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**The Black Hills: Contested Lands**  
**High School 11<sup>th</sup> Grade, Middle School 8<sup>th</sup> Grade**  
**Fall 2011**

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**Project READI Curriculum Module**  
**Technical Report CM #11**

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PROJECT **READi**

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Project READI operated as a multi-institution collaboration among the Learning Sciences Research Institute, University of Illinois at Chicago; Northern Illinois University; Northwestern University; WestEd’s Strategic Literacy Initiative; and Inquirium, LLC. Project READI developed and researched interventions in collaboration with classroom teachers that were designed to improve reading comprehension through argumentation from multiple sources in literature, history, and the sciences appropriate for adolescent learners. Curriculum materials such as those in this module were developed based on enacted instruction and are intended as case examples of the READI approach to deep and meaningful disciplinary literacy and learning.

# Project READI

## History Intervention 1 - The Black Hills



# Introduction

The following unit is designed to last for 10 days. The purpose of the unit is to teach students to read for understanding in the discipline of history as evidenced by their ability to advance historical arguments and support them with evidence from historical texts. The unit is centered around an historical inquiry into the following question: *What caused the conflicts between the United States and the Lakota during the latter half of the 19<sup>th</sup> Century?* Throughout the ten days students will engage in a variety of activities designed to scaffold close, historical reading of a collection of primary and secondary historical sources and to support their evidence-based reasoning and construction of a response to the aforementioned inquiry question.

Overall objectives for the unit are for students to:

- 1) Engage in close reading of multiple primary and secondary sources, as evidenced by teacher observations of Think Alouds and text annotation demonstrating deployment and orchestration of a variety of engagement and comprehension supporting reading strategies, especially but not limited to those related specifically to reading history;
- 2) Describe and apply historical thinking strategies, including sourcing, contextualization, and corroboration while engaged in close reading;
- 3) Identify claims and evidence used by authors in the primary and secondary sources;
- 4) Construct claims and use supporting evidence from the provided texts to answer the inquiry question;
- 5) Understand the chronology, central conflicts and main causes of the conflict(s) as evidenced by the advanced claims and evidences.

## Day 1 and 2 Introduction to Historical Ways of Reading

### Goals:

- Introduce a heuristic for asking and answering text-based historical questions;
- Introduce Talking to the Text, a metacognitive annotation strategy to support close reading;
- Introduce the inquiry question for the unit and begin to gather text based evidence related to answering it;
- Guide practice in Talking to the Text and historical questioning and reasoning with primary sources.

### 2 Class Periods

20 minutes +/-		
1minute	<b>1. Reciprocal Modeling: Historical Questioning and Reasoning</b>	
Photo: Burial at Wounded Knee	1. Project and locate student copies, highlighters, pens.	
2 minutes	2. Think-Write: Ask students to annotate the photo, writing down any questions they have about the photo.  Model an example on the projected document before students begin to work.	
3 minutes	3. Ask students to turn and share their questions with one another, listening without interrupting.  <i>At two minutes, ask pairs to select two of their most interesting or favorite questions to share with the group.</i>	Be sure that students are shoulder to shoulder, and showing each other their annotations on the text.  Time student turns, 1 minute each to share, plus one minute to select questions.
1 minute	4. Whole Group Share Invite pairs to share a question: <ul style="list-style-type: none"> <li>• What was one interesting question you or your partner had about the photo?</li> </ul> Select a pair to share a first question.	
2minutes	5. Supported reading and problem solving. Ask students to discuss with their partner: <ul style="list-style-type: none"> <li>• How would you answer this question? Together, look for evidence in the text to support your answer.</li> </ul>	As pairs work, monitor and mentor problem-solving talk and reading the text for evidence.  What in the text makes you think so? Where in the text are you looking? Can you show your partner?



3m	<p>6. Whole group share Teacher invites a pair to answer the question. Teacher invites others to agree or disagree, using evidence from the text to support their argument.</p> <ul style="list-style-type: none"> <li>• Do you agree with _____'s response? How did you and your partner answer the question? What evidence are you looking at?</li> </ul> <p>As students respond, annotate the projected text with their questions and mark evidence for their answers.</p>	Scaffold performance by allowing students to work as far as possible, supporting problem solving and meaning making, as in paired mentoring above. Toward the end, if needed, the teacher can add in additional responses to model using evidence from the text.
1m	7. Model a historical thinking question for students, and ask them to discuss in pairs how they would answer it, using evidence from the text.	Prepare these in advance, so you have a few ready to mind. For example, you could model thinking about context: <i>"Historians are always concerned about context, so I wonder where and when this happened?"</i>
2m	8. Invite pairs to discuss how they would answer the question, using evidence from the text.	As above, scaffold performance with questions that drive students to collaborate and use the text. Model at the end, your process of answering the question, only if necessary.
As time permits	9. Continue with a few rounds of questioning until there are a few representative types (sourcing, contextualizing) discussed.	
3m	10. After several rounds of questions, capture the questions you and students have asked on a historical reading strategies list (projected or a poster).	See example, below—but don't copy this, construct it with students, based on the generative discussion above.

Historical Reading Strategies List, based on Wounded Knee photo

Historians ask questions about:

CONTEXT (how the culture, technology and geography of a place and time shaped events and people) for example:

About time: When did this happen? What was life like then?

Technology: what were the weapons, clothing, tools, transportation like?

About place: Where did this happen? What was life like there?

How the weather/ season/ climate affect what happened? Why are they wearing mittens, hats?

About the people:

Who was involved? Who had power? What were the perspectives? Why did this happen?

SOURCE

Who created/ wrote this? Why, for whom? What is left out? What is their perspective?

10 minutes +/-		
2minutes	Introducing the Inquiry Question	
Inquiry question	1. Project and locate student notebook pages (t_chart), pens.  Ask students to individually quickly brainstorm/ list/ quickwrite to the prompt: <i>What caused the conflicts between the United States and the Lakota people in the latter half of the 19<sup>th</sup> Century?</i>	
5m	Tell students to take notes in the second column of their notetaker.  Invite students to share one thing from their list. Whip around the room until each person has had a chance to share.  Capture their responses on a poster or projected list.	Remember to collect these later for pre- post assessment. Make sure students understand to add notes to the second column, but to leave the first alone so they can see what they learned later.
3 minutes	As students share, mark important events on the timeline that they may already know— you might prompt them to make connections to prior knowledge you expect (such as the Civil War, Trail of Tears, etc.)  Explain the inquiry.	History is a process of discovering the past, through examination of evidence. There were a number of conflicts between native people and the United States in the mid-west during the 19 <sup>th</sup> century. Wounded Knee was one of the last battles. The class is going to gather evidence about what happened.

30 minutes +/-		Introducing the Inquiry Question
1minute	1. Project and locate the first of the remaining five photos and quote, highlighters, pens.	
2m	2. Ask students to continue working in pairs, annotating their text together, asking and answering questions about the photo.	
3m	3. Before moving on to the next photo, check for understanding of THE PROCESS* and capture additional questions on the Historical Reading Strategies poster.	Goal: Evidenced- based discussion of text * As students share questions and evidence from the texts, there will be time and opportunity to clarify content. The goal here is to gradually release students as they demonstrate their capacity to ask and answer historical questions collaboratively.
25 m	4. Introduce the remaining five photos and written memoir from Old Lady Horse.  Ask students continue to annotate and discuss their questions about each photo/text.  To wrap up, invite pairs to share additional questions and possible responses.	*See Introductory Reading Visuals

15 minutes +/-		
5m	<p><b>Closure: Essential Questions and Timeline</b></p> <p><b>TIMELINE</b>  Locate student timelines (prepared handout or student generated, 1700 – 1920)</p> <p>Whole group model  Ask pairs to locate dates on the documents and be ready to share a date and what happened.  Invite pairs to share an event and date.  Locate the event and date on the classroom timeline.  Continue adding dates and events to the classroom timeline until there is a date for each document.  Ask students to add to their timelines as the class works.</p>	<p>* if time is short, this could be done at a later date, with other texts that follow.</p>
2minute	<p><b>1. Project and locate the Essential Questions Notetaker.</b></p> <p>Ask students to read and discuss the questions with a partner.</p>	
3m	<p>Invite students to annotate their texts with clarifying questions and work together to make meaning of the notetaker before actually working on answering the questions—what do the questions mean? What do you think you are being asked to think about?</p> <p>Once you are sure the class understands the essential questions, turn them to paired work to answer them together using the text set.</p>	<p>Goal: Close reading, orchestration of problem solving and meaning making. Here, a goal is to not read and explain the document to students, but rather to engage them in the work of problem solving and the habit of working to make meaning while reading. Support their efforts to comprehend the questions and the task with questioning—What do you think that could mean? Talk with your partner and see what you can figure out... sum up their understanding to clarify.</p>

5m	<p>Whole group modeling  Invite pairs to share responses to the Essential Questions.  Encourage the class to discuss differing interpretations and opinions—  Did anyone have a different answer? What is the evidence for your answer?</p> <p>As the discussion evolves, invite students to sum up their shared understanding, and model written responses to the questions on a projected copy of the notetaker. Encourage students to add to their notes.</p>	<p>Goal: Argumentation  An important practice in history is argument! Here, support capacity, attitudes and dispositions for considering and providing evidence for their own and others' differing interpretations and points of view.</p> <p>See below</p>
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**Essential questions discussion and possible responses:**

<p><b>What were some of the conflicts between the United States and the Lakota in the latter half of the 19<sup>th</sup> century?</b>  <b>Prompts:</b> what do we see in these documents as possible conflicts? What is a conflict?</p> <p>A conflict could be a disagreement or a battle.  Buffalo Cattle polluting the water  Battles</p>	<p><b>Why do people read history? Why does this matter?</b></p> <p>Prompts: How does this seem interesting or important to us now, knowing what we know and with the questions we have?</p> <p>Was it right? Just? What happened to the Lakota? Etc. ...  Does it matter today? What do we know about reservations? Etc.</p>
<p><b>What caused some of these conflicts?</b>  How were the perspectives of native and US different? How did they conflict?  Ways to use the buffalo (religion—the role of buffalo and</p>	<p><b>How do people read history? Questions make reading history more interesting.</b>  Timelines help us organize the events into a story  Source information helps us understand details, perspective</p>

land in) water (polluted by cattle?)	Thinking about time and place helps us understand the people, the story
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## Introductory Reading Visuals

### SET A PURPOSE

- Explain that visuals are an important text in history.
- Invite students to discuss why they think historians might be interested in reading visuals like photos and paintings closely.

### Sum up purpose of the inquiry:

- Explain that what we see matters, and that we all notice different things, that we want to make sure we notice as much as possible.
- Historians have to work with the sources that are available and work hard to gather as much information as possible from any source, including visuals. Visuals provide rich information about an historical context—what is unique about the time and place.
- In this lesson, we will develop ways of reading visuals and using language that will help us reference and talk about visuals.

### ACCESS TEXT SCHEMA

- Invite students to make connections to what they know about text features in general—you might ask:

*When we refer to a place in a textbook, what are some ways that we can describe what we are looking at, in ways that help others to find the same place?*

- You might model an example:

*Look at page x, under the subheading y, at the caption in the upper left...*

### BUILD TEXT SCHEMA

- Invite students to discuss words that might help navigate and describe locations in visuals.
- You might prompt the conversation with connections to art and mathematics (the goal is to prompt for and surface terms such as: foreground, background, upper right, upper left, lower right, lower left quadrants OR math's quadrants I, II, III, IV ).

- Capture these terms on a poster labeled Text Features of Visuals.

## **RECIPROCAL MODELING/ GUIDED PRACTICE: Observations and locations**

### **Introduction and individual reading**

- Project a copy of the text in common. Distribute copies to students.
- Explain that the class is going to work on close reading of visuals together and that you want students to read the visual and be ready to describe what they see and where in the visual they see it.
- Give students a minute to read the visual and note a few things to share and describe with the class. You might say:

*Read this visual and mark anything that captures your interest. Describe what you literally see.*

- You can have students mark directly on the text.

### **Reciprocal model**

- **Teacher model:** Model ONE example, using sentence frames that model the vocabulary for visual text features. For example, you might choose from the list below:

*In the foreground of the lower right quadrant, I see \_\_\_ next to the \_\_\_\_.*

*In the background of the upper right quadrant, I notice that the \_\_\_\_\_ is (next to, in front of, above, etc.) the \_\_\_\_\_.*

- As you model, mark your copy of the text.
- **Reciprocal model by student:** Invite a student to follow your example and describe something they noticed in the text and where it is. Record the student's model as you did your own. Clarify locations by restating and asking clarifying questions (*do you mean here, in the upper left, in the foreground?*)
- **Teacher Model:** model another example using a different location in the text and new vocabulary to describe location. (You might choose from the list above). Continue recording as above.

- ***Reciprocal Model by student:*** Invite another student to share an example, using vocabulary to describe observations and location in the visual. Continue recording as above.

#### **Check for understanding/ release to guided practice in pairs**

- Use reciprocal modeling as long as necessary to assess student understanding of the task (to describe a literal element in the visual and its location). (Typically two to three rounds are sufficient).
- Check for understanding of the TASK to prepare for releasing students to guided practice in pairs. Ask a student to summarize the process you just completed (describe what and where).

#### **Guided practice in pairs**

- Ask pairs to continue sharing observations and describing locations in the photo.
- Give pairs 3 minutes to discuss their annotations and select a few interesting things to share with the whole class.
- Move and monitor paired work, mentoring and coaching historical thinking and close reading as students discuss their reading and thinking.

#### **Whole group share**

- Invite pairs to share: What observations did you make in pairs while you were closely reading the visual?
- As pairs share, use their language to identify the feature they are describing on the projected copy. Continue to reinforce language of location by restating and questioning to clarify as you model finding and noticing details in the photograph.
- Use wait time to keep the observations coming.

### **RECIPROCAL MODELING/ GUIDED PRACTICE: Interpretations**

#### **Introduction and individual reading**

- Project the annotated copy of the text from the previous discussion of observations.

- Explain that the class is going to work on making interpretations of the visuals—this is the really interesting part.
- (If you have not introduced historical thinking strategies such as sourcing, contextualizing, corroborating, you will need to introduce some of these now, based on your focus for the lesson).
- Give students a minute to read the visual and note a few things to share and describe with the class. You might say:

*Read this visual and mark any questions you have or connections you make.*

*Remember to consider the historical context (anything interesting, unique or important about the time and place); the source (who created this, why, for what purpose and audience).*

### **Reciprocal model**

- **Teacher model:** Model ONE example of making an interpretation of an observation, using sentence frames that model the vocabulary for historical thinking and visual text features.

***In one observation we discussed...I noticed... and I wondered/connected to...***

- For example, you might use these frames to discuss one observation, as below:

***In one observation we discussed... the weapons the men are holding, in the background across the center of the photo***

***I noticed a clue about... the historical context—for example, the weapons are all long rifles and I made a connection to what I know about when these were used: so later than muskets (American Revolution) and earlier than automatic weapons (WWI/ II).***

***AND I wondered if this was perhaps the late 1800s.***

- **Reciprocal model by student:** Invite a student to follow your example and describe something they noticed in the text and where it is and their interpretations (questions, connections about source, context, corroborating sources, etc.).

- **Teacher Model:** model another example
- **Reciprocal Model by student:** Invite another student to share an example.

**Check for understanding/ release to guided practice in pairs**

- Use reciprocal modeling as long as necessary to assess student understanding of the task .
- Check for understanding of the TASK to prepare for releasing students to guided practice in pairs. Ask a student to summarize the process you just completed (describe what and where).

**Guided practice in pairs**

- Ask pairs to continue sharing observations and interpretations.
- Give pairs 3 minutes to discuss their annotations and select a few interesting things to share with the whole class.
- Move and monitor paired work, mentoring and coaching historical thinking and close reading as students discuss their reading and thinking.

**Whole group share**

- Invite pairs to share: What interpretations did you make about the visual?
- As pairs share, use their language to identify the feature they are describing on the projected copy. Continue to reinforce language of location and historical thinking by restating and questioning to clarify. Continue to prompt conversation by questioning:

*What connections are you making?*

*What interpretations do you have?*

*What do you think it means?*

*What questions do you have?*

*What are you wondering?*

*What else do you want to know about it?*

- Invite contrasting opinions and multiple interpretations. For example, you might ask:

*Did anyone see the same evidence and have a different interpretation?*

*How else could historians look at the evidence?*

*What other connections or questions did you all have about this?*

*Does this remind you of (other texts, sources, things about this time, place, etc.?)*

- Use wait time to keep students sharing and discussing their interpretations.

### **READING ACROSS TEXTS**

Repeat this lesson for each visual text in the set. Gradually release students to longer periods of guided and independent practice in pairs and small groups.

### **CLOSURE**

#### **Think, Pair, Share**

- Ask students to individually respond to the Essential Questions Notetaker.

*{insert EQ notetaker here—TBD}*

- Ask students in pairs to share their insights, understandings so far. Each pair/small group nominates one question, insight to share.
- Whole class share
- Invite pairs to share:

*What are we learning?*

*Which of our questions do we really care about at this point?*

## **Day 1 – Texts**



Photo: The Burial of Many Dead, the Battle of Wounded Knee.

Date 1890

Source: US Library of Congress

Inscription on photo, handwritten, white ink, reads:

“the Burial of Many Dead,

the Battle of Wounded Knee,

S.D. Northwestern Platte Co., Chadron Neb.”



Author: Unknown

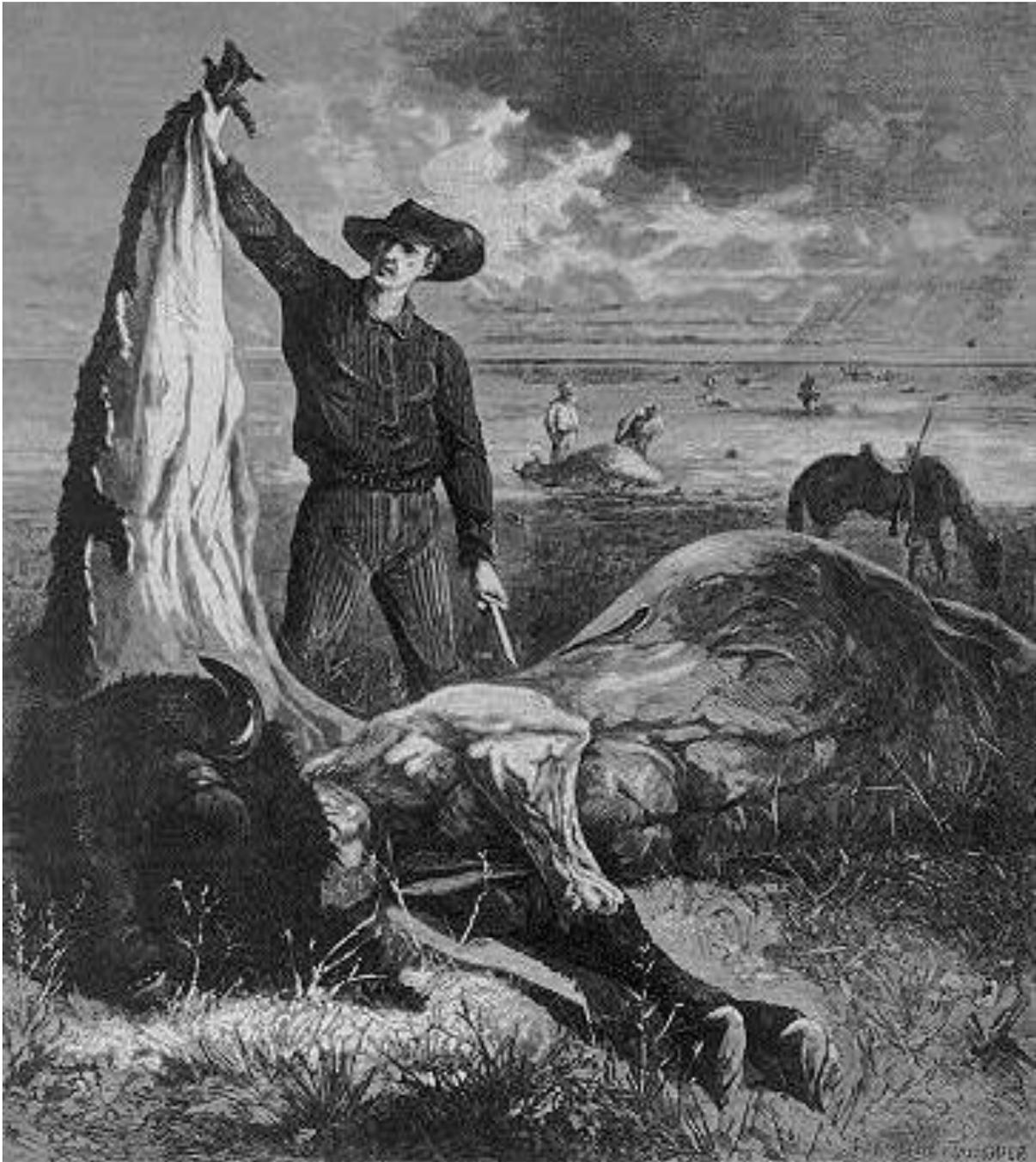
Date: Unknown

Source: The US Geological Society

A woman sits between her son and his Native American wife. Notice the large wooden barrel. Cattle and/or buffalo often polluted water in prairie potholes with manure. Benedictine monks and tribal members hauled potable drinking water from the Missouri River in barrels via horse-drawn wagons.



This 1915 photo shows a young Native American dancer in traditional Lakota dance attire complete with dance bells and feather headdress. Note the young man's mirror stole, which originated from the days of the fur trade. It's unusual that this man lives in a U.S. military tent called a Sibley. When buffalo hides became scarce, the U.S. Government supplied canvas tents and canvas material to make shelters.



## **Reprint of illustration: “Slaughtered for the Hide”**

Author: Unknown

Date: 1874

Source: Slaughtered For the Hide, *Harper's Weekly*, 1874.

### **December 12, 1874, page 1022 (Illustrated Article)**

The vast plains west of the Missouri River are covered with the decaying bones of thousands of slain buffaloes. Most of them have been slaughtered for the hide by professional hunters, while many have fallen victims to the sportsmen's rage for killing merely for the sake of killing. These people take neither hide nor flesh, but leave the whole carcass to decay and furnish food for the natural scavengers of the plains.

Our front-page illustration represents a party of professional hunters, numbering six or eight, who have come upon a large herd of buffaloes. The first shot brings down a splendid animal, wounded purposely in a manner not to kill but to make him "pump blood," that is to say, to bleed profusely. Others of the herd gather around their wounded comrade, and appear to be too much stupefied to avoid danger by flight. The hunters kill as many as they can, until the survivors at last take fright and gallop off.

Then the "stripping" begins. The hides are taken off with great skill and wonderful quickness, loaded on a wagon, as shown in the background of the picture, and carried to the hunters' camp. Our artists spoke with the hunters on the plains who boasted of having killed two thousand head of buffalo apiece in one season. At this rate of slaughter, the buffalo must soon become extinct. Already there is a sensible diminution of the great herds on the plains, and from many places where they were once numerous they have disappeared altogether. Some of the railroads running far out into the prairies have regular trains for parties of amateur hunters, who fire upon their victims from the car windows. Thousands of buffalo were killed in this manner, besides other kinds of wild game, and their carcasses left to decay on the ground along the line of the railroad.

The indiscriminate slaughter of the buffalo has brought many evils in its train. Among other bad consequences it has been the direct occasion of many Indian wars. Deprived of one of their chief means of subsistence through the agency of white men, the tribes naturally take revenge by making raids on white settlements and carrying off stock, if they do not murder the settlers.



Reprinted Illustration: "Shooting Buffalo on the line of the Kansas-Pacific railroad"

Author: Unknown

Date: June, 1871

Source: *Frank Leslie's Illustrated Newspaper*

Author: Old Lady Horse

Date: Unknown

Source: *Old Lady Horse* (Spear Woman) Kiowa Alice Marriot and Carol K, Racholin, American Indian Mythology (New York: Thomas Y. Crowell, 1968), 138-139. "

**“THERE WAS WAR BETWEEN THE BUFFALO AND WHITE MEN” -- OLD LADY HORSE RECOUNTS DESTRUCTION ON THE GREAT PLAINS**

*In this recollection by Old Lady Horse, a Kiowa woman, uses the folktale form to recount the devastating impact on her people of the mass slaughter by whites of the buffalo herds.*

Everything the Kiowas had came from the buffalo. Their tipis were made of buffalo hides, so were their clothes and moccasins. They ate buffalo meat. Their containers were made of hide, or of bladders or stomachs. The buffalo were the life of the Kiowas.

Most of all, the buffalo was part of the Kiowa religion. A white buffalo calf must be sacrificed in the Sun Dance. The priests used parts of the buffalo to make their prayers when they healed people or when they sang to the powers above.

## **Day 1 – Student Handouts**

1. List of Prior Knowledge Chart
2. Essential Questions Notetaker
3. Timeline

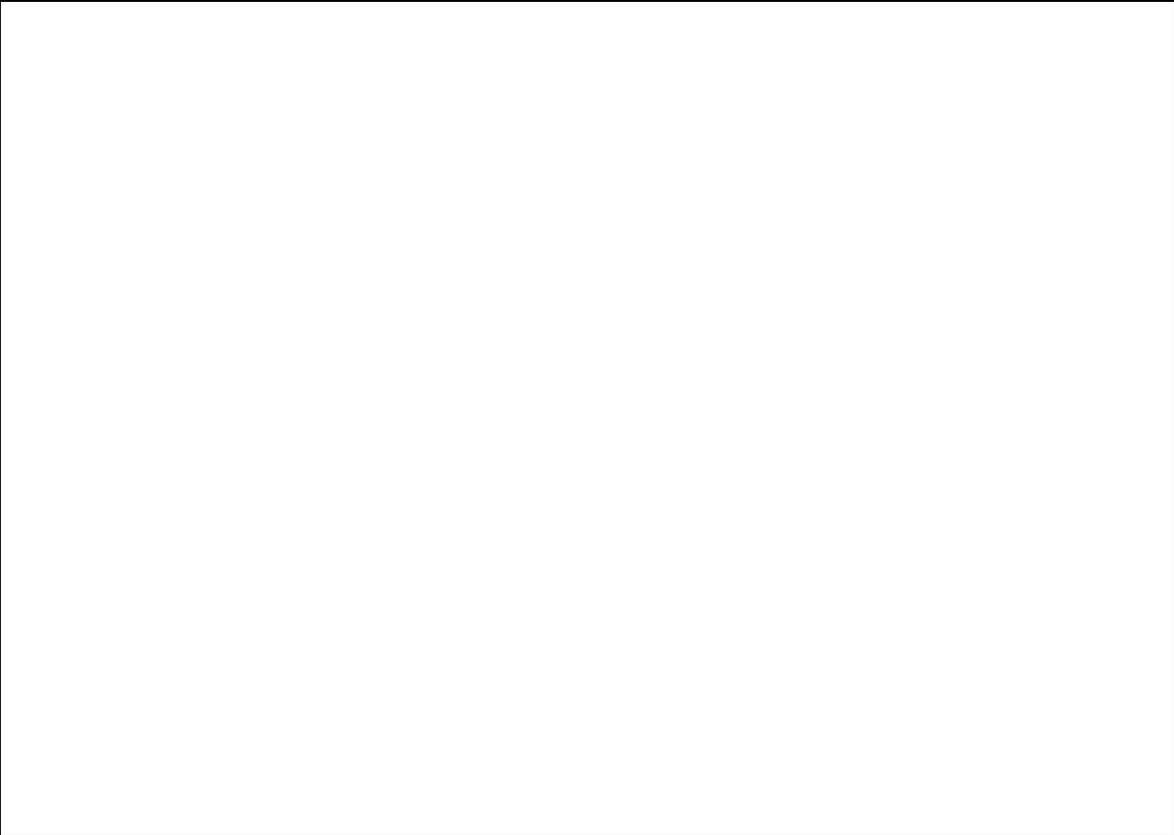
**Why did a conflict occur between the US and the Lakota over the Black Hills?**

<p>List everything you know about the conflict described in the question, Why was there a conflict between the US and the Lakota over the Black Hills.</p>	<p>Write additional things you know about the conflict during the class discussion.</p>

<p>What were some of the conflicts between native people of the Great Plains and the United States government during the late 19<sup>th</sup> century?</p>	<p>Sources that give you this information</p>
<p>What were some of the causes of these conflicts?</p>	<p>Sources that give you this information</p>

What counts as a “source” in history?

Why do people read history? How do people read history? Why does this matter?



## Timeline

1820	1830	1840	1850	1860	1870	1880	1890	1900	1910	1920	1930
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### **Day 3**

#### **Length – 1 Class Period**

#### **Lesson Procedures**

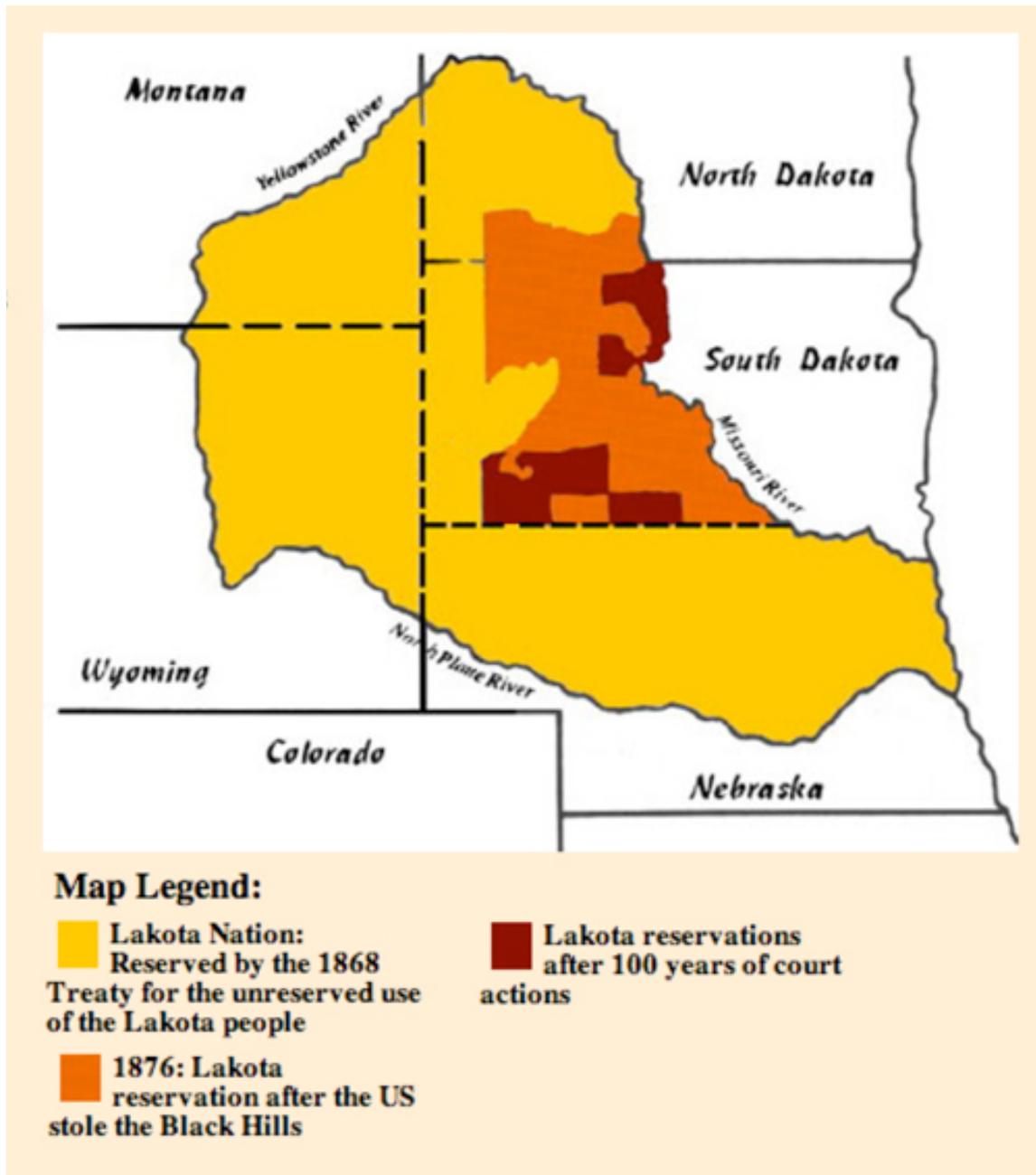
1. Teacher will project a photo and map of the Black Hills to provide geographical context.
2. Teacher will distribute map of the Black Hills.
3. Teacher will revisit timeline from Day 2 and use map to contextualize some events.
4. Teacher will distribute the Text, the Journey of Crazy Horse and the Document Analysis Notetaker
5. Teacher will model the first few paragraphs of the text by thinking aloud and Reciprocal Modeling.
6. When teacher feels students are ready to work in pairs, students will read the remaining text and use the Document Analysis Notetaker.
7. To close the lesson, students will revisit the Essential Questions Notetaker by adding these new texts. Finally, students will add to their timelines.

#### **Photograph of the Black Hills**



## Map of Lakota Territory

<http://www.republicoflakotah.com/wp-content/uploads/2008/10/map-of-1851-treaty.jpg>



**Source: Introduction to the Book *The Journey of Crazy Horse: A Lakota History***

**Author: Joseph Marshall III Date Published: 2004**

••• The last of them to finish their earthly journey was one of my paternal grandmothers, Katie Roubideaux Blue Thunder, my father's aunt. She, too, was small. She was born in June of 1890 (thirteen years after the death of Crazy Horse) and died in 1991, a month short of her one hundred and first birthday. She liked to watch the dances and tell stories of them and of how midwives were considered special people in the old days.

The list goes on and so do the memories. All of them, each of them, gave me information and insight I likely would never have gained on my own without them. This is more their work than mine.

None of the elders who told me stories of Crazy Horse had ever claimed to have seen him, of course, because they had been born too late. But they were the children and grandchildren of people who lived in the time of Crazy Horse, some who had managed to at least catch glimpses of him or hear firsthand accounts from those who had actually seen him. So their stories

and descriptions were always preceded by the Lakota word *ske*, meaning “it was said.” So it was said that Crazy Horse was slender and had wavy, dark brown hair, and his complexion was not as dark as that of most Lakota. His eyes were dark, however, and he had a narrow face with a typically long, straight Lakota nose, and a wide mouth. This manner of passing on information was, of course, part of the process and mechanism of the Lakota oral tradition that had existed for hundreds of generations.

We Lakota did not invent the oral tradition, however. It has been an integral part of human societies for longer than anyone can remember or document. Simply defined, it is the passing down of information from one generation to the next solely or primarily with the spoken word. Within the parameters of “information” is family, community, tribal, and national history, as well as practical knowledge that insures physical survival, provides for philosophical development, teaches societal roles, social behavior, norms, and values, and insures preservation of spiritual beliefs. Though the written word has supplanted the spoken word as the primary conveyance of information, every human culture and society has used oral tradition at some point in their societal evolution. We Lakota today are a culture that still uses the oral tradition and our sole use of it is only three generations past. It is still a viable mechanism for us.

Although the non-Lakota world has created myths and legends around and about Crazy Horse, he is a genuine hero to Lakota people who have a sense of what he was really about. Documentation does exist on the non-Indian side of history regarding Crazy Horse, but the thought that such documentation is the only credible source limits our access and view of that history. There are many sides to any story, history especially, and all sides can provide depth and substance when we incorporate them all as part of the story. A wealth of cultural information and historical knowledge has not been made available to non-Indians because of a basic suspicion on the part of many Lakota (and

other indigenous peoples). The suspicion exists because too many non-Indian noses are turned up at the thought that oral tradition should be considered credible. I suspect that this is a political and ethnocentric debate that will continue indefinitely, and as long as it is not resolved we all lose. At least for the parameters of this work, I have chosen to listen to both sides.

In my opinion, history is something owned collectively by all of us, although there has been a monopoly on the reporting and interpretation of it on the part of those who perceive themselves to be the “winners” or “conquerors of the West” or “tamers of the land.” In spite of the self-serving labels and posturing, we are entitled to hear all viewpoints on our history and all the voices that have something to tell. Indeed, we must insist on it.

It is highly likely that another Lakota writer would approach the topic of Crazy Horse differently than I have. Nonetheless, a Lakota viewpoint about Crazy Horse needs to be put in front of those who have only a narrow view. Crazy Horse is much too important to the Lakota for us to be indifferent to the misconceptions about him. My Crazy Horse long ago ceased to be a one-dimensional hero impervious to the foibles of being human. I have done my best to make him real. I accept him for what he was as a man—as a Lakota person shaped by his environment, the times he lived in, and the culture that nurtured him. I am inspired by his legacy as an ordinary man, as much as by his legacy as an extraordinary leader. I feel connected to him when I speak my native language, when I handcraft an ash-wood bow or willow arrows, and when I do what I can to address the issues and challenges facing my tribe in these times. The customs he practiced, the traditions he followed, the values he lived by are still viable today because he did what he could to preserve them. He defended them by living them and fighting for them. For all those reasons he will always be my hero. For all those reasons he will always be as real to me as my mother and father are, as real as my grandmothers and grandfathers are.

### **Day 3 Materials**

Document Analysis Notetaker  
Essential Question Notetaker (from Day 2)  
Timeline (from Day 2)

# Document Analysis Notetaker

Name \_\_\_\_\_

Date \_\_\_\_\_

Source \_\_\_\_\_

<b><i>Evidence (what you can see or read in the document)</i></b>	<b><i>Interpretation (From the evidence, what can you figure out about ...)</i></b>
	1. the type of document? What makes you think so?
	2. who wrote or made it? What makes you think so?
	5. why was it written or made? What might have been the author's purpose? What makes you think so?

	6. the intended audience or user? What makes you think so?
	7. when and where it was written or made? What does the document suggest about life in that time and place? What makes you think so?
	What does the existence of this document or artifact suggest about whoever saved it? What makes you think so?

**DAY 4: Perspective and Context; Native people of the plains**

Length: 1 class period

Lesson Plan:

1. Teacher will project the Cultural Areas Map and model by thinking aloud while analyzing the map.
2. Students will continue to annotate their maps in pairs.
3. Teacher will distribute the text, *The Heart of Everything* and *The Journey of Crazy Horse*.
4. Students will continue to use the Document Notetaker with both texts in pairs.
5. Teacher will solicit student responses from student analysis of both texts.
6. Teacher and Students will revisit the Essential Questions Notetaker and continue to add to the classroom timeline.

**The Heart of Everything**

**Author: Richard White**

**Date: 1996**

**Source: PBS The West Website Companion**

Richard White

“The arrival of the horse in the early 1700s had allowed the Kiowas to migrate eastward from the Rocky Mountains out onto the Great Plains. They claimed as their own the best winter hunting grounds, the Black Hills, and its landmarks became part of their religion. But by the early 1800s, new people had arrived from the east, challenging the Kiowas for the Black Hills. They were the Cheyenne. And behind them came the Lakota -- known by whites as the Sioux.”

"The Black Hills have around them in the late eighteenth and early nineteenth century this incredible swirl of people. People fighting, contesting for buffalo grounds. And the driving figures in all this are always going to be the Lakotas. The Lakotas are pushing other people out, the Lakotas are spreading west after the herds, the Lakotas are the people in motion. The Lakotas weren't always there, but they make the Black Hills the center of their world."

**The Heart of Everything**

**Author: Charlotte Black Elk**

**Date: 1996**

**Source: PBS The West Website Companion**

Charlotte Black Elk

"Our name for the Black Hills is Wahmunka Oganunka Inchante. Inchante is 'the heart of.' Wahmunka Oganunka I translate 'the heart of everything that is,' everything material, everything spiritual. It is the center of the universe.

"We were a warrior society, and that's very much a part of our culture. We have an expression that whoever didn't fear us, hated us, and we took great pride in the fact that everyone either hated us or feared us. The Cree people in their stories would say, 'When the Crow were coming to fight, we sent our little boys to fight. When the Mandan were coming, we sent the old men. When the Sioux were coming, we painted our faces for death and prepared to die.'"

**Source: Chapter 4 Excerpt from the Book *The Journey of Crazy Horse: A Lakota History***

**Author: Joseph Marshall III Date Published: 2004**



One fact of life for the Lakota was movement. Clouds, wind, the buffalo—all were in constant motion. Winter, spring, summer, and autumn also lived a never-ending cycle. Life itself moved from infancy, to childhood, to adulthood, and to old age, and all the various layers of life also had a beginning, and an ending...

When the wagons first began to appear on the trail, they, and the whites in them, were regarded as little more than a curious occurrence. At first, there had been trading of small items such as knives, plugs of tobacco, and cloth. Both sides were understandably nervous and cautious, but there had been no outright conflicts. But when a few Lakota demanded payment to let the wagons pass, the whites' nervousness turned into fear. And fear always clouded good sense. An old man reminded everyone about the incident when a few outriders from the wagons had opened fire on a few Lakota boys who had wandered closer to have a better look. One of the boys had been killed. Now the Long Knives at Fort Laramie were saying the wagons had to be protected. The Lakota had to allow safe passage or the soldiers would punish any who harmed any person or animal traveling with the wagons. They started the trouble, some of the old men complained, and they threaten us because of it.

But there was another consequence just as troublesome. Because of the yearly human travel along the trail, the seasonal movement of buffalo herds was changing. Buffalo scouts reported that many of the herds no longer grazed in the Shell River

floodplain because the grass was trampled or cropped down by the oxen, mules, and horses of the wagon trains. And for two or three springs, though the rains had been good, the grasses didn't grow as thick along the wagon trails.

Movement was nothing new to the Lakota; it was a constant part of life. Such a thing was normal and reassuring. But not all movement was understandable, or welcome. The buffalo moving away from the Shell River trail was disturbing. These things the old men talked about in the council lodges in the Lakota encampments, and many people, young and old, stayed near to listen. There were no ready answers. Perhaps, one or two would suggest, the buffalo had the answer. Perhaps it was wise to move away from the trail until the wagons stopped coming altogether. The trouble with that, some replied, was that when one thing moved away from a place, something else often moved in.

The consensus that rose like acrid smoke from the council lodges was to listen to what the Long Knife "peace" talkers would have to say.

Day 5-6 –

Length – 2 class periods

#### Lesson Procedures

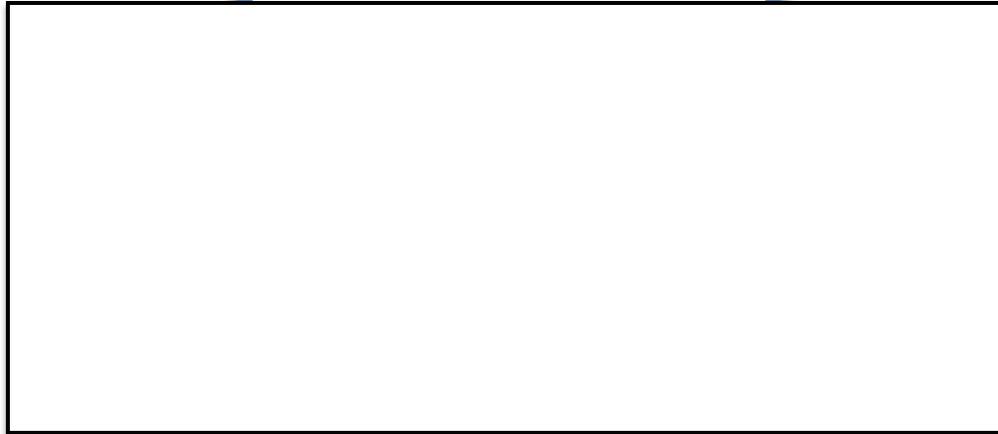
1. Review class timeline and Essential Questions
2. Distribute the four texts. (Yankton and Dakotian Press, Custer Dispatch, Sherman Memoir, and Delano speech)
3. Distribute the synthesis journal or I-Chart if more scaffolding is needed) – Sample conflicts are provided in the I-Chart. You can leave these blank for students.
4. Model reading and thinking aloud the first text with the students.
  - a. If using the synthesis journal, provide claims being made in the text and evidence that is used to support the claim and connections made to previous texts. ie. The Lakota will not dig for gold.)
  - b. If using the I-Chart, demonstrate the process and show evidence from the text that supports the response to each question.
5. Have students work in pairs to complete the remaining 3 texts. Teacher will determine the level of whole group scaffolding that is necessary.
6. After the analysis of all 4 sources, students will synthesize the four sources on the Synthesis Journal or I-Chart.
7. Share synthesis statements as a group.
8. Revisit the Essential Questions Organizer and Timeline

Text	The conflict was about gold and other resources.	The Conflict was about farming the land.	The conflict was about legal right to the territory.
Yankton and Dakotian Press	Yes No Maybe	Yes No Maybe	Yes No Maybe
Custer Dispatch	Yes No Maybe	Yes No Maybe	Yes No Maybe
General Sherman Memoir	Yes No Maybe	Yes No Maybe	Yes No Maybe
Letter from Secretary Delano	Yes No Maybe	Yes No Maybe	Yes No Maybe
Overall Synthesis	Yes No Maybe	Yes No Maybe	Yes No Maybe

Yankton and Dakotian  
Press

Letter from Secretary  
Delano

Custer Dispatch



General Sherman Memoir



## **Day 7 – The Treaty of 1868**

Length – 1 Class Period

### Lesson Procedures

1. Review Inquiry Question, Essential Questions, and Timeline
2. Distribute the Summary of the Treaty of 1868 and the Actual Treaty. The parts that student read are highlighted. The rest of the treaty is used to show them it was a legal document.
3. Use the document analysis note-taker with the summary and sections of the treaty.
4. Prompt students to make connections between the treaty and other documents they have read at this point.
5. Revisit essential Questions and Timeline.

## **The Treaty of 1868**

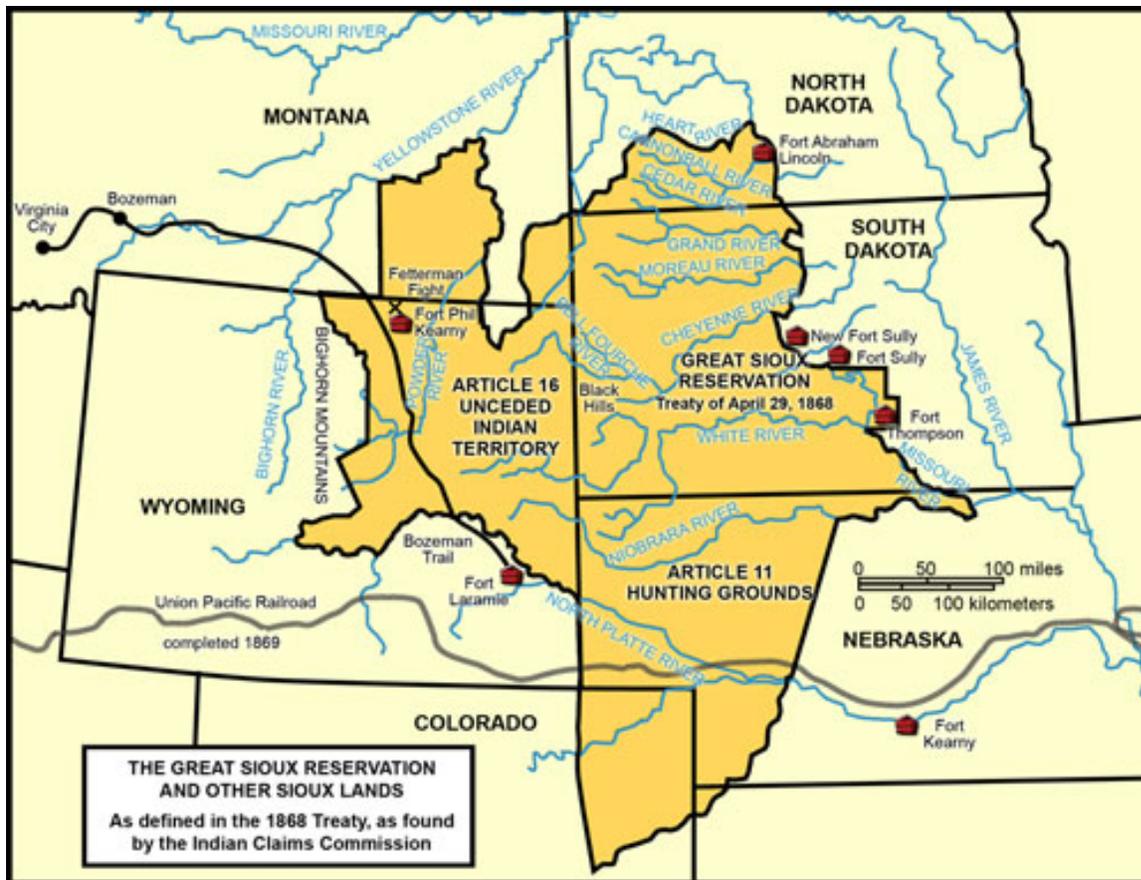
From The North Dakota Studies Project

<http://www.ndstudies.org>

The **North Dakota Studies Project** is a division of the State Historical Society of North Dakota and was first authorized by the 2005 North Dakota Legislative Assembly. In addition to this web site, the State Historical Society of North Dakota produces, publishes, and distributes print-based North Dakota Studies curriculum for grades 4, 8, and high school.

The United States government proposed what became known as the 1868 Fort Laramie Treaty to deal with the Sioux issue. This treaty proposed to:

- Set aside a 25 million acre tract of land for the Lakota and Dakota encompassing all the land in South Dakota west of the Missouri River, to be known as the Great Sioux Reservation;
- Permit the Dakota and Lakota to hunt in areas of Nebraska, Wyoming, Montana, and North Dakota until the buffalo were gone;
- Provide for an agency, grist mill, and schools to be located on the Great Sioux Reservation;
- Provide for land allotments to be made to individual Indians; and provide clothing, blankets, and rations of food to be distributed to all Dakotas and Lakotas living within the bounds of the Great Sioux Reservation.



In return, if the Sioux agreed to be confined to this smaller land area, the federal government would remove all military forts in the Powder River area and prevent non-Indian settlement in their lands. The treaty guaranteed that any changes to this document must be approved by three-quarters of all adult Sioux males. Red Cloud seemed to have won his point since the forts along the Bozeman Trail were abandoned so, in good faith, he signed the treaty. Those Lakota and Dakota who lived south or east along the rivers also signed the 1868 Fort Laramie Treaty because they were already living within or near the bounds of the newly established Great Sioux Reservation. However, three-quarters of the Sioux males did not sign this treaty. Most of the Lakota living north of Bozeman Trail including the Hunkpapa and Sicasapa bands, did not sign. In particular, Sitting Bull, a Hunkpapa, rejected all overtures to sign this treaty. Sitting Bull soon became a recognized leader of the Sioux who refused to give in to government entreaties to change their lifestyle and live in a confined area.

After the 1868 Fort Laramie Treaty was negotiated some Hunkpapa, Sicasu, and Yanktonai moved onto the northern part of the Great Sioux Reservation, the area designated for their bands. Yanktonai, under Two Bears, who lived and farmed on the east side of the Missouri River, refused to move across the river onto the new reservation because they had good land for farming. However, they maintained a friendly relationship with the agent. Many Lakota, among them many Hunkpapa, refused to recognize the 1868 Treaty saying it provided little to the people and pointed out non-Indians continued to use their land, and the government did not honor treaty provisions which promised rations, clothing, and schools. These people continued to live in their traditional areas in the un-ceded lands, followed the buffalo, and maintained their traditional lifeways.

## **Fort Laramie Treaty, 1868**

### **ARTICLES OF A TREATY MADE AND CONCLUDED BY AND BETWEEN**

Lieutenant General William T. Sherman, General William S. Harney, General Alfred H. Terry, General O. O. Augur, J. B. Henderson, Nathaniel G. Taylor, John G. Sanborn, and Samuel F. Tappan, duly appointed commissioners on the part of the United States, and the different bands of the Sioux Nation of Indians, by their chiefs and headmen, whose names are hereto subscribed, they being duly authorized to act in the premises.

**ARTICLE I.** From this day forward all war between the parties to this agreement shall for ever cease. The government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to maintain it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent, and forwarded to the Commissioner of Indian Affairs at Washington city, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, upon proof made to their agent, and notice by him, deliver up the wrongdoer to the United States, to be tried and punished according to its laws, and, in case they willfully refuse so to do, the person injured shall be reimbursed for his loss from the annuities, or other moneys due or to become due to them under this or other treaties made with the United States; and the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as in his judgment may be proper, but no one sustaining loss while violating the provisions of this treaty, or the laws of the United States, shall be reimbursed therefor.

**ARTICLE II.** The United States agrees that the following district of country, to wit, viz: commencing on the east bank of the Missouri river where the 46th parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river, thence west across said river, and along the northern line of Nebraska to the 104th degree of longitude west from Greenwich, thence north on said meridian to a point where the 46th parallel of north latitude intercepts the same, thence due east along said parallel to the place of beginning; and in addition thereto, all existing reservations of the east bank of said river, shall be and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons, except those herein designated and authorized so to do, and except such officers, agents, and employees of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this

reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

**ARTICLE III.** If it should appear from actual survey or other satisfactory examination of said tract of land that it contains less than 160 acres of tillable land for each person who, at the time, may be authorized to reside on it under the provisions of this treaty, and a very considerable number of such persons shall be disposed to commence cultivating the soil as farmers, the United States agrees to set apart, for the use of said Indians, as herein provided, such additional quantity of arable land, adjoining to said reservation, or as near to the same as it can be obtained, as may be required to provide the necessary amount.

**ARTICLE IV.** The United States agrees, at its own proper expense, to construct, at some place on the Missouri river, near the centre of said reservation where timber and water may be convenient, the following buildings, to wit, a warehouse, a store-room for the use of the agent in storing goods belonging to the Indians, to cost not less than \$2,500; an agency building, for the residence of the agent, to cost not exceeding \$3,000; a residence for the physician, to cost not more than \$3,000; and five other buildings, for a carpenter, farmer, blacksmith, miller, and engineer-each to cost not exceeding \$2,000; also, a school-house, or mission building, so soon as a sufficient number of children can be induced by the agent to attend school, which shall not cost exceeding \$5,000.

The United States agrees further to cause to be erected on said reservation, near the other buildings herein authorized, a good steam circular saw-mill, with a grist-mill and shingle machine attached to the same, to cost not exceeding \$8,000.

**ARTICLE V.** The United States agrees that the agent for said Indians shall in the future make his home at the agency building; that he shall reside among them, and keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by and against the Indians as may be presented for investigation under the provisions of their treaty stipulations, as also for the faithful discharge of other duties enjoined on him by law. In all cases of depredation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his findings, to the Commissioner of Indian Affairs, whose decision, subject to the revision of the Secretary of the Interior, shall be binding on the parties to this treaty.

**ARTICLE VI.** If any individual belonging to said tribes of Indians, or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within said reservation, not exceeding three hundred and twenty acres in extent, which tract, when so selected, certified, and recorded in the "Land Book" as herein directed, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of the person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of a family, may in like manner select and cause to be certified to him or her, for purposes of cultivation, a quantity of land, not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate, containing a description thereof and the name of the person selecting it, with a certificate endorsed thereon that the same has been recorded, shall be delivered to the party entitled to it, by the agent, after the same shall have been recorded by him in a book to be kept in his office, subject to inspection, which said book shall be known as the "Sioux Land Book."

The President may, at any time, order a survey of the reservation, and, when so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper. And it is further stipulated that any male Indians over eighteen years of age, of any band or tribe that is or shall hereafter become a party to this treaty, who now is or who shall hereafter become a resident or occupant of any reservation or territory not included in the tract of country designated and described in this treaty for the permanent home of the Indians, which is not mineral land, nor reserved by the United States for special purposes other than Indian occupation, and who shall have made improvements thereon of the value of two hundred dollars or more, and continuously occupied the same as a homestead for the term of three years, shall be entitled to receive from the United States a patent for one hundred and sixty acres of land including his said improvements, the same to be in the form of the legal subdivisions of the surveys of the public lands. Upon application in writing, sustained by the proof of two disinterested witnesses, made to the register of the local land office when the land sought to be entered is within a land district, and when the tract sought to be entered is not in any land district, then upon said application and proof being made to the Commissioner of the General Land Office, and the right of such Indian or Indians to enter such tract or tracts of land shall accrue and be perfect from the date of his first improvements thereon, and shall continue as long as he continues his residence and improvements and no longer. And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his rights to benefits accruing to Indians under this treaty.

**ARTICLE VII.** In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as are or may be settled on said agricultural reservations, and they, therefore, pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school, and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages, who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than twenty years.

**ARTICLE VIII.** When the head of a family or lodge shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value twenty-five

dollars. And it is further stipulated that such persons as commence farming shall receive instruction from the farmer herein provided for, and whenever more than one hundred persons shall enter upon the cultivation of the soil, a second blacksmith shall be provided, with such iron, steel, and other material as may be needed.

**ARTICLE IX.** At any time after ten years from the making of this treaty, the United States shall have the privilege of withdrawing the physician, farmer, blacksmith, carpenter, engineer, and miller herein provided for, but in case of such withdrawal, an additional sum thereafter of ten thousand dollars per annum shall be devoted to the education of said Indians, and the Commissioner of Indian Affairs shall, upon careful inquiry into their condition, make such rules and regulations for the expenditure of said sums as will best promote the education and moral improvement of said tribes.

**ARTICLE X.** In lieu of all sums of money or other annuities provided to be paid to the Indians herein named under any treaty or treaties heretofore made, the United States agrees to deliver at the agency house on the reservation herein named, on or before the first day of August of each year, for thirty years, the following articles, to wit:

For each male person over 14 years of age, a suit of good substantial woollen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of home-made socks.

For each female over 12 years of age, a flannel shirt, or the goods necessary to make it, a pair of woollen hose, 12 yards of calico, and 12 yards of cotton domestics.

For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woollen hose for each.

And in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based.

And in addition to the clothing herein named, the sum of \$10 for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of 30 years, while such persons roam and hunt, and \$20 for each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if within the 30 years, at any time, it shall appear that the amount of money needed for clothing, under this article, can be appropriated to better uses for the Indians named herein, Congress may, by law, change the appropriation to other purposes, but in no event shall the amount of the appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the army to be present and attest the delivery of all the goods herein named, to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery. And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own subsistence at an earlier date. And it is further stipulated that the United States will furnish and deliver to each

lodge of Indians or family of persons legally incorporated with the, who shall remove to the reservation herein described and commence farming, one good American cow, and one good well-broken pair of American oxen within 60 days after such lodge or family shall have so settled upon said reservation.

**ARTICLE XI.** In consideration of the advantages and benefits conferred by this treaty and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside their reservations as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill river, so long as the buffalo may range thereon in such numbers as to justify the chase. And they, the said Indians, further expressly agree:

1st. That they will withdraw all opposition to the construction of the railroads now being built on the plains.

2d. That they will permit the peaceful construction of any railroad not passing over their reservation as herein defined.

3d. That they will not attack any persons at home, or travelling, nor molest or disturb any wagon trains, coaches, mules, or cattle belonging to the people of the United States, or to persons friendly therewith.

4th. They will never capture, or carry off from the settlements, white women or children.

5th. They will never kill or scalp white men, nor attempt to do them harm.

6th. They withdraw all pretence of opposition to the construction of the railroad now being built along the Platte river and westward to the Pacific ocean, and they will not in future object to the construction of railroads, wagon roads, mail stations, or other works of utility or necessity, which may be ordered or permitted by the laws of the United States. But should such roads or other works be constructed on the lands of their reservation, the government will pay the tribe whatever amount of damage may be assessed by three disinterested commissioners to be appointed by the President for that purpose, one of the said commissioners to be a chief or headman of the tribe.

7th. They agree to withdraw all opposition to the military posts or roads now established south of the North Platte river, or that may be established, not in violation of treaties heretofore made or hereafter to be made with any of the Indian tribes.

**ARTICLE XII.** No treaty for the cession of any portion or part of the reservation herein described which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same, and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him as provided in Article VI of this treaty.

**ARTICLE XIII.** The United States hereby agrees to furnish annually to the Indians the physician, teachers,

carpenter, miller, engineer, farmer, and blacksmiths, as herein contemplated, and that such appropriations shall be made from time to time, on the estimate of the Secretary of the Interior, as will be sufficient to employ such persons.

**ARTICLE XIV.** It is agreed that the sum of five hundred dollars annually for three years from date shall be expended in presents to the ten persons of said tribe who in the judgment of the agent may grow the most valuable crops for the respective year.

**ARTICLE XV.** The Indians herein named agree that when the agency house and other buildings shall be constructed on the reservation named, they will regard said reservation their permanent home, and they will make no permanent settlement elsewhere; but they shall have the right, subject to the conditions and modifications of this treaty, to hunt, as stipulated in Article XI hereof.

**ARTICLE XVI.** The United States hereby agrees and stipulates that the country north of the North Platte river and east of the summits of the Big Horn mountains shall be held and considered to be unceded. Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians, first had and obtained, to pass through the same; and it is further agreed by the United States, that within ninety days after the conclusion of peace with all the bands of the Sioux nation, the military posts now established in the territory in this article named shall be abandoned, and that the road leading to them and by them to the settlements in the Territory of Montana shall be closed.

**ARTICLE XVII.** It is hereby expressly understood and agreed by and between the respective parties to this treaty that the execution of this treaty and its ratification by the United States Senate shall have the effect, and shall be construed as abrogating and annulling all treaties and agreements heretofore entered into between the respective parties hereto, so far as such treaties and agreements obligate the United States to furnish and provide money, clothing, or other articles of property to such Indians and bands of Indians as become parties to this treaty, but no further.

In testimony of all which, we, the said commissioners, and we, the chiefs and headmen of the Brule band of the Sioux nation, have hereunto set our hands and seals at Fort Laramie, Dakota Territory, this twenty-ninth day of April, in the year one thousand eight hundred and sixty-eight.

## **Day 8 – Red Cloud Speech**

Length – 1 class period

### Lesson Procedures

1. Revisit Inquiry Question, Essential Question Notetaker and Timeline
2. Distribute the Speech by Red Cloud at Cooper Union
3. Make connections between Speech and other texts during annotation.
- 4.

Author: Chief Red Cloud

Date 1870

Source: <http://www.academicamerican.com/recongildedage/documents/RedCloud.htm>

***Red Cloud, Speech at Cooper Union, New York, 1870***

*An influential Oglala Sioux chief, Red Cloud fought the U.S. Army for nearly a decade during the 1860s in a losing effort to hold onto Sioux lands in the Yellowstone and Powder River valleys. But military expeditions and rapid settlement forced Red Cloud to sign the Fort Laramie treaty of 1868, and he later agreed to live on a reservation. In 1870, while on a trip East to visit President Grant, Red Cloud was persuaded to speak at the Cooper Union Hall in New York City. Red Cloud was given a standing ovation by the New York audience.*

*SOURCE: The New York Times, July 17, 1870.*

My brethren and my friends who are here before me this day, God Almighty has made us all, and He is here to bless what I have to say to you today. The Good Spirit made us both. He gave you lands and He gave us lands; He gave us these lands; you came in here, and we respected you as brothers. God Almighty made you but made you all white and clothed you; when He made us He made us with red skins and poor; now you have come.

When you first came we were very many, and you were few; now you are many, and we are getting very few, and we are poor. You do not know who appears before you today to speak. I am a representative of the original American race, the first people of this continent. We are good and not bad. The reports that you hear concerning us are all on one side. We are always well disposed to them. You are here told that we are traders and thieves, and it is not so. We have given you nearly all our lands, and if we had any more land to give we would be very glad to give it. We have nothing more. We are driven into a very little land, and we want you now, as our dear friends, to help us with the government of the United States.

The Great Father made us poor and ignorant—made you rich and wise and more skillful in these things that we know nothing about. The Great Father, the Good Father in heaven, made you all to eat tame food—made us to eat wild food—gives us the wild food. You ask anybody who has gone through our country to California; ask those who have settled there and in Utah, and you will find that we have treated them always well. You have children; we have children. You want to raise your children and make them happy and prosperous; we want to raise [ours] and make them happy and prosperous. We ask you to help us to do it.

At the mouth of the Horse Creek, in 1852, the Great Father made a treaty with us by which we agreed to let all that country open for fifty-five years for the transit of those who were going through. We kept this treaty; we never treated any man wrong; we never committed any murder or depredation until afterward the troops were sent into that country, and the troops killed our people and ill-treated them, and thus war and trouble arose; but before the troops were sent there we were quiet and peaceable, and there was no disturbance. Since that time there have been various goods sent from time to time to us, the only ones that ever reached us, and then after they reached us (very soon after) the government took them away. You, as good men, ought to help us to these goods.

Colonel Fitzpatrick of the government said we must all go to farm, and some of the people went to Fort Laramie and were badly treated. I only want to do that which is peaceful, and the Great Fathers know it, and also the Great Father who made us both. I came to Washington to see the Great Father in order to have peace

and in order to have peace continue. That is all we want, and that is the reason why we are here now.

In 1868 men came out and brought papers. We are ignorant and do not read papers and they did not tell us right what was in these papers. We wanted them to take away their forts, leave our country, would not make war, and give our traders something. They said we had bound ourselves to trade on the Missouri, and we said, no, we did not want that. The interpreters deceived us. When I went to Washington I saw the Great Father. The Great Father showed me what the treaties were; he showed me all these points and showed me that the interpreters had deceived me and did not let me know what the right side of the treaty was. All I want is right and justice....I represent the Sioux Nation; they will be governed by what I say and what I represent....

Look at me. I am poor and naked, but I am the chief of the Nation. We do not want riches, we do not ask for riches, but we want our children properly trained and brought up. We look to you for your sympathy. Our riches will...do us no good; we cannot take away into the other world anything we have—we want to have love and peace....We would like to know why commissioners are sent out there to do nothing but rob [us] and get the riches of this world away from us?

I was brought up among the traders and those who came out there in those early times. I had a good time for they treated us nicely and well. They taught me how to wear clothes and use tobacco, and to use firearms and ammunition, and all went on very well until the Great Father sent out another kind of men—men who drank whisky. He sent out whiskymen, men who drank and quarreled, men who were so bad that he could not keep them at home, and so he sent them out there.

I have sent a great many words to the Great Father, but I don't know that they ever reach the Great Father. They were drowned on the way, therefore I was a little offended with it. The words I told the Great Father lately would never come to him, so I thought I would come and tell you myself.

And I am going to leave you today, and I am going back to my home. I want to tell the people that we cannot trust his agents and superintendents. I don't want strange people that we know nothing about. I am very glad that you belong to us. I am very glad that we have come here and found you and that we can understand one another. I don't want any more such men sent out there, who are so poor that when they come out there their first thoughts are how they can fill their own pockets.

We want preserves in our reserves. We want honest men, and we want you to help to keep us in the lands that belong to us so that we may not be a prey to those who are viciously disposed. I am going back home. I am very glad that you have listened to me, and I wish you good-bye and give you an affectionate farewell.

## **Day 9 & 10 – Final Consequential Task**

Option 1 – Sentence Frames

Possible Claims to the Inquiry Question

Hunting, railroads, (resources-gold), farming, rights to pass and occupy

- Whole group decides on claims (eg: buffalo, railroads, farming v. subsistence, gold)
- Small group work: find evidence in essential questions notetaker
- Rank them independently
- Small group argues about ranking and why, evidence
- Individual editing and revision

Implication for scaffold, notetaker, sentence frames

- From the native American perspective, the conflict was about...
- Corroboration
- Map, timeline
- Evidence & interpretation notetakers
- Essential questions organizers

## Option 2 – Blog Post

### Part I: Create a Blog Post

Create a blog post in which you contribute an answer to the following question: Why was there conflict between the United States and Lakota in the Black Hills?

Blog components:

- Clearly state your claim
- Provide evidence to support your argument drawing from the sources that you have engaged in during class
- Clarify at least two pieces of information by hyperlinking outside sources to your blog post
  - For example: You may wish to link a map to your post to clarify for the reader the location of a particular place you are referencing in your writing.

### Part II: Comment on the Blog

Once you have posted your blog, leave comments for **two classmates**. Use the following sentence starters to shape your thoughts and comments while viewing or participating in blog conversations. Comments based on these kinds of statements make blog conversations interactive and engaging.

- This reminds me of...
- This is similar to...
- I wonder...
- I realized...
- I noticed...
- You can relate this to...
- I'd like to know...
- I'm surprised that...
- If I were \_\_\_\_\_, I would \_\_\_\_\_
- If \_\_\_\_\_ then \_\_\_\_\_
- Although it seems...
- I'm not sure that...

*Sentence stems Created by Bill Ferriter, [wferriter@hotmail.com](mailto:wferriter@hotmail.com), <http://digitallyspeaking.pbwiki.com>*

