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Nota di contenuto	Introduction: a reflexive historiography -- My own nation (1899) / Queen Liliuokalani -- Keep our treaties (1906) / Chitto Harjo -- We can establish our rights (1913) / Cherokee Freedmen -- That the smaller peoples may be safe (1918) / Arthur C. Parker -- Another Kaiser in America (1918) / Carlos Montezuma -- Our hearts are almost broken (1919) / No Heart et al. -- I want to be free (1920) / Porfirio Mirabel -- I am going to Geneva (1923) / Deskaheh -- It is our way of life (1924) / All-Pueblo Council -- As one Indian to another (1934) / Henry Roe Cloud -- Fooled so many times (1934) / George White Bull and Oliver Prue -- Let us try a New Deal (1934) / Christine Galler -- If

we have the land, we have everything (1934) / Albert Sandoval, Fred Nelson, Frank Cadman, and Jim Shirley -- We have heard your talk (1934) / Joe Chitto -- Eliminate this discrimination (1941) / Elizabeth and Roy Peratrovich -- I am here to keep the land (1945) / Martin Cross -- We are still a sovereign nation (1949) / Hopi Traditionalist Movement -- I had no one to help me (1953) / Jake Herman -- We need a boldness of thinking (1954) / D'Arcy McNickle -- We are citizens (1954) / National Congress of American Indians -- This resolution "gives" Indians nothing (1954) / Helen Peterson and Alice Jemison -- We are Lumbee Indians (1955) / D. F. Lowery -- The Mississippi Choctaws are not going anywhere (1960) / Phillip Martin -- A human right in a free world (1961) / Edward Dozier -- This is not special pleading (1961) / American Indian Chicago Conference -- I can recognize a beginning (1962-1964) / Jeri Cross, Sandy Johnson, and Bruce Wilkie -- To survive as a people (1964) / Clyde Warrior -- We were here as independent nations (1965) / Vine Deloria Jr. -- Is it not right to help them win their rights? (1965) / Angela Russell -- We will resist (1965) / Nisqually Nation -- I want to talk to you a little bit about racism (1968) / Tillie Walker -- A sickness which has grown to epidemic proportions (1968) / Committee of 100 -- Our children will know freedom and justice (1969) / Indians of all tribes -- We are an honorable people: Can you say the same? (1973) / The Six Nations Iroquois Confederacy -- We have the power (1974) / John Trudell -- For the continuing independence of native nations (1974) / International Indian Treaty Council -- For human rights and fundamental freedoms (1977) / Geneva Declaration -- Why have you not recognized us as sovereign people before? (1977) / Marie Sanchez -- Our red nation (1978) / Dine, Lakota, and Haudensaunee traditional governments -- These are inherent rights (1978) / The Longest Walk statement -- Get the record straight (1987) / James Hena -- This way of life: The peyote way (1992) / Reuben Snake -- Let Catawba continue to be who they are (1992) / E. Fred Sanders -- Return the power of governing (1994) / Wilma Mankiller -- We already know our history (1996) / Armand Minthorn -- We would like to have answers (2003) / Russell Jim -- The sovereign expression of native self-determination (2003) / J. Kehaulani Kauanui -- I will not rest till justice is achieved (2005) / Elouise Cobell -- An organization, a club, or is it a nation (2007) / Osage Constitutional Reform testimony -- The Gwich'in are caribou people (2011) / Sarah Agnes James -- I want to work for economic and social justice (2012) / Susan Allen -- I could not allow another day of silence to continue (2012) / Deborah Parker -- Indian enough (2013) / Alex Pearl -- We will be there to meet you? (2013) / Armando Iron Elk and Faith Spotted Eagle -- Call me human (2015) / Lyla June Johnston -- Conclusion: forgotten/remembered.

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### Sommario/riassunto

"In this wide-ranging and carefully curated anthology, Daniel M. Cobb presents the words of Indigenous people who have shaped Native American rights movements from the late nineteenth century through the present day. Presenting essays, letters, interviews, speeches, government documents, and other testimony, Cobb shows how tribal leaders, intellectuals, and activists deployed a variety of protest methods over more than a century to demand Indigenous sovereignty. As these documents show, Native peoples have adopted a wide range of strategies in this struggle, invoking 'American' and global democratic ideas about citizenship, freedom, justice, consent of the governed, representation, and personal and civil liberties while investing them with indigenized meanings."--

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