

Mission 3:

“A Cheyenne Odyssey”



**COMPLETE CLASSROOM
GUIDE**



TEACHER'S GUIDE

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Classroom Content Advisory—PLEASE READ.

MISSION 3: “A Cheyenne Odyssey”

MISSION US: “A Cheyenne Odyssey” focuses on Plains Indian life in the latter part of the nineteenth century. During that time, the Plains Indians experienced tremendous upheaval in their way of life as the United States expanded into the West. This upheaval led to conflict that was at times violent and sometimes resulted in disastrous (and deadly) consequences on both sides.

The history presented in “A Cheyenne Odyssey” is difficult. While the game does not directly depict graphic violence, it includes events such as forced relocation of Indians, multiple acts of sabotage (including raids on white settlers and the derailment of a train), and the Battle of the Little Bighorn (called “The Battle of the Greasy Grass” by the Cheyenne). Some characters in the game perish from disease, famine, acts of war, and rough treatment. The game does not cast moral judgment on these events, which are true and authentic to history, based on careful research and scholarship about Northern Cheyenne life and Indian-white conflict. It does, however, more prominently feature the perspective of the Northern Cheyenne over that of the United States government, settlers, or soldiers.

As with the other games in the MISSION US series, students playing “A Cheyenne Odyssey” are in-role as a “peer from the past.” In the case of “A Cheyenne Odyssey,” they are Little Fox, a Northern Cheyenne boy who grows into adulthood over the course of the game.

As Little Fox, they are making choices appropriate to a specific time, place, and culture. These choices—including hunting and killing game, participating in battles, and committing other violent acts, often in retaliation against violent acts previously perpetrated on the Northern Cheyenne people—will be extremely different from your students’ day-to-day, 21st-Century lives and norms of behavior. However, they are appropriate for a young Cheyenne man on the Northern Plains in the 1860s and 1870s. Little Fox handles weapons, including guns. Little Fox can choose to steal or raid. Little Fox can choose to kill in defense of his homeland. By not sanitizing this history we invite students to think critically about the actions and motives of Indians and whites on the Plains, to practice historical empathy, and to understand multiple causes in history.

Before integrating “A Cheyenne Odyssey” into your curriculum, we strongly encourage you to play the game yourself, and make certain it is appropriate for your students and your community. On this site, we have provided a vast array of background information, activities, suggestions for further reading and research, and other resources to assist you in helping your students understand Little Fox’s world and the difficult choices and

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circumstances faced by Plains Indians in the face of "Manifest Destiny." In addition, here are some general tips for dealing with issues around violence in the classroom:

- Preview the issue with your students.
- Remind students that what is considered acceptable behavior changes over time, and from culture to culture.
- Set ground rules for classroom talk.
- Debrief and discuss episodes where violence occurs.

We are proud to have partnered with members of the Northern Cheyenne Nation on the development and creation of "A Cheyenne Odyssey," and we hope you will find it a valuable tool for teaching this important—but difficult—period in American history.

---The MISSION US team

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About The Mission

Mission 3: "A Cheyenne Odyssey"

The mission focuses on the transformation of Northern Cheyenne life on the Great Plains from 1866 to 1876. The game is divided into five parts, plus a prologue that offers historical background, and an epilogue that extends the story into the twenty-first century.

Students playing the game assume the role of Little Fox, a twelve-year-old Northern Cheyenne boy. As the game opens, Little Fox is growing up with his band around the Powder River Basin (in present-day southeastern Montana and northeastern Wyoming). Little Fox's daily life is determined by the needs and traditions of his family and community. His everyday life, however, is soon impacted by the encroachment of United States military expeditions, railroad builders, and white settlers. As Little Fox grows older, the Northern Cheyenne way of life changes dramatically, as the tribe adapts to the United States' expansion into the West.



When students are reading a traditional text, such as the chapter of a book or a magazine article, they are all are presented with the same information. However, as students play "A Cheyenne Odyssey," their experiences may differ slightly based on the choices they make and their behavior as Little Fox. As students make their way through the mission, they receive "badges" signifying the characteristics, values, and skills of their particular version of "Little Fox."



In the Prologue, a tribal elder, speaking in the Northern Cheyenne language, shares some of the early history of the Cheyenne. The elder tells the Cheyenne creation story before describing that the Cheyenne did not always live on the Great Plains, but rather grew crops and lived in woodlands prior to coming west. As the Cheyenne moved west, they

acquired horses. With the horses, they began hunting great herds of buffalo that covered the Plains. The player is introduced to Little Fox. In a few years, Little Fox will join a warrior society. His father was an Elk Warrior, but he died. Little Fox is cared for by his mother and uncle.

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In Part 1, "Seeing Shadows," Little Fox and his band are living in relative isolation. Though white exploration and settlement of the West is underway, it is not impacting the daily life of Little Fox's band. Little Fox and his friend Crooked Rabbit are herdboys, whose job is to watch the band's herds of horses day and night. They discover that there are some missing horses that have to be found. Do they go back to camp to get help, or try to find the horses themselves? They are concerned that Crow or Pawnee raiders may have stolen the horses. In camp, Little Fox interacts with his family. His older sister, Calling Bird, is being courted by two men: Many Horses, a Lakota Sioux, and Black Moon, a Southern Cheyenne. A band of Lakota arrive to trade with the Northern Cheyenne, and a group of Northern Cheyenne boys challenge some Lakota to a race up a nearby hill.

When Little Fox completes the race, he sees a long line of United States soldiers and military supply wagons in the distance.



Part 2, "Friend or Foe?" takes place the following winter. More and more white men have come into Cheyenne lands. Soldiers have built forts without the Cheyenne's agreement. At the urging of Lakota Chief Red Cloud and Cheyenne Chief Morning Star, the Indians are fighting back. Little Fox's uncle returns home from battle, and tells him that he is still too young to go out and fight, but can play other roles; he can help with the hunting and trading necessary for war. His uncle has had a dream, in which he saw Little Fox on a journey with each of Calling Bird's two suitors. He decides Little Fox will fulfill this vision. When the weather grows warm, Little Fox travels to a trading post with Many Horses. At the trading post, Little Fox interacts with whites for the first time, as he bargains and attempts to make good trades for his buffalo robes.

In Part 3, "Raiding the Iron Horse," Little Fox travels with Black Moon, the Southern Cheyenne who is also courting his sister. Black Moon is intent on recruiting more warriors and finding more horses for the battles against the soldiers' forts. Black Moon and Little Fox encounter Porcupine, an old friend of Black Moon's. He informs them that a nearby village has been destroyed by white soldiers, and that his band has no food or shelter. Black Moon and Little Fox meet up with fellow Cheyenne who are planning to raid a white man's train in

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order to secure supplies. After the raid on the train, the Cheyenne and other tribes negotiate a treaty — the 1868 Fort Laramie Treaty — with the United States. The white soldiers abandon their forts. Little Fox's sister marries one of her two suitors. The seasons change and turn, and Little Fox grows from a child into a young man. He joins a warrior society and takes a new name. But more "iron horses" are

travelling the "metal road" across Cheyenne lands, and the buffalo are becoming more and more difficult to find.

Part 4, "Broken Words," begins seven years later. The Cheyenne are determining the best strategies for survival under the terms of the 1868 Fort Laramie Treaty. Little Fox is now a little warrior chief, and must help his band survive life on the Great Plains. The band can choose to hunt, camp with other bands, raid enemy tribes or white settlers, or try farming at the Agency. The Agency is a US government outpost built to give an annuity — supplies like blankets, kettles, and tools — to Indian tribes once a year. Indians can also choose to take classes there to learn the white man's ways. Life on the Plains has become dangerous and difficult. In late 1875, Little Fox's band is told that because of treaty violations, all Indians must permanently settle on reservations the following year. If they refuse, they will be considered hostile enemies of the United States.

As Part 5, "Battle of the Greasy Grass," begins, Little Fox and his band start off in one of the following places, depending on the player's choices in Part 4: 1) at the Red Cloud Agency, where they are not receiving enough rations, and are hungry and tired; 2) on the Lakota reservation; or 3) with Sitting Bull on the Bighorn River. Little Fox hears that Lakota Chief Sitting Bull is preparing to go to war with the white men. Sitting Bull asks Indians to leave the reservation to join the fight. When Little Fox's band hears of a great battle in which a Cheyenne girl saved her brother, they decide — if they have not already done so — to join other Cheyenne and the Lakota on the banks of the Little Bighorn River. They battle US troops under the command of General George Armstrong Custer at the Battle of the Greasy Grass, known to whites as the Battle of the Little Bighorn or Custer's Last Stand.



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Throughout the battle, the badges players have collected throughout the mission reveal special options and affect chances of success. Though Little Fox and the other Indians win a great victory at the Greasy Grass, several months later US soldiers burn the camp of Chief Dull Knife, where most of the Northern Cheyenne are gathered, forcing them to surrender.

The Northern Cheyenne are forced to relocate to the Darlington Agency, a thousand miles away to the south, in what is present-day Oklahoma. Cheyenne chiefs Little Wolf and Dull Knife refuse to tolerate the inhumane conditions at the Darlington Agency, and lead their followers back to their homelands in the North.

The Epilogue follows the story of Little Fox's descendants from the 1880s through the present. Players will learn that the Northern Cheyenne performed in Wild West shows, served in World War II, fought for their civil rights in the 1970s, and defended their land from outside business interests. The Epilogue echoes the elder's words in the Prologue: "As the world changes, so do the Cheyenne."



During the Mission, students play through several "days" of Little Fox's life over a ten-year period. Each part of the game explores the post-Civil War transformation of the American West from the perspective of one Plains Indian tribe, focusing on change and continuity in history. Each student playing "A Cheyenne Odyssey" will have a unique gameplay experience based on individual choices, skill, and understanding of the period.

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MISSION 3: "A Cheyenne Odyssey" At A Glance

	PROLOGUE & PART 1: Seeing Shadows 1866	PART 2: Friend or Foe? 1867	PART 3: Raiding the Iron Horse 1867	PART 4: Broken Words 1874	PART 5: Battle of the Greasy Grass 1876	EPILOGUE 1890s — 2014
Playing Time	20-25 minutes	15-20 minutes	15-20 minutes	20-25 minutes	20-25 minutes	5-10 minutes
Story	Prologue tells the Cheyenne creation story and about the tribe's migration to the Plains. Little Fox and his friend Crooked Rabbit discover some horses missing and must decide how to respond. He then assists his mother with chores. Later a group of Northern Cheyenne boys challenge some Lakota youth to a foot race.	Little Fox welcomes his uncle home and learns of the battles against soldiers in the forts along the Bozeman Trail. He then travels to a trading post with one of his sister's suitors, Many Horses a Lakota warrior. At the trading post Little Fox interacts with whites for the first time as he bargains with the trader and sees soldiers.	Little Fox travels south with Black Moon a Southern Cheyenne who is also courting Little Fox's sister. Their mission is to recruit warriors for the battles against the soldiers' forts. As they cross the tracks of the Transcontinental Railroad they meet fellow Cheyenne who are planning a raid.	Little Fox is now a little warrior chief and helps his band determine the best strategies for survival under the terms of the 1868 Fort Laramie Treaty. The band can choose to hunt buffalo, elk, or deer, camp with other bands, raid enemy tribes or white settlers, participate in the Sun Dance, collect annuities, or try farming at the Agency. Then in 1875 the U.S. government orders all Plains Indians to settle on a reservation.	Little Fox and his band join with the Lakota who battle U.S. troops under General George Custer and win a great victory. But, a few months later U.S. soldiers burn Little Fox's camp and force them to surrender and to relocate to Darlington Agency in the south. Chief Little Wolf and Chief Dull Knife refuse to tolerate the miserable conditions at Darlington and lead their followers back north.	Follow the story of Little Fox's descendants from the 1880s through to the present. Learn that Cheyenne performed in Wild West Shows, served in World War II, fought for their civil rights in the 1970s and defended their land from Coal Companies up to the present.
Little Fox's Activities	Find missing horses, fetch water, train a horse, run a race	Trade 10 buffalo hides for goods for family	Take part in a raid of the railroad	Insure that his band has enough food for two years	Take part in the great battle, the forced relocations and escape.	Player selects stories to follow.
Skills/Traits	Throughout the game, the player will have opportunity to earn badges in two categories: Values and Skills. <ul style="list-style-type: none"> The Value Badges correspond to four qualities that are recognized in Cheyenne culture: Bravery, Crazy, Generosity, and Wisdom. Players can achieve up to level three in all of the badges. The Skill Badges reflect specific skills that were important for Cheyenne men during this time: Archery, Riflery, Horse Sense. Players who choose to develop their language abilities also may earn an English badge. 					
Target Concepts	Countering the stereotype of Plains Indians in the buffalo era as a timeless traditional culture rather than as a distinct era in Cheyenne history.	Worsening conflict between U.S. government and Plains Indians over Bozeman Trail. Earlier interactions between Plains Indians and	The impact of the Sand Creek Massacre on the Southern Cheyenne. The impact of the railroad and white settlement on the	Terms of the 1868 Fort Laramie Treaty and the impact of the treaty on the Northern Cheyenne. Impact of the decline in buffalo herds.	U.S. government policy toward the Plains Indians and conflict over confinement onto reservations. The causes and effects of the Battle of Little Bighorn.	Change and continuity in history and the adaptability and persistence of Plains Indians.

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	<p>Introduction to Northern Cheyenne way of life in the mid-nineteenth century.</p> <p>Differences between Plains Indian tribes and their on-going alliances and conflicts.</p>	<p>white traders was mutually advantageous – the traders wanted buffalo robes and the Plains Indians wanted guns, ammunition, and manufactured goods.</p> <p>Buffalo hides were central to the Plains Indian economy.</p>	<p>buffalo herds and Plains Indian life.</p> <p>Different survival strategies within and among different Indian tribes.</p>	<p>Attitudes and policies toward Plains Indians by government officials, the U.S. Army, traders, and settlers.</p> <p>Goals of the U.S. government to convert Plains Indians into farmers.</p>	<p>The impact of land loss, removal, and containment on the Cheyenne people.</p>	
Classroom Activities	<p>Pre-Game Activity: "The Advance of the Rutherians"</p> <p>Part 1 Document-Based Activity: "Northern Cheyenne Life"</p> <p>Part 1 Vocabulary Activity</p> <p>Part 1 Writing Prompts</p> <p>Part 1 Review Questions</p>	<p>Part 2 Document-Based Activity: "The Buffalo and the Cheyenne"</p> <p>Part 2 Vocabulary Activity</p> <p>Part 2 Writing Prompts</p> <p>Part 2 Review Questions</p>	<p>Part 3 Document-Based Activity: "American Progress"</p> <p>Part 3 Vocabulary Activity</p> <p>Part 3 Writing Prompts</p> <p>Part 3 Review Questions</p>	<p>Part 4 Document-Based Activity: "The Fort Laramie Treaty"</p> <p>Part 4 Vocabulary Activity</p> <p>Part 4 Writing Prompts</p> <p>Part 4 Review Questions</p>	<p>Part 5 Document-Based Activity: "The Greasy Grass and the Little Bighorn"</p> <p>Part 5 Vocabulary Activity</p> <p>Part 5 Writing Prompts</p> <p>Part 5 Review Questions</p>	<p>Epilogue Document-Based Activity: "Manifest Destiny"</p>
Key Vocabulary	<p>Smartwords:</p> <p>counting coup courting Creator Crow Dog Soldiers Elk Soldiers haahe horses Lakota moccasin quiver Southern Cheyenne</p>	<p>Smartwords:</p> <p>negotiate sign language</p> <p>Related vocab:</p> <p>ambush buffalo robes favor fort kettle trade trading post war face</p>	<p>Smartwords:</p> <p>iron horse raid war shield</p> <p>Related vocab:</p> <p>archery deer goods raid ridge shelter treaty</p>	<p>Smartwords:</p> <p>annuity settler hostile</p> <p>railroad surveyor rations scout Sun Dance</p> <p>Related vocab:</p> <p>chokecherries game</p>	<p>Smartwords:</p> <p>coulee ricochet</p> <p>Related vocab:</p> <p>articles banks crest earth pigments ford ravine reservation scout</p>	<p>Smartwords:</p> <p>keepsake</p>

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	tipi wealth Related vocab: band buffalo camp hides suitor warrior society			territory virtues		
Related Primary Documents	George Catlin, <i>Buffalo Hunt</i> Ledger Art, <i>Courting Couple</i> Wooden Leg Describes His Childhood Iron Teeth on Training Horses Saukamappee's Recollections	Buffalo Hunting from Train: <i>On the Kansas-Pacific Railroad</i> print The Buffalo Harvest Sentiments and Views of the Western Pioneers Wooden Leg Recalls Trips to the Trading Post Soldier Accounts of the Coming of Red Cloud's War Visit to a Trading Post (1850)	Plains Indian Quotes about Railroads US Government and Military Quotes about Plains Indians <i>Across the Continent: "Westward the Course of Empire Takes its Way"</i> print Eyewitness Accounts of the Sand Creek Massacre Editorial from the Rocky Mountain News (1864) Account from Charles Sharman, Railroad Surveyor on the Union Pacific Railroad	1868 Fort Laramie Treaty US Peace Commissioners at Fort Laramie, Wyoming Photographs of Custer's Expedition in 1874	Perspectives on the Battle of the Little Bighorn Iron Teeth on the Escape from Oklahoma and Fort Robinson	

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Essential Questions

MISSION 3: "A Cheyenne Odyssey"

Mission 3: "A Cheyenne Odyssey" is designed to help students think about the following questions, among others. Keep them in mind as your students play the game.

1. What was daily life like for Plains Indians before the reservation period?
 - Why were buffalo so essential to the survival of the Plains Indians?
 - How were Indian families and societies organized?
 - What did it mean to be part of a warrior culture?
 - How did tribes make political and military decisions?
 - Why were trade relations between whites and Plains Indians mostly peaceful?
2. Why did violent conflict break out between the Plains Indians and European-Americans in the 1860s and 1870s? How did each side understand and respond to this conflict?
 - Why did Plains Indians oppose white settlement?
 - Why did some Indians attack white settlers and their property?
 - What role did the United States military and government play in the conflict?
 - Why did white Americans feel justified in taking land from Indians?
 - Why did white Americans believe Plains Indians should assimilate (adopt) their culture?
 - Why did treaty agreements not succeed in maintaining peace?
3. What strategies did the Cheyenne and other Plains Indians use to survive and adapt to the expansion of the United States?
 - Why did some Indians cooperate with the United States, and others adopt armed resistance?
 - What aspects of white society and technology did Indians incorporate into their culture?
 - Why did most Indians resist assimilation and maintain their language, culture, and spiritual practices?
 - Why did Indians not want to become farmers?
 - Why was it so important for the Northern Cheyenne to return to their homeland in southern Montana?
4. How did Cheyenne children determine their future paths and roles in their communities?
 - How did family relations and friendships shape their lives?
 - How did the development of specific skills and interests shape their lives?
 - Were there any key events, turning points, or decisions that had a lasting impact?

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Planning Your Classroom Approach & Models of Instruction

MISSION 3: "A Cheyenne Odyssey"

The creators of "A Cheyenne Odyssey" have designed the game and accompanying classroom materials for educators and students to use in a variety of ways. The game's flexible format allows for use in the classroom, at home, in the library or media center, or wherever there is a computer with an Internet connection. The game can be played in a one-computer classroom, a multiple-computer classroom, or in a lab setting. Students playing the game can work alone, in pairs, or in groups. Educators using the game can decide just how much classroom time they wish to dedicate to gameplay, in-class activities, and accompanying assignments.

Your students will gain the most from "A Cheyenne Odyssey" if their gameplay experiences are supported by classroom activities, discussions, and writing exercises guided by your teaching expertise. The MISSION US website provides a wealth of materials to connect the game to your own goals and objectives related to teaching about "westward expansion" topics.

This document provides you with some planning questions to help you map out your classroom implementation of "A Cheyenne Odyssey," as well as three different "models" for low, medium, and high utilization of the game and the accompanying materials.

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The Test of Time

If a student were to sit down at a computer and play "A Cheyenne Odyssey" from beginning to end without stopping, the entire gameplay experience would take approximately 90 minutes. However, we do NOT suggest you use this approach with students. The game is divided into five separate "parts" (think of them as chapters in a historical novel). Your students' learning will be maximized if you take the time to use the gameplay as a "point of departure" or inspiration for classroom instruction.

As a first step: Play the game yourself and briefly review the available curricular materials that accompany "A Cheyenne Odyssey" on the MISSION US website. Think about how much classroom time you usually dedicate to the events and concepts presented in the game. What other curricular goals do the game and accompanying materials support? What are the dominant themes of your social studies instruction (vocabulary, writing and reaction, social issues, analysis of primary source documents)?

**Make a rough estimate of how much classroom time you'd like to dedicate to "A Cheyenne Odyssey."*

Location, Location, Location

As mentioned above, "A Cheyenne Odyssey" can be played in a variety of settings with a variety of technology set-ups. Your students can play as a class, in small groups, in pairs, individually, or you can mix and match these approaches. Depending on accessibility of technology, students can play in class, at home, or both – since their online accounts will save their game data wherever they play, and allow them to continue playing in any setting where a computer with an Internet connection is available.

As a second step: Consider the technology available to you and your students. Do you want to play the game entirely in class? Assign some sections as homework? Split student play between in-class and at home? Ask your students to play the game entirely at home, and dedicate class time to activities?

**Determine how and where you and your students will play the different sections of the game.*

Classroom Activities, Discussion, and Reflection

The classroom activities accompanying "A Cheyenne Odyssey" on the MISSION US website offer an extensive set of resources to support instruction. The activities roughly fall into four broad categories:

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- Document-Based Activities
- Vocabulary Activities
- Writing Prompts
- Review Questions

Other activities and resources provide additional primary sources, background information on the characters and setting, historical essays, and printable artwork from the game.

As a third step: Review the available classroom materials and activities, and identify those most strongly aligned to your educational objectives and curriculum. Plan to use the activities "as-is," or make adaptations or changes to them. The resources provided may also inspire you to create your own "A Cheyenne Odyssey" activities. If you do, please share them with the MISSION US team! Post your ideas, thoughts, and suggestions to the MISSION US Facebook page at www.facebook.com/MissionUS, or to the MISSION US Twitter feed at www.twitter.com/Mission_US.

**Create a preliminary list of the activities you and your students will complete during your use of "A Cheyenne Odyssey."*

Planning

Because of their flexibility, teachers may opt for low, medium, or high integration of the game and its accompanying materials. There is no "right" or "wrong" way to use "A Cheyenne Odyssey." Below are some ideas on what the different levels of integration might look like in a classroom.

"High" Integration (using the game as context for classroom learning)

Estimated Number of 45-minute class periods: 8-10 (excluding homework time)

- Students play the different parts of "A Cheyenne Odyssey" in the classroom or computer lab, individually or in pairs.
- Before, during, and after playing each part of the game, students process what they are doing through discussion, writing, and other activities facilitated by the teacher.

A teacher working in this mode might *begin* a class by asking students to share what they learned in the prior part of the game about the main characters, what the keywords for the day mean, or what they predict will happen in the episode they are about to play.

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During game play, the teacher might walk around and look over students' shoulders, asking them to explain a choice they've made, and perhaps pose a question to the room – "Who decided to go searching for the horses?" or "Why does Little Fox want to become a member of a warrior society?"

Right *after* game play and/or for homework, the teacher would engage students in one of the follow-up activities available on the *MISSION US* website – discussion and writing prompts, vocabulary exercises, primary source analyses, or reviewing change and continuity– all of which deepen students' understanding of the period by connecting game experiences to more formal curriculum knowledge and skills. Students might end the unit by making presentations, drawings, writing, or completing other multimedia projects.

Medium Integration (using the game as a supplement to classroom learning)

Estimated number of 45-minute class periods: 5 (excluding homework time)

- Students split gameplay between the classroom or lab, and as homework
- Gameplay is complemented with in-class and homework activities, in which students write and talk about what is happening in the game, using materials from the website.
- Gameplay alternates with non-game-related classwork.

A teacher working in this mode might introduce students to the game via a class playing of Part 1 on a Friday afternoon, and asking students to play Part 2 for weekend homework.

A portion of the following Monday's class period would focus on student reactions and thoughts about the game, as well as a brief vocabulary activity. Students would be asked to play Part 3 of the game before class on Tuesday.

In Tuesday's class, students would complete a document-based activity related to Part 1, 2, or 3 of the game.

In Wednesday's class, students would be assigned to play Part 4 and respond to a writing prompt or review questions as homework.

In Thursday's class, students would play Part 5, and complete one of the activities related to those portions of the game in class.

In Friday's class, students would review terms, phrases, and events from "A Cheyenne Odyssey" and be assigned to respond to a writing prompt or review questions as homework.

TEACHER'S GUIDE

Planning Your Classroom Approach & Models of Instruction

MISSION 3: "A Cheyenne Odyssey"

Low Integration (using the game as an *extra* or *enhancement*)

Estimated number of 45-minute class periods: 1 total (excluding homework time)

- Teacher introduces the game to students (perhaps using a projector), and assigns students to play the entire game as homework, giving students several days to complete the task.
- Teacher assigns one or two of the "A Cheyenne Odyssey" writing activities to students for homework, and/or holds a class discussion about the events in the game, connecting those events to what students are learning about through traditional study.

Follow MISSION US on Facebook (www.facebook.com/MissionUS) and Twitter (www.twitter.com/Mission_US) to share and discuss your experiences and learn how other educators are using the game in their classrooms across the country.

TEACHER'S GUIDE

Learning Goals

MISSION 3: "A Cheyenne Odyssey"

Mission 3: "A Cheyenne Odyssey" provides rich content, context, and learning experiences to students. In addition to supporting the standards listed in the National Standards Alignment document, the game has also been constructed to help students achieve the following learning goals.

MISSION US OVERALL LEARNING GOALS

Students will:

- Learn the story of America and the ways Americans struggled to realize the ideals of liberty and equality.
- Understand the role of ordinary men and women—including young people—in history.
- Develop historical thinking skills that increase historical understanding and critical perception.

MISSION 3: "A CHEYENNE ODYSSEY" LEARNING GOALS

Mission 3 explores the post-Civil War transformation of the American West from the perspective of one Plains Indian tribe, the Northern Cheyenne. The story focuses on change and continuity in history and presents the adaptability and persistence of Plains Indians. After playing the game, students will understand the:

- Social, political, economic, and cultural aspects of Plains Indian tribes, specifically:
 - the importance of horses and buffalo hunting
 - that both alliances and conflicts existed within and between Plains Indian tribes
 - Northern Cheyenne tried different survival strategies, ranging from cooperation with the US government to military resistance
- Attitudes and policies toward Plains Indians by the US government and military, specifically:
 - Treaty negotiations and violations
 - Communication challenges and cultural misunderstandings led to increased conflict and violence
 - Reservation policy
- Impact of land loss, removal, and containment of Plains Indians, specifically the Northern Cheyenne people, including:
 - the impact of the railroad, emigrant trails, and white settlement on the buffalo herds
 - the effects of the reservation system on the Northern Cheyenne

Historical Thinking: Change and Continuity over Time

To understand the present, students need to examine how past events have shaped the world we live in today. As students study history, they gain insights into what life was like in the past and what has changed or remained the same over time. Examining the past allows students to develop a historical perspective and to answer questions such as: What happened in the past that has shaped the present? How has our country changed over time and how might it

TEACHER'S GUIDE

Learning Goals

MISSION 3: "A Cheyenne Odyssey"

continue to change in the future? How do our attitudes about events and people change over time? What ideas and traditions have persisted?

By playing "A Cheyenne Odyssey" and completing the accompanying lessons, students will develop skills in analyzing change and continuity over time. Specifically, students should be able to:

- Identify the buffalo era of Plains Indians as one era in Northern Cheyenne history, and understand that the tribe has adapted to new circumstances while maintaining its culture.
- Describe the transformations caused by US government policies and westward settlement on Plains Indians in the mid-19th century, and how the Northern Cheyenne fought to maintain their homelands and culture.

Historical Understandings	Key Related Vocabulary and Events
Like many Plains Indian tribes, the Northern Cheyenne migrated from eastern North America and, with the introduction of the horse, changed their traditions and lifestyles to adapt to new environments. The migration to the Plains brought them into alliances and conflicts with other tribes, including the Lakota (Sioux) and Crow. Regardless of their location, the Northern Cheyenne maintained core values and traditions (importance of kin, modesty, bravery, generosity).	migration Northern Cheyenne Southern Cheyenne Lakota Crow Arapaho warrior societies tipi counting coup
Since the early 1800s, Plains Indians had been bartering with whites and other tribes for guns, ammunition, and metal goods. By the mid-19 th century, whites wanted to purchase buffalo hides, and trade between Cheyenne, Lakota, and whites was common. The Cheyenne received blankets, cloth, weapons, and cooking utensils in exchange for buffalo hides. The US government licensed trading companies to set up trading posts, often in conjunction with a military outpost.	buffalo hides trader/trading Post sign language
Railroad expansion into the Great Plains, along with gold discoveries (i.e. Pike's Peak in Colorado) brought dramatic changes to the Plains Indians, as a large influx of miners, workers, settlers, tourists, and increased trade in buffalo hides depleted buffalo	Transcontinental Railroad Bozeman Trail treaty Manifest Destiny

TEACHER'S GUIDE

Learning Goals

MISSION 3: "A Cheyenne Odyssey"

herds. The US government made treaties with the Plains Indians to allow access to Indian lands in exchange for goods, and set up a string of military forts to protect whites.	
Plains Indians saw railroads and overland emigrant routes as direct threats to buffalo herds, although the herds were already being depleted by high demand among white traders for buffalo skins.	prospectors homesteaders
The 1868 Fort Laramie Treaty sparked differing interpretations within, as well as between, Indian tribes and the US government, and resulted in new strategies for Northern Cheyenne survival on the Plains.	reservation hunting grounds unceded territory
The Indian victory over the US Army at the Battle of the Little Bighorn became a turning point for both the Cheyenne way of life on the Plains and US Indian policy. While the West was initially viewed as open territory for Indians, the US government increasingly sought to remove Indians from much of the territory, and limit the amount of land they could inhabit. The US military forced the Northern Cheyenne to relocate to the Southern Cheyenne reservation in Oklahoma.	Fight Where the Girl Saved Her Brother (The Battle of Rosebud Creek) The Battle of Greasy Grass Creek (The Battle of the Little Bighorn) regiment
Government policy encouraged and enabled large numbers of white settlers to occupy former Indian territories. The subsidized railroads helped mining and homesteading across the Plains.	Homestead Act of 1862
Many considered the policies and actions of the US government to be a form of genocide. But despite these policies, the Northern Cheyenne, along with other Plains Indians tribes, managed to maintain their languages, cultures, and self-government, by fighting for their rights and adapting to a changing world.	odyssey sovereign assimilation Dawes Act

TEACHER'S GUIDE

National Standards Alignment

MISSION 3: "A Cheyenne Odyssey"

RELATED STANDARDS:

Common Core Standards: English/Language Arts
National Standards for History Basic Education
Partnership for 21st Century Skills

The *MISSION US: "A Cheyenne Odyssey"* interactive game and accompanying curriculum are designed to teach students about Plains Indian life prior to and during the reservation period, and to simultaneously develop their historical thinking, problem solving, and literacy skills. By integrating the game and rich collection of activities and documents into their classrooms, teachers can address the following standards and student outcomes.

From the Common Core Standards: English Language Arts, available online at <http://www.corestandards.org/ELA-Literacy>:

Common Core Standards, now adopted in over 40 states, are designed to help educators prepare students for success in college and careers by focusing on core knowledge and skills. The English Language Arts standards reflect the need for young people "to read, write, speak, listen, and use language effectively in a variety of content areas," including history/social studies.

Mission US: "A Cheyenne Odyssey" and the accompanying curriculum provide students with multiple opportunities to develop literacy skills through (1) reading and listening to game dialogue, (2) learning "smartword" vocabulary terms in the game and utilizing them in classroom activities, (3) comprehension and analysis of primary documents, and (4) written performance tasks in the classroom activities.

Mission US: "A Cheyenne Odyssey" is most closely aligned with the following Common Core Standards:

RH.6-8.2. Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.4. Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

TEACHER'S GUIDE

National Standards Alignment

MISSION 3: "A Cheyenne Odyssey"

RH.6-8.7. Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

WHST.6-8.2. Write informative/explanatory texts, including the narration of historical events.

From the National Standards for History Basic Education, available online at <http://www.sscnet.ucla.edu/nchs/standards/>:

The National Standards for History feature Historical Thinking Standards (skills) and U.S. History Standards (content).

"A Cheyenne Odyssey" aligns most closely with the following Historical Thinking Standards:

1. Assessment of continuity and change
2. Chronological Thinking
3. Historical Comprehension
4. Historical Analysis and Interpretation

Both the game and the accompanying activities ask students to take on the role of Little Fox, a fictional Northern Cheyenne boy, and then consider the consequences of Little Fox's actions on his own life and community.

As a culminating task, players should be able to construct a historical narrative about Little Fox that will assess their ability to:

Analyze change and continuity among Plains Indians in the post-Civil War period, including: (a) the factors that brought significant changes for the Cheyenne; (b) the social factors that enabled the Cheyenne to maintain many of their cultural values; (c) the importance of the individual in history; and (d) the role of U.S. government and military policy in the transformation of the American West.

"A Cheyenne Odyssey" also addresses the following content area:

Era 6: Development of the Industrial United States

Standard 4. *Federal Indian policy and United States foreign policy after the Civil War.*

Standard 4A. The student understands various perspectives on federal Indian policy, westward expansion, and the resulting struggles.

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National Standards Alignment

MISSION 3: "A Cheyenne Odyssey"

7-12	Identify and compare the attitudes and policies toward Native Americans by government officials, the U.S. Army, missionaries, and settlers. [Interrogate historical data]
5-12	Compare survival strategies of different Native American societies during the "second great removal." [Appreciate historical perspectives]
7-12	Explain the provisions of the Dawes Severalty Act of 1887 and evaluate its effects on tribal identity, land ownership, and assimilation. [Evaluate the implementation of a decision]
7-12	Evaluate the legacy of 19th-century federal Indian policy. [Hypothesize the influence of the past]

(See the MISSION 3: Learning Goals for additional historical understandings).

From the Partnership for 21st Century Skills, available online at
http://www.p21.org/index.php?option=com_content&task=view&id=254&Itemid=120:

This framework advocates for teachers and learners to master the knowledge, skills, and expertise needed to live and work in the 21st century. P21 brings together resources and tools for educators to integrate the "four Cs" (critical thinking and problem solving, communication, collaboration, creativity and innovation) into their core curriculum. P21 is also focused on the crucial role of support systems (professional development, learning environments, curriculum) in assisting educators in developing an approach to 21st century learning.

Mission US is an interactive and immersive game experience that promotes critical thinking and problem solving. "A Cheyenne Odyssey" asks students to construct their own understanding of the post-Civil War transformation of the American West. By playing the game and constructing a historical narrative, students also engage in critical thinking that requires them to reason effectively, use systems thinking, make judgments and decisions, and reflect on their learning experiences.

Mission US: "A Cheyenne Odyssey" is most closely aligned with the following Twenty-First Century Student Outcomes:

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National Standards Alignment

MISSION 3: "A Cheyenne Odyssey"

Critical Thinking and Problem Solving

Reason Effectively

- Use various types of reasoning (inductive, deductive, etc.) as appropriate to the situation

Use Systems Thinking

- Analyze how parts of a whole interact with each other to produce overall outcomes in complex systems

Make Judgments and Decisions

- Effectively analyze and evaluate evidence, arguments, claims and beliefs
- Analyze and evaluate major alternative points of view
- Synthesize and make connections between information and arguments
- Interpret information and draw conclusions based on the best analysis
- Reflect critically on learning experiences and processes

Solve Problems

- Solve different kinds of non-familiar problems in both conventional and innovative ways
- Identify and ask significant questions that clarify various points of view and lead to better solutions

Communication and Collaboration

Communicate Clearly

- Articulate thoughts and ideas effectively using oral, written, and nonverbal communication skills in a variety of forms and contexts
- Listen effectively to decipher meaning, including knowledge, values, attitudes and intentions
- Use communication for a range of purposes (e.g. to inform, instruct, motivate and persuade)
- Utilize multiple media and technologies, and know how to judge their effectiveness as well as assess their impact
- Communicate effectively in diverse environments (including multi-lingual)

Collaborate with Others

- Demonstrate ability to work effectively and respectfully with diverse teams
 - Exercise flexibility and willingness to be helpful in making necessary compromises to accomplish a common goal
-

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National Standards Alignment

MISSION 3: "A Cheyenne Odyssey"

- Assume shared responsibility for collaborative work, and value the individual contributions made by each team member

Information and Communications Technology (ICT) Literacy

Apply Technology Effectively

- Use technology as a tool to research, organize, evaluate and communicate information
- Use digital technologies (computers, PDAs, media players, GPS, etc.), communication/networking tools and social networks appropriately to access, manage, integrate, evaluate, and create information to successfully function in a knowledge economy
- Apply a fundamental understanding of the ethical/legal issues surrounding the access and use of information technologies

TEACHER'S GUIDE

Timeline of Events Before, During, and After the Mission

MISSION 3: "A Cheyenne Odyssey"

1600s—The Cheyenne begin a migration southward from present-day Minnesota to the Dakotas. They abandon their fishing economy in exchange for a sedentary lifestyle based on lodge villages and corn-planting.

1750-1790—The Cheyenne acquire horses and, as a result, shift from agricultural-based production to migratory hunting. They also begin to use buffalo hides for the construction of tipis.

1780s—Small pox is the first European disease to impact Cheyenne and Plains Indians.

1803—In one of the largest land exchanges in history, the United States acquires the Louisiana Territory (the land from the Mississippi River to the Rocky Mountains) from France for \$15 million.

1804—President Jefferson authorizes Meriwether Lewis and William Clark to carry out a surveying expedition of the Louisiana territory. Lewis, Clark, and their "Corps of Discovery" travel over 8,000 miles and record information about native populations, plants, animals, and topography.

1825—The Cheyenne sign a peace treaty with the United States known as the Friendship Treaty that marks the beginning of formal relations between the tribe and the U.S. government.

1830—President Andrew Jackson signs the Indian Removal Act. The controversial act forces the Cherokee, Creek, Choctaw, Chickasaw, and Seminole tribes to move westward and cede all land claims east of the Mississippi River.

1830s—The establishment of a trading post at Bent's Fort on the Arkansas River draws some Cheyenne southward, while increased traffic along the Santa Fe Trail and other emigrant routes reduces the buffalo herds and grasslands. In 1832, the Cheyenne split into two tribes, Northern and Southern. The former remains tied to the Platte River in Nebraska, while the latter follows the Arkansas River towards eastern Colorado and western Kansas.

1838—President Jackson's policy of Indian removal forces the Cherokee Nation to move to an area within present-day Oklahoma. This harsh journey, known as "The Trail of Tears," takes the lives of 4,000 Cherokee, many of whom die from starvation and disease.

1849-1850s—A cholera epidemic devastates the Cheyenne, especially in the south.

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Timeline of Events Before, During, and After the Mission

MISSION 3: "A Cheyenne Odyssey"

1851—American treaty commissioners meet with leaders from several western Indian nations, including the Cheyenne, Lakota, Arapaho, and Crow, to sign the first Fort Laramie Treaty. The treaty grants white emigrants safe passage on the Oregon Trail. In exchange, the tribes are given certain territorial rights, as well as an annual payment for the next fifty years. In 1852, the U.S. Senate ratifies the treaty, changing the annuity period from fifty years to ten years, with an additional five years at the discretion of the president. This amendment was approved by the Indian nations in 1854.

1857—After a series of skirmishes between white emigrants and the Cheyenne, the U.S. military decides to retaliate with its first major military operation against the Cheyenne, killing approximately thirty Cheyenne warriors.

1858—Hundreds of thousands of miners travel to what is soon to become the Colorado Territory in search of gold. This is Pike's Peak Gold Rush, or the Colorado Gold Rush. In the years after the initial frenzy, Colorado officials seek to open Cheyenne and Arapaho lands in the region to white mining and settlement, and call on the U.S. military to achieve those objectives.

1862—The Homestead Act is passed in May by both houses of Congress and signed by President Lincoln. Its provisions maintain that any U.S. citizen, 21 years or older and head of household, may claim 160 acres of property. The law increases westward expansion and the arrival of white settlers in the West.

1863-68—Searching for a route to connect the Oregon Trail with new areas of gold, miners establish the Bozeman Trail across present-day Wyoming and Montana in 1863. Between 1863 and 1866, some 3,500 settlers cross this wagon pathway. The U.S. military builds forts to protect these settlers, leading to increased conflict with Lakota and Cheyenne buffalo hunters. The conflict becomes known as Red Cloud's War. In 1866, the U.S. military assumes sole use and control of the road.

1864—On November 29, in what is now known as the Sand Creek Massacre, 700 soldiers under the leadership of Colonel John Chivington, raid and destroy a Southern Cheyenne encampment. Ignoring the hoisted flag of surrender, Chivington orders his men to fire directly into the camp (located within the Colorado Territory), killing 150 men, women, and children. Despite American public outrage over the incident, Chivington and other military leaders are never charged with any crimes for their actions. Some Southern Cheyenne resettle with relatives in the north in the wake of the massacre.

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Timeline of Events Before, During, and After the Mission

MISSION 3: "A Cheyenne Odyssey"

1865—A treaty is made with the Southern Cheyenne and Southern Arapaho, authorizing the creation of a reservation across the borders of Kansas and Oklahoma.

1866-67—As part of Red Cloud's War, a series of violent confrontations takes place between the U.S. army and the Lakota and their Cheyenne allies. In December 1866, during the "Battle of the Hundred Slain," Indians ambush and kill a company of soldiers under the command of Captain Fetterman. In August 1867, Cheyenne warriors attack and derail a Union Pacific train in Plum Creek, Nebraska, alarming officials in Washington who are concerned about interruptions to the transcontinental railroad.

1867- Three treaties, known collectively as the Medicine Lodge Treaty, are signed at Medicine Lodge Creek in Kansas, between the United States and Plains Indian tribes. These treaties are designed to bring about peace by re-locating Indians to reservations away from white settlements. The treaty with the Southern Cheyenne and Arapaho reduces their land by more than half, but allows the tribes to continue hunting buffalo north of the Arkansas River as long as the herds remain.

1868—On May 7, the second Fort Laramie Treaty is signed. Indians agree to stop attacking settlers and wagon trains. The U.S. military abandons its claim to the Bozeman Trail.

1869— Some Southern Cheyenne settle with Arapaho at the Darlington Agency in Oklahoma (Indian Territory, near Fort Reno). Completion of transcontinental railroad increases white encroachment.

1874-75— Lieutenant Colonel Custer leads a military expedition in the Black Hills (in present-day South Dakota) and confirms the presence of "gold among the roots of the grass" in the eastern Black Hills. The word spreads, and thousands of white men travel west, with some crossing into the Black Hills, violating the second Fort Laramie Treaty, signed in 1868. President Grant does not prevent or stop them from moving into the Black Hills, knowing that the inevitable Indian attacks will result in war.

1876— Although the second Fort Laramie Treaty granted Indians the right to occupy lands outside their reservation, the U.S. government orders all tribes to report to and remain on their agencies. Many Lakota and Cheyenne bands refuse to comply with the order. The Battle of the Rosebud (known by the Cheyenne as "The Battle Where the Girl Saved Her Brother") takes place on June 17. Lakota and Cheyenne forces defeat General George Crook and his troops, who attempted to force them onto the reservation. The Battle of the Little Bighorn, also known as "Custer's Last Stand," and as the "Battle of Greasy Grass" by Plains Indians, takes place on June 25. Lakota and Cheyenne

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Timeline of Events Before, During, and After the Mission

MISSION 3: "A Cheyenne Odyssey"

warriors defeat the U.S. 7th Cavalry, led by General George Armstrong Custer. Custer and his troops die in the fight. In November, the U.S. army makes a surprise attack on Chief Dull Knife's camp, destroying their village and food supply.

1877—In the aftermath of the Rosebud and Little Bighorn battles, the Northern Cheyenne are forced to reside with the Southern Cheyenne and Arapaho at the Darlington Agency in Indian Territory (present-day Oklahoma). Living conditions on the reservation are extremely difficult. There is widespread malaria and a shortage of food.

1878—Led by Chiefs Little Wolf and Dull Knife (also known as Morning Star), almost three hundred Northern Cheyenne escape the reservation and flee north towards Montana. This begins a 1,500 mile trek known as the Northern Cheyenne Exodus. After reaching the Platte River, the group splits in two. Chief Little Wolf leads the first band, which eventually escapes to Fort Keogh (present-day Miles City, Montana). The second band, led by Chief Dull Knife (Morning Star) is surrounded by the U.S. army, and goes to Fort Robinson (in Nebraska) with the hopes of remaining in the north. Instead, Dull Knife's band is put into prison barracks and told they must return to Oklahoma.

1879—The Fort Robinson Massacre takes place in Nebraska. Chief Dull Knife's band decides to "break out" of prison, rather than face a forced removal back to the Oklahoma reservation. 64 Northern Cheyenne, including women and young children, are killed by federal soldiers, while others escape to the surrounding hills and hide. Some Cheyenne die from starvation and exposure to the cold. In the wake of the massacre, there is increased public sympathy for the plight of the Northern Cheyenne. Chief Dull Knife and the remaining band members join Little Wolf and his band at Fort Keogh in Montana, and are permitted to remain in the north.

1880—Cheyenne families leave Fort Keogh due to overcrowding and settle along the Tongue River.

1884—The Tongue River Reservation for the Northern Cheyenne, located along the Tongue River in current southeastern Montana, is established on November 16 by Executive Order of President Chester A. Arthur.

1900—The boundaries of the Northern Cheyenne Reservation are extended in an Executive Order issued by President William McKinley on March 19.

1924—The Indian Citizenship Act, also known as the Snyder Act, is passed on June 2, and grants American citizenship to all Indians born in the United States, provided that it doesn't affect their rights to "tribal or other property."

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Timeline of Events Before, During, and After the Mission

MISSION 3: "A Cheyenne Odyssey"

1935— The Northern Cheyenne Constitution, based predominantly, in form and content, on the U.S. Constitution, is approved on November 23 under the auspices of the Indian Reorganization Act.

1963— The Northern Cheyenne receive a \$4,200,000 settlement for land taken from them in violation of the 1851 and 1868 Fort Laramie Treaties.

1975 — Dull Knife Memorial College is established on the Northern Cheyenne Indian Reservation in Lame Deer, Montana. The institution, now called Chief Dull Knife College, offers courses for associate degrees in arts and applied sciences, and has a library for students and the reservation community.

1978— Congress passes the American Indian Religious Freedom Act (AIRFA), granting religious freedom to American Indians, including the right to protected access to sacred sites, freedom of conscience, and ownership of sacred religious artifacts and objects.

1990— Congress passes the Native American Graves and Repatriation Act (NAGRPA) on November 16, requiring federal agencies or other organizations receiving federal funding to return any Indian cultural artifacts and human remains to Indian tribes.

1993— The Northern Cheyenne petition for the human remains of 26 relatives, and receive 19 bodies from the Smithsonian Institution, including seven members of Chief Morning Star's band killed in the Fort Robinson massacre of 1879. The remains are returned to the tribe and buried on the Northern Cheyenne reservation.

2008— The federal government recognizes the Rosebud and Wolf Mountain battle sites as National Historic Landmarks, after being petitioned to do so by the Northern Cheyenne.

Today— The Northern Cheyenne reside on their reservation, which is headquartered in Lame Deer, Montana. The Southern Cheyenne live on federal trust lands, along with the Southern Arapaho. The headquarters for the Southern Cheyenne and Arapaho tribes is in Concho, Oklahoma.

TEACHER'S GUIDE

Educator's Primer on the Historical Period: Northern Cheyenne and Plains Indians in the 19th Century

MISSION 3: "A Cheyenne Odyssey"

Who were the Cheyenne and when did they settle in the Great Plains?

During the 19th century, hundreds of distinct Indian tribes lived in large and small bands spread across North America, having migrated over time to homelands with ever-changing boundaries. Each tribe embraced their own creation story, and passed down unique history and culture.

For centuries, the treeless, semi-arid Great Plains (Kansas, Nebraska, the Dakotas, and surrounding areas) were home to several different native peoples. These included nomadic, buffalo-hunting tribes, such as the Arapahoe, Blackfeet, Comanches, Cheyenne, Crow, and Lakota Sioux, as well as semi-sedentary tribes that lived in villages and grew crops in addition to hunting, such as the Omahas, Pawnees, and Wichitas. Both groups depended heavily on bison (also known as the American buffalo), not only for meat, but also for hides to make tipis and for robes to keep warm.

The Cheyenne, numbering in the low thousands, migrated from the Great Lakes region to the Great Plains around Montana, Wyoming, and North Dakota between the 1680s and 1830s. The Cheyenne language, *Tsesenestsestotse*, is an Algonquian language. The Algonquian-speaking peoples inhabited the area stretching from the Hudson Bay to the Upper Mississippi River, and from the Atlantic coast to the Rocky Mountains.

As the Cheyenne acquired horses in the mid-1700s, their society shifted from an agriculturally-based culture to a more nomadic lifestyle centered on buffalo hunting. Cheyenne territory spread from the Northern Plains of Montana south to the Arkansas River in Oklahoma. As a small tribe, the Cheyenne thrived by forming alliances and inter-marrying with other tribes, especially the Lakota and Arapahoe.

Early Encounters and Trade between Plains Indians and European Settlers

Trade between Plains Indians and European fur traders dates back to the early 1700s, as British and French fur traders traveled from the Hudson Bay into what is now North Dakota. By the late 1700s, there were fixed trading posts on the upper Missouri River in present-day Montana. With the Louisiana Purchase in 1803, the United States acquired a vast new territory that it hoped to open to settlement.

In 1804, the federal government funded an expedition led by Meriwether Lewis and William Clark to map the region, gather information on water routes for trade, collect information on Indian tribes and languages, and open diplomatic and trading relations with the Plains Indians.

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During the two-year trek, Lewis and Clark made contact with over fifty different Indian tribes in both formal councils and individual meetings. The expedition forged strong bonds with some groups, such as the Mandan, Hidatsa and Nez Perce, and had hostile encounters with other groups, such as the Lakota and Blackfeet.

The detailed and scientific records produced by the expedition provided rich knowledge for future land surveyors, military expeditions, prospectors, and increasing numbers of settlers heading west. Shortly after the Lewis and Clark expedition, US-sponsored fur trading posts began opening up along the upper Missouri River. Until the 1860s, there were few major hostilities between Indians and white Americans in the Northern Plains. The brisk trade in buffalo hides benefited both parties, but some disadvantages emerged. In order to meet the market demand for hides, the Northern Plains Indians, as well as white traders, began to over hunt the buffalo herds. Increased contact also brought European diseases like smallpox and social problems such as alcoholism to the Plains Indians.

Manifest Destiny

Beginning in the early 1600s, English settlers on the east coast of North America moved progressively westward. As time passed, colonists (and later, United States citizens), created homes, towns, and cities, transformed nature, and built transportation networks of trails, roads, canals, and railroad lines.

Through treaties, purchases, and war, settlers took control of land already occupied by Native American, French, Spanish, and Mexican peoples. With the founding of the United States, the new republic privileged the rights of property-holding white men, and developed an expansive capitalist economy that ran counter to many of the Indian cultures.

Many white Americans regarded Indians as "uncivilized savages," and attempted to convert them to Christianity. Indians that did not assimilate were deemed incompatible with the young nation, setting the stage for forcible Indian removal across the Mississippi River after 1830.

During the 1830s and 1840s, the United States pushed relentlessly westward. In 1836, southern cotton planters moved west into Mexican territory, and claimed Texas as a separate republic that immediately sought statehood.

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Educator's Primer on the Historical Period: Northern Cheyenne and Plains Indians in the 19th Century

MISSION 3: "A Cheyenne Odyssey"

In the 1844 Presidential election, candidate James Polk called for the annexation of the Oregon Territory, as well as Texas. After winning the election, his vision of expansion accelerated, as he instigated a war with Mexico in 1846 that resulted in the US acquiring one-third of Mexico's North American territory, including what would later become New Mexico, Arizona, Colorado, Utah, Nevada, and California in 1848.

The next year, the discovery of gold in California brought thousands of new settlers to that territory, and caused a rapid transition to statehood. White settlers found all sorts of ways to defend the destruction of Indian communities in the West. The "Manifest Destiny" ideology held that God sanctioned the Americans' westward march. Social Darwinists adopted the idea of "survival of the fittest," suggesting a natural and inevitable order to the destruction of one race and the ascendancy of another.

By 1850, the US claimed legal authority over lands stretching west to the Pacific Ocean, but the nation had not fully settled, much less conquered, the vast territory west of the Mississippi. In the 1860s, with the completion of the transcontinental railroad, the rapid spread of mining, cattle ranching, and homesteading, violent conflict emerged, not only between Indians and whites, but also among the tribes themselves, especially on the Great Plains, as land and buffalo herds became scarcer.

Clashes between western Indian tribes, as well as between Indians and the growing number of white settlers, prospectors, and railroad builders, became more frequent. The US government decided to increase its military presence on the Plains by building forts and roads, and sending more infantry and cavalry soldiers. Between 1860 and 1865, the number of US troops stationed in the West almost doubled from 11,000 to 20,000, as full-scale wars broke out with the Lakota, Apache, and Navajo.

Southern and Northern Cheyenne and the Sand Creek Massacre

The Cheyenne camped and hunted across a broad stretch of the Plains, ranging from the Powder River and Tongue River areas in present-day Montana and Wyoming to south of the Platte River in present day Nebraska and Kansas. As the Cheyenne's trading and hunting patterns came into conflict with white settlers and travelers in the Platte River area during the 1840s to 1860s, the tribe divided into Northern and Southern groups, but maintained strong ties.

In 1864, the US military slaughtered more than two hundred peaceful Southern Cheyenne and Arapahoe—including many women and children—at Sand Creek, Colorado. The Cheyenne at

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Sand Creek, led by Chief Black Kettle, had come there to negotiate peace. The massacre, which killed eight elder chiefs, devastated the Southern Cheyenne social structure, discouraged many Plains Indians from negotiating with whites, and encouraged retaliation throughout the region.

War and Treaties (The Bozeman Trail, Red Cloud's War, 1868 Fort Laramie Treaty)

With the discovery of gold and silver in the Montana Territory, war expanded to the Bozeman Trail, a route to mines that cut through the center of Lakota territory. In 1865, the government built a series of forts along the Bozeman Trail to protect white travelers. Red Cloud, an Oglala (Lakota) chief, decided to take a stand against the whites' intrusion, and Northern Cheyenne warriors joined him in what became known as Red Cloud's War (1865-1868).

With the end of the Civil War, the US government and military turned its attention to the conflicts on the Plains. Many reformers who had successfully worked to abolish slavery reacted in horror to events such as the Sand Creek massacre, and argued that white settlers' aggression was the cause of the Plains Indian wars. In 1867, they encouraged the creation of an Indian Peace Commission made up of four civilians and three army officers to pursue peaceful negotiations with the Plains Indians. The commission successfully negotiated treaties with the southern tribes at Medicine Lodge Creek, but could not persuade Red Cloud and his allies in the North to consider negotiations until the military pulled out from forts along the Bozeman Trail. A year later, the commissioners returned and agreed to close the forts and turn them over to the Indians.

Red Cloud and the Cheyenne then negotiated a treaty with the US government at Fort Laramie in 1868. The treaty provided for specific reservation lands, as well as large territories designated as hunting grounds and unceded Indian Territory.

Each group in the treaty negotiations had different priorities and understandings of what the treaties would accomplish. For the US government, restricting the Plains Indians to well-defined reservation lands was their central goal, and by providing rations for a set number of years and limiting hunting territory, they hoped to convert the Plains Indians to a settled agricultural life that followed the model of American homesteaders. The treaty also called for mandatory education for Indian children, and supplied European clothing to Indians, in further efforts to assimilate the Lakota and Cheyenne.

Most accounts of the Plains Indians' understanding of the treaties differed considerably. They viewed reservations as land protected from any white incursion, and the unceded hunting

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grounds as territories under their control through which they would allow whites to pass with permission. The annuities and rations were viewed as peace offerings, and as payment for the continued destruction of the buffalo.

Gold in the Black Hills Brings More Conflict

The Fort Laramie Treaty did not bring peace. In 1871, railroad surveyors and engineers, protected by one thousand troops, moved into the Yellowstone Valley to locate a route for the Northern Pacific Railroad (the second transcontinental railroad). This expedition resulted in a series of skirmishes with the northern Plains Indians. In addition, rumors of gold brought a persistent stream of prospectors to the Black Hills of present-day South Dakota. The Lakota considered the treaty-protected Black Hills to be sacred land.

With the conflicts continuing on the Plains, and social unrest in the East increasing with the severe depression of 1873, President Grant's "Indian peace policy" began to wane. Grant authorized a military expedition into the Black Hills in the summer of 1874. The military's stated purpose was to maintain peace and arrest the illegal miners, but its verification of gold in the region shifted the US government's goals.

First, the Grant administration attempted to purchase or lease the Black Hills from the Lakota. When this failed, they ceased protecting Lakota lands from white intruders, knowing the rush for gold would provoke a full-scale war and allow the military to take the land by force. In December 1875, all Plains Indians residing outside of their reservations were ordered to report to agencies or be considered hostile.

In March 1876, the military moved against a band of recalcitrant Indians camped at the Powder River, but quickly retreated in the face of a counterattack. Three months later, General George Crook again went after a group of Cheyenne and Lakota in the Montana Territory, with little success at forcing them onto a reservation. The Battle of the Rosebud Creek is known by the Cheyenne as the Battle Where the Girl Saved Her Brother, because a Cheyenne warrior, Comes in Sight, was fleeing on foot from advancing soldiers when his sister, Buffalo Calf Woman, rode to his rescue.

Eight days later, on June 25-26, 1876, seven hundred US troops led by General George Armstrong Custer faced an estimated 2,000 Lakota, Arapahoe and Cheyenne warriors at the Battle of Little Bighorn, known to the Cheyenne as the Battle of the Greasy Grass. The Indians

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won an overwhelming victory. The Battle of the Greasy Grass, or Little Bighorn, is one of the most prominent battles of what is known as the Great Sioux War of 1876.

The Northern Cheyenne Surrender

In the wake of the battle, the US military sent even more troops to try to enforce the reservation policy and force the Lakota to surrender rights to the Black Hills. In November 1876, soldiers under General Crook attacked 1,500 Cheyenne under the leadership of Chief Dull Knife and burned all of their possessions, including tipis, clothing, food, and horses, forcing the Cheyenne to surrender.

Despite the Cheyenne's efforts to remain in their northern homelands, they were forced to join the Southern Cheyenne at the Darlington Agency in Oklahoma. At the Darlington Agency, the Northern Cheyenne faced inadequate rations, few buffalo, elk, or deer to hunt, and limited ability to grow crops. Starvation and disease demoralized the northern bands and reduced their numbers.

In September 1878, Chief Dull Knife and Chief Little Wolf requested that they be allowed to leave the Darlington Agency and return north. When the request was denied, they asked the sympathetic Indian Agent to at least give them a head start before pursuing them. Many in the tribe stated they would rather die trying to escape than die of starvation and malaria in Oklahoma. Approximately three hundred Northern Cheyenne, including many women, children, and elderly people, already weakened by hunger and illness, agreed to try and make the 1,500 mile escape to their homelands in the north.

The Northern Cheyenne Exodus

For over six weeks, the Northern Cheyenne moved north, hiding from soldiers, running out of supplies, and facing cold weather. Some young warriors raided settler homesteads in Kansas and Nebraska, stealing horses and supplies. Along the way, the Northern Cheyenne also killed over forty whites and raped some women.

At the Platte River, the group divided, with Little Wolf's band planning to wait out the winter and then head to Tongue River country, a common hunting and camping area. A second group under Chief Dull Knife hoped to find refuge with the Lakota at the Red Cloud Agency, but within days they encountered soldiers who took them as prisoners. They remained at Fort Robinson for two months before they escaped once again.

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Eventually, those following Chief Dull Knife joined Chief Little Wolf's band at Fort Keogh near the Tongue River, where they were able to hunt and camp along Lane Deer Creek. Finally, in 1884, President Chester A. Arthur issued an Executive Order creating the Tongue River Indian Reservation for the Northern Cheyenne.

The Northern Cheyenne Today

The Northern Cheyenne have 10,050 enrolled tribal members, with about half of them living on the Northern Cheyenne Indian Reservation. The reservation is approximately 444,000 acres in size, with 99% tribal ownership. It is located in southeastern Montana, and centered on the town of Lane Deer. In 1972, the Northern Cheyenne became one of the first tribes to convert the Bureau of Indian Affairs school into a tribally controlled school. Also in the 1970s, a vocational training program was converted into a higher education program, with the creation of Chief Dull Knife College, a tribal college on the reservation that continues to the present.

The Northern Cheyenne also successfully fought for tribal control of mineral rights and led a movement for clean energy on American Indian reservations that continues today, as the tribe debates its policies for development of the coal and methane fields located on tribal land.

Despite all of the challenges they have faced, the Northern Cheyenne culture and language continue to thrive in southeastern Montana.

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Glossary of Key Terms

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*As students play Mission 3: "A Cheyenne Odyssey," they will encounter many of the terms below. Some of the terms, listed in this document in **purple**, are included as "smartwords" in the game. See the Mission 3 "At A Glance" document in the Overview section of the Teacher Materials for information on when the smartwords are included in gameplay.*

ambush—a surprise attack.

annuity—a yearly payment, consisting of cloth and supplies like blankets, kettles and tools, which the US government gave to Indian tribes in exchange for access to their lands. Many treaties with Indian tribes designated the amount of supplies to be provided and the length of time the annuities were to be distributed.

Arapaho—a Plains Indian tribe, which has traditionally had a close relationship with the Cheyenne people. The tribe divided into Southern and Northern groups in 1835. Today, the Northern Arapaho tribe is based in Wyoming, while the Southern Arapaho tribe is based in Oklahoma.

archery—the practice of shooting with a bow and arrow.

articles—parts of a treaty or other legal document that address specific issues/subjects.

Ash Creek—a branch of Redwater Creek that is located south of current-day Brockway, Montana. The Battle of Ash Creek took place December 18, 1876.

band—a group of people within a tribe.

banks—the raised ground beside a river.

beaver—a large aquatic rodent that uses its sharp teeth for building dams and underwater lodges. Northern Cheyenne and other Plains Indian tribes traded beaver pelts for guns, European goods, etc.

buffalo— a term used to describe the North American bison. European settlers incorrectly identified these large cow-like mammals as buffalo, and the name stuck. The buffalo was the most important natural resource for the Cheyenne and other Plains Indian tribes. Plains Indians made use of the entire animal for food, clothing, shelter and other items, not letting any part go to waste. They also traded buffalo hides for guns, European goods, etc.

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buffalo hunt—Plains Indian tribes relied heavily on buffalo for survival. They would often move the location of their camp to follow the migration of buffalo herds. There were several different methods used for hunting buffalo. Some hunters rode on horseback into a herd and used bows and arrows to kill the animals, while others chased the buffalo off the edge of a cliff.

buffalo robe—the fur and hide of a buffalo.

camp—a place where people live for varying amounts of time, including tipis, cabins, huts, or other homes.

chokecherries—an edible wild fruit of the Plains and prairie regions; traditionally a part of the Plains Indian diet.

coulee—a ravine or narrow valley between hills.

counting coup—an honorable action performed by warriors in battle, involving touching or hitting an enemy (with a hand, weapon or stick) without getting harmed.

courting—the process by which a suitor tries to seek the affections of another person, often with the hopes of eventually marrying that person.

Crazy Dog Soldiers—a Cheyenne warrior society known for its bravery in battle.

creation story—a story, containing rich symbolic meaning and cultural values, which is traditionally passed down by oral storytelling. Plains Indian creation stories often include mythical creatures that make the world safe for the human survival.

Creator—a god or spirit considered to be responsible for creating the earth and all its inhabitants.

crest—to reach the top of a hill or mountain.

Crow—a Northern Plains Indian tribe. The Crow were enemies of the Cheyenne and Lakota, with whom they fought over buffalo hunting grounds. Horse raids between the Crow and Northern Cheyenne were common.

deed—an act or action.

Dog Soldiers—a Cheyenne warrior society known for bravery in battle.

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earth pigments—naturally occurring minerals used to paint.

Elk Soldiers—a Cheyenne warrior society, also known as the Elk Horn Scraper Society. Chief Little Wolf was an Elk Soldier.

favor—approval.

ford—part of a stream, river or other body of water, shallow enough to walk across.

fort—a strong or fortified place occupied by troops ; a permanent army post.

game—wild animals hunted for sport or food.

goods—items that can be used or consumed.

haahe—a common way for Cheyenne men to greet one another, similar to "hello."

hides—animal skins.

homesteader—a person settling on public land in the West that was given to individuals under the Homestead Act of 1862, which required them to live on and farm the land for at least five years.

horses—the horses of the Plains Indians were first brought to North America by the Spaniards; they typically are smaller than other breeds, but are very tough, require less food, and can survive difficult weather conditions.

hostile (*as used in the context of the game*) — someone considered to be an enemy at war with the US army; Indians who resisted white encroachment on their territory and refused to remain on reservations.

iron horse—a nineteenth-century term to describe a steam train.

keepsake— a small item kept in memory of the person who owned it.

kettle—a pot for boiling liquids.

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Lakota—a northern Plains Indians tribe also known as the Teton, or Western Sioux, who were allies of the Northern Cheyenne.

Manifest Destiny- the 19th century American belief that westward expansion was right, profitable, and supported by God; this belief encouraged settlers to push the American frontier further and further into lands previously unexplored by Europeans.

moccasin—a soft but sturdy shoe or boot traditionally made out of animal skins, and often decorated with beads, fringe, porcupine quills, and/or other ornaments.

negotiate—to deal or bargain with others when preparing a treaty, sale, or contract.

odyssey—a long, complicated journey or series of travels.

quiver—a case for holding and carrying arrows.

raid—the act of going into enemy territory to take valuable goods. Raiding was a common and effective way for Plains Indians to get more horses. It also gave warriors the chance to develop skills and count coup.

railroad surveyors—people who gather information about land and its elevation in order to plan for railroad construction.

rations—specific amounts of food the US government provided to Indians to keep them on reservations and discourage them from hunting buffalo. Rations usually consisted of flour, lard, bacon, sugar, coffee, and beef.

ravine—a small, narrow valley with steep sides, carved by running water; it is smaller than a canyon and larger than a gully.

reservation—an area of land set aside by the US government as a place for Indians to live.

ricochet—a bullet or shot that bounces off a hard surface and then goes in a different direction.

ridge—a raised area; a range of hills or mountains.

scout (*as used to refer to an Indian scout for the US Army*) —an individual hired to get information about an enemy. In 1866, the US Army began to enlist Indians in the western territories and

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Indian country to serve as scouts. They received the same pay as white cavalry soldiers, but usually served only for brief periods.

settlers— people who go to live in a new area, where there are usually few individuals.

shelter—a place to live; a place offering protection from bad weather.

sign language (*specifically, Plains Indian sign language*) —a set of hand signals used by Plains Indians to communicate with different tribes and with European explorers as early as the 1530s.

Southern Cheyenne—a tribe related to the Northern Cheyenne that lives in the Southern Plains, especially Oklahoma. The Cheyenne split into the Northern and Southern Cheyenne tribes in the 1830s.

Sun Dance—a sacred dance to celebrate life, held by tribes of Plains Indians every summer. For the Cheyenne, the Sun Dance is considered essential for tribal unity and cultural continuity.

suitor—someone who is courting and/or wants to marry someone else.

surveyor —see "railroad surveyors."

territory—a geographic area belonging to or under the jurisdiction of a governmental authority.

tipi—a tent-like structure traditionally made from buffalo hides wrapped around wooden poles. Used by most Indian tribes on the Great Plains, tipis are strong, but portable and well-suited for a nomadic lifestyle

trade— an exchange of goods, usually without money.

trading post—a station or store where traders exchange goods, usually without money.

treaty—an agreement or contract between two or more nations. Language differences often produced conflicting interpretations of treaties between the US government and Plains Indians. (Note: Indian tribes were separate nations with their own system of government and claim to lands.)

tribe—a grouping of people, larger than a band and smaller than a chiefdom, which is usually organized by kinship and for which selected leaders govern by consensus.

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virtues—good and moral qualities; desirable traits, such as bravery, generosity, and wisdom.

war face—the painted face of an Indian warrior going into battle. Tribal members painted their bodies and/or faces in preparation for battle and various rituals. Each tribe's war paint featured different colors, shapes, and symbols.

warrior society—a group of men who fought in battle; an important part of Plains Indian life, the warrior society served as a social club for its members. Each warrior society had its own songs, dances, and costumes.

warrior—someone who fights in battle.

war shield—a small decorated shield which could block arrows; made of strong buffalo hide and mostly used on horseback.

wealth—a measure of things of value. Indians valued horses greatly, in addition to buffalo hides and other goods.

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Much of "A Cheyenne Odyssey" is based on actual events, places, and people. While some characters are fictional and serve to illustrate the various components of Northern Cheyenne life on the Plains, others are based on actual historical figures. Brief background information is included here on the Mission's fictional characters, biographical information on the historical figures, and background on the real places featured in the game.



Little Fox (fictional character)

When the game begins, Little Fox is twelve years old. He is a member of the Northern Cheyenne tribe, one of several Indian tribes living in the Northern Great Plains during the mid-19th century. Little Fox was born in the Powder River Valley (in what is now the state of Montana). He lives with his mother, sister, and uncle as part of a band with approximately one hundred fellow Cheyenne. Along with other young boys, he is responsible for tending and training a herd of horses. As Little Fox grows older, he will join a warrior society and

participate in the buffalo hunts that his tribe depends on to survive. Little Fox's character is based on a real person, Wooden Leg, a Northern Cheyenne warrior whose memoir describes childhood on the Great Plains and the conflicts leading up to the Battle of the Little Bighorn.

Crooked Rabbit (fictional character)

Little Fox's friend, who also helps watch after the band's horses. His father and Little Fox's father were close friends who both belonged to the Elk warrior society. As the game begins, he is 16 years old and a bit cautious.



Fire Wolf (fictional character)

Little Fox's uncle, a member of the Elk warrior society. Like many Northern Cheyenne, he opposes the US Army's construction of forts along the Bozeman Trail, a wagon road for miners traveling to gold mines in western Montana. He fights with Lakota allies against US soldiers in the Battle of a Hundred Slain (Fetterman's Massacre).

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Yellow Fox (fictional character)

Yellow Fox is Little Fox's mother. She is responsible for butchering and preparing all of the meat for the family, gathering wild turnips and berries, cooking all meals, maintaining the family's lodge, and packing up the family belongings and tipi as they move from place to place.



Calling Bird (fictional character)

Calling Bird is Little Fox's older sister. At the beginning of the game she is 17 years old. She is very skillful at making and decorating clothes and beading moccasins. She is being courted by two suitors, Black Moon and Many Horses.

Many Horses (fictional character)

A Lakota warrior who is noted for his trading skills. He has made many trips to the white man's trading post. He wants to marry Calling Bird in order to strengthen the alliance between his Lakota band and the Northern Cheyenne.



Black Moon (fictional character)

A Southern Cheyenne warrior whose family travelled with Southern Cheyenne Chief Black Kettle's band. Even though Chief Black Kettle had pledged peace with the whites, US soldiers attacked his settlement at Sand Creek in 1864 and killed over one hundred Cheyenne. Black Moon managed to escape, but his entire family was killed. He has travelled north to start a new life. He hopes to marry Calling Bird.

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Blue Feather (fictional character)

Blue Feather is a young Northern Cheyenne woman who likes to ride horses and help with hunting. She knows the creeks and hills of the Powder River Valley as well as any warrior. Her family often travels with Chief Dull Knife's band.



Big Eared White Man (fictional character)

A trader who supplies metal goods, woven cloth, guns, and ammunition to Plains Indians in exchange for buffalo hides. He has worked for the American Fur Company since the 1840s and has always maintained good relations with the Plains Indians. He is worried about the declining number of buffalo that his trade relies on.

Porcupine (historical figure, c. 1847-1929)

A Southern Cheyenne healer and warrior. He was a member of the Dog Soldiers, a Cheyenne warrior society known for its bravery, and was active in opposing the construction of the transcontinental railroad. Porcupine gained fame through his leadership of the northern ghost dance movement in the late 1880s.



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Chief Dull Knife / Morning Star (historical figure, c. 1810-1883)

A prominent Northern Cheyenne chief and Dog Soldier. Known as a courageous warrior, Dull Knife fought in the Battle of a Hundred Slain (Fetterman's Massacre) and signed the Treaty of Fort Laramie in 1868. Dull Knife's band fought in the Battle of Little Bighorn, though he did not participate himself. In 1878, Chiefs Dull Knife and Little Wolf led nearly three hundred Cheyenne on an exodus from Oklahoma, where they had been forced to relocate, back to their homeland. During the journey, Dull Knife and a band of mostly women, elderly, and

children split from Little Wolf to seek refuge at Red Cloud agency in Nebraska. They were instead imprisoned by white soldiers in nearby Fort Robinson. Rather than face removal back south, they broke out of prison. Many were killed, though Dull Knife survived and lived until 1883. He is buried in Lame Deer, Montana, on land that he had helped to secure for his people.

Little Wolf (historical figure, (c.1818-1904)

A prominent Northern Cheyenne chief. In 1868, Little Wolf was among the signers of the Fort Laramie Treaty. Little Wolf and his band were not at Little Bighorn, but they were subsequently attacked by US troops. In 1878, Chiefs Little Wolf and Dull Knife led nearly three hundred Cheyenne on an exodus from Oklahoma, where they had been forced to relocate, back to their homeland. Little Wolf and his band split from Dull Knife's group and hid in the Nebraska Sand Hills. In 1879, Little Wolf surrendered to US troops. His band was allowed to stay on the Northern Plains. He became a scout for the US Army, and spent the rest of his years on the Northern Cheyenne reservation.



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Sitting Bull (historical figure, c. 1831-1890)

Sitting Bull was a tribal chief of the Hunkpapa Lakota who led numerous attacks against US forts and white incursions into Lakota lands. He refused to sign the 1868 Fort Laramie Treaty, and resisted the 1875 order for all Plains Indians to report to reservations. Chief Sitting Bull was a firm ally of the Cheyenne, and a major leader at the Battle of Little Bighorn. Following the defeat of Custer, Chief Sitting Bull refused to surrender and went into exile in Canada for four years.

Crazy Horse (historical figure, c. 1840-1877)

Crazy Horse was a prominent war leader of the Oglala Lakota who resisted government encroachment on native lands. He fought along with Cheyenne warriors at the Battle of a Hundred Slain (Fetterman's Massacre) and in the Battle of Little Bighorn, which defeated Custer and his forces. In 1877, Crazy Horse and other prominent Oglala leaders surrendered to the Red Cloud Agency in order to protect their fellow warriors. Crazy Horse was killed several months later.



Dr. John J. Saville (historical figure)

A physician from Sioux City, Iowa, Saville was the Indian Agent at Red Cloud Agency from fall 1873 to late 1875. He arrived shortly after the Agency was moved to Nebraska, amid growing tensions between the army and the Lakota and Cheyenne. He requested greater military protection after the murder of an agency clerk and facilitated the construction of Fort Robinson near the Red Cloud Agency. He also played a role in the first treaty negotiations between the government and the Lakota for the Black Hills.

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Locations in Mission 3: "A Cheyenne Odyssey"

The Powder River Valley

The Powder River Valley is located in an area of southeast Montana and northeast Wyoming. It was once the traditional home and hunting grounds of the Northern Cheyenne. In the 1870s, US government troops attempted to displace the Northern Cheyenne and other indigenous groups from the Powder River Valley and other locations, and place them into reservations. On March 17, 1876, U.S. troops attacked a Cheyenne encampment near Powder River, which served as the starting point for the Great Sioux War of 1876.



The Trading Post

From the 1820s through the 1860s, trading posts served as the center of exchange between Europeans, Americans, and Plains Indians. The fictional Hat Creek trading post in "A Cheyenne Odyssey" is based on Fort Union Trading Post, located further north along the North Dakota-Montana border on the Upper Missouri River, where the Cheyenne, Lakota, and other tribes traded buffalo robes for weapons, metal utensils, and woven cloth. Like most trading posts, Fort Union was run by a large company, in this case the American Fur Company, under license from the US government. Trading posts could employ up to one hundred people, and often hosted travellers as well. Each year, Plains Indians traded over 25,000 buffalo hides for \$100,000 worth of merchandise at Fort Union Trading Post.



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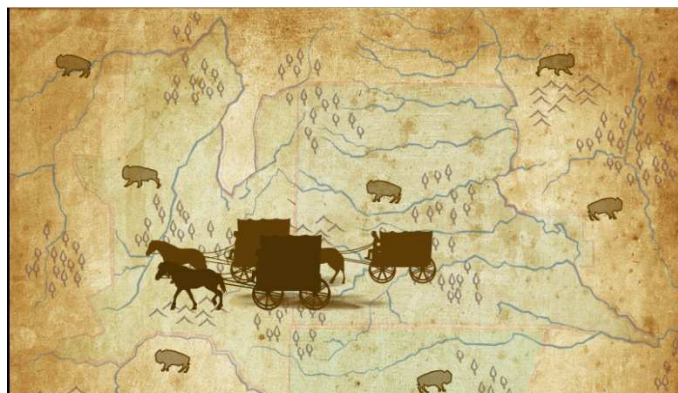
Transcontinental Railroad

The construction of the First Transcontinental Railroad began in 1863 and was completed in 1869. The railroad connected San Francisco Bay and the Pacific Coast with Council Bluffs, Iowa, which had access to the Eastern US railroad network. In 1868, the railroad was nearly completed, and it had already been constructed through the Great Plains, home to numerous Indian tribes. Throughout the building process, many Indians, including the Cheyenne, resisted the construction of railroads by sabotaging train tracks and attacking supply trains. The Cheyenne succeeded in derailing a train in 1867.



Great Sioux Reservation

The Great Sioux Reservation was created in the Fort Laramie Treaty of 1868 as a large expanse of land reserved for the Lakota and their allies. The reservation originally included all of western South Dakota and a small portion of Nebraska, and included the Black Hills, a region sacred to the Lakota and Cheyenne. However, with the discovery of gold in the Black Hills, the US government reduced the size of the reservation by removing the Black Hills from it in 1877.



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Red Cloud Agency

The Red Cloud Agency, created in 1871, moved to three different locations in Wyoming and Nebraska throughout its seven-year history. The agency served as a precursor to an Indian reservation and oversaw the Oglala Lakota, Northern Cheyenne, and Arapaho tribes. The agency was involved in numerous confrontations with native tribes, most prominently in the Great Sioux War of 1876-1877. In 1878, the agency moved to South Dakota and was renamed the Pine Ridge Indian Reservation.



Little Bighorn

Little Bighorn is a river in eastern Montana, and the site of a major confrontation between the Lakota, Northern Cheyenne, and Arapaho against the US military under General George A. Custer. The famous Battle of Little Bighorn, known to the Cheyenne as the Battle of the Greasy Grass, took place on June 25th and 26th, 1876. Custer and almost all of his regiment perished in the conflict.



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Darlington Agency

The Darlington Agency was established in 1868 and served the Southern Cheyenne and Arapaho tribes. One of the main purposes of the agency was to Christianize the Indians by bringing in missionaries and constructing schools and churches. After the Battle of Little Bighorn, the Northern Cheyenne were forced to relocate to the Darlington Agency, which created overcrowding, starvation, and increased illness. In 1878, a group of Northern Cheyenne fled the agency to return to their traditional homelands in the Wyoming and Montana area.



Fort Robinson

Fort Robinson was built in 1874 near the Red Cloud Agency in Nebraska amidst rising tensions between the agency and the Lakota Indians. In May 1877 Crazy Horse surrendered at Fort Robinson, and was killed by guards there four months later. In October 1878, most of Chief Dull Knife's band, which had fled the Darlington Agency to return north, were captured and imprisoned in Fort Robinson. Three months later, Chief Dull Knife's band of Cheyenne made a dramatic escape, but most were shot down within a mile of Fort Robinson.



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Plains Indians in the 19th Century and Beyond: Myths and Misinformation

MISSION 3: "A Cheyenne Odyssey"

Below are some common misunderstandings about American Indian history, as well as some stereotypes that persist today.

1. All Indians lived in tipis and hunted buffalo.

The history and culture of Native Americans varied widely depending on the particular tribe, geographic region, and time period. The Hopi lived in adobe houses in the Southwest and grew corn, beans, and squash; some Alaska natives lived in cedar plank houses, subsisting on marine mammals and fish; the Cherokee in the Southeast lived in thatched homes of mud and clay, and grew crops and hunted. Just as it is impossible to speak of "one" African, Asian, or European experience, it is also impossible to generalize about the beliefs and characteristics of all American Indians. For this reason, it is best to be specific when studying and talking about Native Americans, or *any* large group of people.

Mission 3: "A Cheyenne Odyssey" focuses on the experiences of the Northern Cheyenne between 1860 and 1900. At this time, the Cheyenne lived in the Great Plains and were a nomadic tribe. Like many other Plains Indians, they did, in fact, live in tipis (also called lodges), and hunted buffalo, which provided them with food, shelter, and other essential tools and materials. But this was not always the case. Until about 1700, the Cheyenne lived in the Great Lakes region and farmed crops. Today, the Northern Cheyenne live mostly in modern, single-family houses on the Northern Cheyenne Reservation surrounding Lame Deer, Montana.

2. Indians lived in peace until the arrival of European settlers.

Long before the arrival of Europeans in the 1500s and 1600s, Native American tribes migrated and settled in different areas throughout the Americas. Competition over land, the expansion of trade routes, cultural and language differences, and other factors often led to fierce conflict between tribes. Some Indians managed to remain in the same geographic areas for hundreds of years, while others were forced to find new homelands. However, prior to European settlement, American Indians' dislocation and warfare, though difficult, rarely threatened the survival of any one tribe.

3. Indians had no concept of land ownership and were "tricked" into giving away their land.

Most conflicts between European-Americans and Indians had to do with land, which the Indians occupied and the whites wanted. Whites attempted to get land from Indians either through treaty negotiations that involved some exchange of goods and money, or through force and warfare. In the case of treaties, Indians could be skilled negotiators, and sought terms that benefited their tribe. However, fundamental differences between how whites and Indians viewed land ownership led to repeated misunderstandings and conflict.

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MISSION 3: "A Cheyenne Odyssey"

Whites believed that a piece of land could be bought and sold by an individual, company, or government. Indian tribes did not share this understanding (this is one generalization that experts agree on!). For most Indians, the idea of selling land was similar to believing a person could buy, sell, or inherit a particular piece of the ocean. Instead, Native Americans believed in the right to occupy and control access to a "homeland." When Plains Indians, for example, made treaties with the US government, they believed they were granting *temporary use* of land rather than permanent access or ownership.

4. Indians were "savage" and "bloodthirsty," and hated all white people.

From the point of view of the United States government, Indians were either "friendly" (by signing treaties and cooperating with government policies) or "hostile" (by refusing to sign treaties or follow government policies). Army reports, popular novels, newspapers, and later, Hollywood movies, portrayed hostile Indians as "primitive savages" who preferred war to peace, and who would never tolerate "the white man" in their land.

Indian tribes, like Europeans, most often acted in the self-interest of their communities. Their attitude toward whites was highly dependent on circumstances in a particular place and at a specific time. Had whites attacked or massacred Indians recently? Were treaties followed by both sides? Did skilled translators effectively communicate the positions of both whites and Indians? Both individual Indians and whole tribes responded to white encroachment in a variety of ways, and adapted their views and actions when circumstances changed. Many chiefs supported war only as a last resort, and sometimes Indians labeled as "hostile" changed positions and cooperated with United States policy.

When the Lewis and Clark expedition first encountered the Cheyenne in 1806, William Clark wrote in his journal that they were a peaceful nation and *"confess to be at war with no nation except the Sioux, with whom they have ever since their remembrance been on a defensive war."*

Between the early 1800s and the 1850s, the Cheyenne maintained good trading relations with whites, and marriages between white traders and Cheyenne women were not uncommon. By the 1860s, however, the Cheyenne (now allied with the Lakota Sioux and divided into two tribes, the Southern Cheyenne and Northern Cheyenne), were considered among the most "savage" and war-like of Plains Indians.

5. Indians are a dying race.

Some white people, now and then, view Indians as a "vanishing race" that has largely disappeared from the North American continent. It is true that millions of Indians died as a

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result of the disease, warfare, and starvation that accompanied European settlement and encroachment into Indian lands.

But even at the low point of the Indian population in 1900, there were still around 250,000 Indians living in the United States. According to the 2010 US census, there are more than 5 million people who identify as Native Americans (alone or in combination with other races), or 1.7% of the population. Far from vanishing, Native Americans are among the fastest growing populations in the United States. Between 2000 and 2010, they grew at a faster rate than the total US population, increasing almost 10 percent.

6. All Indians live on reservations (somewhere "out West.")

According to the most recent 2010 census data, 78% of Native Americans live off tribal reservations and 57% of those live in metropolitan areas. On and off reservations, American Indians are represented in all professions, including doctors, lawyers, teacher, professors, actors, and professional athletes.

American Indians are spread throughout the entire United States, with the largest populations located in California, Oklahoma, Arizona, Texas, New York, New Mexico, Washington, North Carolina, Florida, and Michigan.

In some Western states, including Montana and South Dakota, many Indians live on or near a reservation. In some cases, the reservation is located on land that was part of Indian tribes' 19th-century homelands. Both of these are true for the Northern Cheyenne. Today, there are 10,050 enrolled tribal members, with about 4,939 residing on the reservation centered in Lama Deer, Montana near the Tongue River.

For a map of where American Indians live today, based on the 2010 US Census, go to:
http://www.census.gov/geo/www/maps/aian2010_wall_map/aian_wall_map.html

7. "Native American" is the correct term for Indians.

There is no single label to describe any large ethnic group or race of people. Instead, multiple terms are used, as in the case of whites/Caucasians/European-Americans, or blacks/African-Americans, although individuals often prefer use of one term instead of another.

There was a time when "Native American" became more popular and more frequently used than "Indians," because the term "Indian" was associated with Christopher Columbus and the Spanish conquest of the Americas. Today, however, it is very common for both Indians and

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non-Indians to use the terms "Indian," "American Indian," "Native American," and "Native" interchangeably.

But, for reasons explained above, it is better to use tribal names (e.g. "Northern Cheyenne," "Lakota Sioux," "Crow") whenever possible.

8. Indians get special privileges, or "free stuff," from the US government.

Many non-Indians believe that contemporary Indians automatically receive free education, medical care, and cash payments to which other US citizens are not entitled. Some also believe that Indians do not pay taxes.

The reality is much more complicated. While Indians are eligible for various types of federal assistance and programs, they must apply for these services. Many other groups of Americans, including senior citizens and veterans, are eligible for similar benefits. Some existing health and education benefits Indians receive are part of legally-binding treaties with the US government that Indian tribes received in exchange for land many years ago.

Indians who are members of a sovereign nation do not pay state taxes (because they do not legally reside within a state), but all Indians must file federal income taxes.

9. Indians are not US citizens, and have their own laws and government.

Several Indian tribes remain nations within the United States, and therefore retain certain powers of self-government. Tribal governments can pass and enforce laws and regulations that are separate from local or state laws. This legal status was developed mostly over the course of the 19th century through a series of treaties, or contracts, between the United States government and sovereign Indian nations.

The Indian Citizenship Act of 1924 granted full US citizenship to Native Americans. Like other citizens, American Indians vote in elections, hold public office, pay taxes, serve in the military, and are protected by the US Constitution. And as US citizens, Native Americans are subject to federal, state, and local laws, with some exceptions. For example, on Indian reservations, only federal and tribal laws apply to members of the tribe.

Sources: Walter C. Fleming, "Myths and Stereotypes About Native Americans," <http://www.jcu.edu/education/ed350/Myths%20and%20Stereotypes%20About%20Native%20Americans.pdf>; David Walbert, "Who Owns the Land?," <http://www.learnnc.org/lp/editions/nchist-colonial/2027>; U.S. Census Bureau, American Indian

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and Alaska Native, http://www.census.gov/aian/census_2010/; U.S. Department of the Interior, Bureau of Indian Affairs, <http://www.bia.gov/FAQs/>

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Top 5 Things to Know Before You Play

MISSION 3: "A Cheyenne Odyssey"

Before you begin playing MISSION US: "A Cheyenne Odyssey," here are five important pieces of information to consider. This information may or may not help you as Little Fox makes his way through life on the Plains.

In the early 1800s, peaceful trade relations existed between whites and Plains Indians.

Trade between Plains Indians and Europeans dates back to the early 1700s, as British and French fur traders traveled from the Hudson Bay into what is now North Dakota. By the late 1700s, there were permanent trading posts within Indian lands on the Missouri River in Montana. After the Louisiana Purchase of 1803, the United States expanded into the Great Plains, and the number of American traders there grew. Plains Indians traded buffalo hides and fur in exchange for knives, iron pots, blankets, cloth, guns, beads, coffee, tobacco, and other goods. To strengthen trade relations, Indians often brought white traders into their tribal networks through marriage. Because both sides benefited from trade, the relationship between whites and Indians was mostly friendly and cooperative until the 1860s.

The US government forced many Eastern Indian tribes to move west to the Great Plains.

From the beginning of European settlement in North America, whites came into conflict with Indian tribes that already occupied the land. Europeans regarded Indians as "uncivilized savages" and tried to convert them to Christianity. Indians that did not assimilate were pushed further west. With the founding of the United States, the new nation developed a powerful and rapidly growing capitalist economy that ran counter to many Indian cultures.

In 1830, President Andrew Jackson pushed an Indian Removal Act through Congress that offered reservations west of the Mississippi to the Cherokee, Choctaws, Creek, Chickasaws, and Seminole tribes in exchange for their current lands in the Southeast. Under threat of military intervention, many tribal leaders signed away their eastern territory. US troops used force to remove those who did not move voluntarily, herding some 15,000 Indians in an 800-mile trek to Oklahoma that became known as the Trail of Tears.

The Cheyenne were allied with some Plains tribes, and fought wars against other Plains tribes.

The Cheyenne had extensive trade, social, and military relationships with other Plains Indians. As one of the smaller tribes on the Plains, the Cheyenne formed strategic alliances that shifted depending on the circumstances. From the 1860s to the 1880s, the Cheyenne worked closely with the Lakota and Arapahoe, sharing campsites, trading goods, aiding one another in

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skirmishes or battles, and intermarrying. Interactions with the Crow, Shoshone, and Pawnee tribes tended to be more hostile, with frequent horse raids and competition over hunting grounds. Since the various tribes spoke different languages, they often communicated with one another through a Plains Indian Sign Language that developed across the region.

Many US leaders believed that the United States had a special mission to expand west and settle the entire continent.

The United States more than tripled in size between 1800 and 1860. The country expanded by making treaties, purchasing land, and fighting wars with nations that already controlled the land, including Indian tribes, Great Britain, France, Spain, and Mexico. The discovery of gold in California in 1848 further increased the push westward. Hundreds of thousands of people from the eastern United States and other areas moved west (which had a devastating effect on the native population; it fell by over 100,000). Politicians and business leaders called for the construction of a transcontinental railroad that would reduce the time and effort required to cross the country. In 1862, Congress set aside millions of dollars to build the railroad, which was completed in 1869. The expansion of the United States was costly, both in terms of government and private spending, but also in the hundreds of thousands of Indians and Mexicans who were pushed off their land. Americans justified these costs with the idea of "Manifest Destiny." Manifest Destiny was the widely-held view that the United States had a God-given mission to expand west across the continent, spreading American government and culture.

White Americans disagreed about how to deal with Plains Indians, and vice versa.

After the Civil War, conflicts between whites and Plains Indians greatly increased. The construction of the transcontinental railroad, along with the encroachment of thousands of western settlers, miners, and ranchers, began to negatively affect the Plains Indians' nomadic way of life. Some Indians responded by attacking white settlers, their livestock, and their property. Other Indians negotiated with the United States in an effort to minimize violence. White people also had different approaches to the conflict. Some whites, including many northern reformers who had opposed slavery, sympathized with the Indian perspective. They believed that the United States should gradually assimilate Indians into American society through education, Christianity, and farming. Soldiers, miners, and settlers, who were often in direct contact with Indians, often took a much more intolerant position. Some even believed that the army should try to exterminate all of the Indians.

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Pre-Game Activity: The Advance of the Rutherians

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The following role-play is designed as an introductory activity, and should be completed before your students begin playing Mission 3: "A Cheyenne Odyssey." Its purpose is to sensitize your students to the advantages and disadvantages of cooperation between two very different societies. It also helps to define key concepts and vocabulary (negotiation, treaty, cooperation, resistance, reservation) related to the encounter between the United States and the Plains Indians, though it is not intended as an exact parallel.

Your students will be asked to consider whether or not cooperation with a race of strange and powerful extra-terrestrials would benefit or harm their community. The aliens have asked to use some land in the United States to build colonies. Students will decide whether 1) to negotiate treaties that permit limited settlement of aliens in their homeland or 2) refuse to participate in treaty negotiations and resist any alien settlement.

The graphic organizer will help students describe the advantages and disadvantages of a possible treaty in order to develop a pro- or anti- stance on cooperation.

Feel free to adapt or amend the activity to best meet your curricular goals and the needs of your students.

Steps to Complete:

- 1) Distribute to your students (and/or read aloud) the background information about the National Commission on Inter-Galactic Exploration and Extra-Terrestrial Affairs (NCIGEETA).
- 2) Ask your students for their immediate reactions to the question: "Should the president negotiate with the Rutherians or refuse to engage in any further diplomatic interactions?" Accept all student answers.
- 3) Divide students into small groups of 4-5 students each. Ask each group to weigh the advantages and disadvantages of interacting with the Rutherians, and to complete the accompanying organizer.
- 4) After students have had an opportunity to discuss their opinions, ask each group what they would recommend as the president's next step.
- 5) To extend the activity, students can share their perspectives in a debate or a mock presentation to the NCIGEETA. As a homework assignment, students can also present their opinions by writing a letter to the Commission or an editorial for their local newspaper.
- 6) Explain to your students that they will soon be playing MISSION US: "A Cheyenne Odyssey," and the characters in the game will be grappling with the same sorts of issues and problems presented in their discussions of a possible treaty with the Rutherians. However, the characters and setting of the game depict real people in a very real place and time: the Plains Indians of North America in the mid-nineteenth century.

TEACHER'S GUIDE

Pre-Game Activity: The Advance of the Rutherians MISSION 3: "A Cheyenne Odyssey"



Background Information:

The National Commission on Inter-Galactic Exploration and Extra-Terrestrial Affairs (NCIGEETA)

You are a member of an advisory committee representing your town or city at a meeting of the National Commission on Inter-Galactic Exploration and Extra-Terrestrial Affairs (NCIGEETA).

Over the past few years, NASA and the US State Department have made contact with the nation of Rutheria, a race of humanoid aliens from the planet Alpha Rutha in the Andromeda Galaxy.

The Rutherians claim to be peaceful, and are seeking inter-galactic alliances in order to create colonies, since their planet has become overpopulated.

The Rutherians possess several complex technologies. For example, teleportation is safe and commonplace on Alpha Rutha. Their medical knowledge could cure some of Earth's most deadly diseases. The Rutherians have sophisticated methods of food production that result in high yields of nutritious foods without depleting the soil. They have an abundance of rare earth elements (REE's) that are used for renewable, clean energy, and high-beam laser cannons. However, a year ago, a rogue group of Rutherians attacked a town in California, killing a dozen townspeople, and rumors are that Rutherians don't always keep their word.

Recently, the Rutherians have proposed a treaty between the United States and the citizens of Alpha Rutha. The treaty would allow Rutherians to establish trial colonies in the United States, while reserving most of the land for American citizens. One of these trial colonies will be located within fifty miles of your town or city. The question being debated by the National Commission is: **Should the president negotiate with the Rutherians, or refuse to engage in any further diplomatic interactions?**

As a member of the advisory committee, be prepared to represent your town or city's position at a meeting of the National Commission, to be held in Washington, D.C. Consider what your town or city might gain or lose from a possible treaty with the Rutherians. Use the chart on the next page to weigh the advantages and disadvantages, and to develop your argument.

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Pre-Game Activity: The Advance of the Rutherians

MISSION 3: "A Cheyenne Odyssey"

The National Commission on Inter-Galactic Exploration and Extra-Terrestrial Affairs
(NCIGEETA)
OFFICIAL MEMO

ADVANTAGES of signing a treaty with the Rutherians	DISADVANTAGES of signing a treaty with the Rutherians

Should the president negotiate with the Rutherians, or refuse to engage in any further diplomatic interactions?

Our recommendation:

_____ Continue negotiations

_____ Refuse to engage in further interaction

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Friend or Foe? Encounters on the Plains

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of this activity is to provide students with a tool for recording their encounters with other Indian tribes and non-Indians, how they responded to these encounters, and what happened as a result.

This tool supports students' understanding of the action of the game and the history embedded in that action. It also helps set up a rich classroom discussion around the range of interactions---some peaceful, some violent---that Northern Cheyenne had with other peoples. The concluding discussion prompts are designed to promote critical thinking about historical perspective, cause and effect, and change and continuity.

*To better understand **historical perspectives**, students grapple with the particular benefits and risks of various encounters, and the range of motivations underlying the player's choices as Little Fox: did he act in his self-interest, for the sake of his family or band, or for the long term gain of the Northern Cheyenne?*

*By recording the player's responses to various encounters, students start to build an understanding of the **causes and effects** of the growing conflict between Indians and non-Indians on the Plains. The discussion will help students see the bigger picture, including the long-term effects. For instance, a player who participates in the destruction of the railroad might benefit in the short term (because they increase their supplies and status), but in the long term, the attack on the railroad will lead to certain terms being included in the Fort Laramie treaty that will prove detrimental to Indian control of the land.*

*The discussion also clarifies **change and continuity** in regards to the Cheyenne and their relations with other tribes and whites. In the beginning of the game, the Cheyenne's main enemy are the Crows, and their relations with whites are mostly peaceful and having to do with trade. However, this quickly changes in response to the arrival of soldiers and forts in the Plains.*

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Friend or Foe? Encounters on the Plains

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____


Directions: As you play *A Cheyenne Odyssey*, use this chart to keep track of your encounters with other tribes and non-Indians. Depending on what actions you take as Little Fox, you may not meet all the people or groups.


Part 1 Seeing Shadows	Friend or Foe? <i>Cite evidence to support your answer</i>	How did you respond? <i>What actions did you take as Little Fox?</i>
 <p>THE CROW</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>MANY HORSES</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did the person do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>BLACK MOON</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What the person do or say to make you think this? If you are not sure, explain why.</i></p>	


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Friend or Foe? Encounters on the Plains

MISSION 3: "A Cheyenne Odyssey"

 <p>U.S. SOLDIERS</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	
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Part 2 Friend or Foe?	Friend or Foe? <i>Cite evidence to support your answer</i>	How did you respond? <i>What actions did you take as Little Fox?</i>
 <p>BIG EARED WHITE MAN</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What the person do or say to make you think this? If you are not sure, explain why.</i></p>	



Part 3 Raiding the Iron Horse	Friend or Foe? <i>Cite evidence to support your answer</i>	How did you respond? <i>What actions did you take as Little Fox?</i>
 <p>PORCUPINE</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	

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Friend or Foe? Encounters on the Plains

MISSION 3: "A Cheyenne Odyssey"




 <p>RAILROAD WORKERS</p>	<p> <input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure </p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	
--	---	--

Part 4 Broken Promises	Friend or Foe? <i>Cite evidence to support your answer</i>	How did you respond?
 <p>AGENT SAVILLE</p>	<p> <input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure </p> <p><i>What did the person do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>REVEREND CLARKE</p>	<p> <input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure </p> <p><i>What did the person do or say to make you think this? If you are not sure, explain why.</i></p>	

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Friend or Foe? Encounters on the Plains




MISSION 3: "A Cheyenne Odyssey"

 <p>SITTING BULL</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did the person do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>WHITE MINERS, SURVEYORS AND SETTLERS</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>CORPORAL DAWSON</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did the person do or say to make you think this? If you are not sure, explain why.</i></p>	

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Friend or Foe? Encounters on the Plains

MISSION 3: "A Cheyenne Odyssey"

Part 5 Battle of the Greasy Grass	Friend or Foe? <i>Cite evidence to support your answer</i>	How did you respond?
 <p>U.S. SOLDIERS</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>ARAPAHO SCOUTS</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did people do or say to make you think this? If you are not sure, explain why.</i></p>	
 <p>GENERAL MILES</p>	<p><input type="checkbox"/> Friend <input type="checkbox"/> Foe <input type="checkbox"/> Not sure</p> <p><i>What did the person do or say to make you think this? If you are not sure, explain why.</i></p>	

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Friend or Foe? Encounters on the Plains

MISSION 3: "A Cheyenne Odyssey"

Discussion Questions:

- 1) Which non-Indians did you view as friends? Foes? Did your attitude toward non-Indians change over time?
- 2) Which encounters provided the most benefits for you and your tribe? Which posed the greatest risks?
- 3) Long term, which person or group do think will help strengthen the traditional Cheyenne way of life? Which will threaten it?
- 4) How did you respond to the increasing presence of whites in Part 4? What do you think were the effects of your actions?
- 5) At the end of Part 5, you and fellow Cheyenne faced many difficult decisions.
 - How did you respond to the attack from U.S. soldiers? What happened to you personally? To the Cheyenne?
 - Why do you think Little Wolf and Dull Knife refused to cooperate with Agent Miles, and choose to escape from Darlington despite the risks?
 - Why did some Cheyenne eventually become Indian scouts for the U.S. Army?
- 6) Think about one example from the game in which you cooperated with another group, negotiated with another group, and fought against another group. What do we learn about Cheyenne strategies for dealing with other Indian tribes and white traders, soldiers, and settlers?

TEACHER'S GUIDE

Writing Prompts

Prologue

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

You will need to decide how best to share these writing prompts with your students. You might share them all, and ask students to choose one to respond to. You may assign one or more to the entire group. You might make one or more of the topics the basis for in-class discussions. Where there are multiple questions in a single prompt, choose the question or questions that best suit your students. Make your decisions according to the needs of your group.

You may notice that many of the topics contain some version of the phrase, "Write about a time in your life..." The intention of these prompts is twofold: first, since students remember the content of their own lives, they can more easily respond to the questions, and are more likely to want to express themselves if they feel competent to do so; second, these questions can form a meaningful bridge between what happens in the lives of ordinary people today and the lives of people in history or in historical events. For these reasons, you might decide to use some of the prompts before students encounter the history, because thinking about them sets the students up to understand and relate to the material better.

Since students vary in their degree of comfort and writing skill, you should decide when and how much students should write. We suggest that since students need to share their writing with each other to make personal and historical connections, you should encourage them to focus on content rather than mechanical skills. Pieces can be revised and edited later if you decide they should be shared formally, such as on a bulletin board or in a newsletter.

TEACHER'S GUIDE

Writing Prompts

Prologue

MISSION 3: "A Cheyenne Odyssey"

Read through all the topics first, and then choose one of them to write about. Write the title of the piece at the top of your page. Write in complete sentences. After you are finished, proofread your work for correctness.

IN THE BEGINNING. The Prologue begins with a Northern Cheyenne creation story. What does the story explain, and what values does it transmit? Are you familiar with creation stories from any other cultures or traditions? What are they? What do you think the purpose of a creation story such as this might be? Read or research a creation story from another culture, and compare and contrast it with the Northern Cheyenne creation story.

ADAPTING TO CHANGING TIMES. In the Prologue, Little Fox says the Northern Cheyenne have seen many changes. What changes did you see in the Prologue? What do you think caused these changes? What effects did these changes have on the lifestyle of the Northern Cheyenne? What do the changes say about the ability of the Northern Cheyenne to adapt to changing times?

GOALS FOR THE FUTURE. In the Prologue, Little Fox introduces himself, his family, and his people. What does he hope to achieve as he becomes an adult in Northern Cheyenne society? Why does Little Fox connect his goals for the future to the memory of his father and to serving his people? What do *you* want to achieve when *you* become an adult? Are your goals based on your own aspirations, or are they influenced by the expectations of your family or of society as a whole? How do your goals compare to those of Little Fox?

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Northern Cheyenne Life

A NOTE TO THE EDUCATOR:

The following document-based activity should be used after students have completed the Prologue and Part I of "A Cheyenne Odyssey," which provide an overview of Northern Cheyenne society on the Great Plains and introduce the main character of the game, Little Fox, a twelve year-old Northern Cheyenne boy.

The activity is designed as a jigsaw. Students are first assigned to one of six documents. They should use the accompanying questions below to analyze the document as part of an "expert" group.

Once the "expert" groups have completed their analysis, each student is reassigned to a "mixed" group, comprised of six students, each representing a different source. Together, the members of the "mixed" group should answer the questions, using the information provided by the documents and the game. They should use the accompanying graphic organizer below to classify the relevant information.

Steps to Complete:

1. Students should play the Prologue and Part I of "A Cheyenne Odyssey," and briefly discuss what they experienced to ensure that they understand the major points introduced.
2. Divide your students into six groups. Assign one of the six documents to each group.
3. Ask each "expert" group to analyze its source and answer the accompanying questions.
4. Reassign students to "mixed" groups comprised of six students, with each group member representing one of the sources.
5. Ask each "mixed" group to complete the "Northern Cheyenne Life" Graphic Organizer and answer the four accompanying questions, based on information from all six sources.
6. Discuss the groups' responses to the questions and review the "Northern Cheyenne Life" Graphic Organizer.
7. Extension activities can include letters to Little Fox, asking him for more information about his life as a Northern Cheyenne, or comparing students' lives to his. Students can also role-play a white newspaper journalist visiting a Northern Cheyenne camp in the 1860s, and write a newspaper article describing Northern Cheyenne life.

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Student Directions

The Prologue and Part I of "A Cheyenne Odyssey" provide an introduction to Northern Cheyenne society in the 1860s, and introduce the main character of the game, Little Fox, a twelve year-old Northern Cheyenne boy. The creation story and the brief history of the Northern Cheyenne presented in the Prologue explain that the Cheyenne did not always live on the Great Plains. For a long time, the Cheyenne lived an agriculture-based lifestyle in woodland areas in the Great Lakes region. But the expansion of other Indians groups into this territory pushed the Cheyenne westward. The Cheyenne also moved west to gain access to horses.

Part 1 of the game and the six sources in this activity portray Northern Cheyenne society as it adapted to life on the Great Plains in the nineteenth century. You and several of your classmates will be assigned one of the sources.

As an "expert" group, use the questions accompanying each source to analyze it. Remember to look closely at the source and think deeply about what it tells you about Northern Cheyenne life. In particular, consider the changes during this period brought about by the transition from an agriculture-based way of life in woodland areas to a nomadic, hunter-gatherer way of life on the Plains.

Once your group has finished analyzing your assigned source, you will become a member of a new "mixed" group, comprised of six classmates, each representing one of the "expert" groups. Share your expert knowledge on your assigned source with them. Listen carefully to your classmates as they share their expert knowledge about their sources with you.

When everyone is familiar with all of the sources, use them and what you have learned from the Prologue and from Part I of "A Cheyenne Odyssey" to answer the questions on the "Northern Cheyenne Life" Graphic Organizer.

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Source 1: Excerpt from an Interview with Iron Teeth

Iron Teeth, a Northern Cheyenne woman born in 1834, was interviewed by Thomas B. Marquis in 1929. Her memoir is a valuable source of information on Northern Cheyenne life on the Great Plains. (Excerpt from pp. 4-6.)

"My grandmother told me that when she was young our people did not have any horses. When they needed to go anywhere they put their packs upon dogs or upon little pole travois drawn by dogs. The people themselves had to walk. In those times they did not travel far, nor often. But when they got horses they could move more easily from place to place. Then they could kill more of the buffalo and other animals, and so they got more meat for food and gathered more skins for lodges and clothing.

We planted corn every year when I was a little girl in the Black Hills. With sharpened sticks we punched holes in the ground, dropped in grains of corn, then went hunting all summer. When the grass died we returned and gathered the crop. But the Pawnee and the Arikaras got to stealing or destroying our growing food, so we had to quit the plantings. We got into the way then of following all the time after the buffalo and other game herds.

We learned of vegetable foods growing wild. We gathered wild turnips, wild sweet potatoes and other root foods. We found our best places for berries. . . ."

QUESTIONS TO ANSWER

1. How did the acquisition of horses change the Northern Cheyenne's way of life?
2. When Iron Teeth was a little girl, how did the Northern Cheyenne obtain food in the Black Hills? How did this change?
3. The Pawnee and Arikaras were other Indian tribes adapting to life on the Great Plains. Why do you think they stole or destroyed the corn planted by the Northern Cheyenne? How did the Northern Cheyenne respond to theft and destruction?
4. What can you infer about women's economic activities in this society?

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Source 2: Excerpt from *Wooden Leg: A Warrior Who Fought Custer*

Wooden Leg was a Northern Cheyenne warrior who lived during the nineteenth century. He witnessed the transition from traditional life on the Plains to life on reservations. He participated in several famous battles, including the Battle of the Little Bighorn, which the Cheyenne called the Battle of the Greasy Grass. Like other Cheyenne warriors, Wooden Leg was also responsible for hunting buffalo and other wildlife that his band depended on. In this excerpt, he describes how hunting brought the Cheyenne into conflict with the Crow, another tribe on the Great Plains.

"Great herds of buffalo west of the Bighorn used to draw the Cheyenne over into that Crow country for the hunt. We camped on the eastern side but our hunting parties crossed the river and went as far as Shooting at the Bank Creek. Each hunter led one or more pack horses to carry the meat and skins taken..."

As we were camped on the east side of the Bighorn...three Crows were seen one day chasing antelope on our side of the river. Report of their presence there was brought to our camp. An old man herald mounted his pony and went about the camp circle calling out: 'Crows are after our antelope herds. They may steal our horses.' Six Cheyenne young men got their war clothing packs, mounted their war ponies, and set out to find the bold Crows... They crossed the Bighorn River...During the course of the pursuit they killed two Crows. The third one was followed on to the main Crow camp beside Shooting at the Bank Creek. The six Cheyennes lingered there to spy upon the camp. The lingering was too extended, for soon they found themselves engaged in a fight with a much larger band of Crows. A Cheyenne wearing a double tailed warbonnet had his horse shot down, then the man himself was shot through the thigh, this disability rendering him an easy mark for fatal blows that soon fell upon him.

Excerpted from Marquis, Thomas B. *Wooden Leg: A Warrior Who Fought Custer*. Lincoln: University of Nebraska Press, 1957. [Originally published as *A Warrior Who Fought Custer* in 1931.]

QUESTIONS TO ANSWER

1. According to Wooden Leg, why did the Cheyenne cross the river into Crow territory?
2. Horses allowed Plains Indians to hunt buffalo over larger territories. What does Wooden Leg say are two other uses for horses? Why do you think the Cheyenne were so concerned that the Crow would steal their horses?
3. What does Wooden Leg's description tell you about the life of young men in a warrior society?

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Source 3: Tipis



Plains Indians tribes like the Northern Cheyenne used tipis for shelter. Tipis were made of buffalo hides attached to wooden poles, and could be quickly assembled, dismantled, and transported. Usually, the members of one family slept in a single tipi. Tipis and outdoor cooking were the domain of women. Most of the family's work was accomplished outside the tipi, as the Cheyenne to take advantage of natural light and avoid the danger of large fires inside the tipis. Women also made the tipis, and were responsible for setting up, taking down, and transporting tipis and their contents.

QUESTIONS TO ANSWER

1. Why was it so important that tipis were easy to build and transport? How are they an example of the Northern Cheyenne's adaptation to life on the Great Plains?
2. What do tipis tell you about the importance of the buffalo in Northern Cheyenne society?
3. How did women's labor support the nomadic way of life on the Great Plains?

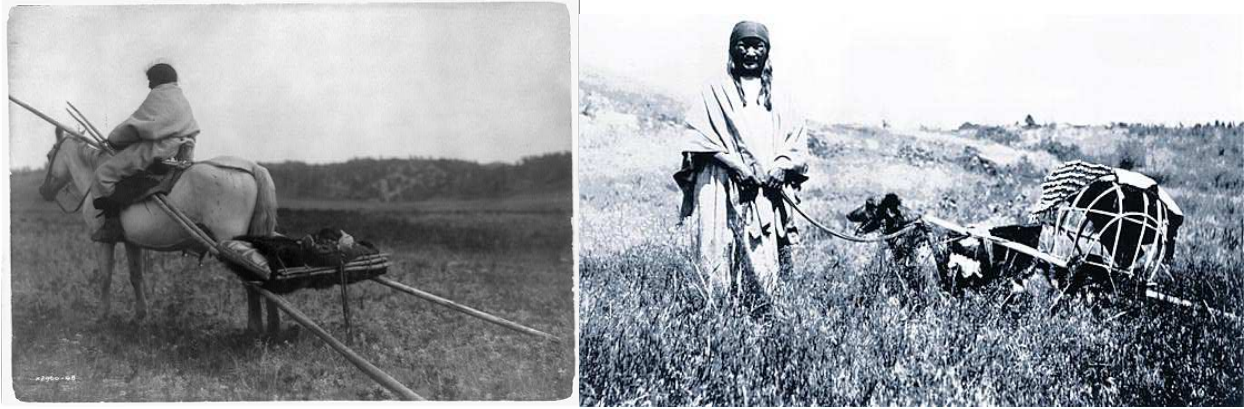
TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Source 4: Travois



Left: Library of Congress, Atsina Indian on horse pulling travois; photographed by Edward S. Curtis, 1908. Right: "Mrs. Black Horse, Tse-Tsehese-stahase, with dog. No. 26," in the Walter S. Cambell Collection, Western History collections, University of Oklahoma Library.

Travois (pronounced "truh-VOY") were wooden frames used to drag heavy items over land. The travois poles were the same poles used to assemble tipis. Originally, travois were pulled by Indian women or by pack dogs. By the nineteenth century, travois were pulled by horses, which allowed for longer poles and therefore, larger tipis. While the main component of a travois was wood, buffalo hides were used to line the basket and to attach the pieces of wood to each other.

QUESTIONS TO ANSWER

1. What were travois used for? Why were they more important to the Northern Cheyenne once they migrated to the Great Plains than they were previously?
2. What were the differences between a dog travois and a horse travois?
3. Both of these images show women handling the travois. Why do you think that might be the case?

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Source 5: Bladder Bag



In the nineteenth century, the Northern Cheyenne and other Plains Indians used bags made from the bladders of buffalo to transport various materials, including water. After a buffalo was killed, its bladder was inflated with air and then dried. The bags were then rubbed between the hands to soften them. They held about two liters of liquid. Source: <http://www.kshs.org/p/american-indians-and-the-buffalo/16095>

QUESTIONS TO ANSWER:

1. Which members of Northern Cheyenne society do you think made bladder bags? Why do you think so?
2. Who do you think used bladder bags and in what ways?
3. In what ways was the practice of using bladder bags an adaptation by the Northern Cheyenne to life on the arid Great Plains?

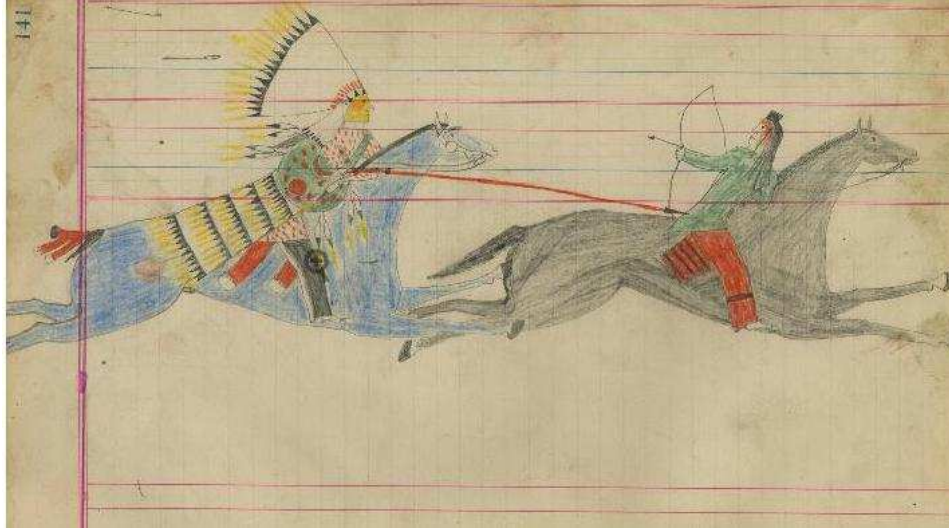
TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Source 6: Plains Ledger Art



Ledger Art was a new form of artistic expression that emerged among Plains Indians during the nineteenth century. Traditionally, Indian artists painted scenes of military and personal heroism on buffalo hides as a way to document their history. But with the disappearance of the buffalo herds, painting and drawing on paper became popular. A ledger is a hard covered notebook containing lined paper, and is typically used by accountants to keep records. Plains Indian artists acquired ledger books at trading posts and reservation agencies. The images were usually created using lead and colored pencils. This image is from the ledger created by Black Horse, a Northern Cheyenne leader, between 1879 and 1885.

Source: <https://www.plainsledgerart.org/plates/view/2039/3613/924>.

QUESTIONS TO ANSWER

1. What does this image tell you about the relationship between the Northern Cheyenne and other Indians on the Great Plains?
2. What role did horses play in Northern Cheyenne society?
3. What does the image suggest about the roles of men in Northern Cheyenne society?

TEACHER'S GUIDE

Document-Based Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Northern Cheyenne Life Graphic Organizer

Using the information from the six sources you have examined and discussed--as well as the Prologue and Part 1 of "A Cheyenne Odyssey"--complete the chart below. After completing the chart, answer the four questions at the bottom of the page. Be prepared to discuss your answers with the rest of the class.

	Life in the Woodlands	Life on the Great Plains
How were food and other resources acquired?		
What roles did men play in Northern Cheyenne society?		
What roles did women play in Northern Cheyenne society?		
How did the Northern Cheyenne interact with other Indian tribes?		

1. What were some of the main characteristics of Northern Cheyenne life on the Great Plains in the nineteenth century? How did this nomadic lifestyle differ from the agriculture-based lifestyle of the Northern Cheyenne when they lived in the woodlands?
2. What tools, technologies, and strategies did the Northern Cheyenne develop to live on the Great Plains?
3. What specific activities did men and women do in this nomadic, hunting-based way of life?
4. How did transition to life on the Great Plains affect the relationship between the Northern Cheyenne and other Indian tribes?

TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

On the following pages, you will find "flashcards" with terms and definitions (both combined and separate) that your students may encounter while playing Part 1 of "A Cheyenne Odyssey." These terms and definitions can be introduced and practiced before or during the time students see or hear them in the context of Mission US, or in their American history study. The discussion questions and writing prompts will provide further opportunities for students to practice using the words and terms.

Divide your students into small groups of four or five, and ask each group to review the terms and definitions.

After your students have had a chance to review and discuss the terms and definitions, distribute the excerpt from Little Fox, featured at the end of this document. Review the directions with your students and ask them to complete the text using the terms they studied.

Here are the terms which should be inserted into each paragraph of Little Fox's story:

Paragraph 1 - the Creator, buffalo

Paragraph 2 - camp, hides, tipi, moccasins

Paragraph 3 - warrior society, band, counting coup, quiver

Paragraph 4 - suitor, courting

TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

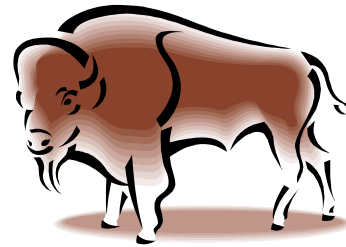
MISSION 3: "A Cheyenne Odyssey"

band



a group of people within a tribal group

buffalo



an animal, from which the Northern Cheyenne made food, clothing, shelter and other items, not letting any part of the animal go to waste

camp



a place where people live for varying amounts of time, including tipis, cabins, huts, or other homes

counting coup



an honorable action performed by warriors in battle, when they approach their enemies and touch or hit them with a hand, weapon, or stick

courting



the process by which a suitor seeks the affections of a woman, often with the hopes of eventually marrying her

the Creator





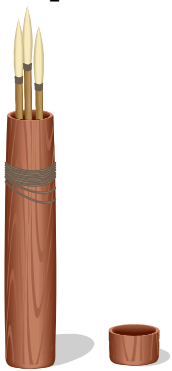



a god or other being considered to be responsible for creating the world

TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

<p><u>hides</u></p>  <p>animal skins</p>	<p><u>moccasins</u></p>  <p>soft leather shoes or boots with no heel</p>
<p><u>quiver</u></p>  <p>a case for carrying arrows</p>	<p><u>suitor</u></p>  <p>someone who is courting and/or wants to marry someone else</p>
<p><u>tipi</u></p>  <p>a cone-shaped home, built on poles which could be taken down and assembled quickly; often covered with buffalo skins</p>	<p><u>warrior society</u></p>  <p>a group of men who fought in battle; an important part of Plains Indian life, serving as a social club for its members</p>

TEACHER'S GUIDE

Vocabulary Activity

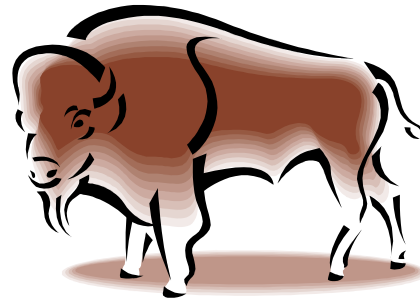
Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

band



buffalo



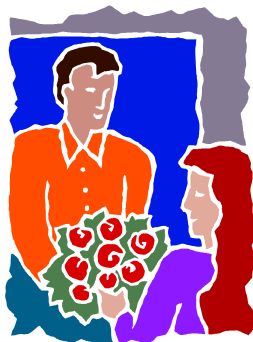
camp



counting coup



courting



the Creator



TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

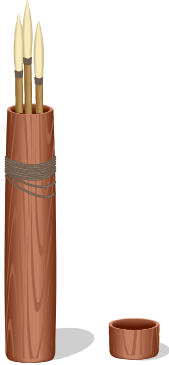
hides



moccasins



quiver



suitor



tipi



warrior society



TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

<p>a group of men who fought in battle; an important part of Plains Indian life, serving as a social club for its members</p>	<p>the process by which a suitor tries to seek the affections of a woman, often with the hopes of eventually marrying her</p>
<p>animal skins</p>	<p>a case for carrying arrows</p>
<p>an animal, from which the Northern Cheyenne made food, clothing, shelter and other items, not letting any part of the animal go to waste</p>	<p>a group of people within a tribal group</p>

TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

<p>a place where people live for varying amounts of time, including tipis, cabins, huts, or other homes</p>	<p>an honorable action performed by warriors in battle, when they approach their enemies and touch or hit them with a hand, weapon, or stick</p>
<p>a cone-shaped home, built on poles which could be taken down and assembled quickly; often covered with buffalo skins</p>	<p>someone who is courting and/or wants to marry someone else</p>
<p>soft leather shoes or boots with no heel</p>	<p>a god or other being considered to be responsible for creating the world</p>

TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

After Little Fox grew up and had children and grandchildren of his own, he continued the Northern Cheyenne tradition of passing along family history through storytelling. This activity imagines Little Fox sitting around a fire as an old man, telling his grandchildren about his life and adventures growing up.

Instructions: After reading and talking about the words and terms on the flash cards, read the excerpt below from Little Fox's story, describing what his life was like when he was growing up. Use the cards and your memory to help you fill in the missing words and terms.

<i>band</i>	<i>courting</i>	<i>quiver</i>
<i>buffalo</i>	<i>the Creator</i>	<i>suitor</i>
<i>camp</i>	<i>hides</i>	<i>tipi</i>
<i>counting coup</i>	<i>moccasins</i>	<i>warrior society</i>

"When I was a boy, life was hard, but also very exciting. I have learned over my long life that _____, who made the world, works in ways that we cannot always understand. My father died when I was young, which was very sad for me and my family. After his death, my uncle helped teach me many things. One of my main tasks was taking care of our horses and training wild ones. This was difficult, since the wild horses were stubborn and often didn't want people to ride them. However, they were very important to us, since they made it possible for our hunters to travel long distances to find _____ -- animals which we relied on for food, clothing and other items.

After a hunt, my uncle and the other men would come back to the Northern Cheyenne _____ on Otter Creek, where the homes of my family and other families

TEACHER'S GUIDE

Vocabulary Activity

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

were located. My mother would soak the _____ of the animals in water to clean them, so that we could use them to cover the _____ in which we lived, or use them as blankets or clothing. One of the things my family made was soft shoes, known as _____. These were very comfortable and easy to walk in.

I wanted to protect my tribe in battle, like my father did. I was looking forward to joining a _____, like the Elk Soldiers or the Dog Soldiers when I got a little older. My father was an Elk Soldier and was a very brave and well-respected man. One day, when I was riding one of our horses, I passed by a _____ of Crow warriors sleeping. I thought about possibly _____ and touching one of them with my stick to show how brave I was, but decided that might have been too dangerous. Instead, I rode away and went to meet my friends to practice shooting arrows with my bow. I had a great _____, made of wood, which held all my arrows tightly as I rode on my horse.

My sister, Calling Bird, had several young men who wanted to marry her. She had one _____ who was from the Lakota tribe and another who was Southern Cheyenne. They were both _____ her, hoping to eventually be her husband. I wanted her to find a good man who was brave, kind and honorable.

TEACHER'S GUIDE

Writing Prompts

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

You will need to decide how best to share these writing prompts with your students. You might share them all and ask students to choose one to respond to. You may assign one or more to the entire group. You might make one or more of the topics the basis for in-class discussions. Where there are multiple questions in a single prompt, choose the question or questions that best suit your students. Make your decisions according to the needs of your group.

You may notice that many of the topics contain some version of the phrase, "Write about a time in your life..." The intention of these prompts is twofold: first, since students remember the content of their own lives, they can more easily respond to the questions, and they are more likely to want to express themselves if they feel competent to do so; second, these questions can form a meaningful bridge between what happens in the lives of ordinary people today and the lives of people in history or in historical events. For these reasons, you might decide to use some of the prompts before students encounter the history, because thinking about them sets the students up to understand and relate to it better.

Since students vary in their degree of comfort and skill in writing, you should decide when and how much students should write. We suggest that since students need to share their writing with each other to make personal and historical connections, you should encourage them to focus on content rather than mechanical skills. Pieces can be revised and edited later if you decide they should be shared formally (such as on a bulletin board or in a newsletter).

TEACHER'S GUIDE

Writing Prompts

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Read through all the topics first, and then choose one of them to write about. Write the title of the piece at the top of your page. Write in complete sentences. After you are finished, proofread your work for correctness.

IMPORTANT HORSES. At the beginning of Part 1, Little Fox and his friend Crooked Rabbit go on a quest to find the tribe's missing horses. Based on what you have seen in the game, why do you think horses are so important to the Cheyenne? How and when do you think they were used?

OTHER INDIANS, OTHER TRIBES. Throughout Part 1, Little Fox directly and indirectly encounters Indians from tribes other than his own, the Northern Cheyenne. How would you describe these encounters? What do they tell you about inter-tribal cooperation and competition on the Great Plains in the 19th century?

MIND YOUR MANNERS. By twelve or thirteen years of age, younger brothers were no longer allowed to speak to their older sisters in Northern Cheyenne society. To some degree, this tradition is maintained even today among the Northern Cheyenne to show respect and allow for privacy. What social rules or customs are followed in your family? Are there particular rules for how you interact with your siblings, with older family members, or with other adults? What are they?

CHOOSE YOUR OWN ADVENTURE. When Little Fox learns that some of the horses, including his uncle's favorite, are missing, he must make a difficult decision: does he try to resolve the problem by himself, or does he seek help from older, more experienced relatives? What choice did you make for Little Fox? What were the consequences of your choice? Have you ever been in a similar situation in which you had to make an adult decision? What were the circumstances, and what did you decide to do? What were the repercussions of your decision, and what did you learn from the experience?

DOUBLE DARE. When Little Fox arrives at the creek to get water for his mother, his friend, Crooked Rabbit, teases him for doing the work of a baby, and challenges him to prove that he is not a child by walking across a slippery tree limb suspended in the water. Have you ever been in a situation in which someone challenged you to do something dangerous or foolish in order to prove your worth? Did you accept the challenge? Why or why not?

THIS LAND IS OUR HOME. Throughout Part 1, there are many images of the land inhabited by the Northern Cheyenne. What types of physical features (mountains, hills, plains, bodies of

TEACHER'S GUIDE

Writing Prompts

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

water) did you see? What types of natural features (trees, plants, grasses) did you see? Write a descriptive paragraph explaining what Little Fox's homelands are like in Part 1 of the game.

OBJECTS FROM ANOTHER WORLD. Throughout Part 1, there are many images of traditional Cheyenne objects. At certain key points, there are objects introduced from the culture of white Americans. What traditional Northern Cheyenne objects do you remember from the game? What objects did you encounter that might be from white Americans? Why do you think the Northern Cheyenne may have accepted these objects into their society?

TIMES ARE CHANGING. At the end of Part 1, Little Fox sees a line of American soldiers on horseback in the distance, and he acknowledges that Northern Cheyenne society is about to change dramatically. What do you think he means? How do you think he feels about the impending changes? What do you think those changes will be?

TEACHER'S GUIDE

Review Questions

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

Some students might learn information later than others, or not at all. If you choose to discuss students' responses as a whole group, information can be shared among all your "Little Foxes."

There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 1.

Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE

Review Questions

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 1, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) At the beginning of Part 1, what is the problem that Crooked Rabbit presents to Little Fox? How did you decide to handle the problem?

2) How does Little Fox's sister react when he enters his family's tipi? Why do you think she reacts this way?

3) What are some of the tasks Little Fox is given in Part 1?

TEACHER'S GUIDE

Review Questions

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

4) Where is Little Fox's father? How does this affect Little Fox's family?

5) What are some of the other Indian tribes Little Fox hears about in Part 1? Briefly describe what the other tribes' relationships with the Northern Cheyenne are like.

6) On this day, in addition to meeting your mother and your uncle, you may have met the following people. Make a note or two about them next to the name of each. *For this question, your notes don't have to be in complete sentences.*

a. Black Moon
b. Many Horses
c. Crooked Rabbit
d. Calling Bird

TEACHER'S GUIDE

Review Questions

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

7) What are some specific observations you can make about Northern Cheyenne culture? For example, consider values like bravery and honor, and the relationships between males and females.

8) What happens at the end of Part 1? What do you think this means?

TEACHER'S GUIDE

Review Questions – Answer Key

Part 1: Seeing Shadows

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

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TEACHER'S GUIDE

Review Questions – Answer Key

Part 1: Seeing Shadows

MISSION 3: “A Cheyenne Odyssey”

Directions: After you play Part 1, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) At the beginning of Part 1, what is the problem that Crooked Rabbit presents to Little Fox? How did you decide to handle the problem?

The horses are missing. Students should detail how they handled the problem (told the uncle, searched for the horses themselves, etc.)

2) How does Little Fox's sister react when he enters his family's tipi? Why do you think she reacts this way?

Little Fox's sister averts his gaze. Depending on what students chose, they may be able to go into factual detail regarding why she averted his gaze (i.e. in the Cheyenne culture, once brothers and sisters reach a certain age, they no longer speak or play together. This is how siblings show respect for each other).

3) What are some of the tasks Little Fox is given in Part 1?

Little Fox is asked to find his uncle's horses; fetch water for his mother; and train his uncle's new horse.

4) Where is Little Fox's father? How does this affect Little Fox's family?

Students may or may not have learned about Little Fox's father. If they did, they should note he is dead and that Little Fox's uncle is filling the paternal role in his life.

5) What are some of the other Indian tribes Little Fox hears about in Part 1? Briefly describe what the other tribes' relationships with the Northern Cheyenne are like.

- *Lakota – the Northern Cheyenne seem to have a friendly relationship with the Lakota (Little Fox's sister is being courted by a Lakota suitor and the boys from both tribes engage in a friendly race). The Lakota have many guns; the Cheyenne have fewer. The Lakota trade with white men.*
- *Crow – the Northern Cheyenne do not get along with the Crow. Little Fox and Crooked Rabbit think the Crow might have stolen the missing horses.*
- *Southern Cheyenne – the Northern Cheyenne seem to have a friendly relationship with the Southern Cheyenne (Little Fox's sister is being courted by a Southern Cheyenne suitor).*

**Students should understand that tribes are distinct entities and aren't always friendly with one another.*

TEACHER'S GUIDE

Review Questions – Answer Key

Part 1: Seeing Shadows

MISSION 3: “A Cheyenne Odyssey”

6) On this day, in addition to meeting your mother and your uncle, you may have met the following people. Make a note or two about them next to each name. *For this question, your notes don't have to be in complete sentences.*

a. Black Moon – *He is courting Little Fox's sister. He is a member of the Southern Cheyenne tribe. He is a member of the Dog Soldiers. He is loyal and eager to help Little Fox.*

b. Many Horses – *He is courting Little Fox's sister. He is a member of the Lakota tribe. He is very friendly with Little Fox and eager to help him.*

c. Crooked Rabbit – *He is a member of Little Fox's tribe. They are friends, but very competitive. He is cautious.*

d. Calling Bird – *She is Little Fox's sister. Little Fox and Calling Bird are no longer able to talk to each other out of respect for one another. Two suitors – one Lakota and one Southern Cheyenne – are courting her.*

7) What are some specific observations you can make about the Northern Cheyenne culture? For example, consider values like bravery and honor, and the relationships between males and females.

Bravery and honor are very important in Cheyenne culture (i.e. the teasing between Little Fox and Crooked Rabbit about being cowardly or “babyish”). Relationships between men/women are different than in other cultures (i.e. how brothers and sisters are no longer allowed to speak after a certain age in order to demonstrate respect).

8) What happens at the end of Part 1? What do you think this means?

Little Fox sees white men approaching on horseback. Students should note this probably means a big change is coming.

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

The Buffalo and the Cheyenne

A NOTE TO THE EDUCATOR:

The following activity consists of two parts and a summary activity. First, students consider the central role the buffalo played in Northern Cheyenne society, examining sources that demonstrate the buffalo's use as food, clothing, shelter, trade, and its importance in cultural practices. Second, students consider the challenges to this way of life presented by the decimation of the buffalo herds that occurred after the Civil War.

Students should work in small groups. First, they should examine the sources in Part I, complete the chart, and answer the question. Then, they should examine the sources in Part II, complete the chart, and answer the question. Finally, students should complete the Summary Activity.

Steps to Complete:

1. *Students complete Part 2 of "A Cheyenne Odyssey." Briefly discuss what they experienced to ensure that they understand the major points introduced.*
2. *Distribute the source packets to students divided into groups of 3-4.*
3. *Instruct students to complete Part I before moving on to Part II.*
4. *Once students have completed Parts I and II, they should complete the Summary Activity in their groups.*
5. *Debrief the activity as a class by discussing the groups' responses to the questions and to the Summary Activity.*

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

The Buffalo and the Cheyenne

Background Information and Instructions

As you already know from playing Parts 1 and 2 of "A Cheyenne Odyssey," buffalo played a central role in the Northern Cheyenne way of life. Buffalo were more than just the primary food source for the Cheyenne; buffalo hides were the foundation of trade with white settlers and buffalo products were part of almost every item used by the Cheyenne in their everyday lives. Because the buffalo was so central to the lives of Plains Indians like the Northern Cheyenne, these Indian tribes are often referred to as Buffalo Societies. In this activity, you will explore the role played by the buffalo in Northern Cheyenne society, and the challenges presented by the destruction of the buffalo herds after the Civil War.

In Part I of this activity, you will examine several sources that illustrate the importance of the buffalo to the Northern Cheyenne. Using this information and the information you have gathered by playing the game, complete the chart to get a better understanding of how important the buffalo was in Northern Cheyenne society. Then, answer the question in a paragraph.

In Part II of this activity, you will examine several sources that address the reasons behind the decline of the buffalo herds, and the effect that this decimation had on the Northern Cheyenne and other Plains Indians. Complete the chart and answer the question using the information you recorded in the chart.

In the Summary Activity, you will examine the role played by the buffalo in Northern Cheyenne society, and the challenges presented by the decimation of the buffalo from the perspective of Little Fox.

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Part I: The Role of the Buffalo in Northern Cheyenne Society

Source 1: Excerpt from *Wooden Leg: A Warrior Who Fought Custer*

Wooden Leg was a Northern Cheyenne warrior who lived during the nineteenth century. He witnessed the transition from traditional life on the plains to life on reservations. He participated in several famous battles, including the Battle of the Little Bighorn. In this excerpt, he describes the role played by the buffalo and buffalo products in Northern Cheyenne society.

"We could get food, clothing, and shelter from the buffalo only. Saddles and harness, halters and bridles were made by using their rawhide. Stout thongs for all purposes were cut from them. For a rawhide lariat rope, long strands were cut by following around the outside of a buffalo rawhide. Three or four of these strands were plaited together. Buffalo hair, particularly from the neck of the bull, was also spun into long strands and plaited to make a lariat. The buffalo then, was very important to us in our mode of life. When any man went out specially hunting them he usually led two or three pack horses to bring in his gathered supply of food and skins. . . .

Buffalo robes from adult animals served as overcoats for men or women. Buffalo calf or deer robes were used for children. Buffalo hair sometimes was stuffed into the moccasins to keep feet warm...."

Marquis, Thomas B. *Wooden Leg: A Warrior Who Fought Custer*. Lincoln: University of Nebraska Press, 1957. [Originally published as *A Warrior Who Fought Custer* in 1931.]

Source 2: Buffalo Hunt



Hunting buffalo was the main source of food for the Northern Cheyenne. As efficient nomadic hunters, the Northern Cheyenne utilized every part of the buffalo carcass that could be used. Therefore, a successful hunt not only meant that the tribe would have plenty to eat, but that they would have hides for trade, for tipis, and for clothing. They also used sinew for weapons and household items, and hair for insulation and decoration.

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Source 3: Backrest



Backrests, made from willow shoots and buffalo sinew, were a highly portable form of seating. They were often painted and decorated with beads. A leather loop made from buffalo hide at the top attached the rolled up backrest to a tripod made out of wooden poles for easy transport.

(From the Yellowstone County Museum, <http://www.yellowstonecountymuseum.org/>.)

Source 4: War Club



Great Plains Indians such as the Northern Cheyenne often fought with other tribes over hunting rights and territory. War clubs, consisting of a stone head and attached by braided buffalo hair, were commonly used in battle.

(From the collection of Chief Dull Knife College, <http://www.cdnc.edu/>.)

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Source 5: Northern Cheyenne Camp and Tipi Interior



The presence of the buffalo was pervasive in any Plains Indian camp. Buffalo products were used to provide shelter, clothing, and many items used in every day life. Northern Cheyenne such as Little Fox and his family were surrounded by constant reminders of how important the buffalo was in their lives.

Source 6: Trading Post Interior



Buffalo hides and robes were always an important item of trade with white settlers, but as the nineteenth century progressed, white Americans and Europeans became more and more enamored with buffalo products. Buffalo hides and robes became stylish in the world of fashion. Machine belts made of buffalo hide lasted longer than those made of cowhide. The buffalo played a crucial role in industrializing the United States.

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Source 7: Origins of the Massaum Ceremony

The Massaum Ceremony is one of the communal rituals performed by the Northern Cheyenne. It is sometimes called the Buffalo Dance or the Animal Dance, and is performed by men wearing buffalo head masks. Such dances are an important part of the Cheyenne's ceremonial, spiritual, and social life. In 1911, Black Horse provided the following description of the origins of the Massaum Ceremony to George Bird Grinnell:

"One morning, many generations back, our great-great-grandfather was out hunting, looking for deer, which in those days were our food, for then there was no buffalo. He saw three deer run up on a hill, and then pass on over a wide level prairie. He followed them, hoping he might kill one. As he went on, suddenly he saw five buffalo coming over a hill from the west. They went down to a stream and stopped and lay down. He could see the steam coming from their nostrils as they breathed. It looked as if they had been running hard. As he looked at them, he thought, 'Well, here are buffalo.'

Presently he raised his head and looked about, and saw four buffalo coming toward him from the north and running down to the first ones; they stopped there, and lay down with them. Not long after that, three buffalo came from the south, and later two from the east. All of them stopped with the first buffalo.

Soon after those, great herds of buffalo began to come from all directions, and after that the people had always plenty of buffalo. At the same place animals of all kinds gathered, and in commemoration of this gathering the people instituted this Massaum ceremony . . ."

Source: Grinnell, George Bird. *The Cheyenne Indians: Their History and Ways of Life*, Vol. II. Lincoln: University of Nebraska Press, 1972.

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Directions: While thinking about these sources, also think about the parts of "A Cheyenne Odyssey" you have already played. Record your observations about the importance of buffalo in Northern Cheyenne society in the chart. You may record more than one observation in each box. When you have completed the chart, answer the question.

Source	What does the source tell me about the centrality of the buffalo in Northern Cheyenne life? [Hint: In the images, consider what objects are made of and how important they maybe to Cheyenne life.]
Source 1	
Source 2	
Source 3	
Source 4	
Source 5	
Source 6	
Source 7	

Do you think the term "buffalo society" appropriately describes Plains Indians such as the Northern Cheyenne? Why or why not?

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Part II: The Decimation of the Buffalo

As you examine the sources in Part II of this activity, complete the chart that accompanies them.

Source 1: White Society and the Buffalo

"In the 1870s, buffalo robes became fashionable, and industrialists discovered that buffalo hides could be used for machine belts. The destruction of the bison gathered speed, as dealers used the nation's expanding railroads to transport the hides to market. Railroad companies were particularly interested in disposing of bison; the enormous herds delayed trains, and frequently destroyed huge sections of track. Several railroads offered 'hunting specials' across the Plains to their customers; passengers were welcome to shoot as many bison as they possibly could from the comfort of their train car. After a particularly good summer of 'hunting specials' in the 1870s, several railroads had to cancel the excursions for a time because the smell from the rotting carcasses on either side of the tracks was so nauseating to passengers."

(From the website for the PBS series *Frontier House*,
http://www.pbs.org/wnet/frontierhouse/frontierlife/essay8_3.html)

Source 2: Buffalo Skulls



(From: http://upload.wikimedia.org/wikipedia/commons/5/5a/Bison_skull_pile-restored.jpg)

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

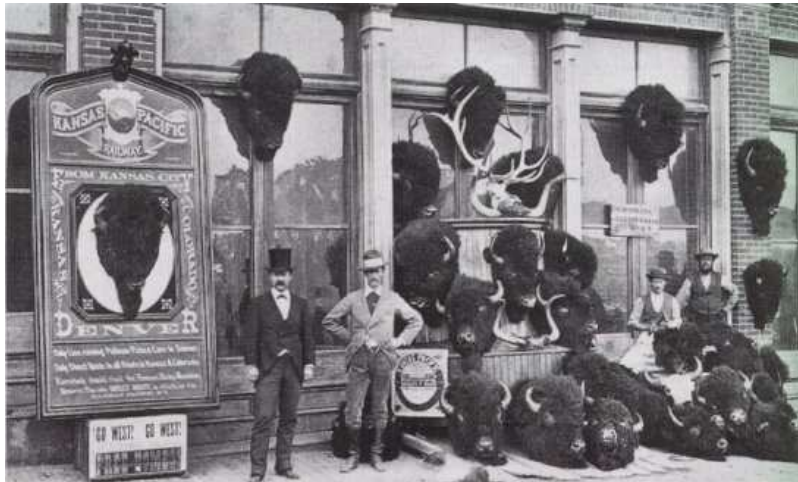
MISSION 3: "A Cheyenne Odyssey"

Source 3: Buffalo Hides



(From http://www.tombstone1880.com/archives/buffalo_hides.jpg)

Source 4: Mounted buffalo heads at a railroad station



(From http://www.univie.ac.at/Anglistik/easyrider/data/emptying_the_great_plains.htm)

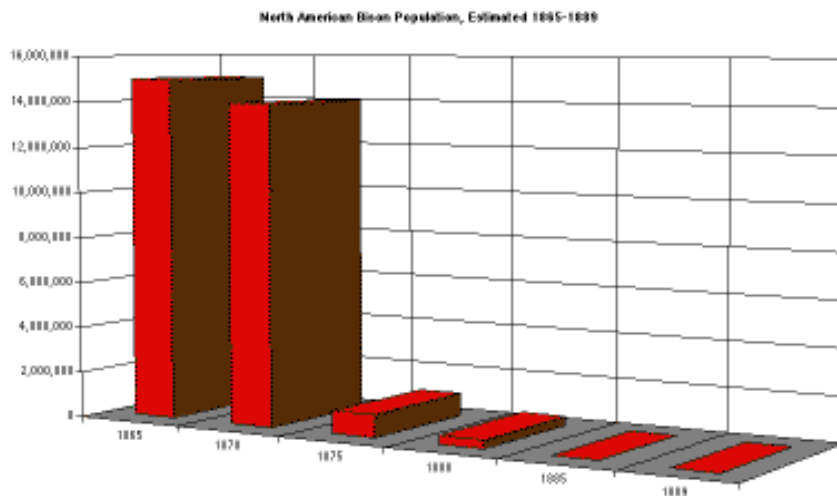
TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Source 5: North American Bison Population, Estimated 1865-1889



(From <http://pbln.imsa.edu/model/tutorials/buffalo/documents/socialmath.html>)

Source 6: The Buffalo and the "Indian Problem"

"While the Federal government never officially sanctioned a policy regarding deliberate destruction of buffalo, there were many who noted that the elimination of the buffalo would also lead to the elimination of the "Indian problem." In 1874, the Secretary of the Interior stated, 'The buffalo are disappearing rapidly, but not faster than I desire. I regard the destruction of such game as Indians subsist upon as facilitating the policy of the government, of destroying their hunting habits, coercing them on reservations, and compelling them to begin to adopt the habits of civilization.'

Similarly, in 1876, Senator James Throckmorton of Texas reasoned, 'It would be a great step forward in the civilization of the Indians and the preservation of peace on the [frontier] if there was not a buffalo in existence.'"

(From the website for the PBS series *Frontier House*,
http://www.pbs.org/wnet/frontierhouse/frontierlife/essay8_3.html)

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Directions: Analyze the information presented in the sources in Part II, and then answer the question.

Source	What does the source tell me about the decimation of the buffalo after the Civil War? [Hint: In the photographs, consider what is happening and who is portrayed.]
Source 1	
Source 2	
Source 3	
Source 4	
Source 5	
Source 6	

What factors caused the drastic decline in the buffalo population illustrated in the chart in Source 5?

TEACHER'S GUIDE

Document Based Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Part III: Summary Activity

Northern Cheyenne like Little Fox witnessed the decline of buffalo herds and their willful destruction by white men. They reacted in many ways. How do *you* think Little Fox would have reacted?

Write a short story that Little Fox may have told his children and his grandchildren about life on the Plains during the latter part of the nineteenth century. How would he explain the importance of the buffalo in the lives of the Northern Cheyenne? How would he describe the destruction of the buffalo and what it meant to him as a Northern Cheyenne?

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

On the following pages, you will find "flashcards" with terms and definitions (both combined and separate) that your students may encounter while playing Part 2 of "A Cheyenne Odyssey." These terms and definitions can be introduced and practiced before or during the time students see or hear them in the context of Mission US, or in their American history study. The discussion questions and writing prompts will provide further opportunities for students to have more practice with the words and terms.

Divide your students into small groups of four or five, and ask each group to review the flashcards containing the combined terms and definitions. Then, have students use the flashcards that have the meanings separated from the images, and ask them to match each word/image to its corresponding meaning.

After your students have had a chance to review and discuss the terms and definitions, distribute the excerpt from Little Fox, featured at the end of this document. Review the directions with your students and ask them to complete the text using the terms they studied.

Here are the terms which should be inserted into each paragraph of Little Fox's story:

Paragraph 1 – favor, trade, fort

Paragraph 2 – sign language, negotiate, buffalo robes, trading post, kettle

Paragraph 3 – war face, ambush

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

ambush



a surprise attack

buffalo robe



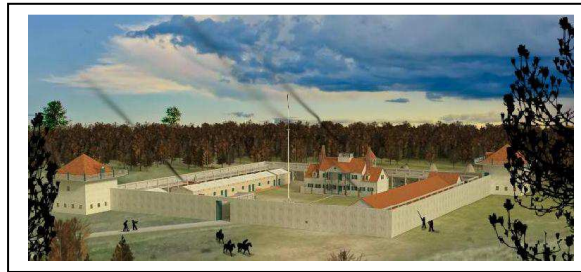
the fur and hide of a buffalo; Plains Indians often decorated the robes for use as clothing

favor



approval

fort



a strong or fortified place occupied by troops; a permanent army post

kettle



a pot for boiling liquids

negotiate



to deal or bargain with others when preparing a treaty, sale, or contract

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

sign language



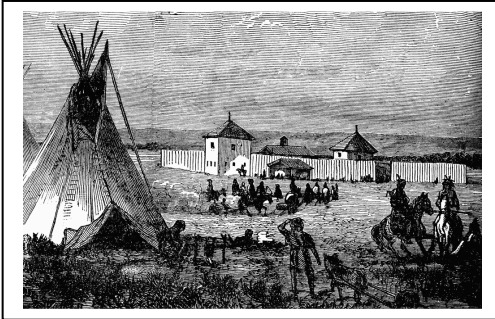
a set of hand signals used by Plains Indians to communicate with different tribes and with European explorers as early as the 1530s

trade



an exchange of goods, usually without money

trading post



a station or store where traders exchange goods, usually without money

war face



the painted face of an Indian warrior going into battle; each tribe's war paint featured different colors, shapes, and symbols

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

ambush



buffalo robe



favor



fort



kettle



negotiate



TEACHER'S GUIDE

Vocabulary Activity

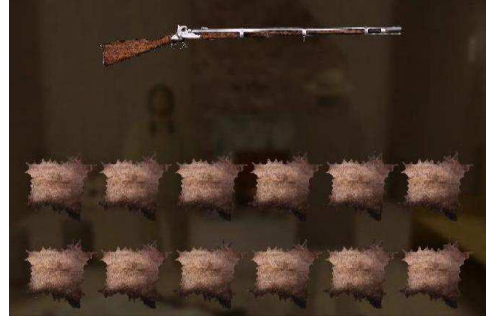
Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

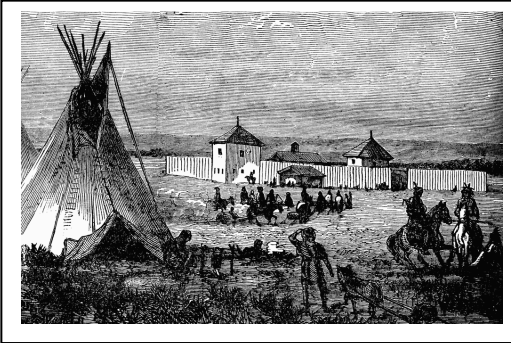
sign language



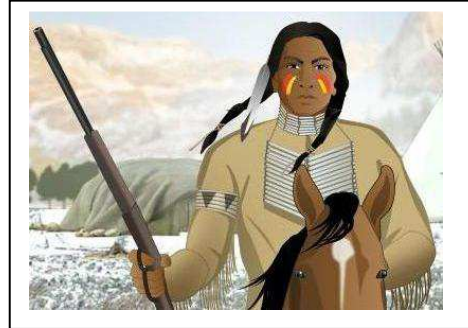
trade



trading post



war face



TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

a pot for boiling liquids	the painted face of an Indian warrior going into battle; each tribe's war paint featured different colors, shapes, and symbols
an exchange of goods, usually without money	a surprise attack
a set of hand signals used by Plains Indians to communicate with different tribes and with European explorers as early as the 1530s	a station or store where traders exchange goods, usually without money

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

a strong or fortified place occupied by troops; a permanent army post.	approval
to deal or bargain with others when preparing a treaty, sale, or contract	the fur and hide of a buffalo; Plains Indians often decorated the robes for use as clothing

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

After Little Fox grew up and had children and grandchildren of his own, he continued the Northern Cheyenne tradition of passing along family history through storytelling. This activity imagines Little Fox is sitting around a fire as an old man, telling his grandchildren about his life and adventures growing up.

Instructions: After reading and talking about the words and terms on the flash cards, read the excerpt below from Little Fox's story, describing what his life was like when he was growing up. Use the cards and your memory to help you fill in the missing words and terms.

<i>ambush</i>	<i>kettle</i>	<i>trading post</i>
<i>buffalo robes</i>	<i>negotiate</i>	<i>war face</i>
<i>favor</i>	<i>sign language</i>	
<i>fort</i>	<i>trade</i>	

"When I was growing up, my sister Calling Bird had two suitors who wanted to marry her. Each wanted to gain the _____ and approval of my uncle, so that he would agree to let my sister marry him. These men were very nice to me, too. Many Horses took me on my first trip to _____ some items for some of the white man's things. I had never met a white man before. On our trip, we rode to a large _____ where white soldiers lived. They didn't live in tipis like we did.

When I went on my first trip with Many Horses, I wasn't sure how I would talk with the white men, since I didn't know their language. Fortunately, it was pretty easy, since they knew some of our _____, which was a way that we spoke with other tribes, using our hands. Many Horses also taught me some of the white man's words too. At first, the trader didn't want to give me what I wanted, but we were able to _____ with each other and compromise until we came up with a good deal. The white men got several of our _____, which could keep them very warm in the cold winter

TEACHER'S GUIDE

Vocabulary Activity

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

months. Many Horses and I left the _____ where the white men exchange their goods, and headed home with a lot of nice things, including a very sturdy iron _____, which my mother asked me to get so that she could boil water.

After my father died, my uncle helped take care of me. I learned a lot from him and loved hearing of stories when he went into battle. Before he would leave to fight, he would put on his _____, which had Northern Cheyenne painted designs. I was very proud of him. He was a brave warrior. I liked hearing about his stories of battle, like the time where he and other warriors hid and then did a surprise attack, an _____, and attacked with their bows and arrows. I knew that when I got older, I also wanted to be a brave warrior like my uncle and my father. “

TEACHER'S GUIDE

Writing Prompts

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

You will need to decide how best to share these writing prompts with your students. You might share them all and ask students to choose one to respond to. You may assign one or more to the entire group. You might make one or more of the topics the basis for in-class discussions. Make your decisions according to the needs of your group.

You may notice that many of the topics contain some version of the phrase, "Write about a time in your life..." The intention of these prompts is twofold: first, since students remember the content of their own lives, they can more easily respond to the questions and they are more likely to want to express themselves if they feel competent to do so; second, these questions can form a meaningful bridge between what happens in the lives of ordinary people today and the lives of people in history or in historical events. For these reasons, you might decide to use some of the prompts before students encounter the history, because thinking about them sets the students up to understand and to relate to it better.

Since students vary in their degree of comfort and skill in writing, you should decide when and how much students should write. We suggest that since students need to share their writing with each other to make personal and historical connections, you should encourage them to focus on content rather than mechanical skills. Pieces can be revised and edited later if you decide they should be shared formally, such as on a bulletin board or in a newsletter.

TEACHER'S GUIDE

Writing Prompts

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Read through all the topics first, and then choose one of them to write about. Write the title of the piece at the top of your page. Write in complete sentences. After you are finished, proofread your work for correctness.

- 1. More Soldiers!** At the beginning of Part 2, Little Fox's fears from the end of Part 1 are realized. More and more white settlers and soldiers are moving into the lands occupied by the Northern Cheyenne. The soldiers are building forts. In response, Little Fox's uncle and other Northern Cheyenne warriors decide to go to war with the white soldiers. Imagine what a white soldier's impressions would be of the battle, of the Northern Cheyenne, and of life on the Plains. How would it be different than the life and world the soldier may have known previously?
- 2. Little Fox's First Buffalo.** While the warriors are away from camp fighting the white soldiers, Little Fox and his friends must hunt buffalo to provide food for the rest of the tribe. Little Fox is very proud that he finally kills his first buffalo. Think about a time when you accomplished something that demonstrated that you were able to take on an adult responsibility. Write a letter to Little Fox congratulating him on his accomplishment and telling him about yours.
- 3. Who's in Charge?** Little Fox is intrigued by the story of the battle told by his uncle and is eager to fight. His uncle, however, has different plans for him based on a dream. Little Fox obeys his uncle's wishes. Have you ever been in a situation in which your parents wanted you to do one thing, but you felt you were old enough to choose to do something else? Did you do what your parents wanted? Why or why not? How does your decision compare to that of Little Fox?
- 4. Journey to Fort Hat.** The Northern Cheyenne, like other Plains Indians, relied on oral traditions to preserve family and tribal histories. Write a story in which Little Fox describes his journey with Many Horses and his impressions of what he saw at Fort Hat to his children or grandchildren.
- 5. A Fair Trade?** When Little Fox and Many Horses arrive at the trading post, Many Horses negotiates with Big Eared White Man. The style of exchange used is called **barter** (goods are exchanged for other goods of similar or equal value). How do the two men communicate? What does this tell you about the relations between Indian tribes and white settlers in the nineteenth century? How is this similar to or different from economic transactions in our society today?
- 6. Mother Knows Best.** At Fort Hat, it is very important that Little Fox acquire a new kettle for his mother. Why is this new kettle so important to him and to his uncle? What does Little Fox's

TEACHER'S GUIDE

Writing Prompts

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

uncle mean when he says, "When the women are content, we are all content"? To what degree does this saying apply in your family today, if at all?

7. **Whose Choice Is It?** At the end of Part 2, Little Fox's uncle asks him for his impression of Many Horses as a potential husband for his sister, Calling Bird. Do you think family members should have a say in who someone marries? Why or why not? Does a marriage impact an entire family, or just the individual getting married?

TEACHER'S GUIDE

Review Questions

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

Some students might learn information later than others, or not at all. If you choose to discuss students' responses as a whole group, information can be shared among all your "Little Foxes."

There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 2.

Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE
Review Questions
Part 2: Friend or Foe?
MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 2, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) According to Little Fox at the beginning of Part 2, what did the white men do that started the fighting between them and the Northern Cheyenne? When Little Fox's uncle returns, does that mean the battle is over?

2) Are the Northern Cheyenne fighting the white men alone?

3) Why does Little Fox's uncle send him to the trading post with Many Horses?

TEACHER'S GUIDE

Review Questions

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

4) Little Fox's sister Calling Bird has two suitors – Many Horses and Black Moon. Who determines which suitor Calling Bird will marry? How is this different than marriage today?

5) Describe the fort and the store at Hat Creek. What did you see?

6) What did your uncle give you to trade at Fort Hat? What did you end up trading, and what did you receive? What was your strategy for trading?

7) Why do you think the Northern Cheyenne and other tribes trade with the white men? Do you think they should trade with the white men? Explain your answer.

TEACHER'S GUIDE

Review Questions

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

8) Do the Northern Cheyenne speak the same language as the white men? If not, how do they communicate?

9) Describe the relationship between the Northern Cheyenne and the white men. Are they friends, enemies, or both? Why? Explain and support your answer with evidence from the game.

TEACHER'S GUIDE

Review Questions – Answer Key

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

Some students might learn information later than others, or not at all. If you choose to discuss students' responses as a whole group, information can be shared among all your "Little Foxes."

There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 2.

Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE

Review Questions – Answer Key

Part 2: Friend or Foe?

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 2, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) According to Little Fox at the beginning of Part 2, what did the white men do that started the fighting between them and the Northern Cheyenne? When Little Fox's uncle returns, does that mean the battle is over?

The white men built forts and the Cheyenne hadn't agreed to the forts. No – Little Fox's uncle explains that the fighting is not over and the Cheyenne must choose their battles carefully. The Indians are outnumbered by white men.

2) Are the Northern Cheyenne fighting the white men alone?

No – they join forces with the Lakota to fight the white men. Little Fox's uncle also mentions that the Arapaho joined forces with the Cheyenne and Lakota for part of the battle. Students should understand that Indian tribes are distinct and sometimes they get along and work together, but other times they do not (reference antagonism in Part 1).

3) Why does Little Fox's uncle send him to the trading post with Many Horses?

Little Fox's uncle had a dream in which he saw Little Fox traveling with his sister's suitors, Many Horses and Black Moon. Little Fox's uncle didn't know where they were going, but it was important. He decides to send Little Fox with Many Horses to the trading post because of the dream.

4) Little Fox's sister Calling Bird has two suitors – Many Horses and Black Moon. Who determines which suitor Calling Bird will marry? How is this different than marriage today?

Calling Bird's uncle will determine whom she marries, and he is weighing both suitors in terms of wealth, generosity, bravery, whether the suitor will make Calling Bird happy, etc. This is probably different from what students are familiar with, as Calling Bird will not make the decision for herself.

TEACHER'S GUIDE

Review Questions – Answer Key

Part 2: Friend or Foe?

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5) Describe the fort and the store at Hat Creek. What did you see?

- *There are tall walls surrounding smaller buildings, like a mini town.*
- *There is an American flag up on a pole.*
- *"Big Eared White Man" has a storeroom of buffalo robes.*
- *There are other "white man goods," like guns, blankets, powder/shot, axes, hats, etc.*
- *White men's clothing is very different than Northern Cheyenne clothing.*
- *There seems to be a watchtower or lookout point in the fort.*

6) What did your uncle give you to trade at Fort Hat? What did you end up trading, and what did you receive? What was your strategy for trading?

Answers will vary. Students should note that Little Fox was given ten buffalo robes to trade. They should note how many robes were traded, and what Little Fox received in return. Regarding strategy, students may note that he tried to trade the fewest number of robes, even if it meant the white man rejected Little Fox's first offer. Students should also describe what their trading process was, and how successful it was.

7) Why do you think the Indians trade with the white men? Do you think they should trade with the white men? Explain your answer.

Answers will vary. Students may note that white men have more sophisticated weapons, like guns, and that their goods are different – i.e. blankets are lighter to carry. Students may provide their opinions on whether or not they think trading with whites is a good idea.

8) Do the Northern Cheyenne speak the same language as the white men? If not, how do they communicate?

No – they communicate using sign language. Also, some Indians know English.

9) Describe the relationship between the Northern Cheyenne and the white men. Are they friends, enemies, or both? Why? Explain and support your answer with evidence from the game.

Students should note that in some instances, the Northern Cheyenne do not get along with whites – i.e. fighting because forts had been built and the Northern Cheyenne hadn't agreed to forts. In other instances, they do get along – trading robes for goods like gun powder, shot, rifles, blankets, axes, etc. The relationship is complicated.

TEACHER'S GUIDE

Document Based Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

"American Progress"

A NOTE TO THE EDUCATOR:

John Gast's "American Progress," while not considered a great work of art, is very representative of the types of commercial art that were popular in nineteenth century-America. Originally commissioned as an illustration for a series of travel guides, "American Progress" portrays the spirit of Manifest Destiny – the idea of America's God-given right to expand westward to the Pacific Ocean.

From the perspective of white settlers and the US government, westward expansion was necessary for the economic success of the nation. Westward expansion would provide economic opportunity for the influx of immigrants seeking cheap land in a new world. While westward expansion would lead to the displacement of the Plains Indian nations, Americans were confident that Indians would benefit from becoming assimilated into "civilized" society.

Of course, Plains Indians such as the Northern Cheyenne viewed westward expansion differently. In Part 3 of the game, Little Fox and other Cheyenne warriors raid a train, led by Chief Roman Nose, a real leader of the Northern Cheyenne. Attacking railroads was not only a way of acquiring products (guns, ammunition, supplies, etc.) that the Indians found useful; they were also assaults on one of the most obvious harbingers of America's westward expansion. White Americans responded to these attacks by building more forts to protect the railroads, since they were so important to westward expansion. The quest to protect railroads, and the Indian responses, often led to treaty violations, as you will see in Part 4 of "A Cheyenne Odyssey."

In "American Progress," Gast uses symbols that would have been familiar to viewers of his day to tell the glorious story of America's westward expansion. In this activity, students are asked to carefully "read" the painting in order to decode Gast's message and to explore the ideology of Manifest Destiny. In the extension activities, they are asked to consider Gast's message about westward expansion from the perspectives of the Northern Cheyenne.

Steps to Complete:

- 1. Students complete Part 3 of the game. Briefly discuss what they experienced to ensure they understand the major points introduced.*
- 2. Distribute the source packets to students divided into groups of 3-4.*
- 3. Instruct students to carefully examine the painting, using the accompanying questions to decode Gast's symbolism.*
- 4. Debrief the activity as a class by discussing the groups' responses to the questions, and assign the extension activities.*

TEACHER'S GUIDE

Document Based Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

"American Progress"

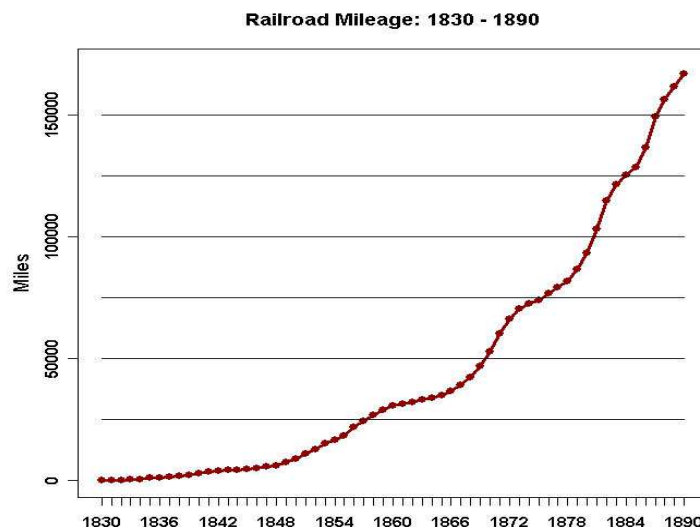
Background Information and Instructions

John Gast, a German immigrant, was a painter based in Brooklyn, New York. In 1872, he was hired to paint *American Progress*. The painting itself is very small, measuring 12 $\frac{3}{4}$ " by 16 $\frac{3}{4}$," but was widely distributed as a reproduction in travel guides and as larger lithographs (posters that were mass produced using a new printing process).

American Progress embodied the concept of Manifest Destiny, the belief that American society had the God-given right to expand westward, eventually reaching the Pacific Ocean. Along with this right, nineteenth-century Americans believed that they had the responsibility to bring their superior forms of government, culture, and religion to the "uncivilized" Indians, who would benefit greatly from adopting Western ideas.

The telegraph and railroads were crucial to westward expansion. Not only did they make communication and transportation easier as white settlers moved westward; they also symbolized the "civilizing mission" that accompanied Manifest Destiny. The construction of railroads, especially transcontinental ones, exploded after the Civil War.

Examine the chart below. What does it tell you about the expansion of railroads after the Civil War?



Source: http://voteview.com/rtopic1_ucsd_3b.htm.

TEACHER'S GUIDE

Document Based Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

Now, examine the map below. How might the routes of these new railroads have affected Indians living on the Great Plains, like the Northern Cheyenne, in areas that included present-day states, such as Montana, Wyoming, and North and South Dakota?



Source: <http://www.econedlink.org/lessons/projector.php?lid=719&type=educator>

The railroads were a revolution in transportation. People could travel comfortably and safely in much shorter times. Goods could be transported more efficiently, and to a wider range of places. While the cost of shipping a ton of freight for one mile was double the cost of shipping via water, dependable access to new places and speed often made rail shipment worth the expense. Although white Americans enthusiastically embraced the benefits of this revolution, railroads represented a significant challenge to the traditional way of life of Plains Indians such as the Northern Cheyenne.

Directions:

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Document Based Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

The purpose of a work of art is to initiate a conversation between an artist and a viewer. **What conversation is Gast starting in *American Progress*?** Examine the painting carefully in order to decode the symbolism Gast uses to convey his perspective on westward expansion. Answer the questions on the next page to help you better understand how Gast tells the story of Manifest Destiny.



John Gast, *American Progress*, 1872.
Chromolithograph published by George A. Croft.
Source: Prints and Photographs Division, Library of Congress.

TEACHER'S GUIDE

Document Based Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

1. The sense of movement in the painting is from right to left, from East to West. Why is this important in the painting? What is Gast saying about the relationship between the East and the West?
2. Five modes of transportation are illustrated in the painting. What are they? Do you think Gast painted them in any particular order (hint: look from right to left)?
3. Find the Indians, buffalo, and other animals in the painting. What are they doing? What is Gast saying about the future of the "wild" frontier?
4. What are the men in the lower right hand corner of the painting doing? Do you think they are travellers passing through, or settlers who are planning on making their homes on this land?
5. The woman in the center of the painting is dressed in an ancient Greek toga. She wears the "Star of Empire" on her head, carries a schoolbook in her right hand, and is stringing a telegraph wire with her left. Why is she carrying a book and a telegraph wire? What is Gast saying about the benefits of westward expansion by including these objects? Why is the woman looking and moving westward?
6. Why did Gast name his painting *American Progress*? What does the title of the painting tell you about his perspective on westward expansion and Manifest Destiny?

Extension Activities

Use one of the following activities to explore Manifest Destiny from the perspective of the Northern Cheyenne.

1. In 1866, Roman Nose, a Northern Cheyenne warrior, stated:

"We will not have the wagons [steam locomotives] which make a noise in the hunting grounds of the buffalo. If the palefaces come farther into our land, there will be scalps of your brethren in the wigwams of the Cheyennes. I have spoken."

From "Native American Warriors Describe the Threats to their Way of Life," *HERB: Resources for Teachers*, accessed August 8, 2013,
<http://herb.ashp.cuny.edu/items/show/1541>

Analyze *American Progress* from Roman Nose's point of view. What would he say about the symbolism used and the message of the painting?

TEACHER'S GUIDE
Document Based Activity
Part 3: Raiding the Iron Horse
MISSION 3: "A Cheyenne Odyssey"

2. Create a painting or drawing of your own depicting *American Progress* from Little Fox's perspective. What symbols would he use, and how would he portray American westward expansion?

TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

On the following pages, you will find "flashcards" with terms and definitions (both combined and separate) that your students may encounter while playing Part 3 of "A Cheyenne Odyssey." These terms and definitions can be introduced and practiced before or during the time students see or hear them in the context of Mission US, or in their American history study. The discussion questions and writing prompts will provide further opportunities for students to have more practice with the words and terms.

Divide your students into small groups of four or five, and ask each group to review the flashcards containing the combined terms and definitions. Then, have students use the flashcards that have the meanings separated from the images, and ask them to match each word/image to its corresponding meaning.

After your students have had a chance to review and discuss the terms and definitions, distribute the excerpt from Little Fox, featured at the end of this document. Review the directions with your students, and ask them to complete the text using the terms they studied.

Here are the terms which should be inserted into each paragraph of Little Fox's story:

Paragraph 1 – archery

Paragraph 2 – shelter, raid, ridge, iron horse, goods

Paragraph 3 – haahe, deed, war shield, treaty

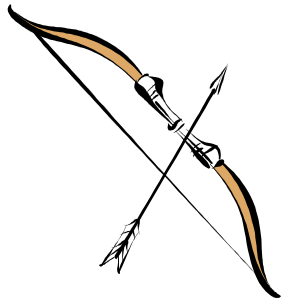
TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

archery



the practice of shooting
with a bow and arrow

deed



an act or action

goods



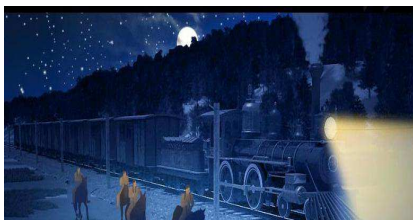
items that can be used or consumed

haahe



a common Northern Cheyenne greeting,
similar to "hello"

iron horse



a nineteenth-century term to describe a
train

raid



the act of going into enemy territory to
take valuable goods; a common and
effective way for Plains Indians to get
more horses

TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

ridge



a raised area; a range of hills or mountains

shelter



a place to live; a place offering protection from bad weather

treaty



an agreement or contract between two or more nations

war shield



a small decorated shield, which could block arrows; made of strong buffalo hide; mostly used on horseback

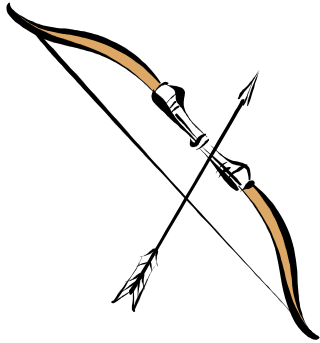
TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

archery



deed



goods



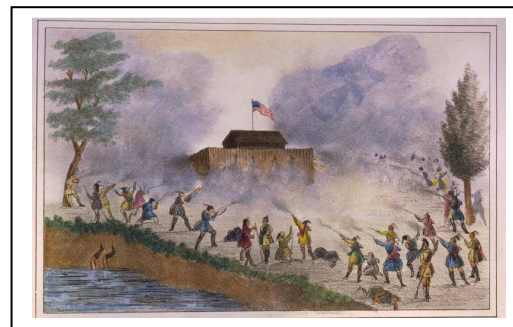
haahe



iron horse



raid

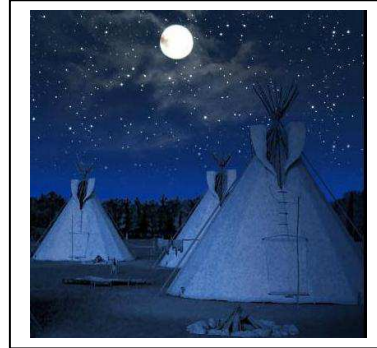


TEACHER'S GUIDE
Vocabulary Activity
Part 3: Raiding the Iron Horse
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ridge



shelter



treaty



war shield



TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

<p>an agreement or contract between two or more nations</p>	<p>a nineteenth-century term to describe a train</p>
<p>a place to live; a place offering protection from bad weather</p>	<p>an act or action</p>
<p>a small decorated shield, which could block arrows; made of strong buffalo hide; mostly used on horseback</p>	<p>the act of going into enemy territory to take valuable goods; a common and effective way for Plains Indians to get more horses</p>

TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

items that can be used or consumed	a raised area; a range of hills or mountains
the practice of shooting with a bow and arrow	a common Northern Cheyenne greeting, similar to "hello"

TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

After Little Fox grew up and had children and grandchildren of his own, he continued the Northern Cheyenne tradition of passing along family history through storytelling. This activity imagines Little Fox sitting around a fire as an old man, telling his grandchildren about his life and adventures growing up.

Instructions: After reading and talking about the words and terms on the flash cards, read the excerpt below from Little Fox's story, describing what his life was like when he was growing up. Use the cards and your memory to help you fill in the missing words and terms.

<i>archery</i>	<i>iron horse</i>	<i>treaty</i>
<i>deed</i>	<i>raid</i>	<i>war shield</i>
<i>goods</i>	<i>ridge</i>	
<i>haahe</i>	<i>shelter</i>	

"Life was tough but exciting when I was growing up. I learned many new skills. I became skilled at _____, using my bow and arrow. At first, I used too many arrows, but after a lot of practice, I got better and was able to hunt and provide food for my family.

One time, I travelled with Black Moon to the Southern Cheyenne camp. We met Porcupine, an old friend of his, who told us how white men had come to his camp and destroyed many tipis. This left his band with very little food and _____, which was especially hard on the Southern Cheyenne during bad weather. They needed a variety of supplies to replace some of their things that had been destroyed. So, Black Moon and I helped him conduct a _____ to get some supplies. Black Moon, Porcupine, and I rode our horses over to the metal road where the _____ passed. We pulled up part of the track. We rode our horses up the _____ so we could look down and watch what would happen. We saw a big train with steam coming out of its top drawing near. The white men used it to

TEACHER'S GUIDE

Vocabulary Activity

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

move people and _____. When the train got to the part of the track that was missing, it fell over. Porcupine and his friends were able to get needed supplies the next day from the train's wagons.

After I got home, I greeted my uncle by saying '_____' and he greeted me too. I told him about what we did, and he was proud of my bravery. He said I had done a good _____ by raiding the Iron Horse. I continued to grow and learn new things, and eventually, I chose a warrior society. My uncle gave me my father's _____, made from sturdy buffalo hide, to use to protect myself in battle. It was a great honor to have it, and I used it often over the years. It was very hard for us when the white man brought his train and forts into our land. We wanted the forts to be removed, and wanted our land back. Our people have always tried to solve things through peaceful means. So, our people held a peace council with the white soldier chiefs and they came to a compromise. They signed a _____ at Fort Laramie, which described the agreement they had made together."

TEACHER'S GUIDE

Writing Prompts

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

You will need to decide how best to share these writing prompts with your students. You might share them all and ask students to choose one to respond to. You may assign one or more to the entire group. You might make one or more of the topics the basis for in-class discussions. Make your decisions according to the needs of your group.

You may notice that many of the topics contain some version of the phrase, "Write about a time in your life..." The intention of these prompts is twofold: first, since students remember the content of their own lives, they can more easily respond to the questions, and they are more likely to want to express themselves if they feel competent to do so; second, these questions can form a meaningful bridge between what happens in the lives of ordinary people today and the lives of people in history or in historical events. For these reasons, you might decide to use some of the prompts before students encounter the history because thinking about them sets the students up to understand and relate to it better.

Since students vary in their degree of comfort and skill in writing, you should decide when and how much students should write. We suggest that since students need to share their writing with each other to make personal and historical connections, you should encourage them to focus on content rather than mechanical skills. Pieces can be revised and edited later if you decide they should be shared formally, such as on a bulletin board or in a newsletter.

TEACHER'S GUIDE

Writing Prompts

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

Read through all the topics first, and then choose one of them to write about. Write the title of the piece at the top of your page. Write in complete sentences. After you are finished, proofread your work for correctness.

- 1. Northern and Southern Cousins.** At the beginning of Part 3, Black Moon and Little Fox ride south to the camps of the Southern Cheyenne. Why are they going on this trip? Who is Roman Nose, and why does Black Moon want to speak with him? What does this tell you about the relationship between the Northern and Southern Cheyenne?
- 2. Journey Interrupted.** Before reaching the Southern Cheyenne camp, Black Moon and Little Fox meet Porcupine. What does he tell them, and how do Black Moon and Little Fox respond to the information they receive? Why do you think the arrival of the "iron horse" is so troubling to the Plains Indians?
- 3. Guns, Guns, Guns.** Porcupine and his men recover two rifles from the men on the wagon, but they think they are broken. In fact, these rifles are **breechloaders**, a new style of gun that made loading bullets and gunpowder faster, more efficient, and less dangerous. Why do Black Moon and Porcupine think the guns are broken? Think of a time when you or a member of your family encountered a new technology, and didn't know how to use it. How did you or your family member feel? Did you or your family member adopt the new technology or abandon it? What resources were available for you to learn about the new technology and its possible uses?
- 4. Moral Dilemmas.** At several points during the attack on the railroad, Black Moon and Little Fox have the opportunity to harm white men who are either running away or unarmed. What did you decide to do in each instance? Why did you make that decision? Do you agree with Black Moon's decision to kill the men in both instances? Be prepared to participate in a brief debate arguing when, if ever, it is moral to attack unarmed people.
- 5. Counting Coup.** A traditional practice among Plains Indian warriors was to "count coup," thereby gaining prestige by demonstrating great bravery during battle. There were many ways to "count coup," including touching the body of an opponent with your hand, weapon, or a coup stick. Warriors who "counted coup" would retell their feats of bravery when they returned to camp, and were entitled to add an eagle feather to their headdresses for each coup counted. Why is it important to Little Fox as an aspiring warrior to "count coup"?
- 6. A Beginning or the End?** After the train is attacked, Black Moon explains to Little Fox that the railroads will destroy the Cheyenne way of life. To many whites, the railroads represented progress. Write a letter from a white settler or soldier to Little Fox explaining how railroads

TEACHER'S GUIDE

Writing Prompts

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

have transformed the settler's or soldier's life. Does he or she think railroads are good or bad? Why would his or her perspective be different from that of Black Moon?

7. **A Treaty of Sorts.** In 1868, the US government negotiated a peace treaty with the Cheyenne and the Lakota, ultimately surrendering the forts built on Indian territories. The Treaty of Fort Laramie was signed the next summer and, upon the evacuation of the forts, Northern Cheyenne Chief Little Wolf burned Fort Phil Kearny so that the soldiers could not come back. Since the US Army already surrendered the forts, why did Chief Little Wolf believe it was necessary to destroy the fort? What does this tell you about the Northern Cheyenne's attitude toward the US government in 1868?

8. **Wedding Bells.** At the end of Part 3, Calling Bird marries the suitor chosen for her by her family. How is the marriage celebrated? How was a Northern Cheyenne marriage in the 19th century similar to, and different from, weddings and marriages today?

TEACHER'S GUIDE

Review Questions

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

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There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 3.

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TEACHER'S GUIDE

Review Questions

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 3, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) Where is Black Moon taking Little Fox? What will they be doing?

2) According to Black Moon's friend Porcupine, what happened to the Southern Cheyenne camp? How do you think this affects the Indians' attitudes toward the white men?

3) Porcupine asks for help when you meet him at the beginning of Part 3. With what does he need help? What is his plan?

TEACHER'S GUIDE

Review Questions

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

4) Porcupine talks about a "metal road" and an "iron horse" – what does he mean? Why do you think he refers to these things in this way?

5) In Part 3, you had the choice to either chase the white men affected by your actions or let them go. What did you do and why?

6) Do you think Black Moon's actions during the train raid were honorable or dishonorable? Why?

7) At the end of Part 3, your uncle asks you about your sister's suitors, Black Moon and Many Horses. Whom do you think your sister should marry? Why? Support your answer with evidence from your experiences playing the game.

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Review Questions

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

8) Based on your experiences playing Part 2 and Part 3, compare and contrast how Black Moon feels about the white men with how Many Horses feels. Support your conclusions with evidence from the game.

TEACHER'S GUIDE

Review Questions - Answer Key

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

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TEACHER'S GUIDE

Review Questions - Answer Key

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 3, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) Where is Black Moon taking Little Fox? What will they be doing?

Black Moon is taking Little Fox south. They will be meeting with the Southern Cheyenne and engaging in battle against the soldiers' forts.

2) According to Black Moon's friend Porcupine, what happened to the Southern Cheyenne camp? How do you think this affects the Indians' attitudes toward the white men?

The camp was destroyed by white men. Roman Nose feared a surprise attack by the white chief, so he had his people leave their camp. While they were away, the white soldiers burned many of the tipis and destroyed the camp. As a result, the Southern Cheyenne have little food and shelter and they are struggling. Answers will vary as to how Indians feel toward white men, but might include "angry", "vengeful", etc.

3) Porcupine asks for help when you meet him at the beginning of Part 3. With what does he need help? What is his plan?

Porcupine wants to stage a big raid because his people do not have the supplies they need. He asks for Black Moon and Little Fox to help him to carry out the raid.

4) Porcupine talks about a "metal road" and an "iron horse" – what does he mean? Why do you think he refers to these things in this way?

The metal road refers to train tracks and the iron horse is the train itself. Porcupine describes them in this way because this new technology is foreign to the Indians – these descriptions are what the Indians see and they reference things (roads, horses) with which they are familiar.

5) In Part 3, you had the choice to either chase the white men affected by your actions or let them go. What did you do and why?

Answers will vary, but students should share whether they, as Little Fox, confronted the men who were disabled by the Indians' train derailment, or whether they let the men run away. They should also share why they chose to pursue the men (or let them go).

6) Do you think Black Moon's actions during the train raid were honorable or dishonorable? Why?

TEACHER'S GUIDE

Review Questions - **Answer Key**

Part 3: Raiding the Iron Horse

MISSION 3: "A Cheyenne Odyssey"

Answers will vary, but students should respond to how they feel about Black Moon's attack on men who were running away and unarmed.

7) At the end of Part 3, your uncle asks you about your sister's suitors, Black Moon and Many Horses. Whom do you think your sister should marry? Why? Support your answer with evidence from your experiences playing the game.

Answers will vary. Students should talk about who they admire more and explain why, and who they think will make Calling Bird happy.

8) Based on your experiences playing Part 2 and Part 3, compare and contrast how Black Moon feels about the white men with how Many Horses feels. Support your conclusions with evidence from the game.

Answers will vary, but in general, students should understand that Indians' opinions of the white men differ. Black Moon does not like the white men, which is demonstrated through his desire to raid the train and pursue unarmed men who are affected by the derailment. Black Moon does not like the white men because they destroyed his camps. Based on their choices, students may also learn Black Moon was present at the Sand Creek massacre. He explains to Little Fox that the white people killed innocent women and children who were just trying to run away. He may also share that white people killed his wife and baby son. On the other hand, Many Horses trades with white men, so he is not completely distrustful of them. Based on their choices, students may learn that Many Horses sees a distinction between soldiers and civilians – he says traders do not have to listen to soldiers.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

The Fort Laramie Treaty (1868)

The 1868 Fort Laramie Treaty was one of several treaties that the US government negotiated with American Indian tribes across the Great Plains in order to expand westward. By negotiating treaties, the US acknowledged that Indian tribes were independent nations who legally owned their land. But there were several problems with the treaty process. Cultural and language differences led to frequent misunderstandings; the US government did not recognize that the Indian chiefs who signed the treaties did not represent the entire tribe; and, as Part 4 of "A Cheyenne Odyssey" shows, the US government did not consistently live up to its agreements.

This treaty, negotiated in present-day Wyoming, was intended to bring peace between the Lakota Sioux, their allies (including the Cheyenne), and whites who were repeatedly encroaching on tribal lands. Hopes for peace, however, were undermined by each side's fundamentally different perspectives of the treaty. For the US government, restricting the Plains Indians to well-defined reservation lands, and providing rations, schooling, clothes, and farm tools, was the first step in converting Plains Indians to a settled agricultural life and assimilating them into "civilized society." Plains Indians' viewed reservations as land protected from any white incursion, and saw the unceded and hunting grounds as territories under their control, through which they would allow whites to pass with permission. The annuities and rations were viewed as peace offerings, and as payment for the destruction of the buffalo.

At first, President Grant tried to uphold the treaty with his "Indian peace policy." But in the early 1870s, the construction of the Northern Pacific Railroad, an economic depression, and discoveries of gold in the Black Hills led him to change course. His administration tried to renegotiate the treaty and buy the Black Hills, but the Lakota refused to sell the land. Next, in direct violation of the 1868 Fort Laramie Treaty, the government decided to let white intruders enter Lakota territory, knowing the rush for gold would provoke a full-scale war and allow the military to take the land by force. The ensuing Great Sioux War of 1876 eventually led to a major reduction in the size of the Great Sioux Reservation, including the loss of the Black Hills. The conflict over the Black Hills remains a bitter subject for the Lakota, and is still a matter of legal dispute between the US government and the Sioux tribe.

A NOTE TO THE EDUCATOR:

The goal of this document-based activity is to introduce students to the language used in official documents during the 19th century so that they can understand the provisions of the Fort Laramie Treaty of 1868, and how the treaty affected the Northern Cheyenne.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Since the language of the treaty is alien to 21st-century students, the first part of the activity asks the students to "translate" the major provisions of the treaty into language that they and their classmates can understand. Prompts accompany each excerpt to help students understand the passage. The second part of the activity requires students to go beyond the words themselves, evaluating the meaning of the treaty from the point of view of the Northern Cheyenne.

While students can complete the activity independently, it is best approached as a group. Once the students are familiar with the provisions of the treaty, they should discuss its implications for the Northern Cheyenne in groups, or as a whole class.

Steps to Complete:

- 1. Distribute copies of the background information, treaty excerpts, and Analysis Questions to the students.*
- 2. Create small groups of three to four students and assign one excerpt to each group.*
- 3. Ask students to read and discuss the excerpt, translating it into language they understand after using the questions that accompany each excerpt to guide their understanding.*
- 4. Ask students to read the "translated" treaty and answer the accompanying questions. You may wish to complete this activity as a whole class.*
- 5. Ask students to discuss the implications of the treaty for the Northern Cheyenne. You may wish to complete this activity as a whole class.*

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

The Fort Laramie Treaty: Background Information and Instructions

The Fort Laramie Treaty was one of several treaties that the U.S. government negotiated with American Indian tribes across the Great Plains in order to expand westward. By negotiating treaties, the US acknowledged that Indian tribes were independent nations who legally owned their land. But there were several problems with the treaty process. Cultural and language differences led to frequent misunderstandings; the US government did not recognize that the Indian chiefs who signed the treaties did not represent the entire tribe; and, as Part 4 of "A Cheyenne Odyssey" shows, the US government did not consistently live up to its agreements.

This treaty, negotiated at Fort Laramie in present-day Wyoming, was intended to bring peace between the Lakota, their allies including the Cheyenne, and white settlers who were repeatedly encroaching on traditional tribal lands along the Bozeman Trail. It designated the Black Hills region of the Dakota Territory—an area sacred to the Lakota and Cheyenne—and other neighboring areas as protected Indian reservations, exempting them from white settlement. The treaty designated two additional areas, one that would remain as Indian hunting grounds for as long as there were sufficient buffalo herds to hunt; white settlers and Plains Indians tribes were meant to share this land while in the unceded territories whites could not settle or travel through without Indian permission. [See map below.] In exchange for annuities and rations, the Indian tribes agreed to allow the construction of railways through their territories.

Hopes for peace, however, were undermined by each side's fundamentally different perspective of the treaty. For the US government, restricting the Plains Indians to well-defined reservation lands and providing rations, schooling, clothes and farm tools, was the first step in converting Plains Indians to a settled agricultural life and assimilating them into "civilized society." Plains Indians viewed reservations as land protected from any white incursion, and saw the unceded and hunting grounds as territories under their control, through which they would allow whites to pass with permission. The annuities and rations were viewed as peace offerings and as payment for the destruction of the buffalo.

At first, President Grant tried to uphold the treaty with his "Indian peace policy." But in the early 1870s, the construction of the Northern Pacific Railroad, an economic depression, and discoveries of gold in the Black Hills led him to change course. His administration tried to renegotiate the treaty and buy the Black Hills, but the Lakota refused to sell the land. Next, in direct violation of the 1868 Fort Laramie Treaty, the government decided to let white intruders enter Lakota territory, knowing the rush for gold would provoke a full-scale war and allow the

TEACHER'S GUIDE

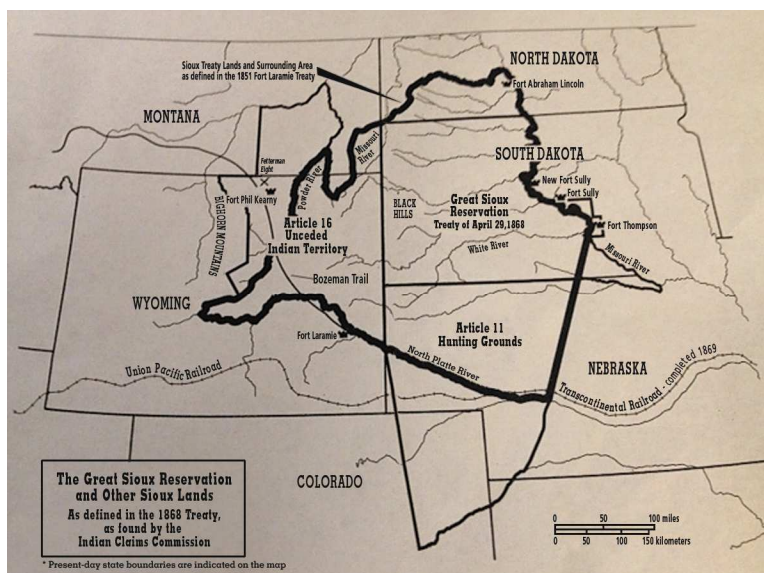
Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

military to take the land by force. The ensuing Great Sioux War of 1876 eventually led to a major reduction in the size of the Great Sioux Reservation, including the loss of the Black Hills. The conflict over the Black Hills remains a bitter subject for the Lakota, and is still a matter of legal dispute between the US government and the Sioux tribe.

The language used in legal documents, both in the 19th century and today, is very different from that used in conversation. As a result, deciphering the meaning of documents such as the Fort Laramie Treaty of 1868 can be tricky. You and the members of your group will be assigned an excerpt from the treaty. Read the passage closely and use the accompanying questions to help you understand its meaning. A glossary is provided. Once you understand the passage, translate it into language that can be understood by your classmates. Once all the passages have been translated, you will be able to read the most important parts of the treaty in 21st century language. You will then be able to answer the final questions to help you evaluate the effect of the treaty on the Northern Cheyenne and to imagine how Little Fox might have reacted to it.



TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations, including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 1:

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

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

If bad men among the Indians shall commit a wrong or **depredation** upon the person or property of any one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, upon proof made to their agent, and notice by him, deliver up the wrongdoer to the United States, to be tried and punished according to its laws, and, in case they willfully refuse so to do, the person injured shall be reimbursed for his loss from the annuities, or other moneys due or to become due to them under this or other treaties made with the United States. . . (Article I)

Glossary: *reimburse* – to pay back money to someone; *sustain* – to support or maintain; *depredation* – plundering attack; *prescribe* – to recommend or set down regulations; *ascertain* – to determine or find out.

1. What did the US government agree to do in this document?
2. What did the Indians agree to do in this document?
3. What were the punishments for whites that violated the treaty? For Indians? Were the punishments for whites and Indians the same?
4. Translate Article 1 into your own words.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 2:

The United States agrees that the following district of country, [See reservations identified on map.] shall be and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons, except those herein designated and authorized so to do, and except such officers, agents, and employees of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided. (Article II)

1. What did the US government agree to do in this document?
2. Who was allowed to live in the lands designated by the US government and illustrated on the map?
3. Who was not allowed to enter or settle in the territory identified in the treaty?
4. Translate Article II into your own words.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 3:

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

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

And it is further **stipulated** that any male Indians over eighteen years of age...who shall have made improvements thereon of the value [of land] of two hundred dollars or more, and continuously occupied the same as a **homestead** for the term of three years, shall be entitled to receive from the United States a **patent** for one hundred and sixty acres of land including his said improvements, the same to be in the form of the legal subdivisions of the surveys of the public lands.... And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his rights to benefits **accruing** to Indians under this treaty. (Article VI)

Glossary: **commence** – to begin; **tract** – area of land; **extent** – range or scope; **cultivate** – to farm or nurture; **stipulate** – to specify something; **homestead** – land claimed by a settler and given by the US government; **patent** – exclusive right to own something; **immunity** – freedom from punishment; **accrue** – to accumulate.

1. What were "heads of families" and "anyone over eighteen years of age" entitled to receive from the US government?
2. Why would some Indians like this provision and others not like it?
3. What did Indians have to do in order to become US citizens?
4. Translate Article VI into your own words.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 4:

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

Glossary: **compel** – to force; **stipulation** – specification or requirement; **comply** – to obey.

1. What were the Plains Indians agreeing to do in Article VII?
2. How did the US government plan "to insure the civilization of the Indians entering into this treaty"?
3. Why do you think educating Indians, especially those who had agreed to become farmers, was so important to the US government?
4. Do you think the Plains Indians understood what was expected or required of them when they agreed to this article?
5. Translate Article VII into your own words.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 5:

In lieu of all sums of money or other annuities provided to be paid to the Indians herein named under any treaty or treaties **heretofore** made, the United States agrees to deliver at the agency house on the reservation herein named, on or before the first day of August of each year, for thirty years, the following articles, to wit: For each male person over 14 years of age, a suit of good substantial woolen clothing, consisting of coat, **pantaloon**s, flannel shirt, hat, and a pair of home-made socks.

For each female over 12 years of age, a flannel shirt, or the goods necessary to make it, a pair of woolen hose, 12 yards of calico, and 12 yards of cotton domestics. For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woolen hose for each. And in addition to the clothing herein named, the sum of \$10 for each person entitled to the beneficial effects of this treaty shall be annually **appropriated** for a period of 30 years, while such persons roam and hunt, and \$20 for each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper....

And it is hereby expressly **stipulated** that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own **subsistence** at an earlier date. And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with them, who shall remove to the reservation herein described and **commence** farming, one good American cow, and one good well-broken pair of American oxen within 60 days after such lodge or family shall have so settled upon said reservation. (Article X)

Glossary: *in lieu of* – in place of; *heretofore*– until this time; *to wit* – as listed and described; *pantaloon*s – pants; *appropriate* – to set aside money for a particular purpose; *stipulate* - to specify something; *subsistence* – managing to stay alive; *commence* – begin.

1. What was the US government agreeing to provide to the Indians in Article X? Which Indians did this article apply to?
2. Why was more money appropriated to the Indians who “engage in farming” than to the Indians who “roam and hunt”? Why did the US government make this distinction?
3. Why would some Indians be attracted to the provisions of this article? Why would others not be attracted?
4. Translate Article X into your own words.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 6:

In consideration of the advantages and benefits **conferred** by this treaty and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby **stipulate** that they will relinquish all right to occupy permanently the territory outside their reservations as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill River, so long as the buffalo may range thereon in such numbers as to justify the chase. And they, the said Indians, further expressly agree: that they will withdraw all opposition to the construction of the railroads now being built on the plains; that they will permit the peaceful construction of any railroad not passing over their reservation as herein defined; that they will not attack any persons at home, or travelling, nor molest or disturb any wagon trains, coaches, mules, or cattle belonging to the people of the United States, or to persons friendly therewith; that they will never capture, or carry off from the settlements, white women or children; that they will never kill or scalp white men, nor attempt to do them harm.

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

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

Glossary: **confer** – to award; **stipulate** - to specify something

1. What did the Indians agree to in Article XI?
2. What rights to lands did the treaty reserve for the Plains Indians? What conditions were attached to these rights?
3. Why did the US government want these concessions by the Indians?
4. Translate Article XI into your own words.

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Fort Laramie Treaty (1868)

Signed by representatives of the US Government, including Lieutenant General William T. Sherman, and representatives of the Indian nations including Chief Red Cloud of the Lakota Sioux, and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.

Excerpt 7:

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

Glossary: **stipulate** – to specify something; **unceded** – not owned or claimed.

1. What was unceded territory, and what did the US government agree to do with "military posts" in Indian territory?
2. Why would the US government make these concessions?
3. Why would the Indians want these provisions?
4. Translate Article XVI into your own words.

TEACHER'S GUIDE
Document-Based Activity
Part 4: Broken Words
MISSION 3: "A Cheyenne Odyssey"

The Fort Laramie Treaty (1868)
Questions for Analysis

Fill in the chart to help you compare what the Northern Cheyenne and other Indian nations gained and lost from the Fort Laramie Treaty of 1868 to what the US government gained and lost. After completing the chart, answer the questions.

	Gains	Losses
Northern Cheyenne & Other Indian Nations		
US Government		

1. Given what you know from playing the game and from reading the treaty, do you think the Indians or the US government got the better bargain? Why?
2. What provisions might have been confusing to or misleading for the Plains Indians?

TEACHER'S GUIDE

Document-Based Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Extension Activity:

Not all Indians supported the Fort Laramie Treaty. In fact, several key Lakota chiefs, such as Sitting Bull and Crazy Horse, didn't sign it. Their bands refused to live on the reservations or accept annuities. Some bands of Northern Cheyenne followed a similar policy.

How do you think Little Fox would react to the treaty? Would he agree with Chief Dull Knife and Chief Little Wolf and support it? (While the provisions of the treaty certainly encouraged Indians to settle on reservations and abandon a nomadic lifestyle, it didn't require them to do so, and it preserved the unceded territories as buffalo hunting grounds.) Would he be attracted to settling on a reservation, accepting annuities, and becoming a farmer? Or, would he be wary of the terms of the treaty, fearful that the construction of railroads would lead to more white settlement?

Write a speech that Little Fox might have delivered to his band, explaining his feelings about the provisions of the treaty, and what he thinks his band should do.

TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

On the following pages, you will find "flashcards" with terms and definitions (both combined and separate) that your students may encounter while playing Part 4 of "A Cheyenne Odyssey." These terms and definitions can be introduced and practiced before or during the time students see or hear them in the context of Mission US, or in their American history study. The discussion questions and writing prompts will provide further opportunities for students to have more practice with the words and terms.

Divide your students into small groups of four or five, and ask each group to review the flashcards containing the combined terms and definitions. Then, have students use the flashcards that have the meanings separated from the images and ask them to match each word/image to its corresponding meaning.

After your students have had a chance to review and discuss the terms and definitions, distribute the excerpt from Little Fox, featured at the end of this document. Review the directions with your students and ask them to complete the text using the terms they studied.

Here are the terms which should be inserted into each paragraph of Little Fox's story:

Paragraph 1 – sun dance, virtues, game, chokecherries

Paragraph 2 – settlers, territory, railroad surveyors

Paragraph 3 – annuity, rations

Paragraph 4 – hostile

TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

annuity



a yearly payment of cloth and supplies, which the US government gave to Indian tribes in exchange for access to their lands

chokecherries



an edible wild fruit of the plains and prairie regions; common in the traditional Plains Indian diet

game



wild animals hunted for sport or food

hostile



an individual or group considered to be an enemy force at war with the US army; Indians who refused to stay on reservations were considered hostile

railroad surveyors



people who gather information about land and elevation in order to plan for railroad construction

rations



food provided by the government to Indians to keep them on reservations and discourage them from hunting buffalo

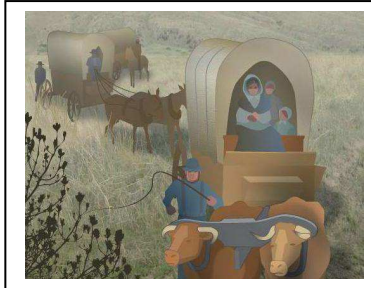
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Vocabulary Activity

Part 4: Broken Words

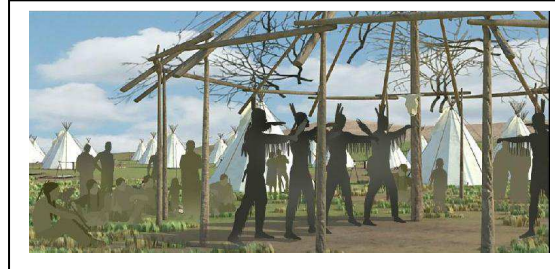
MISSION 3: "A Cheyenne Odyssey"

settlers



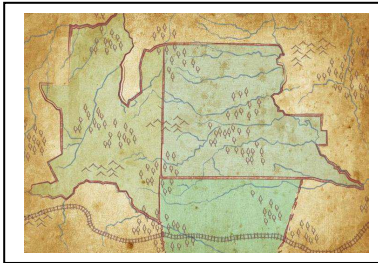
people who go to live in a new area,
where generally few people reside

Sun Dance



a sacred dance held by Plains Indians
tribes every summer to celebrate life

territory



a geographic area belonging to or under
the jurisdiction of a governmental
authority

virtues



good and moral qualities; desirable traits,
such as bravery, generosity, and wisdom

TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

annuity



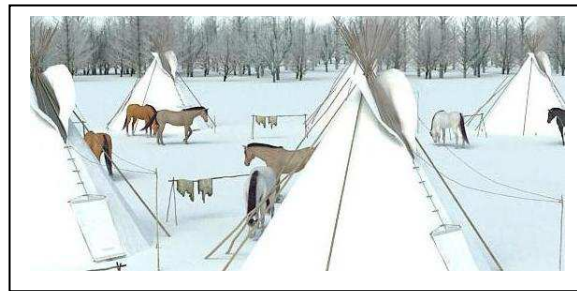
chokecherries



game



hostile



railroad surveyors



rations



TEACHER'S GUIDE

Vocabulary Activity

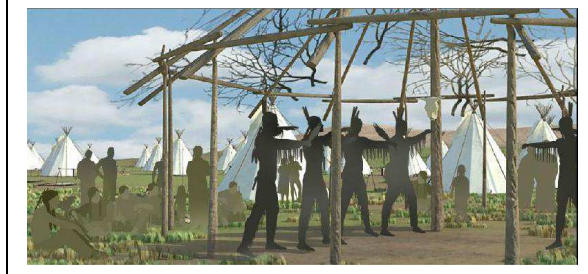
Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

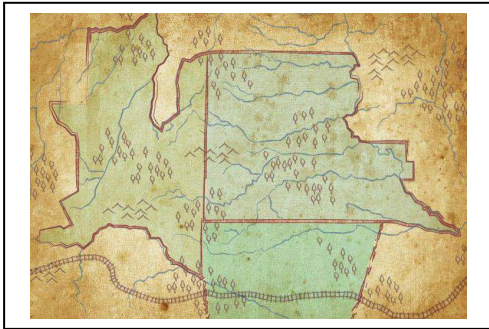
settlers



Sun Dance



territory



virtues



TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

a geographic area belonging to or under the jurisdiction of a governmental authority	food provided by the government to Indians to keep them on reservations and discourage them from hunting buffalo
good and moral qualities; desirable traits, such as bravery, generosity, and wisdom	a sacred dance held by Plains Indians tribes every summer to celebrate life
wild animals hunted for sport or food	a yearly payment of cloth and supplies, which the US government gave to Indian tribes in exchange for access to their lands

TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

people who gather information about land and elevation in order to plan for railroad construction	an individual or group considered to be an enemy force at war with the US army; Indians who refused to stay on reservations were considered hostile
an edible wild fruit of the Plains and prairie regions; common in the traditional Plains Indian diet	people who go to live in a new area, where generally few people reside

TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

After Little Fox grew up and had children and grandchildren of his own, he continued the Northern Cheyenne tradition of passing along family history through storytelling. This activity imagines Little Fox sitting around a fire as an old man, telling his grandchildren about his life and adventures growing up.

Instructions: After reading and talking about the words and terms on the flash cards, read the excerpt below from Little Fox's story, describing what his life was like when he was growing up. Use the cards and your memory to help you fill in the missing words and terms.

<i>annuity</i>	<i>railroad surveyors</i>	<i>territory</i>
<i>chokecherries</i>	<i>rations</i>	<i>virtues</i>
<i>game</i>	<i>settlers</i>	
<i>hostile</i>	<i>sun dance</i>	

"Today we continue to celebrate traditions that are important to our people, such as the _____, our sacred dance which happens yearly and celebrates life. When I was younger, I was impressed by the _____ and positive character traits exhibited by my elders at the ceremony. I, too, wanted to be as brave and as wise as them. One year when I attended one of these ceremonies, I met my soul mate, Blue Feather. Life was difficult for our people during the time I was courting Blue Feather. We would hunt buffalo, as well as rabbits, deer, and other wild _____. My mother and the other women in our band would also collect sweet and delicious _____ from the bushes around our camp. Sometimes, however, food was scarce and we would go hungry.

As the years passed, more and more white _____ moved onto our lands. The United States government gave us assigned _____, in which to hunt and live. Although our people had signed a treaty with the white men, sometimes white men violated the agreement. I once saw some miners illegally trying to mine for gold on our

TEACHER'S GUIDE

Vocabulary Activity

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

land. A few times, I also saw some _____, looking at our land and making plans to lay their metal road there. Although they were allowed do that in the treaty, it made it tougher for us to camp and hunt buffalo.

Once a year, we would travel to the Red Cloud Agency to get our _____, which included blankets, kettles, tools and other supplies that we needed. We received this in exchange for letting the white man travel through our lands. We were encouraged to stay at the Agency, rather than in our camps, where we could hunt buffalo. If we stayed at the Agency, we received _____, which included beef, sugar, coffee and other food. I didn't like that food as much as the buffalo we hunted or the berries our women gathered.

One day, we were told that we had to move to a reservation by January 31, 1876. If we refused, we would be considered _____ and enemies of the government. Can you imagine that we would have been considered enemies for just trying to live in peace on the land of our ancestors? This was a very hard time, but we knew that there were probably more hard times, battles, and changes to come.

TEACHER'S GUIDE

Writing Prompts

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

You will need to decide how best to share these writing prompts with your students. You might share them all and ask students to choose one to respond to. You may assign one or more to the entire group. You might make one or more of the topics the basis for in-class discussions. Make your decisions according to the needs of your group.

You may notice that many of the topics contain some version of the phrase, "Write about a time in your life..." The intention of these prompts is twofold: first, since students remember the content of their own lives, they can more easily respond to the questions and they are more likely to want to express themselves if they feel competent to do so; second, these questions can form a meaningful bridge between what happens in the lives of ordinary people today and the lives of people in history or in historical events. For these reasons, you might decide to use some of the prompts before students encounter the history, because thinking about them sets the students up to understand and relate to it better.

Since students vary in their degree of comfort and skill in writing, you should decide when and how much students should write. We suggest that since students need to share their writing with each other to make personal and historical connections, you should encourage them to focus on content rather than mechanical skills. Pieces can be revised and edited later if you decide they should be shared formally, such as on a bulletin board or in a newsletter.

TEACHER'S GUIDE

Writing Prompts

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Read through all the topics first, and then choose one of them to write about. Write the title of the piece at the top of your page. Write in complete sentences. After you are finished, proofread your work for correctness.

- 1. Decisions.** In Part 4, you are asked to make many decisions for your band of Northern Cheyenne. What factors did you consider when making your choices? Were you successful in acquiring enough food to keep your people healthy? Why or why not? Write a list of "do's and don'ts" for a new Little Chief, explaining the steps necessary to ensure that his band survives.
- 2. Agencies and Annuities.** After the Fort Laramie Treaty of 1868 was signed, Plains tribes including the Northern Cheyenne had the option of settling on agency lands, such as those at the Red Cloud Agency. They were given annual payments in the form of supplies (**annuities**), and could collect food rations as long as they remained at the agency. Why would the US government agree to give annuities and rations? What were the advantages and disadvantages for the Northern Cheyenne of accepting US government annuities and of settling on agency lands? Prepare a brief speech to be given by Little Fox to the great chiefs, arguing whether or not the Northern Cheyenne should settle on agency lands and/or accept government rations.
- 3. Buffalo Hunters.** During this time period, products made from buffalo became more popular among white Americans and Europeans, and white buffalo hunters began to roam the Plains. What role did the further intrusion of white settlers on traditional Indian lands play in making it more difficult for you to find enough food to feed your band in the game? Why do these changes make Little Fox fear that his traditional way of life is disappearing? Write a letter from Little Fox to one of these settlers in which you explain how the Northern Cheyenne feel about these changes.
- 4. Genocide.** While the near-extinction of the buffalo herds was, in part, the result of increased demand for buffalo products in the eastern United States and Europe, it was also a deliberate policy on the part of some US government officials. Some historians argue that this policy was a form of **genocide** (murder of an ethnic group), since Indians such as the Northern Cheyenne were so dependent on the buffalo for survival. What do *you* think? Is the deliberate destruction of a people's food supply a form of murder?
- 5. What's in a name?** The title of Part 4 is "Broken Words." What does this title mean? Which words were broken, by who, and why? What title might Agent Saville at the Red Cloud Agency give to Part 4? Why would his title be different? Which title do *you* think is most appropriate?

TEACHER'S GUIDE

Writing Prompts

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

6. **Questions of Survival.** At the end of Part 4, Little Fox wonders if his way of life is disappearing because of the decline of the buffalo herds. Today, because of the rapid pace of change and the emergence of so much new technology, many people feel the same way. Do you know people who feel as if their way of life is disappearing? Do you think it is important to maintain the traditional, old ways or better to adapt to new ones? Why?

TEACHER'S GUIDE

Review Questions

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

Some students might learn information later than others, or not at all. If you choose to discuss students' responses as a whole group, information can be shared among all your "Little Foxes."

There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 4.

Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE
Review Questions
Part 4: Broken Words
MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 4, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) When you visited the Red Cloud Agency, what did your band receive from the white soldiers?

2) In Part 4, you had the opportunity to attend the Sun Dance during the summer season. What is the Sun Dance, and why is it important to your people?

3) While attending the Sun Dance, whom did you meet?

TEACHER'S GUIDE

Review Questions

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

4) When you arrive at the Red Cloud Agency to collect your annuities, a US government agent tells you that you must wait for a month to receive them. Did you choose to stay, or camp elsewhere? Why?

5) When attending classes at the school, did you resist Reverend Clarke's suggestion that you cut your hair and wear "civilized" clothes? Why or why not?

6) At the hunting grounds, your band sees a group of white settlers building houses, which makes camping and hunting for buffalo difficult. How did you respond, and why?

7) During a hunt towards the end of Part 4, what does Many Horses kill, and what is its significance?

TEACHER'S GUIDE

Review Questions

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

8) During your stay at the Red Cloud Agency, you receive a message from Chief Sitting Bull asking your band to leave the agency and join him. What did you decide to do, and why?

9) At the end of Part 4, a scout warns you that the US government has ordered all Indians to move to reservations or be deemed hostile. Which choice did you make, and why?

TEACHER'S GUIDE

Review Questions - Answer Key

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

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Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE

Review Questions - Answer Key

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 4, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) When you visited the Red Cloud Agency, what did your band receive from the white soldiers?

Little Fox's band receives annuities, which are supplies (blankets, clothing, tools, etc.) given in exchange for permission to use and travel through Indian land. They are also given rations, or food provided by the US government for Indians that camped near the agency.

2) In Part 4, you had the opportunity to attend the Sun Dance during the summer season. What is it, and why is it important to your people?

The Sun Dance is a traditional dance of Plains Indians tribes, such as the Northern Cheyenne, that celebrates life. It is designed to create a sense of unity and respect for tradition among members of the tribal community. All members, including elders, warriors, and women and children, gather around a campsite to dance, make offerings, and feast.

3) While attending the Sun Dance, whom did you meet?

Players meet Blue Feather, a woman that Little Fox begins to court.

4) When you arrive at the Red Cloud Agency to collect your annuities, a US government agent tells you that you must wait for a month to receive them. Did you choose to stay, or camp elsewhere? Why?

Answers may vary. Players who have depleted supply stores and a diminished population may choose to remain at the agency for security. They may also argue that federal troops stationed at Fort Robinson can protect them from enemy tribes. On the other hand, players who leave to camp at Otter Creek, the Hunting Grounds, or the Black Hills, may do so in order to resist white rule and demonstrate their tribal sovereignty.

TEACHER'S GUIDE

Review Questions - Answer Key

Part 4: Broken Words

MISSION 3: "A Cheyenne Odyssey"

5) When attending classes at the school, did you resist Reverend Clarke's suggestion that you cut your hair and wear "civilized" clothes? Why?

Answers may vary. Players who accept and "assimilate" may feel that this is their best chance at coexistence with whites. These students will have the opportunity to learn English, and therefore acquire some literacy skills. By contrast, players who refuse may do so out of loyalty to their tribal ways and customs. For them, opposing white encroachment requires a rejection of white culture (language, attire, etc.)

6) At the hunting grounds, your band sees a group of white settlers building houses, which makes camping and hunting for buffalo difficult. How did you respond, and why?

Answers will vary, but students should share whether they, as Little Fox, chose to violate the Fort Laramie Treaty by attacking the settlers or their property, complaining to officials at the Red Cloud Agency, or camping elsewhere. They should also share the reasons behind their actions, and what they hoped to achieve (acquire food, redress grievances by appealing to white officials, etc.)

7) During a hunt towards the end of Part 4, what does Many Horses kill, and what is its significance?

Many Horses shoots and kills a white buffalo during a buffalo hunt. The Northern Cheyenne, and other Plains Indian tribes, consider white buffaloes to be lucky animals. As a result of this incident, five warriors join your band, along with their wives.

8) During your stay at the Red Cloud Agency, you receive a message from Chief Sitting Bull asking your band to leave the agency and join him. What did you decide to do, and why?

Answers will vary, but students should explain how they arrived at their decision. Those who join Sitting Bull's forces may do so because of the agency's failure to provide them with rations. Those who go to the agency at their own discretion may argue that they are awaiting the payment of annuities and rations for the use of land that is rightfully theirs.

9) At the end of Part 4, a scout warns you that the US government has ordered all Indians to move to reservations or be deemed hostile. Which choice did you make, and why?

Answers will vary, but students should draw a connection between their decision and its ramifications. Players who consent to resettlement onto the Great Sioux Reservation will be considered "friendly" to the United States. Players who leave the agency and make camp (i.e. with Sitting Bull at the Little Bighorn River) are considered hostile enemies of the US government, and will be forced to relocate.

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

The Greasy Grass and the Little Bighorn

On Sunday, June 25, 1876, 263 US soldiers were killed by a combined force of Lakota, Cheyenne, and Arapaho warriors along a small river called the Little Big Horn, located in present-day Montana. While this particular fact is not disputed, just about every other aspect of the battle remains a matter of perspective and interpretation. Even the name of the battle depends on which side is telling the story. Among Indians, the encounter that led to the defeat of Lt. Colonel George Armstrong Custer's entire command is called the Battle of the Greasy Grass. Many historians call the encounter the Battle of the Little Big Horn. In popular history, it is often referred to as Custer's Last Stand.

Why is this event so controversial? Clearly, Custer and the 7th Cavalry were defeated. However, the causes of the battle and the reasons for Custer's defeat are still open to debate. Why? First, since Custer and all of his troops who participated in the encounter died, there are no first-hand accounts of the battle from their perspective. There are numerous eyewitness accounts from Indian participants, but the white historians who have written the traditional history of the event have largely ignored them. Second, contemporary Indian accounts challenged the traditional description of Custer's gallant last stand and, more recently, archaeological evidence questions these traditional interpretations as well. Finally, who ultimately "won" the battle is also debatable. While the Indians won the battle, they lost the war, and their victory at Greasy Grass unfortunately set into motion actions by the US government that would result in the eventual removal of the Lakota and the Cheyenne from the Black Hills.

A NOTE TO THE EDUCATOR

The following activity asks students to address the controversy surrounding the battle from the perspective of white Americans and Indians. The sources presented all come from contemporaries who experienced the battle firsthand or learned about it shortly after. Many are newspaper accounts, since the battle was extensively reported in the press. Others are from transcripts of interviews of Indian participants, conducted years after the battle. The Lakota tribe was often referred to as the Sioux during the nineteenth century, so that name appears in many of the primary sources, although it is not commonly used today. Also, while Custer's military rank was Lieutenant Colonel when he died at the Little Big Horn, he is sometimes referred to as "General" in the sources.

Steps to Complete:

1. Students complete Part 5 of the game. Briefly discuss what they experienced.
2. Review the background information and instructions as a class. Divide the class into small groups.
3. Distribute the "Voices of the United States" packet to half of the groups and the "Voices of the Plains Indians" packet to the other half.
4. After the students have carefully read the sources and answered the questions, distribute the "Class Debate" organizer. Conduct a debate in which the students argue from their assigned perspectives what really happened at the Battle of the Little Big Horn/Battle of the Greasy Grass, focusing on who was responsible for the battle itself and for Custer's defeat.
5. After the debate concludes, ask students what they think really happened, and why they think setting the record straight matters for historians and for Americans.

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

The Greasy Grass and the Little Bighorn: Student Background

The Battle of the Greasy Grass, also known as the Battle of the Little Big Horn or Custer's Last Stand, was a battle fought along the bluffs and ravines of the Little Big Horn River in what is now the state of Montana. On the morning of Sunday, June 25, 1876, the 7th Regiment of the US Cavalry, led by Lieutenant Colonel George Armstrong Custer, battled a combined force of warriors from the Lakota, Northern Cheyenne, and Arapaho tribes. By June 26, Custer and all 262 of his men were dead.

The battle was the culmination of mounting tensions between white settlers and Indians that resulted from the inadequacies of the Fort Laramie Treaty of 1868. First, not all Indian leaders agreed to the terms of the treaty; therefore, they were not willing to confine themselves to government reservations or to hunting only on the lands identified in the treaty. Poor conditions on the government reservations also forced Indians off of the designated lands, frustrating white settlers who called for a greater military presence and the construction of more forts. Indians were likewise frustrated by the arrival of more white settlers on their lands, as well as the expansion of railroads.

These tensions increased in 1874, when Custer was ordered to explore the Black Hills on the Great Sioux Reservation, an area sacred to the Lakota and Cheyenne tribes, and an important hunting ground. Custer's mission was to determine a suitable site for a fort and to survey the natural resources, especially gold, in the area.

The confirmation of gold in the Black Hills made the area very attractive to white settlers, who did not hesitate to violate the terms of the Fort Laramie Treaty. The US government attempted to buy the land from the Lakota, but when they refused, the Bureau of Indian Affairs issued an order, requiring all Plains Indians to report to a reservation by January 31, 1876. When a number of Lakota and Cheyenne bands refused to comply, the US government turned to a military solution, declaring the Lakota and Northern Cheyenne "hostile" nations. Several thousand US troops were sent to find the Lakota and Cheyenne bands and "return" them to the reservations.

Although Custer didn't realize it, the Lakota, Cheyenne, and Arapaho tribes had already assembled along the Powder, Rosebud, Bighorn, and Yellowstone Rivers in early June to take advantage of the well-watered hunting grounds, and to participate in the annual Sun Dance Ceremony. Although the Indians were aware of the US soldiers in the area, they never expected the army would attack such a large encampment.

Custer's 7th Cavalry was part of a larger force, which was supposed to ensure that the Indians were unable to escape and disappear into the surrounding area. Custer's decision to attack

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Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

once he believed his position had been revealed was one of the most controversial decisions in American military history. While Custer's Last Stand was publicized at the time and for many generations thereafter as a heroic sacrifice, many historians today view the decision and the ensuing battle as a huge mistake. Custer was outnumbered and outmaneuvered. A retreat would have saved many lives.

While the Battle of the Greasy Grass was a great victory for the Lakota and Cheyenne, it was used to justify the deployment of more troops to the region, intent on revenge and on confining the Lakota and Cheyenne to reservations. As illustrated in Part 5 of "A Cheyenne Odyssey," most of the "hostile" Indians surrendered within one year of the battle. Moreover, the Black Hills were taken by the US government without any compensation to the Indians, who held those lands to be sacred. Even today, the possession of the Black Hills remains a point of contention between the US government and the Lakota. While the Indians won the Battle of Greasy Grass, they lost the larger war, and their initial victory set into motion actions by the US government that would result in their eventual defeat.

(Adapted from <http://www.nps.gov/libi/historyculture/index.htm>.)

Directions:

On Sunday, June 25, 1876, 263 U.S. soldiers were killed by a combined force of Lakota, Cheyenne, and Arapaho warriors along a small river called the Little Big Horn, located in present-day Montana. While this particular fact is not disputed, just about every other aspect remains a matter of perspective and interpretation. Even the name of the battle depends on which side is telling the story. Among Indians, the encounter that led to the defeat of Lt. Colonel George Armstrong's entire command, and one of the greatest military victories of Indians over the US army, is called the Battle of the Greasy Grass. Many historians call the encounter the Battle of the Little Big Horn. In popular history, it is often referred to as Custer's Last Stand.

To better understand the events leading up to the Battle of the Little Big Horn/Battle of the Greasy Grass and what happened on June 25-26, 1876, you and your classmates will explore the event from the perspective of white Americans and Indians, like Little Fox, who fought in or witnessed the battle. Carefully read the documents assigned to your group. Then, answer the questions. Be prepared to participate in a class debate aimed at answering the question:

**Who really won the Battle of the Greasy Grass/Battle of the Little Bighorn,
and why does it matter?**

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Voices from the United States

Source 1:

On the 9th of November, 1875, United States Indian Inspector E. C. Watkins reported to the Commissioner of Indian Affairs:

"I have the honor to address you in relation to the attitude of certain wild and hostile bands of Sioux Indians in Dakota and Montana that came under my observation during my recent tour through their country, and what I think should be the policy of the Government toward them. I refer to Sitting Bull's band and other bands of the Sioux Nation under chiefs or "head-men" of less note, but no less untamable and hostile. These Indians occupy the center, so to speak, and roam over Western Dakota, and Eastern Montana, including the rich valleys of the Yellowstone and Powder Rivers, and make war on ... friendly tribes on the circumference.

From their central position they strike to the East, North, and West, steal horses, and plunder from all the surrounding tribes, as well as frontier settlers and luckless white hunters or emigrants who are not in sufficient force to resist them. . . .

The true policy, in my judgment, is to send troops against them in the winter, the sooner the better, and whip them into subjection. They richly merit punishment for their incessant warfare, and their numerous murders of white settlers and their families, or white men wherever found unarmed."

(Source: Watkins Report cited in letter from J.D. Cameron, Secretary of War to President Grant July 8, 1876, <http://www.littlebighorn.info/Articles/gra8876.htm>)

Source 2:

"The Black Hills fever is at its height all over this section of the country, and reminds me of the times of '49. All along the Union Pacific Railroad men in India rubber coats, high boots, belts, bowie-knives and pistols are to be seen, and the outfitting establishments at Omaha and Cheyenne, and in fact, all along the line, are doing a rattling business.

The sturdy young farmer, yielding to the pressure and ambitions for sudden wealth. drops his plow, and rushes in with the motley-gang, and shouts "Hurrah, for the Black Hills!" The war-whoop of the poor Indian is to be heard all along the route, but what cares the modern-built American representative for Indian yelps, while he sniffs the scent of gold in the air. . .

That there is gold can be but little doubt, for the old adage, "Where there is so much smoke there must be some fire," holds good in this case. The Big Horn country and the Black Hills are

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

beginning to swarm....The buffalo is no longer to be seen in this region, except upon very rare occasions, and even on the Yellowstone and the Missouri Rivers, they are indeed a scarcity."

(Source: "The Black Hills Excitement," *Cincinnati Daily Times*, April 7, 1876)

Source 3:

"Our women's hearts fell when the fiat went forth that there was to be a summer [1876] campaign, with probably actual fighting with Indians.

Sitting Bull refused to make a treaty with the Government, and would not come in to live on a reservation. Besides his constant attacks on the white settlers, driving back even the most adventurous, he was incessantly invading and stealing from the land assigned to the peaceable Crows. They appealed for help to the Government that had promised to shield them.

We heard constantly at the Fort of the disaffection of the young Indians of the reservation, and of their joining the hostiles. We knew, for we had seen for ourselves, how admirably they were equipped. We even saw on a steamer touching at our landing its freight of Springfield rifles piled up on the docks en route for the Indians up the river. There was unquestionable proof that they came into the trading-posts far above us and bought them, while our own brave 7th Cavalry troopers were sent out with only the short-range carbines that grew foul after the second firing."

(Source: *Boots and Saddles, the memoir of George Custer's widow, Elizabeth B. Custer*)

Source 4:

"Close upon the intelligence of the check to General Crook's command on Rosebud river comes the news of a disaster on the Little Horn River so terrible and ghastly in its details that at the first announcement it was considered incredible or grossly exaggerated...

At the Rosebud, General Custer with twelve companies of cavalry, left Terry to make a detour around by the Little Horn. This was on the 22d of June. On the 25th he struck what was probably the main camp of Sitting Bull. He had pushed forward with greater rapidity than his orders directed, and arrived at the point where a junction of the forces was intended, a day or two in advance of the infantry. Without waiting for the rest of the troops to come up, General Custer decided upon an immediate attack. The Indians were posted in a narrow ravine, about twenty miles above the mouth of the river... The Indians poured a murderous fire upon them from all sides, and not one of the detachment escaped alive. General Custer himself, his two brothers, his brother-in-law, and his nephew were all killed...

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A survey of the disastrous battle-ground disclosed a dreadful slaughter. Two hundred and seven men were buried in one place, and the total number of killed is estimated at three hundred and fifteen, including seventeen commissioned officers. The bodies of the dead were terribly mutilated. The Indians are supposed to have numbered from 2500 to 4000, and all the courage and skill displayed by our troops was of no avail against such overwhelming odds..."

(Source: Harper's Weekly, July 22, 1876, 598)

Source 5:

"The fate of the brave and gallant Custer has deeply touched the public heart, which sees only a fearless soldier leading a charge against an ambushed foe, and falling at the head of his men and in the thick of the fray. A monument is proposed, and subscriptions have been made. But a truer monument, more enduring than brass or marble, would be an Indian policy intelligent, moral, and efficient. Custer would not have fallen in vain if such a policy should be the result of his death. It is a permanent accusation of our humanity and ability that over the Canadian line the relations between Indians and whites are so tranquil, while upon our side they are summed up in perpetual treachery, waste, and war..."

(Source: Harper's Weekly, August 5, 1876, 630)

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Document-Based Activity
Part 5: Battle of the Greasy Grass
MISSION 3: "A Cheyenne Odyssey"

Voices from the United States
Questions

1. From the perspective of white Americans, what were the causes of the Battle of the Little Big Horn? Why were American soldiers on the Great Plains?

2. How are Custer and his men characterized in these sources? What adjectives are used to describe them? Are they complimentary or derogatory?

3. How are Indians characterized in these sources? What adjectives are used to describe them? Are they complimentary or derogatory?

4. According to these sources, who really won the Battle of the Little Bighorn, and why does it matter?

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Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Voices from the Plains Indians

Source 1:

"Little Big Horn was not the first meeting between the Cheyennes and Long Hair [General Custer]. Early in the winter of 1868, Long Hair and the Seventh Cavalry attacked our camp on the Washita River, killing Chief Black Kettle and his band, burning their tipis, and destroying all their food and belongings.

In the spring Long Hair promised peace and moved the Cheyenne to a reservation. When gold was discovered, white people came and the Indians were moved again. My brothers and I left for the open plains where our band of Cheyenne was again attacked by white soldiers in the winter of 1875. We were forced to seek help from a tribe of Sioux. We joined Sitting Bull and the Sioux and decided to travel and hunt together as one strong group. As conditions on the reservations became worse, more and more Indians moved west joining our group. Six tribes lived peacefully for several months, hunting buffalo, curing the meat for the winter months, and tanning buffalo hides. In the early summer, 1876 we set up camp near Little Big Horn River. Soldiers were spotted by some hunters to the south of the camp. Some young men went off to fight them and when they returned the next day they carried the bodies of several dead warriors with them. The chiefs then decided the group should move to the mouth of the river where there was plenty of game. On the first day of camp the peace was shattered when two boys ran into camp warning of soldiers. Then shooting could be heard. Women and children went to hide in the brush, some women carried away tipis and their belongings, others just ran with their children. Old men helped the young men to put on their war paint and dress. War ponies were brought into camp from the herds and the warriors mounted them and galloped away."

(Source: Kate Bighead, a Cheyenne Indian, told this story to Dr. Thomas Marquis in 1922. Dr. Marquis was a doctor and historian of the Battle of Little Bighorn in the 1920s. He interviewed and photographed Cheyenne Indians.)

Source 2:

"Soldiers built forts in our Powder River country when I was about thirty-two years old. The Sioux and the Cheyennes settled at the White River agency, in our favorite Black Hills country. This was to be our land forever, so we were pleased. But white people found gold in our lands [in 1874]. They crowded in, so we had to move out. My husband was angry about it, but he said the only thing we could do was go to other lands offered to us. We did this.

Many Cheyennes and Sioux would not stay on the new reservations, but went back to the old hunting grounds in Montana. Soldiers were there to fight them. In the middle of

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Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

the summer [1876] we heard that all of the soldiers [led by General George A. Custer] had been killed at the Little Bighorn River. My husband said that we should go and join our people there. We went, and all of our people spent the remainder of the summer there, hunting, not bothering any white people nor wanting to see any of them. When the leaves fell, the Cheyenne camp was located on a small creek far up the Powder River..."

(Source: Thomas B. Marquis, "Red Ripe's Squaw: Recollections of a Long Life," *Century Magazine*, 118 (June, 1929), 201-201, 206-207. Found in *Who Built America? Volume One: To 1877*.)

Source 3:

"In a recent interview with Major Crozier, Sitting Bull said: 'During the Summer previous to the one in which Custer attacked us, he sent a letter to me telling me that if I did not go to an agency he would fight me, and I sent word back to him by his messenger that I did not want to fight, but only to be left alone. I told him at the same time that if he wanted to fight that he should go and fight those Indians who wanted to fight him. Custer then sent me word again, (this was in the Winter.) 'You would not take my former offer, now I am going to fight you this Winter.' I sent word back that said just what I said before, that I did not want to fight, and only wanted to be left alone, and that my camp was the only one that had not fought against him.... I then saw that it was no use, that I would have to fight, so I sent him word back. 'All right; get all your men mounted and I will get all my men mounted: we will have a fight; the Great Spirit will look on, and the side that is in the wrong will be defeated.'"

(Source: *Interview with Sitting Bull. "The Death of General Custer," New York Times. May 7 1881.*)

Source 4:

"'Custer is not in this division; he is in the other.' I then ordered all my men to come on and attack the other division. They did so, and followed me. The soldiers of this division fired upon us as soon as we got within range, but did us little harm. When we had got quite close, and we were just going to charge them, a great storm broke right over us; the lightning was fearful, and struck a lot of the soldiers and horses, killing them instantly. I then called out to my men to charge the troops, and shouted out: 'The Great Spirit is on our side; look how he is striking the soldiers down.' My men saw this, and they all rushed upon the troops, who were mixed up a good deal. About 40 of the soldiers had been dismounted by the lightning, killing and frightening their horses, and these men were soon trampled to death. It was just at this time that we charged them, and we easily knocked them off their horses, and then killed them with our 'coup sticks.'"

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

In this way we killed all this division with the exception of a few who tried to get away, who were killed by the Sioux before they could get very far. All through the battle the soldiers fired very wild and only killed 25 Sioux."

(Source: *Interview with Sitting Bull. "The Death of General Custer."* New York Times. May 7 1881.)

Source 5:

"I got on my horse, and rode out into my camp. I called out to the people all running about: 'I am Two Moons, your chief. Don't run away. Stay here and fight. You must stay and fight the white soldiers. I shall stay even if I am to be killed'

While I was sitting on my horse I saw flags come up over the hill to the east. Then the soldiers rose all at once, all on horses.... They formed into three bunches with a little ways between. Then a bugle sounded, and they all got off horses, and some soldiers led the horses back over the hill.

Then the Sioux rode up the ridge on all sides, riding very fast. The Cheyennes went up the left way. Then the shooting was quick, quick. Pop-pop-pop, very fast. Some of the soldiers were down on their knees, some standing. Officers all in front. The smoke was like a great cloud, and everywhere the Sioux went the dust rose like smoke. We circled all round him--swirling like water round a stone. We shoot, we ride fast, we shoot again. Soldiers drop, and horses fall on them. Soldiers in line drop, but one man rides up and down the line--all the time shouting. He rode a sorrel horse with white face and white fore-legs. I don't know who he was. He was a brave man.

Indians kept swirling round and round, and the soldiers killed only a few. Many soldiers fell. At last all horses killed but five. Once in a while some man would break out and run toward the river, but he would fall. At last about a hundred men and five horsemen stood on the hill all bunched together. All along the bugler kept blowing his commands. He was very brave too.

Next day four Sioux chiefs and two Cheyennes and I, Two Moons, went upon the battlefield to count the dead. One man carried a little bundle of sticks. When we came to dead men, we took a little stick and gave it to another man, so we counted the dead. There were 388. There were thirty-nine Sioux and seven Cheyennes killed, and about a hundred wounded. Some white soldiers were cut with knives, to make sure they were dead; and the war women had mangled some. Most were left just where they fell."

(Source: *Two Moons. McClure's Magazine. September, 1898.*)

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Source 6:

"There was no dancing or celebrating of any kind in any of the camps that night. Too many people were in mourning, among all of the Sioux as well as among the Cheyennes. Too many Cheyenne and Sioux women had gashed their arms and legs, in token of their grief. The people generally were praying, not cheering. . . . Mourning families abandoned and left behind their meat, robes, cooking pots and everything else they owned, as well as their vacated or destroyed lodges. That was a custom among all of the Sioux tribes the same as with the Cheyennes. I saw several Sioux tepees left standing. I supposed there were dead warriors in some of them, or perhaps in all of them. Some Cheyenne tepees were left standing. These had belonged to families wherein a member had been killed. But, except the lodges and property abandoned by mourning people, all of the possessions of the Indians were taken with us. . . . Charcoal Bear, the medicine chief, had kept possession of the sacred buffalo head through all of our distress. We had now as good a medicine lodge for it as we ordinarily had. This lodge was at its usual place at the back part of the space within our horseshoe camp circle. All of the people had good lodges. In every way we were living yet according to our customary habits. We were not bothering any white people. We did not want to see any of them. We felt we were on our own land. We had killed only such people as had come for driving us away from it. So, our hearts were clean from any feeling of guilt."

(Source: Marquis, Thomas B. Interpreted. Wooden Leg: A Warrior Who Fought Custer. Lincoln: University of Nebraska Press, 1962 p. 256, 270, 294.)

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Voices from the Plains Indians

Questions

1. From the perspective of the Indians, what were the causes of the Battle of the Greasy Grass? Why were American soldiers on the Great Plains?
2. How did the Indians conduct themselves in battle? Why were they able to accomplish such an overwhelming victory?
3. How are Custer and his men characterized in these sources? What adjectives are used to describe them? Are they complimentary or derogatory?
4. How are Indians characterized in these sources? What adjectives are used to describe them? Are they complimentary or derogatory?
5. According to these sources, who really won the Battle of the Greasy Grass, and why does it matter?

TEACHER'S GUIDE

Document-Based Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Class Debate Organizer:

**Who really won the Battle of the Greasy Grass/Battle of the Little Bighorn,
and why does it matter?**

With the other members of your group, use the sources you have analyzed to prepare "talking points" for a class debate. Focus on the following questions:

1. Why did the battle occur? Who was to blame?
2. Who was responsible for the defeat of the 7th Cavalry?
3. Did the US soldiers behave appropriately? What criteria should be used to answer this question?
4. Did the Indians behave appropriately? What criteria should be used to answer this question?
5. Who really won the Battle of the Greasy Grass/Battle of the Little Big Horn?

TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

On the following pages, you will find "flashcards" with terms and definitions (both combined and separate) that your students may encounter while playing Part 5 of "A Cheyenne Odyssey." These terms and definitions can be introduced and practiced before or during the time students see or hear them in the context of Mission US, or in their American history study. The discussion questions and writing prompts will provide further opportunities for students to have more practice with the words and terms.

Divide your students into small groups of four or five, and ask each group to review the flashcards containing the combined terms and definitions. Then, have students use the flashcards that have the meanings separated from the images and ask them to match each word/image to its corresponding meaning.

After your students have had a chance to review and discuss the terms and definitions, distribute the excerpt from Little Fox featured at the end of this document. Review the directions with your students and ask them to complete the text using the terms they studied.

Here are the terms that should be inserted into each paragraph of Little Fox's story:

Paragraph 1 – reservation, banks

Paragraph 2 – earth pigments, scout, ravine, crest, ford

Paragraph 3 – articles

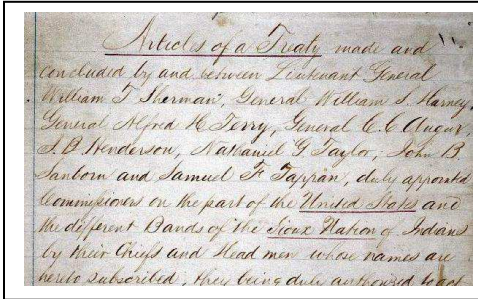
TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

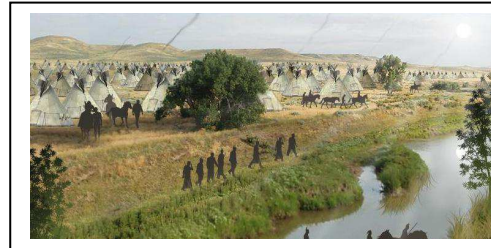
MISSION 3: "A Cheyenne Odyssey"

articles



parts of a treaty or other legal document that address specific issues or subjects

banks



the raised ground beside a river

crest



to reach the top of a hill or mountain

earth pigments



naturally occurring minerals used to paint

ford



part of a stream, river or other body of water, that is shallow enough to walk across

ravine



a small, narrow valley with steep sides, carved by running water; it is smaller than a canyon and larger than a gully

TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

reservation



an area of land in the US set aside as a place for Indians to live

scout



an individual hired to get information about an enemy; in 1866, the US Army began hiring Indians as scouts

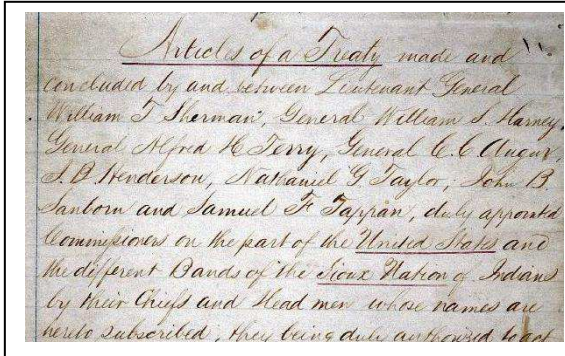
TEACHER'S GUIDE

Vocabulary Activity

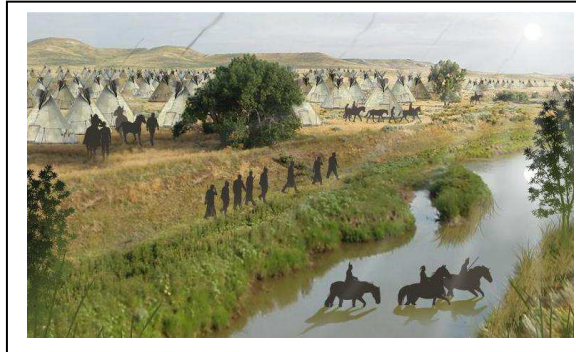
Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

articles



banks



crest



earth pigments



ford



ravine



TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

reservation



scout



TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

<p>an individual hired to get information about an enemy; in 1866, the US Army began hiring Indians as scouts</p>	<p>naturally occurring minerals used to paint</p>
<p>to reach the top of a hill or mountain</p>	<p>a small, narrow valley with steep sides, carved by running water; it is smaller than a canyon and larger than a gully</p>
<p>an area of land in the US set aside as a place for Indians to live</p>	<p>the raised ground next to a river</p>

TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

part of a stream, river or other body of water, that is shallow enough to walk across	parts a treaty or other legal document that address specific issues or subjects
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TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

After Little Fox grew up and had children and grandchildren of his own, he continued the Northern Cheyenne tradition of passing along family history through storytelling. This activity imagines Little Fox sitting around a fire as an old man, telling his grandchildren about his life and adventures growing up.

Instructions: After reading and talking about the words and terms on the flash cards, read the excerpt below from Little Fox's story, describing what his life was like when he was growing up. Use the cards and your memory to help you fill in the missing words and terms.

<i>articles</i>	<i>earth pigments</i>	<i>reservation</i>
<i>banks</i>	<i>ford</i>	<i>scout</i>
<i>crest</i>	<i>ravine</i>	

"Our people have fought many battles in my lifetime. Our greatest victory was the Battle of the Greasy Grass. Sadly, some of our warriors, including Many Horses, were killed during the battle, but many more white soldiers died that day, including their chief. The soldiers called their chief General Custer. Today, some people call that event the Battle of the Little Bighorn, or Custer's Last Stand. I remember the day well. Before the battle, our band had been camping with the Lakota on their _____, a portion of land set aside for them. We then left that area and camped along the _____ of the Little Bighorn River, with the Cheyenne and Lakota chiefs and thousands of others. That is where we were on the day of the battle.

The morning of the battle, we could hear a lot of noise nearby. We knew that something big was happening. I put on my war face, using colorful _____. I got on my horse and headed out to see how I could help. It was a scene of chaos, with gunshots and war cries filling the air. Hundreds of warriors were on horseback. While I was riding, I saw a Crow _____ who had been hired by the white soldiers. I quickly rode away from him. During that day, I rode through a _____ on horseback, but my

TEACHER'S GUIDE

Vocabulary Activity

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

horse didn't mind as he was very good at moving through water. I also rode through a narrow _____ and then went to _____ a hill, riding all the way to the top, where I came upon the scene of the battle.

After the battle, things were peaceful for a few months. Then, things got worse for us. Soldiers came to our camp and destroyed our things, burned our tipis, and took our horses. We decided to go to the Lakota reservation to live. However, though certain _____ of the treaty our people had signed with the white men said we could live there, we were forced to move far to the south. We had to walk for four whole months!

We ended up at Darlington Agency, where we stayed for a year. Life was very hard for us there. There was a lot of sickness. We decided to leave, but the journey was not easy. With the help of the Creator and the strength of our people, Blue Feather and I managed to survive. Our people have been on a long journey--an odyssey--but we continue to survive and carry on the traditions of our ancestors with pride.

TEACHER'S GUIDE

Writing Prompts

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

You will need to decide how best to share these writing prompts with your students. You might share them all and ask students to choose one to respond to. You may assign one or more to the entire group. You might make one or more of the topics the basis for in-class discussions. Make your decisions according to the needs of your group.

You may notice that many of the topics contain some version of the phrase, "Write about a time in your life..." The intention of these prompts is twofold: first, since students remember the content of their own lives, they can more easily respond to the questions, and they are more likely to want to express themselves if they feel competent to do so; second, these questions can form a meaningful bridge between what happens in the lives of ordinary people today and the lives of people in history or in historical events. For these reasons, you might decide to use some of the prompts before students encounter the history, because thinking about them sets the students up to understand and relate to it better.

Since students vary in their degree of comfort and skill in writing, you should decide when and how much students should write. We suggest that since students need to share their writing with each other to make personal and historical connections, you should encourage them to focus on content rather than mechanical skills. Pieces can be revised and edited later if you decide they should be shared formally, such as on a bulletin board or in a newsletter.

TEACHER'S GUIDE

Writing Prompts

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Read through all the topics first, and then choose one of them to write about. Write the title of the piece at the top of your page. Write in complete sentences. After you are finished, proofread your work for correctness.

- 1. Deciding to Fight.** At the beginning of Part 5, Little Fox explains that the Lakota, led by Sitting Bull, have been fighting the white soldiers, and that many Cheyenne have joined the war. Little Fox and the other members of his band do not join the fight, until they hear about a Cheyenne girl who saved her brother in battle. Why do you think this event would inspire Little Fox and other Cheyenne to join the battle?
 - 2. Many Battles.** Little Fox refers to several battles that took place in the months and years before the Battle of the Greasy Grass. What were these battles about? How would Little Fox explain the causes of these battles to his grandchildren? How would a white soldier explain the causes of these battles to his grandchildren?
 - 3. Preparing for Battle.** How does Little Fox prepare for battle? What is the purpose of the eagle feather and earth pigments? Why does he take his father's shield? What does this tell you about the power of traditions in Northern Cheyenne society in the nineteenth century?
 - 4. Family Ties.** Before Little Fox heads off to battle, he meets his sister, who presents him with a dilemma: should he help her find her missing daughter or should he ride into battle at once? Which decision did you make for Little Fox? Why did you make that decision? Have you ever been in a situation in which your loyalty to your family conflicted with your sense of duty to the larger community? Describe the situation. What decision did you make, and what were the consequences of your decision?
 - 5. A Great Victory?** Why did the Cheyenne consider the Battle of the Greasy Grass their greatest victory over the white men? Given what you know happens within the next year, do you think it was really a great victory? Why or why not?
 - 6. Reservations.** After the Battle of the Greasy Grass, the Northern Cheyenne are forced to join their southern relatives on the Darlington Agency in present-day Oklahoma. Why does he describe the reservation as a place of sickness? What other reasons does he give for wanting to go home? What do you think "home" means to Little Fox?
 - 7. Different Paths, Different Ending?** At the end of Part 5, you are asked to decide whether Little Fox should follow Chief Dull Knife or Chief Little Wolf. What did you decide, and why?
-

TEACHER'S GUIDE

Writing Prompts

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Find a classmate who made the other decision. Share your stories. Which decision do you think was best – to follow Dull Knife or Little Wolf? Why?

8. Many Journeys. An "odyssey" is a journey, or a series of travels. Why is the game called "A Cheyenne Odyssey"? What journeys does Little Fox take throughout the game? What journey do the Northern Cheyenne take in Part 5?

TEACHER'S GUIDE

Review Questions

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

Some students might learn information later than others, or not at all. If you choose to discuss students' responses as a whole group, information can be shared among all your "Little Foxes."

There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 5.

Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE

Review Questions

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 5, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) At the beginning of Part 5, Little Fox's band decides to fight alongside the other Cheyenne and Lakota warriors. What motivated them to do so?

2) Which earth pigment did you draw on your face before battle, and why did you choose it?

3) During Part 5, you finally speak to your sister once again and she asks you to help find her daughter. How did you respond? Explain your decision.

TEACHER'S GUIDE

Review Questions

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

4) As the battle is about to begin, you see someone near your band's horses. Who is he, and what is he trying to do?

5) As you prepare to climb up the hill to attack, you see a dead Indian warrior. Who is he?

6) During battle, you see Corporal Dawson, the white soldier who helped you farm at the Red Cloud Agency, wounded. What action did you take, and how did you reach your decision?

7) When the white men burn your camp, you and your people hope to find shelter on the Lakota Reservation. Are you able to stay there?

TEACHER'S GUIDE

Review Questions

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

8) Before you leave the Darlington Agency, your sister asks you to take her daughter. Did you say yes or no? Why?

9) After leaving the Darlington Agency, Chief Dull Knife and Chief Little Wolf separate their bands. With whom did you travel, and what was the result?

TEACHER'S GUIDE

Review Questions – **Answer Key**

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

A NOTE TO THE EDUCATOR:

The purpose of these questions is to check the students' understanding of the action of the game and the history embedded in that action. Since the outcome of gameplay can vary depending on the choices the student makes, the answers to the questions might also vary.

Some students might learn information later than others, or not at all. If you choose to discuss students' responses as a whole group, information can be shared among all your "Little Foxes."

There may be more questions here than you want your students to answer in one sitting or in one evening. In that case, choose the questions you feel are most essential for their understanding of Part 5.

Feel free to copy the following pages of this activity for your students.

If you are not planning to have your students write the answers to the questions, you'll need to modify the directions.

TEACHER'S GUIDE

Review Questions – Answer Key

Part 5: Battle of the Greasy Grass

MISSION 3: "A Cheyenne Odyssey"

Name: _____

Date: _____

Directions: After you play Part 5, read and answer these questions from the point of view of your character, Little Fox. You may not know all the answers, so do the best you can. Write in complete sentences and proofread your work.

1) At the beginning of Part 5, Little Fox's band decides to fight alongside the other Cheyenne and Lakota warriors. What motivated them to do so?

Answers may vary. Some students may already have chosen to show their opposition to the US government and join Sitting Bull at the end of part 4. Players who have not yet done so will learn, at the beginning of Part 5, that their band decided to join the fight after hearing about a battle in which a Cheyenne girl saved her brother. (Historical note: This event is remembered by the Cheyenne as "The Battle Where the Girl Saved Her Brother" because of Buffalo Calf Road Woman, a female Cheyenne warrior who rescued her wounded sibling, Chief Comes in Sight. Whites referred to it as the Battle of Rosebud Creek, or The Battle of the Rosebud. It occurred on June 17, 1876, and was the precursor to The Battle of the Little Bighorn.)

2) Which earth pigment did you draw on your face before battle, and why did you choose it?

Answers will vary, but students should emphasize that, for the Cheyenne, each earth pigment represented a distinct character feature (vermillion for wisdom, charcoal for bravery, and ochre for crazy). Players may select one of these choices based on the quality they most exhibited throughout gameplay.

3) During Part 5, you finally speak to your sister once again, and she asks you to help find her daughter. How did you respond? Explain your decision.

Answers will vary. By this point, players are already prepared for battle, and may choose to join their fellow warriors and fight. Those who stay behind to look for the young girl may feel obligated to do so because of family allegiance.

4) As the battle is about to begin, you see someone near your band's horses. Who is he, and what is he trying to do?

Little Fox sees an Indian scout, a member of the Crow or Soshone (Cheyenne enemies) that has been recruited by the US Army. The scout herds several horses and scares away the others, thereby weakening your warriors, and making it more difficult for them to attack.

TEACHER'S GUIDE

Review Questions – Answer Key

Part 5: Battle of the Greasy Grass

MISSION 3: “A Cheyenne Odyssey”

5) As you prepare to climb up the hill to attack, you see a dead Indian warrior. Who is he?

Little Fox sees Many Horses, Calling Bird's Lakota suitor, lying on the ground.

6) During battle, you see Corporal Dawson, the white soldier who helped you farm at the Red Cloud Agency, wounded. What action did you take, and how did you reach your decision?

Answers will vary, but students should explain whether they ignored the corporal or raised their gun at him. Some players may feel sympathetic to Corporal Dawson's condition, or will treat him mercifully because of the way he helped them farm in Part 4. Others may shoot Dawson because they view him as an oppressive white soldier.

7) When the white men burn your camp, you and your people hope to find shelter on the Lakota Reservation. Are you able to stay there?

No, although Little Fox and the Cheyenne believed that the Fort Laramie Treaty granted them the permission to do so. Instead, they are relocated to the Darlington Agency in Oklahoma, where there is a hot climate and rampant disease.

8) Before you leave the Darlington Agency, your sister asks you to take her daughter. Did you say yes or no? Why?

Answers will vary, but students' responses will be based on their perceptions of the journey ahead, and/or their commitment to Calling Bird. Players who take the girl with them may agree with Calling Bird's wish to have her child learn the traditional ways of her people. By contrast, those who decline may have concerns about the dangers that lie before them.

9) After leaving the Darlington Agency, Chief Dull Knife and Chief Little Wolf separate their bands. With whom did you travel, and what was the result?

Answers will vary. Players who travel with Chief Dull Knife's band are eventually led to Fort Robinson in Nebraska, where they endure a breakout of illness that leaves many of their fellow Cheyenne dead. Players who join Chief Little Wolf's band travel further north, where they encounter General Miles. The general convinces them to enlist as scouts for the U.S. Army.

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"

Manifest Destiny: When Is a T-Shirt More Than a Fashion Statement?

A NOTE TO THE EDUCATOR

This activity is designed to summarize some of the issues surrounding westward expansion addressed in MISSION US: "A Cheyenne Odyssey." The activity focuses on the concept of Manifest Destiny.

The Document Based Activity for Part 3 of "A Cheyenne Odyssey" also addresses the concept of Manifest Destiny. You may wish to modify this activity slightly if your students have already completed that activity.

As a class, read the "Manifest Destiny Historical Background" section, which provides a brief overview of the term's meaning and its role in American history.

Then, divide your class into groups, and assign each group one of the four images or documents. Students should prepare to share their documents and analyses with their classmates, debate whether or not Manifest Destiny is a positive or negative term, and if the Gap's recent t-shirt should have been marketed.

An optional post-debate activity asks students to write letters to the authors of the documents, explaining what Manifest Destiny means to them, and persuading the authors to maintain or alter their original points of view. Students should draw upon their experiences as Little Fox in "A Cheyenne Odyssey" to inform their arguments.

This activity is best used after students have completed the game, as it encourages students to consider the pros and cons of westward expansion from opposing viewpoints.

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"

Manifest Destiny: Historical Background

Newspaper editor John O'Sullivan first used the term "Manifest Destiny" in 1845, but the idea that the United States had a God-given right to expand westward was not a new concept. The roots of the idea originated in the colonial era, as young colonies sought new lands for a growing population.

Colonists had a variety of reasons to justify their expansion. English settlers in Jamestown expanded westward for economic reasons, needing more land to cultivate tobacco, Virginia's highly profitable crop. Puritans who established the Massachusetts Bay Colony had religious reasons to expand; they wanted to build a growing community of like-minded religious believers. The belief that westward expansion was right, profitable, and supported by God encouraged settlers to push the frontier further and further into lands previously unexplored by Europeans. It also resulted in conflicts with American Indians, like Little Fox and the Northern Cheyenne, who already inhabited these lands, and had for centuries.

By the mid-19th century, Americans were filled with a sense of optimism and pride. The Louisiana Purchase of 1803, the War of 1812, and the Mexican-American War (1846-1848) added to the nation's territory and seemed to prove the idea that the United States possessed a mission to expand westward. Technological advances, such as railroads, steamships, the telegraph, and the cotton gin, made access to the western frontier easier and even more economically valuable. The 1849 Gold Rush attracted thousands of pioneers to California. To most Americans, it was clear (or "manifest") that the fate (or "destiny") of the United States was to stretch "from sea to shining sea." Many Americans believed that their government represented a noble experiment in democracy, and that they should spread their way of life, especially to American Indians like Little Fox and the Northern Cheyenne, who were viewed as inferior. By the end of the 19th century, Manifest Destiny was being used to justify America's expansion beyond its continental borders, even into the Caribbean and the Pacific Ocean.

While the term "Manifest Destiny" fell out of favor during the 20th century, the underlying idea of "American Exceptionalism"—that the United States is a special country because of its history and institutions—continues to shape debates over the role that the United States should play in the world today. While the goal of territorial expansion no longer drives the US, the exportation of American culture and economic investment abroad raises questions as to whether or not the United States is still an expansionist nation.

Sources Consulted:

"Manifest Destiny." *The History Channel*. 2013. <http://www.history.com/topics/manifest-destiny>.

"Manifest Destiny." *US History: Pre-Columbian to the New Millennium*. 2012.

<http://www.ushistory.org/us/29.asp>

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"

When Is a T-Shirt More Than a Fashion Statement?

Student Directions:

In September 2012, the Gap clothing store introduced a new line of men's clothing in collaboration with *GQ Magazine*. Called "Gap x GQ," the clothing line included a black t-shirt, created by designer Mark McNairy, which displayed the term "Manifest Destiny" in bold, capitalized white letters.

As you already know, the term "Manifest Destiny" has a particular meaning in American history. However, the designers and marketers of the t-shirt may not have had this historical interpretation in mind. What are some other possible meanings of the term? What might it mean to "manifest your destiny" as an individual? Can "manifest destiny" mean that you are the master of your own fate? Do you think this interpretation of the term might be attractive to people today who buy clothing in stores like the Gap?

Regardless of the intentions of the t-shirt's creators, the Gap announced in October 2012 that it would pull the t-shirts from its stores and discontinue the line, in response to negative publicity in the press and strong opposition from American Indian groups.

Source: Mackay, James. "Gap's 'manifest destiny' t-shirt was a historic mistake." The Guardian. 16 October 2012.
<http://www.guardian.co.uk/commentisfree/2012/oct/16/gap-manifest-destiny-t-shirt>.

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"



Source: Misener, Jessica. "Gap 'Manifest Destiny' T-Shirt Pulled After Huge Outcry." *The Huffington Post*. 16 October, 2012. http://www.huffingtonpost.com/2012/10/16/gap-manifest-destiny-t-shirt_n_1970659.html.

Directions: Examine the document assigned to your group. Answer the following questions based on your interpretation of the document, and what you think the term "Manifest Destiny" means. As you prepare your responses, take into consideration what you learned about the impact of Manifest Destiny on the Northern Cheyenne through your playing of "A Cheyenne Odyssey," and how Indians such as Little Fox would have interpreted the term. Be prepared to share your document with your classmates and to participate in a classroom debate.

1. Describe the document. What is it, and who created it?
2. What does "Manifest Destiny" mean to the creators of the document?
3. Is Manifest Destiny presented from a positive or negative point of view? How do you know?
4. Prepare to debate the following statements:
 - a. Manifest Destiny is a positive term.
 - b. The Gap should not have marketed the Manifest Destiny t-shirt, because it is offensive.
5. Compose a Tweet response (140 characters) to the author of your document about the Gap T-Shirt, indicating whether or not you feel the use of the term "Manifest Destiny" is appropriate.

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"

Document 1:



John Gast. *American Progress*.

John Gast was an American painter from Brooklyn, New York. He was hired to paint this image for a series of Western travel guides. The painting is not a realistic depiction of actual events, but represents the idea of Manifest Destiny.

Source: http://picturinghistory.gc.cuny.edu/item.php?item_id=180

Document 2:

"It is with great sadness that I notify you I will not be shopping at your store until you remove the 'Manifest Destiny' t-shirts available at your stores. Manifest Destiny was the catch phrase which led to the genocide of millions of my people, millions of indigenous people throughout this country. I am also inviting the more than 1,700 people on my Facebook page to boycott your stores and inviting them to shop with their conscience."

--Renee Roman Nose, activist and actress; descendant of the Sand Creek Massacre and Battle of the Washita survivors; enrolled Member of the Cheyenne & Arapaho Tribes of Oklahoma

Source: "Gap and 'Manifest Destiny' T-Shirt Sparks Outrage in Indian Country." *Indian Country*. 15 October 2012.

<http://indiancountrytodaymedianetwork.com/article/gap-%E2%80%98t-shirt-sparks-outrage-in-indian-country-140007>.

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"

Document 3:

In response to negative tweets he had received, Mark McNairy, designer of the "Manifest Destiny" t-shirt, posted the following tweet on October 13, 2012 at 6:15pm:

Manifest Destiny. Survival of the Fittest.

McNairy tweeted the following message on October 15, 2012 at 7:08pm in response to press coverage and tweets he had received calling him a racist because of his October 13 tweet:

I am sorry for my survival of the fittest comment. It hurt me deeply to be called a racist as that is not me. I reacted without thinking.

Source: Rivas, Jorge. "Gap Pulls 'Manifest Destiny' Shirts After Outrage, Twitter Responses." Colorlines: News for Action. 15 October 2012.

http://colorlines.com/archives/2012/10/designer_behind_gaps_manifest_destiny_shirt_tweets_inflammatory_response.html.

TEACHER'S GUIDE

Document Based Activity

Epilogue

MISSION 3: "A Cheyenne Odyssey"

Document 4:



Gregg Deal, an artist and member of the Pyramid Lake Paiute tribe, tweeted this image in response to the Gap "Manifest Destiny" t-shirt.

Glossary: *assimilation* – integration of one group into another; the assimilated group usually adopts the culture of the other group; *imperialism*- empire building, achieved by taking over and dominating other groups; *romantic* – idealistic; *nationalism* – patriotism; *genocide* – murder of an entire ethnic group.

Source: Rivas, Jorge. "Gap Pulls 'Manifest Destiny' Shirts After Outrage, Twitter Responses." *Colorlines: News for Action*. 15 October 2012.

http://colorlines.com/archives/2012/10/designer_behind_gaps_manifest_destiny_shirt_tweets_inflammatory_response.html.

Optional Post-Debate Activity:

Choose one of the documents that you did not analyze as part of the group activity. Write a letter to the author in which you:

1. Explain what Manifest Destiny means to you.
2. Describe how Manifest Destiny impacted the Plains Indians, and cite examples from your experiences playing "A Cheyenne Odyssey."
3. Critique the author's perspective on Manifest Destiny as presented in the document, encouraging the author to maintain or change his/her point of view on Manifest Destiny.

TEACHER'S GUIDE

Additional Media Resources

MISSION 3: "A Cheyenne Odyssey"

The creators of MISSION US have assembled the following list of websites, fiction, non-fiction, film, and television productions to enhance and extend teacher and student learning about the people, places, and historical events depicted in the game.

I. WEB RESOURCES

General History Portals

Academic Info: American History—U.S. History

<http://www.academicinfo.net/histus.html>

Portal containing links to resources categorized by period and topic.

American Memory from the Library of Congress

<http://memory.loc.gov/ammem/index.html>

Access to written and spoken word, sound recordings, still and moving images, prints, maps, and more documenting the American experience.

America's Library

<http://www.americaslibrary.gov>

Library of Congress site for students about U.S. history.

Avalon Project: 19th Century Documents

http://avalon.law.yale.edu/subject_menus/19th.asp

Collection of 19th century historical, legal, and diplomatic documents, including several US treaties with the Cheyenne.

Best of History Web Sites

<http://www.besthistorysites.net>

Portal linking to over a thousand history websites and teacher resources.

Digital History

<http://www.digitalhistory.uh.edu>

An online textbook, primary source documents, multimedia resources, timeline, guides, and online exhibition.

Gilder Lehrman Institute of American History

<http://gilderlehrman.org/teachers/index.html>

A variety of American history resources for teachers and students.

TEACHER'S GUIDE

Additional Media Resources

MISSION 3: "A Cheyenne Odyssey"

Teacher Tidbytes

http://www.teachertidbytes.com/web_resources/american_history.html

Portal containing links to American history lesson plans, tips for teaching, and primary sources.

Cheyenne and Western History

Cheyenne Culture and History

http://www.native-languages.org/cheyenne_culture.htm

An extensive collection of Cheyenne culture and history resources.

Cheyenne Indian History

<http://www.accessgenealogy.com/native/tribes/cheyenne/cheyennehist.htm>

A brief survey of Cheyenne history.

The Cheyenne for Kids

http://www.bigorrin.org/cheyenne_kids.htm

A Q&A about the Cheyenne for children.

Cheyenne Legends and Traditional Stories

<http://www.native-languages.org/cheyenne-legends.htm>

A collection of Cheyenne folklore.

Eyewitness to the Old West

<http://www.eyewitnesstohistory.com/owfrm.htm>

Letters and primary source documents from the Old West of the 19th Century.

Montana: Stories of the Land

<http://mhs.mt.gov/education/textbook>

The companion website and online teacher's guide for the Montana State Historical Society's online textbook *Montana: Stories of the Land*.

New Perspectives on The West

<http://www.pbs.org/weta/thewest>

This multimedia guided tour proceeds chapter-by-chapter through each episode in Ken Burns's eight-part PBS series, *The West*, offering selected documentary materials, archival images, commentary, and links to background information and other resources.

TEACHER'S GUIDE

Additional Media Resources

MISSION 3: "A Cheyenne Odyssey"

Northern Cheyenne Expressions

<http://www.ywhc.org/index.php?p=84>

Observations on life as modern-day Cheyenne Indians, compiled by the Western Heritage Center.

Little Big Horn Battlefield

<http://www.nps.gov/libi/index.htm>

Educational website about the battlefield run by the National Park Service.

II. BOOKS

Non-Fiction for Students

The Cheyennes: A First Americans Book (1996). Virginia Driving Hawk Sneve. Grade level: 1-4. An overview of the social life, customs, and history of the Cheyenne Indians.

Red Hawk's Account of Custer's Last Battle (1992). Paul Goble. Grade level: 4 and up. An illustrated and poignant account of the battle from the Indian perspective.

Brave Eagle's Account of the Fetterman Fight (1992). Paul Goble. Grade level: 4 and up. An illustrated account of the defeat of a U.S. Army Captain who boasted that he could "whip the whole Sioux nation with only 80 men."

The Buffalo and The Indians: A Shared Destiny (2006). Dorothy Hinshaw Patent. Grade Level: 4 and up. An award-winning nonfiction team traces the history of the relationship between Americans Indians and buffalo, from its beginnings in prehistory to the present.

Nations of the Plains (2001). Bobbie Kalman. Grade level: 4 and up. Clear, informative text and beautiful illustrations help describe the cultures and the ways of life of the different native nations who called the Plains their home.

Four Great Rivers to Cross (1998). Patrick M. Mendoza. Grade level: 5 and up. Stories chronicling the history and culture of the Cheyenne, from creation accounts and the introduction of horses to the present.

The Saga of the Sioux (2001). Dwight Jon Zimmerman. Grades 3-7. A lavishly illustrated account for children of the systematic destruction of the American Indian during the second half of the 19th century.

TEACHER'S GUIDE

Additional Media Resources

MISSION 3: "A Cheyenne Odyssey"

Non-Fiction for Teachers

Buffalo Nation: American Indian Efforts to Restore the Bison (2007). Ken Zontek. Interspersing scientific hypothesis with Native oral traditions and interviews, *Buffalo Nation* provides a brief history of bison and human interaction from the Paleolithic era to present preservation efforts.

Indian Views of the Custer Fight: A Source Book (2005). Richard G. Hardorff. Interviews and statements from Indians who were eyewitnesses to the battle.

The Plains Sioux and U.S. Colonialism from Lewis and Clark to Wounded Knee (2004). Jeffrey Ostler. An analysis of the tumultuous relationship between the Plains Sioux and the United States in the 19th century.

Wooden Leg: A Warrior Who Fought Custer (2003). Thomas B. Marquis. The recollections of Wooden Leg, one of sixteen hundred warriors of the Northern Cheyenne who fought with the Lakota against Custer at the Battle of the Little Bighorn.

Tell Them We Are Going Home: The Odyssey of the Northern Cheyenne (2004). John H. Monnett. An account of the dramatic fifteen-hundred-mile northward trek undertaken by the Northern Cheyenne (1878 to 1879) from Indian Territory to their homelands in the Powder River country.

The Cheyenne (1999). John H Moore. An ethnographic history of the Cheyenne people, from their prehistoric origins north of the Great Lakes to their present life on the reservations in Oklahoma, based on archaeological material, historical records, and linguistic evidence.

Cheyenne Memories (1998). John Stands In Timber and Margot Liberty. An oral history of the Cheyenne Indians from legendary times to the early reservation years, recounting tribal myths and sacred rituals, conflict with traditional enemies and whites, and eventual settlement on reservations.

The Buffalo (1995). Francis Haines. The story of American bison and its hunters from prehistoric times to the present.

Fiction for Students

Cheyenne Again (2002). Eve Bunting and Irving Toddy. Grade level: K and up. In the late 1880s, a Cheyenne boy named Young Bull is taken from his parents and sent to a boarding school to learn the white man's ways.

TEACHER'S GUIDE

Additional Media Resources

MISSION 3: "A Cheyenne Odyssey"

The Ledgerbook of Thomas Blue Eagle (1994). Gay Matthaei et al. Grade level: 4 and up. Based on historical facts, and inspired by the richly detailed picture stories of the Plains Indians, this fictional account tells of a young Sioux warrior's childhood adventures on the Plains, and his journey east to the white man's school.

Fiction for Teachers

Cheyenne Autumn (1953). Mari Sandoz. The heartbreaking story of a band of Cheyenne Indians who set out from Indian Territory on a fifteen-hundred-mile journey to their homeland in Yellowstone country.

III. FILMS & TELEVISION PROGRAMS

Documentaries

We Shall Remain. Chris Eyre, 2009. A five-part *American Experience* series telling the Native Americans' story from the 17th century onward.

500 Nations. Jack Leustig, 1995. This comprehensive eight-part documentary covers the history of Native Americans in North and Central America, from the pre-Colombian era to the end of the 19th century.

The West. Ken Burns, 1996. A comprehensive eight-part PBS series about the Old West.

Last Stand at Little Big Horn. Jacqueline Shearer and Andrea Kalin, 1992. This installment of PBS's *American Experience* series uses journals, oral accounts, and archival feature films to reexamine the controversial Battle of the Little Big Horn.

Narratives

Bury My Heart at Wounded Knee. Yves Simoneau, 2007. A dark chapter of U.S. history comes to light in this epic saga of the U.S. government's deliberate extermination of the American Indians.

Cheyenne Autumn. John Ford, 1964. The plight of the Indian depicted realistically in a period when it was not popular to do so.

Crazy Horse. John Irwin, 1996. The true story of Native American legend Crazy Horse.

TEACHER'S GUIDE

Additional Media Resources

MISSION 3: "A Cheyenne Odyssey"

Dances with Wolves. Kevin Costner, 1990. A Civil War hero befriends a Sioux tribe, learns their ways, and earns their respect as one of their own.

Graveyard Book. Charles Pierce, 1977. The story of a legendary Cheyenne Indian in 1848 Montana who kidnaps a trapper's daughter, triggering a relentless search and the revelation of unsuspected truths for both father and daughter.

Little Big Man. Arthur Penn, 1970. A picaresque comedy about a Caucasian boy raised by the Cheyenne in the 19th century.

Windtalker. Kieth Merrill, 1980. A Cheyenne chief relates his life memories to his grandchildren, depicting American Indian life with careful attention to authenticity and detail.

Mission 3: **“A Cheyenne Odyssey”**

Character and Scene Printables



Little Fox



Fire Wolf



Porcupine



Yellow Fox



Calling Bird



Crooked Rabbit



Many Horses



Black Moon



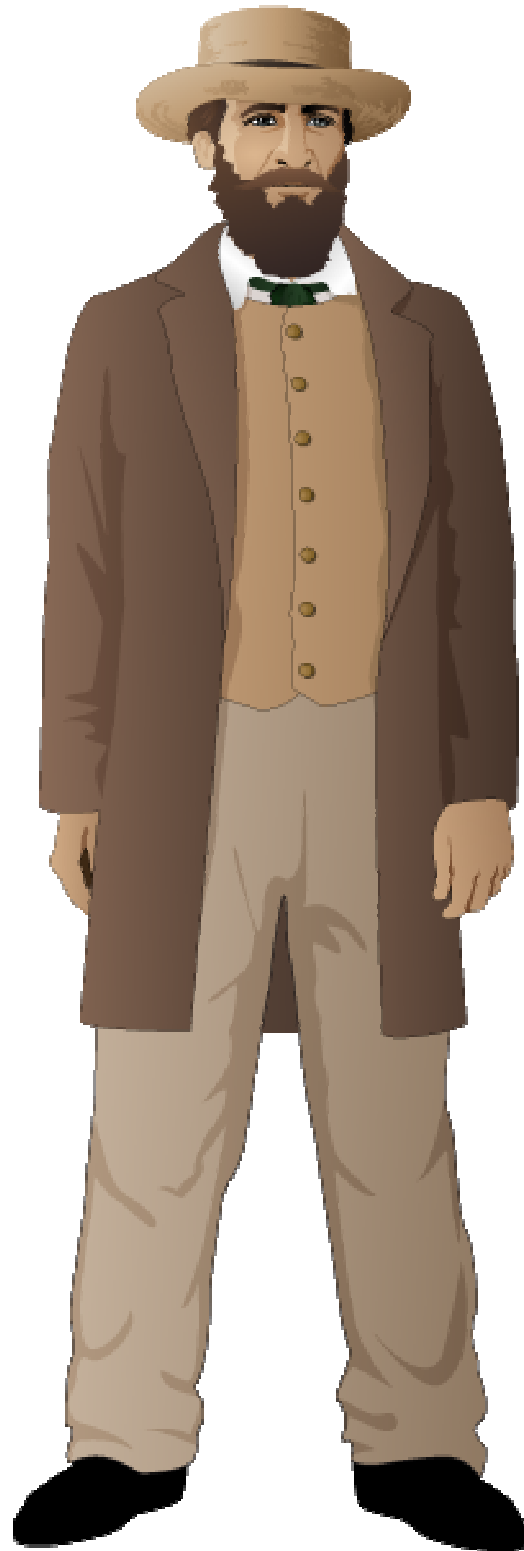
Chief Dull Knife



Chief Little Wolf



Agent Saville



Big Eared White Man

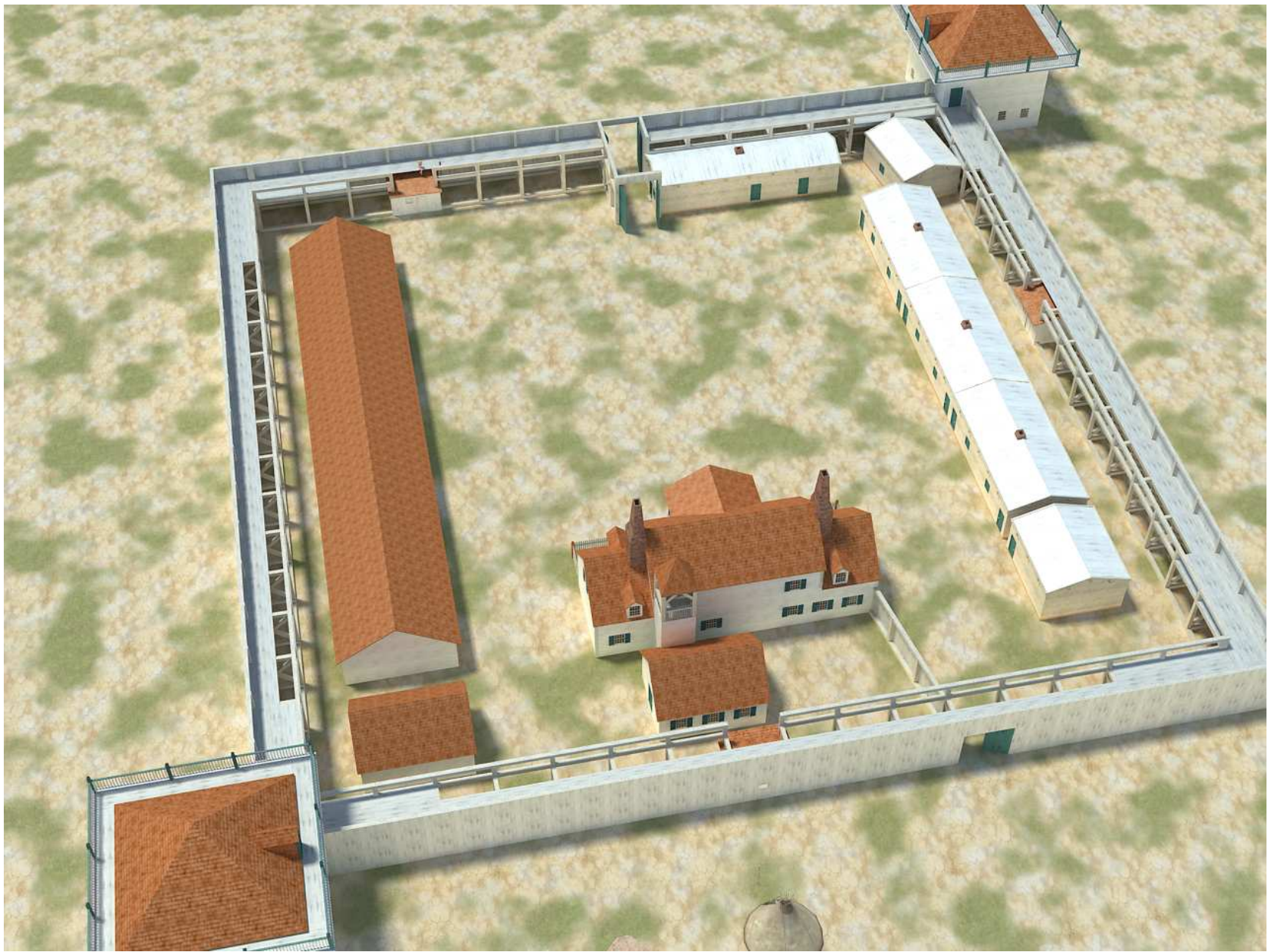


Blue Feather

POWDER RIVER VALLEY



TRADING POST



TRANSCONTINENTAL RAILROAD



GREAT SIOUX RESERVATION



LITTLE BIGHORN



NORTHERN CHEYENNE CAMP



RED CLOUD AGENCY



DARLINGTON AGENCY



FORT ROBINSON



TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

George Catlin, *Buffalo Hunt*

In the 1830s, George Catlin, a lawyer turned painter, traveled across the Great Plains recording the appearances and customs of the Plains Indians. This color print came from the publication Catlin's North American Indian Portfolio: Hunting Scenes and Amusements of the Rocky Mountains and Prairies of America, from Drawings and Notes of the Author, made during Eight Years' Travel amongst Forty-Eight of the Wildest and Most Remote Tribes of Savages in North America.



Source: Wikimedia Commons, http://commons.wikimedia.org/wiki/File:George_Catlin_-_Buffalo_hunt.jpg.

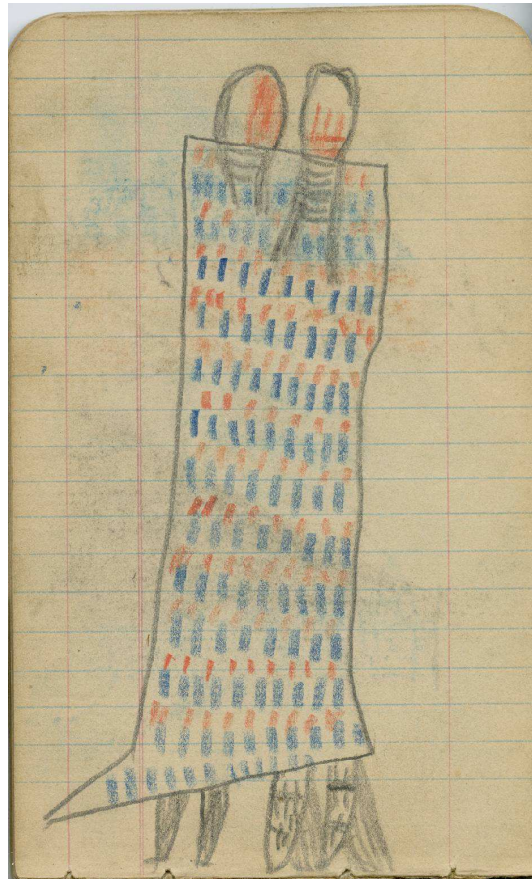
TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

Ledger Art, *Courting Couple* - Porcupine

As the Plains Indians came into contact with European and American traders they gained access to new tools for creating art. Painting on buffalo hides slowly gave way to drawings on paper, muslin, or canvas. As bound paper ledgers and color pencils became accessible, Plains Indians adapted their painting and recording keeping forms to these new materials, but often kept some traditional aspects of buffalo hide paintings. This drawing is from a ledger book sketched by Porcupine, a Northern Cheyenne leader, while in the Dodge City jail in 1879. It depicts a courting couple wrapped in a blanket. The man's braids show at the bottom of the blanket and both the man and the women have painted faces.



COURTSHIP: Courting Couple in Decorated Blanket. Porcupine Ledger, Plate 23, Pages 42---3, courtesy of The Schøyen Collection. London and Oslo. View the complete book at plainsledgerart.org.

TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

Ledger Art, *Courting Couple* – Wild Hog

As the Plains Indians came into contact with European and American traders they gained access to new tools for creating art. Painting on buffalo hides slowly gave way to drawings on paper, muslin, or canvas. As bound paper ledgers and color pencils became accessible, Plains Indians adapted their painting and recording keeping forms to these new materials, but often kept some traditional aspects of buffalo hide paintings. This drawing is from a ledger book titled: "Pictures drawn by Wild Hog and other northern Cheyenne Indian Chiefs while in the Dodge City jail May 1879." It depicts a courting couple. The water bucket on the left is an example of a convention of icons or glyphs in ledger art that represent a shared meaning. The chore of drawing water was one of the few times that proper Cheyenne girls were not chaperoned so it was often an occasion for young couples to meet and court. Water buckets therefore symbolize courtship.



Source: Wild Hog: "Courting: Couple with Water Bucket" (No. 6 of 61), kansasmemory.org, Kansas State Historical Society.

TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

Wooden Leg Describes His Childhood

Wooden Leg was a Northern Cheyenne warrior who lived during the nineteenth century. He witnessed the transition from traditional life on the plains to life on reservations. He participated in several famous battles including the Battle of the Little Big Horn, which the Cheyenne called the Battle of the Greasy Grass. In 1903, Wooden Leg was interviewed extensively by Thomas B. Marquis, a former agency doctor for the Cheyenne. In this excerpt, he describes his childhood.

As a little boy I used to ride in a travois basket when the tribe moved camp. Two long lodgepoles were crossed over the shoulders or tied to the sides of a horse. Thus they were dragged over the country. Buffalo skins were used to stretch across between the widely gaping poles behind the horse. Upon or into these bagging skins were placed all of the family property, in rawhide satchels or as separate loose articles. The smaller children also rode there. I have fond recollections of this kind of traveling/ Many an hour I have slept in that kind of gentle bed. Roads were not needed for this kind of vehicle. A travois can be taken anywhere a horse will go, and there never is any jolting. The spring of the poles and the skin takes up all of the shocks.

When I was six years old I asked my father: "Will you give me a horse?" "Yes, you may have any horse of mine that you want, but you must catch him," he replied. He gave me a rawhide lariat rope. He and my mother and some other older people laughed about it, but I took the matter seriously. With the lariat looped and coiled I went out among the herd to search for horses belonging to my father. I selected a small pony as being my choice. I maneuvered a long time before I could get the loop about its neck. It struggled, but I hung on. When it quieted down I followed carefully along the line, talking soothingly, until it allowed me to pat its neck. After a while I got into its mouth and around its lower jaw a loop of the rawhide, according to the old Indian way of making a bridle. When it had calmed after this new advance I began to make strokes upon its back. Then I tucked the long coil into my belt, the same as I had seen men do, and I climbed quickly upon the little animal. It shied, and I fell off. But I still had my rope, this uncoiling from my belt as the pony moved away. I seized the tether and followed again its guidance to the coveted mount. More petting and soothing talk. Another attempt at riding. Off again. Before making a third try I spent a long time at the gentle taming procedures. Nevertheless, the pony shied and then bucked after I mounted it. But I grabbed its mane and stuck to my seat. Within minutes I had control. I rode to my father's lodge.

"Yes, that is your pony, to keep," he told me.

Bands of us boys went out at times on horseback to hunt wolves. We had only the bows and arrows. We killed many wolves with the arrows. My father had given me a good bow and a supply of arrows when I was nine or ten years old. We then were in the Black Hills country.

Source: *Wooden Leg A Warrior Who Fought Custer*, Interpreted by Thomas B. Marquis, University of Nebraska Press, 2003, pages 5-7.

TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

Iron Teeth on Training Horses

Iron Teeth was a Northern Cheyenne woman born in 1834. She was 95 years old when Thomas B. Marquis, a former doctor for the Cheyenne agency interviewed her in 1929. Her memoir is a valuable source of information on Northern Cheyenne life on the Great Plains before the reservation system. In this excerpt she describes her childhood.

My first rising alone on horseback was when I was about 10 years old. My father gave me a yearling colt. When we were traveling, my mother would put packs upon the colt with me. Usually I had behind me and swinging down the colt's sides two badger skins filled with dried chokeberries. Boys teased me by riding up close and lashing my colt, to make it jump. At first, I was frightened, and they laughed at me. But I soon got used to it, and after a little while I became a good rider.

After I grew older I liked to break horses. When I became a woman I never asked any man to tame my horses for me. My sister and I used to take the wild animals to a sandy place beside the river before trying to ride them. Sometimes we would lead on out into deep water before mounting it. A horse cannot buck hard in deep water. One time, a bucking horse threw me into a deep and narrow ditch, but I was not hurt. I never was hurt badly in this way or in any other way. I never had a broken bone. I have been shot at many times, but no bullet nor arrow ever hit me.

Lots of wild horses used to be running loose on the plains to the southward. I had a good running horse when I was a young woman, and I carried always with me a lariat rope made of spun and plaited buffalo hair. As a girl I played a romping game we called "wild horses," in which some children would run here and there while others would try to throw lariats about their bodies. In this way I learned to toss the rope. One time, after my marriage, when I was riding with me baby strapped to my back, I saw some wild horse. I put the baby in its board cradle upon the prairie and got after the herd. That day I caught two horses.

Source: Iron Teeth, from *Cheyenne and Sioux: The Reminiscences of Four Indians and a White Soldier*. Compiled by Thomas B. Marquis, edited by Ronald H. Limbaugh, 1973.

TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

Saukamappee's Recollections, Part I (1730s)

In 1787, David Thompson, a Welsh employee of the Hudson Bay Company, visited a Piegan Village on the Canadian Plains. He recorded stories recounted by a 75 year old Cree warrior who had been adopted into Piegan society. Saukamappee's account of Plains Indian life provides insights into the impact of guns and the arrival of horses on hunting and warfare.

There were a few guns amongst us, but very little ammunition, and they were left to hunt for the families; Our weapons was a Lance, mostly pointed with iron, some few of stone, A Bow and a quiver of Arrows; the Bows were of Larch, the length came to the chin; the quiver had about fifty arrows, of which ten had iron points, the others were headed with stone. . . Our spies had been out and had seen a large camp of the Snake Indians on the Plains of the Eagle Hill, and we had to cross the River in canoes, and on rafts, which we carefully secured for our retreat. . . . By this time the affairs of both parties had much changed; we had more guns and iron headed arrows than before; but our enemies the Snake Indians and their allies had Misstution (Big Dogs, that is Horses) on which they rode, swift as the Deer, on which they dashed at the Peeagans, and with their stone Pukamoggan knocked them on the head, and they had thus lost several of their best men. This news we did not well comprehend and it alarmed us, for we had no idea of Horses and could not make out what they were.

Source: David Thompson's Narrative of his Explorations in Western America, 1784-1812 (pp.328-332). <http://segonku.unl.edu/~ahodge/saukamappee01.html>

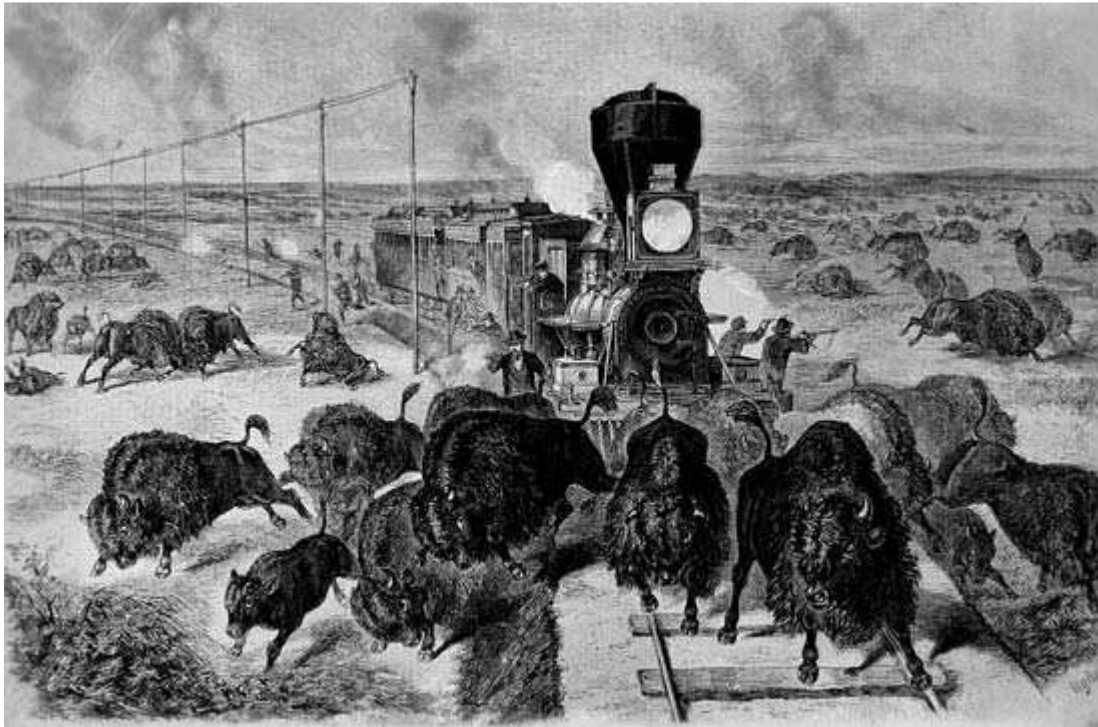
TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

Buffalo hunting from a train: *On the Kansas-Pacific Railroad* print

While the Federal government never officially sanctioned a policy regarding deliberate destruction of buffalo, there were many who noted that the elimination of the buffalo would also eliminate the "Indian problem." In 1874, the Secretary of the Interior stated, "The buffalo are disappearing rapidly, but not faster than I desire. I regard the destruction of such game as Indians subsist upon as facilitating the policy of the government, of destroying their hunting habits, coercing them on reservations, and compelling them to begin to adopt the habits of civilization." The railroads encouraged the slaughter of the buffalo as a way to force the Plains Indians onto reservations and allow the expansion of railroad lines. In the 1870s and 1880s as many as sixty million buffalo were killed, reducing their population to approximately 1,000 by 1889.



Source: *On the Kansas-Pacific Railroad*, Frank Leslie's Illustrated Newspaper, June 3, 1871, Library of Congress.

TEACHER'S GUIDE

All Primary Source Documents

MISSION 3: "A Cheyenne Odyssey"

The Buffalo Harvest

In this posthumous memoir, Frank Meyer recounts the widespread slaughter of the American bison---commonly referred to as the buffalo---in the early 1870s. Mayer describes the "still-hunt" method of buffalo hunting in which hunters positioned at a distance shot and killed entire herds by targeting the female cow leader.

Methods

Early hunters used to run the buffalo down on horseback, following the example of the Indian, who always hunted that way. It was fun. But it wasn't profitable. Then some unnamed genius discovered the professional way to harvest the buffalo....He probably made his discovery by accident. His discovery was simply this: if you wounded the leader, didn't kill her outright, the rest of her herd, whether it was three or thirty, would gather around her and stupidly "mill" -- which means poke her with their horns, strike at her with their hooves, and just generally lose their heads when they smelled her blood. When they were milling they didn't think of anything else. Buffalo, as I have indicated, were not notorious for their ability to think clearly on any subject. Now they were completely bewildered.

And all you had to do, as a runner, was pick them off one by one, making sure you made a dropping kill at every shot, until you wiped out the entire herd. Then you went to another and repeated the process. Do you see anything sporting about that? It was sheer murder. Yet that is the way we did it, we brave and glorious runners, who swaggered into frontier shipping towns and made boardwalks ring with the sound of our leather heels and the tinkle of our spurs.

Buffalo Runners

Buffalo running as a business got started around 1870; I got into it in 1872, when the rampage was at its height. The whole Western country went buffalo-wild. It was like a gold rush or a uranium rush. Men left jobs, businesses, wives and children, and future prospects to get into buffalo running. They sold whatever they had and put the money into outfits, wagons, camp equipment, rifles and ammunition. I needn't talk. I did it myself. And why not? There were uncounted millions of the beasts -- hundreds of millions, we forced ourselves to believe. Their hides were worth \$2 to \$3 each, which was a lot of money in 1872. And all we had to do was take these hides from their wearers. It was a harvest. We were the harvesters.

Source: Mayer, Frank w. and Charles B. Roth, *The Buffalo Harvest*, Sage Books, 1958.

<http://www.pbs.org/weta/thewest/resources/archives/five/buffalo.htm>

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Sentiments and Views of the Western Pioneers

These two letters from whites living in the West were published in the summer of 1867 during the so-called "Red Cloud's War" between Sioux, Cheyenne, and Arapaho tribes and the United States. The first letter advocates a militant Indian policy aimed at wiping out Plains Indians. The second letter calls for a combined strategy of war and forced removal onto reservations where Indians could be assimilated.

St. Nicholas Hotel, New-York,
Tuesday, July 2, 1867

To the Editor of the New York Times:

I wish you would be kind enough to allow me a few words on the Indian war of the Plains....I...am sorry to note that Eastern sentiment generally sides with the Indian against the white. In your issue of Monday there is an article devoted to the "Chivington massacre" of the Cheyennes in 1864. Admitting for a moment that the article is true—that it correctly represents the origin of the Indian war, is the Government to stand idly by and see the wild savages of the buffalo plains drive out the settlers of the West—the men who, through every conceivable hardship and privation, are extending our empire in the wilderness? Suppose Chivington killed 125 or 150 Indians at Sand Creek, is that good reason why innocent women and children crossing the Plains three years afterward should be tomahawked and scalped? Did not the first settlers here, on the Connecticut, Delaware, and Susquehanna, have the same trial to go through? When and where did water and oil, or white and Indian ever mix?....

The Indian war on the Plains has been just as inevitable from the year 1492 as any other Indian war....The fact remains that whites and Indians cannot live together....It is war, and only war until the Plains Indians are wiped out. They are thoroughly aroused, like a nest of hornets invaded, and have to have some evidence of their Great Father before they will be quiet. I want you and the Eastern people to exculpate the Western pioneers from blame in this matter. They are only fulfilling their destiny, superseding an inferior race the same as you did.

O.J. Hollister

Jefferson Barrache, MO,
June 10, 1867

Hon. Jno. B. Henderson, Chairman Committee on Indian Affairs United States Senate:

...whenever the thriftless savage stands in the way of advancement and civilization, killing all who come in his way, justice requires his removal, forcibly if necessary. If left at large he fights and kills as many as he can of his disturbers. We are told that the Indian is cheated by the

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agents sent out to look after his interests; and the white men generally, by duplicity and unfairness, drive him to all the crime he commits against us. This may be all true, and if so we must accept the fact, and deal with it in making a new Indian policy....

The plan I desire to recommend is as follows: Place the Indians in the hands of that branch of Government that shall give the greatest guarantee for trusty and honest administration. I would recommend the Freedmen's Bureau....I would assign to each family of tribes a reservation of proper dimensions, and require the Indians to live upon them, and prohibit white people going there unauthorized. This should be commanded in a proclamation by the President, and vigorous war made upon such tribes as refused to obey...I would provide for them such religious and other instruction, such implements for agriculture, such domestic animals, and rations, and clothing as might be found necessary. The regular annuities due them would go far to provide all these.

An Indian war would then have a fixed and definite purpose (which is the first requisite in all successful war), understood by the Indian, and its justice acknowledged by our friends in the East.

I am, very respectfully, your obedient servant,
W.B. Hazen
Colonel Thirty-eighth Infantry, Bvt. Major-General

Source: "Western Indians—Sentiments and Views of the Western Pioneers," *New York Times*, July 5, 1867.

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Wooden Leg Recalls Trips to the Trading Post

Wooden Leg was a Northern Cheyenne warrior who lived during the nineteenth century. He witnessed the transition from traditional life on the plains to life on reservations. He participated in several famous battles including the Battle of the Little Big Horn, which the Cheyenne called the Battle of the Greasy Grass. In 1903, Wooden Leg was interviewed extensively by Thomas B. Marquis, a former agency doctor for the Cheyenne. In this excerpt, he describes two separate visits to a white man's trading post:

The only trading post I ever saw during [my childhood] was someone on the Geese river.* The trader was known to us as Big Nosed White Man. I was twelve years old the first time I went there, and I never was at any other trading place during those times. My father got me a rifle at this place. It used powder and bullets and caps, not cartridges. I learned how to make bullets for it.

...when I was about thirteen years old, Wolf Medicine and other men loaded their pack horses with buffalo robes and other skins and went to the trader post at the southward (Fort Laramie) for buying some supplies. They got tobacco, caps, powder, lead, sugar, and goods of that character. Wolf Medicine brought a sack of flour. Our women were just then learning how to make bread. Wolf Medicine's wife knew how to make it so it tasted good. He was a little chief of the Elk warriors, and he wanted to give them a feast. He said to his wife:

"Make plenty of bread. I shall invite all Elks to come."

"How," she assented, and she went immediately at mixing flour and water. Then: "Oh, I have no soda."

A young woman there said: "My mother has soda. I will go and get some." She went to her home lodge and rummaged among her packages, looking into one after another. "Here it is," she finally announced. The young woman took the white powder to the wife of Wolf Medicine. As the good cook proceeded with her work, her proud husband went out to the front of his lodge and stood there calling:

"All Elk warriors, come. Wolf Medicine has a feast of bread....When the food was being eaten everybody said: "Wolf Medicine's wife can make good bread."....After a while somebody said: "I feel sick. My stomach pains me." Just then the neighbor woman came running and screaming:

"I gave you the wrong powder! It is the wolf poison!"

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The commotion aroused and brought the whole population of the camp. The victims were wallowing and groaning: An old man herald went among them calling out: "Make yourselves vomit." ...[All] got relief soon after the gagging and vomiting....The woman who had provided the supposed soda was not punished. On the contrary, she was for a long time afterward so distressed in mind that people sympathized with and tried to console her."

Source: *Wooden Leg A Warrior Who Fought Custer*, Interpreted by Thomas B. Marquis (University of Nebraska Press, 2003) 7, 111-13.

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Soldier Accounts of the Coming of Red Cloud's War

In these two accounts—one a letter written in 1866 and the other a reminiscence years later—U.S. army soldiers describe the escalating tensions between whites and Lakota, Cheyenne, and Arapahoe Indians that soon would erupt into Red Cloud's War (1866-68). The U.S. army had recently built forts to protect white settlers along the Bozeman Trail, a path used to reach mines in Western Montana. Army officials were sent to Fort Laramie in Summer 1866 to persuade Indian leaders to sign a treaty but met with unexpected resistance from Indians who were angry that whites had trespassed onto their land without asking permission first.

Letter from Hervey Johnson to his sister:

Fort Laramie [Dakota Territory]
June 14th 1866

Sister Abi:

As this is probably the last chance I shall have to mail a letter I thought I would improve it by writing a letter home. The new Major of the 18th Infantry arrived and took command of Fort Laramie yesterday. We moved out of the post this morning, and are camped about a mile below on the [Platte] river....The Indian treaty has not met since it adjourned. A messenger who was sent out to bring in the Cheyennes, came back with his head and face all bruised up having barely escaped with his life. It seems that the old men and most of the Chiefs are in favor of peace, but the young men are in favor of war, this is why the messenger was handled so roughly. An old Chief who was with the messenger told him when they attacked him to shoot as many as he could and then run, I don't think he retaliated at all. The general opinion is that there be war again this summer. All I ask is for them to keep civil till we get to Kearney, I won't feel safe this side of there.

Hervey

Reminiscence of William Murphy, an enlisted soldier in the 18th Infantry:

Our expedition reached Fort Laramie on June 13, in time for Colonel Carrington to participate in the council being held with Red Cloud, Man-Afraid-of-His-Horses, [sic] and other Indian chiefs to secure the Indian's consent to the construction of a road and the erection of promised forts, the Indians protesting vigorously against this.

Red Cloud made a dramatic and effective speech. He claimed that the Peace Commissioners were treating the assembled chiefs as children; that they were pretending to negotiate for a country which they had already taken by Conquest. He accused the Government of bad faith in all its transactions with Indian tribes.

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In his harangue to the Indians he told them that the white men had crowded the Indians back year by year and forced them to live in a small country north of the Platte and now their last hunting ground, the home of their people, was to be taken from them. This meant that they and their women and children were to starve, and for his part he preferred to die fighting than by starvation.

Red Cloud promised that if the combined tribes would defend their homes they would be able to drive the soldiers out of the country. He said it might be a long war, but as they were defending their last hunting grounds they must in the end be successful. The powwow continued for some time, until finally the hostile Sioux under Red Cloud withdrew, refusing to have any further counsel or accept any presents.

Source: William Unrau, ed. *Tending the Talking Wire: A Buck Soldier's View of Indian Country, 1863-1866*. William Murphy shared his experiences with Frances Carrington, who wrote a memoir about her life as an army officer's wife stationed on the Plains. Cited in James Olson, *Red Cloud and the Sioux Problem* (University of Nebraska Press, 1936).

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Visit to a Trading Post, 1850

Thaddeus Culbertson was a natural scientist who went on an expedition to gather fossils and other natural specimens in a region of the northern Great Plains known as the Badlands. In this excerpt, he describes a reception for the Blackfeet Sioux held at the Fort Pierre, a fur trading post in present day South Dakota.

They had just arrived with about fifty lodges, and while squaws were putting up these, the "Braves" came to announce themselves. They dismounted and entered the reception room with a friendly shake of the hand to most of the whites present. A feast was ordered for them. In the middle of the room were placed four (five gallon) kettles, filled with the most tempting mush, and beside these...were two others, equally large, filled with equally tempting coffee, already sweetened, while on the floor were fifty large hard crackers (pilot bread), and about one-hundred plugs of very common tobacco....an old palefaced warrior came forward, shook hands with us, and remaining on his feet began a speech....He stood erect, with his left hand holding his blanket, and with his right making gestures continually. Never did I listen to a more ready flow of language, or to a more self composed dignified speaker, whether he addressed us or turned to the Indians on either side of him. His speech was also a complimentary one, and was short, as the dinner was getting cold....It was pleasing to observe the quiet and decorum throughout the whole scene; each one waited patiently until his turn came, and then modestly received his cracker, meat or coffee...As they drank their coffee nearly everyone, especially the old man, made their compliments to us, as we do in drinking wine. The feast went on cheerfully, and towards the conclusion, our old man started a song, or rather a howl of thanks, which was caught up and echoed by several....The tobacco was then distributed, two plugs being given to each; but the young men, being able to kill buffalo and buy tobacco, gave their portion to some of their friends too old for the hunt. I noticed quite a number passing their pans, well filled with mush, to their squaws who were standing about the door, which indicated generous and kind feeling.

Source: Culbertson, Thaddeus A. *Journal of an Expedition to the Mauvaises Terres and the Upper Missouri in 1850*, 81-83.

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Plains Indian Quotes about Railroads

Plains Indian warriors in the 19th century attacked the various people and institutions that threatened their way of life on the Great Plains. In these speeches to federal agents during the Indian Wars of the 1860s, Indian leaders attempt to explain the sources of conflict.

"You chiefs that are here today, and all you soldiers that are here, listen unto me, for there is no fund in what I have to say. My Great grandfather [President Andrew Johnson] did not send you here for nothing, therefore we will listen unto you. He has made [railroads] stretching east and west, the country in which we live is overrun by whites and all our game is gone. This is the cause of our troubles. We have no objection to this road (U.P.R.R.), but I object to the Powder River and Smoky Hill roads. We all object to them. Let my Great grandfather know this -- you can read and write -- be sure and let him know this. I have been a friend of the whites. I am now. The country across the river (Platte) belongs to the whites; this belongs to us; when we want game we want the privilege of going over there and kill it. I want these two roads stopped just where they are or turned over to some other direction. We will then live peaceably together. . . ."

--Spotted Tail, chief spokesman of the Brule Tetons at a conference with U.S. Indian Commissioners, 1867 as reported in the New York Times September 19, 1867.

"We will not have the wagons [steam locomotives] which make a noise in the hunting grounds of the buffalo. If the palefaces come farther into our land, there will be scalps of your brethren in the wigwams of the Cheyennes. I have spoken."

--Roman Nose, chief who led his fellow Cheyenne against homesteaders and railroad workers on what he considered traditional Native American lands in Kansas, 1866

"Fathers, your young men have devastated the country and killed my animals, the elk, the deer, the antelope, my buffalo. They do not kill them to eat them; they leave them to rot where they fall. Fathers, if I went into your country to kill your animals, what would you say? Should I not be wrong, and would you not make war on me?"

--Bear Tooth, a Crow chief, 1867

"You said that you wanted to put us on a reservation, to build us houses and make us medicine lodges. I do not want them. I was born upon the prairie where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures and where everything drew a free breath. I want to die there and not within walls."

--Ten Bears, a Comanche warrior chief, 1871

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US Government and Military Quotes about Plains Indians

Plains Indian warriors in the 19th century attacked the various people and institutions that threatened their way of life on the Great Plains. As these reports from various federal agents, including the Commissioner of Indian Affairs and General Custer, show, white leaders agreed with the Plains Indians on two points: the railroads would destroy Native American communities and Plains Indians could not survive independently without buffalo.

"The progress of two years more, if not another summer, on the Northern Pacific Railroad will of itself completely solve the great Sioux problem, and leave ninety thousand Indians ranging between two transcontinental lines as incapable of resisting the Government as are the Indians of New York or Massachusetts. Columns [of soldiers] moving north from the Union Pacific and south from the Northern Pacific, would crush the Sioux and their confederates as between the upper and nether millstone."

--Francis A. Walker, Commissioner of Indian Affairs, 1872

"The rapid construction of railroads branching into every section of the country is a matter of very serious import to the Indians generally. The grants of land given by Congress in aid of roads in the West must inevitably and unavoidably interfere with many Indian reservations. A diversity of opinion exists among the various tribes of the Indian territory by reason of projected roads north, south, east, and west through that Territory. Other roads in the South aiming to reach the Pacific will of a necessity pass through immense tracts on Indian country or country claimed by them. So with the Northern Pacific, which road must necessarily pass through several reservations, the quiet possession of which is guaranteed to the Indians by the solemn faith of treaties. Other roads are projected through the great Sioux districts. The Sioux are the most powerful and warlike tribe of Indians in the United States, and their persistent and determined opposition to the railroads is well known. Any attempt, therefore, to penetrate the country in this way must produce a collision. These are matters which should receive the attention of the authorities of the government and Congress, and such steps be early taken as will avoid all difficulty."

Source: "From Washington. The Annual Reports. The Report of the Indian Bureau," Cincinnati Daily Gazette, November 30, 1870.

"The experience of the past, particularly that of recent years, shows that no one measure so quickly and effectually frees a country from the horrors and devastations of Indian wars and Indian depredations generally as the building and successful operation of a railroad through the region overrun... So earnest is my belief in [its] civilizing and peace giving influence... [A]

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railroad established and kept in operation [in Indian Country] would have forever preserved peace with the vast majority of tribes infesting [the Great Plains]."

--General George Custer, shortly before the Battle of Little Bighorn, 1876

"The buffalo are disappearing rapidly, but not faster than I desire. I regard the destruction of such game...as facilitating the policy of the government, of destroying [the Indians'] hunting habits, coercing them on reservations, and compelling them to adopt the habits of civilization."

--Columbus Delano, President Grant's Secretary of the Interior, 1874

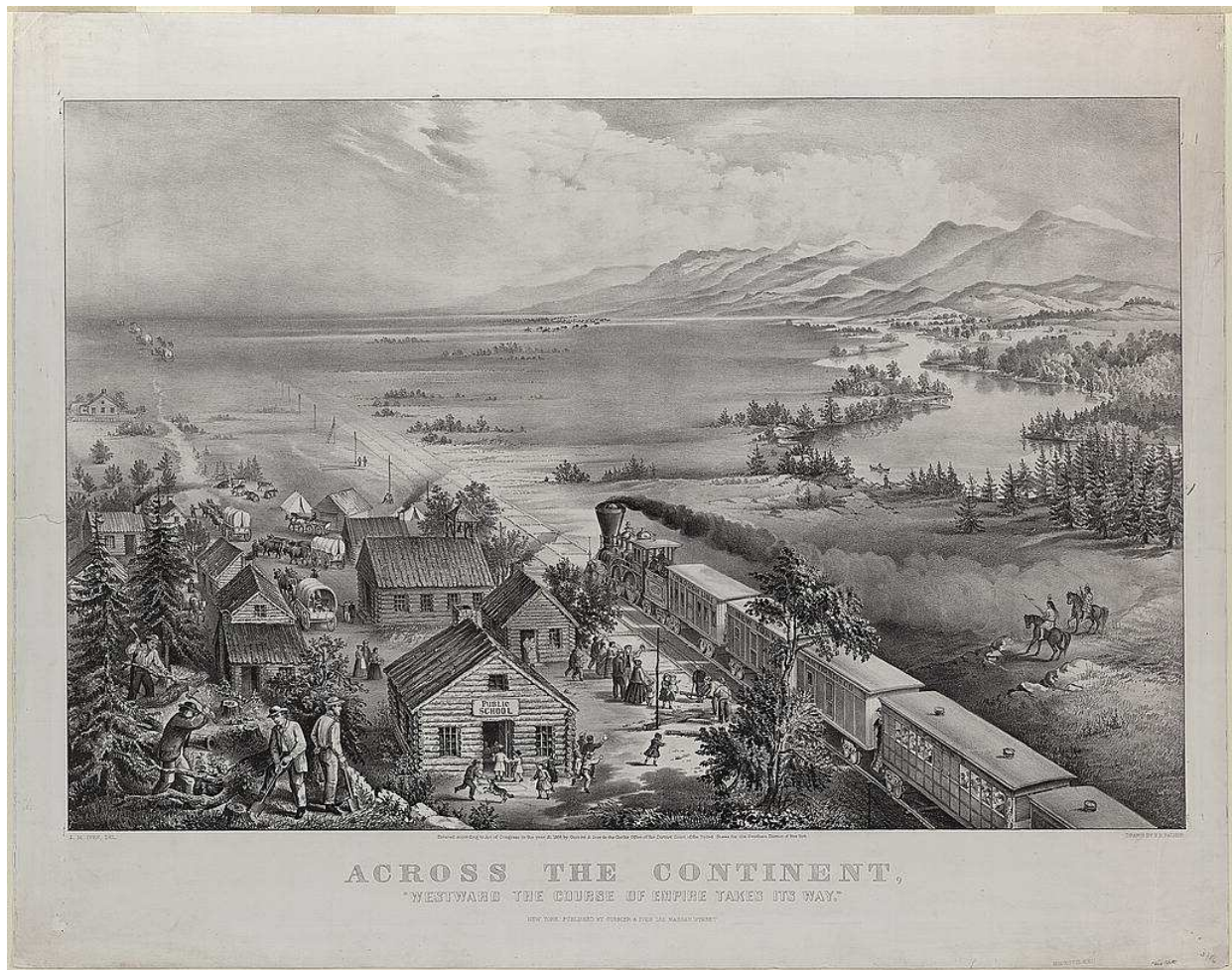
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Across the Continent: 'Westward the Course of Empire Takes its Way,'
print (New York: Published by Currier & Ives, c. 1868)

From 1835 to 1907, the Currier & Ives printmaking company produced over a million lithograph illustrations of events, portraits, and scenes from American life. In the era before photography and the widespread use of illustrations in newspapers, people could buy these inexpensive and widely available images of events and places they had never seen. This 1868 illustration shows an idealized version of the transcontinental railroad expanding into the West.



Source: Library of Congress, Prints and Photographs Division,
<http://hdl.loc.gov/loc.pnp/ppmsca.03213>

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Eyewitness Accounts of the Sand Creek Massacre

After a series Southern Cheyenne raids on ranches, Chief Black Kettle met with army officers at Fort Weld outside Denver. He agreed to lead his people back to their reservation and to maintain peace in the area. While camped peaceably a short distance from Fort Lyon on the Sand Creek, a large military unit led by John M. Chivington, attacked the Cheyenne encampment at dawn. The soldiers killed over two hundred men, women and children. Later Congressional and military investigations condemned the massacre.

Congressional Testimony of Mr. John S. Smith Witness to Sand Creek Massacre Washington, March 14, 1865

Question. What is your occupation?

Answer. United States Indian interpreter and special Indian agent.

Question. Will you state to the committee all that you know in relation to the attack of Colonel Chivington upon the Cheyenne and Arapahoe Indians in November last?

Answer. Major Anthony was in command at Fort Lyon at the time. Those Indians had been induced to remain in the vicinity of Fort Lyon, and were promised protection by the commanding officer at Fort Lyon. The commanding officer saw proper to keep them some thirty or forty miles distant from the fort, for fear of some conflict between them and the soldiers or the traveling population, for Fort Lyon is on a great thoroughfare. He advised them to go out on what is called Sand creek, about forty miles, a little east of north from Fort Lyon. Some days after they had left Fort Lyon when I had just recovered from a long spell of sickness, I was called on by Major S.G. Colley, who asked me if I was able and willing to go out and pay a visit to these Indians, ascertain their numbers, their general disposition toward the whites, and the points where other bands might be located in the interior.

Question. What was the necessity for obtaining that information?

Answer. Because there were different bands which were supposed to be at war; in fact, we knew at the time that they were at war with the white population in that country; but this band had been in and left the post perfectly satisfied. I left to go to this village of Indians on the 26th of November last. I arrived there on the 27th and remained there the 28th. On the morning of the 29th, between daylight and sunrise - nearer sunrise than daybreak - a large number of troops were discovered from three-quarters of a mile to a mile below the village. The Indians, who discovered them, ran to my camp, called me out, and wanted to me to go and see what

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troops they were, and what they wanted. The head chief of the nation, Black Kettle, and head chief of the Cheyennes, was encamped there with us. Some years previous he had been presented with a fine American flag by Colonel Greenwood, a commissioner, who had been sent out there. Black Kettle ran this American flag up to the top of his lodge, with a small white flag tied right under it, as he had been advised to do in case he should meet with any troops out on the prairies. I then left my own camp and started for that portion of the troops that was nearest the village, supposing I could go up to the m. I did not know but they might be strange troops, and thought my presence and explanations could reconcile matters. Lieutenant Wilson was in command of the detachment to which I tried to make my approach; but they fired several volleys at me, and I returned back to my camp and entered my lodge.

Question. Did these troops know you to be a white man?

Answer. Yes, sir; and the troops that went there knew I was in the village. . . . After I had left my lodge to go out and see what was going on, Colonel Chivington rode up to within fifty or sixty yards of where I was camped; he recognized me at once. They all call me Uncle John in that country. He said, "Run here, Uncle John; you are all right." I went to him as fast as I could. He told me to get in between him and his troops, who were then coming up very fast; I did so . . .

By this time the Indians had fled; had scattered in every direction. The troops were some on one side of the river and some on the other, following up the Indians. We had been encamped on the north side of the river; I followed along, holding on the caisson, sometimes running, sometimes walking. Finally, about a mile above the village, the troops had got a parcel of the Indians hemmed in under the bank of the river; as soon as the troops overtook them, they commenced firing on them; some troops had got above them, so that they were completely surrounded. There were probably a hundred Indians hemmed in there, men, women, and children; the most of the men in the village escaped.

By the time I got up with the battery to the place where these Indians were surrounded there had been some considerable firing. Four or five soldiers had been killed, some with arrows and some with bullets. The soldiers continued firing on these Indians, who numbered about a hundred, until they had almost completely destroyed them. I think I saw altogether some seventy dead bodies lying there; the greater portion women and children. There may have been thirty warriors, old and young; the rest were women and small children of different ages and sizes.

The troops at that time were very much scattered. There were not over two hundred troops in the main fight, engaged in killing this body of Indians under the bank. The balance of the troops were scattered in different directions, running after small parties of Indians who were trying to

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make their escape. I did not go so see how many they might have killed outside of this party under the bank of the river. Being still quite weak from my last sickness, I returned with the first body of troops that went back to the camp.

The Indians had left their lodges and property; everything they owned. I do not think more than one-half of the Indians left their lodges with their arms. I think there were between 800 and 1,000 men in this command of United States troops. There was a part of three companies of the 1st Colorado, and the balance were what were called 100 days men of the 3rd regiment. I am not able to say which party did the most execution on the Indians, because it was very much mixed up at the time.

We remained there that day after the fight. By 11 o'clock, I think, the entire number of soldiers had returned back to the camp where Colonel Chivington had returned. On their return, he ordered the soldiers to destroy all the Indian property there, which they did, with the exception of what plunder they took away with them, which was considerable.

Question. How many Indians were there there?

Answer. There were 100 families of Cheyennes, and some six or eight lodges of Arapahoes.

Question. How many persons in all, should you say?

Answer. About 500 we estimate them at five to a lodge.

Question. 500 men, women and children?

Answer. Yes, sir.

Question. Do you know the reason for that attack on the Indians?

Answer. I do not know any exact reason.

Source: <http://www.pbs.org/weta/thewest/resources/archives/four/sandcrk.htm>

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Excerpts from Soldiers' Letters

From Lt. Joseph Cramer to Maj. Edward Wynkoop, Dec. 19, 1864:

"This is the first opportunity I have had of writing you since the great Indian Massacre, and for a start, I will acknowledge I am ashamed to own I was in it...It is no use for me to tell you how the fight was managed, only I think the Officer in command should be hung...After the fight there was a sight I hope I may never see again...Bucks, woman and children, were scalped, fingers cut off to get the rings on them...little children shot, while begging for their lives...I told the Col. I thought it was murder to jump them friendly Indians. He says in reply; Damn any man or men who are in sympathy with them."

From Lt. Silas Soule to Maj. Edward Wynkoop, Dec. 14, 1864:

"The massacre lasted six or eight hours...I tell you Ned it was hard to see little children on their knees have their brains beat out by men professing to be civilized....They were all scalped, and as high as a half a dozen [scalps] taken from one head. They were all horribly mutilated...You could think it impossible for white men to butcher and mutilate human beings as they did there, but every word I have told you is the truth, which they do not deny...I expect we will have a hell of a time with Indians this winter."

Source: <http://www.colorado.edu/csilw/sandcreekltrs.htm>

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Editorial from the Rocky Mountain News (1864)

After a series Southern Cheyenne raids on ranches, Chief Black Kettle met with army officers at Fort Weld outside Denver. He agreed to lead his people back to their reservation and to maintain peace in the area. While camped peaceably a short distance from Fort Lyon on the Sand Creek, a large military unit led by John M. Chivington, attacked the Cheyenne encampment at dawn. The soldiers killed over two hundred men, women and children. Later Congressional and military investigations condemned the massacre, but many Western newspapers support the military action.

The Battle of Sand Creek

Among the brilliant feats of arms in Indian warfare, the recent campaign of our Colorado volunteers will stand in history with few rivals, and none to exceed it in final results. We are not prepared to write its history, which can only be done by someone who accompanied the expedition, but we have gathered from those who participated in it and from others who were in that part of the country, some facts which will doubtless interest many of our readers. The people of Colorado are well aware of the situation occupied by the third regiment during the great snow-storm which set in the last of October. . . . At the end of a month the snow had settled to the depth of two feet, and the command set out upon its long contemplated march. The rear guard left the Basin on the 23rd of November. Their course was southeast, crossing the Divide and thence heading for Fort Lyon. For one hundred miles the snow was quite two feet in depth, and for the next hundred it ranged from six to twelve inches. Beyond that the ground was almost bare and the snow no longer impeded their march. . . .

At Fort Lyon the force was strengthened by about two hundred and fifty men of the first regiment, and at nine o'clock in the evening the command set out for the Indian village. The course was due north, and their guide was the Polar star. As daylight dawned they came in sight of the Indian camp, after a forced midnight march of forty-two miles, in eight hours, across the rough, unbroken plain. But little time was required for preparation. The forces had been divided and arranged for battle on the march, and just as the sun rose they dashed upon the enemy with yells that would put a Comanche army to blush. Although utterly surprised, the savages were not unprepared, and for a time their defense told terribly against our ranks. Their main force rallied and formed in line of battle on the bluffs beyond the creek, where they were protected by rudely constructed rifle-pits, from which they maintained a steady fire until the shells from company C's (third regiment) howitzers began dropping among them, when they scattered and fought each for himself in genuine Indian fashion. As the battle progressed the field of carriage widened until it extended over not less than twelve miles of territory. The Indians who could escaped or secreted themselves, and by three o'clock in the afternoon the carnage had ceased. It was estimated that between three and four hundred of the savages got

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away with their lives. Of the balance there were neither wounded nor prisoners. Their strength at the beginning of the action was estimated at nine hundred. . . .

Among the killed were all the Cheyenne chiefs, Black Kettle, White Antelope, Little Robe, Left Hand, Knock Knee, One Eye, and another, name unknown. Not a single prominent man of the tribe remains, and the tribe itself is almost annihilated. The Arapahoes probably suffered but little. It has been reported that the chief Left Hand, of that tribe, was killed, but Colonel Chivington is of the opinion that he was not. Among the stock captured were a number of government horses and mules, including the twenty or thirty stolen from the command of Lieutenant Chase at Jimmy's camp last summer. . . .

A thousand incidents of individual daring and the passing events of the day might be told, but space forbids. We leave the task for eye-witnesses to chronicle. All acquitted themselves well, and Colorado soldiers have again covered themselves with glory.

Source: <http://www.pbs.org/weta/thewest/resources/archives/four/sandcrk.htm>

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Account from Charles Sharman, Railroad Surveyor on the Union Pacific Railroad

Charles Sharman, an Irish emigrant and Union army veteran, worked as a railroad surveyor for the Union Pacific railroad company. Sharman was hired in 1866, soon after the Union Pacific began laying track in Omaha, Nebraska, and witnessed the completion of the transcontinental railroad in Promontory Point, Utah on May 10, 1869. In 1929, at the age of eighty-eight, he wrote about his experiences, including the following description of an Indian raid that took place in the Spring of 1867 near Lodgepole Creek, Nebraska.

The sod that had just been ploughed was unusually good so we built an extra good fort. We remarked...that were were in good shape for an Indian attack the next morning—that would be Sunday...[when] work was usually suspended so as to let the stock rest and graze. Sunday was usually a lazy day and an extra nap taken in the morning, but this Sunday morning a sound of horses' feet awoke us just a little before sunrise. It was so unusual that we jumped up and took a look out...and saw an interesting sight. A band of Indians on their ponies, stripped to the waist, decorated with warpaint and feathers, came riding at full speed, emitting that penetrating yell that only an Indian is capable of making.

This stampeded the stock and put them on the run in every direction...and caused a general panic of men and animals. The soldiers were going off guard but stopped to fire off their guns, but did no harm to any of the Indians....

I went to [another railroad construction camp] and told [the supervisor] the country was full of Indians; our camp had been cleaned out...and [I] would advise him to corral his stock at once. He said he thought his men, together with the soldiers, could protect his stock. "Well," I replied, "I have done my duty in a way that might be considered rather foolhardy, so now if anything happens, it is up to you." He thanked me and invited me into the mess tent for breakfast, after which I started my return to my own quarters. I had not gone more than fifty feet when I heard again the same yell ...and in the next ten minutes I saw every head of stock but one mule that belonged to a herder and was tied down, disappear.

Source: Ernest Haycox, "'A Very Exclusive Party': A Firsthand Account of Building the Union Pacific Railroad," *Montana: The Magazine of Western History*, vol. 51 (Spring 2001): 30-31.

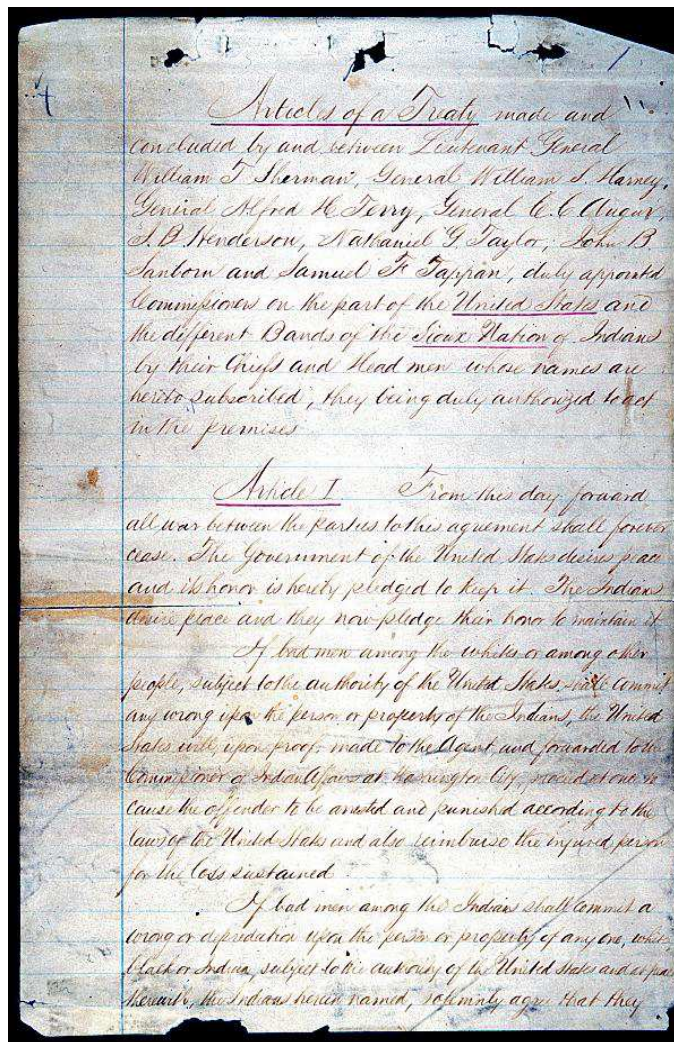
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1868 Fort Laramie Treaty

The Fort Laramie Treaty was negotiated and signed in 1868 as part of President Grant's peace policy. It was one of several treaties that the US government negotiated with American Indian tribes across the Great Plains in order to expand westward. By negotiating treaties, the United States acknowledged that Indian tribes were independent nations who legally owned their land. The 1868 Fort Laramie treaty followed two earlier treaties between the U.S. the Northern Cheyenne and was signed by Lieutenant General William T. Sherman for the U.S., and Chiefs Dull Knife and Little Wolf of the Northern Cheyenne.



Source: National Archives, <http://www.archives.gov/education/lessons/sioux-treaty/images/sioux-treaty-1.jpg>

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Fort Laramie Treaty, 1868 ARTICLES OF A TREATY MADE AND CONCLUDED BY AND BETWEEN

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

ARTICLE I.

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

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

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

ARTICLE II.

The United States agrees that the following district of country, to wit, viz: commencing on the east bank of the Missouri river where the 46th parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river, thence west across said river, and along the northern line of Nebraska to the 104th degree of longitude west from Greenwich, thence north on said meridian

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to a point where the 46th parallel of north latitude intercepts the same, thence due east along said parallel to the place of beginning; and in addition thereto, all existing reservations of the east back of said river, shall be and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons, except those herein designated and authorized so to do, and except such officers, agents, and employees of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

ARTICLE III.

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

ARTICLE IV.

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

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

ARTICLE V.

The United States agrees that the agent for said Indians shall in the future make his home at the

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

ARTICLE VI.

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

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

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

The President may, at any time, order a survey of the reservation, and, when so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper. And it is further stipulated that any male Indians over eighteen years of age, of any band or tribe that is or shall hereafter become a party to this treaty, who now is or who shall hereafter become a resident or occupant of any reservation or territory not included in the tract of country designated and described in this treaty for the permanent home of the Indians, which is not mineral land, nor reserved by the United States for special purposes other than Indian occupation, and who shall have made improvements thereon of the value of two

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hundred dollars or more, and continuously occupied the same as a homestead for the term of three years, shall be entitled to receive from the United States a patent for one hundred and sixty acres of land including his said improvements, the same to be in the form of the legal subdivisions of the surveys of the public lands. Upon application in writing, sustained by the proof of two disinterested witnesses, made to the register of the local land office when the land sought to be entered is within a land district, and when the tract sought to be entered is not in any land district, then upon said application and proof being made to the Commissioner of the General Land Office, and the right of such Indian or Indians to enter such tract or tracts of land shall accrue and be perfect from the date of his first improvements thereon, and shall continue as long as he continues his residence and improvements and no longer. And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his rights to benefits accruing to Indians under this treaty.

ARTICLE VII.

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

ARTICLE VIII.

When the head of a family or lodge shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value twenty-five dollars. And it is further stipulated that such persons as commence farming shall receive instruction from the farmer herein provided for, and whenever more than one hundred persons shall enter upon the cultivation of the soil, a second blacksmith shall be provided, with such iron, steel, and other material as may be needed.

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ARTICLE IX.

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

ARTICLE X.

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

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

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

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

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

And in addition to the clothing herein named, the sum of \$10 for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of 30 years, while such persons roam and hunt, and \$20 for each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if within the 30 years, at any time, it shall appear that the amount of money needed for clothing, under this article, can be appropriated to better uses for the Indians named herein, Congress may, by law, change the appropriation to other purposes, but in no event shall the amount of the appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the army to be present and attest the delivery of all the goods herein named, to the Indians, and he shall inspect and report on the quantity and quality of the goods and the

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manner of their delivery. And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own subsistence at an earlier date. And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with the, who shall remove to the reservation herein described and commence farming, one good American cow, and one good well-broken pair of American oxen within 60 days after such lodge or family shall have so settled upon said reservation.

ARTICLE XI.

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

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

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

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

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

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

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

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

ARTICLE XII.

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

ARTICLE XIII.

The United States hereby agrees to furnish annually to the Indians the physician, teachers, carpenter, miller, engineer, farmer, and blacksmiths, as herein contemplated, and that such appropriations shall be made from time to time, on the estimate of the Secretary of the Interior, as will be sufficient to employ such persons.

ARTICLE XIV.

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

ARTICLE XV.

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

ARTICLE XVI.

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

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ARTICLE XVII.

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

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

Source: <http://www.pbs.org/weta/thewest/resources/archives/four/ftlaram.htm>

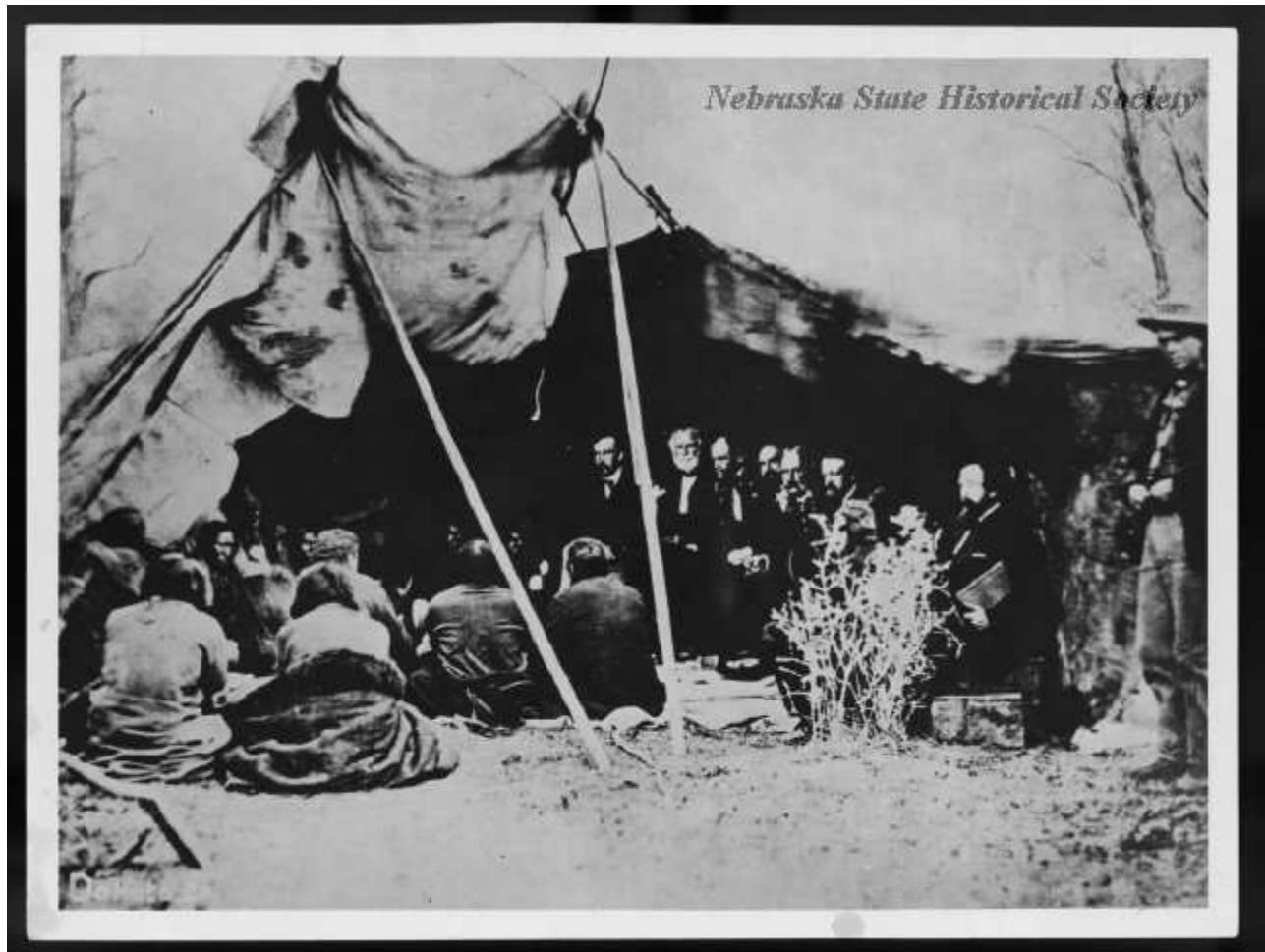
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US Peace Commissioners at Fort Laramie, Wyoming

This photograph of the Fort Laramie treaty negotiations was taken by Alexander Gardner, a photographer best known for documenting Civil War battlefields. It shows US military Peace Commissioners and representatives of the Cheyenne and Arapahoe meeting in a tent at Fort Laramie, Wyoming. The military are seated while Indians are on the ground.



Source: Nebraska State Historical Society, <http://nebraskahistory.pastperfect-online.com/35987cgi/mweb.exe?request=record;id=93CBE653-68A6-402F-8DCD-004824301884;type=102>

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Photographs of Custer's Expedition in 1874

In the summer of 1874 Lt. Col. George Custer led approximately 1200 troops as well as mining engineers and scientists on an expedition through the Dakota Territory to investigate the rumors of gold in the Black Hills and find a suitable location for a new fort. The 1868 Fort Laramie Treaty designated the Dakota Territory and the Black Hills as Indian lands and the Black Hills were sacred land to the Lakota and the Cheyenne. The expedition's confirmation of gold and other valuable ores in the Black Hills resulted a massive influx of gold seekers in violation of the treaty and increased tensions with the Plains Indians.



A panoramic view of the camp at Hidden Wood Creek. By Illingworth, 1874, during Custer's Black Hills expedition.

Source: National Archives, <http://research.archives.gov/description/519425>

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Column of cavalry, artillery, and wagons, commanded by Gen. George A. Custer, crossing the plains of Dakota Territory. By W. H. Illingworth, 1874 Black Hills expedition.

Source: National Archives, <http://research.archives.gov/description/519427>

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Perspectives on the Battle of the Little Bighorn

On Sunday, June 25, 1876, 263 U.S. soldiers were killed by a combined force of Lakota, Cheyenne, and Arapaho warriors along a small river called the Little Bighorn, located in present-day Montana. While this particular fact is not disputed, just about every other aspect remains a matter of perspective and interpretation. Even the name of the battle depends on which side is telling the story. Among Indians, the encounter that led to the defeat of Lt. Colonel George Armstrong's entire command and one of the greatest military victories of Indians over the US Army, is called the Battle of the Greasy Grass. Many historians call the encounter the Battle of the Little Big Horn. In popular history, it is often referred to as Custer's Last Stand. These excerpts proved a range of views.

United States Indian Inspector E. C. Watkins

I have the honor to address you in relation to the attitude of certain wild and hostile bands of Sioux Indians in Dakota and Montana that came under my observation during my recent tour through their country, and what I think should be the policy of the Government toward them. I refer to Sitting Bull's band and other bands of the Sioux Nation under chiefs or "head-men" of less note, but no less untamable and hostile. These Indians occupy the center, so to speak, and roam over Western Dakota, and Eastern Montana, including the rich valleys of the Yellowstone and Powder Rivers, and make war on ... friendly tribes on the circumference.

From their central position they strike to the East, North, and West, steal horses, and plunder from all the surrounding tribes, as well as frontier settlers and luckless white hunters or emigrants who are not in sufficient force to resist them. . . .

The true policy, in my judgment, is to send troops against them in the winter, the sooner the better, and whip them into subjection. They richly merit punishment for their incessant warfare, and their numerous murders of white settlers and their families, or white men wherever found unarmed.

Source: Watkins Report cited in letter from J.D. Cameron, Secretary of War to President Grant July 8, 1876, <http://www.littlebighorn.info/Articles/gra8876.htm>

Cincinnati Daily Times

The Black Hills fever is at its height all over this section of the country, and reminds me of the times of '49. All along the Union Pacific Railroad men in India rubber coats, high boots, belts, bowie-knives and pistols are to be seen, and the outfitting establishments at Omaha and Cheyenne, and in fact, all along the line, are doing a rattling business.

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The sturdy young farmer, yielding to the pressure and ambitions for sudden wealth. drops his plow, and rushes in with the motley-gang, and shouts "Hurrah, for the Black Hills!"

The war-whoop of the poor Indian is to be heard all along the route, but what cares the modern-built American representative for Indian yelps, while he sniffs the scent of gold in the air. . .

That there is gold can be but little doubt, for the old adage, "Where there is so much smoke there must be some fire," holds good in this case. The Big Horn country and the Black Hills are beginning to swarm....The buffalo is no longer to be seen in this region, except upon very rare occasions, and even on the Yellowstone and the Missouri Rivers, they are indeed a scarcity.

...there is good news here today of the raid made by General Crook upon the Big Horn Indians. You should have heard the cheers that rent the air on the news...that the gallant General Crook had bested the "red devils."

...The boys wanted to get a "Sitting Bull," he's the chief they are after, and if they get him it must be in better weather than they have had—and they won't find him this side of the Yellowstone.

...There is one great consolation in all this; even if there is but little gold, it will serve to open up the country and drive the fiendish, treacherous red devils still further back. . .

Source: "The Black Hills Excitement," *Cincinnati Daily Times*, April 7, 1876

Elizabeth Bacon Custer

Our women's hearts fell when the fiat went forth that there was to be a summer campaign, with probably actual fighting with Indians.

Sitting Bull refused to make a treaty with the Government, and would not come in to live on a reservation. Besides his constant attacks on the white settlers, driving back even the most adventurous, he was incessantly invading and stealing from the land assigned to the peaceable Crows. They appealed for help to the Government that had promised to shield them.

We heard constantly at the Fort of the disaffection of the young Indians of the reservation, and of their joining the hostiles. We knew, for we had seen for ourselves, how admirably they were equipped. We even saw on a steamer touching at our landing its freight of Springfield rifles piled up on the docks en route for the Indians up the river. There was unquestionable proof that they came into the trading-posts far above us and bought them, while our own brave 7th Cavalry troopers were sent out with only the short-range carbines that grew foul after the second firing.

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While we waited in untold suspense for some hopeful news, the garrison was suddenly thrown into a state of excitement by important dispatches that were sent from Division Headquarters in the East. We women knew that eventful news had come, and could hardly restrain our curiosity, for it was of vital import to us. Indian scouts were fitted out at the Fort with the greatest dispatch, and given instructions to make the utmost speed they could in reaching the expedition on the Yellowstone. After their departure, when there was no longer any need for secrecy, we were told that the expedition which had started from the Department of the Platte, and encountered the hostile Indians on the head-waters of the Rosebud, [this refers to the Battle of Rosebud Creek or Girl who Saved Her Brother] had been compelled to retreat.

All those victorious Indians had gone to join Sitting Bull, and it was to warn our regiment that this news was sent to our post, which was the extreme telegraphic communication in the Northwest, and the orders given to transmit the information, that precautions might be taken against encountering so large a number of the enemy. The news of the failure of the campaign in the other department was a death-knell to our hopes. We felt that we had nothing to expect but that our troops would be overwhelmed with numbers, for it seemed to us an impossibility, as it really proved to be, that our Indian scouts should cross that vast extent of country in time to make the warning of use.

Source: *Boots and Saddles*, the memoir of Custer's widow Elizabeth B. Custer

The New York Times

"... they were overwhelmed by superior numbers, and were all slaughtered. The precise particulars of that horrible catastrophe will never be known. There are no survivors. The course of the detachment, after it began the attack, is traced only by the bodies of the slain. How gallantly these poor fellows fought can only be surmised. The Indians carried off some of their dead and wounded; others were concealed, or cached, with Indian cunning, in order that the white man should not know how much damage they had suffered.

Source: *New York Times* editorial, July 7, 1876.

<http://query.nytimes.com/mem/archive-free/pdf?res=9A06E2DC143FE23BBC4F53DFB166838D669FDE>

Harper's Weekly - 1

Close upon the intelligence of the check to General Crook's command on Rosebud river comes the news of a disaster on the Little Horn River so terrible and ghastly in its details that at the first announcement it was considered incredible or grossly exaggerated...

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At the Rosebud, General Custer with twelve companies of cavalry, left Terry to make a detour around by the Little Horn. This was on the 22d of June. On the 25th he struck what was probably the main camp of Sitting Bull. He had pushed forward with greater rapidity than his orders directed, and arrived at the point where a junction of the forces was intended, a day or two in advance of the infantry. Without waiting for the rest of the troops to come up, General Custer decided upon an immediate attack. The Indians were posted in a narrow ravine, about twenty miles above the mouth of the river... The Indians poured a murderous fire upon them from all sides, and not one of the detachment escaped alive. General Custer himself, his two brothers, his brother-in-law, and his nephew were all killed...

A survey of the disastrous battle-ground disclosed a dreadful slaughter. Two hundred and seven men were buried in one place, and the total number of killed is estimated at three hundred and fifteen, including seventeen commissioned officers. The bodies of the dead were terribly mutilated. The Indians are supposed to have numbered from 2500 to 4000, and all the courage and skill displayed by our troops was of no avail against such overwhelming odds...

Source: The Montana Slaughter, *Harper's Weekly*, July 22, 1876, 598

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The fate of the brave and gallant Custer has deeply touched the public heart, which sees only a fearless soldier leading a charge against an ambushed foe, and falling at the head of his men and in the thick of the fray. A monument is proposed, and subscriptions have been made. But a truer monument, more enduring than brass or marble, would be an Indian policy intelligent, moral, and efficient. Custer would not have fallen in vain if such a policy should be the result of his death. It is a permanent accusation of our humanity and ability that over the Canadian line the relations between Indians and whites are so tranquil, while upon our side they are summed up in perpetual treachery, waste, and war...

Source: A National Disgrace, *Harper's Weekly*, August 5, 1876, 630

Kate Bighead, Cheyenne

Little Big Horn was not the first meeting between the Cheyennes and Long Hair [General Custer]. Early in the winter of 1868 Long Hair and the Seventh Cavalry attacked our camp on the Washita River, killing Chief Black Kettle and his band, burning their tipis, and destroying all their food and belongings.

In the spring Long Hair promised peace and moved the Cheyenne to a reservation. When gold was discovered, white people came and the Indians were moved again. My brothers and I left for the open plains where our band of Cheyenne was again attacked by white soldiers in the

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winter of 1875. We were forced to seek help from a tribe of Sioux. We joined Sitting Bull and the Sioux and decided to travel and hunt together as one strong group. As conditions on the reservations became worse, more and more Indians moved west joining our group. Six tribes lived peacefully for several months, hunting buffalo, curing the meat for the winter months, and tanning buffalo hides. In the early summer, 1876 we set up camp near Little Big Horn River. Soldiers were spotted by some hunters to the south of the camp. Some young men went off to fight them and when they returned the next day they carried the bodies of several dead warriors with them. The chiefs then decided the group should move to the mouth of the river where there was plenty of game. On the first day of camp the peace was shattered when two boys ran into camp warning of soldiers. Then shooting could be heard. Women and children went to hide in the brush, some women carried away tipis and their belongings, others just ran with their children. Old men helped the young men to put on their war paint and dress. War ponies were brought into camp from the herds and the warriors mounted them and galloped away.

Source: Kate Bighead, a Cheyenne Indian, told this story to Dr. Thomas Marquis in 1922. Dr. Marquis was a doctor and historian of the Battle of Little Bighorn in the 1920s. He interviewed and photographed Cheyenne Indians.

Iron Teeth, Cheyenne

"Soldiers built forts in our Powder River country when I was about thirty-two years old. The Sioux and the Cheyennes settled at the White River agency, in our favorite Black Hills country. This was to be our land forever, so we were pleased. But white people found gold in our lands [in 1874]. They crowded in, so we had to move out. My husband was angry about it, but he said the only thing we could do was go to other lands offered to us. We did this.

Many Cheyennes and Sioux would not stay on the new reservations, but went back to the old hunting grounds in Montana. Soldiers were there to fight them. In the middle of the summer [1876] we heard that all of the soldiers [led by General George A. Custer] had been killed at the Little Bighorn River. My husband said that we should go and join our people there. We went, and all of our people spent the remainder of the summer there, hunting, not bothering any white people nor wanting to see any of them. When the leaves fell, the Cheyenne camp was located on a small creek far up the Powder River..."

Source: Thomas B. Marquis, "Red [P]ipe's Squaw: Recollections of a Long Life," *Century Magazine*, 118 (June, 1929), 201-201, 206-207. Found in *Who Built America? Volume One: To 1877*.

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Sitting Bull, Lakota

In a recent interview with Major Crozier, Sitting Bull said: "During the Summer previous to the one in which Custer attacked us, he sent a letter to me telling me that if I did not go to an agency he would fight me, and I sent word back to him by his messenger that I did not want to fight, but only to be left alone. I told him at the same time that if he wanted to fight that he should go and fight those Indians who wanted to fight him. Custer then sent me word again, (this was in the Winter.) 'You would not take my former offer, now I am going to fight you this Winter.' I sent word back that said just what I said before, that I did not want to fight, and only wanted to be left alone, and that my camp was the only one that had not fought against him.... I then saw that it was no use, that I would have to fight, so I sent him word back. 'All right; get all your men mounted and I will get all my men mounted: we will have a fight; the Great Spirit will look on, and the side that is in the wrong will be defeated.'"

Source: Interview with Sitting Bull. "The Death of General Custer." *New York Times*. May 7 1881.
<http://query.nytimes.com/mem/archive-free/pdf?res=950CE7DA133CEE3ABC4F53DFB366838A699FDE>

Sitting Bull, Lakota

"Custer is not in this division; he is in the other." I then ordered all my men to come on and attack the other division. They did so, and followed me. The soldiers of this division fired upon us as soon as we got within range, but did us little harm. When we had got quite close, and we were just going to charge them, a great storm broke right over us; the lightning was fearful, and struck a lot of the soldiers and horses, killing them instantly. I then called out to my men to charge the troops, and shouted out: "The Great Spirit is on our side; look how he is striking the soldiers down." My men saw this, and they all rushed upon the troops, who were mixed up a good deal. About 40 of the soldiers had been dismounted by the lightning, killing and frightening their horses, and these men were soon trampled to death. It was just at this time that we charged them, and we easily knocked them off their horses, and then killed them with our 'coup sticks.'

In this way we killed all this division with the exception of a few who tried to get away, who were killed by the Sioux before they could get very far. All through the battle the soldiers fired very wild and only killed 25 Sioux.

Interview with Sitting Bull. "The Death of General Custer." *New York Times*. May 7 1881.
<http://query.nytimes.com/mem/archive-free/pdf?res=950CE7DA133CEE3ABC4F53DFB366838A699FDE>

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Two Moons, Cheyenne

I got on my horse, and rode out into my camp. I called out to the people all running about: "I am Two Moons, your chief. Don't run away. Stay here and fight. You must stay and fight the white soldiers. I shall stay even if I am to be killed."....

While I was sitting on my horse I saw flags come up over the hill to the east. Then the soldiers rose all at once, all on horses.... They formed into three bunches with a little ways between. Then a bugle sounded, and they all got off horses, and some soldiers led the horses back over the hill.

Then the Sioux rode up the ridge on all sides, riding very fast. The Cheyennes went up the left way. Then the shooting was quick, quick. Pop-pop-pop, very fast. Some of the soldiers were down on their knees, some standing. Officers all in front. The smoke was like a great cloud, and everywhere the Sioux went the dust rose like smoke. We circled all round him--swirling like water round a stone. We shoot, we ride fast, we shoot again. Soldiers drop, and horses fall on them. Soldiers in line drop, but one man rides up and down the line--all the time shouting. He rode a sorrel horse with white face and white fore-legs. I don't know who he was. He was a brave man.

Indians kept swirling round and round, and the soldiers killed only a few. Many soldiers fell. At last all horses killed but five. Once in a while some man would break out and run toward the river, but he would fall. At last about a hundred men and five horsemen stood on the hill all bunched together. All along the bugler kept blowing his commands. He was very brave too.

Next day four Sioux chiefs and two Cheyennes and I, Two Moons, went upon the battlefield to count the dead. One man carried a little bundle of sticks. When we came to dead men, we took a little stick and gave it to another man, so we counted the dead. There were 388. There were thirty-nine Sioux and seven Cheyennes killed, and about a hundred wounded.

Some white soldiers were cut with knives, to make sure they were dead; and the war women had mangled some. Most were left just where they fell."

Source: Two Moons. *McClure's Magazine*. September, 1898.

http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtid=3&psid=706

Wooden Leg, Cheyenne

There was no dancing or celebrating of any kind in any of the camps that night. Too many people were in mourning, among all of the Sioux as well as among the Cheyennes. Too many Cheyenne and Sioux women had gashed their arms and legs, in token of their grief. The people

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generally were praying, not cheering. . . . Mourning families abandoned and left behind their meat, robes, cooking pots and everything else they owned, as well as their vacated or destroyed lodges. That was a custom among all of the Sioux tribes the same as with the Cheyennes. I saw several Sioux tepees left standing. I supposed there were dead warriors in some of them, or perhaps in all of them. Some Cheyenne tepees were left standing. These had belonged to families wherein a member had been killed. But, except the lodges and property abandoned by mourning people, all of the possessions of the Indians were taken with us. . . . Charcoal Bear, the medicine chief, had kept possession of the sacred buffalo head through all of our distress. We had now as good a medicine lodge for it as we ordinarily had. This lodge was at its usual place at the back part of the space within our horseshoe camp circle. All of the people had good lodges. In every way we were living yet according to our customary habits. We were not bothering any white people. We did not want to see any of them. We felt we were on our own land. We had killed only such people as had come for driving us away from it. So, our hearts were clean from any feeling of guilt.

Source: Marquis, Thomas B. Interpreted. *Wooden Leg: A Warrior Who Fought Custer*. Lincoln: University of Nebraska Press, 1962, p. 256, 270, 294.

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Iron Teeth on the Escape from Oklahoma and Fort Robinson

Iron Teeth was a Northern Cheyenne woman born in 1834. She was 95 years old when Thomas B. Marquis, a former doctor for the Cheyenne agency interviewed her in 1929. Her memoir is a valuable source of information on Northern Cheyenne life on the Great Plains during the transition to reservation life. She was a survivor of the Northern Cheyenne trek north from Darlington Agency and the Fort Robinson escape, which she describes in this excerpt.

On Oklahoma we all got sick with chills and fever. When we were not sick we were hungry. We had been promised food until we could plant corn and wait for it to grow, but much of the time we had not any food. Our men asked for their guns to given back to them, so they might kill game, but the guns were kept from them. Sometimes a few of them would take their bows and arrows and slip away to get buffalo or other meat, but soldiers would go after them and make them come back to the agency. The bows and arrows were used at times for killing cattle belonging to white men. Any time this happened, the whole tribe was punished. The punishment would be the giving of less food to us, and we would be kept still closer to the agency. We had many deaths from both the fever sickness and starvation. We talked among ourselves about the good climate and plentiful game food in our northern country hunting lands. After about a year, Little Wolf and Morning Star, our principal old men chiefs, told the agent:

"We are going back North."

The agent replied: "Soldiers will follow you and kill you."

My two sons joined the band determined to leave there. I and my three daughters followed them. I think that altogether, there were about five hundred Cheyennes in this band. The white soldiers chased us. They came from every direction. Some of the Indians were back as soon as the bullets began to fly. But my older son kept saying we should go on toward the North unless we were killed, that it was better to be killed than to go back and die slowly.

Only one buffalo, a calf, was killed by our men during the long flight back to the old home country. A few cattle belonging to white people were killed. Our chiefs told the young men not to do this, but our people were very hungry, and no other food could be found. I have heard it said they killed some white people who started the fight. At that time all of us were trying to stay entirely away from all other people, so we could travel without interruption.

Chills and fever kept me sick all along the way. We had not any lodges. At night, when we could make any kind of camp, my daughters helped me at making willow branch shelters. Day after day, through more than a month, I kept my youngest daughter strapped to my body, in front of me, on my horse. I led another horse carrying the next-youngest daughter. The oldest daughter managed her own mount. The two sons stayed always behind, to help in watching for soldiers. . . .

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We dodged the soldiers during most of the way of our long journey. But always they were near us and trying to catch us. Our young men fought them off in seven different battles. At each fight, some of our people were killed, women or children the same as men. I do not know how many of our grown-up people were killed. But I know that more than sixty of our children were gone when we got to the Dakota country.

We separated into two bands when we got near to the old home regions. The two bands were led by Little Wolf and Morning Star, or Dull Knife. I and my family stayed with the Morning Star band. At Salt Creek, as we got to the old Red Cloud Agency, my younger son and the oldest daughter set off with some other Cheyennes to go forward to the agency. Some of our friends warned them not to do this, that the Pawnees and Arapahos who belonged to the soldiers would kill them along the way. But they were determined to go. It turned out they did what was best. They got through without serious trouble. I and my three remaining children and the other people with us had before many days of hard trail.

Morning Star said we should be contented, now that we were on our own land. He took us to Fort Robinson, where we surrendered to the soldiers. They took from us all of our horses and whatever guns they could find among us. They said then that we must go back to the South, but our men told them it was better to die by bullets. After a few weeks of arguing, our men were put into a prison house. We women and children were told we might go to the agency. Some of them went there, but most of us went into the prison with the men. In the one room, about thirty feet square, were forty-three men, twenty-nine women and twenty or thirty children.

"Now are you willing to back to the South?" the soldier chiefs asked us.

Nobody answered them. The quantity of food given to us became less and less every day, until they gave us none at all. Then they quit bringing water to us. Eleven days we had no food except the few mouthfuls of dry meat some of the women had kept in their packs. Three days we had no water.

Guns had been kept hidden in the clothing of some of the women. One day, a woman accidentally dropped a six-shooter upon the floor. Soldiers came and searched us again, taking whatever weapons they could find. But we kept five six-shooters, with some cartridges for them. I had one in the breast of my dress. We hid all of these under a loose board of the floor. My family blanket was spread over this board.

The men decided to break out of this jail. The women were willing. It was considered that some of us, perhaps many of us, would be killed. But it was hoped that many would escape and get away to join other Indians somewhere. Women cut up robes to make extra moccasins. I made extra pairs for myself and my three children. We piled our small packs by the two window and the one door, or each woman help her own pack ready at hand. The plan was to break out just after the soldiers had to bed for the night. I gave to my son the six-shooter I had. He was my oldest child, then twenty-two years of age.

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After the night bugle had sounded, my son smashed a window with the gun I had given him. Others broke the other window and tore down the door. We all jumped out. My son took the younger of the two daughters upon his back. The older daughter and I each carried a little pack. It was expected the soldiers would be asleep, except the few guards. But bands of them came hurrying to shoot at us. One of them fired a gun almost at my face, but I was not harmed. It was bright moonlight, and several inches of snow covered the ground. For a short distance all of the Indians followed one broken trail toward the river, but soon we had to scatter. My son with the little girl on his back ran off in one direction. We had not any agreed plan for meeting again.

I and the daughter with me found a cave and crawled into it. We did not know what had become of the son and his little sister. A man named Crooked Nose came also into our cave. We could hear lots of shooting. The next day we still heard shots, but not so many. Each day after that there was some further firing of the guns. We stayed in the cave seven nights and almost seven days. More snow kept falling, it was very cold, but we were afraid to build a fire. We nibbled at my small store of dry meat and ate snow for water. Each day we could hear the horses and the voices of soldiers searching for Indians. Finally, a Captain found our tracks where had gone out of and back into the cave. He called to us. I crept out. He promised to treat us well if we would go with him. He and his soldiers then took us back to Fort Robinson.

My toes and fingers were frozen. Others who had been caught and brought back were in the same condition, some of them in worse condition. A soldier doctor told us to rub snow on the frozen parts. I did this. At first there was great pain and burning, but this soon passed away. The frozen parts continued sore, but finally they got entirely well. . . .

All of us were put again into the prison house, a day or two later. The number now was only about half what it had been. The soldier chief at the fort came and talked to us through an interpreter. He said he pitied us and did not want to kill any more of our people. He then asked if we were willing now to go back to Oklahoma, so that no more of us would be killed. But we were mourning for our dead, and we had no ears for his words. Everybody said: "No, we will not go back there."

We expected then that the soldiers would come at once into the prison and shoot all of us. But they did not. Instead, a few days later we were taken to the Pine Ridge Agency and were put among the Oglala Sioux. Little Wolf and his small band, who had separated from us in coming from Oklahoma, went to Fort Keogh and then were put upon lands by the Tongue River, in Montana. Other Cheyennes were with us in association with the Oglalas on Pine Ridge Reservation. Finally, after twelve years, all of us were brought together on this Tongue River Reservation.

Source: *Cheyenne and Sioux: The Reminiscences of Four Indians and a White Soldier*. Compiled by Thomas B. Marquis, edited by Ronald H. Limbaugh, 1973.