Notes

Introduction

3. Mary K. Stillwell coined the word “grassful” as an antonym to “treeless,” so often used for the Great Plains. Mary K. Stillwell, personal communication, September 2002.


1 A Unified Field Theory of the Great Plains


18. The image of “straight, dark rows” is from the Stan Rogers's song “The Field Behind the Plow,” on the *Northwest Passage* compact disc (Dundas, ON: Fogarty's Cove Music, 1981).


26. Rowe, Home Place, ix; Wes Jackson, Becoming Native to This Place (New York: Counterpoint, 1996), 12–13, x.


33. John Richards and Larry Pratt, Prairie Capitalism: Power and Influence in the New West, Canada in Transition Series (Toronto: McClelland and Stewart, 1979), 72, 156; cf. Sherrill, Oil Follies, 90; Roger Epp, “The Political De-skilling of Rural

2 Exploring the Explorers

5. Goetzmann, Exploration and Empire, 328, 169, 177, 165.
6. Ibid., 328.
11. Lewis, “Indian Maps.”


15. Ibid., 194–95.


18. Ibid., 111. In the headnote to the entry on Samuel Hearne, which includes the attack at Bloody Falls, in Russell Brown, Donna Bennett, and Nathalie Cooke, eds., *An Anthology of Canadian Literature in English*, rev. and abr. ed. (Toronto: Oxford University Press, 1990), the editors write that “although not free from cultural bias, Hearne provides coolly dispassionate accounts of the native peoples he encountered, which have remained valuable to ethnographers and stand in sharp contrast to earlier portrayals of Indians that idealized them or saw them as irredeemable savages” (18). Ian MacLaren, however, noting that none of the particularly memorable and gory details appeared in Hearne’s original fieldnotes and that the most gory event happens in explicit contradiction to the description in the fieldnotes, suggests that Hearne or his editor may have invented Gothic horrors that would definitely increase the narrative’s reader appeal. The final, heart-wrenching account that was published—after Hearne’s death—cannot be regarded as eyewitness ethnography. See Ian MacLaren, “Samuel Hearne’s Accounts of the Massacre at Bloody Fall, 17 July 1771,” *ARIEL: A Review of International English Literature* 22, no. 1 (1991): 25–51.


26. Ibid., 314, 321, 322, 468, 498, 496.
37. I am obliged to an anonymous reader for pointing out how this term, so common in Canadian geography, where longitudinal lines run ever closer together, presupposes deficiency.

3 Spiritual and Intellectual Resistance to Conquest, Part 1

8. For an additional perspective, see Owram, *Promise of Eden*, 92.


4 Spiritual and Intellectual Resistance to Conquest, Part 2


12. Ibid., 249.


15. Anderson, Sitting Bull, 88–89.

16. Ibid., 150–51.


19. American Horse, quoted in Eastman, From Deep Woods, 94.


23. Utley, Last Days, 112.

24. General Nelson A. Miles, quoted in Mooney, Ghost-Dance Religion, 816.


27. Siggins, Riel, 247.

43. Pagels, *Beyond Belief*.
46. James McLaughlin to Indian Office, 17 October 1890, quoted in ibid., 787.
47. Pagels, *Beyond Belief*, 133–35.
55. Helen Anne English, “The Journals of Helen Anne English, Field Matron on the Little Pine Reserve, 1913–1917,” *Saskatchewan History* 45, no. 2 (1993): 39. In English’s defence, however, one must mention that she did see her Cree neighbours suffering horribly from tuberculosis and other diseases and frequently noted that most families were going hungry.

5 Spiritual and Intellectual Resistance to Conquest, Part 3

9. Ibid., 18–21.

6 Intellectual Justification for Conquest

6. Ibid., 4.


15. See White, ”It’s Your Misfortune,” 518, 561–72.


7 Homesteading as Capital Formation on the Great Plains


23. Roger Epp, “The Political De-skilling of Rural Communities,” in *Writing Off the Rural West: Globalization, Governments, and the Transformation of Rural*
25. Scott, Seeing Like a State, 33–47.
26. Garland, Son of the Middle Border, 303.

8 The Women’s West

2. Ibid., 59, 78; see also 74–76.
3. Ibid., 188, 203.
10. See, for instance, Elinore Pruitt Stewart, Letters of a Woman Homesteader (1914; rept., Lincoln: University of Nebraska Press, 1989), 17–18. As Susanne George
(Bloomfield) has shown, Stewart fictionalized many of her friends and social connections, but her depictions of everyday life are extremely accurate. See Susanne K. George, The Adventures of the Woman Homesteader: The Life and Letters of Elinore Pruitt Stewart (Lincoln: University of Nebraska Press, 1993).


12. Carter, Importance of Being Monogamous, 75; photograph reproduced in John Herd Thompson, Forging the Prairie West (Toronto: Oxford University Press, 1998), 68.


15. Nancy Millar, The Famous Five: Emily Murphy and the Case of the Missing Persons (Cochrane, AB: Western Heritage Centre, 1999), 72–82.


24. “Clara Dorothy Bewick Colby.”


27. Roome, “From One Whose Home.”


9 And Still the Waters


25. Ibid., 103, 111, 113, 309.
27. Ibid., 184.

**10 Dust Bowls**

5. Richard White, *It’s Your Misfortune and None of My Own*: A New History of the
10. Ibid., 123, 113, 116, 137, 135, 181, 211.

II Mitigating but Not Rethinking
32. Thompson, *Forging the Prairie West*, 135.

12 Planning and Economic Theory

4. Scott, Seeing Like a State, 253.
17. Higgins and Savoie, Regional Development Theories, 147, 49.
18. Scott, Seeing Like a State, 331.
19. Higgins and Savoie, Regional Development Theories, 50; Scott, Seeing Like a State, 324.
25. Ibid., 201; see also 173–203.
26. Ibid., 57; see also 114–15, 273, and 53–57.

13 Mouse Beans and Drowned Rivers


14 Oil


16. Doern and Toner, Politics of Energy, 356; Sherrill, Oil Follies, 482; Shaffer, Canada’s Oil, 244–46; Lyon, Dome, 19–20, 22–23, 29, 184–85.
21. Shaffer, Canada’s Oil, 243.
23. Ibid., 567; Sharpe, “NEP Remains.”

15 Arts, Justice, and Hope on the Great Plains

5. Glenn, Once upon an Oldman; Windspeaker: on Oldman Dam, 31 August 1990, 14 September 1990; on Daishowa, 12 October 1990, 7 December 1990; on Oka, 28 September 1990.

360 Notes


22. Murphy, “Civilization,” 264; see also 253–63.


## Conclusion


