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<https://www.npr.org/sections/pictureshow/2018/11/13/651887759/becoming-miss-navajo-nation>

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### **The temporal interpretation of clause chaining in Northern Paiute\***

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December 26, 2015

#### Abstract

Northern Paiute uses clause chaining to express temporal relations between clauses conveyed by temporal subordinators, such as *after* and *while* in English. Rather than a subordination structure, however, I show that clause chaining in the language has an underlying coordination structure. I propose that the temporal relations between clauses in a chain arise, in part, from verbal morphology conveying relative tense. In Northern Paiute, these relative tenses can be bound in a coordination structure, just as in an embedded clause in other languages (Ogihara 1994, 1995, 1996, Abusch 1997). This semantics is enriched pragmatically, I argue, to produce a ‘forward moving’ temporal interpretation that is characteristic of narrative discourse (Kamp and Rohrer 1983, among others). This in-depth investigation of one language raises questions about the syntax and semantics of clause chaining in other languages.

#### [PDF] [The temporal interpretation of clause chaining in Northern Paiute](#)

<http://ling.auf.net/lingbuzz/002179/current.pdf> - [similar pages](#) Dec 26, 2015 ... Basin Studies from the **Sven** and Astrid **Liljeblad** Endowment Fund ... W. Mellon Foundation and a Faculty Research **Grant** awarded by the ...

### **Sven S. Liljeblad**

Sven S. Liljeblad (1899-2000) was a prominent folklorist, linguist, and anthropologist who participated in an important chapter of Great Basin Native American studies beginning in the 1940s. Before his work in Nevada and Idaho, however, Liljeblad had already earned an international reputation for his pioneering research in European folklore.

Born in Jönköping in southern Sweden in 1899, Liljeblad earned his doctorate at Lund University in 1927 under the direction of famed folklorist, Carl Wilhelm von Sydow (the father of the actor, Max von Sydow). Liljeblad’s dissertation dealt with a complex of folktales involving the motif of the Grateful Dead. He and von Sydow intended the publication to be a vehicle to demonstrate a new approach to folklore studies, called the Oecotype or “Swedish” School.

The method of Liljeblad and von Sydow diverged from the older Finnish Historic Geographic method by placing greater emphasis on the geographic character of oral tradition rather than on its historic roots. Liljeblad drew inspiration from the work of Franz Boas (1858-1942) whose meticulous collection of Native American material considered geographic variations to understand the dynamics of culture. Similarly, the Oecotype School compared differences in oral

tradition to material culture, including house and oven types, to define large zones of cultural patterns (distinct from language or political borders).

Liljeblad wrote extensively in the 1920s and 1930s, teaching at Lund until 1936. His research took him to Norway, Germany, Czechoslovakia, Finland, and Ireland, and he published in six languages before he was thirty. During the late 1920s, Liljeblad organized the Swedish folklore archive at Uppsala. He then used his experience to help establish the archive of the Department of Irish Folklore in Dublin in 1929.

In the early 1930s, Liljeblad mentored German folklorist, Elisabeth Hartmann, as she wrote her definitive study of Scandinavian troll beliefs, published in 1936. With the rise of Fascism in Germany during the 1930s, Liljeblad participated in an underground operating from Copenhagen, which rescued political dissidents and Jewish refugees from Nazi oppression. After a series of events that anticipated the outbreak of war, Hartmann was summoned home, and Liljeblad's position became precarious. Upon winning an Anders Zorn fellowship from the Swedish-American Foundation, Liljeblad came to the United States in 1939.

Initially, Liljeblad went to the University of California at Berkeley to work with Robert Lowie and A. L. Kroeber. They suggested that the Swedish scholar's abilities might be best applied to the recordation of Northern Paiute, Bannock, and Shoshone oral traditions and language. After an initial foray into the Great Basin, Liljeblad participated in the war effort by teaching European culture and languages, including Finnish and Russian, to United States military personnel. In 1945, he accepted a two-year appointment at Harvard, where he met Astrid von Heijne (1909-2010), who became his wife in 1949. Other academic affiliations included appointments at Indiana University and the University of Chicago.

Liljeblad returned to the Great Basin in the late 1940s, initially taking a professorship at Idaho State University, Pocatello and then conducting work at the University of Nevada, Reno. At the latter, Liljeblad accepted the position of Hilliard Distinguished Professorship in 1976, a position he retained until 1983. His extensive work in Great Basin linguistics and traditions became a cornerstone of articles that appear in the Smithsonian, *Handbook of North American Indians, Volume 11: Great Basin*, and his work also survives in a dictionary compiled by Catherine Fowler, *The Northern Paiute-Bannock Dictionary*, which draws on Liljeblad's research.

Liljeblad's work in the Great Basin spanned five decades. His legacy includes one of the largest collections of Northern Paiute, Bannock, and Shoshone language and oral tradition. Liljeblad worked at a pivotal time when much would have been lost had he not recorded people throughout the region.

Before returning to Sweden in 1991, Liljeblad donated his extensive research material to the Special Collections Library at the University of Nevada, Reno. He and Astrid also established the Liljeblad Endowment at the University of Nevada, Reno, to help fund research into linguistics and folklore. In 1991, Liljeblad became the second winner of the Michael Prize at the Ljungby Oral Story Festival in Sweden, an award given to a promoter of the study of oral traditions. In 1992, he was recognized as an Honorary Member of the Shoshone Paiute Tribes at the Duck Valley Reservation in Owyhee, Nevada. Earlier, in 1979, [Nevada Humanities](#) commissioned the

renowned anthropologist Clifford Geertz to give a lecture in recognition of Liljeblad's career and achievements. These are only three of the many honors bestowed on the Swedish scholar.

Sven Liljeblad died in Sweden on March 17, 2000, two months short of his 101st birthday.

From Nevada One

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**Today's selection -- from *Dodge City* by Tom Clavin.**

Buffalo herds in the early 1800s in the American West numbered in the tens of millions. Native Americans killed buffalo only as they needed food, and carefully used all parts of the buffalo for some purpose. Then came the crazes in the eastern region for buffalo tongues and hides:

"Stories that drifted eastward about the strange, hulking bison caused a new market to spring up: buffalo tongues. They were viewed as something of a delicacy by diners in St. Louis, Philadelphia, New York, and Boston. Suddenly, as early as the 1830s, there was a demand for tongues, and after they were cut out the rest of the beast was left to rot. ...

"The Indians claimed they only killed for meat or robes, and, as soon as they had sufficient, they stopped and went home,' [contemporary businessman] Robert Wright explained. 'Whereas, the [white] hunter never knew when to quit or when he had enough, and was continually harassing the buffaloes from every side, never giving them a chance to recover, but keeping up a continual pop-pop from their big guns.'

"The near eradication of buffalo did not happen overnight in the 1860s and early 1870s. For example, in the mid to late 1820s, hundreds of thousands of robes made from buffalo hides the Indians themselves had tanned were shipped to New Orleans and its eager white consumers and manufacturers. But it was a sensational decline, considering that in only a few decades a population in the tens of millions was reduced to thousands. Still, as late as 1870, the army estimated that as many as fifty million buffalo remained on the prairie and plains west of Fort Dodge. That same year, though, the introduction of a new technology spelled doom for the beasts: their hides could be tanned more efficiently and turned into high-grade leather products. More than ever before there was a rush of killing buffalo. ...

"Just one hide would earn [a hunter] \$3.50. Even the least educated frontiers-man could calculate that felling ten buffalo a day would equal \$35, an amount many men west of the Missouri River could not make in a month.

"For some hunters, \$35 was the floor, not the ceiling. One of the more well known and obviously ruthless hunters was Tom Nixon. During a thirty-five-day hunt in 1873, his rifle sent 3,200 buffalo to their deaths, and this included a banner day of shooting 120 of the overmatched animals in forty minutes. Demonstrating a preindustrial flair for mass production, Brick Bond had fifteen skinners in his employ and he kept them busy by killing 250 buffalo a day. With the prizes being the hides and the tongues, most of the meat was left on the ground, providing belly-bursting feasts for wolves and coyotes at night and putrefying during the hot summer afternoons. ...

"In the winter of 1873-1874 alone, more than 1.5 million buffalo hides were carried by train from the western hunting grounds to eastern buyers. The first winter that Dodge City was being served by the Atchison, Topeka & Santa Fe line, Wright and fellow businessman Charles Rath had shipped over 200,000 buffalo hides 'besides two hundred cars of hind quarters and two cars of buffalo tongues.' Sights like hundreds if not thousands of buffalo skulls piled high and

bleaching in the sun near railroad sta-tions did not deter the hunters from killing the beasts nor such getting--rich-quick entrepreneurs from buying the hides and body parts. ...



***Rath & Wright's buffalo hide yard in Dodge City, Kansas, showing 40,000 buffalo hides.***

"The [buffalo] were just so damn stupid and appeared to be begging to be killed. With most animals on the prairie and plains, getting shot at, and especially having one of your own killed, resulted in flight as fast as their paws or hooves could carry them. Not so the buffalo. A hunter could walk to within a hundred yards of a feeding herd, stretch out on the ground, aim, and fire. A good kill shot was through the lungs. After the animal collapsed and died, the others kept eating as though nothing had happened. If the herd began to move -- and at full tilt, buffalo can run more than thirty miles an hour -- the hunter killed the lead buffalo, which stopped the followers in their tracks. ...

"From Dodge City west into Colorado there were dozens of hunting camps operating at a brisk and bloody pace into 1873. Tens of thou-sands of buffalo were felled and skinned. Though some buffalo meat was sold to the railroad to feed its construction crews, the harsh, hot breezes scouring the frontier carried the smell of rotting carcasses. Hunters were looked at with some disgust when they came to town because of the gagging scents they carried and their unkempt, gore-stained appearance. But everyone was making money and would continue to as long as the population of the animals held out."

**Dodge City** Author: Tom Clavin Publisher: St. Martin's Press Pages: 42-45, 49  
Copyright 2017 by Tom Clavin

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**OPINION: California desalination key to Arizona water solution**  
**By Karen Fann and Rodney Glassman, Payson Roundup, 1/8/19**

Arizona must identify our next bucket of water. Championing desalination along the California coastline is one long-term solution that can help secure Arizona's economic and water future. Like the late Sens. Ernest McFarland, Carl Hayden and Congressman Mo Udall, whose leadership helped to create Arizona's Central Arizona Project (CAP), it is now time for Arizona's delegation to champion a 21st-century CAP with the creation of a large-scale, federally funded, Western states desalination solution that will enable Californians to drink from the sea and reduce their draw on the Colorado River.

**A Moonshot for Solving America's Water Crisis**  
**By Alan Neuhauser, U.S. News & World Report, 1/4/19**

THE TRUMP administration is hoping to reinvigorate a technology long dismissed as too expensive or energy-intensive to help solve a water crisis that has seen drought grip swaths of the American West, sparking deadly wildfires and legal battles over supply. The Energy Department last month declared that it's spending \$100 million over the next five years to create a research and development hub on desalination, a process that converts seawater and brackish inland water into freshwater.

*(Any oral history on how tribes may have done this centuries ago?)*

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**Insects Show the Healing of Toxic Metal Mining Scars**  
By Karla Lant, Environmental Monitor, 1/7/19

A hue reminiscent of orange soda might be appealing at the diner, but in rivers and streams, it's a sign of serious damage. Open pit mining, which excavates strategic minerals from huge open pits dug into the land, is particularly harmful to the environment, exposing metallic dust, radioactive elements, and other potentially toxic contaminants. These tailings can easily leach into groundwater and streams. To deal with the damage caused by open pit mines across the country teams employ various remediation techniques, depending on the specifics of the particular mine and location in question. And although experts target remediation efforts as carefully as possible, it's not always clear whether cleanup efforts in streams and rivers are successful.



## Letters About Literature Submissions Due on January 11

Your *Letters About Literature* letter is due soon! *Letters About Literature* is offered by Nevada Humanities through the Library of Congress and asks students in grades 4-12 to read a book, poem, speech, or essay by an author, living or dead; to think about how that work affected them; and to write to the author on the work's impact. Submit your letter online until January 11, 2019.

[Learn More](#)

## New Grant Opportunities from Nevada Humanities - 2019 Grant Informational Meetings

### January 14, 2019 at 3:00 pm

KNPB Conference Room,  
1670 N. Virginia Street, Reno

### January 16, 2019 at 3:00 pm

Henderson Convention Center, Sierra A  
200 South Water Street, Henderson

### January 17, 2019 at 3:00 pm

Nevada Humanities,  
1017 S. First Street, #190, Las Vegas

### February 1, 2019 at 10:00 am

Elko County Library,  
720 S. Court Street, Elko

Nevada Humanities will hold a series of free informational grant meetings for anyone interested in learning more about applying for 2019 project grant funding. Nevada Humanities offers grants of up to \$5,000 to nonprofit organizations and government entities, such as libraries and schools, to fund public and educational programs in the humanities. [Learn More](#)


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**Time to Read and Be Creative With the Classics :** “ [Freed From Copyright, These Classic Works Are Yours To Adapt](#) ” (NPR) “ [How to Download the Books That Just Entered the Public Domain](#): Public Domain Day was yesterday, but you were probably hungover, so here's how to download the tens of thousands of books that became legal to download for free in 2019.” (Motherboard)

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### [Backyard Revolution](#)

Recent MIT study reveals a weird... yet childish-simple 3D solar array... that has amazingly powerful results. Now you can save up to \$975 a year on power using it.

It's the cheapest, easiest way to effortlessly make your own "personal power plant"  and have a perpetual source of cheap green electricity for anything heading our way.

You don't have to be an electrician to do it, there's no maintenance needed, it doesn't take up a lot of space and the best part: you won't need to rely on the power grid anymore.  
[backyardrevolution4all.com](http://backyardrevolution4all.com)

[Backyard Revolution](#) [It takes under two hours to build it.](#) [Learn More](#)

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## [New Era for Mexico's Zapatista Army 25 Years After Uprising](#)

*teleSUR*

Excerpt: "The Zapatistas' slow but steady development in revolutionary theory and practice has made them one of the main references for an alternative to capitalism in Latin America and the world." [READ MORE](#)

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## [Preparing The Next Generation of Public Radio Journalists & Audio Storytellers](#)

KUNR & Washoe County School District offer the 2019 Reno Youth Radio Program for juniors & seniors in Washoe County [Learn More & Apply](#)

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## [Wounded Knee Massacre of December 29th,1890: 128th Anniversary](#)

### [Winter Rabbit](#)

Community (This content is not subject to review by Daily Kos staff)  
Saturday December 29, 2018 · 7:44 AM PST

Unlearning the Language of Conquest Scholars Expose Anti-Indianism in America. "Peaceful verses Warlike Societies" essay by James Dimeo. p. 150 - 151. "This evidence, drawn from history, archeology, and anthropology, speaks clearly: The New World prior to Columbus was a far less violent place than the Old World. And it can be argued that, in spite of many terrible events which followed after Columbus, the New World remained a less violent place all the way down through the centuries because of its geographical isolation from the more violent Saharasian empires...This summary suggests the general vindication of the vast majority of Native American values and peoples as standing on the peace – making side of history. Certainly, not all Indigenous American cultures fit the peaceful images given in Dances with Wolves, but it is not an exaggeration to say that the majority did ([https://www.researchgate.net/publication/233988110\\_Peaceful\\_Versus\\_Warlike\\_Societies\\_in\\_Pre-Columbian\\_America\\_What\\_Does\\_Archaeology\\_and\\_Anthropology\\_Tell\\_Us](https://www.researchgate.net/publication/233988110_Peaceful_Versus_Warlike_Societies_in_Pre-Columbian_America_What_Does_Archaeology_and_Anthropology_Tell_Us))."

The [Sand Creek Massacre](#) and the [Washita Massacre](#) both led to the Wounded Knee Massacre. The Sand Creek Massacre brought the realization that "the soldiers were destroying everything Cheyenne - the land, the buffalo, and the people themselves," and the Washita Massacre added even more genocidal evidence to those facts. The Sand Creek Massacre caused the Cheyenne to put away their old grievances with the Sioux and join them in defending their lives against the U.S. extermination policy. The Washita Massacre did that even more so. After putting the Wounded Knee Massacre briefly into historical perspective, we'll focus solely on the Wounded Knee Massacre itself for the 128th Anniversary of the Wounded Knee Massacre.



[Try watching this video on www.youtube.com](http://www.youtube.com)

Black Kettle, his wife, and more than 150 Cheyenne and Arapaho had just been exterminated, and Custer's 7th was burning the lodges and all their contents, thus stripping them of all survival means. Sheridan would wait until all their dogs had been eaten before "allowing" them into subjugation, then Custer would rape the women hostages in captivity.

**Jerome A. Green. "Washita." p. 126.**

Far across the Washita Valley, warriors observed the killing of the animals, enraged by what they saw.

What did they see, feel, and think?

[http://books.google.com/books?hl=en&lr=&id=\\_8\\_i4RoC-c4C&oi=fnd&pg=PP9&sig=PzXXLM0CyHIhEXH2rAS7cmYOIg&dq=Half+breed+-+the+remarkable+story+of+george+bent-+caught+between+the+worlds#PRA1-PA95,M1](http://books.google.com/books?hl=en&lr=&id=_8_i4RoC-c4C&oi=fnd&pg=PP9&sig=PzXXLM0CyHIhEXH2rAS7cmYOIg&dq=Half+breed+-+the+remarkable+story+of+george+bent-+caught+between+the+worlds#PRA1-PA95,M1) " And so, when the Chiefs gathered to decide what the people should do, Black Kettle took his usual place among them. Everyone agreed Sand Creek must be avenged. But there were questions. Why had the soldiers attacked with such viciousness? Why had they killed and mutilated women and children? It seemed that the conflict with the whites had somehow changed. **No longer was it just a war over land and buffalo. Now, the soldiers were destroying everything Cheyenne - the land, the buffalo, and the people themselves.**

See it? Feel it? They witnessed and felt the Sand Creek Massacre happen, **again**. Consequently, a number of Cheyenne who were present at Washita helped defeat Custer at Little Bighorn.

So, let us proceed from the Sand Creek Massacre and the Washita Massacre [-to the Wounded Knee Massacre of 1890.](#)

But Wounded Knee was 14 years after Little Bighorn. Would the soldiers have held a grudge that long and why would they take it out on Big Foot? They blamed Custer's defeat on Sitting Bull, who was killed two weeks before Wounded Knee. The Survivors Association members had the answer: "Because Big Foot was Sitting Bull's half-brother. That's why Sitting Bull's Hunkpapa people sought sanctuary in Big Foot's Minneconjou camp."

### **The Wounded Knee Massacre of 189**

The first intention of the U.S. Army in part was to detain Chief Big Foot under the pretext that he was a "fomenter of disturbance," remembering that Native Americans did not have equal rights at that time in the Constitution. In addition, the real intention was doing a "roundup" to a military prison camp, which would have become an internment and concentration camp in Omaha after they were prisoners. Colonel James W. Forsyth had orders to force them into going there. Speculating, I bet at least part of the rationalization for the massacre was so the soldiers wouldn't have to transport them to the military prison in Omaha. Murdering them would have been easier. Then, they could've had another whiskey keg, like they did the evening right before this massacre, when they celebrated the detainment of Chief Big Foot. The soldiers may have even been hung over, depending on amount consumed and tolerance levels; moreover, if the soldiers were alcoholics, tolerance levels would have been high.

massacre: n : the wanton killing of many people [syn: mass murder] v : kill a large number of people indiscriminately; "The Hutus massacred the Tutsis in Rwanda" [syn: slaughter, mow down]

Source (pdf warning) White officials became alarmed at the religious fervor and activism and in December 1890 banned the Ghost Dance on Lakota reservations. When the rites continued, officials called in troops to Pine Ridge and Rosebud reservations in South Dakota. The military, led by veteran General Nelson Miles, geared itself for another campaign.

Source Big Foot and the Lakota were among the most enthusiastic believers in the Ghost Dance ceremony when it arrived among them in the spring of 1890.

Chief Big Foot's arrest was ordered by the U.S. War Department for being a "fomenter of disturbance." Chief Big Foot was already on his way to Pine Ridge with his people, when the 7th U.S. Cavalry with Major Samuel Whitside leading them approached him on horses. Big Foot's lungs were bleeding from pneumonia. Blood froze on his nose while he could barely speak. He had a white flag of surrender put up as soon as he caught glimpse of the U.S. Cavalry coming towards them. At the urging of John Shangreau, Whitside's half-breed scout, Whitside "allowed" Big Foot to proceed to the camp at Wounded Knee. Whitside wanted to arrest Big Foot and disarm them all immediately.

Ironically, the justification for letting Big Foot go to Wounded Knee was that it would prevent a gun fight, save the lives of the women and children, but let the men escape. The Warriors wouldn't have left their women and children to perish, but since the following was reported to Red Cloud:

### **Red Cloud**

"...A white man said the soldiers meant to kill us. We did not believe it, but some were frightened and ran away to the Badlands.(1)

I believe Whitside didn't want the Warriors to have such an opportunity, under direct orders by General Nelson Miles.

### **(1): "Bury My Heart At Wounded Knee" by Dee Brown, pp. 441-442. (December, 1890).**

"Later in the darkness of that December night (Dec. 28) the remainder of the Seventh Regiment marched in from the east and quietly bivouacked north of Major Whitside's troops. Colonel James W. Forsyth, commanding Custer's former regiment, now took charge of operations. He informed Whitside that he had received orders to take Big Foot's band to the Union Pacific Railroad for shipment to the military prison in Omaha.

Then, came the disarming.

..Colonel Forsyth informed the Indians that they were now to be disarmed. "They called for guns and arms," White Lance said, "so all of us gave the guns and they were stacked up in the center." The soldier chiefs were not satisfied with the number of weapons surrendered, so they sent details of troops to search the tepees. "They would go right into the tents and come out with bundles (sacred objects) and tear them open," Dog Chief said. "They brought our axes, knives, and tent stakes and piled them near the guns." Still not satisfied, the soldier chiefs ordered the warriors to remove their blankets and submit to searches for weapons...

Yellow Bird, the only medicine man there at the time danced some steps of the Ghost Dance, while singing one of it's songs as an act of dissent. Simultaneously, the people were furious at the "searches" when Yellow Bird reminded everyone of their bullet-proof shirts. To me, this was the void in time when the Ghost Dancers chose peace over war, and made it possible for the resurgence of their culture to occur in the future. A psychological justification for my saying so, is the Ghost Dancers would also have been Sundancers. Part of the well-known intent behind the Sundance is "that the people might live." Continuing on; next, was false blame.

...Some years later Dewey Beard (Wasumaza) recalled that Black Coyote was deaf. "If they had left him alone he was going to put his gun down where he should. They grabbed him and spinned him in the east direction. He was still unconcerned even then. He hadn't pointed his gun at anyone. His intention was to put that gun down. They came and grabbed the gun that he was going to put down...(1) in proceeding paragraph, p.445.

[Source](#) ...The massacre allegedly began after an Indian, who was being disarmed, shot a U.S. officer.

[Source](#) Hotchkiss guns shredded the camp on Wounded Knee Creek, killing, according to one estimate, 300 of 350 men, women, and children.

More people survived if they tried to escape through this tree row, because there was more tree cover.

More were massacred if they tried to escape through this tree row, because there was much less tree cover. The truth has still been tried to be slanted and concealed, even after over one century ago, because the old sign said that there were 150 warriors. The truth is, there were only 40 warriors.

Furthermore,

### [Wounded Knee Medals of Dis Honor](#)

Twenty-three soldiers from the Seventh Calvary were later awarded the Congressional Medal of Honor for the slaughter of defenseless Indians at Wounded Knee. We are asking



that these Medals of DIS Honor awarded to the members of the 7th Calvary of the United States Army for the murder of innocent women children and men on that terrible December morning be rescinded.

It was nothing less than false blame, deceptive actions, and blatant lies by the blood-thirsty troopers that started the Wounded Knee Massacre of 1890. In recognition of the [governmental policy of using smallpox](#)

[infected blankets as germ warfare against Native Americans since the first presidency](#), the Sioux Wars, and all the "successful" extermination by the U.S. government prior to this last "battle;" would they have had the atom bomb, they would have used it too. For that would have been more convenient, than loading their remaining victims (4 men and 47 women and children) into open wagons and transporting them to Pine Ridge during the approaching blizzard for alleged shelter at the army barracks, then to the Episcopal mission "unplanned."



They left the survivors out in that blizzard in open wagons for who knows how long, while "An (singular) inept Army officer searched for shelter." (1) What that tells me is: they didn't plan on having any survivors. They planned on exterminating them. Of course, there wasn't any room at all in the army barracks for 51 people, so they had to take them to the mission. Well...if they'd been white, they would've found room for a measly 51 white people.

### [The Lost Bird of Wounded Knee Summary](#)

In the spring or summer of 1890, Lost Bird was born somewhere on the prairies of South Dakota. Fate took her to Wounded Knee Creek on the Pine Ridge Reservation on Dec. 29, 1890. On that tragic day, hundreds of Lakota men, women and children died in a confrontation with U.S. troops and the woman who likely was the child's mother was among them. But as she was dying, she and her baby found some scanty shelter from the bitter cold and wind in the bank of a creek. Four days after the massacre, a rescue party found the infant, miraculously alive, protected by the woman's frozen body. The infant was passed from one person to another and her sensational story attracted the attention of powerful white men. Eventually, this living souvenir of Wounded Knee ended up in the hands of a National Guard general. Lost Bird was adopted by Gen. Leonard Colby and, without her knowledge or consent, his suffragist wife, Clara Bewick Colby. The baby's original name died on the killing field, along with her chance to grow up in her own culture. She became, literally and figuratively, Zintkala Nuni, the Lost Bird.

- snip -

Clara Colby tried to raise Zintka as a white girl in an unaccepting society and tried to erase her unceasing attraction to her Lakota culture. In the end, Zintka was rejected by both.

Lost Bird finally came home in 1991, in an effort spurred in part by author Renee Sansom Flood, author of "Lost Bird of Wounded Knee: Spirit of the Lakota." Her grave was found in California and her remains were returned to South Dakota and buried at the grave site at Wounded Knee. Her tragic story led to the organization of the Lost Bird Society, which helps Native Americans who were adopted outside their culture find their roots.