Spokane

Name
Several stories are told of the origin of the Spokane (pronounced spo-KAN) name, which is also spelled Spokan. The people say that one of their early chiefs beat on a hollow tree that contained a serpent. From within the tree came a noise that sounded like “spukane.” As he thought about that sound, vibrations came from his head, and the word came to be translated as “power from the brain.” For a long time, the people had called themselves Spukanees, which meant “sun people” or “children of the sun.” Other sources state that the name came from an important chief or from Spoq’ind (“round head”), which distinguished them from the Flatheads. The Upper Spokane called themselves Sintuulu, or “Muddy Creek People.” The Middle Spokane referred to themselves as Sinhomene, or “Salmon-Trout People,” and the Lower Spokane went by Tskaistsiblini, a name similar to the people’s name for the Spokane Falls.

Location
The Spokane once occupied about three million acres of land in what is now northeastern Washington, northern Idaho, and western Montana. At the time of the first European contact, their homeland stretched along the Spokane River in the present-day state of Washington. The three main bands—the Upper, Lower, and Middle—occupied land from the present-day Idaho border to the Columbia River. Upper Spokane territory, which was the farthest east, ran from the Washington-Idaho border west to Spokane Falls, north of what is now the city of Spokane. The Middle Spokane lived west of the falls in the area around the Little Spokane River, and Lower Spokane land extended to where the Spokane and Columbia Rivers meet at present-day Wellpinit, where the nation’s reservation is now located.

Population
Prior to European contact, the Spokane population was estimated to be between 1,400 and 2,500. It fell rapidly after that, and by 1827, only 704 Spokane were counted. The 1910 U.S. Census showed 643. Their numbers increased during the later 1900s, and in 1985, tribal enrollment had reached 1,961. The 1990 census indicated the population had risen to 2,118; the
2000 census showed 2,886 Spokane, with 2,004 of those people living on the reservation.

Language family
Salishan.

Origins and group affiliations
For the most part, the Spokane lived in peace. They had close ties with the Flathead, Nez Percé (see entries), and Kalispel, with whom they traded. Once they acquired horses in 1730, these tribes hunted buffalo together. When they did, they came into conflict with the Plains tribes, especially the Blackfoot (see entry), Piegan, and Apsaroke, who considered the Spokane and their allies as poachers in their territory. The Middle Spokane fought with the Coeur d'Alene before U.S. settlement began, but they later moved onto the Coeur d'Alene reservation.
A migrating people, the Spokane dispersed in March from their winter camps into small groups that fished for salmon, dug for roots, and hunting small game. By late summer, those activities also included berry picking. The bands socialized as they gathered and prepared stores of food for the coming winter. The coming of the Europeans and, later, American settlers disrupted their lifestyles, and the forced move to the reservation changed their culture forever. Like the Colville (see entry), the Spokane assimilated (adopted the ways of mainstream American society), a trend they later reversed.

**HISTORY**

**Relations with neighboring tribes**

The Spokane, as did most of the Plateau tribes, moved into the area from the north sometime before the 1800s. The Spokane generally got along well with the neighboring Interior Salish tribes, such as the Flathead (see entry) and Kalispel, although the groups occasionally fought amongst themselves.

By 1730, the Spokane and other Interior Salish tribes had acquired horses. With the ability to range farther afield, the bands began to hunt buffalo. The Upper Spokane, who lived the farthest east, were the main participants; the Middle and Lower Spokane continued to hunt small game in their own territories. Buffalo hunting brought the Spokane into conflict with the Plains dwellers, who resented what they considered to be poachers on their land. This led to skirmishes between the Spokane and the Blackfoot, Crow (see entries), Apsaroke, and Piegan nations.

Other battles occurred among the Interior Salish tribes. The Coeur d’Alene and Middle Spokane clashed, as did the Nez Percé (see entry) and the Upper and Middle Spokane. The Yakama (see entry) to the south called the Spokane “robbers,” because Spokane raiding parties stole horses, food, and weapons, and took women as slaves. Later, all these groups would unite against a common enemy: U.S. settlers encroaching on their land.

**Important Dates**

- **1807:** David Thompson, a Canadian trapper, first arrives in Spokane territory.
- **1855:** The Spokane meet with territorial governor Isaac Stevens, who opens their land to U.S. settlers a short while later.
- **1881:** Spokane Reservation is established.
- **1940:** Coulee Dam floods Spokane land and stops the salmon from running.
- **1951:** Spokane tribal constitution is ratified.
- **1976:** U.S. government returns half of Lake Roosevelt to the Spokane and Colville tribes.
- **2000:** Midnight Mine becomes Superfund cleanup site.
Arrival of the first Europeans

The first Spokane contact with Europeans occurred in 1807, when British fur agent and trapper David Thompson (1770–1857) arrived in their territory. Thompson (who gave the people the name “Spokane”) and his party soon established trading posts in the area, and by 1810, the Spokane had begun to trade furs for American goods. Both Fort Spokane and the Spokane House conducted business on Spokane lands until these trading posts were moved to Fort Colville in 1826.

Additional influences from outsiders came through religion. In the 1830s, Spokane Garry (later Chief Garry; c. 1811–1892) returned from the Red River Settlement’s missionary school in Canada. He encouraged people to convert to Protestantism. Over the next decades, two missionaries brought the Anglican religion to the people. By 1858, the Catholics had established a mission at Coeur d’Alene, and the priest there visited the Spokane. Later, a Presbyterian church was built. These new religions caused discord among the Spokane, who split into Catholic and Protestant factions. Not until the end of the century did the people find a way to live together in peace.

Trouble with settlers

The mid-1800s were also marked by another brewing conflict. Congress had passed the Donation Act in 1850. This law opened to settlement the Oregon Territory, which included land belonging to the Spokane and many other Native nations. Any U.S. citizen could claim up to 320 acres of land. Native peoples had to give up their tribal affiliation and become citizens if they wanted to own land. Most Natives did not understand the law. They defended their homelands against the invasion of settlers.

When Washington became a territory in 1853, Governor Isaac Stevens (1818–1862) met with various Native nations to make treaties. His treaty commission reached the Spokane in 1855, but they did not come to an agreement. Tensions increased as miners and settlers continued taking over tribal land and food supplies decreased. Several Native nations—Coeur’Alene, Palouse, Kalispel, Yakima (see Yakama entry), and Northern Paiute (see entry)—formed an alliance to protect themselves from the invasion of these newcomers. In May 1858, when U.S. troops were sent to investigate the murders of two miners in their territory, the Native alliance warned them not to cross the Palouse River.
Battles against the United States

The U.S. military did not heed the warning. The Spokane and their allies defeated U.S. Army troops under the command of Lieutenant Colonel Edward Steptoe (1816–1865). Following this victory at the Battle of Pine Creek, the Americans retaliated. On September 1, additional forces under Colonel George Wright (1803–1865) overtook the Native allies at the Battle of Four Lakes. The Americans imprisoned some of the Native warriors that they captured and hanged others, giving the nearby creek the name of Hangman Creek. These battles, considered part of the second Yakima War (see Yakama entry), are usually called the Coeur d’Alene War. The conflict ended with the Spokane being forced to give up land and to accept the construction of a road through their territory.

Wright held the Spokane chief and four other families hostage for a year to ensure the tribe’s cooperation. He also slaughtered horses and destroyed food supplies, leaving the Spokane and their allies to starve that winter. Because Spokane Garry could speak English, the tribe designated him to negotiate a formal treaty. Chief Garry tried unsuccessfully for more than a decade to come to terms with the United States.

When the Nez Percé tried to recruit the Spokane as allies in a war against the United States in 1877, both the Spokane and the Coeur d’Alene stayed neutral. That did not win them any favor with the U.S. government, which later that year negotiated terms that gave the Spokane a reservation in exchange for their traditional homelands.

Loss of traditional territory

In the pact the people signed with the United States in 1877, the Lower Spokane had to move to land that in 1881 became the Spokane Reservation. A decade later, the Upper and Middle Spokane were given the option of moving to one of three reservations—Flathead, Colville (see entries), or Coeur d’Alene. They were promised benefits if they relocated. Most of the Uppers went to the Coeur d’Alene Reservation; others chose the Flathead Reservation. The majority of the Middles joined the Lowers on their reservation.

The Spokane who, like Chief Garry, refused to relocate to the reservation continued to fight for their land, but they eventually lost to the citizens of the growing city of Spokane. Those on the reservation did not fare much better. In 1902, the government divided reservation land into individual parcels and gave one plot to each head of household. The
United States then sold the leftover land to settlers. The landholdings of the Spokane, once about 3 million acres, was reduced to 64,750 acres.

**Dealings with United States**

Unlike many tribes, the Spokane welcomed a government school for their children. They believed it was important for the next generation to adopt American ways so that they could part of the society around them. The people kept some of their traditional ways but remained open to the technology and strengths of mainstream American life.

In the 1930s, the Spokane began buying back reservation land. A decade later, the U.S. government took over land along the Spokane
River to build the Grand Coulee Dam. The dam flooded their former lands, but an even greater loss was the salmon runs. No longer could the salmon swim upstream to spawn. The Spokane lost a valuable part of their culture as well as their main food source. To compensate, the government promised them access to Lake Roosevelt, the reservoir created by the dam.

By 1951, the people had a written constitution that had been approved by the federal government. That same year, they filed a petition to get paid what their original homeland was worth. They also questioned the management of the funds the government had been holding in trust for them. In the 1960s, they won $6.7 million, of which half was divided among the tribal members. The other half funded many tribal programs. Another judgment in 1981 awarded the Spokane more than $270,000. These successful lawsuits have enabled the tribe to expand their land holdings and fund projects that benefit the people.

REligion

The Spokane believed that the world was divided into three parts that were layered on top of each other. The upper part was ruled by a Superior Being, the middle section was Earth, and the lower portion was under the control of an evil being. Good events, such as rain or a good harvest, came from above. Times of drought or scarce prey were sent by the Black One, who represents the forces of evil. The most important figure in the Spokane religion is the giver of life, Amotkan, portrayed as a bearded white man associated with the sun.

The people also believe that animals became guardian spirits. During the Winter Spirit Dance, the Spokane interacted with these guardians.

Shamans (pronounced SHAH-munz or SHAY-munz) acted as both healers and religious leaders. They were expected to predict the future. It was also their duty to find animals when hunters returned empty-handed.

Protestants and Catholics

In the 1830s, Spokane Garry (see “History”), who had been schooled at an Anglican mission in Canada, returned to the tribe. His influence, as well as that of missionaries over the next two decades, encouraged many people to become Anglicans. Later in the 1800s, Chief Enoch, a Catholic convert, was removed to the reservation. His larger following and the presence of priests caused divisions between Protestants and Catholics. These conflicts were not settled until the end of the century.
The Assembly of God built churches on the reservation during the twentieth century. Because of the influence of the Christian faith, the movements adopted by many other reservations in the Northwest—the Native American Church and the Shaker religion—did not take hold on the Spokane reservation. Most present-day Spokane belong to Presbyterian or Catholic churches. Some also combine their Christian faiths with their traditional religion and a belief in Amotkan.

**LANGUAGE**

The Spokane, along with the Kalispel and Flathead, speak the Salish language, which is considered endangered. Only two hundred people, mostly elders, still speak the language in the twenty-first century. The Salish people are teaching their children to speak Salish, so that their culture gets passed along to future generations.

**GOVERNMENT**

Each of the three Spokane bands had a chief and several sub-chiefs, but no leader oversaw the whole group. The chief of the Upper Spokane usually filled that position; he met with the other chiefs and announced their mutual decisions. Tribal leaders moved into their positions because of their wisdom, battle skills, wealth, dignity, and good looks. When a chief died, one of the sub-chiefs was picked to take his place. Subchiefs oversaw the smaller groups that were hunting or gathering; some took care of the horses or divided up food.

The Spokane Tribe passed a constitution in 1951. They set up a Business Council to govern the reservation. In 1972, an amendment to the constitution increased the number of tribal council members from three to five. Council decisions are approved by the General Membership, which consists of every tribal member over the age of eighteen.

**ECONOMY**

**Early livelihood**

The early economy of the Spokane depended on hunting, fishing, and gathering. Their camps were situated near water, giving them access to

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Spokane Words

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pus</td>
<td>“cat”</td>
</tr>
<tr>
<td>st’ma</td>
<td>“cow”</td>
</tr>
<tr>
<td>t’en’w’ey’e?</td>
<td>“bat”</td>
</tr>
<tr>
<td>snine?</td>
<td>“owl”</td>
</tr>
<tr>
<td>lipul</td>
<td>“chicken”</td>
</tr>
<tr>
<td>t’may’oy’e?</td>
<td>“snail”</td>
</tr>
</tbody>
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abundant plant and aquatic life. Everyone in the village—men, women, and children—participated in the hunts in the early days. The people formed a large circle around their prey and then moved in closer until those with bows could shoot the animals. Later, after the introduction of horses, some Spokane expanded their hunting territory to include buffalo on the Plains.

With the arrival of the trading posts in the 1800s, the people’s lifestyle changed. They acquired guns, and European goods began replacing traditional items. The people used iron cooking pots rather than baskets, wool blankets instead of furs. As the Spokane became dependent on these products, they increased their trapping of beaver.

The move to the reservation in the late 1800s left many without livelihoods. The U.S. government encouraged the people to become farmers instead of hunter-gatherers. Many fought to retain their land, but in the end, the Spokane land holdings decreased to small individual plots.

**Economic improvement**

The Spokane economy began to turn around after they won two settlements from the federal government totaling almost $7 million. The discovery of uranium on the reservation in 1954 brought in additional revenue. The construction of the Grand Coulee Dam in 1940 had flooded Spokane land and destroyed the salmon runs. Several decades later the Spokane received $6 million in compensation that allowed them to install an irrigation system, which benefited the farmers on the reservation. Other important occupations of the Spokane people included cattle-raising and logging.

An Indian Action program run by the Bureau of Indian Affairs provided training in various professions. Some Spokane learned skills such as electrical installation, heavy-equipment operation, carpentry, and clerical work. In 1995, the Spokane government passed the Tribal Employment Rights Ordinance (TERO), which, according to tribal sources, “provides for Indian Preference in any employment, contract and subcontract conducted on or near the Spokane Indian Reservation.” Casinos also bring in income and help fund various projects.

**DAILY LIFE**

**Families**

Women had most of the daily responsibilities in the camp: they cooked, made clothes, tanned hides, built the tepees, gathered fuel and plants,
helped with hunts, and wove mats and baskets. Men fished, hunted, created tools and weapons, cared for the horses, and went to war.

**Buildings**

Most Spokane built tepees from a circle of poles that leaned into the center. In the early days, they used tule mats to cover the frame. After the people began hunting buffalo, hides replaced the mats. These portable homes allowed the Spokane to move from place to place so they could hunt and gather.

During the winter, the people built long, rectangular lodges that could hold several families. By digging down into the ground several feet and using earthen walls, they could keep warm in winter. The larger home of the chief, which could be up to 60 feet (20 meters) long, served as a meeting room for ceremonies, festivals, and other gatherings when it was cold. Other important buildings in every village were the sweat lodges and menstrual huts.

**Clothing and adornment**

Because of their contact with the Plains Indians, the Spokane used buckskin for their clothing. Men wore breechcloths (flaps of material that hung down in the front and back and tucked over a belt). Buckskin
shirts, hats, headbands, belts, and sometimes long aprons were often added to their outfits. Leggings along with fur parkas, cloaks, or buffalo robes kept them warm in winter as did fur-lined moccasins and hats. Warriors attached scalps to their war shirts.

Women’s long dresses were made of deer or elk skin. They too donned leggings, belts, moccasins, and headbands or caps. Early caps were woven from grass. The Spokane used bear claws, elk teeth, beads, fringe, shells, and feathers for decoration.

Food
In March, the Spokane moved from their winter camps to take advantage of the abundant plants and wildlife in their summer camps, which were situated along rivers or creeks. The men fished for salmon, trout, codfish, devilfish, and whitefish, and they hunted for deer, elk, caribou, antelope, mountain goat and sheep, bear, and cougar. Small game, such as beaver, wolverine, and rabbit, along with duck, geese, and other fowl made up a large portion of the meat in the Spokane diet. Swan eggs and those of other birds provided additional protein.

Later, some of the people, particularly the Upper Spokane, occasionally traveled to the Plains to hunt buffalo. Women and children accompanied the hunters. Their job was to prepare the meat for the trip home.

Gathered foods formed an important part of Spokane meals. Women collected berries, nuts, roots, and bulbs. Camas (bulb of the lily), cattail shoots, and bitterroot were staple foods. The Spokane layered brown camas, an onion-like bulb, with moss to dry it in fire pits. It was either eaten whole or used to spice meat. Cooks also boiled and mashed it like potatoes. White camas bulbs were ground into flour and baked into cakes.

Wild onions and carrots seasoned stews. Dessert might be black moss, which was boiled and pressed and tasted like licorice. Wild peppermint was used for tea.
**Education**

At the end of the 1800s, the government opened a boarding school in the abandoned Fort Spokane, which had once been a trading post. One of the main goals of the school was to teach Spokane children to fit into American society. This meant they had to learn English and stop speaking their own languages and practicing their traditions. Many Native nations opposed this, but the Spokane encouraged their children to learn American ways. As recorded by photographer and author Edward S. Curtis in the early 1900s, Spokane Chief Lot said that “money would do the people little good, for when it was spent, it was gone; but a school they would always have, and what their children learned there, they would always know.”

**Healing practices**

The Spokane used many herbal remedies to treat illness. Some of the common cures were enghanchason for toothaches, cascara bark as a laxative, and marijuana as an anesthetic to reduce pain. Red willow bark cleared eye infections, and elderberry leaves worked on skin infections. Balsam, a fir tree, had many healing properties. The people made balsam tea as a cough syrup, bathed with balsam branches to relieve achy joints, and used balsam oil to get rid of blisters.

In addition to herbs and plants, the people relied on spiritual healers called shamans (see “Religion”). These medicine people, who could be men or women, warded off evil spirits before they could harm a victim. To help those who already had evil spirits in their bodies, the shamans removed the invisible darts these spirits had inserted. This was done by sucking or blowing them out or through incantations. Shamans who did not heal their patients were often killed.

During the 1970s, health-care facilities expanded on the reservation. One major concern is the impact of uranium mines, which cause cancer and other health problems. Drug and alcohol abuse programs, along with dietary programs to decrease the high rates of diabetes, were added to deal with these ongoing problems.

**ARTS**

Spokane art differed little from that of other neighboring Plateau tribes. The people who lived farther west adopted the styles of the Northwest tribes, whereas the eastern peoples used the Plains Indian styles of decoration. The Plains nations were known for their decorative beadwork.
Women created intricate floral and geometric designs on soft animal skins. Clothing, particularly vests, as well as cradle covers, sashes, and bags, were woven in a variety of colors; many also incorporated beading and fringe. The Northwest nations also used beadwork, but their designs contained abstract symbols representing important animals; they were created from dentalium and abalone shells and porcupine quills.

As did the other Plateau peoples, the Spokane passed their oral history on to the next generation through stories. Coyote, often a part of many Spokane tales, came from the world above (see “Religion”). He gave people knowledge and abilities. In most stories, Coyote is a trickster who beats his rivals or enemies.

CUSTOMS

Family life

Extended families—usually consisting of grandparents, aunts, uncles, cousins, mothers, fathers, and children—lived close together. The word for female cousin was the same as for sister, so children considered their cousins as part of the family. That also meant that cousins could not marry.

Puberty

Once boys reached puberty, they went to an isolated place to fast and watch for a sumesh, or guardian spirit. After a few days, or sometimes many days, the sumesh appeared, most often as an animal, and taught the teen a song. This song and spirit later became part of the symbols in the man’s medicine pouch.

At her first menstruation, a girl went to the menstrual lodge, located a distance from the community. Her face was painted yellow or red, her hair was bound into rolls, and she wore plain clothing. She could only use a small comb and had to drink from a drinking tube rather than directly from the well. After her flow ended, she went to the sweathouse to cleanse herself. Following a few months of seclusion, she said evening prayers on a hill and then returned to the village.

Marriage

Before a man could marry the woman of his choice, he had to get her consent as well as her parents’ and the chief’s approval. If a couple eloped, the men in the tribe treated the woman like a prostitute, and her parents
were entitled to take all of her husband’s property. If a man married a woman from another tribe, they lived with the wife’s tribe, because the Spokane believed the wife would work harder among her own people.

Husbands who abused their wives were looked down on, and if his wife died because of his harsh treatment, her husband had to give gifts to her parents. If the wife died of natural causes, however, the husband could demand the bride price back. Husbands were free to discard their wives for any cause, and men could have more than one wife.

Death and mourning
Before people died, they usually decided how their possessions would be divided up. After someone died, the body was bathed, and the face was painted red. The Spokane then sewed the corpse into skins or robes, or wrapped it in mats. They put the body on a scaffold (a ladder-like structure) or in a tree while they dug the grave, usually in a sandy area parallel to the river. Bodies were placed upright or seated. After the body had been buried, a shaman led a ceremony and pushed a wooden marker into the stones covering the grave. People tied offerings to the marker. Feasts and speeches followed the burial.

Mourners cried loudly and beat themselves on their chests, faces, and arms. Face painting was forbidden for several days. Families of the deceased cut their hair and their horses’ tails. No one spoke the dead person’s name again, and widows changed their names.

Because they believe every part of the body must buried or the spirit will become a ghost, the Spokane wiped up any spilled blood and buried the cloth with the corpse. This is why present-day Spokane do not participate in organ donation and are opposed to autopsies if any parts or tissues need to be removed for testing. Patients who have their gall bladder or appendix removed often request to keep it afterward.

Games and festivities
For centuries, men celebrated the Salmon Ceremony for four days of the salmon run, a time when salmon swim upstream to spawn. They divided the first salmon they caught into seven pieces and cooked it in a special manner. The people believed that if they held this ceremony the salmon would return each year.

A popular game among the Spokane is the hand game, which is now known as the stick game. Teams take turns singing and beating out
rhythms with drumstick, while a bead is passed from hand to hand. Players on the opposite team must guess who is holding the bead. Sticks pushed into the ground keep tally of the score. People often bet on the outcome of the game. In earlier centuries, people wagered beaded jewelry, moccasins, or other items of clothing. Modern betting is done with money.

Present-day festivities include rodeos and powwows, which feature games, dancing, and contests. The people also hold a Reservation Day Celebration and the Spokane Indian Days Celebration, with exhibits, games, dances, and handicrafts to sell or trade.

CURRENT TRIBAL ISSUES

Over the past decades, the Spokane Reservation has been the site of some major environmental disasters that require ongoing cleanup and have affected air, soil, and water quality. In 1980, the volcanic eruption of Mount St. Helens left a residue of ash behind. In 2000, the Midnight
Mine was declared a Superfund Site for cleanup. Uranium mining in Spokane territory has been the cause of environmental pollution as well as health problems for the tribe.

The Spokane are still seeking additional compensation for the construction of the Grand Coulee Dam in the 1940s, which took tribal land and destroyed the salmon runs. They also want compensation for the water that is no longer flowing into their territory but instead is backed up behind the dams. The government had promised the Spokane and Colville tribes a portion of the revenue from the hydroelectric power the dams generated and compensation for their losses. In 2011, a bill was introduced in Congress to provide the “fair and equitable compensation” the tribes had been waiting for.

Archaeological sites along Lake Roosevelt have been the target of looters since the Coulee Dam was constructed. Visitors to area beaches take home souvenirs, sometimes not realizing their historic value. Other times, they accidentally destroy important cultural information. Not all thefts are innocent, however. Some people steal the artifacts to resell at a profit. Although laws provide penalties for theft or destruction, most thieves are never caught, and the pieces of history and culture they take are lost to the tribe forever.

In 2011, the Spokane Tribe began working on the development of a $400 million casino. Although local authorities supported the plan, the Kalispel have expressed concern that another casino opening only a few miles from their Northern Quest Casino will cause too much competition and result in layoffs and loss of revenue at Northern Quest.

**NOTABLE PEOPLE**

Spokane Garry (Ilumhu-spukani, or Chief Sun; c. 1811–1892) led the Spokane during the mid- to late 1800s. He was known for bringing Christianity to the tribe. Spokane Garry was educated at an Anglican school in Manitoba, Canada. He requested schools and churches and urged his people to attend them and become more like mainstream American society. The town that Garry built, Spokane Falls, became the U.S. city of Spokane in 1881. U.S. settlers who wanted the land forced Garry from his home, and he died in poverty in 1892.

The Spokane/Coeur d’Alene poet, novelist, and filmmaker Sherman Alexie (1966–) has won many awards for his work, including the National Book Award for Young People’s Literature, a PEN/Hemingway...
award, a PEN/Faulkner award, and a PEN/Malamud award. His books include the young-adult novel *The Absolutely True Diary of a Part-Time Indian* (2007) and the short-story collection *The Lone Ranger and Tonto Fistfight in Heaven* (1994), and his movies include *The Business of Fancy-dancing* (2002) and *Smoke Signals* (1998).

**BOOKS**


**PERIODICALS**


**WEB SITES**


