

**MASHANTUCKET PEQUOT MUSEUM AND
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**Bibliography of
Native Americans and Education**

Introduction

Since their arrival in the Western Hemisphere, Europeans have striven to assimilate the indigenous populations into their cultural framework. Religious and state institutions have frequently led these efforts, but individuals have also taken the initiative on numerous occasions. Many tribal members have successfully found a middle course, creating institutions that have the outer trappings of white society, but also proudly maintain honored Native traditions.

This bibliography contains items in the Archives and Special Collections that document these various educational agencies and their influences in English America and the United States. Many of the entries reflect the work of religious organizations, government-run schools (at both national and state levels), and private individuals from the colonial era to modern times. Other items indicate how the tribes of today have balanced European mores with indigenous traditions. (JA)

GOVERNMENTAL

Federal

Hampton Normal and Agricultural Institute (Va.). *Statement and Appeal in Behalf of Indian Education*, 1878. MSS 128.

General Samuel Chapman Armstrong (1839-1893) established this institution in 1868. He had commanded a Colored regiment in the Union Army during the Civil War, and became an agent of the Freedmen's Bureau after the war ended. The school was originally designed to educate African-Americans, but began admitting Native students in the spring of 1878. The federal government paid for their education, board, and clothing (approximately \$167 per student per year). Armstrong emphasized the teaching of basic skills, and industrial and agricultural training. Over the next forty-five years, nearly 1,400 Natives attended this school; most of them came from the Lakota and Oneida tribes. In 1912, due to criticisms of the school's curriculum and policy of allowing Native and African-American students to interact, the federal government withdrew its financial support. The Native education program struggled to survive over the next eleven years, but finally ended in 1923. (This information was obtained from a Web site established by Susie Han, a student at Duke University: www.duke.edu/~sah4/susie.html)

This document, written soon after the school began admitting Native students, pledged the school to educate fifty Native youths from the plains (twenty-five male, twenty-five female), between the ages of fourteen and twenty. They would receive "a knowledge of the English language, training in the decencies of life, and a manual labor drill that shall qualify them to earn their living and be an example to, and an influence upon, their people." This document then appealed for eighteen thousand dollars for the construction of more dormitories and a mechanical workshop. It mentioned a few private citizens who had donated money for this cause, and added, "Any sum will be gladly accepted." Donors would receive photographs "of the forty-nine new Indians in the wild dress, long loose hair, and blanket wraps in which they came to us on the morning of 5 November 1878." (JA)

Morgan, T. J. (Thomas Jefferson) (1839-1902). *The Present Phase of the Indian Question.* Boston: Frank Wood, Printer, 1891. RARE E93 .M84 1891.

----- *Supplemental Report on Indian Education.* [Washington, DC: GPO, 1890.] RARE E97 .M84 1890z.

Morgan, an ordained Baptist minister who had commanded an African-American regiment during the Civil War, was appointed Commissioner of Indian Affairs in 1889. In that capacity, he promulgated a plan for federally-funded universal public education for Natives, seeking their assimilation into Euro-American society. In *The Present Phase*, published shortly after the massacre of Lakota Tribal members at Wounded Knee on 29 December 1890, Morgan addresses various criticisms then being leveled against the educational effort. To the charge that "all the money devoted to Indian education is simply thrown away, because, it is said, 'You cannot educate an Indian,'" Morgan counters that "sixteen thousand reasons," in the form of Native youths enrolled in government-sponsored schools, stand as refutation. He also confronts the enmity he has incurred from the Catholic Church for his espousal of public education for Indian children. Accused of financial discrimination against Catholic schools and professional discrimination against Catholic faculty, Morgan argues (with statistics) that he has, in fact, increased monetary allocations to Catholic schools for Natives, and that he has never dismissed a faculty member based on religious affiliation. On the other hand, in his defense of secular education, Morgan asserts that federally-sponsored institutions are "far superior as a means of giving to the Indians a many-sided training and liberal culture, and of breathing into them the spirit of Americanism and patriotism, and of fitting them for the speediest and completest absorption into our national life."

In the *Supplement* to the annual report which he submitted to the Secretary of the Interior in December 1889, Morgan prescribes universal and compulsory education for Indian children and youth: "With it, they will become honorable, useful, happy citizens of a great republic, sharing in equal terms all its blessings. Without it, they are doomed either to destruction or to hopeless degradation." Further, boarding schools should be co-educational and should accommodate children from as many tribes as possible, in order to "lift (the females) out of that position of servility and degradation which most of them now occupy," and to "destroy tribal antagonism and to generate in them a feeling of common brotherhood and mutual respect." Schools are to be "non-partisan and non-sectarian," with standardized curricula and faculties of proven competence, "excellent moral character," and "faith in the capacity of the Indian for education and an enthusiasm for his improvement." Lastly, Morgan outlines budgets for school building construction, furnishing, and maintenance, teachers' salaries, and providing students with room and board, based on then-current census data. (JA)

Phoenix Indian School. *The Native American: Devoted to Indian Education.* Weekly newsletter, 7 April 1906 and 5 May 1906. Accession Number 1996-0056.

This long-lived institution (established in 1891, and closed in 1990) was established by the federal government in Phoenix, Arizona as a co-educational school for Natives in the primary and secondary grades. Akin to the Hampton and Carlisle Schools, the Phoenix School sought to detribalize Native children by physically removing them from their tribes' territories. As its original name (the United States Industrial Indian School at Phoenix) indicates, its focus was on vocational education, as well as assimilation. Curriculum was divided along gender lines, with male students training in wagon making, shoe making, carpentry, or blacksmithing, and female students training in household duties. Interestingly (given the Constitutional mandate of separation of church and state), students here were also made to attend Christian services each Sunday until 1934. Following the example of the Carlisle School (see below), the Phoenix School clad its pupils in military uniforms and imposed military discipline and exercises on them, as well (again, until the 1930s). Graduates were then sent back to their reservations, where it was hoped they would impart their knowledge to their fellow tribal members.

Enrollment quickly blossomed; by 1900, the school had 698 students from twenty-three tribes in Arizona, New Mexico, California, and Oregon.

These items are two early issues of the school's newsletter. Featured are essays by Reverend Lyman Abbott (1835-1922) and a "returned student" named Jose Xavier Pablo (who went on to teach at a mission school as an adult). Elsewhere in the issues are miscellaneous announcements, aphorisms, and advertisements for local businesses. (JA)

United States. Congress. House of Representatives. (47th Congress, 1st Session). *Training Schools for Indian Youth*. Washington, D.C.: GPO, 1882. MSS 80.

Representative Charles Edward Hooker (1825-1914), a Democrat from Mississippi who served on the House's Committee on Indian Affairs, submitted this report on 16 February 1882, indicating his committee's approval of a bill (H.R. 1858) to increase the number of schools for young Native Americans. At the time, there were only three training schools for Native youth in the country: the Hampton (Virginia) Normal and Agricultural Institute, the Indian School in Carlisle, Pennsylvania, and "one established by State authority in Oregon." H.R. 1858 authorized the conversion of abandoned Army barracks into additional school buildings for these children. Hooker opined that "this method of massing the Indian youth, male and female, at the training schools is the true way to advance civilization and education among the Indian tribes."

The bulk of this document is a corroborating report that Thaddeus Coleman Pound (1833-1914) (R-WI), the Chair of the House's Committee on Public Lands, had submitted on 14 June 1879. Pound discussed a treaty that the United States had signed with "several nomadic tribes" (namely, the Cheyennes, Arapahoes, Navajos, Utes, Comanches, and the Lakota) on 19 August 1868. The treaty had provided for compulsory education for Native children (both sexes) between the ages of six and sixteen, and stipulated that, for every thirty children that could be induced to attend school, one building and one teacher "competent to teach the elementary branches of an English education" would be provided. Pound noted that, in 1868, there were approximately 12,000 eligible Native children, but that, by 1879, less than 1,000 had received schooling. Pound attributed this problem mainly to a shortage of facilities, since "opposition or indifference to education on the part of (Native) parents decreases yearly." He emphasized that education, "if thoroughly carried out and enforced, must eventuate in great and incalculable good to the Indians and to the government." Notably, although Pound asserted that "Indian children do not differ from white children... in aptitude or capacity for acquiring knowledge," he nevertheless stated that "in the education of Indian youth, the primary aim should be to train the hands to work." (JA)

United States Indian School (Carlisle, PA). *Eadle Keatah Toh (God Helps Those Who Help Themselves)*, Volume II, Number 5 (December 1881). MSS 124.

Inspired by the example of the Hampton Normal and Agricultural Institute (see MSS 128), Richard Henry Pratt (1840-1924) founded this school, exclusively for Native students, in 1879. It was the first federally supported school for Natives to be established off of a reservation. Pratt had been a cavalry officer in command of a unit of African-American "Buffalo Soldiers" and Indian scouts in the Indian Territory (present-day Oklahoma) between 1867 and 1875. A devout Baptist who opposed incarcerating or exterminating Natives, Pratt resolved that the best policy toward them would be assimilation and detribalization. He believed that this would be best accomplished by removing Native youths from the reservations, and housing them at a boarding school where they would be immersed in white culture. He persuaded the federal government to give him an abandoned cavalry barracks in Carlisle, Pennsylvania (far removed from any reservation) for this purpose. Pratt became the school's first superintendent. Besides the federal government, Pratt relied on donations to keep the school solvent. A co-educational institution, its initial class numbered only 82, but enrollment soon grew to approximately 1,000 per year. These children came primarily from the Great Plains tribes, particularly the Lakota, Cheyenne, Kiowa, and Apache.

School life there closely resembled military life, with uniforms and strictly enforced disciplinary codes for the students. They could communicate only in English. Although the curriculum emphasized basic academics, industrial arts (for the boys), and home economics (for the girls), it also featured music and art programs. Students formed a school band that played at every Presidential

inauguration during the school's existence, and student artwork still adorns the building of the Cumberland County Historical Society. The students also operated a printing office that published a school newspaper. Teachers generally found the students here to be better-behaved and more willing to learn than their white counterparts. Among the notable alumni of the Carlisle School was the athlete Jim Thorpe (1888-1953), from the Sac and Fox tribes; he enrolled in 1907 and had made his school a power to be reckoned with in the world of collegiate football by the time he graduated in 1912. The school administration frequently helped alumni find jobs in white society; some alumni became teachers at the school.

The Carlisle School proved relatively short-lived. Pratt, constantly at loggerheads with the Bureau of Indian Affairs, opposed the Bureau's efforts to establish schools closer to reservations. As a result, he was dismissed from his superintendency in 1904. Plagued by insufficient funds from the federal government, the school finally closed its doors in 1918. (This information was obtained from a Web site created by Barbara Landis of the Cumberland County Historical Society: home.epix.net/~landis/histry.html)

Eadle Keatah Toh was one of the student newspapers from this school, which were sold on an individual or subscription basis to the surrounding community as a supplemental source of income. These newspapers heightened awareness of the issues and problems confronting Native Americans, and also provided a forum for Pratt to express his views on Native education. This issue of *Eadle Keatah Toh* for the month of December 1881 features miscellaneous articles on the plight of the Pawnee tribe, a savings bank for the Carlisle School students that was created in June 1881 (they earned 8 1/3 cents per day, paid by the government), and the intellectual and behavioral aptitudes of Native children. (JA)

-----. *Indian Helper, Volume I, Number 1 - Volume XV, Number 36* (14 August 1885 - 6 July 1900) (incomplete). MSS 133.

This was a weekly newsletter published by the students at the Carlisle School. The issues contain campus news, admonitions about "proper" behavior and grammar, word games, and brief reports about contemporary tribal, national, and world news. (JA)

United States Oglala Indian Training School (Pine Ridge, SD). *Oglala Light* (October 1911 - October 1919) (incomplete). MSS 268.

Soon after South Dakota's Pine Ridge Reservation was established for the Oglala Lakota Tribe in 1879, various Episcopal missionaries attempted to establish religious schools there. Unable to garner a sufficient number of students, these schools soon disbanded. In their stead, the reservation's federal agent, Valentine Trant O'Connell McGillycuddy (1849-1939), recommended government-built day schools for the children there. The first six day schools at Pine Ridge were constructed in 1882-1883. At the same time, a boarding school was established in an old building that could accommodate eighty male and female students, ranging in age from approximately six years to eighteen. Faced with two hundred applicants for the boarding school, McGillycuddy petitioned Washington for a larger facility, which the reservation eventually received during the 1885-1886 academic year. This larger building could house up to two hundred students.

Over the next fifteen years, the number of day schools on the reservation grew to more than thirty. In February 1894, the boarding school building burned down. Although Captain Charles G. Penny (who had replaced McGillycuddy in 1886) advocated building two new boarding schools, one for each gender, separated by thirty miles, the reservation's third boarding school building, opened in February 1898, continued the co-educational approach. Its first class was comprised of one hundred boys and one hundred girls.

Life in this boarding school was not as militaristic as that which obtained in other federally-run institutions (see above); though the faculty sought to instill discipline in their charges, an article published by the school insisted that "blind, unquestioning obedience" was not a goal of the

curriculum. In general, the courses were vocational in nature, including carpentry, sewing, printing, and railroad engineering and maintenance. However, students also had opportunities to join literary societies and enroll in music programs.

The boarding school and several of the day schools still exist today.

The Oglala Indian Training School (as the boarding school was officially known) began publishing this monthly magazine (issued only during the academic year) in April 1900. Its publication run extended into the late twentieth century. Tailored for a Native readership, it soon gained a fairly wide circulation outside of Pine Ridge. Contents of the magazine's issues included articles on the education of Native Americans, student writings, school news, and national news.

State

Indian Rights Association of Iowa. *History of the Indian Rights Association of Iowa and the Founding of the Indian Training School.* Toledo, Iowa, ca. 1899. MSS 136.

This book provides a brief account of the Indian Rights Association of Iowa, founded in 1895, and the area's Indian Training School, made possible by Congress' Indian Appropriations Act in 1896, which allocated \$35,000 for "an industrial boarding school at or near the reservation of the Sac and Fox Indians in Tama County, Iowa." The book begins with a history of the Sac and Fox tribes, and contains reprints of pertinent documents from the Bureau of Indian Affairs and the Superintendent of Indian Schools. Appended at the end are the constitution of the Indian Rights Association of Iowa and a roster of its members at the time of publication. (JA)

RELIGIOUS

American Missionary Association. Pamphlets, 1884-1907. MSS 101.

These pamphlets come from the Santee Normal Training School in Santee, Nebraska, which prepared its students (both male and female children and youths from the Lakota tribes) to enter the teaching or preaching professions, as well as giving classes in industrial arts and home economics. Reverend Alfred Longley Riggs (1837-1916) founded this school in 1870, and it continued to operate well into the twentieth century. Unlike many other schools which insisted on students speaking English, the Santee School allowed its pupils to continue to use their native language; several courses were taught in the Dakota language. Among its notable alumni was Ohiyesa (1858-1939), who adopted the Anglicized name Charles Alexander Eastman. After graduating from the Santee School, he went on to attend Dartmouth College and Boston University Medical School. He served for many years as a physician to tribes in the Dakotas, first at the Pine Ridge reservation, then at the Crow Creek reservation.

Most of these documents are annual reports for academic or fiscal years. They provide student rosters which indicate each student's grade level and area of concentration. Some reports feature students' Anglicized and Native names. One document from 1894 comes from the school's student press; its text is written in the Dakota language. (JA)

Andrew, John Alfred (1943-). *Educating the Heathen: the Foreign Mission School Controversy and American Ideals.* Cornwall, CT: Cornwall Historical Society, 1988. Originally published in the *Journal of American Studies*, Volume 12, Number 3 (December, 1978) Cambridge, MA: Cambridge University Press, 1978. MSS 184.

A product of the "Era of Good Feelings" and the Second Great Awakening, the Foreign Mission School of Cornwall, Connecticut was established by the American Board of Commissioners for Foreign Missions in 1816. Predating the work of Samuel Chapman Armstrong and Richard Henry

Pratt by fifty years (see MSS 124 and MSS 128 above), this school was among the first experiments in assimilating Natives through immersion in white society. The school's very first students were native Hawaiians that were residing in Connecticut. Soon, the student body was comprised primarily of Cherokee and Choctaw youths.

Unfortunately, racial prejudices in the area doomed the school. Matters reached the breaking point when two male Cherokee students married white women who were daughters of prominent local families (John Ridge married Sarah Northrup in 1824, and the future writer Elias Boudinot married Harriet Gold in 1826). Amid such controversy (in which Boudinot received death threats and was compelled to travel to his wedding ceremony in disguise), the school's directors decided to close the institution in 1827. For several decades afterward, proponents of European-style education for Natives advocated sending teachers to the tribal lands. Not until after the Civil War, with the establishment of the Hampton and Carlisle Schools, did educators attempt such integration again. (JA)

Buell, Samuel, Rev. (1716-1798). *A Sermon Preached at East-Hampton, August 29, 1759; at the Ordination of Mr. Samson Occum, a Missionary Among the Indians,* 1761. MSS 8.

Samson Occum, or Occum, (1723-1792) was a Mohegan Indian born in New London, Connecticut. As a young man Occum fell under the influence of Dr. Eleazar Wheelock (1711-1779), a cleric with the Congregational Church, and was converted to Christianity at age eighteen. He became a missionary to the Montauk Indians of Long Island, and was later ordained by the Presbyterian Church. A prefatory letter from Rev. Buell to Rev. Mr. David Bostwick included with the sermon contains important biographical information on Occum. It describes his learning the English language, his conversion to Christianity, his education under Wheelock, the grant he received to preach in Windham County, Connecticut, and his family life and ministry in Montauk. (EC)

Connecticut. General Assembly. Broadside, 12 May 1763. MSS 67.

The General Assembly issued this broadside in response to an appeal by Eleazar Wheelock, who needed additional funds for his Native school in Lebanon, Connecticut, as its student population had recently increased to "more than twenty in number." (JA)

Gilman, S. C. (Samuel C.). *The Conquest of the Sioux.* New, revised, and illustrated edition. Indianapolis: Carlton and Hollenbeck, 1897. Signed by the author. MSS 148.

This book, originally published under the title *Christian Work Among the Dakota Indians*, describes the efforts of various religious organizations and individuals to convert and educate Natives in the Great Plains region. In particular, Gilman discusses the work of the Christian Endeavor Society and the Young Men's Christian Association. He also devotes a chapter to the Santee Normal Training School in Nebraska (see MSS 101). (JA)

Jackson, Sheldon (1834-1909). *Facts About Alaska: Its People, Villages, Missions, and Schools.* New York: Woman's Board of Home Missions of the Presbyterian Church, [1903]. RARE F909 .J15 1903.

Ordained as a Presbyterian minister, Sheldon Jackson traveled extensively throughout the United States west of the Rocky Mountains, establishing over one hundred missions and schools. Starting in 1877, he devoted himself to the material and spiritual welfare of the indigenous Alaskan population. He imported nearly 1,300 Siberian reindeer into the territory of Alaska to improve the residents' livelihoods, and founded numerous schools and missions there. Jackson was instrumental in securing the passage of the Organic Act of 1884, which, among other things, provided federal aid for education in Alaska. The following year, he was named the territory's first General Agent for Education. (This information was obtained from the Web site www.netstate.com/states/peop/people/ak_sj.htm.)

In this booklet, Jackson presents a history of the late nineteenth-century efforts to build schools and churches in Alaska, and includes a map depicting the missions' locations. However, he opines that

persistence of indigenous cultural mores make the tasks of education difficult. He notes that "(school) attendance for the most part is very irregular, owing to the trips that are made (to hunt for deer and whales)." Further, the Inuits "pride themselves on knowing English, but manifest little desire to speak it, as that would be breaking off from their traditions." (JA)

Mission School (not specified). Gouache, n.d. Accession Number 1997-0094.

This anonymous watercolor depicts four Native men positioned in a circle. One is standing and leading the group in prayer. Two others are dancing. The fourth, seated diametrically opposite the leader, beats a drum. On the reverse of the painting is a hand-drawn stamp which says "The challenge of home missions," and shows an open door with a cross in the doorway. (JA)

Presbyterian Church in the U.S.A. : Woman's Executive Committee for Home Missions. *Our Schools Among the Indians.* New York: (n.d.) MSS 135.

This small booklet, published circa the 1890s, briefly profiles the various boarding schools that the Presbyterian Church had established for Native children in the western and midwestern states and territories. (JA)

Quint, Wilder Dwight (1863-1936). *The Story of Dartmouth.* Boston: Little, Brown, and Company, 1914. RARE LD1438 .Q54 1914.

The first chapter of this book briefly chronicles Dartmouth College's origins as Eleazar Wheelock's Indian Charity School in eighteenth-century Lebanon, Connecticut. It begins with a description of Samson Occom's 1766 visit to London to obtain funding for the school. (JA)

Sergeant, John (1710-1749). Letter to Dr. Colman. Boston: Printed by Rogers and Fowle, 1743. MSS 212.

John Sergeant was a Yale-educated minister whom the Society for the Propagation of the Gospel in New England appointed to minister to the Housatonic Indians in Berkshire County, Massachusetts, in 1735. In this letter to Benjamin Colman (1673-1747), the minister of Boston's Brattle Street Church, Sergeant recommended establishing boarding schools for Native children in the area (for females, as well as males). In his response, Colman concurred, emphasizing the importance of educating the girls as well as the boys in the ways of Christianity. (JA)

Williams & Smith, Stationers. *Rev. Samson Occom, Indian Preacher* (Engraving, October 1808). MSS 4.

The subject of this engraving, Samson Occom, or Occum, was a Mohegan Indian born in New London, Connecticut in 1723. Inspired by the Great Awakening at age sixteen, he became a missionary under the tutelage of the Rev. Eleazar Wheelock. His first missionary experience was with the Montauk Indians near East Hampton on the eastern tip of Long Island, New York from 1749 to 1764. In 1759, the Presbyterian Church ordained him. The Rev. Samuel Buell delivered the sermon at his ordination. In Montauk, Occom served as the town's minister, judge, teacher, and letter-writer. Each year, from 1761-1773, he made a journey to minister to the Oneida Indians of upstate New York. In 1764, he left Montauk and returned to the Mohegan tribe in Connecticut. Soon after, in 1765, he journeyed with the Rev. Nathaniel Whitaker to raise funds for Rev. Wheelock's Indian School. In 1773, Occom negotiated a land grant from the Oneida to move selected New England Indians beyond the reach of European-Americans. In 1789, Brothertown was established on this land. Occom worked with the Brothertown Indians for the remainder of his life, dying in New Stockbridge, New York in 1792. (TS/EC)

INDIVIDUAL

Hammerer, John Daniel. *An Account of a Plan for Civilizing the North American Indians, Proposed in the Eighteenth Century.* Brooklyn, NY: Historical Printing Club, 1890. RARE E98 .C89 H26 1890.

Historian Paul Leicester Ford (1865-1902), who reprinted this piece as part of his *Winnowings in American History*, ventured that it was "the first proposition looking to a (secular) civilization of the Indians." Englishman John Daniel Hammerer supposedly wrote this proposal for educating the indigenous populations of English America around 1765. Though he admitted that "such a System may seem to many a Work of too great Extent to put into Practice," Hammerer offered a plan to lay the foundations for pan-tribal education along the English mold. He asserts that "the work of Civilization ought to be carried out among the Indians themselves," since "the Fondness the Indians have for their Children will always prevent them from sending any competent Number of them into the Colonies to have them educated." Moreover, those who volunteer to educate Natives "should be Men of irreproachable Lives and Manners, duly qualified for the Business, and sincerely concerned for its Success." In the end, Hammerer offered to put the plan into effect himself, by proposing to live among the Creek Tribe in Georgia for a period of six to eight months.

Also in 1765, a second Cherokee delegation traveled to London (the first had been in 1762), seeking to cultivate an alliance with the English. As part of the British response, Hammerer was sent to live and work among the tribe as its first white teacher of secular matters. (JA)

Osborne, Elisha. Indenture contract, 23 June 1755. MSS 191.

By this document, Nansey, a single Native mother living in Southampton, Suffolk County, New York, arranged for her son Shadreck to be an indentured servant to one Elisha Osborne of Easthampton for a period of fifteen years. Shadreck's service was scheduled to begin upon his sixth birthday (he was 1.25 years old at the time of this document's creation). As part of the agreement, Osborne pledged to teach Shadreck to read, and also to give him a suit of "everyday clothes." (JA)

TRIBAL

Ilisagvik College. Course catalog and newsletters, 1997-1998. MSS 111.

This community college, located in Barrow, Alaska, was created by the Inupiat tribe of the North Slope. In 1972, this tribe had successfully incorporated the North Slope Borough, a local home-rule governmental body. In conjunction with the University of Alaska at Fairbanks, the North Slope Borough established the North Slope Higher Education Center in 1986. Five years later, in 1991, the Center was renamed the Arctic Sivunmun Ilisagvik College. While its focus is primarily upon vocational education, it is also dedicated "to preparing and strengthening Inupiat culture, language, values, and traditions." (This information was obtained at the college's Web site: ilisagvik.co.north-slope.ak.us/) (JA)

Mashantucket Pequot Tribal Nation. Summer Youth Training Program. "Our Pequot Past," n.d. (ca. 1992). Series 7.

This charming booklet, filled with drawings, stories, maps and the lyrics to a song, was created by Tribal youngsters who participated in a Summer 1992 Youth Training Program on the Mashantucket Pequot reservation. Considerable research into Pequot history by the program's participants was undertaken at Mystic's Indian and Colonial Research Center, and all of the drawings are signed originals by the creators of the booklet. The participants listed are: Matthew Cooper; Sherri Daggett; Jason Guyot; Danny Pantalone; Ernest Reels; Augustus Sebastian; Ottawa Sebastian; and Sequoyah Sebastian. (EC)

Introduction, overviews and annotations by Jonathan Ault (JA), Elliott Caldwell (EC), and Timothy

Compiled in November 2000.