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FACULTAD DE FILOSOFÍA, LETRAS Y CIENCIAS DE LA EDUCACIÓN
CARRERA DE LENGUA Y LITERATURA INGLESA

“ HISTORICAL FICTION AS SEEN IN THE NOVEL *ONE THOUSAND WHITE
WOMEN* BY JIM FERGUS ”

*Tesis previa a la obtención del título
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RESUMEN

1000MUJERES BLANCAS.

Jim Fergus , el autor de la novela ,*Mil mujeres blancas*, combina hechos históricos con personajes de ficción. Será interesante investigar y señalar cuál de los elementos de la novela son históricos , y cuales son de ficción . Por lo tanto, el objetivo principal de la tesis es analizar cómo el autor ha creado esta interesante combinación de realidad y ficción en su obra. El factor más importante de esta novela es la información que el autor da en relación con el trato de las mujeres en las tribus de los Americanos nativos en el pasado. La información se basa en los hechos. En esta tesis se desarrollarán tres ideas.

En primer lugar, conocer el tipo de novela que se llama ficción histórico.

En segundo lugar, analizar la novela de Jim Fergus, *Mil mujeres blancas*, con respecto a sus elementos de ficción y de historia .

En tercer lugar, describir la forma de vida de los Cheyennes y el trato que daban a las mujeres de sus tribus, y de esta manera mostrar la condición de inferioridad a las mujeres Cheyenne en comparación con el estado de los hombres.

En cuarto lugar, para indicar cómo una parte del material de la novela se podría utilizar para enseñar Inglés en una escuela secundaria en Cuenca.



ABSTRACT

This thesis proposes to study how Jim Fergus, the author of the novel *One Thousand White Women* combines historical facts with fictional characters and plots to create a new novel of the category, historical novel. It will be interesting to investigate and point out which of the elements of the novel are historical, and fictional. Therefore, the objective of the thesis is to analyze how the author has created this interesting combination of reality and fiction in his work. The most original factor of this particular novel is the information that the author gives concerning the treatment of women in the Native American tribes in the past. The information is based on fact. In this thesis three ideas will be developed.

First, to know about the type of novel called historical fiction.

Second, To analyze Jim Fergus` novel, *One Thousand White Women*, with respect to its elements of fiction and history.

Third, to describe the Cheyenne way of life and treatment that the Cheyennes gave to the women of their tribes, and to show the inferior status relegated to the Cheyenne women compared to the status of the men.

Fourth, to indicate how some of the material from the novel could be used to teach English in a high school in Cuenca.

Keywords:

Cheyenne tribes, Jim Fergus, Reality, Fictional, Historical, Cuenca.



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CHAPTER I

1.1. A short definition of the Historical Novel.

Historical.- Pertaining to or connected with history; containing or contained in, deduced from, suitable to, representing history.

(Meine 347).

Novel.- A lengthy fictitious prose narrative having an almost unlimited range of subject matter and varied techniques. It may contain one or more plots. And its treatment may range from photographic realism to highly imaginative themes.

(Meine 490).

1.2. *The Scarlet Letter* as an example of historical Novel.



(Aira, 1)

As we know *The Scarlet Letter* written by Nathaniel Hawthorne, describes events that occurred in 1642, with clear scenes that show us historical truths and the imaginary situations in the same literary work.

In June 1642, in the Puritan town of Boston, Massachusetts, a crowd gathers to witness an official punishment. A young woman, Hester Prynne, has been found guilty of adultery and must wear a scarlet A on her dress as a sign



of shame. Furthermore, she must stand on the scaffold for three hours, exposed to public humiliation. As Hester approaches the scaffold, many of the women in the crowd are angered by her beauty and quiet dignity. When commanded and encouraged to name the father of her child, Hester refuses. .(Hawthorne,2)

As Hester looks out over the crowd, she notices a small, misshapen man and recognizes him as her missing husband, who has been presumed drowned at sea. When the husband sees Hester´s shame, he asks a man in the crowd about her and is told the story of his wife´s adultery. The husband angrily exclaims that the child´s father, the partner in the adulterous act, should also be punished and vows to find the man. He chooses a new name – Roger Chillingworth – to aid him in his plan. (Hawthorne2).

Reverend John Wilson and the minister of the church, Arthur Dimmesdale, question Hester, but she refuses to name her lover. After she returns to her prison cell, the jailer brings in Roger Chillingworth, a physician, to calm Hester and her child with his roots and herbs. Hester recognizes him as her husband. Dismissing the jailer, Chillingworth first treats Pearl, Hester´s baby, and then demands to know the name of the child´s father. When Hester refuses to tell him, he insists that she never reveal that he is her husband. If she ever does so, he warns her, he will destroy the child´s father. Hester agrees to Chillingworth´s terms even though she suspects she will regret it (Hawthorne2).

Following her release from prison, Hester settles in a cottage at the edge of town and earns a small living with her needlework. She lives a quiet, somber life with her daughter, Pearl. However, she is troubled by her daughter´s unusual character. As an infant, Pearl is fascinated by the scarlet A. As she



grows older, Pearl becomes capricious and unruly. Her conduct starts rumors, and, the church members suggest Pearl be taken away from Hester.

(Hawthorne,2)

Hester, hearing the rumors that she may lose Pearl, goes to speak to Governor Bellingham. With him are Reverends Wilson and Dimmesdale. When Wilson questions Pearl about her catechism, she refuses to answer, even though she knows the correct response, thus making Hester appear to be a bad mother. Hester appeals to Reverend Dimmesdale in desperation, and the minister persuades the governor to let Pearl remain with Hester. (Hawthorne 17677).

Because Reverend Dimmesdale's health has begun to fail, the townspeople are happy to have Chillingworth, a newly arrived physician, live with their beloved minister. Being in such close contact with Dimmesdale, Chillingworth begins to suspect that the minister's illness is the result of some terrible guilt. He applies psychological pressure to the minister because he suspects Dimmesdale of being Pearl's father. One evening, pulling the shirt of the sleeping Dimmesdale aside, Chillingworth sees something horrible on the sleeping minister's pale chest: a scarlet letter A. (Hawthorne3).

Tormented by his guilty conscience, Dimmesdale goes to the square where Hester was punished years earlier. Going up onto scaffold, he sees Hester and Pearl and calls to them to join him. He admits his guilt to them but can not find the courage to do so publicly. Suddenly, Dimmesdale sees a meteor forming what appears to be a gigantic A in the sky; at the same time, Pearl points toward the shadowy figure of Roger Chillingworth. Hester, deeply affected by Dimmesdale's deterioration, decides to obtain a release from her



vow of silence from her husband. In her argument over this with Chillingworth, she tells him his obsession with revenge must be stopped in order to save his own soul. (Hawthorne3).

Several days later, Hester meets Dimmesdale in the forest, where she removes the scarlet letter from her dress and talks to her husband about his desire for revenge. In this conversation, she convinces Dimmesdale to leave Boston with her in secret on a ship to Europe where they can start life over. Encouraged by this plan, the minister seems to have new energy. Pearl, however, refuses to acknowledge either of her parents until Hester replaces her symbol of shame on her dress. (Hawthorne 3).

Returning to town, Dimmesdale loses heart concerning their plan. He has become a changed man and realizes he is dying. Meanwhile, Hester is informed by the captain of the ship on which she arranged passage that Roger Chillingworth will also be a passenger. (Hawthorne 4).

On Election Day, Dimmesdale gives what is considered to be one of his most inspirational sermons, but as the procession leaves the church, Dimmesdale trips and almost falls. Seeing Hester and Pearl in the crowd watching the parade, he climbs upon the scaffold and confesses his sin, dying in Hester's arms. Later, witnesses swear that they saw a wound in the form of a scarlet A upon his chest. Chillingworth, forgetting his desire for revenge, dies shortly afterwards and leaves Pearl a great deal of money, allowing her to go to Europe with her mother and marry a rich man. (Hawthorne 4).

Several years later, Hester returns to Boston, begins wearing the scarlet letter again, and becomes a person whom other women turn to for comfort.



When she dies, she is buried near the grave of Dimmesdale, and they share a simple slate tombstone with the inscription, “On a field, of sable, the letter A”

Hawthorne’s story has a historical setting, Boston in the 1640s; however, the story includes elements that are not realistic. The Puritan society was real and can be researched; moreover, “The Custom House” existed, and the idea is based on Hawthorne’s employment in the building of that same name in Salem, Massachusetts. The tale also contains elements of the former society of Puritans but they are colored by the author’s great imagination. (Hawthorne,3)

When a writer calls his work a romance, it can be concerned with real situations, but, the fantastic can also be added. Some examples are in The Scarlet Letter, when Hawthorne adds the scarlet A in the sky at midnight; the same letter supposedly was carved into Dimmesdale’s breast; the sunlight follows Pearl but not her mother, and Chillingworth descends into hell. These elements of fantasy, of fiction, make the story interesting. Therefore, the author has combined true historical information about Puritans with fantastic elements of interest to produce what is called a historical novel. Fact and fiction work together to produce a novel of this kind. (Hawthorne1 – 4).

Comparison of Historical and Fictional Events between *The Scarlett Letter* and *One Thousand White Women*.

Hawthorne’s story has a historical setting, Boston in the 1640s and it includes a Puritan society. However, this story has other elements that are not gathered from historical knowledge. Some scenes contain elements of the society that come from Hawthorne’s imagination. In Jim Fergus’s novel called *One Thousand White Women*, there are fictional characters, historical figures or a mixture of the two. A historical event in the novel occurred in 1854 when



the Cheyenne Chief Little Wolf asked for 1,000 white women as brides for his warriors in exchange for 1,000 horses. Using this true incident, Fergus lets his imagination go wild and creates a fictitious journal of one of his ancestors who became one of those brides in 1875.

Fergus tells about the participation of May Dodd and others in the controversial “Brides for Indians” program, a clandestine U.S. government program. It was a sponsored program intended to instruct “savages” in the ways of civilization and to assimilate the Indians into white culture through the offspring of these unions of white women with tribal Indians.

May’s personal journals, filled with humor and intelligent reflection, describe the adventures of some very interesting white brides, their marriages to Cheyenne warriors, and the day to day life on the prairie before the final destruction of the Indian way of life. (Fergus19).



CHAPTER II

II. The Relations of the Cheyenne Indian Tribes and the U.S.

Army:

2.1 Pre Civil War.

Most tribes and nations of Native Americans did not have good relations with the government of the United States. A long history of broken promises and violated treaties reveals that thousands of Indians were pushed off their land and forced to settle further west, or on reservations. During the Civil War, many tribes tried to remain neutral.

Other Native American tribes, including the Cheyennes and the Arapaho, engaged in serious battles with Union troops. Some of these conflicts arose when Union troops, scouting for Confederates, met Native Americans on hunting trips, or raided Indian settlements.(United States. historycentral.com. 1)

Indian wars and battles with the U.S. government begin in the 1600's following the invasion of Indian territories by the Anglo European settlers. In the 17th century the conflicts were centered around the Eastern states where the colonists from Europe first settled, but in the 18th century the battles and wars increased and spread across North America. (Alchin1).

(see appendix for information on these battles)



A Battle Scene between Colonists and Indians.

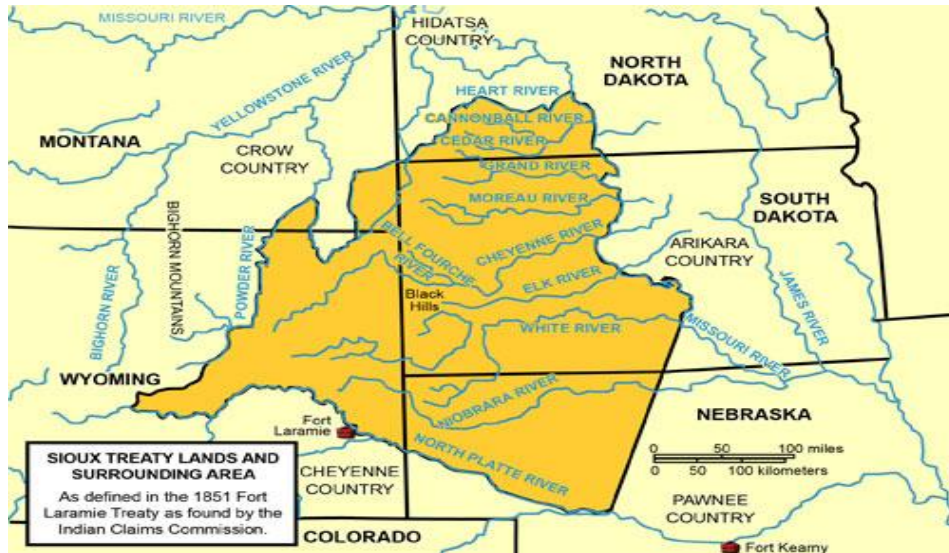
(Gilmary Shea 6).

The plains Indians were hunters, and hunting societies had small populations; they were occupying a large amount of land necessary to sustain them. By the mid-1800s the Indians were hopelessly outnumbered by the whites. The farming societies of the colonists were much more populated than the hunting societies; also, the United States had modern farming techniques and manufacturing. Moreover, it had the political unity that the Indians lacked.

The United States had laws concerning how citizens were supposed to treat each other, and they established treaties with the Indians, but what they did not have in general, in the 1800s, was enough respect for the Indians to enforce those treaties in the same way that they enforced laws within the United States; in other words, to leave the Indians as they were and with their rights to their own territories. (Alchin 2).



In California in 1850, the Indian population was around 100,000. A decade later California's Indian population was counted at 35,000. In 1851, the federal government brought many of the Plains tribes together at Fort Laramie, including many Lakota and Dakota bands, and sought to establish peace among the tribes so settlers could continue to move across the area and not fear for their safety. The government solution was to assign each tribe a certain territory where they were to remain. Government negotiators had the various Indian nations appoint head chiefs to these councils so they could deal with a small group of men rather than the entire nation. This sort of negotiation was unknown to the Lakota, and other Indian nations. Decision-making among the Lakota and Dakota was based on participation of all until agreement was reached, and in this form of democracy a few men could not speak for all or bind all people to treaty promises. Meanwhile, the government insisted on negotiating with appointed chiefs and through the treaty process sought to make clear its relationship with the various tribes. The 1851 Fort Laramie Treaty defined territory for each tribal group in order to end intertribal rivalry and it permitted travelers and railroad workers on the Platte River Road. But the treaty of the Yanktonai was omitted from the Treaty because their traditional areas were far from the overland route to the Pacific Coast which the treaty wanted to protect. (Turner 1).



Sioux Treaty Lands and Surrounding Area. (Map by Cassie Theurer, adapted from Lazarus, *Black Hills, White Justice*, page xvii)

(Theurer17).

Many Lakota and Dakota never knew of the existence of the 1851 Treaty and they continued their intertribal raiding. The U.S. regarded this as going against the treaty, however, and government could not force its own countrymen to respect the treaty. Travelers passed through defined Indian territories and ignored the treaty though no major incidents occurred until the numbers of travelers increased. (American Indians and Western Expansion 1850-18127).

In 1860, the U.S. army scouts attacked a small community of Indians near Eureka, California, killing around eighty, many of them women and children. Also in 1860 a war began in what is today the state of Nevada, a war that increased because of Paiute Indian revenge against whites for the rape of two Paiute girls. In the early 1860s there were clashes with tribes of Apaches, Navaho, Cherokee and Shoshone. In the early 1860s miners were invading the



Rocky Mountains and the plains by the thousands, threatening the Indians and producing problems with them. (American Indians and Western Expansion,1850-812, 8-10).

In 1861 when the Dakota Territory was established, the Yanktonai and Hunkpatina occupied much of the land east of the Missouri River. The Sioux had been fighting since 1862. That year they massacred or captured almost 1,000 people on the Minnesota frontier. In 1863, 38 Dakota Sioux were convicted of taking part in the massacre and were hung in the town of Mankato, Minnesota, before a crowd of angry whites in the largest public execution in the United States History. (Turner 1).

2.2 Post- Civil War



The Battle at Sand Creek



During the period of 1861 to 1865, Native Americans all over the continent were struggling for autonomy, as people with their own organization, culture, and life-style. But some tribes, like the Cherokees, were involved in the war.

On November 29, 1864, Colonel John Chivington led a bloody and terrible raid on a camp of Arapaho and Cheyenne who had come to the area believing they were on a mission for peace. So, Chivington sent 700 federal troops to attack a village of 500 Cheyenne and Arapaho in Sand Creek in Colorado. This attack on men, women, and children, the massacre at Sand Creek, marked a turning point in the relationship between American Indian tribes and the Federal Government. From the day of the attack, the U.S. Army actions at Sand Creek were controversial, because the Cheyenne and Arapaho thought they were at peace with the government, whereas women and children as well as warriors died. (Turner, 2 and Encyclopedia of the Civil War 8).

Some of the people escaped, however, but one of them was pursued by an ironical circumstance in the years to come: Chief Black Kettle of the Cheyenne survived the massacre at Sand Creek, only to die at the hands of George Armstrong Custer's 7th Cavalry in a second attack on a peaceful village some three years later, at a place called the Washita River. (Encyclopedia of the Civil War 8).

In the 1800s, life on the Plains was changing. The attack at Sand Creek was part of a series of conflicts between Plains Indian tribes and newly arrived settlers from the East and Federal troops. Against the background of the Civil War that divided the country as a whole, Indian tribes of the Great Plains and



settlers from the east struggled for land and resources. To provide safe travel and opportunities for settlers spreading west, the Federal Government signed treaties with many of the Plains tribes, but these did not stop the conflict. Nevertheless leaders of some tribes asked for peace, including those of the Cheyenne and Arapaho on the lands around Denver, Colorado.

The Cheyenne and Arapaho arrived in the area at the beginning of the 1800s. The 1851 Treaty of Fort Laramie reduced Cheyenne and Arapaho land but promised yearly payments to the tribes in exchange for safe passage of settlers through tribal land. This treaty was signed on September 17th , 1851 at Fort Laramie, Wyoming. It had an impact on the Front Range of Colorado.



The territory covered by the treaty included Montana, Wyoming, eastern Colorado, the Front Range, and the Dakotas.(Theurer1).

The territory covered by the treaty included Montana, Wyoming, eastern Colorado, the Front Range, and the Dakotas.

The purpose of the treaty from the U.S. was to make the way safe for pioneers going west to the Oregon territory and other lands newly acquired after the U.S. victory in the Mexican- American war. Gold and silver had not yet



been discovered in the treaty territory so the U.S. did not object to signing. The deal was that each tribe was given a specific section of territory. The tribes would allow whites to build roads and would allow safe conduct for all people traveling through. (Turner 1-2).

Details of the Fort Laramie Treaty are in article 5 that covers the region of eastern Colorado.

“The territory of the Cheyenne and Arapahoes, commencing at the Red Bute, or the place where the road leaves the north fork of the Platte River, thence up the north fork of the Platte River to its source; thence along the main range of the Rocky Mountains to the head-waters of the Arkansas River; thence down the Arkansas River to the crossing of the Santa Fe road; thence in a northwesterly direction to the forks of the Platte River, and thence up the Platte River to the place of beginning.” (Kappler 594).



1851 treaty map drawn by Father Pierre de Smet

That north fork of the Platte River starts in southern Wyoming (near Laramie) and heads east into Nebraska. The Arkansas flows across Southern Colorado, through Pueblo. In a nutshell, this paragraph assigns the territory east of the Divide to the Arapaho and Cheyenne Nations.

(Kappler 594).

However, the discovery of Gold in Colorado in 1858 brought a greater number of people coming to look for gold. Though some tribes fought against the growing number of settlers, the majority of Cheyenne and Arapaho were tolerant of the settlers' movement onto their land. Designed to encourage the adoption of settled farming, a new treaty in 1861 greatly reduced the amount of land available to the Cheyenne and Arapaho. (Minnesota Public Radio)

During the Civil War, gold in Colorado was an important source of income. The governor of the territory of Colorado, John Evan, wanted to limit



the presence of Indians on the land to protect the gold and encourage further settlement in the territory. He felt that white settlers were in danger of attack and that the Indians could disrupt the establishments of white communities in the territory. In addition, he believed the tribes were an obstacle to building the transcontinental railroad through Colorado. Also, fears of the spread of Confederate sympathies created a negative situation. (Minnesota Public Radio).

On November 20, 1864, Chivington and his troops left Denver for the area around Sand Creek and a little more than a week later attacked the village. Led by Chief Black Kettle, the Indian villagers fled for their lives as federal troops came down upon them. The troops captured the villagers' horses to prevent an easy escape, surrounded the village and began shooting the men, women, and children. Most of the Indians ran to the nearby creek bed where they quickly dug trenches and pits to hide in as the troops continued to shoot at them. After finishing the massacre in the creek bed, the troops hunted for anyone who had escaped, then scalped and mutilated the bodies of the dead Indians, and destroyed the village. After that, Chivington and his men decorated their weapons, hats, and equipment with scalps and other body parts, including Indian fetuses that had been cut from their pregnant mothers, and male and female genitalia. In all, approximately 150 Cheyenne and Arapaho died in the massacre. (Minnesota Public Radio).

The citizens of nearby Denver welcomed the troops when they returned as having helped to rid the Plains of hostile Indians, but Chivington's actions were controversial. Some of his own men had refused to participate in the



massacre. Later, three federal investigations examined the actions at Sand Creek and found that Chivington and his men lied about the reason for the attack. By then, Chivington and his men were no longer in the military. Despite the lack of a judicial punishment for Chivington, the impact of the massacre was great. The destruction of the village and the death of many leaders tore apart the culture of the Cheyenne and Arapaho. (Minnesota Uncivil war1).

By 1865 the Winnebago Indians had been removed from Iowa and Minnesota from what would later be the state of South Dakota, and they were put on a reservation in Nebraska. It was a move that killed around 700 of them. Between 1869 and 1876, two hundred battles were fought between the U.S. army and Indians. The Indians had acquired the white man's rifles and were excellent at shooting guns. However, there was no leader to unite the tribes. Tribes had been fighting tribes, and the U.S. allied itself with some tribes, who became the so-called good Indians, against the others. (Minnesota Uncivil war 2).

In 1875, prospectors discovered gold in the Black Hills of South Dakota, holy ground to the Sioux and an area that the U.S. government had promised the Sioux would be theirs forever. General Sheridan of the U. S. Army held back the gold seekers for awhile, but eventually they broke through, and attacks by the Sioux against the invaders followed. The Sioux and neighboring Cheyenne defied the U.S. and gathered under the Sioux chieftain, Sitting Bull, to fight for their land. And in the spring of 1876 they were victorious in two battles against the U.S cavalry sent against them by General Sheridan. (Minnesota Uncivil war 3).



In the year 1876, Colorado became a state, and the telephone was invented. And in June, 2,500 Sioux and Cheyenne warriors wiped out Lieutenant Colonel George Custer and 210 or so of his seventh Cavalry at Little Big Horn River. The nation was angry and demanded retribution. The U. S. redrew the boundaries of the reservations and opened the Black Hills to white settlements. (Minnesota Uncivil war 3).

In January 1877, a punitive expedition under Coronel Nelson Miles caught up with and defeated the Sioux and Cheyenne. Later that year, under the new administration of President Hayes, the Crow and Blackfoot were pushed from their reservations. In Colorado, lands of the Ute Indians were confiscated and opened to settlement. Gold was discovered on the Salmon River in Idaho, and whites began invading the territory that the Nez Perce had been promised would be theirs. War erupted between the U.S. and the Nez Perce, who were defeated and sent to a reservation in Oklahoma.

All the Indian wars, battles, and conflicts were generally the result of the opening of Indian lands to colonization; the conquest of the Native American Indians and their forced relocation onto Indian reservations followed.(Minnesota Uncivil war1 - 4).



CHAPTER III

3.1 The Historical Event of 1854.- A Petition for a gift of one thousand white women as brides.

The Historical event of 1854, describes the peace conference between the United States and the Chief Cheyenne chief, Little Wolf, “ a prominent Northern Cheyenne chief who requested of the U.S. Army authorities the gift of one thousand white women as brides for his young warriors.(Baochi 1).

The Cheyenne were an indigenous people of the Great Plains, who were of the Algonquian language family. The Cheyenne Nation was composed of two tribes, the Sutaio or Suhtai and the Tsitsistas. These merged to form a unified nation in the early 19th century. Nowadays Cheyenne people are split geographically with the Southern Cheyenne in Oklahoma and the Northern Cheyenne in Montana. The Cheyenne and Arapaho Tribes in Oklahoma and the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation in Montana were Cheyenne federally recognized tribes. (Jelsoft enterprises 1).

The Cheyenne were believed to have branched off other tribes of Algonquian stock inhabiting lands around the Great Lakes; the land they inhabited is now known as Minnesota . They moved west, migrating across the Mississippi River and into North and South Dakota. And during the 19th century, the Cheyenne formed a unified tribe, with more centralized authority, through ritual ceremonies and structure, than other Plains Indians. They settled the Black Hills of South Dakota and the Powder River Country, now known as Montana. They



introduced the horse culture to Lakota (Sioux) bands about 1730. Allied with the Arapaho, the Cheyenne pushed the Kiowa to the South.(Jelsoft enterprises 2).

Some years later, the Cheyenne were hoping that by intermarrying with whites, they would stand a better chance of assimilating into the social structure of the new America. (Baochi 1).

Little Wolf



(Eastman 2).

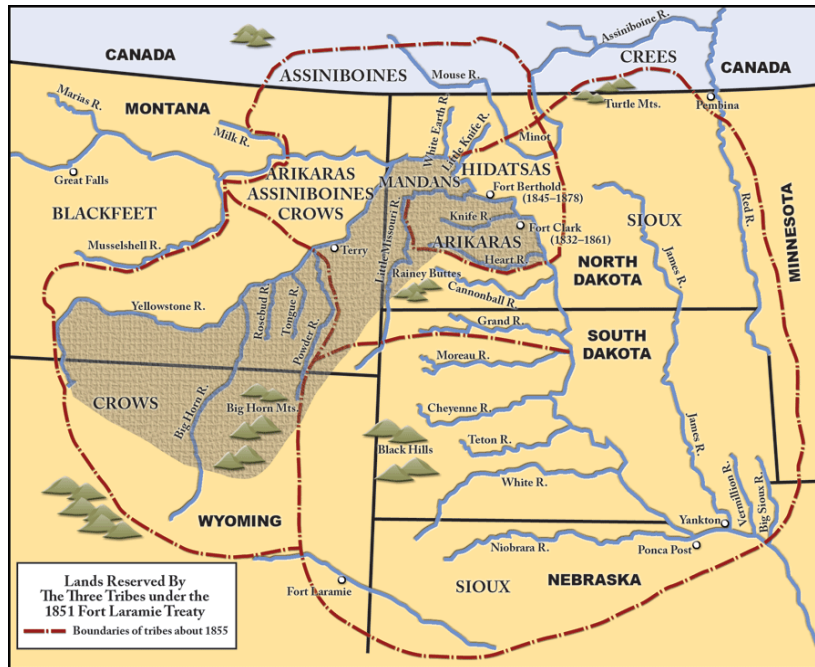
In 1878, the great Cheyenne “Sweet Medicine Chief” Little Wolf, who was a Northern Cheyenne Chief, known as a great military tactician, led a dramatic escape from the reservation in Oklahoma back to the Northern Cheyenne homeland. (Jelsoft Enterprises 2).

In September of 1874, Little Wolf made a long journey by land to Washington, D.C. with a group of his tribesmen for the main purpose of making a lasting peace with the whites.



The Indian leader was received in Washington with all the pomp and circumstance accorded to the visiting head of state of a foreign land. With a formal ceremony in the Capitol, and with President Ulysses S. Grant, and members of an appointed congressional commission, Little Wolf was presented with the Presidential Peace Medal. It was a large ornate silver medallion that the Chief, with no intentional irony, a thing unknown to the Cheyennes, wore later in a battle against the U.S. Army in the Cheyennes' final desperate days as a free people. Grant's profile appeared on one side of the medal, surrounded by the words: LET US HAVE PEACE, LIBERTY, JUSTICE AND EQUALITY; on the other side the medal had an open Bible atop a rake, a plow, an ax, a shovel, and many other farming implements, with the words: ON EARTH PEACE, GOOD WILL TOWARD MEN 1874. In his presentation Little Wolf said: "My duty is to see that my People survive. To do this we must enter the white man's world, our children must become members of your tribe. Therefore we ask the Great Father for the gift of one thousand white women as wives, to teach us and our children the new life that must be lived when the buffalo are gone." (Fergus 7).

Also Little Wolf explained that they were a small tribe and would soon disappear. So the Cheyenne children would enter into the white man's tribe. After Little Wolf's speech, the white people were astonished. Grant's wife Julia even fainted. Grant pointed his finger at the Cheyenne Chief yelling "Outrageous". (Fergus 9).

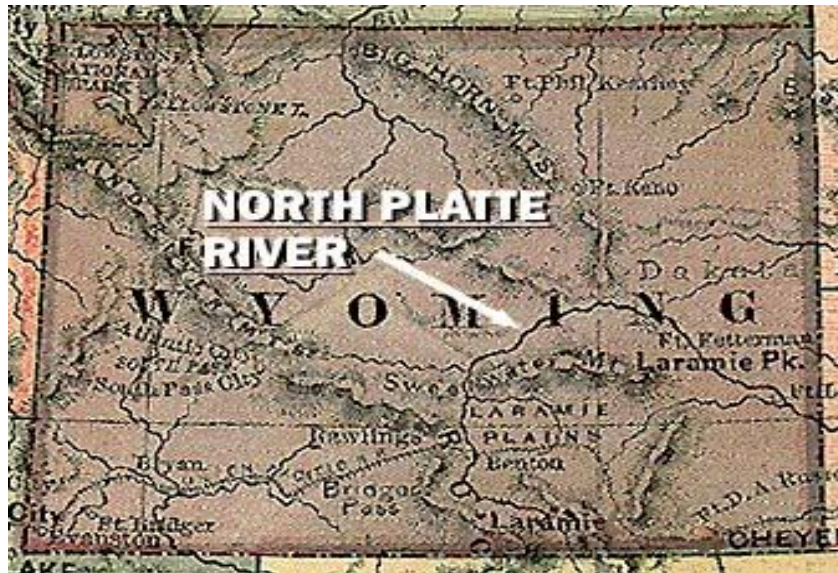


1851 Fort Laramie Treaty. Map of the lands reserved by the Mandan, Hidatsa, and Arikara under the 1851 Fort Laramie Treaty.

(Cassie Theurer, adapted from Palocios, 1964, in Prucha 1990,1).

Fort Laramie was located at the Crossroads of a nation moving west. In 1834, where the Cheyenne and Arapaho traveled, traded and hunted, a fur trading post had been created. Though it was not a military fort at first, it was called Fort William and soon became known as a place of safety, as settlers moved across the continent. By the 1849s, wagon trains rested and re-supplied there, bound for Oregon, California, and Utah. (Weiser,n.p.)

In 1841, Fort John was constructed, replacing the original wooden stockade of Fort William. Built of adobe brick, Fort John stood on a bluff overlooking the Laramie River. It was named for John Sarpy, a partner in the American Fur Company, but was called Fort Laramie by employees and travelers. (Weiser 1).



(New Perspectives in the West, Wyoming 1).

Fort Laramie, the military post, was founded in 1849 when the army purchased the old Fort John for \$ 4,000 and began to build a military outpost along the Oregon Trail. For many years, the Plains Indians and the travelers along the Oregon Trail had coexisted peacefully. As the numbers of immigrants increased, however, problems between the two cultures began to develop. To help insure the safety of the travelers, Congress approved the establishment of forts along the Oregon Trail and a special regiment of Mounted Riflemen to defend them. Fort Laramie was the second of these forts to be established.

(Weiser 1).

In the 1850s, one of the main functions of the troops stationed at the fort was patrolling and maintaining the security of a long stretch of the Oregon Trail. This was difficult work because of the small size of the garrison and the great distances involved. In 1851, a treaty was signed between the United States and



the most important tribes of the Plains Indians. The peace that it asked for, however, lasted only three years. In 1854, an incident involving a passing wagon train started the Grattan Fight in which an officer, an interpreter, and 29 soldiers from Fort Laramie were killed. This incident was one of several that increased the conflict between the United States and the Plains Indians that would not be ended until the past part of the 1870s. (Weiser 1).

In the 1860s a different type of soldier came to Fort Laramie. After the beginning of the Civil War, most regular army troops were moved to the East to participate in that war, and the fort was run by state volunteer regiments, such as the Seventh Iowa and the Eleventh Ohio. The movement of settlers along the Oregon Trail began to decrease, but the completion of the transcontinental telegraph in 1861 brought a new responsibility to the soldiers. Inspecting, defending, and repairing the “talking wire” was added to their duties. During the last part of the 1860s, troops from Fort Laramie were involved in supplying and reinforcing the forts along the Bozeman Trail, until the Treaty of 1868 was signed. (Weiser n.p).

This treaty of 1868 did not end the conflict between the United States and the Plains Indians, and, by the 1870’s major campaigns were being organized against the plains tribes.

The discovery of gold in the Black Hills, in 1874, and the following rush to the gold field had violated some of the terms of the treaty and antagonized the Sioux who regarded the Hills as sacred ground. Under leaders such as Crazy Horse and Sitting Bull, they and their allies chose to fight to keep their land. In



campaigns such as the ones in 1876, Fort Laramie served as a staging area for troops, a communications and logistical center, and a command post. Conflicts with the Indians on the Northern Plains had ended by the 1880s. Relieved of some of its military function, Fort Laramie changed into a Victorian area of some comfort. Boardwalks were built in front of officers' houses and trees were planted to improve the bare scenery. (Weiser 2).

By the end of the 1880s, the Army recognized that Fort Laramie had served its purpose. Many important events on the Northern Plains had involved the Fort, and many roads had been built and communications installed. Perhaps the most important contact, however, the Union Pacific Railroad, had not been built close enough. In March of 1890, troops marched out of Fort Laramie for the last time. The land and buildings of Fort Laramie were abandoned. The Fort was sold at an auction for civilians. (Weiser 2).

In 1851, the United States government officials met with Great Plains tribal leaders in Fort Laramie, Wyoming, and negotiated the Fort Laramie Treaty, which was meant to resolve conflict among hostile Native American groups and between Native Americans and whites. This treaty established territorial claims for the Blackfoot in north central Montana, for the Crow in the Yellowstone Valley, and for the Assiniboine in northeastern Montana.

Four years later, Washington territorial governor, Isaac Steven, opened negotiations with the Flathead, Kootenai, and Pend d'Óreille in Idaho, and later with the Blackfoot. Stevens wanted to more Native Americans sent to reservations. (Weiser 1-3).



Cheyenne and Sioux chiefs (left to right: Spotted Tail, Roman Nose, Old Man Afraid of His Horse, Lone Horn, Whistling Elk, Pipe, and Slow Bull) met at Fort Laramie with peace commissioners to negotiate, perhaps, the most important treaty of the 19th century - closing the Bozeman Trail and creating the great Sioux Reservation.

(Vegienytx 200).

Meanwhile, in Jim Fergus' novel, the story begins with a real event in which he describes the peace conference at Fort Laramie in 1854. It was a prominent Northern Cheyenne Chief that requested one thousand white women as brides for his young men. At the same time that this request was not well received in Washington, and the white women were never sent to the Cheyenne people, in Fergus' novel they were. Also, Fergus tells us about the attitudes that President Ulysses had in private; the President and his advisors had to admit that Chief Little Wolf's petition for assimilation made some sense. President Ulysses S. Grant was a drinker while in the story he is drunk when Little Wolf appears at the White House to make the proposal. In addition, they thought that if the "Brides for Indians" program had a weak point, the administration knew



that it was in its plan to get the one thousand females by recruiting women out of jails, penitentiaries, debtors' prisons, and mental institutions, by offering full pardons or unconditional release, as the case might be, to those who agreed to sign up for the program. One fact that the government had finally learned in its relations with the natives, was that these were people who expected treaties to be carried out completely. When the Cheyennes asked for one thousand brides, they meant exactly one thousand women to fulfill their end of the bargain. Any change in these figures would be sufficient reason to make the Indians fight again. The administration wanted to make sure that this did not occur, even if it meant early release of a few criminal women or mentally disturbed females. As is known historically, the U.S. government rejected the petition of the Indians. No women at all were sent. However, according to Jim Fergus' novel the following events took place. This is where fiction takes over in the novel. Another example of this fiction is May Dodd, who is sent to marry the great chief Little Wolf, along with many fellow white women who stuck together to form an support group as they too married Cheyenne men.

The program was voluntary, and May decided to go because she had nothing else to lose. After all, she had been committed to an insane asylum for having children out of wedlock with a man who was considered to be of a lower social rank than that of her family. (Fergus 8-9 and Jenn 2).

According to the novel, the first trainload of white women bound for the northern Great Plains and their new lives as brides of the Cheyenne nation left Washington under a cover of total secrecy; they left one night the following spring, early March 1875, just over six months after Chief Little Wolf made his



amazing public request of President Grant. All of this, of course, was invented by the author of the novel.

When the government delivered 1,000 women the Cheyenne would deliver 1,000 horses. Train loads of women, secretly, late at night, began departing from New York, Boston, Philadelphia and Chicago.

On March 23, 1875, a young woman named May Dodd, age twenty-five years old, was a patient in the Lake Forest Lunatic Asylum, a private facility thirty miles north of Chicago. She lived in this asylum by her father's order because she had had children out of wedlock with a lower-class man. May heard about this treaty with the Cheyenne Indians, so she made the decision to be free in this manner. It was her only way to escape from this asylum. She and forty-seven other volunteers and recruits from the Chicago region were to board the Union Pacific train at Union Station for their destination to Camp Robinson, Nebraska Territory. (Fergus 14-19).

In that territory, they learned about the Cheyenne lifestyle in the Old West, from marriage rites, to hunting expeditions, to gender roles. The Indians' communal lifestyle was in sharp contrast to the growing individualism of American pioneers. Also there was a sentimental nostalgia to the diminishing community life of American Indians. (Fergus 14-19).



CHAPTER IV

IV.- Life and Traditions of the Cheyenne Tribes.

4.1. Early Period 1000- 1600

This chapter describes the Cheyenne as an Algonquian speaking group whose origin stories place them on lake shores in a far northern woodland, somewhere between the Great Lakes and Hudson Bay (in Ontario, Canada). They began to migrate southwest and eventually established themselves on the prairie boundary and lake region of extreme northern Minnesota, possibly near the headwaters of the Mississippi River. During these moves the Cheyenne were hunters and gatherers relying on fishing and plant resources. During their stay in northern Minnesota they acquired dogs to use as beasts of burden. When the Sioux arrived in northern Minnesota in 1650, they found the Cheyenne already present. (Boardman 1).

It is relevant here to say something about Native American Culture . Culture is a term that has many different inter-related meanings to characterize a group of people in terms of their beliefs, practices and behavior. These patterns of behavior and beliefs are practiced across units in a population and endure across generations of Native American tribes. The culture and history of the Native Americans reveals facts and information about the beliefs, rituals and ceremonies of the Native Americans, including the mysterious Skinwalkers, Vision Quests, Power Animals, the Thunderbird, and the Supreme Being referred to as the Great Spirit. (Studies 1).



Blackfoot Shaman as a “Skinwalker”

Religion and Beliefs – Animism

The primitive religions of the Native Americans were based on the culture of Animism. Animism was a shared doctrine, or belief, of the indigenous people and various Indian Tribes of North America. Animism is a religion based on the spiritual idea that the universe, and all natural objects within the universe, have souls or spirits. In this religion it is believed that souls or spirits exist not only in humans but also in animals, plants, trees, rocks etc. This belief and culture is also extended to natural phenomena such as thunder storms and rain and geographic features such as mountains, caves or rivers which also possess souls or spirits. The Native Americans had no science to explain nature and this led to their belief that the sun, rain, and other forces were controlled by spirits. In religion the Native Indians worshiped animals, plants; the sun, rain, and wind refer to Power Animals and Animal Spirits. In festivals, ceremonies and prayers they tried to gain the favor of these gods. (Studies 2).

The Shaman or Medicine Man



The religion and beliefs of the American Indians were also dominated by the culture of shamanism in which a religious leader, called a Shaman or Medicine Man, acted as a medium between the visible world and the spirit world. The Shamans or Medicine Men had special powers, medicine and magic to heal the sick, control the hunt, and predict the future. (Studies 3).

Cheyenne comes from the Sioux name Sha-hiyena, Shaiena, or Shaiela, people of alien speech, from sha´ia, "to speak a strange language". They were the important Plains tribe of the great Algonquian family. This popular name has no connection with the French chien, "dog". In their sign language they are indicated by a gesture, which has often been interpreted to mean `cut arms´ or `cut fingers`. The symbol is made by drawing the right index finger several times rapidly across the left, but which appears really to indicate `striped arrow´, by which name they are known to the Hidatsa, Shoshoni, Comanche, Caddo, and probably other tribes, with respect to their old-time preference for turkey feathers for their arrows. At a later period they moved over to the Cheyenne branch of Red river, North Dakota, which then got its name, being known to the Sioux as " the place where the Cheyenne plant", showing that the latter were still an agricultural people. This westward movement was due to pressure from the Sioux, who were themselves retreating from the Chippewa, who already had the guns of the east. (Studies 2).

After a period of hostility the two tribes made an alliance, some time after which the Cheyenne crossed the Missouri River below the entrance of the Cannonball.



Later they took refuge in the Black Hills around the head of the Cheyenne River of South Dakota, where Lewis and Clark found them in 1804. Since that time their movement was constantly west and south until they were forced onto reservations. Since separating from what were called the Southern Cheyennes, and now simply the Cheyenne, in the early 1830s, the Northern Cheyenne stayed in the area around the Upper Platte River. Today it is still the home of the people who call themselves “Tsistsistas” or “Beautiful People”. The name Cheyenne was originally the name given to them by the neighboring Sioux. It meant “red talkers” or “ people of a different speech”. It was because the Cheyenne language is an Algonquin based tongue, while the Lakota speak a Siouan dialect. (Studies 3).

The Northern Cheyenne tribal area is a reservation of 437,000 acres in southeastern Montana. The Northern Cheyenne continue to use the flag described in Dr. Whitney’s “Flag Book of the United States”: a light blue flag bearing the Indian symbol of the “morning star”. The figure has been used for ages by the Cheyenne in their art and decoration. Also we have the religious ceremony known as the Sun Dance. In the sun dance, warriors would paint the star symbol on their chests. The morning star is in memory of one of the Northern Cheyenne’s great chiefs, who was also known by the name “Dull Knife” who led his people to their present home after being defeated in the Indian wars of the Plains. As such, the wo`hih`hev (star) symbolizes hope and guidance. (Studies 3).



In a sacred tradition recited only by the priestly keeper, they still tell how they “lost the corn” after leaving the eastern country. One of the starting points in this tradition is a great waterfall, St Antony’s falls, on the Mississippi, and a stream known as the “river of turtle”, which may be the Turtle river tributary of Red river, or possibly the St Croix, entering the Mississippi below the mouth of Minnesota. The Cheyenne also say that they obtained the Sun dance and the Buffalo-head medicine from the Sutaio, but claim the Medicine-arrow ceremony as their own from the beginning. (Studies 2-3).

Native American Culture- Stone Age Culture:

The life styles of Native Americans went from nomadic to stationary. They lived in separate tribes across the great continent of North America and despite this many of them shared similar beliefs and culture. The Native Americans had occupied North America for thousands of years before the arrival of the Europeans. Their North American culture and pre-historic Stone Age lifestyle and culture had never changed in all of this time. The Native Americans had never undergone the changes and transition to the Bronze Age Culture or the Iron Age culture. Their weapons and tools were all made of stone, they had not experienced the use of metals, their culture was a primitive one. (Studies 1).

Cheyenne Bands:

The Cheyenne Nation was made up of ten bands, distributed all over the Great Plains, from southern Colorado to the Black Hills in South Dakota. In the mid-nineteenth century, the bands began to split, with some bands choosing to remain near the Black Hills, while other bands chose to remain near the Platte Rivers of central Colorado. The Northern Cheyenne live in southeast Montana



on the Northern Cheyenne Indian Reservation. The Southern Cheyenne known in Cheyenne as “ Roped People” along with the Southern Arapaho, live in central Oklahoma. (Studies 6).

Cheyenne Creation myth:

The Cheyenne story of Creation explain how the Earth was made. Before there were people, water was everywhere. The Creator was floating on the water. All of the water birds were swimming nearby, the ducks, geese, swans, and other birds that swim. For that reason, the Cheyenne creation myth is similar to Christianity’s Old Testament and God’s creation of Adam and Eve. According to Cheyenne history, Haemmawehio, the Cheyenne God, created man from his right rib, and woman from his left. After Heammawehio had created man and woman, he placed the woman in the north to control Hoimaha, who in turn controlled storms, snow, and cold, and was also responsible for illness and death.(Studies 7).

Heammawehio placed the man in the south to control the heat, and the thunder. Twice a year, the two battle for control of the earth, creating the seasons. Another figure in Cheyenne mythology is that of Sweet Medicine, a god responsible for giving the Cheyenne four arrows, two giving them power over man, and two giving them power over the buffalo.(Studies 7).

Cheyenne Language:

The Cheyenne of Montana and Oklahoma speak the Cheyenne language, known as tsehesenestsestotse in the Cheyenne language, with only a few words of vocabulary that are different between the two locations; their alphabet contains fourteen letters which can be combined to form words and



phrases. The Cheyenne language is part of the larger Algonquian language group. (Studies 6).

Cheyenne Daily Life:

Before the sun rose, the Cheyenne began preparing for the day. Building the fire was the first task to be completed. The women woke to get the water from the nearby stream, while the men and boys went to the stream to bathe, so the camp became busier. The women made the morning meal and the boys herded the horses back into camp. (Studies 8).

After the meal, announcements were made by the old crier who circled the people on his horse. When he was finished, the people went about their daily activities. The children would run around the area to swim, run, and make figures out of clay. The women of the camp had many activities to keep them busy. They would go off in groups to gather sticks from the ground and break dead branches off the trees in the forest. The wood was divided up, formed into bundles, and strapped on their backs. They set out for camp. The older men made bows, arrows and pipes, while the young men spent time enhancing their bodies or listening to wise men. (Studies 9).

Many men hunted animals to provide the camp with food. As day turned into night, the Cheyenne people prepared the meal. This was the big event of the day in which music, dancing and various other activities took place. After a few hours, the camp became silent as people turned in for the night.(Studies9).

Cheyenne Flags:

The symbol used in the flag is that of the morning star, which was the emblem of Chief Morning Star, better known as Dull Knife, the Cheyenne chief who led his people to their new home after they had been defeated in the War



of the Plains. The morning star glyph was used during the Sun Dance when the warriors would paint it on their chests. The ancient flag was a deep reddish brown, with the morning star glyph painted in black. The Southern Cheyenne and Arapaho flag shows an outline of Oklahoma, and a lance adorned with fourteen eagle feathers representing the original members of the tribal council. Crossing the spear is the arrow for war, which is facing down, meaning the two tribes are at peace. At the center of the flag is the seal of the two tribes, which features a tipi surrounded by three white crosses. The border of the seal features fourteen stars, again representing the original tribal council members, and the eight white stars across the top of the map outline represent the new tribal council members. (Mazaska 6-7).

Family Structure

The Cheyenne had an average of two to three children and a mother and father in one teepee or earth lodge. Once one of the children got married, they would move out and get supplies from relatives to make their own home or earth lodge. In addition, a Cheyenne mother traditionally carried a young child in a cradleboard on her back, It is a custom which many American parents have adopted now.



(Terpning 1).

(Smithsonian 1).

Traditional life and Homelands

The Cheyenne had a fishing economy while they lived around Hudson Bay and the Great Lakes.

In the 1600s, they were moving from Cheyenne homelands southwest to Minnesota. The Cheyenne developed permanent earth lodge villages and began an agricultural economy by planting corn and other crops.

4.2. MIDDLE PERIOD 1600s – 1800s

4,000 years ago, a Cheyenne man named Sweet Medicine received guidance and gifts for the Cheyenne people at Bear Butte. Today, the Cheyenne people continue to come to Bear Butte to fast and pray. Some of the Cheyenne must travel hundreds of miles from Oklahoma where they were displaced by the United States cavalry in the late 1800s when the Cheyenne nation was under threat of extinction. (Discovery1).

From the 1600s to the 1700s, this tribe moved from the Great Lakes region to the North Dakota area. Also at this time, the Cheyenne were a stationary tribe which lived off of on agriculture and pottery.



Around 1675 the Cheyenne moved southwest again, this time to the mouth of the Minnesota River in southwestern Minnesota. In this place they started corn agriculture and began living in permanent villages with earth lodges and stockades; food storage began and the bow and arrow were introduced. With the bow and arrow they were able to make periodic trips onto the plains to hunt buffalo. The Cheyenne may have had direct contact with Europeans before 1680 since there is evidence that a group from the Minnesota River village traveled three hundred miles to Fort Crevecoeur, Peoria, Illinois, to ask the French explorer La Salle to visit their village to trade beaver skins and furs. During this period the French and British provided guns to the tribes they were friendly with to help their fighting against tribes allied with the enemy. The Cheyenne were unable to obtain guns and were continually under attack by the Cree, Chippewa, and Assiniboin who had more guns. (Discovery 1).

In 1700, the Cheyenne left their villages along the Minnesota and settled on the Cheyenne River in North Dakota where they once again established permanent villages and took up the planting of corn, beans, and squash. They remained there from 1700 to about 1790. The plains were even more accessible so buffalo hunting became a more important part of their survival. Also, they were planting crops in the village in the spring, moving onto the plains to hunt during the summer, returning to the village in late summer to harvest, and then returning to the plains for a fall hunt. They returned to the village for the winter to live off the food stored for the year. Trade became important for the Cheyenne during this time since they had extra buffalo and extra food crops. They developed buffalo hide tipis and acquired guns while on the Sheyenne. About 1750, the Cheyenne acquired horses - possibly through



trade. Horses could carry 200 pounds or pull 300 pounds on a travois and travel twice as far as a dog. Horses allowed hunting without moving the whole camp, which in turn gave the women more time to tend crops, store foods, and work on hides and fur tanning. Due to continued attack from the Cree, Chippewa, and Assiniboin, the Cheyenne abandoned their villages over the course of about 50 years and resettled on the Missouri River. Pressure there from the Sioux caused them to continue westward. (Discovery 1).

By 1780 they had established themselves in the Black Hills and made the complete conversion to Plains hunters. On the northern plains the Cheyenne fulfilled a role as traders, procuring food and European manufactured goods from villages on the Upper Missouri, which they traded to other nomadic Indians for buffalo robes, porcupine quill work, dried meat, and horses. (Discovery 1).

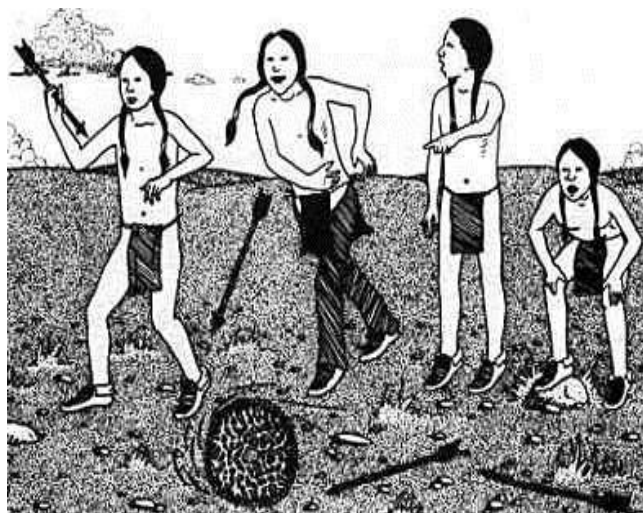
In 1806, the Cheyenne had their first modern encounter with white men when their camp was visited by Meriwether Lewis. In the 1820's the Cheyenne with their allies, the Arapaho, were recorded as making frequent horse raids on the Kiowa and Comanche to the south; they also pressured the Crow to the east by establishing hunting grounds to the west of the Black Hills.(Discovery1).

However, in the 1800s, they decided to abandon this lifestyle and become nomadic and move to South Dakota (Black Hills), Wyoming, and Colorado areas. No matter where the Cheyenne lived, they always kept their natural language, which was part of the Algonquin language family (Lewis). The Cheyenne tribe, like other tribes, had their own lifestyle, beliefs, and customs and also had conflicts with the whites. The Cheyenne Indians had quite an interesting life and many different customs that even live on



today. The daily life of a Cheyenne always began before the sun rose. Women and men each had their own separate duties for the day. The women would prepare the meals while the men and boys would herd up the horses back to their camp. Each day, there were daily activities announced to everyone in the tribe. These activities included that the children go out and play for most of the day. The women would clean and have their time to converse with the other women, and the men would go out and practice with guns and hunt for food. Every night, all Cheyenne Indians would gather around the fire and eat, dance, and have fun. The lifestyle was fairly relaxed yet at the same time they knew when they needed to prepare for war or to make a new move. (Lewis and trckstr 1- 2).

Many Cheyenne children liked to go hunting and fishing with their fathers. In the past, Indian boys and girls had more chores and less time to play in their daily lives, just like colonial children. But they did have dolls, toys, and games to play with. One of these famous games was named the hoop game; it was enjoyed by the Cheyenne children.



Cheyenne boys playing a hoop game.



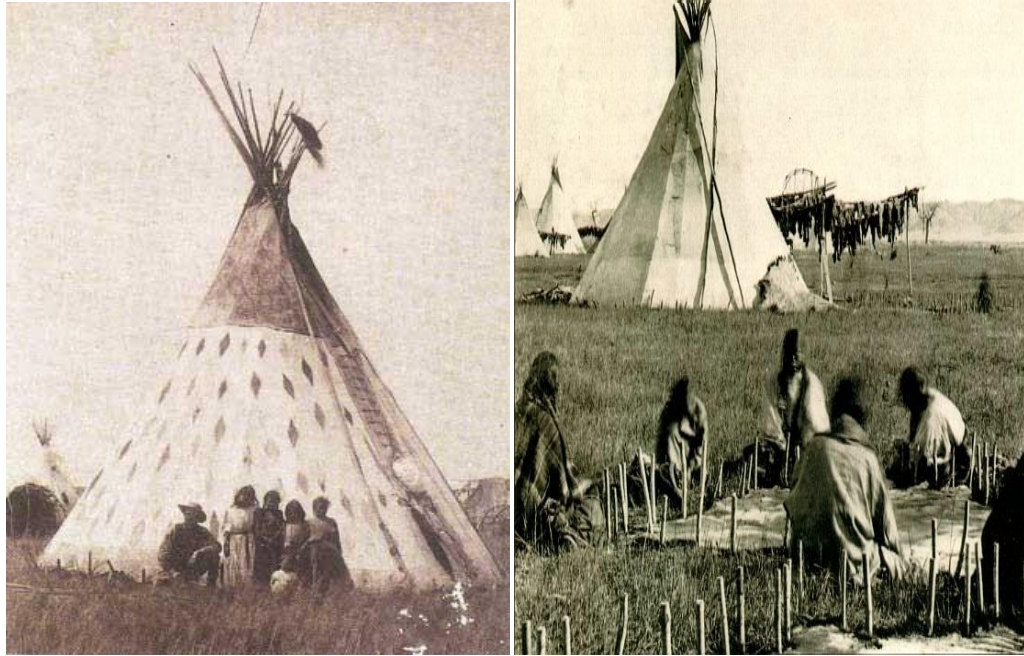
(Americas 1).

Originally, the Cheyennes lived in settled villages of earthen lodges and birch bark wigwams. As their life style became more nomadic, they began to use buffalo-hide houses called tipis. Since the Cheyenne tribe moved frequently to follow the buffalo herds, a tipi had to be carefully designed to set up and break down quickly, like a modern tent. An entire Cheyenne village could be packed up and ready to move on within an hour.(Studies 3).

Housing

For hundreds of years, the American Indians were the only inhabitants of the North American continent. By Adapting to their environment, the various Indian cultures developed different methods of housing, and means of survival, depending on the place in which they lived. (Boardman 1).

Most of the Cheyenne lived in earth houses made of dug out hills with wood or tree bark covering the whole . The plains Indians, nomads who hunted for their subsistence, developed a perfect housing structure for their way of life. This structure was lightweight, yet strong, easily taken down and put up, and portable. It was the Tepee or Tipi used until the late 1800's. Tepees were made of leather that covered poles in a pyramid form. (Boardman,et al.2).



Cheyenne Tipi (Atletisoy 1-4).

Social organization

The traditional Cheyenne government system was a politically unified North American indigenous nation. The central traditional government system of the Cheyenne was the "Council of Forty-Four." The name refers to the number of seated chiefs on the council. Each band had four seated chief delegates; the four chiefs were the principal advisers of the other delegates. This system controlled many societies that developed for planning warfare, enforcing rules, and conducting ceremonies. This system was developed by the time the Cheyenne reached the Great Plains. (Studies 1).

The influence of the Council of Forty-Four with respect to internal conflict among the Cheyenne about Cheyenne policy toward invading white settlers on the Great Plains, was given a severe blow by the Sand Creek Massacre. Besides causing the Cheyenne and Arapaho a heavy loss of life and material



possessions at Sand Creek, the massacre also destroyed the Cheyenne's traditional government, due to the deaths at Sand Creek of eight of 44 members of the Council of Forty-Four, as well as the chiefs of some of the Cheyenne's military groups. Among the chiefs killed were most of those who had worked for peace with white settlers and the U.S. government. (Studies 1-2).

The effect of this on Cheyenne society was to increase the social and political gap between the traditional council chiefs and their followers, the Dog Soldiers. The Sand Creek Massacre illustrated the uselessness of the peace chiefs' policy of trusting the whites through the signing of treaties such as the first Treaty of Fort Laramie and the Treaty of Fort Wise, and increased the Dog Soldiers' own militant posture towards the whites.(Studies 1-2).

Council of Forty-Four

The Council of Forty-Four was one of the two central institutions of traditional Cheyenne tribal government; the other was the military societies such as the Dog Soldiers. (Studies 2-3).

The Council of Forty-Four was the council of chiefs, made up of four chiefs from each of the ten Cheyenne bands plus four principals or "Old Man" chiefs who had previously served on the council with honors. Council chiefs were usually older men who were greatly respected; they were responsible for day-to-day matters affecting the tribe as well as the maintenance of peace both within and without the tribe by force of their moral authority. While chiefs of individual bands had the primary responsibility for decisions affecting their own bands, matters which concerned the entire tribe, such as treaties and alliances required discussions by the entire Council of Forty-Four. (Studies 2-3).



Chiefs were not chosen by vote, but rather by the Council of Forty-four, whose members named their own successors, with chiefs generally chosen for periods of ten years at councils held every four years. Many chiefs were chosen from among the ranks of the military societies, but were required to give up their society memberships when selected. (Studies 2-3).

4.3. Late Period 1800s – 1900s

The Cheyenne Indians were generally a peaceful group, even toward the early foreign settlers. This changed when their way of life was threatened, as in any society. They changed and adapted to meet the needs of their tribe and protect their culture. (Studies 1-2).

Geography

The Cheyenne were known as the Indians of the Great Plains. They lived primarily in Missouri but later became nomadic, moving from place to place usually following the herd of buffalo they were hunting along what is now Minnesota and South Dakota. They continued to be an agricultural people, though, planting mainly corn and beans.

With the arrival of European settlers in the 1700s and 1800s, the Cheyenne, along with several other Indian tribes, found themselves at war with the settlers. Many lives were lost on both sides. Eventually, resettlement of the Indians began, moving Indians into various designated reservations.

History

One of the most famous battles between the Cheyenne and the U.S. Army happened in June 1876, when the Cheyenne, along with the Lakota Sioux



fought the U.S. 7th Cavalry at the Battle of Little Bighorn, also known as Custer's Last Stand. This was in response to a number of Cheyenne who had "illegally" left the reservations. The military wished to force them back into the reservations, and a number of battles took place that led up to the Battle of Little Bighorn. The Cheyenne, led by Sitting Bull, defeated Custer's army, killing almost 1,000 soldiers including Custer himself. Although this battle was a major victory for the Cheyenne, at the end they were forced back onto reservations.

Features

The most notable feature of the Cheyenne was that they were farmers. Later, as they moved, they were still farmers but became expert buffalo hunters. They abandoned their farming and hunting to become what was called a horse culture tribe, meaning that their lives revolved around the herding and breeding of horses.

Horses, brought from Europe by the settlers, had a significant effect on many Indian cultures. Horses became an invaluable resource to the Cheyenne, helping them travel faster and hunt better, eventually becoming the center of their everyday life.

Identification

The Cheyenne were identified primarily by their location, language and mannerisms. They were widely known as the Great Plains Indians because, before they split factions and were resettled onto reservations, they were spread across the Great Plains region from Colorado to South Dakota. Their language is part of the Algonquian language group, focusing on expressive



tones. Their reputation as agricultural experts and buffalo hunters also identified them.

Considerations

Cheyenne culture was one of ritual and nature. They recognized the "Wise One Above" and also believed in a god beneath the ground. Their ritual dances and practices centered around the battle and the hunt, the two primary focuses of the Cheyenne after they were oppressed by foreign settlers. (Gifford 1).

One of the most prominent objects they carried was called a sacred bundle. It contained a hat made from the buffalo and four arrows. Two of the arrows were painted for hunting and two were painted for battle. This bundle was carried into war and the hunt to ensure success.(Gifford 1-2).

Cheyenne Indian Arts & Crafts Ideas

The Cheyenne tribe occupied most of the Great Plains region of the modern United States until the government forced it to relocate to the Indian reservations of Oklahoma during the 1800s. Nowadays, Cheyenne tribes are found in northern Montana and Oklahoma and many of these Native Americans still create the traditional arts and crafts their ancestors made for centuries.

Bead Work

Bead work is an art form that has always been widely used and appreciated among the Cheyenne tribes of North America. Originally, beads were carved from natural materials such as wood, animal bones or precious metals, and used as decoration for clothing items and accessories or as rattlers



for instruments and toys. Glass beads became a popular favorite among the Cheyenne when they were introduced by European settlers about 500 years ago. Glass beads and fine seed beads are the primary materials used by modern artisans.

Quill Embroidery

Quill work among the Cheyenne is similar to that of other Plains tribes and the Native Americans of the East Coast. This ancient craft involves softening and dyeing porcupine quills and weaving them onto other materials, such as birch bark or leather animal hides, to create brilliantly decorated war shirts, birch bark boxes and baskets, moccasins and medicine bags.

To Cheyenne women, quill work was viewed as a sacred task of striving for technical precision in the art form, and hopeful artisans had to be sponsored and complete an apprenticeship to join these tight-knit societies.

Pipe Carving

Like many other Plains tribes, the Cheyenne grew tobacco and carved fine wood pipes to smoke their abundant harvest. This art form was typically taken up by men, who also carved bows and arrows. Smoking tobacco out of what became known as "peace pipes" became a sacred ritual where participants offered prayers before their first smoke with religious importance years before European settlers arrived.



The pipe carvers of Cheyenne and other Plains tribes took time and care in crafting each piece, which was assembled by attaching a bowl carved from catlinite, or "pipestone," to a long wooden stem. (Sherrard 1).

Meanwhile in 1834, William and Charles Bent established a trading post, Bent's Fort, on the Arkansas River (now Las Animas, Colorado) which allowed the Cheyenne and other nomadic groups to trade directly for European goods without using the Upper Missouri intermediaries. A portion of both the Cheyenne and Arapaho groups shifted their ranges south to use Bent's Fort. This created the initial separation of both tribes into northern and southern bands. In 1835, a trading post was established at St. Vrain on the South Platte River to trade with the northern bands. (Sherrard 1).

During the course of their movements, the Cheyenne adapted their original agricultural traditions to their nomadic existence. They spent most of the year in self-sufficient extended family groups. These groups joined during the winter into bands of 300 to 350 members. When a man married he moved to his wife's family but remained a member of his birth band. During the summer the bands joined as a tribal unit for major ceremonies and a tribal hunt. The Cheyenne had three major ceremonies: the Arrow Renewal (unique to the Cheyenne), the Sun Dance (common to most Plains tribes), and the Animal Dance. The Cheyenne were governed by a Council of Forty-Four, a group which met during the summer to make decisions for the tribe. The Council was composed of four representatives from each of the ten bands and four tribal



head chiefs. The Council of Forty-Four worked closely with the Men's Societies which served both military and social functions.

In Cheyenne society great value was placed on chastity. Unmarried girls were chaperoned by older women or mothers. Courtship was carried on at a distance; the couple seldom had time alone until after they were married. Women usually married in their late teens or early twenties. Men had to prove their abilities in hunting and warfare before marriage, so they generally married in their twenties. Polygamy was permitted with a man preferring to marry sisters. Marriage could be ended by either party by divorce or death. When a person died the body was wrapped in robes and placed in the crotch of a tree, on a scaffold, or under rocks with a man's weapons and horse or a woman's utensils nearby for the afterlife. The survivor's lodge and belongings were given away to others. (Discovery 2).



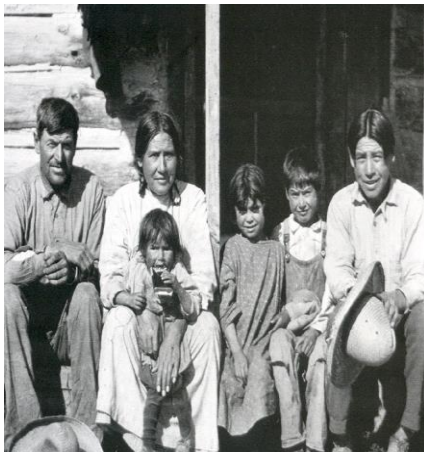
CHAPTER V

V.- How the Novel shows the treatment of women in the Cheyenne Tribes.

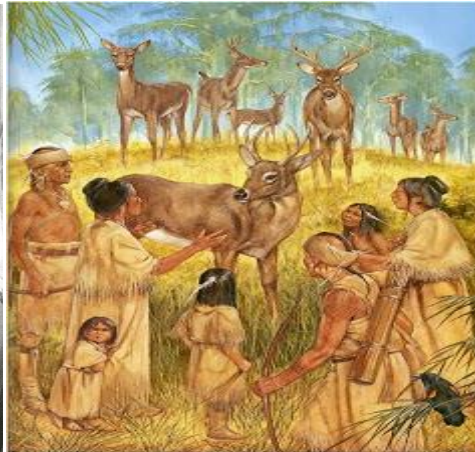
5.1. The role of women.

This chapter describes the role of tribal Cheyenne women from May's point of view.

FAMILY MEMBER ROLES



(Soriano 1).



(Andrea 1).

The Cheyenne tribe is one of the most famous tribes in North America, it is one of the biggest and their approximate number of members is Twenty million. The Cheyenne resided in the great lakes area in Minnesota and on the Missouri River. Here, they lived in earth-covered log houses in permanent settlements. In the late 1600's they began a westward migration, The Cheyenne



families have different member roles and they have a structured society and their cultural traditions.(Andrea 1).

The Cheyenne family was considered as a nomadic family; they often move around to keep up with the ever changing world around them. One reason is the availability of food; they need to keep up with the buffalo in order to survive. Cheyenne families rely on the buffalo for food, clothes, cloth and tipis. Tipis were made from thickened buffalo hides; they served as a place to rest and sleep. The family does not eat nor cook inside their tipi unless they absolutely have to, due to poor weather conditions. They prefer to cook and have their meals outside with the other families. Buffalo also are used to make clothes; the men wear breechcloths with leather leggings and moccasins. This is very important to the men in order to perform their roles within the family, while females wear deer skin dresses and fringed boots. Today, the main language used within the families is English but there are some who still speak the ancient Cheyenne language. The Algonquian Indian language is a musical language, which has many complicated parts, long words and complex morphology. Unfortunately, the language is a dying within the family, since many have been teaching their children to speak English. The Cheyenne are very proud people and they believe strongly in gender specific roles. When they are older, they tend to take on dual role division of labor. (Soriano 1).

MALE

The male's role in the family is almost the same as every family in the world; they are the provider of food and protection. In Cheyenne tribe was



considered the figure of men such as hunters and warriors. They are responsible to protect their families from other tribes or animal attacks. They are also hunters in charge of finding food to feed their entire family. As result they invent new objects or instruments as their own bows, Arrows, shields It were their tools for to use in his job and also to fight in all the wars where they had to defend its territory. Besides, Hunting was a necessity and a dangerous job, for this reason they were the unique that did it while the women was at home whit their children. (Andrea, et al. 1).

The men would go out on long hunting missions with other men of the tribes that may take days or even weeks. Another role of the men is to teach their sons how to hunt, fish and use weapons. Men are also involved with politics of the family and the tribes. These politics include giving away their daughter in marriage or teaching their son how to become a member of the Council of Forty-Four, as an example of chiefdom and age-grade. Another practice of the male is to introduce their children to their religion. An important lesson the men taught their children was how to do the ritual dances. These dances include the Sun Dance, Animal Dance and Arrow Renewal. When the men get older and are not capable of hunting, they stay home and help out with teaching the children. They pass stories of legends, and their own tales to the young ones.

(Soriano 2).

FEMALE



Cheyenne woman

In the Cheyenne's family, women's role was considered one of the most important for the existence of the tribe, because Women were considered the life-givers of the tribe. Therefore, they were honored and protected by the tribe.

Moreover, her principal duties were centered on the home and family. They clean, cook and tend to the children. When a new born is introduced to the family, the mother would carry a cradle for the young one; this way she is always around the child. The female is also in charge of home making. Women are responsible to drag heavy logs and posts to build the tipis when the tribe migrates also. When the settlement location is chosen, the females of the families are the ones who build the tipis. Because of their nomadic nature, the females are the caretakers of the domestic animals such as horses.:

They are also in charge of teaching and taking care of the children. The female's role is to teach their daughters how to cook, clean and build the tipis efficiently. This way, the young girls can be prepared for their marriage.

(Soriano,et al.2).

In the agriculture the women had their charge gathered berries, fruits, and roots which they dried, also when men hunted buffalo, she was responsible



for cleaning them and have them ready for worship and also they used his remains or small pieces of porous buffalo done were used to apply the paint.

(Andrea,et al.3).

CHILDREN



(Andrea 2).

The children of the Cheyenne tribes act like children anywhere else in the world. They play with other children and have fun. In the morning, they would go out with their mothers to help with chores around the house. They also play a supporting role in keeping the home clean and livable when their father is out hunting. In the afternoon, when everything is done, they are allowed to play with other children in the tribe. The children play all sorts of games but the most popular game for young boys is Lacrosse. Young girls often play dolls with the other girls. The Cheyenne strongly believes in harmony, so they never hit their children as a punishment. Their most severe punishment was splashing a bucket of water on their children. Even when the children do not get punished, they were introduced to independence training in a very early age and taught to be stoic. They are not allow to cry for any reason; this shows bravery and also will not give away the location of the tribe.



The parents guide their children during the first years of life, where he taught the duties that could be responsible when they were adults, for that reason their toys were miniature tools that were practicing for their future generations; Therefore the children occupied a very special place in the Cheyenne Tribe. (Andrea,et al. 4).

When the children grow into their teenage years, the chores and roles begin to spit apart from each other. Young men are now allowed to go hunting with their fathers. They also learn how to fish and use weapons. Their fathers will teach them how to effectively use a bow, tomahawk and survival skills. Besides hunting, the young men are to be taught how to become warriors to defend their homes from other tribes: When the father thinks a boy is ready, he can allow his son to go on long hunting trips with all the adult males. The Cheyenne tribe is very influenced by animism, so when the boy reaches the age of fourteen, he is allowed to go search for his guardian spirit. This trip can be considered a rite of passage or a coming of age ceremony. (Soriano 3).

Cheyenne´s families were important to ancient tribes because they were great warriors and struggled to protect his family in addition, the Cheyenne´s had good behavior with their people in special with their family because they lived in an environment of unity and love. (Andrea,et al. 4).



(Andrea 1).

By the time the girls reach their teens, they are already craft specialized; they have been taught how to cook and take care of the family. At first, the mother allows them to do simple stuff like cutting or boil water. Then as she gets older, she can start cooking the whole meal for the family. They are also taught how to cut and clean all the animals the men bring back from their hunting trips. These animals may include rabbits, deer, and buffalo. Once the young female has learned how to effectively cut and clean these animals, they are introduced to the art of cloth making. By strategic cutting of these animals, they can use the skin of the buffalo and deer to make hides, which is essential for clothes and tipis. These skills are the basics used to look after the men and their family. (Soriano 3).

MARRIAGE

Most of the Cheyenne marriages are arranged by the family. These types of marriages are monogamous; however, marriages are also accepted in the tribe. Since Cheyenne men are also warriors, levirate marriages are not uncommon. Cheyenne marriage is a very long process; this is to be expected since they are joining two families. The Cheyenne do believe in bride price. At first, the man's family must offer to the woman's family to get married. The woman's father will then consider the man's family offer. Once accepted, the



man moves into the woman's house and lives with him as a long term engagement or trial marriage. Nuclear families are also predominating with the Cheyenne today. If the trial marriage is a success, they will then be married officially. Relationships outside of marriage are considered taboo by all Cheyenne family. Therefore, once engaged, the marriage could be years afterward. But at any time, the man could disgrace the woman by publicly throwing her away.

INHERITANCE

When a man dies, he is buried along with most of his personal possessions. All the possessions that remain are given away to anyone that is not a relative. The family of the man receives nothing. Possessions are given away at the time of the wake and a whole year afterward. (Soriano 4).

5.2. Women's treatment as inferior to men.



Cheyenne woman

(American Indians Gallery A.9).

The Cheyenne society creates a firm division between male and female. This can be seen in terms of a division between the public and the domestic shares of activity. Women's activities are centered around the home and home-related ventures. Men appear to spend much of their time at war, or preparing



for it, doing tribal and personal business, engaging in various religious activities or hunting. “ Women also gather vegetable foods and make the home and its accoutrements, while men bring home the meat, make weapons, wage war, and perform the major part of the necessary rituals. (Hoebel o.p.cit.:64). Thus women deal mainly with the home and men have many outside public activities. The men’s work is considered more important bringing home the meat, war activities as well as carrying out the major renewal ceremonies. The women’s work involves the more day to day necessities of living. Some special values was attributed to certain activities though it seems minimal in contrast to the cultural values of men’s activities. “The work of women devoted to ceremonial decorations upon ropes, lodges, or other articles was considered highly important and corresponded to men’s bravery and success in war”. (Berthrong 37).

In a tribe where new members are an asset to survival, children are highly valued by both their parents and the tribe. Women are responsible for socialization of the girls, but not the boys. “Mothers continually admonish, exhort, and train their daughters. Fathers are friendly with their sons, but do little about their education until they are of age; boys are pretty much on their own and learn from each other until it is time to go on the warpath. Cheyenne boys normally join their first war party when only fourteen or fifteen years of age. They are solicitously watched over by the older men and are not expected actively to engage in fighting, but they get their taste of danger and accumulate experience early. (Ibid 27-70). Thus women are responsible for child care and early socialization of the boys, and seen to perform. Lower level conversions from nature to culture while the men take over the socialization of the boys



when a higher, more culturally important level of activity is reached. (Brungardt 39).

The women's task of root and berry gathering also had social aspects which made them less routine. The women would leave camp in the morning in a group, often with a few men. Whose chief purpose was to stand guard and scan the country to detect the possible approach of strangers, or if enemies unexpectedly made their appearance, to wait behind and fight them off, so that the women might escape. The women in the small work parties did not treat root digging as a tiresome chore. (Brungardt 43).

The primary objects owned by women in connection with their economic contributions were the tools they used for their work. The digging stick, was given a cultural significance. Another basic functional tool was the stone mull. The women's economic activities were of crucial importance to survival, the men's contribution of hunting the buffalo, though also crucial, was given considerably more cultural significance as men's work. Women were excluded from this crucial economic activity and status except in more menial aspects. They did not share the active excitement of hunting the animal. Men also had the opportunity to participate in raiding parties to steal horses, an economic asset. Both male and female activities rely on cooperation and working together. When men want to splice aid in a venture, such as a war party they let their plans be known and then take a pipe to the men they select. If the man accepts the pipe and smokes it, he accepts the initiator's request. If the man does not want participate in the venture, he lets the pipe pass. Women also solicit help for some ventures, such as making a lodge, which is a big undertaking. (Brungardt 44).



Men are provided by the culture with a ritualistic means of undertaking almost every venture. The female's gathering on the other hand, seems to have been instigated in a much less formal manner, as a request to female kin and other women. Through women contribute vitally to the economy and survival and some attention is given to their contribution by cultural expressions of ritual, male activities are given more prestige than those of the female. There is a sharp division of labor and corresponding different values are given to the work activities of the different sexes. (Brungardt 45).

The importance of the political structure of the Cheyenne corralled which the high value these people placed upon law. The heart of Cheyenne law focuses on murder and the control of the communal hunt, disputes over property are rare, adultery and wife stealing rarer. So, women had no part in the formal authority, they were still influenced in parts of their lives. The most obvious distinction indicating indicating sex-related, differences of rights are those pertaining to divorce. Often, in societies where women have little status, they have no option of divorce, while the husband can easily dispose of his wife. The Cheyenne woman has an easily available exit from a marriage she is unhappy with. If woman divorces her husband simply by moving back into her parents' tipi. (Brungardt 46).

The Cheyenne allowed no legitimate authority to women, but their influence and power is directed through men. Cheyenne law distinguish, she is between men and women in terms of divorce and suicide and abortion is considered homicide by the women, and she bears the full consequences of this crime. Women are not allowed in formal participation in the political life in most matters, but influenced decisions through their influence o their husbands.



(Brungardt 49).

Cheyenne women, although their status is inferior to men in many respects, are strong-willed and aggressive they are by no means downtrodden. Though women contributed to the economy and survival of the tribe and their efforts are often culturally acknowledged, the men's activities are given more prestige and the men have a greater access to economic assets. Though Cheyenne women had no legal authority, their effect on Cheyenne law and political dealings was felt through their influence over their husbands and indirect or non-legal power. Cheyenne religious ceremonies and beliefs centered mostly on and around men, but women were also associated with the supernatural.

The Cheyenne women seems restricted to the domestic sphere in her social and cultural expressions of self, but actually, she had more alternatives and often took advantages of the individualistic and flexible nature of the Cheyenne culture and her strength as a Cheyenne woman. (Brungardt 59).



Conclusions & Recommendations.

Conclusions

- ❖ Jim Fergus' novel is definitely a Historical Novel.
- ❖ The Cheyenne's life style was extremely unsafe with respect to survival.
- ❖ The Cheyenne women were considered inferior to Cheyenne men.
- ❖ The Cheyenne Indian Tribe in Pre and Post-Civil War time experienced a decade of change.
- ❖ The account here of the Cheyenne Indians and their Traditions is Historically accurate.
- ❖ Jim Fergus created a fantastic mixture of fiction and historical fact in his work.
- ❖ The Novel *One Thousand White Women* written by Jim Fergus, can be used to teach students Literature and Culture

Recommendations.

- ❖ This thesis can be used to show life in the Cheyenne Tribe to students of high schools in Cuenca.
- ❖ The thesis also can teach students about the concept of a historical novel.
- ❖ This thesis can be used to teach students new vocabulary in context. For example, the teacher can teach the students words that have to do with Indian life and Culture of the nineteenth century.



- ❖ It is recommended that any teacher who wishes to follow the methodology presented have to teach this material in a high school should use the exercises only as models. The teacher needs to create more exercises and apply these and more questionnaires in order to obtain more positive results and more information.



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APPENDIX

LESSON PLAN

Lesson Topic: Freedom or madness *One Thousand White Women*

Language Focus: To describe the daily life of woman named May Dodd.

Vocabulary related to war and killings.

Grade/ Age/Language Level: 16-17 year olds; intermediate

Lesson Time/Date/Length: four clases.

Materials:

- Blackboard
- Markers
- Computer
- Projector
- Notebooks
- Pictures
- Worksheets

Overall Objectives: By the end of the lesson, the Students will be able to:

- Understand both the fictional and historical novel called *One Thousand White Women*.
- Understand the concepts of courage, heroism, conflict, violence, and aggression.



Warm up activity: Can't Say Yes or No. Every student is given a certain number of coins or squares. Everyone moves around the room starting conversations and asking each other questions. The only rule is that you cannot say the words YES or No. If you say one of these words, you have to give a coin or a square to the person who you said it to, and the person who has the greatest number of coins is the winner.

Vocabulary

Courage	battle	Chief	Village
Weapons	Blackfoot	Hunting	

The teacher will present new vocabulary related to the topic using some techniques such as verbal definitions, mimes and actions, drawings, illustrative sentences, and the following pictures.

To present vocabulary, the following pictures are going to be used.



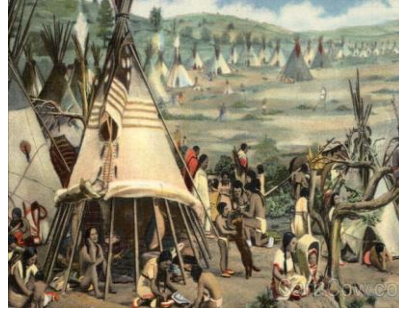
Blackfoot



Hunting



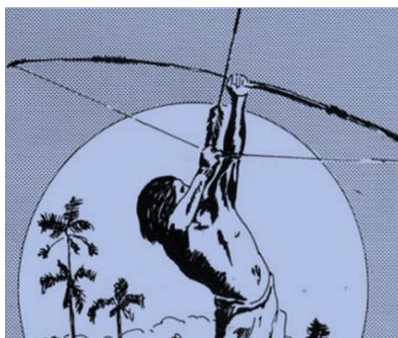
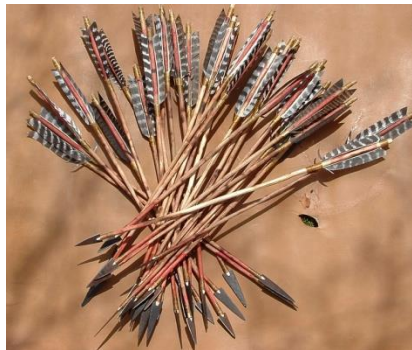
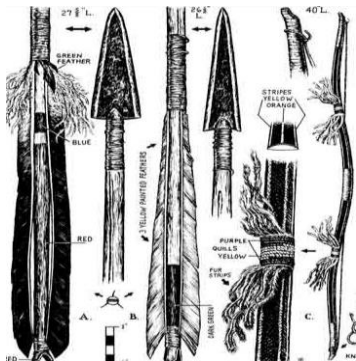
Battle



Village

PRESENTATION

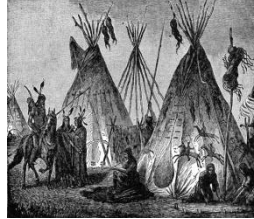
Step 1: Teacher shows the students flash cards about wars and weapons used to battles asks them to describe each pictures.





PRACTICE

MECHANICAL PRACTICE: Write the word for each picture.



PRODUCTION

Reading and Writing: Teacher introduces a selection from *One Thousand White Women*, and asks the Students to read it and answer the questions.

From *One Thousand White Women*

The Journals of May Dodd

By Jim Fergus

In September of 1874, The Great Cheyenne “SWEET MEDIINE CHIEF” Little Wolf made a journey to Washington, D.C. with a delegation of his tribes men with the purpose of making a lasting peace with the whites.

In Washington, D.C Little Wolf was received with all the pomp and circumstance accorded to the visiting head of state of a foreign Land. Little Wolf was presented to President Ulyses S. Grand. President Ulyses gave Little Wolf the Presidential Peace medal. After that, Chief Little Wolf asks for the negotiation. Soon, people will disappear altogether, as the buffalo in our country will disappear. I am the Sweet Medicine Chief. My duty is to see that



my people survive. To do this we must enter the white man's world. Our children must become members of your tribe. Therefore we ask the Great father for the gift of One Thousand White Women as wives, to teach us and our children the new life that must be lived when the buffalo are gone.

In private, the President and his advisors had admit that Little Wolf's unprecedented plan for assimilation of the Cheyenne made a certain practical sense. Thus was born the "Brides for Indian" or "BFI program". In this program American people recruited women out of jails, prison, and mental institution offering full pardons.

The first trainload of white women bound for the Northern Great Plains and their new lives as brides of the Cheyenne nation left Washington under a veil of secrecy late.

On March 23, 1875, a young woman named Mad Dodd, She is twenty-five years old. She was considered as a patient in the Lake Forest Lunatic Asylum with forty seven other volunteers and recruits from Chicago region for their destination Camp Robinson Nebraska. She lived in this asylum by her father's orders because she had children out of wedlock with a lower-class man Named Harry and her children names were Hortense and Willie.

The asylum's conditions and the medical treatments were intolerable abusive and cruel, perhaps truly bringing about insanity for those patients who were sane when they arrived. Mary heard about this treaty with the Cheyenne Indians, so she made the decision to be free in this manner. It was her only way to escape from this asylum.



1.) Who is or are the main character (s) in *One Thousand White Women*:

The journals of May Dodd written by Jim Fergus?

2.) Do you think that the Cheyenne Culture was respectful of woman?

3.) Make a description about Chief Little Wolf.

4.) Who is May Dodd?

5.) What was the relationship between Chief Little Wolf and May Dodd.

Explain?

6.) Why does the Army attack the Cheyenne Camp?

LISTENING

Teacher reads a short summary about the Cheyenne Life's style. Students complete each sentence.

Biggest	Minnesota	Roles	Nomadic
Keep up	buffalo	tipis	lakes
settlements	traditions		

The Cheyenne tribes is one of the most famous tribes in North America, it is one of the _____. The Cheyenne resided in the great _____ area in _____ and on the Missouri River. They lived in earth-covered long houses in permanent _____. The Cheyenne families have different member _____ and they have a structured society and their cultural traditions.

The Cheyenne family was considered as a _____ family; they often move around to _____ with the ever changing world around them.



- Break Students into 5 small groups. Giving each group one of the following pictures.
- The Students of each group have to describe and analyze the situation of Cheyenne Indian Tribes. Then each group has to share their description in front of the class.





QUESTIONARY ABOUT LEARNING VOCABULARY

Instructions:

A continuación se le presenta 5 preguntas que deberá responder.

Por favor marcar con una (X) la respuesta correcta.

GRACIAS.

1) What are the forms in which do you like to learn new vocabulary words?

- _____ Power point presentation.
- _____ Writing explanations.
- _____ Picture cards
- _____ Draws
- _____ Others. Specify _____

2) Who is "Chief Little Wolf" in the novel ***One Thousand White Women*** written by Jim Fergus.

- 1.- Cheyenne's Chief _____
- 2.- man _____
- 3.- wild animal _____
- 4.- a warrior _____



3) Do you think that the novel was interesting to learn about English Literature?

_____ YES

_____ NO

4) Did you like to do exercises to improve your knowledge?

_____ YES

_____ NO

5) This methodology help you to understand the meaning of the words.

_____ YES

NO _____

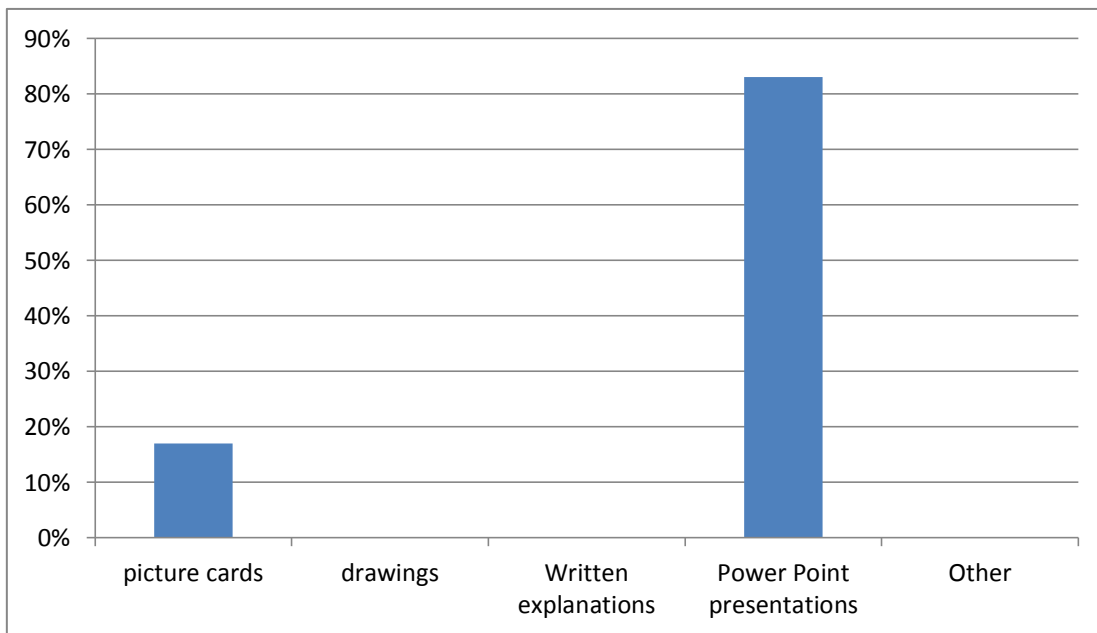
_____ NOT OF ALL

FEW _____



- ❖ The Questionnaire about learning Vocabulary was developed for students of a high lever (Bachillerato)
- ❖ The Questionnaire about learning Vocabulary had 5 questions. According to the Questionnaire the following results were found:

**1.) What are the forms in which
You like to learn new vocabulary?**

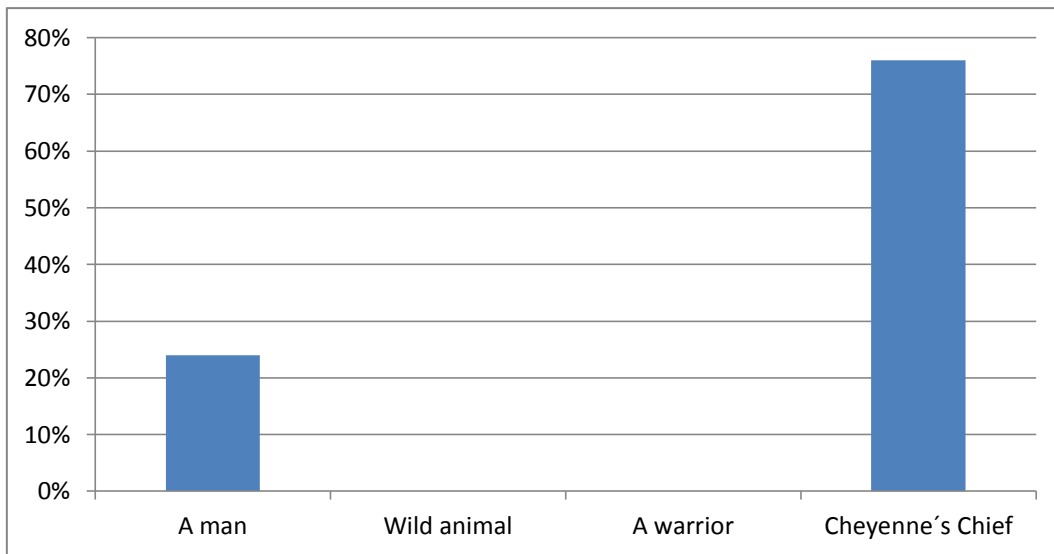


Include an account of how you got this information and the year.

- Monday May 27th 2013
- This thesis was applied to 25 Students
- Abdón Calderón high School. It took 15 days to apply this questionnaire.
- The results are at the beginning of the sheet of paper.



2.) Who is “Chief Little Wolf” in the
Novel *One Thousand White Women* by Jim Fergus?

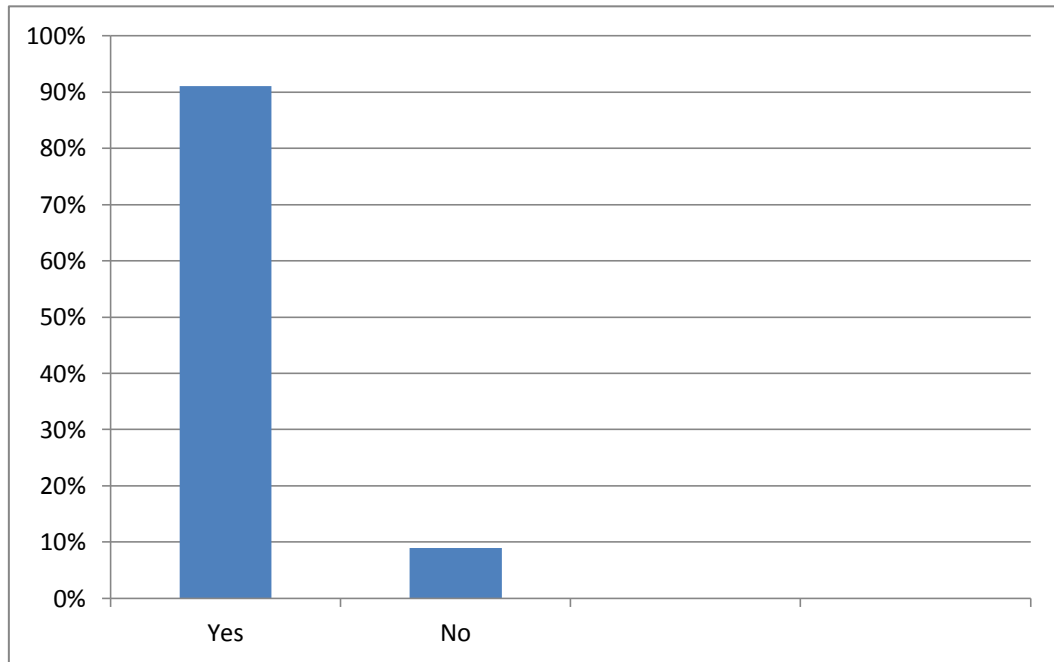


From the graph it can be seen that 78% of the students understood that one of the main characters in the novel

Was named “Chief little Wolf”. This is an indication of the fact that if students are interested in the material they are reading. They will remember details of what they have read.



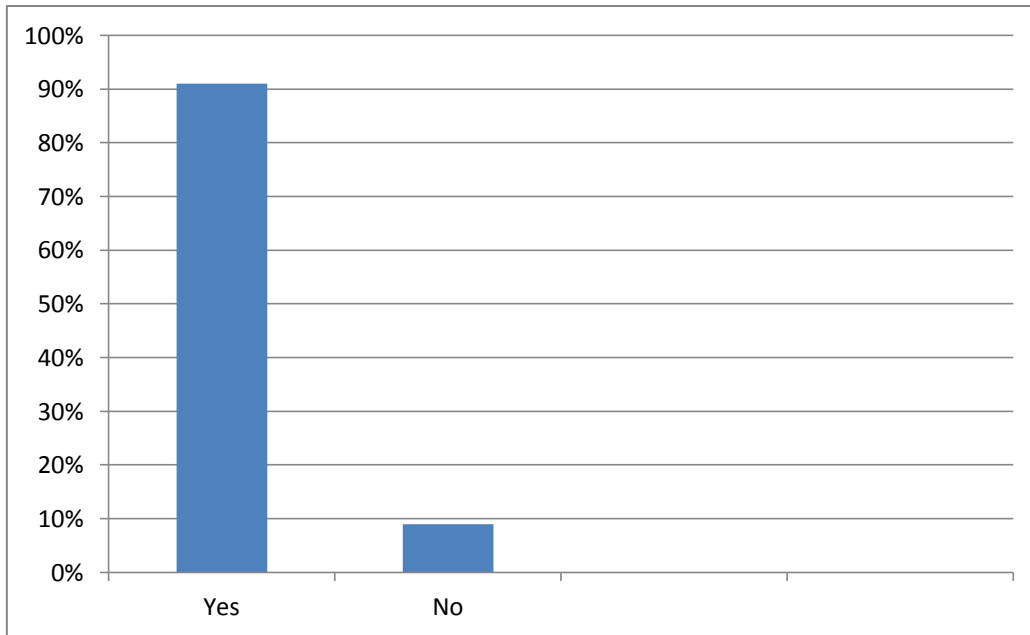
3.) Do you think that the novel was interesting
to learn about English Literature.



- Here it can see that 91% of the students found it interesting to learn about the type of novel called Historical Novel.



4.) Did you like to do exercises to
Improve your knowledge?

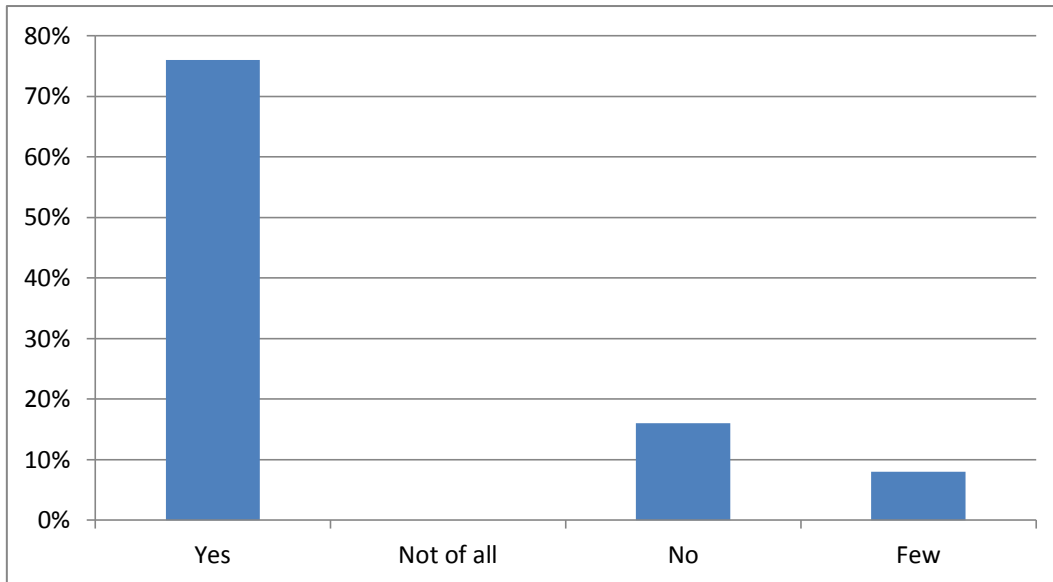


- From the graph it is evident that 91% of the students enjoyed the exercises to improve their knowledge of literature and Culture. In this case of the Cheyenne Indians and of the type of novel called Historical Novel.



5.) Did the methodology help you to understand the meaning of the words?

Application of a Survey with a Questionnaire to find out the results of the teaching learning proposal.



- From the graph it is evident that 77% of the students learned new vocabulary from the exercises.
- I created and used exercises to teach the students about the history and culture of the Cheyenne Indians.
- Also, I explained to the students in one hour of class what a historical novel consists of.
- Finally, I used exercises with vocabulary in context to increase the students' knowledge of English words.



Indian Wars & Battles - 1500 -1600's

- **1540** The Tiguex War was the first war between Europeans and Native American Indians. The battles were fought by the army of Francisco Vasquez de Coronado against the Tiwa Indians in New Mexico
- **1614** 1614 Violent confrontation between hundreds of English and Powhatan men on the Pamunkey River, Virginia
- **1622** 1622-1624 The Powhatan Wars, battles and conflicts in Virginia between colonists and American Native Indians
- **1637** The Pequot War - Native Indians of Connecticut and Rhode Island were defeated by the colonists led by John Underhill and John Mason, and the Narragansetts and Mohegans who were their allies. Many native Indians were killed and others sold into slavery
- **1640** 1640 - 1701 - The Beaver Wars, also known as the Iroquois Wars or the French and Iroquois Wars -
- **1655** 1655 - The Peach Tree War was a large scale attack by the Susquehannock Nation and allied Native Americans on New Netherlands settlements centered on New Amsterdam
- **1675** The start of the 'Indian Wars' (1675-1760) which would include the French and Indian Wars
- **1675** 1675-1676 Bacon's Rebellion, War with Susquehannocks in Maryland



- **1675** 1675 - 1677 King Philip's War. The war was so named after Metacomet of the Wampanoag tribe, who was called Philip by the British. The war was bloody and bitterly fought by the colonists against the Wampanoags, Narragansetts, Nipmucks, Pocumtucks, and Abenaki Tribes. During King Philip's War, up to one third of America's white population was wiped out. This war proved to be the final struggle by the Native Americans of Connecticut.
- **1680** 1680-1692: The Pueblo Revolt was located in New Mexico and Arizona between the Pueblo Native Americans and the Spanish. This was an initial great victory for the Pueblo but the Spanish re-conquered the lands in 1692
- **1689** 1688 - 1763 The French and Indian Wars between France and Great Britain for lands in North America. The Iroquois Indians were allied to the British and the Algonquian speaking tribes were allied to the French. The French and Indian Wars was a generic names for a series of wars, battles and conflicts involving the French colonies in Canada and Louisiana and the 13 British colonies consisting of:
 - King William's War (1688-1699)
 - Queen Anne's War (1702-1713)
 - King George's War (1744 - 1748)
 - French Indian War (1754-1763)
- **1688** King William's War (1688-1699) (part of the French and Indian Wars) between France and the Wabanaki Confederacy and England and the Iroquois Confederacy. Peace Treaty called the Treaty of Rijswijk was made at Pemaquid. August 11,1693. and was ratified on Jan. 7. 1699



Indian Wars & Battles - 1700's

- **1702** Queen Anne's War (1702-1713) (part of the French and Indian Wars) between the French and Spanish colonies allied with the Wabanaki Confederacy, Mohawk, Choctaw, Timucua, Apalachee and Natchez tribes against the British colonies allied with the Muscogee (Creek), Chickasaw and Yamasee tribes.
- **1711** 1711-1715: The Tuscarora War in Northern Carolina. The Tuscarora tribe led by Chief Hancock was defeated by James Moore and Native Indian allies
- **1712** The First French Fox War (1712–1716) began when Fox, Kickapoo, and Mascouten attacked Fort Pontchartrain
- **1715** The Yamasee War - An Indian confederation came close to wiping out the white settlements in Southern Carolina
- **1722** Wabanaki-New England War of 1722–1725 aka Father Rale's War or Lovewell's War in Maine
- **1722** Iroquois surrender claims to land south of the Ohio River in addition to counties in the eastern panhandle



The Second Fox War (1728–1733), the Fox were reduced to 500 by French troops and Indian allies.

- **1728** The Fox tribe join the Sauk Tribe after defeat
- **1729** 1729 Following the Natchez Wars of 1716, 1722 and 1723 the Natchez Rebellion (1729–1731) when Natchez Indians massacre 250 people at Fort Rosalie.
- **1736** The Chickasaw Wars (1736, 1739 and 1752) were fought between the Chickasaw allied with the British against the French and their allies the Choctaws and Illini.
- **1744** King George's War (1744 - 1748) (part of the French and Indian Wars) between the French colonies allied with the Wabanaki Confederacy and the British colonies allied with Iroquois Confederacy
- **1749** Father Le Loutre's War (1749–1755), also known as the Indian War, the Mikmaq War and the Anglo-Mikmaq War
- **1754** French Indian War (1754-1763) known in the US as the Seven Years War, (part of the French and Indian Wars) between the colonies of France allied with the Wabanaki Confederacy, Algonquin tribes, Abenaki, Mikmaq, Mohawk, Lenape, Ojibwa, Ottawa, Shawnee, Wyandot and Great Britain allied with the Iroquois Confederacy, Onondaga, Oneida, Seneca, Tuscarora, Mohawk, Cayuga, Catawba and Cherokee tribes
- **1758** The Anglo-Cherokee War (1758–1761) - The Cherokee uprising in present-day Tennessee, Virginia and the Carolinas.
- **1763** The Treaty of Paris ends French and Indian War (1754-1763). Canada, east of the Mississippi River, was added to the British empire.



- **1763** Pontiac's Rebellion, aka the Pontiac War (1763–66), broke out in the Ohio River Valley. The Ottawa Chief Pontiac (1720-1769) led a rebellion of a number of tribes against the British
- **1774** December 16: The Boston Tea Party - Massachusetts patriots dressed as Mohawk Indians protested against the British Tea Act
- **1775** American Revolution (1775- 1783)
- **1775** Lord Dunmore's War in Southern Ohio. Lord Dunmore, the Governor of Virginia sent 3000 soldiers who defeated 1000 Native Indians following battles and conflicts between American Native Indians and the settlers and traders.
- **1776** Chickamauga Wars, aka the Second Cherokee War, (1776–1794) Cherokee involvement in the American Revolutionary War which continued through late 1794
- **1777** Battle of Oriskany
- **1778** Wyoming Valley Massacre
- **1778** Cherry Valley Massacre
- **1782** Battle of Blue Licks
- **1785** Northwest Indian War (1785–1795) in Indiana and Ohio, also known as Little Turtle's war. The Americans suffered 2 humiliating defeats by the American Native Indians until they won the Battle of



Fallen Timbers in 1794.

— **1794** Battle of Fallen Timbers

— **1794** The Nickajack Expedition

Indian Wars & Battles - 1800's

— **1804** Battle of Sitka, a major conflict between European and Alaska Natives

— **1806** Sabine Expedition

— **1811** Battle of Woody Point

— **1811** Tecumseh's War - Battle of Tippecanoe (1811–1813)

— **1812** War of 1812 begins



- **1858** Navajo Wars in New Mexico (1858–1864)
- **1858** 1858-1859 - Wichita expedition in Indian Territory
- **1859** The Mendocino War of 1859 -1860 in California
- **1860** Kiowa and Comanche expedition in Indian Territory to remove the Kiowa and Comanche from the area of the Arkansas River
- **1860** Paiute War also known as Pyramid Lake War, Utah Territory, (now Nevada)
- **1860** Navajo expedition, New Mexico in which 1,000 warriors waged an attack on Fort Defiance
- **1860** Chiricahua Wars (1860–1886)
- **1861** Yavapai Wars (1861–1875)
- **1873** Campaign against Apache Indians in Arizona and New Mexico



- **1874** Sioux expedition, Wyoming (Territory) and Nebraska
- **1878** Bannock War
- **1878** 1878-1879 -- Campaign against Cheyenne Indians in Dakota (Territory) and Montana
- **1878** The last battle to take place in Kansas was the Battle of Punished Woman Fork in Scott County on September 27, 1878
- **1879** The Sheepstealer Indian War was the last Indian war fought in the Pacific Northwest portion of the United States in Idaho
- **1879** White River War
- **1879** Victorio's War (1879–1880)
- **1881** Geronimo's War (1881–1886)
- **1887** Crow War



- **1887** Ute War
- **1890** Ghost Dance War (1890–1891) aka Pine Ridge Campaign
- **1890** Battle of Wounded Knee. The Wounded Knee Massacre in South Dakota followed the killing of Chief Sitting Bull. Chief Big Foot led the last band of Lakota Sioux and were massacred by the US Army at Wounded Knee Creek
- **1893** Navajo war against white settlers. Northwestern New Mexico and Northeastern Arizona
- **1895** Bannock Uprising at Jackson's Hole, Wyoming
- **1896** Yaqui Uprising - conflict that took place in the Mexican state of Sonora and the American state of Arizona
- **1898** Battle of Sugar Point US Infantry and Chippewa Indians in Minnesota
- **1909** Crazy Snake Rebellion between the Creek Indians and white settlers in Oklahoma
- **1911** Battle of Kelley Creek in Nevada. A small group of Bannock and Shoshone killed four men in an incident



known as the Last Massacre. They were followed by a posse to Kelley Creek. 9 people were killed

- **1915** The Bluff War, aka Posey War or the Polk and Posse War, Ute and Paiute and the US army. Location: San Juan County, Utah and Montezuma County, Colorado
- **1918** Battle of Bear Valley, Arizona between Yaqui Indians and the US cavalry - 1 Indian was killed and 9 were captured