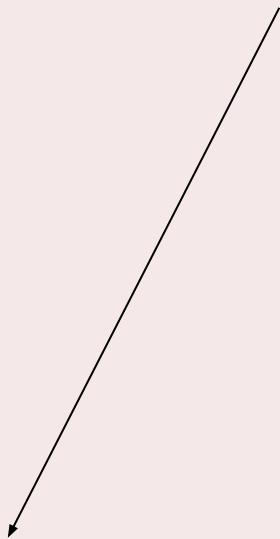


anthropologists and all your friends:
on "Anthropologists and Other Friends"
from the book *Custer Died for Your Sins*
by Vine Deloria Jr. (1969)

lj f,



"The University of Manitoba campuses are located on original lands of Anishinaabeg, Cree [Nehiyaw], Ojibwe-Cree [Anisininew], Dakota [Dakhóta Oyáte] and Dene [Chipewyan] [...], and on the homeland of the Red River Métis Nation. [We recognize that our water is protected by Shoal Lake 40 First Nation.] We respect the Treaties that were made on these territories, we acknowledge ~~the~~ continued harms and mistakes ~~of the past~~, and we dedicate ourselves to ~~move~~ moving forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration."*

University of Manitoba. (2020, July). *Territory acknowledgement*. UM Commons.

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*Shebahkeget, Ozten. (2024, February 15). 'We are not Oji-Cree': 22 First Nations across Manitoba, Ontario clear the air on distinct identity. *CBC News*.

<https://www.cbc.ca/news/canada/manitoba/anisininew-gathering-of-nations-winnipeg-1.7116855>



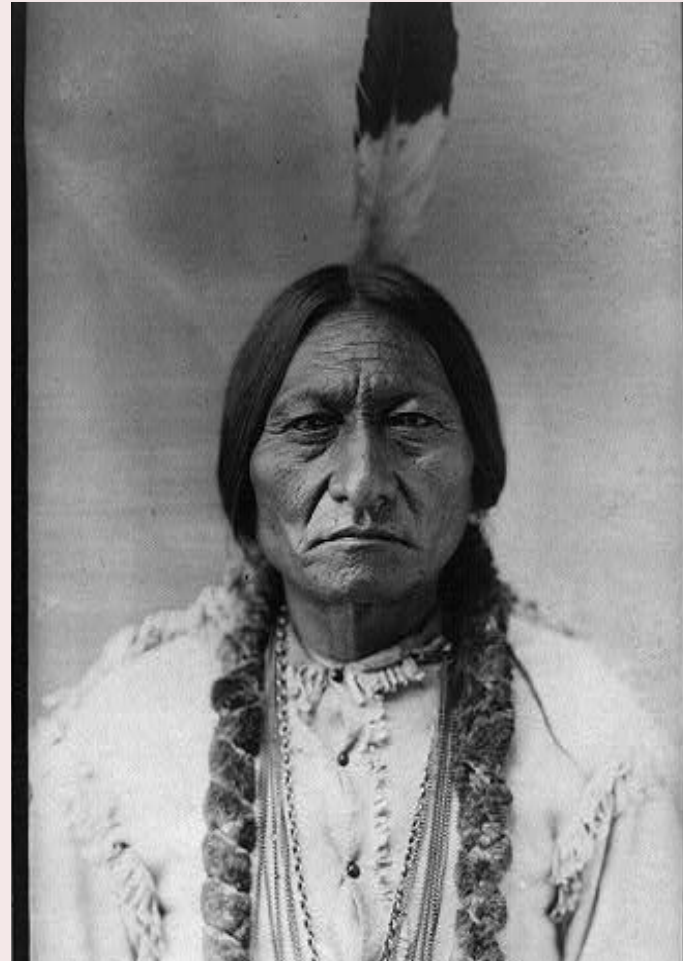
Richard Simonelli. (1992). Vine Deloria, Jr.: Education in the next millenium [photograph]. Tribal College Journal. <https://tribalcollegejournal.org/vine-deloria-jr-education-millennium/>



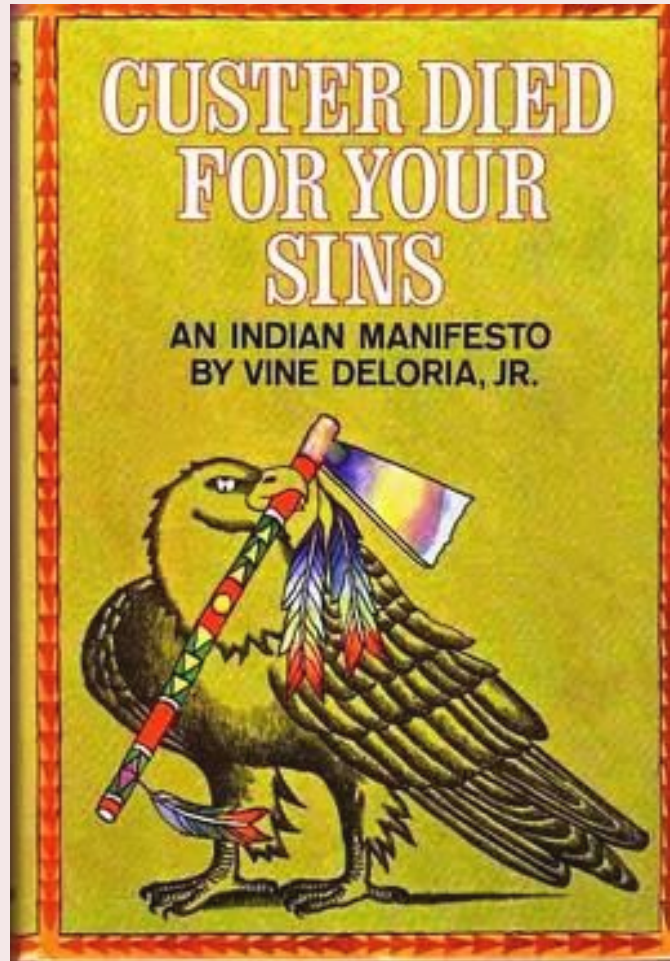
Charles Marion Russell. (1903). The Custer Fight [lithograph]. *Wikimedia Commons*.
[https://commons.wikimedia.org/wiki/File:Charles_Marion_Russell_-_The_Custer_Fight_\(1903\)_original.jpg](https://commons.wikimedia.org/wiki/File:Charles_Marion_Russell_-_The_Custer_Fight_(1903)_original.jpg)



*Unknown. (1865). (Major General George Armstrong) Custer [glass negative]. Library of Congress.
<https://www.loc.gov/pictures/resource/cwpbh.03216/>*



*D.F. Barry. (1885). Sitting Bull [b&w film copy]. Library of Congress.
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4 ♦ ANTHROPOLOGISTS AND OTHER FRIENDS

INTO EACH LIFE, it is said, some rain must fall. Some people have bad horoscopes, others take tips on the stock market. McNamara created the TFX and the Edsel. Churches possess the real world. But Indians have been cursed above all other people in history. Indians have anthropologists.

Every summer when school is out a veritable stream of immigrants heads into Indian country. Indeed the Oregon Trail was never so heavily populated as are Route 66 and Highway 18 in the summer time. From every rock and cranny in the East *they* emerge, as if responding to some primeval fertility rite, and flock to the reservations.

"They" are the anthropologists. Social anthropologists, historical anthropologists, political anthropologists, economic anthropologists, all brands of the species, embark on the great summer adventure. For purposes of this discussion we shall refer only to the generic name, anthropologists. They are the most prominent members of the scholarly community that infests the land of the free, and in the summer time, the homes of the braves.

3, The term "Indian" means

Indians.

First. Any male person of Indian blood reputed to belong to a particular band ;

Secondly.

44

Chap. 18.

Indians.

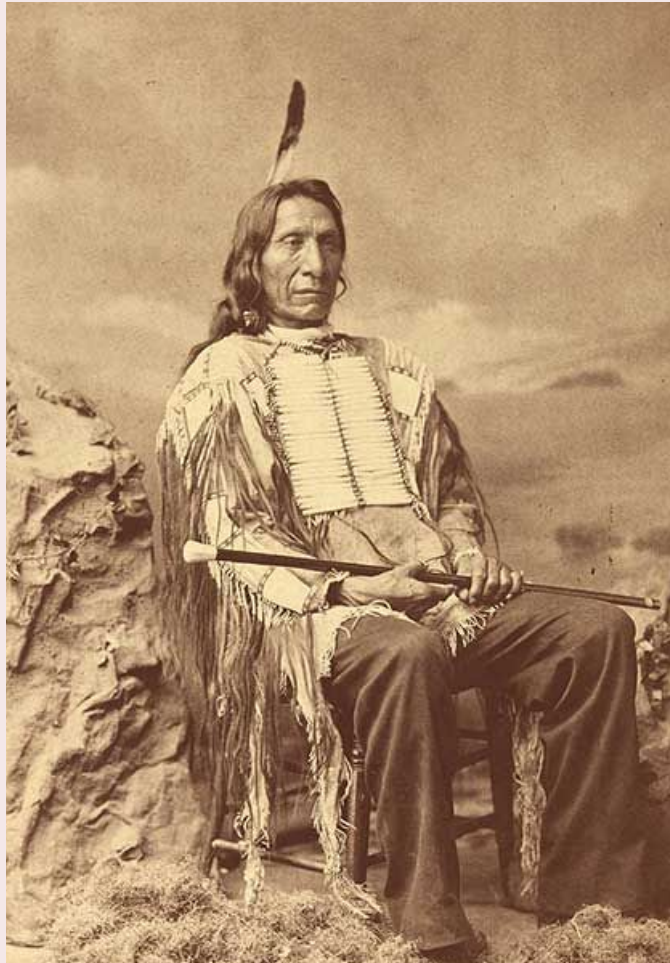
39 VICT.

Secondly. Any child of such person ;

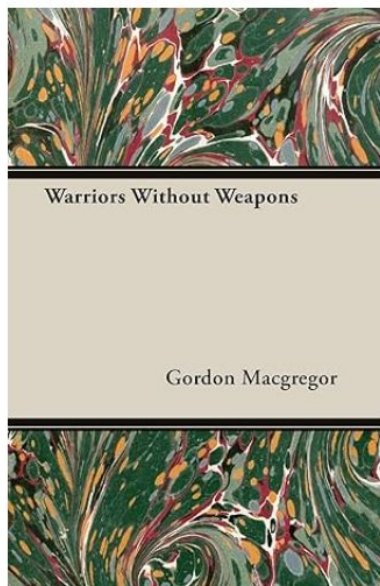
Thirdly. Any woman who is or was lawfully married to such person :

An Act to amend and consolidate the laws respecting Indians. SC 1876, c 18,

“anthropologists and other friends”
from the book *Custer died for your sins*
by Vine Deloria Jr. (1969)



*Charles Milton Bell. (1880). Red Cloud (1822-1909). National Portrait Gallery.
<https://npg.si.edu/learn/classroom-resource/red-cloud-1822%E2%80%931909>*



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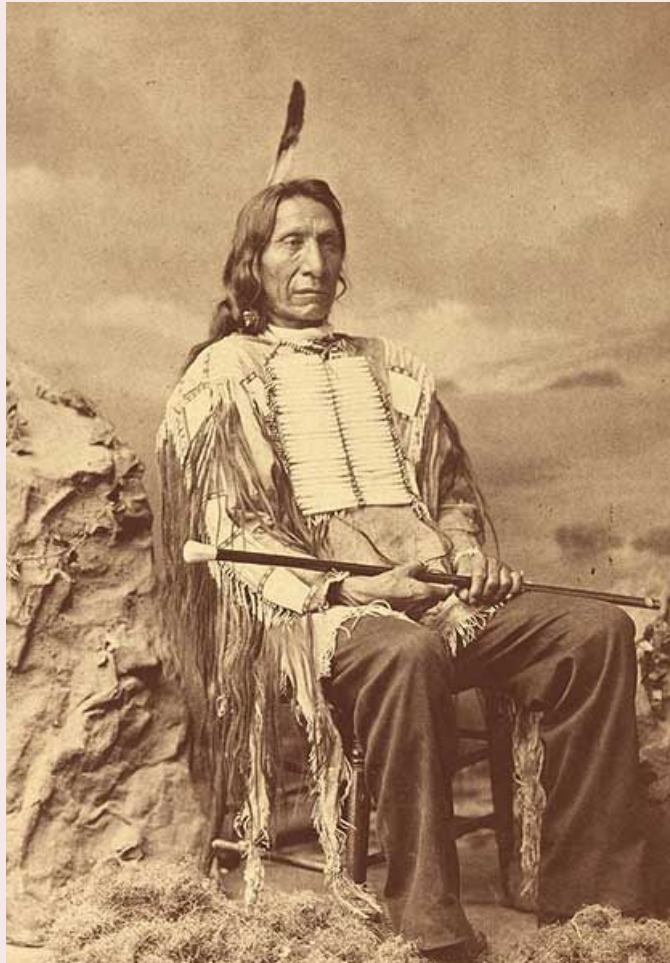
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Charles Marion Russel. (1903). The Custer Fight [lithograph]. *Wikimedia Commons*.
[https://commons.wikimedia.org/wiki/File:Charles_Marion_Russell_-_The_Custer_Fight_\(1903\)_original.jpg](https://commons.wikimedia.org/wiki/File:Charles_Marion_Russell_-_The_Custer_Fight_(1903)_original.jpg)

Feb. 28, 1877.

CHAP. 72.—An act to ratify an agreement with certain bands of the Sioux Nation of Indians and also with the Northern Arapaho and Cheyenne Indians.

Agreement with
Sioux Indians and
Northern Arapaho
and Cheyenne In-
dians confirmed,
except, etc.

Sioux not to be
removed.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That a certain agreement made by George W. Manypenny, Henry B. Whipple, Jared W. Daniels, Albert G. Boone, Henry C. Bulis, Newton Edmunds, and Augustine S. Gaylord, commissioners on the part of the United States, with the different bands of the Sioux Nation of Indians, and also the Northern Arapaho and Cheyenne Indians, be, and the same is hereby, ratified and confirmed: *Provided,* That nothing in this act shall be construed to authorize the removal of the Sioux Indians to the Indian Territory and the President of the United States is hereby directed to prohibit the removal of any portion of the Sioux Indians to the Indian Territory until the same shall be authorized by an act of Congress hereafter

An act to ratify an agreement with certain bands of the Sioux Nation of Indians and also with the Northern Arapaho and Cheyenne Indians. 19 Stat. 254 § 72 (1877).

“ARTICLE 4. The Government of the United States and the said Indians, being mutually desirous that the latter shall be located in a country where they may eventually become self-supporting and acquire the arts of civilized life, it is therefore agreed that the said Indians shall select a delegation of five or more chiefs and principal men from each band, who shall, without delay, visit the Indian Territory under the guidance and protection of suitable persons, to be appointed for that purpose by the Department of the Interior, with a view to selecting therein a permanent home for the said Indians. If such delegation shall make a selection which shall be satisfactory to themselves, the people whom they represent, and to the United States, then the said Indians agree that they will remove to the country so selected within one year from this date. And the said Indians do further agree in all things to submit themselves to such beneficent plans as the Govern-

Delegation to select home in Indian Territory.

Removal within one year.

<p>Artisans to be married, etc.</p>	<p>for each of the principal chiefs a good and comfortable dwelling-house.</p>
<p>Unfit persons to receive no benefits.</p>	<p>“ARTICLE 7. To improve the morals and industrious habits of said Indians, it is agreed that the agent, trader, farmer, carpenter, blacksmith, and other artisans employed or permitted to reside within the reservation belonging to the Indians, parties to this agreement, shall be lawfully married and living with their respective families on the reservation; and no person other than an Indian of full blood, whose fitness, morally or otherwise, is not, in the opinion of the Commissioner of Indian Affairs, conducive to the welfare of said Indians, shall receive any benefit from this agreement or former treaties, and may be expelled from the reservation.</p>
<p>Treaty of 1868, 15 Stat., 655. In force.</p>	<p>“ARTICLE 8. The provisions of the said treaty of 1868, except as herein modified, shall continue in full force, and, with the provisions of this agreement, shall apply to any country which may hereafter be occupied by the said Indians as a home; and Congress shall, by appropriate legislation, secure to them an orderly government; they shall be subject to the laws of the United States, and each individual shall be protected in his rights of property, person, and life.</p>
<p>Subject to laws of United States.</p>	

One Introduction

Native Americans and Museums

Museums can be very painful sites for Native peoples, as they are intimately tied to the colonization process. The study of the relationship between Indigenous peoples and museums

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