

# Approaches to Teaching American Indian Histories and Cultures



Classroom resources generated by teachers in  
Rapid City Area Schools

Developed by  
Center for American Indian Research and Native Studies



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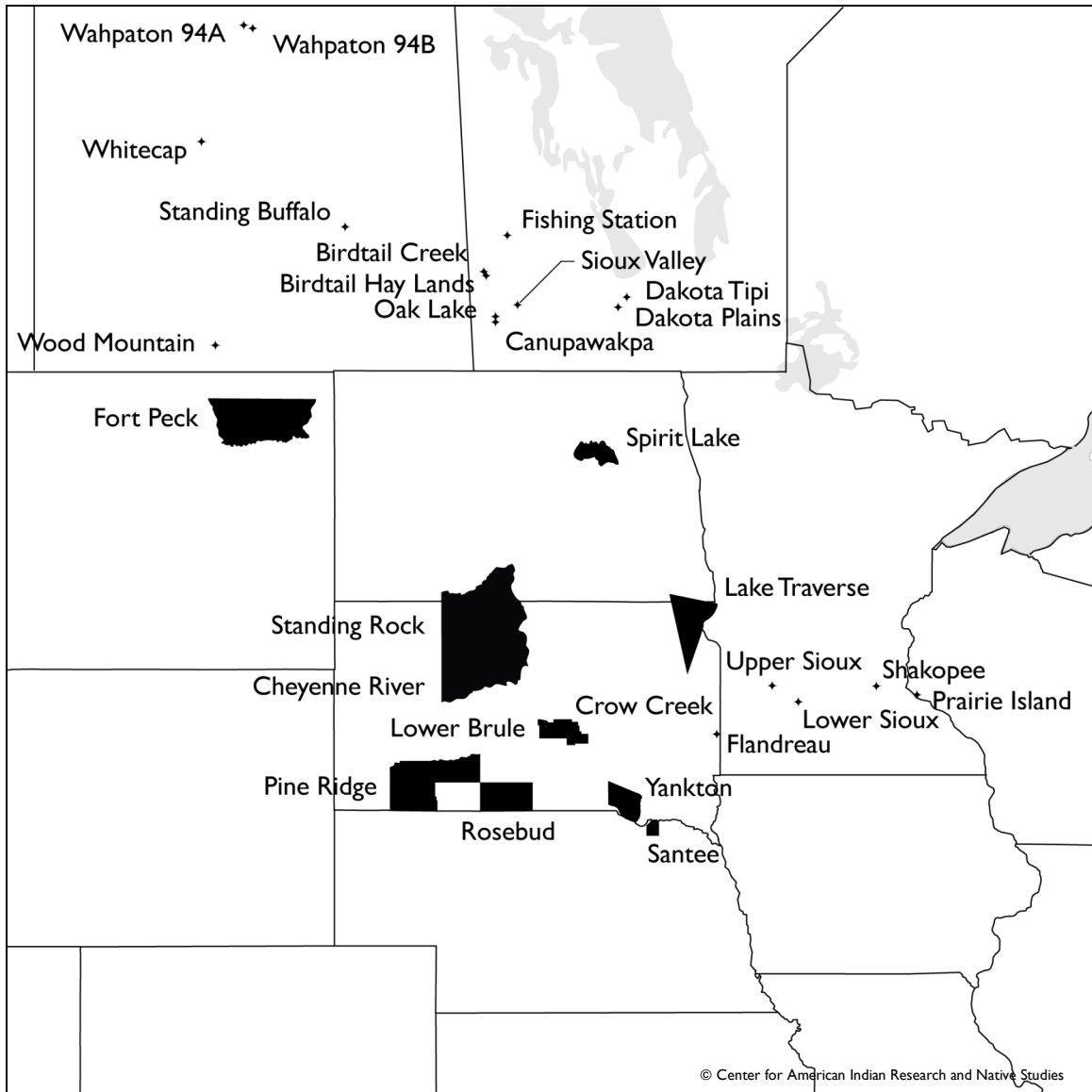
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Contemporary Oceti Sakowin Reservations and Reserves



## Foreground and Background

By Team  
CAIRNS



Peri Strain, Craig Howe, Ann Robertson, Janet Fleming-Martin

The Center for American Indian Research and Native Studies (CAIRNS) is an Indian-controlled, nonprofit research and education center that is committed to advancing knowledge and understanding of American Indian communities and issues important to them by developing quality educational resources and innovative projects that acknowledge and incorporate tribal perspectives, and by serving as a meeting ground for peoples and ideas that support those perspectives. CAIRNS also provides quality evaluation services for projects dealing with American Indians and Indian communities and offers cultural awareness training to organizations and institutions. CAIRNS was founded in 2004 and is located at Wingsprings in the Lacreek District of the Pine Ridge Reservation, near Martin, South Dakota.

Peri Strain is the Vice President of CAIRNS and Title I and Curriculum Director for White River School District; Craig Howe is the founder and director of CAIRNS; Ann Robertson teaches Native American Connections at Whittier Middle School in Sioux Falls, South Dakota; and Janet Fleming-Martin teaches Native American Connections at Lincoln High School in Sioux Falls, South Dakota.



## Introduction

Mniluzahan Otonwahe is the Lakota name for Rapid City, South Dakota. It means “swift water town.” The town is located on the eastern slope of He Sapa, the Black Hills. A long time ago, according to Lakota traditions, the ancestors of Lakotas emerged onto this earth through Wasun Niya, a cave in He Sapa. Lakota traditions suggest that cave is now known as Wind Cave. Centuries later when Lakotas negotiated their last treaty with the United States at Fort Laramie in 1868, He Sapa was in the center of their legal lands. The United States, however, took more than 7 million acres of the Lakotas’ land in 1877, including all of He Sapa. The Lakota tribes sued the United States, and in 1980 the U.S. Supreme Court ruled that even though the United States had the authority to take the land, it must pay Lakotas the fair market value of the land at the time of the taking, plus interest from then to the time of the ruling. That sum continues to increase due to accrued interest, and is now over a billion dollars. But not one of the six Lakota tribes in South Dakota and Montana has accepted its share of the compensation.

Lakotas are the youngest of the seven oyates, or nations, that compose the Oceti Sakowin (Seven Council Fires) confederacy. These seven nations are organized into three divisions. The oldest and eastern-most division is Dakota, and comprises the four oldest oyates: Mdewakantonwan, Wahpekute, Wahpetonwan, and Sisitowan. The next two oyates constitute the Nakota, or middle and centrally located division of the confederacy: Ihanktonwan and Ihanktonwana. The youngest and western-most of the divisions is Lakota, and the name of its oyate is Tetonwan. The Lakota division likewise is subdivided into seven oyates: Hunkpapa, Sicasu, Itazipco, Oglala, Mniconjou, Oohenunpa, and Sicangu.

Today there are 16 Oceti Sakowin tribes recognized by the U.S. government. Nine of these tribes have lands within South Dakota. In 2007, the South Dakota Legislature passed the Indian Education Act, which in part mandated curriculum be developed to enable “South Dakota’s students and public school instructional staff” to be aware of and have an appreciation for the distinctive histories and cultures of the Oceti Sakowin peoples. Accurate, reliable, and research-based classroom material regarding the peoples of the Oceti Sakowin confederacy is necessary for successful compliance with the South Dakota Indian Education Act.

This book shares classroom materials that were generated by teachers from the Rapid City Area Schools (RCAS) who participated in a 2014 workshop titled *Approaches to Teaching American Indian Histories and Cultures*. The 30-hour workshop was sponsored by the RCAS Office of Indian Education and conducted by the Center for American Indian Research and Native Studies (CAIRNS).

The 34 participating teachers were organized into nine teams. Each team chose a specific aspect of Oceti Sakowin histories and cultures to explore, and a name for itself. The teams then generated



materials that teachers can use to teach the topics and to meet required standards. The topics are identified as chapters—and the teams as authors—in the preceding Table of Contents. The team members’ pictures and names, however, are on the first page of each chapter.

This book illustrates only a portion of the study conducted by participants over the course of the workshop. Nevertheless, it is a testament to their explorations of Oceti Sakowin histories and cultures, and to their desire to share their learning with colleagues today and into the future. We encourage you to extend the impact of this workshop by using these materials to increase awareness and appreciation of American Indian histories and cultures in our state. Our belief is that with training, education, experience, and a positive attitude, teachers have the skills to integrate this information into culturally respectful and relevant lesson plans for all of their K-12 classrooms. Moreover, it is the law.

### **Federal Indian Policy Eras**

There are many ways to organize a review of Federal Indian policy eras, and a quick survey of related books will illustrate the point. For our purposes, this review is organized chronologically into six eras. These are not totally discrete eras—there is considerable overlap between them. Still, there appears to be a focused thrust of the federal government toward Indian tribes and American Indian individuals during these periods of time.

**Independence** [Long Ago-1820]. Tribes were sovereign nations that negotiated treaties with the U.S.; states had no power over tribes or Indians in Indian country.

1. Treaty between Delawares and U.S. [1778]
  - Land transfer by negotiation and contractual consent
2. Northwest Ordinance [1787]
  - “The utmost good faith shall always be observed towards Indians; their land and property shall never by taken from them without their consent”
3. Trade and Intercourse Acts [1790, 1802 & 1834]
  - Separated Indians and non-Indians
  - Federal control of interactions
  - Established boundaries of Indian country

**Removal** [1820-1890]. Tribes were removed to or settled in reservations that were to be free from non-Indians.

1. Indian Office established in War Department [1824]
  - Transferred to Department of Interior in 1849
2. Indian Removal Act [1830]



3. Treaties with tribes prohibited [1871]
4. Off-reservation boarding schools established [1878]

**Detribalization** [1890-1930]. Reservation lands allotted to Indians and surplus sold to non-Indians; community traditions abolished; civilization efforts by federal government.

1. Courts of Indian Offenses [1883]
2. Ex Parte Crow Dog [1883]
  - Major Crimes Act [1885]
3. General Allotment Act/Dawes Act [1887]
  - Culture—individual ownership
  - Land—loss of 90 million acres in 47 years
4. Indian Citizenship Act [1924]
  - Indians allowed to vote in New Mexico [1962]
  - Indians allowed to vote in South Dakota [1951]

**Retribalization** [1930-1950]. Preservation and restoration of tribal lands and promotion of tribal traditions by federal government.

1. Meriam Report [1928]
  - Failure of allotment
2. Indian Reorganization Act/Wheeler-Howard Act [1934]
  - Land preservation and restoration
  - Self-government
  - Constitutions

**Termination** [1950-1970]. Federal trust responsibilities ended; tribes legislatively abolished; tribal citizens non-existent; state control over Indians and Indian lands.

1. BIA relocation program [1952]
  - Urbanization and dislocation
2. Congress' termination policy [1953]
  - Abrogation of treaties
3. Public Law 280 [1953]
  - CA, NE, MN, OR, WI, AK
  - AZ, FL, ID, IA, MT, NV, ND, SD, UT, WA





**Self-Determination** [1970+]. Tribal control over federal Indian programs; government-to-government relationships.

1. Indian Civil Rights Act [1968]
2. President Nixon's statement [1970]
3. Indian Self-Determination and Education Assistance Act [1975]
  - Tribes responsible for administering federal Indian programs
4. President Clinton's instruction [1994]
  - Government-to-government relationship

### **Tribal Sovereignty**

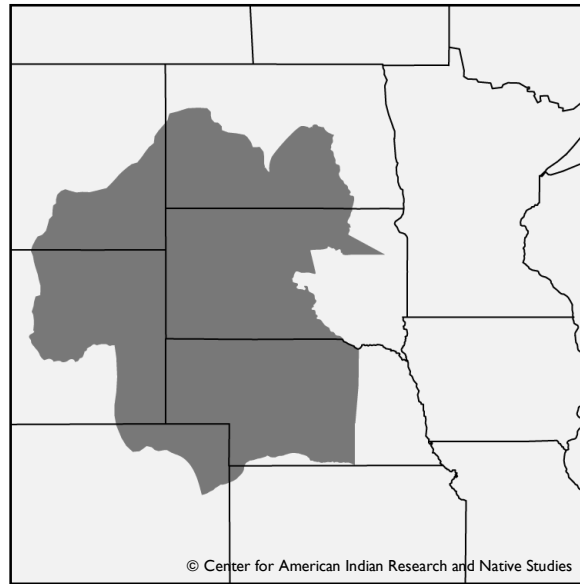
The legal sovereignty of American Indian tribes can be traced to three U.S. Supreme Court decisions that are collectively known as the Marshall Trilogy. The trilogy gets its name from the Chief Justice of the Supreme Court at that time—John Marshall. He served in that capacity from 1801 until his death in 1835. Each of the decisions is listed below with a brief note regarding how the decision articulated the relationships between tribes, the federal government, and state governments.

**Johnson v. McIntosh** [1823]. Tribes have occupancy rights and can sell land only to the federal government.

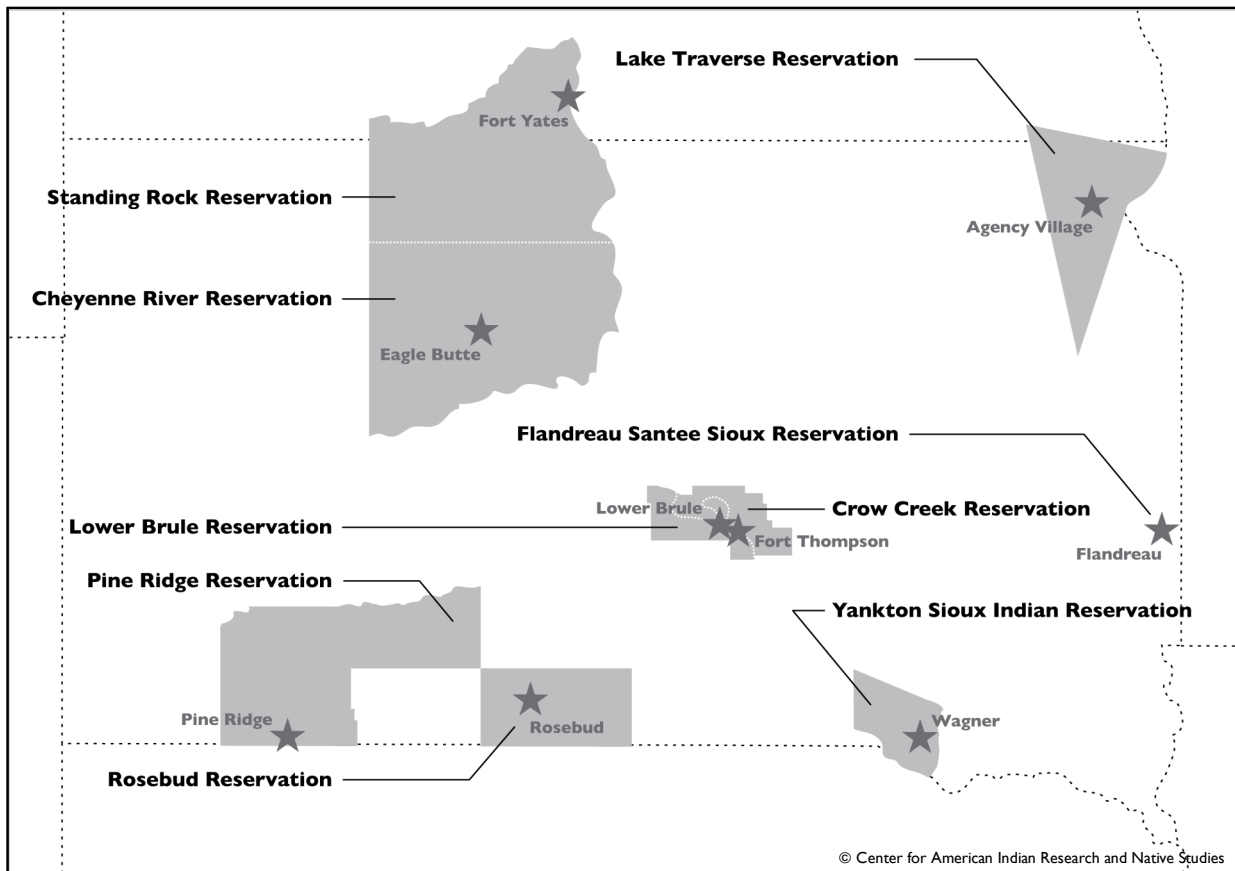
**Cherokee Nation v. Georgia** [1831]. Tribes are “domestic dependent nations” and are within federal judiciary power.

**Worcester v. Georgia** [1832]. Tribes have original natural rights and state laws have no force in Indian country.





Lakota Lands Identified in the 1868 Fort Laramie Treaty



Contemporary Ojibwe Reservations in South Dakota



## Lakota Tribes in South Dakota

By Team  
Waonspekiye



Acacia Trevillyan, Katlyn Utzman, Janet Brubakken

This chapter covers information regarding the five Lakota tribes and reservations in South Dakota. The Lakota tribes and reservations in South Dakota include the Standing Rock Sioux Tribe at Standing Rock Reservation, the Cheyenne River Sioux Tribe at Cheyenne River Reservation, the Lower Brule Sioux Tribe at Lower Brule Reservation, the Rosebud Sioux Tribe at Rosebud Reservation and, last but not least, the Oglala Sioux Tribe at Pine Ridge Reservation. The data are represented with past and current records of citizenship, residence, nation, geographical location, and influential people of each tribe and reservation. Information regarding population is represented with census data about citizens and residents from 1890, 1930, 2005 and 2010; citizens are tribal members and residents are people residing on the reservation, who may include non-tribal members. The nations listed represent the original Oceti Sakowin Lakota (Tetonwan) oyates that compose each tribe. A map on page six portrays the geographical location of each reservation as well as information about the capital. In order to address each tribe as a political entity in the past and the present, biographies about past and current tribal leaders are provided.

Waonspekiye means teacher in Lakota, and because the authors are teachers in the RCAS school district, this group name is fitting. The members of this group are Acacia Trevillyan, an elementary literacy leader; Katlyn Utzman, a secondary special educator; and Janet Brubakken, a kindergarten teacher. Throughout the course, we have engaged in critical thinking while approaching American Indian studies and research. The essential understandings covered in this class will allow for us to teach the Oceti Sakowin standards to our own students. This chapter involves lesson plans that can be used with diverse grade levels and content areas.



## Standing Rock Sioux Tribe (1959)



Reservation: Standing Rock Reservation  
Capital: Fort Yates, ND  
Oyates: Ihanktonwanna, Hunkpapa, Sicasapa  
Citizens (1890): 4,096 (1930): 3,645 (2005): 14,170  
Residents (2010): 8,217



### Current Tribal Leader

Dave Archambault II was born in Denver, Colorado. His Lakota name is Tokala Ohitika (Brave Fox). Dave grew up on the Pine Ridge Reservation. He has a Bachelor's degree in Business Administration from North Dakota State University and a Master's degree in Management from the University of Mary. When addressing his goals as a leader he states, "I am running for Chairman of the Standing Rock Sioux Tribe to act on behalf of my fellow Tribal Members to bring hope for change. I know it will be difficult to create change but I am hoping that if given the opportunity, I could move our Tribe in a new direction. There are numerous issues that need to be addressed but the only way they will no longer be issues is if we look at them from the future. Some of the obvious concerns I have are with: Youth, Economic Development, Education, Law Enforcement, Language, Health, and Independence. I will work at turning us toward a new direction."



Sitting Bull (c.1831-1890)

### Historical Leader

Sitting Bull was born into the Hunkpapa division of Lakotas. He became a Lakota chief who is remembered for his great courage and determination to resist white domination. He guided his people in finding hunting land and in their resistance to giving up more land through treaties.



## Cheyenne River Sioux Tribe (1935)



Reservation: Cheyenne River Reservation

Capital: Eagle Butte, SD

Oyates: Itazipco, Mniconjou, Oohenunpa, Sihasapa

Citizens (2005): 2,823 (1930): 3,143 (2005): 14,170

Residents (2010): 8,090



### Current Tribal Leader

Kevin Keckler attended Northern University in Aberdeen, South Dakota and owned an architectural planning firm from 1992-2002 where he worked on many projects for various tribes. Then, he served as the District 4 Tribal Council Representative for ten years until being elected as Chairman in December 2010.



### Historical Leader

Touch the Clouds (Mahpiya Icahtagya) was born in 1836. Touch the Clouds is well known for being a leader of the Mniconjou people living at Cheyenne River Agency on the Missouri River. Touch the Clouds spoke with the army stating, "Have compassion on us. Don't punish us all because some of us fought when we had to." Later, in the fall of 1876, the army surrounded him and his men and began confiscating horses and arms. Touch the Clouds and many others fled. They returned at the beginning of 1878, and Touch the Clouds remained a prominent leader until his death in 1905.



## Lower Brule Sioux Tribe (1889)



The official flag of the Lower Brule Sioux Tribe was created in 1935. The flag is sky-blue with the tribal seal in the center. The tipi occupies a key place on the seal: a black and white tipi with red trim appearing on a outstretched buffalo hide. The symbol of the tipi recalls the great days of the Lakota people as masters of the Northern Plains, living in tipis and following the herds of buffalo.

Reservation: Lower Brule Reservation  
Capital: Lower Brule, SD  
Oyates: Sicangu (Lower Sicangu)  
Citizens: (1890): 1,026 (1930): 605 (2005): 3,036  
Residents (2010): 1,505



### Current Leader

Michael Jandreau, born in October of 1943, is the current Chairman and Chief Executive Officer of the Lower Brule Sioux Tribe. In 1972, he began as vice chairman, and in 1986, Jandreau was elected as the first Tribal Council Chairman to be elected at large rather than within the council. Jandreau and his council continue to work to reclaim their ancestral lands. In a speech, chairman Michael Jandreau said “Our desire is to create greater economic opportunities while we have the capital available to us to do it...”





### **Historical Leader**

Chief Solomon Iron Nation was born in 1815, nine years after the completion of the Lewis and Clark expedition. His seventy-nine years of life covered the most tumultuous and disastrous years that the Lower Brule people endured. His life spanned the transformation of the Dakota Territory from an unexplored frontier to the declaration of South Dakota's statehood in 1889. He was referred to among the white settlers as "The Red Man's Moses" and was known to be a positive force during the transitional period for his people.



## Rosebud Sioux Tribe (1889)



The official flag of the Rosebud Sioux Tribe was designed in 1935. The ring of twenty rosebuds represents the twenty Rosebud Sioux Tribe communities, each with a tipi oriented outwards. The three-layer rainbow colored diamond known as the “gods eye” figure stands for the reservation itself. The blue cross in the middle symbolizes peace and the extension of friendship towards all who come to the reservation.

Reservation: Rosebud Reservation  
Capital: Rosebud, SD  
Oyates: Sicangu (Upper Sicangu)  
Citizens: (1890): 5,126 (1930): 6,069 (2005): 26,237  
Residents: (2010): 10,869



### Current Leader

Cyril Scott is the current Rosebud Sioux Tribe President. President Scott grew up on the Rosebud Indian Reservation, graduating from Todd County High School in 1980. He went into the private sector for two years and returned home to fulfill his family and tribal duties, and was elected to serve on the Rosebud Sioux Tribal Council in 2005. He was elected president in 2012 and made this statement in his acceptance speech, "I promised the people of the Rosebud Sioux Tribe 'sustainable economic development' and it's a promise that I aim to keep! Without a local, tribally-driven, self-sustaining economy our people, our elders and youth will always be subjected to the federal government in a bad way. If the federal government simply honored its promises, promises made in federal treaties, then our people would not have to suffer the harsh impoverished life that we now know."





**Historical Leader**

Sinte Gleska, or Spotted Tail, was a Sicangu Lakota chief. Although he was a great warrior in his youth, he declined to participate in Red Cloud's War. He became convinced of the futility of opposing the white invasion into his homeland. He became a statesman speaking for peace and defending the rights of his tribe. He made several trips to Washington, D.C. in the 1870s to represent his people.



## Oglala Sioux Tribe (1935)



Reservation: Pine Ridge Reservation  
Capital: Pine Ridge, SD  
Oyates: Oglala  
Citizens: (1890): 5,014 (1930): 7,995 (2005): 43,146  
Residents (2010): 10,869



### Current Leader

Bryan Brewer was born and raised in Pine Ridge. He is a Vietnam War veteran. Brewer spent 30 years teaching on Pine Ridge Reservation. He founded the Lakota Nation Invitational in 1976.



### Historical Leader

American Horse was born in 1840 in Black Hills of South Dakota. He died December 16, 1908. He was a United States Indian Scout. American Horse opposed Crazy Horse during the Great Sioux War of 1876-1877. He promoted friendly relations with whites and education for his people.



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# Activity Planner

<b>Title</b>	Western Lakota Flags		
<b>Grade Level</b>	Kindergarten	<b>Content Area</b>	Social Studies
<b>Objective</b>	Students will identify and recreate each of the five Western flags of the Lakota reservations. Students will discuss the symbolism in each tribe's flag.		

## Description

Students will be introduced to the five Western Lakota flags. Teacher-led group discussions will be used to identify and describe flag symbolism. Students will work individually to duplicate one of five flags using watercolors and crayons as a medium. Flags will be displayed in the hallways under a copy of each original flag.

<b>Resources</b>	Promethean images Books with images of Lakota flags Paper Paints and crayons	
<b>Developer</b>	Janet Brubakken	<b>Date</b>
<b>Standards</b>	Oceti Sakowin Essential Understandings 1, Indicator 2	



# Activity Planner

<b>Title</b>	Matching Oyate to Tribal Flag
<b>Grade Level</b> 3	<b>Content Area</b> Social Studies
<b>Objective</b>	Students will be able to pronounce each oyate and match it to the appropriate tribal flag.

## Description

- 1) On the Promethean Board have the images of the tribal flags across the top. Put the names of each oyate jumbled at the bottom.
- 2) Work together as a class to choose an oyate, pronounce the oyate names, and then drag and drop the name to match it with the appropriate flag.
- 3) Reset the board and then call on students to come up and practice matching oyate to flag.

<b>Resources</b>	Promethean Board, prepared flipchart	
<b>Developer</b>	Acacia Trevillyan	<b>Date</b>
<b>Standards</b>	Oceti Sakowin Essential Understandings 1, Indicator 2	



# Activity Planner

<b>Title</b>	Lakota Reservations & Tribes
<b>Grade Level</b> 9-12	<b>Content Area</b> SPED Reading
<b>Objective</b>	The students will identify the five Lakota reservations and tribes in South Dakota by acquiring historical knowledge of the populations over time, analyzing the symbolism of each tribe's flag and by evaluating the importance of past and present leaders.

## Description

The teacher will introduce the topic of Lakota reservations in South Dakota, asking students about their prior knowledge of the reservations in South Dakota. The teacher will display a map on the Promethean to list and depict where each reservation is located.

The students will be given the handouts with information to fill in about the history, flag and leaders of each reservation and related tribe.

The class will be broken into groups of five, with two to three students in each. Each group will be assigned a specific reservation/tribe. The students will be given all the information about their tribe/reservation so they familiarize themselves with this information in order to teach it to their classmates.

Students will be numbered off from 1-5 and will go to their respective group. After ten minutes of acquiring new information, the students will break and rotate to different groups. New groups will be formed with one student from each previous group to educate other students on their specific reservation or tribe.

Guiding questions for students to follow include:

Notice the change in population. Infer what could account for those changes.

How did the past leaders shape the tribe? How are the present leaders shaping the tribe?

How might specific elements of the flag symbolize the tribe's traditions, values, or beliefs?

<b>Resources</b>	Promethean Board Informational Packets about each reservation/tribe Guided notes to fill in about each reservation/tribe.
<b>Developer</b>	Katlyn Utzman
	<b>Date</b>
<b>Standards</b>	Oceti Sakowin Essential Understandings 1, Indicator 2



## Oyates

By Team  
Paha Sapa



Alicia Coyne, Roxanne Evans, Gayla Slaughter, Margaret Siebold

This chapter will provide an informative look at the Oceti Sakowin camp circle with an emphasis on Lakota oyates. The personalities showcased in this chapter are contemporary artists who are members of Lakota tribes.

Team Paha Sapa consists of Margaret Ellen Siebold, a Special Education teacher at South Middle School; Gayla Slaughter, an Intervention Strategist at Grandview Elementary School, where she provides intervention instruction and strategies for students in reading, math, and behavior; Alicia Coyne, an art teacher at Stevens High School; and Roxanne Evans, who has been teaching for four years with Rapid City Area Schools and is currently a 4th grade teacher at Black Hawk Elementary.



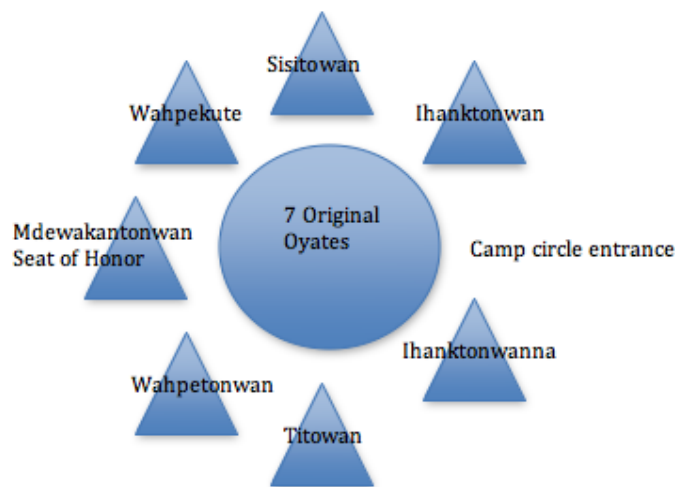
## Historical

To understand the Oceti Sakowin, or Seven Council Fires, we need to go back to a time long before recorded history when one group of people existed. The Mdewakantonwans, or Spirit Lake people, shared one council fire. They made one camp circle treating each other as relatives and sharing in whatever the camp needed. Over time, some of the people traveled farther and farther away from the original camp circle. Although they made winter camps somewhere else, they still thought of themselves as one large extended family. From Mdewakantonwan came six other council fires, or oyates, split into three divisions based on geography and dialects. The three divisions – Dakota, Nakota, and Lakota – all mean the same thing, “considered friends.”

Listed here from right to left are the oldest to youngest oyates of the Oceti Sakowin:

Titowan	Ihanktonwanna	Ihanktonwan	Sisitowan	Wahpetonwan	Wahpekute	Mdewakantonwan
(Lakota)	(Nakota)	(Nakota)	(Dakota)	(Dakota)	(Dakota)	(Dakota)

The circle is central to Oceti Sakowin life both practically and symbolically. When the Oceti Sakowin came together for major ceremonies, they would arrange their camp circle geographically and spatially. The seven oyates located within the camp circle based on their order of importance (oldest to youngest) with the opening facing east. Since the Mdewakantonwans were the oldest and original of the oyates, they held the place of honor, or *catku* (chaught-COO), in the west, opposite the opening. The second oldest oyate, the Wahpekutes, were located to the left of the Mdewakantonwans or in the northwest position. The third oldest, the Wahpetonwans, were located to the right in the southwest location. Finally, the youngest of the Dakota oyates, the Sisitonwans, were located to the north.





The Nakota oyates camped on either side of the camp circle entrance. The oldest, Ihanktonwan, was to the left of the entrance (northeast) while Ihanktonwanna was to the right of the entrance (southeast). Finally, the youngest of the oyates, Titonwan, was located to the south. This was the original Oceti Sakowin camp circle. Somewhere in time the Titonwans usurped the Mdewakantonwans for the catku.

Within each oyate, lodges were set up in multiple concentric arcs with the highest-ranking individuals located along the inside perimeter of the camp circle and extending outwards in descending rank order. The doors for each lodge were placed facing the center of the camp circle. The exception to this was the two lodges located on either side of the camp circle entrance. Their doors would face west, so they could see visitors approach. Anyone not entering the camp circle through the eastern entrance could be mistaken for an enemy.

Now let's take a closer look at how Titonwan, or Lakota oyates, are organized. Lakotas consist of seven oyates which are descended from the Oceti Sakowin. Since this page will focus on Lakota oyates, it is helpful to first provide a brief review of the Oceti Sakowin to help orient the reader to where Lakota oyates fall in the larger picture.

As the youngest oyate of Oceti Sakowin, Titonwans were positioned in the seventh spot when camp circles were formed. As time passed, they moved to the place of honor in the circle. The place of honor is the place directly opposite the entrance to the circle. Since the entrance faces the rising sun in the east, the place of honor is the spot west of the



Sitting Bull



Red Cloud

entrance. This caused the Mdewakantonwans to move to the Northwest position in the circle.

As with any power shift, there are two stories given for this event. In one story, the Titonwans grew in power and population usurping Mdewakantowans' place. The second story states that the Mdewakantowans broke an Oceti Sakowin protocol, thereby losing the place of honor. The protocol they allegedly broke was one that mandates individuals to marry people from different groups; for some reason the Mdewkantowans decided to marry people from their group only.



The Tetonians, or Lakotas, are believed to have inhabited an area of the plains stretching from what is now southwest Minnesota into the eastern Dakotas. Due to pressure from other tribes, or perhaps in search better in hunting grounds, the people moved west setting up villages along the Missouri River and hunting as far west as the Big Horn Mountains.

The Tetonians divided into seven oyates over time. It is hypothesized that over time some groups did not return to the winter camp but kept their own independent camp. The end result of these group formations was the establishment of seven independent but equal oyates. The names of these oyates are: Oglala, Mniconjou, Sicangu, Oohenunpa, Itazipco, Sihasapa, and Hunkpapa. When Tetonians form a camp circle they position the entrance to the east and assign the place of honor to Oglalas. The remaining tribes are positioned in a left to right order around the circle with Hunkpapas to the left of the entrance then Sihasapas, Itazipcos, Oglalas, Mniconjous, Oohenupas, and Sicangus.

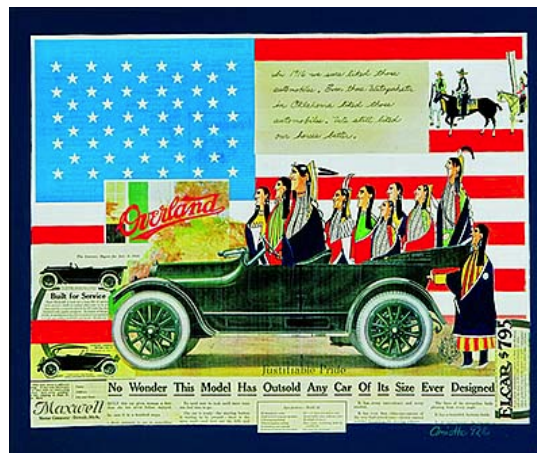
Today, the seven Lakota oyates in South Dakota reside on five reservations. Oglalas live on Pine Ridge Reservation with Pine Ridge as their capital and have retained Oglala Sioux as their tribal name. Hunkpapas live on the Standing Rock Reservation along with the Sihasapa oyate with Fort Yates as the capital and the tribal name of Standing Rock Sioux. Oohenunpas, Mniconjous, Sihasapas, and Itazipcos live on the Cheyenne River Reservation with Eagle Butte as the capital and the tribal name Cheyenne River Sioux. Sicangus live on the Lower Brule Reservation with Lower Brule being the capital and the tribal name of Lower Brule Sioux; they also live on Rosebud Reservation with Rosebud being the capital and Rosebud Sioux the tribal name.



## Personalities

### Arthur Amiotte

Arthur Amiotte was born in 1942 in Pine Ridge, South Dakota. He spent much of his years growing up between Custer and Pine Ridge Reservation, where his grandparents lived. Amiotte’s great grandfather, Standing Bear, was at the Battle of Little Big Horn. This became the subject and inspiration of some of his art, as have his family and tribal history, and the cultural effects of the reservation. Amiotte graduated from Northern State University in Aberdeen, South Dakota where he studied art and art education. In 1961, during a workshop with



Oscar Howe, Amiotte realized the possibility of becoming a professional artist who could share his Lakota culture and experience. His original artistic style was much like that Howe. His paintings later became more abstract and he began to experiment with different mediums. Since 1988, he has been creating collages that focus on the time period of greatest change for the Lakota people, 1880-1930. His style intertwines word play and humor, an important facet of Lakota culture. He often depicts the Native Americans in his art as the drivers of the car “taking control of the direction of their journey and their destiny” (Vigil, 1995).

### Sandy Swallow-Morgan

Sandy Swallow-Morgan is a locally and internationally renowned artist who owns a gallery in Hill City, South Dakota. She is primarily a self-taught artist who began painting in her mid-life living on a ranch near Pine Ridge. On her hand-pulled block prints, she is able to convey her spiritual connection to



nature, home and family. Her prints have very deep earth and pastel colors; she paints images of the natural world that are very soothing and peaceful (Sandy Swallow Gallery, 2010). Swallow-Morgan is an enrolled member of the Oglala Sioux Tribe and was born on Pine Ridge Reservation. She is very proud of her heritage. Both of her great-grandfathers were present at the signing of the Treaty at Fort Laramie in 1868. Swallow-Morgan has received

much recognition for her artwork. She has two prints used by the United States Department of Agriculture, one titled “Soaring into the Future” and one titled “In the eye of a Feather.” She has been



featured at many art exhibits, including a traveling Exhibit “Through Indian Eyes” for the legacy of Lewis and Clark. In 2008, First Lady Laura Bush invited her to attend a White House reception for her painting of Mato Tipila (Devil’s Tower). On the *Artist of the Black Hills* webpage, Swallow-Morgan expressed that she has come to learn that art bridges many barriers and brings cultures together. She also shared that using her art to help others is a large part of her mission in life (Artist of the Black Hills, 2014).

### **Kevin and Valerie Pourier**

Kevin and Valerie Pourier have a studio located in Pine Ridge Reservation. The first name of the Lakota people is Pte oyate kin, the Buffalo People. It is fitting that the buffalo horn is the source of material and inspiration for the art they create. They sculpt wearable art from the horn of the buffalo and inlay it with semiprecious minerals. They also create traditional buffalo spoons and cups with contemporary styling. Their artistic style incorporates butterflies throughout. The artist explained on his webpage that the picture of Sitting Bull is very inspirational to him. There is a monarch wing on his hat band; it shows that he knew both the power and the beauty of the butterfly. In summary, even in the turmoil and tremendous loss of the time that the photo was taken, Sitting Bull had an awareness and understanding of even the smallest things...like butterflies (kevinpourier.com, 2014), true inspiration to all who listen to the message in the art.



Sitting Bull painted on Buffalo Horn

*Note: We chose to spotlight local contemporary artists. Other well-known Lakota personalities include Black Elk, Sitting Bull, Red Cloud, Billy Mays, and many more.*



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# Activity Planner

<b>Title</b>	Lakota Creation Painting
<b>Grade Level</b> 11-12	<b>Content Area</b> Art
<b>Objective</b>	Students will create 2-3 different sketches for a modern painting of one tribe's flag, incorporating the Lakota creation story into the composition.

## Description

Review and discuss as a class a power point of every tribe flag in South Dakota. Discuss the elements and principles of each flag's design.

Retell the Lakota creation story using illustrations from Lakota artists.

Ask students to draw in their sketchbooks 2-3 sketches of their composition ideas for a painting that incorporates one South Dakota tribe's flag with their ideas for the interpretation of the Lakota creation story.

<b>Resources</b>	Powerpoint of tribe flags in South Dakota Lakota artists' illustrations of the Lakota creation story Sketchbooks Pencils Erasers
<b>Developer</b>	Alicia Coyne <b>Date</b> February 22, 2014
<b>Standards</b>	Oceti Sakowin Essential Understandings 3.1; Art 9-12 standard 3; 11-12.RH



# Activity Planner

<b>Title</b>	Great Lakota Leaders
<b>Grade Level</b> 5	<b>Content Area</b> Language Arts/History
<b>Objective</b>	Students will be able to compare and contrast facts known about three Lakota Warriors: Sitting Bull, Black Elk and Red Cloud.

## Description

Students will read a biography and research additional facts of the three leaders or warriors listed above. They will compare and contrast the facts known about these three individuals. They will be able to state characteristics about these leaders that are similar and characteristics that are different. Students will increase their knowledge and awareness of these men and the times in which they lived and served as Lakota leaders. They may use Venn Diagrams or other graphic organizers to illustrate their findings.

Alternate Activity: Divide student into small groups for this activity. Each group will research a different Lakota leader and give a presentation of facts gathered. The whole group will complete the activity to compare and contrast the facts gathered.

<b>Resources</b>	Books, articles, websites, or other approved resources on the individuals to be studied Chart paper Markers
<b>Developer</b>	Gayla Slaughter
	<b>Date</b> February 20, 2014
<b>Standards</b>	Oceti Sakowin Essential Understandings 3.1, 5.5L.2, 5.SL.5, 5.W.9



# Activity Planner

<b>Title</b>	Oceti Sakowin Oyates Past to Present
<b>Grade Level</b>	<b>Content Area</b> Social Studies / Reading / Writing
<b>Objective</b>	Students are able to describe the Oceti Sakowin camp circle, three dialects, and their relationship to contemporary reservations.

## Description

1. As a class, students will watch the PBS documentary “Oceti Sakowin: The People of the Seven Council Fires”.
2. As you view the video with your students, stop and pause every now and then to discuss and record important facts.
3. Split students into seven groups, if possible. Each group will represent one oyate.
4. Using the resources (websites) below, students will research and trace their oyate from origin to contemporary reservations.
5. Each group will create and present a Prezi presentation tracing its oyate from the original Oceti Sakowin organization to today’s tribes and reservations.
6. In addition to the presentation, each student within the group will create an informational book with the following included as a minimum:
  - a. Title page
  - b. Table of contents
  - c. One chapter introduction (overview)
  - d. One chapter specific information related to their oyate
  - e. Concluding essay chapter stating why they think this is an important topic to learn about

Nonfiction text features as decided by the individual to enhance their topic

<b>Resources</b>	PBS Video – “Oceti Sakowin: The People of the Seven Council Fires” Minnesota Historical Society – <a href="http://collections.mnhs.org/sevencouncilfires">collections.mnhs.org/sevencouncilfires</a> Akta Lakota Museum – <a href="http://aktalakota.stjo.org">aktalakota.stjo.org</a> US Dakota Ware – <a href="http://usdakotawar.org/history/Dakota_classroom_resources">usdakotawar.org/history/Dakota_classroom_resources</a> Smithsonian Institute – <a href="http://nmai.si.edu/searchcollections/peoplescultures.aspx">nmai.si.edu/searchcollections/peoplescultures.aspx</a> Smithsonian Institute Infinity of Nations <a href="http://nmai.si.edu/exhibitions/infinityofnations/culturequest">nmai.si.edu/exhibitions/infinityofnations/culturequest</a> Smithsonian Institute Life in Beads <a href="http://nmai.si.edu/sites/1/files/pdf/education/NMAI_lifeinbeads.pdf">nmai.si.edu/sites/1/files/pdf/education/NMAI_lifeinbeads.pdf</a>	
<b>Developer</b>	Roxanne Evans	<b>Date</b>
<b>Standards</b>	Oceti Sakowin Essential Understandings 3.1, 4.SL.1, 4.SL.2, 4.SL.5, 4.RI.1, 4.RI.3, 4.RI.7, 4.RI.9, 4.W.2, 4.W.7, 4.W.8, 4.W.9	





# Activity Planner

<b>Title</b>	Lakota Oyate Locations
<b>Grade Level</b> 6	<b>Content Area</b> Social Studies
<b>Objective</b>	Students will know the Reservations, Reservation Capitals, and Tribe names of the Seven Lakota Oyates. They will also locate the reservations on a map.

## Description

Students will be given a map with the outlines of the following states – Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota, and Wyoming. They will accurately depict Standing Rock, Cheyenne River, Pine Ridge, Rosebud, and Lower Brule Reservations on the map. They will also mark and label the capital for each reservation. Next, the students will name the tribe that lives on each reservation and the Lakota oyates that the tribal members belong to.

<b>Resources</b>	Maps containing the outline of the following states – Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota, and Wyoming. Drawing tools, a data containing the information needed to complete the activity.	
<b>Developer</b>	Margaret Siebold	<b>Date</b>
<b>Standards</b>	Oceti Sakowin Essential Understandings 3.1	





## 1865 Treaty of Fort Sully

By Team  
Topzis



Heidi Jenkins, Bobbie Greenway, Cyndi Tschetter, Jamie Snyder (not pictured)

Treaties are a very important part of Oceti Sakowin history. The Topzis chose these particular treaties in order to discover why so many were signed at a central location in such a short period of time. This chapter focuses on the nine treaties that were signed in 1865 at Fort Sully in present day South Dakota. Included in this chapter are the biographies of the signers, the historical context in which they were signed, and the social ramifications of the nine treaties.

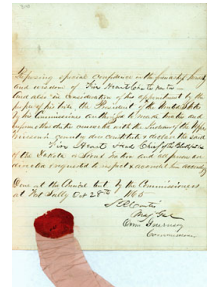
The Topzis team includes the following Rapid City Area Schools educators: Heidi Jenkins, a 5<sup>th</sup> grade teacher at Valley View Elementary School; Bobbie Greenway, a 29-year educator currently teaching art at Central High School; Jamie Snyder, a 5<sup>th</sup> grade teacher at General Beadle Elementary; and Cynthia Tschetter, an Information Media Specialist at Canyon Lake Elementary. The group members named themselves Topzis, a contraction of the Lakota words *topa* (four) and *zi* (yellow), as a nickname reflecting that each member has blonde hair.



## Historical

### Background

By the year 1865, treaties between Native Americans and the U.S. were not a new thing. Treaties typically consisted of the Native tribes agreeing to give up or limit their use of land, or stop hostilities, and in return the United States government would agree to pay them annuities in the form of money or goods. One of the problems with this peace and land for annuities agreement was the transference of payment; who was responsible for giving the money or supplies to the tribes? Corruption was rampant in the Bureau of Indian Affairs, and for many years the Native parties to the treaties suffered late payments, less than was promised, or no payments at all.



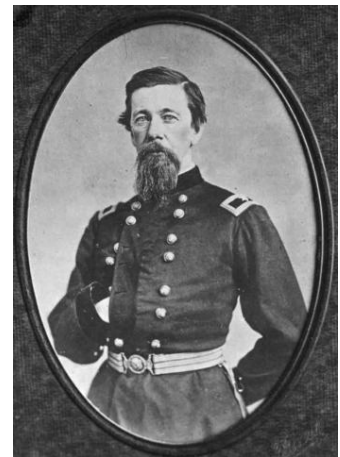
The Oceti Sakowin had suffered hardships directly linked to the mismanagement of these treaty annuities. By 1862 they were suffering widespread starvation and demanded supplies from their Indian Agent, Thomas Galbraith. He said no.

Twelve days later, four Native men stole eggs during a hunting trip and killed five white settlers. The chief of the Mdewakanton was set up a war council and it was agreed that they would fight to drive all the white people out of their territory. Although the fighting occurred



primarily in Minnesota, precautions were also taken in the Dakota Territory. The Mdewakantons were violently defeated later that year.

Fort Sully was established in 1863 by Brigadier General Alfred Sully. It was originally named Fort Bartlett after its first commander, LTC. E.M. Barlett, 30<sup>th</sup> Wisconsin Infantry, and renamed Fort Sully in 1864 for General Sully. It was situated on the east bank of the Missouri River, twenty miles below the mouth of the Cheyenne River. Fort Sully was originally constructed during General Sully's campaign against hostile members of the Oceti Sakowin in the Dakota Territory. The fort was a meeting place for several treaties in 1865.



Abraham Lincoln was held up in Maryland and he had little time for Indian affairs on the frontier. He appointed Newton Edmunds to the Office of Governor of the Dakota Territories on November 2, 1863.



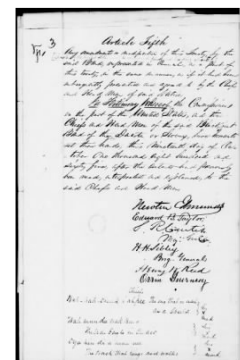
Edmunds seems to have focused his efforts on transitioning Dakota Territory into a more family-friendly frontier. He established a school system, introduced sheep, and was working on producing regular revenue for the territory. Edmunds was concerned that the image of the Dakota Territory as a lawless place with frequently warring Native tribes was negatively impacting the white settlement of the area. He set up and led a commission in 1865 to negotiate a series of treaties with the Native population that lived in the territory. In October, the Edmunds Commission signed treaties with a total of 12 tribes along the Missouri river. The treaties were all very similar in content. There is no information as to why these treaties were commissioned so fast and one right after the other.

### Treaties with the Oceti Sakowin

In October of 1865, Edmunds and his commission signed treaties with all seven Tetonan oyates and two treaties with the Ihanktowanna oyate. There were generally six articles, but the Oohenunpa and Sicangu treaties had seven and eight articles, respectively. In each entry, the oyates agreed to stop hostilities with neighboring oyates, end any fighting with U.S. citizens, and agree to whatever the president or his designee may decide regarding oyate disputes. The U.S. government in return offered to pay a varying annual annuity to oyates that stayed within their boundaries and agreed to give money, equipment, and protection to the oyate members who want to farm on their land. The Sicangu treaty had the added stipulations that the government could build roads on their land, and that they will happily agree to any oyate territory that is placed next to them. In the Oohenunpa treaty, the U.S. additionally agreed to pay \$500 to the widow of Puffing Eyes, who was killed by the U.S., and \$500 to Puffing Eyes's oyate.



Walters Art Gallery



### Socio-Cultural Context

There is limited documentation to say whether or not the treaties were upheld by either party. Based on previous actions by the U.S. government, it is safe to assume that the annual annuities were late, partially paid, or not paid at all. Less than a year after the treaties were signed, the Tetonan oyates were



Two Kettle Chief Spotted Horse made his mark on the Oct. 19<sup>th</sup>, 1865 Treaty with the Sioux – Two Kettle Band

at war over the Powder River Country. What the treaties do seem to accomplish is assigning a guilty party to any armed conflict between the citizens of the U.S. and the Oceti Sakowin. By having the Oceti Sakowin sign the treaties agreeing to lay down arms while not agreeing to a total armistice on both sides, the U.S. was laying down further groundwork to discredit the oyates as groups of people who have the right to self defense.



## Personalities

Newton Edmunds was the Governor and ex-officio superintendent of Indian Affairs of Dakota Territory in 1865. He was instrumental in obtaining agreements with the Indian tribes and signed all nine treaties with the seven Titowan Oyates and two Ihanktonwanna Oyates in October of 1865 at Fort Sully. He was also a member of the Territorial Council in 1879.



S. R. Curtis was the Major General signing the same nine treaties at Fort Sully in 1865. He was a Union general in the Civil War. In 1864 he was assigned to the command the Army's "Department of the Northwest," which was in the last phase of controlling Native uprisings against settlers in southern Minnesota and the Dakota Territory.

Henry Hastings Sibley was the Brigadier General who signed the same nine treaties at Fort Sully in 1865. About 1839 he married Red Blanket Woman, the granddaughter of a Mdewakantonwan chief. A daughter, Helen Hastings Sibley, was born to this union in 1841. This daughter was placed with a missionary family after Sibley remarried and her mother died. According to one source, Sibley retained a public relationship with Helen until her death in 1859. Another source states that he supported and cared about Helen, but never publicly acknowledged her. Henry Hastings Sibley was considered a friend and advisor to the Oceti Sakowin, and made many appeals to Washington on their behalf. It was written the Oceti Sakowin trusted him. However, in 1862 he was appointed colonel to protect settlements from the



Oceti Sakowin and was involved in several engagements, some of them resulting in the death of many Oceti Sakowin individuals.

Iron Nation, a principal chief of the Lower Brule Lakota, signed the treaty for Lower Brule at Fort Sully on October 14, 1865. He also signed several other treaties between 1851 and 1878 with the U.S. government. He was described as a "just and noble leader" and was inducted into the South Dakota Hall of Fame in 2006.



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# Activity Planner

<b>Title</b>	1865 Treaties of Fort Sully Timeline
<b>Grade Level 5</b>	<b>Content Area</b> Non-fiction structure
<b>Objective</b>	Students will be able to organize information regarding the Fort Sully Treaties using chronology such as timelines and maps.

## Description

Pass out articles related to the 1865 Treaties of Fort Sully.

Have students work in groups to determine the important information and decide what structure the author used to give its information. Students will then piece together the different articles in chronological order.

Once they have them in order, students will create a poster using all of the information they learned from the articles.

Have the kids share their posters and ideas about the structure of the articles with the class.

<b>Resources</b>	Articles related to the 1865 Treaties of Fort Sully Posters Pencils Markers Crayons Colored Pencils Glue
<b>Developer</b>	Jamie Snyder <b>Date</b>
<b>Standards</b>	5.RI.5 5.RI.9 Oceti Sakowin Essential Understandings 6



# Activity Planner

<b>Title</b>	Winter Count
<b>Grade Level</b>	9-12
<b>Content Area</b>	Art
<b>Objective</b>	Students will create a winter count of Lakota treaties and engagements with the U.S. Government.

## Description

A winter count is a history where events are recorded by pictures, usually on an annual (yearly) basis. Students will be given time frames to be responsible for (i.e. 1875-1880) and use a computer to look up any treaties that were signed or try to find any documented skirmishes or confrontations between Lakotas and the U.S. Government or its citizens. When they have gathered the information, they will then discuss symbols that can be drawn to represent these actions after looking at several examples of winter counts and Lakota symbols and artwork. They will then work as a group to draw a winter count, drawing pictures to chronologically depict this history on a large sheet of paper torn that looks like a hide.

<b>Resources</b>	Computers Any writings regarding the history of the U.S. Government and Lakotas Winter count examples printed out Lakota books depicting art work Lakota symbols
<b>Developer</b>	Bobbie Greenway
<b>Date</b>	February 20, 2014
<b>Standards</b>	SDVA 1-4 Oceti Sakowin Essential Understandings 6



# Activity Planner

<b>Title</b>	Compare and Contrast the various 1865 Treaties of Fort Sully
<b>Grade Level 5</b>	<b>Content Area</b> Social Studies, Writing, Reading
<b>Objective</b>	Students will express their understanding of the adverse affects of treaties in an informative paragraph explaining the similarities and differences between the nine Treaties of Fort Sully in 1865.

## Description

1. Give each student a copy of the portion of the class booklet that deals with the Treaties of Fort Sully in 1865.
2. Pair the students up into partners or groups of three and have them read about the historical and biographical context of the nine Treaties of Fort Sully.
3. The teacher facilitates a whole class brainstorming activity following the reading, focusing on the two sides: Oceti Sakowin and U.S. Government, and what each side received from the treaties.
4. Keep the brainstorming chart visible to the students throughout the rest of the lesson.
5. Pass out two of the 1865 Treaties of Fort Sully to each group. Be sure to give each group a different pair if possible.
6. Have the groups read their two treaties.
7. The teacher will facilitate a class discussion about the characteristics of the treaties that each group has noticed. As the students are speaking their various aspects, ask other groups if they have the same information in their treaties. On a large chart paper or white board, draw a big center circle. Put the characteristics that are similar to each treaty in that large center circle. If students have a characteristic of the treaty that is different from the others, put that information in a smaller circle outside the center circle.

*Continued on next page.*

<b>Resources</b>	Multiple copies of the nine 1865 Treaties of Fort Sully. (2 treaties per 3 students) Multiple copies of the Historical and Biographical background of the Treaties of Fort Sully. (one copy per 3 students) Chart paper or whiteboard and markers.
<b>Developer</b>	Heidi Jenkins <b>Date</b> February 20, 2014
<b>Standards</b>	Oceti Sakowin Essential Understandings 6 SD Social Studies Standard 5.W.2.1 CCSS RI.5.3 CCSS W.5.2



*Description, continued.*

8. Have the students brainstorm about which characteristics of the treaty were positive for the Oceti Sakowin and which characteristics of the treaty were positive for the U.S. Government and indicate those on your chart (OS for positive Oceti Sakowin aspect and US for positive US aspect). Have the students explain their thinking as to why it was positive for each group.
9. The visual graphic will help the students see that aside from small outliers, the majority of the nine treaties were skewed to the U.S. Government's advantage. The teacher facilitates a whole class discussion on why they feel that the treaties were to the U.S. advantage, and if so why did the Oceti Sakowin sign them.
10. After the entire discussion students are going to write a quick rough draft the relationships that they are seeing on all the information that has been presented.

Have the students individually write a flash draft paragraph explaining their thinking about the similarities and differences of the nine treaties. Remind the students that informational writing has no opinions or speculations and they need to just use the facts that are presented on the two charts.



# Activity Planner

<b>Title</b>	Fort Sully Treaties of 1865
<b>Grade Level</b> 4	<b>Content Area</b> Information Media
<b>Objective</b>	Students will gather, learn about, and present information on the Ft. Sully Treaties of 1865.

## Description

Students will break up into nine groups of three, each group looking at a specific treaty. They will research their specific treaty and those people included in the signing of their treaty. The students will also compare their assigned treaty to the other eight treaties (similarities, differences). Students will make a PowerPoint to use in presenting their assigned treaty.

<b>Resources</b>	Internet Microsoft Office PowerPoint Hard Copies of the nine Fort Sully Treaties of 1865	
<b>Developer</b>	Cyndi Tschetter	<b>Date</b> March 22, 2014
<b>Standards</b>	CCSS.ELA-LITERACY RI.4.1, RI.4.3, RI.4.5, RI.4.6, W.4.1, W.4.2, W.4.6, W.4.7, W.4.8, SL.4.4, SL.4.5, SL.4.6, L.4.1, L.4.2, L.4.3, L.4.4C Elementary Information and Communication Technology 4.SI.1.1, 4.SI.1.2, 4.SI.1.3, 4.CT.2.1, 4.CT.2.2, 4.CP.1.1, 4.IL.1.1, 4.IL.1.2	



## Fort Laramie Treaty

By Team  
Wicoka



Bridget Buchli, Kelly Horn, Rick Owen, Nancy Clary

In choosing the topic for this chapter, it was the consensus of the authors that one major event stuck out as a significant tale in South Dakota history that must be told: The 1868 Treaty of Fort Laramie.

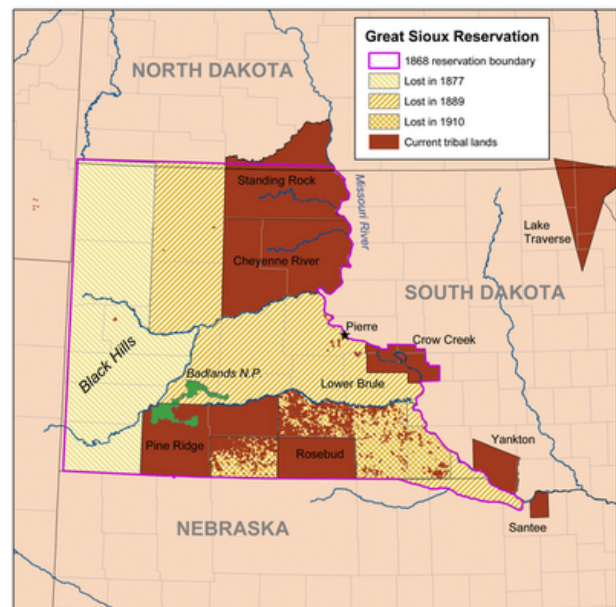
Team Wicoka includes Nancy Clary, a 36-year educator in special education currently teaching at Rapid City High School; Bridget Buchli, a second grade teacher at Corral Drive Elementary School; Rick Owen, a 19-year educator currently the principal of Pinedale Elementary School; and Kelly Horn, who has been teaching and coaching for 20 years in the roles of physical education teacher and athletic director at Rapid City Christian High School, general educator and physical education teacher at Western South Dakota Juvenile Services Center, and as a 6<sup>th</sup> grade English teacher at South Middle School.



## Historical

Rising in the grassy meadow plains of western South Dakota stand the beautiful and sacred Paha Sapa or Black Hills. To the many thousands of tourists who visit it each year, it is a destination full of crystal clear rivers and lakes, Ponderosa pine covered hills, and unique nature-created granite pillars, spires, and towers. To the American Indian tribes who inhabited this area for thousands of years, it is a sacred place, a land that was at the heart of the American Indian tribes who fought to keep western influences out and that was later negotiated as part of the Fort Laramie Treaty of 1868.

The second of the forts to be built by the United States government along the Oregon Trail, Fort Laramie was designed to protect settlers who were traveling west. As immigrants, miners, wagon trains, and United States troops began to enter the area, they encountered resistance from the tribes who used this area to hunt buffalo. Led by Mahpiya Luta (Red Cloud), Red Cloud's War (also known as the Bozeman War) was fought in the Wyoming and Montana Territories from 1866 to 1868 for control over the important hunting grounds of the Powder River Country in north central Wyoming. The treaty itself was the result of the successful war that Mahpiya Luta had waged against the United States. The treaty was a year-long process and was signed by representatives of the Oceti Sakowin, the Seven Council Fires. Of the Lakotas, these included the Sicangus, Oglalas, Mniconjous, Hunkpapas, Sicasapas, Itazipcos, and Oohenunpas; of the Nakotas, the Ihanktonwannas signed the treaty; of the Dakotas, the signatories included Mdewakantonwans and Wahpekutes. In addition to the Oceti Sakowin, members of the Inunaina (Arapaho) nation, Pabaskas (Cutheads), and members of a U.S. treaty commission, including Lieutenant-General William T. Sherman, General William S. Harney, General Alfred H. Terry, General C.C. Augur, J.B. Henderson, Nathaniel G. Taylor, John B. Sanborn, and Samuel F. Tappan, all signed the treaty. The treaty was ratified by the United States Congress on February 16<sup>th</sup>, 1869, and approved by President Andrew Johnson on February 24<sup>th</sup>, 1869. Terms of the treaty guaranteed ownership of the Black Hills to the Lakotas, the removal of military forts along the Bozeman Trail, and the creation of “the Great Sioux Reservation,” a twenty-six million acre reserve of land that encompassed all of western South Dakota. The most sacred area of this was Paha Sapa or the Black Hills. Other provisions





of the treaty closed the Powder River Country to military and settlement incursions. In addition, the treaty was viewed by the United States government as a forced assimilation of the American Indian signatories. The assimilation included agriculture, education, and the division of land held in common. Mahpiya Luta (Red Cloud) himself, while not completely agreeing with the terms, was a signer of the treaty in the fall of 1868.

Short-lived, the treaty lasted only until 1874 when the United States government commissioned Lieutenant Colonel George A. Custer to look for suitable locations for a fort, to find a route to the southwest, and to investigate the possibility of gold mining in the Black Hills. Custer and his 7<sup>th</sup> Calvary arrived in the Black Hills on July 22<sup>nd</sup>, 1874. Custer wrote in a letter dated August 15, 1874 to the Assistant Adjutant General of the Department of Dakota that "there is no doubt as to the existence of various metals throughout the hills." His message was carried to Fort Laramie where it was telegraphed east to the press.

In September of 1875, President Ulysses Grant sent a commission to negotiate the sale of "unceded Indian Territory" contained in the Fort Laramie Treaty of 1868. In November of 1875, the Indian Bureau ordered all Lakotas in the "unceded" territory to come into the reservation and submit to agency control. Following this decree in the winter of 1876, the United States government launched a military campaign against those American Indians who did not comply with the order. Ironically, one such dispatch, the 7<sup>th</sup> Calvary, under the command of Lieutenant Colonel George Custer, was killed by a conglomeration of Lakota, Northern Cheyenne, and Arapaho tribes. Among the leaders included Tatanka Iyotake (Sitting Bull) and Tasunka Witco (Crazy Horse). In 1877, the United States government confiscated the land.

To this day, Lakotas refuse to acknowledge the United States government's claim of ownership of Paha Sapa (Black Hills). In 1980, the United States Supreme Court ruled 8-1 to support a Court of Claims decision in 1979 that the Sioux Indians were entitled to a monetary award of 17.5 million dollars in compensation for the lands that were confiscated. In addition, the United States government was ordered to pay a 5% interest on those monies dating back to 1877. Justice Harry Blackmun cited:

"In sum, we conclude that... the terms of 1877 Act did not affect mere change in the form of investment of Indian tribal property'. Rather, the 1877 Act affected a taking of tribal property, property which had been set aside for the exclusive occupation of the Sioux by the Ft. Laramie Treaty of 1868. That taking implied an obligation on the part of the Government to make just compensation to the Sioux Nation, and that obligation, including an award of interest, must now, at last, be paid."

To this day, the money has not been claimed, as Lakotas still do not acknowledge the government's ownership of Paha Sapa (Black Hills).



## Personalities

### Red Cloud [Mahpiya Luta] (1822-1909)

Red Cloud was a strong war leader of the Oglala Lakotas. He was raised by his maternal uncle, Old Chief Smoke, when his parents were killed about 1825. He led many conflicts against the U.S. Army from 1866-1868 in Wyoming and Montana in retaliation for white encroachment into Lakota territory. It was his war party that ambushed and eliminated the Fetterman party near modern day Sheridan, Wyoming. Red Cloud signed the Ft. Laramie Treaty of 1868. Following the treaty, he represented the Lakota people in making the transition to reservation life. For the remainder of his



life, he served as a representative for and leader of the Lakota people. *They made us many promises, more than I can remember. But they kept but one - They promised to take our land...and they took it. -- Chief Red Cloud*

### George Armstrong Custer (1839-1876)



As a young man, Custer enrolled in West Point, where he was last in his class. During the Civil War, he was known for his “fearless aggression” and high Union casualty rates. He was appointed lieutenant-colonel of the Seventh Calvary, moving west to wage war on the Southern Cheyenne and Lakota people. In 1874, President Grant ordered him to explore the Black Hills on the pretense of protecting Lakotas from white trespassers on the Bozeman Trail. This 1,200-member expedition had the opposite effect, leading to gold miners and settlers rushing into the area. His impatience and lack of battle expertise resulted in his troop’s annihilation at the Battle of the Little Bighorn in 1876. (Local connection: Custer, SD is named for him.)

### Sitting Bull [Tatanka Iyotake] (1834-1890)

Sitting Bull was a Hunkpapa holy man and tribal chief. He and his followers took up arms to defend their land and way of life. When they were living and hunting in treaty lands in 1876, he refused to comply with orders to return to the reservation in Dakota Territory. His warriors, supported by numerous others, defeated General Custer’s soldiers at the Little Bighorn. They fled to British Territory (Canada) for several years, surrendering in 1880 only when promised a pardon. He was killed by Indian agency police on the Standing Rock Indian Reservation during an attempt to arrest him.



**Spotted Tail [Sinte Gleska] (c. 1833-1881)**

Spotted Tail was a leader of the Sicangu people. He was interested in finding compromise with the invading white settlers. In 1855, he and two other warriors surrendered to authorities to prevent punishment for all members of the tribe, for which he was welcomed home as a hero in 1856. He joined the delegation to Ft. Laramie when the 1868 treaty was signed. When gold was discovered in the Black Hills, he worked to negotiate compensation for the mineral rights, arguing that the U.S. government didn't own them; the Lakota people did. His offer of a settlement of \$60,000,000 was rejected, and Lakotas to this day have not accepted any compensation. (Local connection: Sinte Gleska University)

**William Selby Harney (1800-1889)**

He was best known as a supporter of working toward peace with American Indians; nevertheless, Harney spent his military career campaigning against them. Harney first proposed avoiding wars by adopting a “good neighbor” policy, but he led an attack on a peaceful Sicangu village at Blue Water, killing innocent children, women, and men. He was the leader of the Indian Peace Commission that negotiated peace treaties with Plains Indian tribes, signing the treaties written in 1867-68. (Local connection: Harney Peak in the Black Hills is named for him.)

**Iron Horn [Hemaza] (c. 1800 – c. 1880)**

Hunkpapa Iron Horn was a brother to Chief Rain in the Face. A warrior in his own right, Iron Horn participated in the 1865 treaty talks at Ft. Sully, and signed the 1868 Ft. Laramie Treaty at Ft. Rice, representing the Mniconjou band. He was one of the first Hunkpapas to settle at Grand River Agency.

**Philip Henry Sheridan (1831-1888)**

General Sheridan gained his experience during the Civil war, where his Shenandoah campaign against the Confederates destroyed important supply routes, resulting in a lack of food and equipment. He believed that attacking the supply trains would stop the advance of Confederate troops. He applied this concept to his efforts to control Indians. He attacked villages during the night, and killed women and children as well as men. He signed the Ft. Laramie Treaty of 1868, promising peaceful relationships with Lakotas. Within the year, he was leading attacks on villages once more. (Local connection: Sheridan, WY is named for him.)

**William Tecumseh Sherman (1820-1891)**

Sherman supported the policy that the U.S. Army should control all American Indian tribes, feeling that “all Indians not on reservations are hostile and will remain so until killed off.” He supported using any means possible to control Native peoples, including extermination of entire bands of Native people and destroying the buffalo, their food supply. He was a member of the U.S. Army delegation that



negotiated the Ft. Laramie treaty of 1868. He believed that all Indians should be placed on reservations and forced to stay there.

### **Alfred Howe Terry (1827-1890)**

Best known as the military commander of Dakota Territory from 1866-1869, Terry and his men played an important role in the army's ruthless campaigns to subjugate the Indian tribes. As a former lawyer, he was instrumental in drafting the 1868 Ft. Laramie Treaty. General Custer disobeyed his orders to wait for reinforcements, leading to Custer's defeat at the Battle of the Little Bighorn. (Local connection: Terry Peak is named for him.)

### **Young Man Afraid of His Horses [Tasunka Kopipapi] (1836-1900)**

Correctly translated, his Oglala name means "They fear his horse," or "His horse is feared." A fierce warrior, enemies would supposedly become afraid when they saw his horse on the battlefield. He fought under his uncle Red Cloud during Red Cloud's War to evict white travelers and settlers from the Powder River area. Following the treaty of 1868, he returned to Pine Ridge Agency, becoming a tribal leader and negotiator for the Lakota nation, fostering friendly relationships with the federal government.





Letain the register, justice, to be as fast  
 as the law of nature obliges the States to  
 to minus and provide money, clothing or other  
 articles of property to such Indians and Bands  
 of Indians as become paupers before I only, but  
 no further.

In testimony of all which, we the said Commis-  
 sioners and he the Clerk and Clerk of the  
 Public Land of the State of Ohio have hereunto  
 set our hands and seals at Columbus  
 Late City of the Territory the Twenty-Ninth day of  
 April in the year one thousand eight hundred  
 and sixty eight.

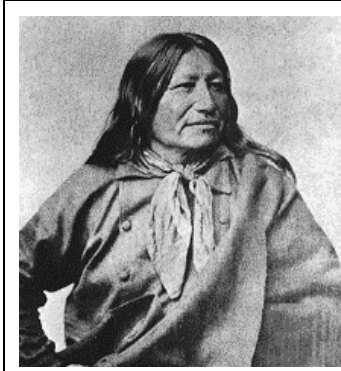
Wm. Taylor (Seal)  
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 John R. Sanderson (Seal)  
 S. F. Taylor (Seal)  
 E. C. Taylor (Seal)  
 Wm. Taylor (Seal)  
 Wm. Taylor (Seal)

Attest  
 Wm. Taylor (Seal)

Consider the fact of the State of Ohio, by its High and Honorable  
 Court and the Honorable Legislature, at Columbus, Ohio,  
 the twenty-ninth day of April in the year one thousand  
 eight hundred and sixty-eight.

Wm. Taylor (Seal)  
 Wm. Taylor (Seal)  
 Wm. Taylor (Seal)  
 John R. Sanderson (Seal)  
 S. F. Taylor (Seal)  
 E. C. Taylor (Seal)  
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Attest  
 Wm. Taylor (Seal)

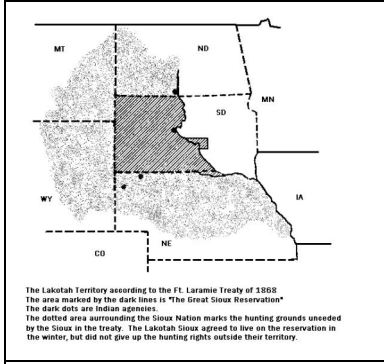


<http://www.archives.gov/education/lessons/sioux-treaty/>  
 Spotted Tail, a Brulé Sioux Chief of Great Renown

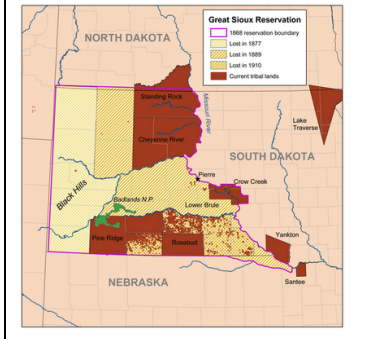
"This war was brought upon us by the children of the Great Father who  
 came to take our land from us without price."

--Spotted Tail





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# Activity Planner

<b>Title</b>	Ft. Laramie Treaty Research
<b>Grade Level</b> 6	<b>Content Area</b> English
<b>Objective</b>	Students will research the Ft. Laramie Treaty and write a one-paragraph summary with a topic sentence.

## Description

Students will research the Ft. Laramie Treaty and write a one-paragraph summary with a topic sentence.

Have the students do online research on the Ft. Laramie Treaty, cite their source, and develop a strong topic sentence with supporting details in their own words.

<b>Resources</b>	Computers Poster on how to construct a paragraph (if available) Background information on the treaty and its importance to those in Western South Dakota. Background information about the Lakotas and their lives in the Black Hills before 1868.	
<b>Developer</b>	Kelly Horn	<b>Date</b> 2-22-14
<b>Standards</b>	6 <sup>th</sup> grade English CCSS, P. 39	



# Activity Planner

<b>Title</b>	Principal 1868 Ft. Laramie Treaty Participants
<b>Grade Level</b> 9-12	<b>Content Area</b> American History
<b>Objective</b>	Students will describe four of the principal personalities involved in signing the 1868 Ft. Laramie treaty.

## Description

Following instruction about the personalities involved in drafting and signing the 1868 Ft, Laramie treaty, students will select four of the principal individuals involved and make a four-page PowerPoint identifying each individual and his role in the treaty.

The PowerPoint should include a photograph, a short biography, and any information pertinent to his role in the 1868 treaty. Students should select two men from the U.S. party and two men from the Lakota party.

<b>Resources</b>	Computer with internet access PowerPoint
<b>Developer</b>	Nancy Clary
	<b>Date</b> February 22, 2014
<b>Standards</b>	Identify and explain the causes and impact of Western Expansion in relation to the settlement of the great plains.



# Activity Planner

<b>Title</b>	Famous Voices from History
<b>Grade Level</b> 4	<b>Content Area</b> Social Studies/Writing
<b>Objective</b>	Students will research a historical person, write a biography, and give a presentation

## Description

Students will research and write a biography for either Lieutenant General William T. Sherman or Red Cloud and their involvement with the Fort Laramie Treaty of 1868. The biographies will be shared orally with the class. Students will then assume the role of the individual they studied. Students will interview each other, coming up with at least five questions they would like to ask this person. Have classmates exchange their questions and set out to answer the questions their classmates have generated. Have students present the interviews to the class in a talk-show format or publish an interview-style article with a collection of these conversations.

<b>Resources</b>	Online resources and school library		
<b>Developer</b>	Rick Owen	<b>Date</b>	2/21/2014
<b>Standards</b>	W.4.2 and SL.4.1		



# Activity Planner

<b>Title</b>	Names and Their Meanings
<b>Grade Level</b> 2	<b>Content Area</b> Social Studies/Writing
<b>Objective</b>	Students will learn the importance of names and their meanings.

## Description

Students will listen to the story [Knots on A Counting Rope](#) by Bill Martin Jr. and John Archambault. This a beautifully written Native American story about a young blind boy who learns to overcome his darkness. His grandfather tells his young grandson Boy-Strength-of-Blue-Horses how he got his name. After reading the story we will discuss names and how we got our names. Students will be given a worksheet as homework. The worksheet will ask the following questions.

1. Who named me?
2. How was my name chosen?
3. Does my name have a meaning?

<b>Resources</b>	<u><a href="#">Knots on A Counting Rope</a></u> by Bill Martin Jr. and John Archambault, may be viewed on website <a href="http://www.storylineonline.net">www.storylineonline.net</a> , and worksheet.	
<b>Developer</b>	Bridget Buchli	<b>Date</b> 2/22/2014
<b>Standards</b>	RL.2.2	





## Indian Reorganization Act

By Team  
Isakowin



Luke Gorder, Michelle Nelin-Maruani, Jennifer Trewatha

The Indian Reorganization Act was studied and selected as the topic for this resource, as it may be used in Art, Civics, U.S. History, and Government courses. The resources include an introduction to the IRA, a brief biography of select individuals associated with the IRA, period photos and images of aspects of the IRA, sources used, and three lesson plans for classroom use. As readers will note, state standards in OSEU, Government, Technology, CCSS for History and Social Studies, and Art were included. The lessons could easily be adapted for Civics and U.S. History courses as well.

The Isakowin members include RCAS Educators: Jennifer Trewatha serves as Private School Liaison and the Assistive Technology Specialist; Luke Gorder is an art teacher at Central High School with 2D, 3D, Interior Design, and Commercial Art; and Michelle Nelin-Maruani is the Secondary Social Studies Coordinator. The group named themselves Isakowin which means seven in Lakota. Sakowin is a recurring number in virtually all of the topics the group studied in their coursework, which included the people, land, spirituality, and experiences of the Oceti Sakowin.



## Historical

The Indian Reorganization Act of 1934 (IRA), also known as the Wheeler-Howard Act, was approved during the presidency of Franklin D. Roosevelt. The act consisted of many elements in this “New Deal” for American Indians. Matters such as land, education, jobs, and the organization of tribal governments were included in the legislation (Glover, 2005).

The legislation was proposed by Representative Edgar Howard from Nebraska and Senator Burton Wheeler from Montana during the Great Depression. The goal of the Act was to

eliminate previous directions that American Indian policies had followed, namely allotment and assimilation. The forty-eight-page document was presented to American Indians in a series of hearings held around the nation (Oklahoma Indian Welfare Act, 1936). The Act was presented in Rapid City, South Dakota, on March 2<sup>nd</sup> through March 5<sup>th</sup>, 1934 at the Rapid City Indian School. Indian Bureau representatives were in attendance, including John Collier, the Commissioner for the Bureau of Indian

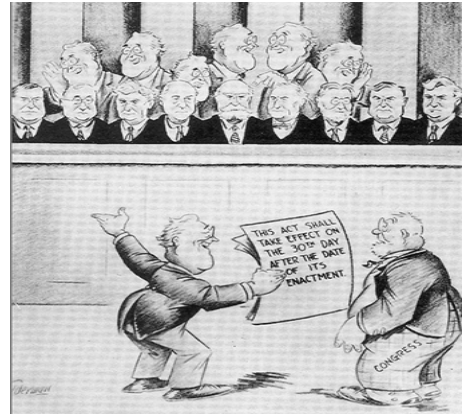


Affairs. The transcripts of the Rapid City meeting indicate that representatives from Standing Rock Sioux Tribe, Rosebud Sioux Tribe, Oglala Sioux Tribe, Shoshone and Blackfeet representatives, and tribal interpreters from Rosebud, Standing Rock, Fort Berthold, and Crow Agency were all at the Plains Congress. Some opted to not attend, such as a representative of the Fort Peck Indian Reservation who stated in a letter that his community did

not agree with the proposed legislation.

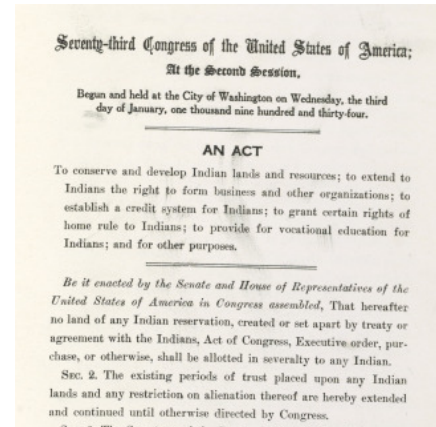
The first day of the Rapid City hearing consisted of John Collier speaking at length to tribal representatives. The tone was set for the remainder of the hearing with,

I now wish to make one more general remark before going to the discussion of things in greater detail. One more general remark. There is a country north of us: Canada. There is a country south of us: Mexico. And there are Indians in Canada and there are Indians in Mexico, and Canada and Mexico both maintain federal guardianship over their Indians. In Canada and Mexico the Indian wealth is steadily increasing in both of those countries. (Deloria, 2002)





The provisions of the Act did not apply to tribes that did not approve it. Ultimately, around 160 tribes organized governments under the Act. Tribal constitutions were subject to the approval of the Secretary of the Interior. Elements of the constitutions that were necessary for approval included a “tribal council with the authority to negotiate contracts with federal, state, and local governments, employ legal counsel, and prevent the disposition of tribal property without the tribe’s permission” (Pevar, 1992). Tribal governments were also encouraged to establish procedures that allowed councils the right to borrow money, collect taxes, establish tribal courts, and enact laws (Pevar, 1992).



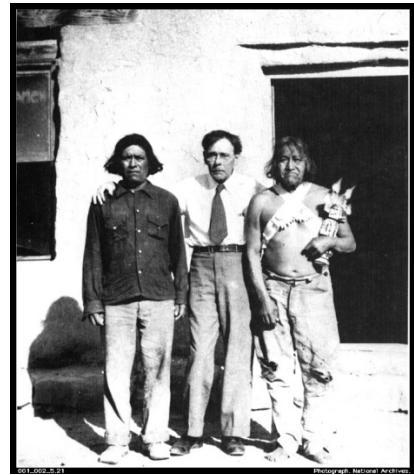
All nine tribes in South Dakota have established a constitution. Cheyenne River Sioux Tribe, Flandreau Santee Sioux Tribe, Lower Brule Sioux Tribe, Oglala Sioux Tribe, Rosebud Sioux Tribe and Yankton Sioux Tribe all have constitutions that are in keeping of the terms of the IRA. Crow Creek Sioux Tribe and Standing Rock Sioux Tribe did not approve the terms of the IRA and have alternate forms for their constitutions. The original constitution of the Sisseton Wahpeton Oyate was approved in 1946. Many revisions have occurred to the constitutions from their original forms (Glover, 2005).



## Personalities

### John Collier

John Collier was born on May 4, 1884 to Charles and Suzie Collier in Atlanta, Georgia. He was the second of three children. As he was growing up, his father was well known throughout the area. Charles was a prominent banker, businessman, and civic leader, even serving as Mayor of Atlanta from 1897 to 1899. In 1897, John's mother passed away. Then tragically, when Collier was only sixteen, his father was accidentally shot in their yard while looking for a burglar. Despite those tragedies, Collier grew up to become successful. He attended college at Columbia University and College de France. He married Lucy Wood Collier and they had a son on May 22, 1913 in Sparkill, New York.



Collier first encountered Native Americans while visiting family friend, Mabel Dodge, who was an artist living in Taos, New Mexico. He would spend the next two years studying the history and current life of American Indians. During his time there, he worried that Native communities and their cultures were being threatened by the white culture's belief in assimilation.

Collier became an emerging federal Indian policy reformer by 1922. For the next ten years, he was an advocate for American Indian Defense Association and lobbied against legislation and policies that were harmful to the well-being of Native Americans. His work led to Congress commissioning a study on Native American culture. *The Problem of Indian Administration* was published in 1928. The study showed how federal policies were causing severe problems for Native American communities, including difficulties with education, health, and poverty.

President Franklin D. Roosevelt nominated Collier to Commissioner of Indian Affairs in 1933. He served as commissioner from 1933-1945. One of the first things John did in office was set up the Indian Division of the Civilian Conservation Corps. This program provided jobs for Native Americans. In 1934, he introduced what would become known as the Indian New Deal, the Indian Reorganization Act to Congress. The Act was meant to secure certain rights to Native Americans, including the right to be a local self-government. The Indian Reorganization Act allowed tribes to adopt a constitution of their own.

Even after he left the office of Commissioner of Indian Affairs, Collier remained an active advocate for American Indians, serving as director of the National Indian Institution. He died in 1968 in Taos, New Mexico.



## Josephine Gates Kelly



Josephine Gates Kelly was born January 24, 1888 to Nellie Two Bears and Frank Gates. Kelly was also the granddaughter of Ihanktonwanna Chief Two Bears. While she was young, she had the chance to meet Sitting Bull. The way he led made a great impression on her even at her young age: she was just three when he died. Kelly realized that in order to get a good education she would have leave home. She enrolled Carlisle Indian School in 1902. She was the first female from Standing Rock graduate in 1909. When she returned home, her parents had built her a house and she got a job as a stenographer for the North Dakota governor.

She soon married a man named Godfrey and moved to Montana, where they had a son named John. After her husband's death, she moved her family back to the Standing Rock Reservation. In 1920, she married Colvin Kelly and with him had another six children. Her second husband hated the U.S. government and the Bureau of Indian Affairs (BIA). He had received an appendectomy in a government hospital which had led to complications. He ended up having twenty-two surgeries. Both Mrs. Kelley and her husband blamed the BIA for his life of suffering and pain.

Due to this fact, the Kellys fought against John Collier's Indian Reorganization Act. In fact, on one occasion it is noted that she hitchhiked to Washington D.C. to protest some of the aspects of the Act. She believed the passage of the act would destroy traditional leadership of the tribes, demoralize the people, and undermine their kinship ties and ancient values. Her voice and many others were not heard, and the act passed. After its passage, John Gates, Kelly's only brother, became the first tribal chairman of Standing Rock Sioux Tribe. Her brother and several other elders pressured her to become active in tribal affairs. Using what she had learned from her grandfather and Sitting Bull, she was elected as tribal councilwoman in 1946. She was the first female to serve as chairwoman.



During her time as councilwoman, she hitchhiked many times to Washington D.C. On one of those trips, she even met with First Lady Eleanor Roosevelt. Kelly served on the tribal council until 1951. She was honored by the National Congress of American Indians that year for her strong leadership. She passed away on October 23, 1976.



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# Activity Planner

<b>Title</b>	Comparative Constitutions
<b>Grade Level</b> 12	<b>Content Area</b> Government
<b>Objective</b>	Students will gain an understanding of the historical context in which the current nine reservations in South Dakota were established, comparing and contrasting Tribal and U.S. constitutions.

## Description

After a brief introduction to the Indian Reorganization Act, students will conduct research on the tribal governments in South Dakota. Each student or group will choose one tribal government in South Dakota to research. Products will accurately portray the general differences between the U.S. constitution and the tribe's constitution, analyze the differences between amending the U.S. Constitution and amending the tribe's constitution, describe the historical context in which the tribe's constitution was created, and highlight significant features of the tribe's government. Presentations will include one group presenting for each of the following: Cheyenne River Sioux Tribe, Crow Creek Sioux Tribe, Flandreau Santee Sioux Tribe, Lower Brule Sioux Tribe, Oglala Sioux Tribe, Rosebud Sioux Tribe, Sisseton Wahpeton Oyate, Standing Rock Sioux Tribe, and Yankton Sioux Tribe.

<b>Resources</b>	Copies of U.S. Constitution Copies of the nine tribal constitutions in South Dakota Primary source documents such as Deloria's The Indian Reorganization Act: Congresses and Bills Presentation formats such as Prezi, PowerPoint, MS Office and Publisher.	
<b>Developer</b>	Michelle Nelin-Maruani	<b>Date</b>
<b>Standards</b>	12.Gov.1.3; 12.Gov.1.5; Oceti Sakowin Essential Understandings 5.2, 6.4; 11-12.RH.5; 11-12.RH.7	



# Activity Planner

<b>Title</b>	Important Tribal Leaders
<b>Grade Level</b>	High School
<b>Content Area</b>	History
<b>Objective</b>	Students will learn about important tribal leaders

## Description

Students will research important tribal leaders who helped draft the tribal constitutions in South Dakota or who spoke out against the Indian Reorganization Act. Students will learn about each leader’s family, contributions to the tribe, and any other important information. Students will be encouraged not only to use the internet, but also to include interviews if possible. Students will then create biographies of each of the leaders.

<b>Resources</b>	Internet Interviews Computer
<b>Developer</b>	Jennifer Trewatha
<b>Date</b>	Feb. 22 2014
<b>Standards</b>	15.Gov.1.5; Oceti Sakowin Essential Understandings 6.4; 11-12.RH.5; 11-12.RH.7; SD Technology Strand 3, Indicator 2-3.



# Activity Planner

<b>Title</b>	PowerPoint Visual History
<b>Grade Level</b>	10-12
<b>Content Area</b>	Commercial Art
<b>Objective</b>	Students will learn PowerPoint by creating a visual history of the Indian Reorganization Act of 1934

## Description

Students will be introduced to the history and events leading up to the signing of the Indian Reorganization Act of 1934, as well as the repercussions of this historic signing. They will then work in groups (2 to a group) to gather photographic evidence of the history and create a linear PowerPoint slideshow alongside a brief presentation to the class.

<b>Resources</b>	A variety of books outlining the history of New Deal politics in the United States. Laptop computers.	
<b>Developer</b>	Luke Gorder	<b>Date</b> Feb. 22 2014
<b>Standards</b>	Art 9-12 Standard 1, Benchmark 1-3; Standard 3, Benchmark 1	

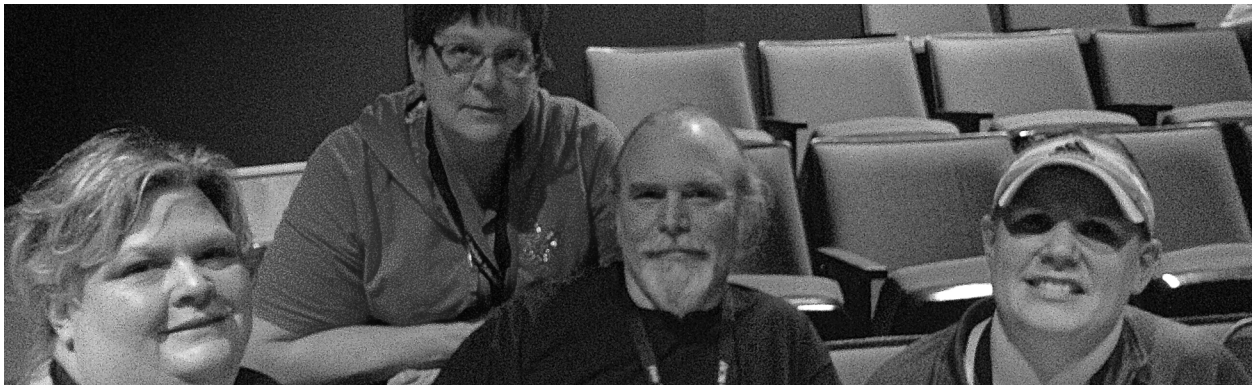






## Oglala Governing Styles Over Time

By Team  
Wanci Zica



Cheryl Barker, Tamara Klein, Ken Kundel, Stacy Anderson

The group named itself Wanci Zica, which means One Squirrel in Lakota. The team chose to review the Lakota governing and leadership changes over time because Mrs. Klein and Mr. Kundel both have Civics, Government, and History backgrounds in their education and teaching experience. The Oceti Sakowin Essential Understandings and Standards work easily into both Civics and Geography subjects, teaching about culture convergence as well as history and functions of governments within the nation.

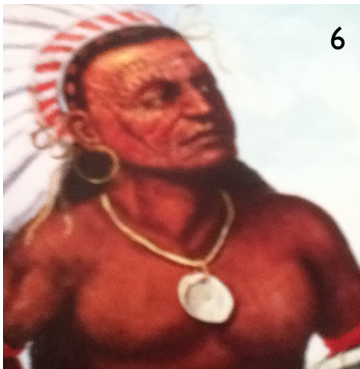
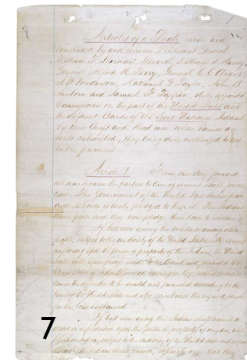
The Wanci Zica members include Rapid City Area School educators Cheryl Barker, a first grade teacher at Canyon Lake School who recently completed her Master's degree in Special Populations; Tamara Klein, a High School Civics & World Geography Teacher at Rapid City High School; Ken Kundel, a seventh and eighth grade science teacher at North Middle School with an MSCI and math K-12 Specialist endorsements, who is currently working on a K-12 Science Specialist Endorsement; and Stacy Anderson, who teaches Elementary Literacy and Reading Recovery at Knollwood Elementary School. Stacy also has her Master's degree in Education.



## Historical

Teaching government systems within the United States includes the concept of federalism, dividing power between levels of government. When this ideal was implemented, it is doubtful the framers of the U.S. Constitution were thinking past the levels of national and state governments of this new country they had created. Almost certainly they were not considering how this principle would one day apply to the original citizens of this continent, including the Oglala Oyate of the northern plains of what is now South Dakota.

As our nation expanded westward and more groups of people were encountered, conflicts were inevitable and often bloody. The U.S. government had to find ways of establishing relationships with these Native nations if there was going to be continued growth. They began to use the treaty system in an attempt to establish terms of peaceful coexistence. The Fort Laramie Treaty of 1868 set aside a large area in western South Dakota, including the Black Hills, as the Great Sioux Reservation. However, after the Battle of Little Big Horn in 1876, the U.S.



government made the decision to “restructure” this area and broke it apart into several smaller reservations. The Oglala Oyate was located on the Pine Ridge Reservation in southwest South Dakota. Traditional lifestyles and practices were going to be subject to many forced changes.

Oglala traditional governing was a system based on kinship. The tiyospaye was a basic unit of ten or more extended families that would stay together in a camp. This was the smallest governing body and laws were taught and enforced within this tight-knit group. Traditions, language, and behavior norms were passed from one generation to the next.

From time to time, multiple tiyospayes would gather and camp together. While there was no formal governing body, councils were formed based on membership of the camps and leaders were chosen based on characteristics valued by Oglalas. Leaders should have some noted spiritual authority, but must also show patience, wisdom, generosity, and bravery. They had to be well-spoken in order to make their points clear at the councils and have influence over policy changes. All members could speak at the councils, but legislative duties were carried out by group consensus. If the group could not come to consensus, the issue was left unsolved. There were also six military societies that acted as a leadership training group. Those young men in each of the bands that showed the greatest degrees of leadership



qualities would be admitted to this group. They were in charge of planning and carrying out the social activities as well as assisting those in need.

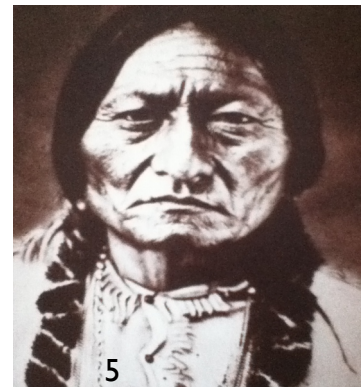


Changes to this system came rapidly when Congress passed the Indian Reorganization Act in 1934. Tribes were pressured to establish a very different style of government modeled after the democratic republic style used by the federal and state governments. While many tribes were resistant to this change, they were given two years to accept or reject the provisions of the IRA. The Oglala Sioux Tribe accepted. By the end of 1935, Oglala citizens had formed a

committee and written a constitution. The Oglala Sioux Tribal Constitution and Bylaws were passed on December 14<sup>th</sup>, 1935.

The constitution consists of 17 Articles which establish membership requirements (Article II), three branches of government, (Article III), Enumerated Powers of the Council (Article IV), the amendment process (Article XI), and a Bill of Rights (Article XII). This document has only had amendments added four times, most recently in 2008, when voters accepted an amendment that would separate further the powers of the council, judiciary, and executive committee. Eligibility for membership was also changed. Now, membership is given to any child born to any citizen of the Oglala Sioux Tribe.

While formal systems of governing have changed over time, traditional values and laws are still taught within the family unit. Extended families are still the norm, and caring for others in need is taken seriously. Tribal sovereignty established through treaties is somewhat limited by requirements of the federal government, but as Oglalas continue refining their new government and defining the roles of their leaders, the goal remains to provide the best for the citizens of their nation.



### *Oglala Government*

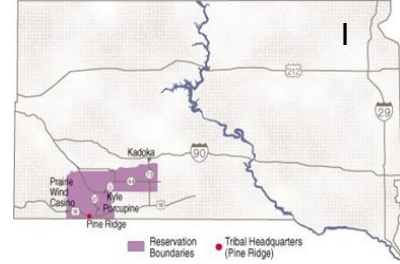
In the years before the treaties and reservations, the Oglala Nation would choose a group of four counselors from a majority of the people during winter camp. These people would arbitrate disputes, sit as judges, and set hunting parties, moving camps, and war parties. They had the help of “marshals” who acted as the tribe’s police. These men would enforce the social norms. Then came the constitution of the Oglala Sioux Tribe.



**Constitution of the Oglala Sioux Tribe, approved on 15 January 1936**

**Territory**

The jurisdiction of the Oglala Sioux Tribe of Indian shall extend to the territory within the original confines of the Pine Ridge Indian Reservation boundaries, as defined hereafter added thereto under any law of the United States except as may be otherwise provided by law for unrestricted lands. To regulate the inheritance of property, real and personal, other than allotted lands, within the territory of the Pine Ridge Indian Reservation.



**Governing Body**

Nonmembers may hold office but have no vote in council, members chosen by secret ballot, each district of the reservation shall be entitled to representation on the tribal council. Which will have authority to make changes according to future needs, subject to the approval of the Secretary of the Interior.

**Powers of the Council**

These include control of lands, commerce, natural resources, native arts, code of ethics, and health

**Judicial Powers**

The judicial power of the Oglala Sioux Tribe shall be vested in on the Courts established by the Tribal Council. The Courts shall be independent from the Tribal Council and the Executive Committee.

Jurisdiction. The judicial power shall extend to all cases in the laws of the Oglala Sioux Tribe.



**Removal of Officers**

Any member of the council who is convicted, any involving dishonesty shall forfeit his office, or recalled from office under due process

**Bill of Rights**

The Tribal Council in exercising its inherent powers of self-governance, shall not make any tribal law or enforce any tribal, state or federal law that:

- Prohibits the full exercise of Lakota culture and spirituality or any other religion, or abridging the freedom of speech, or of the press, or the right of the people to peaceable assemble and to petition for a redress of grievances;
- Violates the right of the people to be secure in their persons, houses, papers, and effects against unreasonable search and



seizures;

- Subjects any person for the same offense to be twice put in jeopardy;
- Compels any person in any criminal case to be witness against himself or herself;
- Takes any private property for public use without just compensation;
- Denies to any person in a criminal proceeding the right to a speedy and public trial;
- Requires excessive bail, fines, or inflict cruel and unusual punishments;
- Denies to any person within its jurisdiction the equal protection of its laws without due process of law;
- Denies to any person accused of an offense punishable by imprisonment the right, upon request, to a trial by jury of not less than six (6) persons.

**Article XIII – Responsibilities of Executive Committee Officers**

**Article XIV – Qualifications of Tribal Council Representatives and Executive Committee Officers**

[http://www.oglalalakotanation.org/oln/-Tribal\\_Constitution.html](http://www.oglalalakotanation.org/oln/-Tribal_Constitution.html)

Pine Ridge Indian Reservation

Pine Ridge, South Dakota



## Personalities

### Bryan Brewer

Bryan V. Brewer was born and raised in Pine Ridge, South Dakota. He is an enrolled member of the Oglala Sioux Tribe and a traditional Dancer and Sun Dancer. After high school, Mr. Brewer joined the United States Navy. He served two tours of duty in Vietnam.

Mr. Brewer also attended Black Hills State University and graduated with a degree in secondary education. He was a Lakota Culture teacher at Pine Ridge High School and retired after teaching there for 30 years. He also served many different capacities as well as being a teacher, such as coach, principal, athletic director, and Dean of Students.



Mr. Brewer is the founder of the Lakota Nation Invitational, which he began in 1976. He was the driving force in overseeing the growth of this huge event. *Sports Illustrated* featured the Lakota Nation Invitational in 2006 when it celebrated its 38<sup>th</sup> anniversary. This basketball tournament is a mixture of athletics, academics, and cultural activities. It continues to feature some of the best teams in South Dakota, and students are also able to participate in wrestling, hand games, the Knowledge Bowl, the Language Bowl, and art. The Lakota Nation Invitational awards 16 scholarships and 16 public service awards.

Mr. Brewer is the first Native American to sit on the Board of Directors for the South Dakota State High School Activities Association. During his term on the board, he brought light to many issues that plague Native American students, such as high dropout rates, unemployment, and drug and alcohol abuse. Positive changes were brought about and a new awareness into the rich culture of Native Americans as a result of his commitment.

### Cecilia Apple Fire Thunder

Cecilia (Apple) Fire Thunder was born October 24, 1946 on the Pine Ridge Reservation to Stephen and Lollie Apple. She was the third of seven daughters. Stephen Apple was a traditional singer and Lollie Apple was a culture-keeper. The family spoke Lakota at home. She was the first woman elected as President of the Oglala Sioux Tribe.



Ms. Fire Thunder attended Red Cloud Indian School, where she had to learn English in class. When she turned 17, her family moved from the reservation to Los Angeles, California in an urban relocation program instituted by the Bureau of Indian Affairs. This program encouraged Native Americans to move to cities to take advantage of educational and job opportunities. Ms. Fire Thunder became a nurse and started community-based health clinics in Los Angeles and San Diego. There she learned to work in different cultures and to seek resources locally, even persuading doctors to donate time to the clinic.

In 1986, after more than 20 years away from Pine Ridge Reservation, Ms. Fire Thunder returned and started working at the Bennett County Hospital. During her time working as a nurse, she learned about the physical, developmental, and learning problems of children born to alcoholic mothers. She encouraged women to get preventive treatment. She served on the National Advisory Board of the National Organization on Fetal Alcohol Syndrome that was founded in 1990.

As a result of Fire Thunder's groundbreaking election as the first female president of the Oglala Sioux Tribe and her work on women's issues, she has been invited to be a speaker at various universities and groups about Lakota women and her life experiences.





## Visual/Audio

1. The current Pine Ridge Reservation, home to the Oglala Sioux Tribe. <http://www.travelsd.com/About-SD/Our-History/Plains-Indians/Sioux-Tribes/Oglala-Sioux-Tribe>
2. The original land of the Lakotas, for which they fought to have their own government and to control their own destiny.  
Press, P. (2001). *The Sioux*. Minneapolis, Minn.: Compass Point Books
3. Chief Red Cloud  
Looked at as one of the greatest of the Oglala leaders, Chief Red Cloud fought to keep white settlers out of Lakota territory. He is recognized as the only leader to win a war against the United States. The resulting Fort Laramie Treaty in 1868 stipulated that the U.S. abandon the Bozeman Trail that went through the Lakotas' hunting ground, and to also abandon three military forts along the Bozeman Trail.  
Red Cloud. (2014) In *Public Libraries*. Retrieved from <http://www.worldbookonline.com/pl/forkids/article?id=ar836417>
4. Chief Big Foot (??-1890)  
In order to prevent fighting, following the killing of Sitting Bull, Chief Big Foot led his people towards Pine Ridge. On December 28, 1890, he surrendered to the U.S. Cavalry near Wounded Knee. The next morning when the U.S. soldiers were disarming Big Foot's people, a gun went off. This started a chain of fighting where hundreds of Lakotas were killed. This became known as the Wounded Knee Massacre. Though sick with pneumonia, Chief Big Foot was shot and killed. He and most of the other men, women, and children massacred were buried in a mass grave four days later.  
[http://www.pbs.org/weta/thewest/people/a\\_c/bigfoot.htm](http://www.pbs.org/weta/thewest/people/a_c/bigfoot.htm)
5. Sitting Bull  
George, C. (2004). *The Sioux*. San Diego, Calif.: KidHaven Press.  
He led his people in a fight for the land of the Black Hills in which they were forced to move onto the reservations. In return, the United States government agreed to stop building forts in the prime hunting land. After gold was discovered in the Black Hills the government told the Lakotas they had to leave the area but would be paid for the land. Sitting Bull was a medicine man.
6. Crazy Horse  
Crazy Horse was one of the main leaders who was not going to comply with moving onto a reservation. He led the fight against General Custer in the Battle of Little Big Horn in 1876 and won. In 1877, he finally surrendered and moved onto a reservation. He was killed by a soldier on September 5, 1877.  
Englar, M. (2006). *The Sioux and their history*. Minneapolis, Minn.: Compass Point Books
7. Treaty of Fort Laramie (1868)  
This was the end of Red Cloud's war. The treaty stipulated the boundaries of the "Great Sioux Reservation," within which was located the Black Hills, and stated peace between the United States government and Lakotas.  
"Treaty of Fort Laramie (1876)." April 29, 1968. *Treaty of Fort Laramie (1868) World Book Online Reference Center*. Web. 22 Feb. 2014.
8. 1973 Protest in Wounded Knee to bring light to how the Lakotas' civil rights were being abused. There was a stand off between the protesters and federal law enforcement. The occupation lasted for 71 days.



American Indian Movement (AIM). In *Public Libraries*. Retrieved from <http://www.worldbookonline.com/pl/referencecenter/extmedia?id=ar0176309>

9. President Franklin D. Roosevelt  
Indian Reorganization Act 1934 (Indian New Deal)  
The Indian Reorganization Act (IRA) was developed to give tribes the opportunity to reorganize and develop their own governments, and also gave Native Americans preference for positions in the Bureau of Indian Affairs.  
<http://tm112.community.uaf.edu/unit-2/indian-reorganization-act-1934/>



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[http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&ved=0CCQQFjAA&url=http%3A%2F%2Fdocs.house.gov%2Fmeetings%2FAP%2FAP06%2F20130424%2F100521%2FHMTG-113-AP06-Bio-BrewerB-20130424.pdf&ei=B1cJU7uVHsegyAGe5oCICA&usq=AFQjCNFwwfqaf0zbbpX\\_ffs3ODr\\_Dzc2hQ&bvm=bv.61725948,d.aWM](http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&ved=0CCQQFjAA&url=http%3A%2F%2Fdocs.house.gov%2Fmeetings%2FAP%2FAP06%2F20130424%2F100521%2FHMTG-113-AP06-Bio-BrewerB-20130424.pdf&ei=B1cJU7uVHsegyAGe5oCICA&usq=AFQjCNFwwfqaf0zbbpX_ffs3ODr_Dzc2hQ&bvm=bv.61725948,d.aWM)
- Cecelia Fire Thunder strives to lead her tribe, despite sharp criticisms *Native Daughters*.  
<http://cojmc.unl.edu/nativedaughters/leaders/cecelia-fire-thunder-strives-to-lead-her-tribe-despite-sharp-criticisms>
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# Activity Planner

<b>Title</b>	Oglala Sioux Tribe Constitution vs. U.S. Constitution
<b>Grade Level</b> 8-12	<b>Content Area</b> Social Studies / Civics
<b>Objective</b>	Students will research how the U.S. constitution affected the Oglala Sioux Tribe constitution. Students will compare and contrast the two constitutions.

## Description

Overarching question: How did the Constitution of the Oglala Sioux Tribe become what it is today?

- Students will compare and contrast the Oglala Sioux Tribe Constitution with the U.S. Constitution.
- Students will compare and contrast the traditional organization of leadership (4 Counselors and Marshals) and current tribal organization of leadership (constitution).

How did the U.S. constitution affect the Oglala Sioux Tribe Constitution?

- How is the U.S. Bill of Rights similar to the Oglala Sioux Tribe Bylaws?
- What bylaws of the Oglala Sioux Tribe are not paralleled by the U.S. Bill of Rights?
- Are there parts of both constitutions that are similar? Why do you think the Oglala Sioux Tribal members chose those ideas?

<b>Resources</b>	U.S. Constitution and amendments Oglala Sioux Tribe Constitution and bylaws.
<b>Developer</b> Ken Kundel	<b>Date</b> 12 February 2014
<b>Standards</b>	Civics 1.3; Oceti Sakowin Essential Understandings 4, 6 <sup>th</sup> -8 <sup>th</sup> ; Oceti Sakowin Essential Understandings 7.



# Activity Planner

<b>Title</b>	Americans in History Wax Museum
<b>Grade Level</b> 3 - 8	<b>Content Area</b> Social Studies/Government
<b>Objective</b>	Student will research an American of their choice that has influenced government systems over time. This could be the federal government, tribal governments, or state governments.

## Description

Students will work with a partner and research a specific Oceti Sakowin person or persons that have influenced the federal government, a tribal government, or a state government. They will research and prepare a simple biography.

There are five parts to the project:

- The biographical tri-fold project board
- The script
- The respectful costume
- Prop if respectful
- The activation card

Students will be performing in the gym and enact the person of their choice. A list of famous/important people in each category will be created by the whole class and teacher. The students may choose someone on the list or make a recommendation of a person not on the list who still fits the category (subject to teacher approval).

<b>Resources</b>	Access to internet Social Studies text books Various famous American books
<b>Developer</b>	Cheryl Barker <span style="float: right;"><b>Date</b> February 22, 2014</span>
<b>Standards</b>	Oceti Sakowin Essential Understandings 2, Indicator 1.



# Activity Planner

<b>Title</b>	Understanding the Timeline of the Formation of the Current Government of the Oglala Sioux Tribe.
<b>Grade Level</b> 2	<b>Content Area</b> Social Studies
<b>Objective</b>	Students will be able to put together a timeline for the formation of the current government of the Oglala Sioux Tribe.

## Description

Through a discussion and visual tools, students will be presented with the series of events which have influenced the current government of the Oglala Sioux Tribe. Through this discussion students will be able to see the timeline leading up to the current government of the Oglala Sioux Tribe, including important leaders, treaties, or battles. The students will be responsible for organizing the events in the correct order and giving some background about why each of them are important. As a support for the students, a class timeline will be constructed first to help with the small group organization.

<b>Resources</b>	Flashcards with pictures of important leaders, battles, and copies of important treaties that have influenced the current government of the Oglala Sioux Tribe.	
<b>Developer</b>	Stacy Anderson	<b>Date</b> March 2014
<b>Standards</b>	Oceti Sakowin Essential Understandings 1, Indicator 1	



# Activity Planner

<b>Title</b>	Change in Oglala Sioux Tribal Government ~ Traditional to Contemporary
<b>Grade Level</b>	<b>9</b>
<b>Content Area</b>	Social Studies / Civics
<b>Objective</b>	<p>Students will be able to use research skills to acquire historical information regarding the transition of tribal government systems of the Oglala Sioux Tribe from traditional forms used prior to US government involvement to the contemporary model used today. Attention should be given to resources from documents using multiple perspectives.</p> <p>Students are able to compare and contrast primary source documents for structure, function, and powers.</p>

## Description

Students will individually:

1. Complete the Comparison Worksheet using US Constitution in Textbook and Oglala Sioux Tribe Constitution found at: <http://www.sdtribalrelations.com/oglala.aspx>
2. Draw a diagram of the amendment process for the OST Constitution.
3. On a separate sheet of paper, write a paragraph that compares this to the process for US Constitution.
4. Research amendments that have been made to the OST Constitution.
5. List the date and title of each amendment: Make a short note of why you think each of these was necessary.

Students will work in groups of 4:

Build a display showing the structure (branches, governing bodies, etc) of either traditional Oglala government or the tribe's current government. Key related features of constitutions should be included in the display.

<b>Resources</b>	<p>Computers                  Copies of US Constitution (Textbook) and Oglala Sioux Tribal Constitution (Online)                  Comparison worksheet                  Starting Point Websites: (Could find others to adapt to other tribes in SD)                  South Dakota Department of Tribal Relations:  <a href="http://www.sdtribalrelations.com/oglala.aspx">http://www.sdtribalrelations.com/oglala.aspx</a>                  Constitution and Ammendments:  <a href="http://www.sdtribalrelations.com/tribalcon/ostcon.pdf">http://www.sdtribalrelations.com/tribalcon/ostcon.pdf</a></p>	<p><a href="http://rapidcityjournal.com/news/local/oglala-sioux-tribe-to-vote-on-constitutional-changes/article_f28fb9a-da40-5177-8538-e38fbde9f2e8.html">http://rapidcityjournal.com/news/local/oglala-sioux-tribe-to-vote-on-constitutional-changes/article_f28fb9a-da40-5177-8538-e38fbde9f2e8.html</a>                  Oglala Sioux Tribal Website:  <a href="http://www.oglalalakotanation.org/oln/Home.html">http://www.oglalalakotanation.org/oln/Home.html</a></p>
<b>Developer</b>	Tamara Klein	<b>Date</b> 8 March 2014
<b>Standards</b>	9-12 Civ. 1.3 RH 9-10:5 Oceti Sakowin Essential Understandings, 9 <sup>th</sup> -12 <sup>th</sup> Analyzing	







## Flags of South Dakota Tribes

By Team  
Wapehapi



Amy White, Susan Thormahlen, Vickie Foresman, Tim Hast

Wapehapi means “flag” in Lakota. This Lakota term reflects this chapter’s topic: the nine tribe flags in South Dakota.

Team Wapehapi consists of Susan Thormahlen, who teaches 2<sup>nd</sup> grade at Rapid Valley Elementary; Tim Hast, who teaches 8<sup>th</sup> grade math at West Middle School; Vickie Foresman, who teaches 7<sup>th</sup> and 8<sup>th</sup> grade English at West Middle School; and Amy White, who teaches world language classes at Central High School in Rapid City, SD.

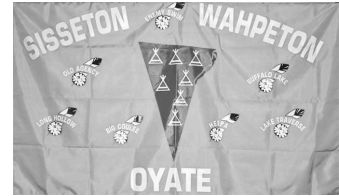


## Historical

The symbol of the tipi is used on most tribe flags in South Dakota. It symbolizes the Oceti Sakowin as the dominant confederacy of the northern plains. The Dakota, Nakota, and Lakota peoples who comprise the confederacy followed the buffalo herds and utilized all parts of the buffalo, including the hide to make their home. The tipi symbolizes home; open flaps symbolize welcome.

### Sisseton Wahpeton Oyate Flag

The Sisseton Wahpeton Oyate is located in northeastern South Dakota, on the Lake Traverse Reservation. Its flag is a light blue background with a dark blue triangle shape, similar to the shape of the reservation, in the middle of the flag. Above the triangle is “Sisseton and Wahpeton” and below is the word “Oyate.” The dark blue triangle shape has seven red tipis on it representing the seven districts of the reservation.



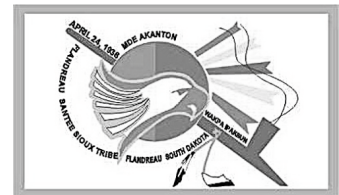
### Standing Rock Sioux Tribe Flag

The flag of the Standing Rock Sioux Tribe has a depiction of “Standing Rock” in the center of their flag. Around “Standing Rock” is a ring with the names of the eight districts of the reservation. Each district is represented by a white tipi. In the outside right are the words “Standing Rock Sioux Tribe July 1873.” The reservation was created that year out of land from the “Great Sioux Reservation.” The Ihanktonwanna and Hunkpapa oyates reside on this reservation. According to research, there is only one copy of the flag which is kept at the tribal capital in Fort Yates, North Dakota.



### Flandreau Santee Sioux Tribe Flag

The Flandreau Santee Sioux Tribe flag is one of the most distinctive flags of all the tribes because of the color and intricate detail representing the tribe’s cultural beliefs. In 1994, the tribe adopted the flag design with a bald eagle. The eagle is the powerful messenger between man and the “Great Father.” Behind the eagle is a red and orange disc emanating red and yellow rays. The two colors of rays represent the two bands making up the Flandreau Santee Sioux Tribe. Crossing behind the circle is a brown sacred pipe with two feathers coming from the lower part. The bowls of the pipes are carved from a sacred red stone. Miners quarry the stone at what is now known as Pipestone National Monument, a federally protected area in southwestern Minnesota. Above the upper part of the pipe are the words “April 24<sup>th</sup>, 1936,” which is the date the Flandreau Santee Sioux Tribe adopted its constitution.



### Cheyenne River Sioux Tribe Flag

The four major groups of the Cheyenne River Sioux Tribe are predominantly displayed on its flag (Mniconjou, Itazipco, Sihasapa, and Oohenunpa). The flag has a large rainbow made in white, yellow, red, and green with six thunder clouds in the blue above the rainbow. Below the rainbow are two peace pipes that symbolize unity, one for Lakotas and the other for all other Indian Nations. The feathers hanging from the rainbow represent the spotted eagle, protector of all Lakotas. The two circles behind the pipes represent the “Sacred Hoop” that shall not be broken. The Cheyenne River Sioux are known as the “Keepers of the Most Sacred Calf Pipe,” a gift to all Lakotas from the “White Buffalo Calf Maiden.”



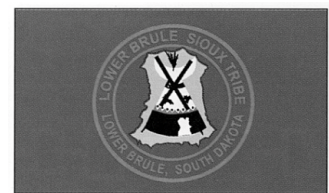
### Crow Creek Sioux Tribe Flag

The Crow Creek Sioux Tribe flag is white with the tribal seal in the center. It is made up of a blue disc with three white tipis accented in black on top of the blue disc. The three tipis represent the three districts that make up the reservation. A golden yellow ring goes around the outside of the blue disc. At the top, printed in black is “Crow Creek Sioux Tribe” and at the bottom is printed the year of the treaty that established the Crow Creek Reservation, 1868. The names of the three districts that make up the reservation are written on white, separated by blue. They are written in Dakota first with the English translation underneath. To the northwest is “Kahmi Tanka” (Big Bend), to the northeast is “Kangi Okute” (Crow Creek) and at the southern base is “Cinkicakse” (Fort Thompson). The flaps of the tipis on the Crow Creek Sioux Tribe flag are open.



### Lower Brule Sioux Tribe Flag

The tribal seal of a black and white tipi with red trim on a light tan outstretched buffalo hide sits in the center of a sky blue flag. Circling this is a band with red embroidered on both the inside and the outside. Within the band, in red, is written “Lower Brule Sioux Tribe” at the top, and “Lower Brule, South Dakota” at the bottom. This flag symbolizes the Lakota people as masters of the northern plains, following the buffalo with tipis as their homes.



### Yankton Sioux Tribe Flag

The Yankton Sioux Tribe flag has a red background with a yellow sacred pipe going from the bottom, diagonally to the top. This makes a section that looks like a Nakota tipi. On the right side of the flag are two yellow stripes with curved tips that also represent tipis. The top stripe starts at the right edge of the flag and comes to the center. The lower stripe starts at the center and goes half way to the right edge. Looking at the flag, the pipe makes a yellow “Y” and the two yellow tipis help form a red “S” standing for Yankton Sioux. About one third of the way up from the bottom, a red ripple runs across the yellow symbols. According to Donald T. Healy, this symbolizes a prayer to bind the home in love and safety. Red is seen as the symbol of life. Yellow is the symbol of happiness in the home. Above the top yellow stripe, printed in black is “Yankton Sioux Tribe,” and below the stripe “Land of the Friendly People of the Seven Council Fires.” The year “1858” is printed under the lower yellow stripe.



### Rosebud Sioux Tribe Flag

The Rosebud Sioux Tribe has one of the oldest tribe flags of any United States Indian Nation, as it was designed in a contest in the early 1960s. For a long time after the adoption of the design, the flag existed solely on paper because its complex graphics made it too expensive to manufacture. Eventually, tribal elders approached Julie Peneaux, Secretary of the Rosebud Tribal Office, who sewed as a hobby and agreed to make a flag from the design. Peneaux is still the sole manufacturer of Rosebud Sioux flags, having sewn six.



In the middle of this flag there is a blue cross on white material that represents the peace pipe and friendship to those who come to the reservation. The two crossed lines also represent the number four. Surrounding this is a diamond “god’s eye” with a layer of yellow, then red, and then blue going towards the outside. A ring of roses circles this, which symbolizes the twenty Rosebud communities. Each rosebud had a white tipi facing outward as its center

### Oglala Sioux Tribe Flag

The Oglala Sioux Tribe flag has a red background symbolizing the blood that has been shed defending their lands. Nine white tipis with their tops pointing to the outside of the flag create a circle around the middle. These nine tipis represent the nine districts of the reservation. If it is flying



in a parade or indoors, it will have deep blue fringe to integrate the colors of the United States. This flag is used at many Native American powwows and is often flown as a flag to represent Native Americans other than the Oglala people.



## Personalities

Gladys L. Moore, an Ihanktonwan from Union Lake, Michigan, is the designer behind the unique tribal symbol that was adopted on September 24, 1975.

Sidney Keith was a Lakota Spiritual Leader and Holy Man for twenty-seven years. He brought the sacred Sun Dance back to the Cheyenne River Reservation in South Dakota. He is credited with developing the tribe flag and logo for the Cheyenne River Sioux Tribe on February 26, 1975.



Native American Veterans (women) with Tribe Flag and U.S. Flag.



Native American Veterans (men) with Tribe Flags and U.S. Flag.

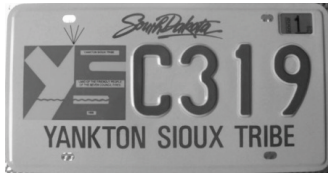


Reservations in South Dakota.

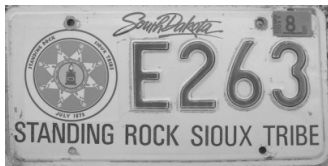


## Visual/Audio

Some car license plates with tribe flags.



Yankton Sioux Tribe.



Standing Rock Sioux Tribe.



Oglala Sioux Tribe.



Crow Creek Sioux Tribe.



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# Activity Planner

<b>Title</b>	Flags of Tribes in South Dakota
<b>Grade Level</b> 2	<b>Content Area</b> Art
<b>Objective</b>	Students will explore ways art reflects culture and society.

## Description

Students will learn which flag represents each of the nine tribes in South Dakota, as well as how the design of the flag was chosen, and what the symbolism behind the art means.

<b>Resources</b>	Promethean Board with internet access Paper Crayons/markers/colored pencils
<b>Developer</b>	Susan Thormahlen <b>Date</b> 2-22-14
<b>Standards</b>	Visual Arts Standard 3



# Activity Planner

<b>Title</b>	Scale Drawing
<b>Grade Level</b> 8	<b>Content Area</b> Math
<b>Objective</b>	The students will learn the names and locations of the nine reservations in South Dakota while practicing the skill of drawing to scale using ratio and proportion.

## Description

The students will draw a scale map of the state of South Dakota and proportion the map identifying the nine reservations. They will match a picture of the flag to its reservation, then calculate the area in square miles of each reservation and include a scale guide at the bottom of their map.

<b>Resources</b>	Map of South Dakota for reference, including dimensions 1 piece of poster board (28 in. by 22 in.) Meter stick Information regarding location and area of each reservation.	
<b>Developer</b>	Tim Hast	<b>Date</b> 2/20/14
<b>Standards</b>	Oceti Sakowin Essential Understandings 3 gr. 6-8	



# Activity Planner

<b>Title</b>	Cultures and Symbolism
<b>Grade Level</b> 8	<b>Content Area</b> Language Arts
<b>Objective</b>	Students will research and evaluate the traditions, values, and symbols of one of their own cultures.

## Description

1. Students will listen to a speaker present various Lakota stories and discuss Lakota values, including their kinship system.
2. Students will listen to excerpts from the resource books listed below.
3. Pictures of the tribe flags will be analyzed for symbolism and meaning.
4. Students will research their own heritage for a story that teaches values and symbols from their heritage. Sources will be cited using MLA style.
5. Students will write an essay honoring someone who has guided their life in some way or made a significant impact on them.

<b>Resources</b>	Local resource person to discuss cultural beliefs (Paula, Bruce or Bryant) Walking With Grandfather: The Wisdom of the Lakota Elders by Joseph Marshall III Keep Going: The Art of Perseverance by Joseph Marshall III The Lakota Way: Stories and Lessons for Living by Joseph Marshall III Colored pictures of South Dakota tribe flags	
<b>Developer</b>	Vickie J. Foresman	<b>Date</b> February 20, 2014
<b>Standards</b>	5-1 W-4	



# Activity Planner

<b>Title</b>	National Flags and Colors
<b>Grade Level</b> 9-12	<b>Content Area</b> French
<b>Objective</b>	Students will learn to identify national flags of Francophone countries. Students will be able to name the colors in French.

## Description

Students will identify Francophone countries on a world map. They will be introduced to the national flags. Then students will view the names and locations of reservations in South Dakota. To practice and expand the color vocab in the target language they will identify colors on the tribe flags. Finally, students compare and contrast designs and colors on national flags. They will design a flag of their own on a laptop computer to resemble the national flags that were introduced to them. Flag designs will be shared in class.

<b>Resources</b>	Overhead projector French textbooks World maps Student laptop computers	
<b>Developer</b>	Amy White	<b>Date</b> 2-22-14
<b>Standards</b>	RCAS World Languages, Comparisons 4.2	



## Storytelling

By Team  
Ohunkakan



Melissa Owen, Shellie Byers, Lisa Evans, Halli Clausen

Ohunkakan (storytelling) has a crucial role in Oceti Sakowin cultures. It provides individual and educational guidance, as well as historical reference. Sharing and exploring these stories with students are essential to understanding Oceti Sakowin cultures and beliefs.

Team Ohunkakan includes Melissa Owen, a special educator for 19 years and currently a Behavior Strategist at Corral Drive, Canyon Lake, and South Canyon Elementary Schools; Halli Clausen, a Title 1 Teacher at the Western South Dakota Juvenile Services Center (WSDJSC); Lisa Evans, a Photography Instructor at Stevens High School; and Shellie Byers, an Art Instructor at Stevens High School.



## Historical

Oceti Sakowin, “The Seven Council Fires,” cultures are infused with stories of human as well as non-human forces. These stories assist in developing the culture or shaping elements of who the Oceti Sakowin are. They have been shared from generation to generation and provide guidance as well as historical reference to how all things were created. Although the types of stories are different, Oceti Sakowin storytellers do not differentiate between human or non-human forces; that is left up to the listener.

Many of these stories were relayed through a chosen medium that had spiritual wisdom called a Wicasa Wakan, or medicine man. Elders also were instrumental in sharing stories about life and continue that tradition today.

Other stories have been passed down through generations through winter counts, which depict painted information on animal hides or other media. The Oceti Sakowin view this as an important art whether it is traditional storytelling of actual events or other stories that are similar to tales or fables.



By Shellie Byers



By Shellie Byers

Some resources note that Oceti Sakowin stories are based on 12 characteristics: bravery, fortitude, generosity, wisdom, respect, honor, perseverance, love, humility, sacrifice, truth, and compassion. Other sources share that there are four main characteristics that should be taught, such as bravery, fortitude, generosity, and fidelity. Many Oceti Sakowin stories have a character that can be compared to a trickster and contain some type of life lesson.

Storytelling was and still is an important way for Oceti Sakowin persons to share their life experiences, lessons of life, and ideal characteristics of a person. Joseph M. Marshall, III emphasized how important the characteristics taught in the stories are in his statement, “We believe we are measured by how well, or how little, we manifest virtue in our life’s journey.” There continues to be a rich culture and heritage due in part to these stories that have been woven, lived, and passed down for generations.



## Personalities

### Iktomi

According to Oceti Sakowin legends, Iktomi is a cultural hero and a crafty creature or being who disrupts the order of things, often embarrassing others and sometimes himself in the process. He uses his trickster ways to acquire food, steal possessions, or simply cause mischief. Triangulated Wikipedia sources online tell, “One story of Iktomi goes that in the ancient days, Iktomi was Ksa, or wisdom, but he was stripped of this title and became Iktomi because of his troublemaking ways.” (Wikipedia, 2014). In English, Iktomi’s name translates into

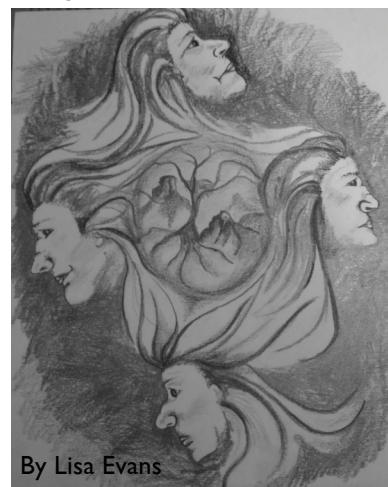


spider-man. Walker describes Iktomi, “His body is like a fat bug. His legs are like the spider’s, but he has hands and feet like a man” (Walker, 1991, pp.128-129). He is a shape shifter but is usually depicted as a human man wearing red, yellow and white paint, with black rings around his eyes. “Iktomi is the supernatural son of the Great God...whose chief delight is to play tricks on others that will make them uncomfortable or ridiculous” (Walker, 1991, p. 222). The stories of Iktomi are usually told as a way to teach lessons. “Because it is Iktomi, a respected (or perhaps feared) deity playing the part of the idiot or fool, and the story is told as entertainment. The listener is allowed to reflect on misdeeds without feeling like they are being confronted” (Wikipedia, 2014).

### Wazi, the Old Man, the Wizard



According to Oceti Sakowin legends, Wazi, the Old Man, the Wizard, was banished to the underworld, “because he had not used his powers to do good, but to cause shame for his kindred and the gods” (Walker, 1917, p. 166). Due to his exile, along with his desire to return to the world, he spoke to the stars requesting to go to the world. “The wizard was not permitted on the world, so he traveled around the edge until he made a trail there” (Walker, 1917, p. 167). While on the trail, he received a message from a bright star, the daughter of the Sky. Following the orders, Wazi, the Old Man, the Wizard was able to return to the world where he found his daughter, Ité’s, four children. He then used his



powers to help his grandsons, Yata (the North), Eya (the West), Yanpa (the East), and Okaga (the South), go “to the edge of the world and mark the directions” (Walker, 1917, p. 171).





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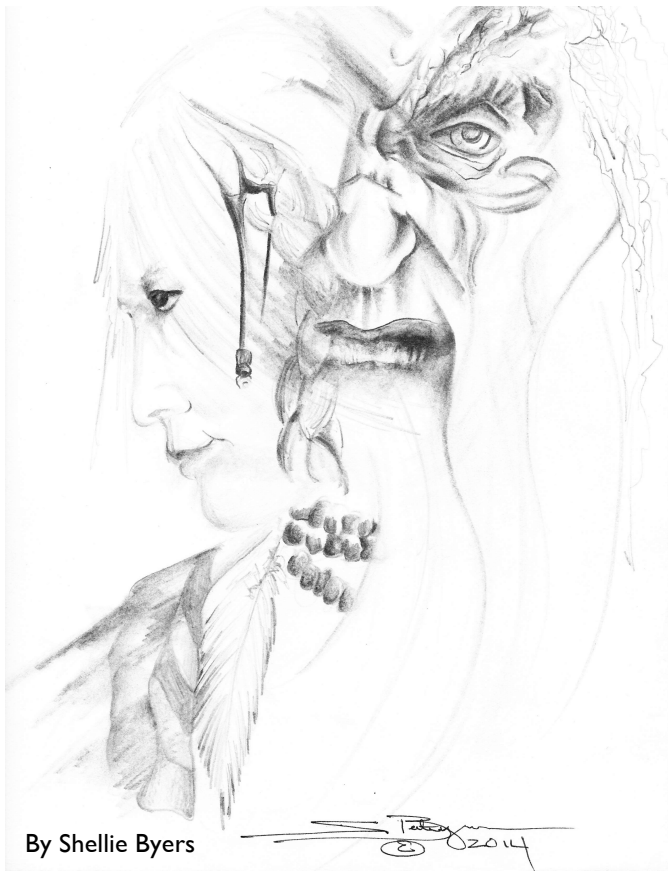


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# Activity Planner

<b>Title</b>	Character Development
<b>Grade Level</b>	Secondary
<b>Content Area</b>	Art
<b>Objective</b>	Students will illustrate a character in their parable using imagery of distinctive characteristics.

## Description

Students will have been presented with several Lakota stories and artists and artwork currently available that depict characters and scenes from these stories. Students will have developed a parable of their own (or this unit could collaborate with a creative writing class).

Students will select the character from their parable that offers the most imagery. Students will list the imagery and then expand with correlating visual ideas. Students are encouraged to exaggerate gesture and detail.

Students will begin drawing several thumbnail sketches.

Students will lightly draw the preliminary composition onto the support.

Students will proceed to illustrate details.

This project can be accomplished with any medium that lends itself to detail such as paint markers, Sharpies, oil, acrylic, watercolor, colored pencil, etc.

<b>Resources</b>	Paul Goble James Christensen
<b>Developer</b>	Shellie Byers/Stevens Art
<b>Date</b>	February 22, 2014
<b>Standards</b>	Communication of ideas and emotions using visual arts.



# Activity Planner

<b>Title</b>	Storytelling teaches life lessons.
<b>Grade Level</b>	K-5 (can be adapted to any grade level)
<b>Content Area</b>	Social/Behavior-perseverance-belief in yourself
<b>Objective</b>	Students will learn the importance of storytelling in Lakota culture and make personal connections to the story that they listen to and how it relates to their life.

## Description

Students will be asked connections or prior knowledge they have to storytelling and what it means to Lakotas.

Information will be discussed about the ways in which Lakotas share their stories (ex: passed down from their elders, stories similar to fables, through winter count).

Discuss how their own families pass down information. (For example: photo album, video, diary, etc.)

The students will listen to the story The Legend of the Indian Paintbrush by Tomie dePaola.

Connections discussed while reading:

- Times you failed but kept on working at it
- Natural gifts you have
- Dreams and future aspirations
- Believing in yourself even when things are difficult

After reading: Discuss personal gifts the students feel they have to share with the world. (dancing, kindness, athleticism, humor, etc.)

Students will create one collage (groups of 3-4 students) of their gifts using watercolors.

<b>Resources</b>	Book: <u>The Legend of the Indian Paintbrush</u> by Tomie dePaola Large Posterboard Watercolors and paintbrushes for each student	
<b>Developer</b>	Melissa Owen	<b>Date</b> 2/22/14
<b>Standards</b>	Health Standards Oceti Sakowin Essential Understandings 2, Indicator 2	



# Activity Planner

<b>Title</b>	Recreating Lakota Stories Through Photographs
<b>Grade Level</b> 10-12	<b>Content Area</b> Photography
<b>Objective</b>	Students will use photography skills to recreate traditional Lakota stories through their own digital photographs.

## Description

Students will be introduced to the Lakota oral tradition. In small groups, students will select a Lakota story to recreate or illustrate through photographs. Students will research the story and accurate cultural imagery relating to it. Using digital cameras, each group will reenact their story and photograph it. The photographs will then be used to create a movie with recordings of students reading the story, which will be shown in class and then shared with elementary students.

<b>Resources</b>	A variety of Paul Goble books, the printed stories from our CAIRNS binder, <u>Lakota &amp; Dakota Animal Wisdom Stories</u> by Mark McGinnis, <u>Dakota Texts</u> by Ella Deloria, and other appropriate resources that are available. Digital cameras, props as needed, computers with appropriate software.	
<b>Developer</b>	Lisa Evans	<b>Date</b> February 22, 2014
<b>Standards</b>	Art 9-12 Standard 1, Benchmark 1; Benchmark 2; Benchmark 3. Art 9-12 Standard 3, Benchmark 1. Common Core Standard for History/Social Studies: 11-12.RH.	



# Activity Planner

<b>Title</b>	Cultural Story Discoveries
<b>Grade Level</b> 3	<b>Content Area</b> English Language Arts & Social Studies
<b>Objective</b>	Students will investigate literature from diverse cultures and compare and contrast two stories (one Lakota story and one story from another culture of their choice).

## Description

As a class, we will read stories such as those presented in our booklet. After class discussion about lessons or central messages that can be learned by reading the literature, each student will choose another culture to research (fables, folktales or myths) that can be compared and contrasted to one of the stories that we read as a class. Students will be given choices for individual or group projects. Some options would be to:

1. Write your own fables, folktales, or myth.
2. Create a play.
3. Illustrate a story.
4. Write a parody.
5. Create a power point.
6. Create a video.

The students would also have the option to design their own project that meets the teacher’s approval.

<b>Resources</b>	<ul style="list-style-type: none"> <li>- The Sun Dance and Other Ceremonies of the Oglala Division of the Teton Dakota. By James R. Walker</li> <li>- Internet</li> <li>- Picture Books</li> <li>- Community Members</li> <li>- Videos</li> <li>- Magazines</li> </ul>	
<b>Developer</b>	Halli Clausen	<b>Date</b> February 21, 2014
<b>Standards</b>	Oceti Sakowin Essential Understanding 2, Indicator 2. Common Core State Standard: 3.RL.2 SD Content Standard: 3.US.2.2.	



## Contemporary Music

By Team  
Isakpe



Teresa Kellar, Patricia Skancke, Susan Aurand, Bethany Morris

The topic of traditional and contemporary Lakota music was selected by the team because this topic generated a huge interest for all four of the Isakpe group members. Through research, the authors realized that, in order to truly appreciate the richness of Lakota heritage and culture, the paramount importance music plays to the Lakota people cannot be underestimated. This chapter includes a historical perspective of music from long ago all the way through today's contemporary Lakota musicians. Biographies of select musicians or musical groups are included in this chapter in conjunction with select photos and/or images of these musicians. There are three lesson plans and one unit plan for classroom use. As readers will note, state standards in K-5 music are used. These lessons could easily be adapted for middle and high school students as well.

The Isakpe group members include the following Rapid City Area Schools educators: Pat Skancke, a K-2 Intervention Strategist from Knollwood Elementary; Theresa Kellar, a 2<sup>nd</sup> Grade teacher at General Beadle Elementary; Susan Aurand, a Counselor at Central High School; and Bethany Morris, a Special Educator at North Middle School. The group named itself Isakpe, which means sixth in Lakota.



## Historical

In order to truly appreciate the richness of Lakota heritage and culture, the paramount importance of music to the Lakota people cannot be underestimated. As Howard Bad Hand of the Red Leaf Singers indicates, “Music is the language of the universe and everything that is done in all traditional cultures is done through music” (Theisz, pp. 20-22). Kevin Locke, a traditional Lakota flute player, weighs in on this when he states, “... within the Lakota heart the universe is concealed. Music is our way into that universe.”

It should be understood that Native American music as an entity or concept ultimately does not exist. It is necessary to narrow down the focus of music to a particular tribal culture. With this in mind, only the music of the Lakota culture will be discussed. Included in this discussion is the historical perspective of contemporary music versus historical music. Well-known and respected traditional singers, groups, and genres of music in contemporary Lakota society will be discussed.

One of the chief contributors to understanding Lakota song and dance is Dr. Ronnie Theisz. In his book *Sharing the Gift of Lakota Song*, he gives the reader an understanding of music in Lakota culture. He explains that the Lakota people have two different kinds of music: sacred and secular, or social music. Out of respect for the belief of the Lakota people, sacred songs should never be performed outside of a sacred tribal ceremony. Secular music, on the other hand, can be studied and performed publicly. However, caution needs to be given to not stereotype the music of the Lakota people, because Native performers participate in many different genres of music. As Howard Bad Hand points out, “today we spend too much time in the powwow world. That’s good but I think more attention needs to be given to all aspects of music. There are very few singers who get into all aspects of music and their culture. Most specialize in a particular genre” (Theisz, pp. 20-22).

There are two avenues to explore for contemporary Lakota music: Indian Contemporary and Traditional music. As Dr. Theisz explains, contemporary Native performers participate in many genres or forms of music such as traditional, folk, pop, country and western, rock and Indian contemporary, which is a combination of tribal melodic structures and vocal styles (Theisz, p. 7). Examples of these Indian Contemporary groups or musicians are Brulé, Indigenous, and Gil Silverbird. On the other hand, songs performed as Traditional music may have origins in the obscure past or may have been composed more recently. This genre follows a variety of time-honored expectations of traditional song forms (Theisz, p. 7). In the Traditional and Contemporary Lakota music styles, the drum is the predominant instrument used in conjunction with Lakota singing. The drum is associated with Mother Earth. It symbolizes her heartbeat. The sound of the drum is also symbolic of thunder. Chief Young Bear explains that in Lakota





culture, song and dance cannot really be separated. They are always connected (Theisz, pp. 16-17). Well-known and respected traditional singers or groups in contemporary Lakota society include Dr. Ronnie Theisz from the Porcupine Singers, the late Calvin Jumping Bull, the late Chief Severt Young Bear, Sr., who was a member of the Porcupine Singers, and Howard Bad Hand from the Red Leaf Singers. Women have also played a prominent role in Traditional music. Perhaps one of the most well-known and respected woman singers is the late Nellie Two Bulls, who was a member of the Sons of Oglalas. A few examples of the thousands of secular or social Lakota songs include the Flag Song, Honoring Song, Round Dance, Rabbit Dance, and Giving Thanks-Penny Song. The only traditional Lakota instrument which plays melodies is the flute. The flute is primarily an instrument of courtship and played by males. Examples of Native American flutists are Kevin Locke, John DeBoer, and John Timothy.

Most contemporary Lakota music is spiritual in nature and involves the music of flutes, drums, and vocals. The drums are the most important part of both contemporary and traditional music, still being the instrument used at powwows, or wacipis, today. Wacipis also feature vocals in chanting, which seems to be just as important an instrument. The flute is the next most important instrument in Lakota culture. The flute is used by most modern Lakota musicians today. Calvin Standing Bear states that, “the flute has been a tradition to his Lakota people for hundreds of years.”

One can remember better when using one’s senses. Music can be both felt and seen. When listening to music you are using three of your senses. Lakotas use the sense of feeling music more than most cultures. Lakotas use the drum as a heartbeat of the earth, which can be felt by just being near them: feeling the drums in the innermost part of the body, up through the feet, and all the way to the heart. The vibration of the drums is very powerful. The drums can also be heard just by being near them; the drums have such a low sound that often they can be heard from a distance also. To see the music, one must be watching the drummers and/or the dancers. When listening to Lakota music, learning happens through using multiple senses.

Music is a form of communication. Lakotas have used music as a form of communication since long ago. Traditional music has its place in Lakota culture, but like all cultures, in order to keep the music alive the culture had to embrace the needs of its younger generation and embrace the changes they needed while keeping a hold of its roots. The birth of contemporary music came about in the 1960s. According to the pianist Paul LaRoche of Brulé, his contemporary band is connecting with the younger generation by fusing Native American musical traditions with contemporary rock influences. LaRoche also states that his music, *We The People*, was “a means to bridge the gap between small town Americana and the Native American experience.”



When at powwows the dancers are telling stories using music and dance. The dance is the story, but the dancers need the drummers to help in telling the story and to keep the social aspect of the powwow. Powwows feature traditional music, not contemporary music, which helps keep the stories alive, and through them preserve important cultural tradition. At Lakota powwows, dancers have a creative way of making music by incorporating jingle dresses into their dances. Many of the powwow participants also have jingle dresses which make their own music when they dance. The jingle of the dress matches the beat of the drum since the dancer is dancing to the beat of the drum. Together, the drum beating and the dresses jingling make a lovely sound.

Music is also used in spiritual ceremonies, healing circles, and storytelling. James Torres believes that music is a powerful means of communication for the spirit in relaxing and healing. James Torres plays the keyboard for Red Tail Chasing Hawks, along with flutist Calvin Standing Bear. They both compose and sing their own music. Many flutists create their own music, which can give them the freedom to create contemporary music that will appeal to a new generation. When recently asked about his mission in life, Kevin Locke said: "All of the people have the same impulses, spirits, and goals. Through my music and dance, I want to create a positive awareness of oneness of humanity."





Along with being the front man in the contemporary Native American band Indigenous, Mato Nanji has played alongside Jimi Hendrix band members during the annual Experience Hendrix Tour since 2002. Photo courtesy of indigenousrocks.com



The Native American blues rock band, Indigenous, has had a large national following since they released their award winning debut album *Things We Do* in 1998. Photo courtesy of cooganphoto.com © DanCoogan.com



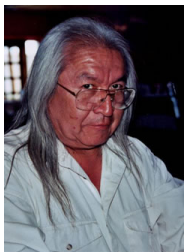
Gil Silverbird, pictured holding his NAMMY award, mixes R&B and pop styles with the influence of his Native American heritage. Photo courtesy of nativeamericanmusicawards.com



Born to the 5<sup>th</sup> generation of a show business family, Gil Silverbird began entertaining at the early age of 5. He continues to carry on his family's tradition through contemporary Native American music today. Photo courtesy of finnmarken.no



Under the leadership of brothers Melvin D. Young Bear and Severt Young Bear III, the Porcupine Singers work hard to keep the tradition of singing alive in their community of the Brotherhood District in Porcupine, South Dakota. Photo courtesy of canyonrecords.com

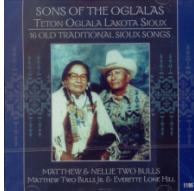


Howard Bad Hand, a Sicangu Lakota, is a 4<sup>th</sup> generation member of the family singing group, Red Leaf Singers from Rosebud, South Dakota. Photo courtesy of Dog Soldier Press © 2002-2011.





The late Nellie Two Bulls, better known as “Grandma Nellie,” spent her life sharing her gift of music as a member of the Sons of the Oglalas at the Pine Ridge Reservation in South Dakota. Photo courtesy of brotherhooddays.com



The late Matthew and Nellie Two Bulls, pictured on their *Teton Oglala Lakota Sioux Songs* album cover, shared their talent with many as the lead singers of Sons of the Oglalas. Photo courtesy of indianrecordsinc.com © 2014 Indian Records.



Many contemporary Native American musicians have strong roots in South Dakota.  
Kevin Locke: Standing Rock Reservation  
Brulé: Lower Brule Reservation  
Indigenous: Yankton Sioux Indian Reservation  
Red Leaf Singers: Rosebud Reservation  
Porcupine Singers and Sons of Oglalas; Pine Ridge Reservation.  
Image courtesy of the South Dakota Office of Indian Education.



## Personalities

### Paul LaRoche

Paul LaRoche is the founding member of the well-known Native American music group Brulé. Paul was born in 1955 in Pierre, South Dakota. He was adopted by a non-Native family residing in Worthington, Minnesota. While LaRoche grew up in what he describes as a loving family, he did not become aware of his Native roots until he was in his mid-thirties. Following the death of his adoptive parents, Paul's wife, Kathy, stumbled across an envelope containing information about Paul's adoption. It was she who initiated the process of connecting with Paul's biological family. In 1993, Paul was united with his biological brother. Shortly after that, Paul moved his family to Lower Brule Reservation. LaRoche and his two children, Shane and Nicole, later became enrolled members of the Lower Brule Sioux Tribe. LaRoche's wife Kathy, to whom he has been married to for over thirty years, is of Scandinavian descent.

After moving to Lower Brule, LaRoche learned about Lakota culture through his birth family and elders of the tribe. LaRoche founded the music group Brulé in 1995. He strives to merge or meld two cultures with his music. "I love blues, jazz, classical, rock and roll. I like a lot of different 'kinds' of music, but what I've tried to do is blend those different musical styles with some of the sounds and some of the emotions and spirit from the Native American culture, so that there's been a blending process that has taken place." as quoted by Laroche in an interview with Jody Ewing of the *Weekender*. From the time that LaRoche was reunited with his birth family, he has remained true to his mission of being a positive role model, bridging the non-Native culture he grew up in with his Native American culture. He is a man who truly knows both worlds.

LaRoche's accomplishments are many. In 1999, he served as the musical ambassador and speaker for the U.N. Peace Conference in the Netherlands. Other accomplishments include Group of the Year by the Native American Music Awards (NAMMYs), sales of over one million CDs, and the PBS concert, *Brulé, Live at Mount Rushmore - Concert for Reconciliation of the Cultures*. His most recent accomplishment includes being the first Native American to score a major motion picture. He scored the music for the movie *Windcatcher: The Story of Sacajawea*.

LaRoche continues touring worldwide with his band Brulé nine months of the year. During the summer months Brulé performs at the High Country Great Ranch in Hill City, South Dakota at the Buffalo Moon Outdoor Theatre. The High Country Great Ranch is owned and operated by the Marshak family. Barbara Marshak has also written a book about LaRoche's life entitled, *Hidden Heritage: The Story of Paul LaRoche*.



LaRoche is passionate about music and educating people with regard to Native American culture. His life work and passion can be summarized by this quote he gave in an interview with Deanna Darr of the *Rapid City Journal*, “I’ve really tried to keep my sharing of the culture of a positive nature, because we could take it the other way and many do. There are wonderful things about the culture that you don’t hear enough about. You hope that your audience goes home with a little more information about the culture than they came with.”



Paul LaRoche, an enrolled member of the Lower Brule Sioux Tribe of South Dakota, is the founder and producer of the contemporary Native American music group Brulé. Photo courtesy of windcatcherthemovie.com



The contemporary Native American music group Brulé has sold over 1 million CDs and has earned seven NAMMYS since they began touring the nation in 2002. Photo courtesy of brulerecords.com Brule Records © 2001-2011



Brulé, the award winning contemporary Native American music group, gives fans an invigorating performance by combining a five-piece rock ensemble with traditional Native American instrumentation. Photo courtesy of brulerecords.com Brule Records © 2001-2011

### **Kevin Locke**

Kevin Locke is a recognized Northern Plains flutist, hoop dancer, and cultural educator and speaker. Locke was born on June 23, 1954. He grew up on Standing Rock Reservation. Locke is Hunkpapa Lakota. His Lakota name is “Tokeya Inajin,” meaning “The First to Arise.” Locke graduated from the University of South Dakota with a Bachelor of Science in Elementary Education and a Master of Science in Education Administration.

Locke was taught Lakota traditions, values, and culture by his uncle and elders while growing up in Wakpala, South Dakota. Locke’s mother, Patricia Locke, was influential in the passing of the Indian Religious Freedom Act of 1978. She left a powerful legacy. Kevin continues creating opportunities for people to learn Native American culture and traditions. In the late 1970s, Locke became a member of the Baha’i faith. He infuses Native American culture and the teachings of the Baha’i faith in his concerts and workshops. Locke is passionate about unity and peace and promoting appreciation of all cultures. He is credited with keeping the Northern Plains flute alive. In his concerts, he educates his audience about the



symbolism of the seven notes of the flute. Along with the flute, Locke performs the hoop dance with twenty-eight hoops.

Locke's accomplishments include authoring the book, *Real Dakota!: about Dakota by Dakotans!:* *the life, people and history of the Dakotas by the people who know and love it!* He received the National Endowment of the Arts Award in 1990. Locke has been an international cultural ambassador since 1980. He received the Native American Music Award 2009 Record of the Year. Locke has produced 11 CDs.



Kevin Locke spreads the message of universal humanity through his music. With strong Lakota roots, his music has a natural and universal appeal. Photo courtesy of [treasuresofwonderment.com](http://treasuresofwonderment.com)



Kevin Locke won the NAMMY for Record of the Year at the 2009 Native American Music Awards for his recording titled *Earth Gift*. Photo courtesy of [bahai.us](http://bahai.us)



Embracing his Lakota heritage, Kevin Locke plays the Indigenous Flute; a traditional handmade cedar wood instrument. Photo courtesy of [kevinlocke.com](http://kevinlocke.com)



Mato Nanji, the lead member of the contemporary Native American band, Indigenous, was highly influenced by his father and uncles' music group, The Vanishing Americans, from the Yankton Sioux Indian Reservation in South Dakota. Photo courtesy [bostonblues.com](http://bostonblues.com)



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# Activity Planner

<b>Title</b>	Two Contemporary Lakota Musicians		
<b>Grade Level</b>	Adult Colleagues	<b>Content Area</b>	This could be done during a departmental meeting
<b>Objective</b>	Colleagues will become aware of two recognized Lakota musicians and will be able to identify the music from each musician.		

## Description

Colleagues will listen to a brief introduction to the group Brulé (Paul LaRoche) and Kevin Locke. Colleagues will then relax and listen to four selections from a Brulé CD and four selections from a Kevin Locke CD.

<b>Resources</b>	Kevin Locke CD Brulé CD CD player		
<b>Developer</b>	Susan Aurand	<b>Date</b>	2/21/2014
<b>Standards</b>	This activity is for adult colleagues, so there are no standards.		



# Activity Planner

<b>Title</b>	Lakota Music
<b>Grade Level</b> 2	<b>Content Area</b> Social Studies
<b>Objective</b>	Students will learn and experience Lakota musicians and music.

## Description

The students will listen to Brulé and Red Tail Chasing Hawks. Names of musicians and the title of the song playing will be displayed on the board, as well as a picture of the musicians (on the Promethean board). The students record the song title and musician names on their own paper. In groups, discuss the importance of Lakota music and how contemporary Lakota music may or may not be different from traditional Lakota music. Use a Venn Diagram to compare and contrast.

After listening to the music for a week or two have the students try to write the music and musician's name on a piece of paper to see if they can recall the information.

<b>Resources</b>	Music from Brulé and Red Tail Chasing Hawks	
<b>Developer</b>	Teresa Kellar	<b>Date</b>
<b>Standards</b>	None.	



# Activity Planner

<b>Title</b>	Lakota Contemporary Music Appreciation Unit
<b>Grade Level</b> 3-8	<b>Content Area</b> Music
<b>Objective</b>	Students will gain an appreciation of Lakota culture and music.

## Description

This activity is a month-long music appreciation unit intended to give students extended exposure to a number of songs from the Lakota culture. It is meant to not only familiarize the student with Lakota contemporary music but also to develop an in-depth appreciation of the richness of Lakota heritage and culture. Students will learn cultural music by repeated, careful listening to recorded examples of the songs.

Week 1: Listening and Appreciation: History and associated oral narratives of selected Traditional songs would be taught. Examples of songs are: the Flag Song, Round Dance, Giving Thanks/Penny Song and Children's Lullabies. Song text and translation (if available) and its meaning to the Lakota culture would be taught. Lakota contemporary music by groups such as Indigenous and/or Brulé could also be explored.

Week 2: Isolating Music Elements: Desired music elements such as melody, beat, timber, pitch and modulation, instrumental accompaniment to the voice, etc. would be taught. By isolating the desired music elements, the teacher will help students recognize and identify these elements in other Lakota songs.

*Continued on next page.*

<b>Resources</b>	<p><i>Sharing the Gift of Lakota Song</i> (Theisz, 2003) Chapter 6: Classroom Considerations, pages 47-91. This resource includes a CD in the back cover that contains examples of 19 songs discussed in the book.</p> <p><i>Songs and Dances of the Lakota</i> (Black Bear Sr., and Theisz, 1984) which includes a 4-CD set of songs to accompany the book.</p>	
<b>Developer</b>	Pat Skancke	<b>Date</b> 2-19-14
<b>Standards</b>	<p>Standard 5: Understanding relationships. Students will understand music's relationship to society, the other arts, disciplines outside the arts, history and culture.</p> <p>Indicator 2: Students will understand music in relation to history and culture.</p>	



*Description, continued.*

Week 3: Cultural Context of Songs: During this week, students would develop an appreciation of the place of selected songs in traditional and contemporary cultural contexts. Students would become familiar with the use of each song and with explanations and oral traditions connected to the songs. (i.e. Lakota Flag Song: students should stand and remove their hats to show respect.)

Week 4: Song and Dance Performance: The culmination of this unit would be a performance with the entire school participating in a Round Dance. During this week, students would be given an opportunity to imitate song and dance performance of traditional musicians. This would be accomplished by listening to the songs on the accompanying CDs (see resources below). In the days leading up to the school-wide dance, students would be instructed on the history and elements of the Round Dance II. This version has words for both Lakota and English translation. Students would listen to the song and then be given an opportunity to practice it within the classroom setting before joining the entire school for the school-wide performance.

Note: Once the above elements are taught for the Flag Song, this song could be played on the school-wide intercom daily in conjunction with the saying of the Pledge of Allegiance.



# Activity Planner

<b>Title</b>	Compare and Contrast Values in Pop Music and Contemporary Lakota Music
<b>Grade Level</b> 6 - 8	<b>Content Area</b> Language Arts
<b>Objective</b>	Students will compare and contrast European American values portrayed in the genre of pop music to Oceti Sakowin values portrayed in the genre of contemporary Lakota music.

## Description

Students will choose songs from three non-Native popular musicians or musical groups and three contemporary Lakota musicians or musical groups to analyze.

Students will print the lyrics of each song, highlighting specific values that are evident.

Students will use a graphic organizer (ex: Venn diagram, paragraph planner) to show a comparison and contrast of the values portrayed in the two genres of music.

Students will write a three-paragraph report explaining their findings.

<b>Resources</b>	Internet Access Graphic Organizers Word Processor	
<b>Developer</b>	Bethany Morris	<b>Date</b>
<b>Standards</b>	Oceti Sakowin Essential Understandings 4 CCSS 6/7/8.W.2.a, CCSS 6/7/8.W.2.b, CCSS 6/7/8.W.2.c, CCSS 6/7/8.W.2.f, CCSS 6/7/8.W.9	



## Educational Resources by CAIRNS

Item	Description	Price
Poster	<b>New and Old Worlds.</b> Two large images illustrate the American Indian Old World in 9,500 BC and the drastically reduced American Indian New World today. Six smaller images illustrate the expanding European New World from 983 AD to today. Color, 17" x 11".	10.00
Poster	<b>Oceti Sakowin Camp Circles.</b> Large diagrams of <i>hocokas</i> (camp circles) show the original and contemporary locations of the seven Oceti Sakowin oyates around their perimeters. Oyate census populations included for 1880 and 2010. Color, 17" x 11".	10.00
Poster	<b>Reservations in South Dakota.</b> Large map shows the boundaries, areas and names of the reservations, the locations and names of their capitals, and the locations of a dozen important sites in Oceti Sakowin history. Small maps illustrate the treaty land boundaries of the six treaties that cover all of South Dakota. Color, 11" x 17".	10.00
Poster	<b>Flags of Tribes in South Dakota.</b> Presents the official names of the nine federally recognized tribes in South Dakota beneath color replicas of their flags. Color, 17" x 11".	10.00
Poster	<b>Individual Tribe Flag.</b> Large color replica of the official flag of each of the nine federally recognized tribes in South Dakota. Includes the date the tribe's constitution was ratified, the number of citizens in 2005, and its ancestral Oceti Sakowin oyates; and the official name and area of its reservation, the number of residents in 2010, and the name of its capital. Color, 17" x 11", one poster for each tribe.	10.00 each
Map	<b>Reservations in South Dakota.</b> Grid map of South Dakota with nine shaded reservations and stars indicating their capitals. Grid size is approximately 14.375 miles. 32 sheets. Black and white, 11" x 8.5".	6.00
Handbook	<b>Oceti Sakowin Origins and Development.</b> Evidence-based overview of Oceti Sakowin origins, homelands, treaties, reservations/reserves, and tribes/first nations. Includes 16 classroom activities in four K-12 grade levels and four content areas. Black and white, 47 pages with illustrations, tables, and bibliography, 8.5" x 11". ISBN:978-0-9855515-0-6	16.00
Handbook	<b>Tribes and Reservations in South Dakota.</b> Evidence-based overview of treaty lands, reservations, and tribes in South Dakota and data pertaining to them. Includes 16 classroom activities in four K-12 grade levels and four content areas. Black and white, 65 pages with illustrations, tables, and bibliography, 8.5" x 11". ISBN: 978-0-9855515-2-0	16.00
Film	<b>Lakota Star Knowledge.</b> An exploration of Lakota star knowledge with students from Spring Creek, South Dakota as they discover Lakota narratives, winter count histories, and astronomy. A production of the Journey Museum in cooperation with CAIRNS. DVD, color, 27 minutes.	20.00
Field Guide	<b>Tender Reverence: Explorations of the Lakota Universe.</b> A companion to Lakota astronomy that includes traditional narratives, constellation diagrams, directions for identifying constellations, a glossary, and a bibliography. Black and white, 16 pages, 7" x 8.5". ISBN: 978-0-9855515-1-3	7.00
Book	<b>This Stretch of the River.</b> Lakota, Dakota, and Nakota responses to the Lewis and Clark Corps of Discovery Expedition and Bicentennial. Produced by the Oak Lake Writers' Society. Black and white, 116 pages. ISBN: 1-57579-326-1	12.00
Bookmark	<b>Reservations, Tribes and Capitals in South Dakota.</b> State map keyed to official names of nine reservations, tribes and capitals. CAIRNS logo and mission statement on reverse side. Color, 8" x 1.75".	1.00
Decal	<b>CAIRNS Logo.</b> Reversed black logo on clear background. Stick on inside of windows and clear surfaces. 4" diameter circle.	0.50
Sticker	<b>CAIRNS Logo.</b> Black logo on white background. 4" diameter circle.	0.50
T-shirt	<b>CAIRNS Logo.</b> White logo in upper left chest. Red or black cotton, sizes S-XXL.	12.00





Teacher participants in the 2014 workshop *Approaches to Teaching American Indian Histories & Cultures*



