

Resource list 1--Indigenous History and Culture

Please find books, articles (any open access pieces would be great), and internet databases about First Nation people in the United States. If you find internet sources, please hyperlink them. I'm looking for content about First nation groups local to the eastern seaboard of the United States, so anything you find with free resources on the Lenape people, and any other First Nations indigenous to our tri-state area or New England would be great. These sources should be suitable for K-12 so that I can organize them into folders for our site. Since this talk is happening near the end of January, 12-15 sources is ideal.

Public History created by Indigenous Nations and peoples

Native Land (digital humanities map project = languages, territories, treaties)

Native Land Digital strives to create and foster conversations about the history of colonialism, Indigenous ways of knowing, and settler-Indigenous relations, through educational resources such as our map and Territory Acknowledgement Guide. We strive to go beyond old ways of talking about Indigenous people and to develop a platform where Indigenous communities can represent themselves and their histories on their own terms. In doing so, Native Land Digital creates spaces where non-Indigenous people can be invited and challenged to learn more about the lands they inhabit, the history of those lands, and how to actively be part of a better future going forward together.

<https://native-land.ca>

New England

How do we bring history alive for today's learners? We start with primary sources - the building blocks of history! Primary sources can include written documents, archaeology, material culture, landscapes, oral histories, artworks and photos. These are important tools that let us shed light on 17th-century history and understand the experiences from different perspectives. Here are a few of the primary sources we use every day.

Objects

Objects are the things people made and left behind, and they are essential to our understanding of how people lived, worked, and built community in the 17th-century. Plimoth Patuxet maintains one of the most significant repositories of archaeological material from 17th-century New England including Indigenous materials. Archaeologists use these collections, along with oral history and written documents, to research the pre-contact Wampanoag world. Explore how Wampanoag life transformed over 12,000 years in our online exhibit, 'Echoes of the Ancestors.'

[Eel River Archaeological Site](#)

Oral History

Oral History is the collection and study of historical and cultural information through storytelling. For many Indigenous communities, including the Wampanoag, the spoken word has enabled

their history to be passed from generation to generation since time immemorial. Many Indigenous nations still have a yearly ceremony in which their history stories are once again told. Telling and listening to the oral history each year is an event taken very seriously. Everyone knows they are the new part of tribal history, and that to learn the past stories of their own People is to continue themselves and learn from the retelling of past events.

[Voices from the Past: Ep. 1.02 A Wedding as Diplomacy, Part II - Darius Coombs](#)

Good News from New England Pamphlet

Written by Edward Winslow, *Good News from New England* (1624) picks up the stories of Plimoth and Patuxet after the 1621 harvest feast and features descriptions of the difficult first years in Plymouth Colony, including the arrival of new colonists as well as moments of collaboration and conflict with Ousamequin and other Wampanoag and Massachusetts sachems. This easy-to-read pamphlet also includes Winslow's 17th-century observations of the local climate, detailed descriptions of Wampanoag manners, customs, and cultural lifeways, and conversations Winslow reported having with Ousamequin and other Wampanoag leaders during diplomatic trips. Perfect for teachers looking to introduce primary sources and explore history from multiple perspectives!

https://www.google.com/books/edition/Good_News_from_New_England/eK97LyO3JGEC?hl=en&gbpv=1&dq=good+news+from+new+england&printsec=frontcover

Missionaries

Sustained English missionary outreach among the Wampanoag, Massachusett, Nipmuc, and other Indigenous communities in southern New England began in 1646 led by the ministers John Eliot and Thomas Mayhew with financial and political support from Oliver Cromwell's sympathetic Puritan Commonwealth of England. In 1649, Parliament passed "An Act for the Promoting and Propagating the Gospel of Jesus Christ in New England" which created a charitable organization to fund missionary projects in New England including translating the Bible and other scriptural texts such as catechisms into Algonquian languages and setting up "praying towns" for newly converted "praying Indians" complete with churches. Church membership in Massachusetts required a confession of faith - a public demonstration of the individual's understanding of Christian doctrines and theologies. *Tears of Repentance* (1653), details confessions made by Nipmuc, Massachusett, and Wampanoag converts that were recorded and printed to demonstrate the missionaries' progress. Recorded in the first person, these emotional declarations allow historians to hear individual Indigenous voices from the 17th century as they grapple with conversion.

<https://quod.lib.umich.edu/e/eebo/A84357.0001.001?view=toc>

Three Visitors to Early Plymouth

This compilation of letters written by former Secretary to the Governor and Council of Virginia John Pory, English adventurer Emmanuel Altham, and Dutch West India Company official Isaack de Rasieres offer a series of unique descriptions of Plymouth Colony in the 1620s. These letters are also a great primary resource for teachers who want to compare how Virginia, Plymouth, and Dutch New Netherlands thought about the natural world, negotiated with Indigenous People, and managed inter-colonial trade.

https://www.google.com/books/edition/Three_Visitors_to_Early_Plymouth/ZPJhI0pwVI8C?hl=en&gbpv=1

Lenapehoking

Lenapehoking is the Lenape name for Lenape land, which spans from Western Connecticut to Eastern Pennsylvania, and the Hudson Valley to Delaware, with Manhattan at its center. Due to centuries of colonialism perpetuated by genocide, forced displacement, and systemic oppression, today the Lenape Diaspora is dispersed throughout the U.S. and Canada. The Lenape diaspora includes five federally recognized nations in Oklahoma, Wisconsin, and Ontario. Through a partnership with Google Arts and Culture, we have launched the online version of our exhibit, Lenapehoking. Lenapehoking in partnership with the Brooklyn Public Library, is the first Lenape curated exhibition of Lenape cultural arts, both historic and contemporary, in the City of New York. [Lenapehoking — Google Arts & Culture](#)

The Truth about the First Thanksgiving (PDF)

[Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong](#)

Diné Creation Story "[Four Worlds: The Dine Story of Creation](#)"

Iroquois Creation Story [Iroquois Creation Myth](#)

Why creation stories matter in Indigenous Justice today: [She Saves Us from Monsters: The Navajo Creation Story and Modern Tribal Justice](#) (Tribal Law Journal, 2014)

Jack D. Forbes's monumental *Africans and Native Americans* has become a canonical text in the study of relations between the two groups. Forbes explores key issues relating to the evolution of racial terminology and European colonialists' perceptions of color, analyzing the development of color classification systems and the specific evolution of key terms such as black, mulatto, and mestizo--terms that no longer carry their original meanings. Forbes also presents strong evidence that Native American and African contacts began in Europe, Africa, and the Caribbean. [Forbes-Africans and Native Americans](#)

JSTOR 2 min read: [Yes, Americans Owned Land Before Columbus - JSTOR Daily](#)

Indigenous Women, Feminism, and the Environmental Humanities

Greta Gaard Resilience: A Journal of the Environmental Humanities, Volume 1, Number 3, Fall 2014, pp. 86-99 <https://muse.jhu.edu/pub/17/article/569974/pdf>

Environmental humanities scholars can too easily perpetuate the limitations of the very knowledge systems we critique if our definitions and program offerings replicate the culture/nature, mind/body, white/nonwhite, and human/animal binaries that have kept the humanities and sciences apart, and which impede our interdisciplinary collaborations in addressing the ecosocial emergencies of climate change. Placing indigenous women and feminist environmental perspectives more prominently in these definitions and program offerings of the environmental humanities is not only strategically useful; it's also intellectually honest.

Original Tribal Names of Native North American People

We've been asked for a list of the original names (in their own languages) of Indian tribes and nations so many times now, that I'm simply starting a chart of them for everyone's use. Please note that this chart is not complete. We have included only the names of North American nations (not of every band or village within a nation), and only those nations whose original names are known. [Original Tribal Names of Native North American People](#)

Indigenous Appalachia (4 pages PDF)

<https://researchrepository.wvu.edu/cgi/viewcontent.cgi?article=1011&context=indigenous-exhibit>

With the exception of Cree and Cherokee, American Indian languages do not have their own writing systems, so the names must be written using English characters. I have not even tried to include every spelling variation this causes (for example, some Anishinaabe people spell the word Anishinabe, or Anishnaabe, or use the plural Anishinaabeg, or spell that Anishinabeg or Anishinabek or...) For a more complete listing of Indian tribal names (without the etymology) see [Native American tribes](#). This page is just a place to quickly see what the names are in the original languages of this continent.

Learn about Dakota culture through these Dakota Plant Medicines, Waterways, and Winters digital stories below. These stories, developed with support from the City of St. Paul and Capitol Region Watershed District, share the deep wisdom in the lifeways of Dakota people that can inform better relationships with our lands and waters.

[Resources — Lower Phalen Creek Project](#)

Dakota Spirit Walk

Augmented Reality public art

Presented by Marlana Myles (Spirit Lake Dakota) in collaboration with Todd Boss (Revelo AR artistic director) & supported by Pixel Farm Studios.

The Dakota Spirit Walk is a permanent augmented reality public art installation that honors, educates and connects visitors to Dakota history, culture and significance of land through the art and storytelling of Marlana Myles, Spirit Lake Dakota.

[Dakota Spirit Walk | The Art of Marlana Myles](#)

Search our online encyclopedia about Minnesota to learn more about Ojibwe and Dakota history and culture.

<https://www.mnopedia.org/search/index/?f%5B0%5D=topic%3A11>

Iapi Oaye, a Dakota-language missionary newspaper, was published monthly, first in Greenwood, Dakota Territory and later in Santee, Nebraska, between May 1871 and March 1939, when it ceased publication.

[Iapi Oaye/Word Carrier | Minnesota Historical Society](#)

Ojibwe material culture is an overview of cultural objects — totaling over 2,000 items — that can be found in the Minnesota Historical Society's collection.

[Ojibwe Material Culture | Minnesota Historical Society](#)

U.S.-Dakota War of 1862 had a profound impact in shaping Minnesota as we know it today. Learn about its causes and its far-reaching consequences.

[The U.S.-Dakota War of 1862 |](#)

The Seven Council Fires (Oceti Šakowiŋ) is an overview of Dakota, Lakota, and Nakota cultural objects — totaling approximately 1,000 items — that can be found in the Minnesota Historical Society's artifact collection.

These items range from quillwork to moccasins to buttons, and were used — or in some cases possibly used — by Dakota, Lakota, and Nakota individuals or communities. Information in these records should be considered open to further research and discussion.

[The Seven Council Fires | Minnesota Historical Society](#)

An enduring presence and deep connection to the land

Learn about Native communities in Minnesota, including stories of survival, resiliency, and adaptation.

Native Americans — Dakota, Ojibwe, as well as people from other tribal nations — have dwelled in this area for thousands of years and still live here today. This exhibit shares their stories, enduring presence, and deep connection to the land.

[Our Home: Native Minnesota - YouTube](#)

Mitakuyepi! Welcome!

Enjoy this beginning resource for understanding more about the Dakota people's relationship to Minnesota. Try traveling the directions in a traditional way - East (We Are Home), South (Dakota Greeting), West Mnisota: A Dakota Place) and then North for the core of the site - the Memory Map.

[Bdote Memory Map](#)

[Infusing Contemporary American Indian Cultural Studies across the Curriculum](#)

Courses developed throughout this two-year project to incorporate the study of contemporary Native American cultures across the curriculum at Lehigh University and Johnson County Community College (JCCC) now form part of the requirements for JCCC's new Certificate in American Indian studies, launched in spring of 2020. Watch two of the lectures delivered during the project:

0:00 / 1:16:57 Jordyn Gunville - American Indian Maternal and Child Health

<https://youtu.be/Vq9Wbzvn4zM>

Presentation on Native American Author D'Arcy McNickle <https://youtu.be/5tQXfiJoZ7w>

Dr. Holly Norton, History Colorado and Mr. Garrett Briggs, enrolled member of the Southern Ute Indian Tribe The State of Colorado had two off-reservation boarding schools, the Teller Institute in Grand Junction, which operated from 1886-1911, and the Fort Lewis Indian Boarding School, which operated from 1891-1911. Both Fort Lewis Indian Boarding School and the Teller Institute were part of an Indian education experiment focused on the goal of assimilation and the systemic eradication of Native practices including traditional clothing, hairstyles, language, and traditional spiritual beliefs or religious systems. This educational approach to force Native American youth into mainstream society has come more sharply under investigation across the

country in the last several years. Norton and Briggs will discuss the current efforts under way in Colorado for both Teller Institute and Fort Lewis.

▶ Federal Indian Boarding Schools in Colorado with Dr Holly Norton and Garrett Briggs

It is Dr. Surovell's impression that most archaeologists believe the Clovis/Pre-Clovis debate has been resolved, and that there is clear evidence for humans in North and South America prior to the appearance of fluted points in regions south of the continental ice sheets. Todd disagrees. The primary method for addressing the timing of first human arrival to the Americas is an approach he likes to call "The Oldest Site Wins." After careful evaluation of stratigraphy, artifacts, and dates from the many thousands of sites that have been investigated across two continents, it is argued that the first date of human arrival must predate the oldest known site. American archaeology has operated via this paradigm now for almost 120 years without resolving the question of the date of colonization. The inability to reach a clear conclusion suggests to Dr. Surovell that this paradigm is inherently flawed. In this presentation, Todd approaches the problem using basic principles of human population dynamics, archaeological site formation, and archaeological sampling to simulate the age range of the plausible earliest archaeological sites. He argues that the archaeological record is consistent with humans first arriving south of the American ice sheets, between 14,200 and 13,400 BP, with a most likely colonization date falling in the century surrounding 13,800 BP.

▶ Why I am Skeptical of Most Claims for a Pre-Clovis Colonization of the Americas w/ Dr. To...

In the summer of 2021, Davina Two Bears participated in re-documenting Diné archaeology sites on Chacra Mesa in Chaco Culture National Historical Park. The Navajo presence is clearly visible from the summer hogans along Chaco Wash to defensive locations atop Chacra Mesa. In this presentation, Davina shares her experience of re-connecting and re-documenting Navajo sites of her Diné relatives on Chacra Mesa.

▶ A Summer of Re connections: Re-documenting Diné Archaeology Sites on Chacra Mesa ...

Paint is one of the oldest known human technologies, yet it remains underrepresented in archaeological discourse. Making paint requires intimate knowledge of geologic sources, processing requirements, and application techniques. In the contemporary Pueblo World, paint is an especially important element of performance regalia, communicating important knowledge, directional symbolism, and more. In this talk, Kelsey E. Hanson will contextualize paint as a technology and illustrate its significance in performances in the Chaco World of the northern U.S. Southwest. Excavations at Chaco great houses have yielded enormous amounts of archaeological pigment, paint, paint production tools, and painted media. In this talk, Ms. Hanson will provide some preliminary insights from the study of these objects in museum collections. By looking at trends in paint production and depositional practices through time, Ms. Hanson will offer some initial thoughts on sociopolitical change in the rise and fall of the Chaco World. ▶ Four Corners Lecture Series presents Paint Technology in the Chaco World with K...

As residential development continues into flammable landscapes, wildfires increasingly threaten homes, lives, and livelihoods in the so-called 'wildland-urban interface' or WUI. Although this problem seems distinctly modern, Native American communities have lived in WUI contexts for

centuries. When carefully considered, the past offers valuable lessons for coexisting with wildfire, climate change, and related challenges. Here, Dr. Roos combines archaeology, ethnography, dendrochronology, geoarchaeology, and ecological modeling to show that ancestors of Native Americans from Jemez Pueblo used ecologically savvy intensive burning and wood collection to make their ancient WUI resistant to climate variability and extreme fire behavior. Learning from the past offers modern WUI communities more options for addressing contemporary fire challenges. Public-private-tribal partnerships for wood and fire management can offer paths forward to restore fire-resilient WUI communities.

▶ Native American Fire Management at an Ancient Wildland Urban Interface in the Southwe...

Collaborative projects and longer-term partnerships with Native American communities are setting a new tone for the ways in which museums learn from, and engage with, tribal experts, tribal leaders, and communities. This “movement” is influencing much anticipated and overdue change in the ways in which museums steward collections of Native American materials and develop meaningful, mutually-rewarding projects, programs, and exhibitions. Tribal Historic Preservation Officers, cultural experts, tribal leaders, artists, scholars, and other tribal resources are finding themselves at the forefront in discussions that are influencing new thought and change in museum practice. The presentation will highlight two significant projects, Chicago’s Field Museum and the Fine Arts Museums of San Francisco – de Young, who are providing opportunities for long-term collaboration with Native people.

▶ Indigenous Knowledge: Shifting Narrative, Enhancing Documentation, & Changing Policy ...

Too often, journalists fail to offer authentic representations of Native individuals and issues in the news; this presentation will highlight the ways news media, past and present, have contributed to a legacy of misrepresentation of Native peoples with the goal of highlighting ways to improve that coverage in the future. It is a legacy that has limited the ability of Native individuals to tell their own stories and exercise self-determination in the way they are represented in the press as well as in the historical record. It will ask us to reconsider and redefine what we think we know about what it means to be American Indian, by asking us to reevaluate the history we know and the stories we tell ourselves about the people and events that led us to where we are today.

▶ Dismantling a Legacy of Misrepresentation with Dr. Melissa Greene-Blye

In this session, we will dive into understanding the ideals and techniques of Priscilla Tacheny - a Navajo photographer that has delved into the creative work of landscape, portrait, and conceptual art photography throughout her career. The session will delve deep into some concepts of each piece of work over her career with breaking down the inspiration for layout of landscape, portraits and conceptual retelling of Navajo legends with a complex showcase.

▶ Through the Lens of a Navajo Photographer with Priscilla Tacheny

Hopi speakers, in the ceremonies and stories of their thriving pueblos in eastern Arizona, refer to the landscape of Canyons of the Ancients National Monument as Tawtoykyia, meaning “the place where the songs came from.” For archaeologists and other modern visitors, echoes of these “songs” are heard when viewing the skill and wisdom built into the Monument’s majestic standing prehistoric stone structures. Puebloan individuals, families, and communities

developed and refined architectural techniques that allowed them to thrive in this landscape for hundreds of generations. And, while they are just one set of tools for understanding these reservoirs of Indigenous knowledge, techniques such as LiDAR, photogrammetry, and reflectance transformation imaging finally offer the precision and detail necessary for properly documenting these resources. For the past 15 years, the BLM and the Center of Preservation Research at the University of Colorado Denver have worked in partnership to apply these modern techniques to the preservation and understanding of these ancient resources. This talk will discuss the methods for creating accurate digital and analog records of these vital cultural places that are so critical to their future interpretation and preservation.

▶ [Sand, Stone, and Songs: Ancient Lessons from a Living Landscape with Vincent MacMillan](#)

Celebration: 10,000 Years of Cultural Survival

The Sealaska Heritage Institute's (SHI) biennial dance and culture festival celebrates the Tlingit, Haida, and Tsimshian cultures of Southeast Alaska. An NEH grant is supporting the preservation, cataloguing, and digitization of recordings of SHI Celebration festivals from 1982 to the present, giving online access to 540 hours of song, dance, and oratory.

1982 [Celebration 1982 - YouTube](#)

1984 [Celebration 1984 - YouTube](#)

1986 [Celebration 1986 - YouTube](#)

1988 [Celebration 1988 - YouTube](#)

Nanticoke Lenni- Lenape Tribal Nation [Land Acknowledgement](#)

The following is our standard Land Acknowledgement for those who seek to honor our people and our territory preceding an event in Lenapehoking.

“The land upon which we gather is part of the traditional territory of the Lenni-Lenape, called “Lenapehoking.” The Lenape People lived in harmony with one another upon this territory for thousands of years. During the colonial era and early federal period, many were removed west and north, but some also remain among the continuing historical tribal communities of the region: The Nanticoke Lenni-Lenape Tribal Nation; the Ramapough Lenape Nation; and the Powhatan Renape Nation, The Nanticoke of Millsboro Delaware, and the Lenape of Cheswold Delaware. We acknowledge the Lenni-Lenape as the original people of this land and their continuing relationship with their territory. In our acknowledgment of the continued presence of Lenape people in their homeland, we affirm the aspiration of the great Lenape Chief Tamanend, that there be harmony between the indigenous people of this land and the descendants of the immigrants to this land, “as long as the rivers and creeks flow, and the sun, moon, and stars shine.”

Trail of Tears and the establishment of the Cherokee Male and Female Seminaries

[Cherokee Female Seminary, OK \(U.S. National Park Service\)](#)

Northeastern State University Special Collections supports the University's mission and values by collecting, preserving, and sharing Native American materials. The collection focuses on history, anthropology, and language related to regional Native American cultural heritage. Digital Library: [the NSU Digital Library](#)

Perdue, Theda. "Cherokee Women and the Trail of Tears." *Journal of Women's History* 1, no. 1 (1989): 14-30. [doi:10.1353/jowh.2010.0030](https://doi.org/10.1353/jowh.2010.0030) (PDF in folder).

Story of the Cherokee Male and Female seminaries. Highly accessible, seven pages: [Temple of Education: The Cherokee Female Seminary: Hope Building on Hope](#)

Indigenous History and Culture recent and accessible books written for "public audience."

[The Three-Cornered War: The Union, the Confederacy, and Native Peoples in the Fight for the West](#) by Megan Kate Nelson, 2021.

[Northern Cheyenne Ledger Art by Fort Robinson Breakout Survivors](#) by Denise Low and Ramon Powers, 2020.

[Defend the Sacred: Native American Religious Freedom beyond the First Amendment](#) by Michael D. McNally, 2020.

[Lakota Performers in Europe: Their Culture and the Artifacts They Left Behind](#) by Steve Friesen and François Chladiuk, 2017.

[The Lumbee Indians: An American Struggle](#) by Malinda Maynor Lowery, 2018.

[Brethren by Nature: New England Indians, Colonists, and the Origins of American Slavery](#) by Margaret Ellen Newell, 2015.

[The World and All the Things upon It: Native Hawaiian Geographies of Exploration](#) by David A. Chang, 2016.

[Imagining Sovereignty: Self-Determination in American Indian Law and Literature](#) by David J. Carlson, 2016.

[Plundered Skulls and Stolen Spirits: Inside the Fight to Reclaim Native America's Culture](#) by Chip Colwell, 2017.

[Native American Whalers and the World: Indigenous Encounters and the Contingency of Race](#) by Nancy Shoemaker, 2015.

[Nunamta Ellamta-Llu Ayuqucia, What Our Land and World Are Like: Lower Yukon History and Oral Traditions](#), translated and transcribed by Alice Rearden and edited by Ann Fienup-Riordan, 2014.

An Introduction to the Rights of the Native Hawaiian People (highly accessible 7 pages)

[An Introduction to the Rights of the Native Hawaiian People](#)

Overview of “Wounded Knee”

[Do We Have the History of Native Americans Backward? | The New Yorker](#)


On the importance of culturally-respectful terms

What We Say Matters: The Power of Words in American and Indigenous Histories

Bryan C. Rindfleisch

<https://www.oah.org/tah/issues/2017/february/what-we-say-matters-the-power-of-words-in-american-and-indigenous-histories>

Indigenous Languages (Audio)

 [Saving Rare Indigenous Language \[Audio\] | Science Nation](#)

Our Environmental Humanities Teacher’s Guide examines the history of Yellowstone National Park to trace the enduring intersection between the National Park Service and Indigenous land rights. The implications of federal policies that forcibly removed Indigenous tribes from their lands and eschewing of treaty rights that would allow Native Americans to continue traditional and cultural practices have yet to be fully addressed. Furthermore, the construction of National Parks reflects United States’ imperialism over Indigenous sovereign nations. [Environmental Humanities: History, Justice, and Education | NEH-Edsitement](#)

Burial Grounds

Native American burial grounds are sacred sites where tribal members participate in traditional rituals and pay respects to their ancestors. The arrival of Europeans and their encroachment onto Indigenous lands during the 18th and 19th centuries disturbed and destroyed these cultural sites.

[Cahokia Mounds State Historic Site - UNESCO World Heritage Centre](#)

[THE MOUNDBUILDER MYTH - Ohio History Connection](#)

[Native American Graves Protection and Repatriation Act \(U.S. National Park Service\)](#)

[Standing Rock Sioux Tribe](#)

Lesson Plans + Classroom Resources

[Language of Place: Hopi Place Names, Poetry, Traditional Dance and Song | NEH-Edsitement](#)

[Discovering Columbus: Re-reading the Past - Zinn Education Project](#)

[Recorded | Student Programs | Native Knowledge 360° - Interactive Teaching Resources](#)

[Student-Centered Digital Learning Activities](#)

[562 Gallery - Project 562](#)

[Living Nations, Living Words: A Guide for Educators - Research Guides at Library of Congress](#)