

BIBLIOGRAPHY

Primary Sources

1. *1880 Town*. June 2017. Museum, recreated town, Jackson County, South Dakota.

Our visit to the 1880 Town allowed us to see many original buildings and artifacts from the late 1880's. This gave us a direct understanding and experience of what life was like for settlers and panhandlers as they made their way out west.

2. *Akta Lakota Museum & Cultural Center*. June 2017. Chamberlain, South Dakota.

Our visit to the Akta Lakota Museum afforded us the opportunity to see many Lakota items and to see how these items would have been used domestically and in times of war. We also learned about the Lakota culture and some of their spiritual beliefs. We learned about their battles to retain the rights to their land and their way of life.

3. *Andrew Jackson's Pistol*. National Museum of the American Indian, Washington, DC.

This gun is the original pistol, used by Andrew Jackson, the 7th president of the United States. We thought this was important, because Andrew Jackson was one of the most aggressive presidents towards the American Indian Nations, and this pistol may have represented his anger and ferocity.

4. *Badlands National Park*. June 2017. South Dakota.

Exploring the Badlands National Park and climbing the steep rocky terrain gave us an understanding of the unforgiving nature of the South Dakota landscape. Later we read about Red Cloud's exploits and found that he deliberately hid among the Badlands and

used his knowledge of this area to his advantage. Having first hand experience of the Badlands, we were well able to appreciate Red Cloud's warrior prowess and the advantage he would have over both other tribes and the US Government.

5. Bates, Katharine. "America the Beautiful, Song and Explanatory Letter." The Gilder Lehrman Institute of American History. Accessed November 29, 2017.

https://www.gilderlehrman.org/search/gli_search/katharine%20Bates%20America%20the%20Beautiful.

This original version of America the Beautiful, published c. 1925, was copy written by Katharine Bates to prevent changes to the text. Included in this exhibit is a letter detailing her inspiration for this song and her belief that Americans are at heart idealists who believe in brotherhood. We used this version of this song in our play to highlight the idealization of westward expansion in the 1800's.

6. Bell, Charles M., Mr. *Delegation from Pine Ridge*. NMAI PO3589, National Museum for the American Indian, Washington, D.C.

This photograph shows the American Indians, with their pipes and pipe bags, in a delegation from Pine Ridge, to the Capitol. The delegation consists of, from left to right, Red Dog, Little Wound, Mila Hanska Tashunke Icu, Red Shirt. We felt it was important to note that the Indians brought their grievances to Washington.

7. "Black Hills and the Indians." *Daily Press and Dakotain* (Yankton, Dakota Territory), May 30, 1876. Accessed February 15, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn84022144/1876-05-30/ed-1/seq-1.pdf>.

This article talks about multiple Indian atrocities committed against gold miners (mining gold illegally) in the Black Hills, "(Indians) Killed all of the occupants and literally hacked them to pieces" states a sub-headline. Gruesome details follow. No mention is made of the fact that miners were in direct violation of the Fort Laramie Treaty.

8. *The Black Hills*. July 2017. Mountain range rising from the Great Plains, Black Hills National Park, South Dakota.

The Black Hills, known to the Lakota as Paha Sapa, or, "The Heart of Everything That Is" belong still to the Lakota, per the 1868 Treaty. However, today it is "owned" exclusively by the US Government and is a National Park. We were stunned by the luxurious vegetation and greenery, the streams and rivers and the trees and forests, after having spent weeks on the desolate reservations. We were also surrounded by buffalo. The Black Hills are beautiful and in stark contrast to the bleak and empty areas currently allotted to the Lakota.

9. Brooke. "Brooke Reports "Wild Scene" and Chaotic Conditions, 12/20/1890." Digital image. National Archives Catalog. Accessed December 6, 2017.

<https://catalog.archives.gov/id/285037>.

This original telegram between military officers describes chaos at the Wounded Knee Tragedy (11/24/1890 to 1/24/1891). It was written on Dec. 20, 1890, five days after Sitting Bull was killed.

10. Brown, John. *A Short Catechism, for Young Children/ by John Brown, Late Minister of the Gospel at Haddington*. Book, Living in the New World Exhibit at Pequot Library,

Southport CT.

This book is an example of the things American Indian children learned when being assimilated into American culture at boarding schools. The catechism taught the children about God and Christian religion, but also the English language. The catechism contains 202 short questions and answers regarding God.

11. Bull, Sitting. "Sitting Bull's Ledger Book." Digital image. Plains Indian Ledger Art. Accessed January 16, 2018. <https://plainsledgerart.org/plates/index/79>.

This ledger book, drawn by Sitting Bull, details his personal success in battles. Of particular interest is a drawing entitled, "Fetterman battle from Lakota perspective showing Sitting Bull's charge." This image shows a uniformed officer retreating, dying, as his horse's rear is filled with holes from which blood is spewing. This is clearly a rout, and as we know, all 81 of Fetterman's men were killed in this battle, known as the Fetterman Massacre or Battle of the Hundred-in-the-Hands.

12. Bull, Sitting. "Sitting Bull's Ledger Book." Digital image. Plains Indian Ledger Art. Accessed January 16, 2018. <https://plainsledgerart.org/plates/index/79/2/>.

This image shows Sitting Bull attacking the home of a rancher. The telegraph lines indicate this home was along the North Platte River, a 100-mile area known for Indian attacks during 1865. These attacks were brutal retaliation against the white ranchers in retaliation for the Sand Creek Massacre.

13. Cameron, J. D. "The Causes Leading to the War." *New York Times*, July 9, 1876. <https://timesmachine.nytimes.com/timesmachine/1876/07/09/80340798.html?pageNumbe>

r=1.

This article reports a "statement of facts" taken directly from the US War Department, recording Sitting Bull "defying" the governments orders to remove himself and his band of warriors from the Black Hills. This gives the US Government the justification to attack the Indians, and repossess the Black Hills, regardless of the signed Fort Laramie Treaty.

14. *The Canton Advocate* (Canton, Lincoln County, Dakota Territory), July 4, 1877.

Accessed February 15, 2018. <https://chroniclingamerica.loc.gov/lccn/sn83025440/1877-07-04/ed-1/seq-1.pdf>.

This article informs that local citizens of Oregon and Idaho are being issued arms by the war department to fight Indians. It also mentions that citizens travel in "gangs" in the area of Big Horn in order to protect themselves against Indian attacks.

15. *Cheyenne Chefs Is Arriving at the White House*. National Museum of the American Indian, Washington DC.

This picture shows how the Cheyenne will retain their heritage, even when surrounded by foreign culture. The three Cheyenne chiefs walk down White Street, seeming to be proud and in-place, even with their foreign clothes, and traditions.

16. *Cheyenne River Reservation*. June 2017. Cheyenne Nation, Sam Different Horse, Cheyenne River, South Dakota.

Our experience at the Cheyenne River Reservation and our visit to the community center at Sam Different Horse taught us about the severe lack of natural resources available on the reservations. With the help of Simply Smiles, a cooperative garden was built. This

required a green house and a series of garden boxes in which vegetables were grown and shared with the entire Cheyenne community. We learned that the native soil at this location was entirely useless for growing any crops whatsoever. All soil had to be imported. The constant winds threaten anything that can grow. The green house was constructed of bent timbers and plastic sheeting that had taken many hours and men to secure. From this experience we truly understood how barren the land was and the futility of trying to farmland on the reservation.

17. "[Copy of New Echota] Treaty [between] the Cherokees [and The] United States, 1835 · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 22, 2017. <https://dp.la/item/3e9e4e6e820f0beaea092c844302f101>.

This document is part of the New Echota Treaty signed in December 1835, in which the treaty party agreed to the removal of the Cherokee people from their land in the east to a section of land west of the Mississippi. The treaty was signed against the wishes of the Cherokee people and gave the U.S. the Cherokee territory in exchange for compensation.

18. *Crazy Horse Memorial*. July 2017. The Indian Museum of North America, Crazy Horse, South Dakota.

This museum contained a large number of original artifacts from Sioux family life and battles, all of which helped us understand the life and history of the Sioux tribe. We were able to find original documents and quotes within this exhibit, for use in our project, "A very great vision is needed and the man who has it must follow it as the eagle seeks the deepest blue of the sky," Crazy Horse.

19. *Crazy Horse Memorial*. July 2017. Mountain monument under construction, Crazy Horse, South Dakota.

We thought that the Crazy Horse monument was very powerful, and was created in retaliation for the Mount Rushmore statues. Crazy Horse points his finger symbolizing, "My lands are where my dead lie buried."

20. *Crow and Sioux Chiefs Presenting a Tobacco Pipe to President Warren Harding*. 1921. Library of Congress LC-USZ62-83673, National Museum of the American Indian, Washington D.C.

The American Indian Chiefs went down to Washington D.C. to fight for their treaty rights and peace. They are having a diplomatic conversation with President Warren Harding, and by giving him a tobacco pouch it is indicating the peace that they want and believe in. The Sioux and Crow men in this photo are; John Frost (interpreter), Lone Wolf, Indian Commissioner Charles Henry Burke, President Harding, Plenty Coups, Red Owl, and Whirlwind Soldier.

21. "A Cruel Canard." *The Hot Springs Star* (Hot Springs, Dakota), June 1, 1888. Accessed February 15, 2018. <https://chroniclingamerica.loc.gov/lccn/sn96090256/1888-06-01/ed-1/seq-1.pdf>.

This article talks about the fear the settlers near Pine Ridge feel when Indians leave the reservation. Settlers are "quaking in their boots" and "women have gone into hysterics, ranchers are building stockades." This clearly shows the mentality of fear that preceded the Massacre of Wounded Knee, when ranchers feared any irregularity occurring at Pine Ridge.

22. Custer, George A., Gen. *Life on the Plains*.

This critical resource allows a deep insight into the mind of quite possibly the most important general in the Plains Wars. By reading this memoir we can begin to understand how the seemingly barbaric decisions Custer made were justified, in his eyes.

23. "The Custer Massacre: An Indian Chief's Account Of It." The New York Times. March 15, 1877. Accessed January 13, 2018.

<https://timesmachine.nytimes.com/timesmachine/1877/03/15/79828359.html?pageNumber=1>.

This New York Times article is about The Battle of Bighorn from an "Indian Chief's Account." The article says that the American Indians thought that Custer's men were the "bravest men the Indians ever met." The article is an example that the journalists don't always write the truth, but instead what people want to hear, that their men died heroes.

24. *Daily Press and Dakotaion* (Yankton, Dakota Territory), August 27, 1876. Accessed

February 15, 2018. <https://chroniclingamerica.loc.gov/lccn/sn84022144/1876-08-27/ed-1/seq-1.pdf>.

This article discusses chasing the Indians through the territory and trying to put them back on the reservations, specifically, Rosebud. It provides tactical information, presuming the Indians will not be able to read of their plans.

25. "Dakota Pipeline: What's behind the Controversy?" BBC News. February 07, 2017.

Accessed January 20, 2018. <http://www.bbc.com/news/world-us-canada-37863955>.

This article was one of many currently available sources providing an overview and background information on the ongoing current Dakota Keystone pipeline controversy. This particular article provides a map showing that the pipeline traverses disputed land that was directly owned by the Lakota, given to them by the Fort Laramie Treaty of 1868.

26. "Dave Campbell, of the Carroll, Takes a Scalp." *Daily Press and Dakotian* (Yankton, Dakota Territory), August 8, 1876. Accessed February 15, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn84022144/1876-08-08/ed-1/seq-1.pdf>.

This article informs us of soldiers returning with wounded men on a boat, a battle ensues with Indians. Men on each side are killed but the whites are victorious, saving their injured and gaining an Indian scalp, Thus, they learn from their enemies.

27. Dog, Sage Fast. "Tribal Elder, Rosebud Reservation." Interview by author. June 12, 2017.

Sage Fast Dog knew of our mission to bring literacy to poor areas across the US and asked us to build 20 libraries on Rosebud Reservation. He informed us of the lack of opportunities open for the children there, and how our donation of books would help these kids learn. Through our conversations with Sage Fast Dog, we learned of the complete lack of opportunities for education and intellectual advancement on the reservations. This is a situation created by the original reservation system.

28. Drake, Samuel Gardner. *Indian Biography, Containing the Lives of More than Two Hundred Indian Chiefs: Also, Such Others of That Race as Have Rendered Their Names Conspicuous in the History of North America..giving..their Most Celebrated Speeches, Memorable Sayings, Numerous Anecdotes, and a History of Their Wars../by Samuel G.*

Drake. 1832. Living in the New World Exhibit at the Pequot Library, Southport CT.

This showed many of the Indian Chiefs and their moments depicted by American Samuel Gardner Drake, This shows us how the Americans viewed the American Indian chiefs.

29. Eastman, Charles A. *Indian Boyhood*. McClure, Phillips &, 1902. Accessed December 11, 2017. <https://acdc.amherst.edu/view/asc:847889/asc:847890>.

This primary source autobiography describes a Sioux's boyhood training to be a warrior in the late 1870's.

30. Eastman (Ohiyesa), Charles A. *The Soul of the Indian: An Interpretation*. Houghton Mifflin Company, 1911.

This analysis and comparison of Indian religious and cultural traditions with those of Christianity gave us insight into how the Indians viewed the white man and the white man's culture and customs (actions inconsistent with words).

31. "A Fight With the Indians: The Situation at Pine Ridge More Serious." *The Roanoke Times*, January 7, 1891. Accessed February 19, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn86071868/1891-01-07/ed-1/seq-1.pdf>.

Interestingly, this article erroneously leads the reader to believe that Short Bull was attacking the soldiers with 100 Indians, and that this led to the Battle of Wounded Knee.

It does accurately report that 200 Indians were massacred and buried. The article is fascinating because it is written as a developing story, with the facts yet to be fully determined.

32. "For Shooting Squaws." *Los Angeles Herald*, January 6, 1891. Accessed February 19, 2018. <https://chroniclingamerica.loc.gov/lccn/sn84025968/1891-01-06/ed-1/seq-1.pdf>. This article hotly denounces the wisdom of Colonel Forsyth's possible suspension following the Massacre of Wounded Knee in which there were extensive fatalities amongst women and children. Army officers argue that it is unreasonable and inefficient to differentiate amongst Indians while in the heat of battle. The language used is indicative of how soldiers viewed both Indians and interference from the government, "It is preposterous to say it is necessary in an Indian skirmish to stop firing long enough to find out just what sort of Indian you are shooting at. Women and men look very much alike in their blanket costume, and the former are quite as fierce fighters as the men. The Sioux squaw is as bad an enemy as the buck at times. Little boys, too, can shoot quite as well as their fathers, and what a spectacle it would be for a soldier, on seeing a 10-year-old boy pointing a loaded gun at him, with as true an aim as the best marksmen in the army, to stop his advance and cry out: 'My son, you must drop that gun, for you are a minor, and I am not allowed to hurt you!'" Another officer said: "At this rate the Sioux troubles will grow to be just as bad as the events of the first three years of the war, when every officer, with an independent command", had not only an enemy in front of him, but a court-martial behind him."
33. "Fort Laramie.; A Touching Story--An Indian Girl's Affection for the White People--Her Burial at the Ford--Sad Condition of the Indians." *The New York Times*. Accessed January 22, 2018. <https://timesmachine.nytimes.com/timesmachine/1866/04/01/83452964.html?pageNumber=3>.

This article written April 1st, 1866, is about the daughter of Sioux Chief Spotted Tail, being friends with the white people since she was born. The article shows that the Indians and Americans, could get along but due to all the political and land issues, there was much more bloodshed than there was friendship.

34. "Fort Laramie Treaty." Digital image. National Archives Catalogue. Accessed December 3, 2017. <https://catalog.archives.gov/id/299803>.

This original document, known here as the Fort Laramie Treaty, clearly states that the Lakota will own the land of the Black Hills will be "set apart for the absolute and undisturbed use and occupation of the Indians."

35. Gill, De Lancey. *Group Portrait of Three Cheyenne Men*. 1899. National Anthropological Archives, Smithsonian Institution NAA INV 06119100, National Museum of the American Indian.

In this photo, the three Cheyenne men; Henry Roman Nose, Yellow Bear, and Lame Men have come to D.C. to get back treaty rights, show the peace that they want, and to demonstrate how motivated they are in the protest to get peace. The peace smoking pipes they are holding show that they come in peace and want peace between their people and the American government.

36. "Governor's Message: Frontier Defense." Letter to The Senate of the United States. Gilder Lehrman Institute of American History.

This source shows how the governor truly believed that the Plains Indian Nations were a threat to the United States, and needed to be exterminated through greater force. This

contributed to our understanding of the point of view of the men in power in the United States.

37. Gross, Zach. "Director, Sam Different Horse, Cheyenne River Reservation." Interview by author. July 17, 2017.

Zach gave us a tour of the garden project at Cheyenne River Reservation and explained to us that all the soil used to grow the vegetables had to be imported, because of the poor soil there. This showed us how the government placed the Natives on these useless plots of land that were infertile, so they could use the precious Black Hills to collect gold.

38. Hamilton, Samuel S. "Chapter XVII Treaties with the Sioux." In *Indian Treaties, and Laws and Regulations Relating to Indian Affairs: To Which Is Added an Appendix, Containing the Proceedings of the Old Congress, and Other Important State Papers, in Relation to Indian Affairs*, 277-81. Washington City: Way & Gideon, Printers, 1826.

This chapter discusses the treaties with the Sioux people in 1815-1816. The three treaties state the same objective, that the United States and all individuals of the tribe shall have perpetual peace and friendship and every act of hostility shall be forgiven. All three treaties were produced in a two-year span. This shows that the treaties were not successful, and led to the need for more treaties in the future.

39. Hawk, Gerald Yellow. "The Prophetic Black Snake." Digital image. Plains Indian Ledger Art. Accessed January 16, 2018. <https://plainsledgerart.org/plates/view/4124>.

This contemporary ledger art serves to indicate that Plains Indians of today continue to document their relationship and discontent with the US Government through traditional

ledger drawings. This drawing combines several government transgressions, including the travesty of the Dakota pipeline crossing Tribal lands.

40. *Horse Creek Treaty, 1851*. September 17, 1851. This is the Horse Creek Treaty of 1851.

This treaty is also written on four pieces of parchment stitched together with blue ribbon., Nation Archives, Washington, DC.

One reason we found this document interesting is because the reason this treaty took place at Horse Creek instead of Fort Laramie, was that David Mitchell and Thomas Fitzpatrick, the two negotiators from the US Office of Indian Affairs wanted more time, because the gifts they were going to give the Indians were late. To delay the meeting they forced all the Natives to move to Horse Creek. It also shows some of their lack of technology, because they weren't able to create a large enough piece of parchment without hand-sewing 4 pieces of parchment together.

41. "An Indian Dog Feast." *The Indian Advocate*, July 1, 1896. Accessed February 19, 2018.

<https://chroniclingamerica.loc.gov/lccn/45043535/1896-07-01/ed-1/seq-12.pdf>.

This article offers a description of a dog feast held at the battlefield of Wounded Knee. It also states that senior members of the Oglala Lakota Sioux tribe hold the US government responsible for their condition after violating 52 treaties.

42. "The Indian Massacres.; Terrible Scenes of Death and Misery in Minnesota. Five

Hundred Whites Supposed to Be Murdered. The Sioux Bands United Against the Whites.

Fort Ridgeley in Danger." *The New York Times*, August 24, 1862. Accessed January 16,

2018. <http://www.nytimes.com/1862/08/24/news/indian-massacres-terrible-scenes-death->

[misery-minnesota-five-hundred-whites.html](#).

This article gave us an understanding of the terrible fear and destruction the Indians brought to the white settlements, brutally murdering civilians.

43. "Indian News: Still On The War Path." *Press and Daily Dakotian* (Yankton, Dakota Territory), May 31, 1880. Accessed February 19, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn91099608/1880-05-31/ed-1/seq-1.pdf>.

This article recounts a battle between Indians and settlers in which several stage coaches were burned, Indians were pursued and several (white) bodies were found "massacred".

This is consistent with other research in which the term "massacre" is applied exclusively to the murder of whites by Indians.

44. "The Indian War: An Arizona Town Burned and 35 Whites Murdered." *Press and Daily Dakotian* (Yankton, Dakota Territory), April 26, 1882. Accessed February 15, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn91099608/1882-04-26/ed-1/seq-1.pdf>.

This article depicts the horror felt by a small community that was ravaged by an Indian attack.

45. Killer, Chief. *Chief Killer among the Turkeys on the Canadian River (Ledger Drawing)*.

Ca. 1875-78. Courtesy of Donald Ellis Gallery, New York, NY., Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

This late ledger drawing shows the evolution of lifestyle of the American Indian. Here Chief Killer has been relocated to a reservation and his main opportunity for fame is no longer as a warrior, but as a turkey hunter.

46. "Letter to General Philip Sheridan." General William Tecumseh Sherman to General Philip Sheridan. October 1868. Accessed February 05, 2018.

<http://www.pbs.org/weta/thewest/program/episodes/four/theeverywhere.htm>.

In a letter in October 1868, Gen. Sherman wrote to Gen. Sheridan, whom he was commissioning to lead the fight against the Plains Indians: "Dear General Sheridan, I will back you with my whole authority (...) I will say nothing and do nothing to restrain our troops from doing what they deem proper on the spot, and will allow no vague general charges of cruelty and inhumanity to tie their hands. (...) [But I will use] all the powers confided to me to the end that these Indians, the enemies of our race and of our civilization, shall not again be able to begin and carry out their barbarous warfare on any kind of pretext they may choose to allege. Gen. William Tecumseh Sherman"

47. "Letter to General William Tecumseh Sherman." General Philip Sheridan to General William Tecumseh Sherman. September 1868. Accessed February 05, 2018.

<http://www.pbs.org/weta/thewest/program/episodes/four/theeverywhere.htm>.

"Dear General Sherman, In taking the offensive I have to select that season when I can catch the fiends; and if a village is attacked and women and children killed, the responsibility is not with the soldiers, but with the people whose crimes necessitated the attack."

48. "Map of the Former Territorial Limits of the Cherokee "Nation Of" Indians: Exhibiting the Boundaries of the Various Cessions of Land Made by Them to the Colonies and to the United States by Treaty Stipulations, from the Beginning of Their Relations with the

Whites to the Date of Their Removal West of the Mississippi River · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 26, 2017. <https://dp.la/item/35b35b794c8f639d385d80e2033ee9a3>.

This map shows all the land that the Cherokee Nation was forced to give to the U.S between the years 1721-1835.

49. McCrary, George. *Report of the Secretary of War; Being Part of the Message and Documents Communicated to the Two Houses of Congress at the Beginning of the Third Session of the 45th Congress, In Four Volumes*. Washington: Government Printing Office, 1878.

Secretary of War George McCrary's annual report reveals his continued advocacy for military aggression in the Indian territories as the "only" way of maintaining permanent peace. Nevertheless the included Report of the Lieutenant-General Philip Sheridan shows the significant change in attitude by that leading general in the Indian Wars: "We took away their country and their means of support, broke up their mode of living, their habits of life, introduced disease and decay among them, and it was for this and against this that they made war. Could anyone expect less?"

50. McKenney, Thomas, and James Hall. *History of the Indian Tribes of North America: With Biographical Sketches and Anecdotes of the Principal Chiefs; Embellished with One Hundred and Twenty Portraits from the Indian Gallery in the Department of War at Washington*. Living in the New World Exhibit at the Pequot Library, Southport CT.

This book was filled with portraits of principal American Indian Chiefs. In each depiction, the specific chief is wearing a pendant type thing that had been given to them

by the Americans. It shows that they had been coming from a successful treaty signing because gifts were exchanged. Different chiefs were shown in different dress; some were wearing traditional American Indian clothing and others were wearing traditional American clothing.

51. McLaughlin, James. "Memorandum from James McLaughlin, Indian Agent at Pine Ridge Agency, Regarding the Reason for the Ghost Dance Uprising." National Archives and Records Administration. Accessed December 22, 2017.

<https://catalog.archives.gov/id/5641589>.

This memorandum written by Indian Agent James McLaughlin, tells of the conditions that the Indians were living in before the Ghost Dance uprising. There was little to no food supply, and people were starving to death. Their food was inspected for quantity and quality by Army officers. The Indians were half-starved and most had lost faith in the Government. The people revived the Ghost Dance in 1890 in hopes of their lives going back to what they once were.

52. Mead, Sasha. "Tribal Camp Counselor." Interview by author. October 18, 2017.

Sasha spoke to us about his experiences as a camp counselor at Pine Ridge Reservation. He told us about the cycle of poverty, and how as soon as the children reach adulthood they become alcoholics and drug users. When he drove through the roads he saw dozens of signs stating there had been a drunk driving accident there. On the 4th of July one year, kids slept under the slide at a playground because they were scared to go home. The amount of teens committing suicide is higher than anywhere else in the US. The experiences these kids have lead them to continue the cycle. Both the Lakota tribe and the

US government have failed to provide a route to successful adulthood for the Lakota children. The introduction of alcohol, which began with the signing of the Treaties, continues to destroy the Sioux tribe today.

53. Meyer, Robinson. "Standing Rock Sioux Claim Victory." *The Atlantic*, June 14, 2017.

This photograph of Little Thunder, a Lakota dancer and indigenous activist, indicates how the conflict between the Sioux and the US Government over land rights continues unabated today.

54. "Millions of Acres." Digital image. Accessed February 26, 2018.

http://www.americaslibrary.gov/jb/civil/jb_civil_homestead_1_e.html.

This poster helped us to understand how the government continued to encourage westward expansion by means of advertisement.

55. *Model 1816 Musket and Bayonet*. This musket was used from 1816 until the early 1960s., National Museum of the American Indian, Washington DC.

This musket and bayonet helped us have a better idea of the guns and weapons used at that time. It also shows us the weapon technology of that time. This gun (or ones like it) were used to enforce the removal of the Potawatomi in the 1830s.

56. *Mount Rushmore National Memorial*. July 2017. Sculpture of Presidents George

Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln, Black Hills National Park, South Dakota.

Our initial impression was one of awe. When considering that these enormous sculptures

had been carved right in the heart of disputed sacred land we felt that this was a true violation.

57. *Nation to Nation Exhibit: Indian Activist's Bumper Stickers*. National Museum of the American Indian, Washington, DC.

The stickers say things such as "treaty rights are out of sight" and "1776-1976 200 years of broken promises." They wanted people to understand their past and wanted people to know what they were fighting for.

58. *Nation to Nation Exhibit: Indian Activist's Political Buttons*. National Museum of the American Indian, Washington, DC.

The political buttons made by Indian Activists in the 1970s are an example that even after Wounded Knee the Indians were protesting and continued their fight to keep their culture alive. The buttons showed the Natives desire to fight for their beliefs and to inform people about their past.

59. *North American Ethnographic Collection*. January 9, 2018. Arrows (10), American Museum of Natural History, New York City, New York.

These 10 arrows all have a long pointed rock as the arrowhead. They look sharp, thin and slim, and they appear to be able to soar through the air.

60. *North American Ethnographic Collection*. January 9, 2018. Arrows, American Museum of Natural History, New York City, New York.

These original Lakota arrows helped us to understand the types of weapons this tribe had at their disposal.

61. *North American Ethnographic Collection*. January 9, 2018. Battle Axe with Pendant, American Museum of Natural History, New York City, New York.

This weapon reinforced our understanding that the Lakota frequently engaged in hand-to-hand combat.

62. *North American Ethnographic Collection*. January 9, 2018. Bow and Arrows (4), American Museum of Natural History, New York City, New York.

This bow shot arrows at buffalo as the Indians rode in on their horses to attack the herd.

63. *North American Ethnographic Collection*. January 9, 2018. Club, American Museum of Natural History, New York City, New York.

We read about Red Cloud holding his club over his victim's head. It was interesting to see an example of this weapon.

64. *North American Ethnographic Collection*. January 9, 2018. Moccasins, American Museum of Natural History, New York City, New York.

Moccasins were helpful in allowing the Lakota to pass quietly through the forests. They kept their feet warm during winter.

65. *North American Ethnographic Collection*. January 9, 2018. War Bonnet, American Museum of Natural History, New York City, New York.

This original Oglala war bonnet gave us an understanding of the importance of tradition and beauty in establishing honor and respect in Lakota society.

66. *North American Ethnographic Collection*. January 9, 2018. War Club (2), American Museum of Natural History, New York City, New York.

This club, with a large, rounded rock on either side of the club, is very menacing and looks deadly.

67. *North American Ethnographic Collection*. January 9, 2018. War Club (3), American Museum of Natural History, New York City, New York.

This war club has a rock on both sides, and the tips of these rocks are pointed. This would greatly injure an enemy or attacker.

68. *North American Ethnographic Collection*. January 9, 2018. War Club, American Museum of Natural History, New York City, New York.

This war club, with a large rock, seems very vicious and could easily mortally injure an enemy.

69. "Not Starvation: Commisioner Morgan Names the Causes of the Indian Trouble." *Los Angeles Herald*, January 6, 1891. Accessed February 19, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn84025968/1891-01-06/ed-1/seq-1.pdf>.

"The Commissioner states his belief that the Sioux Indians of South Dakota are not starving, and that he has reason to think the statements regarding their destitution are grossly exaggerated. It is true, he says, that Congress has greatly reduced the

appropriations for the Sioux and, other tribes, and the agreement made with them has only been partly filled" Our research clearly indicates that the Sioux were certainly starving and that there was a direct connection between this failure to honor this portion of the treaty and the ensuing Indian violence against settlers. It is interesting to see this connection completely denied.

70. *Nothern Tsitsistas (Cheyenne) Painting of the 1876 Battle of Little Bighorn.*, January 11, 2018. This is a painting that was painted onto an unknown animal hide., National Museum of the American Indian, Washington, DC.

This piece of art shows the great victory of the Cheyenne Indians at The Battle of Little Bighorn. One aspect of importance of this hide painting is that it shows us their use of natural resources. This battle is significantly important, because despite their overwhelming success in the battle, the Cheyenne recognized that this battle would anger the American people, and spelled the beginning of the end for the Cheyenne and the Lakota.

71. Nurnberger, Bryan. "President, Simply Smiles." Interview by author. September 28, 2017.

Bryan reached out to us and asked us to drive to Cheyenne River Reservation while we were in South Dakota to bring books for the children there. He spoke to us about the massive suicide rate and talked about specific recent children who had killed themselves. This really showed us how serious these issues are as a result of the government's failure to honor the Fort Laramie Treaties.

72. *Original American Indian Pipes and Pipe Bags*. January 11, 2018. 9 original American Indian pipes and pipe bags. The pipe bags have different designs on them. The different pipes are for different Native American groups/leaders.

For the 9 different pipes there is one pipe each for the following tribes: Eastern Shoshone, Hidatsa, Crow, Arapaho, Mandan, Assiniboine, Lakota, Arikara, and Cheyenne. These pipes were all smoked at the Horse Creek Treaty gathering with Commissioner David Mitchell. This helped us really understand how deeply committed these tribes were to creating a treaty and that they really didn't care about signed contracts, they just wanted a spiritual agreement of honor.

73. O'Sullivan, John L. "Manifest Destiny." The Gilder Lehrman Institute of American History. Accessed November 29, 2017. <https://www.gilderlehrman.org/history-by-era/jackson-lincoln/resources/manifest-destiny>.

From this source we gain the exact and original quote concerning Manifest Destiny, "Our manifest destiny [is] to overspread the continent allotted by Providence for the free development of our yearly multiplying millions." This quote was penned by a journalist, not a politician.

74. "Our Indian Affairs-Sad Condition of Things,." The New York Times. Accessed January 21, 2018.

<https://timesmachine.nytimes.com/timesmachine/1854/07/04/76439693.html?pageNumber=2>.

This article was published in the New York Times on July 4th, 1854. In the first few lines of the article, the author says that all the Native Americans living on the Great Plains are

combining their forces to overrun and destroy the American people. People read newspapers, and when they are calling Indians dangerous people trying to destroy Americans, the American people become scared and will want to destroy or remove the Indians before the Indians hurt them.

75. *Pine Ridge Reservation*. June 2017. Oglala Nation Reservation, Pine Ridge, South Dakota.

We visited Pine Ridge Reservation and spent time traversing the wind swept prairies and the sand and rut filled roads. We interacted with present day Lakota children. We visited the towns of Red Shirt Table, Porcupine and the back country roads of Mouse Creek. We spent time at the national scar, Wounded Knee Battlefield, and at the mass gravesite, just opposite, where over 200 Lakota are buried. These experiences motivated us to begin researching more deeply. We wanted to be able to answer the questions, "Why?" and "How?"

76. "President Andrew Jackson's Message to Congress "On Indian Removal" · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 26, 2017. <https://dp.la/item/5d706f7160cbbda05060c40326f122f4>.

Jackson is writing to Congress about removing American Indians and putting them onto reservations. In his inaugural address, Jackson declared his goal of moving all Indians onto the Great Plains. In 1830, Jackson pushed the Indian Removal Act through Congress. The act provided the money needed to relocate Indians. Many Americans supported the act because they disliked American Indians and believed that the Great

Plains was a wasteland that could never be settled. The ironic thing is that about 20 years later most Americans were moving onto the Great Plains.

77. Rao, Sameer. *ColorLines*, August 29, 2017. Accessed December 3, 2017.

<https://www.colorlines.com/articles/47-years-ago-native-activists-occupied-mount-rushmore-protest-treaty-violations>.

This article highlights the ongoing and unresolved conflict between the Lakota Indians who have legal ownership of the Black Hills, according to original treaties, and the US Government, who reneged on these treaties.

78. "The Recent Indian Depredations." *Press and Daily Dakotian*, April 25, 1882. Accessed March 3, 2018. <https://chroniclingamerica.loc.gov/lccn/sn91099608/1882-04-25/ed-1/seq-1.pdf>.

This young settler boy's graphic account of the murder, by Indians, of his mother, younger brothers and father, serves as an example of the conflict that erupted on the Plains between Indians and settlers as Indians felt that their lands were being invaded. We use the quote from this article, in its entirety, to represent the viewpoint of settlers, who felt unjustifiably attacked as they attempted to build a new life for themselves on the frontier.

79. *Rosebud Reservation*. June 2017. Oglala Lakota Nation, Rosebud, South Dakota.

At the request of Lakota native, Sage Fast Dog, we were invited to come to Rosebud Reservation to help build 20 libraries for children across the Reservation. Subsequently, it was determined that the level of violence due to drugs, alcohol and guns was too high and

we were relegated to the Christian mission area of the reservation. This experience taught us about the ongoing difficulties facing the Lakota today. We also experienced the side by side pow wow and Christian church, the result of past efforts to "Christianize the savages."

80. "Second Annual Report of the Board of Indian Commissioners to the Secretary of the Interior, for Submission to the President. For the Year 1870: United States. Board of Indian Commissioners: Free Download & Streaming." Internet Archive. January 01, 1871. Accessed February 05, 2018. https://archive.org/details/bub_gb_SnHo5e1-5SAC. At the grand council between the Indian delegations, the Secretary of the Interior, and General Parker, Commissioner of Indian Affairs in Washington DC on June 8, 1870, Red Cloud responds to the U.S. representatives, "I was raised on this land where the sun rises –now I come from where the sun sets. Whose voice was first sounded on this land? The voice of the red people, who had but bows and arrows. The Great Father says he is good and kind to us. I don't think so. (...) The men the great father sends to us have no sense — no heart. (...) Father, have you, or any of your friends here, got children? Do you want to raise them? Look at me; I come to you with all these young men. All of them have children and want to raise them. The white children have surrounded me and have left me nothing but an island. When we first had this land we were strong, now are melting like snow on the hillside, while you are grown like spring grass. Now I have come a long distance to my Great Father's house—see if I have left any blood in his land when I go. When the white man comes in my country he leaves a trail of blood behind him. tell the great father to move fort sentiment away and we will have no more trouble. I have to mountains in the country— the black hills and the big horn mountain I want a great father

to make no roads through them. I have told you things three times; now I come here to tell them the fourth time.”

81. "A Sham Fight." *Daily Press and Dakotain* (Yankton, Dakota Territory), April 25, 1877. <https://chroniclingamerica.loc.gov/lccn/sn84022144/1877-04-25/ed-1/seq-1.pdf>.

This article discusses the Pawnees Indians creating a mock battle, in which the white soldiers are trained in Indian style fighting so as to be able to combat Indians in real battles.

82. "Sioux Boys 3 Years after Arrival at Carlisle · Digital Public Library of America."

DPLA: Digital Public Library of America. Accessed December 22, 2017.

<https://dp.la/item/f7b6ae7adfd4a9c9ecbceaf3af5fa8b5>.

This photo shows three young Indian boys after three years at the Indian Carlise boarding school. You can see that they have been assimilated into American culture, it is hard to look at them and know that they had an Indian upbringing.

83. "Sioux Boys as They Arrived at Carlisle · Digital Public Library of America." DPLA:

Digital Public Library of America. Accessed December 22, 2017.

<https://dp.la/item/d7ca78d98ae563bfefd20c2620613c8b>.

This photo shows young Sioux boys at their arrival at the Carlise Indian Boarding School.

At the schools, the Sioux children were stripped of their culture and made "Americans."

84. *Sioux Ghost Dance*. Produced by W. K.-L. Dickson. By William Heise. United States:

Edison Manufacturing Co., 1894.

Ghost dancing, meant to bring back ancestors, show new hunting grounds and to remove white settlers, increased the tension between the American Indians and the U.S. military. This clip shows genuine Sioux tribe members performing the Ghost Dance for motion pictures.

85. Smith, Mitch, and Julie Bosman. "Keystone Pipeline Leaks 210,000 Gallons of Oil in South Dakota." *The New York Times*, November 16, 2017.

This article showed us that just as the Dakota Keystone pipeline enters the final stages awaiting approval, there are still obvious technical problems that remain unresolved.

These are the exact problems that the Lakota on Pine Ridge have raised concerns about, in addition to illegal use of their lands.

86. Southern Cheyenne, Howling Wolf. *Cheyenne Attacking a Pawnee Camp (Ledger Drawing)*. Ca. 1875-78. Private Collection, Courtesy of Donald Ellis Gallery, New York, Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

This image demonstrated some of the ways that warriors continued to find ways to maintain their traditions of tribal dominance once they were confined to reservations and precluded from traditional warlike behavior. In this image American Indians don war gear and ride horses but do not engage in battle.

87. Southern Cheyenne, Howling Wolf. *Indian Prisoners En-route from Forte Sill to the Railroad (Ledger Drawing)*. Ca. 1875-78. Courtesy of Donald Ellis Gallery, New York, NY, Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

This image is a historical "snapshot" of the Indians as they were transported, under guard,

from Fort Sill to Fort Marion. They are traveling and camping as they move from one area to the next, and are awaiting railroad transport.

88. Southern Cheyenne, Howling Wolf. *Sioux Medicine Men (Ledger Drawing)*. Ca. 1875-78. Private Collection, Courtesy of Donald Ellis Gallery, New York, NY, Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

This picture depicting Sioux medicine men dressed in full warrior headdresses informed us of the trajectory of ledger drawings, which follow the historical path of the American Indian. Chronologically the drawings first depict images of warriors, then captivity and finally life on the reservations.

89. "Spokane Named Sam Boyd in Ceremonial Dress, Wellpinit, Washington, 1910 · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 26, 2017. <https://dp.la/item/4580df66daf5f8a39ec25d1940b51060>.

This is Spokane Indian Sam Boyd. He is wearing traditional Native American dress, following his culture and beliefs. This photo was taken in 1910 and it is clear Boyd has not been assimilated into American culture, yet.

90. "Spokane Named Sam Boyd, Wellpinit, Washington · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 26, 2017. <https://dp.la/item/d3ba3bfe78b2b8f4ec10a6a193cbe3a1>.

This is Spokane Indian Sam Boyd, photographed in 1938. He is wearing a neckerchief around his neck and is dressed in American clothing. 28 years ago a photo was taken of

him in Native American dress, and it is evident that he has been assimilated into American culture and the American way of life.

91. "Spokane Reservation First Mission, Wellpinit, Washington · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 26, 2017. <https://dp.la/item/592fa512bbd2c8c56e5fd6317d75eec6>.

In this photo, these American Indians are living on reservations. You can see that they are dressed in American clothes despite their background and culture. They are also farming with hoes and plows, proving that they are being assimilated into American culture.

92. *St. Joseph's Indian School*. June 2017. Indian Boarding School Museum, Chamberlain, South Dakota.

We visited the museum associated with the currently operating St. Joseph's Indian School. The many artifacts and diaries from Indian children who had previously attended led us to understand how much these children resented being led away from the ways of their ancestors. Children destroyed their books, refusing to learn to read and write. They wished to return to their parents on the reservations.

93. Stanley, Lauren R., Rev. Dr. "Preist, Rosebud Reservation." Interview by author. July 16, 2017.

Lauren informed us that there was too much violence for us to go across the Rosebud Reservation and build the libraries that Sage Fast Dog requested. We had to leave the books we brought at a Christian Mission Center, due to this violence. She explained how teens were subject to random drive-by shootings because the drug and alcohol users spent

their time driving drunk and shooting guns out of cars. This made it clear to us that the people living on the Rosebud Reservation are experiencing great deprivations.

94. "Students from the White Earth Indian Reservation Attending St. Benedict's Industrial School, St. Joseph, Minnesota · Digital Public Library of America." DPLA: Digital Public Library of America. Accessed December 22, 2017.

<https://dp.la/item/bb76e800b5bf9e477ebc578ff7e4dd55>.

This photo shows that many Native American children were put into these schools to be Americanized. In the boarding schools, the children were taken from their homes, given new clothes, taught a new language, and way of life. The government was trying to get to the American Indian youth so that they would grow up as Americans.

95. Taylor, William O. *With Custer on the Little Bighorn: The First-- and Only-- Eyewitness Account Ever Written*. New York, NY: Penguin Books, 1997.

In this first-hand account of The Battle of Little Big Horn by William O. Taylor, a private in Troop A of the 7th Cavalry, contextualizes the experience of the soldier in the Indians Wars and sympathizes with the Native Americans, a general sentiment shared by the end of the 19th Century, for which Taylor provides key quotes such as “Greed and avarice on the part of the whites, in other words the almighty dollar, is at the bottom of 9/10 of all our Indian troubles” by General George Crook three years after the Battle of Little Big Horn and U.S. Army Col. Richard Dodge's “Slavery the foulest blot on [the reputation] of the government of United States is its treatment of the [American Indians].”

96. "To the Cherokee Tribe of Indians East of the Mississippi River · Digital Public Library of America." DPLA: Digital Public Library of America. March 16, 1835. Accessed December 22, 2017. <https://dp.la/item/3d31fce0f293b6e2f624dc86906fbc6a>.

This letter is from President Andrew Jackson to the Cherokee Nation telling them it is time to give up their homeland. He tells them it will be better for them once they move out west of the Mississippi River. Jackson says he is sending out commissioners to negotiate terms for their removal, and he hopes that they will take his advice.

97. "Transcontinental Railroad: Reports from the End of the Track." *Harper's Weekly*, 1867. <http://www.pbs.org/wgbh/americanexperience/features/tcrr-reports/>.

This website reprints the original weekly reports from *Harper's Weekly* (June 1867 – July 1868) on the construction of the transcontinental railroad, including conflicts with American Indians and a summary of the Medicine Lodge Treaty of October 1867. This source provides primary documentation and direct accounts, including the news reporter's own perspective of the construction of the railroad, treatment of American Indians and the Medicine Lodge Treaty. These news articles also provide insight into the press and its role in the events of westward expansion and the Indian Wars.

98. "Transcript of President Andrew Jackson's Message to Congress 'On Indian Removal' (1830)." Our Documents - Transcript of President Andrew Jackson's Message to Congress 'On Indian Removal' (1830). Accessed January 12, 2018. <https://www.ourdocuments.gov/doc.php?flash=false&doc=25&page=transcript>.

The address made by Andrew Jackson to Congress speaks of the Indian Removal Act and how after 30 years it is finally coming into action. He calls the Natives, savages, and says

that by relocating them, they can live a happier life and be less harmful to the American people. He also says that over time the Natives numbers will weaken, they will "cast off their savage habits" and they will come to the Americans for help. In this address, Jackson speaks of different ways to deal with the "Indian Problem," assimilation and or removal.

99. "Transcript of President Andrew Jackson's Message to Congress 'On Indian Removal' (1830)." Our Documents - Transcript of President Andrew Jackson's Message to Congress 'On Indian Removal' (1830). Accessed January 13, 2018.

<https://www.ourdocuments.gov/doc.php?flash=false&doc=25&page=transcript>.

President Jackson's 5th Annual Address to Congress was about the Indian Removal Act. He says that the Indians were "savages" and moving them to a new location would be safer for Americans and the Indians would be better in a more isolated area. His end goal was to have the Indian culture weaken. He believed that eventually, they would run back to America, assimilate, and their culture would be diminished.

100. *Treaty Between the United States and the Northern Cheyenne and Northern Arapahoe Tribes*. <https://www.gilderlehrman.org/content/treaty-between-united-states-america-and-northern-cheyenne-and-northern-arapahoe-tribes>.

This treaty, which seemed to be a gesture of mutual respect, was grossly violated by the U.S., and the good intent of the diplomats sequentially failed.

101. "Treaty between the United States Government and the Navajo Indians Signed at Fort Sumner, New Mexico Territory on June 1, 1868 (Ratified Indian Treaty #372, 15

STAT 667)." National Archives and Records Administration. Accessed December 28, 2017. <https://catalog.archives.gov/id/6173067>.

This treaty is extremely significant because the Navajo were the only Indians who used a treaty to avoid removal from their homeland by the U.S. Article 2 describes the longitude and latitudes that define the Navajo Reservation.

102. "Treaty of Fort Laramie (1868)." Our Documents - Treaty of Fort Laramie (1868). Accessed December 30, 2017.

https://www.ourdocuments.gov/doc_large_image.php?flash=false&doc=42.

This is a photo of the 1868 Fort Laramie Treaty. The treaty was signed by the U.S. Government and the Sioux Nation. In the treaty, the U.S recognized the Black Hills as land set aside for use by the Sioux people. However, when gold was discovered in the Black Hills in the mid- the 1870s, the land was no longer the Sioux's. The treaty is an example of broken promises that the Government made to Native Americans.

103. "Trouble On The Plains." *Press and Daily Dakotian* (Yankton, Dakota Territory), May 12, 1880. Accessed February 19, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn91099608/1880-05-12/ed-1/seq-1.pdf>.

Article highlights three tribal gatherings, citing that each is a cause of concern, some have already been areas of "Indian attacks" and others may yet become areas of uprisings.

Citizens are worried. Notices such as these demonstrate that settlers are clearly wary of any movement or gathering of Indians and seek to prevent them from collecting in unregulated groups.

104. Underhill, John. *Newes From America, or a Late and Experimentall Discovery of New England. The Figure of the Indian Fort or Palizado in New England and the Manner of Destroying It by Captayne Underhill and Captayne Mason.* 1638.

Book/Newspaper/Picture, Living in the New World Exhibit at Pequot Library, Southport CT.

This newspaper report is an account of the discovery of New England, and the Indians that were residing there. The accounts were from British captains Underhill and Mason. It is a published account of the Pequot War from 1636-1672. The language that described the American Indians were words such as "savage". This is an example that the people of America were not informed of the Indian side of the story. There is also a map drawn by the Captains that depicts their view of the wars. There is no Indian account of the Pequot Wars.

105. Unknown. *Cheyenne Attacking a Pawnee Camp (Ledger Drawing).* Ca. 1875-78.

Private Collection, Courtesy of Donald Ellis Gallery, New York, NY, Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

Painted by a Fort Marion imprisoned American Indian, this painting gives us an idea of a glorious battle between two tribes, without depicting a specific known event.

106. Unknown. *Fort Marion Ledger Page.* Ca. 1870. Courtesy of Donald Ellis Gallery, New York, NY, Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

This image was created by American Indians who were incarcerated at Fort Marion. The image of the train is one that was prominent in the eyes of the American Indian. It was

the arrival of the train that really brought the end of the freedom of the American Indians and their final consolidation onto reservations.

107. Unknown. *Kit Fox (Ledger Drawing)*. Ca.1885. Private Collection, Courtesy of Donald Ellis Gallery, New York, NY., Bellarmine Hall Galleries, Fairfield University, Fairfield, CT.

This image clearly shows how the Southern Cheyenne warriors combined forces to make the Kit Fox Society, and to display their beliefs that the spirits would assist them in battle. This spiritual belief would lead to extreme bravery used in future battles.

108. Unknown. *Untitled (Battle Scene) Ledger Drawing*. Ca. 1880. Courtesy of Donald Ellis Gallery, New York, NY, Bellarmine Hall Galleries, Fairifeld University, Fairfield, CT.

After the 1850's, as the buffalo herds began to die out, the American Indians began using paper ledgers to record their battles (instead of buffalo skin). This is an early ledger painting depicting a battle between the Lakota and Crow tribes, in which we can see that both tribes were using guns as well as bows and arrows.

109. Unknown. *Vincent Price Ledger*. Ca. 1875-78. Courtesy of Donald Ellis Gallery, New York, NY, Bellarmine Hall Galleries, Fairifeld University, Fairfield, CT.

This depiction of a battle between two American Indian tribes, using both guns and bows and arrows, helped us learn to "read" ledger drawings. We saw the "name-glyphs" indicating that the Indian was Eagle Head. We "read" his meandering footprints to see the secretive approach he took to his enemy. This image records a specific historical battle.

110. "USC Digital Library." Burial of Sioux Indians after the Massacre at Wounded Knee, 1890:: California Historical Society Collection, 1860-1960. Accessed December 16, 2017. <http://digitallibrary.usc.edu/cdm/ref/collection/p15799coll65/id/19093>.

The interesting thing about this image is that the dead Indians are wearing pioneer clothes. Their clothing has been assimilated, but not their hearts.

111. "A Wagon Train Attacked by Indians." *Daily Press and Dakotian* (Yankton Dakota Territory), August 3, 1876. Accessed February 15, 2018.

<https://chroniclingamerica.loc.gov/lccn/sn84022144/1876-08-03/ed-1/seq-1.pdf>.

This article tells that 30 Indians attacked a wagon train, killing the wagon master and horses and cattle and burning the wagon and all its contents. It is thought that the Indians will continue to make trouble along this route (Cheyenne). No mention is made of the fact that this area is supposed to be "Indian country" according to the terms of the Fort Laramie Treaty.

112. Wolf, Howling. "At the Sand Creek Massacre." Digital image. Allen Memorial Art Museum. Accessed January 17, 2018. <http://www2.oberlin.edu/amam/cheyenne.htm>.

This tragic ledger drawing by Howling Wolf shows several Indians on horseback being shot at from every side. Although they are valiantly fighting they will not be able to survive, as we know.

Secondary Sources

113. *American Progress*. 1872. Nation to Nation Exhibit: Aftermath, National Museum of the American Indian, Smithsonian, Washington DC.

This both beautiful and horrific painting is one that projects upon us the idea of a God-given land. This also helps us better understand the idea of Manifest Destiny and how the white settlers truly believe the land was given to them by God, as shown by the lady dressed in white, holding a schoolbook.

114. *Bad Acts, Bad Paper Exhibit*. National Museum of the American Indian.

The Bad Acts, Bad Paper Exhibit, shows how the greed and need for land caused treaties to become unfair. Americans began to create treaties that would only benefit themselves. They would go into Native's territory, bribe tribe leaders, persuade them with alcohol, and sometimes appoint natives unfit to lead their tribe so that they could get the treaties signed.

115. Beaudin, Elizabeth, Ph.D. "Curator." Interview by author. February 21, 2018.

Dr. Beaudin showed us around the Living in the New World exhibit at the Pequot Library. She also answered our questions about the American Indians and the treaties they signed with the American government.

116. Bell, Charles Milton. *Red Cloud*. 1880. Alamy Stockphotos, Image Number KV87WN, Brooklyn, NY. Accessed March 7, 2018.

This albumin silver print from a glass negative is the original photograph from which

many likenesses of Red Cloud are recreated. We used this image in our play to highlight Red Cloud's contribution to the Fort Laramie Treaty of 1868 and to focus on his message in the last words of our play, "They promised to take our land, and they took it."

117. Black, Sheila. *Sitting Bull and the Battle of the Little Big Horn*. Englewood Cliffs, NJ: Silver Burdett Press, 1989.

This source provided us with a thorough background on the Hunkpapa Lakota leader Sitting Bull, as well as many important direct quotes including: the translated words of the important song that Sitting Bull sang to Wakan Tanka in 1876 in the Black Hills of South Dakota and before having 100 pieces of flesh cut from his arms as sacrifice to the Great Spirit, "Grandfather behold me! Grandfather behold me! I hold my pipe and offer it to you. That my people may live." and "What is it the white people want? We have been running up and down this country, they follow us from one place to another."

118. Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Fall River Press, 2014.

Bury My Heart at Wound Knee is both a comprehensive overview of the relocation of Native American tribes following the Civil War and an exhaustive study of Sitting Bull and the Sioux resistance including the massacre of Sitting Bull's followers at Wounded Knee Creek. This book provided us with a strong timeline, rigorous historical facts and contextualization, as well as direct quotes such as this description of Manifest Destiny in an article written by members of a mining expedition called the Big Horn Association in the Wyoming daily leader on March 3, 1870, "The rich and beautiful valleys of Wyoming are destined for the occupancy and sustenance of the [white] race. The wealth that for

untold ages has lain hidden beneath the snow-capped summits of our mountains has been placed there by Providence to reward the brave spirits whose lot is to compose the advance-guard of civilization,” and General Sheridan's famous quip "The only good Indians I ever saw were dead.”

119. Bruchac, Joseph. "Crazy Horse's Vision." Scholastic Publishes Literacy Resources and Children's Books for Kids of All Ages. Accessed January 15, 2018.

<https://www.scholastic.com/teachers/books/crazy-horse-s-vision-by-joseph-bruchac/>.

This book focuses on Crazy Horse's brave and adventurous ways as a teenager. "'Be brave,' he told them. 'If we're brave, we can help our people.'" It also focuses on Crazy Horse's struggle to have a vision; It took him three days with no food or water to finally receive a vision of a rider that no bullet could touch. This vision helped Crazy Horse to become, "not a different person, but a better one."

120. *Changing Washington Exhibit*. This exhibit told us the, "viewpoints," of both the Native Legislative Strategy and the Native Legal Strategy., National Museum of the American Indian, Washington DC.

This exhibit really helped us understand both the American Indian's legislative and legal strategies and how they used them to fight back against the American government using the law and treaties that were made years ago.

121. *"Civilization" from the Nation to Nation Exhibit*. This exhibit highlights the boarding schools that forced the American Indian children to become "American", in a

horrifying brain-washing process.

This exhibit shows the great zealousness, with which the Americans hated Indians and Indian culture, the unofficial motto of these schools was "Kill the Indian, save the man"

122. Clark, Linda Darus. "Sioux Treaty of 1868." National Archives and Records Administration. Accessed January 16, 2018.

<https://www.archives.gov/education/lessons/sioux-treaty>.

This article provided us with an overview of the conflicts involved in the Fort Laramie Treaty, as well as pointing us toward additional primary source resources.

123. Clark, Linda. "Sioux Treaty of 1868." National Archives and Records Administration. Accessed December 03, 2017.

<https://www.archives.gov/education/lessons/sioux-treaty>.

This article provided us with background information regarding the Sioux Treaty of 1868, which is also known as the Treaty of Fort Laramie. In addition, this article provided us with direct links to National Archive primary source documents of the original Treaty and related documents, such as telegrams regarding the Battle of Little Bighorn (Custard's Last Stand).

124. Cloud, Red. "Red Cloud's Speech After Wounded Knee." Accessed January 28,

2018. [df?X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-](https://www.archives.gov/education/lessons/sioux-treaty)

[Credential=AKIAJAVMBMR2JOSWQUWA%2F20180128%2Fus-west-](https://www.archives.gov/education/lessons/sioux-treaty)

[2%2Fs3%2Faws4_request&X-Amz-Date=20180128T220014Z&X-Amz-Expires=30&X-](https://www.archives.gov/education/lessons/sioux-treaty)

[Amz-SignedHeaders=host&X-Amz-](https://www.archives.gov/education/lessons/sioux-treaty)

Signature=f177c573d84dee7acc686ec9cc00ec2bea49c12646e55c137fe1872baab52f7a.

This speech clearly explains Red Cloud's view of the relationship of the governments behavior and failure to support the Lakota's through the transition from free Indian to reservation (dependent) Indian. The result, Red Cloud argues, is a Lakota nation of hunger, anger and deprivations, which the white's label as lazy.

125. Cozzens, Peter. *Earth Is Weeping: The Epic Story of the Indian Wars for the American West*. S.l.: Atlantic Books, 2018.

The Earth is Weeping is a fascinating text that provides much more complexity in the different perspectives, ethics and failures on both the U.S. and Native American sides of the Indian Wars, such as inter-tribal conflicts that led to different Indian factions in the war as well as conflicting ethical convictions on the U.S. side. This source provided us with several quotes that we were able to use in our play.

126. Drury, Bob, and Thomas Clavin. *The Heart of Everything That Is: The Untold Story of Red Cloud, an American Legend*. New York: Margaret K. McElderry Books, 2017.

This book really helped us understand the brutal truth about the Red Cloud's way of life, battles, and rituals. It was different from other books because it didn't censor anything and told us the bare truth.

127. Duthu, N. Bruce. *American Indians and the Law*. London: Penguin Books, 2009.

This book tells us the US Government's view of the treaties they made and other issues, such as removal, between the Americans and the Sioux and Cheyenne tribes. It also

describes some reasons why Americans would have broken their treaties, such as the urge for resources. "The boundaries of Indian land and the scope of Indian sovereignty are often disputed by those seeking for themselves the benefits of resources within Indian dominion." Much of our understanding of legal issues resides in the documentation and Supreme Court rulings found in this book.

128. Eidt, Jack. "Life and Death: Lakota Spiritual Practice." WilderUtopia.com. September 15, 2017. Accessed January 16, 2018.

<http://www.wilderutopia.com/traditions/life-and-death-lakota-spiritual-practice/>.

This article detailed the seven sacred rites of the Lakota and helped us better understand their religious beliefs, which keeps them at one with the universe and nature.

129. Fitzgerald, Michael Oren. *Children of the Tipi: Life in the Buffalo Days*. Bloomington, IN: Wisdom Tales, 2013.

"Whenever the red hunter comes upon a scene that is strikingly beautiful, he pauses for an instant in the attitude of worship. He sees no need for setting apart one day in seven as a holy day. To him all days are God's." -Charles Eastman (Ohiyesa), Wahpeton Dakota.

This quote by Charles Eastman shows the Sioux tribe's belief that religion is apparent in nature, and how important nature was to them.

130. Gast, John. *American Progress*. 1872. Library of Congress, Washington, DC. Accessed November 29, 2017. <http://www.loc.gov/pictures/resource/cph.3b52137/>.

This painting depicts the story of American westward expansion, the following of an

idealized dream of progress, while chasing away the Indians. This one picture provided us with an overview of the history of the era and includes multiple perspectives.

131. *George Washington Wampum Belt (replica)*. This wampum belt depicts thirteen people (Early states of America), and a longhouse (the Onondaga) holding hands., Nation to Nation Exhibit, National Museum of the American Indian, Washington D.C.

This belt shows how in the early days of the U.S., peace was desired on both sides. This peace was slowly eroded, probably to the dislike of George Washington, and shows the imperialistic attitudes of America in the 19th century.

132. Gitlin, Marty. *The Battle of the Little Bighorn*. Edina, MN: ABDO Pub., 2008.

This book provided an important overall view of the happenings and circumstances leading up to the Battle of Little Big Horn and provided our project with important contextualization such as the frustration among the Santee Sioux in MN that had been growing for years as money and food supplies promised by the US government failed to arrive, fueling hunger and anger in the Santee Sioux tribe. When the Santee could no longer pay for food at the white settlers' stores because the government money had not arrived and they began starving, they were refused food from the store. Santee Chief Little Crow said to the government agent Thomas Galbraith, "We have waited a long time. The money is ours, but we cannot get it. We have no food, but here are stores, filled with food. We ask that you, the agent, make some arrangement by which we can get food from the stores, or else we may take our own way to keep ourselves from starving. When men are hungry they help themselves."

133. Gitlin, Marty. *The Battle of the Little Bighorn*. Edina, MN: ABDO Pub., 2008.

This text provides a wide historical perspective of the events and ideologies leading up to the Battle of Little Bighorn and has been particularly essential in providing direct quotes by both members of Native American tribes and of U.S. Military involved in those events, including the song that Sitting Bull sang to Wakan Tanka on 1876 in the Black Hills of South Dakota and before having 100 pieces of flesh cut from his arms as sacrifice to the Great Spirit: "Grandfather behold me! / Grandfather behold me! / I hold my pipe and offer it to you. / That my people may live."

134. *Great Nations Keep Their Word: Nation to Nation Exhibit*. National Museum of the American Indian.

When visiting this exhibit, we learned that the Native American people never gave up on fighting for their rights. The exhibit is of present-day conflict between the Indian and American people, including the Dakota Pipeline. The government had a choice to put the line through US land which is a well populated nicer area. Instead, they are putting it through the Native land. The Native people fought to put back the original Sioux national boundaries that were made in the 1868 Fort Laramie Treaty. They still need to fight to keep their culture alive, and this exhibit gave examples of that.

135. *"Great Nations, Like Great Men, Should Keep Their Words," Film*.

This film helped us better understand the way the American Indians fought back against the Americans today by making them remember the treaties made years ago. It also helped us understand the way Americans had made American Indians change, specifically by sending American Indian children to Christian Boarding Schools.

136. *The Great Smoke, Nation to Nation Exhibit*. "Never did the calumet (peace pipe) pass in peace through so many hands"-Father Pierre-Jean De Smet, National Museum of the American Indian, Washington, DC.

This is a quote from a priest who worked as a diplomat and mediator between the Indians and the whites. These pipes (calumet) were smoked before signing the 1851 Horse Creek Treaty, demonstrating the goodwill between the nations.

137. Hardy, Kevin. "Spills Plague Dakota Access Pipeline Builders, Environmental Groups Find." *Des Moines Register*. February 06, 2017. Accessed March 04, 2018. <https://www.desmoinesregister.com/story/money/business/2017/02/06/spills-plague-dakota-access-pipeline-builders-environmental-groups-find/97552658/>.

This article explained all of the Dakota Access Pipeline spills that have recently occurred. It also provided direct quotes from Craig Stevens, a spokesperson for the Midwest Alliance Infrastructure Now who is involved with the planning of the pipeline.

138. Harjo, Suzan Shown. "Nation to Nation: Treaties Between the United States and American Indian Nations." *Nation to Nation: Treaties Between the United States and American Indian Nations*. January 01, 1970. Accessed January 15, 2018. <https://www.abebooks.com/9781588344786/Nation-Treaties-United-States-American-1588344789/plp>.

This book helped us to understand the treaty relationship between the US and the American Indian tribes. It gave detailed examples, quotations, and images that helped to

further explain the negotiated treaties' both successes and failures, between the US government and the American Indian Nations.

139. Higgins, Nadia. *Last Stand*. North Mankato: Capstone Press, 2015.

This book provides a basic summary of the causes and effects of the Battle of Little Bighorn in 1876 both in terms of the American Indian populations as well as United States expansion and ideology. The photography of American Indians in this book from the period/tribes in question and even before/after battle is particularly indispensable.

140. History.com Staff. "Wounded Knee." History.com. 2009. Accessed December 02, 2017. <http://www.history.com/topics/native-american-history/wounded-knee>.

This article informed us of the February 27, 1873 Wounded Knee stand off between the American Indians and the FBI. This 71-day battle drew attention to the poor standard of living on Pine Ridge Reservation.

141. *Jamestown: Massacre of 1622*. C.1875. Niday Picture Library. Accessed February 5, 2018. <https://www.alamy.com/image-details-popup.asp?imageid=b06ac64b-fd47-436f-b2c2-12e4424c3b81&srch=&Stamp=3&imageType=0>.

While it describes an earlier event, this wood engraving was created c.1875, and it shows the whites' perception of the Indians: They saw them as savages, killing the innocent white settlers. Pictures like these were shown to the people of the west, and they allowed the government to justify its horrible treatment of the Indians. We use this image in our play to illustrate this conflict between the settlers and the Indians.

142. Jensen, Richard E., R. Eli Paul, and John E. Carter. *Eyewitness at Wounded Knee*. Lincoln, Neb.: Bison, 2011.

"My brothers, I bring to you the promise of a day in which there will be no white man to lay his hand on the bridle of the Indian's horse; when the red men of the prairie will rule the world... I bring you word from your fathers the ghosts, that they are now marching to join you, led by the Messiah who came once to live on earth with the white men, but was cast out and killed by them." - Kicking Bear - This quote by Kicking Bear to the Hunkpapa people showed the native's strong religious beliefs in the spirits. It also displayed the native's anger directed at the white men.

143. Kalman, Bobbie. *Homes of the West*. NY: Crabtree Publishing Company, 1999.

This book is filled with photographs of homes, ranches, forts and tipis built in the 1800's. We used many of these images as inspiration as we tried to create historically accurate props for our play.

144. "Keystone Pipeline Spills 200,000 Gallons of Oil." National Geographic.

November 16, 2017. Accessed March 04, 2018.

<https://news.nationalgeographic.com/2017/11/keystone-oil-spill-south-dakota-spdl/>.

This article explained to us the ongoing conflict with the American Indians, regarding the Dakota Access Pipeline. It explained the Pipeline and the issues that are coming up as it is built without the American Indians involved in the planning.

145. King, Martin Luther, Jr. *Why We Can't Wait*. S.I.: Penguin Books, 2018.

We used this book as a source for the quote that highlights an important aspect of our

thesis: "Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shore, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward, blood flowed in battles over racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population. Moreover, we elevated that tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it. Our children are still taught to respect the violence which reduced a red-skinned people of an earlier culture into a few fragmented groups herded into impoverished reservations." — Martin Luther King Jr.

146. Landau, Elaine. *The Wounded Knee Massacre*. New York: Children's Press, 2004. "Nothing I have seen in my whole... life ever affected or depressed or haunted me like the scenes I saw that night in that church. One un-wounded old woman... held a baby on her lap... I handed a cup of water to the old woman, telling her to give it to the child, who grabbed it as if parched with thirst. As she swallowed it hurriedly, I saw it gush right out again, a bloodstained stream, through a hole in her neck." Heartsick, I went to... find the surgeon... For a moment he stood there near the door, looking over the mass of suffering and dying women and children... The silence they kept was so complete that it was oppressive... Then to my amazement I saw that the surgeon, who I knew had served in the Civil War, attending the wounded... from the Wilderness to Appomattox, began to grow pale..." This quote makes the cruelty of the Wounded Knee Massacre evident,

because its description of the injuries suffered by the men, women, and children of the Sioux tribe.

147. Landau, Elaine. *The Wounded Knee Massacre*. New York: Children's Press, 2004.

This book described the events leading up to the Wounded Knee Massacre, and had a thorough description of the brutal deaths of the many Sioux people.

148. Langley, Andrew. *The Plains Indian Wars 1864-1890*. London: Raintree, 2013.

This book provides a basic overview of the Plains Indian Wars, including a comprehensive chronology of the major wars and battles and their effects on the daily lives of the different American Indian tribes as well as biographical sketches of the leading figures on both the American Indian and U.S. military sides of the wars. This book also contextualizes U.S ideology and cultural shifts of the time as well as subsequent enactments in Congress.

149. *The Last of the Sioux*. The History Channel. Accessed December 2, 2017.

<http://www.history.com/topics/native-american-history/wounded-knee/videos/the-last-of-the-sioux?m=528e394da93ae&s=undefined&f=1&free=false>.

This documentary film gave us an understanding of the Battle of the Little Bighorn and its direct relationship on the final battle between the US Government and the Sioux, The Massacre of Wounded Knee.

150. LeGro, Tom. "Why the Sioux Are Refusing \$1.3 Billion." PBS. August 24, 2011.

Accessed January 16, 2018. https://www.pbs.org/newshour/arts/north_america-july-

dec11-blackhills_08-23.

This article gave us insight into the ongoing battle that has ensued and continues to this day between the Lakota and the US Government regarding ownership of the Black Hills. The US Government has finally acknowledged the Lakota are the rightful heirs, but the Lakota will not accept payment as they want the Black Hills returned.

151. Lesh, Bruce. *June 25, 1876: An Interpretation of an Historical Event*. The Gilder Lehrman Institute of American History, New York City, New York.

"Who shall be responsible for this event so dark and sorrowful? The history of our dealings with these Indian tribes from the very beginning is a record of fraud, and perjury, and uninterrupted injustice. We have made treaties, binding ourselves to the most solemn promises in the name of God, intending at that very time to hold these treaties light as air whenever our convenience should require them to be broken.... We have driven them each year further from their original homes and hunting- grounds.... We have treated them as having no rights at all.... We have made beggars of them." This quote by Rev. D.J. Burrell following the Battle of the Little Bighorn helped us recognize the horrors of the battle from someone who was alive to experience it.

152. Leslie, Frank. *Enlightened And Christian Warfare In The Nineteenth Century-- Massacre Of Indian Women And Children In Idaho, By White Scouts And Their Red Allies*. 1868. Frank Leslie's Illustrated. Accessed March 5, 2018. <http://www.digitaljournal.com/image/257827>.

It is a well-known fact that American Indians scalped victims but less well known is the fact that whites also scalped Indians. Many western artist illustrations and paintings exist

of the dramatic slaughter of white women and children by American Indians, but this rare illustration depicts the equally true and brutal slaughter of American Indian women and children. We used this image to depict this slaughter in our play.

153. Lewis, Jon E. *The Mammoth Book of Native Americans*. London: Robinson, 2004.

This source provided us with many important direct quotes from key figures from both sides of the Indian Wars such as Andrew Jackson's "Those tribes cannot exist surrounded by our settlement and in continual contact with our citizens. They have neither the intelligence, industry, the moral habits, nor the desire of improvement. ... they must necessarily yield to the first circumstance and, ere long, disappear" in 1832 and Arapaho tribesman Cut Nose's trusting response to the Treaty of 1851 that would be repeatedly violated by the U.S., "I will go home satisfied. I will sleep sound and not have to watch my horses in the night, or be afraid for my squaws and children. We have to live on the streams and in the hills and I would be glad if the whites would pick out a place for themselves and not come into our grounds."

154. McGovern, Ann, and Jean Syverud Drew. *If You Lived with the Sioux Indians*.

New York: Scholastic, 2006.

This book helped us understand some of the interesting inner workings of the American Indian tribes, helping us better understand the American Indians themselves. It also helps us better understand the Sioux Indian's experiences of childhood and how they were raised to become warriors.

155. *Mile-Marker Post*. This Mile-Marker Post is a sculpture, built to protest against the Lakota Pipeline. On it, there are thousands of mile-markers, showing all the different cities which people have rallied from to support this cause., Nations to Nations Exhibit, National Museum of the American Indian.

This is definitely a key source we will use in our play. The great passion with which the Lakota, and also the non-Lakota, fight the pipeline being built in their territory is moving. The narrative of the 1850s, the world standing against the Lakota, is flipped, and now the world is standing with the Lakota.

156. *Nation to Nation Aftermath Quote*. January 11, 2018. Exhibit quote: "Providence has laid out this country on a gigantic scale, it's destiny is to march onward and no power on earth can stop it." by Father Pierre-Jean De Smet, National Museum of the American Indian in Washington DC.

This quote really shows us the power of Manifest Destiny and how the Americans really thought that nothing could stop their God-given right. Father Pierre-Jean we know was also a close friend to the Indian Tribes, and this quote brings into question his loyalty to the American Indians.

157. *Nation to Nation; Bad Acts, Bad Paper Exhibit*. National Museum of the American Indian.

The Bad Acts, Bad Paper Exhibit, shows how the greed and need for land caused treaties to become unfair. Americans began to create treaties that would only benefit themselves. They would go into Native's territory, bribe tribal leaders, persuade them with alcohol,

and sometimes appoint Natives unfit to lead their tribe so that they could get the treaties signed.

158. *Nation to Nation; Bad Acts, Bad Paper Exhibit*. National Museum of the American Indian.

The quote by Frederick Peso, a Mescalero Apache demonstrates how much Native Americans cared about religion and spirituality. Religion was the center of their culture. "The surest way to kill a race is to kill its religion and its ideals.... This is to kill the souls of a people. And when the spirit is killed, what remains?" Frederick Peso, 1976.

159. *Nation to Nation Exhibit*. January 11, 2018. The Horse Creek Treaty 1851, National Museum of the American Indian, Washington, DC.

This exhibit helped us to better understand these treaties, differentiating the 1851 and 1868 treaties from one another, the Horse Creek Treaty and the Fort Laramie Treaty. We were able to hear this treaty out loud, which was translated into Lakota, Arapaho, Arikara, Cheyenne, Crow, and Shoshone.

160. *Nation to Nation Exhibit*. National Museum of the American Indian.

This exhibit showed the treaties signed between American Indians and the American people. You can see as you look at the treaties how the terms and the fairness of them change over time. At first, the Americans wanted the Natives as allies to help them fend off the British and Spanish. Later, when they no longer needed to fight the British and Spanish, the United States became more powerful and began to fight the Native

Americans (their former allies) for land. The terms of the treaties started to change as the Americans wanted more land and became more powerful.

161. *Nation to Nation Exhibit: Negotiators*. National Museum of the American Indian, Washington, D.C.

This part of the exhibit showed us how even the negotiators, who were moderating the treaties between the Indian Nations and the U.S. government, had strong biases, usually against the Indians.

162. *Nation to Nation "The Indian Problem"*. 2014. The National Museum of the American Indian.

This film helped us better understand the removal of the Indians. It also gave us a better view of the American Indian's view of these events.

163. Native American State Names. Accessed January 20, 2018. <http://www.native-languages.org/state-names.htm>.

This website had consistent and complete information on the origin of each US state's name, and its Indian etymology. We used this information in our play to emphasize the idea that America was built on an indigenous population, "From Sea to Shining Sea."

164. Nelson, S. D. *Black Elk's Vision: A Lakota Story*. New York: Abrams Books for Young Readers, 2015.

Black Elk, an Oglala Lakota medicine man, who was also related to Crazy Horse, was present at both The Battle of Little Bighorn and the Massacre of Wounded Knee. This

book tells us of a vision Black Elk had as a young boy that inspired him to fight to preserve his people and his culture, "...while I stood there I saw more than I can tell and I understood more than I saw, for I was seeing in a sacred manner the shapes of all things..."

165. Nelson, S. D. *Red Cloud: A Lakota Story of War and Surrender*. New York: Abrams Books for Young Readers, 2017.

"I was born a Lakota and I lived as a Lakota and shall die a Lakota." - Red Cloud, Makhpiya-luta This quote shows Red Cloud's devotion to the Lakota, and that he was always loyal to his tribe from birth to death.

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

This book gave us insight into how one present day Oglala Lakota Indian Elder experiences both the past and the present of his Nation. This book also provided us with many powerful quotes for possible use in our play. One of these quotes is, "Why should we care if we're called Native Americans when the name is from some Italian?" It also helped to understand and visualize this book because it takes place mostly on Pine Ridge Reservation, which is one of the reservations we stayed with when we spent several weeks in South Dakota with the Lakota and Cheyenne tribes. The Wounded Knee description was particularly vivid and accurate.

167. "Professor and Speaker." Interview by author. February 20, 2018.
- Mr. Bayers informed us about education and Christianization of American Indians.
- Eleazer Wheelock taught the Indians the English language through the Bible.
168. "Records of Rights." Rights of Native Americans. Accessed November 29, 2017.
- <http://recordsofrights.org/themes/4/rights-of-native-americans>.
- This source led us to realize that the Native Americans referred to treaties as “talking leaves” that blew away as easily as leaves in the wind.
169. *The Rocking Mountains - Emigrants Crossing the Plains*. C.1866. Alamy Stockphotos, Image Number IY00911939, Brooklyn, NY. Accessed March 7, 2018.
- This black and white lithograph depicts the story of settlers crossing the Plains in wagons, undergoing hardships involved in the physical landscape, while Indians gaze upon the intruders. We felt that this image provided a good visual background for our play; it provides further detail to our story, which plays out in the foreground of this image.
170. Sagan, Scott D. "The Face of Battle without the Rules of War: Lessons from Red Horse & the Battle of the Little Bighorn." Academy Home - American Academy of Arts & Sciences. Accessed January 16, 2018.
- <https://www.amacad.org/content/publications/pubContent.aspx?d>.
- This article provided us with a detailed understanding of how to "read" ledger drawing pictographs. Additionally, it provided us with an eyewitness account of the Battle of Little Bighorn, from Red Horse's perspective. We learned of the importance of the Plains Indian sign language, as this article included original pages of a document illustrating

specific sign language signals, specifically, Red Horse saying, "No prisoners taken," indicating that all Custard's men had been killed. We also learned that Custard practiced "coloring the horses" or entering the battle in a colored parade formation.

171. Sandweiss, Martha A. "John Gast, American Progress, 1872." *Picturing US History*. Accessed November 29, 2017. <https://picturinghistory.gc.cuny.edu/john-gast-american-progress-1872/>.

This essay about John Gast's famous 1872 painting of the personification of manifest destiny helped us understand how this concept was truly idealized and romanticized by the popular culture of the time.

172. Spinner, Stephanie. *Who Was Sitting Bull?* Vancouver: Provincial Resource Centre for the Visually Impaired, 2017.

This book gives a brief but thorough understanding of who Sitting Bull was. It was helpful to us because it started us on our mental journey to understand the complexities of the leader who was Sitting Bull. This story also described, in detail, Sitting Bull's first vision quest.

173. Stone, Melissa. *Racing to the West*. Austin, Tex.?: Steck-Vaughn, 1989.

This short children's book was interesting to us because it delineated specific people involved in Western Expansion, such as Daniel Boone, Sacajawea, Narcissa and Marcus Whitman, John Fremont, and James Marshall.

174. Tomkins, William, and Tompkins William. "Indian Sign Language." Biblio - Uncommonly Good Books Found Here. June 01, 1969. Accessed January 15, 2018. <https://www.biblio.com/9780486220291>.

This book helped us understand more about Sioux and Cheyenne sign language, and also taught us specific words in this sign language, with examples and descriptions of each hand gesture. It gave us a lot of background on the topic of Sioux sign language. "With this book, you will find it simple to use this language, which... [is] principally from Sioux Indians in Wyoming." It also told us that, despite the fact that all the American Indian tribes had each their own language, they could all communicate with this universal language.

175. "The Treaties of Fort Laramie, 1851 & 1868." North Dakota State Government. Accessed January 10, 2018. <https://www.ndstudies.gov/gr8/content/unit-iii-waves-development-1861-1920/lesson-4-alliances-and-conflicts/topic-2-sitting-bulls-people/section-3-trea>.

This source helped us understand the interrelationship between the two treaties: Horse Creek Treaty of 1851 and Fort Laramie Treaty of 1868.

176. Trenholm, Sandra. "Curator." Interview by author. January 9, 2018.

We viewed and discussed primary sources at the Gilder Lehrman Institute of American History regarding Civil War, Reconstruction era, and Indian Wars. This enabled us to better understand the content of the Plains Wars.

177. Viola, Herman J., and Jan Shelton Danis. *It Is a Good Day to Die: Indian Eyewitnesses Tell the Story of the Battle of the Little Bighorn*. Lincoln, Neb.: University of Nebraska Press, 2001.

This text provides comprehensive eyewitness accounts to The Battle of Little Big Horn and the events leading up to and following that battle, including many important direct quotes such as Sitting Bull's "I am a red man. If The Great Spirit had desired me to be a white man, he would have made me so in the first place. It is not necessary for eagles to be crows. Now we are poor, but we are free. I do not wish to be shut up in a corral. All Reservation Indians I have seen are worthless. They're neither red warriors nor white farmers. They are neither wolf nor dog" in response to the Fort Laramie Treaty of 1868 which ceded all of what is now South Dakota including the Black Hills to the Sioux, but required that the tribes remain on the reservations and cease to roam the land or follow the buffalo. Many tribal leaders, including Sitting Bull, were incensed by the treaty (though he signed it reluctantly anyway), recognizing that it meant certain death for their way of life.

178. Viola, Herman J. *Little Big Horn Remembered: The Untold Story of Custer's Last Stand*. New York: Times Books, 1999.

This book provides a detailed chronology and analysis of the Battle of Little Big Horn, both the actual battle and the events leading up to the battle, and afforded us a number of important witness narratives, including this quote by an interpreter at the Cheyenne village at Sand Creek where Chivington soldiers attacked the peaceful villagers on November 29, 1864 and killed more than 200 Cheyenne who had raised a white flag of surrender when the first shot was fired: "They were scalped, their brains knocked out; the

men used their knives ... [and] knocked them in the head with their guns, beats their brains out, mutilated their bodies in every sense of the word.”

179. *Welcome to My Tipi*. Nation to Nation; welcome to my tipi exhibit, National Museum of the American Indian, Washington D.C.

In this life-size, walk-in, tipi, we were able to experience the setting in which the Indian leaders made some of the most important decisions in the Plains Wars. A Buffalo hide sat on the left side, reminding us of the livelihood of the western Native Americans.

180. *Who We Are*. 2014. National Museum of the American Indian.

This film impressed on us the importance of land in the American Indian cultures. While the whites focused on what can be "done" with the land, the American Indians used the land as their sacred place, and they didn't focus on what resources were in it. It also helped us learn about American Indians and their lifestyles today.

181. *Woodrow Wilson Addresses Native Americans*. The History Channel. Accessed December 2, 2017. Woodrow Wilson Addresses Native Americans.

This speech gives insight into Woodrow Wilson's attitude regarding the "red men" or American Indians assimilation into white man's culture.