

History 5190, York University, Graduate Program in History, Fall 2017
SYLLABUS
Indigenous History in North America Before 1900

Course Time: Wednesday, 2:30-5:30
Course Location: Kaneff Tower 749
Email: carolyn@carolynpodruchny.ca

Instructor: Professor Carolyn Podruchny
Office: Kaneff Tower 718
Office Hours: By Appointment Only

Description:

Indigenous peoples have remembered, studied, and honoured their history since time immemorial, but outsider (usually non-Indigenous) scholars working in academia have developed a field of Indigenous history largely without consulting Indigenous peoples or incorporating their own understandings of their history. Although scholars have been writing about North American Indigenous peoples since the time of their contact with Europeans, the field of Indigenous history only started to mature in the 1970s, paralleling the development of the Red Power movement and the explosion of other fields of “ordinary peoples’ everyday lives,” such as women, African Americans, and the working classes. The field has employed many of the same techniques from social history and cultural history, but it has also been enriched by the practice of ethnohistory, a combination of historical and anthropological practices. In recent years, the field of Indigenous history has begun to transform as university-based scholars have reached out to Indigenous communities and started taking Indigenous intellectual traditions seriously, and as more and more Indigenous peoples become academic scholars and have been decolonizing the field from within universities. As a result, Indigenous history has started to become a leader in innovative historical practices.

Some of the most innovative developments in the field of Indigenous history have been the use of different types of primary sources for historical evidence, the pairing of diverse types of sources, and asking new questions about well-used and familiar sources. This course critically analyses primary source materials used for understanding North America’s Indigenous peoples before 1900. Each week we will examine a different type of primary source, including oral traditions, memories, documentary sources, images, archeological sources, collected artefacts, environments, languages, and most recently DNA and isotopes. Each week students will be able to choose materials from different parts of the North American continent and think about how to produce histories of diverse Indigenous cultures. General questions to keep in mind when interrogating primary sources are:

- Who or what created the source?
- What is its provenance?
- Why has it survived to the present day?
- Is it typical and common, or is it atypical and rare?
- What was the context in which it was created?
- Can it be assessed in different ways?
- Does the source contain more than a single voice or perspective?
- How can the source be used to learn about the past?
- What perspectives are left out of the story by using this source?

We will also be reading some secondary sources in Indigenous history. I assume that each student brings a different background, and different knowledge to the course, and while that can be challenging, it also provides us with great benefits. We will try to work together to enrich our knowledge and understanding of the craft of historical research, analysis and writing. We will work specifically at:

- Reading critically to identify an author’s main argument and assess the evidence used to support it;
- Assessing primary sources and exploring how they can be used as evidence in the production of history;
- Writing clearly and analytically, synthesizing secondary literature thematically and articulating a strong argument. The assignments are devised to encourage you to write frequently and efficiently;
- Listening respectfully to all opinions;
- Expressing and sharing ideas clearly in class discussions.

Written Assignments:**Total Value: 60%**

All written assignments must be typed. Save all of your rough notes or rough drafts of your assignments; you may be asked to hand these in as well. All assignments must include proper citations following the Chicago Manual of Style.

Essay One: Requires students to compare similar types of primary sources. Choose one week from the course syllabus, and within the list of readings, compare two or three of the sources. The essay should be between 4 and 8 pages (1,000-2,000 words). Discuss the quality and types of information that can be gleaned from the sources and the problems that may arise in using the sources.

Due Date: October 26

Value: 25%

Essay Two: Requires students to EITHER a) transcribe find a small body of material on Anishinaabe history from a manuscript source or an oral history audio recording provided by me; OR b) locate a small body of material on Indigenous history in an archive and discuss what the material reveals about Indigenous history. How might historians use the source in writing Indigenous history? The essay should be between 3 and 7 pages (750-1,750 words) and the transcript should be 10 pages (2,000 words).

Due Date: November 23

Value: 10%

Essay Three: Requires students to compare different types of primary sources. Choose one topic that is represented in at least three different types of primary sources that we consulted throughout the course. The essay should be between 6 and 10 pages (1,500-2,500 words). Discuss the different types of information that can be uncovered about your chosen topic from the different primary sources.

Due Date: December 14

Value: 25%

Participation:**Total Value: 40%**Class Participation

Value: 30%

I expect attendance at every class and participation in discussions. Ensure that you have carefully read the assigned material and bring discussion questions to class.

Leading Discussion

Value: 5%

Students must lead the class discussion once during the course.

Presentation of Research on Archival Source

Value: 5%

On the final day of class students will present their findings from their research in the Ontario Archives. Presentations should be informal and last between five and ten minutes.

Academic Honesty:

The Policy on Academic Honesty is an affirmation and clarification for members of the University of the general obligation to maintain the highest standards of academic honesty. As a clear sense of academic honesty and responsibility is fundamental to good scholarship, the policy recognizes the general responsibility of all faculty members to foster acceptable standards of academic conduct and of the student to be mindful of and abide by such standards. I strongly encourage you to take the Academic Integrity Tutorial at <http://www.yorku.ca/academicintegrity>. Academic honesty requires that persons do not falsely claim credit for the ideas, writing or other intellectual property of others, either by presenting such works as their own or through impersonation. Similarly, academic honesty requires that persons do not cheat (attempt to gain an improper advantage in an academic evaluation), nor attempt or actually alter, suppress, falsify or fabricate any research data or results, official academic record, application or document. Suspected breaches of academic honesty will be investigated and charges shall be laid if reasonable and probable grounds exist. A student who is charged with a breach of academic honesty shall be presumed innocent until, based upon clear and compelling evidence, a committee determines the student has violated the academic honesty standards of the university. A finding of academic misconduct will lead to the range of penalties described in the guidelines which accompany this policy. In some cases the University regulations on non-academic discipline may apply. A lack of familiarity with the Senate Policy and Guidelines on Academic Honesty on the part of a student does not constitute a defense against their application. Some academic offences constitute offences under the Criminal Code of Canada; a student charged under University regulations may also be subject to criminal charges. Charges may also be laid against York University students for matters which arise at other educational institutions. For further information, see <http://www.yorku.ca/secretariat/policies/document.php?document=69>.

Course Outline:

WEEK 1 Introduction

Sept 13

Sign up to lead discussions.

View film "Oshkigmong: A Place Where I Belong: The Story of Michi Saagiig (Mississauga) of Curve Lake First Nation" (2015) 32 min.

WEEK 2 Ethics and Indigenous Intellectual Traditions

Sept 20

We will explore how historians should be responsible to living descendants of historical subjects, the challenges of accurately presenting perspectives from diverse worldviews, and the quandaries of using human remains and sacred places and objects as historical sources.

Readings:

Excerpts from Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (1999)
Government of Canada, Tri-Council Policy Statement, 2nd Edition (TCPS 2), 2010, Chapter 9, Research Involving the First Nations, Inuit, and Métis Peoples of Canada, <http://www.pre.ethics.gc.ca/eng/policy-politique/initiatives/tcps2-eptc2/chapter9-chapitre9/>

Jean O'Brien, "Historical sources and methods in Indigenous Studies" in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O'Brien, (London and New York: Routledge, 2017), 15-22.

Pauline Turner Strong, "History, anthropology, Indigenous Studies" in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O'Brien, (London and New York: Routledge, 2017), 31-40.

WEEK 3 Origin Stories

Sept 27

Creation stories teach us how Indigenous peoples view the cosmos and the place of humans in it. The first step to understanding an Indigenous perspective of history is to understand cosmologies and world view. Creation stories often contain clues for how a culture is organized, and it often encodes societal values.

Readings (Choose one of following):

1. Ethnographer Marius Barbeau's Wendat transcription of Sky Women in *Huron and Wyandot Mythology* (1915), starts on page 37 (but good idea to browse the introduction), see

<https://archive.org/details/huronwyandotmyth00barb>

2. Louis Bird's origin stories of the Omushkego (Swampy Cree) in chapter 2 (but good idea to browse the introduction) of *Telling Our Stories: Omushkego Legends and Histories from Hudson Bay* (2005)

3. Elder Ella Clark's account of Napi (Blackfeet) in *Indian Legends from the Northern Rockies* (1966)

4. George Speck's report on Kwakwaka'wakw origin stories in *Kwakwaka'wakw District Council Report*, 1990

5. Dennis Tedlock, *Popol Vuh: The Definitive Edition of the Mayan Book of the Dawn of Life and the Glories of Gods and Kings*. Touchstone Books (1996). ISBN 0-684-81845-0.

Additional Readings: (* must read)

*Daniel Richter, *Ordeal of the Longhouse: The Peoples of the Iroquois League in the Era of European Colonization* (1992), ch 1.

*Barbara A. Mann, "The Lynx in Time: Haudenosaunee Women's Traditions and History," *American Indian Quarterly*, Vol. 21, No. 3 (Summer, 1997), pp. 423-449. (available online)

*Roger C. Echo-Hawk, "Ancient History in the New World: Integrating Oral Traditions and the Archaeological Record in Deep Time" *American Antiquity* 65: 2 (April 2000), 267-90.

WEEK 4 Dead Bodies

Oct 4

This section will look at how large parts of Indigenous history, especially before European contact, rely on archeological evidence, which has traditionally treated Indigenous peoples as scientific subjects.

Readings (read all):

David H. Thomas, *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity* (2001).

Craig Howe, Review of *Skull Wars*, *Wicazo Sa Review*, 16: 1 (Spring 2001), 168-77.

Native American Graves Protection and Repatriation Act (NAGPRA) https://www.nps.gov/history/local-law/FHPL_NAGPRA.pdf

National NAGPRA FAQ, <https://www.nps.gov/nagpra/FAQ/INDEX.HTM>

WEEK 5 The Literature of European Exploration

Oct 11

When Europeans first traveled to the “New World” to explore its lands, trade with Indigenous peoples, and establish colonies, they wrote letters, ship’s logs, and daily journals. These were usually turned into a narrative of exploration, published soon after the return of the explorer. Although explorers’ observations went through many stages of writing, editing, and imagining (often carried out by editors who had never left Europe) before they were published as books, these texts are an important source for historians. They can be read for their raw data, for the mindset of the explorer, and as pieces of literature with their own internal merit.

Choose one of the exploration texts listed below and think about the following questions:

-How much input did the explorer have in constructing the published text? How did his direct observations become packaged as a piece of exploration literature? What is the provenance of the explorer’s writings?

-Can you extract any raw data from this text? How can you trust it?

-What does the text reveal about the author’s mindset and assumptions about the New World and its people?

Readings (choose one):

1. Martin Frobisher: George Best, *A true discourse of the late voyages of discoverie, for the finding of a passage to Cathaya, by the northwest, under the conduct of Martin Frobisher generall . . .* (London, 1578); reprinted in Stefansson ed. (infra), I, in Hakluyt, *Principal navigations*, VII (1903–5), and in Collinson ed. Available on Early Canadiana Online.
2. Jacques Cartier: Ramsay Cook, ed., *The Voyages of Jacques Cartier* (Toronto: UTP 1992).
3. Giovanni da Verrazano: *The voyage of John de Verazano: along the coast of North America, from Carolina to Newfoundland, A. D. 1524*. Cornell University Library New York State Historical Monographs Collection. Reprinted by Cornell University Library Digital Collections
4. Christopher Columbus: Cohen, J.M. *The Four Voyages of Christopher Columbus: Being His Own Log-Book, Letters and Dispatches with Connecting Narrative Drawn from the Life of the Admiral by His Son Hernando Colon and Others*. London UK: Penguin Classics, 1969.
5. James Cook: J. C. Beaglehole, ed., *The Journals of Captain Cook on His Voyages of Discovery* (Hakluyt Society, 1967). (online at the National Library of Australia? <http://nla.gov.au/nla.ms-ms1>)

Additional Readings (* Must read):

*Paul W. DePasquale, “‘Worth the Noting’: European Ambivalence and Aboriginal Agency in Meta Incognita, 1576-1578” in *Reading Beyond Words*

*Daniel Clayton, “Captain Cook and the Spaces of Contact at ‘Nootka Sound’” in *Reading Beyond Words*

*Germaine Warkentin, Introduction to *Canadian Exploration Literature: An Anthology, 1660-1860* (Toronto: UTP 1993). Introduction.

Ian MacLaren, "Exploration/Travel Literature and the Evolution of the Author." *International Journal of Canadian Studies/Revue internationale d'études canadiennes* no. 5 (Spring/Printemps 1992): 39-68.

WEEK 6 European Accounts of Conquests

Oct 18

What happened when Europeans tried to establish colonies in the “New World”? Choose one of the following texts below that represent each French, English and Spanish colonization in different parts of North America.

Consider the following questions:

-How did the colonizers represent their successes and failures?

-Can you imagine how this story would have been told differently by different people (foot soldiers and seamen, Indigenous leaders, ordinary Indigenous people)?

Readings (choose one):

1. Díaz del Castillo, Bernal [ca. 1568] (1963). *The Conquest of New Spain*, J.M. Cohen (trans.), The Penguin Classics, Middlesex: Penguin Books. ISBN 0-140-44123-9.
2. Captain John Smith, *The General History of Virginia, New England, and the Summer Isles* (1624). Available online at the American Memory Project.
3. H. P. Biggar, ed., *The Works of Samuel de Champlain*, 6 vols (Toronto: Champlain Society, 1922-36). Read only volume 1. Available online at the Champlain Digital Collections or Early Canadiana Online.

Additional Readings (* Must read):

*Frederic W. Gleach, “Controlled Speculation and Constructed Myths: The Saga of Pocahontas and Captain John Smith” in *Reading Beyond Words*

Gordon Sayre, *Les Sauvages Américains: Representations of Native Americans in French and English Colonial Literature* (Chapel Hill: The University of North Carolina Press, 1997), Chapter 2 compares Smith and Champlain.

WEEK 7 Archeology

Oct 25

Class visit by Bob Burgar, former archaeologist of Toronto Conservation Authority, and PhD candidate in Humanities, York University

WEEK 8 Indigenous Responses to Colonialism on Paper

Nov 1

Genuine voices of Indigenous people from early time periods are extremely difficult to find on paper because when Indigenous people had the inclination and occasion to record their voices in a written form, the documents often did not survive to the present day. Their words and writings were often not valued by European conquerors nor published or saved in archives. Here are a few exceptions. Choose one to read.

Readings (choose one):

1. Frances F. Berdan and Patricia Rieff Anawalt. *The Essential Codex Mendoza*. Berkeley: University of California Press, 1997. ISBN 978-0-520-20454-6. Read only Sections 1 and 2.
2. A collection of many voices: Colin Calloway, ed., *The World Turned Upside Down: Indian Voices from Early America* (Boston: Bedford, 1994).
3. Sakamapēe (Cree): *David Thompson's narrative, 1784-1812*, edited with an introduction and notes by Richard Glover (Toronto: Champlain Society, 1962), pgs, 243-51. And reading the surrounding 30-50 pages. Available online at the Champlain Society's Digital Collections.

Additional Readings: (*must read)

*Schwartz, Stuart B. *Victors and Vanquished: Spanish and Nahua Views of the Conquest of Mexico* (Boston: Bedford / St. Martin's Press, 2000).

*Alice Te Punga Somerville, “I do still have a letter” in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O'Brien, (London and New York: Routledge, 2017), 121-127.

WEEK 9 Indigenous Historical Methods

Nov 8

Indigenous peoples had their own methods for recording, remembering, and analyzing historical events. The main source for encoding historical information was in oral traditions. A great deal of historical data can be gathered from living oral traditions among First Nations groups. These materials should be considered carefully in much the same manner as other historical sources. Although the sources listed below have been framed by university-based scholars and published in academic presses, they have little scholarly apparatus. Does this make a difference in how you read them? Is it difficult to understand them? Choose one of the following:

Readings (choose one):

1. Robert Bringhurst, *A Story as Sharp as a Knife: The Classical Haida Mythtellers and Their World* (Douglas and McIntyre 1999).
2. Louis Bird, *The Spirit Lives in the Mind: Omushkego Stories, Lives and Dreams*, compiled and edited by Susan Elaine Gray (McGill-Queen's University Press, 2007).
3. Thomas V. Overholt and J. Baird Callicott, eds., *Clothed-in-Fur and Other Tales: And Introduction to Ojibwa World View* (University Press of America, 1982).

Additional Readings (* must read):

*Robert Alexander Innes, "Elder Brother as theoretical framework" in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O'Brien, (London and New York: Routledge, 2017), 135-142.

It is a completely different experience to listen to stories than to read them on paper. Indigenous oral traditions were always performed, and shaped by the context of the telling, the teller and the audience. When stories are recorded on page, they are completely torn from their context of performance and so much of the meaning is lost. When stories are recorded in an audio or video format, less of the performative context is lost. This week you must also listen to a body of oral traditions and think about how your experience of the stories is different from those you read. Choose one of the follow websites and listen to a sampling of stories:

1. Omushkego Oral History Project (Louis Bird's stories) < <http://www.ourvoices.ca/index>>
2. Dane Wajich: Dane-zaa Stories & Songs: Dreamers and the Land (Doig River First Nation) <<http://www.virtualmuseum.ca/Exhibitions/Danewajich/english/project/index.php>>
3. Koluskap: Stories from Wolastoqiyik (Wolastoqiyik Executive Committee & New Brunswick Museum) < <http://website.nbm-mnb.ca/Koluskap/English/index.php>>
4. The Virtual Museum of Metis History and Culture (Gabriel Dumont Institute of Native Studies and Applied Research) <http://www.metismuseum.ca/main.php> (interviews in several places in the virtual museum).
5. Listening to Our Past (Inuit) www.tradition-orale.ca

Additional Readings (* must read):

*Julie Cruikshank, "Discovery of Gold on the Klondike: Perspectives from Oral Tradition" from *Reading Beyond Words*

Aroha Harris, "History with Nana: Family, life, and the spoken source" in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O'Brien, (London and New York: Routledge, 2017), 128-22.

William Bauer, Jr., "Oral history" in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O'Brien, (London and New York: Routledge, 2017), 160-22.

WEEK 10 Missionaries & Visual Sources

Nov 15

Missionaries to colonial North America have long been recognised as the earliest ethnographers of indigenous peoples, recording their customs, beliefs, rituals, and material culture. These descriptions are steeped in their biases as colonisers. Missionaries came to North America usually under the sponsorship of a European crown. They implemented colonisation programs in an effort to transform indigenous peoples into

Europeans, encouraging them to settle in villages, take up farming, and dress in cloth, ingredients deemed essential to becoming a Christian. At the same time, missionaries were drawn to the New World to find a special connection with God, and to fight on the front lines against paganism and evil. North America was especially attractive to those missionaries seeking martyrdom because of the difficult living conditions and hostile Indians. Missionaries thus sought to win both bodies for “civilisation” and souls for God. Scholars of indigenous peoples have generally been skeptical of missionaries’ texts, regardless of missionaries’ relation to indigenous communities, institutional identification, or methodological orientation. These sources are too often dismissed as hopelessly biased and thus not useful to understanding indigenous history. Missionaries and their sources, however, generated complex encounters. Communication across cultural divides, including the production of written and oral texts, caused transformations of both missionary and Indigenous worlds.

Readings (choose one):

1. Allan Greer, ed., *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America* (Boston: Bedford / St. Martin’s, 2000).
2. Bartolomé de Las Casas, *In Defense of the Indians*, Translated by Stafford Poole, Foreword by Martin E. Marty (Northern Illinois University Press, 1992).
3. John Eliot, *Brief Narrative of the Progress of the Gospel amongst the Indians in New England, in the Year 1670* <http://209.10.134.179/43/12.html> and John Eliot, “Indian Dialogues” *A Study in Cultural Interaction* eds. James Rhonda and H. W. Bowden (Greenwood Press, 1980).

Visual sources are important to historians of all eras. These are not confined simply to paintings and photographs, but encompass a range of styles, formats, and media. We will examine drawings in books (codices or scrolls) that represent people, objects, and ideas. Look also at representations on other types of media, such as rocks and coats. Think about when and how the representations were created and attempt to read their meanings. Read one of the following from each of the two lists.

Readings (choose one):

1. Codex Borgia, available online at the University of California-Irvine Libraries <<http://www.lib.uci.edu/libraries/exhibits/meso/borgia.html>>
2. Codex Mendoza, Section 3
3. Codex canadiensis. Available online at the Library and Archives Canada.
4. Dewdney, Selwyn Hanington. *The Sacred Scrolls of the Southern Ojibway*. (Toronto: University of Toronto Press, 1975).

AND (read all)

1. Bradshaw Foundations “The American Rock Art Archive,” <http://www.bradshawfoundation.com/america/index.php>
2. Canadian Encyclopedia entry for “Pictographs and Petroglyphs”, <http://www.thecanadianencyclopedia.ca/en/article/pictographs-and-petroglyphs/>

Additional Readings (* Must read):

- *René Fossett, “Mapping Inuktitut: Inuit Views of the Real World” in *Reading Beyond Words* Boone, Elizabeth Hill. *Stories in Red and Black: Pictorial Histories of the Aztecs and Mixtecs* (Austin: University of Texas Press), 2000.
- *Sherry Farrell Racette in conversation with Alan Corbiere and Crystal Migwans, “Pieces left along the trail: Material culture histories and Indigenous Studies” in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O’Brien, (London and New York: Routledge, 2017), 223-22.

WEEK 11 Materiality: Things, Landscapes, and DNA

Nov 22

This weeks looks at materiality in Indigenous history, through the boirad lenses of things, places, and DNA. The field of Indigenous history is dramatically changing with the cutting edge of new historical methods,

especially in the area of DNA to traced Indigenous blood lines, mapping migrations through language, and understanding how landscapes shaped Indigenous cultures.

Readings: (choose one fo the followin

Alison K. Brown and Laura Peers, “The Blackfoot Shirts Project: ‘Our Ancestors Have Come to Visit’” *The International Handbook of Museum Studies*, ed. by Sharon Macdonald and Helen Leahy (John Wiley & Sons, 2014).

Cara Krmpotich and Laura Peers, *This is Our Life: Haida Material Heritage and Changing Museum Practice* (UBC Press 2013).

Keith Basso, *Wisdom Sits in Places: Landscape and Language Among the Western Apache University of New Mexico Press*, 1996).

Kim Tallbear, *Native American DNA: Tribal Belonging and the False Promise of Genetic Science* (University of Minnesota Press 2013).

Additional Readings:

May-Britt Öhman, “Sámi feminist technoscience and supradisciplinary research methods” in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O’Brien, (London and New York: Routledge, 2017), 152-22.

Ruth Phillips, *Museum Pieces: Toward the Indigenization of Canadian Museums* (MQUP 2011).

WEEK 12 Literacies: Indigenous Writers and Writing

Nov 29

Did Indigenous voices recorded on paper change over time? Where Indigenous people able to successfully convey their people’s perspectives when they were educated in European schools and learned to write European languages?

Readings (choose one):

1. On Iroquois: David Cusick, *Sketches of Ancient History* (Lewistown, NY: 1827)
<http://olivercowdery.com/texts/1827cusk.htm>

2. William W. Warren, *The History of the Ojibway People*, edited by W. Roger Buffalohead (St. Paul: MHS Press, 1984).

3. *The Collected Writings of Samson Occom, Mohegan: Literature and Leadership in Eighteenth-Century Native America* by Samson Occom, Robert Warrior, and Joanna Brooks (2006)

4. *Mesoamerican Voices: Native-Language Writings from Colonial Mexico, Oaxaca, Yucatan, and Guatemala* ed by Matthew Restall, Lisa Sousa, and Kevin Terraciano (Cambridge UP, 2005).

Additional Readings (* Must read):

*Germaine Warkentin, “Dead Metaphor of Working Model? “The Book” in Native America” and Heidi Bohaker, “Indigenous Histories and Archival Media in the Early Modern Great Lakes” in *Colonial Mediascapes*, ed. by Matt Cphen and Jeffrey Glover (University of Nebraska press, 2014).

Robert Warrior, “Intellectual History and Indigenous methodlogly” in *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean O’Brien, (London and New York: Routledge, 2017), 93-100.

Theresa Schenck, “William W. Warren’s History of the Ojibway People: Tradition, History, and Context” in *Reading Beyond Words*

Winona Wheeler, “The Journals and Voices of a Church of England Native Catechist Askenootow” in *Reading Beyond Words*

Sousa, Lisa and Kevin Terraciano. “The ‘Original Conquest’ of Oaxaca: Late Colonial Nahuatl and Mixtec Accounts of the Spanish Conquest” *Ethnohistory* 50:2 (2003), 349-400.

The syllabus may be subject to minor scheduling adjustments as the course progresses.