

Chapter 1 : "Re-Riding History"™ " Campus News " UW-La Crosse

The exhibition Re-Riding History: From the Southern Plains to the Matanzas Bay curated by Emily Arthur, Marwin Begaye, and John Hitchcock.

Download the whole special here. Anthony Napolitan is contemplating the past. Walking down Dearborn Street in Chicago, while in town for a mid-June dirt contest, the year-old BMX rider pauses to ponder a question: His peers and big air competitors wish he could. But it surprised everyone. I figured I should start working on the double again. Because Hawk, Hoffman and Pastrana tipped their hands pre-X. Their tricks were historic moments before the competitions even started. Not so with the double front, a trick Napolitan kept under his helmet until the moment he began tucking for a second revolution. The crowd gave him a standing ovation as soon as he landed it, but within minutes, the next rider was dropping in for his run. And when Napolitan landed the double front for a second time again whiffing on the quarterpipe , and his score of They have no idea the drama he went through to get there and the injuries and fear he had to overcome. Still, when he finally answers the question of whether he would change his approach, Napolitan does so with conviction. For him, the satisfaction of knowing he did a trick no one else had done is enough. Napolitan clicks a invert at Woodward Camp. That year, he competed at X Games for the first time, setting himself apart with innovative front-flip and variations and taking a bronze in dirt. But, like many came-out-of-nowhere stories, his success was a long time coming, earned by years of hard work and guided by the kindness of fellow riders. He grew up fast in Youngstown, Ohio. When he was 9, his father, Ronald, passed away because of complications from a bone marrow transplant. Anthony assumed the role of man of the house and father figure to his younger brother, Ronnie, and sister, Hannah. As a kid, he was "mature, responsible behind his years" -- Vickie Napolitan and "obsessively neat. He wakes early to cook breakfast burritos for his roommates -- brother Ronnie and fellow BMX pro Seth Klinger -- and to take Sparrow, his white bull terrier, for a walk. He BBQs for his houseguests and often makes lunch after a session of riding and "listening to Europop" -- Jamie Bestwick at the nearby action sports wonderpark, Camp Woodward. The house can never be clean enough. At a dirt contest, he cleans his bike between runs. At the time of Ronnie Sr. He was taking fun lines no one else was doing, going in his own direction. A lightbulb went off that I was supposed to help this kid out. Jeff Brockmeyer Napolitan called Robinson whenever he learned a new trick or won a contest. Robinson urged his sponsor, Hoffman Bikes, to sign the budding star. He did odd jobs around the Robinson house to earn extra money. Over the years, Robinson imparted the lessons that he learned the hard way. Last October, he won the best-trick contest at the final stop of the Dew Tour with a barspin catch barspin to late tailwhip. In January, he signed with Red Bull. Napolitan might need those variations to win the gold. Buckworth will compete in big air this year alongside Napolitan, Robinson, McCann and Chad Kagy in what promises to be the most exciting final in X history. This year, I want gold.

Chapter 2 : Re Riding History

Re-Riding History: From the Southern Plains to the Matanzas Bay Museum of the Great Plains, NW Ferris Ave., Lawton, Oklahoma JUANITA PAHDOPONY, MEd (Comanche Nation) is an artist, educator, and author, who has been published in academic, poetic, local, state, and national storytelling journals.

Once she made her a hood of red samite, and since that became her so well, and she, too, would wear nothing else on her head, people gave her the name of "Red Hood. She is ill and weak, and they will refresh her. When Red Hood went into the forest, she met a wolf. But she did not know what a wicked beast he was, and was not afraid of him. We baked yesterday; old granny must have a good meal for once, and strengthen herself therewith. There stands her house; further beneath are the nut trees, which you will see there," said Red Hood. The wolf thought within himself, "This nice young damsel is a rich morsel. She will taste better than the old woman; but you must trick her cleverly, that you may catch both. There are such pretty flowers here! You are as dull as if you were going to school, and yet it is so cheerful in the forest! It is still so early, that I shall come to her in plenty of time," and therewith she skipped into the forest and looked for flowers. And when she had plucked one, she fancied that another further off was nicer, and ran there, and went always deeper and deeper into the forest. Then he took her clothes, dressed himself in them, put her cap on his head, lay down in her bed and drew the curtains. Meanwhile little Red Hood was running after flowers, and when she had so many that she could not carry any more, she bethought her of her granny, and started on the way to her. It seemed strange to her that the door was wide open, and when she entered the room everything seemed to her so peculiar, that she thought, "Ah! How strange I feel today, and yet at other times I am so glad to be with granny! Thereupon she went to the bed and undrew the curtains. There lay granny, with her cap drawn down to her eyes, and looking so queer! Why have you such long ears? Why have you such large eyes? Why have you such large hands? Why have you such a terribly large mouth? When the wolf had satisfied his appetite, he lay down again in the bed, and began to snore tremendously. A huntsman came past, and bethought himself, "How can an old woman snore like that? Now, they were all three merry. Elliot Stock, , no. It appears to me that this explanation may suit the color of her cap or hood, but is at variance with the other incidents of the story. I am inclined to look upon the tale as a lunar legend, although the moon is only actually red during one portion of the year, at the harvest moon in the autumn. Red Hood is represented as wandering, like Io, who is undoubtedly the moon, through trees, the clouds, and flowers, the stars, before she reaches the place where she is intercepted by the wolf. An eclipse to untutored minds would naturally suggest the notion that some evil beast was endeavoring to devour the moon, who is afterwards rescued by the sun, the archer of the heavens, whose bow and arrow are by a common anachronism represented in the story by a gun. Though the moon is masculine in Slavonic, as in German, yet she is a lady, "my lady Luna," in the Croatian legend no. In the Norse mythology, when Loki is let loose at the end of the world, he is to "hurry in the form of a wolf to swallow the moon " Cox ii. The present masculine Slavonic word for moon, which is also that for month, mesic, or mesec, is a secondary formation, the original word having perished. In Greek and Latin the moon is always feminine. One day they were both in the field when the old woman said, "I am going home now. You come along later and bring me some soup. Where are you going? Are you going across the stones or the thorns? But on the way Little Red Hat came to a meadow where beautiful flowers of all colors were in bloom, and the girl picked as many as her heart desired. Meanwhile the ogre hurried on his way, and although he had to cross the thorns, he arrived at the house before Little Red Hat. He went inside, killed the grandmother, ate her up, and climbed into her bed. He also tied her intestine onto the door in place of the latch string and placed her blood, teeth, and jaws in the kitchen cupboard. He had barely climbed into bed when Little Red Hat arrived and knocked at the door. Little Red Hat tried to open the door, but when she noticed that she was pulling on something soft, she called out, "Grandmother, this thing is so soft! There is still a little rice there. Little Red Hat got into bed and noticed something hairy. Ein Beitrag zur deutschen Sagenkunde Innsbruck: The Italian title of this story is "El cappelin rosso. She said to her daughter, "Go and carry a hot loaf and a bottle of milk to your grandmother. Where two paths crossed she met the bzou [werewolf], who said to her,

"Where are you going? I am taking the one of pins. He put some of her flesh in the pantry and a bottle of her blood on the shelf. The little girl arrived and knocked at the door. I have brought you a hot loaf and a bottle of milk. Take some of the meat that is there, and the bottle of wine that is on the shelf. As soon as the little girl was outside she tied the end of the thread to a plum tree in the yard. The brou became impatient and said, "Are you doing a load? Are you doing a load? He followed her, but he arrived at her home just as she went inside. Collected by folklorist Achille Millien in the French province of Nivernais, about Well, the true story happened quite differently, as we know now. And first of all the little girl was called and is still called Little Golden-Hood; secondly, it was not she, nor the good grand-dame, but the wicked wolf who was, in the end, caught and devoured. The story begins something like the tale. There was once a little peasant girl, pretty and nice as a star in its season. Her real name was Blanchette, but she was more often called Little Golden-Hood, on account of a wonderful little cloak with a hood, gold- and fire-colored, which she always had on. This little hood was given her by her grandmother, who was so old that she did not know her age; it ought to bring her good luck, for it was made of a ray of sunshine, she said. And as the good old woman was considered something of a witch, everyone thought the little hood rather bewitched too. And so it was, as you will see. One day the mother said to the child, "Let us see, my Little Golden-Hood, if you know now how to find your way by yourself. You shall take this good piece of cake to your grandmother for a Sunday treat tomorrow. Do you quite understand? And off she went with the cake, quite proud of her errand. But the grandmother lived in another village, and there was a big wood to cross before getting there. At a turn of the road under the trees, suddenly, "Who goes there? Instead of falling upon Blanchette he came frisking up to her like a good dog. So the little girl stops to talk with the wolf, who, for all that, she did not know in the least. And where are you going thus, my pretty one, with your little basket on your arm? I know now," said the wolf. He knocks at the door: Then he stands up on end, puts his two forepaws on the latch and the door opens. Not a soul in the house. The old woman had risen early to sell herbs in the town, and she had gone off in such haste that she had left her bed unmade, with her great nightcap on the pillow. In the meantime the good Blanchette went quietly on her way, as little girls do, amusing herself here and there by picking Easter daisies, watching the little birds making their nests, and running after the butterflies which fluttered in the sunshine. At last she arrives at the door. Put your basket on the table, and then take off your frock and come and lie down by me. You shall rest a little. She kept her little hood upon her head. When she saw what a figure her Granny cut in bed, the poor little thing was much surprised. But she put down her head crying, "Mamma! It was the little fire-colored hood that had burnt his tongue right down his throat. The little hood, you see, was one of those magic caps that they used to have in former times, in the stories, for making oneself invisible or invulnerable. So there was the wolf with his throat burnt, jumping off the bed and trying to find the door, howling and howling as if all the dogs in the country were at his heels. Just at this moment the grandmother arrives, returning from the town with her long sack empty on her shoulder. It is he now that is caught, swallowed like a letter in the post. For the brave old dame shuts her sack, so; and she runs and empties it in the well, where the vagabond, still howling, tumbles in and is drowned. Well, tomorrow we will make her a muff of your skin, and you yourself shall be crunched, for we will give your carcass to the dogs. And then, who was it who scolded her when she knew all that had happened? It was the mother. But Blanchette promised over and over again that she would never more stop to listen to a wolf, so that at last the mother forgave her.

Chapter 3 : Little Red Riding Hood

RE-RIDING HISTORY reflects on what was to become the prequel to the Carlisle Indian School—the incarceration and mandatory acculturation of seventy-two Plains Indians at Fort Marion (St. Augustine, &#x27;).

The girl walks through the woods to deliver food to her sickly grandmother wine and cake depending on the translation. A Big Bad Wolf wants to eat the girl and the food in the basket. He secretly stalks her behind trees, bushes, shrubs, and patches of little and tall grass. He approaches Little Red Riding Hood, who naively tells him where she is going. He suggests the girl to pick some flowers, which she does. He swallows the grandmother wholly in some stories, he locks her in the closet and waits for the girl, disguised as the grandma. Little Red then says, "What a deep voice you have! Then he falls asleep. However, in later versions, the story continues generally as follows: A woodcutter in the French version, but a hunter in the Brothers Grimm and traditional German versions, comes to the rescue and with an axe, and cuts open the sleeping wolf. Little Red Riding Hood and her grandmother emerge unharmed. The wolf awakens and attempts to flee, but the stones cause him to collapse and die. Sanitized versions of the story have the grandmother locked in the closet instead of being eaten and some have Little Red Riding Hood saved by the lumberjack as the wolf advances on her rather than after she gets eaten, where the woodcutter kills the wolf with his axe. Scholar Graham Anderson has compared the story to a local legend recounted by Pausanias in which, each year, a virgin girl was offered to a malevolent spirit dressed in the skin of a wolf, who raped the girl. Then, one year, the boxer Euthymos came along, slew the spirit, and married the girl who had been offered up as a sacrifice. Instead, the gods dressed Thor as a bride and sent him. Jingle your bracelets, oh my daughter Ghriba. I, too, am afraid, oh my daughter Ghriba. The girl says that her voice does not sound right, so the tiger attempts to disguise her voice. Then, the girl says that her hands feel too coarse, so the tiger attempts to make them smoother. The girl comes up with a ruse to go outside and fetch some food for her aunt. Grand aunt Tiger, suspicious of the girl, ties a rope to her leg. The girl ties a bucket to the rope to fool her, but Grand aunt Tiger realises this and chases after her, whereupon she climbs into a tree. The girl tells the tiger that she will let her eat her, but first she would like to feed her some fruit from the tree. The tiger comes closer to eat the food, whereupon, the girl pours boiling hot oil down her throat, killing her. It was told by French peasants in the 10th century [1] and recorded by the cathedral schoolmaster Egbert of Liege. It is also possible that this early tale has roots in very similar East Asian tales e. Furthermore, the wolf was also known to ask her to remove her clothing and toss it into the fire. The wolf reluctantly lets her go, tied to a piece of string so she does not get away. However, the girl slips the string over something else and runs off. In these stories she escapes with no help from any male or older female figure, instead using her own cunning, or in some versions the help of a younger boy who she happens to run into. She escapes with the help of some laundresses, who spread a sheet taut over a river so she may escape. When the wolf follows Red over the bridge of cloth, the sheet is released and the wolf drowns in the river. It was included in the collection *Tales and Stories of the Past with Morals*. As the title implies, this version [24] is both more sinister and more overtly moralized than the later ones. The redness of the hood, which has been given symbolic significance in many interpretations of the tale, was a detail introduced by Perrault. Then he proceeded to lay a trap for the Red Riding Hood. Little Red Riding Hood ends up being asked to climb into the bed before being eaten by the wolf, where the story ends. The wolf emerges the victor of the encounter and there is no happy ending. From this story one learns that children, especially young lasses, pretty, courteous and well-bred, do very wrong to listen to strangers, And it is not an unheard thing if the Wolf is thereby provided with his dinner. I say Wolf, for all wolves are not of the same sort; there is one kind with an amenable disposition — neither noisy, nor hateful, nor angry, but tame, obliging and gentle, following the young maids in the streets, even into their homes. Who does not know that these gentle wolves are of all such creatures the most dangerous! This, the presumed original, version of the tale was written for late seventeenth-century French court of King Louis XIV. This audience, whom the King entertained with extravagant parties, presumably would take from the story the intended meaning. The brothers turned the first version to the main body of the story and the second into a sequel of it. The girl did not leave the path when

the wolf spoke to her, her grandmother locked the door to keep it out, and when the wolf lurked, the grandmother had Little Red Riding Hood put a trough under the chimney and fill it with water that sausages had been cooked in; the smell lured the wolf down, and it drowned. Numerous authors have rewritten or adapted this tale. This version explicitly states that the story had been mistold earlier. The girl is saved, but not by the huntsman; when the wolf tries to eat her, its mouth is burned by the golden hood she wears, which is enchanted. Barker wrote a variation of Little Red Riding Hood in as an approximately word story. It was later reprinted in in a book of collected stories edited by William E Burton, called the Cyclopedia of Wit and Humor. In the 20th century, the popularity of the tale appeared to snowball, with many new versions being written and produced, especially in the wake of Freudian analysis, deconstruction and feminist critical theory. See "Modern uses and adaptations" below. This trend has also led to a number of academic texts being written that focus on Little Red Riding Hood, including works by Alan Dundes and Jack Zipes. Besides the overt warning about talking to strangers, there are many interpretations of the classic fairy tale, many of them sexual. Natural cycles[edit] Folklorists and cultural anthropologists , such as P. The motif of the huntsman cutting open the wolf he interpreted as a "rebirth"; the girl who foolishly listened to the wolf has been reborn as a new person. The red hood has often been given great importance in many interpretations, with a significance from the dawn to blood. Avery used the same cast and themes in a subsequent series of cartoons. The wolf in this version of the tale is in fact a werewolf, which comes to the newly menstruating Red Riding Hood in the forest, in the form of a charming hunter. The hunter turns into a wolf and eats her grandmother, and is about to devour Red Riding Hood as well, but she is equally seductive and ends up lying with the wolf man. Soyuzmultfilm is a classic Soviet, black-and-white, animated film by the sisters Brumberg, "grandmothers of the Russian animation". Its plot differs slightly from the original fairy tale. It was issued on videotapes in various collections in the s, via the SECAM system, and in the s, via the PAL system, in collections of animated films of a videostudio "Soyuz" since Now, the animated movie is considered a cult film, many phrases have become part of popular culture, and in and , the film received awards[which? The film had one straight-to-video sequel. The film Red Riding Hood is a musical movie based upon this tale. The film Red Riding Hood is loosely based upon this tale. Red Riding Hood is one of the main characters in the film adaptation of the musical "Into the Woods" portrayed by Lilla Crawford. Television[edit] In the pilot episode "Wolf Moon" of the MTV hit series Teen Wolf the protagonist Scott McCall wears a red hoody, when he gets attacked by an alpha werewolf in the woods in the night of a fullmoon. In this version of the tale, Red portrayed by Meghan Ory is a werewolf, and her cape is the only thing that can prevent her from turning during a full moon. Her Storybrooke persona is Ruby. Akazukin means red hood in Japanese. Modern Tales for Our Life and Times , a book in which thirteen fairy tales were rewritten. The storyline largely remains the same, but happened in Singapore setting and comes with visual hints of the country placed subtly in the illustrations throughout the book. The book is written as an expression of the Singapore identity. Scarlet is a novel written by Marissa Meyer that was loosely adapted from the fairytale. In the story, a girl named Scarlet is trying to find her missing grandmother with the help of a mysterious street fighter called Wolf. It is the second book of The Lunar Chronicles. Music[edit] A. Here, the Wolf befriends Little Red Riding Hood disguised as a sheep and offers to protect her on her journey through the woods. She joins him, Fiona, and Donkey on their journey to Far Far Away, despite not knowing Shrek or his friends in the film. In Dark Parables 4 computer game The Red Riding Hood Sisters]] computer game, the original red riding hood was orphaned when a wolf killed her grandma. A hunter killed the wolf before it could kill her. He took her in as his own out of pity. The red riding hood of this story convinced the hunter to teach her how to fight. They protected the forest together until the hunter was killed during a wolf attack. The red riding hood continued on protecting the forest and took in other orphaned girls and taught them to fight too. They take up wearing a red riding hood and cape to honor their teacher. Even after the death of the original red riding hood the girls continue doing what she did in life. In the fighting game Darkstalkers 3 , the character Baby Bonnie Hood is a parody of Little Red Riding Hood, complete with childish look, red hood and picnic basket. But instead of food, her basket is full of guns and grenades. Her personality is somewhat psychotic, guerrilla-crazy. During the fights, a small dog named Harry watches the action from the sidelines and reacts to her taking damage in

battle. Two rifle-wielding huntsmen named John and Arthur briefly appear alongside her in a special power-up move titled "Beautiful Hunting" that inflicts extra damage on opponents. In the song, "I Know Things Now", she speaks of how the wolf made her feel "excited, well, excited and scared", in a reference to the sexual undertones of their relationship.

Chapter 4 : Re-Riding History: From the Southern Plains to the Matanzas Bay - Isthmus | Madison, Wisconsin

Re-Riding History Exhibit January 16 - February 28, at Crisp-Ellert Art Museum "Re-Riding History: From the Southern Plains to the Matanzas Bay" explores the heartbreaking history of assimilation and imprisonment of Native Americans as expressed through the eyes of contemporary artists.

Brothers Grimm Little Red Riding Hood Once upon a time there was a dear little girl who was loved by everyone who looked at her, but most of all by her grandmother, and there was nothing that she would not have given to the child. The grandmother lived out in the wood, half a league from the village, and just as Little Red Riding Hood entered the wood, a wolf met her. Red Riding Hood did not know what a wicked creature he was, and was not at all afraid of him. I must act craftily, so as to catch both. I believe, too, that you do not hear how sweetly the little birds are singing; you walk gravely along as if you were going to school, while everything else out here in the wood is merry. It is so early in the day that I shall still get there in good time. And whenever she had picked one, she fancied that she saw a still prettier one farther on, and ran after it, and so got deeper and deeper into the wood. Then he put on her clothes, dressed himself in her cap, laid himself in bed and drew the curtains. Little Red Riding Hood, however, had been running about picking flowers, and when she had gathered so many that she could carry no more, she remembered her grandmother, and set out on the way to her. There lay her grandmother with her cap pulled far over her face, and looking very strange. When the wolf had appeased his appetite, he lay down again in the bed, fell asleep and began to snore very loud. The huntsman was just passing the house, and thought to himself: I must just see if she wants anything. How dark it was inside the wolf. Then all three were delighted. But Red Riding Hood thought to herself: But the grandmother saw what was in his thoughts. Then the smell of the sausages reached the wolf, and he sniffed and peeped down, and at last stretched out his neck so far that he could no longer keep his footing and began to slip, and slipped down from the roof straight into the great trough, and was drowned. But Red Riding Hood went joyously home, and no one ever did anything to harm her again. If you liked this story, please share it with others:

Chapter 5 : X Games 16 ESPN The Mag preview: Anthony Napolitan is re-riding history

"Re-Riding History" explores the experience of imprisonment through the eyes of contemporary Native and non-Native American artists. Some are descendants of ancestors who were imprisoned during Pratt's tenures.

Posted Wednesday, January 14, Panelled symposium 10 a. Kara Pound In the mids, the U. Department of War, under the supervision of Lt. This was, of course, just one of any number of indignities the Indians suffered at the hands of the American government, but it would also have repercussions lasting generations. Arthur, assistant professor of art at the University of Wisconsin-Madison. Arthur, who taught at the University of North Florida from until last fall, is co-curator and project director for Re-Riding History: The exhibit is concurrent with St. Edgar Heap of Birds was an obvious choice. An artist, professor and member of the Cheyenne tribe, Heap of Birds is a direct descendant of one of those prisoners. His piece, For Grandpa, Many Magpies, is a red-and-white monoprint with the word "Numshim" written three times. My piece cries out in remembrance for three generations. We need to reveal the history of Native Americans in St. Augustine and the suffering that the tribes have been through. In addition, we selected artists along the train route from Oklahoma, Kansas, Missouri, Indiana, Tennessee, Georgia and Florida so that the artists would be able to carry this history into their community. Augustine, the place where Lt. Pratt first developed his assimilation methods that defined a century of government policy. After its stop in St. Gallery at the University of North Carolina-Pembroke. Re-Riding History includes a symposium on Feb. Some artists were learning this history for the first time, and some were able to share their family story with a larger community.

Chapter 6 : Trout Gallery Guided Tour - Re-Riding History | Dickinson College

RE-RIDING HISTORY reflects on what was to become the prequel to the Carlisle Indian School—the incarceration and mandatory acculturation of seventy-two Plains Indians at Fort Marion (St. Augustine,).

The imprisonment of warriors also began a history of government-led boarding schools to assimilate children, remove their tribal identities, and convert them to Christianity. Generations were impacted by historical trauma that continues to the present day. From the Southern Plains to the Matanzas Bay, exhibits 72 echoed responses of contemporary artists sharing personal histories of these appalling events in American Indian history. Augustine, Florida, and traveled to several venues. On November 12, , it opened at the Museum of the Great Plains, representing a full circle return to a place where the story began in Artist Monte Yellowbird Sr. She examines identity through organic, curvilinear shapes and how a single circle might represent an individual or a community when repeated in a pattern. One perspective recognized the value of assimilation and change, as the other fought to continue cultural ways of life as it always had been. Some exhibiting artists are direct descendants of the Fort Marion prisoners and others represent a diversity of tribal and non-tribal participants. Each showcases an historic re-telling of an American Indian perspective of this event with through art. For example, the Southern Plains prisoners-of-war found themselves in a new and foreign environment where language, climate, food, animals, and life were strange and frightening. The artists respond to this dramatic unfolding of history through contemporary responses in works inspired by 19th-century ledger art, prints, drawings, paintings, mixed media, photographs and other extraordinary visual narratives. Viewers are treated to a virtual kaleidoscope of colors, textures, and stories. The exhibit represents a diversity of representative voices and perspectives of a time when American Indians of the Southern Plains were in epic transition. For Comanche and others, life as nomadic hunters ended when the tribe was confined to designated US government lands—the reservation—which now required a dependence on others and an extreme loss of language and cultural lifeways. Annie Bissett European-American , Pratt the Baptist, , mokuhanga woodblock print on paper anniebissett. There Re-Riding History opened to a crowd of attendees. It provided excellent exhibit space to showcase the Re-Riding History exhibit within six walls to explore, contemplate, and interpret meanings of the displayed art. A bus provided transportation to visitors to all three venues. Three curators collaborated on this show: The Museum of the Great Plains will host the exhibit through January 8, Future dates of this traveling exhibit are: Through cultural sharing of personal stories of families impacted by the Fort Marion imprisonment experience, the brilliant images challenge established historical narratives. Re-Riding History brought together diverse communities to share their perspectives about the imprisonment of warriors and gave voices to their personal stories. Hopefully, this powerful exhibit will continue the discussion of how art impacts our community lives at this juncture in history when cultural differences are at the center of political discussions. And perhaps, it will give each of us an opportunity to be more introspective of historical events that link all of us together. Where Is the Buffalo?

Chapter 7 : Little Red Riding Hood - Wikipedia

*Re-Riding History: Horseback over the Sante Fe Trail [Curtiss Frank] on calendrierdelascience.com *FREE* shipping on qualifying offers. In the early s, Curtiss Frank and Jack Underhill, a pair of mismatched thirty-somethings who had been chums since boyhood.*

Chapter 8 : Re-Riding History Exhibit | Visit St Augustine

"Re-Riding History: From the Southern Plains to the Matanzas Bay" opens with a reception from p.m. Friday, Sept. 9, in the gallery located on the first floor of the Center for the Arts.

Chapter 9 : Monumental: Re-Riding History (TV Movie) - IMDb

DOWNLOAD PDF RE-RIDING HISTORY

Across the varied terrain of Missouri, Kansas, Nebraska, Colorado, Wyoming, Utah, Nevada and California, The National Pony Express Association volunteers are re-riding the steps this week taken by the.