



Independent Study IN IDAHO

Anth 329
North American Indians

Independent Study in Idaho
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Study Guide

Independent

Study IN IDAHO

PO Box 443225

Moscow ID 83844-3225

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Anthropology 329 North American Indians

University of Idaho
3 Semester-Hour Credits

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University of Idaho

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Independent Study in Idaho

This course is offered by the University of Idaho.


North American Indians

3 Semester-Hour Credits: UI

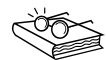
Welcome!

Whether you are a new or returning student, welcome to the Independent Study in Idaho (ISI) program. Before beginning this course, read the information provided below, including course description, prerequisites, required materials, course objectives, and information about lessons, exams, and grading.

Important!

As you read this section, you will see the following icon: 

Use this icon to direct yourself to the **Appendix** in the back of this study guide for essential registration information, Independent Study in Idaho policies and procedures, and forms you will need to successfully complete this course. You are responsible for understanding and following ISI policies and procedures.



Turn to the **Appendix** now. Familiarize yourself with the information in the *Registration* section, student responsibilities in *Academic Integrity*, and the necessary forms. If there is anything you do not understand, please contact the ISI office for clarification before starting your course.

Course Description

Origins, physical types, languages, and cultures of North American Indians.

Course Materials

Required Course Materials

- Frey, Rodney ed. *Stories That Make the World: Oral Traditions of the Indian Peoples of the Inland Northwest*. Norman: University of Oklahoma Press, 1995. ISBN 0-8061-3131-4
- Frey, Rodney. *Landscape Traveled by Coyote and Crane: The World of the Schitsu'umsh (Coeur d'Alene Indians)*. Seattle: University of Washington Press, 2001. ISBN 0-295-98162-8
- Gill, Sam. *Native American Religions: An Introduction*. 2nd ed. Wadsworth, 2005. ISBN 0-534-62600-9
- Oswalt, Wendell. *This Land Was Theirs: A Study of Native Americans*. 8th edition. New York: Oxford University Press, 2006. ISBN: 0-19-517810-6
- Videotape recorder and a VHS-formatted videotape

Independent Study in Idaho course materials are available for purchase at the University of Idaho Bookstore. Visit the UI Bookstore's Web site, <http://www.uidahobookstore.com>, select *Textbook, Independent Study* for a list of course materials. You may order online, by telephone, (208) 885-7334, or by e-mail to genbks@uidaho.edu.

Independent Study in Idaho courses are updated and revised periodically. Ordering course materials from the UI Bookstore at the time of registration allows you to purchase the correct edition(s) of textbooks, study guides, and supplemental materials. If purchasing textbooks from another source, refer to the ISBN(s) for the textbook(s) listed for this course to ensure that you obtain the correct edition(s). If you have questions regarding the course materials you have ordered and received, contact the UI Bookstore.

Course Introduction

There have perhaps been no people more misunderstood or misrepresented than the North American Indian. Stereotypes abound, from being labeled “primitive heathens” to that of “noble savages.” While history has witnessed the considerable cultural assimilation and physical genocide of the Indian, today we can observe a vibrant culture, persisting and flowering into the twenty-first century.

Our focus is on an appreciation of the “traditions” that have anchored Indian identity and have continued to find expression throughout history and into the contemporary world. As these traditions are inevitably anchored in the deeds of Coyote and the other “First Peoples,” our journey begins with an appreciation of the oral traditions. It is from the First Peoples that the world was first created and all that would be needed for the Human Peoples to thrive brought forth. From the First Peoples, the various ways of relating to the Spirit, Animal and Human Peoples were instituted, in prayer and song, and through the Sweat House or Give Away, for example. In continuing to tell of the First Peoples these ways of relating and the world itself are perpetuated. In turn, it is with the oral traditions that an elder would seek to teach and pass on to a grandchild that which is most vital to the Indian, or even attempt to educate a stranger to the Indian ways. Through the “stories” and “storytelling” of the Indian we can better understand the voice and heart of the Indian. From a foundation built upon the oral traditions, we can then explore aesthetic expressions, rites of passage, health and healing practices, ceremonial life, family and kinship, social organization, and ecological relationships.

To better appreciate the vitality and continuity of the world of the First Peoples, the historic world of Euro-American contact with Indian peoples must also be reviewed. Among the topics considered will be the impact the horse, diseases, missionaries, war and treaties, had and continue to have on Indian society. Issues of tribal sovereignty and cultural revitalization will also be considered.

A note on the selection and use of the textbooks. In Wendell Oswalt’s *This Land Was Theirs* we are provided with an overview of North American Indian tribes. This work contains insightful and comparative information on the historical and cultural backgrounds, as well as contemporary conditions of twelve distinct tribes. While we will focus on seven of these tribes for this course, you are encouraged to read the entire textbook and learn of all twelve tribes. In *Native American Religions* we have a wonderful discussion on various aspects of the religious traditions. Gill’s work will add to the ethnographic detail and depth for each of the tribes considered in this course. In *Stories That Make the World* we will be introduced to the oral traditions and the techniques of storytelling of the peoples of the Inland Northwest on North America. In *Landscape Traveled by Crane and Coyote*, we have an in-depth look at how the oral traditions and the “teachings” conveyed through them are brought forth and help mold the lives of one particular Idaho tribe. In all, we will consider eight different tribal groups, representing six “culture areas” of North America, the Netsilik of the Arctic, the Coeur d’Alene and Kootenai of the Plateau, the Crow of the Plains, the Hopi and Navajo of the Southwest, the Iroquois of the Northeast Woodlands, and the Tlingit of the Northwest Coast.

Course Objectives

Several learning objectives and outcomes are sought in this course.

1. The primary objective of this course is to allow you to gain a heightened understanding of and appreciation for the American Indian, their cultural, spiritual, aesthetic, literary, philosophical, social/family, and economic/subsistence expressions, as well as the history resulting from contact with Euro-American societies.
2. You will gain an appreciation of the central role the oral traditions and the First Peoples play in creating and maintaining all aspects of the traditional Indian world, as expressed in art and

architecture, in ceremonial life, in social and family life, and in hunting and fishing relations with the Animal Peoples.

3. In our ethnically diverse society and culturally pluralistic world it is critical that we develop a tolerance of and respect for the varied world views of other cultures and peoples. An understanding of the Indian world view is an essential first step in facilitating your heightened ability to communicate and to cooperate with the Indian or any people of differing world view values.
4. By juxtaposing that which is culturally distinct along side that which is immediate though often veiled, the contours of the landscape of your own world view become clearer. You will gain a heightened understanding of your own world view.

Lessons

Overview

Each lesson includes the following components:

- A reading assignment
- An overview
- A self-study assignment, written assignment or activity

Study Hints

- Complete all assigned readings.
- Set a schedule allowing for completion of the course one month prior to your desired deadline. (An *Assignment Submission Log* is provided for this purpose.)

The following course is divided up into 10 separate self-study lessons and 2 graded lessons. Each self-study lesson will provide an overview of the materials to be covered, a list of reading assignments, any notes on the examination and assignment schedules, and a list of study guide questions. In addition, an Internet link to instructive Web sites will be presented. Such sites provide current ethnographic information, including official tribal sites, bibliographies, and samples of the music from various tribes. The information provided through these Web sites is supplemental to the course requirements, useful for following-up your particular interests but not to be included, per se, on the examinations. The study guide questions, on the other hand, are provided to assist you in your study of the course materials and in preparation for the examinations. Your ability to thoroughly respond to these questions will help you successfully answer the examination questions. The study guide questions have a preparatory function, they are not to be formally answered and submitted to the instructor for grading.

The two graded lessons refer to the first and third course requirements, i.e., Storytelling and Synopsis, listed below.

Course Requirements

You will be expected to complete three types of learning activities: telling an oral narrative, taking four examinations, and writing a synopsis on a specific tribe.

1. **Storytelling** The first activity is the telling of one “authentic” narrative using “appropriate” techniques of telling. In order to better appreciate Indian culture from the perspective of the Indian, you should participate in one of its critical cultural expressions: storytelling. If Indian culture is to be appreciated, how the Indian himself acquires that cultural world must also be appreciated. In particular, the stories, as expressed in narrative, artistic and ceremonial activity, have been and continue to be the critical means for the dissemination, perpetuation, affirmation, and creation of the Indian world. Issues of oral literature performance, techniques of storytelling, remembering, and translation will be considered in this course and are discussed in *Stories That Make the World*,

Landscape Traveled by Coyote and Crane, and *Native American Religions*. But if we are to truly gain access to Indian culture, students must, to some extent, become experientially involved. Given the pivotal role of the stories, you will be asked to personally participate in becoming the storyteller and in “remembering” an oral tradition. You can not simply read your story aloud from the pages of a book.

Adhering the practice followed by many tribes, Coyote stories (as either a central or peripheral character) are to be shared aloud only after the “first frost” in the fall, but before the “first thunder is heard” in the spring. Coyote’s voice should not to be heard during the summer! Select your story appropriately.

Your starting point is selecting a story from either *Stories That Make the World* or *Landscape Traveled by Coyote and Crane*. These are stories that have been previously reviewed by Indian elders for public sharing. Some stories are not meant to be shared publicly. While accessing these oral traditions through the medium of a literacy-based format is certainly not the ideal approach, we have made a concerted effort in these two collections to retain some of the oral nuances of these stories. In attempting to tell a story from an Indian perspective, it is essential that you engage the story as close as possible to its original oral presentation by the Indian storyteller. So much of the oral literature, when published in a literacy format, has been modified to fit Euro-American sensibilities.

In *Stories That Make the World*, please select from the following narratives: “Four Smokes,” “The Couple Befriended by the Moon,” “Coyote and the Swallows,” “Coyote and the Swallowing Monster,” “Seal Boy,” “Coyote and the Rock,” “Coyote and the Dart,” “Coyote and the White Man,” “Burnt Face” by either Plenty Hawk or Yellowtail, “Coyote and the Woman,” or “The Animals and the Sea Monster (Coyote).”

In *Landscape Traveled by Coyote and Crane*, please select from the following narratives: “Crane and Coyote,” “Rabbit and Jack Rabbit,” “Coyote and Salmon,” “Chief Child of the Yellow Root,” “Hawk and Turtle,” “Coyote and Woodtick,” “Coyote and the Rock Monster,” “Coyote and the Gobbler Monster,” “Coyote and the Green Spot,” “Little Muskrat and Otter,” “Chipmunk and Snake,” or “Coyote Devours His Children.”

Once you feel as if you can “re-member” the story, videotape your telling of that story to a live audience. Please use standard VHS-formatted videotape. The audience can be made up of friends and family members, or perhaps students from a local elementary or high school, and should number at least three individuals. Position the camera so that it can clearly record your facial expressions and hand gestures, as well as audience reactions. Check for lighting and sound before you tell your story. Submit the tape to the instructor, identifying the date, location and audience.

After you have “remembered” and presented your story, reflect on any meanings or significances that you may have “discovered” or were “revealed” to you in the story’s landscape during the act of telling. This is “reflective” opportunity, and not an analytical exercise. Limit your written comments to no more than one page of text. **The storytelling and reflective write are due by the time the third exam is taken.**

2. **Examinations** The second activity involves taking a series of four examinations. Covering the materials considered in the textbook readings, the exams will be short identification and essay in nature. The exams will not be “objective,” asking true-false or multiple-choice questions. In each exam, a series of short and long essay questions will be posed, along with a series of key terms. From among each type of question (identification, short essay, and long essay), you will select and respond to a specific number (determined by the instructor). In selecting which questions to respond to,

choose those questions that best allow you to express what you have learned in the course. The exams are cumulative in nature, as questions will draw upon materials considered and discussed in previous sections of the course. In preparing for these exams and helping focus your review of the course materials, be sure to consult the study guide questions that accompany each lesson. The exams should be taken at the appropriate conclusion of each set of topics.

3. **Synopsis** The third activity is writing a synopsis of any two of the tribes discussed in Oswalt’s “*This Land Was Theirs*” not covered in the course readings, e.g., the Cahuilla, Cherokee, Chipewyan, Natchez, or Yurok. After reading and considering the materials on the two tribes you have selected, write a brief summary paper identifying characteristic features of their aboriginal life, historic changes, and contemporary situation. As a descriptive synopsis of the Oswalt entries, you are not required to do research beyond the materials presented in *This Land Was Theirs*, nor should you offer your own interpretation, analysis, or commentary on the materials in question. Limit your paper, inclusive the of descriptive synopsis of both tribes, to no less than four (4) pages but no more than five (5) typed pages in length. Use 12 font type with one inch margins on your pages. A title page, footnoting, and bibliography are not required. **The synopsis is due by the end of the course.**



See the **Appendix** at the back of this study guide for essential *ISI policies on submitting lessons to your instructor*. See the letter sent in your registration packet for *your instructor’s requirements: how to format and submit lessons; number of lessons you may submit at one time, and lesson guidelines*.

Exams

Overview

- You must wait for grades and comments on lessons prior to taking each subsequent exam.
- For your instructor’s exam guidelines, refer to the letter sent in your registration packet and the *Exam Information* sections in this study guide.

There are four exams covering the materials considered in the textbook readings. The exams will be short identification and essay in nature. The exams will not be “objective,” asking true-false or multiple-choice questions. In each exam, a series of short and long essay questions will be posed, along with a series of key terms. From among each type of question (identification, short essay, and long essay), you will select and respond to a specific number (determined by the instructor). In selecting which questions to respond to, choose those questions that best allow you to express what you have learned in the course. The exams are cumulative in nature, as questions will draw upon materials considered and discussed in previous sections of the course. In preparing for these exams and helping focus your review of the course materials, be sure to consult the study guide questions that accompany each lesson. The exams should be taken at the appropriate conclusion of each set of topics.

See *Grading* for specific information on exams, points, and percentages.

Choosing a Proctor/Scheduling Exams

All exams require a proctor.



See the **Appendix** for guidelines on *how to choose a proctor and schedule exams*.

Grading

Your final course grade will be based upon the following considerations. There are a total of 200 points possible for the successful completion of all three learning activities. The distribution weight given each activity includes: storytelling worth 15% of your grade for 30 points possible, each of four exams worth 20% of your grade for 40 points possible for each, and the synopsis worth 5% of your total grade for 10 points possible.

The grading criteria for the **Storytelling** include:

1. Based upon “authentic” narrative text (from the suggested list above).
2. Uses “appropriate” techniques of storytelling, techniques that are “natural” for the storyteller (see Frey 1995:141–158 and 236–240).
3. Transforms the “listeners” into “participants” (see Frey 1995:169–177 and 214–216).
4. Attempts to convey an “Indian perspective.”
5. Reflect on the meaning of the story as “discovered” during the telling.

The grading criteria for the **Exam Essay Responses** (both short and long essay questions) include:

1. Accurately presents the material requested in the questions.
2. Completely covers the breadth of issues posed in the questions.
3. Refers to and integrates appropriate case examples from the textbooks to illustrate concepts.
4. Makes theoretical and/or ethnographic connections with other tribes or related cultural expressions.
5. Reflects on the implications of the issues posed in the questions as they relate to the student’s own experiences.
6. Written in a legible and well-organize style with concepts and illustrative examples clearly articulated.

The grading criteria for the **Synopsis** include:

1. Identifies the characteristic aboriginal, historic, and contemporary features of the tribe.
2. Written in a legible and well-organized style.
3. Is at least four but not more than five pages in length, double-spaced.

While the instructor reserves the right to determine your final course grade, the following general grading point scale will be used.

- A = 180–200 points (90%–100%)
- B = 160–179 points (80%–89%)
- C = 140–159 points (70%–79%)
- D = 120–139 points (60%–69%)

All written assignments and exams must be submitted to receive a final grade.

The final course grade is issued after **all** lessons and exams have been graded.



See the **Appendix** for information about *confidentiality of student grades, course completion and time considerations*, and *requesting a transcript*.

About the Course Developer

Your course developer is Rodney Frey, a professor of American Indian Studies and Anthropology at the University of Idaho. He received his Ph.D. in cultural anthropology from the University of Colorado in 1979. Among his primary teachers were Tom Yellowtail, Crow elder, and Lawrence Aripa, Coeur d'Alene elder, among many others. You will see their insights and lessons throughout this course. The first version of this course was completed in June of 1999, and revised in December of 2001 and May of 2007. To learn more about your course developer's background, visit his home page located at: <http://www.webpages.uidaho.edu/~rfrey>.

Contacting Your Instructor

You will receive *course and instructor contact information* in your registration packet.



See the **Appendix** for detailed information on *contacting your instructor*.

Disability Support Services



See the **Appendix** for *information on Disability Support Services (DSS)*.

Assignment Submission Log

Lesson	Reading	Written Assignment	Date Submitted
1	Frey 1995: xii–37 and 217–231 Frey 2001: ix–21 and 269–292 Gill 2005: xi–9 and 129–135 Oswalt 2006: xv–29 and 45–66	Self-Study	do not submit
2	Frey 1995:39–216 Gill 2005:10–42	Self-Study	do not submit
It is time to make arrangements with your proctor to take Exam 1.			
3	Frey 2001: ix–268 Oswalt 2006: 138–168	Self-Study	do not submit
It is time to make arrangements with your proctor to take Exam 2.			
4	Oswalt 2006:32–66 and 469–493 Gill 2005:103–127 Frey 2001: review 49–108	Self-Study	do not submit
5	Gill 2005:29–32, 39–41, 89–90 and review 61–82 Oswalt 2006:69–102	Self-Study	do not submit
6	Gill 2005:19–21, 53–58, 71–74, 119–125, and review 43–59 Oswalt 2006:202–236	Self-Study	do not submit
7	Gill 2005:50–53, 90–94 and review 84–101 Oswalt 2006:268–303	Self-Study	do not submit
8	No reading	Storytelling assignment (Assignment 1)	_____
It is time to make arrangements with your proctor to take Exam 3.			
9	Gill 2005:11–14, 32–35, 43–45, 51–56, 67–68, 98–101, and 105– 111 Oswalt 2006:306–338	Self-Study	do not submit
10	Gill 2005:16–19, 35–39, 45–48, and 68–71 Oswalt 2006:340–378	Self-Study	do not submit
11	Gill 2005:14–16, 50–51, and 85– 88 Oswalt 2006:381–416	Self-Study	do not submit
12	No reading	Synopsis assignment (Assignment 2)	_____
It is time to make arrangements with your proctor to take the Final Exam.			

Lesson 1 – *Self-Study*

Course Methodology: The Approach and Perspective

Reading Assignment

Frey 1995: xii–37 and 217–231
Frey 2001: ix–21 and 269–292
Gill 2005: xi–9 and 129–135
Oswalt 2006: xv–29 and 45–66

Supplemental Site

<http://www.webpages.uidaho.edu/~rfrey/> Select *Student Research Links*.

OR go to:

<http://www.webpages.uidaho.edu/~rfrey/329overview.htm>



Please read the **Appendix** in the back of this study guide for essential Independent Study in Idaho policies and procedures, and forms you will need to successfully complete this course. You are responsible for understanding and following ISI policies and procedures. If there is anything on these pages you do not understand, contact the ISI office for clarification. Before starting the written assignment for Lesson 1, see the letter sent in your registration packet for your instructor’s contact information and requirements: ***how to format and submit lessons, number of lessons you may submit at one time, and lesson guidelines.***

Overview

The focus of this course is on the Indian cultures of North America and on the forces of acculturation that has affected those cultures. In this section we will offer an approach to the course, exemplified in the metaphor of the “tin shed” (Frey 1995:5–9). As we are focusing on Indian “cultures,” a working definition of one of the key conceptual frameworks, “culture,” is in order. There are numerous definitions of “culture.” For our purposes, we will define “culture” as the way of life of a people, embracing their underlying ontological (organizational) and epistemological (knowledge) premises. Within the context of Indian cultures, the way of organizing and coming to know that life is based in the oral traditions, i.e., the “teachings” handed down from the “First Peoples.” Among the other key concepts and images considered in this lesson will be “Indian,” “myth,” “tale,” “landscape,” “teachings,” and “culture area.” This section will also provide an introduction to and overview of the geographic, linguistic, demographic, cultural, and historic character of North American Indians.

Self-Study Questions

1. What is the meaning in the account of the “tin shed,” and what are the implications of the metaphor on how one approaches and attempts to learn about Indian peoples?
2. What are among the challenges in accessing and understanding an oral-based literature through the media of literacy, and what are the advantages in formatting and presenting oral literature in a style more akin to poetry?
3. How has the image of the “Indian” been influenced by Europeans and over time changed?
4. According to Oswalt, what criteria can be applied to defining who is an “Indian”?
5. What is the meaning of the terms “oral literature” and “oral traditions,” and what is the distinction between “myths” and “tales”?
6. How are the terms “landscape” and “teachings” defined, and what advantage do they have over a term such as “natural resource”?

7. What was the approximate Indian population of North America and how many different languages were spoken at the time of first European contact?
8. Who were the “Paleo-Indians”?
9. What is a “culture area,” and what are its limitations as an analytical construct and means of classifying Indian cultures?
10. Identify the six culture areas and eight primary tribal groups considered in this course, locating their approximate geographic locations and typical subsistence and religious orientations. (You may want to refer to the Lesson Overviews.)