown his title and epigraph. Discuss any other relevant passages that add resonance to your interpretation of *Bury My Heart at Wounded Knee*.
2. Discuss the irony of General Sherman's middle name.
 3. Extend the story of Native-American relations with the Europeans in either direction beyond the thirty-year span covered in this book.
 4. Write an essay answering Tecumseh's question on page 1. Where are the Pequot, the Narragansett, the Mohican, and the Pokanoket?
 5. Cite evidence from this book defending the assertion that "there is no such thing as an Indian."
 6. What repetitive organizational structure is employed in each chapter? Look at the information presented in the opening pages and summarize the first response of each tribe to the coming of the whites. This operates almost as an "initial rhyme scheme." Speculate about why every chapter begins this way. How is it, in the light of subsequent events, ironic?
 7. List all the references to scalping, then describe who initiated it, and why.
 8. Contrast the intentions of the missionaries and the consequences of enforced conversions.
 9. Look up accounts of Buffalo Bill's Wild West Show. Describe its acts. Tell about the performances in Paris, about the exhibition held in Queen Victoria's palace, about the tours in Germany, about Madison Square Garden in New York City. Write an essay in which you imagine how the Native American participants felt about these places.
 10. View some Westerns on videos. Analyze how the Native Americans are portrayed in Hollywood movies.
 11. Skim through some of the many autobiographies published by contemporary Native American poets and authors. Why did they all, without exception, identify with John Wayne?
 12. Discuss the first deed of land ceded by Samoset. What are the implications of private ownership? Contrast that with the implications of communal or shared ownership.

OTHER BOOKS BY DEE BROWN

Wave High the Banner (1942)
Fighting Indians of the West (1948)
Trail Driving Days (1952)
Grierson's Raid (1954)
The Settlers' West (1955)
Yellowhorse (1956)
The Gentle Tamers: Women of the Old Wild West (1958)
Cavalry Scout (1958)
The Bold Cavaliers: Morgan's Second Kentucky Cavalry Raiders (1959)
They Went Thataway (1960)
Pawnee, Blackfoot and Cheyenne (1961)
Fort Phil Kearny: An American Saga (1962)
The Galvanized Yankees (1963)
Showdown at Little Big Horn (1964)
The Girl From Fort Wicked (1964)
The Year of the Century: 1876 (1966)

Action at Beecher Island (1967)
Andrew Jackson and the Battle of New Orleans (1972)
Tales of the Warrior Ants (1973)
The Westerners (1974)
Hear That Lonesome Whistle Blow: Railroads in the West (1977)
Teepee Tales of the American Indians (1979)
Creek Mary's Blood (1980)
The American Spa (1982)
Killdeer Mountain (1983)
Wondrous Times on the Frontier (1991)

RELATED READING

Matthiessen, Peter. *Indian Country*
Nabokov, Peter, ed. *Native American Testimony: A Chronicle of Indian-White Relations from Prophecy to the Present, 1492-1992*
Turner, Frederick, ed. *The Portable North American Indian Reader*

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Powers, William K. *Oglala Religion*. Lincoln: Univ. of Nebraska Press, 1977.
Ruoff, A. LaVonne Brown. *American Indian Literatures: An Introduction, Bibliographic Review, and Selected Bibliography*. New York: MLA, 1990.
Sale, Kirkpatrick. *Conquest of Paradise: Christopher Columbus and the Columbian Legacy*. New York: Knopf, 1990.
Todorov, Tzvetan. *The Conquest of America: The Question of the Other*. New York: Harper & Row, 1984.
Weatherford, Jack. *Indian Givers: How the Indians of the Americas Transformed the World*. New York: Crown, 1988.

BURY MY HEART AT WOUNDED KNEE

VOCABULARY TEST

In the blanks below, write the letter of the word from the lists which is a synonym for the underlined word in each sentence.

- _____ 1. After issuing hardtack, Colonel Forsyth disarmed the Sioux.
(a) thumbtacks (b) fishing tackle (c) hardware (d) crackers

- _____ 2. The medicine man assured the warriors that the bullets could not penetrate their Ghost Shirts.
(a) pharmacist (b) physician (c) snake-oil vender (d) religious leader

- _____ 3. Big Foot began hemorrhaging as he led his people toward Pine Ridge.
(a) shooting (b) bleeding (c) shouting (d) surrendering

- _____ 4. The Army would not shoot Seventh Day Adventists for wearing their ascension robes.
(a) showing assent or agreement (b) rising heavenward (c) submitting to censorship
(d) garments worn to indicate surrender

- _____ 5. Ghost Dancing was considered pernicious.
(a) permitted (b) persnickety (c) persecuted (d) destructive (e) sacred

- _____ 6. An expensive system of heliographs was set up.
(a) research on the DNA code or double helix
(b) signalling system using mirrors to flash sunlight

- _____ 7. The War Department reprimanded General Crook.
(a) recommended (b) commended (c) rewarded (d) scolded (e) recalled

- _____ 8. Sitting Bull led his people to his Great Mother's House.
(a) grandmother's home (b) Canada (c) great-grandmother's tipi

- _____ 9. President Grover Cleveland believed the lurid newspaper accounts of Geronimo.
(a) enticing (b) seducing (c) decoying (d) shocking (e) beguiling

- _____ 10. The ponderous machinery of the Interior and War departments moved into action.
(a) massive (b) made of Ponderosa pine (c) thoughtful (d) deliberate

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COMPREHENSION TEST A

Part I: Identification (20 points)

Match each of the attributions with the names listed below. Place the correct letter in the blank preceding the description.

- _____ 1. Jamestown settlers placed a golden crown on his head.
- _____ 2. Kidnapped and sold into slavery.
- _____ 3. Gave the first deed of land to colonists.
- _____ 4. Crowned King Philip of Pokanoket.
- _____ 5. United all the Great Lakes Tribes.
- _____ 6. The Shawnee who formed a great confederacy.
- _____ 7. Created an alliance of Sauks and Foxes, Winnebagos, Pottawotamies, and Kickapoos.
- _____ 8. Originated the removal policy of 1830.
- _____ 9. Forced Cherokee into concentration camps in 1838.
- _____ 10. The Santee Sioux who tried to lead his people toward assimilation.
- _____ 11. Warrior chief of the Oglala in the 1860s.
- _____ 12. Cheyenne leader whose death was like an eclipse of the sun to his people.
- _____ 13. Saw Custer's soldiers falling like grasshoppers in a vision before the Little Bighorn battle.
- _____ 14. The Oglala hero killed September 5, 1877, at the age of 35 at Fort Robinson.
- _____ 15. The tribe that fed and welcomed the Lewis and Clark expedition in September 1805.
- _____ 16. The Ponca chief who was declared to be a "person" by Judge Dundy in 1879.
- _____ 17. Chief of all the Utes who represented his people in Washington, D.C. in 1868.
- _____ 18. The Chiricahua Apache pursued by 5,000 soldiers.
- _____ 19. The Paiute Messiah who founded the Ghost Dance.
- _____ 20. Navaho leader who lost a race because his horse's bridle had been slashed.

A. Geronimo
B. Manuelito
C. Sitting Bull
D. Little Crow
E. Pontiac

F. King Powhattan
G. Black Hawk
H. Squanto
I. Tecumseh
J. Ouray the Arrow

K. Standing Bear
L. Metacom
M. Nez Perces
N. Wovoka
O. General Winfield Scott

P. Crazy Horse
Q. Samoset
R. Andrew Jackson
S. Red Cloud
T. Roman Nose

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Part II: Quotation Identification (10 points)

Find the name of the speaker of each of the following quotes in the list that follows and match it up in the blank space preceding the words spoken.

- _____ 1. "If the Indians had tried to make the whites live like them, the whites would have resisted."
- _____ 2. "If they are hungry, let them eat grass."
- _____ 3. "It is hard for me to believe white men anymore."
- _____ 4. "The white man was raised over the great waters and his land is over there. Since they crossed the sea, I have given them room."
- _____ 5. "Those roads are the cause of all our troubles... All our game is gone."
- _____ 6. "The only good Indians I ever saw were dead."
- _____ 7. "The Apaches were once a great nation; they are now but few."
- _____ 8. "Do you understand, I want him dead."
- _____ 9. "I have always told white men when they came to my country that if they wanted a home to live there they could have it."
- _____ 10. "I have never fought white people yet, and I do not want to."

A. General Joseph West
B. Captain Jack
C. Big Eagle
D. Kintpuash
E. Andrew Myrick

F. Black Kettle
G. Cochise
H. Spotted Tail
I. Red Cloud
J. General Sheridan

Part III: Completion (15 points)

In the blank after each tribe's name, write in the area of this continent where it lived at the time of first contact.

1. Taino _____
2. Powhattan _____
3. Wampanoag _____
4. Pemaquid _____
5. Raritans _____
6. Iroquois Confederacy _____
7. Seminole _____
8. Penobscot and Micmac _____
9. Lumbee _____
10. Apache _____
11. Modocs _____
12. Santee Sioux _____
13. Nez Perce _____
14. Paiute _____
15. Utes _____

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Part IV: Onomastics (10 points)

The Indian perspective is created by using Native American names conveying their perceptions of the whites they encountered. In the blank space in front of each Indian name, identify him from the list which follows.

- | | | |
|-------|---|-------------------------|
| _____ | 1. Little White Man | |
| _____ | 2. Sharp Knife | Kit Carson |
| _____ | 3. Gray Wolf (also called "Three Stars") | George Armstrong Custer |
| _____ | 4. Rope Thrower | Nelson Miles |
| _____ | 5. Bearcoat | William F. Cody |
| _____ | 6. Big Nose Captain | Charles Gatewood |
| _____ | 7. White Hair | Andrew Jackson |
| _____ | 8. Buffalo Bill | William Bent |
| _____ | 9. Big Eyes | James McLaughlin |
| _____ | 10. Hard Backsides (also called "Long Hair") | Carl Schurz |
| | | George Crook |

Part V: Essay (45 points)

Choose three and answer in complete sentences.

1. Argue against the death penalty, presenting as evidence what happened at the "single biggest mass execution ever held in North America."
2. Evaluate the justice of Whitman's court martial.
3. Use the example of Ely S. Parker to argue against job discrimination on the basis of race.
4. Collect evidence about the character of General George Armstrong Custer from the opinions expressed about him by his colleagues and subordinates. On the basis of your findings, speculate about why he became a hero.

BURY MY HEART AT WOUNDED KNEE

COMPREHENSION TEST B

Part I: True/False (25 points)

Mark each statement with a T if it is true or F if any part is false.

- _____ 1. Ghost Shirts are costumes worn on Halloween.
- _____ 2. Big Foot is famous in Indian history as a legendary monster.
- _____ 3. The 39 white soldiers hurt at Wounded Knee were struck by bullets or shrapnel from their own side.
- _____ 4. Black Coyote was deaf so he couldn't have heard the order to lay his gun down when Colonel Forsyth collected weapons.
- _____ 5. The Moon When the Deer Shed Their Horns is the Sioux name for the month of December.
- _____ 6. The religion preached by Wovoka was thoroughly Christian.
- _____ 7. Sitting Bull's speech calling all whites "thieves and liars" was translated as if the insults were compliments.
- _____ 8. Ely Parker, the secretary of General Ulysses S. Grant, was a Seneca chief.
- _____ 9. Dog Soldiers were troops who had canine mascots.
- _____ 10. Bluecoats was a reference to police in blue uniforms.

Part II: Characterization (10 points)

Underneath the name of each heroic figure listed below, describe the brave deeds he performed. Explain why his memory is cherished by his people.

1. Crazy Horse

2. Captain Jack

3. Donehogawa

4. Sitting Bull

5. Chief Joseph

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Part III: Identification (20 points)

Below are the names of heroic white men who tried to practice social justice and treated the Indians with compassion. Describe the courageous resistance they assumed on the Indians' behalf in the face of overwhelming public resistance.

1. Thomas Henry Tibbles

2. John Clum

3. Judge Elmer S. Dundy

4. Edward W. Wynkoop

5. Lieutenant William B. Pease

6. Ulysses S. Grant

7. John L. Webster

8. Superintendent A. B. Norton

9. Abraham Lincoln

10. Henry W. Lawton

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Part IV: Identification (20 points)

Which people made the following statements? Write the letter of the correct answer in the space provided.

- _____ 1. "The nation's hoop is broken and scattered. There is no center any longer, and the sacred tree is dead."
- _____ 2. "A more pernicious system of religion could not have been offered to a people who stood on the threshold of civilization."
- _____ 3. "These people come out west and see that the Indians have a big body of land they are not using."
- _____ 4. "The white man knows how to make everything, but he does not know how to distribute it."
- _____ 5. "That is all I have to say to you. I want you to go back where you came from."
- _____ 6. "Once I moved about like the wind. Now I surrender to you and that is all."
- _____ 7. "They must necessarily be exterminated...The advantages...of throwing open of 12,000,000 acres of land to miners and settlers would more than compensate all the expenses incurred."
- _____ 8. "May the Almighty send a good spirit to brood over you, my brothers, to move you to help me."
- _____ 9. "They are not getting supplies enough to prevent starvation. Many of their women and children are sick for want of food."
- _____ 10. "Good words will not give my people good health and stop them from dying. Good words will not get my people a home where they can live in peace."

A. Chief Joseph
B. Standing Bear
C. Black Elk
D. Sitting Bull
E. Lieutenant Lawton

F. Geronimo
G. The-One-Who-Speaks-Once
H. George Crook
I. James McLaughlin
J. Frederick Pitkin

Part V: Essay (30 points)

Choose two and answer in complete sentences.

1. Why was free western land given to settlers? Why is the federal government still subsidizing cattle grazing, irrigation, and mining rights in the west?

2. What were Red Cloud's objections to the building of the Bozeman Road?

3. Define "Manifest Destiny" in relation to *Bury My Heart at Wounded Knee*.

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ANSWER KEY

VOCABULARY TEST

- 1. D 6. B
- 2. D 7. D
- 3. B 8. B
- 4. B 9. D
- 5. D 10. A

COMPREHENSION TEST A

Part I: Identification (20 points)

- 1. F 6. I 11. S 16. K
- 2. H 7. G 12. T 17. J
- 3. Q 8. R 13. C 18. A
- 4. L 9. O 14. P 19. N
- 5. E 10. D 15. M 20. B

Part II: Quotation Identification (10 points)

- 1. Big Eagle 6. General Sheridan
- 2. Andrew Myrick 7. Cochise
- 3. Black Kettle 8. General Joseph West
- 4. Red Cloud 9. Kintpuash
- 5. Spotted Tail 10. Captain Jack

Part III: Completion (15 points)

- 1. West Indies 9. North Carolina
- 2. Virginia 10. Arizona, New Mexico
- 3. New Hampshire 11. Southern Oregon and Northern California
- 4. Massachusetts
- 5. Staten Island 12. Minnesota
- 6. New York 13. Idaho
- 7. Florida 14. Nevada
- 8. Maine 15. Colorado

Part IV: Onomastics (10 points)

- 1. William Bent 6. Charles Gatewood
- 2. Andrew Jackson 7. James McLaughlin
- 3. George Crook 8. William F. Cody
- 4. Kit Carson 9. Carl Schurz
- 5. Nelson Miles 10. George Armstrong Custer

Part V: Essay Question (45 points)

Answers will vary.

COMPREHENSION TEST B

Part I: True/False (20 points)

- 1. F 6. T
- 2. F 7. T
- 3. T 8. T
- 4. T 9. F
- 5. T 10. F

Part II: Characterization (10 points)

Answers will vary.

Part III: Descriptions (20 points)

Answers will vary.

Part IV: Identification (20 points)

- 1. I 6. F
- 2. C 7. J
- 3. H 8. B
- 4. D 9. G
- 5. G 10. A

Part V: Essay (30 points)

Answers will vary.



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