



**ARIZONA STATE UNIVERSITY
GENERAL STUDIES COURSE PROPOSAL COVER FORM**

Course information:

Copy and paste current course information from Class Search/Course Catalog.

Academic Unit College of Liberal Arts and Sciences Department American Indian Studies

Subject AIS Number 320 Title American Indian Philosophies & Worldviews Units: 3

Is this a cross-listed course? (Choose one)
If yes, please identify course(s) _____

Is this a shared course? No If so, list all academic units offering this course _____
Course description: _____

Requested designation: (Choose One)

Note- a separate proposal is required for each designation requested

Eligibility:

Permanent numbered courses must have completed the university's review and approval process.
For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu or Lauren.Leo@asu.edu.

Submission deadlines dates are as follow:

For Fall 2015 Effective Date: October 9, 2014

For Spring 2016 Effective Date: March 19, 2015

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:

Complete and attach the appropriate checklist

- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Arts and Design core courses (HU)
- Social-Behavioral Sciences core courses (SB)
- Natural Sciences core courses (SQ/SG)
- Cultural Diversity in the United States courses (C)
- Global Awareness courses (G)
- Historical Awareness courses (H)

A complete proposal should include:

- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Copy of Table of Contents from the textbook and list of required readings/books

Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.

Contact information:

Name David Martínez Phone 480-727-9818

Mail code 4603 E-mail: David.Martinez.3@asu.edu

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Dr John Tippecoctic Date: 2/2/15

Chair/Director (Signature): 

Arizona State University Criteria Checklist for

CULTURAL DIVERSITY IN THE UNITED STATES [C]

Rationale and Objectives

The contemporary "culture" of the United States involves the complex interplay of many different cultures that exist side by side in various states of harmony and conflict. The history of the United States involves the experiences not only of different groups of European immigrants and their descendants but also of diverse groups, including, but not limited to, American Indians, Latinos, African Americans, and Asian Americans--all of whom played significant roles in the development of contemporary culture and together shape the future of the United States. At the same time, the recognition that gender, class, and religious differences cut across all distinctions of race and ethnicity offers an even richer variety of perspectives from which to view ourselves. Awareness of our cultural diversity and its multiple sources can illuminate our collective past, present, and future and can help us to achieve greater mutual understanding and respect.

The objective of the Cultural Diversity requirement is to promote awareness and appreciation of cultural diversity within the contemporary United States through the study of the cultural, social, or scientific contributions of women and minority groups, examination of their experiences in the U.S., or exploration of successful or unsuccessful interactions between and among cultural groups.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[C] CRITERIA		
CULTURAL DIVERSITY IN THE UNITED STATES		
YES	NO	Identify Documentation Submitted
		1. A Cultural Diversity course must meet the following general criteria:
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.
		2. A Cultural Diversity course must then meet at least one of the following specific criteria:
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender*, racial, ethnic and/or linguistic minority groups** within the United States.
<input type="checkbox"/>	<input type="checkbox"/>	b. The course is primarily a comparative study of the diverse cultural contributions, experiences, or world views of two or more gender*, racial, ethnic and/or linguistic minority groups** within the United States.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender*, racial, ethnic and/or linguistic minority groups** within the United States. *Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc. **Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Latinos, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.

Cultural Diversity [C]

Page 3

Course Prefix	Number	Title	General Studies Designation
AIS	320	American Indian Philosophies & Worldviews	C

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
Example-See 2b. Compares 2 U.S. cultures	Example-Compares Latino & African American Music	Example-See Syllabus Pg. 5
See 1. Course must contribute to an understanding of cultural diversity in contemporary US society.	American Indians as marginalized ethnic and political communities within the United States have long been viewed as primitive and in the past. This course counters this stereotype by exploring how a specific American Indian philosophical tradition has developed and impacts how American Indians engage in today's society. We cannot understand contemporary American Indian philosophy without understanding how it has developed in the specific socioeconomic contexts of American Indian relations with the United States. So while there is a sense of historical chronology, the focus of the class is to understand American Indian philosophy as related to contemporary American Indian communities, cultures, views, and practices today.	See Syllabus Readings : all the readings examine American Indian cultural perspectives of events in US history. For Example, A Pima Past and "Pulling Down the Clouds" focus on Akimiel O'othdam experiences from US settler expansion and impacts of water loss from the damming of the Gila River. These experiences and responses illustrate how American Indian philosophies have interacted with other streams of culture in the US. The impacts of US policies, governmental actions and individual citizens on these philosophies and worldviews that are expressed in the writings provide a broader understanding of US Contemporary society, an understanding that is usually left out of US history.
	Thus, Students learn about three major epochs of American Indian intellectual history, the individuals who defined their eras, and ideas for which they advocated. In addition, they see the diversity among Indigenous thinkers and various ways in which they enjoined a life of writing to a life of activism.	

Cultural Diversity [C]

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<p>See 2a. Course is an in-depth study of culture-specific elements.</p>	<p>This course is an in-depth study of American Indian philosophy (a culturally-specific element of a racial minority group in the United States). American Indians been thinking and writing for generations, in addition to producing a body of works that have formed the foundation of contemporary American Indian Studies. This course covers some of the major figures, their works, and the ideas and opinions that shaped their thinking as representatives of their respective tribes.</p>	<p>Syllabus and Readings The readings provide tribal-specific (culture-specific) understandings philosophies and worldviews specific to the authors. Each book gives the reader an opportunity to understand the diverse philosophies of different tribes in the US. It helps students relate, examine, and connect US hisoty and society with different tribes in the US.</p>
<p>See 2c. Course is primarily a study of social, economic, political, and pyschological dimensions</p>	<p>Examines the social, political, and psychological dimensions of the impact of federal Indian law and policy on American Indian communities.</p>	<p>See syllabus, p 2, "Required Texts, and p 2-4, "Reading Schedule."</p>

For General Studies—Cultural Diversity [C]

AIS 320 American Indian Philosophies & Worldviews

Course Catalog Description

Course Description: Does it make sense to speak about American Indian “intellectuals,” “thinkers,” or “philosophers”? Not only have Indians been thinking and thinking deeply for generations, but also they have produced a body of written works that have formed the foundation of contemporary American Indian Studies. This course covers some of the major figures, their works, and the ideas and opinions (many of which were controversial) that shaped their thinking.

Required Texts:

William Apress, *A Son of the Forest and Other Writings*, edited by Barry O’Connell (Amherst: University of Massachusetts Press, 1997)

Sarah Winnemucca Hopkins, *Life Among the Piutes: Their Wrongs and Claims* (Reno: University of Nevada Press, 1994).

Charles Alexander Eastman, *From the Deep Woods to Civilization* (Lincoln: University of Nebraska Press, 1977).

D’Arcy McNickle, *The Surrounded* (Albuquerque: University of New Mexico Press, 1978).

Edmund Nequatewa, *Born A Chief: The Nineteenth Century Hopi Boyhood of Edmund Nequatewa* (Tucson: The University of Arizona Press, 1993).

Anna Moore Shaw, *A Pima Past* (Tucson: The University of Arizona Press, 1974).

Required Articles :

Dorothy Eggan, “The General Problem of Hopi Adjustment,” *American Anthropologist*, New Series, Volume 45, Number 3, Part 1 (July-September, 1943)

David Martinez, “Pulling Down the Clouds: The O’odham Intellectual Tradition During the ‘Time of Famine,’” *American Indian Quarterly*, Volume 34, Number 1 (Winter, 2010).

Andrew S McClure, “Sarah Winnemucca: [Post]Indian Princess and Voice of the Paiutes,” *MELUS*, Volume 24, Number 2 Religion, Myth, and Ritual (Summer 1999)

Anna Lee Stensland, “Charles Alexander Eastman: Sioux Storyteller and Historian,” *American Indian Quarterly*, Volume 3, Number 3 (Autumn 1977)

Carlos Montezuma, “Let My People Go!” self-published (Chicago, 1915)

Sheila E Nicholas, “‘I Live Hopi, I Just Don’t Speak It’—The Critical Intersection of Language, Culture, and Identity in the Lives of Contemporary Hopi Youth,” *Journal of Language, Identity, and Education*, 8 (2009)

Dorothy R Parker, “D’Arcy McNickle: Native American Author, Montana Native Son,” *Montana: The Magazine of Western History*, Volume 45, Number 2 (Spring 1995)

Robert A Warrior, “Eulogy on William Apress: Speculations on His New York Death,” *Studies in American Indian Literature*, Volume 16, Number 2 (Summer 2004)

320

AIS ~~394~~

American Indian Philosophies and Worldviews

Fall Semester 2012

MWF 1:30-2:20*

*(Fridays are online)

Discovery Hall 301

Dr. David Martínez

American Indian Studies

356G Discovery Hall

(480) 727-9818

David.Martinez.3@asu.edu

Office hours: MW 12-1 and by appointment

Course Description:

Does it make sense to speak about American Indian “intellectuals,” “thinkers,” or “philosophers”? Not only have Indians been thinking and thinking deeply for generations, but also they have produced a body of written works that have formed the foundation of contemporary American Indian Studies. This course covers some of the major figures, their works, and the ideas and opinions (many of which were controversial) that shaped their thinking.

Course Objectives:

By the end of the semester, you ought to have an understanding and appreciation for the history of ideas generated by Indigenous thinkers regarding the pressing issues of their respective times—issues that often persist through today.

Educational Outcomes:

You will learn about three major epochs of American Indian intellectual history, the individuals who defined their eras, and ideas for which they advocated. In addition, you will see the diversity among Indigenous thinkers and various ways in which they enjoined a life of writing to a life of activism.

Organization of Course:

We will meet in the classroom regularly on Mondays and Wednesdays. Fridays are exclusively online. MW will be based on a lecture/discussion format, in which your professor will mix his presentations with questions and discussions for the students. Each class will be based on that day’s reading assignment (see Reading Schedule below), so students are expected to have done the reading before coming to class. In turn, Fridays will also have a reading assignment, in addition to a written assignment that students will be expected to complete on that very same Friday.

Course requirements: Students will earn points from completing the following:

10-12 page paper. (100 points). Papers must be about an author or topic relevant to the course. They must contain a thesis, in addition to being properly researched, complete with analysis of the appropriate books and articles. Citations may be done in either MLA or Chicago Manual of Style.

2-3 page book reviews. (20 points each). Upon completing each of the required books for the course, you will submit a critical review, in which you assess an author’s work for how well it met its objectives, eg thesis, argument, contribution, or comparison.

Weekly discussion comments. (10 points each). Each Friday you will be asked one or two questions about that day’s reading assignment. You will post your answers on the Discussion Board available for this course on Blackboard. Your responses must be at least one full paragraph long.

In-Class Presentation. (50 points). Toward the end of the semester, you will make a 5-7 minute presentation summarizing the work you have done with your final research paper. Using a PowerPoint is optional. Guidelines will be posted on Blackboard.

Attendance: on site attendance is mandatory for MW, the record for which will be maintained with a daily sign-in attendance sheet. At the end of the semester, students may earn bonus points for an excellent attendance record. 20 pts (0 absences), 15 pts (1 absence), 10 pts (2 absences), 5 pts (3 absences), 0 pts (4 or more absences).

PLEASE NOTE: If you have a learning disability, sensory, or physical disability or other impairment, or if English is your second language, and you may need special assistance in lectures, reading, assignments, and/or testing, please contact the instructor.

Required Texts (Available at Bookstore):

William Apress, *A Son of the Forest and Other Writings*, edited by Barry O'Connell (Amherst: University of Massachusetts Press, 1997)

Sarah Winnemucca Hopkins, *Life Among the Piutes: Their Wrongs and Claims* (Reno: University of Nevada Press, 1994).

Charles Alexander Eastman, *From the Deep Woods to Civilization* (Lincoln: University of Nebraska Press, 1977).

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Anna Moore Shaw, *A Pima Past* (Tucson: The University of Arizona Press, 1974).

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Robert A Warrior, "Eulogy on William Apress: Speculations on His New York Death," *Studies in American Indian Literature*, Volume 16, Number 2 (Summer 2004)

Reading Schedule:

Below are the exact readings assignments we will be examining and discussing in class. Students are expected to come prepared by having completed the reading for that day.

Mon 8/27: Go over syllabus. Brief introductory lecture. Student introductions.

Wed 8/29: *A Son of the Forest*, "A Son of the Forest," p. 1-31

*Fri 8/31: [Online] No assignment.

Mon 9/3: NO CLASS MEETING/LABOR DAY OBSERVED

Wed 9/5 8/31: *A Son of the Forest*, "A Son of the Forest," p. 31-56

*Fri 9/7: [Online] Robert A Warrior, "Eulogy on William Apess: Speculations on His New York Death"

Mon 9/10: *Life Among the Piutes*, p. 5-57

Wed 9/12: *Life Among the Piutes*, p. 58-104

*Fri 9/14: [Online] *Life Among the Piutes*, p. 105-36

Mon 9/17: *Life Among the Piutes*, p. 137-202

Wed 9/19: *Life Among the Piutes*, p. 203-246

*Fri 9/21: [Online] Andrew S McClure, "Sarah Winnemucca: [Post]Indian Princess and Voice of the Paiutes"

Mon 9/24: NO CLASS MEETING/PROFESSOR OUT-OF-TOWN!

Wed 9/26: *From the Deep Woods to Civilization*, p. 1-50

*Fri 9/28: [Online] *From the Deep Woods to Civilization*, p. 51-75

Mon 10/1: *From the Deep Woods to Civilization*, p. 76-135

Wed 10/3: *From the Deep Woods to Civilization*, p. 136-195

*Fri 10/5: [Online] Anna Lee Stensland, "Charles Alexander Eastman: Sioux Storyteller and Historian"

Mon 10/8: *The Surrounded*, p. 1-59

Wed 10/10: *The Surrounded*, p. 60-112

*Fri 10/12: [Online] No assignment.

Mon 10/15: NO CLASS MEETING/FALL BREAK!

Wed 10/17: *The Surrounded*, p. 113-297

*Fri 10/19: [Online] Dorothy R Parker, "D'Arcy McNickle: Native American Author, Montana Native Son"

Mon 10/22: *Born A Chief*, Chapters 1-3, p. 3-27

Wed 10/24: *Born A Chief*, Chapters 4-6, p. 28-62

*Fri 10/26: [Online] Dorothy Eggan, "The General Problem of Hopi Adjustment"

Mon 10/29: *Born A Chief*, Chapters 7-9, p. 63-124

Wed 10/31: *Born A Chief*, Chapters 10-12, p. 125-176

*Fri 11/2: [Online] Sheila E Nicholas, “‘I Live Hopi, I Just Don’t Speak It’—The Critical Intersection of Language, Culture, and Identity in the Lives of Contemporary Hopi Youth”

Mon 11/5: *A Pima Past*, 1-46

Wed 11/7: NO CLASS MEETING/PROFESSOR OUT-OF-TOWN!

Mon 11/12: NO CLASS MEETING/VETERANS DAY!

Wed 11/14: *A Pima Past*, p. 47-89

*Fri 11/16: David Martínez, “Pulling Down the Clouds: The O’odham Intellectual Tradition During the ‘Time of Famine’”

Mon 11/19: *A Pima Past*, p. 90-150

Wed 11/21: NO CLASS MEETING!

Fri 11/23: NO ONLINE ASSIGNMENT!

Mon 11/26: *A Pima Past*, p. 151-215

Wed 11/28: *A Pima Past*, p. 216-262

*Fri 11/30: Carlos Montezuma, “Let My People Go!”

Mon 12/3: Presentations

Wed 12/5: Presentations

***Fri 12/7: NO ONLINE ASSIGNMENT!**

Mon 12/10: Presentations

***Fri 12/14: 10-12 PAGE PAPER IS DUE!**

Grading Scale:

A+=370-360; A=359-350; A-=349-340; B+=339-330; B=329-320; B-=319-310; C+=309-300; C=299-290; D=289-280; E=279-0

ACADEMIC DISHONESTY!

In the “Student Academic Integrity Policy” manual, ASU defines “Plagiarism” [as] using another’s words, ideas, materials or work without properly acknowledging and documenting the source. Students are responsible for knowing the rules governing the use of another’s work or materials and for acknowledging and documenting the source appropriately.” You can find this definition at:

http://www.asu.edu/studentaffairs/studentlife/judicial/academic_integrity.htm#definitions

Academic dishonesty, including inappropriate collaboration, will not be tolerated. There are severe sanctions for cheating, plagiarizing and any other form of dishonesty.

LIFE AMONG THE PIUTES
THEIR WRONGS AND CLAIMS

SARAH WINNEMUCCA HOPKINS

Edited by Mrs. Horace Mann

Foreword by Catherine S. Fowler

 UNIVERSITY OF NEVADA PRESS
RENO LAS VEGAS

VINTAGE WEST SERIES EDITOR: ROBERT E. BLESSE

Life Among the Piutes: Their Wrongs and Claims by Sarah Winnemucca Hopkins was originally published by G. P. Putnam's Sons of New York, in 1883. The 1994 University of Nevada Press edition reproduces the original except for the cover design and the front matter, which have been modified to reflect the new publisher. A list of books in the series appears at the end of this volume.

The paper used in this book meets the requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI Z39.48-1984. Binding materials were selected for strength and durability.

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Hopkins, Sarah Winnemucca, 1844?-1891.

Life among the Piutes : their wrongs and claims / by Sarah Winnemucca Hopkins ; foreword by Catherine Fowler.

p. cm. — (Vintage West series)

Originally published: New York : G.P. Putnam, 1883.

With new foreword.

ISBN 0-87417-252-7 (paper : alk. paper)

1. Paiute Indians 2. Hopkins, Sarah Winnemucca, 1844?-1891.

3. Paiute Indians—Biography. I. Title. II. Series.

E99.P2H712 1994

978:03392—dc20

[B] 94-29835

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University of Nevada Press, Reno, Nevada 89557 USA

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Cover design by Robert E. Blesse

Printed in the United States of America

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VIII. TH	
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Diaper Story

that the father and
and afterwards the
children might lea
ents were very cro
They were very cro
telling, but they all went back
white, but they all went back
One great head,
only hit
great head,
white, but they all went back
seen a white
strong race.
they all went back
white, but they all went back
seen a white
strong race.
they all went back

at the man in charge of
gration, and camped

THE SURROUNDED

—THEY CALLED THAT PLACE *Sniel-emen*
(MOUNTAINS OF THE SURROUNDED) BE-
CAUSE THERE THEY HAD BEEN SET UPON
AND DESTROYED

**The
Surrounded**

D'Arcy McNickle

Afterword by Lawrence W. Towner

A Zia Book

UNIVERSITY OF NEW MEXICO PRESS

Albuquerque

Note

In this story of the Salish people are elements which will be recognized as belonging to the story of tribes from Hudson Bay southward. The particular facts may be found in the journals of Ross Cox, David Thompson, Alexander Henry the younger, John Work, Major John Owen; in the journals and other writings of Pierre J. De Smet, S.J., and Lawrence B. Palladino, S.J., and in later writers. Marius Barbeau has collected some fine stories of the Mountain Indians ("Indian Days in the Canadian Rockies"), and to him I am indebted for Big Raven's story of the wistful search for "The Thing That Was to Make Life Easy." The "Story of Flint" was told by Chief Charlot, the last of the Flatheads to leave the ancestral homeland when the Government gave the order to move on. It was collected by Mrs. Helen Fitzgerald Sanders in her "Trails Through Western Woods," an excellent book.

D'ARCY McNICKLE

FROM THE DEEP WOODS
TO CIVILIZATION

CHAPTERS IN THE AUTOBIOGRAPHY
OF AN INDIAN

BY
CHARLES A. EASTMAN
(OHIVESA)

INTRODUCTION BY
Raymond Wilson



*Charles Alexander Eastman
(Ohivesa)*

University of Nebraska Press
Lincoln and London

Foreword

ideals to the white man, leading in the end to a partial reaction in favor of the earlier, the simpler, perhaps the more spiritual philosophy. It is clearly impossible to tell the whole story, but much that cannot be told may be read "between the lines." The broad outlines, the salient features of an uncommon experience are here set forth in the hope that they may strengthen for some readers the conception of our common humanity.

E. G. E.

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Edmund Nequatewa



Born a Chief

THE NINETEENTH CENTURY
HOPI BOYHOOD OF
EDMUND NEQUATEWA

As Told to Alfred F. Whiting
Edited by P. David Seaman

The University of Arizona Press
Tucson & London

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AUTOBIOGRAPHY

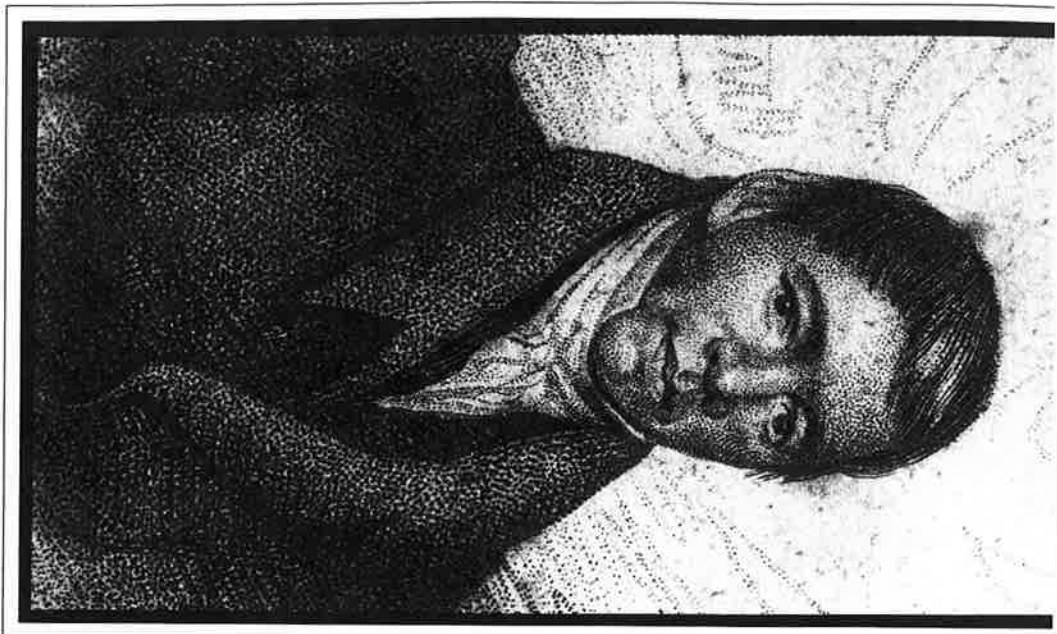
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*A Son of
the
Forest
and Other Writings
by William Apess,
a Pequot*

*Edited and with an introduction by
Barry O'Connell*

University of Massachusetts Press

Amherst

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