

Appendix 1: First electronic approach to the indigenous people

To whom it may concern,

My name is Malvína Feriancová I am 23 years old and I am a student of Faculty of Applied Languages in Bratislava, Slovakia, with major English and German language.

You do not know me, but I got a tip for your University, as it is said to be one to the best in US to provide the Indigenous studies.

I have quite an unusual request for You, and it is the following.

I am writing a master thesis and the topic is the storytelling, oral tradition but also legends of Navajos, Comanches, and Pueblo people. I chose these 3 tribes as those are the ones I came into contact with when travelling the South West US. Unfortunately, I do not have the chance to fly to Arizona this year, and therefore my approach to you is through this e-mail.

My main goal is to acquire this information in a form of personal contact with people of such background, as a first person insight is in my opinion more educative and interesting as what I can find in the books. (Please, don't get me wrong, the books I read and worked with have been very informative and useful for the theoretical part of this thesis)

The way I chose to work on this topic is to lead small interviews (via either skype or I would send a document with all my prepared questions for you) with a couple of Your students (but unfortunately only from the 3 tribes mentioned above as the thesis has a limited amount of pages I am allowed to hand in, whereas I am sure that answers from all of the students could make my work a masterpiece ;)) , and if You were willing to then also with Yourself. The differences in the generations of the participants, I believe, would also provide very interesting material to work with in my thesis. The questions that I will ask will mainly focus on their own sustainability of the traditions, how are these presented in the modern society, to what extent do the folk tales and storytelling have an impact on raising a child or their values for example. I would also like to briefly discuss with them (or You as well) why they believe it is important to study (and teach) Applied Indigenous Studies.

Therefore I would kindly like to ask You, whether it would be possible to contact any of Your students (whether you could ask in the lesson if they were interested to help me out with this project and gave them my e-mail adress /... /– It wouldn't take much of their or Your time I promise), and whether Yourself would find some time to answer my questions. Thank You beforehand for Your help and answer, it is much appreciated that You took Your time to read my E-mail
with regards, Malvína Feriancová

OR

To whom it may concern,

First of all I would kindly like to thank you for finding some time to help me out with my master project. It is much appreciated, as I am a complete stranger to you and despite of this fact you chose to support me. My name is Malvína Feriancová, I am 23 years old and come from Slovakia. I will briefly explain to you, what my paper is about. The topic is Folktales/legends/oral tradition/story telling of the native nations – Navajo, Comanche, and Pueblo. If you belong to one of these tribes, then you are exactly the one I am looking for. I will give you some questions to fulfill my survey, but please notice that if there is anything you do not feel comfortable sharing with, you do not have to answer it. Feel free to share any stories or memories if they come to your mind and have anything to do with the questions I am going to give you. You are being very helpful and please remember that if you or your friends would ever need any similar help from me, I will be there to repay your huge favour. Please, let me know latest the end of February.

Appendix 2: Extracts from the interviews with the respondents

Pueblo

Erica Kallestewa

Good evening from Arizona, Malvina Feriancova.

I'm happy to help in any way I can. The work you are doing is something that interest me greatly and I will do my best to answer any questions you have in detail.

Monday at 3pm is great. I do have a Skype account I will just need a bit of time to reacquaint myself. As soon as I do I will add you.

Best of luck on your project,

Erica Kallestewa

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Me: How do you see the tourists? Does it make you happy that people from outside the reservations are interested? Or does it more bother you?

Er: It is a very mixed feeling about it. The people who are genuinely interested it is great, but I also want them to not be pushy for information that they really shouldn't know. If you were insisting on me to talk about the Kachinas, then I could get offended.

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Kevin Beltran

Hello Malvina,

My name is Kevin Beltran and work with Bettina Sandoval, she asked if I could you help by filling out the questionnaire. Hopefully my feedback will be enough for you and if you would like better explanations on certain parts please let me know and I will be happy to share as much as I can.

Thanks

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Me: Do you perceive it differently now, to be a part of a Puebloan culture? Is the feeling different now to what it was before?

Kevin: I can honestly say that it does feel a lot different now from when I was a kid. I didn't know very much about our past and how much our people suffered to get where we are today. The older I continue to get the more knowledge is passed down to me, because now I can make sense of the knowledge much better than when I was a child.

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Navajo

Mr. Lawrence Shorty

Hi Malvina,

Of course I would love to help you. I hope my answers are going to be helpful for you. Good luck with searching for other candidates, I think you are doing a good job.

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Me: Which is your favorite story and why is it this one? What morals or beliefs rouse from your favorite story?

Law: „...prior to the creation of the Fourth World and the sacred mountains and its associated colors, seasons, and life-cycles, a proposal was made for life to continue without end. The first beings sought to ensure this through a ceremony that involved a piece of wood, water, and an anxious crowd. The proposal was that if a selected piece of wood did not sink when dropped into water during the ceremony, then life would continue without end, which is what the first beings in this world wanted. Coyote, a trickster figure in Diné cosmology who is sometimes called “one who can do nothing right” contested the wisdom of this desire and action. Coyote argued that the earth would not be able to support an uncontrolled population nor have the area for enough cultivation to feed everyone. Coyote produced a stone and subverting the words of First Man and First Woman, said that if the stone sank, life would need to end. In the midst of panicked protest and lunges to thwart his action, Coyote plopped the stone into the water and the cycle of life with birth, adolescence, adulthood, old age, and the after life that is known as death was established.“

Mrs. Angela Yellowhair

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Me: How did you feel as a Navajo when you were a child, and what emotions does it evoke in you now?

Ang: When I was a child, my parents would drop my brothers and I, off at my grandmother’s home on the reservation. Three months out of the year was spent living on the reservation – no running water, no electricity and limited access to a town. When I grew older and my parents did not have a need for child care, my summers were spent in the city. My feeling of being part of my Native American community has changed. I have not been to the reservation in about 3 years. Social media groups help me with having “some” connection but it is not the same.

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Comanche

Mrs. Marla Nauni

Hi Malvina, I am definitely interested. You shouldn’t lose hope and listen to those, who turned your request down, because your project does make a difference and it means something. Also, Benny Tahmahkera will contribute as well. This is his contact...

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Me: How does the storytelling usually look like? Do you take part in it?

Marla: I am not familiar with storytelling, although I do believe that stories were historically taught. However, I do respect storytellers of today and believe that this is equally important to cultural preservation.

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Mrs. Juanita Pahdopony

Dear Malvina,

Marla Nauni shared your email with me and your master's thesis on Creation Stories. I've also been searching for years and have spoken to many older Comanches about this same question; however, please understand the Comanche were pragmatic, direct, and independent people with many diverse bands. And because of this...I believe we did not have a single 'creation story' that our people can point to and say, "This is our creation story."

Mr. Benny Tahmahkera Jr.

Malvina,

Hope all is well with you. I look forward to completing your survey. I wanted to inform you that I received your request. Hopefully I can provide some information you can utilize. I will be in contact and Benny is fine with me. Mr. just sounds old.

Respectfully Submitted,

Benny

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Me: How would you express yourself, that many claim that these creation stories do not contain any logical sense?

Benny: *"To me this is an interesting concept. I have heard many origin stories of many different tribes. There are 2 stories I have heard from one tribe or another. The origin of Indians comes from mother earth or from the stars. This concept can be interpreted in real time. Many people believe in evolution or many believe creation of man by the hand of God. American Indian tribes respect each tribe's beliefs of their origin. In today's society there is conflict of your belief for many non-Indians. I have heard much controversy when non-Indians hear of Indian origin stories. Many cannot believe Indians come from the stars or from earth. I don't think these stories are any more controversial than the Christian beliefs. Christian beliefs claim God created the heavens and earth, Adam and Eve from a rib. The Immaculate Conception is a belief of faith. For me I respect all opinions and personal faiths. I believe respecting my fellow man is the most important virtue of all."*

Appendix 3 – Navajo teaching – original sounding

Let's remember, that Native American tribes do not have a written language, so this is the oral inscription of its sound in Latin alphabet.

Yá'át'éé, sha'álchíní. Kwe'é hanáádeesdzh. Díí éiyá nléidéé ho'dichííhdóó áádoó le'é baa áhwizhniizjzh. Kinsisdá'áadaá'dóó shimá áshilní „Éí áá kinjildahá asdzáásání jileeh“ shilní lá. Áádóó nt'éé' asdzáásání nishlí nissinoo áádóó éí. Áádóó ákótáó shil hahoolzhíizh. Ízdá asdzáásání, „At'ééké nílí,“ chééh shí'di'nóo. „Asdzáá nishlí,“ dishnóo éí áádéé ákót'áo shil hoolzhishoo. Áádóó diné yashiniltí dóó shá ninilkaad dóó. Diné éí líí yil nénilóózoo áádóó shá ninilkaad, dóó ált'ánii nihá ninilkaad dóó golchóón nihik'íisti', áádóó éí ááji ahaah hiniinil shimá át'í. Diné shíi bil yá'át'ééhoo shíi át'í. Choo'íi lá nízinoo ahíi. Áádóó éí hodeeshzhíizh, áádóó éí hooghan bíjooyil nahalin. Nléi deg dahask'id ahódeg leeh nááji'eesoo. Áádóó niléi dibé dóó líí' dóó béégahshíi, áádóó niléi chizh naagééh dóó dóó tó naagééh. Éí áádóó bíjooyil áádóó hooghan ádaalne', chaha'oh ádaalne'. Éídi bíjooyil, bíjooyil niléidi áádóó hastáadiin hanáhah, ááji'hajighááh. Áádóóéi sáanii náána éí, jó sá ákóyaa shíi náázhdílzhó'. Éí hanáliké, hatsóóké, naakidi nátsói, naakidi nánáli, táá'di nánáli, díi'di nánáli, hatsóóké, dóó t'áálá'idí hatsói, naakidi tsói, táá'di, díidi nátsói. Éí haah baa náánnáshjee'igo dayóóta'niléi yaa nízhdílzhó. Hanáháhááhoo shíi nízhdílzhó'nahalin. Éí haah dashijéé dóó ha'álchíní ashiiké dóó at'ééké éí éí dahóota' nahalin. Ha'éé'dayóóji'dóó hágáán dayóóji' niléi góyaa nízhdílzhó. Éí áádóó ákót'áo nléiyaa. Náásóó doo ndi hatse' dá nahalin doo áá altsoji doo bijighah da. Altso shíi ch'éeshdigháá shíi hatah shíi altso ch'ééh dikah shíi. Áádóó niléi yagóó sá biyi'oo shíi ákót'á'joolzhooh leh lá. Ákót'éélá nissinoo baa ntséskees dóó ákót'éé ga'lá nissin. Áko nléi haznilchaad dóó adzidizoo éí t'éiyá bee ák'ihojilta'. Áádóó ajitl'oo da éí t'éí bee ák'ihojilta' leh lá. Áádóó hát'iishii t'áá ákondi doo bijighah da ndi baa njighá.”Bee shitah háldzil dooleel. Bee shitah t'áá háldzil dóó bee shitah yá'áhoot'ééh doo jínízinoo”. Ha't'iishii baa njighá áádoó biyhneel'áanii éí baa njighá, baa njighá, áádóó haaznáháka'oo áádóó t'óó náájishjool leh. Éí ákót'áo éí hwiyoolkáál yileeh lá. Jó ákót'éélá. Áko sha'át'ééké dóó shitsóóké dóó shináliké dóó she'atééké dóó she'ashiikéyázhí. Áko t'áá ánóltso ákót'é leh lá. Ákót'áo éí jidigháá lá. Ákót'áo bik'iditánii áál dishní díi. Doo ga' ájit'ééh leh lá. Díi ga' ájit'é leh lá nissinoo ákót'áo bik'idiitá. T'áá shí bee bik'idiitánii éí baa yáshti', éí bee nihil náháshne' dóó ákót'é leh lá. T'ah nihitseheedáá yéégo ádaot'í. Ndaolnish dóó t'áádoó le'é hasht'edaol'i. Baah ch'éeshdighááh lá nléi hastáadiin hanáhahdóó niwohji. Ashiiké dóó at'ééké. Ahxéhee nissin. Saad bee shenádaolnih. Ákót'áo éí njighá leh lá. Baa ahéésnízinoo njighá leh lá.