

Native American History Month



NOVEMBER 2000



Prepared by Directorate of Research
Defense Equal Opportunity Management Institute
Patrick Air Force Base, Florida 32925-3399

DEOMI Heritage Series Pamphlet 00-7

NATIVE AMERICIAN HERITAGE MONTH 2000

PREFACE

The author, Chief Aviation Structural Mechanic (Safety Equipment) Michael W. Pope, is assigned to Fleet Logistics Support Squadron Five Seven at Naval Air Station North Island, San Diego, California. He served as a participant in the Topical Research Intern Program at the Defense Equal Opportunity Management Institute (DEOMI) during the month of March 2000 and conducted the necessary research to prepare this report. The Institute thanks Chief Pope for his contributions to the research efforts of DEOMI.

SCOPE

The Topical Research Intern Program provides the opportunity for servicemembers, Department of Defense or Coast Guard civilians to work on diversity and equal opportunity projects while on a 30-day tour of duty at DEOMI. During their tour, the interns use a variety of primary and secondary source materials to compile a review of data or research pertaining to an issue of importance to equal opportunity (EO) and equal employment opportunity (EEO) specialists, supervisors, managers, and other leaders throughout the Services. The resulting publications (such as this one) are intended as resource and educational materials and do not represent official policy statements or endorsements by the DoD or any of its agencies. The publications are distributed to EO/EEO personnel and selected senior officials to aid them in their duties.

November 2000

The opinions expressed in this report are those of the author and should not be construed to represent the official position of DEOMI, the military Services, or the Department of Defense.

LOCAL REPRODUCTION IS AUTHORIZED AND ENCOURAGED

AUTHOR'S PREFACE AND ACKNOWLEDGEMENTS

On the wall next to the desk that I have occupied at the Defense Equal Opportunity Management Institute (DEOMI) for the past thirty days, hangs a picture of the flag raising on Mount Suribachi at Iwo Jima during World War II. The Pulitzer Prize-winning picture is the most reproduced photograph in history. And although it was not the first flag raising at Iwo Jima, it has become an American icon of freedom and determination. As a sailor, I knew that a Navy corpsman, John Bradley, was part of the group of young Marines who raised the flag. But before starting my research here, I did not know the names of the other five men: Mike Strank, Harlon Block, Franklin Sousley, Rene Gagnon, and Ira Hayes. I did not know that only three of the six young men returned from Iwo Jima. I did not know that Ira Hayes (who appears first on the left, having just released his hand from the flagpole) was a Pima Indian. I did not know that he had been lauded as an American hero; that an inner conflict between public praise, understanding of duty, and the loss of 22,000 of his fellow Americans, would pave the path for his young and unfortunate death at the age of 32. So much story in just one picture.

Like my knew-found understanding of the picture of the flag raising at Iwo Jima, my research for this project has revealed to me history and contemporary concerns of which I was previously unaware. My role, as I have defined it, in putting together this project, has been that of researcher, organizer, and documenter. I have included very little commentary in this project, deferring instead to those much wiser and learned in the field than myself. This approach has, I hope, given the project a certain amount of objectivity.

I would like to thank the Directorate of Research staff at DEOMI for my selection to participate in the Topical Research Intern Program. My participation has opened up new vistas of interest and understanding for me. I thank the Directorate of Research staff for their counsel, guidance, and for the latitude afforded me in going forth with this project. I thank the library staff at both the DEOMI Library and the Patrick Air Force Base Library for their helpful, friendly and knowledgeable assistance. I thank Native-American servicemenbers Major Steve Roda, USAF; Senior Chief Joe Treat, USNR (Ret.); and Airman Recruit John Wemigwans, USN; for taking the time out of their busy schedules and allowing me to interview each of them. Through the interviews I was able to gain the orientation that would allow me to approach this project. I thank Jo Anne Thompson of the Mountain View-Los Altos Union High School District, who acted as an invaluable asset in supplying me with information, web site addresses, and faxes of helpful information. Finally, I would like to thank my wife, Laurie, who ran the house and cared for our five children while I was away for thirty days.

TABLE OF CONTENTS

Introduction.....	1
National Native-American Heritage Month.....	1
Early Beginnings.....	2
Alaska Natives.....	6
Considerations in Multicultural Communication.....	8
A Celebration of Culture.....	10
The Golden Dollar Coin.....	13
Wounded Knee.....	15
U. S. Senator Ben Nighthorse Campbell.....	18
A Comparison of Three Cultures.....	19
Conclusion.....	24
Bibliography.....	25
Culture Values Comparison Table.....	27
Native-American Medal of Honor Recipients and Citations.....	30
American Indian, Eskimo, and Aleut Population Table.....	36
Social and Economic Characteristics of the American-Indian Population Table.....	37
Native-American Education Tables.....	38
Native-American Health Table.....	39
Distribution of Native-American Active Duty Forces by Pay Grade.....	40
Distribution of Native-American Active Duty Forces by Branch of Service.....	41
Distribution of Native-American Civilian Men in the Department of Defense.....	42
Distribution of Native-American Civilian Women in the Department of Defense.....	43
Native Americans in the Services Graph.....	44

INTRODUCTION

With Mount Rushmore in the background, a Native-American man in full ceremonial dress stands by his horse for tourists to take pictures. A young girl hops up on his horse, and she and the Native-American man both raise their hands (as if to say “How”) for the picture. A boy—perhaps no older than four—holding his father’s hand steps up to meet the impressive-looking Native American. The father prompts his son, “‘Say How.’ ” The boy says, “How.” The father continues: “Say ‘how’s the Injun?’ ” The young boy obediently complies with his father’s wishes and says, “How’s the Injun?” The father chuckles--the Native-American does not.

In the shadow of Mount Rushmore, in the one-time homeland of the great Sioux Nation, stereotyping is perpetuated. This is how the PBS Home Video, *The Spirit of Crazy Horse*, begins. (4) The images punctuate the continued stereotyping of the Native-American people.

The writer, N. Scott Momaday said, “[t]he turn of the century [1900s] was the lowest point for the devastation of Indian cultures by disease and persecution, and it’s a wonder to me that they survived it and have not only maintained their identity, but are actually growing stronger in some ways.” (18:3)

Drawn from the writings of several experts, this booklet shares a portion of the culture, the traditions, and the history of the Native-American peoples in an effort to celebrate and acknowledge the heritage of indigenous peoples. Perhaps with greater understanding, the pervasiveness of such stereotyping will be reduced.

NATIONAL NATIVE-AMERICAN HERITAGE MONTH

Why do We Have Ethnic and Gender Observances?

Mr. William E. Leftwich III, Deputy Assistant Secretary of Defense for Equal Opportunity, said:

Ethnic and gender observances are needed as long as discrimination and bigotry exist and the contributions and achievements of women and minorities are overlooked and misrepresented.

All of [the Department of Defense’s] ethnic observances highlight contributions and achievements of people of color...they foster better understanding...and build respect for the multicolored American tapestry of races and ethnicity’s ignored in the classrooms in the past. Historians, moviemakers, television producers and the print media also have either ignored or misrepresented minorities.

If the contributions and achievements of minorities weren't brought to the attention of the nation during the observance months, most people wouldn't know of them.

Ethnic celebrations are important because history books and the national consciousness have overlooked past and present contributions of racial and ethnic minorities and women. It's important for us to remind ourselves that this country wasn't just built by or for white men. (28:1-2)

Leftwich added, "the contributions of minorities and women are gradually being included in history books, but it's still necessary to go to special books to get additional and more detailed information." (28:2)

A Brief History of National American-Indian Heritage Month

In the early 1900s, the Boy Scouts of America set aside a day for the "First Americans." On Sept. 28, 1915, the Congress of the American-Indian Association declared the second Saturday of each May as an American-Indian Day. After that, several states declared American-Indian days until 1976, when Congress passed a joint resolution authorizing the President to proclaim the week of October 10-16 as Native-American Awareness Week. (28:1)

In 1990, an entire month was set aside for the celebration of Native Americans. "President Bush proclaimed 1992 as the 'Year of the American Indian,' based on legislation by Congress. Since 1994, President Clinton has issued a proclamation each year designating November as National American-Indian Heritage Month." (28:1-2)

EARLY BEGINNINGS

The elders of the Pueblo people say that you should "always tell a story from the beginning." (8) We will look at a small sample of the many Native-American creation stories that have survived. We will then shift our attention to a review of the data provided by scientists and researchers attempting to answer questions surrounding the early beginnings of Native Americans.

Native-American Origin and Creation Stories

In his book, *The Way to Rainy Mountain*, N. Scott Momaday records the following origin story of the Kiowa people:

You know, everything had to begin, and this is how it was: the Kiowas came one by one into the world through a hollow log. They were many more than now, but not all of them got out. There was a woman whose body was swollen up with child, and she got stuck in the log. After that, no one could get through, and that is why the Kiowas are a small tribe in number. They looked around and saw the

world. It made them glad to see so many things. They called themselves Kwuda, “coming out.” (9:16)

This story represents just one of the many origin stories of the Native Americans. “Most, if not all, teach that human beings were born out of mother earth and upon death go to one place.” (7:449)

Indian people prefer the terms “traditions,” and “stories” or “sacred narratives” to the term mythology. Indians do not think of their creation stories as “myth,” but rather they believe the events really happened and these narratives embody the world views and moral outlooks of the group. (6:58)

Most Native American accounts of creation vary according to a people’s way of life, geography, climate, foods eaten, other subsistence factors and sacred history. In North America, there are endless stories regarding the creation of the world, people, animals, plants, birds, and other beings. (6:58)

Creation stories range from the earth being created from mud below the water, to a gradual progression from a multi-leveled underworld, to a creation of the earth at the hands of a Great Spirit. Even with all of their many differences, there is a unity shared by the Native-American creation stories, a unity which ties the stories to one another, as well as to creation stories from around the globe. A few examples of Native-American creation stories will help to demonstrate this.

The Cherokee people of North Carolina tell how:

In the beginning, all was water. The animals that lived above the rainbow were crowded and wanted more room. They wondered what was below the water, and a little water beetle offered to look. It dived to the bottom and came up with soft mud, which began to grow until it became the island we call earth. (6:58)

The Navajo people of Arizona, New Mexico, and Utah tell of a beginning from the underworld:

In the beginning, there was the First or Black World, inhabited by spirit people and HOLY PEOPLE. It was small and looked like a floating island in the sea of water mist. Creatures living in this world were thought of as Mist Beings as they had no form. They changed in later worlds to living things as we know them. Various beings disagreed and fought and the entire population emerged upward into the Second or Blue World through an opening. First Man and First Woman were formed in this world but not in their present shape. In the Second World, there was suffering and quarreling among the beings living there. First Man made a wand that helped carry the beings into the next world through an opening. In the third or Yellow World, all people were similar in that they had no definite form. There was a great flood and First Man attempted to save people. On his fourth attempt, he planted a female reed, which grew to the top of the sky. People

crowded into the reed and climbed up into the Fourth World. In the Fourth World, First Man and First Woman formed four main sacred mountains from soil that First Man gathered from the mountains in the Third World. The first fire, sweet bath, hogan, stars, sun, moon, seasons, harvest, and many other things were then created, as were the first man and woman, the first Navajos. (6:59)

The Tohono O'odham of Arizona tell how:

Earthmaker made the whole earth out of a little ball of dirt. He danced on the ball and pushed it until it expanded. There was a great noise and I'itoi jumped out of the earth to help Earthmaker give the world its shape. Coyote, who was with Earthmaker from the beginning, followed Earthmaker and I'itoi everywhere while they made and shaped people of the earth. (6:60)

Like the Tohono O'odham, the Ute people of Colorado and Utah tell of a world brought about by a creator, the great He-She spirit:

In the beginning, there was nothing but blue sky, clouds, sunshine, and rain. Great He-She spirit lived in the middle of the sky and ruled above. Lonesome, he made a big hole through the heavens and looked at nothingness below. After pouring snow and rain through the hole, He-She took dirt and stone from the hole in the floor of heaven and poured it through to the void below, creating mountains and the spirit crawled through the hole to get a better look. Because the dirt, stones, snow, and rain had formed something ugly, He-She touched the earth and trees and forests appeared. His hand created plains, grass, and small plants. He told sun to shine through the hole in the sky and as snow melted, lakes and rivers were created. These flowed east and west into great lakes, forming the oceans. He made fish, birds, and animals and left the bear in charge while He-She went back to the heavens to rest. (6:60)

These are just a small sample of the many creation stories handed down from generation to generation. As we look closely at these stories, we see how very similar the human story seems to be, whatever our cultural beginnings.

Scientific Origin Theories

Although several theories exist regarding the early beginnings of the Native-American people, "it is now held conclusive that mankind first arrived in North America from Asia during the Pleistocene age via the Bearing Strait land bridge, also known as Beringia." (27:1)

The theory of the Bearing Land Bridge is not new. In the late sixteenth century, Jesuit missionary, José de Acosta, "theorized that the Americas were originally settled...by groups of hunters and their families who inadvertently passed overland from Asia to the Americas while following animal herds they hunted." (7:445) The work of modern archaeologists supports de Acosta's earlier theory. "Late-Ice Age animal bones

found in Beringia are predominantly those of grazing animals such as bison, horses, mammoths, camels, and caribou.” (7:446)

So how did this land bridge come to be, and where is it now? “In the early twentieth century, it was proposed that Siberia and North America had been connected by a land bridge when increasing coldness and the formation of continental glaciers lowered sea levels worldwide.” (7:445) “Where there is now 56 miles of water 180 feet deep in the Bearing Strait, there would have been a stretch of tundra possibly as much as 1,000 miles wide, bridging the two continents.” (27:1) “Less than 14,000 years ago, melting glaciers and higher sea levels submerged the land bridge. Since then, migration from Siberia has required boats or, in winter, a walk over sea ice.” (7:445)

While Beringia existed, further migration to the southern and eastern areas of the continent was blocked by glacial formations. Temporary thaws, however, “created natural passageways through the ice.” (27:2) Hence, the migration from Asia down to North America “did not happen all at once but over many millennia in many waves.” (27:2)

Research in the field of historical linguistics has revealed that “most North American and South American languages, which form what scholars call the Amerind language group, are descended from the first migration, which is thought to have taken place more than 11,000 years ago. A second migration is represented by the Na-Dene family of languages found in the American Northwest and among the Navajos and Apaches of the Southwest. Inuit and Aleut language groups of the Arctic are considered to be the third, and most recent, language family.” (7:446)

Beyond archaeological, geological, and linguistic findings, biological anthropologists have used dental and blood group traits to try to determine major migration events. (7:447) Interestingly, the research performed by the biological anthropologists tends to support the work performed by the historical linguists. (7:447)

For example, dental variation between modern American Indian populations has been interpreted to suggest that members of the Amerind language family share dental traits and that they probably represent the descendants of an original Paleo-Indian colonization that occurred less than 15,000 years ago. These dental traits separate this group from a second group, the Na-Dene speakers of North America. This group is thought to have migrated from Siberia no later than 9,000 years ago. The third group, the Inuits and Aleuts of the Arctic, probably entered the Americas no later than about 8,000 years ago. (7:447)

Blood-group studies of modern Native American populations generally support this dental and linguistic evidence. On the other hand, analyses of mitochondrial DNA (mtDNA) of modern Native American groups suggest that there are four lineages in this population. (7:447)

ALASKA NATIVES

History

The name Alaska “is taken from the Russian version of an Aleut word, Alakshak, with several meanings—a peninsula, land that is not an island, and/or great lands.” (2:1:41) Anthropologists have identified four major groups of people indigenous to Alaska: the Aleuts; the Upiks and Inuit (Eskimos); the coastal Tlingits and Haidas; and Athabascans. (2:1:41-42)

“The Native inhabitants of Alaska first had contact with Europeans in 1740-1741 when Captain Vitas Bering, a Dane employed by the Russians, reached Alaska.” (2:1:42) It didn’t take long before “fur traders invaded village after village, forcing the Aleuts to supply them with furs. Many Inuits, Tlingits, and other Alaskan Native groups fought back, but it is estimated that over 90 percent of the original population was lost to murder or disease.” (2:1:42)

In 1867, Russia sold Alaska to the United States for \$7.2 million. During the 1880s and 1890s, fish canneries were established and gold prospecting began. In 1912, Alaska became a U. S. territory, and on January 3, 1959, Alaska became the 49th U. S. state. (2:1:43)

In December 18, 1971, the Alaska Native Claims Settlement Act (ANCSA) was signed into law. Under this act, Alaska Natives received 962 million dollars and 44 million acres...of land, but they gave up claims over the remaining 335 million acres. Instead of establishing reservations, as was the practice in the lower forty-eight [states], thirteen regional corporations were formed to develop economic projects for their shareholders, the Native Alaskans and their descendants. [T]he state of Alaska contains only one Native American reservation, established by Congress in 1891—Annette Island Reserve at Metlakatla for the Tsimshian. (2:1:43)

The Inuit

“The Inuit (Eskimo) people of Alaska are divided into four groups based mostly upon their languages: Alutiiq, Central Yupik, Siberian Yupik, and Inupiaq.” (2:1:43) “The Inuit were not contacted by non-Natives until around 1780 in the southern regions and not until about 1850 in the northern regions.” (2:1:43)

Contrary to popular belief, the Inuit people did not live in igloos. However, “sometimes, while on hunting expeditions and trapped by severe weather, they might have carved houses from ice.” (2:1:43) Rather, “the permanent homes of the Inuit people were semi-subterranean, sod blocks cut from the tundra topsoil covering the roof and seal oil lamps illuminating the inside. These homes housed families of eight to ten people.” (2:1:43-44)

The Inuit built umiaks (wooden framed boats covered with animal skin), kayaks, and “lightweight sleds to pull supplies across the frozen tundra. Dogs were not used to pull sleds until about five hundred years ago.” (2:1:44)

The Aleut

“The Aleut people traditionally lived on the Aleutian Islands, a nearly 1,000-mile...chain of islands stretching far out into the Pacific Ocean.” (2:1:44) “When the Danish explorer Vitus Bering first encountered [the Aleut people], there were as many as fifteen to eighteen thousand [native inhabitants]. Today, there are some 2,000 Aleuts living in Alaska, and only about five hundred people speak their traditional language.” (2:1:44)

The Aleuts lived in houses called barabara. The barabara were constructed with either wooden or whale bone frames. Sod blocks and grass were used to cover the framework. These homes reached sizes of up to forty feet in length and twenty feet in width. Like the Inuit, the Aleuts used seal oil lamps to light their homes. (2:1:44)

The Athabascan

The Athabascan people “live in the interior regions of Alaska, rich in rivers, streams, and lakes.” (2:1:44) Due to their inland settlements, the Athabascan were “the last group [of native Alaskans] to be contacted by outsiders.” (2:1:45)

The Athabascans “had to migrate with the seasons to summer and winter camps.” (2:1:45). They used birch-bark canoes and lived in wooden framed houses “with animal skins stretched over them.” (2:1:45)

Southeast Coastal Indians

“Along the southeast coastline of Alaska lived the Tlingit, Haida, and Tsimshian peoples.” (2:1:47) The Southeast Coastal Indians were not contacted by non-Natives until about 1775 to 1800. (2:1:47)

Due to their geographic location, the Southeast Coastal Indians’ resources varied from those of the Inuits, Aleuts, and the Athabascans. The boats of the Southeast Coastal Indians were carved from cedar, while large homes (up to forty feet by sixty feet) were made with cedar planks. (2:1:47) “These homes were painted with the totem symbol of the clan...[while] totem poles stood around the villages and in front of houses.” (2:1:47)

The Current Situation

Like the Native Americans of North America, the Alaska Natives suffer from a variety of problems. Lack of adequate sanitation, a shortage of clean drinking water, alcoholism, poverty, and a high suicide rate are just a few of the challenges facing the Alaska Natives. (2:1:48)

Since the “discovery” of Alaska by Captain Vitas Bering, the right for Alaska Natives to hunt and fish has been in jeopardy. “More and more, the government is placing restrictions on these activities so that commercial fishermen especially can catch more fish such as salmon.” (2:1:48)

“In the past twenty years, there has been a revival of interest in preserving Alaska Native cultures and languages. Native languages are being taught in public schools, although up until only thirty years ago, they were severely discouraged in schools.” (2:1:48) For some native languages, however, the present revival movement might be taking place too late. The Aleut people, for instance, currently have “only about five hundred people speak[ing] their traditional language.” (2:1:44) While the Eyak language, once spoken by a tribe from the Athabaskan people, “has already lost all but one of its Native speakers.” (2:1:45)

CONSIDERATIONS IN MULTICULTURAL COMMUNICATION

Stereotyping

Working within the confines of human nature, education seems to be the key to diversity tolerance, as well diversity appreciation. Though stereotyping is easy to do, and a trap that is easy to fall into, the conclusions brought about through stereotyping are seldom sound. The anthropologists teach us that people need not believe the same things or behave in the same ways. Kote Kotah (Chumash) expresses it this way: “There is no ‘better’ or ‘worse,’ only different. That difference has to be respected whether it’s skin color, way of life, or ideas.” (1:108)

From childhood, Native Americans are taught not to act in a manner which “might bring about shame or ridicule.” (23:230) To this end, “Native Americans often [remain] silent for fear of speaking or acting improperly.” (23:230) In certain situations, time must be allowed to pass, emotions must be allowed to wane, and uncertainty must be reduced before conversation is proper. (23:231) This is in stark contrast to many European cultures where conversation is carried out in a highly emotive state.

“European Americans have a tendency to separate and categorize elements of experience in the belief that this process leads to ultimate knowledge.” (23:231) Admittedly, the industrialized nations of the world have made exponential advances in science, medicine, and technology. But these remarkable advances have their marked disadvantages as well.

In the industrialized nations, progress has been by separating and dividing fields of endeavor into unique specialties and subspecialties. The holistic approach to what it means to be human is less evident. Native-American culture, however, retains this “holistic, or symbiotic, view of existence, seeing it as a great circle, or sacred hoop, representing unity and equality, linking together all aspects of culture—art, religion, ritual, social organization, language, law, and lifestyle.” (23:231) Rather than “interpret

human existence” as western thought might dictate, “the hallmark of the Native-American approach is to experience human existence.” (23:232)

Concept of Time

The writer Leslie Marmon Silko explained that the concept of time is very different to the Native-American people than it is in European-American culture. She said:

The Pueblo people and the indigenous people of the Americas see time as round, not as a long linear string. If time is round, if time is an ocean, then something that happened 500 years ago may be quite immediate and real, whereas something inconsequential that happened an hour ago could be far away. (12:3)

A High-Context Culture

Experts in the field of communication have identified marked differences in the communication styles of various cultural groups. One such example is that of high and low-context cultures.

A high-context culture utilizes communication patterns where most of the information is either imbedded in the context of the message or internalized by both the sender and the receiver of the message. (25:236) An example of high-context communication would be the verbal and non-verbal communications between friends. “Lifelong friends often use [high-context] or implicit messages that are nearly impossible for an outsider to understand.” (25:236) Additionally, high-context cultures “are more reliant on and tuned in to nonverbal communication than [low-context] cultures.” (25:237) Native Americans are a high-context culture.

Speakers from the Orient (i.e., China, Japan, Korea, etc.) are amongst the highest-context cultures in the world. (25:236). Recalling the scientific theories of the Native Americans’ earlier migration from East Asia helps to explain the similarities between Native-American and Asian communication styles. (25:237)

Low-context messages, on the other hand, utilize an “explicit code” with the message “elaborated, clearly communicated, and highly specific.” (25:236) Low-context cultures “utilize behavior systems built around Aristotelean logic and linear thinking.” (25:236) Western oratory style utilizes classic low-context patterns.

Unlike Anglo and inner-city African-American students, who “tend to embrace the verbosity norm of the classroom,” Native-American students, as well as Asian students, “tend to be more verbally passive.” (25:326)

For Native–American children, the classroom is a place “for reflection” rather than “interaction.” (25:327) “Cherokee Indian children, for example, do not have a construct for one-to-one teacher-student interaction.” (25:327)

Neither high-context nor low-context communication is necessarily a superior form of communication. Both styles have their advantages as well as their disadvantages. However, with the implicit nature of high-context cultures, communication challenges can easily arise when interaction takes place between a high-context speaker and a low-context speaker.

Unfortunately for the communication process, “[p]eople from [high-context] cultures expect communicators to understand unarticulated feelings, subtle gestures, and environmental cues that people from [low-context] cultures simply do not process.” (25:237) “Understanding that someone is from a...high-context culture will...make their behavior less confusing and more interpretable.” (25:237)

The important thing to remember in multicultural communication is that the manner in which people tend to communicate varies. Sometimes these variations are pronounced, other times they are subtle. The manner in which people communicate is largely based on cultural traditions—traditions that have satisfied the needs of the culture for generations. If we can realize that there are differences in communication styles, and that no one style is necessarily superior to the other, we can more fully develop an appreciation and understanding of the peoples of the world.

A CELEBRATION OF CULTURE

Literature

When N. Scott Momaday (Kiowa) won the Pulitzer Prize for fiction in 1969, the event “marked the beginning of a renaissance of Native American literature.” (24:201)

Born in 1934, Momaday “spent his childhood on the Navajo, Apache and Pueblo reservations of the Southwest.” (18:2) But it was only as an adult that he grew to “understand how fragile [the traditional stories] are, because they exist only by word of mouth, always just one generation away from extinction.” (18:1)

With a Bachelor of Arts degree from the University of New Mexico, and both a Master of Arts and Ph.D. from Stanford University, Momaday has played an important role in both literature and academe. He has instructed “at the Santa Barbara and Berkeley campuses of the University of California, Stanford University and the University of Arizona.” (18:3)

As a scholar, Momaday “specializes in the work of Emily Dickinson and Frederick Goddard Tuckerman, as well as in Indian oral tradition and concepts of the sacred.” (18:2) In addition to winning the Pulitzer Prize in 1969, Momaday’s many awards “include a Guggenheim Fellowship, a National Institute of Arts and Letters Award and the *Premio Letteracio Internazionale Mondello*, Italy’s highest literary award.” (18:2-3)

Many of the writers of the “renaissance of Native American literature...were people of mixed ancestry.” (24:201) Momaday is “Kiowa on his father’s side and European American (and Cherokee) on his mother’s.” (24:205) Momaday stated: “I grew up in two worlds and straddle both those worlds even now...it has made for confusion and a richness in my life.” (18:2)

Momaday stated: “[When] I am telling a story, I am doing something that my father’s father’s father’s father’s father’s father’s father did.” (24:205) Samples of N. Scott Momaday’s work include: *House Made of Dawn* (which won the Pulitzer Prize for fiction in 1969); *Circle of Wonder*; *The Way to Rainy Mountain*; *The Ancient Child*; *In the Bear’s House*; *In the Presence of the Sun: Stories and Poems, 1961-1991*; *The Man of Words: Essays, Stories, Passages*; and *The Names: a Memoir*.

Leslie Marmon Silko (Laguna Pueblo), like Momaday, “is a mixed blood writer whose central concern is the establishment of an authentic identity.” (24:208-209) Born in 1948 in Albuquerque, New Mexico, Silko is “of Pueblo, Laguna, Mexican, and White descent.” (12:1) Growing up on the Laguna Pueblo Reservation, “she learned traditional stories and legends from female relatives.” (12:1)

Like Momaday, Silko attended the University of New Mexico. She “published her first work, *Tony’s Story*, in 1969 and later wrote her first book, *Laguna Women Poems*, in 1974.” (11:1-2) Her first novel, *Ceremony*, “explains how vital storytelling is to the Pueblo Culture.” (11:2)

In an interview with Thomas Irmer, correspondent for Alt-X Berlin/Leipzig, Silko stated how “the way of teaching is to tell stories.” (12:2) These stories, she said, act as “a collective memory and [depend] upon the whole community.” (12:2)

While writing *Ceremony*, Silko “realized this old story [of human beings out of harmony with nature and one another] is still very relevant, even now, even though these old stories take place in the past they have meaning now.” (12:3)

Samples of Leslie Marmon Silko’s work includes: *Yellow Woman*, *Yellow Woman and the Beauty of the Spirit*, *Storyteller*, *Ceremony*, *Almanac of the Dead*, *Sacred Water*, and *Gardens of the Dunes*.

In addition to the work of N. Scott Momaday and Leslie Marmon Silko, a score of other Native-American writers and poets have “transformed the contemporary experiences of Native people into a literature of tremendous power and grace.” (24:201)

Their work has captured the indomitable spirit of the Native-American people, documented their trials, articulated their thoughts, and preserved the many stories previously “just one generation away from extinction.” (18:1)

Dance

If you have had the opportunity to attend a Native-American gathering, you may have heard the drums, seen the colorful handcrafted ceremonial costumes, listened to the singing, and watched the dancing, which tie the people to their culture, traditions, and past.

“[D]ancing plays a significant role in virtually every Native-American culture.” (2:3:414) Native Americans “dance to celebrate their rich and diverse heritage, as a means of prayer, to reestablish their ties to an old way of life, to promote unity within and among various nations and tribes, and to express the abundant strength and pride of Indian nations.” (2:3:414)

“Every Indian nation has its own, centuries-old ritual dances and tribal ceremonies that define its specific culture.” (2:3:414) “Although there are many diverse styles of Native-American dance, body movements are usually restrained and conservative...Sometimes a dance may last all day or night, so it is important for a dancer to conserve energy.” (2:3:417)

“The words and music, sets of repetitions, types of instruments, costumes, and interactions of the performers are all symbolic of a tribe’s spiritual beliefs.” (2:3:417)

“Dances and ceremonies of the Native peoples of Alaska are varied and complex. For many years, the Christian missionaries suppressed traditional dances and ceremonies. It has only been because the Alaska Native peoples preserved and clung to their culture that the ceremonies have survived. Today, their dances and ceremonial practices are thriving; young people are actively learning the traditions, songs, dances, and languages of their ancestors.” (2:3:422)

“American-Indian dance reaffirms tribal strength and unity and helps provide the means by which Native customs, religions, traditions, and values carry through into the next century. American-Indian dance has survived for countless generations and will undoubtedly survive for generations to come.” (2:3:422)

Music

“Unlike Western cultures, some tribal cultures do not have language that refers to the arts as a separate entity apart from other life.” (2:7:933) Music is believed to be “a sacred bond to the natural world.” (2:7:933) “American-Indian music has roots deep in the relationships between the sounds of nature and people’s desire to communicate the emotions of the heart.” (2:7:932)

“Traditional musical instruments consisted mostly of percussion with some wind instruments.” (2:7:933) Although traditional instruments and songs remain a vital part of many Native-American cultures, “[s]ome musicians are blending tribal music with popular mainstream rhythms, instruments, and styles.” (2:7:933)

Whether it's traditional Indian flute playing, spoken word performances, the music of Shania Twain (Ojibwe), or the group Akua Tuta (whose music provided the soundtracks for the television series *Northern Exposure*), the music of the Native American people continues to be heard and appreciated.

Art

“Traditionally, Native art objects served their respective communities because they were useful. In the twentieth century, however, Native artists, craftspeople, and artisans began to create their art for art lovers throughout the world.” (2:1:124)

“The earliest art form and designs were for human adornment including tattooing, ochre [an iron ore used as pigment] painting, and shell, bone, and stone jewelry. Native beliefs hold that everything in nature is alive and has a spirit, and decorating even simple objects like tools became a way of honoring gifts from the natural world that were bestowed upon the people.” (2:1:121)

“Many designs represent mythological concepts, deities, spirits, or universal life forces.” (2:1:121) Often, however, “designs were merely decorative and pleasing and had no symbolism except on a personal level.” (2:1:122)

Just as the food, clothing, and shelter of various cultural groups differ as a result of climatic conditions and natural resources, so too, art forms are found to vary according to natural surroundings. For example, the people of the Southwest “developed angular designs that are reminiscent of such features of the land as rock formations, mesas, and canyons. The people of the Northeast, which was heavily forested and interlaced with rivers and lakes, developed patterns and designs that are more curvilinear or floral in nature to represent their worldview.” (2:1:121)

Although some “Native designs ‘belonged’ to a particular family or clan, and honor and custom dictated that these designs were not used without permission of the owners,” researchers have identified a great deal of style and design overlapping. (2:1:121) This overlapping of style and design came about as a result of marriage between tribes and the “relocation of thousands of Native people.” (2:1:121)

THE GOLDEN DOLLAR COIN

A New Coin

On May 4, 1999, on behalf of the U. S. Mint, First Lady Hillary Rodham Clinton “unveiled the selected design at the White House” for the new dollar coin. (21:3) The new coin bears “the image of Sacagawea, the Native-American woman who accompanied Lewis and Clark on their exploration of the American West.” (21:1)

Sacagawea

Sacagawea was a Shoshone Indian who, in 1800, at the age of twelve, was kidnapped by a war party of the Hidatsa Indians. She was taken from her home in Idaho to North Dakota, where Toussaint Charbonneau (a French-Canadian fur trader) bought her as a slave and claimed her as his wife. To the two, Jean-Baptiste Charbonneau was born. (17:1)

Although Sacagawea did not speak English, she did speak Shoshone (her first language) and Hidatsa (the language of her previous captors). Her husband spoke Hidatsa and French. Francois Labiche, who spoke French and English, completed the interpreting team that would allow communications to be carried out between the Shoshone Indians and Captains Lewis and Clark. (17:1)

During the expedition Sacagawea acted as navigational guide, diplomat, and translator traveling “from the Northern Great Plains to the Pacific Ocean and back.” (20:1)

The expedition found a group of Shoshone Indians, which turned out to be Sacagawea’s own band. Their leader, Chief Cameahwait, was Sacagawea’s brother. She and Chief Cameahwait had not seen one another in five years. (17:2)

“Six years after the expedition, Sacagawea gave birth to her daughter, Lisette.” On December 22, 1812, Sacagawea died—she was only 25 years old. Eight months later, Captain Clark legally adopted both Jean-Baptiste and his sister, Lisette. Captain Clark educated Jean-Baptiste until he was eighteen years old. “It is not known whether Lisette survived past infancy.” (17:2-3) We do, however, know a little about Jean-Baptiste’s life. At the age of eighteen, Jean-Baptiste traveled to Europe to continue the education Captain Clark had begun. Six years later, and now fluent in English, German, French, and Spanish, he returned to the United States in 1829. Following his return, “he ranged the Far West for nearly four decades as mountain man, guide, interpreter, magistrate and forty niner.” (13:2) Enroute to Montana for a new gold strike, Jean-Baptiste contracted pneumonia and died at Old Innskip Station, Oregon. (13:2)

The Design

“Never in United States history has the public played such a unique role in picking a design concept for a circulating coin.” (21:1) An eclectic Dollar Coin Design Advisory Committee (DCDAC), Native-American tribal leaders, members of Congress, focus groups, and the public took part in the design decision. During the decision process, the U. S. Mint received “[o]ver 120,000 e-mails and 2,000 letters and faxes.” (21:1-2)

“The Golden Dollar’s front has Sacagawea portrayed in three-quarter profile.” (22:2) “[I]n a departure from numismatic [things relating to currency] tradition,

[Sacagawea] looks straight at the holder.” (21:3) “On her back, Sacagawea carries Jean Baptiste, her infant son.” (22:2)

Although “[m]ore statues, streams, lakes, landmarks, parks, songs, ballads, and poems honor this young woman than any other woman in American history...no portraits created during her lifetime exist. Even Lewis and Clark’s journals don’t include sketches or other clues as to what she really looked like.” (20:1)

With the challenge of creating an image of Sacagawea, and no other clues than Shoshone legend, which claims she had “large, dark eyes.” (22:2) Glenna Goodacre set to work to design the front of the coin. Goodacre “is most readily recognized as the sculptor of the *Vietnam Women’s Memorial* at the *Vietnam Wall* in Washington, D.C.” (14:1) Her model for the coin was “22-year-old Randy’L Teton, a fine arts student at the University of New Mexico and a member of the Shoshone-Bannock tribe from the Fort Hall Indian Reservation in Idaho.” (15:1-2)

WOUNDED KNEE: 1890 TO 1973

Preface

Wounded Knee is an “unincorporated community in South Dakota, on the Pine Ridge Indian Reservation...[It is] the sight of two conflicts between the local Native-American population and the United States government.” (10:1) The first conflict occurred on December 29, 1890, the second on February 27, 1973. The site of the second conflict was chosen by Native-American traditionalists because Wounded Knee “was a site sacred to the memory of the nearly 200 Sioux who had been slaughtered there in 1890.” (24:130) Both conflicts are summarized here as a representation of the long and continuing struggles of the Native-American people. The conflict of 1973 provides a glimpse at how modern conflicts of the Native-American people are intrinsically linked to the conflicts of the past.

Wounded Knee: 1890

“In the late 1880s the Sioux began practicing a religion taught by Wovoka.” (10:1) Wovoka was a Paiute prophet who had promised his followers “that performing the ritual ghost dance would result in the return of native lands, the rise of dead ancestors, the disappearance of the [w]hites, and a future of eternal peace and prosperity.” (10:1)

The White settlers living in the area were frightened by the ghost dance—frightened by a ritual they did not understand. Their fear led to their call “for federal intervention. The U. S. Army believed Chief Sitting Bull to be the instigator of an impending rebellion, and he was arrested in December 1890.” (10:1)

As Chief Sitting Bull was being led away, gunfire erupted and thirteen people were killed. Chief Sitting Bull was dead, and his followers fled. “The 7th Cavalry

pursued the Sioux to an encampment near Wounded Knee Creek. On December 29, 1890, a shot was fired within the camp and the army began shooting.” (10:1)

Fool Bull, who “lived a whole long century, dying in 1976...still remembered the first Wounded Knee, the massacre. He was a young boy at the time, traveling with his father, a well-known medicine man.” (3:6-7) Here is his story, as recalled by his granddaughter, Mary Crow Dog, in her book, *Lakota Woman*:

They had gone to a place near Wounded Knee to take part in a Ghost Dance. They had on their painted ghost shirts which were supposed to make them bulletproof. When they got near Pine Ridge they were stopped by [W]hite soldiers, some of them from the Seventh Cavalry, George Custer’s old regiment, who were hoping to kill themselves some Indians. The Fool Bull band had to give up their few old muzzle-loaders, bows, arrows, and even knives. They had to put up their tipis in a tight circle, all bunched up, with the wagons on the outside and the soldiers surrounding their camp, watching them closely. It was cold, so cold that the trees were crackling with a loud noise as the frost was splitting their trunks. The people made a fire the following morning to warm themselves and make some coffee and then they noticed a sound beyond the crackling of the trees: rifle fire, salvos [a simultaneous discharge of guns] making a noise like the ripping apart of a giant blanket; the boom of cannon and the rattling of quick-firing Hotchkiss guns. Fool Bull remembered the grown-ups bursting into tears, the women keening [to lament or mourn]: “They are killing our people, they are butchering them!” It was only two miles or so from where Grandfather Fool Bull stood that almost three hundred Sioux men, women, and children were slaughtered. Later grandpa saw the bodies of the slain, all frozen in ghostly attitudes, thrown into a ditch like dogs. And he saw a tiny baby sucking at his dead mother’s breast. (3:7)

“It is likely that the soldiers killed between 150 and 370 Sioux men, women, and children, the great majority of whom were unarmed bystanders. Thirty-one U. S. soldiers were killed in action, many of them from fire by their own troops.” (10:1)

Wounded Knee: 1973

Like the conflict in 1890, the conflict at Wounded Knee in 1973 was the culmination of a series of events.

On January 9, 1973, a federal task force issued their final report regarding the requested reestablishment of a treaty relationship between the Federal Government and the Native Americans. “The report rejected as impractical the whole idea of reestablishing a treaty relationship between Indian tribes and the federal government.” (24:129) Two weeks following the issuance of the task force report, Wesley Bad Heart Bull (Sioux) was killed in South Dakota. When a White man was arrested for the shooting and charged only with second-degree manslaughter, leaders of the American-Indian Movement (AIM) objected, and a violent demonstration ensued in Custer.

“Violence also erupted in Rapid City where Indians gathered to protest the double standard of justice that the killing of Bad Heart Bull had come to symbolize.” (24:129-130) Between the two demonstrations, 67 Native Americans were arrested. (24:130)

Shortly after the demonstrations, “the traditional chiefs, medicine men, and newly formed Oglala Sioux Civil Rights Organization (OSCRO) invited the leaders of the American-Indian Movement to come to the Pine Ridge reservation. Many traditionalists and others at Pine Ridge were engaged in a bitter campaign to oust from power the reservation’s elected tribal chairman Richard Wilson.” (24:130)

American-Indian Movement leaders came to Pine Ridge and were asked to aid the Oglala Sioux in ousting Richard Wilson from office in order to “establish a new form of tribal organization based on traditional forms and free of federal control.” (24:130) The sacred site of Wounded Knee was chosen as “the place where AIM should take its stand.” (24:130)

On February 27, 1973, “about 200 armed activists seized control of the village of Wounded Knee...The occupation...lasted for more than seventy days, during which two Native Americans were killed and one federal marshal was paralyzed.” (24:131)

Mary Crow Dog, whose grandfather had seen the carnage left by the massacre at Wounded Knee in 1890, was present at the second conflict in 1973. She recalls her experience in the opening pages of *Lacota Woman*:

I had my first baby during a firefight, with the bullets crashing through one wall and coming out through the other. When my newborn son was only a day old and the marshals really opened up on us, I wrapped him up in a blanket and ran for it. We had to hit the dirt a couple of times, I shielding the baby with my body, praying, “It’s all right if I die, but please let him live.”

When I came out of Wounded Knee I was not even healed up, but they put me in jail at Pine Ridge and took my baby away. (3:3-4)

“Around the village assembled more than 250 federal marshals and FBI agents, some armed with M-16s and .50-caliber machine guns.” (24:131). The PBS film, *The Spirit of Crazy Horse*, includes film footage of the 1973 conflict at Wounded Knee. The film shows helicopters and tanks being used during the standoff. “Dramatic scenes of armed combat with Native Americans became a regular feature on the nightly news.” (24:131) During the conflict “[h]undreds of Native sympathizers, from more than sixty different tribes,” (24:131) as well as activists from other causes, “came to Wounded Knee to show their support.” (24:130)

During the conflict “Russell Means declared on national television that the new Sioux [N]ation was independent from the United States and that its defenders were prepared to shoot anyone who violated its borders.” (24:133) The occupation leaders

“argued that the treaty of 1868 had reserved to the Sioux the exclusive right to choose their own form of government.” (24:133)

On May 17, 1973, Native leaders and federal representatives met to try and end the crisis. The Sioux leaders “sought recognition of the return to a treaty relationship between the independent Sioux Nation and the United States...[and] referendum to reinstate a traditional form of tribal organization. The federal representatives replied that no such fundamental change in status was possible.” (24:134) “No further meetings took place.” (10:2)

U.S. SENATOR BEN NIGHTHORSE CAMPBELL

U.S. Senator Ben Nighthorse Campbell was born on April 13, 1933 in Auburn, California. His mother, Mary Vierra, was a Portuguese immigrant, while his father Albert Campbell, was of mixed Apache, Pueblo, and Cheyenne ancestry. “It wasn’t until sometime in his early youth that Ben Nighthorse Campbell learned about his Native-American heritage. His father preferred to keep his ties to his roots a secret.” (19:1)

Recalling his youth, Campbell tells how he “was a high school dropout...stealing cars, drinking, [and] fighting.” (26:14) “[O]ne day he and two friends were caught siphoning gasoline. They faced reform school. ‘That’s when I realized I could get into real trouble and decided to go straight,’ ” (26:15) Campbell said. With a fine and probation behind him, Campbell joined the Air Force and was sent to Korea.

Before returning from Korea in 1953, Campbell received his high school equivalency certificate. His desire for learning led him to San José State University, in California, where he worked his way through school picking tomatoes, driving trucks, and making jewelry. (26:15)

Campbell is known and respected for his “commitment to everyday people... ‘I know the migrant worker, who has no money to see a doctor,’ he said. ‘I know what it is to load trucks. And I know the little guy in the back of the room, slipping behind his classmates. You can talk about hunger, but go hungry for a while. I know it—because it was me.’” (26:15)

While “in college Campbell became the youngest person in the United States to hold the fourth degree black belt [in judo].” (19:1)

After earning a bachelors degree from San José State in physical education and fine arts in 1957, Campbell traveled to Tokyo in 1960 to continue his study of judo. (16:1) He “went on to win three U.S. judo championships and a gold medal for the United States in the Pan American Games.” (26:15) Although a knee injury prevented him from completing a bronze medal match at the 1964 Olympics, Campbell “had the honor of carrying the American flag in the closing ceremonies.” (26:15)

Campbell married Linda Price in 1966, and together they raised two children. “He became a deputy sheriff for Sacramento County California, taught judo, trained members of the U.S. Olympic judo team, counseled Native-American inmates at San Quentin and Folsom prisons, ran a halfway house, taught art and sold jewelry through a gallery in Old Sacramento.” (26:15)

Getting “into politics by accident” at the request of party leaders, Campbell won a U.S. House seat in 1986, and was elected to the U.S. Senate in 1992. As an elected official, Campbell “has fought hard for Native-American rights and to shatter stereotypes.” (26:16)

Campbell has said that his “philosophy has always been that we need to remember those tragedies [of the past] to make sure that things like that don’t happen again, but we also have to have a positive agenda. Otherwise how can we make it better?” (19:2) Campbell has said how “[w]e say a nice home and lots of money are symbols of success. But to the Indians, it is the other way around: Success isn’t what you have, it’s what you’ve given away.” (26:16)

Since assuming public office, Campbell has defended “mining, timber and ranching issues...[in addition to] supporting aid to cities and programs for children.” (26:14) He is “recognized for the passage of landmark legislation to settle Indian water rights.” (16:1) In 1991, he “played a significant role” (19:1) in the “fight to change [the] name of Custer Battlefield Monument in Montana to Little Bighorn Battlefield National Monument—legislation that honors American Indians who died in battle.” (16:1) He also initiated “legislation to establish the National Museum of the American Indian within the Smithsonian Institution.” (16:1)

To Native Americans, U.S. Senator Ben Nighthorse Campbell is seen “as their representative.” (26:16)

A COMPARISON OF THREE CULTURES: THE CHEROKEE NATION, THE NAVAJO NATION, AND THE TLINGIT PEOPLE

Scope of Comparison

Although the goal of this comparison is to provide a representation of the Native-American people, the diversity between Native-American cultural groups is so great that any single attempt will fall short in painting an accurate portrait of a people so widely diverse. Therefore, the scope will be to provide a comparative overview of the Cherokee, Navajo, and Tlingit (pronounced klingit) cultures in an attempt to promote a greater understanding of each culture and a greater appreciation of Native-American peoples.

In order to keep this comparison somewhat manageable, some boundaries had to be established. The rationale behind choosing the Cherokee, Navajo, and Tlingit groups is

simple. The Cherokee Nation, with some 308,000 people, and the Navajo Nation, with over 219,000 people, make up the largest Native-American populations in the contiguous United States. The Tlingit culture, with nearly 14,000 people, represents the largest group of Alaska Natives.

The Naming of a People

“The word Cherokee is believed to have evolved from a Choctaw word meaning ‘Cave People.’ ” (5:1:271) Traditionally, however, the Cherokee people “refer to themselves as *ani-yun-wiya*, a name, usually translated as ‘the Real People... ‘the original People,’ ” (5:1:272) or as “real human beings.” (2:2:272)

Similar to the Cherokees naming of themselves as the “Real or Original People,” “[t]he Navajo’s name for themselves is *Dine*, meaning ‘the people.’ ” (5:2:954) “ ‘Navajo’ is the name they were called by the Zunis, and later by the Spanish, the Mexicans, and non-Native Americans.” (5:2:954)

Like the Cherokee and the Navajo, “[t]he name Tlingit essentially means human beings.” (5:2:1336) The Tlingit people, however, used the word, “simply to distinguish a human being from an animal, since Tlingits believed that there was little difference between humans and animals.” (5:2:1336)

Although none of the groups would have presumed to be the *only* human beings in existence, each group desired to create a unique identity representative of their culture. Whether that identity was designed to set the group apart from other cultural groups or from the natural world, it was important for each group to identify or declare their place in the land.

Early European Encounters

“The first Europeans the Cherokees encountered were members of the expeditions of Spanish explorer Hernando de Soto in the 1540s. Throughout the 1600s, other Europeans began trading on Cherokee territory.” (2:1:274) The Cherokees occupied “a vast area of what is now the southeastern United States, with about 200 towns scattered throughout the present states of Alabama, Georgia, Kentucky, North Carolina, South Carolina, Virginia, and West Virginia.” (5:1:272)

The Navajo people “did not arrive in the Southwest until at least the end of the fourteenth century.” (2:7:960) Historical linguists have determined that the ancestors of the Navajo people migrated “from the north to the Southwest.” (2:7:960)

How the Navajo ended their migration from the North is an interesting story. “The Navajo homeland was [previously] inhabited by one of the most remarkable civilizations of ancient people in North America, the Anasazi.” (2:7:960) The Anasazi enjoyed an agricultural-based culture. But, “at the end of the fourteenth century, prolonged droughts forced the Anasazi to move to the more dependable sources of water

along the watershed of the upper Rio Grande, establishing themselves as the Pueblo peoples by the time the Navajos entered the Southwest.” (2:7:960)

With the Anasazi departed, the Navajo claimed the land left “as their own.” (2:7:960) The Navajo soon “acquired sheep and horses from the Spanish, which revolutionized their lives”; (2:7:960) interacted with the Pueblos, “which further enhanced their ability to adjust to the environment of the Southwest”; (Birch 7.960) and began to “spread out into all of Dine Bikeyah, ‘the Navajo Country.’ ” (2:7:960)

The Tlingit people live along “[t]he southern end of the Alaska coastline. Tlingit people also occupy some inland area on the Canadian side of the border in British Columbia and the Yukon Territory.” (5:2:1336)

“Europeans arrived in Tlingit country for the first time in 1741.” (5:2:1336) “Tlingit population at the time of contact by the Europeans is estimated to have been 15,000.” (5:2:1336) In 1741, “Russian explorer Aleksey Chirikov sent a boatload of men to land for water near the modern site of Sitka,” but the group did not return. (5:2:1336) When Chirikov sent a second group to shore, they did not return either. Further European contact with the Tlingit people would be “limited until well into the 1800s.” (5:2:1336)

“[T]he Tlingit people engaged in somewhat friendly but profitable trading with the newcomers until the Russians became more aggressive in their attempts to colonize and control trade routes.” (5:2:1336) Early Tlingit interactions with the Russians would be punctuated by several battles. (Galens 2.1336)

With each of the three groups, trading was established between the indigenous people and the Europeans. Both the Cherokee and the Navajo traded with the Spanish. Around 1673, the Cherokees traded with “English colonial traders.” (5:1:272) For the Cherokees, “[s]uch interactions produced some mixed marriages, usually between a white trader and a Cherokee woman.” (5:1:272)

With each group, their first encounter with the Europeans would mark the end of an era and the beginning of many sorrows and change.

The Language of the People

“The Cherokee language belongs to the Iroquoian family of languages...[Cherokee] is a complex and difficult language.” (5:1:276)

“Cherokee has been a written language at least since 1821, when Sequoyah (c. 1770-1843), a Cherokee, produced a syllabary for that purpose. A syllabary is a writing system in which each symbol stands for an entire syllable.” (5:1:277)

Sequoyah was the “[s]on of a Cherokee mother and an English father. [He] believed that the ability to communicate in writing gave the European immigrants great

power.” (2:2:279) “His work took twelve years, during which Sequoyah was often ridiculed by other Cherokees.” (2:2:279) The language invented by Sequoyah uses eighty-six symbols and “has no silent letters or ambiguous sounds.” (2:2:279) Some Cherokees, however, maintain “that the syllabary [accredited to Sequoyah’s efforts] is an ancient Cherokee writing system which was kept secret until Sequoyah decided to make it public.” (5:1:277)

Whatever the actual history of the Cherokee syllabary, the fact remains that “almost the entire Cherokee population became literate, and in 1828, the Nation began publishing a bilingual newspaper, the *Cherokee Phoenix*.” (5:1:277) Clearly, this stands as an incredible event in world history. “Today, street signs appear bilingually, in both English and Cherokee, in Tahlequah, Oklahoma, the capital of the Cherokee Nation of Oklahoma. Many contemporary Cherokees continue to speak, and to read and write, the Cherokee language.” (2:2:280)

The Navajo language is a dialect of the “Southwestern Athapaskan language, sometimes called Apachean...In 1987 approximately 125,000 Navajos on the reservation still spoke Navajo fluently.” (5:2:958)

What is so interesting about the Navajo language is its relation to Tlingit. Historical linguists have estimated that the speakers of the Southwestern Athapaskan languages migrated from the far north to the Southwest in approximately 1000 C.E. (2:7:960)

Knowledge of the earlier migration of the Navajo people from the north helps in understanding that the languages of the Navajo and Tlingit people are related—though quite distantly. An example of this might be as English is related to German. The Tlingit language falls under the *Na-Dene* language phylum (a group of remotely related languages), as does the Athapaskan language family.

“The Tlingit language is a tone language that has 24 sounds not found in English.” (5:2:1342) The language utilizes “at least 32 consonants and eight vowels.” (5:2:1342)

Interestingly enough, it was Bishop Innocent (Veniaminov) of the Russian Orthodox Church who “created the first alphabet for the Tlingit language and developed a Tlingit literacy program.” (5:2:1342) Unfortunately, however, as the Americans took control of the area they discouraged the use of the Tlingit language “and ultimately sought to suppress the use of the language completely.” (5:2:1342)

“It was not until the 1960s that a Native language literacy movement was resumed” and the modern Tlingit alphabet was created. (5:2:1342) Unlike English, “Tlingit grammar does not indicate concern with time.” (5:2:1342) Tlingit is a difficult language “to learn if it has not been taught since birth, but it is not impossible.” (5:2:1343)

Through many years and by the efforts of a handful of people, the Cherokee, Navajo, and Tlingit languages survive today. Native language education programs and publishing have given these indigenous languages new hope. Proactive measures, such as native language programs, will help ensure that the languages survive in the future. Otherwise, these enduring languages may fade away as the Eyak language, which (circa 1997) “has already lost all but one of its Native speakers.” (2:1:45)

Family Dynamics

The Cherokee people “have a matrilineal clan structure, a family in which descent is traced through the female line.” (5:1:273) Intermarriage with the [W]hites, however, caused “a drastic change in family structure for many Cherokees.” (5:1:273) “[T]he insistence of white males to be considered heads of households, the passing along of their surnames, and the support of the local missionaries drastically changed traditional Cherokee family life.” (5:1:273)

Like the early Cherokee people, the Navajo people also practiced a matrilineal family structure. “When a man marries, he moves into the household of the wife’s extended family.” (2:7:962) “The Navajos say that a Navajo family consists of a grandmother, her married daughters and their spouses and children, and an anthropologist.” (2:7:962) Although spoken in fun, this saying has a good deal of truth in it. Anthropologists have studied the Navajo people more than any other tribe in North America. (2:7:962)

While “[t]he importance of the clans has gradually diminished in favor of the increasingly important role of the chapter house, which is based on the geographical proximity of its members,” (2:7:962) Navajo families continue to “maintain strong ties with relatives, even when they leave the reservation.” (2:7:962)

The PBS video, *Seasons of the Navajo*, follows one family throughout an entire year. The film captures the family’s joys as well as their challenges. The film also shows the important role of the extended family in planting, harvesting, the teaching of tradition, and the practicing of ritual, such as the *kinaalda*, or girls’ puberty ceremony.

“On the reservation, an extended family may have only one wage-earning worker. Other family members busy themselves with traditional endeavors, from stock tending to weaving.” (2:7:962)

Traditionally, “Navajo people were prohibited from marrying within one’s own clan.” (2:7:962) These prohibitions, however, “are beginning to break down.” (2:7:962)

Like the Navajo people, the Tlingit people have a clan structure as well. “Tlingit society is divided into two primary (‘opposite’) clans or moieties, subclans or clans, and houses. The moieties are Raven and Eagle, and all Tlingits are either Raven or Eagle by birthright.” (5:2:1342)

With a matrilineal structure, children are born “with the moiety of their mother.” (5:2:1343) The father’s moiety will typically be opposite that of the mother’s, and intramarriage (traditionally not allowed, even if the two were not related by blood) is still frowned upon to this day. However, moiety intramarriage no longer results in the social ostracism that it once did. (5:2:1343)

The traditional Tlingit family structure has changed a great deal from the time of their first encounter with the Europeans. Today, “a great deal of interracial marriage” exists. This interracial marriage “has changed some of the dynamics of family and clan relationships.” (5:2:1343)

Traditionally, uncles and aunts “played a major role in the children’s development.” Family and community support was vital to the traditional Tlingit family. At one time, “anyone from the clan could conceivably reprimand or guide the child.” Today, [m]ost Tlingit children are raised in typical American one-family environments, and are instructed in American schools as are other American children.” (5:2:1343)

CONCLUSION

Although progress is being made within the Native-American communities, cultures, and schools, and the media are presenting more factual information about Native Americans, there is still much to be done. As they have been forced to do for hundreds of years, Native Americans must continue to fight for their rights. However, “[w]ith more than 700 Native American lawyers...legal efforts to force the government to honor treaty rights have been more numerous and successful.” (23:257)

Some of the challenges facing Native Americans today are new, such as tribal enterprise and gaming. Other challenges facing Native Americans, such as the survival of native language; the protection of sacred sites; religious freedom; land, mineral, hunting, and fishing rights; health concerns; tribal sovereignty; and tribal recognition, are long standing.

Prejudice continues, and as recently as 1989, individuals of one town displayed bumper stickers, which read, “Save a walleye [an American freshwater fish]. Spear a pregnant squaw.” (23:252) Additionally, these “[a]ntifishing protesters carried spears topped with fake Native-American heads.” (23:252)

The writer N. Scott Momaday said: “The situation is still very bad, especially in certain geographical areas, but there are more Indians going to school, more Indians becoming professional people, more Indians assuming full responsibility in our society. We have a long way to go, but we’re making great strides.” (18:3)

BIBLIOGRAPHY

1. Ballantine, Betty and Ian (eds.). *The Native Americans: An Illustrated History*. Menonee Falls, WI: Inland Press, 1993.
2. Birchfield, D. L. (ed.). *The Encyclopedia of North American Indians*. (Vols. 1, 2, 3, and 7). New York: Marshall Cavendish Corp., 1997.
3. Crow Dog, Mary and Richard Erdoes. *Lakota Woman*. New York: Harper Perennial, 1991.
4. Dubois, Michel (Producer). (1990). *The Spirit of Crazy Horse* [videotape]. (Available from Pacific Arts Video Publishing, 50 N. La Cienega Blvd., Beverly Hills, CA 90211).
5. Galens, Judy, Anna J. Sheets & Robyn V. Young (eds.). *Gale Encyclopedia of Multicultural America*. (Vols. 1-2). New York: Gale Research Inc., 1995.
6. Hirschfelder, Arlene and Paulette Molin. *The Encyclopedia of Native American Religions*. New York: Facts on File, Inc., 1992.
7. Hoxie, Frederick E. (ed.). *Encyclopedia of North American Indians*. New York: Houghton Mifflin Company, 1996.
8. Ladd, Edmund (Producer). (1992). *Surviving Columbus: The Story of the Pueblo People* [videotape]. (Available from the Pacific Arts Corporation, Inc. 11858 La Grange Ave., Los Angeles, CA 90025).
9. Momaday, N. Scott. *The Way to Rainy Mountain*. Albuquerque, NM: The University of New Mexico Press, 1976.
10. On line: <http://encarta.mas.com/find/Concise.asp?ti=05AEA000>. March 22, 2000.
11. On line: <http://voices.cla.umn.edu/authors/lesliemarmonsilko.html>. March 13, 2000.
12. On line: <http://www.altx.com/interviews/silko.html>. March 9, 2000.
13. On line: <http://www.findagrave.com/pictures/3553.html>. March 27, 2000.
14. On line: <http://www.glennagoodacre.com/artist.html>. March 22, 2000.
15. On line: <http://www.glennagoodacre.com/reviews.html>. March 22, 2000.
16. On line: <http://www.neosoft.com/powersource/campbell/>. March 27, 2000.

17. On line: <http://www.pbs.org/lewisandclark/inside/saca.html>. March 22, 2000.
18. On line: <http://www.pbs.org/weta/thewest/wpages/wpags700/momaday.htm>. March 9, 2000.
19. On-line: <http://www.powersource.com/campbell/bighorn.html>. March 27, 2000.
20. On line: http://www.usmint.gov/goldendollar/about_sacagawea.cfm. March 20, 2000.
21. On line: <http://www.usmint.gov/goldendollar/selection.cfm>. March 20, 2000.
22. On line: <http://www.usmint.gov/goldendollar/winner.cfm>. March 20, 2000.
23. Parrillo, Vincent N. *Strangers to These Shores: Race and Ethnic Relations in the United States*. (5th ed.). Needham Heights, MA: Allyn and Bacon, 1997.
24. Rawls, James J. *Chief Red Fox is Dead: A History of Native Americans since 1945*. New York: Harcourt Brace College Publishers, 1996.
25. Samovar, Larry A. *Intercultural Communication: A Reader*. Belmont, CA: International Thomson Publishing, 1994.
26. Terry, Wallace. (1996, June 2). Success Isn't What You Have—It's What You've Given Away. *Parade Magazine*, 14-16.
27. Waldman, Carl. *Atlas of the North American Indian*. New York: Facts on File Publications, 1985.
28. Williams, Rudi. (2000, March 13). Ethnic Observances Create Better Understanding. *Armed Forces Press Service*, 1-2.

CULTURAL VALUES COMPARISON TABLE *

(Some typical differences between Indian and non-Indian cultures in the U.S.)

INDIAN CULTURES	NON-INDIAN CULTURES
Extended Families	Nuclear Families
Indian cultures consider many individuals to be relatives. Aunts are often considered to be mothers. Uncles are called “Fathers,” and cousins are brothers and sisters of the immediate family. Clan members are also considered to be relatives.	Biological family is of utmost importance. Relationships are limited within this group.
Age	Youth
Elders are respected. Experience is felt to bring knowledge. The older one is, the more knowledgeable he or she is. No effort is made to conceal white hair or other signs of advancing age.	Youth is venerated. The assumption is that as one grows older, one’s productivity and usefulness diminishes. The virtue is to maintain youth as long as possible. Thousands of dollars are spent yearly for hair dyes, make-up, and other items that make older people look younger. Whole towns have sprung up in the United States that advertise youthful living and that are designed for “senior citizens.”
Giving	Saving
The respectful member of many Indian communities is the one who shares and gives all his or her wealth to others. As resources are available, the [philosophy] is to share them and use them.	An individual with the quality of “thrift” is felt to have acquired a virtue worth much.
Role—Set and Status	Role—Set and Status
Attitudes toward a person are not usually contingent upon that person’s role or status in the community, or the fact that a person has a title or is considered by others to have power, authority, or influence in a private or government organization. It is the personality of the person rather than the entity that person represents that is important in establishing rapport and cooperation.	Esteem, veneration, and respect are given to others according to their titles, roles, designation, and social standing. It is not so much the personality of the person that is reacted to, but the entity that person represents and the purposes of that entity/organization and how much influence it has that is important in establishing rapport and communication.

* Text taken from DeAnza College Instructional Manual for Native American Studies, pages 135-136

INDIAN CULTURES	NON-INDIAN CULTURES
Compact Living	Space Living
Several people living in close quarters provides each person with a spiritual source of world security. The phenomena is akin to the sense of security experienced by a mother wolf and her pups nestled together in a small cave, or a group of Boy Scouts in their sleeping bags within a camping tent in a storm. One can live both modestly and comfortably in close quarters.	Several people in close quarters is unhealthy and immoral in some instances. The larger one's home, the more intelligent and prosperous he or she will look to others. Children cannot adequately develop, friends cannot easily be cultivated, and one cannot have a general sense of well being when one's living quarters are small.
Man Walks in Balance with Mother Earth	Man Controls Nature
The earth and all the creatures dwelling upon it are here to respect and enjoy. If man accepts this world as it is and lives with it as he or she should, there will be balance and harmony and an abundance of food to sustain good health.	Control and mastery of the elements are the constant motivations for scientific research. Artificial lakes are made; natural waters are controlled; electricity is generated and controlled. Such accomplishments are looked upon with pride.
Patience	Action
To have much patience and to wait is considered to be a good quality. Decisions are made after much thought, contemplation, advice, and counsel of elders.	The person who is admired is the one who is decisive and quick to act. He or she gets things done rapidly and then moves on to the next thing to be done. To sit and let one's competitor pass one by because the competitor acted more decisively and quickly is considered risky business.
Few Material Things	Many Material Things
Timelines and grace of giving are virtues to be admired. Members of tribes are often suspicious of individuals who collect many material possessions. Some tribes even hold celebrations and give away most of their possessions to others as "love gifts" or "honor gifts."	Wealth is measured in terms of material accumulation. Many such possessions often constitute "status symbols" and are considered highly desirable. The accumulation of possessions is directly related to the happiness of an individual both now and in the future.
Today Concept	Tomorrow Concept
Indian people generally live each day as it comes. Plans for tomorrow are left until the future becomes the present. To be occupied with things and events too far into the future is to invite trouble and threatening influence of those future plans.	Non-Indians are very concerned with the future. Such items as insurance, savings for college, plans for vacation, etc., suggest to what extent non-Indians hold this value. "I am the master of my fate and the architect of my future" is an oft-heard phrase.

INDIAN CULTURES	NON-INDIAN CULTURES
Non-Competition	Competition
<p>What one is going to do or have in life is not an issue in the Indian home. Tribal cohesion and tribal prosperity are ideals that work together. There is decided “us,” “we,” and “our” orientation to possessions and to success. Indian people, however, are very competitive in sports. Sports are games. Life is not a game.</p>	<p>What one is going to do, be, or have in life is of great concern to parents. Plans for opening up the “best” doors for children are virtues. Personal and individual accomplishments are highly respected and praised. There is a marked “I,” “me,” “mine” orientation.</p>
Shame	Guilt
<p>Personal actions are based upon what rewards behavior will invite. No guilt is experienced over an act of wrongdoing itself. Disciplinary practices among Indian groups often include shaming an individual, and the group forgets the transgression. The personal shame and public ridicule arising from the negative fruition or poor behavior and/or poor judgment comprises the punishment.</p>	<p>After an act is committed that a non-Indian feels to be wrong, he or she carries inside him or her the knowledge of having done something wrong. This terrible feeling may make one ill, mentally and physically. The offending act itself is the tragedy. Much frustration is felt within an individual because there is little direction given to that individual on how to process out these guilt feelings and redeem her/himself in her/his own eyes.</p>
Time is Unimportant	Time is Important
<p>Time is a very relative thing. Clocks are not watched. One does things as they need to be done. “Indian Time” means when everyone gets there. A community meeting can be set for 1:00 p.m. and people will come as near that time as they wish. So the meeting may actually begin an hour or two later, and this bothers no one. There will always be times in which things can be done, so pressure to do things at specific times is foreign to native people. The concept of “Wasting Time” is not understood, i.e., as long as a person is breathing, living, and occupying space in the physical world, that person is not “wasting time.”</p>	<p>Time is of great importance. When a person says he will be somewhere at 10:00 a.m., he or she must be there at 10:00 a.m. Otherwise, he or she is felt to be a person who “steals” another’s time. The premium placed on time results in “rushes”—“rush hour traffic,” “last minute rush.” It is felt among this culture to be a virtue to use time to its fullest extent. One who is prompt is respected. There is much emphasis placed on order and organization and to have both, one must not “waste time.” Time is among the most priceless commodities an individual possesses.</p>

NATIVE-AMERICAN MEDAL OF HONOR RECIPIENTS *

Name	Tribe	Date Earned	Date Awarded
Alchesay	Apache	1872-1873	April 12, 1875
Barfoot, Van T.	Choctaw	May 23, 1944	October 4, 1944
Blanquet	Apache	1872-1873	April 12, 1875
Childers, Ernest	Oklahoma Creek	September 22, 1943	April 8, 1944
Chiquito	Apache	1872-1873	April 12, 1875
Co-Rux-Te-Chod-Ish (Mad Bear)	Pawnee	July 8, 1869	August 24, 1869
Elsatsoosu	Apache	1872-1873	April 12, 1875
Evans, Ernest E.	Pawnee (?)	October 25, 1944	November 24, 1945
Factor, Pompey	Seminole	April 25, 1875	May 28, 1875
George, Charles	Cherokee (Eastern Band)	November 30, 1952	March 18, 1954
Harvey, Raymond	Unknown	March 9, 1951	August 2, 1951
Jim	Apache	1872-1873	April 12, 1875
Kelsay	Apache	1872-1873	April 12, 1875
Kosoha	Apache	1872-1873	April 12, 1875
Machol	Apache	1872-1873	April 12, 1875
Montgomery, Jack	Oklahoma Cherokee	February 22, 1944	January 15, 1945
Nannasaddie	Apache	1872-1873	April 12, 1875
Nantaje	Apache	1872-1873	April 12, 1875
Paine, Adam	Seminole	September 26-27, 1874	October 13, 1875
Payne, Isaac	Seminole	April 25, 1875	May 28, 1875
Red Cloud, Mitchell	Winnebago	November 5, 1950	April 25, 1951
Reese, John N.	Oklahoma Creek	February 9, 1945	October 19, 1945
Rowdy	Apache	March 7, 1890	May 15, 1890
Ward, John	Seminole	April 25, 1875	May 28, 1875

* Hirschfelder, Arlene and Martha Kreipe de Montañío. *The Native American Almanac: A Portrait of Native America Today*. New York: Prentice Hall: 1993. Page 229

NATIVE-AMERICAN MEDAL OF HONOR CITATIONS **

(Note: an asterisk preceding the name indicates that the award was given posthumously)

World War II

BARFOOT, VAN T.

Rank and organization: Second Lieutenant, U.S. Army, 157th Infantry, 45th Infantry Division. Place and date: Near Carano, Italy, 23 May 1944. Entered service at: Carthage, Miss. Birth: Edinburg, Miss. G.O. No.: 79, 4 October 1944. Citation: For conspicuous gallantry and intrepidity at the risk of life above and beyond the call of duty on 23 May 1944, near Carano, Italy. With his platoon heavily engaged during an assault against forces well entrenched on commanding ground, 2d Lt. Barfoot (then Tech. Sgt.) moved off alone upon the enemy left flank. He crawled to the proximity of 1 machinegun nest and made a direct hit on it with a hand grenade, killing 2 and wounding 3 Germans. He continued along the German defense line to another machinegun emplacement, and with his tommygun killed 2 and captured 3 soldiers. Members of another enemy machinegun crew then abandoned their position and gave themselves up to Sgt. Barfoot. Leaving the prisoners for his support squad to pick up, he proceeded to mop up positions in the immediate area, capturing more prisoners and bringing his total count to 17. Later that day, after he had reorganized his men and consolidated the newly captured ground, the enemy launched a fierce armored counterattack directly at his platoon positions. Securing a bazooka, Sgt. Barfoot took up an exposed position directly in front of 3 advancing Mark VI tanks. From a distance of 75 yards his first shot destroyed the track of the leading tank, effectively disabling it, while the other 2 changed direction toward the flank. As the crew of the disabled tank dismounted, Sgt. Barfoot killed 3 of them with his tommygun. He continued onward into enemy terrain and destroyed a recently abandoned German fieldpiece with a demolition charge placed in the breach. While returning to his platoon position, Sgt. Barfoot, though greatly fatigued by his Herculean efforts, assisted 2 of his seriously wounded men 1,700 yards to a position of safety. Sgt. Barfoot's extraordinary heroism, demonstration of magnificent valor, and aggressive determination in the face of pointblank fire are a perpetual inspiration to his fellow soldiers.

CHILDERS, ERNEST

Rank and organization: Second Lieutenant, U.S. Army, 45th Infantry Division. Place and date: At Oliveto, Italy, 22 September 1943. Entered service at: Tulsa, Okla. Birth: Broken Arrow, Okla. G.O. No.: 30, 8 April 1944. Citation: For conspicuous gallantry and intrepidity at risk of life above and beyond the call of duty in action on 22 September 1943, at Oliveto, Italy. Although 2d Lt. Childers previously had just suffered a fractured instep he, with 8 enlisted men, advanced up a hill toward enemy machinegun nests. The group advanced to a rock wall overlooking a cornfield and 2d Lt. Childers ordered a base

** Text from U. S. Army Center of Military History Full-text Listings of Medal of Honor Citations. <http://www.army.mil/CMH-PG/moh1.htm>

of fire laid across the field so that he could advance. When he was fired upon by 2 enemy snipers from a nearby house he killed both of them. He moved behind the machinegun nests and killed all occupants of the nearer one. He continued toward the second one and threw rocks into it. When the 2 occupants of the nest raised up, he shot 1. The other was killed by 1 of the 8 enlisted men. 2d Lt. Childers continued his advance toward a house farther up the hill, and single-handed, captured an enemy mortar observer. The exceptional leadership, initiative, calmness under fire, and conspicuous gallantry displayed by 2d Lt. Childers were an inspiration to his men.

***EVANS, ERNEST EDWIN**

Rank and organization: Commander, U.S. Navy. Born: 13 August 1908, Pawnee, Okla. Accredited to: Oklahoma. Other Navy awards: Navy Cross, Bronze Star Medal. Citation: For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty as commanding officer of the U.S.S. Johnston in action against major units of the enemy Japanese fleet during the battle off Samar on 25 October 1944. The first to lay a smokescreen and to open fire as an enemy task force, vastly superior in number, firepower and armor, rapidly approached. Comdr. Evans gallantly diverted the powerful blasts of hostile guns from the lightly armed and armored carriers under his protection, launching the first torpedo attack when the Johnston came under straddling Japanese shellfire. Undaunted by damage sustained under the terrific volume of fire, he unhesitatingly joined others of his group to provide fire support during subsequent torpedo attacks against the Japanese and, outshooting and outmaneuvering the enemy as he consistently interposed his vessel between the hostile fleet units and our carriers despite the crippling loss of engine power and communications with steering aft, shifted command to the fantail, shouted steering orders through an open hatch to men turning the rudder by hand and battled furiously until the Johnston, burning and shuddering from a mortal blow, lay dead in the water after 3 hours of fierce combat. Seriously wounded early in the engagement, Comdr. Evans, by his indomitable courage and brilliant professional skill, aided materially in turning back the enemy during a critical phase of the action. His valiant fighting spirit throughout this historic battle will venture as an inspiration to all who served with him.

MONTGOMERY, JACK C.

Rank and organization: First Lieutenant, U.S. Army, 45th Infantry Division. Place and date: Near, Padiglione, Italy, 22 February 1944. Entered service at: Sallisaw, Okla. Birth: Long, Okla. G.O. No.: 5, 15 January 1945. Citation: For conspicuous gallantry and intrepidity at risk of life above and beyond the call of duty on 22 February 1944, near Padiglione, Italy. Two hours before daybreak a strong force of enemy infantry established themselves in 3 echelons at 50 yards, 100 yards, and 300 yards, respectively, in front of the rifle platoons commanded by 1st Lt. Montgomery. The closest position, consisting of 4 machineguns and 1 mortar, threatened the immediate security of the platoon position. Seizing an M1 rifle and several hand grenades, 1st Lt. Montgomery crawled up a ditch to within hand grenade range of the enemy. Then climbing boldly onto a little mound, he

fired his rifle and threw his grenades so accurately that he killed 8 of the enemy and captured the remaining 4. Returning to his platoon, he called for artillery fire on a house, in and around which he suspected that the majority of the enemy had entrenched themselves. Arming himself with a carbine, he proceeded along the shallow ditch, as withering fire from the riflemen and machinegunners in the second position was concentrated on him. He attacked this position with such fury that 7 of the enemy surrendered to him, and both machineguns were silenced. Three German dead were found in the vicinity later that morning. 1st Lt. Montgomery continued boldly toward the house, 300 yards from his platoon position. It was now daylight, and the enemy observation was excellent across the flat open terrain which led to 1st Lt. Montgomery's objective. When the artillery barrage had lifted, 1st Lt. Montgomery ran fearlessly toward the strongly defended position. As the enemy started streaming out of the house, 1st Lt. Montgomery, unafraid of treacherous snipers, exposed himself daringly to assemble the surrendering enemy and send them to the rear. His fearless, aggressive, and intrepid actions that morning, accounted for a total of 11 enemy dead, 32 prisoners, and an unknown number of wounded. That night, while aiding an adjacent unit to repulse a counterattack, he was struck by mortar fragments and seriously wounded. The selflessness and courage exhibited by 1st Lt. Montgomery in alone attacking 3 strong enemy positions inspired his men to a degree beyond estimation.

*REESE, JOHN N., JR.

Rank and organization: Private First Class, U.S. Army, Company B, 148th Infantry, 37th Infantry Division. Place and date: Paco Railroad Station, Manila, Philippine Islands. 9 February 1945. Entered service at: Pryor, Okla. Birth: Muskogee, Okla. G.O. No.: 89, 19 October 1945. Citation. He was engaged in the attack on the Paco Railroad Station, which was strongly defended by 300 determined enemy soldiers with machineguns and rifles, supported by several pillboxes, three 20mm. guns, a 37-mm. gun and heavy mortars. While making a frontal assault across an open field, his platoon was halted 100 yards from the station by intense enemy fire. On his own initiative he left the platoon accompanied by a comrade, and continued forward to a house 60 yards from the objective. Although under constant enemy observation the 2 men remained in this position for an hour, firing at targets of opportunity, killing more than 35 Japanese and wounding many more. Moving closer to the station and discovering a group of Japanese replacements attempting to reach pillboxes, they opened heavy fire, killed more than 40 and stopped all subsequent attempts to man the emplacements. Enemy fire became more intense as they advanced to within 20 yards of the station. From that point Pfc. Reese provided effective covering fire and courageously drew enemy fire to himself while his companion killed 7 Japanese and destroyed a 20-mm. gun and heavy machinegun with handgrenades. With their ammunition running low, the 2 men started to return to the American lines, alternately providing covering fire for each other as they withdrew. During this movement, Pfc. Reese was killed by enemy fire as he reloaded his rifle. The intrepid team, in 2 1/2 hours of fierce fighting, killed more than 82 Japanese, completely disorganized their defense and paved the way for subsequent complete defeat of the enemy at this strong point. By his gallant determination in the face of tremendous odds, aggressive fighting spirit, and extreme heroism at the cost of his life, Pfc. Reese

materially aided the advance of our troops in Manila and providing a lasting inspiration to all those with whom he served.

Korean War

***GEORGE, CHARLES**

Rank and organization: Private First Class, U.S. Army, Company C, 179th Infantry Regiment, 45th Infantry Division. Place and date: Near Songnae-dong, Korea, 30 November 1952. Entered service at: Whittier, N.C. Born: 23 August 1932, Cherokee, N.C. G.O. NO.: 19, 18 March 1954. Citation: Pfc. George, a member of Company C, distinguished himself by conspicuous gallantry and outstanding courage above and beyond the call of duty in action against the enemy on the night of 30 November 1952. He was a member of a raiding party committed to engage the enemy and capture a prisoner for interrogation. Forging up the rugged slope of the key terrain feature, the group was subjected to intense mortar and machine gun fire and suffered several casualties. Throughout the advance, he fought valiantly and, upon reaching the crest of the hill, leaped into the trenches and closed with the enemy in hand-to-hand combat. When friendly troops were ordered to move back upon completion of the assignment, he and 2 comrades remained to cover the withdrawal. While in the process of leaving the trenches a hostile soldier hurled a grenade into their midst. Pfc. George shouted a warning to 1 comrade, pushed the other soldier out of danger, and, with full knowledge of the consequences, unhesitatingly threw himself upon the grenade, absorbing the full blast of the explosion. Although seriously wounded in this display of valor, he refrained from any outcry which would divulge the position of his companions. The 2 soldiers evacuated him to the forward aid station and shortly thereafter he succumbed to his wound. Pfc. George's indomitable courage, consummate devotion to duty, and willing self-sacrifice reflect the highest credit upon himself and uphold the finest traditions of the military service.

HARVEY, RAYMOND

Rank and organization: Captain, U.S. Army, Company C, 17th Infantry Regiment. Place and date: Vicinity of Taemi-Dong, Korea, 9 March 1951. Entered service at: Pasadena, Calif. Born: 1 March 1920 Ford City, Pa. G.O. No.: 67, 2 August 1951. Citation: Capt. Harvey Company C, distinguished himself by conspicuous gallantry and intrepidity above and beyond the call of duty in action. When his company was pinned down by a barrage of automatic weapons fire from numerous well-entrenched emplacements, imperiling accomplishment of its mission, Capt. Harvey braved a hail of fire and exploding grenades to advance to the first enemy machine gun nest, killing its crew with grenades. Rushing to the edge of the next emplacement, he killed its crew with carbine fire. He then moved the 1st Platoon forward until it was again halted by a curtain of automatic fire from well fortified hostile positions. Disregarding the hail of fire, he personally charged and neutralized a third emplacement. Miraculously escaping death from intense crossfire, Capt. Harvey continued to lead the assault. Spotting an enemy pillbox well camouflaged by logs, he moved close enough to sweep the emplacement with carbine fire and throw grenades through the openings, annihilating its 5 occupants. Though wounded he then turned to order the company forward, and, suffering agonizing

pain, he continued to direct the reduction of the remaining hostile positions, refusing evacuation until assured that the mission would be accomplished. Capt. Harvey's valorous and intrepid actions served as an inspiration to his company, reflecting the utmost glory upon himself and upholding the heroic traditions of the military service.

***RED CLOUD, MITCHELL, JR.**

Rank and organization: Corporal, U S. Army, Company E, 19th Infantry Regiment, 24th Infantry Division. Place and date: Near Chonghyon, Korea, 5 November 1950. Entered service at: Merrilan Wis. Born: 2 July 1924, Hatfield, Wis. G.O. No.: 26, 25 April 1951. Citation: Cpl. Red Cloud, Company E, distinguished himself by conspicuous gallantry and intrepidity above and beyond the call of duty in action against the enemy. From his position on the point of a ridge immediately in front of the company command post he was the first to detect the approach of the Chinese Communist forces and give the alarm as the enemy charged from a brush-covered area less than 100 feet from him. Springing up he delivered devastating pointblank automatic rifle fire into the advancing enemy. His accurate and intense fire checked this assault and gained time for the company to consolidate its defense. With utter fearlessness he maintained his firing position until severely wounded by enemy fire. Refusing assistance he pulled himself to his feet and wrapping his arm around a tree continued his deadly fire again, until he was fatally wounded. This heroic act stopped the enemy from overrunning his company's position and gained time for reorganization and evacuation of the wounded. Cpl. Red Cloud's dauntless courage and gallant self-sacrifice reflects the highest credit upon himself and upholds the esteemed traditions of the U.S. Army.

AMERICAN INDIAN, ESKIMO, AND ALEUT POPULATION

American Indian Tribe	Population
American Indian Population Total	1,878,285
Cherokee	308,132
Navajo	219,198
Chippewa	103,826
Sioux	103,255
Choctaw	82,299
Pueblo	52,939
Apache	50,051
Iroquois	49,038
Lumbee	48,444
Creek	43,550
Blackfoot	32,234
Canadian and Latin American	22,379
Chickasaw	20,631
Potawatomi	16,763
Tohono O'Odham	16,041
Pima	14,431
Tlingit	13,925
Seminole	13,797
Alaskan Athabaskans	13,738
Cheyenne	11,456
Comanche	11,322
Paiute	11,142
Puget Sound Salish	10,246

SOURCE: U.S. Bureau of the Census, *1990 Census of Population, General Population Characteristics, American Indian and Alaska Native Areas* (CP-1-1A); and press releases CB91-232 and CB92-244.

**SOCIAL AND ECONOMIC CHARACTERISTICS
OF THE
AMERICAN-INDIAN POPULATION**

Characteristic	American Indian Total
TOTAL PERSONS	1,937,391
Percent under 5 years old	9.7
Percent 18 years old and over	65.8
Percent 65 years old and over	5.9
FAMILY TYPE	
Total families	449,281
Percent distribution:	
Married couple	65.8
Female householder, no spouse present	26.2
Male householder, no spouse present	8.0
INCOME IN 1989	
Median family (dollars)	21,619
Median household (dollars)	19,900
Per capita (dollars)	8,284
Families below poverty level	122,237
Percent below poverty level	27.2
Persons below poverty level	585,273
Percent below poverty level	31.2

SOURCE: U.S. Bureau of the Census, *1990 Census of Population, Characteristics of American Indians by Tribe and Language*, 1990 CP-3-7.

NATIVE-AMERICAN EDUCATION

Degrees Earned by Native Americans

Level of Degree	1994
Associate degrees	4,975
Bachelor's degrees	6,189
Master's degrees	1,697
Doctor's degrees	134
First professional degrees	371

SOURCE: U.S. National Center for Education Statistics, *Digest of Education Statistics*, annual.

Native American College Enrollment

Characteristics	1995 (in thousands)
Male	54.8
Female	76.5
Public	113.8
Private	17.5
2-year	65.6
4-year	65.7
Undergraduate	120.7
Graduate	8.5
First professional	2.1

SOURCE: U.S. National Center for Education Statistics, *Digest of Educational Statistics*, annual.

Native American Instructional Faculty and Staff Percent Distribution, by Field: 1992

All Fields	Business	Education	Engineering	Fine Arts	Health	Humanities	Natural Sciences	Social Sciences
0.5	1.0	1.0	0.7	0.5	0.2	0.5	0.3	0.5

SOURCE: U.S. National Center for Education Statistics, *Digest of Education Statistics*, 1995.

NATIVE-AMERICAN HEALTH

Age-Adjusted Death Rates in the United States per 100,000 Population, 1986-1988

Cause of Death	Native Americans	All Races	Ratio
Cardiovascular disease	169.8	210.6	0.8
Malignant neoplasms	88.7	132.9	0.7
Motor-vehicle accidents	56.1	19.5	2.9
All other accidents	42.4	15.2	2.8
Chronic liver disease and cirrhosis	28.3	9.1	3.1
Diabetes mellitus	26.4	9.8	2.7
Pneumonia, influenza	18.6	13.1	1.4
Suicide	17.8	11.7	1.5
Homicide	16.4	8.6	1.9
Tuberculosis	2.9	0.5	5.8

Table layout from *Strangers to These Shores: Race and Ethnic Relations in the United States*, by Vincent N. Parrillo, p. 245.

SOURCE: U.S. Mortality Rates: Monthly Vital Statistics Report, NCHS, DHHS Pub. No. (PHS) 89-1120, Vol. 38, No. 5, supplement, September 26, 1989, table 12.

**DISTRIBUTION OF NATIVE-AMERICAN ACTIVE DUTY FORCES BY PAY
GRADE AS OF SEPTEMBER 1999 (INCLUDES COAST GUARD)**

Pay Grade	Total	Native American	Native American %
Officer			
O-11	0	0	0.0%
O-10	35	0	0.0%
O-9	120	0	0.0%
O-8	302	2	0.7%
O-7	454	2	0.4%
O-6	11,854	59	0.5%
O-5	29,021	130	0.4%
O-4	44,389	205	0.5%
O-3	71,945	348	0.5%
O-2	26,169	179	0.7%
O-1	25,310	213	0.8%
UNK	538	0	0.0%
Total	210,137	1,138	0.5%
Warrant			
W-5	433	1	0.2%
W-4	2,547	18	0.7%
W-3	4,287	21	0.5%
W-2	7,097	51	0.7%
W-1	2,163	16	0.7%
UNK	0	0	0.0%
Total	16,527	107	0.6%
Officer Total	226,664	1,245	0.5%
Enlisted			
E-9	10,653	65	0.6%
E-8	26,478	151	0.6%
E-7	100,010	564	0.6%
E-6	168,361	914	0.5%
E-5	235,320	1,595	0.7%
E-4	268,748	2,743	1.0%
E-3	193,835	2,490	1.3%
E-2	96,573	1,719	1.8%
E-1	78,705	1,468	1.9%
UNK	17	0	0.0%
Enlisted Total	1,178,700	11,709	1.0%
Grand Total	1,405,364	12,954	0.9%

SOURCE: Defense Manpower Data Center Report 3035E0

**DISTRIBUTION OF NATIVE-AMERICAN ACTIVE DUTY FORCES
BY BRANCH OF SERVICE AS OF SEPTEMBER 1999**

	Total	Total %	Native American	Native American %
ALL SERVICES				
Officers	226,664	16.1%	1,245	0.5%
Enlisted	1,178,700	83.9%	11,709	1.0%
Total	1,405,364	100.0%	12,954	0.9%
AIR FORCE				
Officers	70,321	5.0%	312	0.4%
Enlisted	286,169	20.4%	1,398	0.5%
Total	356,490	25.4%	1,710	0.5%
ARMY				
Officers	77,614	5.5%	437	0.6%
Enlisted	396,155	28.2%	3,049	0.8%
Total	473,769	33.7%	3,486	0.7%
NAVY				
Officers	53,893	3.8%	320	0.6%
Enlisted	314,286	22.4%	5,091	1.6%
Total	368,179	26.2%	5,411	1.5%
MARINE CORPS				
Officer	17,894	1.3%	109	0.6%
Enlisted	154,741	11.0%	1,495	1.0%
Total	172,635	12.3%	1,604	0.9%
COAST GUARD				
Officer	6,942	0.5%	67	1.0%
Enlisted	27,349	1.9%	676	2.5%
Total	34,291	2.4%	743	2.2%

SOURCE: Defense Manpower Data Center Report 3035E0

**DISTRIBUTION OF NATIVE-AMERICAN CIVILIAN MEN
IN THE DEPARTMENT OF DEFENSE AS OF SEPTEMBER 1999**

Pay Grade	Total	Native American	Native American %
GS-01	229	5	2.2%
GS-02	490	6	1.2%
GS-03	2,234	22	1.0%
GS-04	6,688	63	0.9%
GS-05	14,046	148	1.1%
GS-06	10,501	125	1.2%
GS-07	15,888	177	1.1%
GS-08	3,330	38	1.1%
GS-09	24,243	278	1.1%
GS-10	2,630	22	0.8%
GS-11	43,538	417	1.0%
GS-12	61,370	446	0.7%
GS-13	30,291	209	0.7%
GS-14	8,386	44	0.5%
GS-15	3,345	20	0.6%
Total GS	227,209	2,020	0.9%
GM-13	5,871	23	0.4%
GM-14	3,969	18	0.5%
GM-15	2,744	18	0.7%
Total GM	12,584	59	0.5%
SES-1	97	1	1.0%
SES-2	129	1	0.8%
SES-3	151	1	0.7%
SES-4	447	2	0.4%
SES-5	141	1	0.7%
SES-6	72	0	0.0%
Total SES	1,037	6	0.6%
Total-WG	119,340	1,550	1.3%
Total-WL	6,477	88	1.4%
Total WS	13,471	147	1.1%
Total WB	1,103	35	3.2%
Other	40,925	258	0.6%
Grand Total	422,146	4,163	1.0%

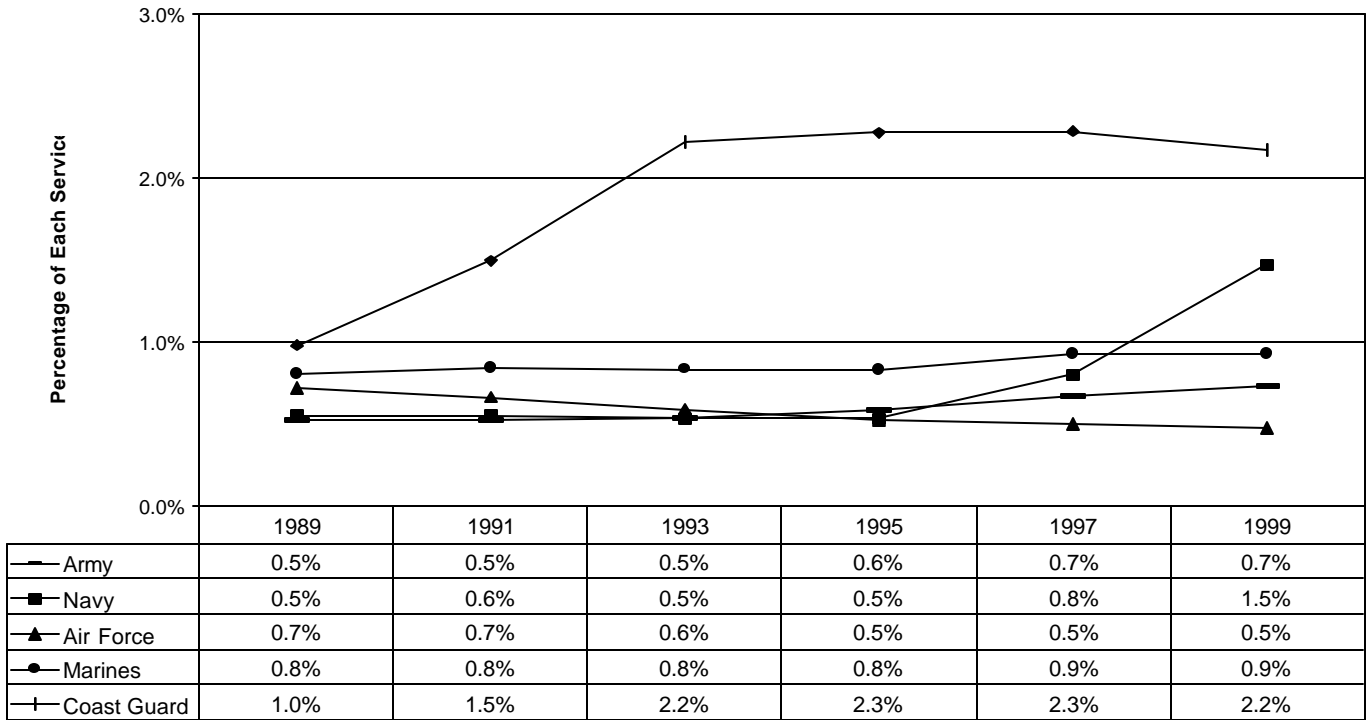
SOURCE: Defense Manpower Data Center Report 3038D

**DISTRIBUTION OF NATIVE-AMERICAN CIVILIAN WOMEN
IN THE DEPARTMENT OF DEFENSE AS OF SEPTEMBER 1999**

Pay Grade	Total	Native American	Native American %
GS-01	428	0	0.0%
GS-02	934	5	0.5%
GS-03	7,927	70	0.9%
GS-04	18,779	177	0.9%
GS-05	34,131	353	1.0%
GS-06	22,828	251	1.1%
GS-07	28,769	303	1.1%
GS-08	4,328	32	0.7%
GS-09	23,137	246	1.1%
GS-10	1,728	12	0.7%
GS-11	29,221	315	1.1%
GS-12	28,793	248	0.9%
GS-13	11,151	71	0.6%
GS-14	2,634	21	0.8%
GS-15	870	5	0.6%
Total GS	215,658	2,109	1.0%
GM-13	1,392	10	0.7%
GM-14	683	2	0.3%
GM-15	371	3	0.8%
Total GM	2,446	15	0.6%
SES-1	28	0	0.0%
SES-2	24	0	0.0%
SES-3	33	1	3.0%
SES-4	68	0	0.0%
SES-5	22	0	0.0%
SES-6	13	0	0.0%
Total SES	188	1	0.5%
Total-WG	11,348	185	1.6%
Total-WL	420	8	1.9%
Total WS	495	4	0.8%
Total WB	70	5	7.1%
Other	24,757	122	0.5%
Grand Total	255,382	2,449	1.0%

SOURCE: Defense Manpower Data Center Report 3038D

Native Americans in the Services



These numbers are representative of active duty Native Americans.