

American Indian Literature Resources for Educators: An Annotated Bibliography

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Academic Standard

Grades K-3

0.4.1.1.1: Historians generally construct chronological narratives to characterize eras and explain past events and change over time.

1.1.3.2.1: Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.

2.4.2.4.1: Compare and contrast daily life for Minnesota Dakota or Anishinaabe peoples in different times, including before European contact and today.

Grades 4-6

4.1.1.1: Describe how people take action to influence a decision on a specific issue; explain how local, state, national or tribal governments have addressed that issue.

4.1.9.9: Compare and contrast treatment of similar themes and topics and patterns of events in stories and traditional literature from different cultures, including American Indian.

4.2.6.6: Compare and contrast firsthand and secondhand account, including those by or about Minnesota American Indians, of the same event or topic; describe the differences in focus and the information provided.

5.4.4.15.1: Describe complex urban societies that existed in Mesoamerica and North America before 1500.

6.4.4.20.4: Describe Minnesota and federal American Indian policy of the late nineteenth and twentieth centuries and its impact on Anishinaabe and Dakota people, especially in the areas of education, land ownership and citizenship.

6.4.6.6: Explain how an author develops the point of view of the narrator or speaker in a text, including those by or about Minnesota American Indians.

6.5.9.9: Compare and contrast one author's presentation of events, including events related to Minnesota American Indians, with that of another.

7.5.9.9: Analyze how two or more authors writing about the same topic including topics about Minnesota American Indians shape their presentations of key information by emphasizing different evidence or advancing different interpretations of facts.

Grades 7-8

6.4.9.9: Compare and contrast texts in different forms or genres including those by and about Minnesota American Indians in terms of their approaches to similar with themes and topics.

6.7.9.9: Draw evidence from literary or informational texts to support analysis, reflection, and research (Apply standard 6.4.6.6).

7.4.9.9: Compare and contrast a fictional portrayal, including those in stories, poems, and historical novels of Minnesota American Indians, of a time, place, or character and a historical account of the same period as a means of understanding how authors of fiction use or alter history.

7.7.9.9: Draw evidence from literary or informational texts to support analysis, reflection, and research (Apply standard 7.4.9.9).

8.4.2.2: Determine a theme or central idea of a text, including those by and about Minnesota American Indians, and analyze its development over the course of the text, including its relationship to the characters, setting, and plot; provide an objective summary of the text.

8.4.9.9: Analyze how a modern work of fiction draws on themes, patterns of events, or character types from myths, traditional stories, including stories, poems, and historical novels of Minnesota American Indians, including describing how the material is rendered new.

8.5.9.9: Analyze a case in which two or more texts, including one text by or about Minnesota American Indians or other diverse cultures, provide conflicting information on the same topic and identify where the texts disagree on matters of fact or interpretation.

8.7.9.9: Draw evidence from literary or informational texts to support analysis, reflection, and research (Apply 8.4.9.9).

Grades 9-12

9.9.1.1: Initiate and participate effectively in a range of collaborative discussions with diverse partners on grades 9-10 issues including those by and about Minnesota American Indians, building on others' ideas and expressing their own clearly and persuasively.

9.12.6.6: Compare the point of view of two or more authors or creators for how they treat the same or similar topics, including which details they include and emphasize or exclude in their respective accounts including points of view about Minnesota American Indian history.

9.12.9.9: Compare and contrast treatments of the same topic in several primary and secondary sources, including texts from various cultures and Minnesota American Indian culture.

11.9.1.1: Initiate and participate effectively in a range of collaborative discussions with diverse partners on grades 11-12 issues, including those by and about Minnesota American Indians, building on others' ideas and expressing their own clearly, and persuasively.

11.12.6.6: Evaluate authors' differing points of view, including differing points of view about Minnesota American Indian history, on the same historical events or issues by assessing the authors' claims, reasoning, and evidence.

STANDARD	GRADE	TITLE/AUTHOR(S)	ANNOTATION
0.4.1.1.1	K-3	<i>Sky Dancers</i> Kirk, C.A.	Set in the early 1930s and based on the history of Mohawk steelworkers, Sky Dancers is a warm celebration of family, courage, and the forces of nature. Sensitive told and stunningly illustrated, this is a story for all ages.
0.4.1.1.1	K-3	<i>The People Shall Continue</i> Ortiz, S. and Graves, S.	Traces the progress of the Indians of North America from the time of the Creation to the present.
1.1.3.2.1	K-3	<i>Mission to Space</i> Herrington, J.	John Herrington is a member of the Chickasaw Nation and this is his story about his days in an astronaut training and his time spent on the International Space Station.
2.4.2.4.1	K-3	<i>Shota and the Star Quilt</i> Bateson-Hill, M.	Shota is a young Lakota girl who lives in a contemporary American city. When the block that her family and friends live on is threatened by development, they use long-standing Lakota traditions to find a solution that saves their homes.
2.4.2.4.1	K-3	<i>Sky Sisters</i> Bourdeau Waboose, J. and Deines, B.	Two Ojibway sisters set off across the frozen north country to see the SkySpirits' midnight dance. It isn't easy for the younger sister to be silent, but gradually she begins to treasure the stillness and the wonderful experiences it brings.
2.4.2.4.1	K-3	<i>The Blue Roses</i> Boyden, L. and Cordova, A.	With gentle words and magical images, this contemporary Native American story tenderly embraces the natural cycle of life.
2.4.2.4.1	K-3	<i>Buffalo Song</i> Bruchac, J. and Farnsworth, B.	Hunted to the brink of extinction, the buffalo would have vanished if not for the diligent care of Walking Coyote and his family. Here is the inspiring story of the first efforts to save the buffalo, an animal sacred to Native Americans and a powerful symbol of the American west. From the foresight and dedication of individuals like Walking Coyote came the eventual survival of these majestic animals, one of the great success stories of endangered species rescue in United States history.
2.4.2.4.1	K-3	<i>Bear Makes Rock Soup</i> Erdich, L.	In Bears Make Rock Soup, writer Lise Erdrich and painter Lisa Fifiield honor their Native American ancestral traditions. As winter falls, women fill the bellies of hungry bears with sweet stories so they will sleep till spring. Crows warn of enemies in pursuit so that a tribe may escape to safety. Children care for an abandoned moose they find crying for its mother. And animals of all stripes and feathers gather to pay respects to a beloved chief who has fallen while defending his people.
2.4.2.4.1	K-3	<i>The Birchbark House</i> Erdich, L.	A good story through which the Native American culture during the Westward Expansion of the United States is realistically and sympathetically portrayed.
2.4.2.4.1	K-3	<i>The Good Luck Cat</i> Harjo, J.	In this representation of a modern Native American story join Joy Harjo as she celebrates the special relationship between a young girl and her cat.
2.4.2.4.1	K-3	<i>Not My Girl</i> Jordan-Fenton, C. and Pokiak-Fenton, M.	Based on the true story of Margaret Pokiak-Fenton. Not My Girl is a poignant story of a determined young girl's struggle to belong following her study at an Outsider School.
2.4.2.4.1	K-3	<i>When I Was Eight</i> Jordan-Fenton, C. and Pokiak-Fenton, M.	Based on the true story of Margaret Pokiak-Fenton, When I Was Eight tells the true story of what happened to Margaret when she left her village to learn to read at a boarding school.

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2.4.2.4.1	K-3	<i>Grandmother Spider Brings the Sun</i> Kemps, G.	This wonderful story by a renowned storyteller explains how light was brought to the dark side of the world.
2.4.2.4.1	K-3	<i>Pat Learns About Wild Peppermint</i> Kennerly, J., Marceau, C., Old Person, D., Tatsey, J., and Tailfeathers, M.	Story about the use of wild peppermint among the Blackfeet Nation. A grandmother teaches her granddaughter Pat how to harvest wild peppermint and the many benefits of the plant.
2.4.2.4.1	K-3	<i>As Long As the Rivers Flow</i> Loyie, L., Brissenden, C., and Holmlund, H.D.	As Long as the Rivers Flow is the story of Larry Loyie's last summer before entering residential school. It is a time of learning and adventure.
2.4.2.4.1	K-3	<i>Nanabosho & Kitchie Odjig</i> McLellan, J., McLellan, M., Swampy, L., and Burling, J.	When Nanabosho meets Kitchie Odjig he gets an important lesson in respecting his elders.
2.4.2.4.1	K-3	<i>Nanabosho & Porcupine</i> McLellan, J., McLellan, M., and Gorrie, R.	When Nanabosho decides to have some fun at the expense of a little bear cub, there's a surprise in store, courtesy of the cub's furious mother! Thanks to shy little Porcupine, he discovers best friends are often closer than you think.
2.4.2.4.1	K-3	<i>Nanabosho and the Butterflies</i> McLellan, J., McLellan, M., and Traverse, J.	The story is recounted about Nanabosho and how butterflies came to be the creatures who make children laugh in this Ojibwe story.
2.4.2.4.1	K-3	<i>Nanabosho and the Woodpecker</i> McLellan, J. and Brynjolson, R.	When the hungry Nanabosho sees how Woodpecker gets food from a tree, he thinks he has a way to ease his hunger. Instead, he learns an embarrassing truth about pretending to be something he isn't.
2.4.2.4.1	K-3	<i>Nanabosho Dances</i> McLellan, J. and Brynjolson, R.	In this legend, Kitchi Manitou presents Nanabosho with a gift of tobacco to be used for offering before using the other gifts that were put forth on this earth.
2.4.2.4.1	K-3	<i>Nanabosho Steals Fire</i> McLellan, J. and Monkman, D.	Long ago, the only fire in the world was guarded jealously by an old medicine man. Nanabosho devises a plan to bring that warmth to the people.
2.4.2.4.1	K-3	<i>Nanabosho, Soaring Eagle and the Great Sturgeon</i> McLellan, J. and Brynjolson, R.	Soaring Eagle is left with no food for his family for the winter. Trout shows him how to catch as many fish as he needs. When Soaring Eagle grows greedy, however, the results are nearly disastrous.
2.4.2.4.1	K-3	<i>The Birth of Nanabosho</i> McLellan J. and Kirby, J.	The first title in the series shows how Nanabosho came to earth to teach respect for all living things.
2.4.2.4.1	K-3	<i>Hungry Johnny</i> Minnema, C.K. and Ballinger, W.	At the community feast, observing the bounty of festive foods and counting the numerous elders yet to be seated, Johnny learns to be patient and respectful despite his growling tummy. He understands that gratitude, patience, and respect are rewarded by a place at the table—and plenty to eat, eat, eat.
2.4.2.4.1	K-3	<i>Black Elk's Vision</i> Nelson, S.D.	From recounting the visions Black Elk had as a young boy, to his involvement in the battles of Little Big Horn and Wounded Knee, as well as his journeys to New York City and Europe with Buffalo Bill's Wild West Show, this biographical account of Black Elk follows him from childhood through adulthood.

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2.4.2.4.1	K-3	<i>Buffalo Bird Girl: A Hidatsa Story</i> Nelson, S.D.	Through her true story, readers will learn what it was like to be part of this Native American community that lived along the Missouri River in the Dakotas, a society that depended more on agriculture for food and survival than on hunting.
2.4.2.4.1	K-3	<i>Kiki's Journey</i> Orona-Ramirez, K. and Warm Day, J.	Kiki is a city girl who calls Los Angeles home. But home is also a place filled with expressions of her family's Tiwa Indian heritage. Her parents left the Taos Pueblo reservation long ago, and Kiki hasn't been back since she was a baby. She hardly even remembers what the Pueblo is like, until she returns with her parents during spring break. Suddenly, Kiki feels like a tourist in a place that should feel like home. Kristy Orona-Ramirez's tender story sensitively portrays the rewards and challenges of contemporary Indian life.
2.4.2.4.1	K-3	<i>Itse Selu: Cherokee Harvest Festival</i> Pennington, D. and Stewart, D.	Step back in time for a captivating glimpse of Cherokee life in pre-Columbian North America. Join Little Wolf and his family as they prepare to celebrate Itse Selu, the harvest festival. ITSE SELU celebrates the rich and expressive spirit of the ancient Cherokee culture. The inclusion of Cherokee vocabulary introduces readers to their language and creates a unique texture. A pronunciation key, alphabet, and glossary are included.
2.4.2.4.1	K-3	<i>Amikoonse (Little beaver)</i> Plain, F.	Amikoonse, the little beaver, had always lived with the boy. They were great friends. They went everywhere together, and Amikoonse had never known any other way of life. Then one day, while Grandfather is telling stories, an open front door presents an opportunity that he could not resist, and Amikoonse runs. Soon, Amikoonse finds himself lost in a world far different than the one he had known. After a while, he comes to his own place of belonging.
2.4.2.4.1	K-3	<i>Eagle feather: An Honour</i> Plain, F.	A young Ojibwa boy grows up with his grandfather's teachings and learns the values of life through the lessons of history, culture and the natural environment.
2.4.2.4.1	K-3	<i>Enduring Wisdom: Sayings From Native Americans</i> Saint James, S. and Driving Hawk Sneve, V.	Through centuries of unwelcome change and anguishing trials, Native Americans have held onto their heritages and histories. With this collection of sayings from many tribes, this rich and thoughtful compilation honors Native American cultures and shares their enduring wisdom.
2.4.2.4.1	K-3	<i>Jingle Dancer</i> Smith, C.L., Hu, Y., and Van Wright, C.	Jenna loves the tradition of jingle dancing that has been shared by generations of women in her family, and she hopes to dance at the next powwow. But she has a problem—how will her dress sing if it has no jingles?
2.4.2.4.1	K-3	<i>Giving thanks: A Native American Good Morning Message</i> Swamp, J. and Printup, E.	For as long as anyone can remember, Mohawk parents have taught their children to start each day by giving thanks to Mother Earth. Also known as the Thanksgiving Address, this good morning message is based on the belief that the natural world is a precious and rare gift.
2.4.2.4.1	K-3	<i>Songs of Shiprock Fair</i> Tapahonso, L. and Emerson, A.C.	A young Navajo girl, Nezbah, enjoys every part of the annual Shiprock Fair, including the dances, parade, carnival, exhibits, contests, food and the chance to visit with relatives.
2.4.2.4.1	K-3	<i>Saltypie: A Choctaw Journey From Darkness Into Light</i> Tingle, T.	In this powerful family saga, Choctaw author Tim Tingle tells the story of his family's move from Oklahoma Choctaw country to Pasadena, Texas. Spanning fifty years, Saltypie describes the problems encountered by his Choctaw grandmother—from her orphan days at an Indian boarding school to hardships encountered in her new home on the Texas Gulf Coast.
2.4.2.4.1	K-3	<i>A Man Called Raven</i> Van Camp, R. and Littlechild, G.	Van Camp's contemporary story draws from the animal legends and folklore told to him by his Dogrib elders. Littlechild captures the sense of mystery and magic surrounding the strange raven man who teaches the main characters the meaning of respect for nature.
2.4.2.4.1	K-3	<i>What's the Most Beautiful Thing You Know About Horses?</i> Van Camp, R. and Littlechild, G.	Our friendly guide - Van Camp - invites us to accompany him on his playful search for the most beautiful thing about horses. He asks his family, his friends, and even the artist, George Littlechild, what is the most beautiful thing they know about horses. The answers he gets range from zany to profound, and show him that even seemingly ordinary things can be seen in entirely new ways.

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2.4.2.4.1	K-3	<i>Taku Wadaka He? (What Do You See?)</i> Zacharias, J. and Smith, S.	The grandfather in this story is sharing his knowledge with his granddaughter using the Dakota language. She, along with all of the children who read this book, will attain knowledge while admiring the creative artwork used to illustrate these hidden images.
2.4.2.4.1	4-6	<i>Drumbeat... Heartbeat: A Celebration of the Powwow (We Are Still Here)</i> Braine, S.	This title describes the origin of the word powwow and how it has changed over time. It also describes important aspects of a powwow including: food, dancing, drums/music, spirituality, dress, and giveaways. The author goes most in depth with the types of dances, with associated dress, as well as music while including information on different regional and nation specific information. Both the introduction and conclusion contain sensory descriptions like smell and sound to engage and hook the reader. The author reminds readers, who may or may not know, many Native Americans live in cities and are enrolled at a reservation.
2.4.2.4.1	4-6	<i>Shannon: An Ojibway Dancer (We Are Still Here)</i> King, S. and Whipple, C.	This book describes Shannon everyday activities, like going to school and hanging out with friends, in addition to the preparations for the upcoming powwow at the Mille Lacs reservation. Shannon lives in Minneapolis with her grandmother, sisters and cousins but she is enrolled at the Mille Lacs reservation. Shannon and her sister are fancy shawl dancers, and her cousins are jingle dancers. They travel throughout the summer to different powwows to dance (and celebrate). The author provides descriptions of shawl dancer and jingle dancer outfits and some of the process to make them. There is also background on powwows, and music. This title also reminds readers who are unfamiliar that many Native Americans live in cities and are enrolled in reservations. Contextual material includes a map of Minnesota with reservation locations and cities indicated.
2.4.2.4.1	4-6	<i>Black Elk's Vision: A Lakota Story</i> Nelson, S.	Written in first person from Black Elk's perspective, S.D. Nelson describes Black Elk's life (1863-1950) as an Oglala-Lakota medicine man. Nelson recounts Black Elk's childhood and adulthood, including experiences related to the battle of Little BigHorn, the battle of Wounded Knee, and travels with Buffalo Bill's Wild West Show. Nelson also relays the daily experiences of being Native American in the mid-1800s to 1900s. This book includes a timeline, archived images and art created by Nelson to help readers contextualize Black Elk's life.
2.4.2.4.1	4-6	<i>The Sacred Harvest: Ojibway Wild Rice Gathering (We Are Still Here)</i> Regguinti, G. and Kakkak, D.	This book follows Glen and his family who live on the Leech Lake reservation. It first addresses the process of evaluating wild rice for harvest. Glen's father instructs Glen to take only as much as they need for year. The author includes the importance of wild rice in terms of historical context, as well as giving a brief history of the Ojibwe Nation and Leech Lake reservation. After the context the author addresses the process of harvesting further as well as Glen's extended family's involvement in the process. The book concludes, by relaying that after last day of harvest, Glen goes back to school and father goes back to work, but processed rice will be in many meals during coming year, reflecting the cyclical pattern of the year.
4.1.1.1	4-6	<i>Eagle Song</i> Bruchac, J. and Andreasen, D.	This title is about Danny Bigtree, who is in 4 th grade, and starts a new school in Brooklyn. He misses the Mohawk reservation and his family and friends there. He faces stereotypes at his new school and making new friends. Many of his classmates play basketball, which Danny doesn't have much interest in and no one here really seems to care or know about lacrosse like Danny does. Not only that, some of his classmates have taken to calling Danny "Chief" despite Danny explaining how that is inappropriate and further explaining about how the Iroquois lived in longhouses and not teepees when that was also brought up.
4.1.1.1	4-6	<i>Muskrat Will Be Swimming</i> Savageau, C. and Hynes, R.	Jeannie is a young Native American girl who is told a traditional Seneca story by her grandfather. Jeannie's grandfather tells her this story in response to her trouble with a classmate teasing her at school. Through the tale her grandfather told, Jeannie becomes more confident finding her own strength keeping her Native American identity in mind.
4.1.9.9	4-6	<i>Shota and the Star Quilt</i> Bateson-Hill, M.	Shota is a young Lakota girl who lives in a contemporary American city. When the block that her family and friends live on is threatened by development, they use long-standing Lakota traditions to find a solution that saves their homes.
4.1.9.9	4-6	<i>The Mishomis Book: The Voice of the Ojibway</i> Benton-Benai, E.	Benton-Benai wrote this book with the goal of education readers in culture, history and philosophy of the Ojibwe Nation. This book is part text and part illustrations.

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4.1.9.9	4-6	<i>The Blue Roses</i> Boyden, L. and Cordova, A.	With gentle words and magical images, this contemporary Native American story tenderly embraces the natural cycle of life.
4.1.9.9	4-6	<i>A Boy Called Slow: The True Story of Sitting Bull</i> Bruchac, J. and Baviera, R.	This story is about Sitting Bull, who was part of the Hunkpapa band of Lakota Dakota. He dislikes his childhood name, Slow. Slow is inspired by his father, and works towards earning a new name. Slow, or Sitting Bull, accomplishes this around 14 years of age during the mid-1800s.
4.1.9.9	4-6	<i>Hidden Roots</i> Bruchac, J.	Harold, age 11, lives in upstate New York in the early 1960s with his mother and father. Similar to his mother, Harold is a loner. Harold's Uncle Louis visits often, and usually while Harold's father is at work. Uncle Louis teaches him about the Adirondack wilderness and the history of Vermont Eugenics Program in the 1930s and its danger to the Abenaki people. While Harold had known that his family had secrets, he soon learns that they are related to the history Uncle Louis is telling him. Not only that, Uncle Louis isn't really his uncle, but his maternal grandfather.
4.1.9.9	4-6	<i>Dream Catcher</i> Calahasen, S.	Marin had a recurring nightmare and doesn't know how to make it stop. Marin's grandmother suggests seeing a Cree Elder. Marin learns a great deal from Maskwa, the Elder, including the story of the Spider Women and the uses of dream catchers.
4.1.9.9	4-6	<i>The Chichi Hoohoo Bogeyman</i> Driving Hawk Sneve, V.	In the South Dakota prairie, three girl cousins explore an old fort. They find an odd creature, which the call chichi hoohoo bogeyman, a name containing Dakota and Hopi origins. After one of the cousins disappears, the girls' discovery comes into the foreground. Tensions rise and mysteries ensue in this book.
4.1.9.9	4-6	<i>Lana's Lakota Moons</i> Driving Hawk Sneve, V.	This story is about two cousins and their new friendship with a new student at school. Lana and Lori, cousins, are part of the Lakota nation, and bond with the new Laotian student over cultural differences, as well as similarities, in how family, friendship and loss are viewed.
4.1.9.9	4-6	<i>Sacagawea</i> Erdrich, L. and Buffalohead, J.	Erdrich covers Sacagawea's life from age 11 to adulthood in this biography for young readers. Events of Sacagawea's life include her kidnapping from her home and family of the Hidatsa nation on to her dealings with Lewis and Clark.
4.1.9.9	4-6	<i>Lakota Hoop Dancer</i> Left Hand Bull, J. and Haldane, S.	<i>Lakota Hoop Dancer</i> follows Kevin Locke, a Lakota man enrolled at Standing Rock reservation. The author tells the reader about Kevin's background before illustrating important aspects of hoop dancing. Left Hand Bull describes to the reader the importance of the dance in Lakota culture and how it is taught. Color photographs accompany the descriptions of the regalia, music and a few moves and steps.
4.1.9.9	4-6	<i>In the Footsteps of Crazy Horse</i> Marshall, J. and Yellowhawk, J.	Jimmy McClean learns a great deal about his heritage as a Lakota from his grandfather. His grandfather, Nyles High Eagle, tells Jimmy about Crazy Horse, or Tasunk Witko and his life from c. 1840-1877. During this exchange with his grandfather, Jimmy learns more about his heritage, history and as result himself.
4.1.9.9	4-6	<i>Walking on Earth & Touching the Sky: Poetry and Prose by Lakota Youth at Red Cloud Indian School</i> McLaughlin, T. and Nelson, S.	This is a compilation of poetry from students from fifth to eighth grade from Red Cloud Indian School on the Pine Ridge Indian Reservation. The poetry was compiled by McLaughlin, a teacher at the school and S.D. Nelson created artwork to accompany the poetry.
4.1.9.9	4-6	<i>Yum! ¡Qué Rico! Americas' Sproutings</i> Mora, P.	Mora has created a book of poetry, specifically haiku, to describe foods that have been in the Americas for a long time. The poems are joined with bright illustrations.
4.1.9.9	4-6	<i>Sitting Bull: Lakota Warrior and Defender of His People</i> Nelson, S.D.	Sitting Bull lived from about 1831 to 1890 and he was a member of the Lakota nation. Nelson recounts his life, from childhood to adulthood, describing his experiences and achievements, including combat with the U.S. government.

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4.1.9.9	4-6	<i>Powwow Summer: A Family Celebrates the Circle of Life</i> Rendon, M. and Bellville, C.	Rendon describes the powwow and how it fits in the rhythm of life. The author asks questions periodically to engage readers and encourage them to think how the traditions mentioned in this book may be similar to their own traditions. There are many photographs bringing to life this informative text.
4.1.9.9	4-6	<i>Songs From the Loom: A Navajo Girl Learns to Weave</i> Roessel, M.	Roessel follows his mother and his in this book. The preface talks about his mother telling him the story of how the Navajo learned to weave while she was weaving on the loom as well as the author's inspiration to become a photographer. Roessel's main focus in the story is his mother teaching his daughter how to weave the Navajo way. In the process, his daughter does not just learn technique but the songs and stories that accompany it, which are just as important.
4.1.9.9	4-6	<i>Giving Thanks: A Native American Good Morning Message</i> Swamp, J. and Printup, E.	An illustrated children's book that depicts a message of thanks, called the Thanksgiving Address. The address comes from the Native nations, specifically the Iroquois and Six Nations, in Canada and northern New York and is still used in contemporary celebrations.
4.1.9.9	4-6	<i>Saltpie: A Choctaw Journey From Darkness Into Light</i> Tingle, T. and Clarkson, K.	Tim Tingle writes his family's history in this book through the perspective of a young boy name Saltpie. This history spans about 50 years, starting with his grandmother's experiences in boarding school in Oklahoma to his own experiences in college. This family history is complemented by its illustrations.
4.1.9.9	4-6	<i>What's the Most Beautiful Thing You Know About Horses?</i> Van Camp, R. and Littlechild, G.	The author of this title encourages us to look closer at horses and examine their beauty. Van Camp's interest stems from his perspective as a member of the Dogrib, or Tlicho, Nation in Canada. The Dogrib Nation does not use horses due to the cold climate, and instead uses dogs for tasks that other communities might use for horses. Van Camp's examination into horses comes from his own observation and thoughts as well as from other people he knows, including the illustrator George Littlechild.
4.1.9.9	4-6	<i>Iktomi and the Ducks</i> Zitkala-Sa	<i>Iktomi and the Ducks</i> is a compilation of stories told by Zitkala-Sa. The stories and ways Zitkala-Sa tells them reflect the cultural tradition for the Yankton Dakota. These tales contain classic adventures and well known characters.
4.2.6.6	4-6	<i>I Am Not a Number</i> Dupuis, J., Kacer, K., and Newland, G.	Irene is forced to go to a residential school far away from her family and First Nation home. In <i>I am not a number</i> , Irene conveys her confusing and terrifying experiences at school. Irene also struggles with homesickness, intensified by the school's insistence she forget her home and culture. During the summer break, her parents decide to keep her from returning from the school, despite the laws that require it. Irene and her parents have to find a way to hide Irene, as well as protect themselves.
4.2.6.6	4-6	<i>Not My Girl</i> Jordan-Fenton, C. and Poliak-Fenton, M.	Margaret returns home from boarding school to an unexpected reception. She was excited to see her family again and thought her family felt the same. Margaret's family's response, causes her to realize how much she has changed since she left school and how much she has forgotten. This title is a sequel to <i>When I was Eight</i> .
5.4.4.15.1	4-6	<i>Before Columbus: The Americas of 1491</i> Mann, C.	In this title, Mann describes the history of the American continents prior to Columbus' landing using archaeology and interpreting firsthand accounts. Mann's history is paired with colorful photographs and illustrations.
6.4.4.20.4	4-6	<i>Home to Medicine Mountain</i> Santiago, C. and Lowry, J.	<i>Home to Medicine Mountain</i> is lyrical story, accompanied by illustrations, of two brothers in the 1930s. The two brothers have to go to a government run boarding school, where they are forced to abandon their culture which is motivated punishment, such as for speaking any language other than English. This story focuses on the brothers' trip home during the summer and reconnecting with their culture.
6.4.6.6	4-6	<i>The Warriors</i> Bruchac, J.	Twelve-year old Jake moves to Washington D.C. from the Iroquois reservation when his mother gets a new job. Jake has not lived anywhere besides the reservation. At his new school, lacrosse is highly regarded but it is understood. People at his new school don't seem to understand the context of Lacrosse, where it came from and what it means to the Iroquois people. While at his new school, Jake encounters many micro-aggressions as well as overt racism.

STANDARD	GRADE	TITLE/AUTHOR(S)	ANNOTATION
6.4.6.6	4-6	<i>The Creator's Game: A Story of Baaga'adowe/Lacrosse</i> Coulson, A. and DesJarlait, R.	Travis Skinaway plays lacrosse but doesn't know much about it besides it was a gift from the creator in the distant past. Travis struggles with the athletic aspects of the game and is about ready to give up on lacrosse. After his grandfather visits him in a dream, Travis learns more about spiritual aspect of lacrosse and decides to keep with it. While Travis' mother doesn't seem to believe in Travis' dream, his grandmother is supportive and gives Travis his grandfather's lacrosse gear. Travis learns a great deal from his grandmother and becomes more confident in his abilities.
6.4.6.6	4-6	<i>The Birchbark House</i> Erdrich, L.	While a fictional book, the author bases many events and people on her research related to her own family as well as history of the area. The author's acknowledgements in the opening of the book discusses this in further detail. The main character is a girl named Omakayas, and this story follows her life in the mid-1800s. She discusses the rhythmic seasonal activities of her community as well as interactions with her siblings. This book has a few small drawings interspersed, as well as a map of Minnesota as well as the area in which Omakayas lives to give readers further insight into the life of Omakaya and her family. There are is also an author's note in the back in regards to language and pronunciation. This title is the first in a series, the Birbark House series and its sequel are as follows: The Game of Silence, The Porcupine Year, Chickadee and Makoons.
6.4.6.6	4-6	<i>Kiki's Journey</i> Orona-Ramierz, K.	Kiki lives in Los Angeles and in this book deals with the concept of what home means. Los Angeles is home, but so is Taos Pueblo, although she hasn't been there since infancy. Kiki's parents moved from Taos Pueblo reservation many years ago. During a school break, Kiki and her family visit Taos Pueblo reservation and Kiki feels like an outsider in place she thinks of as home.
6.4.9.9	7-8	<i>Killer of Enemies</i> Bruchac, J.	<p>Apache hunter Lozen and her family live as the Ones (given technology and genetic enhancements); all others serve the Ones. When the Cloud came, technology stopped working, and genetically engineered monsters ravage the world. With skills and magical abilities, Lozen hunts monsters to keep her kidnapped family safe. Her powers are connected to an ancient legend of her people. Will she become the hero she is meant to be?</p> <p>With themes of breaking gender barriers, conflict resolution, coping with death, cultural diversity, Dystopia, nature, family, friendship, Native American interest, overcoming obstacles, and persistence/grit, students can compare and contrast this depiction with other Science Fiction/Fantasy Dystopian novels as well as traditional stories or legends of the Apache. For 6th to 8th Grade.</p>
6.5.9.9	4-6	<i>If I Ever Get Out of Here</i> Gansworth, E.	In 1975, Lewis Blake lives on the Tuscarora reservation with his mother and uncle. At school he doesn't have any friends in his class, and everyone he knows from the reservation are in different leveled classes. This year, George Haddonfield moves to the area. George's dad works for the Air force and they have moved a few times. Lewis and George become friends with the help of their common interest in music including the Beatles and the Eagles. As much as Lewis wants to share everything with George, there are some things that he thinks he can't share, like his home. George's friendship is not the only new development this year. Evan, a bully at school, has started target Lewis specifically.
6.5.9.9	7-8	<i>Navajo Long Walk: The Tragic Story of a Proud People's Forced March From Their Homeland</i> Bruchac, J.	<p>Bruchac's detailed account of the Navajo people's forced relocation from Arizona to the Bosque Redondo Reservation in the New Mexico is heart wrenching. Writing initially as a group of Navajos gathered around an elder, the relocation begins as American soldiers and the Utes force the Navajos to abandon their lands and begin "a trail of suffering and loss." Bruchac discusses the events leading up to the displacement and the Long Walks, over 470 miles, as well as the makeshift reservation. The author discusses U.S. leaders and conditions that led to the closing of the reservation in 1868 and the signing of the treaty between the Navajo people and the U.S. government.</p> <p>Use this book with the Choctaw Trail of Tears account <i>How I became a ghost</i> by Tim Tingle to compare and contrast details and perspectives. For 7th and 8th Grade.</p>

STANDARD	GRADE	TITLE/AUTHOR(S)	ANNOTATION
6.5.9.9	7-8	<i>How I Became a Ghost</i> Tingle, T.	Isaac, a Choctaw boy who does not survive the Trail of Tears, narrates <i>How I Became a Ghost</i> in a tale of innocence and resilience in the face of tragedy. From the book's opening line, the reader is put on notice that this is no normal book. Isaac leads a tough-minded teenage girl, a shape-shifting panther boy, a lovable five-year-old ghost who only wants her mom and dad to be happy, and Isaac's talking dog, Jumper. The first in a trilogy, <i>How I Became a Ghost</i> thinly disguises an important and oft-overlooked piece of history. Educators can compare and contrast Tingle's novel of the Choctaw Trail of Tears account with Bruchac's <i>Navajo Long Walk</i> .
6.7.9.9	7-8	<i>Native Women of Courage (Native Trailblazers)</i> Fournel, K.	Native Women of Courage profiles ten amazing women leaders in the Native community. All of these trailblazing women are role models who have raised the profile of Indigenous culture in North America. From heroines of the past to women making history today, this exciting work of nonfiction reminds readers of the contributions of Native American women to our daily lives and to our country's social fabric.
6.7.9.9	7-8	<i>Native Athletes In Action (Native Trailblazers)</i> Schilling, V.	Shoni Schimmel of the Confederated Tribes of the Umatilla Indian Reservation in eastern Oregon has earned the nicknames The Umatilla Thrilla and Showtime in the world of women's basketball. Kenny Dobbs, aka The Dunk Inventor, is a member of the Choctaw Nation of Oklahoma and has toured the globe with the National Basketball Association as a celebrity dunker for sold-out shows. These are two of the biographies of all thirteen athletes that describe the hard work, determination, and education of these athletes. These stories highlight the lives and achievements of 13 outstanding athletes, both men and women, who followed their hearts and through hard work became champions.
6.7.9.9	7-8	<i>Native Defenders of the Environment (Native Trailblazers)</i> Schilling, V.	The stories of twelve brave people who work tirelessly to save our environment including stories of courage, determination, and resistance to multinational corporations and destructive government policies. Grace Thorpe worked to keep Native reservations from becoming nuclear waste dumps. Tom Goldtooth is the director of the Indigenous Environmental Network. Other important Indigenous figures include Winona LaDuke, who raises public support and creates funding for Native environmental groups. The next generation of Native environmentalists, including Ben Powless, a founding organizer of the Canadian Youth Climate Coalition; Melina Laboucan-Massimo, tar sands campaigner for Greenpeace Canada; and Teague Allston, an intern with the National Wildlife Federation tribal and public lands program.
6.7.9.9	7-8	<i>Native Writers: Voices of Power (Native Trailblazers)</i> Sigafus, K. and Ernst, L.	These stories explore the life events and aspirations that shaped the voices of ten influential Native writers, whose novels, short stories, and plays encompass the soul of Native life. Many individuals portrayed in the Native Trailblazers series surmounted adversity and humble beginnings in their journey for personal success. The Trailblazer books feature positive role models for Native students while providing non-Native students with a view of Indigenous people today.
7.4.9.9	7-8	<i>The Lone Ranger and Tonto Fistfight in Heaven</i> Alexie, S.	In over 20 interconnected short stories, Victor Joseph and Thomas Builds-the-Fire are two young Native Americans on the Spokane Indian Reservation who have histories with family members and others who live on the reservation. In flashbacks, dream sequences, diary entries, and extended poetic passages, Alexie spins tales that resemble prose poems more than conventional narratives. Alexie uses references to popular culture to show how representations of Native Americans have played a part in constructing the image show to the world. For educational purposes, match this book with Alexie's film "Smoke Signals" or his memoir, <i>You don't have to say you love me</i> , to compare and contrast fictional and autobiographical accounts. For 7th and 8th Grade.
7.4.9.9	7-8	<i>Dreaming In Indian: Contemporary Native American Voices</i> Charleyboy, L. and Leatherdale, M.B.	Universal in its themes, <i>Dreaming In Indian</i> will challenge readers to rethink their own place in the world. The four themes are Roots, Battles, Medicines, and Dreamcatchers, and this book offers readers a unique insight into a misrepresented community. Emerging and established Native artists contribute thoughtful pieces on their experiences growing up Indigenous, expressing them through art, food, writing, sport, dance, and fashion. Whether addressing the effects of residential schools, calling out bullies through personal manifestos, or simply citing hopes for the future, <i>Dreaming In Indian</i> refuses to shy away from difficult topics. Educators can compare and contrast portrayals in <i>Cell Traffic</i> by Heid E. Erdrich and <i>Dance Boots: Stories</i> by Grover.

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7.4.9.9	7-8	<i>Cell Traffic</i> Erdrich, H.E.	Erdrich's work reflects her continuing concerns with the tensions between science and tradition, between spirit and body. She explores the Indigenous experience in personal, familial, biological, and cultural ways. Erdrich considers multiple movements as cellular transfer, the traffic of DNA through body parts and bones, migration through procreation, and the larger movements of Indigenouness and ancestral inheritance. Educators can compare <i>Cell Traffic</i> with any of Joy Harjo's poetry, <i>The Dance Boots: stories</i> by Linda Grover, and <i>Follow the Blackbirds</i> by Gwen Westerman.
7.4.9.9	7-8	<i>The Dance Boots: Stories</i> Grover, L.L. and Zafris, N.	These linked stories by Linda LeGarde Grover portray an Ojibwe community struggling to follow traditional ways of life in the face of a relentlessly changing world. These stories explore the legacy of Indian boarding schools, pass on the Ojibwe tradition of honoring elders, and coming of age in the 1970s with a forcibly dispersed family. Alcoholism and violence haunts these stories even as the characters find beauty and solace in their large extended families. Educators can compare these stories to <i>Cell Traffic</i> by Heid E. Erdrich, any of Joy Harjo's poetry, and <i>Follow the Blackbirds</i> by Gwen Westerman.
7.4.9.9	7-8	<i>Follow the Blackbirds</i> Westerman, G.N.	Poet Gwen Nell Westerman builds a world in words that reflects the past, present, and future of the Dakota people. <i>Follow the Blackbirds</i> speaks to feelings of appreciation for her family, community, and environment. With touches of humor and the occasional sharp cultural criticism, the voice emerges of a Dakota woman rooted in her world and her words. Grounded in vivid story and memory, Westerman draws on both English and the Dakota language to celebrate the long journey along the tallgrass prairies of the Great Plains that returns her to a place filled with more than history. An intense homage to the power of place, this book tells a masterful story of cultural survival and the power of language. Educators can compare <i>Follow the Blackbirds</i> with <i>Cell Traffic</i> by Heid E. Erdrich and <i>Dreaming in Indian</i> by Lisa Charleyboy and Mary Beth Leatherdale.
7.5.9.9	4-6	<i>As Long as the Rivers Flow</i> Loyie, L. and Holmlund, H.	<i>As Long as the Rivers Flow</i> is about Larry Loyie a ten year old spending his last summer with his family before going to government-sponsored boarding school. Larry is part of the First Nation Cree tribe in Canada. Loyie describes not only the memorable events of his last summer before boarding school but notes daily routines of Cree life. This account is accompanied by watercolor illustrations depicting Loyie's descriptions.
7.5.9.9	7-8	<i>Sweetgrass Basket</i> Carvell, M.	Two Mohawk girls, Mattie and Sarah, evoke their experiences in prose poetry with each girl's voice represented. Many Native American children were sent to an off-reservation boarding school after the death of their mother. At these boarding schools where intimidation and corporal punishment are common, Mattie and Sarah are taught to domestic servants. They have little contact with their father, but try to protect their culture, their memories, and the love in their family. Excellent historical novel for 7th and 8th Grade. Use <i>Sweetgrass Basket</i> to compare with <i>The Displacement of Native Peoples</i> by Lynn Peppas. Peppas's book analyzes primary sources and the history of residential schools is one chapter of the book.
7.5.9.9	7-8	<i>My Name Is Not Easy</i> Edwardson, D.D.	Luke knows his Iñupiaq name is full of sounds white people can't say. So he leaves it behind when he and his brothers are sent to boarding school hundreds of miles away from their Arctic village. At Sacred Heart School, students—Eskimo, Indian, White—line up on different sides of the cafeteria like there's some kind of war going on. Here, speaking Iñupiaq—or any native language—is forbidden. And Father Mullen, whose fury is like a force of nature, is ready to slap down those who disobey. Luke struggles to survive at Sacred Heart. But he's not the only one. There's Amiq, a daring leader; Chickie, a different kind of outsider; and Junior, a quiet observer. Teachers can use this book with others about boarding school experiences like Marlene Carvell's <i>Sweetgrass Basket</i> .
7.5.9.9	7-8	<i>As Long as the Rivers Flow</i> Loyie, L., Brissenden, C., and Holmlund, H.D.	<i>As Long as the rivers flow</i> is the story of Larry Loyie's last summer before entering residential school. It is a time of learning and adventure. Loyie shares a quiet but powerful first-person account of his last summer before he and his siblings were taken away from their family. Most of the story focuses on what was otherwise a normal seasonal routine for the Cree people of that era, with the family moving from their main cabin to their summer "camp" for a few weeks. When the children learn that they must go to the residential school or their parents will be imprisoned, and they are physically loaded into the back of a truck by strangers, the sense of separation and loss is keenly felt.

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7.5.9.9	7-8	<i>The Displacement of Native Peoples (Uncovering the Past: Analyzing Primary Sources)</i> Peppas, L.	First Nations and Native Peoples have been displaced in the United States and Canada through treaties, empty promises, and military force. Through close examination of primary source images, documents, and first-hand accounts, readers will gain understanding of the experiences of thousands who were displaced and whose cultures were threatened. Topics covered include government relations and policies, such as the Potlatch Law and the Dawes Act, as well as the creation of residential schools and other acts of forced assimilation. Native and non-Native viewpoints are addressed. Educators can use the Native American and Non-Native American primary sources to enhance critical thinking skills.
7.7.9.9	7-8	<i>Native Women of Courage (Native Trailblazers)</i> Fournel, K.	Native Women of Courage profiles ten amazing women leaders in the Native community. All of these trailblazing women are role models who have raised the profile of Indigenous culture in North America. From heroines of the past to women making history today, this exciting work of nonfiction reminds readers of the contributions of Native American women to our daily lives and to our country's social fabric.
7.7.9.9	7-8	<i>Native Athletes In Action (Native Trailblazers)</i> Schilling, V.	Shoni Schimmel of the Confederated Tribes of the Umatilla Indian Reservation in eastern Oregon has earned the nicknames The Umatilla Thrilla and Showtime in the world of women's basketball. Kenny Dobbs, aka The Dunk Inventor, is a member of the Choctaw Nation of Oklahoma and has toured the globe with the National Basketball Association as a celebrity dunker for sold-out shows. These are two of the biographies of all thirteen athletes that describe the hard work, determination, and education of these athletes. These stories highlight the lives and achievements of 13 outstanding athletes, both men and women, who followed their hearts and through hard work became champions.
7.7.9.9	7-8	<i>Native Defenders of the Environment (Native Trailblazers)</i> Schilling, V.	The stories of twelve brave people who work tirelessly to save our environment including stories of courage, determination, and resistance to multinational corporations and destructive government policies. Grace Thorpe worked to keep Native reservations from becoming nuclear waste dumps. Tom Goldtooth is the director of the Indigenous Environmental Network. Other important Indigenous figures include Winona LaDuke, who raises public support and creates funding for Native environmental groups. The next generation of Native environmentalists, including Ben Powless, a founding organizer of the Canadian Youth Climate Coalition; Melina Laboucan-Massimo, tar sands campaigner for Greenpeace Canada; and Teague Allston, an intern with the National Wildlife Federation tribal and public lands program.
7.7.9.9	7-8	<i>Native Writers: Voices of Power (Native Trailblazers)</i> Sigafus, K. and Ernst, L.	These stories explore the life events and aspirations that shaped the voices of ten influential Native writers, whose novels, short stories, and plays encompass the soul of Native life. Many individuals portrayed in the Native Trailblazers series surmounted adversity and humble beginnings in their journey for personal success. The Trailblazer books feature positive role models for Native students while providing non-Native students with a view of Indigenous people today.
8.4.2.2	7-8	<i>Birch Coulie: The Epic Battle of the Dakota War</i> Christgau, J.	In <i>Birch Coulie</i> John Christgau recounts the dramatic events surrounding the battle. This book is a balanced and accurate chronicle of this little-understood conflict. In the aftermath, thirty-eight Dakota men were hanged without legal representation, the largest mass execution in American history. As with any important History text, the book discusses the conflict, the causes, and the development of events before and after the Dakota War.
8.4.2.2	7-8	<i>Beloved Child: A Dakota Way of Life</i> Wilson, D.	Among the Dakota, the Beloved Child ceremony marked the affection that parents felt toward a child whose life had been threatened. In this moving book, author Diane Wilson explores the work of several modern Dakota people who are continuing to raise beloved children: Gabrielle Tateyuskanskan, an artist and poet; Clifford Canku, a spiritual leader and language teacher; Alameda Rocha, a boarding school survivor; Harley and Sue Eagle, Canadian activists; and Delores Brunelle, an Ojibwe counselor. Crucial to true healing, Wilson has learned, is a willingness to begin with yourself. Each of these people works to restore a way of life that regards our beloved children as wakan, sacred.

STANDARD	GRADE	TITLE/AUTHOR(S)	ANNOTATION
8.4.2.2	9-12	<i>Dakota Prisoner of War Letters/ Dakota Kaskapi Okicize Wowapi</i> Canku, C. and Simon, M.	<p>After the Dakota War of 1862, after the hanging of thirty-eight Dakota men in the largest mass execution in U.S. history— some 270 Dakota men were moved from Mankato, Minnesota, to a prison at Camp McClellan in Davenport, Iowa. Separated from their wives, children, and elder relatives, with inadequate shelter, they lived there for three long, wretched years. More than 120 men died. Desperate to connect with their families, many of these prisoners of war learned to write. Their letters, mostly addressed to the missionaries Stephen R. Riggs and Thomas S. Williamson, asked for information, for assistance, and for help sending and receiving news of their loved ones.</p> <p>Dakota elders Clifford Canku and Michael Simon provide both the transcription and the first published translation of fifty of these letters from Riggs’s papers at the Minnesota Historical Society. They are a precious resource for Dakota people learning about what their ancestors faced, important primary source documents for historians, and a vital tool for Dakota language learners and linguists.</p>
8.4.2.2	9-12	<i>Mni Sota Makoce: The Land of the Dakota</i> Westerman, G. and White, B.	<p>Much of the focus on the Dakota people in Minnesota rests on the tragic events of the 1862 U.S.–Dakota War and the resulting exile that sent the majority of the Dakota to prisons and reservations beyond the state’s boundaries. But the true depth of the devastation of removal cannot be understood without their deep cultural connection to the land that is Minnesota. Drawing on oral history interviews, archival work, and painstaking comparisons of Dakota, French, and English sources, Mni Sota Makoce tells the detailed history of the Dakota people in their traditional homelands for at least hundreds of years prior to exile.</p> <p>“Minnesota” is derived from the Dakota phrase Mni Sota Makoce, Land Where the Waters Reflect the Clouds. Authors Gwen Westerman and Bruce White examine narratives of the people’s origins and their associations with the land. They consider Dakota interactions with Europeans and offer an in-depth analysis of historical documents and treaties made with the United States, uncovering misunderstandings and outright deceptions that helped lead to war in 1862.</p> <p>Educators can discuss themes in <i>Mni Sota Makoce</i> as well as in <i>Lincoln and the Indians</i> by Nichols.</p>
8.4.9.9	7-8	<i>The Absolutely True Diary of a Part-time Indian</i> Alexie, S.	<p>This poignant and at times funny young adult book discusses themes of poverty, alcoholism, adjusting to school outside of the reservation, family, and hope using comic illustrations and stories. Arnold Spirit, Jr. or Junior begins school on the Spokane Reservation, and with the advice of his instructor, switches to an all-white school off the reservation. Sherman Alexie’s hard-hitting realism is matched with real insight in a coming of age story that allows for empathy and hope. Excellent for 7th and 8th Grade young adults.</p>
8.4.9.9	7-8	<i>Killer of Enemies</i> Bruchac, J.	<p>Apache hunter Lozen and her family live as the Ones (given technology and genetic enhancements); all others serve the Ones. When the Cloud came, technology stopped working, and genetically engineered monsters ravage the world. With skills and magical abilities, Lozen hunts monsters to keep her kidnapped family safe. Her powers are connected to an ancient legend of her people. Will she become the hero she is meant to be?</p> <p>With themes of breaking gender barriers, conflict resolution, coping with death, cultural diversity, Dystopia, nature, family, friendship, Native American interest, overcoming obstacles, and persistence/grit, students can compare and contrast this depiction with other Science Fiction/Fantasy Dystopian novels as well as traditional stories or legends of the Apache. For 6th to 8th Grade.</p>
8.4.9.9	7-8	<i>Trail of the Dead</i> Bruchac, J.	<p>In book two of the Killer of Enemies series, Lozen and her family are looking for a place of refuge from the Ones after her kidnapped family escaped. Lozen fights sickness to lead her band of refugees to freedom. Alongside family, new friends, and Hussein, whose life she saved, Lozen forges a path through a barren land where new monsters lurk and secrets are revealed.</p> <p>Use this book with the <i>Killer of Enemies</i>, along with other books about breaking gender barriers, conflict resolution, coping with death, cultural diversity, Dystopia, nature, family, Science Fiction/Fantasy, friendship, Native American interest, overcoming obstacles, and persistence/grit. For 7th and 8th Grade.</p>
8.4.9.9	7-8	<i>Crazy Horse’s Girlfriend: A Novel</i> Wurth, E.T.	<p>Margaritte is a sharp-tongued, drug-dealing, sixteen-year-old Native American floundering in a Colorado town crippled by poverty, unemployment, and drug abuse. She hates the burnout, futureless kids surrounding her and dreams that she and her unreliable new boyfriend can move far beyond the bright lights of Denver that float on the horizon before the daily suffocation of teen pregnancy eats her alive.</p>

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8.5.9.9	7-8	<i>Navajo Long Walk: The Tragic Story of a Proud People's Forced March From Their Homeland</i> Bruchac, J.	Bruchac's detailed account of the Navajo people's forced relocation from Arizona to the Bosque Redondo Reservation in the New Mexico is heart wrenching. Writing initially as a group of Navajos gathered around an elder, the relocation begins as American soldiers and the Utes force the Navajos to abandon their lands and begin "a trail of suffering and loss." Bruchac discusses the events leading up to the displacement and the Long Walks, over 470 miles, as well as the makeshift reservation. The author discusses U.S. leaders and conditions that led to the closing of the reservation in 1868 and the signing of the treaty between the Navajo people and the U.S. government. Use this book with the Choctaw Trail of Tears account <i>How I became a ghost</i> by Tim Tingle to compare and contrast details and perspectives. For 7th and 8th Grade.
8.5.9.9	7-8	<i>How I Became a Ghost</i> Tingle, T.	Isaac, a Choctaw boy who does not survive the Trail of Tears, narrates <i>How I Became a Ghost</i> in a tale of innocence and resilience in the face of tragedy. From the book's opening line, the reader is put on notice that this is no normal book. Isaac leads a tough-minded teenage girl, a shape-shifting panther boy, a lovable five-year-old ghost who only wants her mom and dad to be happy, and Isaac's talking dog, Jumper. The first in a trilogy, <i>How I Became a Ghost</i> thinly disguises an important and oft-overlooked piece of history. Educators can compare and contrast Tingle's novel of the Choctaw Trail of Tears account with Bruchac's <i>Navajo Long Walk</i> .
8.5.9.9	9-12	<i>Lincoln and the Indians: Civil War Policy and Politics</i> Nichols, D.A.	<i>Lincoln and the Indians</i> offers a valuable interpretation of the U.S. government's Indian policies during the Civil War era. Providing a critical perspective on Lincoln's role, Nichols sets forth an especially analysis of the trial of participants in the Dakota War of 1862 in Minnesota and Lincoln's role in sparing the lives of most of those who were convicted. Educators can compare and analyze this text with <i>Mni Sota Makoce: The land of the Dakota</i> by Gwen Westerman.
8.5.9.9	9-12	<i>Mni Sota Makoce: The Land of the Dakota</i> Westerman, G. and White, B.	Much of the focus on the Dakota people in Minnesota rests on the tragic events of the 1862 U.S.–Dakota War and the resulting exile that sent the majority of the Dakota to prisons and reservations beyond the state's boundaries. But the true depth of the devastation of removal cannot be understood without their deep cultural connection to the land that is Minnesota. Drawing on oral history interviews, archival work, and painstaking comparisons of Dakota, French, and English sources, Mni Sota Makoce tells the detailed history of the Dakota people in their traditional homelands for at least hundreds of years prior to exile. “Minnesota” is derived from the Dakota phrase Mni Sota Makoce, Land Where the Waters Reflect the Clouds. Authors Gwen Westerman and Bruce White examine narratives of the people's origins and their associations with the land. They consider Dakota interactions with Europeans and offer an in-depth analysis of historical documents and treaties made with the United States, uncovering misunderstandings and outright deceptions that helped lead to war in 1862. Educators can discuss themes in Mni Sota Makoce as well as in <i>Lincoln and the Indians</i> by Nichols.
8.7.9.9	7-8	<i>Moccasin Thunder: American Indian Stories for Today</i> Carlson, L.M.	These ten stories showcase contemporary Native American life through ten Native American and Canadian authors. Native American literature combines humor, hard hitting realism, and the uniqueness of each tribal nation and the individuals within it. Scenes from these stories include a supermarket checkout line, a rowboat on a freezing lake, a drunken dance in the gym, etc. The Native American stories have not been left in the past; they are just beginning. Since each of these contemporary Native American stories is so different from each other, students can reflect in a journal about each story or research Native American settings and themes in the book.
8.7.9.9	7-8	<i>Sacred Wilderness</i> Powers, S.	Four women of different eras and backgrounds come together to restore a mixed-blood woman who had been living the American dream, and found emptiness. These Clan Mothers swirl through time, from present-day Minnesota to the Mohawk territory of the 1620s, to the ancient biblical world, bought to life by an Indigenous woman who would come to be known as the Virgin Mary. The Clan Mothers reveal secrets, the insights of prophecy, and stories that are by turns comic, so painful they can break your heart, and perhaps even powerful enough to save the world.

STANDARD	GRADE	TITLE/AUTHOR(S)	ANNOTATION
8.7.9.9	7-8	<i>The House of Purple Cedar</i> Tingle, T.	Rose Goode, through Tim Tingle’s historical novel, shares her story of growing up in Choctaw Indian Territory in Oklahoma. Skullville, a once-thriving Choctaw community, was destroyed by land-grabbers, culminating in the arson on New Year's Eve, 1896, of New Hope Academy for Girls. Twenty Choctaw girls died, but Rose escaped. She has her grandmother Pokoni and her grandfather Amafo, both respected elders who understand the old ways. Soon after the fire, the white sheriff beats Amafo in front of the town's people, humiliating him. Instead of asking the Choctaw community to avenge the beating, her grandfather decides to follow the path of forgiveness. Tim Tingle tells Rose's story of good and evil with understanding and even humor.
9.9.1.1	9-12	<i>You Don’t Have to Say You Love Me</i> Alexie, S.	<p>Apache hunter Lozen and her family live as the Ones (given technology and genetic enhancements); all others serve the Ones. When the Cloud came, technology stopped working, and genetically engineered monsters ravage the world. With skills and magical abilities, Lozen hunts monsters to keep her kidnapped family safe. Her powers are connected to an ancient legend of her people. Will she become the hero she is meant to be?</p> <p>With themes of breaking gender barriers, conflict resolution, coping with death, cultural diversity, Dystopia, nature, family, friendship, Native American interest, overcoming obstacles, and persistence/grit, students can compare and contrast this depiction with other Science Fiction/Fantasy Dystopian novels as well as traditional stories or legends of the Apache. For 6th to 8th Grade.</p>
9.9.1.1	9-12	<i>Crazy Brave: A Memoir</i> Harjo, J.	<p>Joy Harjo was born in Oklahoma, the end place of the Trail of Tears, and grew up learning to dodge an abusive stepfather by finding shelter in her imagination, a deep spiritual life, and connection with the natural world. She attended an Indian arts boarding school, where she nourished an appreciation for painting, music, and poetry; she also gave birth while still a teenager and struggled as a single mother, eventually finding her poetic voice. <i>Crazy Brave</i> is a memoir about family and the breaking apart necessary in finding a voice. Harjo’s tale of a hardscrabble youth, young adulthood, and transformation into an award-winning poet and musician is haunting, unique, and visionary.</p> <p>Educators can use this memoir with Sherman Alexie’s <i>You don’t have to say you love me</i> to discuss overcoming struggles in life and the craft of the memoir.</p>
9.9.1.1	9-12	<i>All Our Relations: Native Struggles For Land and Life</i> LaDuke, W.	Haymarket Books proudly brings back into print Winona LaDuke's seminal work of Native resistance to oppression. This thoughtful, in-depth account of Native struggles against environmental and cultural degradation features chapters on the Seminoles, the Anishinaabeg, the Innu, the Northern Cheyenne, and the Mohawks, among others. Filled with inspiring testimonies of struggles for survival, each page of this volume speaks forcefully for self-determination and community.
9.12.6.6	9-12	<i>All the Real Indians Died Off: And 20 Other Myths About Native Americans</i> Dunbar-Ortiz, R. and Gilio-Whitaker, D.	<p>This book unpacks the twenty-one most common myths and misconceptions about Native Americans. Scholars and activists Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker tackle a wide range of myths about Native American culture and history that trace how these ideas evolved, and drawing from history, the authors disrupt long-held and enduring myths.</p> <p>Educators can compare this book about breaking stereotypes with <i>Do all Indians live in tipis?</i> By The National Museum of the American Indian.</p>
9.12.6.6	9-12	<i>For Indigenous Eyes Only: A Decolonization Handbook</i> Wilson, W.A. and Yellow Bird, M.	As the book’s title suggests, this resource book works well Native students, and will be eye-opening for Caucasian teachers and students. This book speaks of Native American nations and sovereignty. For these nations, Native Americans need to know how the United States federal government works with each nation and its citizens.

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9.12.6.6	9-12	<i>An Infinity of Nations: How the Native New World Shaped Early North America</i> Witgen, M.	<i>An Infinity of Nations</i> explores the formation of a Native New World in North America. Until the middle of the nineteenth century, Indigenous peoples controlled the vast majority of the continent while European colonies of the Atlantic World were largely confined to the eastern seaboard. Most of the continent's Indigenous peoples, however, were not conquered, assimilated, or even socially incorporated into the settlements and political regimes of this Atlantic New World. The evolution of a distinctly Native New World is a foundational story that remains largely untold in histories of early America. Historian Michael Witgen recreates the world of the Indigenous peoples who ruled the western interior of North America. The Anishinaabe and Dakota peoples of the Great Lakes and Northern Great Plains dominated the politics and political economy of these interconnected regions. Moving between cycles of alliance and competition, and between peace and violence, the Anishinaabeg and Dakota carved out a place for Native peoples in modern North America, ensuring not only that they would survive as independent and distinct Native peoples, but also that they would be a part of the new community of nations who made the New World.
9.12.9.9	9-12	<i>Trickster: Native American Tales: A Graphic Collection</i> Dembicki, M.	All cultures have tales of the trickster—a crafty creature or being who uses cunning to get food, steal precious possessions, or simply cause mischief. In Native American traditions, the trickster takes many forms, from coyote or rabbit to raccoon or raven. The first graphic anthology of Native American trickster tales, <i>Trickster</i> brings together Native American folklore and the world of comics. In <i>Trickster</i> more than twenty Native American tales are cleverly adapted into comic form. Each story is written by a different Native American storyteller who worked closely with a selected illustrator. Ranging from serious and dramatic to funny and sometimes downright fiendish, these tales bring tricksters back into popular culture in a vivid form. <i>Trickster</i> provides entertainment for readers of all ages and backgrounds. Educators can use this graphic collection to compare Trickster Tales with other traditional tales. Educators can also compare <i>Trickster</i> with <i>Me Funny</i> by Taylor to discuss Native American humor.
9.12.9.9	9-12	<i>D(L)akota Star Map Constellation Guide</i> Lee, A., Rock, J., and O’Rourke, C.	A constellation guidebook focusing on D(L)akota Star Knowledge. Greek constellations and astronomical objects of interest are included along with the D(L)akota constellations organized by the four seasons and north circumpolar stars. Written by three native authors: Annette S. Lee, Jim Rock, and Charlene O'Rourke, Educators can compare Dakota/Lakota Star Maps with the <i>Ojibwe sky star map constellation guide</i> and <i>Sharing the skies: Navajo astronomy</i> .
9.12.9.9	9-12	<i>Ojibwe Sky Star Map Constellation Guide</i> Lee, A., Wilson, W., Tibbetts, J, and Gawboy, C.	A constellation guidebook focusing on Ojibwe Star Knowledge. Greek constellations and astronomical objects of interest are included along with the Ojibwe constellations organized by the four seasons and north circumpolar stars. This guide is written by four native authors: Annette Lee, William Wilson, Jeff Tibbetts, and Carl Gawboy and accompanies the "Ojibwe Giizhig Anung Masinaaigan" - Ojibwe Sky Star Map created by Annette Lee, William Wilson, and Carl Gawboy. Educators can compare Ojibwe Star Maps with the <i>D(L)akota star map constellation guide</i> and <i>Sharing the skies: Navajo astronomy</i> .
9.12.9.9	9-12	<i>Sharing the Skies: Navajo Astronomy</i> Maryboy, N.C. and Begay, D.	Warning to Educators: This book needs to be shared between October and February with respect to <i>Dine</i> traditions. <i>Sharing the Skies</i> provides a look at traditional Navajo astronomy, including their constellations and the unique way in which Navajo people view the cosmos and their place within it. In addition, this book offers a comparison of the Navajo astronomy with the Greek (Western) perceptions. It is beautifully illustrated with original paintings from a Navajo artist and scientifically enhanced with NASA photography. Educators can compare <i>Ojibwe sky star map constellation guide</i> with the <i>D(L)akota star map constellation guide</i> and <i>Sharing the skies: Navajo astronomy</i> .
9.12.9.9	9-12	<i>Me Funny</i> Taylor, D.H.	Humor has always been an essential part of North American experience. For most of written history, Native Americans have been depicted as stern and unyielding; “Indians”, it was believed, never laughed. But Indians themselves always knew better. Drew Hayden Taylor has spent 15 years writing and researching Native American humor. For "Me Funny," he asked writers from a variety of fields to take a look at what makes Native American humor tick. Their hilarious, enlightening contributions playfully examine the use of humor in areas as diverse as stand-up comedy, fiction, visual art, drama, performance, poetry, traditional storytelling, and education. Educators can compare <i>Me Funny</i> with some of the more comical <i>Trickster</i> Native American tales by Matt Dembicki.

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11.9.1.1	9-12	<i>Custer Died For Your Sins: An Indian Manifesto</i> Deloria, V.	Each generation of whites and Native Americans will have to read and reread Vine Deloria's Manifesto for some time to come, before we absorb his special, ironic Indian point of view and what he tells us, with a great deal of humor, about U.S. race relations, federal bureaucracies, Christian churches, and social scientists. This book continues to be required reading for all Americans, whatever their special interest.
11.9.1.1	9-12	<i>God is Red: A Native View of Religion</i> Deloria Jr., V.	First published in 1972, <i>God is Red</i> celebrates three decades in publication by reminding us to learn that we are a part of nature. Vine's books influenced our generation and are important to United States cultural history. <i>God is Red</i> should be read and re-read by Americans who want to understand why the United States keeps continuing to enter into war after war.
11.9.1.1	9-12	<i>An Indigenous Peoples' History of the United States</i> Dunbar-Ortiz, R.	<p>This is the first history of the United States told from the perspective of Indigenous peoples. In the United States, there are more than five hundred federally recognized Indigenous nations comprising nearly three million people, descendants of the fifteen million Native people who once inhabited this land. The centuries-long genocidal program of the US settler-colonial regimen has largely been omitted from history. Now, for the first time, acclaimed historian and activist Roxanne Dunbar-Ortiz offers a history of the United States told from the perspective of Indigenous peoples and reveals how Native Americans, for centuries, actively resisted expansion of the US empire.</p> <p>Dunbar-Ortiz shows how policy against the Indigenous peoples was colonialist and designed to seize the territories of the original inhabitants. This policy was praised in popular culture through writers like James Fenimore Cooper and Walt Whitman, and in the highest offices of government and the military. The genocidal policy reached its zenith under President Andrew Jackson. Spanning more than four hundred years, this peoples' history radically reframes United States history and explodes the silences that have haunted our national narrative.</p>
11.12.6.6	9-12	<i>Dakota Prisoner of War Letters/ Dakota Kaskapi Okicize Wowapi</i> Canku, C. and Simon, M.	<p>After the Dakota War of 1862, after the hanging of thirty-eight Dakota men in the largest mass execution in U.S. history— some 270 Dakota men were moved from Mankato, Minnesota, to a prison at Camp McClellan in Davenport, Iowa. Separated from their wives, children, and elder relatives, with inadequate shelter, they lived there for three long, wretched years. More than 120 men died. Desperate to connect with their families, many of these prisoners of war learned to write. Their letters, mostly addressed to the missionaries Stephen R. Riggs and Thomas S. Williamson, asked for information, for assistance, and for help sending and receiving news of their loved ones.</p> <p>Dakota elders Clifford Canku and Michael Simon provide both the transcription and the first published translation of fifty of these letters from Riggs's papers at the Minnesota Historical Society. They are a precious resource for Dakota people learning about what their ancestors faced, important primary source documents for historians, and a vital tool for Dakota language learners and linguists.</p>
11.12.6.6	9-12	<i>Lincoln and the Indians: Civil War Policy and Politics</i> Nichols, D.A.	<p><i>Lincoln and the Indians</i> offers a valuable interpretation of the U.S. government's Indian policies during the Civil War era. Providing a critical perspective on Lincoln's role, Nichols sets forth an especially analysis of the trial of participants in the Dakota War of 1862 in Minnesota and Lincoln's role in sparing the lives of most of those who were convicted.</p> <p>Educators can compare and analyze this text with <i>Mni Sota Makoce: The land of the Dakota</i> by Gwen Westerman.</p>