

FREE OTHRP

Four Hills of Life: Umo^o ho^o Curriculum

JOSEPHINE ERLIN

BARNABY VON FELDEN

1865 — 1915

Omaha Tribal Historical Research Project, Inc.

OTHRP is offering this book as a **FREE** PDF.

It is part of our work to bring back the culture to the Umo^oho^o People.
<<https://www.nativevillage.org/Archives/2009%20Archives/NOV%20News/Grandfather%20Remember%20Curriculum%20Proposal.htm>>

Through four Resolutions passed by three Tribal Councils in 1991, 2003 and 2009:

OTHRP served, for 26 years, as the "Official Cultural Authority of the Omaha Tribe of Nebraska and Iowa."

OTHRP resigned in February, 2016, after 26 years of working under an unfunded mandate.

OTHRP continues to work for the People by developing the "Four Hills of Life, Umo^oho^o Curriculum:" Preschool, Grade School, High School and Adult.

**15 books of varying lengths, including this one,
more than 3,600 pages to date.**

**GRAPHIC
NOVEL**



This book is in memory of:

Gretchen E. Goodman

1943 - 2018

Nurse, Teacher, Librarian
Development Director, OTHRP



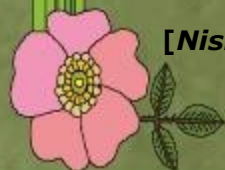
JOSEPHINE ERLIN BARNABY VON FELDEN **1865 — 1915**
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jackalopearts.org

othrp@yahoo.com

OTHRP on Facebook

[Nishu'de ke: Smokey water: Missouri River] on the Reservation.





This book is in honor of the:

Umoⁿhoⁿ People

who survived the pandemics they, as a nation, received from the American Government. Three are documented among the Umoⁿhoⁿ, in 1800, 1802 and 1828, all from smallpox.

Henry Dobyns has put together a heart-breaking list of 93 epidemics among Native Americans between 1520 and 1918.

Dobyns recorded:

- ◆ 41 eruptions of **smallpox**,
- ◆ 4 of **bubonic plague**,
- ◆ 17 of **measles** (often deadly among Native Americans), and
- ◆ 10 of **influenza** (often deadly among Native Americans), and
- ◆ 25 of **tuberculosis**,
- ◆ **diphtheria**,
- ◆ **typhus**,
- ◆ **cholera**,
- ◆ and other diseases.

Many of these outbreaks reached truly pandemic proportions, beginning in Florida or Mexico and stopping only when they reached the Pacific and Arctic oceans.

James W. Loewen, **Lies My Teacher Told Me, Everything Your American History Textbook Got Wrong**. Simon & Schuster, New York, 1995, pp. 82-83





JOSEPHINE ERLIN
BARNABY VON FELDEN
1865 – 1915



Dennis Hastings, Ph.D.
Margery Coffey Ph.D.
richard chilton, Project Facilitator
Gretchen E. Goodman, Development Director



a bilingual book

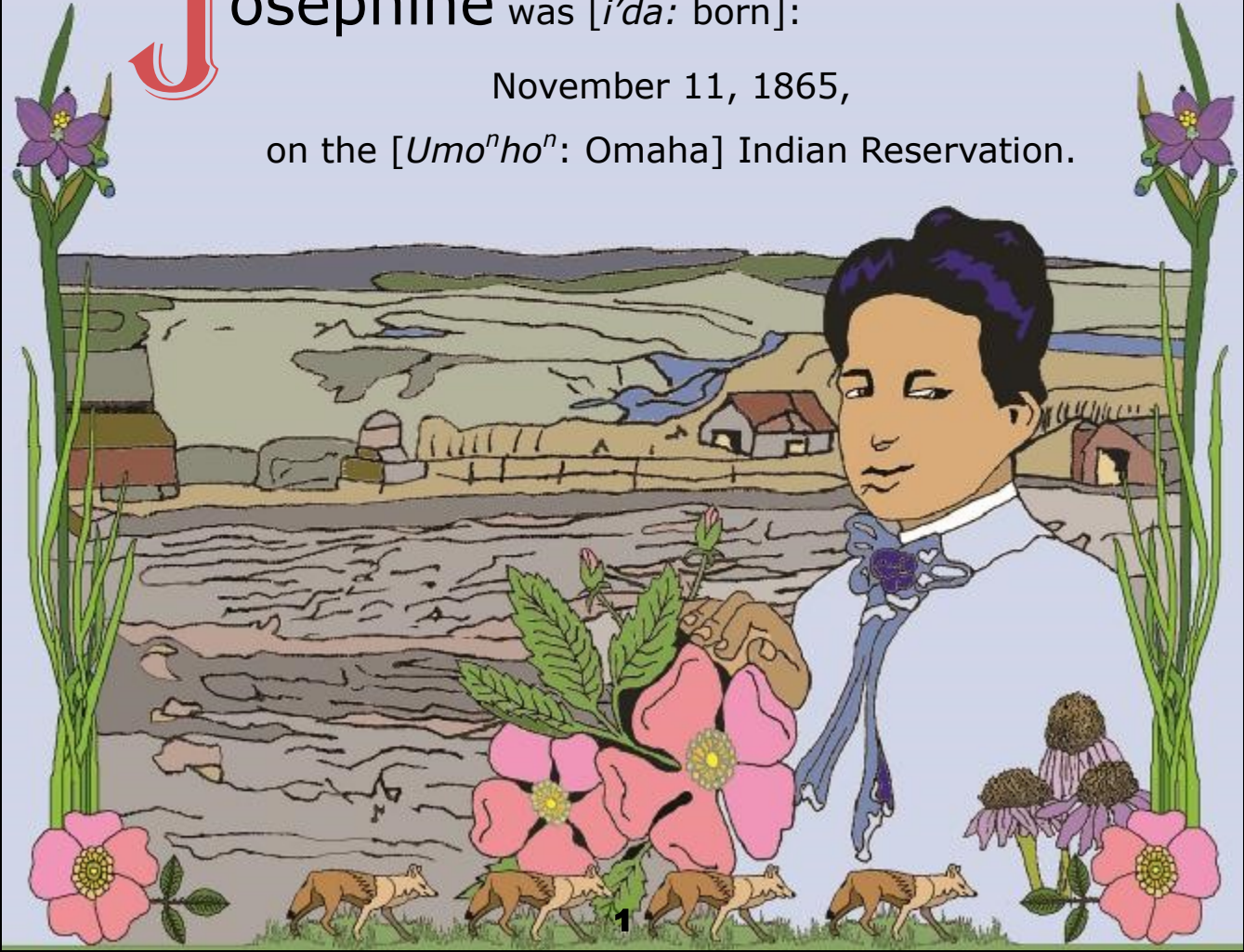




Nurse: Waçe'the wau
Teacher: Wawagoⁿçe
Interpreter: Ie'çka



Josephine was [*i'da*: born]:
November 11, 1865,
on the [*Umoⁿhoⁿ*: Omaha] Indian Reservation.





Josephine's Great Grandparents were Michael Barada and [*Tae-gle-ha*: Laughing Buffalo].

The Storytellers say- - -

They met in Paris France. [*Tae-gle-ha*: Laughing Buffalo] was visiting friends and paused at a [*we'ugoⁿba*: window]. . . .

Michael walked by the [*we'ugoⁿba*: window] and saw her.



She smiled and threw a [*wazhide*: rose] down to him.



It was
Xja'kithe:
love
at first sight!



Michael returned the next day only to find that [*Tae-gle-ha*: Laughing Buffalo] had left that [*hoⁿe'goⁿche*: morning] for her home in America.



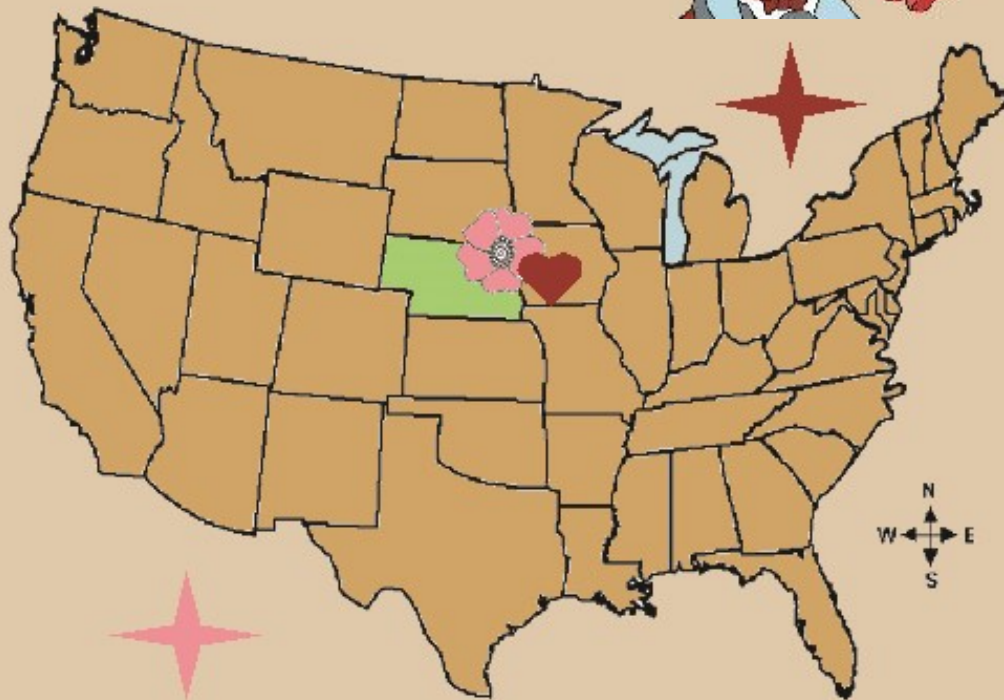


All Michael had was her name
and that Tae meant Buffalo in her language.

How hard could that be?


Michael caught the next boat to the New World.

The next boat went to Canada.



[*Tae-gle-ha*: Laughing Buffalo]'s boat
sailed to New Orleans,
where she would follow the [*ke*: rivers]
north to lands of her people: the [*Umoⁿhoⁿ*: Omaha].

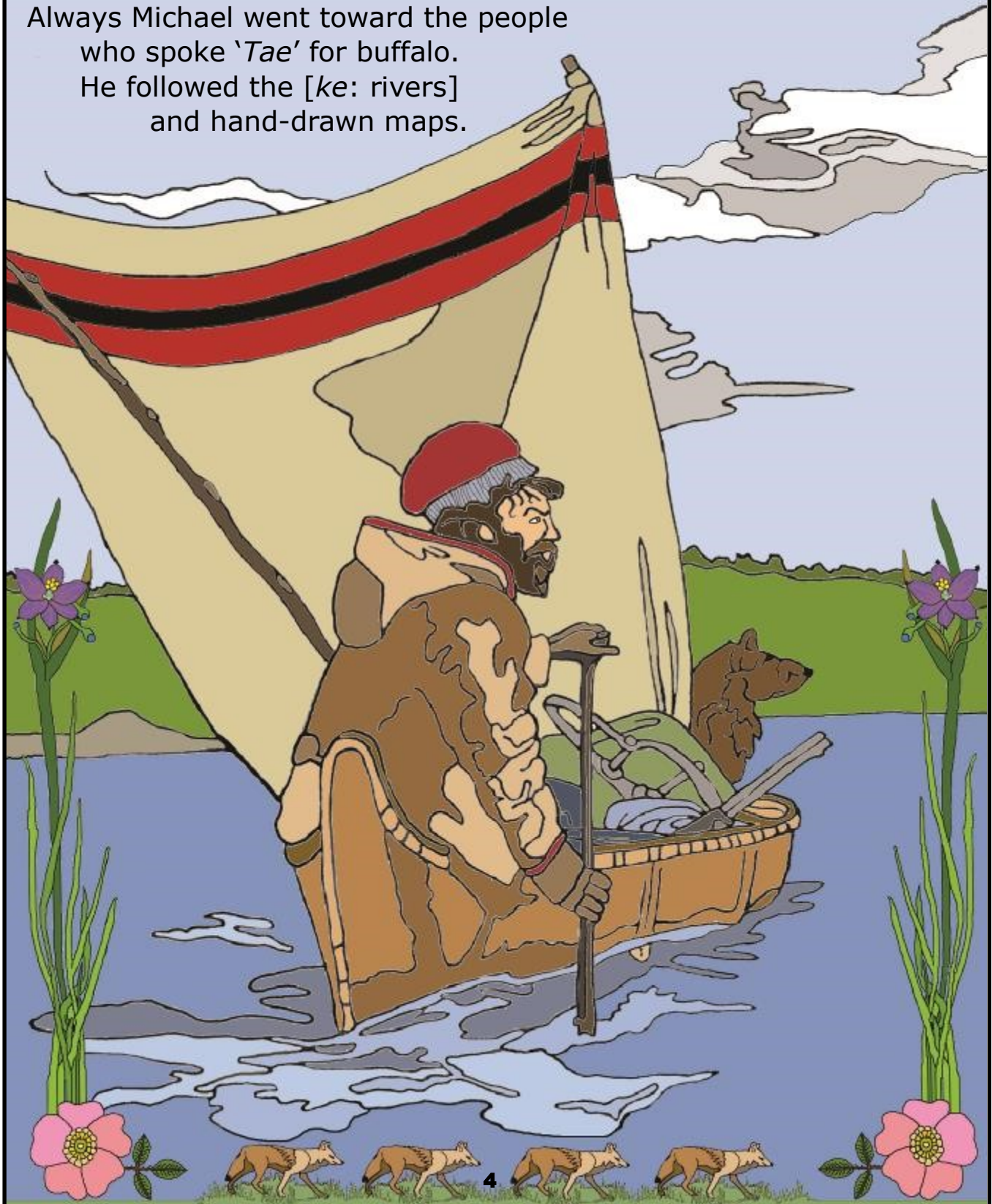




Michael searched for [*Tae-gle-ha*: Laughing Buffalo].
He became a trapper and a trader.

He worked his way south from Canada and west.

Always Michael went toward the people
who spoke '*Tae*' for buffalo.
He followed the [*ke*: rivers]
and hand-drawn maps.





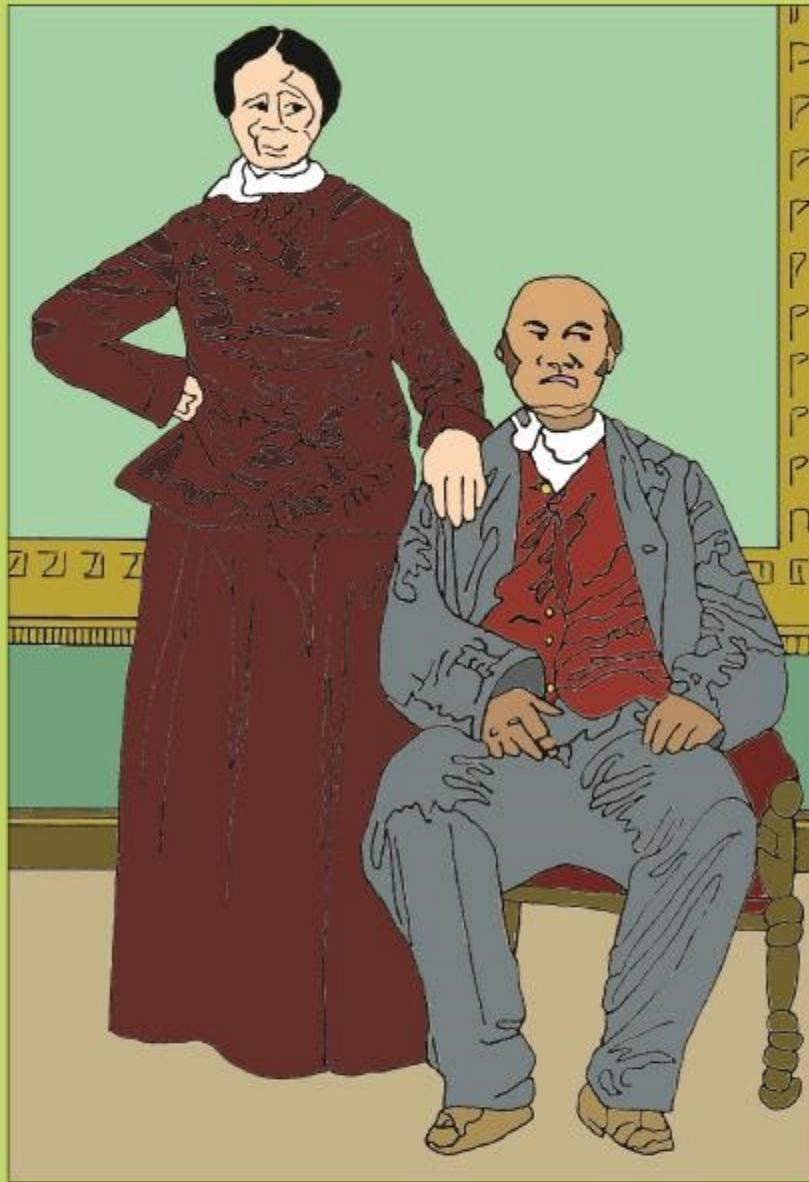
Michael found the
[*Umoⁿhoⁿ*: Omaha] and his
beloved
[*Tae-gle-ha*:
Laughing Buffalo]
whose brother,
[*Wa-ni-ke-ge*: Noise],
was an important leader
among the [*Umoⁿhoⁿ*:
Omaha].



Michael and [*Tae-gle-ha*: Laughing Buffalo]
had five or six [*shiⁿga zhiⁿga*: children].

History does not
always know
for sure
how many
members are in a
[*ti uzhi*: family].





Antoine and Marcelitta Barada

Michael and [*Tae-gle-ha*: Laughing Buffalo]'s first born [*shiⁿga zhiⁿga*: child] was a [*nu zhiⁿga*: boy] named Antoine. He grew up to be a huge man of [*washkoⁿ toⁿga*: great strength]. He [*migthoⁿ*: married] Marcelitta Josephine Vien. Their daughter Juliette Barada was Josephine Barnaby's mother.



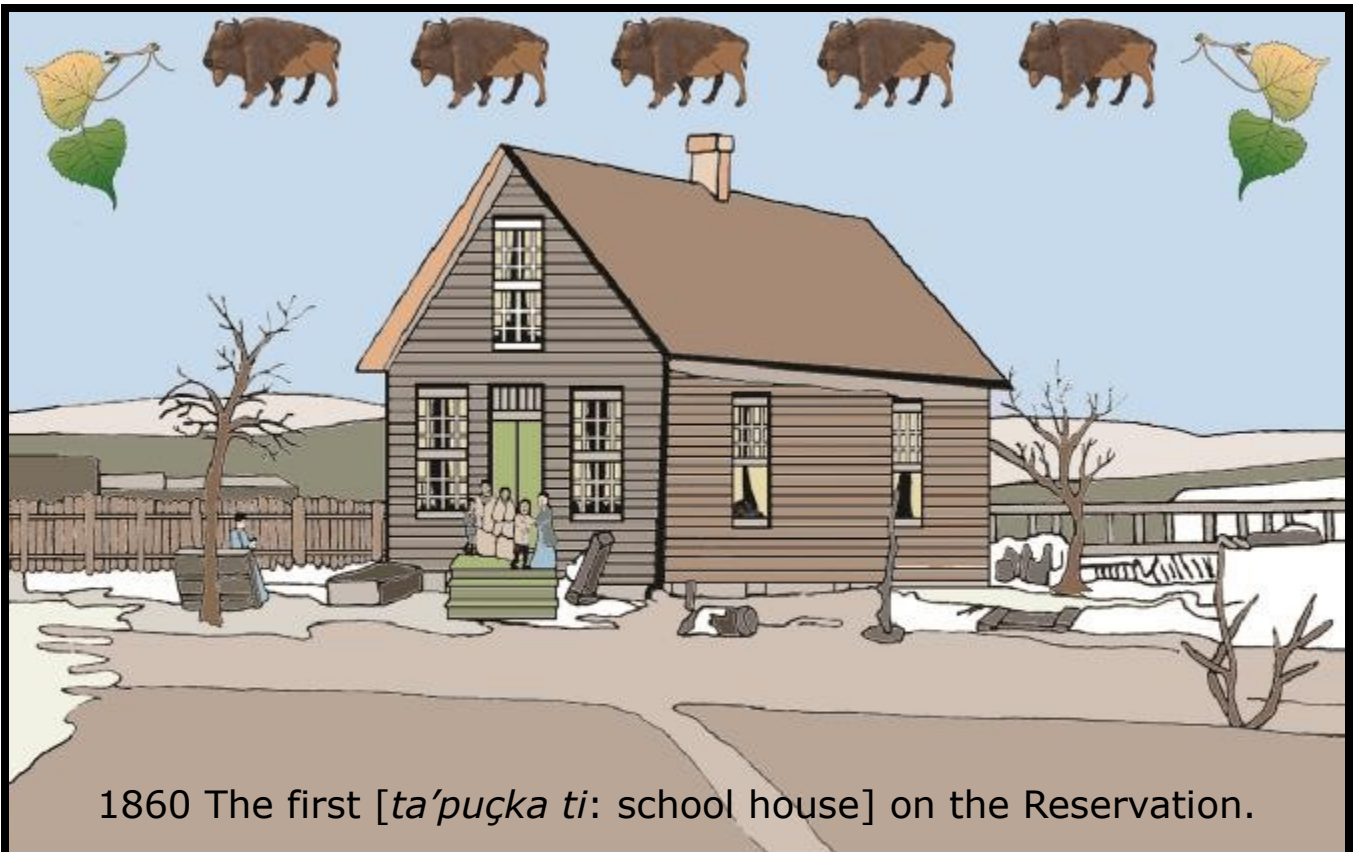
Josephine's father was William Barnaby.
Little is known about him other than
he was from both [*Umo'ho'*: Omaha] and *Ioway* people.
He [t'e: died] when Josephine was around [*no'ba*: two] years old.

Her mother remarried twice.
Josephine had [*no'ba*: two] half-brothers and a half sister.
Josephine was named after her Grandmother.

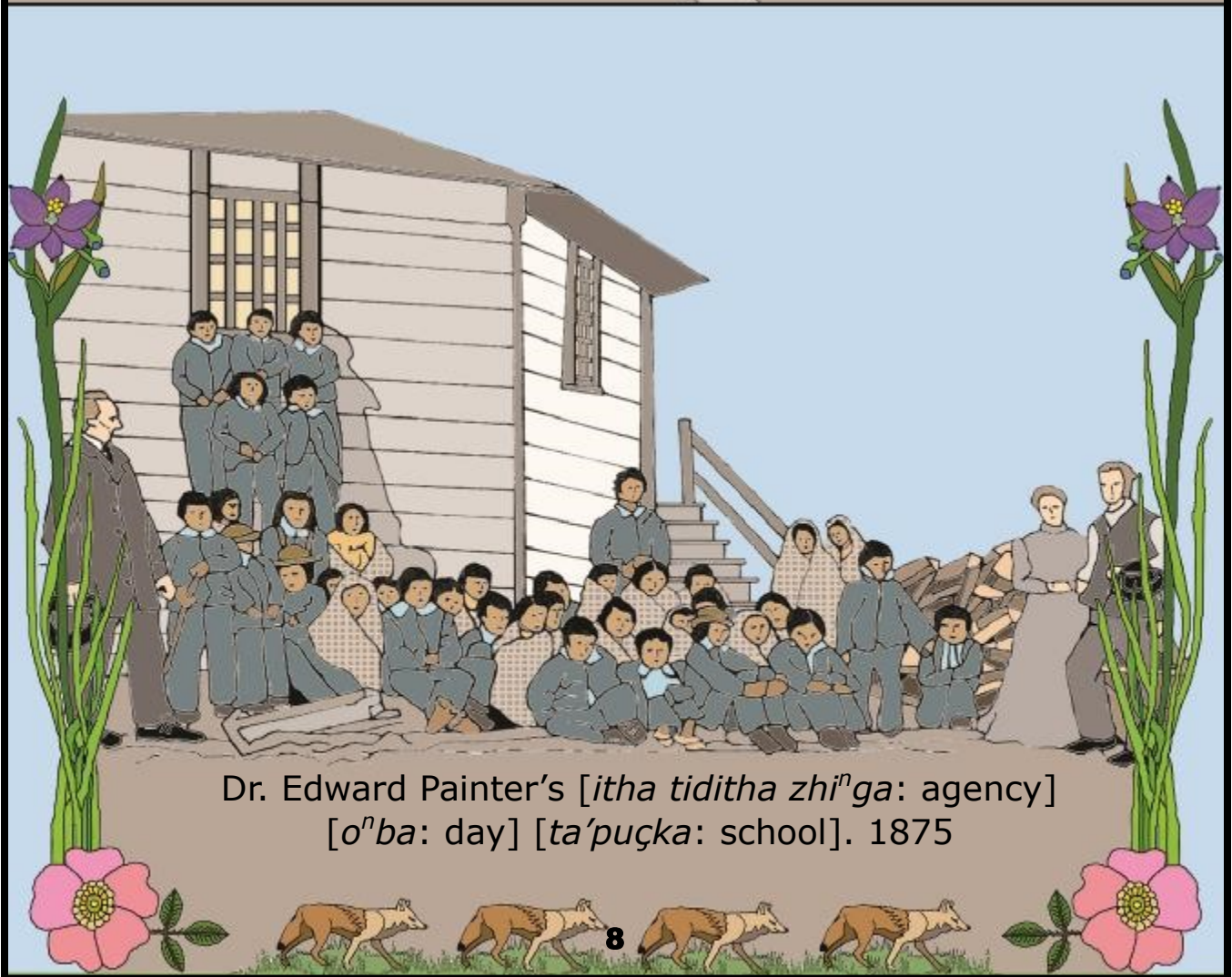


Josephine Barnaby, with her siblings: Garry Meyers,
[*Waça'be Zhi'ga*: Little Bear: William Provost]
and Mary Provost.

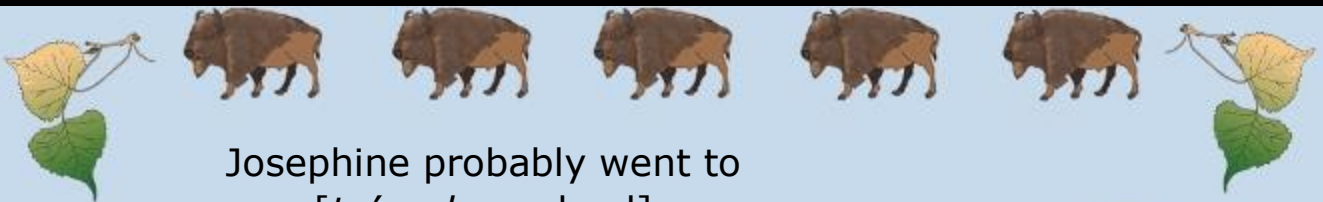




1860 The first [ta'pučka ti: school house] on the Reservation.



Dr. Edward Painter's [itha tiditha zhi'ga: agency]
[o'ba: day] [ta'pučka: school]. 1875



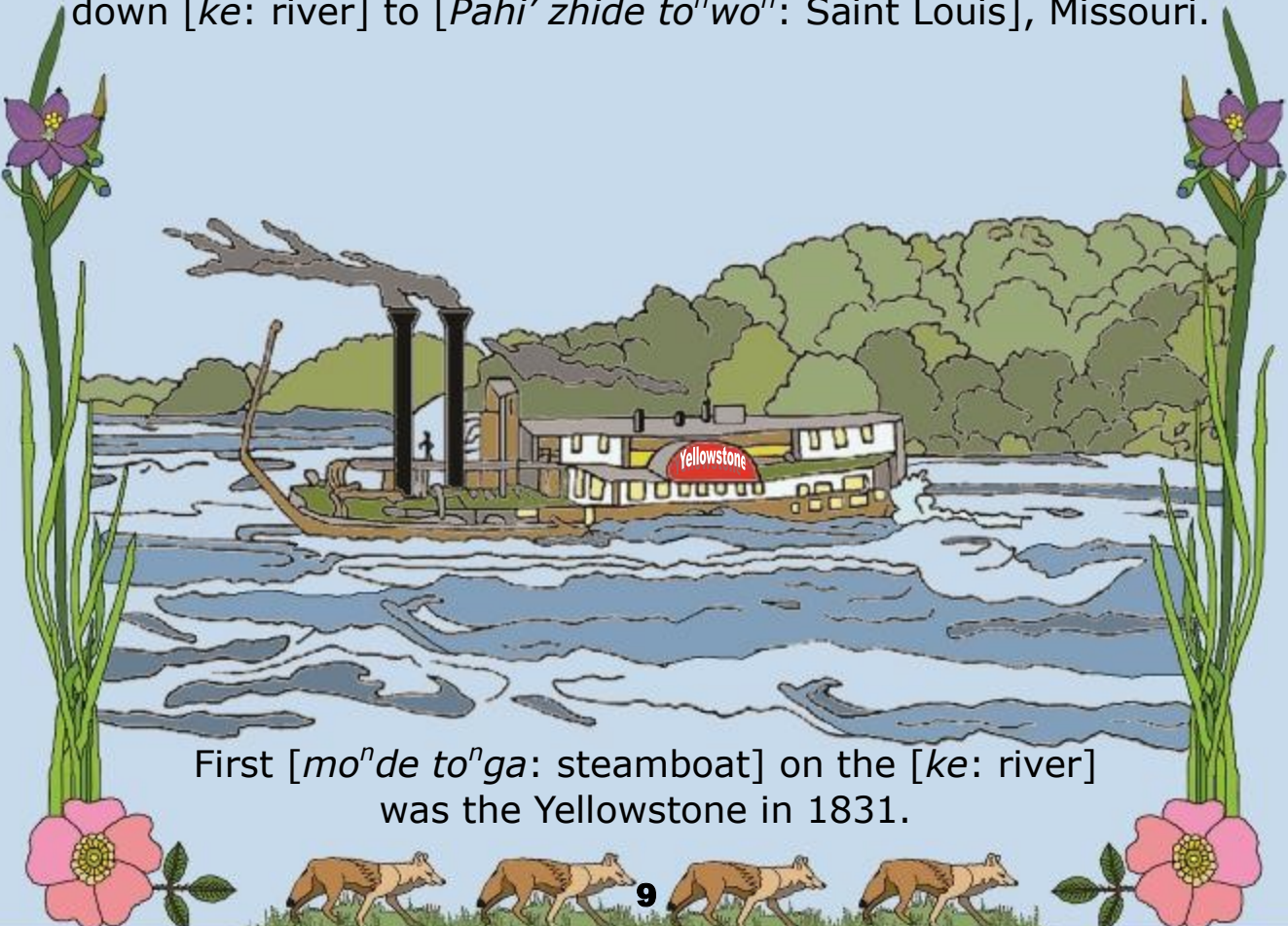
Josephine probably went to
[ta'puçka: school]
in one or more of these [ti: buildings]
on the reservation.

They were usually boarding
[ta'puçka: schools] and
[shiⁿga zhiⁿga: children] were not
allowed to go [ti gthe: home] except
during the [nuge: summer] and
[toⁿga: big] holidays.

This was so they would be sure to
learn the new ways of living and not
learn the Indian ways.

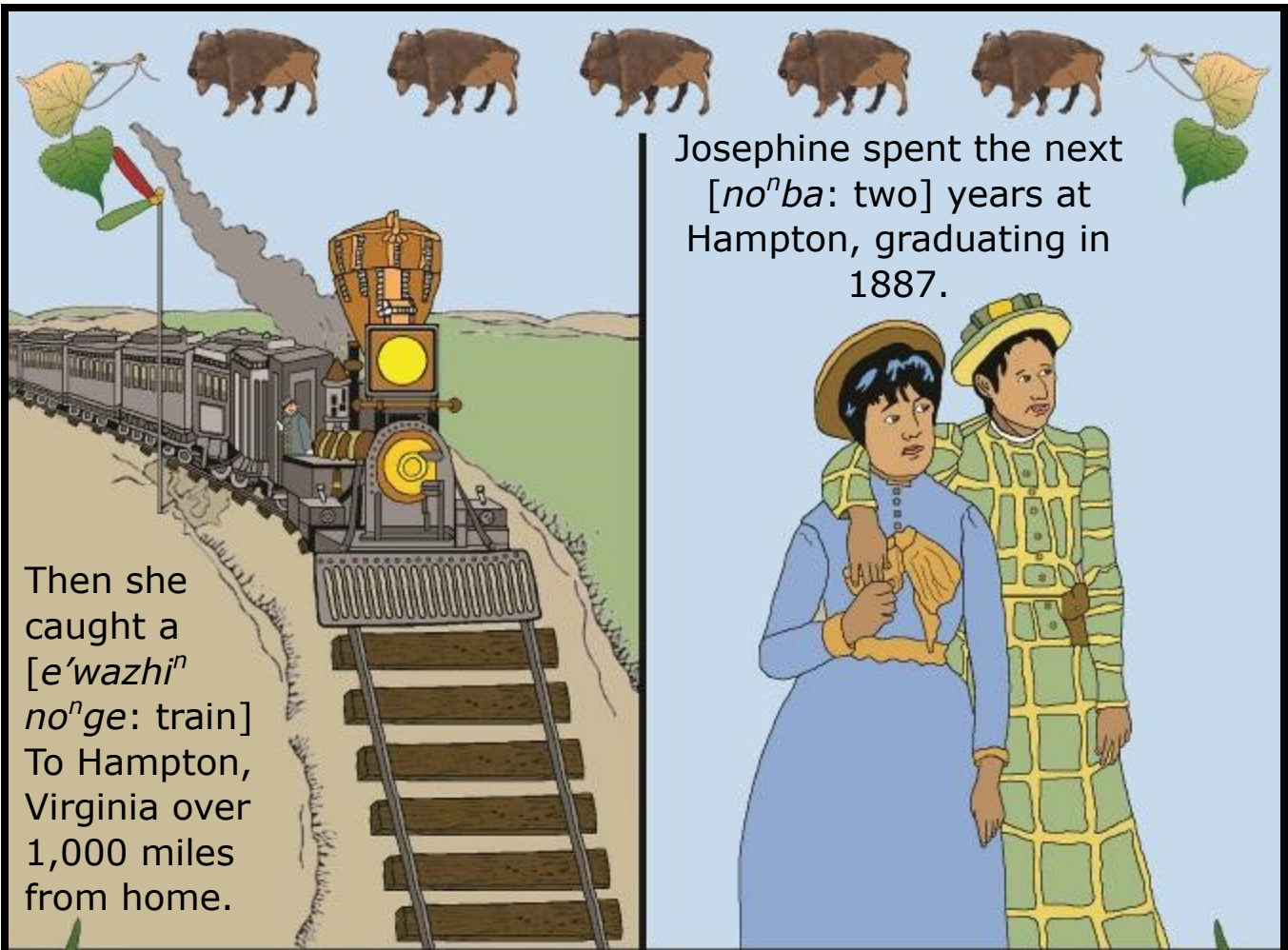


When Josephine was 19, she took a [moⁿde toⁿga: steamboat]
down [ke: river] to [Pahi' zhide toⁿwoⁿ: Saint Louis], Missouri.



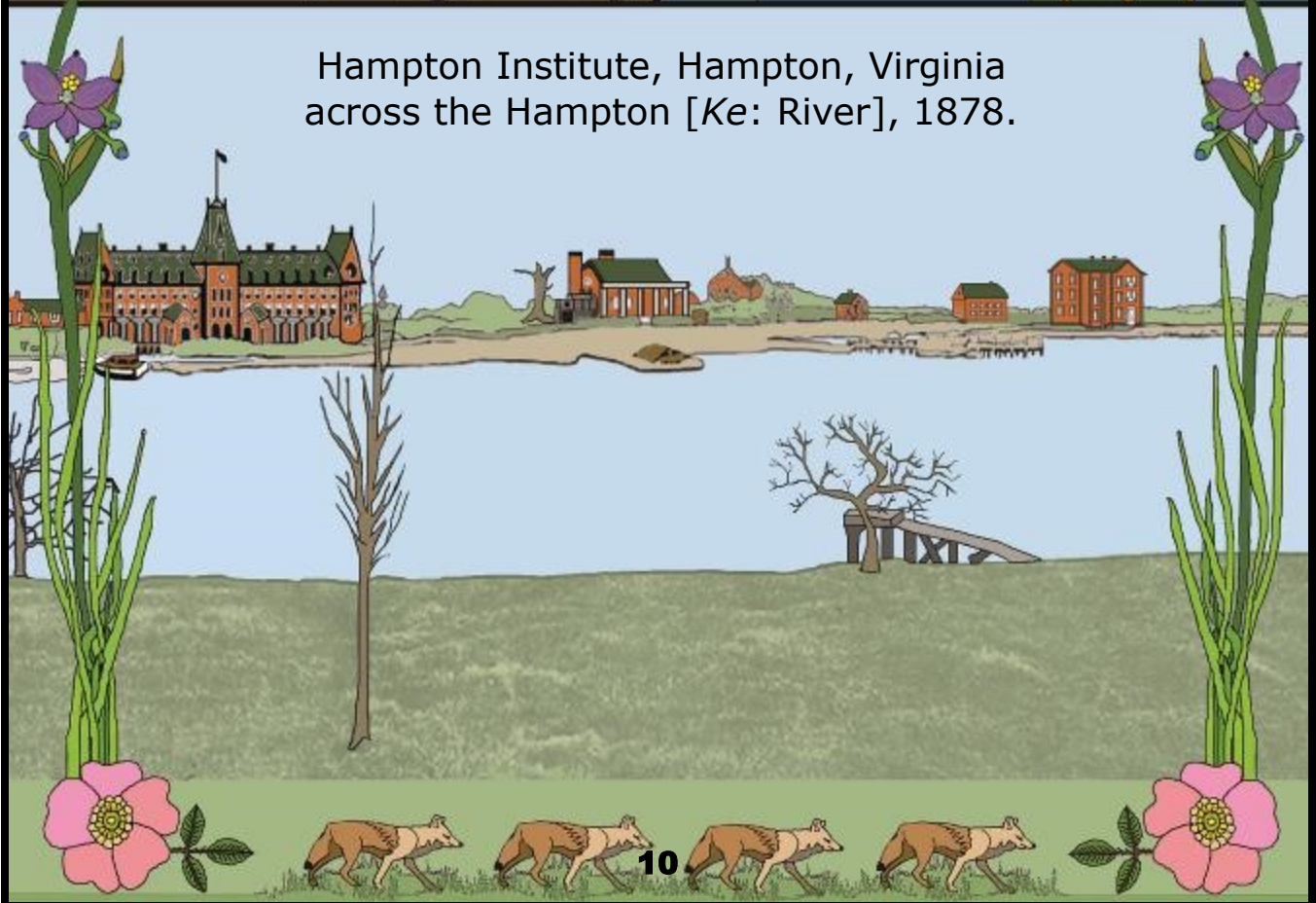
First [moⁿde toⁿga: steamboat] on the [ke: river]
was the Yellowstone in 1831.





Josephine spent the next
[noⁿba: two] years at
Hampton, graduating in
1887.

Then she
caught a
[e^wazhiⁿ
noⁿge: train]
To Hampton,
Virginia over
1,000 miles
from home.

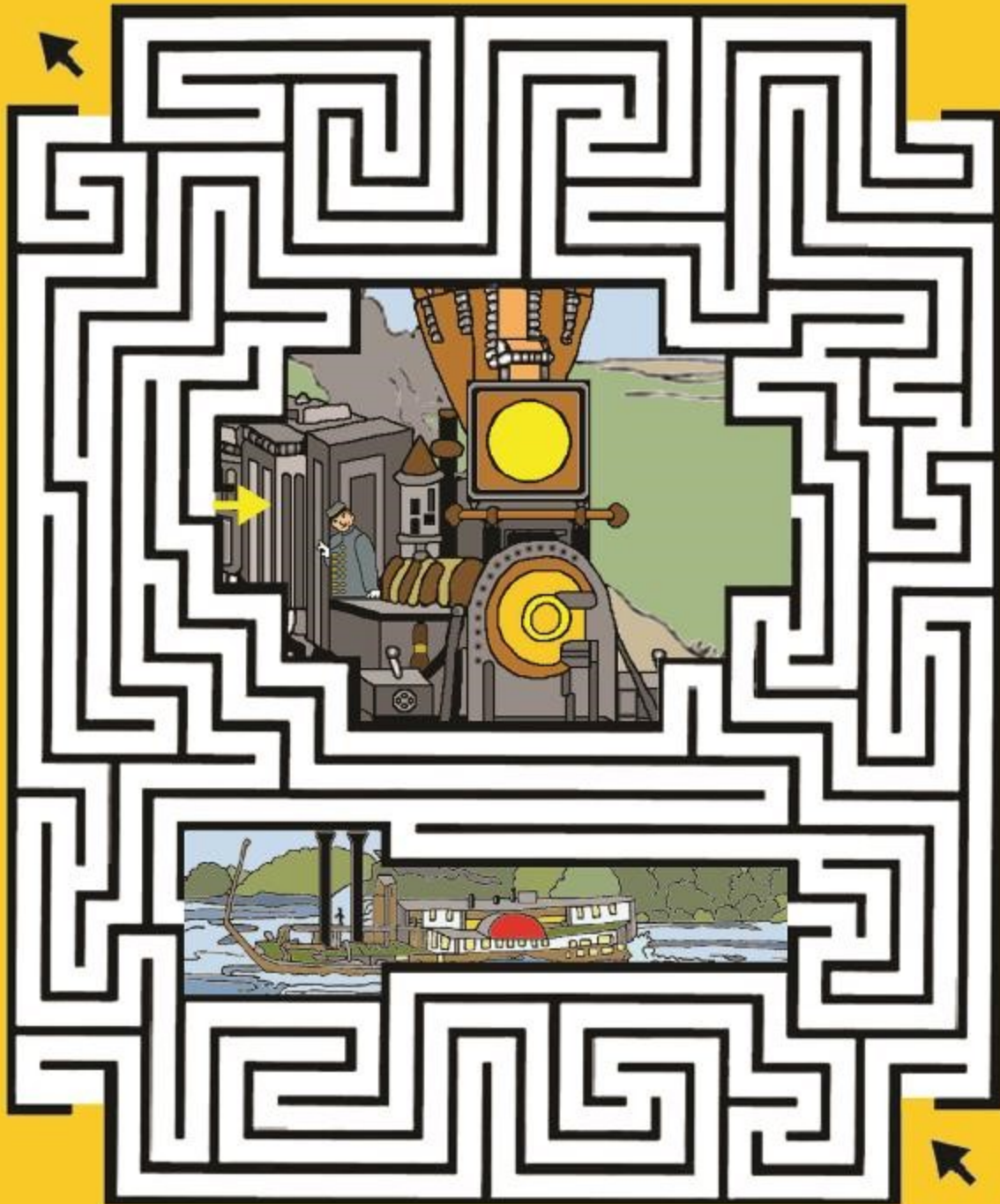


Hampton Institute, Hampton, Virginia
across the Hampton [Ke: River], 1878.

Josephine needs to get to Hampton.

She will need a [moⁿde toⁿga: steamboat]
and a [e^wazhiⁿ noⁿge: train].

Hampton [ta'puçka: school]

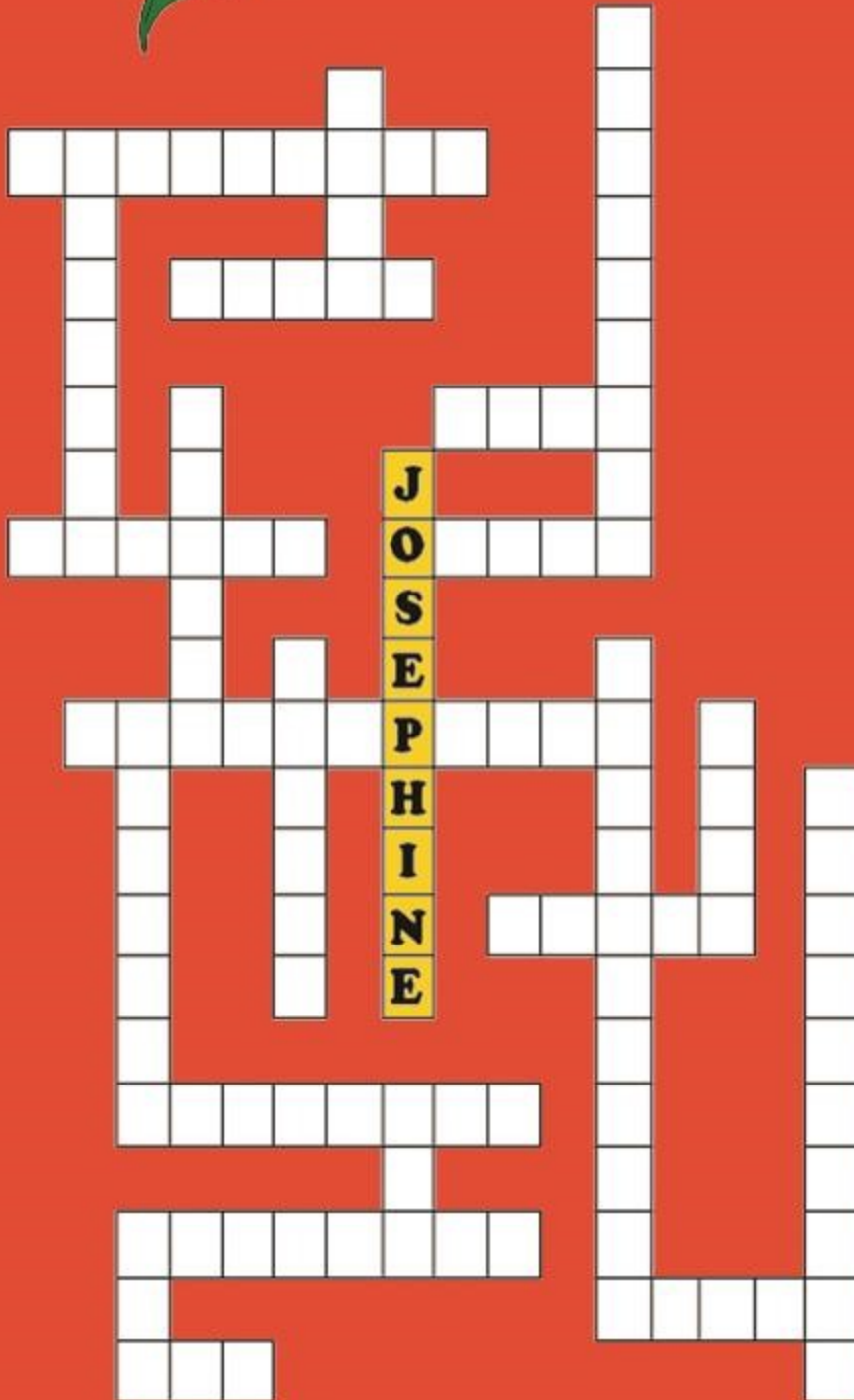


[Umoⁿhoⁿ: Omaha] Reservation

Can you help her find them and reach her new
[ta'puçka: school]?



Can you fit these 23 words
into the puzzle below?



3 Letters

SUN
NEW
VON

4 Letters

HATS
MOON
ROSE
STAR

5 Letters

HAVEN
OMAHA
PARIS

6 Letters

CANADA
FRANCE
NURSE
SEWING

7 Letters

HAMPTON
TEACHER

8 Letters

NEBRASKA
VIRGINIA

9 Letters

INFLUENZA
JOSEPHINE
STEAMBOAT

11 Letters

INTERPRETER
RESERVATION
SHAKESPEARE



A Sewing Class at Hampton.
The girls learned to make their own clothes.



A class about stories from England.
Here they are acting out a play by William Shakespeare.





What would be fitter
The "Omaha Knitter."
Whose heart is Miles away,
Than these needles so fine
From branches of pine
Where the shadows and sunshine play.
— Josephine Barnaby, May 1887

Josephine Barnaby graduated from Hampton in 1887. Like most of her other Hampton schoolmates, she was taught a Missionary Presbyterian-Victorian-style religion.

When she returned to the Reservation, she taught Christianity as a routine part of schooling for Indian children.

Barnaby spoke [Umoⁿhoⁿ: Omaha] English, French, German and several other Indian languages.





Hampton University Museum

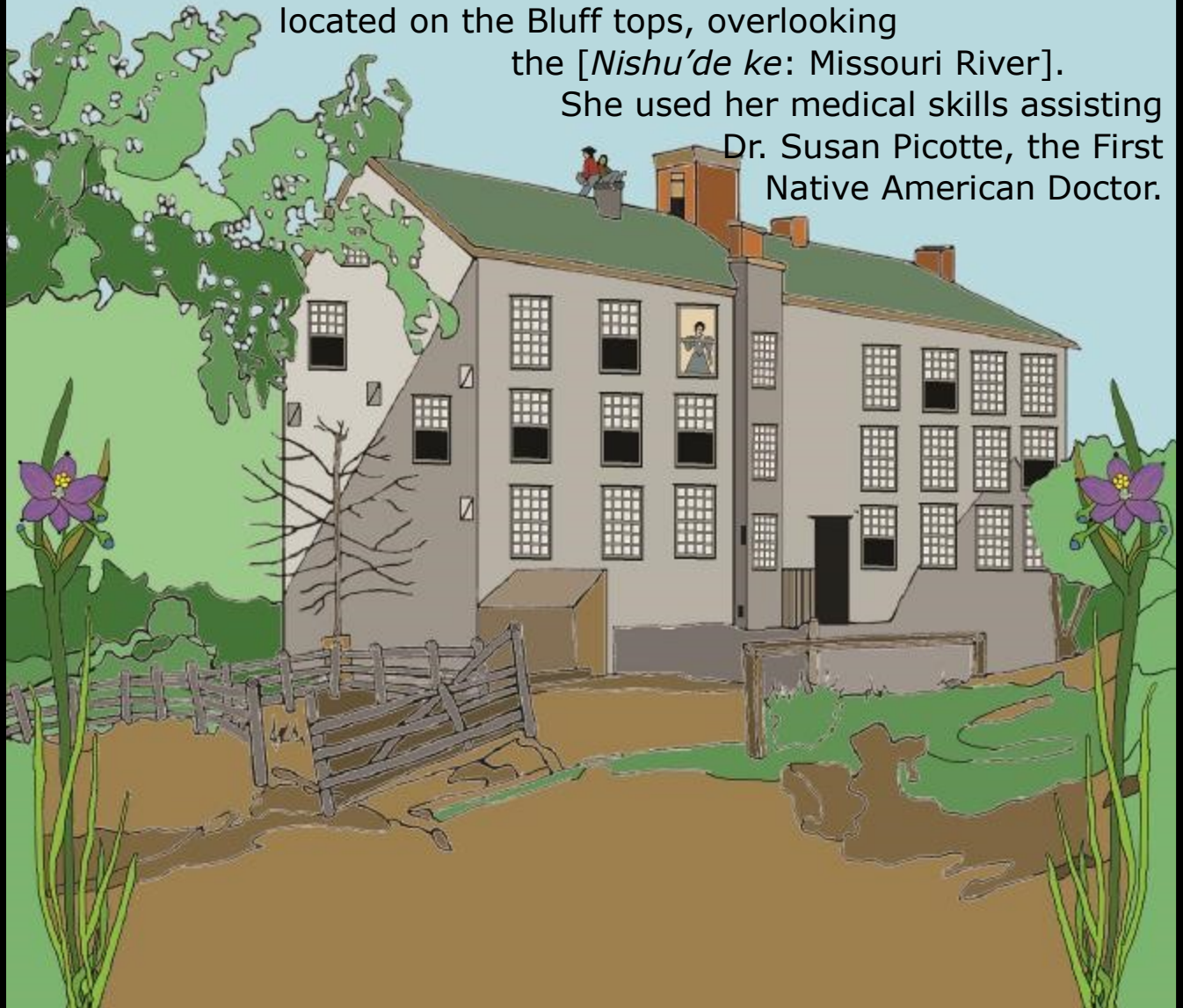
Josephine went on to New Haven Connecticut, to train as a [*wace'the wau:* nurse] for almost [*noⁿba:* two] years. When circumstances prevented her continued studies, she [*gthi:* returned] [*ti gthe:* home].



Josie [*wathi xe*: married] John von Felden on January 8, 1891. John had several jobs over the years, including watchman and a steel plant worker. His father, Henry, was a [*ti'gaxe*: carpenter] from Hanover, Germany.

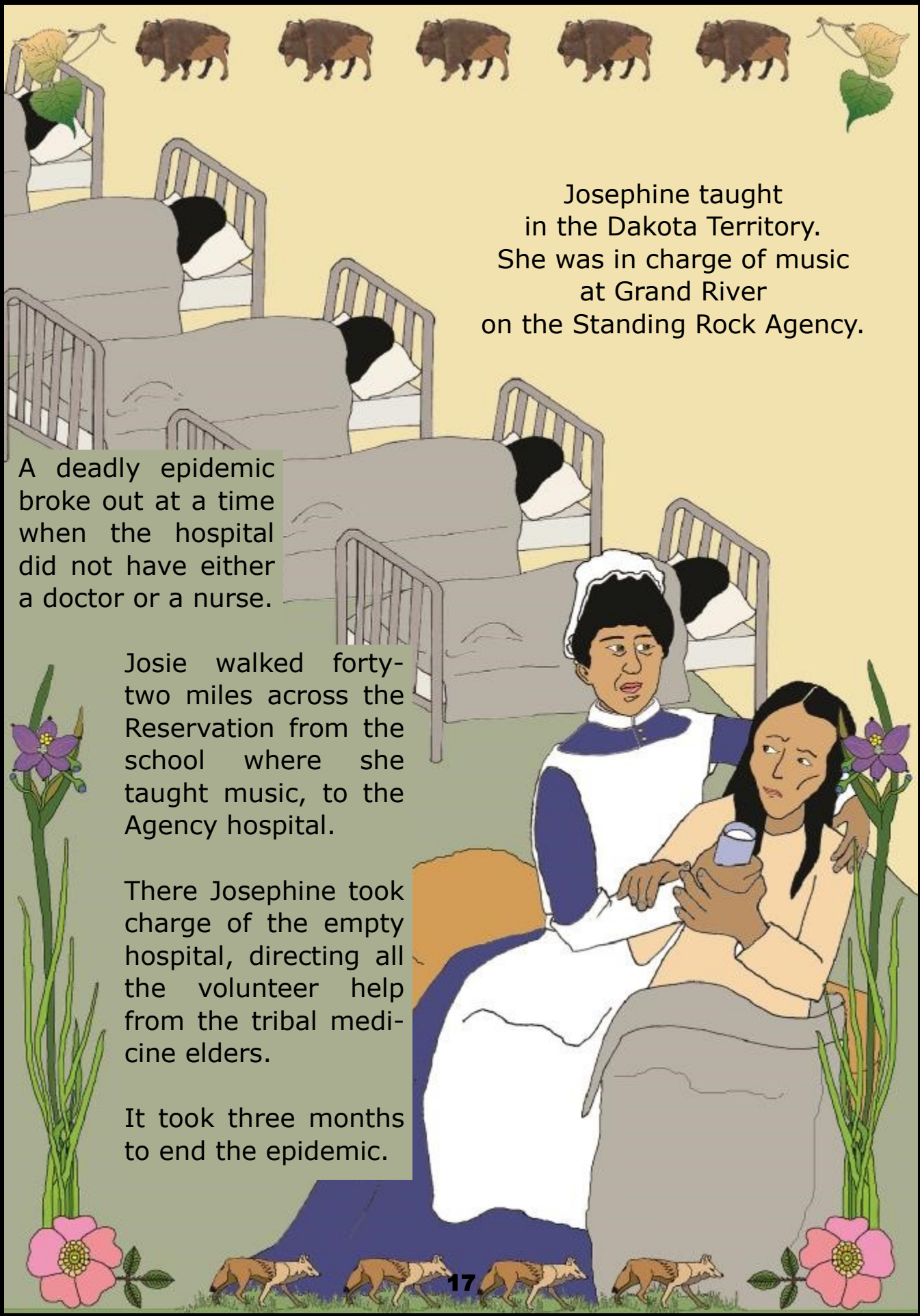
Returning home, Josephine taught both at the Agency [*ta'puçka*: school] and the Presbyterian Mission boarding [*ta'puçka*: school] located on the Bluff tops, overlooking the [*Nishu'de ke*: Missouri River].

She used her medical skills assisting Dr. Susan Picotte, the First Native American Doctor.



Presbyterian Mission [*ta'puçka*: school], 1898.
Umo^hoⁿ Reservation





Josephine taught
in the Dakota Territory.
She was in charge of music
at Grand River
on the Standing Rock Agency.

A deadly epidemic
broke out at a time
when the hospital
did not have either
a doctor or a nurse.

Josie walked forty-
two miles across the
Reservation from the
school where she
taught music, to the
Agency hospital.

There Josephine took
charge of the empty
hospital, directing all
the volunteer help
from the tribal medi-
cine elders.

It took three months
to end the epidemic.



Josephine returned to the
[Umoⁿhoⁿ: Omaha] Reservation to
recover her own health.

With her [iye: language] talents,
she also was used as an [Ie'çka: interpreter].



In 1904 the Fond du Lac Reservation (Chippewas)
[ta'puçka: school] hired Josephine to [wagoⁿçe: teach]
a group of [shiⁿga zhiⁿga: children]
whose ages ranges from 18 years down to 6 years of age.





1886



1884



In later years.

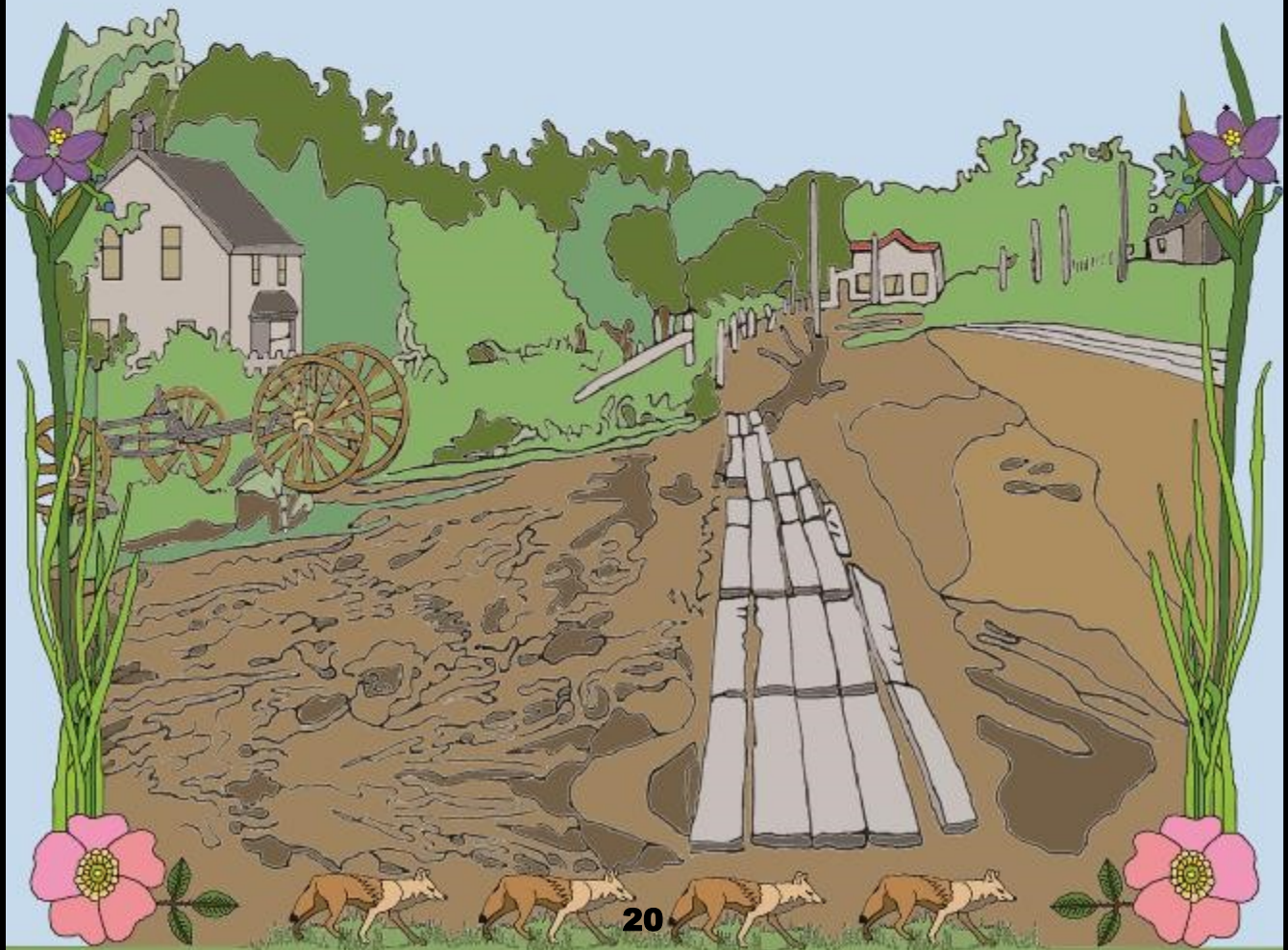
Josephine and John von Felden had five children:
four boys — Guy, Gary, Ray and Carroll —
and a girl named Ramona.





Josephine Barnaby von Felden
made a difference in the [*moⁿzhoⁿ*: world].
She used her opportunities to learn and gain [*wathi pi*: skills].
She applied these [*wathi pi*: skills] to help people of all ages
to learn and to feel better.
She is [*oⁿxti the*: honored] among the [*Umoⁿhoⁿ*: Omaha]
for her [*wathi toⁿ*: work] and her caring,
not only for her own people
but for other Indian nations
when they needed her [*wathi pi*: skills].

Old Macy. Also known as "Skunk Hollow."





Josephine Barnaby, Omaha Nurse, 1890

Coffey — 36" x 48" — Oil Collage — 2003
Black Prairie Dog Woman Studios



Would You Like to be a Nurse?

Gretchen E. Goodman

WHAT DO NURSES DO?

Nurses help doctors care for sick people and help them get well. The sick people are called patients. Nurses measure people's temperature, blood pressure, heartbeat, breathing, weight, and other body functions to see if they are normal. They keep records of these measurements and other things that happen. They give treatments and medicines that the doctor orders and try to keep patients comfortable. Sometimes sick people are too weak to take a bath or turn over in bed, brush their teeth or go to the bathroom. Nurses need to help their patients with these ordinary things that might become problems if they weren't taken care of. Nurses wash their hands many times a day and wear rubber gloves so they don't carry germs from one patient to another.

HOW DOES A PERSON BECOME A NURSE?

If you want to become a nurse, you need to get good grades in school and graduate from high school. You can volunteer at a hospital or clinic during high school to see what it is like to be a nurse. There are several different levels of nurse's training. If you want to take care of elders in a nursing home, you can become a Nurse's Aide with on-the-job training, a Certified Nursing Assistant (CNA) with a few weeks or months of education. A Licensed Practical Nurse (LPN) needs approximately one year of education, a Registered Nurse (RN) needs two, three, or four years of training, and with more schooling you can teach in a nursing school, or be a Nurse Practitioner, a Nurse Anesthetist, or a Physician's Assistant. At each level of nursing, there is more responsibility and a little more pay. If you think you would like to be a nurse, you can talk to nurses in your community to see what they do. By the way, many nurses are men now!

Prairie Plants in this Book

Match the plants with the proper description















A Blue Eyed Grass the grass grew to four feet tall, the flower stem was six to ten feet tall.

B Cottonwood Leaf from the sacred tree of the *Umoⁿhoⁿ*. It is the wood used in *Umoⁿhoⁿ Ti*: Sacred Pole.

C Downy Blue Violet a woodland plant found in Eastern Nebraska

D Dutchman's Breeches the flower resembled early Dutchmen's pants.

E Prairie Rose also known as Meadow Rose is quite common on the prairie.

F Purple Coneflower a medicinal plant or "Prairie Penicillin," still is used.

G Rose [European] alien to America, is used here as a French symbol. It is native to China.

How many Buffaloes and Coyotes are pictured in Josephine's story?

VOCABULARY *Umoⁿhoⁿ* Words used in this Book

Aho: Hello, greetings

e'wazhiⁿ noⁿge: train

hoⁿe'goⁿche: morning

I'da: born

Ie'çka: Interpreter

iye: language

itha tiditha zhiⁿga: agency

ke: rivers

migthoⁿ: male married

moⁿde toⁿga: steamboat

moⁿzhoⁿ: world.

Nishu'de ke: Smokey water: Mis-
souri River

noⁿba: two

nu zhiⁿga: boy

nuge: summer

oⁿba: day

oⁿxti the: honored

Pahi' zhide toⁿwoⁿ: Saint Louis,
Missouri

shiⁿga zhiⁿga: children

Tae-gle-ha: Laughing Buffalo

ta'puçka: school

ta'puçka ti: schoolhouse

Te, Tae: Buffalo

Thiku'wiⁿx: Turning of the Child

ti: buildings

ti uzhi: family

toⁿga: big

Umoⁿhoⁿ: Against the Current,
Omaha

Umoⁿhoⁿ Ti: Sacred Pole.

Waçe'the wau: Nurse

Wa-ni-ke-ge: Noise

washkoⁿ toⁿga: great strength

wathi toⁿ: work

wathi pi: skills

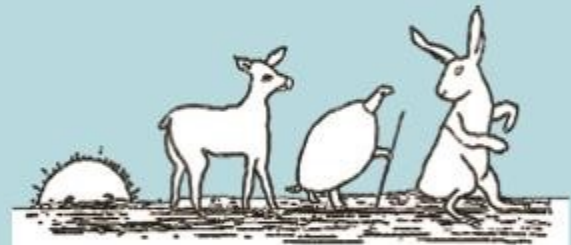
Wawagoⁿçe: Teacher

wazhide: rose

We'bashna: Consecration of the
Boy to Thunder

we'ugoⁿba: window

xja'kithe: love



(above) *Umoⁿhoⁿ* Rabbit stories
Giffen and Tibbles, **Ibid.**, p. 87

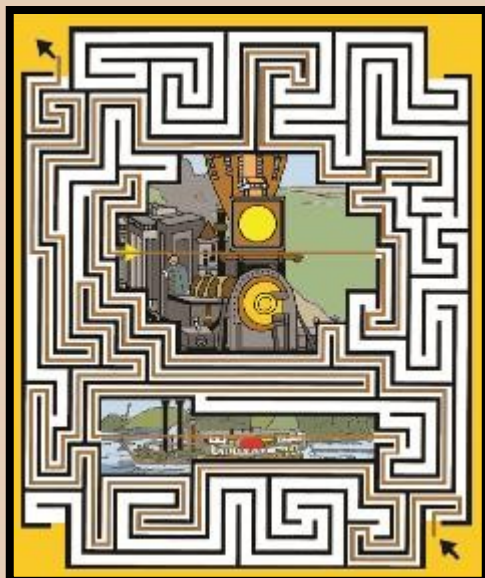
(below) Calvin Tyndall, Jr.
Calvin Tyndall Collection,
OTHRP Archives



Whooping Cranes in Nebraska
Coffey, Black Prairie Dog Woman Studios



Turtle Island
Coffey, Black Prairie Dog Woman Studios



Answers



Number of Coyotes: 97

Page 16: Coyote: 4 and 6



Number of Buffalo: 111



Page 32 Plants:
B, G, E, F, C, A, D





The **Umo^{ho}** People have experienced many pandemics since Europe invaded their lands. Today we are honoring this tradition of survival with the story of a remarkable tribal member:

Josephine Erlin Barnaby von Felden, born and raised on the Reservation, was trained in Euro-American style as both a nurse and teacher. Since she spoke several Native as well as European languages, she was often called upon to be an interpreter for both meetings and letters.

While teaching at a school at **Standing Rock Reservation**, news came that the reservation was hit with a major epidemic. The European-like hospital, 42 miles away, had no doctors or nurses to handle it, as they had all fled. So Josephine walked across the reservation to the hospital and took charge. She organized the traditional medicine people of Standing Rock and together they fought for three months to save the People, and end the epidemic.

This **Graphic Novel** about her life is being released by OTHRP for free as a **(PDF)** during the coronavirus pandemic. It is one of 15 books that OTHRP has created to bring back the culture.

Ewithe Woⁿgithe: We are all related.

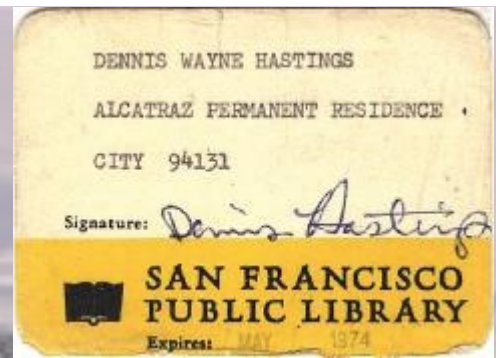
Omaha Tribal Historical Research Project, Inc.

Mission Statement

The purposes for which the corporation is organized is to promote, encourage, and conduct research regarding the history, heritage, language, religion and other aspects of the culture of *Umo^{ho}* (Omaha) people for the purposes of encouraging the preservation of materials and the information collected and perpetuating the *Umo^{ho}* culture and traditions, and to serve as an educational resource for *Umo^{ho}* people and other people who may be interested in the culture and traditions of the *Umo^{ho}* Tribe of Nebraska/Iowa.



Dennis Hastings, Ph.D.
Founder/Director OTHRP



ALCATRAZ

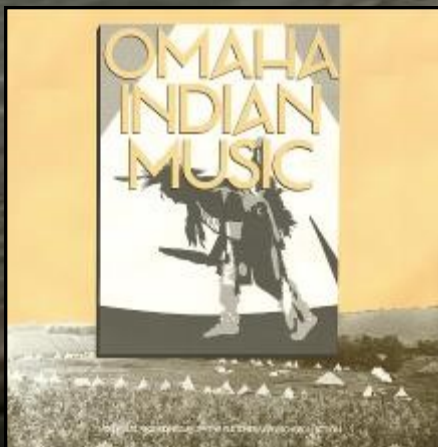
In November of 1969 the Indians of All Tribes took possession of the island of Alcatraz, located in the bay of San Francisco, California. Their purpose was to take the discarded Indian land of the island and create:

1. A Center for Native American Studies
2. An American Indian Spiritual Center
3. An Indian Center of Ecology
4. A Great Indian Training School
5. An American Indian Museum

Umo^{ho} citizen Dennis Hastings was a part of this movement, sitting on the Council of Seven and acting as their public relation contact. When the occupation ended, Hastings took the five creative ideas home to his reservation in 1979 and started his life's work to create a group that would combine all five.

This was the beginning of OTHRP, which became a federally recognized Non-Profit Organization in 1992.

REMASTERED WAX CYLINDERS



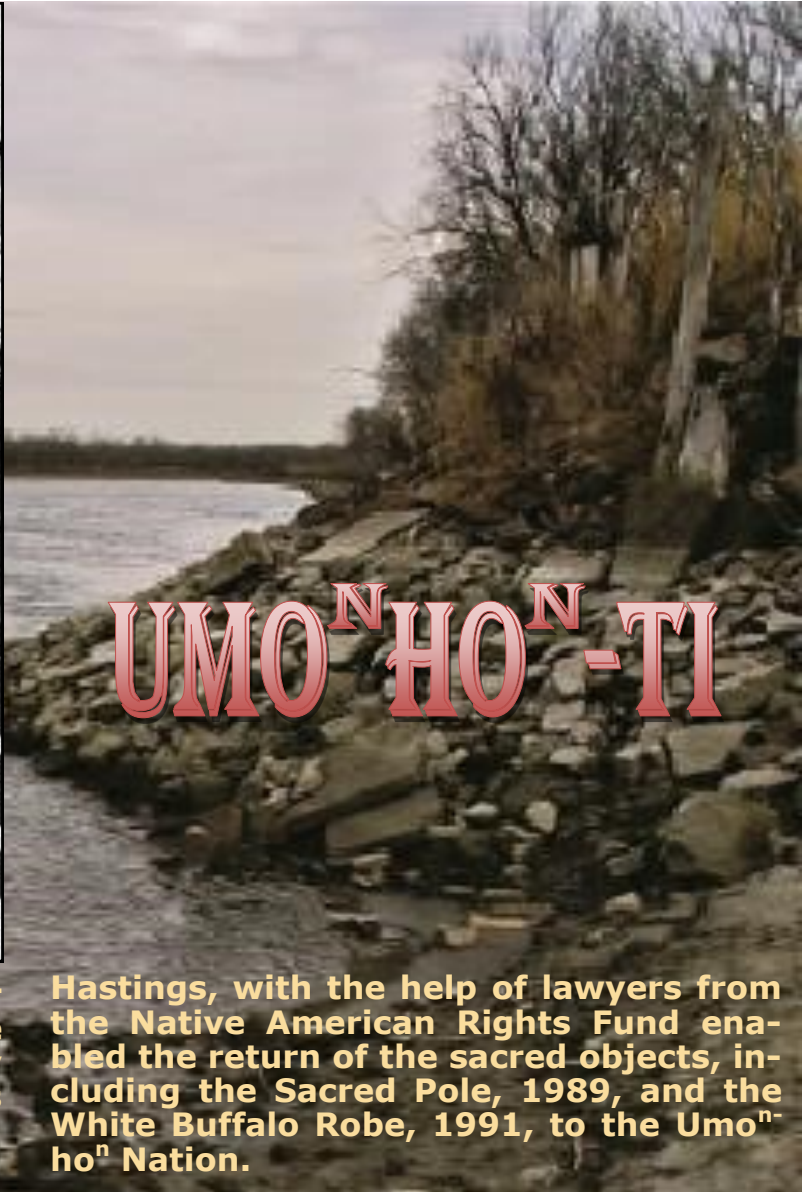
Dorothy Sarah Lee, University of Indiana, remastered the wax cylinder recordings made by Alice Fletcher and Francis La Flesche at the beginning of the 20th century. Lee presented them to the tribe in the form of a record and illustrated booklet, in conjunction with the American Folklife Center division of the Library of Congress. Hastings helped her with this project and brought it back to Umo^{ho} musicians.

Album's illustrated booklet cover for the wax recordings. OTHRP Archives

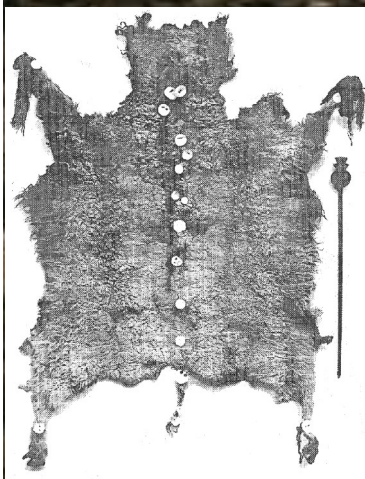


Edward Cline, tribal planner for the Umoⁿhoⁿ, holds the Sacred Pole at the Peabody Museum, where the pole has been kept for 100 years.

Globe staff photo: Bill Green



Hastings, with the help of lawyers from the Native American Rights Fund enabled the return of the sacred objects, including the Sacred Pole, 1989, and the White Buffalo Robe, 1991, to the Umoⁿhoⁿ Nation.



Wall Street Journal
August 27, 1991



Powwow dancers at Macy's annual He'dewachi
James Denney, Omaha World-Herald, September 25, 1983
OTHRP Archives

Nishu'de Ke: Missouri River Bank
Jeff Mohr, OTHR Archives



Dennis Turner takes part in a ceremony Thursday after the tribe reburied the remains of 106 Indians.
Ed Porter/World-Herald

NAGPRA

For many years Nebraska had kept *Umo"ho"* objects and human remains, and the *Umo"ho"* wanted them back. Senator Ernie Chambers, Nebraska's long-time and only black legislator, stepped up with help from two attorneys of the Native American Rights Fund, NARF, Robert Peregoy and Walter Echo-Hawk, a *Pawnee*, to help Hastings with this legal fight.

But the initial fight for return of these items went down in defeat in the Nebraska Unicameral Legislature. Echo-Hawk and Hastings turned around and went after the *Pawnee* remains. In 1989 the Unmarked Human Burial Sites and Skeletal Remains Protection Act was passed by the Unicameral Legislature. In 1990 the federal law was passed based upon the Nebraska law, which was called the Native American Graves Protection and Repatriation Act (NAGPRA).

NAGPRA provides a process for museums and United States or Federal agencies "to return certain Native American cultural items — human remains, funerary objects, sacred objects, and objects of cultural patrimony — to lineal descendants, culturally affiliated Indian tribes, and Native Hawaiian organizations."

NEBRASKA VS. PARKER

In 2007 a legal case, *Nebraska vs Parker*, was filed in Federal Court against the *Umo"ho"* by the Village of Pender, which claimed the town was not on the Reservation. For nine years the case was argued up to the United States Supreme Court. On March 22, 2016 the UNANIMOUS decision of that Court was in favor of the *Umo"ho"* Nation and upheld the 1854 Treaty Boundaries, codifying them in law.

One Hundred, thirty-seven pages of the Hastings/Coffey unpublished book "Grandfathers Remembers" were specifically named in that case, providing "a tribal tone" to show the history and set the scene for the *Umo"ho"* case.



FOUR HILLS OF LIFE

UMO^NHO^N CURRICULUM

GIVING BACK THAT WHICH WAS STOLEN

UMO^NHO^N 4 HILLS OF LIFE
COMPLETELY ILLUSTRATED: **Volume One**

Grandfather Remembers
— Broken Treaties/Stolen Land:
The Omaha Land Theft

Ph.D. Dissertation
that helped to win in
4 Courts

UNANIMOUS DECISION
UNITED STATES SUPREME COURT

In'aska: Dennis Hastings, Ph.D.
Margery Coffey: Ml'o'bathi', Ph.D.

**A Doctorial Dissertation accepted by
Western Institute for Social Research**

Omaha Tribal Historical Research Project, Inc.
For 26 years, Omaha Cultural Authority in Perpetuity
by Tribal Council Resolution

Omaha Bear One Design based on sketch by J. O. Dorsey ca. 1879

UMO^NHO^N 4 HILLS OF LIFE
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Nishu'de Ke: Missouri River in grays
Jeff Mohr, OTHR Archives

Selected AWARDS AND HONORS

- 1989** Certificate of Award presented by the Pawnee Tribe: "Given in recognition of OTHRP's assistance and support leading to the enactment of the Nebraska Unmarked Burial Sites and Skeletal Remains Protection Act."
- 1990** Award for Excellence: "Dancing to Give Thanks" film.
- 1993** Nebraska Arts Council's Governor's Art Award: "West Meets West" with the City of Omaha Symphony Orchestra.
- 2002** ACSA Faculty Design Award 2001-02: New Moon Moving Learning Center and Museum. Association of Collegiate Schools of Architecture national awards program.
- 2002** Boston Society of Architects Unbuilt Architecture Award: New Moon Moving Learning Center and Museum. International awards program.
- 2003** Progressive Architecture Award: New Moon Moving Learning Center and Museum. 50th year of Architecture journal's venerable international awards program,
- 2003** A 90-second movie of the museum project, by invitation, was used as an exhibit in Verona, Italy along with many famous American and European architects also designing projects in stone. New Moon Moving qualified for this exhibit as it is to be covered in slate.
- 2004** The influential Turkish magazine on architecture, Yapi 250, featured Vincent Snyder's design for the Omaha Interpretive Center/Museum in a seven page spread.
- 2005** The Architecture classes of Sohag University in Egypt studied the museum design incorporating it into their regular studies.

MUSEUMS

- 1983 University of Nebraska at Omaha, Education: John Millard.
- 1986-92 Susan Picotte Center, Walthill, NE: Common Ground, interracial working group, Thurston County, Center for Rural Affairs.
- 1987 State of Nebraska Pappas/Missouri River Natural Resource District, Big Muddy Workshop, Inc. Creation of mock earthen lodge, Black-bird lookout point on Hwy 75. OTHRP provided cultural research.
- 1991 University of Nebraska State Museum: Encounter Kit created with Peggy Hunt, education coordinator and environmental educator and Patty Amgwert, a UNL graduate student, using Omaha Tribal resources and the University of Nebraska. Coordinated by Hastings it included a series of books of simple stories, illustrated by Omaha elder, Thurman Cook, Macy Public School Print Shop.
- 1997 Blessing for a Long Time : The Sacred Pole of the Omaha Tribe: Co-authored with Robin Ridington, University of British Columbia. Story of the return of *Umo'ho' ti*, the sacred pole of the Omaha.
- 1988 "Views of a Vanishing Frontier," Metropolitan Museum of Art: Documentation of the historic journey of Prince Maximilian zu Wied.

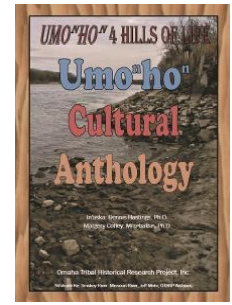
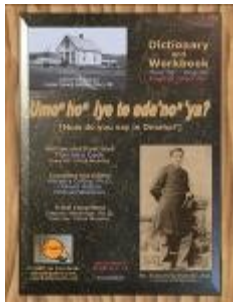
Nebraska Educational Television Films:

- 1980 81 "We Are One" Project: A film of traditional Omaha life in 1800 designed for 4th and 5th grade curriculum in Nebraska public schools to educate both Indians and non-Indians. Script was written by Joy Harjo. Wes Studi and Rodney A. Grant began their cinematic careers through their appearances in this film. Wes Studi went on to win an Oscar, while Joy Harjo became the First Native American U.S. Poet Laureate, both in 2019.
- 1983 "Powwow": A documentation of 1983 Omaha Powwow
- 1988 "Dancing to Give Thanks" Won the 1990 Award for Excellence.

Other Films:

- 1991 "Return of the Sacred Pole" 1992 "Indian Handgame" — Metropolitan Community College, Omaha, NE.
- 1994 "Bones of Contention" — British Broadcasting Corporation: Documentary "Bones of Contention" — repatriation of human remains and the study done on them by Dr. Karl Reinhard.
- 1996 Maximilian and Bodmer Film — New York Educational Television: A Greg Fisher educational television production concerning Prince Maximilian of Weide.

And more. . . .



Four Hills of Life: Umo^{ho} Curriculum

GIVING BACK THE HISTORY

Completely Illustrated Grandfather Remembers – Broken Treaties/

Stolen Land: The Umo^{ho} Land Theft: The two book version of the 2009 dissertation of Dr. Dennis Hastings and Dr. Margery Coffey, covers five centuries of documented Umo^{ho} history, and helped win the Nebraska vs. Parker legal case that codified the 1854 Treaty boundaries in 2016, unanimously by the U.S. Supreme Court.

Umo^{ho} Cultural Anthology: Originally compiled expressly for use by Indian Child Welfare Act (ICWA) foster families and their children, this new and expanded book is a “crash course” in Umo^{ho} culture and history.

Dancing for Peace: A reflection upon what has been and what could be in Umo^{ho} Tribal Governance. Includes an ancestrally-derived and modern description of consensus, a compilation of all the Treaties, a Coyote story, a proposed new Umo^{ho} Tribal Constitution, and the 2007 UN Indigenous Declaration.

Missouri River Steamboats: A comprehensive overview of the Steamboats that worked the Missouri River during the mid-1800s. It includes both diagrams and a track record of steamboat wrecks lost on the river.

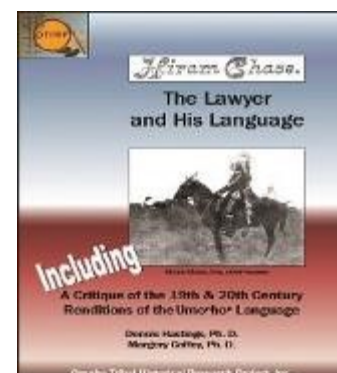
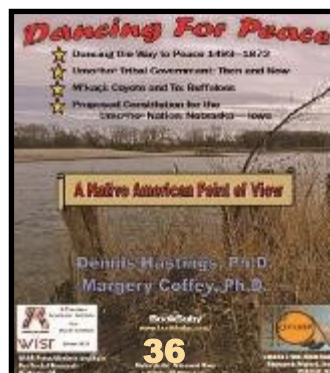
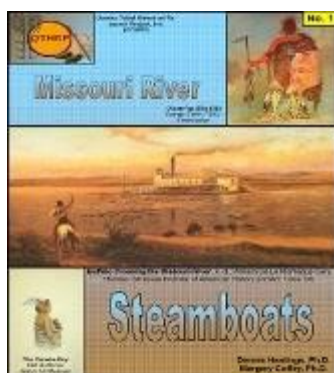
GIVING BACK THE LANGUAGE

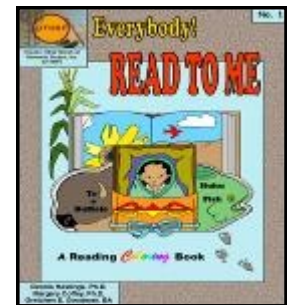
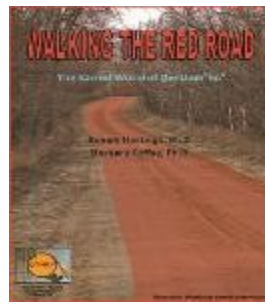
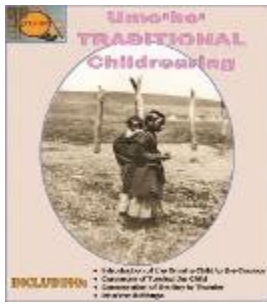
Umo^{ho} iye te ede'no'ya? [How do you say in Omaha?]

A Dictionary and Workbook using Dr. Francis La Flesche, Esq.'s rendition of the Umo^{ho} language. Over 5,000 words in the dictionary, with an accompanying workbook based upon the late elder Thurman Cook's work, illustrated with his classic drawings.

Hiram Chase. The Lawyer and his Language

Hiram Chase was a lawyer, the first Aboriginal American to be so in Nebraska. Fluent in his original language, he created his own way of recording it so that he would have an accurate record when taking notes on his clients. This book includes a copy of his published Umo^{ho} iye (Omaha language) book from 1897. It critiques the various attempts to put Umo^{ho} into written form, using the varied ways available at the time in the late 19th and 20th centuries.





3. GIVING BACK THE CULTURE

Umoⁿhoⁿ Traditional Childrearing: A rendition of traditional Umoⁿhoⁿ childrearing rituals, complete with songs, ancestral haircuts and clan names. Updated for the 21st Century from Frances La Flesche's **The Omaha Tribe** (1911).

Walking the Red Road: The sacred world of the Umoⁿhoⁿ, complete with songs and a look at the Sacred Societies. Updated for the 21st Century from Frances La Flesche's **The Omaha Tribe** (1911).

Everybody! Read to Me: A teaching expressly written for new mothers and fathers of how to bring culture into the life of a child. It is a reading/coloring Book and features some of the traditional haircuts of Umoⁿhoⁿ clans.

4. GIVING BACK THE TRADITIONAL STORIES

Mi'ka'ci: Coyote and the Te: Buffaloes: A traditional tale of the Umoⁿhoⁿ presented in comic book form, complete with puzzles and games. It speaks to the problem of both envy and greed, bilingual Umoⁿhoⁿ/English.

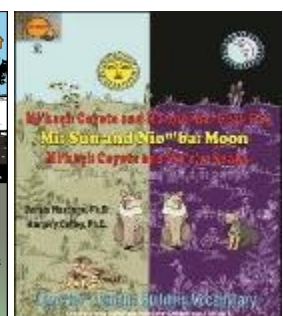
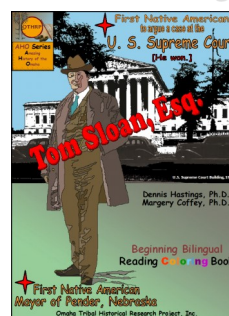
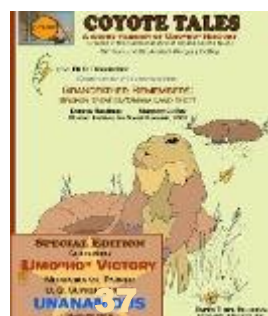
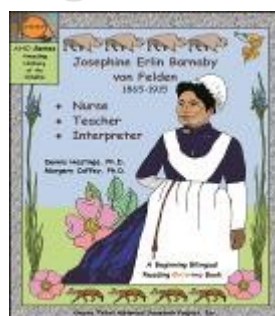
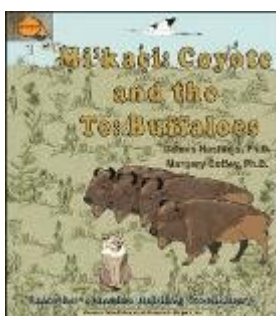
Josephine Erlin Barnaby von Felden: Josephine von Felden was a nurse, a teacher and interpreter. She worked with Dr. Susan La Flesche on their home Umoⁿhoⁿ Reservation, and later as a teacher on the Standing Rock Reservation. When an epidemic broke out from which the medical personnel fled the only hospital, she walked 42 miles across the Reservation to organize the People into a formidable medical unit to fight the epidemic, succeeding after three months. A coloring book of her life, bilingual Umoⁿhoⁿ/English.

Coyote Tales: A collection of the Coyote/Prairie Dog chapter summaries from the "Grandfather Remembers" book. One of these stories was referenced in the U.S. Supreme Court Nebraska vs. Parker case.

Tom Sloan, Esq.: A bilingual Umoⁿhoⁿ/English coloring/activity book, describing Sloan's career. He joined forces with Hiram Chase forming the First Indigenous American law firm in Nebraska, likely the first in the United States. Sloan became the First Aboriginal American to argue a case before the U.S. Supreme Court (which he won), and the first Native American elected Mayor of Pender, NE.

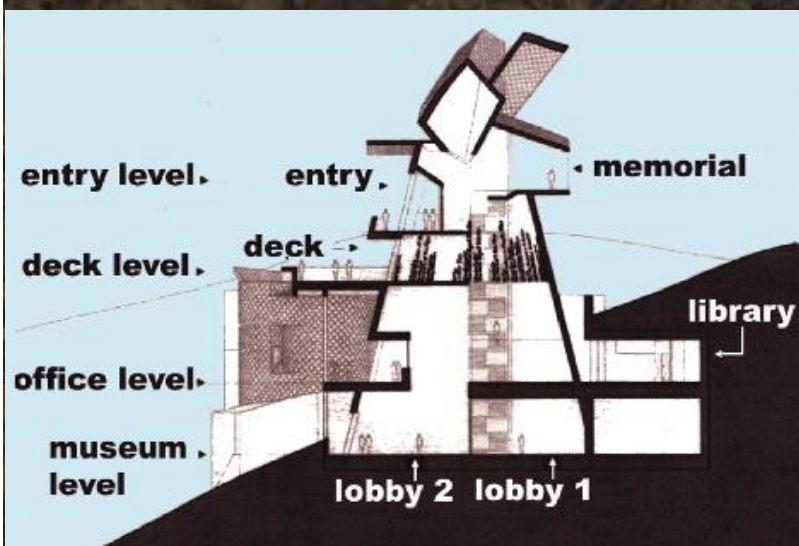
Mi'ka'ci: Coyote and Ma'zho ha: Gray Fox, Mi: Sun and Nio''ba: Moon, Mi'ka'ci: Coyote and We'c'a: Snake A bilingual Umoⁿhoⁿ/English comic book featuring three Umoⁿhoⁿ traditional tales along with puzzles and games.

Giving Back That which was Stolen Project



TO^N IN-THI^N
NEW MOON MOVING
LEARNING CENTER & MUSEUM

VINCENT SNYDER, ARCHITECT

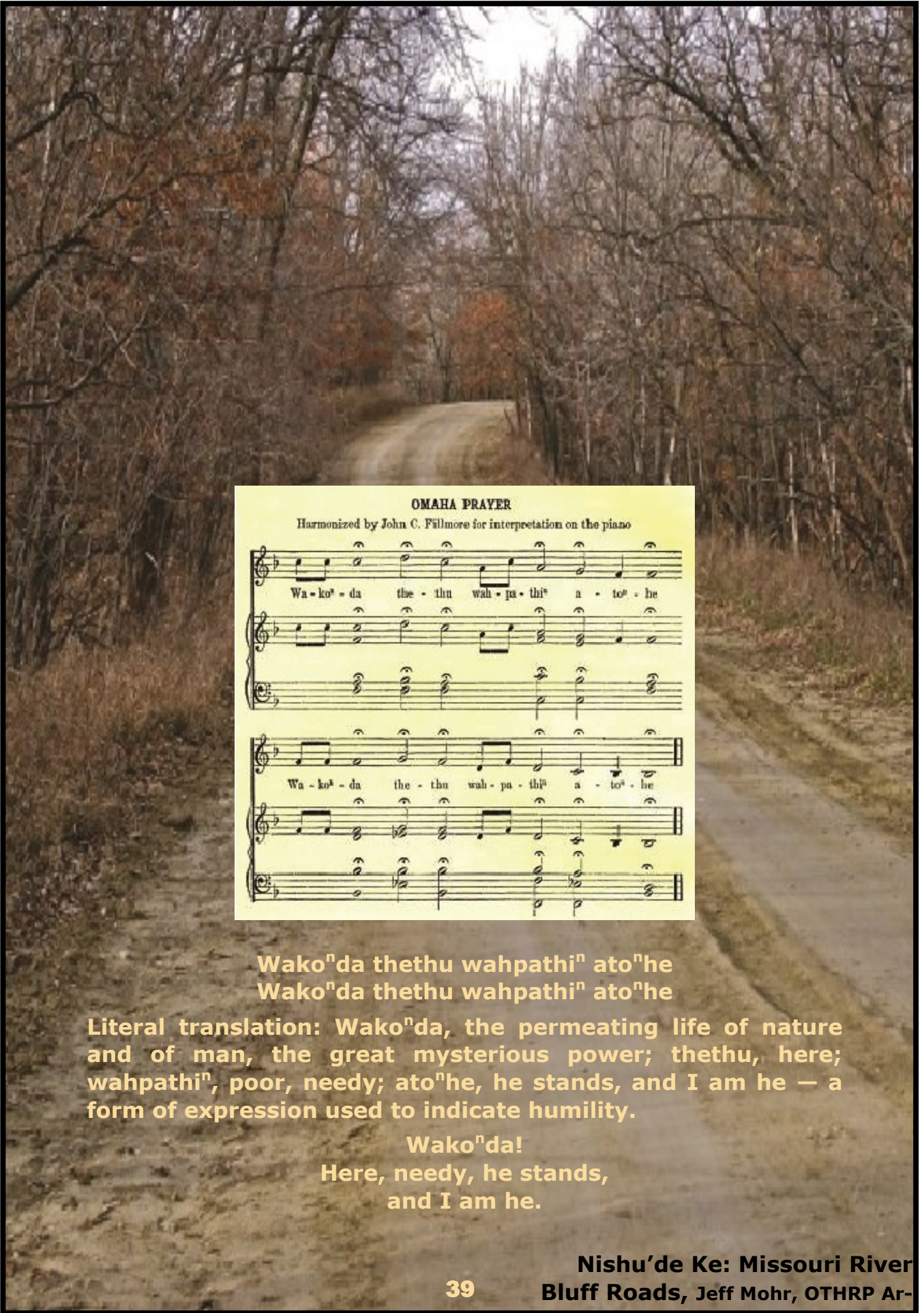


A schematic of the design shows the interior of New Moon Moving. The names of the clans are engraved on the walls inside the Headdress. OTHRP Archives

A graduate of the University of Nebraska and Princeton University, Snyder has had a distinguished career: Extensive professional associations with architects Michael Graves and Frank Gehry.

Experience on Vitra Headquarters in Switzerland, EuroDisneyland in France and the EMR Communications and the Technology Center in Germany.

Bluff View of the Nishu'de Ke: Missouri River, Jeff Mohr, OTHRP Archives



OMAHA PRAYER

Harmonized by John C. Fillmore for interpretation on the piano

Wa - ko^a - da the - thu wah - pa - thi^a a - to^a - he

Wa - ko^a - da the - thu wah - pa - thi^a a - to^a - he

**Wakoⁿda thethu wahpathiⁿ atoⁿhe
Wakoⁿda thethu wahpathiⁿ atoⁿhe**

Literal translation: Wakoⁿda, the permeating life of nature and of man, the great mysterious power; thethu, here; wahpathiⁿ, poor, needy; atoⁿhe, he stands, and I am he — a form of expression used to indicate humility.

**Wakoⁿda!
Here, needy, he stands,
and I am he.**



Ewithe Woⁿgithe

We are all related