



# Native Sons

## Equipping Native Leaders to Reach Native Americans

ZACHARY MILLER

**POINTS OF INTEREST:**

- Mandan means “the people of the first man.”
- Hidatsu means “willow”, however, the tribe was previously known as the Mineterea which means “to cross the water.”
- Arikara is the name given to this tribe by the Pawnee and it describes the way the people wore their hair. However, they called themselves the Sahnish which means “the original people from whom all others sprang.

**PRAYER POINTS**

- New financial partners
- Increased enrollment and finances for AIC.
- Favor for Theresa at her new job.

**John & Theresa Flood**  
US Missionaries to Native Americans

4820 W. Kristal Way.  
Glendale, AZ 85308  
Phone: (623) 518-6775  
jflood@aicag.edu

**Field Address:**  
US Missions  
1445 N. Booneville Ave.  
Springfield, MO 65802  
johnflood@usmissions.org  
Offering Acct. #  
2570281

Trembling, sleepless, and hallucinating the big man lay awake most of the night. All he knew from the last bar he had been in was a memory of walking down an alley with a bottle of vodka, sitting down and blacking out. He awoke the next morning behind his parents’ home. We went in and asked his mother to take him to a treatment center. Detox is not easy. Finally, he slept. In the morning he cried out to God, “I know you are real. I can’t do this on my own. I need you in my life again.” That was August 14, 2012.

Zack is Hidatsu & Arikara. He was raised in church and knew the Bible stories, but they were just stories. He witnessed miracles and healings growing up and his life to Jesus when he was 11-12, but says he did not quite understand. He is not sure why, but by the time he was 14-15 he became angry with God and fell into alcohol, drugs, and sex.

As a little child he used to preach to his parents about Jesus. Later, they told him, “God spoke to us through you many times.” He recalls his father being angry and yelling at him on one occasion. His father was a towering 6’8” and when angry, fearsome, but Zack spoke to him prophesying that he would become a wise man of stature that people would come to. Today, his father is

in a position of responsibility overseeing many things and many people come to him seeking his advice.

Zack was raised in Bismarck, ND and for a



**Zachary Miller**

few years on the Fort Berthold Reservation. Because he had family on the reservation his parents often visited and Zack spent a lot of time with his extended family and friends on the reservation. When he was 16 his parents caught him smoking and gave him a choice between staying or leaving. He left and moved in with friends. From that point on he was often in trouble. He says, “I really don’t know how I managed to graduate from high school.” The summer after he graduated he was arrested on alcohol charges and spent the sum-

mer in the county jail. Afterwards, he left and moved to Tucson, AZ and moved in with an aunt and uncle who were “like second parents for me.” His uncle was an associate pastor and wanted Zack to stop partying, but after a while he left and got an apartment.

Zack worked constantly, but got in more trouble with the law. He took a plea bargain and received 5-years of probation. When he failed to keep the terms of the probation, the restrictions increased and he moved into a half-way house. “For three months I stopped boozing, but then I began sneaking...”

He disliked himself, he disliked life. “But guys like me don’t kill themselves. I put myself in dangerous situations and pushed the boundaries. I now know that God’s hand of protection was over me.” On one occasion he picked a fight with a group of men working on a car, They beat the daylights out of him; during it he felt certain he would die. He passed out. When he awoke the group was still working on the car and now laughing at him. He walked away with only cuts, scrapes, a pinched nerve, and a bloody nose. On another occasion, while working in a bar a man pulled a gun on him,

**O N A P E R S O N A L N O T E**

Theresa and I recently purchased a home and have been slowly settling in. **Please note our new address.**

Shortly after the end of the school year we enjoyed a week of vacation at S. Lake Tahoe. We went from temperatures in the low 100s to snow! The area was beautiful and we enjoyed sightseeing, hiking in the woods, and generally relaxing. I hoped to do a day trip at Yosemite National Forest, but many of the roads were closed due to the snow that fell while we were on vacation.

Levi is doing a sports journalism internship at WEEI Boston Sports Radio and enjoys it

very much. Alicia has recently moved to day hours as a nurse and is beginning to work on a BA in nursing. Levi loves fishing and often takes his boys with him, Alicia also is starting to fish with them—getting up as early as 4 am!

Caleb continues to serve in the Marines at Camp Lejeune. He is talking about possibly receiving and early release, returning to New England, and beginning paramedic training. He would like to become a SWAT paramedic. We tease him saying, “So first you want to shoot someone, then you will bandage their wounds?!”

We are proud of our children, but miss them and our grandchildren.

**Teachers be like.....**



but Zack disarmed him. Some would see these things as just luck, Zack knows it was God.

Zack says, "Detox was tough, I was physically ill at first, but God also gave me His perfect peace and comfort." After a month he left detox, but was careful to avoid activities like the movies, going to baseball games, playing pool, etc. because when he did these things he normally was also drinking and doing drugs. "They are not wrong activities, but they were too closely connected to my old life and I did not want to fall back into it. Today I do some of these things, but there are still some I avoid."

God has been with Zack in many ways and gifted him with insight into the spiritual realm, but forgiving and letting go of the harm done to him in the past and the wrong things that he himself did is a pro-

cess for him. He is mindful of his old life and what the Lord has done, "Jesus really did save me. I am constantly weeping and going back to the cross and God's Word." He reminds himself often, "Therefore there is now no condemnation to those that are in Christ Jesus..." (Rom. 8:1). Slowly, God is at work, healing and restoring the broken parts of Zack's life.

His mother and his uncle both felt early in his life that he had a call to ministry. After returning to the Lord Zack stayed with his uncle and aunt again for a while. At one point, his uncle asked him what he wanted to do, but Zack did not know. Shortly after, he dozed off briefly and had a vision of a field. He did not know what it was and forgot about it. Sometime later, someone mentioned Arizona, and something "snapped" inside Zack. He recalled visiting AIC long ago and asked if it was still there. When he searched

for its website he came across a picture of a small field on campus known as "Lake Lopez". It was the field from his vision, and he knew that AIC was the place he needed to be.

Zack is in the Christian ministry track. He feels called to pulpit ministry, wants to tell others of the Lord's love, but would also like training in psychology. When I asked what he wants to do after he finishes at AIC, he did not hesitate, "I want to go on to seminary. I have a fire in me to get a degree in counseling, but an even greater fire for preaching God's Word well." Zack has had to adjust to being back in school after 10-years out. He works hard at his classes, works hard for the school (maintenance), and wants to give back "equal and more" to others what he knows God has given to him.

## A Short History of the Three Affiliated Tribes

The Mandan, the Hidatsa, and the Arikara Nation is also known as the Three Affiliated Tribes. Their reservation, the Fort Berthold Indian Reservation is located in western North Dakota along the Missouri River.

The first tribe that lived along the Missouri River was the Mandan. From 1738 to 1772 they were at the height of their power and prosperity, untouched by disease or war. At this time they had nine well established villages with a population of app. 15,000 people. They lived in well fortified villages with permanent homes, were agricultural, hunted wild game and were especially dependent upon the buffalo. They established a focal point for trade with other tribes along the Missouri River called "the Market Place of the Central Plains"; the forerunner of the trading posts.



**The Mandan, Hidatsu & Arikara Reser-** vation came "out of the earth, coming from the east and entered the Missouri River at the White Earth River in South Dakota.

The Hidatsa joined with the Mandan relatively early in their history. The Mandan described the Hidatsa as "wild, wandering people" who they taught to build stationary villages and grow crops (pumpkin, corn, etc.). Both the Mandan and the Hidatsa were woodland people, living along the fertile river bottom banks of the Missouri River. In 1792 the Mandan and Hidatsa were decimated by small pox brought in by white fur traders. In 1796 the decimated tribes then joined with the Arikara (Sahnish) in order to survive.



**Tribal Flag of the Three Affiliated Tribes**

It is unclear whether this first small pox epidemic was intentional or accidental. Two stories prevail. It is clear that a number of the fur traders on an American Fur Company trading ship were sick and dying of small pox. One tale tells that a Mandan stole a blanket that covered a man on deck dying of small pox and so inadvertently brought the disease to his people. Another states that the traders gave the blanket to the Mandan, thus intentionally spreading the disease. Mandan Chief Four Bear was always considered a close friend to the Whites. He died as a result of the small pox epidemic, but words from his last speech may be telling regarding the intentionality of the spread of the disease. In this speech he reaffirmed that he had always been a close friend with the Whites and had taken care to help them. In spite of this, he said, they had betrayed him and proven to be the worst of enemies and now considered them "dogs who should not be trusted."

The Arikara (Sahnish) have their roots in eastern Nebraska where they had numerous villages. Their oral tradition states, "Chief Above," brought their villages together in union for protection against warring tribes." Over the course of time this tribe migrated up the Missouri River into South Dakota near the Arikara River (today the Grand River). Some sociologists believe this migration to be random and without purpose, but again their oral tradition states, "Chief Above commanded westward migration up the Missouri." In their eyes, their migration was not random!

Small pox repeatedly decimated the Three Affiliated tribes in 1792, 1836, and 1837 greatly weakening these once prosperous and powerful tribes. Originally, the three tribes maintained separate bands, clan systems, and ceremonial bundles (like medicine pouches). After the last of the small pox

decimations they eventually became a homogeneous society for economic and social survival.

The Arikara and Sioux were enemies that often fought one another. The Arikara "Ree Scouts" were used as part of George Custer's incursion into the Sioux's Black Hills. Along with Custer and the 7th Cavalry, these Ree scouts were killed during the Battle of the Little Bighorn.



**4 of Custer's Ree Scouts: Goes Ahead, Harry Mocassin, Curley, and White Man Runs Him**

Over the years the federal government has "redefined" the treaties with the Three Affiliated Tribes and slowly whittled down the reservation. In the 1887 under the General Allotment Act the Bureau of Indian Affairs (BIA) demanded that the reservation lands no longer be held communally. It allotted portions to individuals and families, then confiscated the "extra" land as government surplus. This not only removed treaty land from the tribes, but eroded their communal life. In the 1900s other federal government encroachments continued, the most devastating of all being the building of the Garrison Dam that flooded the fertile river bottom land that the Three Tribes depended on for crops. This effectively destroyed 94% of the tribes agricultural lands, destroyed tribal communities, and sent unemployment as high as 70% for the people of the reservation. In 1851 the reservation consisted of 12 million acres, after the dam was completed in 1953 only 1 million acres remained.

*Material gleaned from mhanation.com*