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ABSTRACT

To show a variety of careers and how and why each woman chose her field of study, this unit presents the stories of both historical and contemporary Indian women who have excelled in their professions. Although numerous and conflicting stories have been written on the lives of the historical women, the unit provides only one version of each life. There is a bibliography for those who wish to read more about the lives of these women. Indian women who have excelled in the health field are Susan LaFlesche Picotte, Dr. Rosa Minoka Hill, and Annie Dodge Wauneka. Indian women famous in the arts are Lucy Squirrel George (basket weaver), Pablita Velarde (artist), Amanda M. Crowe (wood carver), and Buffy Sainte-Marie (singer and songwriter). Indian women famous for leadership qualities include Helen White Peterson, Betty Mae Jumper, and LaDonna Harris. Nora Guinn is the only Eskimo woman judge in Alaska. Biographies of five other noted Indian women are also included. The unit is intended for girls from 9 to 18 years of age. The leaders' guide contains narration for a film strip of famous Indian women and questions for discussion. The unit also provides information for ordering supplementary films and books. (CM)

Famous Indian Women

by Janet Pascale

illustrated by Vicki Wayman

Choices & Careers Free To Choose

WEX Cooperative Extension Programs
University of Wisconsin-Extension

Famous Indian Women

Book I

by Janet Pascale

Illustrated by Vicki Wayman

About The Author

Janet Pascale is a Chippewa from Red Cliff, Wisconsin. She is the Health Careers Recruiter/Counselor for Great Lakes Inter-Tribal Council in Lac du Flambeau, Wisconsin. Janet received her B.A. from the University of Wisconsin—Superior and her M.S.W. from Loyola University School of Social Work in Chicago. For the past two years she has been the school social worker at Little Big Horn, the American Indian high school in Chicago. Vicki Wayman, a Chippewa woman from Lac du Flambeau, did the illustrations for the unit.

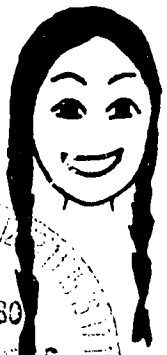
1978

About The Program

"Famous Indian Women" has been developed as part of the project Choices & Careers, Free to Choose, a career development project for tribal girls. The project was developed with the assistance of tribal women in Wisconsin and was funded with special needs funds from Extension Service-USDA.

W3GY8

Fact Sheet



Famous Indian Women—Unit for Girls

Choices & Careers
Free To Choose

In the unit "Famous Indian Women," an attempt has been made to show a variety of careers and how and why each woman chose her field of study.

Numerous and conflicting stories have been written on the lives of the historical women. Only one version of each life is told in this unit. A bibliography is included for those who wish to read more about the lives of these women.

There are many other women who could have been written about, but this unit is designed to be just a short sampling of famous women. The group leader may want to discuss other women of whom she or the girls may know. The girls may want to do some reading and present these biographies at the next session.

Films and books may be ordered from Brainerd Senior High School. The leader can order audiovisual materials and books by contacting the high school through her local college, public, or school library. Libraries should address their requests for materials to:

The Librarian
Brainerd Senior High School
702 South 5th Street
Brainerd, Minnesota 56401

W1GX8

The loan period for audiovisual materials is one week. The loan period for all other materials is thirty days. Return postage must be paid by the user. If possible, give alternate dates when ordering the audiovisual materials.

The unit includes the following:

A Leaders Guide (W2GX8)
"Famous Indian Women," Book I (w3GY8)
"Famous Indian Women," Book II (W3GM8)
"Famous Indian Women," Book III (W3GO8)
A set of slides on Famous Indian Women.

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Cooperative Extension Programs
University of Wisconsin-Extension

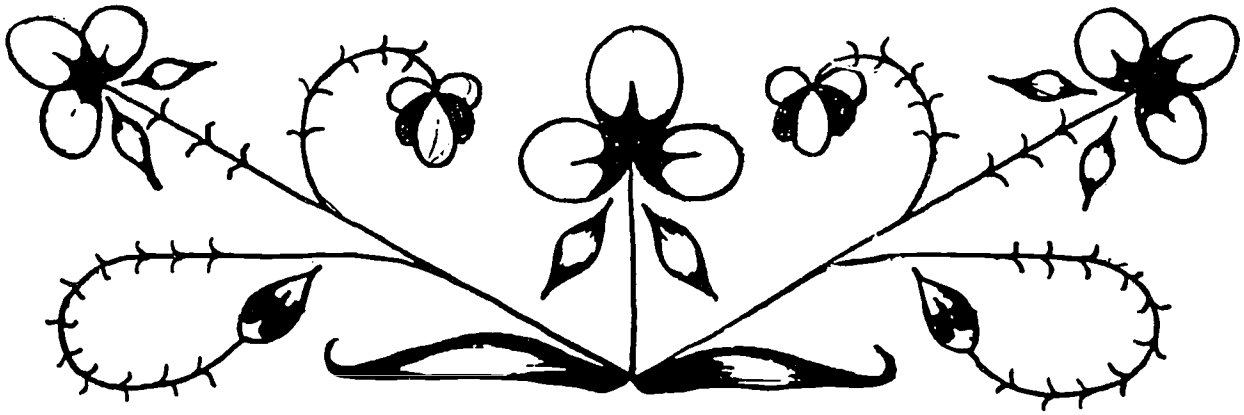
Famous Indian Women

Long, long ago Indian women who helped white people were about the only ones who were recorded in history.

Back in 1535, it is said that Big Eyes, a Wichita woman, made a map for the explorer Coronado. "Queen" Cofachiqui, a Creek woman guided De Soto on his exploring trip, but knowing the countryside well, she escaped from the party of explorers.

Sacajawea, the well-known Shoshone woman, guided the Lewis and Clark expedition through the West.

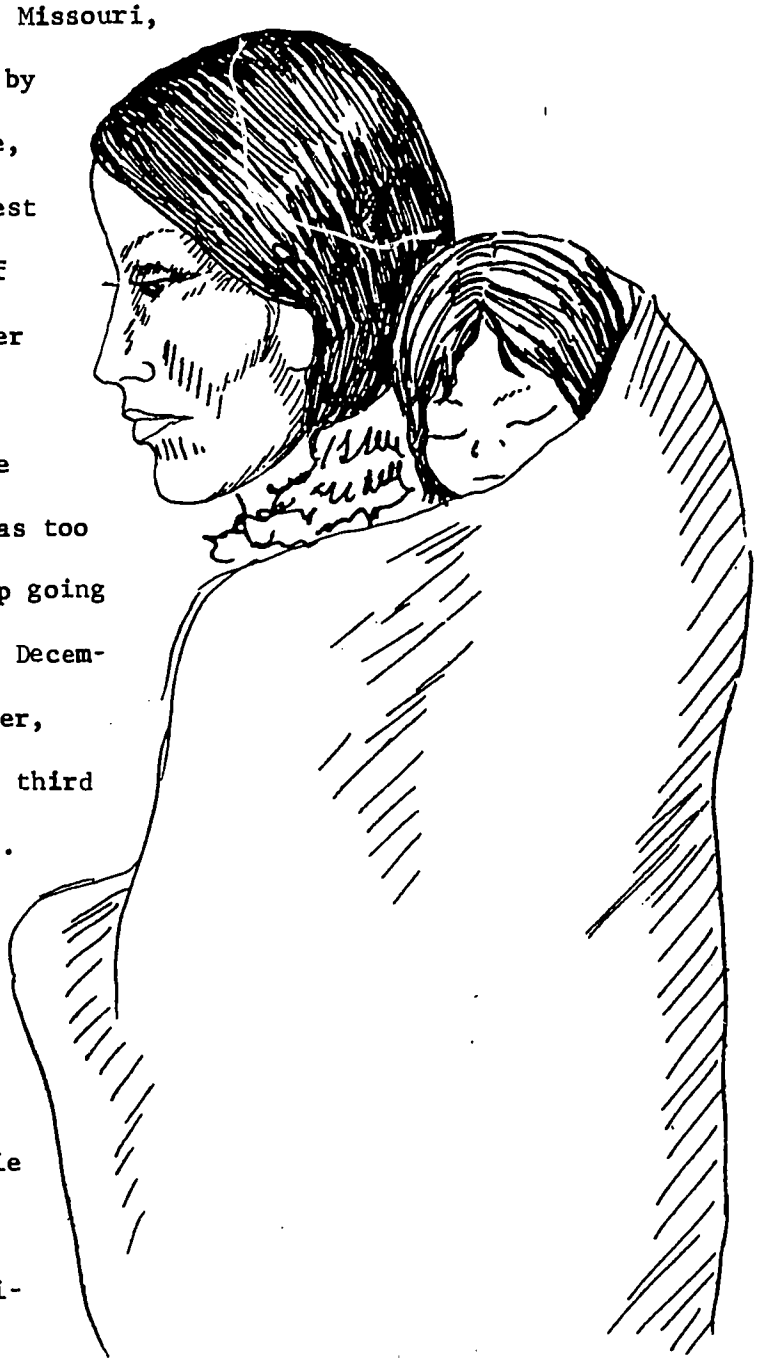
Even though such women were helpful to white people, they were also strong and courageous. Following is the story of Marie Dorion, who was a very brave and strong woman.



Marie Dorion

Marie Dorion was a member of the Iowa Indian tribe. In 1811 her husband, Pierre Dorion, was invited to be an interpreter on a fur-trading expedition to Astoria, Oregon. Pierre would make the trip only if Marie and their two songs, ages two and four, could come along. The commander of the expedition agreed.

The group left St. Louis, Missouri, in March 1811. They traveled by boat until they reached Pierre, South Dakota, and then went west by land. Marie walked most of the way, sometimes carrying her younger son on her back.



They tried to go down the Snake River by boat, but it was too dangerous, so they had to keep going on horseback and on foot. On December 30, 1811, near North Powder, Oregon, Marie gave birth to a third son who lived only eight days. Finally on February 15, 1812, the group reached the end of their 3,500-mile journey.

The following July, Marie and her family left Astoria with a beaver-trapping expedi-

tion. A cabin was built near where the Boise and Snake Rivers in Oregon meet. There are several stories as to what happened later. One story is that Marie was camping near her husband's group and went to warn them of an Indian attack. Another story is that she learned from a survivor of the battle that her husband and his friends had been killed by Indians. Marie and her two children went back to the cabin only to find that the leader of the expedition and his men had also been killed. Marie then loaded her supplies and children onto her horse and set out for the Columbia River.

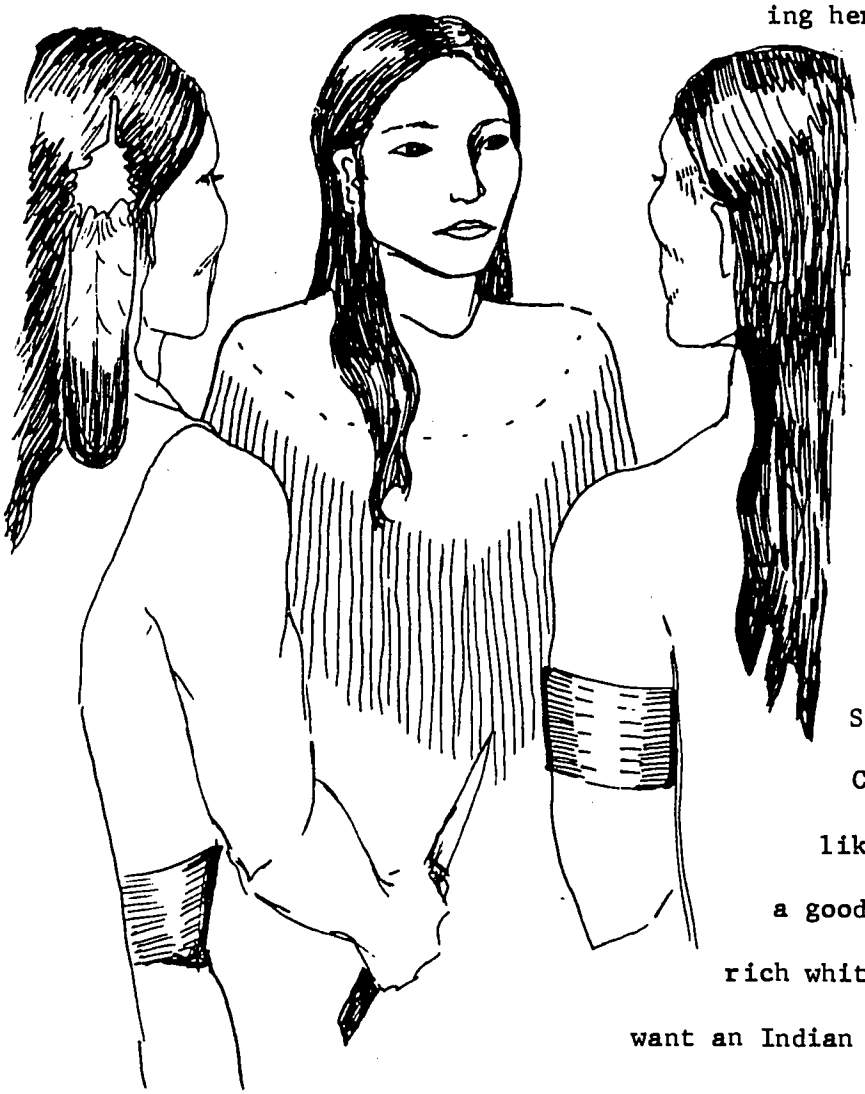
In nine days she covered about 120 miles. Then she and her children were trapped in a snowstorm. Marie built a hut of branches, packing snow around it to keep in the warmth. She killed her horse and survived for fifty-three days. When they ran out of food, she set out again. She wandered snow-blind for three days and finally crawled into the camp of some Wallawalla Indians. They then rescued her sons whom she had hidden. The Wallawallas were friendly and took care of the family. In April she was found by some people from the expedition and they took her back to a fur-trading post in Washington.

Marie died in 1850 and was buried at the church of St. Louis near Salem, Oregon. All the hardships Marie faced made her seem a lot older than she actually was. At her funeral the priest recorded her age as about 100 years old.

Sarah Winnemucca

Sarah Winnemucca was a Paiute Indian. Sarah's Indian name was Shell Flower. She would gather blossoms of the flower for which she was named and weave them into wreaths and necklaces. She would then take part in the Paiute Festival of Flowers. The girls named for flowers would sing about the flower for which they were named. It was believed they became flowers as they sang.

Sarah could speak both English and Spanish. For this reason she was chosen to be the companion of the daughter of a stagecoach company agent and lived with them at the Mormon trading post for a year. During her stay she became a Christian and took the name Sarah. She still kept her Indian faith.



Her grandfather wanted Sarah to attend school, so she was was sent to St. Mary's Convent School in San Jose, California. Sarah liked school and was a good student, but some rich white families did not want an Indian with their children.

The nuns were forced to send her back to her people after three weeks.

The Paiute War broke out in 1860 and ended with the Indians being put on a reservation not far from Reno, Nevada. Life for the Paiutes was very bad. The Indian agents were dishonest men who starved the Indians and kept them in poverty.

If hungry Indians stole cattle the soliders would attack the camp while the men were out hunting. This left the women, children, and old people unprotected. Throughout this fighting Sarah's mother, sister, and baby brother were killed.

The Paiutes were forced to beg for food at the army post. Sarah, who knew several Indian languages, was the post interpreter. She hated the Indian agents and blamed them for her people's troubles, but she tried to keep peace, for she knew her people would suffer the most if fighting broke out.

In 1872 the Paiutes were moved from Nevada to a reservation in southern Oregon. The Indian agent was an honest man and well liked by the Paiutes. Sarah interpreted for him and also worked in a school he opened for the children. Then he was replaced by another agent. When Sarah reported that he did not treat her people fairly, he ordered her off the reservation. Some of her people were leaving, too. They were going to Idaho to join the Bannock tribe, which was preparing for war.

The Bannock War broke out in June 1878. Sarah offered her services to the army as a scout and interpreter. Sarah volunteered to go to the Bannock camp as a scout when no man would take the mission. When she learned her father and some of his followers were forced to join the Bannock camp, she begged there be no attack until she could bring them back safely.

Sarah followed the Bannock's trail from southwestern Idaho into

eastern Oregon, traveling more than one hundred miles. She arrived near the camp on a dark, stormy night. The weather would be of help to her. Sarah than dressed in Bannock clothing.

On her way to the camp Sarah had heard that her brother was made to act as a guard. She knew she had to find them. She went around the camp hiding behind rocks, trees, and bushes using a signal she and her brother had used as children. It seemed hours before he finally answered.

They went into the camp. The Paiutes were kept in the center of the 325 Bannock lodges. Keeping very quiet they were almost all able to escape. When she returned to the army post she had traveled for almost three days without sleep and had little to eat or drink. After this she told General Howard a lot of information about the Bannocks.

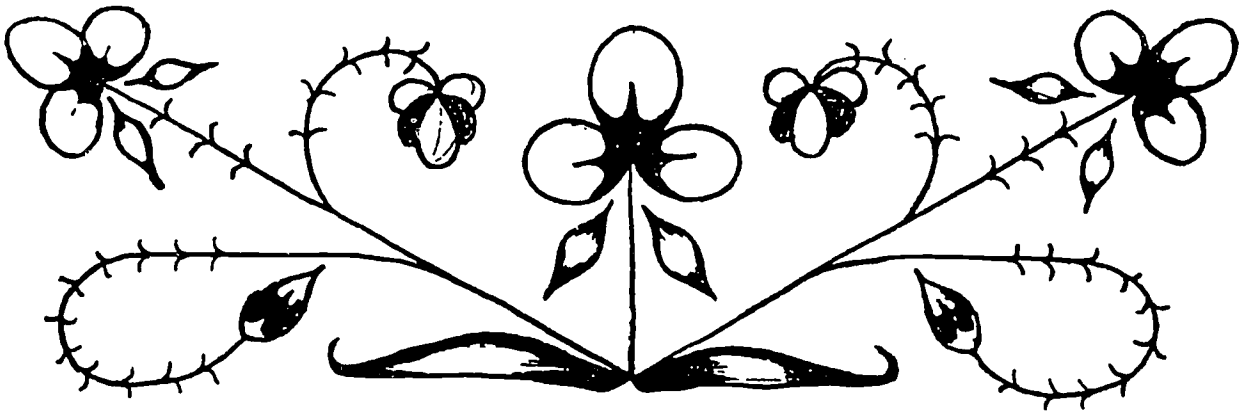
After the war the Paiutes were ordered by the government to go to the Yakima Indian Reservation in Washington. Sarah asked that the people who did not fight in the war not be made to go to this reservation, but the government would not listen.

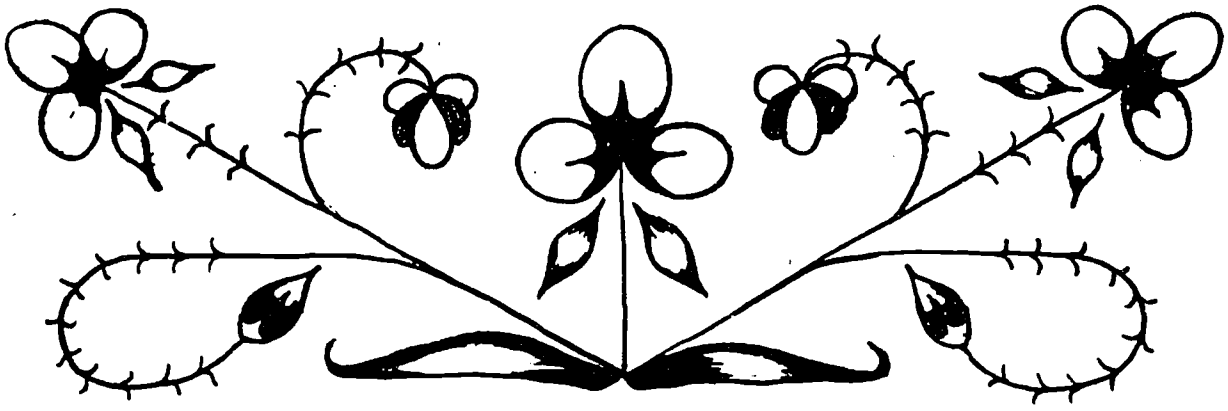
The Paiutes were told they had to make the trip across the mountains in December. They had only fifty wagons, the temperature dropped below zero, and many of the people died. When they reached the reservation 543 Paiutes lived in a large building.

Even by the next winter the people were still very bad off. Sarah wanted to help them. She went to San Francisco. She gave speeches asking for money, clothes, food for the people, and also that they be returned to their home in Oregon. She then traveled throughout the country trying to gain support for the people. Sarah, her father, and other tribal members went to Washington, D.C., the

government paying for the trip, and talked with President Hayes. He signed an order saying the Paiutes were to be allowed to return to Oregon, but this promise was broken.

Sarah died when she was 47 years old on October 16, 1891, of tuberculosis. While she failed to get what she wanted done, she had tried very hard at it. She had fought long and hard against the government to make a better life for her people.



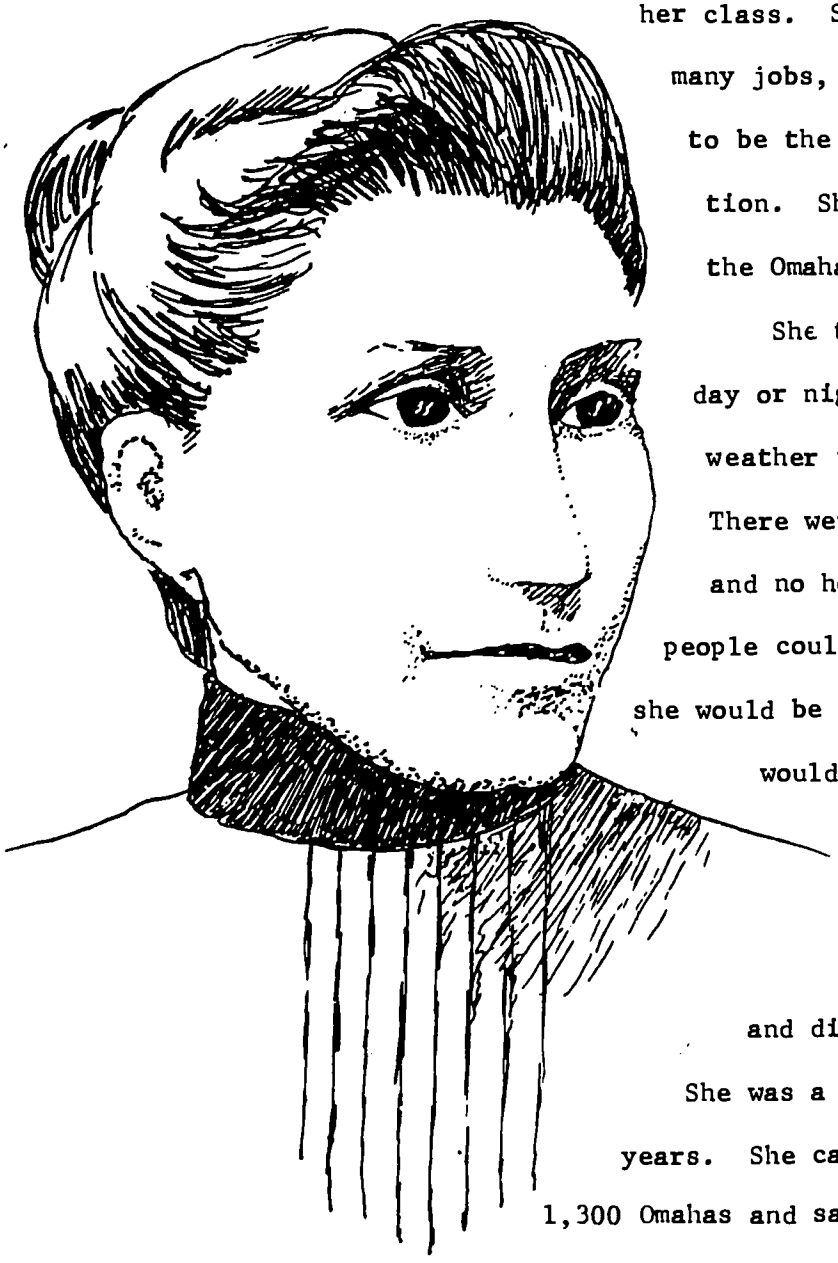


Susan La Flesche Picotte

Susan La Flesche Picotte was born about 1865 on the Omaha reservation in Nebraska. She was the youngest of six children. Her father, Joseph Iron Eye, was the last Omaha chief.

Susan did not learn to speak English until she went to school on the reservation. When she was fourteen Susan was sent to schools in the eastern part of the United States.

She studied very hard to be a doctor. She had the best grades in her class. She could have had many jobs, but Susan returned to be the doctor on her reservation. She was happy to help the Omaha people.



She traveled on horseback, day or night, in all kinds of weather to care for the sick. There were no other doctors and no hospitals where the people could be taken. Sometimes she would be very tired or there would be a snowstorm, but she would still go to the Indian tipi.

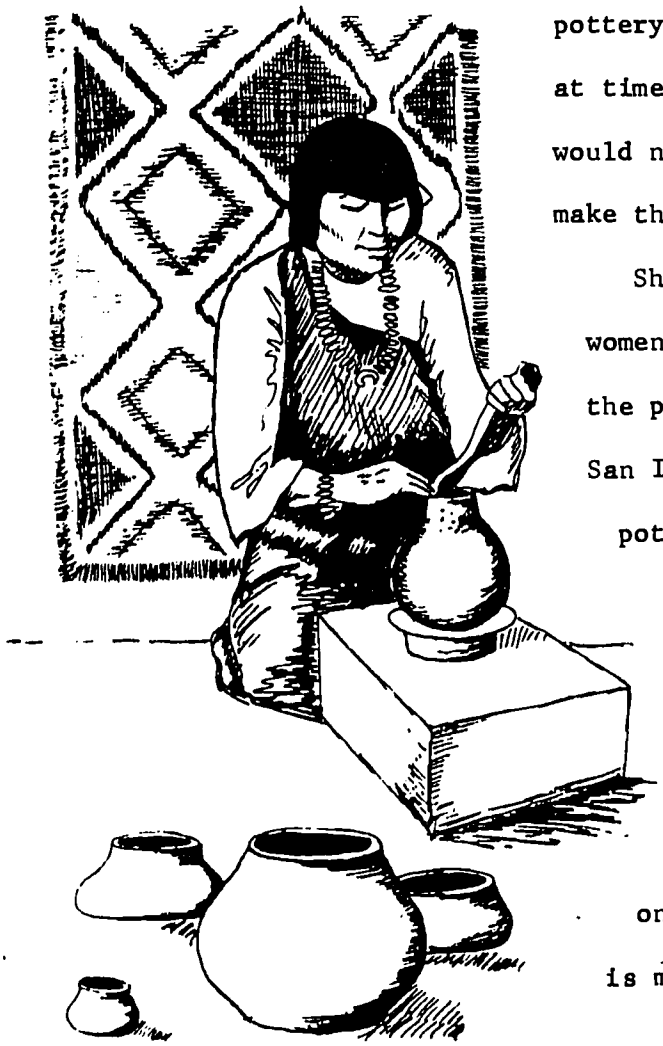
The Omahas listened and did what Susan told them. She was a doctor for twenty-five years. She cared for all of the 1,300 Omahas and saved many of their lives.

Maria Montoya Martinez

Maria is a Pueblo Indian, born in 1881. She lives in New Mexico and makes beautiful pottery which many people want to own.

Maria's aunt taught her how to make pottery. Maria liked to work with clay and shape it into bowls with her hands. When Maria did not make a good bowl, her aunt never criticized her. Instead, she would tell Maria how she might make it nicer, and Maria was then able to make better and better bowls.

One day Maria saw beautiful black pottery at the museum. Her people had not made this pottery for many years and no longer knew how to make it. Maria worked very hard to learn to make the beautiful pottery. She tried many times and at times wanted to give up, but she would not. Finally she learned to make this pottery.

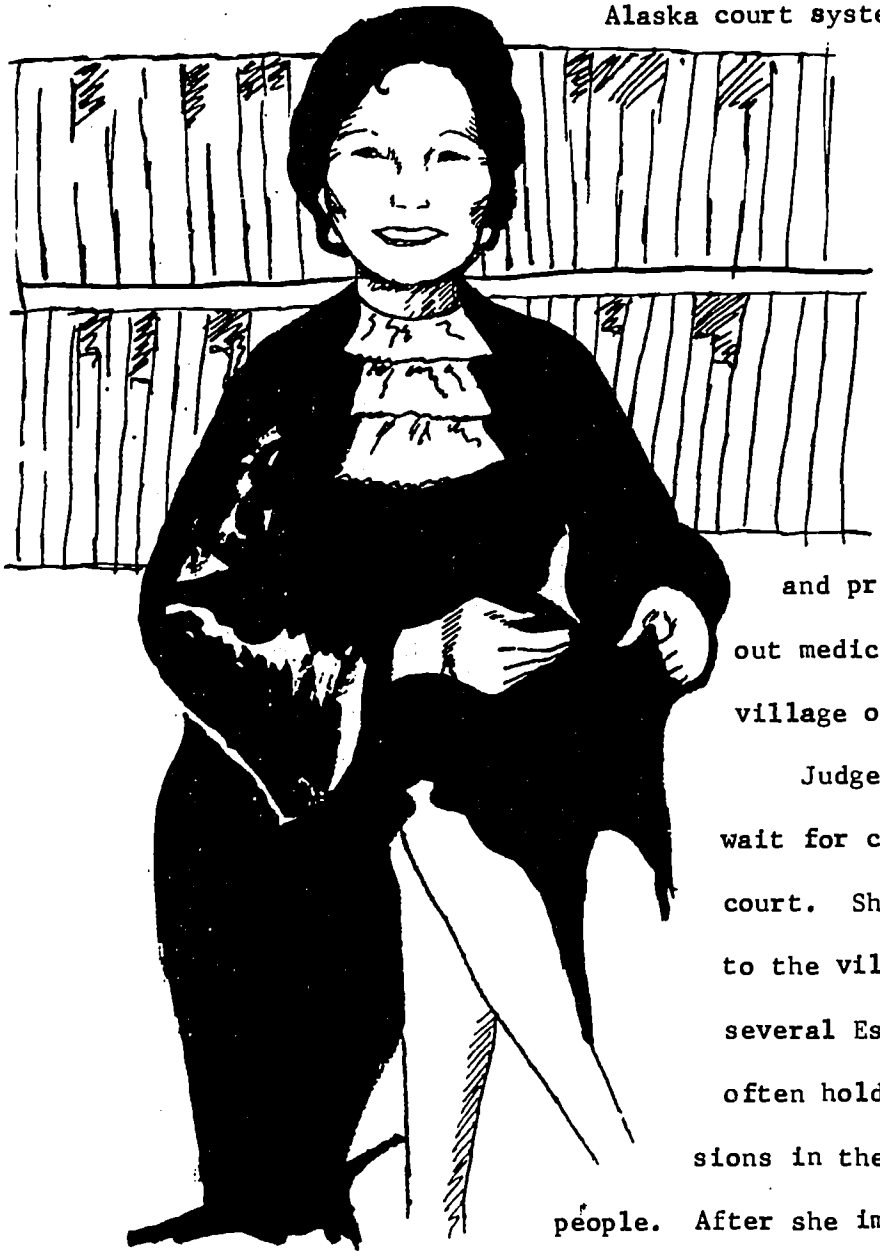


She then taught the other women of the village how to make the pottery. Today many women in San Ildefenso make the black pottery, but this is all due to the hard work and determination of Maria Montoya Martinez.

Today Maria's town is famous, for it is the only place where this pottery is made.

Nora Guinn

Nora Guinn was born in Akiak, Alaska, in 1920. She is the only Eskimo woman judge in Alaska. Nora holds the highest position in the Alaska court system ever held by one of her people.



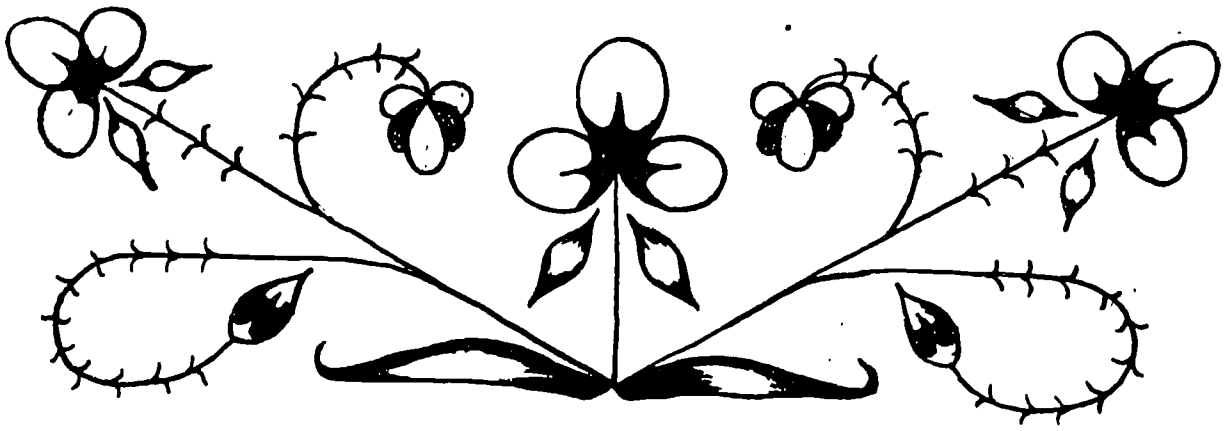
She began working soon after her marriage. Nora delivered babies, cared for the sick and injured, and prepared and gave out medicine in the small village of Tununak.

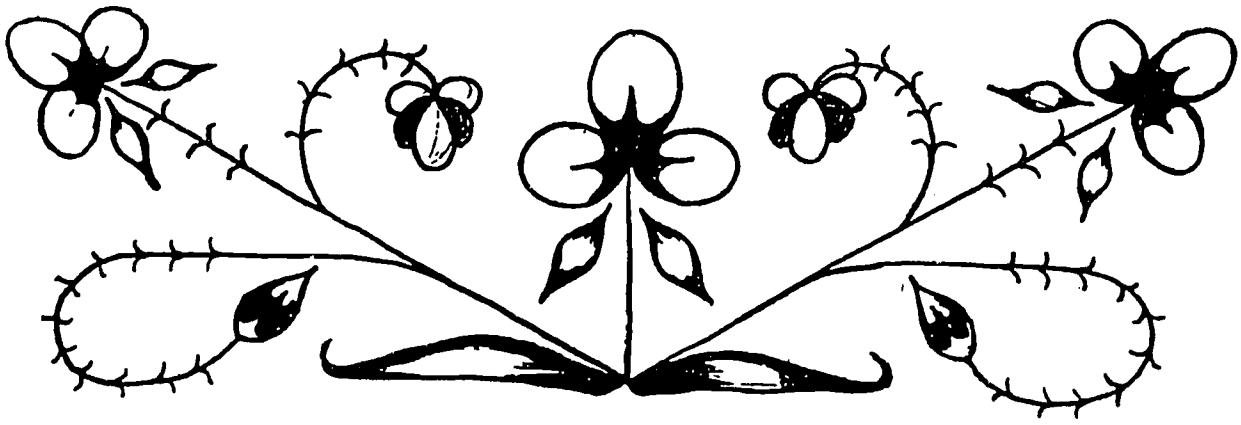
Judge Guinn does not wait for cases to come to court. She often goes out to the villages. She speaks several Eskimo dialects and often holds the court sessions in the language of her people. After she imposes a fine or passes sentence, she tries to find a way to keep the problem from happening again.

Nora has a deep interest in young people. She acts as a parole officer, speaks to school children and public groups, and counsels the

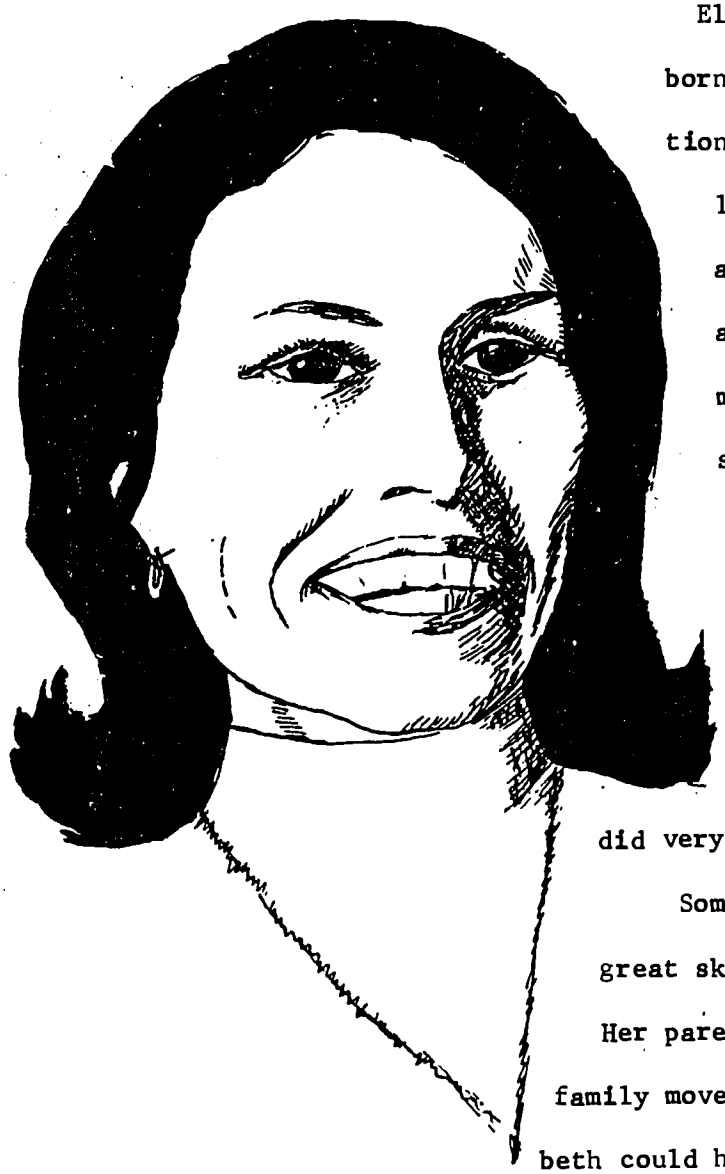
youth.

Her district covers nearly 100,000 square miles, and she often travels in small bush airplanes to many of the remote villages in her jurisdiction. As well as being a judge, Nora has raised nine children.





Maria Tallchief



Elizabeth Maria Tallchief was born on the Osage Indian Reservation in Oklahoma in 1925. She liked to watch the dancers at powwows. She watched and learned their steps and movements so that someday she could be a dancer, too.

When her parents saw how much Elizabeth loved dancing and music, they sent her to take dancing and piano lessons. She did very well in both.

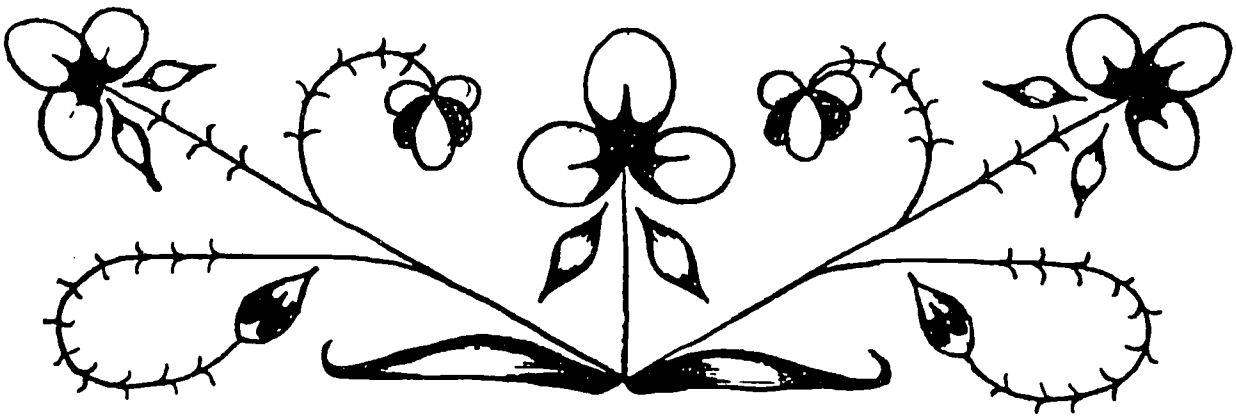
Some Osage Indians felt she had great skill and could be very famous. Her parents felt this way, too. The family moved to Los Angeles so Elizabeth could have the best teachers. She studied ballet, a type of dancing that tells a story. Elizabeth studied very hard because she wanted to be a good ballerina (a lady who dances in a ballet).

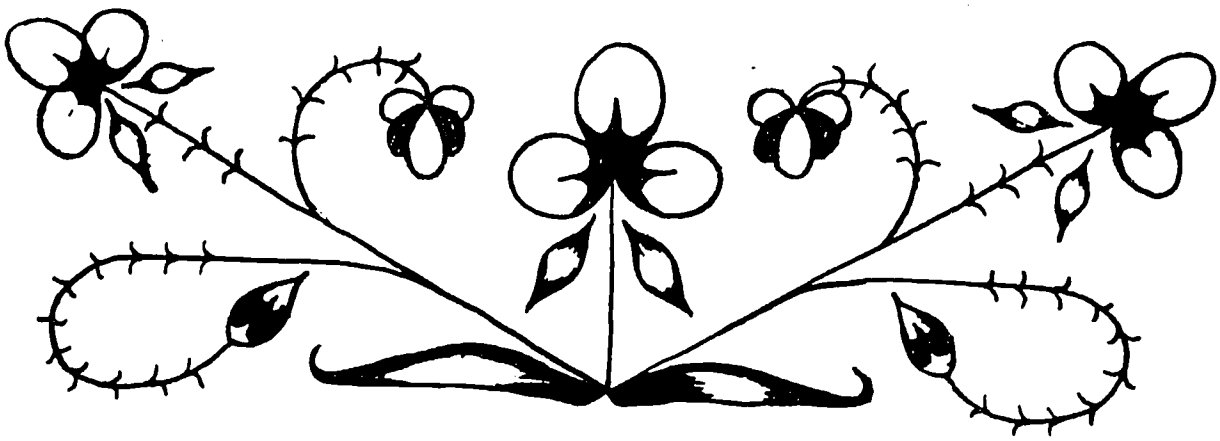
When Elizabeth was ten years old, her teacher let her dance in a ballet. Only the best students were asked to do so. Elizabeth danced in more ballets, and the people in the audience thought she was a very good ballerina.

She then went by her middle name and was known as Maria Tallchief. The ballet troupe she was with wanted her to change her last name, but she would not. She danced in the United States and throughout Europe. Many people called her the best ballerina in America!

She has received many honors and awards for her dancing. The one she loves the best was given to her by her tribe, the Osage Indians. They made her a princess in the Osage tribe.

Maria stopped dancing in 1966. She is now in charge of a ballet troupe in Chicago.

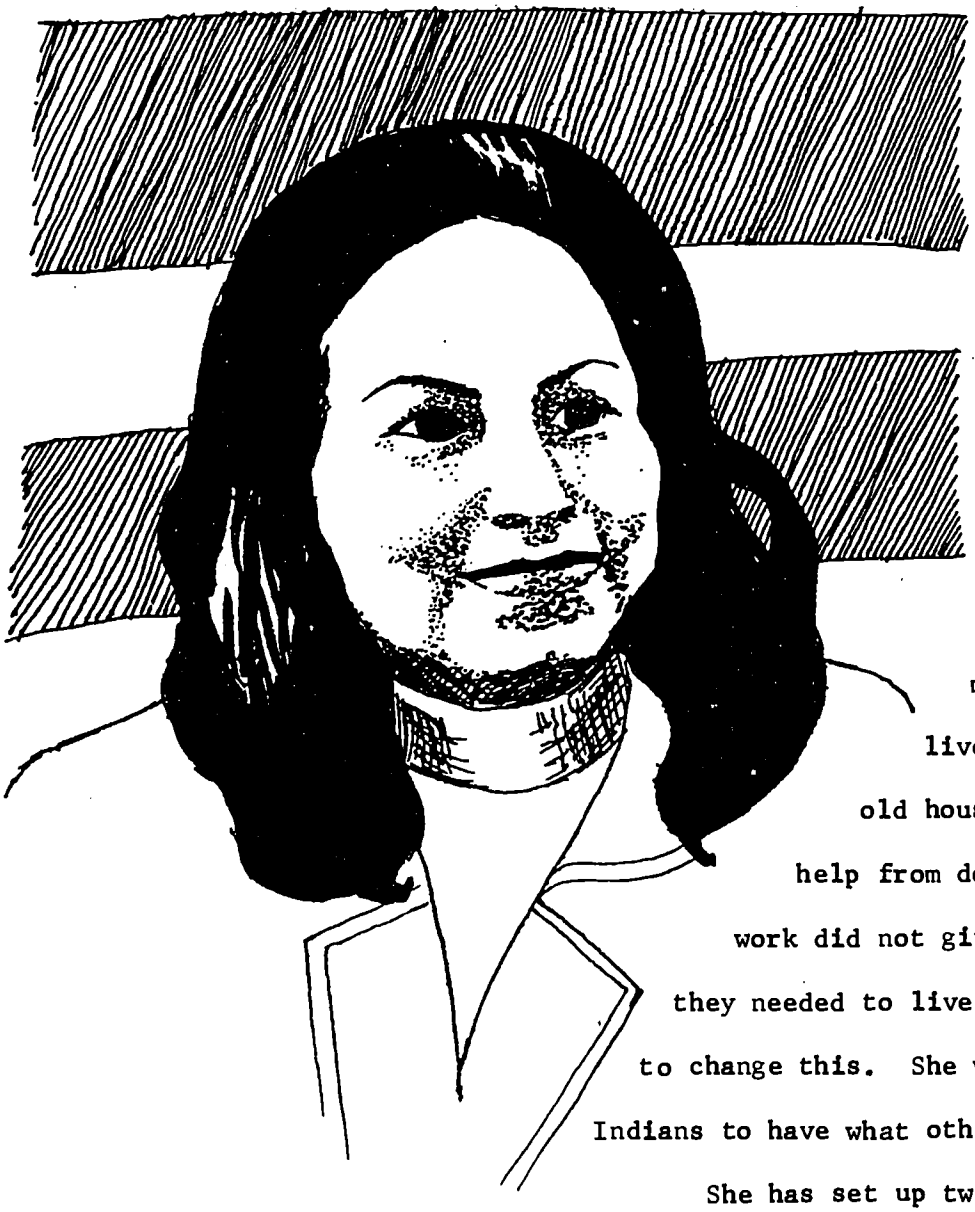




La Donna Harris

La Donna Harris was born in Cotton County, Oklahoma, in 1931. She was raised on a farm by her grandparents, Wick-kie and Tabbytite.

They were proud Comanches. Wick-kie made sure La Donna learned the Comanche ways and could speak the language. Tabbytite was a medicine man. He dressed as the Comanches had for many years and wore his hair in braids.



Wick-kie wanted La Donna to know how others lived and thought and so she sent La Donna to school away from home. In school La Donna saw that many other Indians lived in poor-quality old houses. They needed help from doctors. Their work did not give them the money they needed to live well. She wanted to change this. She wanted American Indians to have what other people had. She has set up two groups—one in Oklahoma and one in Washington, D.C.—to help train Indians for jobs and to improve health care on reservations.

Buffy Sainte - Marie

Beverly Sainte-Marie is a Cree Indian, born in western Canada in 1942. She is a singer, and many people know her by the name of Buffy Sainte-Marie.

Buffy loves music. She taught herself how to play the piano and the guitar. Many of her songs are poems, which she writes and then puts to music. She has written over 200 songs. Many of her songs are about the American Indian.

Buffy travels and talks with many American Indians about problems they may have in finding jobs or housing, and she tells them it is important for them to get an education. She talks with other Americans, too, and tries to help them understand American Indians and how they live.

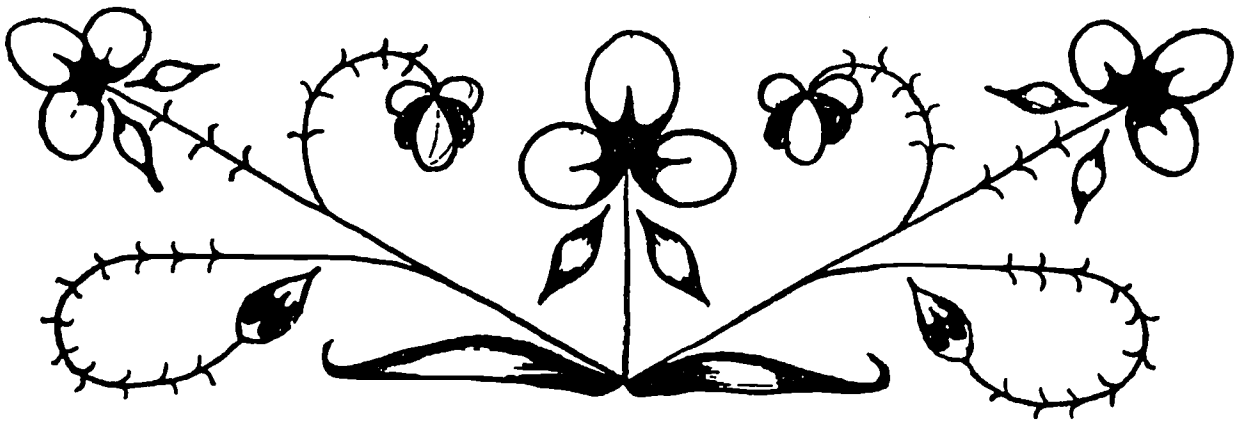
Buffy is happy that many people enjoy her music. She is also happy that she can help her people.

Activity Section

Women of Your Tribe

In every tribal community there are well-known women, who have contributed to the betterment of the community. You and other girls in your group might like to do one or more of the following so that you will learn more about them and their work and also as a way of honoring them.

- Make a series of posters showing the work women in your community do.
- Take slides of the women in your community, showing them at their work. Then write a script for the slides. You might want to put the script on a tape.
- Write a story about one or more women in your community. You might like to put several stories together in a booklet and give it to the library in your community.



Famous Indian Women

Book II

by Janet Pascale

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Long Ago. . .

According to legend, a Sioux woman is responsible for the Powwow Dance. Jerome Arbuckle, a Bad River Chippewa wrote the following account in the 1930's.

The Sioux Dance, which is now more commonly known as the Powwow Dance, was introduced to the Chippewa by the Sioux, who were the originators.

As to the original source of the dance, the Chippewa, who no doubt received the information from the Sioux, say that it was first started by a Sioux woman. This woman hid herself while her people were engaged in a battle with their enemies. She remained hiding long after the sounds of the battle had died away. At length while in a comatose state, she was addressed by a spirit or voice, which directed her to make a drum and instructed her in the method or style, as well as to the song's purpose and proper conduct of the dance.

The primary purpose of the dance was to abolish all intertribal warfare between those tribes who would "adopt the drum." Those tribes and bands who accepted the drum and ceremonies were in turn to donate a drum and instruct their neighboring tribes in the purpose and conduction of the ceremonies. Thus, the dance was spread to most of the tribes in the northern hemisphere.

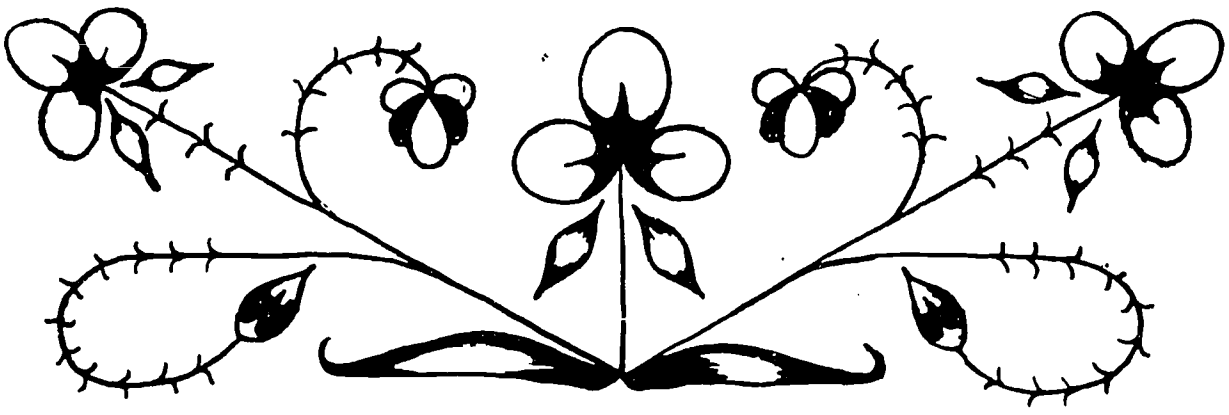
The Chippewa, being immediate neighbors of the Sioux, were among the first to become acquainted with the dance. This tribe, with a natural flair for ceremony, imbellished the original ceremonials to the extent that it developed into a religion among the Chippewa known as the "Drum Religion," and extraordinary powers were attributed to the drum which was venerated as a "manitou." Certain Indians were then classified as "belonging to the drum."

Other Historical Women

Pocahontas . . . Sacajawea—those are names of historical Indian women who are well known. Perhaps they are well known because they were known by white men and thus were recorded. What we know about women from early history was usually recorded by white males.

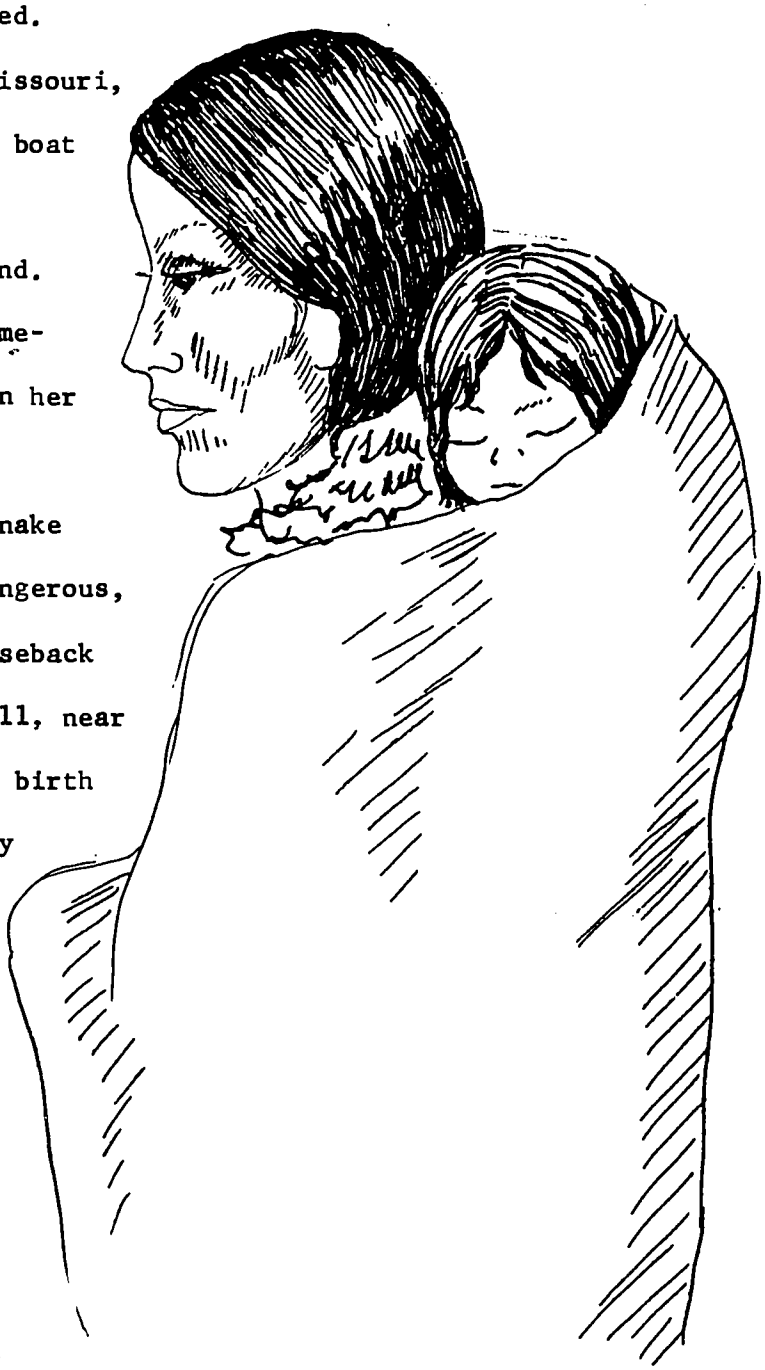
It's interesting to look at some of the history of some of the women. For instance, Queen Cofachiqui and Princess Pocahontas reveal something about the viewpoint of those who recorded their history. The titles of "queen" and "princess" were not part of a tribal culture but rather were names imposed by Europeans. Nevertheless, Cofachiqui was an interesting woman in that she welcomed De Soto with pearls and guided him through the countryside she knew well, yet managed to escape his party of explorers taking with her the most valuable of her pearls.

Women like Sacajawea made history because they served as guides for explorers. Certainly Sacajawea was important to the Lewis and Clark expedition, as she guided them through the West. No doubt they found her skills as a linguist, guide, and diplomat useful. Such women not only made use of their skills but they were resourceful and courageous. The story of Marie Dorion illustrates the characteristics of such women.



Marie Dorion

Marie Dorion was a member of the Iowa Indian tribe. In 1811 her husband, Pierre Dorion, was invited to be an interpreter on a fur-trading expedition to Astoria, Oregon. Pierre would make the trip only if Marie and their two sons, ages two and four, could come along. The commander of the expedition agreed.



The group left St. Louis, Missouri, in March 1811. They traveled by boat until they reached Pierre, South Dakota, and then went west by land. Marie walked most of the way, sometimes carrying her younger son on her back.

They tried to go down the Snake River by boat, but it was too dangerous, so they had to keep going on horseback and on foot. On December 30, 1811, near North Powder, Oregon, Marie gave birth to a third son, but he lived only eight days. Finally on February 15, 1812, the group reached the end of their 3,500-mile journey.

The following July, Marie and her family left Astoria with a beaver-trapping expedition. A cabin was built near where the Boise and Snake Rivers in Oregon

meet. There are several stories as to what happened later. One story is that Marie was camping near her husband's group and went to warn them of an Indian attack. Another story is that she learned from a survivor of the battle that her husband and his friends had been killed by Indians. Marie and her two children went back to the cabin only to find that the leader of the expedition and his men had also been killed. Marie then loaded her supplies and children onto her horse and set out for the Columbia River.

In nine days, she covered about 120 miles. Then she and her children were trapped in a snowstorm. Marie built a hut of branches, packing snow around it to keep in the warmth. She killed her horse and survived for fifty-three days. When they ran out of food, she set out again. She wandered snow-blind for three days and finally crawled into a camp of some Wallawalla Indians. They then rescued her sons whom she had hidden. The Wallawallas were friendly and took care of the family. In April she was found by some people from the expedition and they took her back to a fur-trading post in Washington.

Women In History

If you look at history you can see that some women were noted because they were helpful to non-Indian people. The rewards for such help varied.

Milly Francis, a Creek woman, who was a victim of the Trail of Tears, was awarded a congressional medal and a pension for saving a white captive. But several years passed before the government got around to presenting her with either. She died without receiving either the medal or the pension.

Madame Montour, a woman of French and Huron descent born in Canada

in 1684, was adopted by the Senecas. At the time when considerable hostility existed between the French and English, she had definite leanings toward the English, because the French were responsible for the death of her brother. When she married an Oneida Chief, Big Tree or Robert Hunter, she reportedly encouraged the Iroquois to aid the English. Despite her marriage she continued to use her maiden name.

For many years, she was official interpreter for New York, although her pay was irregular at best. She could speak English, French, Mohawk, Huron, Ottawa, Ojibwa, and Delaware. Her activities and successes soon gained the attention of the governor of Canada. It was remembered that she was once a Huron of Canada. Messengers from the governor were sent requesting her to return to her native land, promising rich gifts upon her return. She did not accept the offer.

When the New York government learned of the promise of the governor of Canada it passed a formal decreee that thereafter Madame Montour would receive a man's pay for her work as interpreter.

In 1744 at a treaty-making meeting to ask support of the Six Nations in an impending war with Canada, Madame Montour was present because many men were off to battle.

The last recorded deed of Madame Montour was when this 70-year-old blind woman traveled 60 miles by horseback to encourage the Six Nations to be faithful to the English. Historical tales note that Madame Montour's influence lived on through her descendants. Reportedly her granddaughter Esther was responsible in battle for the death of sixteen men.

Historical Accounts

Historical accounts tell how women saved some white people during

a massacre, saved somebody's head, warned that a fort was going to be taken, or acted as a guide for an explorer group.

The story of Watamoo illustrates the situation some women found themselves in.

Wetamoo

Wetamoo was a Wampanoag Indian. The Wampanoags had thirty villages throughout Rhode Island and Massachusetts.

Wetamoo was a beautiful woman. She liked to be thought of in this way and so spent a lot of time taking care of herself. The Wampanoags painted their bodies and faces in various colors and at one dance her face was painted bright red. Her arms, from her wrists to her elbows, were covered with bracelets. She wore many necklaces of wampum and several jewels in her ears. Wampum covered her jacket and waist. She

wore white stockings and red shoes.

Watamoo did not wear wampum only to look good, but also as a sign of her importance. Only the greatest sachems or chiefs, which Wetamoo was, wore a lot of wampum and also sewed it on their shirts, moccasins, and leggings.

She was married to Wamsutta, the oldest son of Chief Massasoit. Massasoit was the first and true friend of the Pilgrims. He protected the small Pilgrim settlement from attacks by other Indian tribes. Massasoit taught the colonists all he knew about how to live in the woods.

The Pilgrims helped Massasoit, too. When his village was attacked by the Narragansett Indians, the noise and fire from the Pilgrims' guns drove the Narragansetts off, even though they were greater in number.

Wamsutta, Massasoit's oldest son, and his brother Metacom did not share their father's feelings for the Pilgrims. They saw that the Pilgrims were taking much of the Indian land and not treating the Indians fairly. When the sons talked about this with Massasoit, he said: "They saved my life. I pledged my word and my honor as a Wampanoag to remain their friend. I will not go against it."

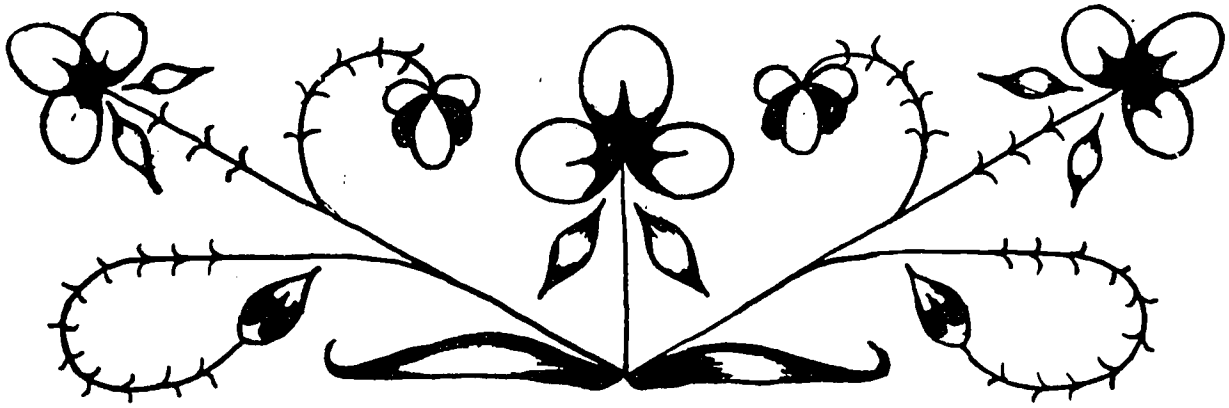
When Massasoit died, Wamsutta became chief. The Pilgrims thought he was plotting with the Narragansett Indians against them. They asked him to come to Plymouth to answer these charges. When he refused, soldiers were sent to his lodge and he was forced to go with them.

On the way to Plymouth, Wamsutta became very ill. Wetamoo, who was with him, said he must return to his lodge. While the braves made a litter to carry him back in, he died. Wetamoo wept and said her husband had been poisoned. She promised to get even with the English and vowed that they would pay for the death of her husband.

Metacom then became chief. Wetamoo kept after him to attack the English settlements. When he died, Wetamoo also fought as a leader and warrior. At first the Indians won many battles, but finally Metacom, Wetamoo and the warriors were driven into a swamp and surrounded. As bullets flew all around them, Wetamoo took bunches of twigs and tied them about the men so they could move through the underbush without being seen. Many warriors were killed, but Wetamoo was able to escape from the swamp.

The next year, in August 1675, the English surrounded Wetamoo's camp and captured all the Indians. She tried to escape again by canoe, but bullets forced the canoe to sink. The current was very strong. Wetamoo tried to swim to safety, but she drowned. When her body washed ashore, her head was cut off and sent to Plymouth, where it was placed on a pole. Six days later Metacom was killed. He was beheaded, too. His head was placed on a pole and carried to Plymouth where it stood for almost twenty years. His wife, son, and other captured Indians were sent to the West Indies and sold as slaves.

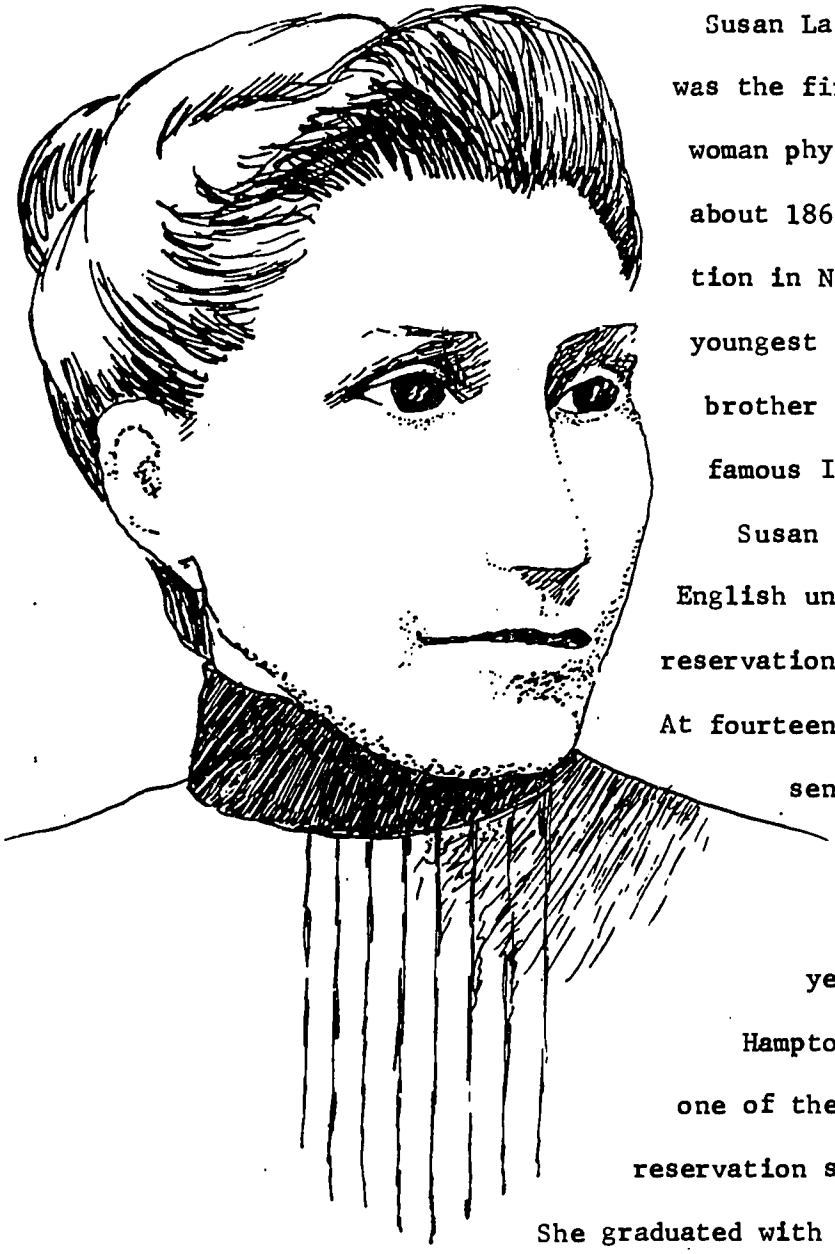
Wetamoo was a good leader. The braves gladly followed her and fought with more courage under her than under any other leader.



Women In Health

Delores Bainbridge writes in Ojibwa: "Mother Nature provided the drugstore for the Indian people. The pharmacists were the grandmothers and mothers familiar with the herbs and their medicinal values."

Susan La Flesche Picotte



Susan La Flesche Picotte (pe-cot') was the first American Indian woman physician. She was born about 1865 on the Omaha reservation in Nebraska. She was the youngest of six children. Her brother and sisters were all famous Indians, too.

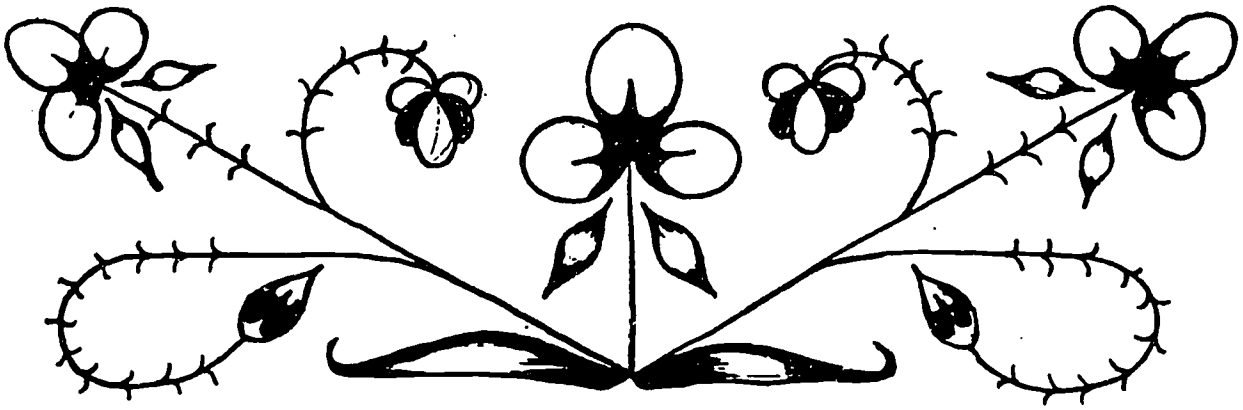
Susan did not learn to speak English until she went to the reservation and government schools. At fourteen years of age Susan was sent to the Institute for Young Ladies in New Jersey. After three years there, she attended Hampton Institute in Virginia, one of the first government non-reservation schools for Indians. She graduated with honors. Susan then attended the Woman's Medical College of Pennsylvania in Philadelphia

and graduated first in her class.

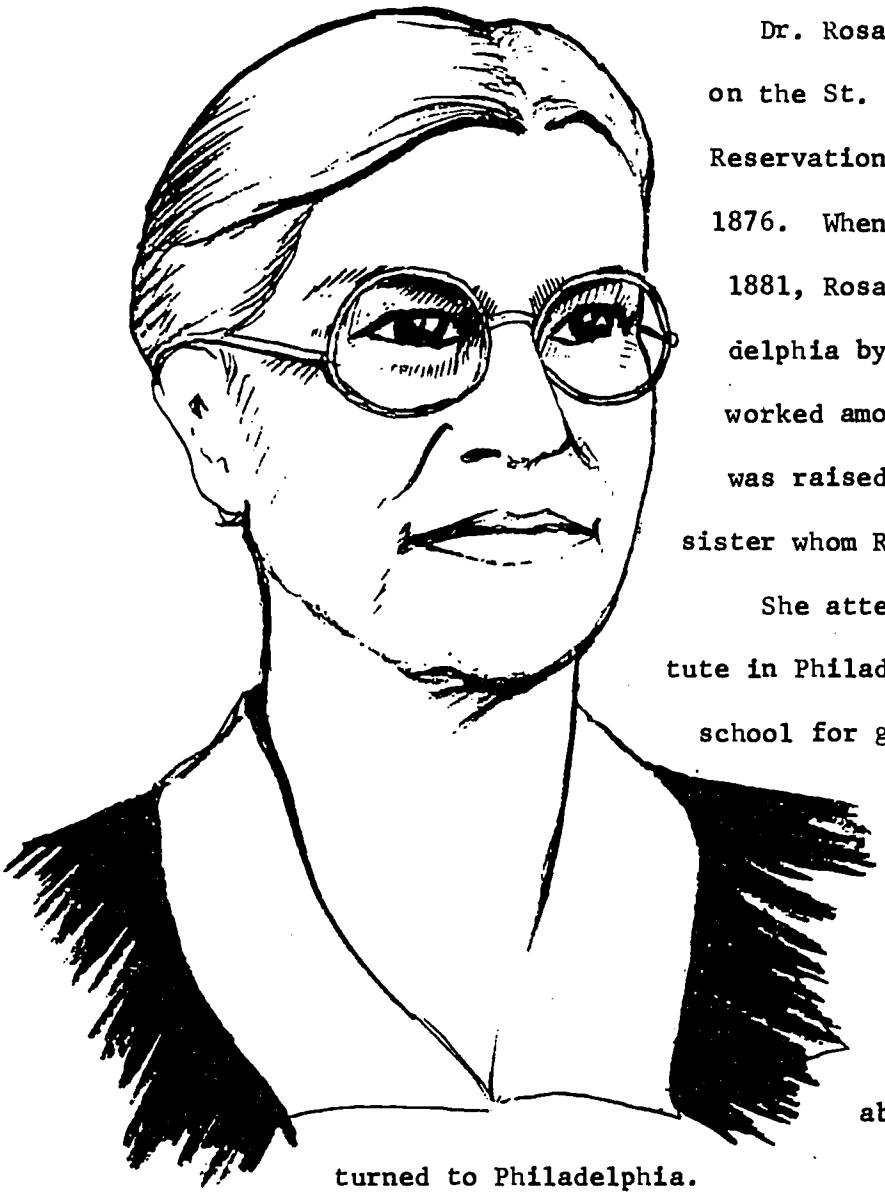
Susan could have had many jobs, since there were few doctors, but she chose to return to her reservation in Nebraska. This was a difficult job. The tipis were spread throughout the reservation. Sometimes she would travel for hours on horseback to reach her destination. No matter what the weather conditions were, Susan would travel to the tipi and care for the people. She had to care for all of the 1,300 Omahas herself, as there were no other doctors and no hospitals on the reservation.

Susan had to give up her practice for awhile because she worked too hard and was in poor health. She then married Henry Picotte, a Sioux. Henry died in 1905 and the next year Susan moved to the newly founded town of Walthill, where she established a hospital.

Traditionally the Omahas never had a woman leader, but Susan had done so much good for her people that the tribe looked to her for guidance and advice.



Dr. Rosa Minoka Hill



Dr. Rosa Minoka Hill was born on the St. Regis Mohawk Indian Reservation in upstate New York in 1876. When her parents died in 1881, Rosa was taken to Philadelphia by Dr. J. Allen who had worked among the Mohawks. She was raised by Dr. Allen and his sister whom Rosa called Aunt Nan.

She attended the Graham Institute in Philadelphia which is a Quaker school for girls. At 17 Rosa traveled to Quebec and Montreal where she decided to convert to Catholicism and enter a convent. She stayed about a year and then returned to Philadelphia.

Rosa had always liked science. The Allens had encouraged her to become a doctor rather than a nurse, and so she entered the Women's Medical College in Philadelphia in 1899. She was only the second American Indian to study there, the first being Susan La Flesche Picotte. Rosa received her medical license the following year. In five years she and another woman doctor built up a large practice together.

When she married Charles Hill, an Oneida, the couple moved to a

farm in his hometown of Oneida, Wisconsin. Charles did not want Rosa to practice medicine, but she knew she would always be a physician and would always have useful skills.

There was only one doctor for the Indians in the area. Rosa took time to learn about traditional Indian cures, the use of herbs and berries as medicine, and the Oneidas' feelings about death and disease. In this way Rosa built up the trust of the community, the government doctor, and the tribal medicine men. She was often called upon to care for people using a combination of Indian medicine and whatever white-man's medicines she could get hold of.

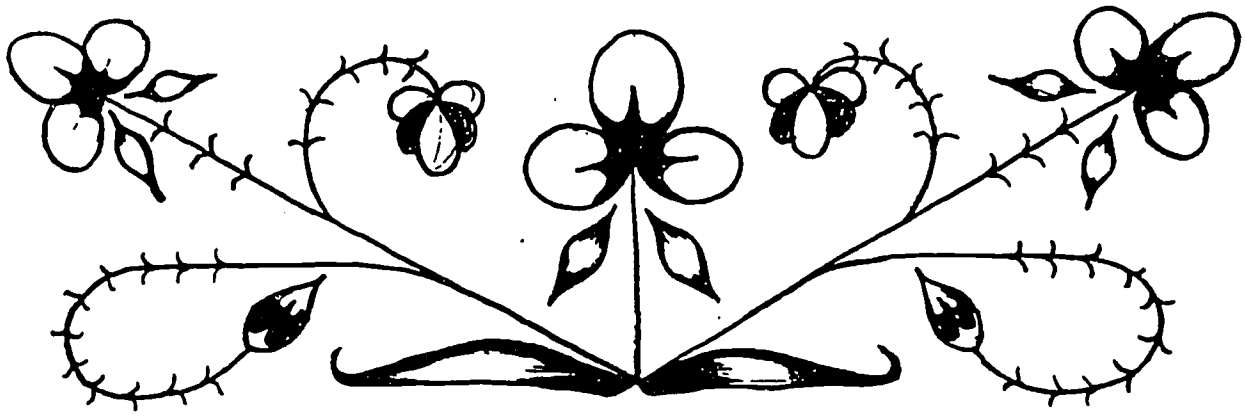
Between 1906 and 1915 Rosa had six children. Her husband died from a sudden attack of appendicitis in 1916. When the government doctor left Oneida to serve in World War I, Rosa was the only trained physician in the area. No other doctors came to Oneida until 1939.

Since Rosa did not have a license to practice in Wisconsin, she could not charge patients or obtain drugs by herself. With the help of some doctors in Green Bay, though, she managed to serve the Indians and whites in the Oneida area. As it became more difficult for Rosa to obtain drugs, she knew she must take the state exam. In 1934 she went to Madison and was one of the five, out of nine candidates, who were licensed that year. Rosa always had a box full of unpaid bills and did not use her license, which she could have, to collect from her patients.

Rosa stopped making house calls after she had a heart attack in 1946. Many patients still came to her home, though, until her death in 1952.

Rosa received many awards and honors in the last years of her life from medical and Indian groups. Perhaps her greatest award was given

to her in 1947 when she was made a member of the Oneida tribe. Chief Julius Danforth said at the ceremony: "She has labored long among us. We feel humble that all we can do in return is to adopt her into the tribe. It is little at this late date."



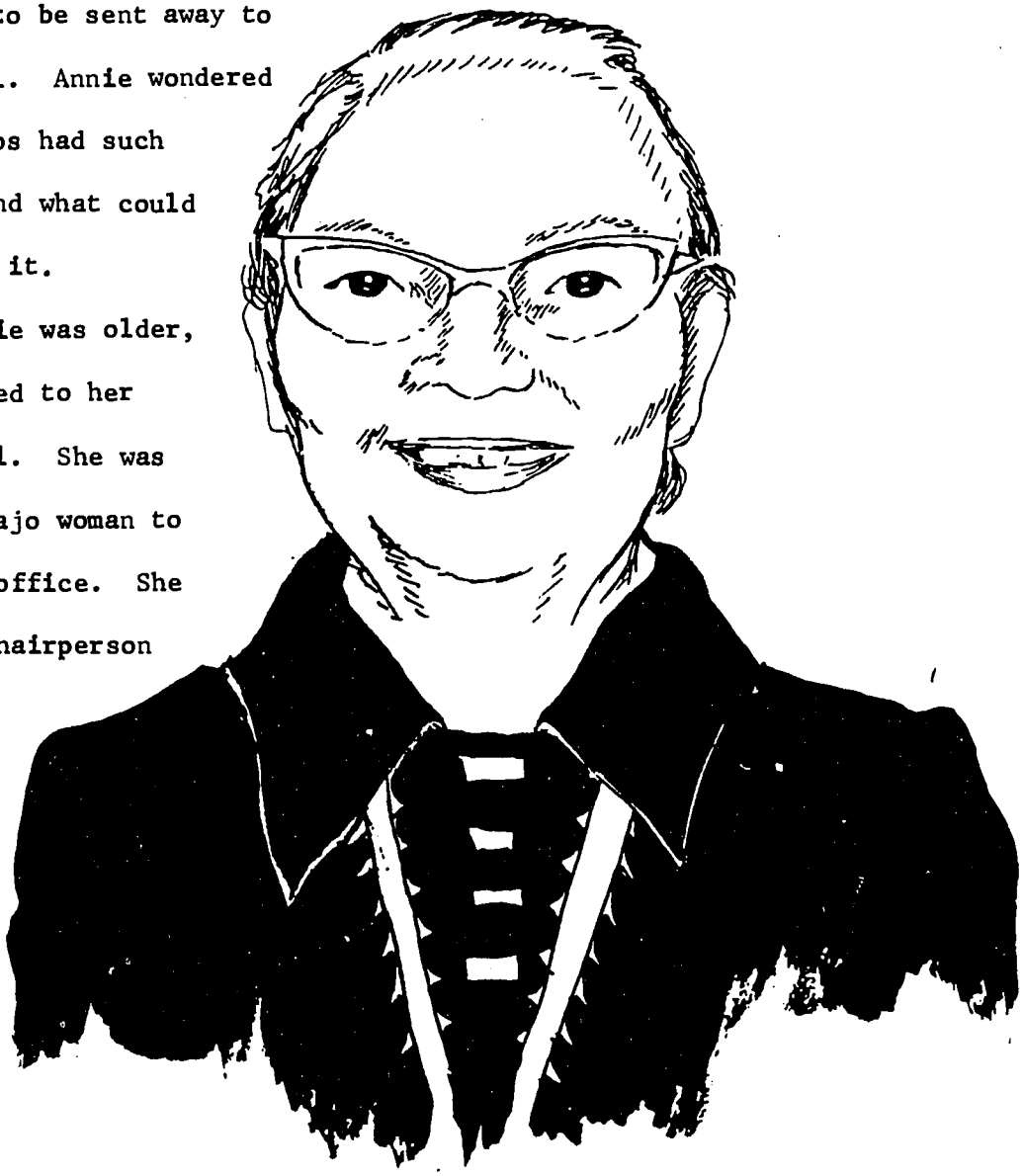
". . . the Indian woman generally enjoyed a good deal more independence and security then her white sister . . . the white woman was pitifully dependent through life on the whims and fortunes of one male, first a father and then a husband. Bereft of virtually any political rights, she also lacked the security of a tribe who would be committed to care for her if she were orphaned or widowed."

From "Indian Women:
A Legacy of Freedom,"
by Nancy Oestreich Lurie

Annie Dodge Wauneka

Annie Dodge Wauneka was born in a hogan on the Navajo reservation on an April day in 1910. When Annie was eight years old she was sent to the government school at Fort Defiance. That year there was a terrible epidemic. Thousands of people died. Annie helped by cleaning and filling one hundred kerosene lanterns each day. She fed soup to the sick and kept cool cloths on their faces. Soon afterwards there was another terrible epidemic. It was an eye infection which often caused blindness, especially among Indians. Annie and the other children had to be sent away to another school. Annie wondered why the Navajos had such poor health and what could be done about it.

When Annie was older, she was elected to her tribal council. She was the first Navajo woman to hold such an office. She was elected chairperson of the health committee and wasted no time in getting to work.



Since many Navajo people died of tuberculosis (TB), she decided to start here. She talked with the government doctors on her reservation. She studied for three months to learn all she could about the disease. She checked X rays, looked into microscopes, and watched patients.

She then started visiting Indian TB patients in hospitals. She told them in Navajo what was wrong with them and what was being done. She even had to make up words because there were no Navajo words for some things she had to tell them.

Then she talked with the medicine men, who are both priests and doctors, and heal through ceremonies. The Navajos believe so strongly in these ceremonies that often without them people do not get well. She explained that this was an outside illness that affects people throughout the world. The powers of the medicine man might not be strong enough to fight this disease alone. Maybe they should work together with doctors. Annie was able to bring this about and today the two work side by side.

Next she wrote a book that listed medical terms in both Navajo and English so they could be understood by both people.

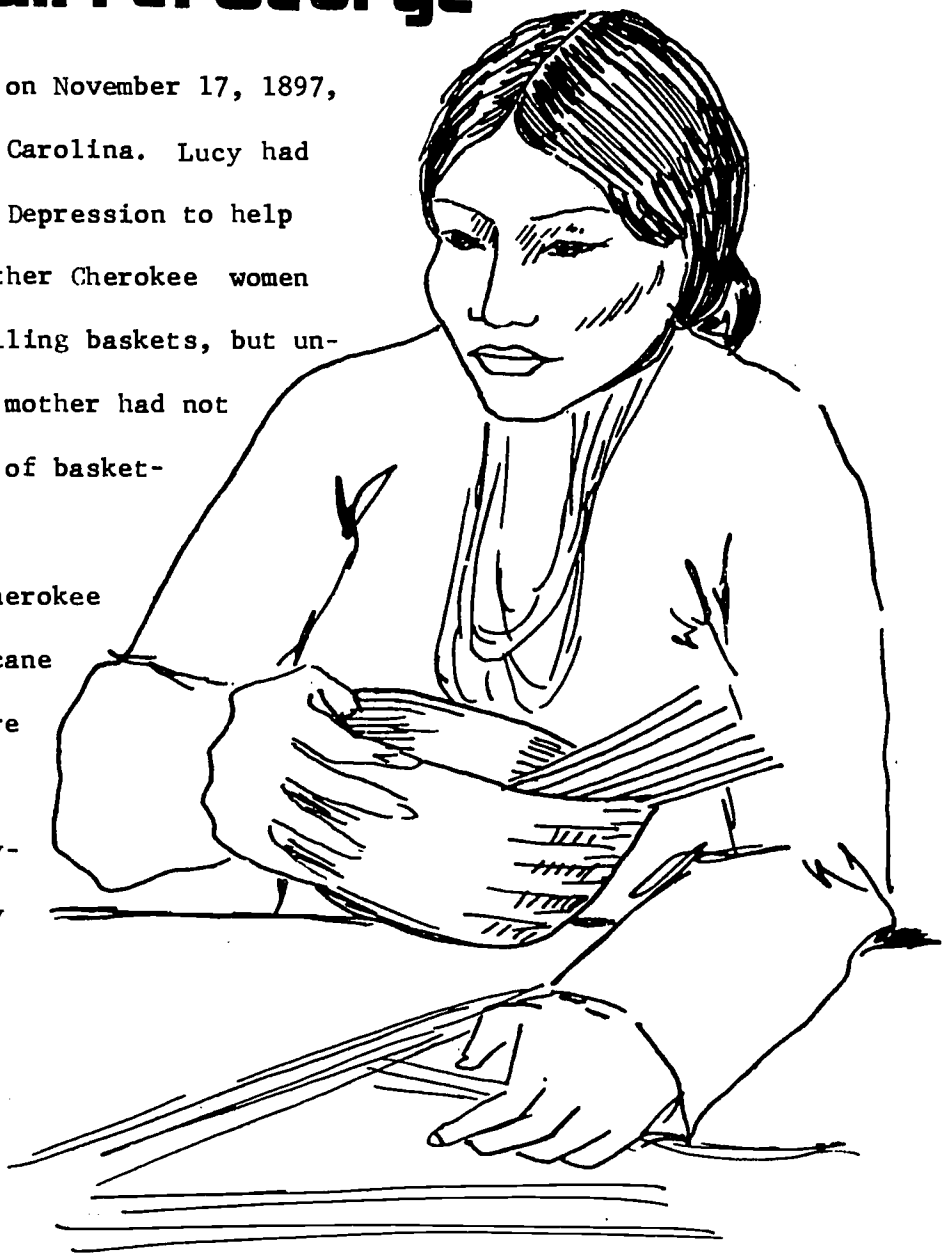
Many Navajos go to the hospitals and many babies are born there now, but it was not so long ago that this came about through the hard work of Annie Dodge Wauneka.

In 1963 Annie who always dresses in traditional Navajo style, was honored by President Kennedy with the Presidential Medal of Freedom. In 1976 she was awarded one of the outstanding woman awards by the "Ladies' Home Journal".

Women In The Arts

Indian women have excelled in art. E. Pauline Johnson, a Mohawk woman, is a world-renowned poet. For years her works were the best selling of any Canadian writer. She often wrote of her tribal background. Two of her well-known poems are "My Song My Paddle Sings" and "A Cry From an Indian Wife." Some of her well-known books are The White Wampun, Canadian Born, Flint and Feathers, and The Moccasin Maker.

Lucy Squirrel George



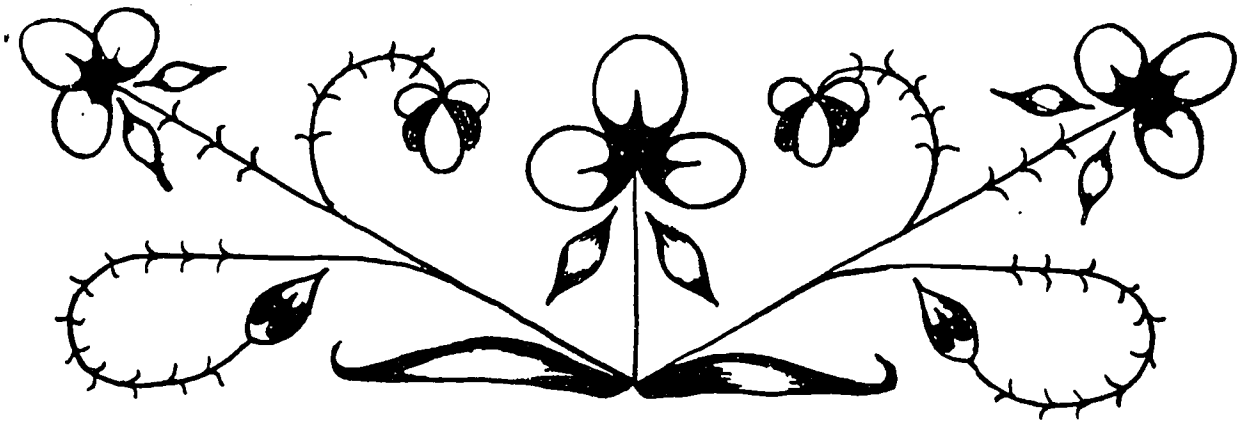
Lucy was born on November 17, 1897, in Cherokee, North Carolina. Lucy had to work during the Depression to help out her family. Other Cherokee women were making and selling baskets, but unfortunately Lucy's mother had not taught her the art of basket-weaving.

Most of the Cherokee weavers used rivercane or white oak. There was only one woman who wove with honeysuckle vines. Lucy felt it would be easier to sell her baskets if she used a material

different from most of the other weavers.

Using the knowledge she learned from her friends who used white oak splints, Lucy taught herself to weave. In a short time she became quite good and skillful in this craft. She had developed a new form of basketmaking and made her baskets in many different styles.

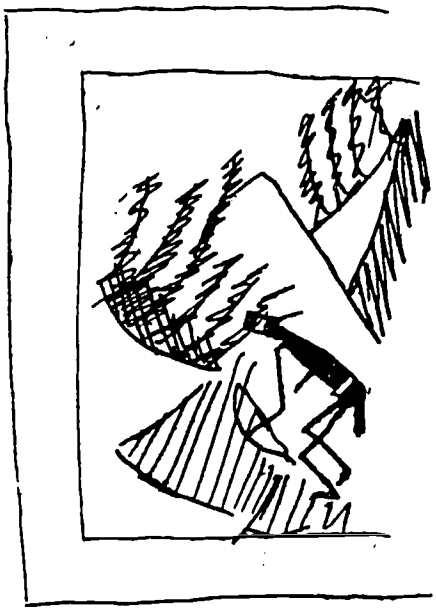
Lucy's baskets have won many prizes and each piece is a collector's item. In the last several years Lucy has begun teaching younger Cherokees her fine skills so this craft will once again be widespread among her tribe, as it was many years ago.



"Mother Nature was also therapist to the Indian people. Walking in the forests, listening and observing, breathing fresh air and drinking clean, clear water was an everyday therapeutic experience for the Indian person to keep a healthy body and a hearty mind."

From Objibwa, by Delores Bainbridge and Others

Pablita Velarde



Pablita Velarde was born in the fall of 1918 in Santa Clara, New Mexico. She was three years old when her mother died. There were four children in her family. Pablita and the baby were stricken with an illness that left them blind. Their father used Indian medicines and in two years Pablita could see again, but her eyes were weak.

When Pablita was six, she and her sisters were sent to a large mission school in Sante Fe. She spoke only a little English and was put in kindergarten. They did not go home for vacations, but their father visited them twice a year. When they got older, they could go home in the summers. Pablita spent this time at either her father's or her grandmother's pueblo. A pueblo is a home built out of clay. Among the Pueblo Indians it is the woman's job to build the pueblo. Long ago some of these houses had as many as 2,000 rooms.

Pablita learned many customs and skills from her grandmother. She

learned how to make pottery and how to make paint.

When she finished her studies at the mission school, Pablita transferred to the Sante Fe government school. There she met Dorothy Dunn, a teacher who was trying to bring back Indian art. Dorothy taught Pablita to paint and encouraged her to learn tribal symbols.

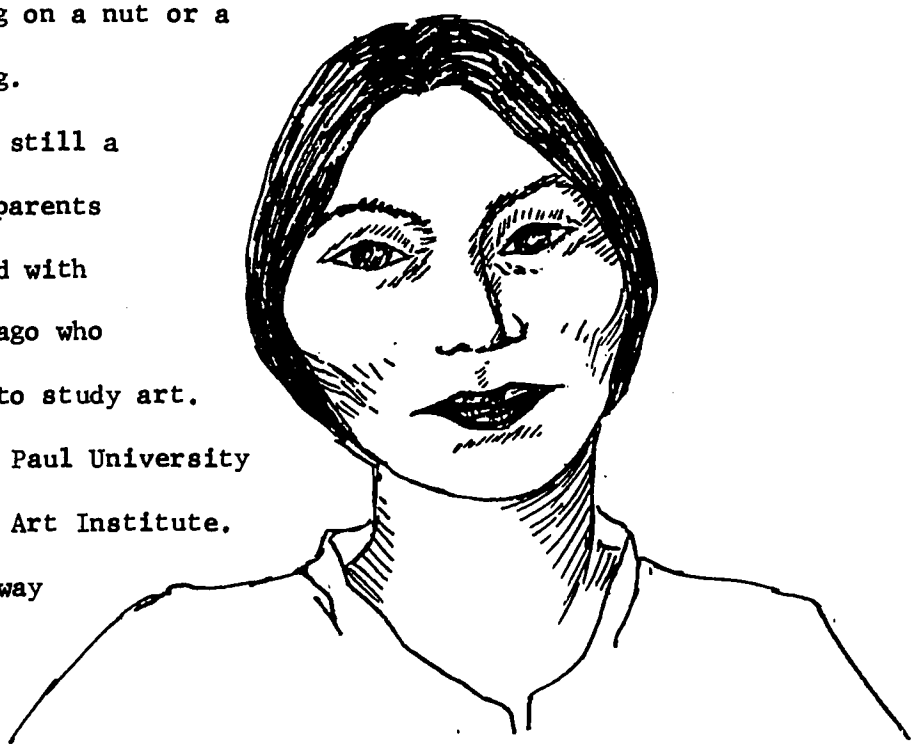
Many of Pablita's paintings were of the women from Sante Clara engaged in various activities. Some of her most famous paintings are of her tribe's ceremonial dances.

Pablita has painted several murals for stores, restaurants, and banks. One mural she really enjoyed painting was for a museum in Frijoles Canyon. This area was a cliff dwelling centuries ago. The remains of their houses still stand. The people were farmers who planted their fields in the valley and carried their food and water up the steep walls of the cliff by ladders. The ladders were pulled up when danger threatened. She painted the ways of life of these people and this took her almost a year.

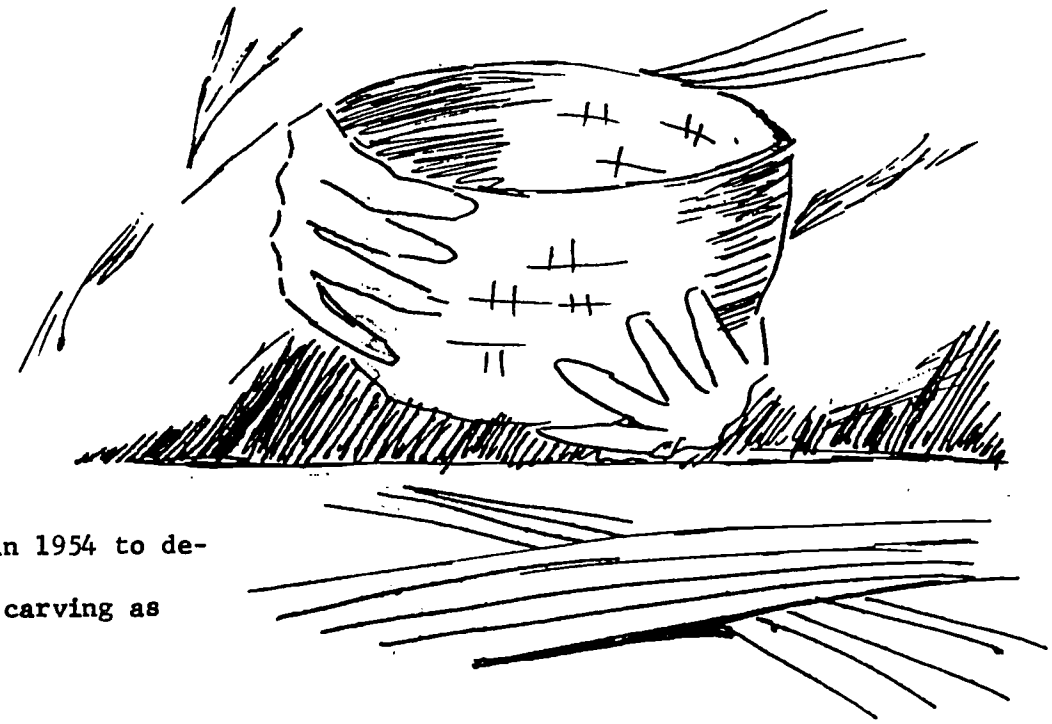
After finishing one of her murals Pablita was very tired. She returned to her home at Santa Clara and spent the time with her father. Pablita remembered the stories her father told her as a child. She talked of writing and illustrating them with pictures. At first he would not listen. She told him these stories would be gone forever when he died. Finally he agreed. Pablita did the drawings and the completed work turned out to be one of the best books of 1960. Many younger Indians who saw the book liked it and they tried to draw their own tribal legends using Pablita's ideas as an example to follow.

Amanda M. Crowe

Amanda was born in Murphy, North Carolina, on July 16, 1928. When she was in school she usually had a pocketknife and a piece of wood in her hands. She whittled animals in their natural habitat, such as a squirrel gnawing on a nut or a bear cub playing.



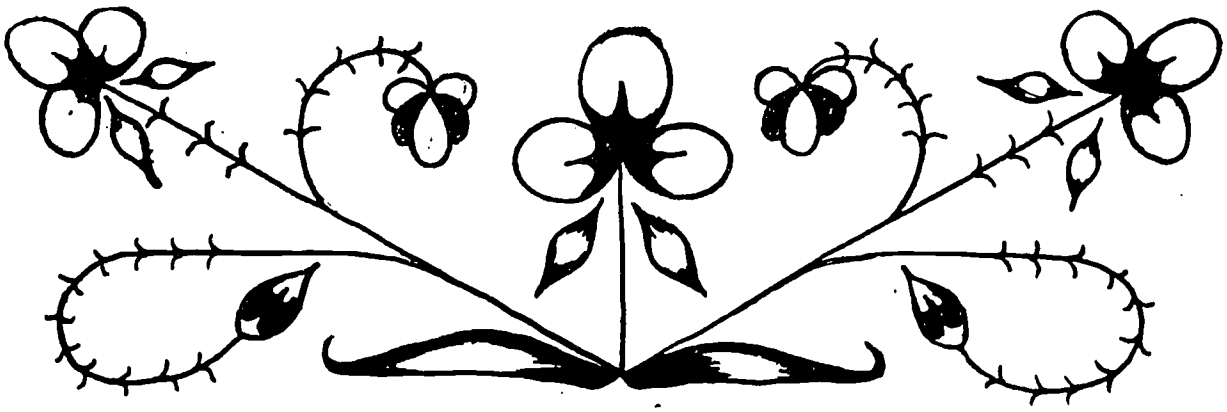
Amanda was still a child when her parents died. She lived with friends in Chicago who encouraged her to study art. She attended De Paul University and the Chicago Art Institute. She earned her way through school by selling her art-work and by teach-ing dur-ing the summer.

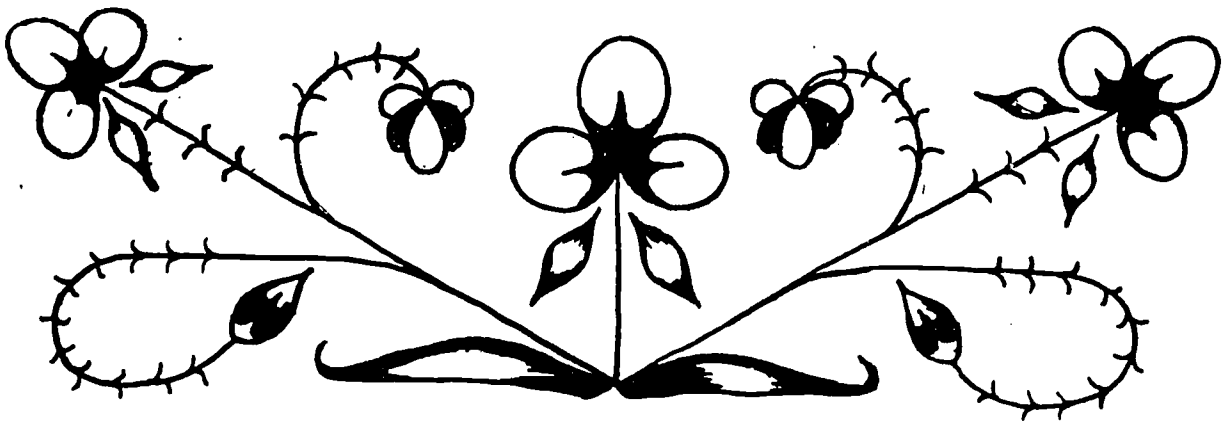


She returned to her re-servation in 1954 to de-velop wood carving as

a craft and as an increasing source of income for her people. Amanda teaches other Cherokees skills in this art she has mastered, and her work is in great demand.

Most important to Amanda are the prizes her students win, for it shows their creativity which she has helped develop.





Buffy Sainte - Marie

Beverly Sainte-Marie was born in western Canada in 1942. She is a Cree Indian. Her parents died when she was a baby and she was raised by a Micmac Indian couple who lived in Massachusetts.

As a child she taught herself to play the guitar and piano. She has written more than 200 poems and verses and has put many of them to music. Two of her best-known songs are "The Circle Game" and "My Country 'Tis of Thy People You're Dying." She is more commonly known throughout the United States and Canada as Buffy Sainte-Marie.

After high school Buffy decided to attend college. She graduated from the University of Massachusetts as an honor student. She then went to New York City where she found singing jobs in the part of the city known as Greenwich Village. Soon Buffy became well-known and was signed with a recording company and was giving performances in several nightclubs.

Many of Buffy's songs are about the American Indian. She travels extensively, talking to Indians about improving their housing, jobs, and education. She also gives speeches to clear up misconceptions other people have about American Indians.

Women In Leadership

From Gertrude S. Bonnin to Roberta Campbell Lawson there have been many famous Indian women leaders.

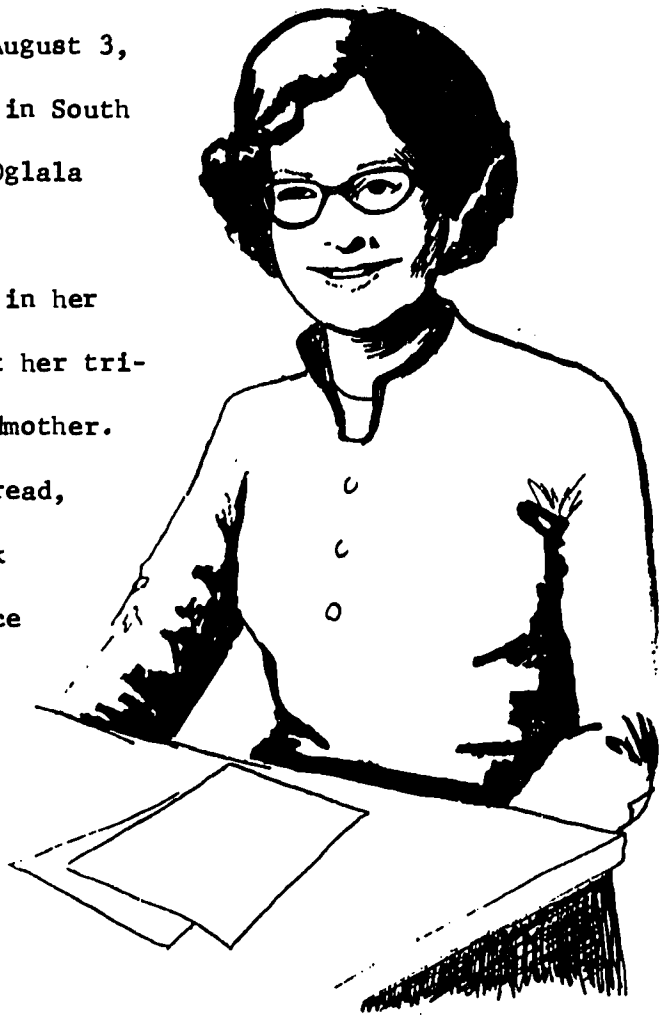
Bonnin, a Sioux woman, founded the National Congress of American Indians and served as its president until her death in 1938. She was a lecturer, writer, teacher, and musician. She was particularly well-known as a lobbyist for Indian citizenship.

Lawson, a Delaware woman, was the president of the General Federation of Women's Clubs, consisting of over 3 million members, from 1935 to 1938.

Helen White Peterson

Helen White Peterson was born August 3, 1915, on the Pine Ridge Reservation in South Dakota. She belongs to the Dakota-Oglala tribes.

Since she was the oldest child in her family, Helen was taught a lot about her tribal history and culture by her grandmother. Her grandmother often told her to "read, write, and talk good so you can work among Indians." She took this advice and worked hard for and among her people. Helen was appointed to the highest position held by a woman in the Bureau of Indian Affairs. She was appointed assistant to



the commissioner.

After graduating from college, Helen worked as the secretary to the head of the Education Department at Colorado State College. She was director of the Rocky Mountain Council of Nelson Rockefeller's national office of Inter-American Affairs. She then worked in organizing several Latino programs in Colorado.

In 1949 Helen was sent as an advisor to the United States Delegation to the Second Inter-American Indian Conference in Peru. She wrote a resolution on Indian education, which was one of the few resolutions that the United States got passed at the international meeting.

From 1953 to 1961 Helen served as executive director of the National Congress of American Indians (NCAI). In 1962 she was appointed director of the Denver Commission on Community Relations. She has been executive director of American Indian Development (AID), an organization that has been giving scholarships to students since 1968.

"It was the custom in the Ojibwa culture for the grandmother to relate the legends to the children. She entertained them with the stories of Wenabojoo, strange phenomena, and other subjects of Indian lore. During the long winter evenings, they sat around the fire, listening to their 'Nokomiss' tell stories."

From Ojibwa, by Delores Bainbridge and Others

Betty Mae Jumper

Betty was the first Seminole woman in the history of her tribe to be elected chairperson of the tribal council.

In 1927, when she was five, her family moved to the Dania Reservation, which is now called the Hollywood Indian Reservation in Florida. Life among the Seminoles had changed very little since the 1800's. Betty's family lived in a traditional Seminole home, which was built several feet above the ground, had no walls, and had palm leaves for its roof.

When Betty was twelve years old, she wanted to go to school. The Seminoles did not feel it was important for their children to attend white schools. They felt their children needed only to learn the skills of hunting, fishing, farming, raising animals, and making baskets, pottery, and clothing. Her grandmother strongly opposed letting her go to school, but Betty kept asking until her mother gave her approval.

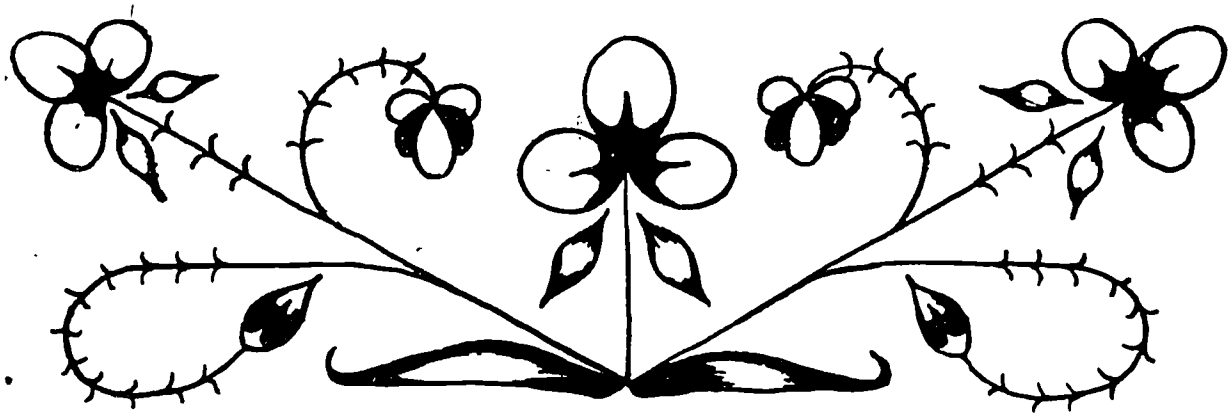
Betty attended a boarding school in North Carolina. Since the students came from many tribes, they learned English so they could talk with one another. At the age of twenty-two, Betty and her cousin

were the first Florida Seminoles to graduate from high school. Since then many have followed Betty's example.

Betty then went on to nursing school. She quit after a year, since many of her people disapproved. She returned home and found that the reservation's public health nurse needed an assistant. The two cared for three reservations more than 100 miles apart. Her services were also available to the Miccosukee Indians along the Tamiami Trail. This was a difficult assignment, for the Seminole tribes were still hostile to any "white man's ways."

In 1957 the Seminoles wanted a government made up of leaders who were elected by their own people. Betty was elected to the council and in time was elected chairperson. She was chosen health director of the North American Indian Women's Association in 1970. That same year she became a member of the National Council on Indian Opportunity.

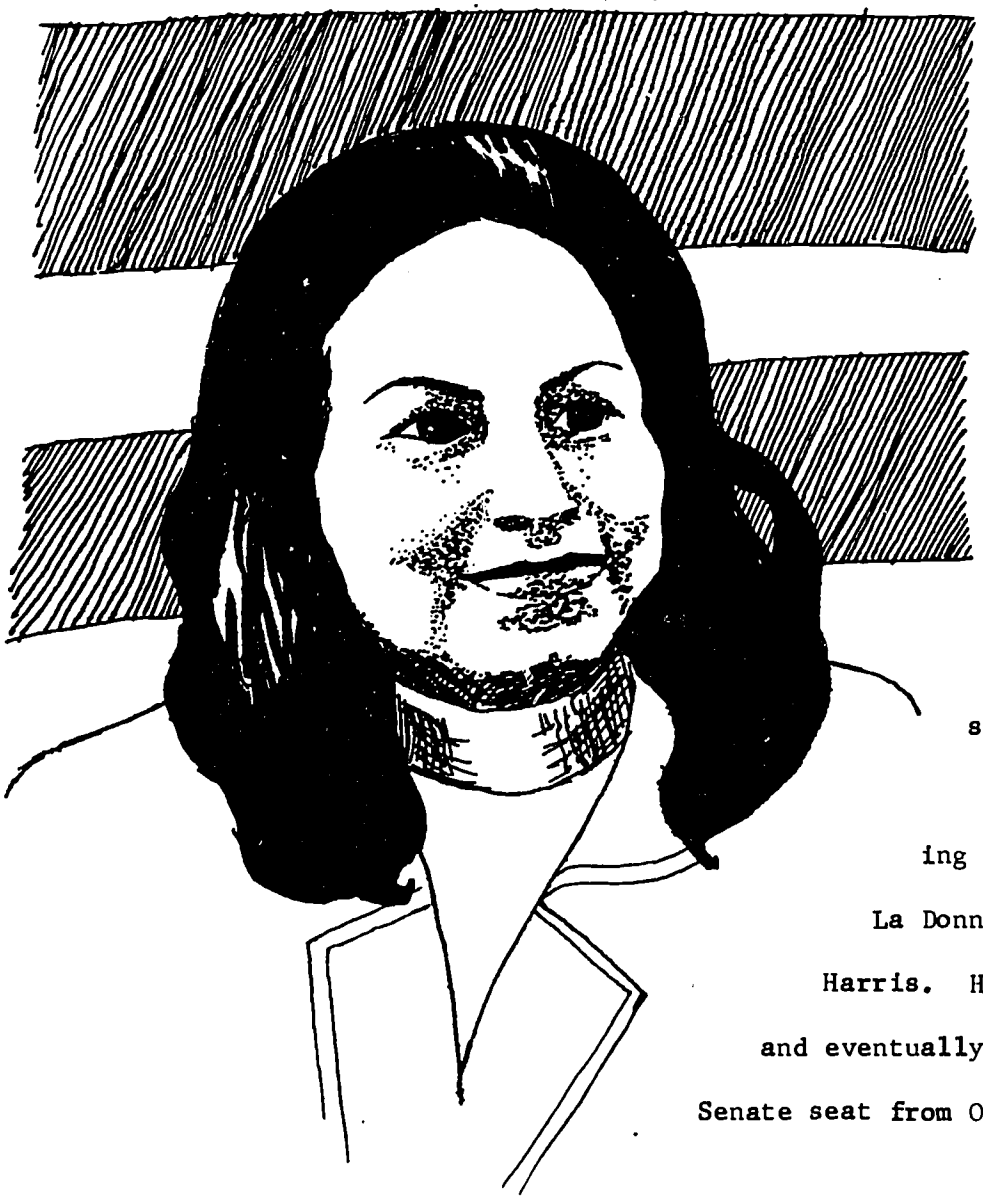
Betty spends a lot of time working for the good of the people. She regularly visits with the elderly, sympathizing with them in their own language about all the changes that have come about in the twentieth century, especially among young people. Betty says, "I can understand, for I remember back to the violent opposition in my family when I went to school. The elders said I had broken tribal law. The gap between the old and the new ways of life is dramatic. It is also a challenge."



LaDonna Harris

La Donna was born in Cotton County, Oklahoma, in 1931. She was raised by her grandparents, Wick-kie and Tabby-tite. Wick-kie taught La Donna how to speak Comanche, the language they spoke at home, and she taught La Donna the Comanche way of life. Tabby-tite was a medicine man, who proudly wore his hair long and dressed in traditional Comanche clothes.

Wick-kie wanted La Donna to learn about other people, too, and so when she was old enough, La Donna was sent away to school. She learned that many Americans had better living conditions than the American Indian. She felt this was wrong and wanted to change it someday.



After completing high school, La Donna married Fred Harris. He studied law and eventually ran for a Senate seat from Oklahoma and

won. La Donna did a lot of traveling to campaign for her husband. When she saw and talked with Indians, she was once again reminded that they were without good jobs, housing, and health care. This was true of both urban and reservation Indians.

After the senatorial election, La Donna set up two groups. She was the founder and first president of Oklahomans for Indian Opportunity, an Indian self-help organization that became nationally known. Later she organized Americans for Indian Opportunity with headquarters in Washington, D.C., which promotes the cause of Indians, Eskimos, and Aleuts.

La Donna has always been interested in mental health. She has worked many hours toward improving the care of the mentally ill. Because of her work, the Oklahoma state government asked her to help the Oklahoma State Mental Health and Welfare Association. In 1965 she was voted Outstanding American Citizen and Outstanding Indian of the Year for her work in this field.

In 1968 President Johnson asked her to serve on the National Council on Indian Opportunity, and she chaired its Committee on Urban and Off-Reservation Indians.

Women In Other Fields

Gladys Akyewallace, a Peoria woman, is in the securities investment business, a field in which there are few women. She received the outstanding graduate award from Haskell Institute in 1970.

Beatrice Medicine, a Dakota woman, is an outstanding anthropologist. She has taught at several major universities in this country and has written some books.

Electa Quinney, a Stockbridge-Munsee woman, is credited with teaching the first public school in Wisconsin. Many tribal women have served as teachers.

Following is a story about Nora Guinn, a woman judge.

Nora Guinn

Nora Guinn, born in 1920 at Akiak, Alaska, is the only Eskimo woman judge in Alaska. She holds the highest position in the Alaska court system ever to be held by one of her people. Nora began her public service career shortly after her marriage. She delivered babies, cared for the sick and injured, and dispensed medicine in the small village of Tununak on the Bering Sea.

Judge Guinn does not wait for cases to come to her court. She frequently goes to the villages. She speaks several Eskimo dialects and often conducts the entire court session in the language of her people. After she imposes a fine or passes sentence, she also tries to find a way to prevent the problem from recurring.

Nora has a deep interest in young people. She acts as a parole officer, speaks to schools and public groups, and counsels the youth. Her district covers nearly 100,000 square miles, and she generally

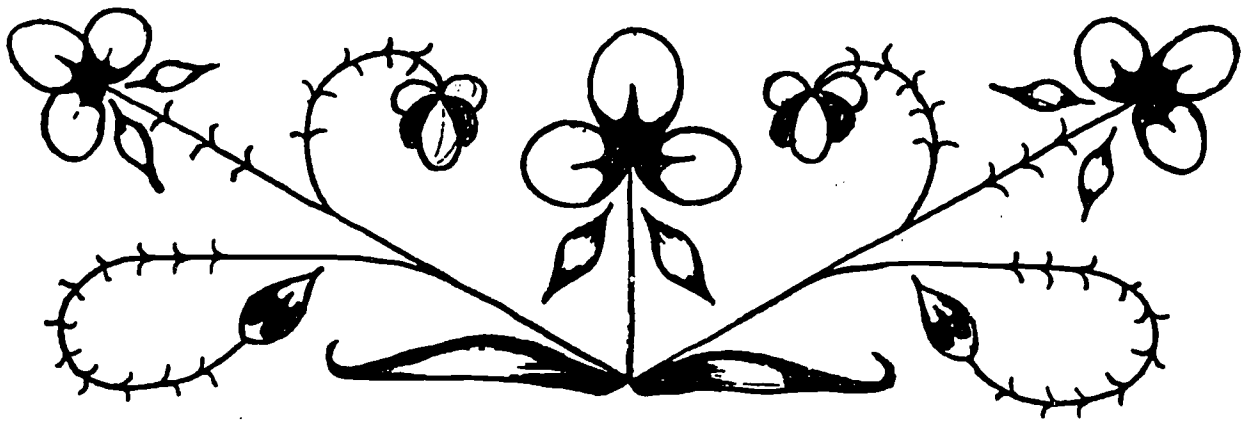
travels in small bush airplanes to many of the remote villages in her jurisdiction. As well as being a judge, Nora has still found time to raise nine children.

Activity Section

Women of Your Tribe

In every tribal community there are well-known women, who have contributed to the betterment of the community. You and other girls in your group might like to do one or more of the following so that you will learn more about them and their work and also as a way of honoring them.

- Make a series of posters showing the work women in your community do.
- Take slides of the women in your community, showing them at their work. Then write a script for the slides. You might want to put the script on a tape.
- Write a story about one or more women in your community. You might like to put several stories together in a booklet and give it to the library in your community.



Famous Indian Women

Book III

by Janet Pascale

Illustrated by Vicki Wayman

About The Author

Janet Pascale is a Chippewa from Red Cliff, Wisconsin. She is the Health Careers Recruiter/Counselor for Great Lakes Inter-Tribal Council in Lac du Flambeau, Wisconsin. Janet received her B.A. from the University of Wisconsin—Superior and her M.S.W. from Loyola University School of Social Work in Chicago. For the past two years she has been the school social worker at Little Big Horn, the American Indian high school in Chicago. Vicki Wayman, a Chippewa woman from Lac du Flambeau, did the illustrations for the unit.

About The Program

"Famous Indian Women" has been developed as part of the project Choices & Careers, Free to Choose, a career development project for tribal girls. The project was developed with the assistance of tribal women in Wisconsin and was funded with special needs funds from Extension Service-USDA.

W3G08

Long Ago. . .

According to legend, a Sioux woman is responsible for the Powwow Dance. Jerome Arbuckle, a Bad River Chippewa wrote the following account in the 1930's.

The Sioux Dance, which is now more commonly known as the Powwow Dance, was introduced to the Chippewa by the Sioux, who were the originators.

As to the original source of the dance, the Chippewa, who no doubt received the information from the Sioux, say that it was first started by a Sioux woman. This woman hid herself while her people were engaged in a battle with their enemies. She remained hiding long after the sounds of the battle had died away. At length while in a comatose state, she was addressed by a spirit or voice, which directed her to make a drum and instructed her in the method or style, as well as to the song's purpose and proper conduct of the dance.

The primary purpose of the dance was to abolish all intertribal warfare between those tribes who would "adopt the drum." Those tribes and bands who accepted the drum and ceremonies were in turn to donate a drum and instruct their neighboring tribes in the purpose and conduction of the ceremonies. Thus, the dance was spread to most of the tribes in the northern hemisphere.

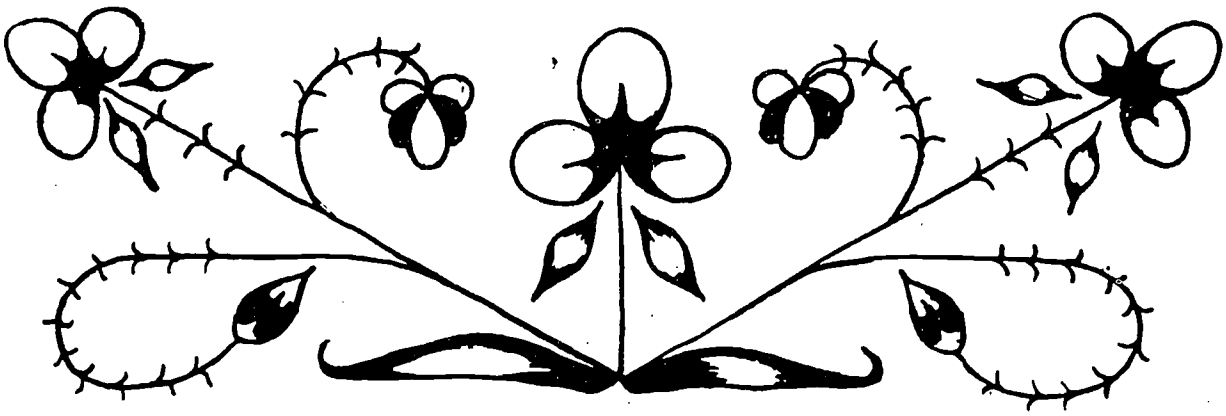
The Chippewa, being immediate neighbors of the Sioux, were among the first to become acquainted with the dance. This tribe, with a natural flair for ceremony, imbellished the original ceremonials to the extent that it developed into a religion among the Chippewa known as the "Drum Religion," and extraordinary powers were attributed to the drum which was venerated as a "manitou." Certain Indians were then classified as "belonging to the drum."

Other Historical Women

Pocahontas . . . Sacajawea—those are names of historical Indian women who are well known. Perhaps they are well known because they were known by white men and thus were recorded. What we know about women from early history was usually recorded by white males.

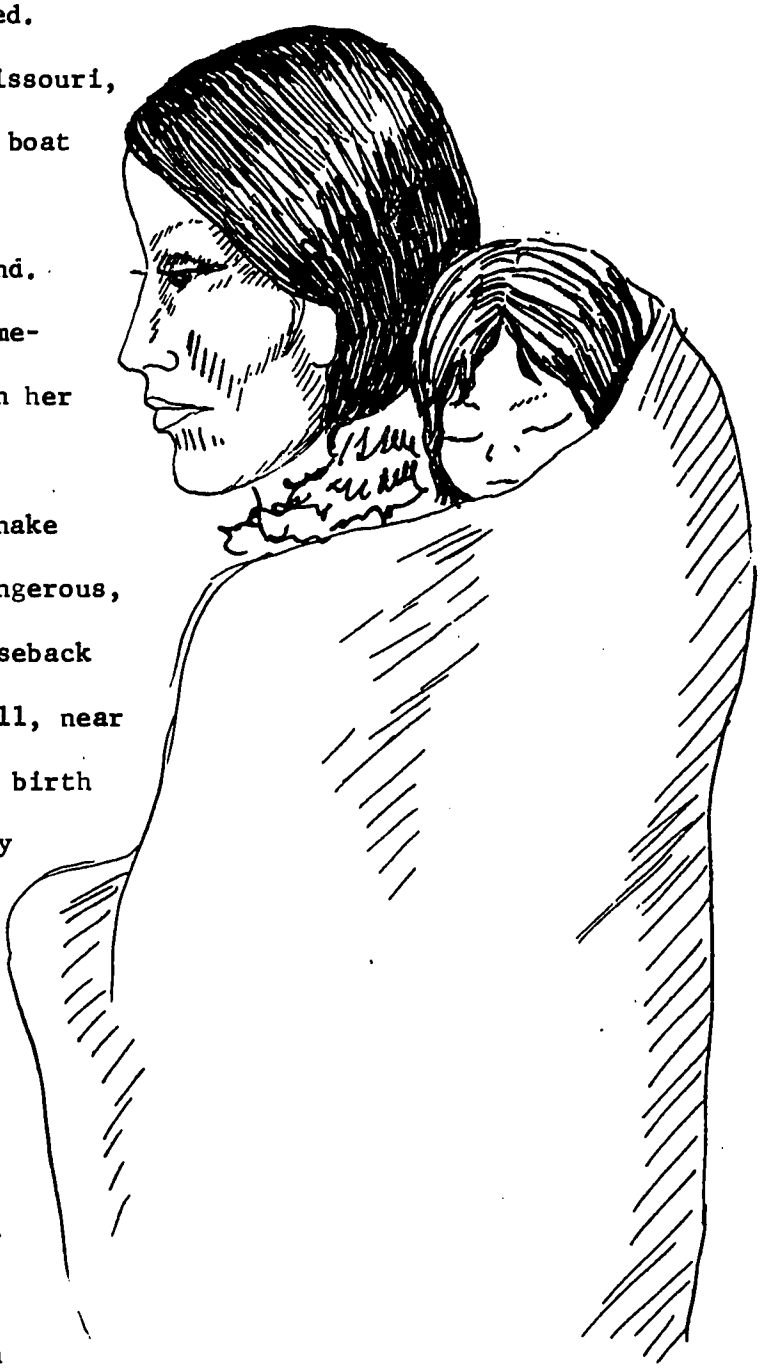
It's interesting to look at some of the history of some of the women. For instance, Queen Cofachiqui and Princess Pocahontas reveal something about the viewpoint of those who recorded their history. The titles of "queen" and "princess" were not part of a tribal culture but rather were names imposed by Europeans. Nevertheless, Cofachiqui was an interesting woman in that she welcomed De Soto with pearls and guided him through the countryside she knew well, yet managed to escape his party of explorers taking with her the most valuable of her pearls.

Women like Sacajawea made history because they served as guides for explorers. Certainly Sacajawea was important to the Lewis and Clark expedition, as she guided them through the West. No doubt they found her skills as a linguist, guide, and diplomat useful. Such women not only made use of their skills but they were resourceful and courageous. The story of Marie Dorion illustrates the characteristics of such women.



Marie Dorion

Marie Dorion was a member of the Iowa Indian tribe. In 1811 her husband, Pierre Dorion, was invited to be an interpreter on a fur-trading expedition to Astoria, Oregon. Pierre would make the trip only if Marie and their two sons, ages two and four, could come along. The commander of the expedition agreed.



The group left St. Louis, Missouri, in March 1811. They traveled by boat until they reached Pierre, South Dakota, and then went west by land. Marie walked most of the way, sometimes carrying her younger son on her back.

They tried to go down the Snake River by boat, but it was too dangerous, so they had to keep going on horseback and on foot. On December 30, 1811, near North Powder, Oregon, Marie gave birth to a third son, but he lived only eight days. Finally on February 15, 1812, the group reached the end of their 3,500-mile journey.

The following July, Marie and her family left Astoria with a beaver-trapping expedition. A cabin was built near where the Boise and Snake Rivers in Oregon

meet. There are several stories as to what happened later. One story is that Marie was camping near her husband's group and went to warn them of an Indian attack. Another story is that she learned from a survivor of the battle that her husband and his friends had been killed by Indians. Marie and her two children went back to the cabin only to find that the leader of the expedition and his men had also been killed. Marie then loaded her supplies and children onto her horse and set out for the Columbia River.

In nine days, she covered about 120 miles. Then she and her children were trapped in a snowstorm. Marie built a hut of branches, packing snow around it to keep in the warmth. She killed her horse and survived for fifty-three days. When they ran out of food, she set out again. She wandered snow-blind for three days and finally crawled into a camp of some Wallawalla Indians. They then rescued her sons whom she had hidden. The Wallawallas were friendly and took care of the family. In April she was found by some people from the expedition and they took her back to a fur-trading post in Washington.

Women In History

If you look at history you can see that some women were noted because they were helpful to non-Indian people. The rewards for such help varied.

Milly Francis, a Creek woman, who was a victim of the Trail of Tears, was awarded a congressional medal and a pension for saving a white captive. But several years passed before the government got around to presenting her with either. She died without receiving either the medal or the pension.

Madame Montour, a woman of French and Huron descent born in Canada

in 1684, was adopted by the Senecas. At the time when considerable hostility existed between the French and English, she had definite leanings toward the English, because the French were responsible for the death of her brother. When she married an Oneida Chief, Big Tree or Robert Hunter, she reportedly encouraged the Iroquois to aid the English. Despite her marriage she continued to use her maiden name.

For many years, she was official interpreter for New York, although her pay was irregular at best. She could speak English, French, Mohawk, Huron, Ottawa, Ojibwa, and Delaware. Her activities and successes soon gained the attention of the governor of Canada. It was remembered that she was once a Huron of Canada. Messengers from the governor were sent requesting her to return to her native land, promising rich gifts upon her return. She did not accept the offer.

When the New York government learned of the promise of the governor of Canada it passed a formal decreee that thereafter Madame Montour would receive a man's pay for her work as interpreter.

In 1744 at a treaty-making meeting to ask support of the Six Nations in an impending war with Canada, Madame Montour was present because many men were off to battle.

The last recorded deed of Madame Montour was when this 70-year-old blind woman traveled 60 miles by horseback to encourage the Six Nations to be faithful to the English. Historical tales note that Madame Montour's influence lived on through her descendants. Reportedly her granddaughter Esther was responsible in battle for the death of sixteen men.

Historical Accounts

Historical accounts tell how women saved some white people during

a massacre, saved somebody's head, warned that a fort was going to be taken, or acted as a guide for an explorer group.

The story of Watamoo illustrates the situation some women found themselves in.

Wetamoo

Wetamoo was a Wampanoag Indian. The Wampanoags had thirty villages throughout Rhode Island and Massachusetts.

Wetamoo was a beautiful woman. She liked to be thought of in this way and so spent a lot of time taking care of herself. The Wampanoags painted their bodies and faces in various colors and at one dance her face was painted bright red. Her arms, from her wrists to her elbows, were covered with bracelets. She wore many necklaces of wampum and several jewels in her ears. Wampum covered her jacket and waist. She

wore white stockings and red shoes.

Watamoo did not wear wampum only to look good, but also as a sign of her importance. Only the greatest sachems or chiefs, which Wetamoo was, wore a lot of wampum and also sewed it on their shirts, moccasins, and leggings.

She was married to Wamsutta, the oldest son of Chief Massasoit. Massasoit was the first and true friend of the Pilgrims. He protected the small Pilgrim settlement from attacks by other Indian tribes. Massasoit taught the colonists all he knew about how to live in the woods.

The Pilgrims helped Massasoit, too. When his village was attacked by the Narragansett Indians, the noise and fire from the Pilgrims' guns drove the Narragansetts off, even though they were greater in number.

Wamsutta, Massasoit's oldest son, and his brother Metacom did not share their father's feelings for the Pilgrims. They saw that the Pilgrims were taking much of the Indian land and not treating the Indians fairly. When the sons talked about this with Massasoit, he said: "They saved my life. I pledged my word and my honor as a Wampanoag to remain their friend. I will not go against it."

When Massasoit died, Wamsutta became chief. The Pilgrims thought he was plotting with the Narragansett Indians against them. They asked him to come to Plymouth to answer these charges. When he refused, soldiers were sent to his lodge and he was forced to go with them.

On the way to Plymouth, Wamsutta became very ill. Wetamoo, who was with him, said he must return to his lodge. While the braves made a litter to carry him back in, he died. Wetamoo wept and said her husband had been poisoned. She promised to get even with the English and vowed that they would pay for the death of her husband.

Metacom then became chief. Wetamoo kept after him to attack the English settlements. When he died, Wetamoo also fought as a leader and warrior. At first the Indians won many battles, but finally Metacom, Wetamoo and the warriors were driven into a swamp and surrounded. As bullets flew all around them, Wetamoo took bunches of twigs and tied them about the men so they could move through the underbush without being seen. Many warriors were killed, but Wetamoo was able to escape from the swamp.

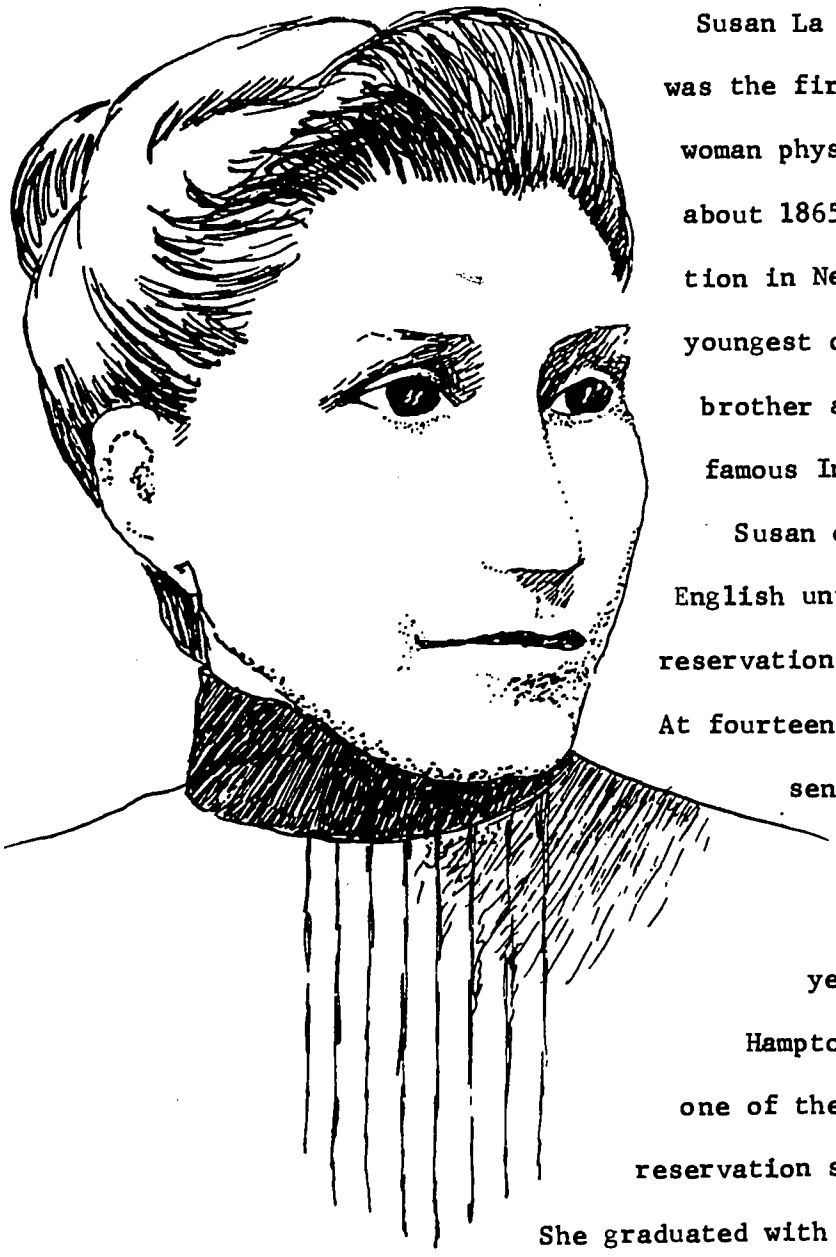
The next year, in August 1675, the English surrounded Wetamoo's camp and captured all the Indians. She tried to escape again by canoe, but bullets forced the canoe to sink. The current was very strong. Wetamoo tried to swim to safety, but she drowned. When her body washed ashore, her head was cut off and sent to Plymouth, where it was placed on a pole. Six days later Metacom was killed. He was beheaded, too. His head was placed on a pole and carried to Plymouth where it stood for almost twenty years. His wife, son, and other captured Indians were sent to the West Indies and sold as slaves.

Wetamoo was a good leader. The braves gladly followed her and fought with more courage under her than under any other leader.

Women In Health

Delores Bainbridge writes in Ojibwa: "Mother Nature provided the drugstore for the Indian people. The pharmacists were the grandmothers and mothers familiar with the herbs and their medicinal values."

Susan La Flesche Picotte



Susan La Flesche Picotte (pe-cot') was the first American Indian woman physician. She was born about 1865 on the Omaha reservation in Nebraska. She was the youngest of six children. Her brother and sisters were all famous Indians, too.

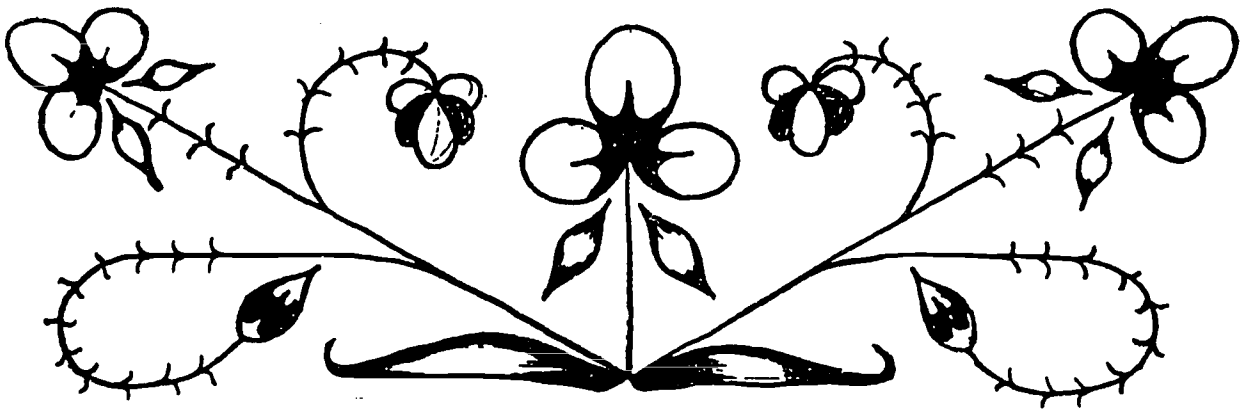
Susan did not learn to speak English until she went to the reservation and government schools. At fourteen years of age Susan was sent to the Institute for Young Ladies in New Jersey. After three years there, she attended Hampton Institute in Virginia, one of the first government non-reservation schools for Indians. She graduated with honors. Susan then attended the Woman's Medical College of Pennsylvania in Philadelphia

and graduated first in her class.

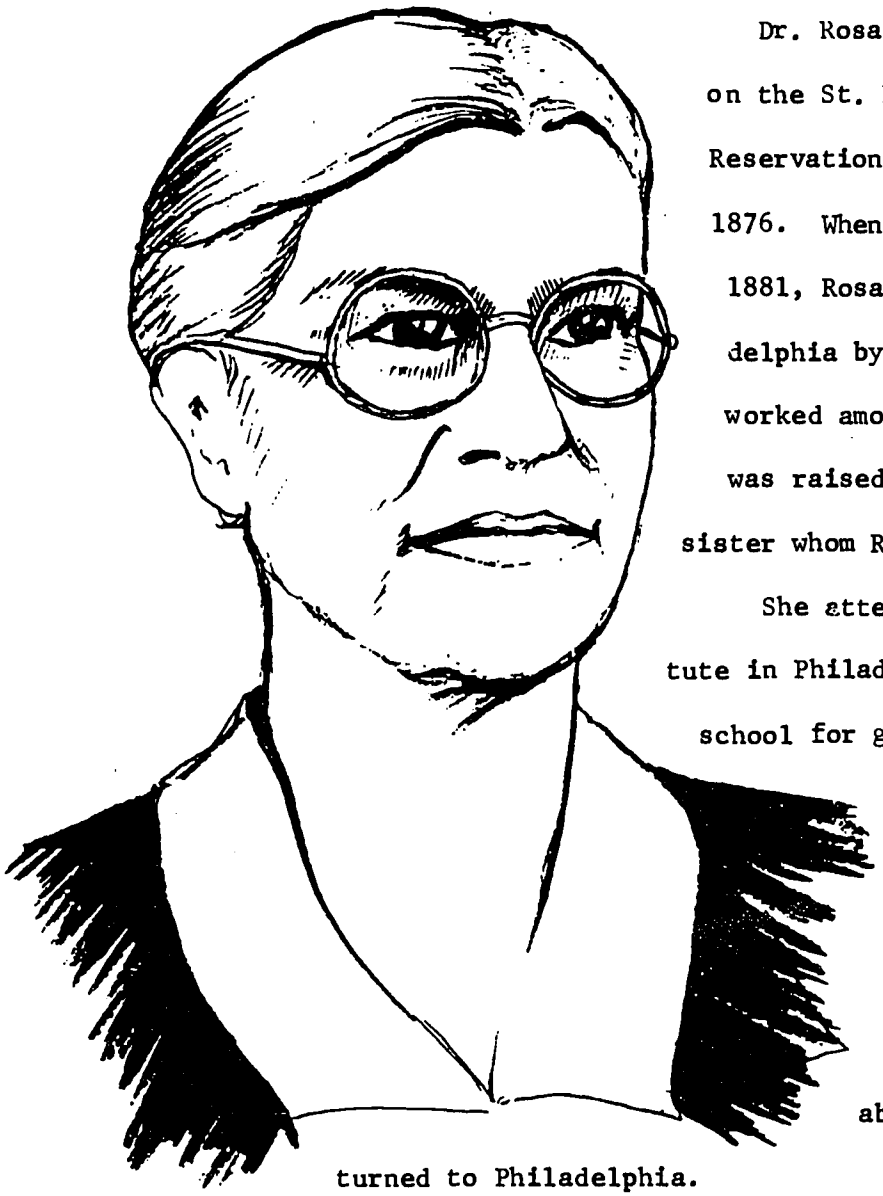
Susan could have had many jobs, since there were few doctors, but she chose to return to her reservation in Nebraska. This was a difficult job. The tipis were spread throughout the reservation. Sometimes she would travel for hours on horseback to reach her destination. No matter what the weather conditions were, Susan would travel to the tipi and care for the people. She had to care for all of the 1,300 Omahas herself, as there were no other doctors and no hospitals on the reservation.

Susan had to give up her practice for awhile because she worked too hard and was in poor health. She then married Henry Picotte, a Sioux. Henry died in 1905 and the next year Susan moved to the newly founded town of Walthill, where she established a hospital.

Traditionally the Omahas never had a woman leader, but Susan had done so much good for her people that the tribe looked to her for guidance and advice.



Dr. Rosa Minoka Hill



Dr. Rosa Minoka Hill was born on the St. Regis Mohawk Indian Reservation in upstate New York in 1876. When her parents died in 1881, Rosa was taken to Philadelphia by Dr. J. Allen who had worked among the Mohawks. She was raised by Dr. Allen and his sister whom Rosa called Aunt Nan.

She attended the Graham Institute in Philadelphia which is a Quaker school for girls. At 17 Rosa traveled to Quebec and Montreal where she decided to convert to Catholicism and enter a convent. She stayed about a year and then returned to Philadelphia.

Rosa had always liked science. The Allens had encouraged her to become a doctor rather than a nurse, and so she entered the Women's Medical College in Philadelphia in 1899. She was only the second American Indian to study there, the first being Susan La Flesche Picotte. Rosa received her medical license the following year. In five years she and another woman doctor built up a large practice together.

When she married Charles Hill, an Oneida, the couple moved to a

farm in his hometown of Oneida, Wisconsin. Charles did not want Rosa to practice medicine, but she knew she would always be a physician and would always have useful skills.

There was only one doctor for the Indians in the area. Rosa took time to learn about traditional Indian cures, the use of herbs and berries as medicine, and the Oneidas' feelings about death and disease. In this way Rosa built up the trust of the community, the government doctor, and the tribal medicine men. She was often called upon to care for people using a combination of Indian medicine and whatever white-man's medicines she could get hold of.

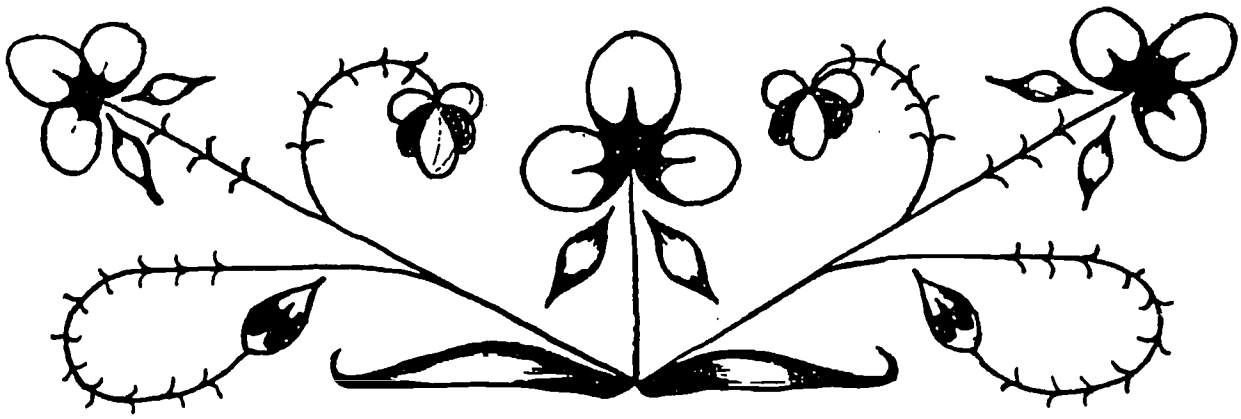
Between 1906 and 1915 Rosa had six children. Her husband died from a sudden attack of appendicitis in 1916. When the government doctor left Oneida to serve in World War I, Rosa was the only trained physician in the area. No other doctors came to Oneida until 1939.

Since Rosa did not have a license to practice in Wisconsin, she could not charge patients or obtain drugs by herself. With the help of some doctors in Green Bay, though, she managed to serve the Indians and whites in the Oneida area. As it became more difficult for Rosa to obtain drugs, she knew she must take the state exam. In 1934 she went to Madison and was one of the five, out of nine candidates, who were licensed that year. Rosa always had a box full of unpaid bills and did not use her license, which she could have, to collect from her patients.

Rosa stopped making house calls after she had a heart attack in 1946. Many patients still came to her home, though, until her death in 1952.

Rosa received many awards and honors in the last years of her life from medical and Indian groups. Perhaps her greatest award was given

to her in 1947 when she was made a member of the Oneida tribe. Chief Julius Danforth said at the ceremony: "She has labored long among us. We feel humble that all we can do in return is to adopt her into the tribe. It is little at this late date."



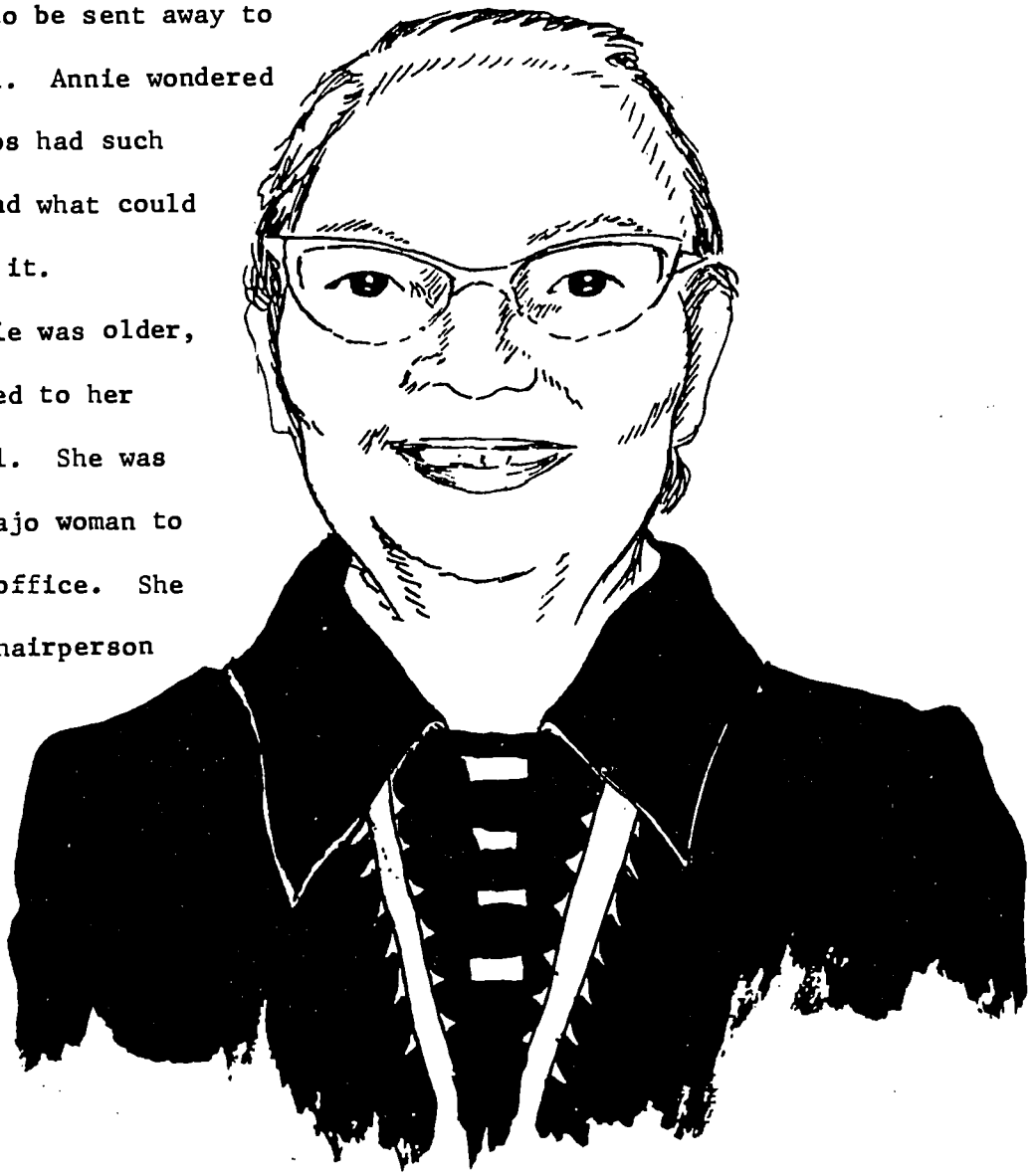
". . . the Indian woman generally enjoyed a good deal more independence and security then her white sister . . . the white woman was pitifully dependent through life on the whims and fortunes of one male, first a father and then a husband. Bereft of virtually any political rights, she also lacked the security of a tribe who would be committed to care for her if she were orphaned or widowed."

From "Indian Women:
A Legacy of Freedom,"
by Nancy Oestreich Lurie

Annie Dodge Wauneka

Annie Dodge Wauneka was born in a hogan on the Navajo reservation on an April day in 1910. When Annie was eight years old she was sent to the government school at Fort Defiance. That year there was a terrible epidemic. Thousands of people died. Annie helped by cleaning and filling one hundred kerosene lanterns each day. She fed soup to the sick and kept cool cloths on their faces. Soon afterwards there was another terrible epidemic. It was an eye infection which often caused blindness, especially among Indians. Annie and the other children had to be sent away to another school. Annie wondered why the Navajos had such poor health and what could be done about it.

When Annie was older, she was elected to her tribal council. She was the first Navajo woman to hold such an office. She was elected chairperson of the health committee and wasted no time in getting to work.



Since many Navajo people died of tuberculosis (TB), she decided to start here. She talked with the government doctors on her reservation. She studied for three months to learn all she could about the disease. She checked X rays, looked into microscopes, and watched patients.

She then started visiting Indian TB patients in hospitals. She told them in Navajo what was wrong with them and what was being done. She even had to make up words because there were no Navajo words for some things she had to tell them.

Then she talked with the medicine men, who are both priests and doctors, and heal through ceremonies. The Navajos believe so strongly in these ceremonies that often without them people do not get well. She explained that this was an outside illness that affects people throughout the world. The powers of the medicine man might not be strong enough to fight this disease alone. Maybe they should work together with doctors. Annie was able to bring this about and today the two work side by side.

Next she wrote a book that listed medical terms in both Navajo and English so they could be understood by both people.

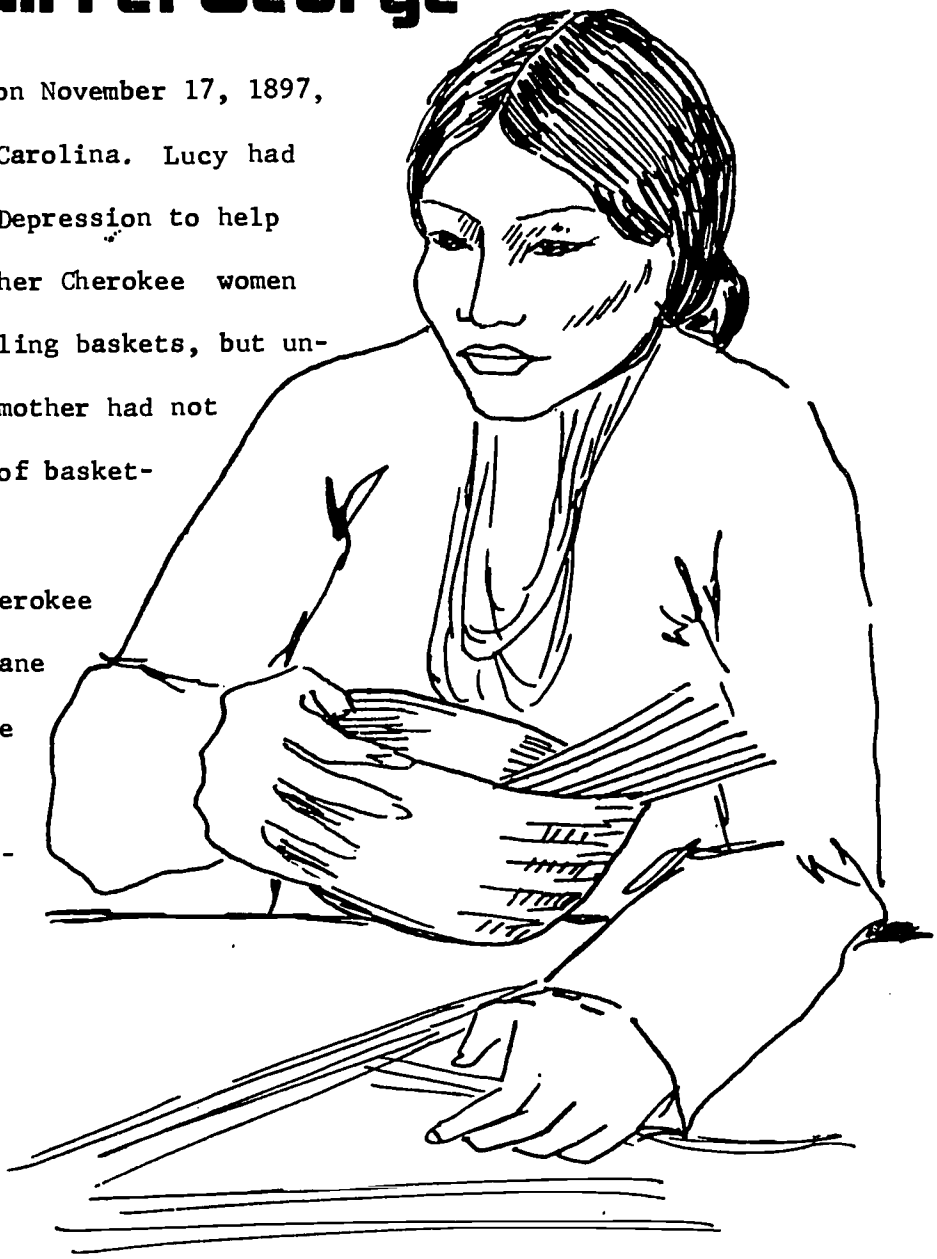
Many Navajos go to the hospitals and many babies are born there now, but it was not so long ago that this came about through the hard work of Annie Dodge Wauneka.

In 1963 Annie who always dresses in traditional Navajo style, was honored by President Kennedy with the Presidential Medal of Freedom. In 1976 she was awarded one of the outstanding woman awards by the "Ladies' Home Journal".

Women In The Arts

Indian women have excelled in art. E. Pauline Johnson, a Mohawk woman, is a world-renowned poet. For years her works were the best selling of any Canadian writer. She often wrote of her tribal background. Two of her well-known poems are "My Song My Paddle Sings" and "A Cry From an Indian Wife." Some of her well-known books are The White Wampun, Canadian Born, Flint and Feathers, and The Moccasin Maker.

Lucy Squirrel George



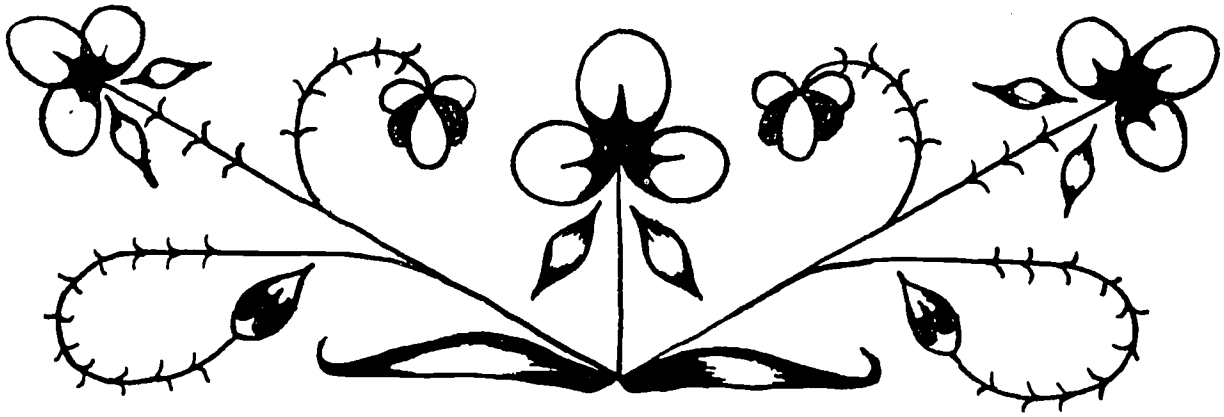
Lucy was born on November 17, 1897, in Cherokee, North Carolina. Lucy had to work during the Depression to help out her family. Other Cherokee women were making and selling baskets, but unfortunately Lucy's mother had not taught her the art of basket-weaving.

Most of the Cherokee weavers used rivercane or white oak. There was only one woman who wove with honeysuckle vines. Lucy felt it would be easier to sell her baskets if she used a material

different from most of the other weavers.

Using the knowledge she learned from her friends who used white oak splints, Lucy taught herself to weave. In a short time she became quite good and skillful in this craft. She had developed a new form of basketmaking and made her baskets in many different styles.

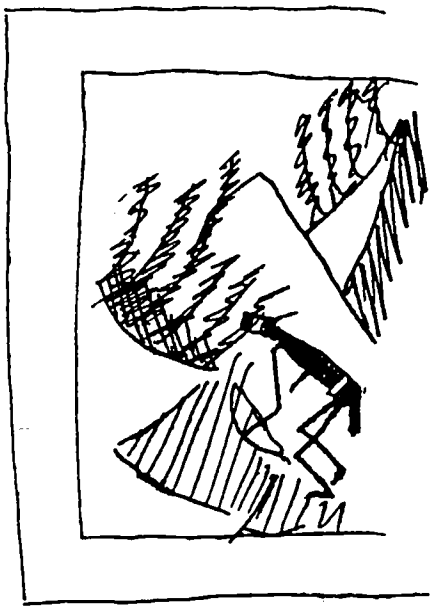
Lucy's baskets have won many prizes and each piece is a collector's item. In the last several years Lucy has begun teaching younger Cherokees her fine skills so this craft will once again be widespread among her tribe, as it was many years ago.



"Mother Nature was also therapist to the Indian people. Walking in the forests, listening and observing, breathing fresh air and drinking clean, clear water was an everyday therapeutic experience for the Indian person to keep a healthy body and a hearty mind."

From Objibwa, by Delores Bainbridge and Others

Pablita Velarde



Pablita Velarde was born in the fall of 1918 in Santa Clara, New Mexico. She was three years old when her mother died. There were four children in her family. Pablita and the baby were stricken with an illness that left them blind. Their father used Indian medicines and in two years Pablita could see again, but her eyes were weak.

When Pablita was six, she and her sisters were sent to a large mission school in Sante Fe. She spoke only a little English and was put in kindergarten. They did not go home for vacations, but their father visited them twice a year. When they got older, they could go home in the summers. Pablita spent this time at either her father's or her grandmother's pueblo. A pueblo is a home built out of clay. Among the Pueblo Indians it is the woman's job to build the pueblo. Long ago some of these houses had as many as 2,000 rooms.

Pablita learned many customs and skills from her grandmother. She

learned how to make pottery and how to make paint.

When she finished her studies at the mission school, Pablita transferred to the Sante Fe government school. There she met Dorothy Dunn, a teacher who was trying to bring back Indian art. Dorothy taught Pablita to paint and encouraged her to learn tribal symbols.

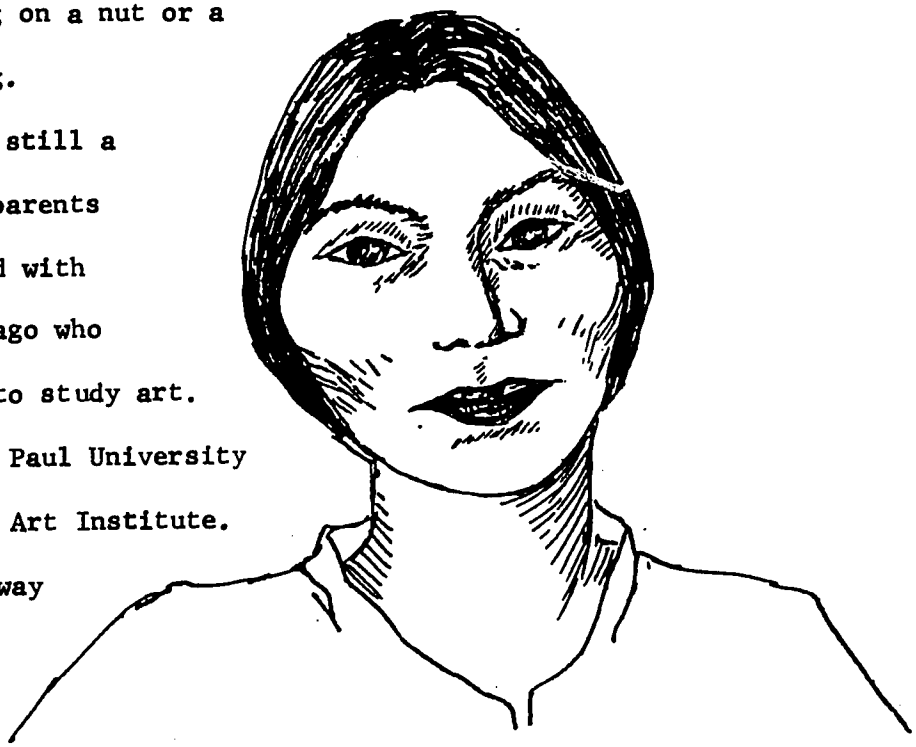
Many of Pablita's paintings were of the women from Sante Clara engaged in various activities. Some of her most famous paintings are of her tribe's ceremonial dances.

Pablita has painted several murals for stores, restaurants, and banks. One mural she really enjoyed painting was for a museum in Frijoles Canyon. This area was a cliff dwelling centuries ago. The remains of their houses still stand. The people were farmers who planted their fields in the valley and carried their food and water up the steep walls of the cliff by ladders. The ladders were pulled up when danger threatened. She painted the ways of life of these people and this took her almost a year.

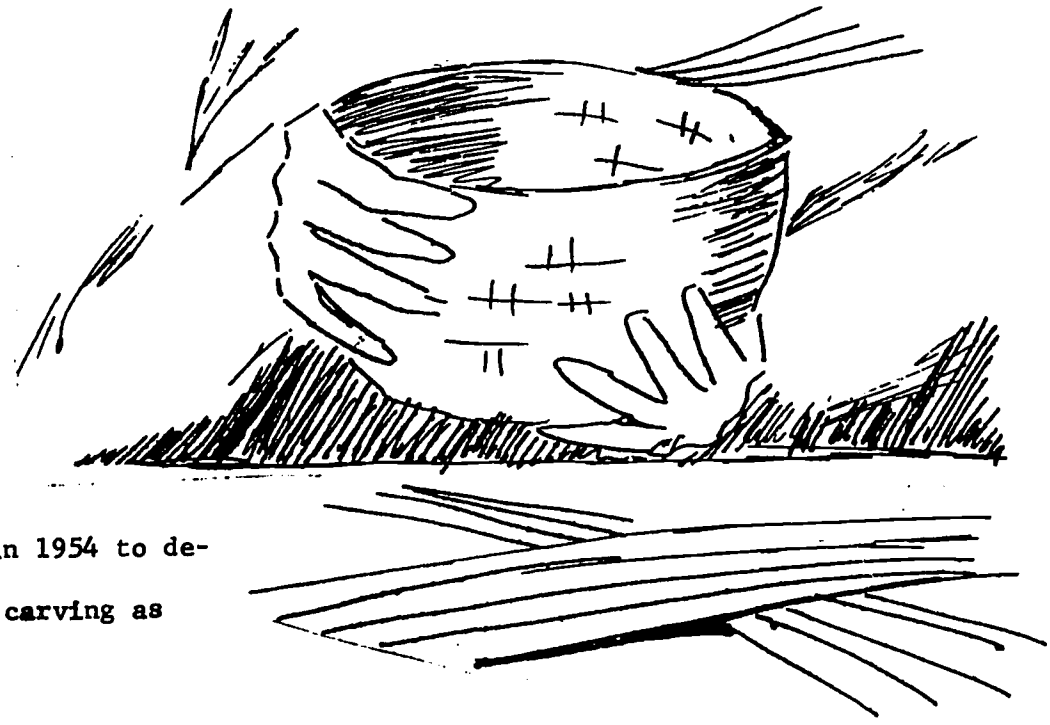
After finishing one of her murals Pablita was very tired. She returned to her home at Santa Clara and spent the time with her father. Pablita remembered the stories her father told her as a child. She talked of writing and illustrating them with pictures. At first he would not listen. She told him these stories would be gone forever when he died. Finally he agreed. Pablita did the drawings and the completed work turned out to be one of the best books of 1960. Many younger Indians who saw the book liked it and they tried to draw their own tribal legends using Pablita's ideas as an example to follow.

Amanda M. Crowe

Amanda was born in Murphy, North Carolina, on July 16, 1928. When she was in school she usually had a pocketknife and a piece of wood in her hands. She whittled animals in their natural habitat, such as a squirrel gnawing on a nut or a bear cub playing.



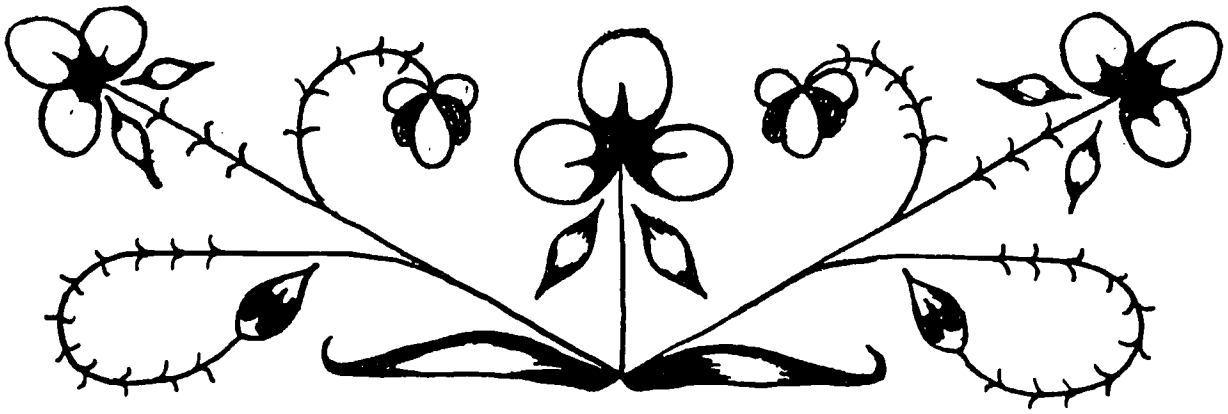
Amanda was still a child when her parents died. She lived with friends in Chicago who encouraged her to study art. She attended De Paul University and the Chicago Art Institute. She earned her way through school by selling her artwork and by teaching during the summer.

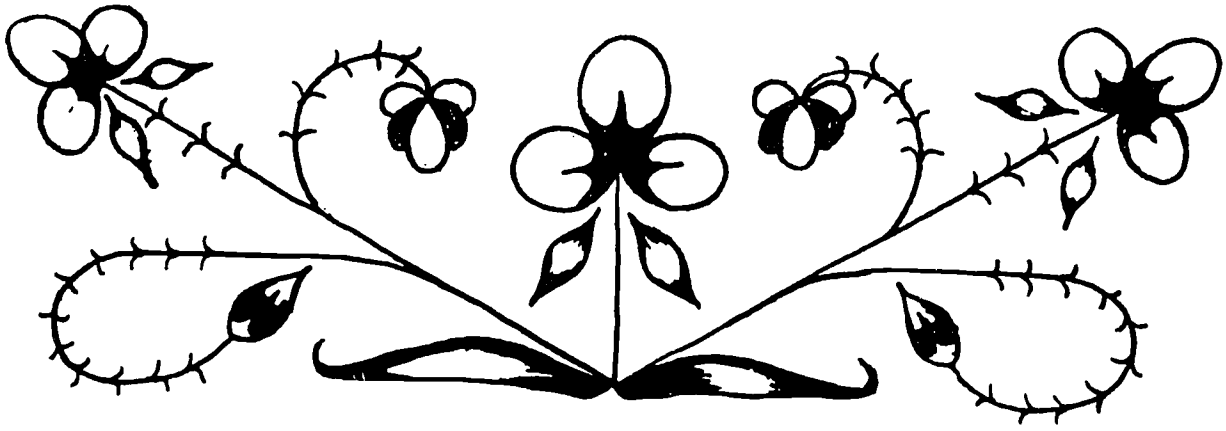


She returned to her reservation in 1954 to develop wood carving as

a craft and as an increasing source of income for her people. Amanda teaches other Cherokees skills in this art she has mastered, and her work is in great demand.

Most important to Amanda are the prizes her students win, for it shows their creativity which she has helped develop.





Buffy Sainte - Marie

Beverly Sainte-Marie was born in western Canada in 1942. She is a Cree Indian. Her parents died when she was a baby and she was raised by a Micmac Indian couple who lived in Massachusetts.

As a child she taught herself to play the guitar and piano. She has written more than 200 poems and verses and has put many of them to music. Two of her best-known songs are "The Circle Game" and "My Country 'Tis of Thy People You're Dying." She is more commonly known throughout the United States and Canada as Buffy Sainte-Marie.

After high school Buffy decided to attend college. She graduated from the University of Massachusetts as an honor student. She then went to New York City where she found singing jobs in the part of the city known as Greenwich Village. Soon Buffy became well-known and was signed with a recording company and was giving performances in several nightclubs.

Many of Buffy's songs are about the American Indian. She travels extensively, talking to Indians about improving their housing, jobs, and education. She also gives speeches to clear up misconceptions other people have about American Indians.

Women In Leadership

From Gertrude S. Bonnin to Roberta Campbell Lawson there have been many famous Indian women leaders.

Bonnin, a Sioux woman, founded the National Congress of American Indians and served as its president until her death in 1938. She was a lecturer, writer, teacher, and musician. She was particularly well-known as a lobbyist for Indian citizenship.

Lawson, a Delaware woman, was the president of the General Federation of Women's Clubs, consisting of over 3 million members, from 1935 to 1938.

Helen White Peterson

Helen White Peterson was born August 3, 1915, on the Pine Ridge Reservation in South Dakota. She belongs to the Dakota-Oglala tribes.

Since she was the oldest child in her family, Helen was taught a lot about her tribal history and culture by her grandmother. Her grandmother often told her to "read, write, and talk good so you can work among Indians." She took this advice and worked hard for and among her people. Helen was appointed to the highest position held by a woman in the Bureau of Indian Affairs. She was appointed assistant to

the commissioner.

After graduating from college, Helen worked as the secretary to the head of the Education Department at Colorado State College. She was director of the Rocky Mountain Council of Nelson Rockefeller's national office of Inter-American Affairs. She then worked in organizing several Latino programs in Colorado.

In 1949 Helen was sent as an advisor to the United States Delegation to the Second Inter-American Indian Conference in Peru. She wrote a resolution on Indian education, which was one of the few resolutions that the United States got passed at the international meeting.

From 1953 to 1961 Helen served as executive director of the National Congress of American Indians (NCAI). In 1962 she was appointed director of the Denver Commission on Community Relations. She has been executive director of American Indian Development (AID), an organization that has been giving scholarships to students since 1968.

"It was the custom in the Ojibwa culture for the grandmother to relate the legends to the children. She entertained them with the stories of Wenabojoo, strange phenomena, and other subjects of Indian lore. During the long winter evenings, they sat around the fire, listening to their 'Nokomiss' tell stories."

From Ojibwa, by Delores Bainbridge and Others

Betty Mae Jumper

Betty was the first Seminole woman in the history of her tribe to be elected chairperson of the tribal council.

In 1927, when she was five, her family moved to the Dania Reservation, which is now called the Hollywood Indian Reservation in Florida. Life among the Seminoles had changed very little since the 1800's. Betty's family lived in a traditional Seminole home, which was built several feet above the ground, had no walls, and had palm leaves for its roof.

When Betty was twelve years old, she wanted to go to school. The Seminoles did not feel it was important for their children to attend white schools. They felt their children needed only to learn the skills of hunting, fishing, farming, raising animals, and making baskets, pottery, and clothing. Her grandmother strongly opposed letting her go to school, but Betty kept asking until her mother gave her approval.

Betty attended a boarding school in North Carolina. Since the students came from many tribes, they learned English so they could talk with one another. At the age of twenty-two, Betty and her cousin

were the first Florida Seminoles to graduate from high school. Since then many have followed Betty's example.

Betty then went on to nursing school. She quit after a year, since many of her people disapproved. She returned home and found that the reservation's public health nurse needed an assistant. The two cared for three reservations more than 100 miles apart. Her services were also available to the Miccosukee Indians along the Tamiami Trail. This was a difficult assignment, for the Seminole tribes were still hostile to any "white man's ways."

In 1957 the Seminoles wanted a government made up of leaders who were elected by their own people. Betty was elected to the council and in time was elected chairperson. She was chosen health director of the North American Indian Women's Association in 1970. That same year she became a member of the National Council on Indian Opportunity.

Betty spends a lot of time working for the good of the people. She regularly visits with the elderly, sympathizing with them in their own language about all the changes that have come about in the twentieth century, especially among young people. Betty says, "I can understand, for I remember back to the violent opposition in my family when I went to school. The elders said I had broken tribal law. The gap between the old and the new ways of life is dramatic. It is also a challenge."

LaDonna Harris

La Donna was born in Cotton County, Oklahoma, in 1931. She was raised by her grandparents, Wick-kie and Tabby-tite. Wick-kie taught La Donna how to speak Comanche, the language they spoke at home, and she taught La Donna the Comanche way of life. Tabby-tite was a medicine man, who proudly wore his hair long and dressed in traditional Comanche clothes.

Wick-kie wanted La Donna to learn about other people, too, and so when she was old enough, La Donna was sent away to school. She learned that many Americans had better living conditions than the American Indian. She felt this was wrong and wanted to change it someday.

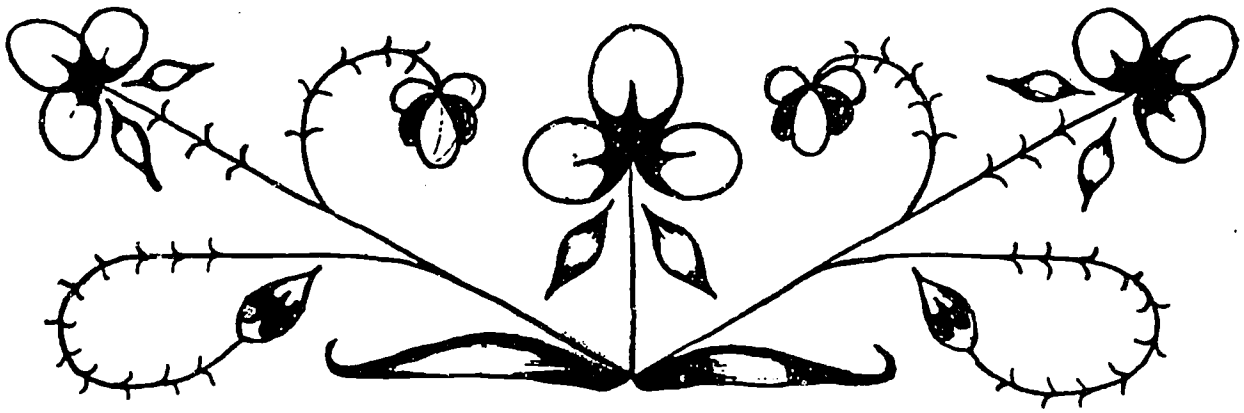
After completing high school, La Donna married Fred Harris. He studied law and eventually ran for a Senate seat from Oklahoma and

won. La Donna did a lot of traveling to campaign for her husband. When she saw and talked with Indians, she was once again reminded that they were without good jobs, housing, and health care. This was true of both urban and reservation Indians.

After the senatorial election, La Donna set up two groups. She was the founder and first president of Oklahomans for Indian Opportunity, an Indian self-help organization that became nationally known. Later she organized Americans for Indian Opportunity with headquarters in Washington, D.C., which promotes the cause of Indians, Eskimos, and Aleuts.

La Donna has always been interested in mental health. She has worked many hours toward improving the care of the mentally ill. Because of her work, the Oklahoma state government asked her to help the Oklahoma State Mental Health and Welfare Association. In 1965 she was voted Outstanding American Citizen and Outstanding Indian of the Year for her work in this field.

In 1968 President Johnson asked her to serve on the National Council on Indian Opportunity, and she chaired its Committee on Urban and Off-Reservation Indians.



Women In Other Fields

Gladys Akyewallace, a Peoria woman, is in the securities investment business, a field in which there are few women. She received the outstanding graduate award from Haskell Institute in 1970.

Beatrice Medicine, a Dakota woman, is an outstanding anthropologist. She has taught at several major universities in this country and has written some books.

Electa Quinney, a Stockbridge-Munsee woman, is credited with teaching the first public school in Wisconsin. Many tribal women have served as teachers.

Following is a story about Nora Guinn, a woman judge.

Nora Guinn

Nora Guinn, born in 1920 at Akiak, Alaska, is the only Eskimo woman judge in Alaska. She holds the highest position in the Alaska court system ever to be held by one of her people. Nora began her public service career shortly after her marriage. She delivered babies, cared for the sick and injured, and dispensed medicine in the small village of Tununak on the Bering Sea.

Judge Guinn does not wait for cases to come to her court. She frequently goes to the villages. She speaks several Eskimo dialects and often conducts the entire court session in the language of her people. After she imposes a fine or passes sentence, she also tries to find a way to prevent the problem from recurring.

Nora has a deep interest in young people. She acts as a parole officer, speaks to schools and public groups, and counsels the youth. Her district covers nearly 100,000 square miles, and she generally

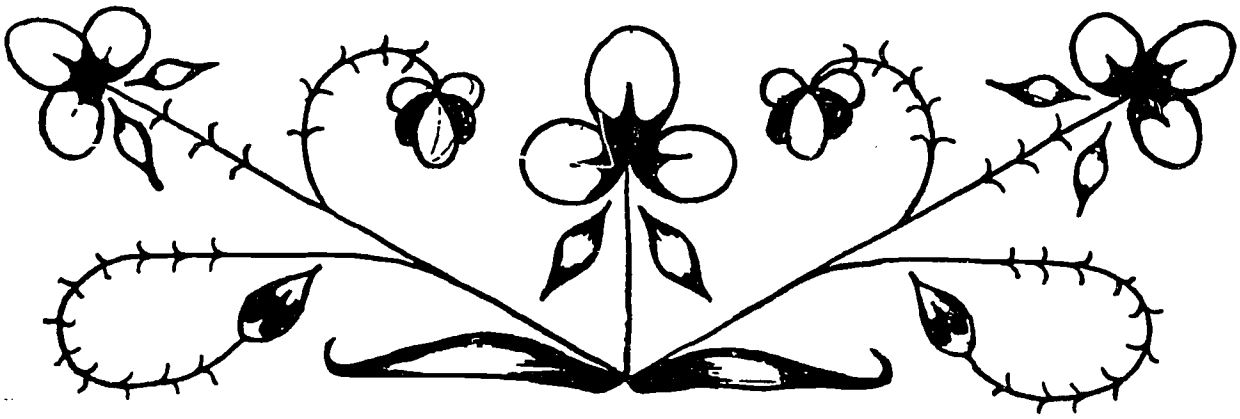
travels in small bush airplanes to many of the remote villages in her jurisdiction. As well as being a judge, Nora has still found time to raise nine children.

Activity Section

Women of Your Tribe

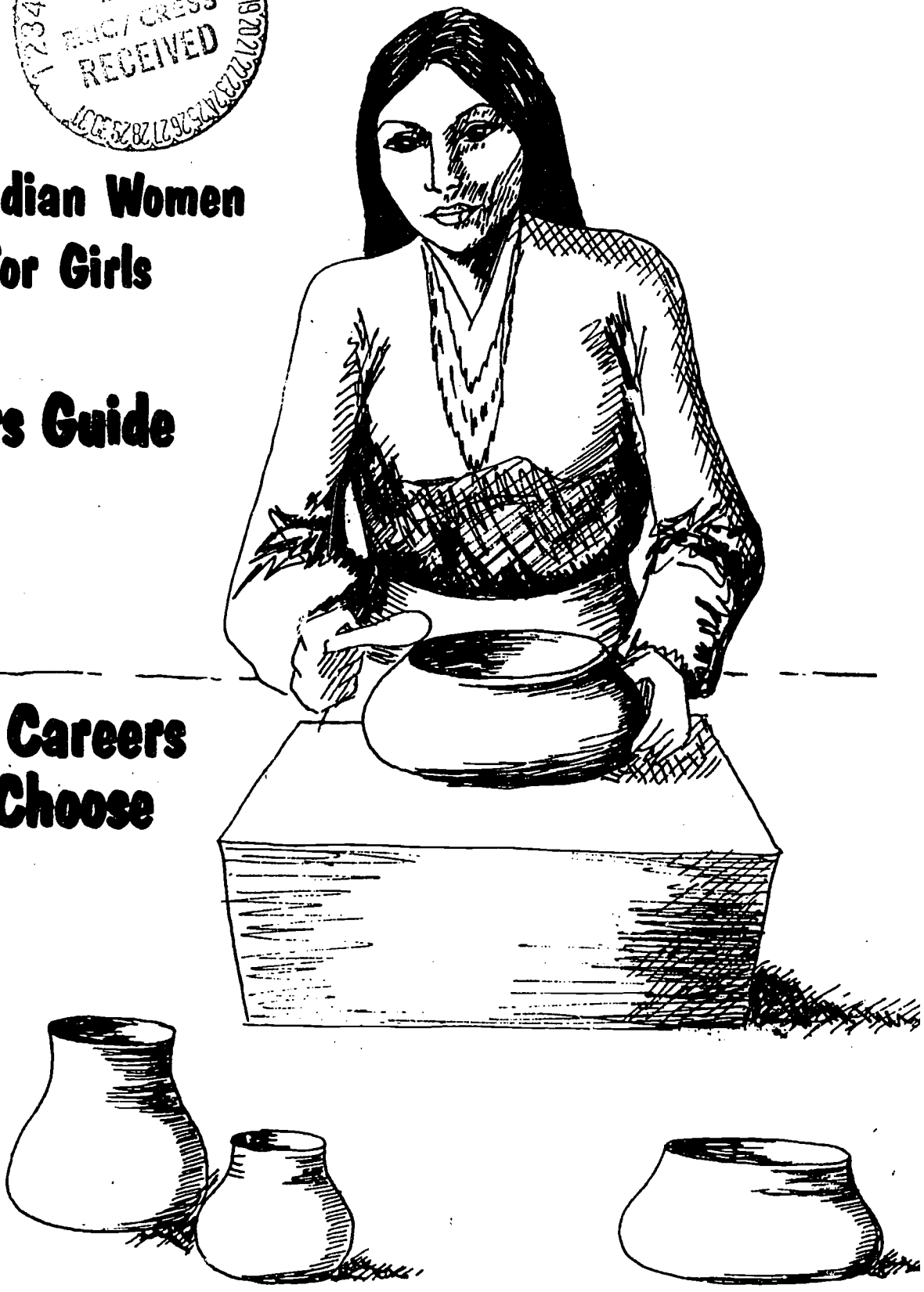
In every tribal community there are well-known women, who have contributed to the betterment of the community. You and other girls in your group might like to do one or more of the following so that you will learn more about them and their work and also as a way of honoring them.

- Make a series of posters showing the work women in your community do.
- Take slides of the women in your community, showing them at their work. Then write a script for the slides. You might want to put the script on a tape.
- Write a story about one or more women in your community. You might like to put several stories together in a booklet and give it to the library in your community.



Famous Indian Women Unit for Girls

Leaders Guide



Choices & Careers Free To Choose

Cooperative Extension Programs
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W2GX8

Famous Indian Women - Unit for Girls

Learning Experiences

For Girls 9 to 11

1. Have the girls make up and act out skits based on the lives of the women.
2. Have the girls play charades based upon the lives of the women.
3. Have the girls pantomine various parts of the lives of the women and see who can guess the name of the women.

For Girls 9 to 11, 12 to 14, and 15 to 18

1. Before the session on famous Indian women, give the girls the booklet "Famous Indian Women," and have them read it. In this unit it will be particularly helpful for them to study by themselves before they participate in the learning experiences.
2. Show the girls the slides of the well-known women. Following is a script which you may use with the slides. You and the girls may prefer to discuss each woman as the slides are shown and to use the following narration only as a guide for yourself. As group leader you will want to be prepared to discuss the women who are not included in the booklet for that particular age group.

Slide	Narration
1. Pocahontas in an English costume	Pocahontas was an Indian woman from long ago. She was recorded in history because of her contact with the English. She saved John Smith's life and she carried food to the early settlers. Later she

	married an Englishman and moved to England where she died.
2. Picture of Wetamoo standing by a tree	Wetamoo, a Wampanoag woman, fought as a leader and warrior when her tribe fought the English. During a battle she was drowned after her canoe was shot and sunk. She was beheaded and her head was placed on a pole by the English.
3. Marie Dorion, sketch of woman carrying baby	Marie Dorion, an Indian woman, was very courageous. She traveled with her husband and two small children from St. Louis to Oregon with an exploring party. When the entire party, except Marie and her children, met death, she made shelter for them during a blizzard and eventually found a home for herself and her children.
4. Sacajawea	Sacajawea, a Shoshone, was the first woman to cross the Rocky Mountains. With a tiny baby she guided the Lewis and Clark expedition from St. Louis to the Pacific Ocean, opening up the Northwest Territory. She used her knowledge of wild plants,

	trails, and languages to guide the men. Once when a boat tipped over, Sacajawea rescued all the valuable papers for the men.
5. Sketch of Winnemucca being held a captive	Sarah Winnemucca, a Paiute woman, fought long and hard against the government so the Paiute people could have a better life. Sarah worked as an interpreter and dealt with army and government officials as the Paiutes were moved around the country.
6. Portrait of Susan La Flesche Picotte	An Omaha woman, Susan La Flesche Picotte was the first American Indian woman phyisican. After Susan learned to be a doctor, she went back to her reservation and worked for the Omaha people. She traveled by horseback among the 1,300 people as she cared for them. Later she started a hospital.
7. Picture of Dr. Hill	Rosa Minoka Hill, a Mohawk woman, was the second American Indian woman to become a physician. She married an Oneida, Charles Hill. For many years Dr. Hill served the Oneida

		people as a doctor. She traveled by horse and buggy as she did her work near Green Bay, Wisconsin.
8.	Maria Martinez and man with many pottery bowls	Maria Martinez, a Pueblo woman from the southwest part of the country, is world famous for her special black pottery.
9.	Maria Martinez working on a piece of pottery	Maria Martinez rediscovered the techniques that the Pueblo people used long ago. She worked very hard to rediscover the method that was used. She has taught many of the women in her village how to make this special kind of pottery.
10.	Picture of two baskets made by Lucy Squirrel George	Lucy Squirrel George, a Cherokee woman, used skills she learned from other Cherokee women to develop a different way of basket making. Her baskets have won many awards. Lucy Squirrel George now teaches young Cherokee women the skills that she learned, so that once again the craft will be widespread among her tribe, as it was in the past.
11.	Picture of Annie Dodge Wauneka	Annie Dodge Wauneka was the first woman to sit on the Navajo Tribal

		Council.
12.	Annie Dodge Wauneka with two other Navajos	At that time many Navajo people had tuberculosis. She spent time learning all she could about the disease. She worked with both white doctors and Navajo medicine men, so that the Navajo people no longer suffer so much from TB.
13.	Picture of Helen White Peterson	Helen White Peterson from the Pine Ridge Reservation in South Dakota was appointed to the highest position held by a woman in the Bureau of Indian Affairs. She served as assistant to the commissioner. She has also served as executive director of the National Congress of American Indians.
14.	Pablita Velarde with one of her paintings	Pablita Velarde, a Pueblo woman from Santa Clara, New Mexico, is a famous artist. Many of her paintings are of women from her Pueblo.
15.	Painting by Pablita Velarde	She has painted murals for stores, restaurants, banks, and museums. She also drew the pictures for a book of stories that her father told her when she was a child.

16.	Picture of Nora Guinn	Nora Guinn is the only Eskimo woman judge in the state of Alaska. She holds the highest position in the Alaska court system ever to be held by one of her people. She travels by small bush airplanes to the small villages in her area to hold court.
17.	Betty Mae Jumper	Betty Mae Jumper was the first Seminole woman to be elected tribal chairperson of the Seminole Tribal Council. Betty Mae Jumper, who was born in 1922, was the first Florida Seminole to graduate from high school. She has worked with Florida Indians in the area of health for a long time.
18.	Maria Tallchief in ballerina costume	Maria Tallchief's first experience at dancing was watching and taking part in powwows. Maria, an Osage woman, has become known throughout the world as a famous ballerina. She has danced throughout the United States and Europe. Many people call her the best ballerina in America.
19.	Newspaper clipping of Maria Tallchief	She has received many honors and awards for her dancing, but the one

		she treasures the most was given to her by the Osage tribe.
20.	Picture of Amanda Crowe	Amanda Crowe, a Cherokee woman, worked her way through De Paul University and the Chicago Art Institute in order to study art. She then returned home to her reservation and taught others about art and then helped them sell their crafts.
21.	Newspaper clipping of La Donna Harris	La Donna Harris, a Comanche woman from Oklahoma, is well-known for her work. She has served as a leader in many national organizations promoting the causes of American Indian people. She hopes her efforts will help Indian people have better housing, jobs, and health care.
22.	Record cover of Buffy St. Marie's	A Cree woman, Buffy St. Marie is famous for her music. Her guitar playing and singing are well-known. Many of the songs she sings are about American Indians. A fact that is not so well-known about Buffy St. Marie is that she graduated as an honor student from the University of

Massachusetts.

3. Ask the girls to share what they admired about the women.

4. Ask the girls to share the traits or characteristics which the women had that they would like to have.

5. Ask the girls to share some examples of various traits and/or characteristics which the women had. Following are some examples. You and the girls can add to the list.

   a. What were some examples of bravery and courage?

      Wetamoo trying to swim to safety when her canoe was sunk by a bullet.
      Wetamoo leading the men of her tribe into battle.
      Marie Dorion protecting her children in a snowstorm.
      Marie Dorion traveling to find a home for herself and her two children.
      Sara Winnemucca working to protect her tribe.
      Betty Mae Jumper going to a boarding school in North Carolina.

   b. What were some examples of strength?

      Marie Dorion finding shelter for herself and her two children after the death of the expedition party.

   c. What were some examples of determination?

      Sara Winnemucca working to help the Paiutes.
      Susan La Flesche Picotte studying to become a doctor.
      Rosa Minoka Hill studying to become a doctor.
      Maria Martinez's repeated attempts to rediscover how to make the special kind of black pottery.
      Annie Dodge Wauneka's efforts to learn all she could about tuberculosis.
      Annie Dodge Wauneka's efforts to have both white doctors and Navajo medicine men work together to cure tuberculosis.
      Marie Tallchief's efforts to become one of the country's best ballerinas.
      Amanda Crowe as she worked her own way through school by selling artwork and by teaching.

   d. What are some examples of white men taking advantage of the women?

      Note: Unfortunately there is little recorded history about early Indian women unless they were involved with white people. Yet one can speculate that many strong Indian women used their

talents in a way that was not recorded in history.

What might have happened if Sacajawea had not helped Lewis and Clark open up the Northwest Territory?

e. What are some examples of how the women served the people?

Sara Winnemucca working for the betterment of the Paiutes.
Susan La Flesche Picotte caring for the Omahas as a doctor.
Rosa Minoka Hill caring for the Oneidas as a doctor.
Maria Martinez teaching other Pueblo women how to make the special type of black pottery.
Lucy Squirrel George teaching other Cherokee women to make baskets.
Annie Dodge Wauneka working to get rid of TB among the Navajos.
Nora Guinn helping Eskimos as a judge and trying to prevent problems of delinquency.
Betty Mae Jumper serving on the tribal council.
Betty Mae Jumper as a health worker on three reservations.
La Donna Harris working with Oklahoma Indians and national Indian organizations so Indian people could have better housing, jobs, and health care.
Buffy St. Marie speaking to groups so they will have a better understanding of American Indian people.
Buffy St. Marie insisting that Indian people play the role of Indian people in TV programs in which she performs.

f. What are some examples of how the women used their leadership skills?

Wetamoo serving as a leader in the war against the English.
Wetamoo tying bunches of twigs on the men so they could move in battle without being seen.
Sara Winnemucca in her efforts to help the Paiutes.
Susan La Flesche Picotte starting a hospital.
Betty Mae Jumper serving on the tribal council and as chairperson of the tribal council.
Amanda Crowe teaching other Cherokee women art and then helping them sell their crafts.
La Donna Harris serving on national groups.

g. What are some examples of how the women used their special talents, knowledge, or abilities?

Susan La Flesche Picotte serving as a doctor.
Rosa Minoka Hill serving as a doctor.
Maria Martinez making pottery.
Lucy Squirrel George making baskets.
Annie Dodge Wauneka improving health among the Navajos.
Helen White Peterson working as executive director of NCAI and serving as assistant to the commissioner of the Bureau of Indian Affairs.

Pablita Velarde painting pictures and murals.
Nora Guinn serving as a judge in Alaska.
Betty Mae Jumper serving as tribal chairperson.
Maria Tallchief excelling as a ballerina.
Amanda Crowe excelling in wood carving.
La Donna Harris providing national leadership for Indian causes.
Buffy St. Marie excelling as a musician and entertainer.

6. Ask the girls to share any new ideas that they learned about careers from studying the women.
7. Ask the girls to share how their careers might resemble the careers of the women they studied.
8. Ask the girls how they can use their talents so that they can contribute as much as some of the women did.
9. Ask the girls, Which woman would you like to be like? Why?
10. Ask the girls if they think the contributions of the women helped only Indian people? Who else benefited? How?
11. How might the women have felt while preparing for and working in their careers?
12. Show the girls the film on Maria Martinez, which is described in the fact sheet for the unit.
13. Have the girls make a poster or write a story that illustrates how the women used their talents.
14. Have the girls do the activity on page 17 of Book I, on page 32 of Book II, and on page 32 of Book III.

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