Chippewa). I have used some of the correct names combined with more familiar usages, such as "Sioux" and "Navajo." Except in material that is quoted, I don't use the term "tribe." "Community," "people," and "nation" are used instead and interchangeably. I also refrain from using "America" and "American" when referring only to the United States and its citizens. Those blatantly imperialistic terms annoy people in the rest of the Western Hemisphere, who are, after all, also Americans. I use "United States" as a noun and "US" as an adjective to refer to the country and "US Americans" for its citizens.

INTRODUCTION

THIS LAND

We are here to educate, not forgive.
We are here to enlighten, not accuse.

—Willie Johns, Brighton Seminole Reservation, Florida

Under the crust of that portion of Earth called the United States of America—"from California . . . to the Gulf Stream waters"—are interred the bones, villages, fields, and sacred objects of American Indians.[1] They cry out for their stories to be heard through their descendants who carry the memories of how the country was founded and how it came to be as it is today.

It should not have happened that the great civilizations of the Western Hemisphere, the very *evidence* of the Western Hemisphere, were wantonly destroyed, the gradual progress of humanity interrupted and set upon a path of greed and destruction.[2] Choices were made that forged that path toward destruction of life itself—the moment in which we now live and die as our planet shrivels, overheated. To learn and know this history is both a necessity and a responsibility to the ancestors and descendants of all parties.

What historian David Chang has written about the land that became Oklahoma applies to the whole United States: "Nation, race, and class converged in land."[3] Everything in US history is about the land—who oversaw and cultivated it, fished its waters, maintained its wildlife; who invaded and stole it; how it became a commodity ("real estate") broken into pieces to be bought and sold on the market.

US policies and actions related to Indigenous peoples, though

often termed "racist" or "discriminatory," are rarely depicted as what they are: classic cases of imperialism and a particular form of colonialism—settler colonialism. As anthropologist Patrick Wolfe writes, "The question of genocide is never far from discussions of settler colonialism. Land is life—or, at least, land is necessary for life."[4]

The history of the United States is a history of settler colonialism—the founding of a state based on the ideology of white supremacy, the widespread practice of African slavery, and a policy of genocide and land theft. Those who seek history with an upbeat ending, a history of redemption and reconciliation, may look around and observe that such a conclusion is not visible, not even in utopian dreams of a better society.

Writing US history from an Indigenous peoples' perspective requires rethinking the consensual national narrative. That narrative is wrong or deficient, not in its facts, dates, or details but rather in its essence. Inherent in the myth we've been taught is an embrace of settler colonialism and genocide. The myth persists, not for a lack of free speech or poverty of information but rather for an absence of motivation to ask questions that challenge the core of the scripted narrative of the origin story. How might acknowledging the reality of US history work to transform society? That is the central question this book pursues.

Teaching Native American studies, I always begin with a simple exercise. I ask students to quickly draw a rough outline of the United States at the time it gained independence from Britain. Invariably most draw the approximate present shape of the United States from the Atlantic to the Pacific—the continental territory not fully appropriated until a century after independence. What became independent in 1783 were the thirteen British colonies hugging the Atlantic shore. When called on this, students are embarrassed because they know better. I assure them that they are not alone. I call this a Rorschach test of unconscious "manifest destiny," embedded in the minds of nearly everyone in the United States and around the world. This test reflects the seeming inevitability of US extent and power, its destiny, with an implication that the continent had previously been *terra nullius,* a land without people.

Woody Guthrie's "This Land Is Your Land" celebrates that the

land belongs to everyone, reflecting the unconscious manifest destiny we live with. But the extension of the United States from sea to shining sea was the intention and design of the country's founders. "Free" land was the magnet that attracted European settlers. Many were slave owners who desired limitless land for lucrative cash crops. After the war for independence but preceding the writing of the US Constitution, the Continental Congress produced the Northwest Ordinance. This was the first law of the incipient republic, revealing the motive for those desiring independence. It was the blueprint for gobbling up the British-protected Indian Territory ("Ohio Country") on the other side of the Appalachians and Alleghenies. Britain had made settlement there illegal with the Proclamation of 1763.

In 1801, President Jefferson aptly described the new settler-state's intentions for horizontal and vertical continental expansion, stating: "However our present interests may restrain us within our own limits, it is impossible not to look forward to distant times, when our rapid multiplication will expand itself beyond those limits and cover the whole northern, if not the southern continent, with a people speaking the same language, governed in similar form by similar laws." This vision of manifest destiny found form a few years later in the Monroe Doctrine, signaling the intention of annexing or dominating former Spanish colonial territories in the Americas and the Pacific, which would be put into practice during the rest of the century.

Origin narratives form the vital core of a people's unifying identity and of the values that guide them. In the United States, the founding and development of the Anglo-American settler-state involves a narrative about Puritan settlers who had a covenant with God to take the land. That part of the origin story is supported and reinforced by the Columbus myth and the "Doctrine of Discovery." According to a series of late-fifteenth-century papal bulls, European nations acquired title to the lands they "discovered" and the Indigenous inhabitants lost their natural right to that land after Europeans arrived and claimed it.[5] As law professor Robert A. Williams observes about the Doctrine of Discovery:

> Responding to the requirements of a paradoxical age of Renaissance and Inquisition, the West's first modern discourses

of conquest articulated a vision of all humankind united under a rule of law discoverable solely by human reason. Unfortunately for the American Indian, the West's first tentative steps towards this noble vision of a Law of Nations contained a mandate for Europe's subjugation of all peoples whose radical divergence from European-derived norms of right conduct signified their need for conquest and remediation.[6]

The Columbus myth suggests that from US independence onward, colonial settlers saw themselves as part of a world system of colonization. "Columbia," the poetic, Latinate name used in reference to the United States from its founding throughout the nineteenth century, was based on the name of Christopher Columbus. The "Land of Columbus" was—and still is—represented by the image of a woman in sculptures and paintings, by institutions such as Columbia University, and by countless place names, including that of the national capital, the District of Columbia.[7] The 1798 hymn "Hail, Columbia" was the early national anthem and is now used whenever the vice president of the United States makes a public appearance, and Columbus Day is still a federal holiday despite Columbus never having set foot on the continent claimed by the United States.

Traditionally, historians of the United States hoping to have successful careers in academia and to author lucrative school textbooks became protectors of this origin myth. With the cultural upheavals in the academic world during the 1960s, engendered by the civil rights movement and student activism, historians came to call for objectivity and fairness in revising interpretations of US history. They warned against moralizing, urging instead a dispassionate and culturally relative approach. Historian Bernard Sheehan, in an influential essay, called for a "cultural conflict" understanding of Native–Euro-American relations in the early United States, writing that this approach "diffuses the locus of guilt."[8] In striving for "balance," however, historians spouted platitudes: "There were good and bad people on both sides." "American culture is an amalgamation of all its ethnic groups." "A frontier is a zone of interaction between cultures, not merely advancing European settlements."

Later, trendy postmodernist studies insisted on Indigenous "agency" under the guise of individual and collective empowerment, making the casualties of colonialism responsible for their own demise. Perhaps worst of all, some claimed (and still claim) that the colonizer and colonized experienced an "encounter" and engaged in "dialogue," thereby masking reality with justifications and rationalizations—in short, apologies for one-sided robbery and murder. In focusing on "cultural change" and "conflict between cultures," these studies avoid fundamental questions about the formation of the United States and its implications for the present and future. This approach to history allows one to safely put aside present responsibility for continued harm done by that past and the questions of reparations, restitution, and reordering society.[9]

Multiculturalism became the cutting edge of post-civil-rights-movement US history revisionism. For this scheme to work—and affirm US historical progress—Indigenous nations and communities had to be left out of the picture. As territorially and treaty-based peoples in North America, they did not fit the grid of multiculturalism but were included by transforming them into an inchoate oppressed racial group, while colonized Mexican Americans and Puerto Ricans were dissolved into another such group, variously called "Hispanic" or "Latino." The multicultural approach emphasized the "contributions" of individuals from oppressed groups to the country's assumed greatness. Indigenous peoples were thus credited with corn, beans, buckskin, log cabins, parkas, maple syrup, canoes, hundreds of place names, Thanksgiving, and even the concepts of democracy and federalism. But this idea of the gift-giving Indian helping to establish and enrich the development of the United States is an insidious smoke screen meant to obscure the fact that the very existence of the country is a result of the looting of an entire continent and its resources. The fundamental unresolved issues of Indigenous lands, treaties, and sovereignty could not but scuttle the premises of multiculturalism.

With multiculturalism, manifest destiny won the day. As an example, in 1994, Prentice Hall (part of Pearson Education) published a new college-level US history textbook, authored by four members of a new generation of revisionist historians. These radical

social historians are all brilliant scholars with posts in prestigious universities. The book's title reflects the intent of its authors and publisher: *Out of Many: A History of the American People*. The origin story of a supposedly unitary nation, albeit now multicultural, remained intact. The original cover design featured a multicolored woven fabric—this image meant to stand in place of the discredited "melting pot." Inside, facing the title page, was a photograph of a Navajo woman, dressed formally in velvet and adorned with heavy sterling silver and turquoise jewelry. With a traditional Navajo dwelling, a hogan, in the background, the woman was shown kneeling in front of a traditional loom, weaving a nearly finished rug. The design? The Stars and Stripes! The authors, upon hearing my objection and explanation that Navajo weavers make their livings off commissioned work that includes the desired design, responded: "But it's a real photograph." To the authors' credit, in the second edition they replaced the cover photograph and removed the Navajo picture inside, although the narrative text remains unchanged.

Awareness of the settler-colonialist context of US history writing is essential if one is to avoid the laziness of the default position and the trap of a mythological unconscious belief in manifest destiny. The form of colonialism that the Indigenous peoples of North America have experienced was modern from the beginning: the expansion of European corporations, backed by government armies, into foreign areas, with subsequent expropriation of lands and resources. Settler colonialism is a genocidal policy. Native nations and communities, while struggling to maintain fundamental values and collectivity, have from the beginning resisted modern colonialism using both defensive and offensive techniques, including the modern forms of armed resistance of national liberation movements and what now is called terrorism. In every instance they have fought for survival as peoples. The objective of US colonialist authorities was to terminate their existence as peoples—not as random individuals. This is the very definition of modern genocide as contrasted with premodern instances of extreme violence that did not have the goal of extinction. The United States as a socioeconomic and political entity is a result of this centuries-long and ongoing colonial process.

Today's Indigenous nations and communities are societies formed by their resistance to colonialism, through which they have carried their practices and histories. It is breathtaking, but no miracle, that they have survived as peoples.

To say that the United States is a colonialist settler-state is not to make an accusation but rather to face historical reality, without which consideration not much in US history makes sense, unless Indigenous peoples are erased. But Indigenous nations, through resistance, have survived and bear witness to this history. In the era of worldwide decolonization in the second half of the twentieth century, the former colonial powers and their intellectual apologists mounted a counterforce, often called neocolonialism, from which multiculturalism and postmodernism emerged. Although much revisionist US history reflects neocolonialist strategy—an attempt to accommodate new realities in order to retain the dominance—neocolonialist methods signal victory for the colonized. Such approaches pry off a lid long kept tightly fastened. One result has been the presence of significant numbers of Indigenous scholars in US universities who are changing the terms of analysis. The main challenge for scholars in revising US history in the context of colonialism is not lack of information, nor is it one of methodology. Certainly difficulties with documentation are no more problematic than they are in any other area of research. Rather, the source of the problems has been the refusal or inability of US historians to comprehend the nature of their own history, US history. The fundamental problem is the absence of the colonial framework.

Through economic penetration of Indigenous societies, the European and Euro-American colonial powers created economic dependency and imbalance of trade, then incorporated the Indigenous nations into spheres of influence and controlled them indirectly or as protectorates, with indispensable use of Christian missionaries and alcohol. In the case of US settler colonialism, land was the primary commodity. With such obvious indicators of colonialism at work, why should so many interpretations of US political-economic development be convoluted and obscure, avoiding the obvious? To some extent, the twentieth-century emergence of the field of "US

West" or "Borderlands" history has been forced into an incomplete and flawed settler-colonialist framework. The father of that field of history, Frederick Jackson Turner, confessed as much in 1901: "Our colonial system did not start with the Spanish War [1898]; the U.S. had had a colonial history and policy from the beginning of the Republic; but they have been hidden under the phraseology of 'interstate migration' and 'territorial organization.'"[10]

Settler colonialism, as an institution or system, requires violence or the threat of violence to attain its goals. People do not hand over their land, resources, children, and futures without a fight, and that fight is met with violence. In employing the force necessary to accomplish its expansionist goals, a colonizing regime institutionalizes violence. The notion that settler-indigenous conflict is an inevitable product of cultural differences and misunderstandings, or that violence was committed equally by the colonized and the colonizer, blurs the nature of the historical processes. Euro-American colonialism, an aspect of the capitalist economic globalization, had from its beginnings a genocidal tendency.

The term "genocide" was coined following the Shoah, or Holocaust, and its prohibition was enshrined in the United Nations convention adopted in 1948: the UN Convention on the Prevention and Punishment of the Crime of Genocide. The convention is not retroactive but is applicable to US-Indigenous relations since 1988, when the US Senate ratified it. The terms of the genocide convention are also useful tools for historical analysis of the effects of colonialism in any era. In the convention, any one of five acts is considered genocide if "committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group":

> killing members of the group;
> causing serious bodily or mental harm to members of the group;
> deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
> imposing measures intended to prevent births within the group;
> forcibly transferring children of the group to another group.[11]

In the 1990s, the term "ethnic cleansing" became a useful descriptive term for genocide.

US history, as well as inherited Indigenous trauma, cannot be understood without dealing with the genocide that the United States committed against Indigenous peoples. From the colonial period through the founding of the United States and continuing in the twentieth century, this has entailed torture, terror, sexual abuse, massacres, systematic military occupations, removals of Indigenous peoples from their ancestral territories, and removals of Indigenous children to military-like boarding schools. The absence of even the slightest note of regret or tragedy in the annual celebration of the US independence betrays a deep disconnect in the consciousness of US Americans.

Settler colonialism is inherently genocidal in terms of the genocide convention. In the case of the British North American colonies and the United States, not only extermination and removal were practiced but also the disappearing of the prior existence of Indigenous peoples—and this continues to be perpetuated in local histories. Anishinaabe (Ojibwe) historian Jean O'Brien names this practice of writing Indians out of existence "firsting and lasting." All over the continent, local histories, monuments, and signage narrate the story of first settlement: the founder(s), the first school, first dwelling, first everything, as if there had never been occupants who thrived in those places before Euro-Americans. On the other hand, the national narrative tells of "last" Indians or last tribes, such as "the last of the Mohicans," "Ishi, the last Indian," and *End of the Trail*, as a famous sculpture by James Earle Fraser is titled.[12]

Documented policies of genocide on the part of US administrations can be identified in at least four distinct periods: the Jacksonian era of forced removal; the California gold rush in Northern California; the post–Civil War era of the so-called Indian wars in the Great Plains; and the 1950s termination period, all of which are discussed in the following chapters. Cases of genocide carried out as policy may be found in historical documents as well as in the oral histories of Indigenous communities. An example from 1873 is typical, with General William T. Sherman writing, "We must act with vindictive earnestness against the Sioux, even to their

extermination, men, women and children . . . during an assault, the soldiers can not pause to distinguish between male and female, or even discriminate as to age."[13] As Patrick Wolfe has noted, the peculiarity of settler colonialism is that the goal is elimination of Indigenous populations in order to make land available to settlers. That project is not limited to government policy, but rather involves all kinds of agencies, voluntary militias, and the settlers themselves acting on their own.[14]

In the wake of the US 1950s termination and relocation policies, a pan-Indigenous movement arose in tandem with the powerful African American civil rights movement and the broad-based social justice and antiwar movements of the 1960s. The Indigenous rights movement succeeded in reversing the US termination policy. However, repression, armed attacks, and legislative attempts to undo treaty rights began again in the late 1970s, giving rise to the international Indigenous movement, which greatly broadened the support for Indigenous sovereignty and territorial rights in the United States.

The early twenty-first century has seen increased exploitation of energy resources begetting new pressures on Indigenous lands. Exploitation by the largest corporations, often in collusion with politicians at local, state, and federal levels, and even within some Indigenous governments, could spell a final demise for Indigenous land bases and resources. Strengthening Indigenous sovereignty and self-determination to prevent that result will take general public outrage and demand, which in turn will require that the general population, those descended from settlers and immigrants, know their history and assume responsibility. Resistance to these powerful corporate forces continues to have profound implications for US socioeconomic and political development and the future.

There are more than five hundred federally recognized Indigenous communities and nations, comprising nearly three million people in the United States. These are the descendants of the fifteen million original inhabitants of the land, the majority of whom were farmers who lived in towns. The US establishment of a system of

Indian reservations stemmed from a long British colonial practice in the Americas. In the era of US treaty-making from independence to 1871, the concept of the reservation was one of the Indigenous nation reserving a narrowed land base from a much larger one in exchange for US government protection from settlers and the provision of social services. In the late nineteenth century, as Indigenous resistance was weakened, the concept of the reservation changed to one of land being carved out of the public domain of the United States as a benevolent gesture, a "gift" to the Indigenous peoples. Rhetoric changed so that reservations were said to have been "given" or "created" for Indians. With this shift, Indian reservations came to be seen as enclaves within state' boundaries. Despite the political and economic reality, the impression to many was that Indigenous people were taking a free ride on public domain.

Beyond the land bases within the limits of the 310 federally recognized reservations—among 554 Indigenous groups—Indigenous land, water, and resource rights extend to all federally acknowledged Indigenous communities within the borders of the United States. This is the case whether "within the original or subsequently acquired territory thereof, and whether within or without the limits of a state," and includes all allotments as well as rights-of-way running to and from them.[15] Not all the federally recognized Indigenous nations have land bases beyond government buildings, and the lands of some Native nations, including those of the Sioux in the Dakotas and Minnesota and the Ojibwes in Minnesota, have been parceled into multiple reservations, while some fifty Indigenous nations that had been removed to Oklahoma were entirely allotted—divided by the federal government into individual Native-owned parcels. Attorney Walter R. Echo-Hawk writes:

> In 1881, Indian landholdings in the United States had plummeted to 156 million acres. By 1934, only about 50 million acres remained (an area the size of Idaho and Washington) as a result of the General Allotment Act of 1887. During World War II, the government took 500,000 more acres for military use. Over one hundred tribes, bands, and Rancherias

relinquished their lands under various acts of Congress during the termination era of the 1950s. By 1955, the indigenous land base had shrunk to just 2.3 percent of its original size.[16]

As a result of federal land sales, seizures, and allotments, most reservations are severely fragmented. Each parcel of tribal, trust, and privately held land is a separate enclave under multiple laws and jurisdictions. The Diné (Navajo) Nation has the largest contemporary contiguous land base among Native nations: nearly sixteen million acres, or nearly twenty-five thousand square miles, the size of West Virginia. Each of twelve other reservations is larger than Rhode Island, which comprises nearly eight hundred thousand acres, or twelve hundred square miles, and each of nine other reservations is larger than Delaware, which covers nearly a million and a half acres, or two thousand square miles. Other reservations have land bases of fewer than thirty-two thousand acres, or fifty square miles.[17] A number of independent nation-states with seats in the United Nations have less territory and smaller populations than some Indigenous nations of North America.

Following World War II, the United States was at war with much of the world, just as it was at war with the Indigenous peoples of North America in the nineteenth century. This was total war, demanding that the enemy surrender unconditionally or face annihilation. Perhaps it was inevitable that the earlier wars against Indigenous peoples, if not acknowledged and repudiated, ultimately would include the world. According to the origin narrative, the United States was born of rebellion against oppression—against empire—and thus is the product of the first anticolonial revolution for national liberation. The narrative flows from that fallacy: the broadening and deepening of democracy; the Civil War and the ensuing "second revolution," which ended slavery; the twentieth-century mission to save Europe from itself—twice; and the ultimately triumphant fight against the scourge of communism, with the United States inheriting the difficult and burdensome task of keeping order in the world. It's a narrative of progress. The 1960s social revolutions, ignited by the African American liberation movement, complicated the origin narrative, but its structure and periodization have been left intact. After the 1960s, historians incorporated women, African Americans, and immigrants as contributors to the commonweal. Indeed, the revised narrative produced the "nation of immigrants" framework, which obscures the US practice of colonization, merging settler colonialism with immigration to metropolitan centers during and after the industrial revolution. Native peoples, to the extent that they were included at all, were renamed "First Americans" and thus themselves cast as distant immigrants.

The provincialism and national chauvinism of US history production make it difficult for effective revisions to gain authority. Scholars, both Indigenous and a few non-Indigenous, who attempt to rectify the distortions, are labeled advocates, and their findings are rejected for publication on that basis. Indigenous scholars look to research and thinking that has emerged in the rest of the European-colonized world. To understand the historical and current experiences of Indigenous peoples in the United States, these thinkers and writers draw upon and creatively apply the historical materialism of Marxism, the liberation theology of Latin America, Frantz Fanon's psychosocial analyses of the effects of colonialism on the colonizer and the colonized, and other approaches, including development theory and postmodern theory. While not abandoning insights gained from those sources, due to the "exceptional" nature of US colonialism among nineteenth-century colonial powers, Indigenous scholars and activists are engaged in exploring new approaches.

This book claims to be a history of the United States from an Indigenous peoples' perspective but there is no such thing as a collective Indigenous peoples' perspective, just as there is no monolithic Asian or European or African peoples' perspective. This is not a history of the vast civilizations and communities that thrived and survived between the Gulf of Mexico and Canada and between the Atlantic Ocean and the Pacific. Such histories have been written, and are being written by historians of Diné, Lakota, Mohawk, Tlingit, Muskogee, Anishinaabe, Lumbee, Inuit, Kiowa, Cherokee, Hopi, and other Indigenous communities and nations that have survived colonial genocide. This book attempts to tell the story of

the United States as a colonialist settler-state, one that, like colonialist European states, crushed and subjugated the original civilizations in the territories it now rules. Indigenous peoples, now in a colonial relationship with the United States, inhabited and thrived for millennia before they were displaced to fragmented reservations and economically decimated.

This is a history of the United States.

ONE

FOLLOW THE CORN

Carrying their flints and torches, Native Americans
were living in balance with Nature—
but they had their thumbs on the scale.

—Charles C. Mann, *1491*

Humanoids existed on Earth for around four million years as hunters and gatherers living in small communal groups that through their movements found and populated every continent. Some two hundred thousand years ago, human societies, having originated in Sub-Saharan Africa, began migrating in all directions, and their descendants eventually populated the globe. Around twelve thousand years ago, some of these people began staying put and developed agriculture—mainly women who domesticated wild plants and began cultivating others.

As a birthplace of agriculture and the towns and cities that followed, America is ancient, not a "new world." Domestication of plants took place around the globe in seven locales during approximately the same period, around 8500 BC. Three of the seven were in the Americas, all based on corn: the Valley of Mexico and Central America (Mesoamerica); the South-Central Andes in South America; and eastern North America. The other early agricultural centers were the Tigris-Euphrates and Nile River systems, Sub-Saharan Africa, the Yellow River of northern China, and the Yangtze River of southern China. During this time, many of the same human societies began domesticating animals. Only in the American continents was the parallel domestication of animals eschewed in favor of game management, a kind of animal husbandry different from