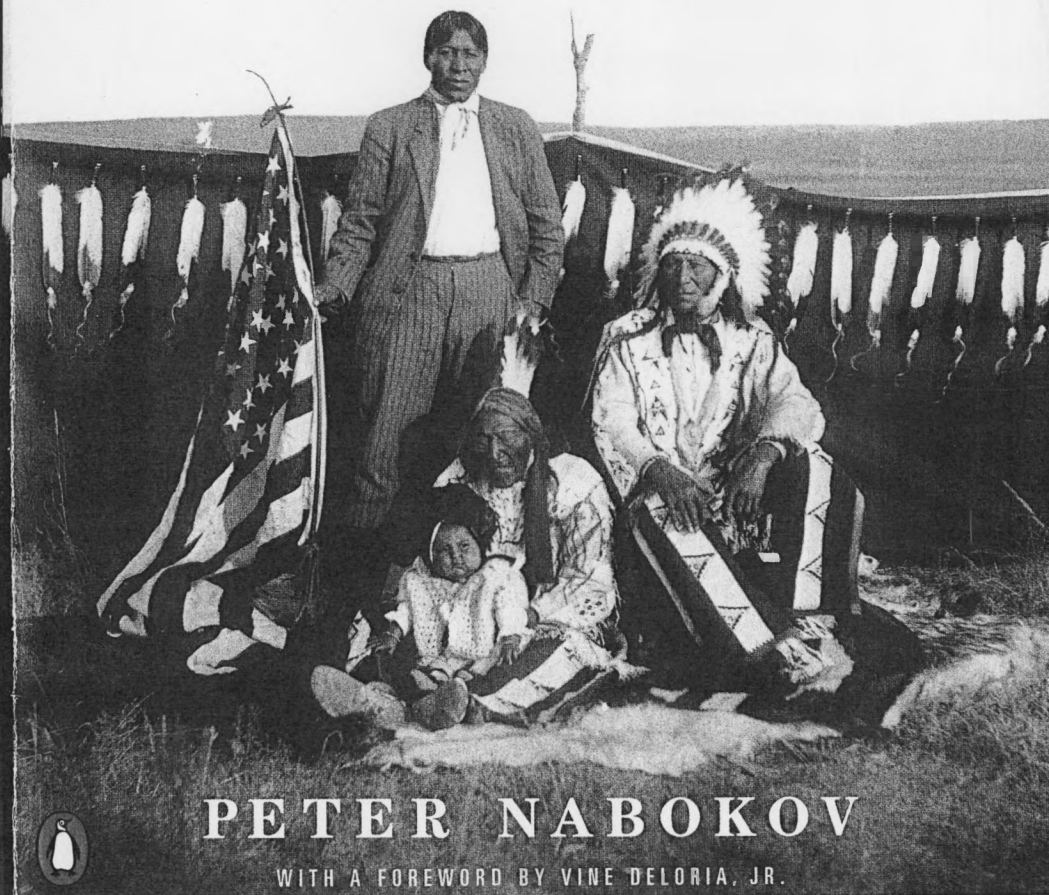


A CHRONICLE OF INDIAN-WHITE RELATIONS
FROM PROPHECY TO THE PRESENT, 1492-2000

NATIVE AMERICAN TESTIMONY

REVISED EDITION



PETER NABOKOV

WITH A FOREWORD BY VINE DELORIA, JR.

"Nabokov achieves what no one has before: the retelling of a half-millennium
of history from an Indian viewpoint." —Jerry Mander, *The Nation*

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Red Lake Chippewa visiting Washington, D.C., in 1901.
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CONTENTS

FOREWORD BY VINE DELORIA, JR. xvii

INTRODUCTION xxi

PART ONE

FIRST ENCOUNTER TO DISPOSSESSION 1

CHAPTER 1 ► PREMONITIONS AND PROPHECIES 3

- | | |
|---|----|
| 1 ■ He Will Use Any Means to Get What He Wants
(<i>Dan Katchongva, Hopi</i>) | 6 |
| 2 ■ White Rabbit Got Lotsa Everything
(<i>Lucy Young, Wintu</i>) | 7 |
| 3 ■ Visitors from Heaven
(<i>Norval Morriseau, Ojibway</i>) | 10 |
| 4 ■ Thunder's Dream Comes True
(<i>Black Hawk, Sauk</i>) | 12 |
| 5 ■ Easy Life of the Gray-Eyed
(<i>James Paytiamo, Acoma Pueblo</i>) | 14 |
| 6 ■ The Spider's Web
(<i>Black Elk, Oglala Sioux</i>) | 15 |

CHAPTER 2 ► FACE TO FACE 18

- | | |
|---|----|
| 1 ■ Their Wondrous Works and Ways
(<i>Charles Alexander Eastman, Santee Sioux</i>) | 21 |
| 2 ■ Before They Got Thick
(<i>Percy Bigmouth, Lipan Apache</i>) | 24 |
| 3 ■ Silmoodawa Gives a Complete Performance
(<i>Anonymous, Micmac</i>) | 25 |

2

HOPIS AND THE LOVE GENERATION

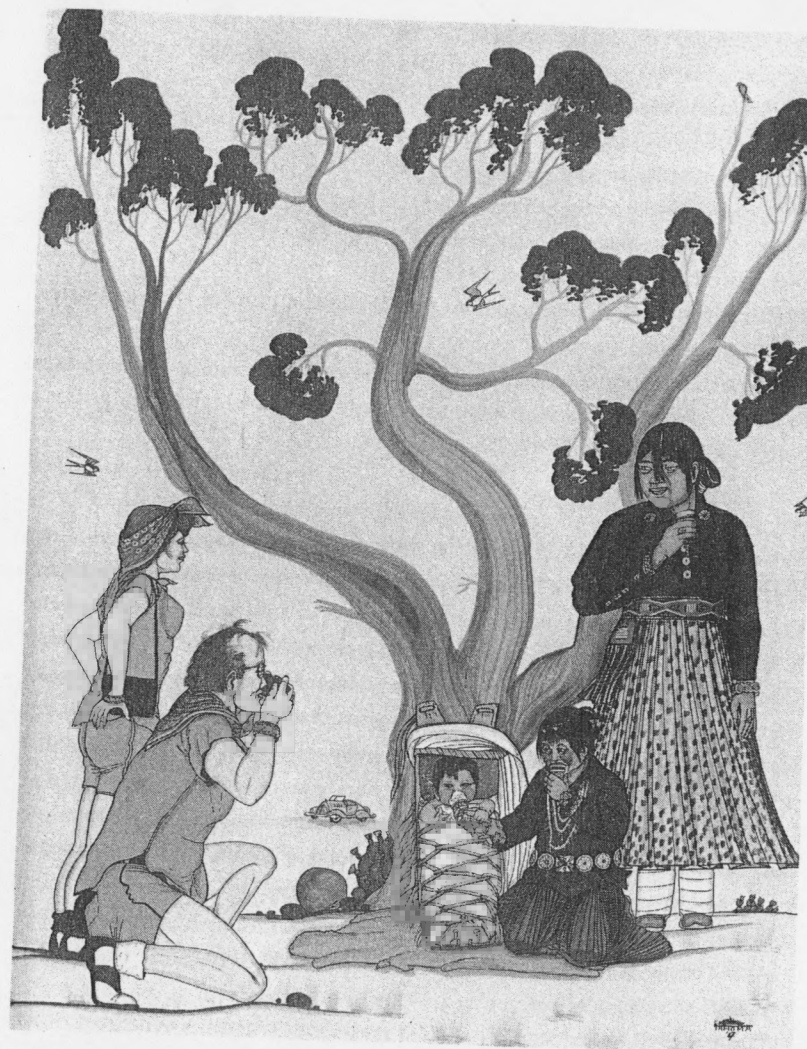
When the "hippie invasion," as some Hopis called it, drew white youth to Indian country in the late 1960s, their behavior confused local people. With their long hair and bead necklaces, the "flower children" claimed a special affinity for native ways. But the Indians were sometimes bothered by their exhibitionism; their hair and clothing were unwashed, they did not move around quietly, and they sometimes meddled in community disputes.

In the first selection Peter Nuvamsa, Sr., compares Hopi and hippie attitudes. In the second, Fred Coyote, a Wailaki from California and friend to the Hopi, tells another story that highlights differences between Hopi and white values.

YOU CAN STOP people from bringing cameras into the village to take pictures of the ceremonies, but you can't stop the missionaries. So when they come to me I am hospitable, the way Hopis are supposed to be. I listen, but I don't say anything. One time, though, I gave a long talk to one of those missionaries and told him why I thought he ought to give up being a Mormon and become a Hopi. I never saw him again after that.

There was that time when the hippies came over here and sort of took over the village, as if they owned it. They just camped in the plaza and went around, going into people's houses and things like that. We didn't want them but they refused to go. Shongopovi people had to avoid them by going inside and closing their doors. Those hippies offended our way of life. They hugged each other and kissed in public as if they didn't have anything else to do and nowhere else to go. I went out there and spoke to some of them. I said, "Why are you here? Why do you behave this way, doing anything that comes into your head? We do not like the way you are behaving. It's not our way. It's improper."

They said, "What's wrong with what we are doing? We are here because we're on your side. You have been put down by the establishment, and we are against the establishment." I told them, "No, you are not on our side. You don't behave well. Whatever you want, you take it. Whatever you want to do, you do it. There are rules in the world. You can't be just anything you want." They said, "The rules are wrong." I said, "Don't you believe there is a Great Spirit somewhere that created us and is watching us?" They



Tourist Season, painting by Navajo artist Quincy Tahoma

said, "No, we don't believe it." I said, "Well, then, who created you? Do you think you created yourself?" They didn't say anything. Finally the Hopi police came and made them get out.

Those hippies set a pretty bad example for our own young people. We don't seem to be able to guide the young people the way we used to. We

try, but they say, "You are going by the old ways; it isn't that way anymore." It's pretty hard for us because the young people are being sent away to schools, and you can't guide them when they aren't in the village. Quite a number of young girls come home pregnant. I don't say that sort of thing didn't happen in the old days. But when we had our children growing up in the village and being initiated into the kiva fraternities we had a better chance to teach them the right way of living. The women could teach the girls and show by their own behavior what was right. Boys would get teaching from their fathers and their [ritual and clan] uncles who sponsored them and guided them. Of course, the ones who go away to school are getting an education they can't get here. Maybe that will help them in days to come. I hope so, because there's no doubt the world is changing. But I hate to see them lose the old life.

PETER NUVAMSA, SR., Hopi

FIRST OF ALL, I want to share with you a story that was given to me by one of the Elders of the Hopi people, who was one of my teachers for a while. I have had the privilege to travel and study among many of the great Indian teachers. This story is about an anthropologist who came to visit an old man one time and wanted to record some music, Hopi music. So the old man took him out on the edge of the Mesa and he sang a song. The "anthro" was recording and making notes and he said, "What is that song about?"

The old man said, "Well, that's about when the *kachinas* came down into the mountains and then the thunderheads build up around the San Francisco peaks and then we sing and those clouds come out across the desert and it rains on the gardens and we have food for our children."

And the old man sang him another song. And the "anthro" said, "What was that song about?"

The old man answered, "That song was about when my wife goes down to the sacred spring to get water to prepare foods for us and to prepare the medicines because without that sacred spring we wouldn't live very long."

And so it went all afternoon. And every time the old man would sing a song, the "anthro" would say, "What's that about?" And the old man would explain it. It's about something or other—a river, rain, water.

And this anthropologist was getting a little short tempered. He said, "Is water all you people sing about down here?"

And this old man said, "Yes." He said, "For thousands of years in this

country we've learned to live here. Because our need for this water is so great to our families and to our people, to our nations most of our songs are about our greatest need." And he said, "I listen to a lot of American music. Seems like most American music is about love." He said, "Is that why? Is that because you don't have very much?"

FRED COYOTE, *Wailaki*

3

ESKIMOS AND "THE ACT"

This selection is actually a collaboration between an Alaskan Eskimo, Fred Bigjim, and a former Peace Corps volunteer, James Ito-Adler. In the early 1970s they coauthored some letters to a native newspaper, the *Tundra Times*, commenting on the dramatic changes affecting Alaskan natives due to the largest land settlement in American history. Their invention of a fictitious Eskimo writer, Naugga Ciunerput, and his white friend Wally Morton, a VISTA community volunteer worker, freed them to critique the Alaska Native Claims Settlement Act.

Between 1946 and 1978, the Indian Claims Commission was delegated to compensate deserving Indian communities for lost lands. In 1971 the Alaska natives recovered more than forty million acres, \$462.5 million, and up to an even larger amount in mineral royalties. Coupled with "The Act," however, was reorganization of Eskimo society into "corporations," with every Eskimo now a "shareholder." The social effects of this transformation, of the recently built Alaska pipeline, and concern for the Eskimo future are covered in these three "Letters to Howard," (along with an eerie forecast of the Exxon oil spill of March 1989).

Land's End Village
State of Alaska
July 30, 1973

Dear Howard:

There were some people here in the village who heard about the last letter I wrote to the *Tundra Times*. They were upset because I had written that AN ACT was like a disease that would leave no living Natives in 20 years. Some people got mad because they think that the money we are to

3. "The Twenties at San Juan" from *Indian Self-Rule*, edited by Kenneth R. Philp. Salt Lake City: Howe Brothers, 1986. By permission of the publisher.
4. "Commissioner Collier Is on Our Side" from *Winter in Taos* by Mabel Dodge Luhan. New York: Harcourt Brace and Co., 1935.
5. "Resisting the Indian New Deal" from *Indian Self-Rule*, edited by Kenneth R. Philp. Salt Lake City: Howe Brothers, 1986. By permission of the publisher.
6. "Debate Over IRA" from *To Be an Indian: An Oral History*, edited by Joseph H. Cash and Herbert T. Hoover. New York: Holt, Rinehart and Winston, 1971. By permission of Herbert T. Hoover.
7. "Reducing Navajo Sheep" from *Navajo Historical Selections*, selected, edited, and translated from the Navajo by Robert W. Young and William Morgan. Department of the Interior. Phoenix: Phoenix Indian School Print Shop, 1954.

CHAPTER 16 ► IN AND OUT OF THE MAINSTREAM

1. "Counting Coup in World War Two" from transcript of interview with Joseph Medicine Crow by Peter Nabokov. Billings, Montana, January 1972.
2. "A Code Talker Comes Home" from *The Navajo Code Talkers* by Doris A. Paul. Philadelphia: Dorrance and Co., 1973.
3. "The Menominees Are Terminated" from DRUMS testimony, Hearings on Senate Concurrent Resolution 26, Senate Committee on Interior and Insular Affairs, July 21, 1971.
4. "On Relocation": Part one from *Division Street: America* by Studs Terkel. New York: Pantheon Books, 1967. Copyright © 1967 by Studs Terkel. Reprinted by permission of Pantheon Books, a division of Random House, Inc. Part two from *Cherokee Stories* by Reverend Watt Spade and Willard Walker. Middletown, Conn.: Wesleyan University Laboratory of Anthropology, 1966. By permission of Willard Walker.
5. "Stopping Erosion" from *Navajo Humour* by W. W. Hill, General Series in Anthropology no. 9. Menasha, Wisc.: George Banta Publishing Co., 1943.

CHAPTER 17 ► LET'S RAISE SOME HELL

1. "The New Indian Wars" from *Red Power: The American Indians' Fight for Freedom* by Alvin M. Josephy, Jr. New York: American Heritage Press, 1971. By permission of McGraw-Hill, Inc.
2. "Invading Alcatraz" from *Alcatraz, Alcatraz: The Indian Occupation of 1969-71*, a work in progress by Adam Fortunate Eagle. By permission of Heyday Books.

3. "Discovery: The Beeah Tribe" from *ABC—Americans Before Columbus*, April–July 1970.

4. "Birth of AIM" from *Penthouse* interview: Vernon Bellecourt by Richard Ballad. Chicago: *Penthouse Magazine*, July 1973. Reprinted by permission of *Penthouse*. © 1973 Penthouse International, Ltd.

5. "Confrontation or Negotiation" adapted by Gerald Vizenor from *Growing Up in Minnesota: Ten Writers Remember Their Childhoods*, edited by Chester G. Anderson. Minneapolis and St. Paul: University of Minnesota, 1976. By permission of the publisher

CHAPTER 18 ► SO LONG AS THIS LAND EXISTS

1. "Going Back" from *ABC—Americans Before Columbus*, August–October 1971.
2. "Hopis and the Love Generation": Part one from *Hopi Voices: Recollections, Traditions and Narratives of the Hopi Indians*, edited by Harold Courlander. Albuquerque: University of New Mexico Press, 1982. Part two from *I Will Die an Indian*, Institute of the American West, Sun Valley Center for the Arts and the Humanities, 1980.
3. "Eskimos and 'The Act'" from *Letters to Howard: An Interpretation of the Alaska Native Land Claims* by Frederick Seagayuk Bigjim and James Ito-Adler. Anchorage: Alaska Methodist University Press, 1974. By permission of Alaska Pacific University Press.
4. "Dark Sky Over Black Mesa" from *Problems of Electrical Power Production in the Southwest*, Senate Hearings of Interior and Insular Affairs Committee, Pt. 5, May 28, 1971.
5. "Indian Children in Crisis" from Robert Coles: review of "Indian Territory" by H. L. Van Brunt in *American Poetry Review* and *New York Review of Books*, March 20, 1975. Reprinted with permission from *The New York Review of Books*. Copyright © 1975 Nyrev, Inc.

CHAPTER 19 ► IT'S HARD TO BE INDIAN

1. "What Am I" from DRUMS 1973, Institute of American Indian Arts, Santa Fe, N.M., reprinted in *Wassaja*, San Francisco, July 1973.
2. "Alone and Very Scared" from *Brandon Sun* newspaper, "Dimensions" section, Brandon, Manitoba, Canada, October 6, 1984.
3. "Notes from Indian Country" from *Notes from Indian Country* column by Tim Giago. *Lakota Times*, Rapid City, South Dakota, August 5, 1987. By permission of the publisher.