

Minnesota Indian History and Culture Lessons

A Compilation of Native American Lessons and Resources for Teachers

Featuring: A guide for the "Why Treaties Matter" exhibit



*Edited by
Priscilla Buffalohead and Ramona Kitto Stately
For the 18th Annual Indian Education Day & Wacipi*

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Modeling the Value of Generosity



Pidamiyaye ye and wopida, Tim Brown! Thank you for your generosity for which we are truly grateful! Generosity is one of the core values for Native peoples. It is important to share your individual talent with the community. Native philosophies teach us that the reason for having possessions is to share what one has with others, give it away to the needy, and enhance other people's ability to be generous!

For the third consecutive year, Tim Brown has provided the artwork for our Education Day and Wacipi, as well as the cover of the curriculum guide. Pidamiyaye ye, Tim, for your valuable contribution to Education Day and for being a great role model within our community!

About the artist

An enrolled member of the White Earth Band of Ojibwe, Tim has been working with young people since 1995. Since earning his masters' degree from Penn State University, Tim has worked in St. Paul Public Schools, Minneapolis Public Schools, and Osseo Area Schools. As a teacher, director, assistant principal, and principal, Tim has spent his career helping young people learn, primarily American Indian young people. As a visual artist, musician, father, and husband, Tim loves to find ways to create art. He earned his doctoral degree from the University of St. Thomas in 2008, and currently is the principal at Palmer Lake Elementary in ISD 279 – Osseo Area Schools.

Taking Flight is a work of digital art

Enhancing an already-graceful and colorful dancer, Tim's touch gives "Taking Flight" a real sense of movement and energy. He reworked an original photograph of a friend of his until he obtained the look and feel he wanted. By washing out all background colors, highlighting the dancer, and applying an oil paint wash to the image, Tim gave the image a dramatic, surreal quality.





Han Mitakuyepi,

As the Project Director of the Success For the Future grant and the Culture and Language Specialist of the ISD279 Indian Education Secondary Education Program, I have spent many years gathering and writing appropriate Minnesota Indian History curriculum. This year we have included THE SACRED TOBACCO PLANT lesson in response to tobacco companies using our children as targets for their tobacco advertisements. For the second year, ClearWay Minnesota has sponsored this event and inspired us to be a partner in teaching students about tobacco's traditional uses, as opposed to its misuse. Staggering statistics show that the addictive nature of tobacco destroys entire communities. Forty percent of all Native Americans abuse tobacco which is a higher rate than any other ethnic group in America.

We are very excited to include curriculum for the "WHY TREATIES MATTER" exhibit which is on display. This traveling exhibition explores Minnesota's Native nations and the history of treaty-making with the U.S. government. Treaties are agreements between self-governing, or sovereign, nations,. The story of Native nations within Minnesota is the story of making treaties--from the time before Europeans came to this land, through treaty making with the United States, to the growth of tribal self-determination in our time. We are honored to have ISD 279 Native American students hosting this exhibit during the American Indian Education Day, Saturday, April 27, at Osseo Junior High.

These resources should serve as a good guide to help understand Native American culture of those who are indigenous to "Minnesota." Working with constantly changing information and the swift accessible technology, the resources that are available at your fingertips are not always accurate or true. It has been one of my continuous goals in the professional learning community to consistently review and update our Native American Resource List and have it available to ISD 279 teachers on the internet and in our Outlook public folders. The curriculum is the result of a collaboration of work between Priscilla Buffalohead and me. Priscilla remains a strong supporter of the ISD 279 Indian Education Program even though she happily retired in 2008. Nina Wopida to Priscilla for her continuous support to our program.

An important part of this work is reflection. Please take the time to fill out the evaluation form at the back and return it to:

Ramona Kitto Stately

7-12 Indian Education Program , Culture and Language Specialist
Success For the Future – Enhancing the Cultural Needs of the Native American Child
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***LESSON : MINNESOTA; A SENSE OF PLACE**

CURRICULAR AREA: Social studies, Geography.

MATERIALS: Reservation Map, Blank Minnesota Map, A Sense of Place Worksheet, Pencil.

LEARNER GOAL: The students will arrive at a greater understanding of the Native people of Minnesota and the contributions they have made to Minnesota geography.

LEARNER OUTCOMES: The students will be able to:

1. Identify two Indian nations whose homeland is Minnesota.
2. Name and locate 11 Indian reservations in Minnesota
3. Express in their own words the fact that the 11 reservations are self-governing Nations.
4. Provide examples of the contributions the Dakota and Ojibwe have made to Minnesota geography.

TEACHER BACKGROUND INFORMATION:

The Dakota and Ojibwe are two nations whose homeland is Minnesota. The Dakota are a Siouan-speaking people. The word “Dakota” means “allies”. According to oral tradition, the Dakota once lived in seven villages. These villages formed an alliance called Oceti Sakowin, or Council Fires. The seven fires included: Mdewakanton (Dwellers of the Spirit Lake), Wahpekute (Shooters Among the Leaves), Wahpeton (Dwellers Among the Leaves), Sisseton (People of the Ridged Fish Scales), Yankton (Dwellers at the End), Yanktonai (Little Dwellers at the End), and Teton (Dwellers of the Plains). Four of the seven, Mdewakanton, Wahpekute, Wahpeton, and Sisseton are also referred to as the Santee or Eastern Dakota. Today, there are four Dakota communities in Minnesota; Upper Sioux near Granite Falls, Lower Sioux near Morton; Prairie Island near Red Wing, and Shakopee-Mdewakanton near Prior Lake.

The Ojibwe came into Minnesota from locations further east around 1700. The Ojibwe are a single people based on sharing a common language, history, and cultural traditions. The Ojibwe are also referred to as Chippewa, a corruption of the word Ojibwe, but nevertheless used by government officials in treaty negotiations. The Ojibwe call themselves, Anishinabe, which has been translated in a number of ways. Generally, it means our people or our ancestors. The Ojibwe homelands encompass parts of Minnesota, Wisconsin, Michigan, North Dakota and Montana in the United States and parts of Ontario and Manitoba in Canada. Today, there are seven Ojibwe reservations in Minnesota: Red Lake, White Earth, Grand Portage, Fond du Lac, Leech Lake, Bois Forte and Mille Lacs.



Each of the eleven reservations and communities in Minnesota are considered self-governing nations. Each has a government, courts, police, and economic enterprises. Six of the seven Ojibwe reservations, with the exception of Red Lake, are also represented through an umbrella organization, called the Minnesota Chippewa Tribe. Most of the reservations in Minnesota are a portion of old homelands reserved by tribal members after thousands of acres of the original land base were ceded to the U.S. government in treaty negotiations.

Both Ojibwe and Dakota names for places in the Minnesota landscape retain their original Indian names, including our state name. Students will begin to appreciate this fact by completing the Sense of Place Worksheet.

ACTIVITIES:

1. After students have studied the Minnesota Indian Reservations Map, they take a blank map of the state and accurately fill in the names of the 11 Indian reservations. (Map is on page 8)
2. Students complete the sense of place worksheet. They discuss other places in Minnesota that are known by their Dakota or Ojibwe name.

EVALUATION: The students will demonstrate they know the two Indian nations whose homeland is Minnesota and that they understand the 11 reservations in Minnesota are nations through verbal feedback. They will demonstrate they can name and locate the 11 reservations by completing a blank map, and that they understand Indian language contributions by completing the Sense of Place Worksheet.

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A Sense of Place

Below are six places in Minnesota that have Dakota or Ojibwe Indian names. You can find out what these names mean by working the puzzle. *First, look at the Dakota or Ojibwe phrases and their meanings below. Then use the meanings to figure out what the parts of each place name means. (Remember, spellings often change over time.)



Dakota Phrases Their Meaning

- minni ————— water
- tanka ————— big
- haha ————— falls
- sota ————— cloudy
- mato ————— bear
- mde ————— lake

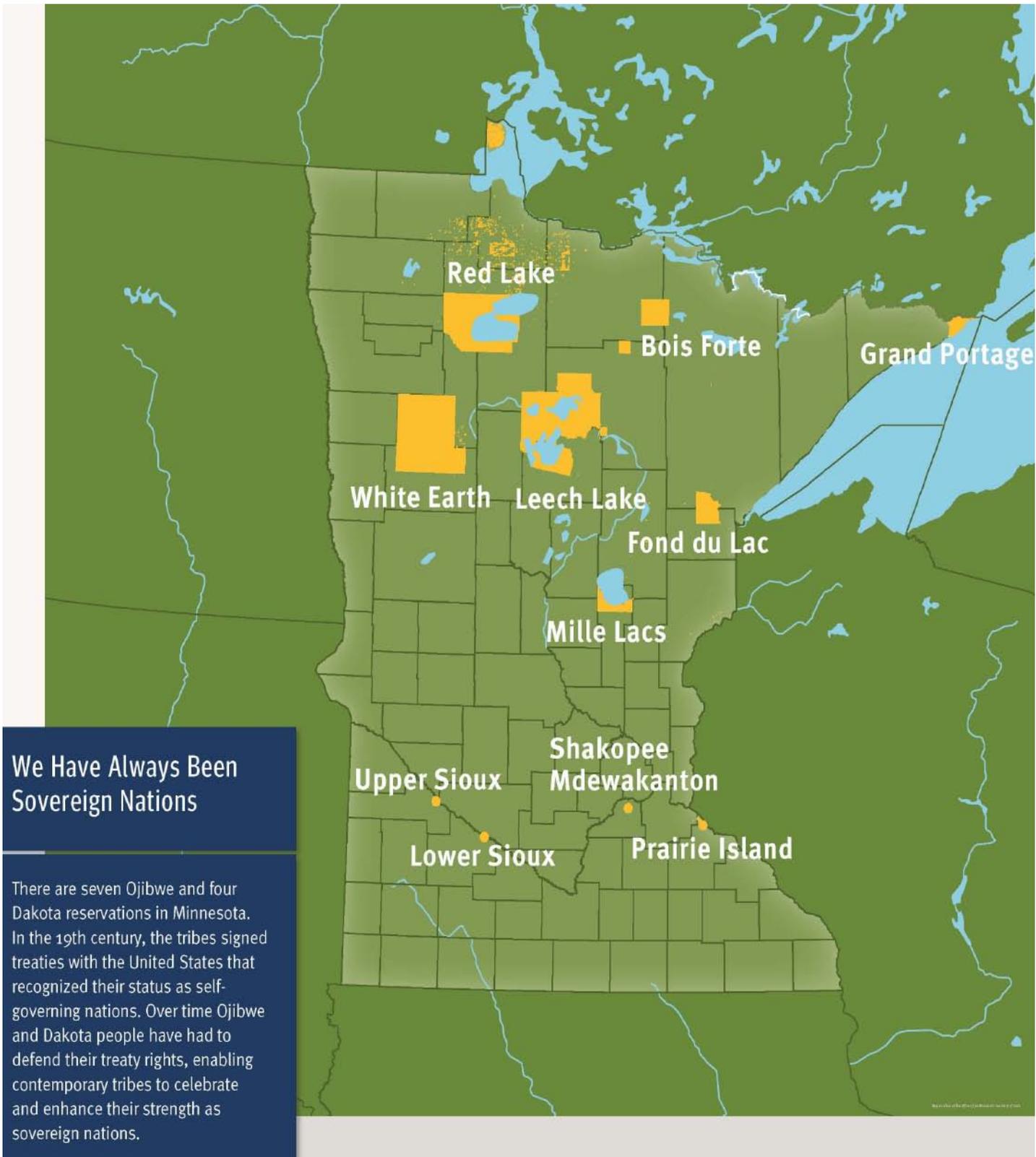
- @ Minnesota means _____
- @ Minnetonka means _____
- @ Minnehaha means _____
- @ Mahtomedi means _____

Ojibwe Phrases Their Meaning

- misi ————— big, spread all over
- zibi ————— river
- noka ————— old word for bear

- @ Mississippi means _____
- @ Nokasippi means _____







Reservation Sketches

There are 11 Indian reservations and communities in Minnesota. There are seven Ojibwe reservations and four Dakota Communities. Included are sketches of these reservations and communities for a general background for teachers. Further information can be found at the websites of each of these groups.

Bois Forte

Fond du lac

Grand Portage

Leech Lake

Lower Sioux

Mille Lacs

Prairie Island (Dakota): website only

Red Lake

Shakopee Mdewakanton Sioux

Upper Sioux

White Earth





SHAKOPEE MDEWAKANTON SIOUX COMMUNITY

The Shakopee Mdewakanton Sioux consist of representatives from the Eastern or Santee division of the Dakota Nation. This community is Minnesota's smallest and youngest reservation. It is located 17 miles southwest of Bloomington, Minnesota and 45 minutes from downtown Minneapolis. It lies within the city limits of Prior Lake in Scott County. Approximately 250 people live on this tiny reservation.

In the 17th century, ancestors of the Dakota people lived in a number of villages in the lands that later became known as Minnesota. These villages formed a political alliance known as Oceti Sakowin. It comprised seven groups. Four of these, the Mdewakanton (Dwellers of the Spirit Lake), Wahpekute (Shooters Among the Leaves), Wahpeton (Dwellers Among the Leaves), and Sisseton (People of the Ridged Fish Scales) are known as the Sanyanti or Eastern Dakota.

The Mdewakanton division of the Eastern Dakota signed the first of several treaties with the federal government in 1805. The Treaty of 1851 had the most profound effect on the lives of the Mdewakanton and other Eastern Dakota bands. According to the provisions of this treaty, the Dakota agreed to give up homelands in southern Minnesota in exchange for a 10 mile wide strip of land along the Minnesota River. Many Dakota leaders opposed this treaty, and others were coerced into signing it.

The failure of the federal government to live up to what it promised in this treaty, led to a war between the Dakota and white settlers in 1862. This war lasted approximately three months. In its aftermath, the largest mass execution in United States history took place when 38 Dakota men who had taken part in the war were hanged in Mankato, Minnesota on December 26, 1862. Other Minnesota Dakota escaped to the Western Plains or were put in prison camps. The prisoners were eventually sent to the newly established Crow Creek Reservation in South Dakota.

During the final decades of the 19th century, four Dakota communities were re-established in Minnesota. The Shakopee Mdewakanton community was officially organized and incorporated as a tribal entity in 1969. At that time the community consisted of 75 people. Shakopee Mdewakanton tribal government includes a General Council comprised of all enrolled tribal members, and three members council elected to office by the General Council to serve four year terms.

One of the first tribal enterprises of the community, the Little Six Bingo Hall, began operation in 1982. By 1992, the new Mystic Lake Casino had been built which offered 1100 slot machines, 76 blackjack tables, and a 1250 seat hall. The adjoining casino, Dakota Country Casino, opened its doors in 1993. Additional tribal enterprises include among others, a new hotel and a small shopping mall adjoining the casinos. The tribe's casino enterprise and related businesses employ several hundred people including tribal members, tribal members from other communities and non-Indians. Profits from the casinos have been used to build a new community center and recreation center for community use and to provide a variety of health, dental care and social services for tribal members.

The Shakopee Mdewakanton Sioux community hosts an annual powwow in late August. This event is attended by Indian people from several different reservations and communities in the United States and Canada. This and other inter-tribal powwows are open to the public



LOWER SIOUX COMMUNITY

The Lower Sioux Community is located within Redwood County in south central Minnesota. The community is about two miles south of the village of Morton and approximately six miles east of the city of Redwood Falls. The community, located along the bluffs of the Minnesota River Valley, offers a rare combination of scenic beauty and Minnesota heritage. Reservation enrollment includes approximately 612 members.

Historical Background

The homeland of the Mdewakanton Dakota is the forest and lake country of Minnesota and western Wisconsin. The Mdewakanton represent one of four bands of the Sanyanti or eastern Dakota. The other three bands include the Sisseton, Wahpeton, and Wahpekute. During the late 1600's all four bands made their homes in several village sites throughout Minnesota. Mdewakanton means "Dwellers of the Spirit Lake." The people of this band once lived in the Lake Mille Lacs area and they took their name from the lake which they called Mde-wakan or Spirit Lake. Sometime during the early years of the 18th century, they were expelled from the area by the Ojibwe Indians.

In the late 1700's and early 1800's, the Mdewakanton and other Eastern Dakota bands began to live in the prairie country south and west of Minnesota's forests. For a part of the year they lived in the woodlands. Here they built summer villages. They constructed elm bark houses with platforms for drying their summer harvests of corn. They also exploited woodland resources such as deer, wild rice, and maple sap. At other seasons, they moved out onto the prairies and even further west to the Plains to hunt buffalo. Although they did not have as many horses as their relatives who lived to the west, they continued to use the resources of both environments.

In the Treaty of October 15, 1851, the Mdewakanton and Wahpekute bands cedes much of their Minnesota homelands to the federal government. They kept for themselves a ten mile wide tract of land on either side of the Minnesota River from Little Rock to the Yellow Medicine River. The Treaty of 1858, allotted this land in 80 acre plots to each family head. The surplus land was sold for 10 cents an acre. As a result of these treaties, the Mdewakanton soon found themselves deprived of their hunting grounds and they became reduced to starvation. Under difficult conditions, they were forced into a war with American settlers which became known as the Dakota Conflict of 1862. In the aftermath of the war, all treaties made with the Eastern Dakota were revoked, and the Dakota people either fled to the Dakotas or Canada or were removed to the Crow Creek Reservation in South Dakota.





THE RESERVATION TODAY

Acts of Congress in 1888, 1889, and 1890 and the Indian Reorganization Act of 1934, established the Lower Sioux Community. The governing body of the community is comprised of five members who are elected for two year terms of office. Tribal enterprises include the Lower Sioux Trading Post and Gift Shop which serves as a manufacturing and sales outlet for hand thrown, hand painted pottery made by tribal members; Jackpot Junction Casino which includes a restaurant, live entertainment, a shuttle service, and RV Park for overnight parking and camping; and Dakota Inn which is a new motel with over 100 rooms. Other tribal enterprises include the Lower Sioux Smoke Shop, a convenience store and gas station. Lower Sioux students attend public schools in Morton and Redwood Falls. Health care for tribal members is provided through the Indian Health Service.

Annual events on the reservation include a traditional pow-wow (wacipi) held during the second week of June. Throughout the year tribal members also sponsor feasts and gatherings for special family events. Two historic sites are located on or near the reservation. These include St. Cornelias Church and the Minnesota Agency which once stood at the heart of Dakota lands. Today the agency serves as an interpretive center, book, and gift shop.





Upper Sioux Community

by Priscilla Buffalohead

Location

The Upper Sioux Community is located within a five-mile radius of the city of Granite Falls, Minnesota. The tribal land base borders the Minnesota River. U.S. Highway 212 and State Highway 23 intersect the reservation. The reservation consists of rolling prairie country and woodlands enclosed in the valley of the Minnesota River. A five-member trustee board governs the community. The trustees include a Chairperson, Vice Chair, Secretary, and Treasurer. Each member serves a four-year term of office.

Children of the Upper Sioux Community attend public school in the city of Granite Falls. Some members send their children to Flandreau Indian School, a Bureau of Indian Affairs boarding school in South Dakota. The newest tribal enterprise of the Upper Sioux Community is the Firefly Creek Casino. This casino offers a full range of gaming such as bingo, blackjack, and slot machines. Tribal members are employed at the casino, in tribal government operations, and in a variety of occupations in the surrounding communities.

Historical Background

Members of the Upper Sioux Community are descendants of the Sanyanti or Santee Dakota. During the 1600's, the Santee made their homes in several village locations throughout Minnesota. In the late 1700's and early 1800's, the Santee Dakota began to live in the prairie country south and west of Minnesota's forests. For a part of the year, they lived in the woodlands. Here they built summer villages. They constructed elm bark houses with platforms for drying their summer harvests of corn. They also exploited woodland resources such as deer, wild rice and maple sap. At other seasons, they moved out onto the prairies and even further west to the plains to hunt buffalo. Although they did not have as many horses as their relatives who lived to the west, they continued to use the resources of both environments.

The Treaty of Washington on September 29, 1837,

ceded all the Dakota lands east of the Mississippi River. Proceeds from this treaty were used to pay off debts traders claimed were owed to them. In the Treaty of October 15, 1851, two bands of the Santee ceded most of their Minnesota lands to the federal government. They kept for themselves a ten mile wide tract of land on either side of the Minnesota River from Little Rock to the Yellow Medicine River. The Treaty of June 19, 1858, allotted this land in 80-acre plots to each family head. The surplus land was sold for 10 cents an acre.

The Santee Dakota, deprived of their hunting grounds and reduced to starvation as a result of the treaties signed in the 1850's, were forced into a war with American settlers. Chief Little Crow led what became known as the Dakota Conflict of 1862. In the aftermath of the war, all treaties made with the Santee Dakota were revoked, and the Dakota people either fled to the Dakotas or Canada or were removed to the Crow Creek Reservation in South Dakota. The Upper Sioux Community of today was established by a Proclamation of the Secretary of Interior on October 6, 1938.

Famous People

There are several prominent Minnesotans who are members of the Upper Sioux Community. One such individual is Carolyn Cavendar Schommer. Carolyn is one of only a handful of individuals in Minnesota who speaks her Native language fluently. She served as a Dakota Language teacher for several years at the University of Minnesota. The Shakopee-Mdewakanton Community currently employs her as a Dakota language teacher. Carolyn is very generous with her time, and very concerned about the educational needs of American Indian children. Last school year, she taught the Dakota language to American Indian families in the Robbinsdale and Osseo School Districts. She is a much-loved elder advisor to the Osseo Indian Education program.

By Priscilla Buffalohead

The Treaty of Washington on September 29, 1837,



LEECH LAKE RESERVATION

The Leech Lake Reservation is one of seven Ojibwe reservation in Minnesota. It is located in the pine forest-lands of north central Minnesota. Some of the largest and most beautiful lakes in the state – Leech, Cass, and Winnibigoshish, are found within the reservation. The communities of Cass Lake, Bena, Ball Club, Inger, Deer River, Federal Dam, Onigum and several smaller settlements are within the reservation boundaries.

According to oral tradition, the Ojibwe migrated into the Great Lakes region from the east. The first families to locate at Leech Lake, in the mid 1700's were members of the Bear and Catfish clans of the tribe. These families established villages on small islands in the lake. From here, they exploited the rich hunting grounds surrounding the lakes, the abundant wild rice beds, the stands of maple groves, and lake waters, which provided a bountiful source of whitefish. Gradually other groups joined the Leech Lake Ojibwe. They came from Rainy Lake, Sandy Lake, and Lake Superior.

Historically, the Leech Lake Ojibwe became known as the Pillager Band because of a great misunderstanding. Members of this band were camping out for a religious ceremony when a white trader came among them. During his travel up the Mississippi, his trade goods became wet and he hung them out to dry. Band members approached the trader and offered pelts they had at home for his trade goods. The trader, not understanding the Ojibwe language, did not comprehend what they wanted. In the confusion that followed, some band members helped themselves to the trader's store of goods.

Many well known leaders of the Ojibwe Nation have come from the Leech Lake Band. Oze-win-dub, the Yellow Head, from Cass Lake, is the man who guided Henry Roe Schoolcraft to Lake Itasca. Another leader, Bug-o-nay-gechig or Hole in the Day, and nephew of the famous Hole in the Day II from Gull Lake, led a rebellion against federal agents who came to arrest some of his people in the late 1890's. Bug-o-nay-gechig School, on the reservation, is named after this famous leader. Perhaps the most well known leader from Leech Lake was Esh-ke-bug-e-coshe or Flatmouth. Born near Crow Wing around 1780, Flatmouth lived in Canada as a young man. He returned to make his home at Leech Lake sometime before 1806. He was known as a civil chief and he was highly respected by his people because he was a very knowledgeable man and an eloquent speaker. He participated in treaty making between the U.S. government and his band between 1837 and 1855. At one of these treaty conferences, Flatmouth said to the Commissioners: "It is hard to give up the land. The Great Spirit made the Earth and placed us upon it and caused it to produce that which enables us to live. You know we cannot live deprived of lakes and rivers. There is some game on this land yet, and for that we wish to remain. And we want some benefit for the sale, otherwise we would not give it up."

After the White Earth Reservation was established in 1867, some Leech Lake members moved to the new reservation. Many others chose to stay in their homelands and their descendants comprise the population of the reservation today.





The Leech Lake Reservation is governed by a five member Reservation Business Committee. Elections are held every two years. The committee sets general policy and a management team is responsible for carrying out tribal programs. Leech Lake is one of six reservations in Minnesota that organized as the Minnesota Chippewa Tribe under Section 16 of the 1934 Indian Reorganization Act. The Chairperson and Secretary-Treasurer of the Business Committee also serve on the Minnesota Chippewa Tribe's Executive Committee. The headquarters for the Minnesota Chippewa Tribe is located on the Leech Lake Reservation in the village of Cass Lake.

The Leech Lake tribe is the major employers of tribal members. Nearly 500 people are employed full time in nine tribal programs including planning, resource management, business, education, and youth program, social and health services, manpower, housing and accounting.

Children living on the reservation are served by seven public schools as Cass Lake, Bemidji, Blackduck, Deer River, Remer, Walker, and Grand Rapids. Students can also attend Bug-o-nay-gezhig School, a tribal school funded through the Bureau of Indian affairs.

Traditional and contest pow-wows are held on the Leech Lake Reservation from May through September. These include a spring pow-wow, Fourth of July pow-wow, Ball Club pow-wow, the Inger Community pow-wow and the Labor Day pow-wow. In addition, a wild rice festival is held in the community of Deer River in August.





Mille Lacs Reservation American Indian Reservations and Communities in the Upper Midwest

The Mille Lacs Reservation is located in east central Minnesota along the southwestern shores of Lake Mille Lacs. The reservation includes the communities of Vineland, Isle, Sandy Lake, East Lake and Lake Lena. These tribal lands are located within the counties of Mille Lacs Lake which is one of the largest lakes in Minnesota. The lake is surrounded by smaller lakes and streams, low lying marshes, pine and hardwood forests. For tourists, this region is known as a great fishing and resort area,

Marie) they split into two groups. One migrated west along the north shore of Lake Superior. The other, the main body, migrated in the same direction along the southern shore of this great lake. Eventually, the main body of the southern division congregated together a LaPointe (Madeline) Island.

The Southern Ojibwe created a large settlement at La Pointe, and it was here they lived for four or five generations. Possibly in the mid 1600's, they

to a greater extent by reason of unfulfilled promises and agreements on the part of the United States government than the Mille Lacs Band of Chippewa of Minnesota." The United States purchased 12 million acres in what would become Minnesota and Wisconsin in 1837. The government agreed that the Ojibwe people who lived on this land could continue to hunt, fish and gather on their old homelands indefinitely. Because the Mille Lacs Band had assisted white settlers during the Dakota Conflict of 1862, the government promised they could remain on their lands.

According to sacred legend, the ancestors of the Ojibwe migrated to the Great Lakes region from the East. This migration may have begun several centuries ago.

but for the Ojibwe, it is a place where the past touches the present and connects with the lives of the people who came before.

The Ojibwe people of the Mille Lacs Reservation are part of a much larger group which is referred to as the Ojibwe Nation. According to sacred legend, the ancestors of the Ojibwe migrated to the Great Lakes region from the East. This migration may have begun several centuries ago. When the ancestors of the Ojibwe reached Bow-e-ting (Saulte Ste.

moved back to their former villages. The Ojibwe who came to live in the Mille lacs area came largely from the villages along the southern shore of Lake Superior. For the Mille Lacs Ojibwe, the Lake and surrounding forests have been a cherished homeland for well over two centuries.

The story of how and why the Mille Lacs Reservation came to have tis present form is a story of repeated injustice. In 1901, S.M. Brosills of the Indian Rights Association wrote: "No tribe in the United States has suffered

Later treaties, however, reduced the land base even further as lumber barons who wanted the pine land pressured government agents to make new land cessions. By the early years of the 20th century, Mille Lacs families who chose to stay at the lake were being harassed and sometimes even burned out of their homes. A great loss of land resulted from these injustices and consequently, Mille Lacs is a very small reservation today.

Today, the Mille Lacs Ojibwe maintain a government to government relationship with the United States. They are one of five reservations organized as The Minnesota Chippewa Tribe under provisions of the Indian Reorganization Act of



1934. The Mille Lacs governing body is modeled after a separation of powers form of government. The government consists of three branches: executive, legislative and judicial. The Chief Executive is responsible for the administrative branch of government. The Speaker of the Assembly and Secretary/Treasurer are responsible for the legislative branch. The judicial branch is headed by the Chief Justice who runs the band's Court of Central Jurisdiction.

The Mille Lacs Band owns two casinos: Grand Casino, Mille Lacs, and Grand Casino, Hinkley. The Grand Casino at Hinkley also houses a day care center and video gaming area for children. Both casinos are open 24 hours a day, 7 days a week. Since the two casinos opened, there has been nearly full employment of band members for the first time in 100 years. With profits from the casino operation, the band has bought back several hundred acres of land they once held. In addition, they have built roads water and sewage treatment systems, schools, a

day care facility, a hospital sized clinic, two community centers, two massive log buildings for ceremonial

which features many unique items for sale such as birchbark baskets with porcupine quill embroidery, beadwork, and

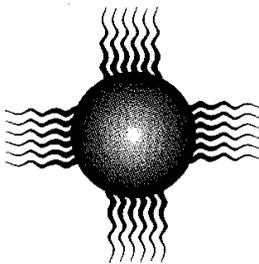
Nay-ah-shing School is located in the community of Vineland. The school offers a fully accredited educational program and emphasizes tribal history, culture, and the Ojibwe language.

events, and new homes for reservation residents. Nay-ah-shing School is located in the community of Vineland. The school offers a fully accredited educational program and emphasizes tribal history, culture, and the Ojibwe language.

basswood dolls.

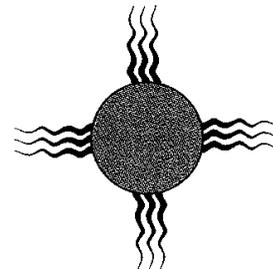
The Mille Lacs Band hosts an annual pow-wow held during the summer months at Grand Casino Hinkley. The Mille Lacs Indian Museum, operated by the Minnesota Historical Society, is also located at Vineland. The museum offers visitors a view of the way of life of the Ojibwe people as it was practiced long ago. The museum includes a gift shop

Perhaps the most hopeful sign for a brighter future lies within the Mille Lacs people. Throughout their history, they have demonstrated a remarkable strength of character. Nearly 500 years have passed since Europeans arrived in North America. Despite dire predictions that Indian people are a vanishing race, the Mille Lacs Ojibwe have endured. Many still live near the shores of lake Mille Lacs. The culture and language are still being taught through the generations. The people have endured.



*the clear sky
resounds
when i come
making a sound*

*the clear sky
loves to hear me sing*



Anishinaabeg Lyric Poem





FOND DU LAC RESERVATION

The Fond du Lac Reservation is located in northeastern Minnesota west of the city of Duluth. It includes the communities of Cloquet, Sawyer, and Brookston. The land that forms the reservation lies at the top of rugged hills that rise from the Lake Superior basin. The Fond du Lac Reservation enrollment includes over 1000 members who are Ojibwe (Anishinabe, Chippewa). The Ojibwe who came to live on the Fond du Lac Reservation are primarily from the Lake Superior division of the tribe. They are called Ke-che-gum-me-win-in-e-wug or Men of the Great Water. Arriving from former villages along the southern shore of Lake Superior, by 1783, the people who came to be known as the Fond du Lac Ojibwe had already established a permanent village near the mouth of the St. Louis River on lands that became the reservation.

During the summer of 1826, an historic treaty council was held at Fond du Lac. Representatives from several Ojibwe bands met with government agents to sign an agreement establishing a boundary between Dakota and Ojibwe lands. By 1843, the population at Fond du Lac consisted of three bands with a total enrollment of 433 members. During this period in Fond du Lac history, three prominent community leaders are often mentioned. Mongazid (the Loon's Foot) was a hereditary chief of the Marten doo-daim (clan). He is said to have possessed a bark scroll which recorded eight to nine generations of chiefs in his family. Shin-goob (the Balsam) was also a hereditary chief, and Na-ganab (the Foremost Sitter) was the speaker for the chiefs. The Treaty of 1854 created the reservation. At that time band members lived at Fond du Lac, Minnesota Point, Superior Point, Cloquet, Big Lake (Sawyer), Brookston, Indian Point at the west end of Duluth and in the Spirit Lake area. Today, because of irresponsible government policies, the reservation has been reduced to approximately 35% of the original land base.

Fond du Lac is one of six reservations to be organized as the Minnesota Chippewa Tribe. The Reservation Business Committee, consisting of five members is elected to serve four year terms. The Fond du Lac Band employs over 1000 people for government service and tribal enterprise work. Tribal enterprises include a construction company, two casinos and a new hotel.

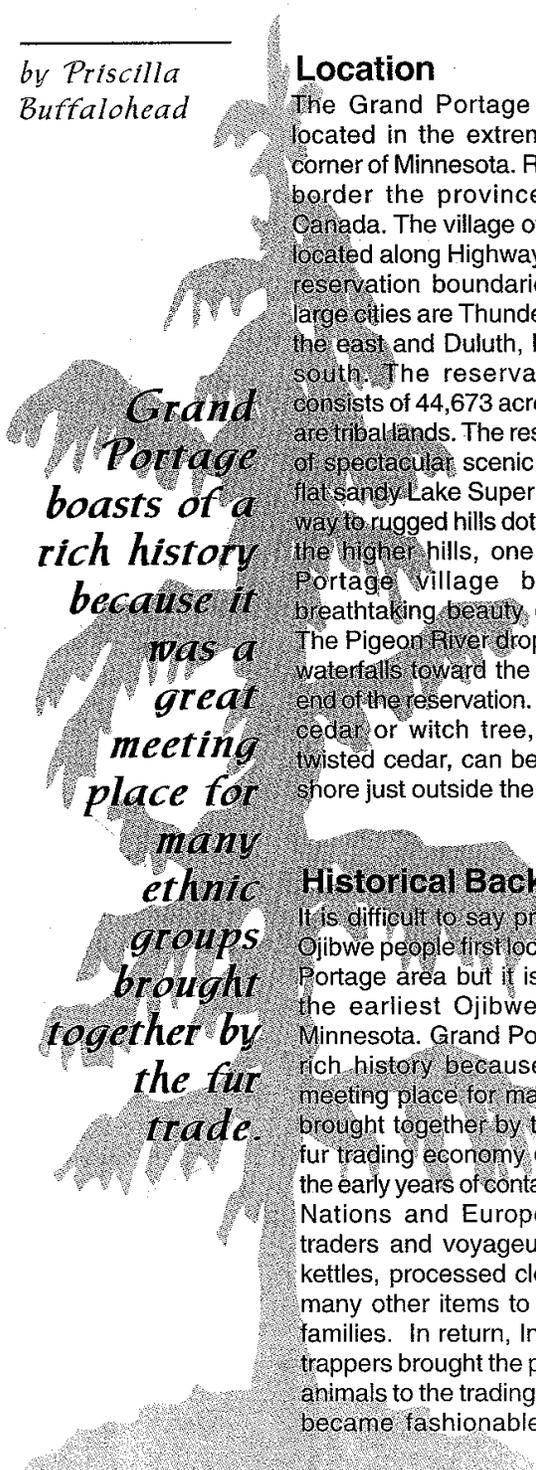
Black Bear Casino and hotel are located in Carlton, and Fond du Luth Casino is located in the city of Duluth. The revenues from these tribal enterprises are redistributed to reservation members through direct services and other activities.

Health care to reservation residents is provided through Min-no-aya-win Clinic, located in Cloquet, and through the Center for American Indian Resources in Duluth. The nation's first Indian owned and operated chemical dependency treatment center is also located on the reservation. It is called Mash-ka-Wisen which means, "Be Strong, Accept Help." Four school districts serve the Fond du Lac Reservation. The Fond du lac Headstart Program serves over 100 children. The Fond du Lac Ojibwe School, which serves approximately 250 students, emphasizes Ojibwe culture and heritage. Annual events held on the Fond du lac Reservation include the Ojibwe School Pow-wow in May, the Mash-ka-wisen Pow-wow which honors sobriety in August, and the Honor the Elders Pow-wow in December. Other events include the Peter DuFault Memorial Day picnic, the Fond du Lac Health Fair, and the summer and fall Bear Fests.



Grand Portage Reservation

by Priscilla
Buffalohead



Grand Portage boasts of a rich history because it was a great meeting place for many ethnic groups brought together by the fur trade.

Location

The Grand Portage Reservation is located in the extreme northeastern corner of Minnesota. Reservation lands border the province of Ontario in Canada. The village of Grand Portage, located along Highway 61, is within the reservation boundaries. The nearest large cities are Thunder Bay, Ontario to the east and Duluth, Minnesota to the south. The reservation land base consists of 44,673 acres, most of which are tribal lands. The reservation is a land of spectacular scenic beauty. Miles of flat sandy Lake Superior shoreline give way to rugged hills dotted with pine. On the higher hills, one can see Grand Portage village below and the breathtaking beauty of the shoreline. The Pigeon River drops in cascades of waterfalls toward the lake at the north end of the reservation. The famous spirit cedar or witch tree, a 300 year old twisted cedar, can be found along the shore just outside the village.

Historical Background

It is difficult to say precisely when the Ojibwe people first located in the Grand Portage area but it is certainly one of the earliest Ojibwe settlements in Minnesota. Grand Portage boasts of a rich history because it was a great meeting place for many ethnic groups brought together by the fur trade. The fur trading economy developed during the early years of contact between Indian Nations and Europeans. European traders and voyageurs brought guns, kettles, processed cloth, blankets and many other items to trade with Indian families. In return, Indian hunters and trappers brought the pelts of fur bearing animals to the trading posts. These furs became fashionable hats and other

articles in the European market.

Grand Portage was an ideal location for the establishment of a trading center. The bay and level shoreline made for easy canoe landings. In addition, a short distance of nine miles separated the bay from a spot above Pigeon River Falls where canoes could be loaded with goods to be traded in the western interior. Early French traders used the portage and by 1731, they had built a cabin, blacksmith shop, and warehouse here. After 1760, the British took over the western trade and Grand Portage became an even more important trade center. By 1783, the British Northwest company had built a large complex of buildings at Grand Portage. The site became known as Fort Charlotte.

Around this time, 150 Ojibwe families lived at Grand Portage and along the north shore of Lake Superior. These families were instrumental in the success of the fur trade. They were skilled trappers and provided the traders with fine finished pelts. They also taught the traders how to make and repair canoes. In addition, Ojibwe families provided the traders with essential food supplies such as deer and moose, wild rice and maple sugar. Hereditary chiefs, who had to deal with an increasing number of outsiders, offered village leadership during this era. Aysh-pay-ahng, born in Grand Portage in 1783, became principal chief in 1838. Hereditary chiefs who came after included Shaganahshing (Little Englishman), Ahdikonce (Little Caribou), Joseph Luois, and May-maush-ko-waush. May-maush-ko-waush was the last principal chief at

Grand Portage. He died in 1920.

After the war of 1812, the Americans took over territories formerly held by the British. The Americans were less interested in trade and more interested in taking Indian lands. The first land cession made by the Grand Portage Ojibwe took place in the 1840's when Minong (Isle Royale), the large island 18 miles from the village, was turned over to the state of Michigan. In the Treaty of 1854, the Grand Portage Band ceded to the federal government the iron rich land at the western tip of Lake Superior and the lands north to the Canadian border. This treaty set aside two small reservations for the Ojibwe, one of which was Grand Portage.

Permanent houses were built at Grand Portage around 1856. Day schools were established for the children, and except for harvesting seasons, the schools were well attended. Some Grand Portage families added farming to the more traditional round of hunting, fishing, and plant gathering. As the century closed, village men found additional work in nearby Canadian mines, at the Grand Marais boat dock, and in lumber camps.

The Dawes Act of 1887 and the Nelson Act of 1889 brought disastrous consequences for the Grand Portage Ojibwe. These acts allowed land speculators to grab up large portions of reservation land. The situation did not begin to be rectified until passage of the Indian Reorganization Act of 1934. By 1939 a new tribal government was in place at Grand Portage. Under the leadership of tribal chairman, Alton Bramer, the tribe bought back some of the land that had been taken by land speculators. During the years of the Great Depression, Grand Portage men worked in the Indian Division of the Civilian Conservation Corps. They worked on archaeology excavation projects around the old Northwest

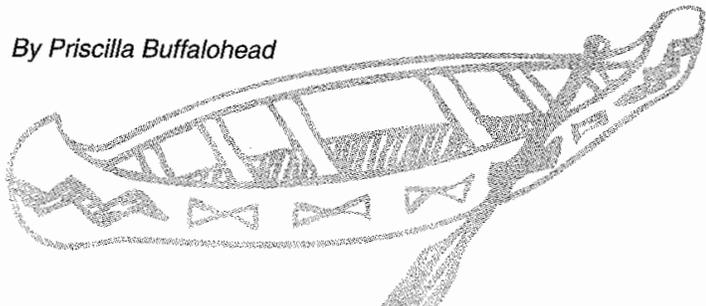
Company stockade at the lake and in the logging camps at Nett Lake. The log school house and log community center became a permanent feature of the village during the 1930's.

By 1960, Grand Portage continued to be a rather isolated community. As decades passed, the installation of a new telephone system and the construction of Highway 61 made direct communication with other communities more possible. The Reservation Business Committee negotiated with the Radisson Hotel Corporation in the 1970's to build a Radisson at Grand Portage. The hotel is now a tribal enterprise called Grand Portage Lodge and Conference Center.

The Grand Portage People

Several well-known Indian leaders came from the Grand Portage Band. Billy Blackwell has written a number of children's books about the Ojibwe. Ruth Ann Myers is well known for her work in the field of Indian education and Indian rights issues. She served on the State Board of Education and became the Board's Chairperson during the 1980's. Her tireless efforts on behalf of Indian children have led to profound state policy changes with regard to the way Indian children and their parents are treated in the public school system. The internationally known artist, George Morrison, was also a Grand Portage enrollee. His fine art pieces, which include horizon paintings and driftwood collages, are drawn from his roots growing up near the Grand Portage Reservation.

By Priscilla Buffalohead



The reservation is a land of spectacular scenic beauty. Miles of flat sandy Lake Superior shoreline give way to rugged hills dotted with pine.

*American Indian Reservations and communities in the Upper Midwest
highlighting the*

Bois Forte Reservation

The Bois Forte Reservation is also referred to as the Nett Lake Reservation. It is located in northern Minnesota within St. Louis and Koochiching Counties. The reservation includes 112,000 acres of tribal owned lands. These lands include pine forests, numerous lakes and streams, and marshy lowlands. Nett Lake, at the center of the reservation, has the largest natural bed of wild rice in North America. The cities nearest the reservation include Orr, approximately 21 miles away, Cook, approximately 45 miles away, and International Falls, approximately 70 miles away. The Vermillion section of the reservation is located 60 miles away from Nett Lake near Tower, Minnesota.



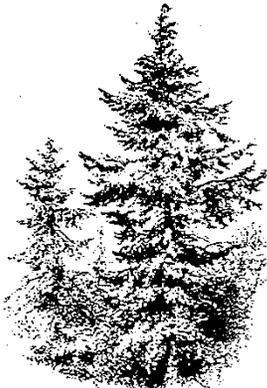
The Bois Forte Reservation enrollment includes 2300 members who are Ojibwe (Anishinabe, Chippewa). Approximately 350 tribal members live at Nett Lake, and 125 members live at Vermillion. The Ojibwe who came to live on the Bois Forte Reservation are primarily from the northern division of the Ojibwe nation, having migrated here from locations along the north shore of Lake Superior. Maps drawn in the early 1800's note the existence of the community of Nett Lake. Long ago, they were known by other Ojibwe as "men of the thick fur woods". The Bois Forte Reservation was established by Treaty on April 7, 1866 and by Executive Order dated December 30, 1881.

Bois Forte is one of six reservations to be organized as the Minnesota Chippewa Tribe. The Reservation

Business Committee, consisting of five members, is the governing body of the reservation. The tribal government, health service clinic, and the Nett Lake school are the largest employers on the reservation. Bois Forte tribal enterprises include Fortune Bay Casino, a gaming enterprise located on Lake Vermillion near Tower, Minnesota; a multi-service center which consists of a convenience store and gas station in the community of Nett Lake; and a sawmill which is also located at Nett Lake. Health services for tribal members are provided by the Bois Forte Medical and Dental Clinic which opened in 1986.



The children of tribal members attend school in the Nett Lake School District. Nett Lake School, located on the reservation, serves students in grades kindergarten through six. Students in grades seven through twelve attend school 21 miles away in Orr, Minnesota. A new Education Center for tribal members is now under construction. Annual events held on the reservation include Sah-gi-bah-gah Days, a pow-wow and feast held during the last week of May or first week of June to celebrate the onset of Spring; Me-gwetch Ma-no-min, a feast and pow-wow held in October to give thanks for the bountiful wild rice harvest; and the Mid-Winter pow-wow and feast to celebrate the mid-winter season. Visitors are encouraged to visit Nett Lake which not only has the largest single bed of wild rice in North America, but is also known as the best duck hunting lake in Minnesota.



*The mountains, I become part of it -
The herbs, the fir tree, I become part of it.
The morning mists, the clouds,
the gathering waters, I become part of it.
The wilderness, the dew drops,
the pollen-
I become part of it.*

-Navajo chant

White Earth Reservation

by Priscilla Buffalohead

American Indian Reservations and Communities in the Upper Midwest

The White Earth Reservation is located in northwestern Minnesota.

The reservation lands encompass 1,296 square miles in 36 townships. These townships are in the northern part of Becker County, the southwestern part of Clearwater County, and all of Mahnomen County. The original White Earth Reservation, created by the Treaty of 1867, included 837,000 acres of land. Today there are 67,000 acres of tribal trust lands left or 12% of the original land base. Within the original reservation are the Indian communities of White Earth, Naytahwaush, Pine Point, Ponsford, Elbow Lake, Rice Lake, Ebro and Beaulieu. The surrounding non-Indian communities are Mahnomen, Waubun, Callaway, and Ogema. The reservation lies at the eastern edge of the Red River Valley. The western portion consists of rolling prairie. The eastern portion includes rich timberlands. Within the wooded lands are numerous small streams, large and beautiful lakes, and wild rice marshes. White clay can be found beneath the black topsoil around White Earth and it is this white clay that gave the White Earth Reservation its name.

The Treaty of 1867 created the

White Earth Reservation. The idea behind the treaty was to "consolidate" Ojibwe residents of Minnesota in one place. If the Ojibwe were consolidated, the government authorities believed, there would be more land and resources for white settlements.

The White Earth Reservation was supposed to be the place where all Minnesota's Ojibwe bands would eventually go. It was to be the place where Indian people would learn white style farming and where they would live like white men.



Waweacumig and his family on the White Earth Reservation

The first 200 Ojibwe to arrive on the newly formed White Earth Reservation came from Gull

Lake, Minnesota. They formed a part of what the federal government referred to as the Mississippi bands. Reluctant to leave their old home, the party of 200 arrived at White Earth by ox cart on June 14, 1868. Soon after their arrival, they began to build homes, a sawmill, and a small Episcopal Church. The Rev. John Johnson (En-meg-ah-bowh) served as the priest of this church. Other Mississippi band members arrived later from Gull Lake, Crow Wing, and Leech Lake. In 1871, White Earth village became the site of an official Indian Agency. A school, an industrial hall, and other buildings sprang up to become the White Earth village.

A township at the extreme southwestern edge of the reservation was added in 1873 to accommodate the Pembina Ojibwe who arrived from the Red River Valley. About the same time, the Ottetail Pillager Band arrived from Leech Lake. This group made their homes at Pine Point and the extreme southwestern portion of the reservation. By 1875, the population of the White Earth Reservation had swelled to 1,400 members. The last migration of Ojibwe arrived at White Earth around 1889 when their homelands were ceded to the federal

government. Families from Leech Lake settled at Pine Point.

Families from the Mille Lacs Reservation settled at Twin Lakes along the Wild Rice River. The villages of Beaulieu and Naytah-waush are associated with Mille Lacs arrivals.

In the 1880's white settlers began to pour into the Red River Valley just west of the reservation. After much of the prime farmland was taken, farmers began to look to the White Earth Reservation for additional lands. Their call for opening the reservation to white settlement was strongly supported by lumber companies. The lumber interests had their eyes on White Earth's prime virgin timber. When Congress passed the Dawes Act in 1887, these interests found a way to grab onto the reservation lands. The Dawes Act abolished tribal ownership of the land. Instead, individual tribal members were allotted 40 to 160 acre plots. The thousands of left over acres could then be sold to non-Indians. This policy was put into effect with the passage of the Nelson Act of 1889. This act included a provision whereby four eastern townships of the reservation were ceded to the government. In turn, the government allowed the timber interests to take millions of board feet of pine from these lands. The White Earth Ojibwe received very little in payment considering the land's true

value.

After the turn of the century, a



*Wawecumig - Mille Lacs Chief
... who moved to White Earth*

series of government blunders and outright fraud took more White Earth land out of Indian hands. Congress passed bills making it easy for loan sharks and lumber interests to take more land. The Minneapolis, St. Paul, and Sault Ste. Marie Railway gobbled up lands and created the railroad towns of Bejou, Mahnomen, Waubun, Ogema, and Callaway. The White Earth Ojibwe were cheated in every way possible during this bleak period in their history.

Today, there are over 22,000 enrolled White Earth tribal members. Four thousand members live on the reservation. The reservation is governed by the White Earth Tribal Council whose offices are located in the village of White Earth. Doyle Turner is the current Tribal Chair. The band is the major employer on the

reservation. Residents are employed in government offices and programs and in tribal enterprises. The Ojibwe Forest Products Company, one tribal enterprise, is located in Waubun. This company markets forest products throughout the Midwest. The White Earth Garment Manufacturing Company located at Naytahwaush, manufactures hockey jerseys, softball uniforms, sweatshirts and t-shirts. The largest tribal enterprise, Shooting Star Casino and Hotel employ over 900 people, 80% of whom are reservation residents. Seven school districts serve the White Earth Reservation. Children of tribal members attend public school in Bagley, Detroit Lakes, Fosston, Mahnomen, Park Rapids, Waubun and Naytah-waush. The children also attend Circle of Life School in White Earth. This school emphasizes Ojibwe language and culture. The tribal controlled elementary school in Ponsford is called Pine Point Elementary. The tribe also offers a Headstart Program for pre-schoolers.

On June 14th each year, the White Earth Reservation celebrates the birthday of the founding of the reservation by hosting a pow-wow and sponsoring many other events. There are also pow-wows throughout the year in various settlements on the reservation.

by Priscilla Buffalohead

RED LAKE NATION

Description

The Red Lake Reservation is located in Northern Minnesota approximately 35 miles north of Bemidji, Minnesota. Within the reservation boundaries are the communities of Red Lake, Redby, Ponemah, and Little Rock. The reservation land base includes 790,000 acres located primarily within Beltrami County with scattered tracts in Beltrami Island and Pine Island state forests and in the Northwest Angle. The Red Lake Reservation is approximately one and one half times larger than the state of Rhode Island. Lower and Upper Red Lake are located at the center of the reservation. All of lower Red Lake and one half of Upper Red Lake belong exclusively to the Red Lake Nation.

The major village on the reservation, Red Lake, houses the tribal administration headquarters, schools, a nursing home and hospital. This community is one of the oldest in northern Minnesota. Around the turn of the century, Red Lake was already a thriving town with hotels and stores serving loggers and logging camps as well as local residents.

The village of Redby, located east of Red Lake, is known as "old Chiefs" village or Ondatamaning. The village was incorporated in 1905 and became open to settlement during the logging boom days when a railroad for carrying logs to market was built from Nebish to Redby. The Red Lake Indian Mills and Red Lake Fisheries Association are located in this village. The village of Ponemah is located approximately 25 miles northeast of Redby. The name "Ponemah" has been translated as meaning "hereafter" or "later on". Ponemah is the most traditional of the Red Lake villages. Ponemah Point, a point of land jutting into Lower and Upper Red Lake, is the site of a traditional village and burial ground. This old village was called "O-bashing" which means, "place where the wind blows through".

The Red Lake Nation includes a total population of over 7500 members. The majority currently live on the reservation. It is the only closed reservation in Minnesota, which means that no one other than Red Lake enrolled tribal members, can live on the reservation.

Historical Background

According to Ojibwe oral tradition, the ancestors of the Anishinabe migrated to the Great Lakes region from the East. The first village established by the Ojibwe in the interior of Minnesota was located at Sandy Lake. From this point, according to tribal historian, William Warren, brave war parties of Sandy Lake proceeded to fight the Dakota and eventually remove them from the lands surrounding Leech, Winnebigoishish, Cass and Red Lakes. Around 1755, there was a battle with the Dakota at Sandy River initiated by the Cross Lake (Ponemah) Ojibwe. When the British surveyor, David Thompson, passed through Red Lake in 1798, he recorded the presence of an Ojibwe village at this site. He mentions in his journal the huge fish Ojibwe men caught with their spears in the waters of Lower Red Lake.

By 1806, the British Northwest Company established a fur trading post at the East End of Lower Red Lake near the mouth of the Blackduck River. Later, the American Fur Company took over Northwest Company tradition operations. By 1830, Red Lake village was firmly established as one of the oldest villages in northern Minnesota. Gradually, the population of the reservation increased. Ojibwe families from the Red River Valley, called the Pembina bands, joined the Red Lake people. The residents of Ponemah, which was called Cross Lake long ago, maintained close relationships with the Rainy River Ojibwe and other Canadian bands. Intermarriages took place

between these communities for many generations.

After the fur trade era, missionaries came to live at Red Lake. In 1842, a protestant mission located in the village but was abandoned in the late 1850's. The first Catholic mission was founded in Red Lake in 1858. By this time, the Red Lake Ojibwe had added farming to the more traditional seasonal round of life and Red Lake farmers were so successful in their endeavors that families from other areas joined them. The Commissioner of Indian Affairs in 1860 reported Red Lake's population as 2,144. By 1875, Red Lake had its own post office and one of the postal carriers was Na-she-kay-we-gah-bow. The first government boarding school opened its doors in 1877. Later, government schools were built in Redby and Ponemah.

In 1864, Chief Moose Dung of Red Lake and members of the Pembina Ojibwe traveled to Washington D.C. to conclude and amend the 1863 Treaty of Old River Crossings negotiated the previous year. This treaty ceded approximately 8 million acres of land to the federal government. The Nelson Act of 1889, ceded another 2,905,000 acres. The Agreement of 1902 ceded eleven western townships of Red Lake land near Thief River Falls. During this era of treaty negotiations, federal officials tried to persuade Red Lake leaders to accept the allotment of their tribal lands to individuals and families. The allotment policy pursued by the federal government led to disaster on other reservations as tribal lands were rapidly transferred into non-Indian hands. The Red Lake leaders had the foresight to refuse allotment and that is why the tribal land of the Red Lake Reservation today is held in common by all tribal members.

The Red Lake People

The Red Lake Nation consists of a tribal governing body of eleven members. These officials include a Chairperson, Secretary, Treasurer, and two representatives from each of four districts. The Tribal Council headquarters and administrative offices are located in the community of Red Lake. The Red Lake Nation has its own fire department, police

and court system. The tribe employs over 1400 people in tribal programs, tribal gaming enterprises, various federally funded programs, and in the fishing industry. Another enterprise of the band is Red Lake Builders, a company, which does road and building construction throughout the state. Casinos owned and operated by the tribe include Red Lake Casino, Lake of the Woods Casino, and River Road Casino.

Red Lake hosts one of the largest pow-wows held in Minnesota. The annual 4th of July pow-wow takes place at the pow-wow grounds in the village of Red Lake. Dancers come to this pow-wow from many different tribes and many different areas of the United States and Canada.

"Treat The
Earth Well,
It Was Not
Given To
You By
Your Parents,
It Was
Loaned
To You
By Your
Children."

ancient proverb



A DAKOTA CREATION STORY

By Ramona Kitto Stately

I. Curricular Areas:

Geography,

Social Studies

Minnesota History

II. Learner Goals:

Students will develop and acknowledge an understanding of traditional American Indian land-related values and special relationships to land that formed the foundation for Indian cultural identity and sense of place on earth. Secondly, this lesson will convey to the student that the study of geography is not merely the memorization of State capitals or the location of countries on a map.

III: Learner Outcomes:

Students will be able to:

1. Identify Bdote on a map.
2. Discuss how the Dakota origin story may teach traditional land ethics.

IV. Background Information:

In this lesson, the students will learn one of the origin stories of the Eastern Dakota, the Bdewakantonwan or Mdewakantonwan who lived in Minnesota. They will also look closely at the land ethics usually found within creation stories and how these beliefs relate to the identity of the tribe.

American Indian tribes, like many other peoples, have explanations for how they originated as a distinct, unique people. Many stories tell of powerful beings that created peoples' place in the world. The origin stories relate how the universe and the earth were created and how time and space were established. Inherent in the story is a reverence of place or location in which ancestors of the tribe were created. From these stories, tribes derived laws, values, traditions and ceremonies. Many origin stories stressed kindness, generosity, cooperation and respect for the earth. In these stories, the universe could not be created without these teachings.

Many tribal individuals consider their beliefs important everyday elements that contribute to rich tradition and cultural heritage. These stories are represented in ceremonies and teachings. They are passed on to each new generation. The beliefs and traditions connect people to the land, plant life, all living creatures, and to the mysteries of birth, life, death and the spirit world. Many native people closely compare these



connections to the connections they have with family and relatives.

There are as many different origin stories as there are different cultures and peoples. In this lesson, the students will learn one origin story of the Eastern Dakota who lived in Minnesota. They will also look closely at the land ethics usually found within creation stories and how these beliefs relate to the identity of the tribe.

Materials:

Review the Creation Story with students. It can be found on Page 17 of "What Does Justice Look Like?" The Struggle for Liberation in Dakota Homeland, Waziyatawin, PhD.

V. Student Activities:

1. Locate Bdote on a map
2. List one of the land ethics you found within this story. Is this still a value of today's society? Why or why not?
3. Research the area of Fort Snelling and write a paragraph discussing the connection of Bdote to the Dakota people and Fort Snelling to Minnesotans today.

Resources:

The Bdote Memory Map is a beginning resource for giving Minnesotans a deeper understanding of where we live. It is an interactive website.

www.Web.mac.com/alliesms/Memory/BDOTE.html

How Minnesotans Wrested the Land from Dakota People

*The Sioux Indians must be exterminated or driven
forever beyond the borders of the State.*

— GOVERNOR ALEXANDER RAMSEY, 1862

Banishment from the homeland, the diaspora of a nation, the exile of a people, and ongoing colonization—these are the legacies Minnesotans and Americans have left to Dakota people. What do these legacies mean to the hearts and spirits of Dakota people? Most of us do not care to think too deeply about them, because the difficulties of everyday living as colonized peoples would be infinitely more difficult if we dwelt in a place of insupportable grief. So, we do not contemplate at length that place of pain and grief and we attempt to avert our eyes when it is brought to our attention. Indeed, even non-colonized people prefer not to dwell in this history because it has the potential to fill them with grief, outrage, guilt, and despair.

Today, I am going to ask you, the reader, to join me on a journey into that dreaded place. I want you to contemplate it with me, experience the sense of moral indignation, and, finally, emerge with a strengthened spirit ready to engage in the Dakota struggle for justice. In the end, it is my hope that we might restore the humanity of everyone.

A Story of Dakota Creation

First, however, I want to share with you a story. This is the creation story of the *Bdewakanunwan* (Dwellers by Mystic Lake)

What Does Justice Look Like?

The Struggle for Liberation in Dakota Homeland

Waziyatawin, Ph.D.



Living Justice Press
ST. PAUL, MINNESOTA

recounted from memory as I heard respected storyteller Dale Childs tell it on many occasions. Mr. Childs was from the Prairie Island Reservation located in southeastern Minnesota, and though he passed away a number of years ago, his stories remain with us.¹

A very long time ago, *Wakantanka* (The Great Mystery) created many children. As he did so, he placed a part of himself into each being. For instance, he gave the quality of swiftness to the deer, perseverance to the turtle, strength to the buffalo, and majesty to the eagle. Every bird, plant, animal, and tree was created so that each was unique and had a part of *Wakantanka*.

One day, *Wakantanka* was walking in the *Paha Sapa*, or the Black Hills, and he was looking sad. As he was walking he began to shed tears. They would fall from his eye and would splash and dry into nuggets of gold. *Maka*, the Earth, also known as *Ina*, meaning Mother in our language, wondered why her husband was sad. She asked, "Have I offended you in some way? Have I been unfaithful to you? Have I not given you many children?" When he responded negatively to all those questions, she asked, "Why then are you looking so sad? Why do I see tears fall?"

Wakantanka replied, "I have many children and they are all beautiful, but I have another piece of myself to give. When our children are frightened, they nestle in you for safety. When they are thirsty, they turn to your waters. And, when they need sustenance, they receive food from your meadows. I want children who speak to me and call me by name." *Wakantanka* wanted a creature to look to him for help and to need him.

When *Ina Maka* heard this, she wanted to give a piece of herself to help create a being who would look like her husband. She called on the waters to help her. She instructed them to come at her in great magnitude and carve into her flesh. But, the waters did not want to harm her. She reassured them that they would not harm her, that it was a gift she wished to give. So they came at her and began to carve into *Ina's* body, but the first attempt

was unsuccessful. It didn't work. So she then called on the help of the winds from the four directions. They also refused at first, saying they did not want to harm her. She told them, "You will not harm me. Blow into my body." So the winds agreed. They blew a giant gash into her and exposed the red clay of her body. She called to *Wakantanka*, "My body is open to you. Reach into my body and make a body in the image of yourself."

This was the creation of the first human being. *Ina* told *Wakantanka*, "You will recognize your children. They will be as red as the day. They will call to you, give thanks to you, and share with you your voice." *Wakantanka* put everything into his two-legged children. He gave them love, and the ability to communicate that love. They have a special voice that *Wakantanka* wanted to hear. With that voice we can say, "Thank you for all the blessings," or "On this day I give you thanks." When we are scared, we go to our father and we say, "Look down upon me. Have pity on me. Have pity on my relatives. Help us."

This particular story marks what I believe to be the beginning of interaction between human beings, the river the Dakota refer to as *Hahawakpa* (The River of Falls), and *Minisota Makoce*. In the story I just told, *Ina Maka*, or Mother Earth, instructed the waters to come at her. That first time they were unable to complete their task without the help of the winds. But, in this first attempt, the waters were coming with such force that they created images in rock that could be found along the Mississippi River. Dakota people call the first of those *Caske Tanka* and he is located just south of Red Wing. He was given this name because *Caske* is the name we give to the first-born child in the Dakota family if the child is male, and because *Tanka* means large and this refers to the larger child. Non-Dakota people call this outcropping *Barns Bluff*. Dakota people could observe the profile of a Dakota face there until 1954 when settler society dynamited that portion so that they could construct a bridge across the Mississippi River from Minnesota to Wisconsin. Observers can still find another



THE MINNESOTA DAKOTA, A CULTURAL PROFILE

By Ramona Kitto Stately

I. Curricular Area:

Social Studies/History

Language Arts

Geography

Science

II. Learner Goals:

The students will:

1. Gain and understanding of and appreciation for the fact that Minnesota is and has been the homeland of the Dakota people for centuries.
2. Gain an understanding and appreciation for the cultural traditions of the Dakota people.

III. Learner Outcomes:

Students will be able to:

1. Locate the Dakota on a map of Native America
2. Locate the four Dakota communities on a Minnesota map
3. Name the original seven divisions of the Oceti Sakowin
4. Select one aspect of Dakota culture and report on that aspect as a written or oral report.

IV. Student Activities:

1. Locate the Dakota on a Minnesota map and describe their location
2. Locate and write the names of the four Dakota communities in the proper location on a blank Minnesota map.
3. Create a list of the Seven Dakota divisions and explain what their names represent.
4. Create a timeline illustrating how long the Dakota have lived in Minnesota vs. immigrants to the state.
5. Conduct research and discuss one aspect of Dakota culture i.e. economy, political organization, language, housing, games or family life. As an oral or written report.



V. Background:

The Dakota are a part of a larger group known to outsiders as the "Sioux". The larger group also includes the Dakota and Lakota. All three are language dialects within the same Nation. The Dakota are also related to a large group of Siouan speaking Indian nations who live primarily around the Upper Mississippi Valley. Siouan speaking tribes include, among others, the Ho-Chunk (Winnebago), Iowa, Omaha, Osage, Ponce, Quapaw, Kansa (Kaw), Missouriia, and Otoe.

A note on terminology: Most Dakota prefer to be called Dakota. It means "we are allies". The term Sioux is a contraction of Nadouessioux, a word given to them by the Ojibwe meaning snakelike enemy and is a negative and offensive word to the Dakota. The word Sioux is still used however because when tribes established themselves with the Federal government and the Bureau of Indian Affairs, they were known as the Sioux. That word is also entrenched in the treaty terminology and cannot be easily changed.

The Dakota first appear in the accounts of European explorers in the early 1600's. At that time, their neighbors, the Ojibwe, had not yet entered Minnesota. The Dakota lived in several villages along lakes such as Mille Lacs, Leech Lake, Sandy Lake, and along other lakes and rivers in the Eastern Woodlands. Dakota oral tradition states that when all the divisions were living in Minnesota, they were known as Oceti Sakowin (oh-che-tee-Sha-ko-ween). This phrase means the Seven Fire Places of the Nation and the Dakota words show the interconnectedness they had with the land. It them to a physical location. The seven divisions include:

Bdewakantonwan or Mdewakantonwan-Spirit Lake People

Wahpekute-Shooters Among the Leaves

Wahpetonwan-Dwellers Among the Leaves

Sissetonwan-People of the Fish Village

Tintonwan – Prairie Dwellers

Ihanktonwan-(Yankton) Dwellers at the End

Ihanktonwana – (Yanktonai) Little Dwellers at the End

Dakota Political Organization

These seven divisions were probably village states, each politically independent but capable of collective action during times of crisis. Inter-marriage between these village states helped to unite the people because individuals would have close kin ties to several villages. In each village, there was a Head Soldier or Akicita (ah-kee-chee-tah). Like a police chief, he kept order in the village. During emergencies, more akicita were appointed. The akicita, along with the war chief, made up the tiotipi (tee-oh-tee-pee) or soldier's lodge. The soldier's lodge also helped to maintain order during the annual buffalo hunt. Four hunt chiefs were selected. They and other members of the tiotipi could destroy anyone's lodge who moved ahead of the group and frightened off the herd. Their authority, however, only lasted for the duration of the hunt.



Around 1640, French explorers and missionaries began to establish themselves among the Indian nations of the Great lakes region. They began to hear of a great nation of warriors who lived to the west of the Great Lakes. The Dakota were said to live in large fortified villages (they built a log palisade around their villages). Their houses were “cabins of deerskin” (probably tipis). French initial contact with the Dakota appears to have taken place around Lac Courte Oreilles in Wisconsin. Eight Dakota ambassadors arrived, accompanied by two women each. The women carried wild rice, corn, and other grains as gifts from their own villages.

Migration to the Prairies

Sometime between 1700 and 1750, the four eastern divisions of the Dakota began to live for longer periods of time on the prairies south and west of their old woodland homes. By the mid-1700's, they were living in villages along the Mississippi and Minnesota Rivers. Some historians believe the Dakota migrated to new homelands because the Ojibwe began a westward migration and invaded the old Dakota communities. Other historians argue that while the Ojibwe and Dakota were frequently at war, the Dakota had already begun to leave their northern lake homelands before the Ojibwe arrived. By 1726, a permanent French trading fort had been built at Lake Pepin to the south. That winter, 600 Dakota camped at the fort. In the spring, they left to attend an annual trade fair held further south at Prairie du Chien. It is possible that Dakota participation in the fur trade precipitated their moving to the south and west.

Leadership in the 1800's

By the early 1800's, the political leaders in Dakota villages included a chief, chief soldier, and a principal man. The chief soldier was often the brother-in-law of the chief. However, the tipi or soldier's lodge also continued to be a political influence in Dakota villages. Fur traders and government officials who dealt with the Dakota viewed a chief as one who held complete authority over his people. The Dakota, however, operated in a more democratic fashion. The opinions of all villagers were given equal weight in the process of decision making.

New Items Replace Old Items

In their new location in the prairies along the river valleys of southern Minnesota, the Dakota continued to participate in the fur trade. By supplying processed furs to the traders, the Dakota could obtain steel tools and weapons, processed cloth and blankets, glass beads and other new materials. These items gradually replaced stone and bone tools, pottery, and fur or hide robes.

Dakota Housing and the Seasonal Round (Seth Eastman's drawings of the Dakota in "Painting the Dakota" are a good visual tool to use here-page numbers are listed accordingly.)

In other respects, the Dakota lived much as their ancestors had lived. For a part of the year, they built and lived in bark house villages. Called tipi tanka or big lodges (p.20) these houses were rectangular in shape and covered with elm bark. Each lodge had an upper platform for drying plants and vegetables. In these villages, the women planted, harvested, and stored their corn. The people also fished, hunted deer, and gathered prairie vegetal foods, including different kinds of berries and a nourishing bulbous root called tipsina (tip-see-nah).



In the fall, the men went muskrat hunting and the women gathered a supply of wild rice (p.69). During the winter months, families broke into smaller groups and the men hunted deer. In the spring, many families went to a favorite sugar bush where they processed sap into maple sugar (p.54). The season completed, they returned to their bark house villages, and after planting, planned for the annual bison hunt on the prairies to the west.

By the time Euro-American immigrants arrived in the lands the Dakota called Mnisota, the Dakota had lived in the area for a very long time. They knew how to use the natural resources for food, clothing, and homes. They knew how to grow crops such as corn, beans, squash. They knew how to dry and preserve foods for later use. They knew how to create large villages, how to fortify their villages, and how to govern themselves in a democratic manner. They knew where plant medicines could be found. They could show others how to navigate the rivers and lakes and where worn trails led. They knew how to keep the land, the air and the water clean. The immigrants had great deal to learn from the Dakota.

Additional Resources:

Priscilla Buffalohead – Archeologist and linguist

Indian Boyhood. Charles Alexander Eastman. Dover Publications. New York. 1971.

Games of the North American Indians. Stewart Culin. Dover Publications. New York. 1971.

Ohiyesa. Charles Alexander Eastman. Raymond Wilson. University of Illinois Press, 1983.

Dakota Language and Culture. Joanne Zacharias. Shakopee Mdewakanton Sioux Community. 2006.

Dakota Indians Coloring Book. Chet Kozlack. Minnesota Historical Society, 1979.

Painting the Dakota. Seth Eastman at Fort Snelling. Marybeth Lorbiecki. Afton Historical Society Press. 2000.



THE FOUR SEASONS OF THE DAKOTA

By Ramona Kitto Stately

I. Curricular Area/State Standards

1. Social Studies/History
2. Language Arts
3. Geography
4. Science

II. Learner Goals

The students will –

1. develop an understanding of traditional American Indian land-related values and special relationships to land that formed the foundation for Indian cultural identity and sense of place on earth; and
2. understand the purpose of the seasonal movement of the Dakota people. They will connect those movements to the resources Dakota people needed for survival.

III. Learner Outcomes

The student will be able to –

1. identify the Dakota people as an American Indian Tribe and know the general parameters of their traditional homeland; and
2. discuss the relationship that existed between natural resources, food resources and the seasonal round of the Dakota life in the historic past.

IV. Student Activities

1. Locate the Dakota on a Minnesota map
2. Fill out the chart in which seasons, foods, dwellings and tasks done by men and women are compared
3. Compare similarities and differences between the Dakota and Ojibwe seasonal life
 - i. Why do these two groups do the same things?
 - ii. Fill out the chart comparing the two Minnesota tribes

V. Evaluation

1. Have the students correctly complete the chart included
2. Students discuss the questions listed at the bottom of the chart and identify historic reality vs. stereotypes.
3. Students actively participate in the above discussion and their resource map



VI. Background

In order to understand and relate to the Dakota (Sioux) people, one must first understand the differences in cultural values. One important question we must first know the answer to is “what is this man’s relationship to the material world?” The driving force behind Dakota society was the embodiment of the concept of *harmony with nature*. Taking time to look at all that was meaningful to the Dakota, the unity of man and nature emerged as the original idea. This idea is in sharp contrast to the individualized viewpoint exemplified by Western man’s beliefs that he was set apart from nature and that nature should be shaped to his “will.”

This lesson breaks down stereotypes made by the media in Hollywood versions of the buffalo plains warrior.

The Dakota’s (Eastern or Woodland Sioux) way of life revolved around an annual cycle of activities that were later adopted by the Ojibwe who migrated into the northern part of Minnesota. They travelled to major food sites at different seasons and utilized the natural world clock (hence the term *Indian time*) to tell them when it was time to move. Although the Dakota lived on the natural resources that Maka Ina (mother earth) provided, there was a pattern of variation in their subsistence strategies which reflect the ecological diversity of Minnesota.

A. FALL: PTANYETU (TAH-NEE-YET-TOO)

- **September:** Psinhnaketu wi (pss-eeen-ha-knocket-too-ween)
Moon When the Rice is Laid up to Dry
- **October:** Wazupi wi (Wah-zhoo-pee-ween)
Moon for Drying Rice
- **November:** Takiyuha wi (dock-ee-yoo-hah-ween)
Moon When the Deer Rut

Maka Ina (Mother Earth) gives a sign to the Dakota that change is coming. When the nights become cool (*Indian time*) and the women are finished harvesting the corn, the families pack up and move to the wild rice camps. Here, they put up their tipis on high ground near the shallow rice lakes, and prepare to harvest and process the wild rice.

When the time had come to harvest, several steps were taken to complete the process. The growing rice in the lakes would be bundled; and after the bundles stood for a few days, workers would direct a canoe through the grasses while others tapped the heads of the rice bundles with sticks to knock the rice into the canoe. The rice was either dried in the sun or placed on scaffolds above fire in order to remove any water. The next step was “parching,” a process that dried the rice to allow the hulls to fall off. The rice would be heated in a kettle over a fire and placed into circular pits that were two feet wide and two feet deep. In order to help the process along, the young men would wash their feet, put on new moccasins, and step on the rice. The final process separated chaff from kernels of rice by women placing the rice on a robe and shaking it.

Wild rice harvesting was the main activity, but there were still other things going on. Waterfowl was attracted to the ripe grain which made it easy to shoot them. This was also a time when the blueberries and huckleberries were ready to pick; tipsinna (bread root) was ready to harvest from the shallow lakes, and men would fish and hunt deer. Food was plentiful during this time of year, and the people were comfortable. It was a time to feast, and also a time to honor the “Water Chief” in order to have a safe harvest with no accidents.

By late October, the Dakota would divide up to hunt deer in areas most accessible to their summer camps. They travelled light in hopes of being burdened with a heavy load of meat to bring back to winter camps in January. Specific protocol for the hunt was followed to ensure everyone had equal opportunity to receive deer meat and no one starved. The deer killed was divided among of the hunters, allowing those less skilled to also bring meat home. Each deer could be divided up among four families, and the one who killed it would take the hide. The hunters shared the burden of dividing the meat and carrying their portions home. For several months, the hunting parties set up temporary camps and hunted until the deer supply in the area was exhausted.



B. WINTER: WANIYETU (WAH-NEE-YET-OO)

- December: Tahecapsun wi (Tah-hay-chap-shoon-ween)
Moon When The Deer Shed Their Horns
- January: Witehi wi (Wee-teh-hee-ween)
Hard or Severe Moon
- February: Wicata wi (Wee-cha-tah ween)
Raccoon Moon

The Dakota describe January as the “severe moon,” or the coldest, hardest time of the year. It is also the time when snow is hard and crusted on the earth. By this time, the small deer hunting parties have returned to the area near their summer camps and set up tipis in sheltered wooded areas. The people relied upon buried corn, dried berries, rice reserves, dried meat, and fish to feed them throughout this season.

During the winter months, women were busy dressing deer skins, making moccasins, and doing other beadwork. (One of the significant background colors for the plains beadwork is white, the color of the season when most of the beadwork is done.) Winter was also the time when men speared fish and traded furs and skins. For all, this season signified a time to rest. This was a great time to “ball play on the ice,” similar to La Crosse but played on ice.

C. SPRING: WETU (WET-OO)

- March: Istawicayazan wi (ease-tah-wee-ch-eye-yah-zan ween)
Moon Of The Sore Eyes
- April: Magaokata wi (mah-gah-owo-kah-tah-ween)
Moon When The Geese Lay Eggs
- May: Wozupi wi (woe-zhoo-pee-ween)
Moon For Planting

The cackling crows returning to their roosts was one of nature’s announcements that wetu (spring) had arrived. Seth Eastman describes this as “firecrackers” in *Painting the Dakota. (Indian Time)*. As the snow melted and signs of new life on the earth became apparent, the Dakota people once again separated into working communities.

The women, children, and elder men would move to the maple sugaring camps in the maple groves. Troughs were made of birch bark or basswood to collect sap from the tree trunks. Hollowed-out log canoes were used to gather the sap which was boiled down into syrup, sugar, and hard candies. The syrup was poured into molds made with geese or duck bills, or other natural items, and stored for the upcoming summer village feasts where it was served with rice, corn, or dried meat. When the sap quit flowing, it was time to move to the summer villages.

Some of the Dakota men would use the April moon to collect furs for trading, because furs were still thick and most valuable at this time. The prey was muskrats, otters, beavers, minks and martens. Muskrat meat was used to feed the hunters during this time.

This was the leanest time of year, because winter supplies were usually depleted; but it was a great time for the boys to bring home the food. The syruping activity attracted small birds, rabbits, chipmunks, and other pests that the young boys would hunt with bows and arrows. This was not a gender specific activity and girls also learned to trap and hunt; but they didn’t have as much time to devote to it. Hunting and trapping was also a time for children to study animal life as part of their daily lessons.



D. SUMMER: BDOKETU (BUH-DOUGH-KEH-TOO)

- June Wazustecasa wi (wah-zhoo-stay-cha-sha ween)
Moon when Strawberries are Red and when Corn is Hoed
- July Canpasa wi (chon-pah-shaw-ween)
Moon When Chokecherries are Ripe
- August Wasuton wi (wah-soo-tone-ween)
Moon When the Corn is Gathered or the Harvest Moon

By late spring, the Dakota were returning to their summer planting villages, the largest encampment of them all. When the earth was warmed (Indian time) women planted corn, potatoes, squash, and pumpkins. The Dakota were returning to their summer planting villages, the largest encampment of them all. These encampments had been named "permanent villages" because of their sizes, but this is misleading.

Bark houses, built and owned by the women, were long, multi-family lodges used in the planting village. Women's main work was tilling the fields, planting, tending and harvesting corn, beans and squash.

This was the time of year when the berries ripened and were pounded, dried, and mixed with dried deer or buffalo meat to make wasna, an energy food.

Many of the herbs and medicines that Maka Ina (Mother Earth) provides were being collected during Wajustecasa-wi or *Moon when the Strawberries are Red*.

At sunrise and again at dusk, the men and women would spear fish together. The women would steer the canoe and the men would wait for an opportunity to spear. This was a major activity for the Dakota in the summertime and a supplemental one throughout other seasons.

Men hunted buffalo on the prairie in the summertime while the women were busy cutting and drying meat, and tanning hides. Buffalo were integral for the sustenance of the people, because they made the shelter, clothing, utensils, tools, and meat to feed the community. Because of this dependence, the buffalo was one of the most important animals to the Dakota. The eastern Dakota's reliance on the buffalo changed by the 1840's when the big game species disappeared from this area. This activity was done throughout the seasons but the large buffalo hunts happened in the summer.

This was a time of year to play sports and hold feasts and celebrations.

Much of the food that was gathered dried or parched was stored in birch or parfleche containers and buried for retrieval in the food sparse winter months.

Resources

Painting the Dakota. Seth Eastman at Fort Snelling. Marybeth Lorbiecki. Afton Historical Society Press. 2000.

Dakota Life in the Upper Midwest, Samuel Pond

Handbook of North American Indians. Volume 13, part 2, "Santee". Patricia Albers.



The Dakota

Students will work in small groups to fill in the chart below. Each student will make their own chart but information should be supplied by all members of the group.

SEASON	MAIN FOODS	TYPE OF DWELLING	CAMP AREA	MEN'S TASKS	WOMEN'S TASKS
	Dakota	Dakota	Dakota	Dakota	Dakota
Winter					
Spring					
Summer					
Fall					

1. Can you name one of the stereotypes that this lesson breaks down about the Dakota?



THE US DAKOTA WAR

By Ramona Kitto Stately

I. Curricular Areas:

Social Studies/History

Language Arts

II. Learner Goals:

The students will understand the events leading up to the Dakota War and the events of the war itself.

III Learner Outcomes:

Students will be able to:

1. Locate the main areas/places of the US Dakota War on a Map of Minnesota
2. Recognize and understand the importance of the terminology surrounding this war.
3. Describe the US Dakota War and its outcomes as well as its legacy in Minnesota.

IV. Teacher Background Information:

All Nations (native or not) have creation stories that tell us where we are from. This is our basic connection as a people, and gives us the foundation of who we are. The Dakota creation stories (there are several) clearly show that we have not emigrated from any other place and although we have traveled to and from other places throughout North America throughout the centuries, we have always lived here. The joining of the two rivers, the Minnesota and the Mississippi is called Bdote, what is currently called Mendota. This sacred junction can be viewed from Fort Snelling. There is no question in Dakota historical accounts and oral history that Minnesota Makoce has always been the homeland of the Dakota.

It is important to use the correct terminology when teaching about the US Dakota war.

The US Dakota war began with the hunger of Europeans and Euro-Americans for land in Minnesota. It is important to note the similarities of the governments' systematic plan that removed Indigenous Nations from their homeland in order to meet the needs of the settlers who were to follow. The strategy used was designed to strip nations of their basic identity. First the traders came in followed by military forts that would provide protection for the missionaries, soldiers and white settlers who were to come. The broken treaties were yet another weapon used to take land and although the US signed over four hundred treaties and agreements with Indian tribes, not one was ever honored. The treaties were an effective way to transfer land ownership peacefully.

The initial 1805 treaty ceded 100,000 acres of land to build a military post. Even though Zebulon Pike was only able to acquire two signatures, the treaty was ratified by congress and those two signatures represented the will and agreement of the entire Sioux nation. At that time the Dakota population was estimated anywhere between 35,000 and 21,675 people. Other treaties followed with the same





undermining tactics until the Dakota Nation's land mass was reduced from a 4 state region to a mile wide strip of land along the south side of the Minnesota River. There was no way Dakota could sustain their traditional way of life which included using resources over a wide area for food, housing, clothing, and tools.

Once the fort was built, Missionaries moved in to civilize the Dakota and educate them. The reactions of the Dakota to these changes varied but all with hopes of surviving. A deep split developed within Dakota villages. Those who wanted to continue living in traditional way resented Dakota who had become Christian and taken up white-style of farming and dress. Christianized farmers stored surplus in "root cellars". This practice was seen by the traditional Dakota faction as "hoarding" when generosity was a principle value. The Dakota believed that to not share was to not be human.

After Treaty of 1851, large influx of whites arrived to take over lands formerly Dakota homelands. German immigrants arrived en-masse to New Ulm. During the first winter they arrived they took over the gabled (tipi tanka) village of Dakota. Also made fun of Dakota and refused to share food.

Finally, the Trust relationship between the Dakota and federal government fell apart by 1860. Food supplies promised by federal government never arrived and the Dakota petitioned traders to extend credit so their people could eat. The Dakota were faced with horrible hunger as they had the responsibility to feed thousands of people a day. At Yellow Medicine Agency, trader Andrew Myrick said "so far as I am concerned, let them eat grass".

In response to the lies, the greed and the hunger, relations between the white and the Dakota were unstable. The war itself began in Mdewakanton villages in summer of 1862. On a dare, a group of young Dakota men stealing chickens were caught and ended up killing a white farmer and his family. They enlisted the aid of Mdewakanton chief, Little Crow. Little Crow reluctantly agreed to go to war. Dakota war parties made their first attack at the Lower Sioux Agency near present day Morton. Here they won a victory over platoon of soldiers sent from Fort Ridgely. Next, white settlements in "Big Woods" and New Ulm were attacked. In all over 500 white colonists were killed. The number of Dakota lost in the war was never counted.

The Battle of Wood Lake was the turning point of the war when the Dakota lost. Many Dakota who took part escaped to prairies to the west. Others, tired of fighting or who had remained neutral, formed a Friendly Camp. Henry Sibley, now General Sibley took them all prisoner. Some 1200 Dakota were arrested and marched to concentration camps at Mankato and Fort Snelling. At New Ulm and other locations the whites threw rocks and poured boiling water on Dakota women and children. Three hundred Dakota men condemned to death and on December 26, 1862. President Lincoln commuted some of those sentences but still what became the largest mass hanging in U.S. history took place in Mankato Minnesota as 38 Dakota men were hanged at once.

As a result of this War, Congress nullified all treaties with Minnesota Dakota. Whether they were participants in this war or not, all were denied further treaty benefits. Congress appropriated money for removal of Minnesota to Crow Creek, South Dakota. With no provisions, 300 Dakota died the first winter at Crow Creek. To escape further starvation many moved further to a place called Santee, Nebraska.

Finally in the late 19th century, some of the land was restored to Dakota in Minnesota. More land was added in 20th century which represent the four Dakota communities in Minnesota today, Prairie Island, Prior Lake, Upper and Lower Sioux.



V. Student Activities:

1. The US Dakota War has been named the US Indian Massacre in Minnesota, the Dakota War of 1862, the Sioux Uprising, the Sioux Outbreak of 1862 , the US Dakota War of 1862 and Little Crow's War. Using the internet, research the meaning of the words and names and write a short paragraph explaining if and why the terminology matters.
2. Using the website , http://news.minnesota.publicradio.org/features/200209/23_steilm_1862-m/index.shtml, review the story of Minnesota's Uncivil war with students. Portions can be listened to online.

See supplemental material for further activities.

Additional Resources:

What Does Justice Look Like? The Struggle For Liberation in the Dakota Homeland. Waziyatawin, PhD. Living Justice Press. 2008.

In The Footsteps of Our Ancestors. The Dakota Commemorative Marches of the 21st Century. Waziyatawin Angela Wilson, Living Justice Press, 2006.





CONQUEST OR GENOCIDE?
THE CASE OF THE MINNESOTA DAKOTA
By Priscilla Buffalohead

Curricula Areas: Social studies, Minnesota history

Learner Goal: Students will understand that the benefits Euro-Americans have received from citizenship were gained at the cost of the rights and freedom of America's Native people.

Learner Outcomes: The students will be able to:

1. Identify the Dakota as they original inhabitants of Minnesota and describe their democracy.
2. Explain how American government agents ignored the Dakota process of decision making to ratify treaties with the Dakota.
3. Compare and contract French/British interests in the Dakota with that of the Euro-Americans?
4. Summarize the events that led to the Dakota War of 1862.
5. Debate whether or not American treatment of the Dakota after the war as genocide.

Materials: Accompanying student reading.

Activities:

1. Students read the accompanying essay and define key Dakota words and answer questions related to the reading.
2. Students conduct research on the culture of the Dakota, and on Dakota communities in Minnesota today.
3. Students debate whether or not American treatment of the Dakota can be construed as genocide based on the United Nations definition of genocide
4. Students research the definition of "colonialism" and debate whether the United States might be considered a colonial power. Students debate the issue of whether or not America can be a democracy and a colonial power at the same time.
From WordNet of Princeton University: **colonialism:** *exploitation by a stronger country of a weaker one; the use of the weaker country's resources to strengthen and enrich the stronger country.*



UNITED NATIONS DEFINITION OF GENOCIDE

Convention of the Prevention and Punishment of the Crime of Genocide

ARTICLE 1: The contracting parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and punish.

ARTICLE 2: In the present convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- killing members of the group
- causing serious bodily or mental harm to members of the group
- deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
- imposing measures intended to prevent births within the group
- forcibly transferring children of the group to another group

ARTICLE 3: The following acts shall be punishable:

- Genocide
- Conspiracy to Commit Genocide
- Direct and Public Incitement to Commit Genocide
- Attempt to Commit Genocide
- Complicity in Genocide



QUESTIONS BASED ON STUDENT READING

Dakota Vocabulary:

Oceti Sakowin=

Tiotipi=

Akicita=

tipi tanka=

1. Briefly describe how the Dakota lived, and what kind of decision making process they had when first encountered by Europeans?
2. Would the Dakota decision making process be considered democratic? How did the Dakota view the position of chief as opposed to white government agents?
3. How did the Dakota and other Indian nations exchange goods prior to the fur trade? How would you describe the relationship between the Dakota and the French and British traders?
4. List two reasons why the Dakota may have left their woodland homes.
5. The Pike Treaty of 1805 ceded 100,000 acres of land from the Dakota. They got \$2000 in return. What would \$2000 buy today?
6. Why do some historians view the Pike Treaty as illegal?
7. Why did Ramsey and Sibley want to negotiate a new treaty with the Dakota in 1851? How did they personally benefit from the treaty?
8. In what way could the Treaty of 1851 be construed as illegal?
9. Summarize the major issues that led to the Dakota War of 1862.
10. The Dakota came up with two strategies of dealing with the Americans. Did either strategy work? Why or why not?
11. Why did the missionaries want the Dakota to have a smaller land base?
12. Why were the Dakota particularly resentful of the German New Ulm immigrants?
13. Did the government punish only the Dakota who participated in the war? What happened to the Dakota of Minnesota in the aftermath of the war?



**STUDENT READING: CONQUEST OR GENOCIDE?
THE MINNESOTA DAKOTA**

The term “Sioux” has been applied by outsiders to several groups who call themselves Dakota, Nakota, and Lakota. Speakers of the Dakota dialect lived in Minnesota during the 18th and 19th centuries. There is strong evidence that the ancestral homeland of Dakota, and all Indian Nations who speak a Siouan language, included lands along the Central Mississippi River Valley. Therefore it is quite possible that the Dakota lived in the woodlands and prairies of what is now called Minnesota for hundreds of years.

OCETI SAKOWIN

In the early 1600’s, when they were first encountered by the French, the Dakota lived in several large fortified villages throughout Minnesota. Oral tradition tells of seven divisions of the tribe collectively known as Oceti Sakowin (Oh-che-ti Sah-ko-win) or the Seven Fire Places. The seven original divisions were:

Mdewakantonwin-Spirit Lake People
Wahpekute-Shooters Among the Leaves
Wahpetonwan-Dwellers Among the Leaves
Ihanktonwan-(Yankton) Dwellers at the End
Ihanktonwanas (Yanktonai) Little Dwellers at the End
Tetonwan-Dwellers of the Plains

These seven divisions probably referred to village locations. The villages were quite likely village states, each politically independent, but capable of collective action during times of war. Intermarriage commonly took place between couples living in separate villages. These unions helped to unite the separate divisions.

During the 1600’s and perhaps into the 1700’s, the Dakota appointed a head soldier called “akicita” (ah-kee-chee-tah) to keep order in daily affairs. This position may be comparable to a chief of police in modern towns. Each village also had a council of adult males and a chief messenger. During emergencies, additional akicita were appointed. The akicita selected a war chief and together they comprised the “tiotipi” or soldier’s lodge. The soldier’s lodge had the additional duty of maintaining order during the annual buffalo hunt. They had the right to destroy anyone’s lodge who moved ahead of the group and frightened off the buffalo herd. The authority of these leaders, however, lasted only for the duration of the hunt.

After extensive contact with European immigrants, the political leaders of each Dakota village included a chief, a chief soldier, and a principal man. The chief soldier was often the brother-in-law of the chief. The tiotipi or soldier’s lodge continued to be an important political influence in Dakota villages. Fur traders and government officials who dealt with the Dakota viewed a chief as one who exercised complete authority over his people. The Dakota actually operated in a far more democratic fashion. The opinions of all villagers were given equal weight in any collective decision that needed to be made. If someone had an opinion to be expressed, that person invited others to a feast. Those invited were obligated to carefully listen to his point of view.



THE ERA OF FRENCH AND BRITISH TRADE

Around 1640, French explorers and missionaries began to establish themselves among the Indian Nations of the Great Lakes. They began to hear about a great nation of warriors who lived to the west of the Great Lakes. In 1660, the French explorers, Pierre Esprit Radisson and Sieur des Groseilliers, along with Medard Chouart, met with representatives of the Dakota Nation for the first time. This historic meeting may have taken place in what is now Western Wisconsin. Representatives from eighteen nations came together to observe a memorial for the dead. During the proceedings, eight “Dakota ambassadors” arrived, accompanied by two women each. The women carried wild rice, corn, and other food as gifts from their own villages.

Before 1685, the Dakota were indirectly involved in the French initiated fur trade in the western Great Lakes region. The Dakota received some European trade goods through Indian nations whose villages were closer to French settlements. By 1685, a temporary trading post was set up on Lake Pepin in southern Minnesota. By 1700, “Peele Island” at the head of the lake, became the site of an annual trade fair. This was the beginning of a commercial relationship that developed between the Dakota and the French.

Trade was not a new concept for the Dakota. It had been going on for centuries prior to the arrival of Europeans. Commercial fairs were held each year along the James River in eastern South Dakota and at the Mandan villages on the Missouri River. Dakota ideas about trade took the form of “reciprocal giving”. Whether paid for or given away, the result was the same. Articles from the Plains such as ponies, buffalo robes and buffalo meat became available to woodland tribes. In the same manner, woodland products such as wild rice and maple sugar became available to Plains villagers. Trade fairs and annual gatherings of the Dakota continued throughout the 1700’s. Sometime after 1763, when the British took control of the Great Lakes fur trade from the French, an Englishman named Jonathan Carver came into Dakota country. The journal he kept contains a description of an annual gathering of the Dakota. He called this gathering a “Grand Encampment”. The gathering took place in a Wahpeton village some 30 miles upstream from the mouth of the Minnesota River. At that time, all seven divisions of the Nation assembled on an annual basis to discuss matters of mutual interest.

MOVING TO THE PRAIRIES

Sometime between 1700 and 1750, the four eastern divisions of the Nation began to live for longer periods of time on the prairies south and west of their old woodland homes. Gradually, they left their permanent villages at Mille Lacs, Sandy Lake, Cass and Winnebigoishish Lakes, Leech Lake and Red Lake in northern and north-western Minnesota to live on the prairie. By the mid-1700’s these Dakota lived along the Mississippi and Minnesota Rivers in Southern Minnesota.

Some historians believe that the Dakota migrated to new homelands because the Ojibwe began a westward migration and invaded the old Dakota communities. Over one hundred years ago, the Ojibwe historian, William Whipple Warren, recorded the oral accounts of Ojibwe elders who told of such battles in northern and eastern Minnesota and western Wisconsin. These oral accounts suggest the Dakota were gone from the Mille Lacs region by 1736.



Other historians note that the Ojibwe and Dakota were indeed frequently at war from the early 1700's until well into the following century. However, the four eastern divisions of the Dakota had already begun to leave the woodlands before the Ojibwe arrived. The historical record notes that 600 Dakota were wintering near the French trading post at Lake Pepin and at the trading village to the south at Prairie du Chien. It is possible that the Dakota participation in the fur trade precipitated a migration south and west.

AMERICAN COLONIALISM

The first formal treaty between the Mdewakantonwan division of the Dakota and the United States took place in 1805. The treaty negotiated by Zebulon Pike, an American military officer, ceded 100,000 acres of land around the confluence of the Minnesota and Mississippi Rivers to the American government. The circumstances surrounding the signing of this treaty suggest the legality of the treaty is questionable. First of all, the process by which the Dakota arrived at group decisions, by discussion and consensus among villagers, was ignored. Chiefs had no more power to make decisions than anyone else and yet, Pike solicited only "chiefs" to sign the treaty. Of the seven Mdewakantonwan chiefs present at this historic meeting, only two signed. Congress also waited for some time before ratifying the treaty. When it was finally ratified, the \$200,000 agreed upon for the land was reduced to \$2000.00, without the consent of the chiefs who signed the original treaty. However illegal the Pike treaty was, it gave the American colonists a foothold in Dakota lands.

The treaty of 1837 between the Mdewakantonwan villagers and the American government opened lands east of the Mississippi River to white encroachment. A provision in this treaty allowed Dakota villagers to be supplied with whatever goods they might need for a period of 20 years. Some fourteen years later, the Treaty of 1851 resulted in further land loss, not only for the Mdewakantonwan but also for the other three of the four eastern groups. The territorial governor, Alexander Ramsey, and territorial delegate, Henry Sibley, negotiated this treaty. Ramsey and Sibley had several reasons to believe the new treaty could be successfully negotiated. Reports had been

filtering in that there was widespread starvation among the Dakota. They might then be ready to exchange land for a permanent food supply. In addition, there was increasing pressure to open up lands west of the Mississippi River for white colonization. Minnesota had become a territory in 1849 and 5000 white colonists were living along a narrow strip of land between the St. Croix and Mississippi Rivers. These circumstances pushed Ramsey and Sibley ahead.

The leaders of the four bands of Dakota living in Minnesota were Dakota men who had either converted to Christianity or had taken up farming under the influence of white missionaries. The missionaries had their own reasons for persuading Dakota leaders to sign a new treaty. They had come to believe the only way the Dakota would adopt Christianity would be to give up their communal lifestyle. Giving up communal life meant adopting the family practices, farming methods, and ownership patterns of the whites. This would be accomplished more rapidly, they reasoned, if the Dakota held only a fraction of their land base.





The treaty conference itself was held in the summer of 1851 at the Dakota village of Traverse Des Sioux on the Minnesota River. When Alexander Ramsey, and federal agent, Luke Lea arrived, they had to wait two weeks. The Sisseton bands were still bison hunting on the Plains to the west. Neither Ramsey nor Lea had muck experience in treaty negotiation. Earlier negotiators had generally followed Indian customs and traditions. Those who wanted to persuade provided the guests with a communal meal. For the Dakota, treaty conferences were social and well as political events. Ramsey lacked understanding of Dakota protocol.

A final treaty took form on July 23, 1851. Thirty-six village chiefs ended up signing the treaty. An equal number, especially among the Sisseton and Wahpeton bands, never agreed to sign. According to the provisions of the treaty, the Minnesota Dakota agreed to relinquish a large portion of their lands. This territory ran from central Minnesota in the north to northern Iowa in the south, and from the Red and Sioux Rivers in the west to an undefined border in the east. The area to be set aside as a reservation included land from Yellow Medicine Creek to Lake Traverse. In return for the ceded land, the government was to keep \$1,360,000 in the United States treasury for 50 years. Other benefits of the treaty included \$10,000 for food provisions and \$18,000 for education and farming. In addition, the bands were to receive \$305,000 “hand money”, as it was called, to open farms in support of their needs until the first year’s interest on their money arrived. With the support of some of the missionaries and mixed-blood Indians, the American fur traders got several Dakota leaders to sign a document which became known as the “trader’s paper”. This paper pledged some \$210,000 of treaty money to pay traders for so-called past debts. Many of those who signed this paper later stated they were led to believe they were signing a second copy of the treaty.

Between the treaty signing in 1851 and the actually ratification of the treaty in Congress, a complicated series of deals took place between rival factions of traders and politicians in the Minnesota territory. The end result cheated the four divisions of the Dakota out of a substantial portion of their treaty money. Most of the \$90,000 the Mdewakanton were to use to pay what they owned fur traders ended up in the hands of the fur trader and territorial delegate, Henry Sibley, and another fur trader, Alexander Fairbault. In a similar manner, over \$200,000 of the money that was to go to the Sissetonwan and Wahpetonwan groups ended up in the hands of Alexander Ramsey and Henry Sibley. Those leaders who protested what was going on, such as Maza Sa (Red Iron) were arrested and stripped of their chieftainship. In all, the Dakota got seven cents an acre for their Minnesota homelands. Those who really profited from the Treaty of 1851 got away with what some historians have called a “monstrous conspiracy”. Two years later, the United States Senate investigated Sibley and Ramsey for fraudulent dealings but they were never charged.

EVENTS LEADING UP TO THE DAKOTA WAR OF 1862

By the summer of 1862, tensions between the Minnesota Dakota, the federal and state governments, and the white colonists became so intense that war erupted. The aftermath of the Dakota War, sometimes mislabeled as the “Sioux Uprising”, proved to be devastating for the Dakota. Looking back, many issues reached a climax that summer which led to the war.





First, a deepening split developed within Minnesota Dakota villages. Those who wished to continue living in a traditional way resented those who became Christian converts and those who had taken up a white style of farming and dress. Farming itself was not so distasteful to the traditional faction. Rather, it was the style of farming imposed on them by missionaries and government agents. Each family group was expected to store surplus crops in root cellars rather than share with others as was customary for the Dakota. Traditional leaders saw this style of farming as a form of hoarding, an unacceptable value in Dakota tradition.

The split between the two groups deepened still further when a number of Dakota farmers started a separate colony. The Hazelwood Republic, as it was called, was founded in 1856 with the help of Stephen Riggs, an Episcopal missionary. All the Dakota living in the colony practiced farming, dressed like the whites, and learned to read and write in their own language. After the colony was established, colony members campaigned to become citizens of the newly founded state of Minnesota (1858). Their petition was denied. Then in 1860, some members of the more traditional faction began to harass the Hazelwood farmers. Hayfields and stables were burned, cattle was killed, and open threats were made. These events led to the break up of the Republic in the spring of 1860.

Secondly, after the Treaty of 1851, a large influx of colonists arrived to take over lands formerly held by the Dakota. In former times, relationships between the Dakota and Euro-Americans had been quite friendly. Traders and government officials had married into Dakota families and had generally respected the customs of the people. The German immigrants who arrived in mass to the New Ulm area were quite different. The first winter they arrived, they took over the gabled summer houses (tipi tanka) Dakota families had built. They made fun of Dakota customs and refused to share their food. For the Dakota, refusing to share food was the most indecent and uncivilized way a human being could behave.

Thirdly, by the 1850's white men who lived near the Minnesota Dakota were regularly taking advantage of Dakota women. The missionaries, Williamson and Riggs, even complained about the behavior of the newly appointed Indian agent, Joseph R. Brown. They accused him of molesting young Dakota girls. Little Crow, who took part in the Dakota War, and his brother, Big Eagle, complained that the sexual abuse of Dakota women by white men was a major source of their anger against the whites.

Finally the trust relationship which had existed between the Minnesota Dakota and the federal government began to fall apart by 1862. At the Yellow Medicine Agency, Dakota leaders asked the traders to extend credit because the expected food supplies promised by the federal government were late in arriving. One of the traders, Andrew Myrick, is said to have remarked: "So far as I am concerned, let them eat grass". He was later found dead, his mouth filled with grass.

This insult had become typical of the strained relations between the Dakota and Euro-Americans. Dakota leaders were aware that the traders and politicians had cheated them out of much of their treaty money. They knew that cheating had occurred. But what really angered them was the failure of government agents to keep their promises.





THE DAKOTA WAR

The war actually began among the Mdewakantonwan villages. On a dare, a group of young Dakota men killed a white farmer and his family. After the incident the men knew there was no turning back. They quickly enlisted the aid of the Mdewakantonwan chief, Little Crow. At first, Little Crow did not like the idea of going to war with the whites. Only gradually did he become convinced. Dakota war parties made their first attack on the Lower Agency, near present day, Morton, Minnesota. Here the warriors won a victory over a platoon of soldiers sent out from Fort Ridgely. White settlements in the “Big Woods” and the New Ulm area were the next to be attacked. In all, over 500 white settlers were killed.

The battle of Wood Lake changed the tide of the war as Little Crow and his men suffered a defeat. After the battle, those who took part escaped to the Dakota prairies. Other Minnesota Dakota, who had remained neutral during the fighting and those who had grown tired of war, formed a Friendly Camp which became known as Camp Release. General Henry Sibley and his soldiers came into the camp, took the people hostage, and proceeded to arrest 1,200 Dakota. Those who were arrested were taken to concentration camps set up in Mankato and Fort Snelling. Governor Ramsey called for the extermination of the Dakota or at least, driving them far to the west. Dakota women and children were transported in wagons. At New Ulm and other locations along the way, whites threw rocks and poured boiling water on the women and children. Three hundred three prisoners were condemned to death for their part in the war. Of this group, 38 men were publicly hanged in Mankato on December 26, 1862.

In the aftermath of the war, Congress abrogated all treaties entered into between the federal government and the Minnesota Dakota. Whether or not they participated in the war, all Dakota were denied further benefits from the treaties. Congress then appropriated money for the removal of the Dakota to the west. After the war, the Dakota had dispersed in several directions. Some escaped to live with relatives in the Dakota territory, and others escaped to Canada.

Two Dakota chiefs, Medicine Bottle and Shakpe, were lured back from Canada and hanged at Pilot Knob at the confluence of the Minnesota and Mississippi Rivers. Still others, who had been arrested were taken to Crow Creek in Dakota territory. The following winter, the graves of over 300 people dotted the landscape on the creek. Deplorable conditions led to their deaths. To escape starvation, some at Crow Creek removed to Santee, Nebraska. It was not until late in the 19th century that land in Minnesota was returned to the Dakota. More lands were added in the 20th century. Returned lands exist today at Prairie Island along the Mississippi River, at Prior Lake along the Minnesota River, at Lower Sioux along the Minnesota River near Morton, and at Upper Sioux along the Minnesota River near Granite Falls.

***This essay is based upon information provided by anthropologists and historians including: Gary Clayton Anderson, Elijah Black Thunder, Eric Buffalohead, Thomas Hughes, Roy D. Meyer and John Wozniak.**



The Dakota Tipi

By Ramona Kitto Stately

Learner Goal: The students will gain an understanding and an appreciation for the tipi, a semi-permanent home of the Indians that lived on the Plains. The students will be able to recognize that there were many different types of dwellings and they had very specific purposes. The student will be able to identify the beauty and efficiency of this dwelling and understand why it is still used today.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain in their own words at least two different types of dwellings used by Indians in Native America. 3) Describe some thoughtful ideas about the decorations used on the tipis and their significance.

Materials: Map of Native America C: 1825 and C. 1900. Pictures and examples of various types tipis made and used by the Plains Indians both past and present. Pictures and examples of different types of dwellings for all Native Americans and how they differ from region to region. A tipi. Student Reading - Tipi Proprieties

Background Information:

Tribes Had Many Forms of Homes:

Indian tribes had many forms of homes or dwellings. One of the most important things I want you to remember today is this:

Only a Few Tribes Lived in Tipis

There are more than 300 different Indian tribes in North America. But only a few of them lived in tipis. Tipis were the favored homes in this territory, which is now Minnesota. The tipi was also favored by all the Plains tribes who followed the Buffalo. The word tipi means "for living in" and, although it is from the Dakota language, most tribes use the word tipi when they describe these homes.

Other Kinds of Homes or Dwellings

Enlist some discussion here: Can anyone tell me of other kinds of dwellings used by traditional Native People of North America?

- Eskimos or Aleuts How about Eskimos or Aleuts in Alaska? Igloos?
- Southwest U. S. Tribes - Pueblos? Pueblos were permanent dwellings made of clay and straw. They were actually the first condominiums on this continent
- Seminoles in Florida an anyone tell me what kind of dwellings the Seminole Indians in Florida had? Chickees? Chickees were homes built on platforms. Their poles were made of cypress wood and





the roofs were made of palm fronds. Both cypress and palm trees grow in abundance in Florida. Many Seminoles live in Chickees today.

- Dakota and Ojibwe Favored Tipis The Dakota Sioux and the Ojibwe tribes favored the tipi as did all other Plains Indian tribes, because tipis were simple and easy to move. Minnesota is the traditional homeland to both the Dakota Sioux and the Ojibwe tribes.

To be able to move the tipi quickly was very important because the Plains Indian tribes lived off of the Buffalo, and that means they had to be able to move their entire camp on a moment's notice. The plains Indians relied on the Buffalo for their food, their clothing, their tipis, their tools and many other necessities of life.

When the Buffalo herd decided to move to find better grazing lands, the tribe had to follow them and follow them quickly. Often their wanderings would take them for hundreds of miles across the vast Great Plains of America.

Tipi's Simplicity

Because of its simplicity, the tipi was the preferred home for Plains Indians. There has never been another tent design that can surpass the usefulness and beauty of the tipi.

The tipi is warm in the winter, cool in the summer, moveable, and easy to construct. And on top of all that, it is extremely beautiful to see. The tipi possesses a wealth of history, tradition and lore. Traditionally the women erected the tipi, while the men were on the Buffalo hunt.

Describe the Process:

Need 17 Poles

It takes a total of 17 poles for a typical tipi. The poles are about 25 feet in length and made from Tamarack Pine, which is indigenous to this area.

Tripod

The first three poles are called the tripod. They are tied together tightly at the top. The east pole is tied on top of the other two. These poles form the basic structure around which the other poles are placed.

Door Faces East

All tipis are erected with the door facing east, the direction of the rising sun, so that in the morning, when you awake, you step out to greet the dawn. The east pole becomes part of the door.

Four Poles to the Right:

When the first three poles are in place, 4 poles are placed to the right of the east pole, creating the door.



Four Poles to the Left

Then four more poles are placed to the left of the door pole.

Three Poles in the Back

Then three poles are placed in the back. This entire sequence is important. If you miss a step, you must go back and redo it because the tipi will not go up properly if each step is not correct.

The Spiral:

Each pole is placed on top of the previous pole forming a spiral that helps direct water out of the lodge.

Poles Wrapped (Kids like to help here)

At this point, the tripod rope is wrapped counter-clock wise, four times around all the poles.

Lift Pole

Now we are ready for the lift pole. The 15th pole is called the lift pole. The tipi cover is now tied to this pole and lifted into place. Then the cover is unrolled and laced up using the lacing pins, which are wooden dowels. Now the door is attached.

Last Two Poles are Flap Poles

If you are wondering about the last two poles, they are for the smoke flaps. These flaps can be adjusted, according to the direction of the wind to draw the smoke from inside to outside and can be closed for the occasional downpour or blizzard.

Stake Down the Tipi Cover

Once the flap poles are in, the cover must be staked down. The poles are then pushed out from the inside to give the cover a tight fit.

Circle of Life

Another thing to remember is that the circular shape of the tipi is not coincidental. Most Native Peoples recognize the circle as non-ending. It is often called the circle of life. It symbolizes the sun, moon, the calendar year and the cycle of life itself. You will see the circle in much of Native art and traditions and when camps were erected, all the tipis form a circle.

Activities:

- Students conduct research on various types of dwellings used by Indians of various climates and areas.
- Students witness a demonstration of a tipi being erected and taken down.



- Student will read the attached reading and discussing a tipi's properties.
- Students will gain a clear understanding of the use, simplicity and beauty of the tipi.
- Include storytelling here—it is a great time for that!





Student Reading:

Dakota Proprieties in the Tipi

by D. A. Weston (Mahpiya Wicasta)

The Dakota tipi was a sacred place as well as a home. The floor of the tipi represented the *Maka* (earth) on which we Dakota (human beings) live, the walls of the tipi the *Mah pi ya to* (blue sky), and the poles the trails from earth to the spirit world – the links between man and *Wakan' Tanka*, the Great Mystery. Directly behind the fireplace was a little space of bare earth which served as the family altar. Often this space was prepared in the shape of a square, the sod and all roots and stubs removed, and the earth within the square pulverized and brushed clean. The Sioux (Dakota) called this altar a “square of mellowed earth” It represented Mother Earth, and on this square sweet grass, cedar, or sage were burned as incense to the spirits. The type of incense used on a given occasion depended upon the ceremony as well as what was available, but the burning of incense was an important part of every ceremony. It carried prayers to the Ones Above, as did the smoke from a pipe. Indeed, the *c'an-du'-hu-pa* (pipe) itself was often purified in the smoke of incense. Before a meal, the host said a grace and made an offering of a choice piece of buffalo meat, either by placing it in the fire, or buying it in the earth on the altar. Dakota people had definite rules of behavior (etiquette) for life in the tipi. If the door was open, friends (*Ko da'*) usually walked right in. If the door was closed, they called out or rattled the door covering and awaited an invitation to enter. Some tipi even has a special door knocker which could be shaken to attract attention within. A shy person might just cough to let those inside know he was waiting. If two sticks were crossed over a tipi door, it meant that the owners either were away or desired no company. If they were away, they first closed the smoke flaps by lapping or crossing them over the smoke hole. The door cover was tied down securely and two sticks were crossed over it. The door was thus “locked,” and as safe in Dakota society as the most strongly latched door would be in Euro-American settlers civilization today. Usually, *wi ca' sta'* (men) sat on the *wa-zi-ya-pa* (north side) of the tipi and *win'yan* (women) on the *l-to'kah-wa-pa* (south.) The owner's seat was against the rear south backrest. If he had a son, the son's seat was the other backrest, if he had no son, this was reserved for guests. And often both rear backrests were given to guests and the host moved farther over to the right so that the guests were on his left, or *c'an-te'* (heart side). On entering a tipi, a man moved to the right to his designated place, a woman to the left. Whenever possible, it was proper to walk behind a seated person, the seated one leaning forward, if necessary. If passing between him and the fire could not be avoided pardon was asked. In asking such pardon, a kinship term was used. This did not necessarily imply actual relationship, but was a courtesy. To an older person, one would say “Excuse me, *mihunkawazi* (my brother): or *mitanke* “(my sister),” or *Tahansi* (A man's male cousin),” depending upon how close the acquaintance might be. There were exceptions to the above placements and movements within the tipi, of course. There were occasions when women occupied the north side of the tipi especially in the case of a man having more than one wife. No one ever stepped across the altar, or the fire! *He'c'e-tu ya do!*



Classroom Lessons— Wasna

Dried Meat and Berries

By Ramona Kitto Stately—Santee Dakota Nation

Curricular Area: Native American Culture/Multicultural

Lesson: Native American Food

Materials: Dried beef and dried berries.

Learner Goal: The students will gain an understanding and an appreciation for a traditional type of food eaten by Indians on the Plains . They will learn of the nutritional value of the dried beef and how a little bit can make you full.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain the make up of this traditional food item and how to make it 3) Describe the good qualities of this food and why it was such a great sustaining food.

Teacher Background Information

Wasna is a Lakota word, Wa means anything and sna means ground up. Wasna is a dish created by the Indians of the plains. It was eaten while traveling or while food was scarce. Traditionally Wasna is made from dried meat (likely buffalo) and dried berries (likely chokecherries) and fat or bone marrow.

Wasna : superior food because of its high nutritional value. Some facts:

- High in protein
- High in iron
- Low in carbohydrates
- Dense meat will satisfy you more while eating less
- Takes longer to digest so you feel full longer
- 1.44 times as much iron per ounce than beef.
- 70%—90% less fat than beef

- On average, 50% less cholesterol.
- Raises your iron level within 15 minutes

Activities:

1. Students grind dried berries and meat to make the Wasna.
2. Try it out, but be sure to drink plenty of water. The liquid will expand the meat and make you feel full.

Variations:include turnips (Timpsila Wasna) - substitute the meat with roasted and ground corn meal (Corn Meal Wasna).

Special Note: When our ancestors ate Wasna, they never had diabetes, heart disease or cancer.



Classroom Lessons— Bags (Ozuha)

By Ramona Kitto Stately—Santee Dakota Nation

Curricular Area: Native American Culture/Multicultural

Lesson: Native American Bags

Materials: Map of Native America C. 1825 and C. 1900. Pictures of various types of bags/vessels used by the Plains Indians.

Learner Goal: The students will gain an understanding and an appreciation for the various types, sizes and styles of bags made and used within the plains Indians culture.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain in their own words at least two different styles of bags and what they may have been used for 3) Describe the materials that may have been used to assemble the bag 4) Describe some thoughtful ideas about the decorations used on the bag and their possible meaning.

Teacher Background Information

The Indians of the Plains were nomadic and lived in semi-permanent homes. They followed the movements of the Buffalo and had to be ready in an instant to pack up and move on. They carried all of their belongings in bags of many styles, shapes and sizes depending on its purpose. Many of the materials used were taken from the buffalo.

The hide of the buffalo was used to make these bags. Through a tanning process, the hide of the buffalo was scraped and cleaned and turned into rawhide which was used to make parfleche bags which stored food. Rawhide is a thick and hard hide which is very sturdy like plastic today. A continuation of the same tanning process created softer end product—soft buffalo hide that can be as soft as cloth. This soft hide is used to make many of the bags and then ornately decorated with shells, beads, porcupine quills and many other material or animal part that was available. This made each bag unique.

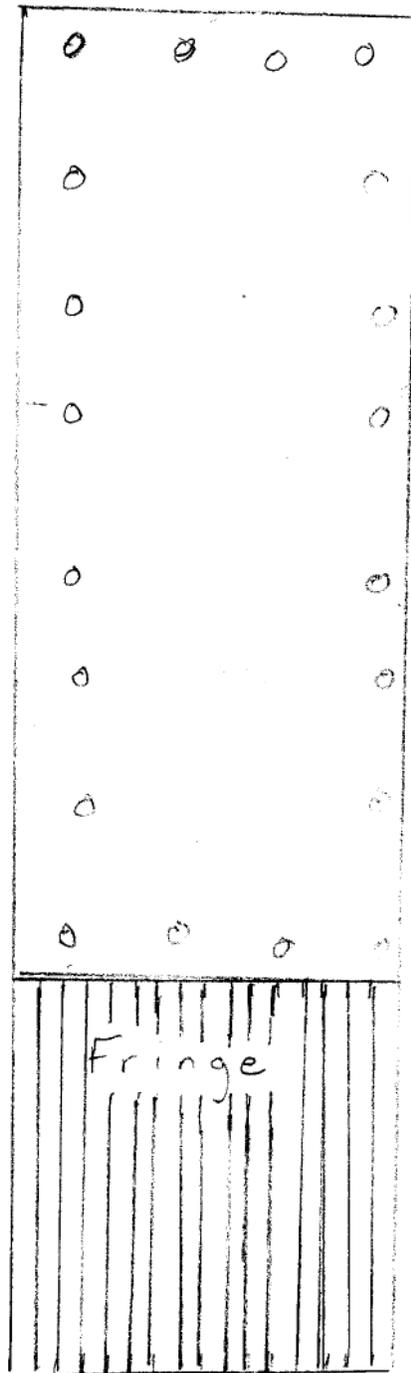
The process of creating a handmade bag is therapeutic. Working with our hands expends our negative

energy and allows us to relax. This relaxed state allows us to learn patience and helps to enhance our creativity. Beadwork and sewing circles are important social events where one can also practice the art of conversation.

Activities:

1. Students conduct research on various bags used by the Plains Indians and cut out one of their own.
2. Before assembling the bag, they would conduct research on the types of materials available for decoration and decorate their own.
3. Student will complete the activity and be able to describe their final product.

Special note: You can use paper or leather to complete this activity. Other material used: Glass beads



Classroom Lessons— Parfleche Bags (Ozuha)

By Ramona Kitto Stately—Santee Dakota Nation

Curricular Area: Native American Culture/Multicultural

Lesson: Parfleche Bags

Materials: Map of Native America C. 1825 and C. 1900. Pictures of various types of bags/vessels used by the Plains Indians.

Learner Goal: The students will gain an understanding and an appreciation for a specific type of bag and especially the designs that are gender specific to the plains Indians.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain in their own words the difference between leather and rawhide. and 3) Describe what a parfleche bag may have been used for and why 4) Describe some thoughtful ideas about the color and design used on the bag and their possible meaning.

Teacher Background Information

The Indians of the Plains followed the buffalo and therefore lived in semi-permanent homes. Because they followed the movements of the Buffalo, they had to be ready in an instant to pack up and move on. They carried all of their belongings in bags of many styles, shapes and sizes depending on its purpose. Many of the materials used were taken from the buffalo.

The hide of the buffalo was used to make these bags. Through a tanning process, the hide of the buffalo was scraped and cleaned and turned into rawhide which was used to make parfleche bags to use for a variety of purposes. One was to store food. Rawhide is a thick and hard hide which is very sturdy like plastic today. By getting it wet and shaping it and drying it into a specific shape, the bag became rigid and impenetrable. (A continuation of the same tanning process created softer end product—soft buffalo hide that can be as soft as cloth. This soft hide is used to make many of the bags and then ornately decorated with shells, beads, porcupine quills and many other material or animal part that was available.) This design made each bag unique.

The process of creating a handmade bag is therapeutical. Working with our hands expends our negative energy and allows us to relax. This relaxed state allows us to learn patience and helps to enhance our creativity. Beadwork and sewing circles are important social events where one can also practice the art of conversation.

What about the Art? There is no word for art in traditional native languages. Craftsmanship and design had important economic, social or spiritual function. Things were made out of necessity and in order to honor the beautiful Mother earth given to us by the creator, we made everything as beautiful as possible. Art is essential to the shaping of the Native culture and simultaneously shaped by it.

- Art objects serve as a reflection of cultural ideals, beliefs and spirituality and knowledge.
- Change = survival (Inclusion of pop culture in our art today is OK)
- Recognition of our tribal art is a part of our survival
- The art recognizes our individual achievements and



Classroom Lessons— Parfleche Bags (Ozuha)

By Ramona Kitto Stately—Santee Dakota Nation

Page 2 of 2

Design:

The parfleche design was exclusively done by women, and the designs were tribal specific but women had their family designs which they passed on to their daughters. The designs repeat themselves on each side of the parfleche flap; creating two identical designs were created in a square area. Most of these designs are divided into two, often separated by a central motif; either a hourglass shape or a decorated vertical line. It is interesting that these designs, which are symmetrical on four sides (one on each flap, and each flap divided into two), have a central design element, and were passed on from mother to daughter. This makes this types of art unique to these types of "visual" rules. The men's contribution was usually pictorial (told the story).

Parfleche designs have an abstracted symbolic value. All animals, including humans, have the same type of symmetry; their spine which runs down the center of their body. These designs, like many other historic "women" designs symbolize the life and its forces. One cannot exist without a backbone which holds the entire body together.

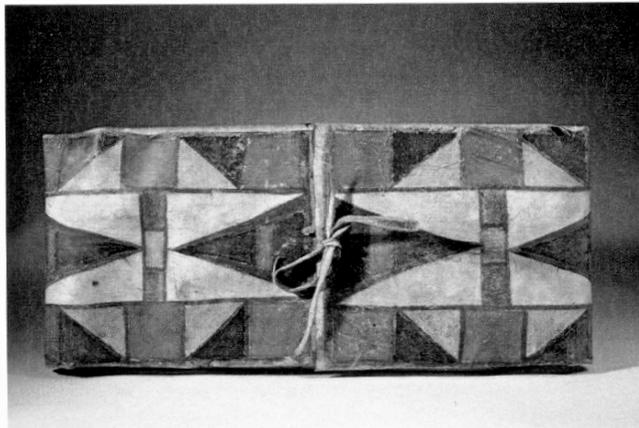
The parfleche bags were colored with earth paints.

Activities:

1. Students conduct research on various shapes of parfleche bags used by the Plains Indians and cut out one of their own.
2. Before assembling the bag, they would conduct research on the types of designs and color and sketch their own.
3. Student will complete the activity and be able to describe their final product.

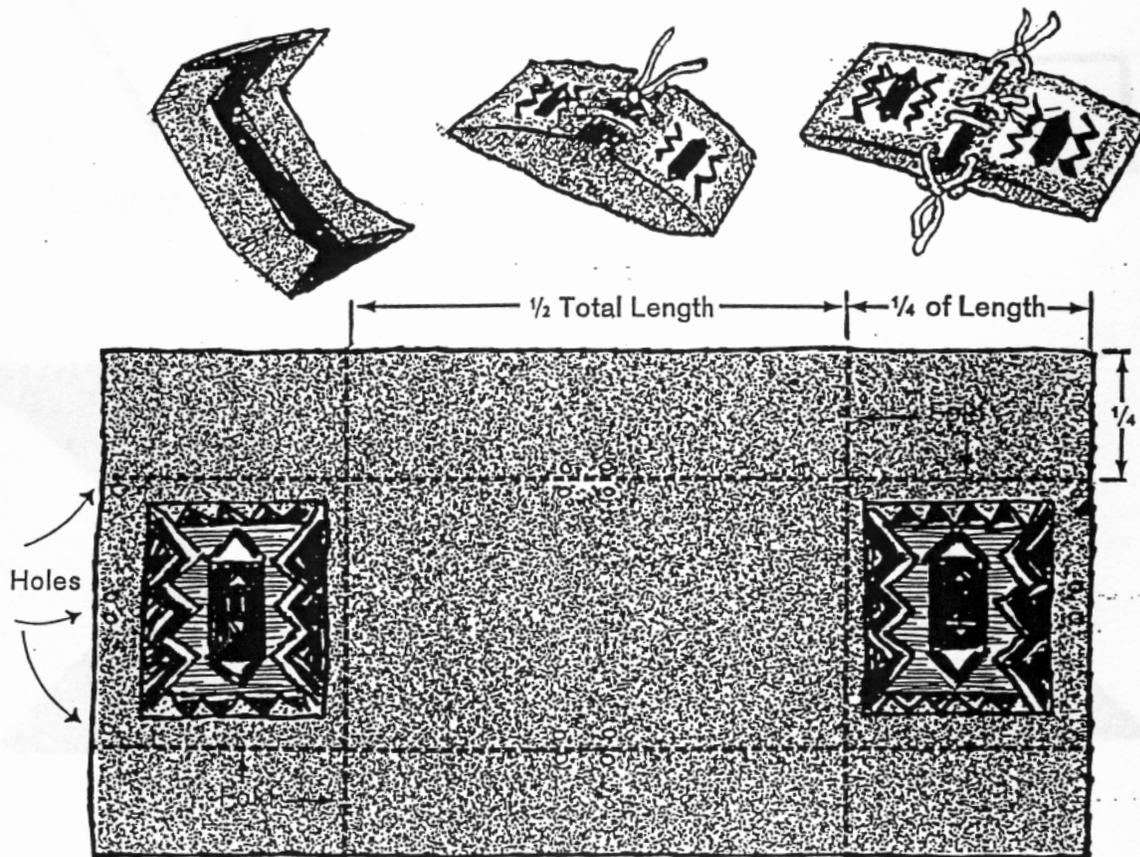
The ideas & perspective of these designs mirrors our native American perspective and worldview; to live in balance with the earth and the winged ones and four leggeds.

It shows in every aspect of our lives.



A Parfleche

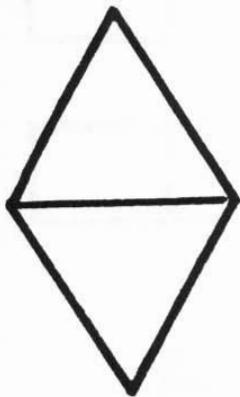
Cut a piece of heavy fabric (such as canvas) twice as long as it is wide. Mark off the folds. Decorate with felt-tipped markers. Make holes where shown. Fold sides in and then fold ends to make an envelope. Tie through the middle end holes. Tie the sides through the holes in the corners and down through the center holes.



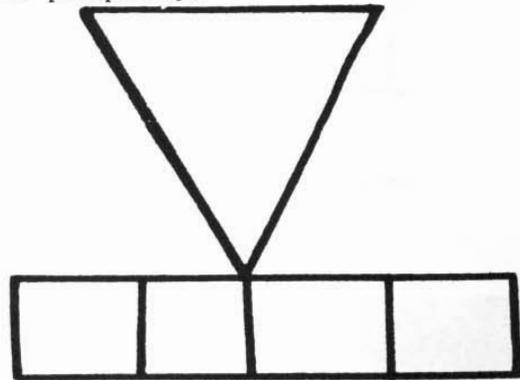
To the Plains Indians a parfleche, which was made of heavy skins or hide, was like a suitcase. They were strapped on the travois or slung in pairs over a horse like a saddle bag. Colors in abstract patterns were painted into the wet hide by the women. Sometimes, to waterproof the colors, they were coated with a sticky glue made by boiling the tail of a beaver.



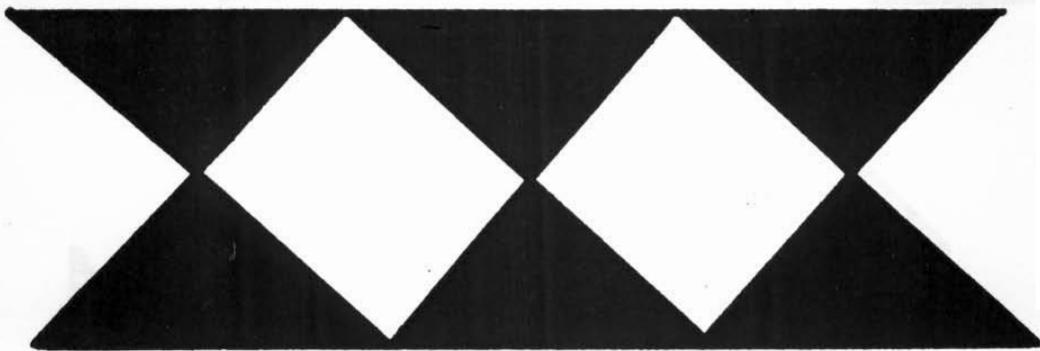
DAKOTA DESIGNS
(small wooden parquetry)



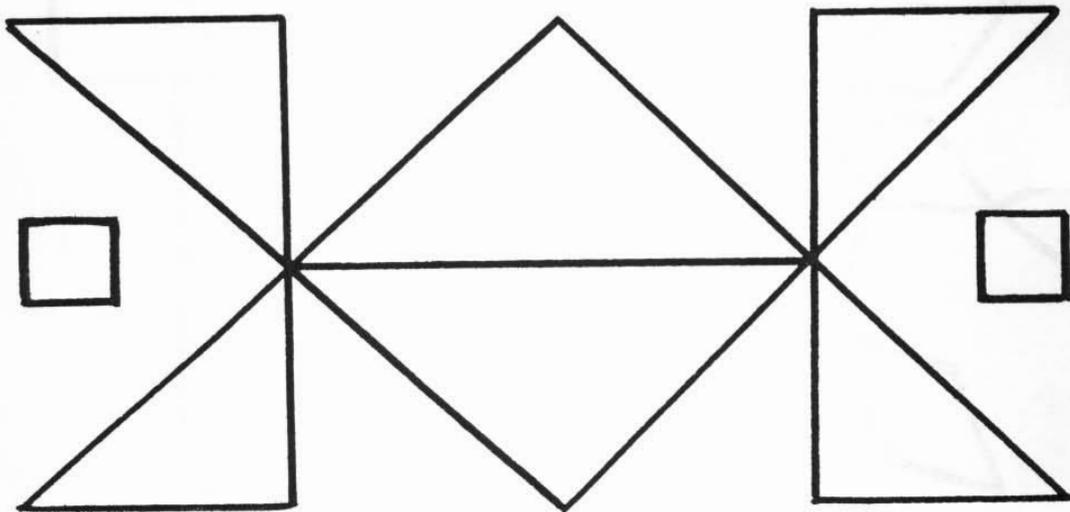
FEATHER

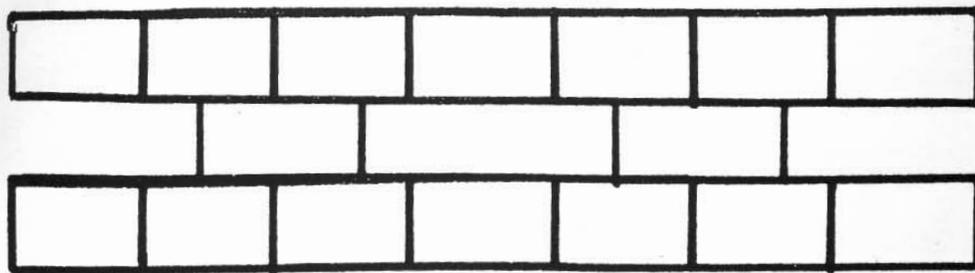


LEAF

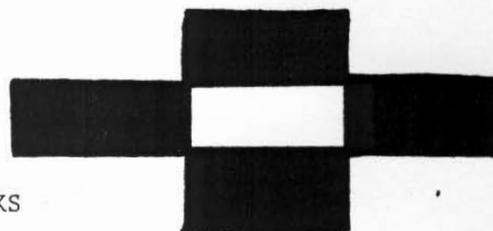
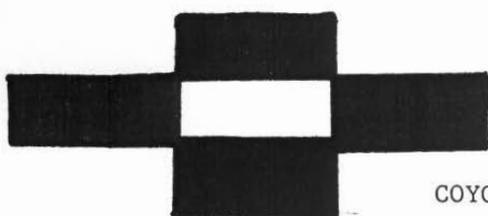


MOCCASIN BORDER DESIGN



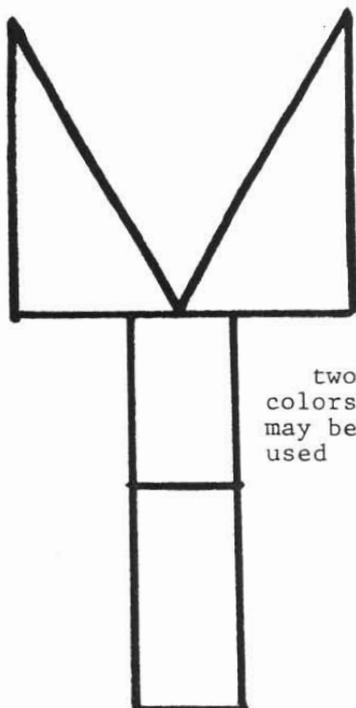


RIVER WITH ISLANDS



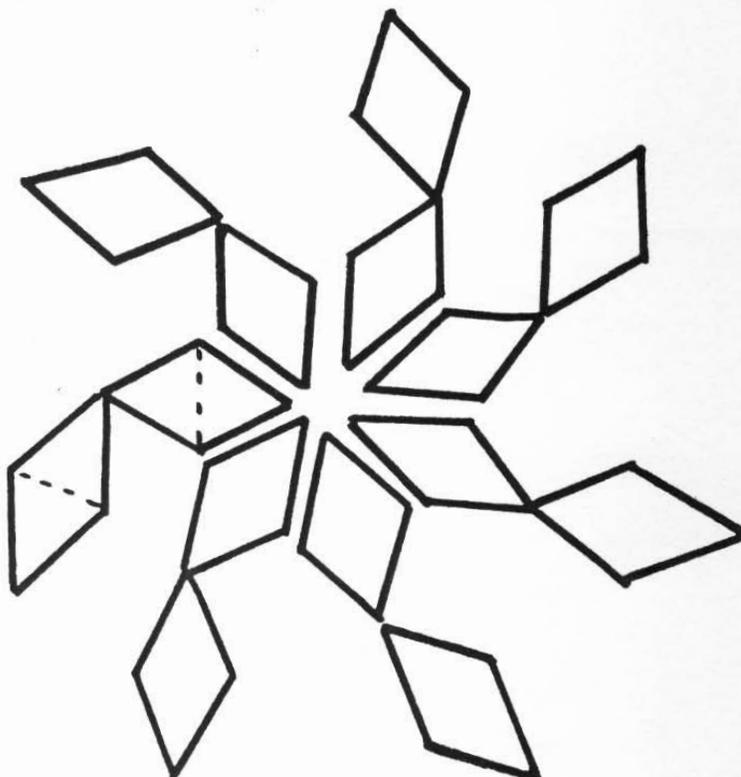
COYOTE TRACKS

DAKOTA DESIGNS (SMALL PARQUETRY)



TREE WITH BRANCHES

two
colors
may be
used

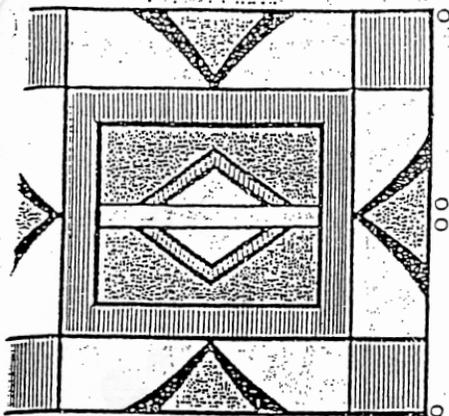


WHIRL WIND

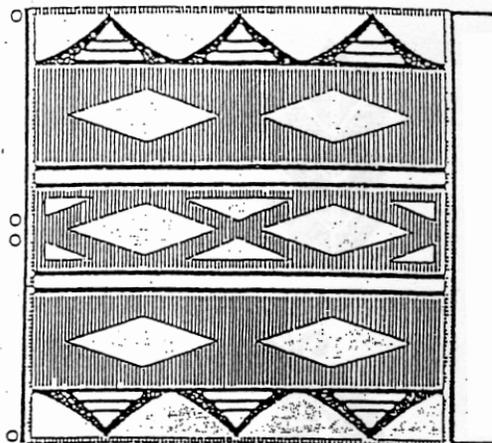




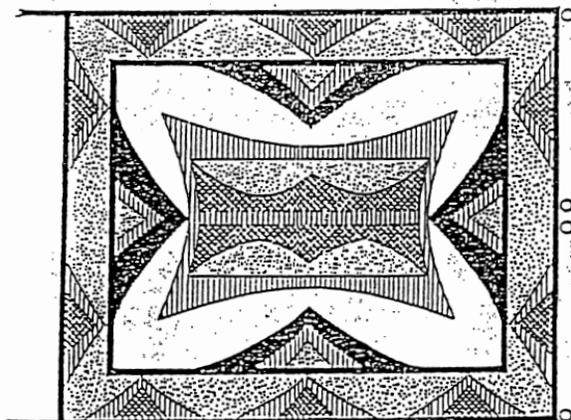
Parfleche Designs



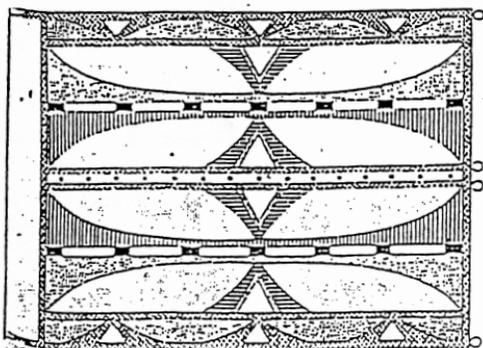
OMAHA



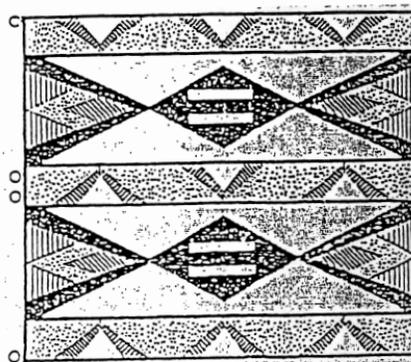
ASSINIBOIN



MANDAN



MINATARRE (HIDATSA)

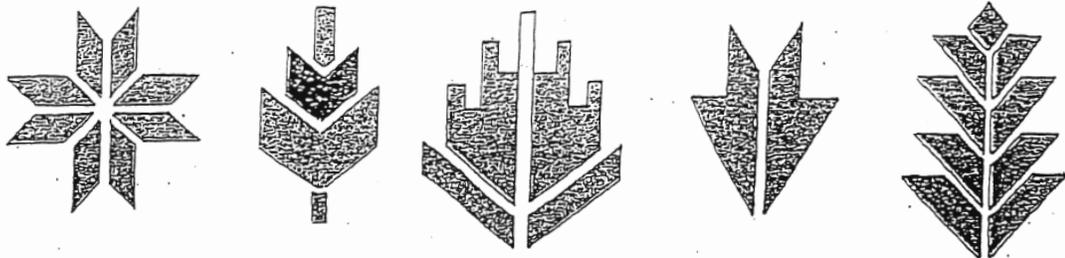


DAKOTA

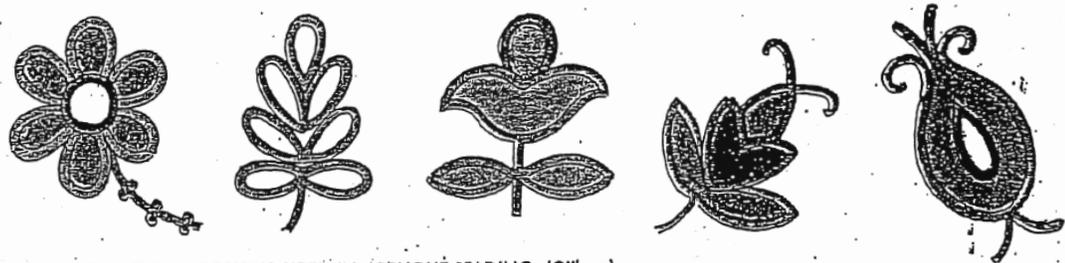
Designs adapted from:

Morrow, Mable, *Indian Rawhide: An American Folk Art*, vol. 132 in *The Civilization of the American Indian Series*. Norman: University of Oklahoma Press, 1975.

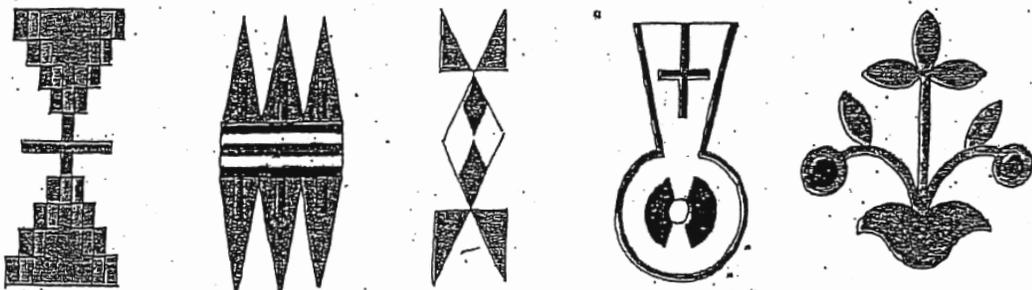




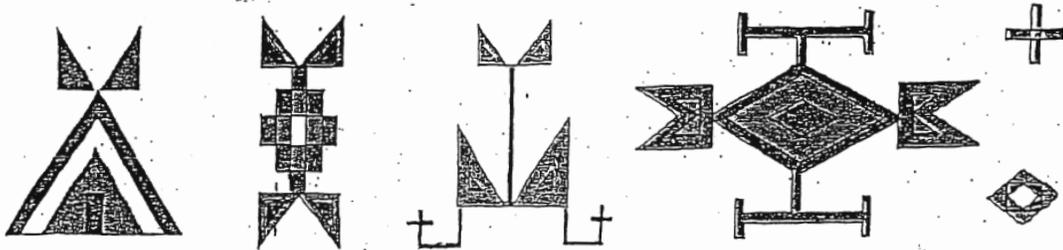
WOODLAND = GEOMETRIC DESIGNS USED IN LOOM BEADING (Ojibwa)



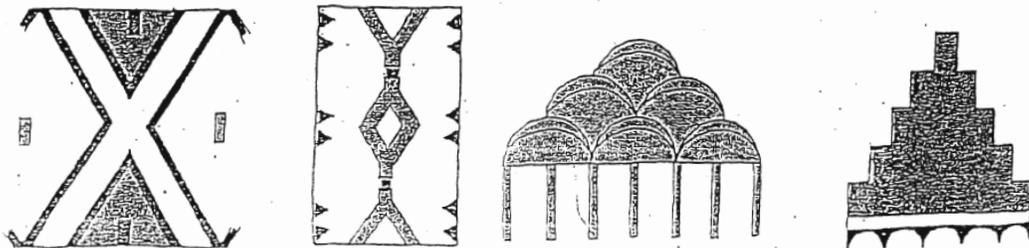
WOODLAND = FLORAL DESIGNS USED IN APPLIQUE BEADING (Ojibwa)



BLACKFOOT = GEOMETRIC AND FLORAL DESIGNS USUALLY APPLIED



Dakota = GEOMETRIC BEADING, USUALLY DONE IN LAZY STITCH



UTE = GEOMETRIC

PUEBLO = PAINTED DESIGNS





THE SEASONAL ROUND OF OJIBWE LIFE

Curricula Areas: Social Studies, Language Arts

Suggested Grade Levels: 5-8

Materials: Student reading, blank paper for creating a chart

Learner Outcomes: The students will be able to:

1. Identify the Ojibwe people as an American Indian tribe and know the general parameters of their traditional homeland.
Indicators: * Locate the Ojibwe on a Minnesota map and a map of the Great Lakes region. *Identify the Ojibwe as being known by several different names: Ojibwe, Ojibway, Chippewa, Anishinabe.
2. Understand the relationship that existed between natural resources, food resources, and the seasonal round of Ojibwe life in the historic past.
Indicators: *Make a chart in which seasons, foods, dwellings and tasks done by men and women are compared. Compare Ojibwe economic life long ago with economic life today in Minnesota with regard to the effects of each on the natural environment,

Student Reading:

Long ago Ojibwe families used the natural resources of their forest homeland to make a living.. To take advantage of many plant and animal resources, families and groups of families moved to different locations each season. The new year began in late fall. At this time, one or more elders in each camp started a new count of the days of the year. For this task, they selected a long stick. A large notch etched into the head of the stick stood for the new moon. Smaller notches stood for the days that followed. In this way, they days and months of the year were recorded.

The Winter Hunting Camp

When the ice began to freeze over on the lakes, Ojibwe villagers moved to their winter hunting grounds. Five or six families usually lived together at the winter camp. Upon their arrival in camp, the women began to build dome shaped houses called wigwams. Saplings tied together at the top formed the frame. Rolled sheets of birch bark, sewn together, shaped the tops and sides of these small houses. The women laced cattail or bulrush mats on the floor and along the sides of the freshly built dwelling. If snow had already fallen to a deep enough level, the women banked snow up against the sides of the wigwam. This insulated the wigwams and protected the inhabitants from cold and wind.

The men in each camp went out hunting every day for deer or other large game. Hunting could be very tiring and the men were not always successful. When the men returned in the evening, they sat together in front





of an open fire. They rested and talked and dried their wet clothing . The women in camp kept fires burning most of the time. Here they dried surplus deer meat and cooked for the hungry hunters. While the men were out hunting, the women in camp repaired torn clothing and moccasins. If the hunting had been good, they also tanned deer hides to make new clothing. They used dyed porcupine quills and later, trade beads , to create beautiful designs on deer hide dresses, leggings and moccasins for their families.

Even the hunters did not venture out on exceptionally cold or stormy days. On such days, family members stayed in the comfort of their wigwams. In the evening, the elders would tell legends and stories to the children. Some elders even acted out the stories they told. Storytelling was an especially exciting time for the young children.

Spring Sugar Making

As winter came to a close, each family packed up dried deer meat and other supplies and transported them on sleds or toboggans. The men in camp made snowshoes for the elders so they could walk more easily through the crunchy spring snow. Families who had camped together over the winter, moved to the sugar bush. At this location, several sugar maple trees could be found together. Here the women maintained a storage lodge where they kept kettles, bark dishes, and other supplies. These supplies would all be needed in the task of collecting and processing maple sap into maple sugar.

The older and more experienced women in camp directed the work. They cut notches in each tree and inserted a small wooden trough. The sap from the trough flowed into the shallow bark dishes. Firewood had already been collected by the children and the women began to build fires. The children collected sap from each tree and poured it into a large kettle which hung over a fire. The women carefully boiled down the sap until it was hard. At just the right stage, they poured the hardening mixture into sugaring troughs. With wooden paddles, they chopped the mixture into grains of sugar.

Long ago, each family had to work together for about a month to make enough sugar to last a year. The women placed the warm sugar into birch bark containers. Some of the carefully decorated containers, filled with sugar, would be given away as gifts.

Summer Village Life

As the days became longer, Ojibwe families from different sugar camps gathered together in summer villages. These villages, located on islands or near lakeshores, became the base of operation for a wide variety of summer activities. The men did some fishing and they hunted deer in the woods nearby. Women and children planted gardens of corn, pumpkins and squash. As the crops ripened, each family moved to a favorite gathering spot to collect ripening berries.

By the end of the summer, they men and women harvested the garden crops and prepared them for storage. Sun dried corn, blueberries, and other foods were placed in underground pits. Lined with sheets of birch bark, pits kept surplus food clean and dry until in was needed. Some Ojibwe families lived north and west of Lake Superior. The growing season was too short to depend on harvested crops. The Northern Ojibwe concentrated on summer fishing to build surplus food supplies.





The Fall Rice and Fish Harvest

In late August and early September, the wild rice which grows in shallow waters became ripe and ready for harvesting. Each family set up their harvesting camp in the area where they customarily riced. Two people gathered the rice. One maneuvered the canoe through the rice fields with a long push pole. The other used two ricing sticks to knock the rice into the boat. When the couple arrived on shore, other family members in camp spread the wet rice out on sheets of birch bark to dry. Then, portion by portion, the rice was parched in a kettle, threshed, and winnowed until the inner seeds were free from the husks.

When the last of the rice had been processed and stored away, preparations began for the coming winter. The men set out for locations where they could set traps to catch fur bearing animals. The women took the responsibility for setting out fish nets in the lakes. They worked together to bring in a winter supply of fish. When the men returned, families prepared to return to their winter camps. The cycle of the seasons had been completed.

The Family Lodge

In Ojibwe family life long ago, the people who lived together included parents and children, grandparents, and sometimes aunts, uncles, or cousins. Pet dogs were also family members. They helped to guard the camp and warn the people of dangerous intruders. They helped to pull sleds in winter and they carried loads of supplies between camps. Occasionally pet crows became family members. During summer family reunions, pet crows, puppies, and dogs all traveled with the family in a canoe.

Ojibwe women worked together to build the houses. The houses were made of different kinds of materials and took different shapes. In winter, the women constructed dome shaped wigwams of saplings or tipis of spruce poles with birch bark siding. At the sugar camp, they often built a peaked lodge. For the peaked lodge, they placed a long ridge pole at the top of the pole frame. They covered the sides with sheets of birch bark. During the summer, the women built rectangular elm bark houses or summer wigwams. In the fall, at rice harvesting camps, they built wigwams over a frame of poles kept at the ricing camps from year to year.

In each type of dwelling, family members were assigned spaces to put their bedding and other personal belongings. They placed bedding of blankets or tanned hides over a floor of cedar boughs and rush mats. The women kept their cooking fires at the center or at each end of the lodge. Here they prepared and served food to their families and to visitors who happened to come by.





Student Activity:

Students work in small groups. Each student makes their own chart but information is supplied by all members of the group. A sample chart might look as follows:

The Seasonal Round of Ojibwe Life

	Main Foods	Type of Dwelling	Women's Tasks	Men's Tasks
WINTER	deer	dome wigwam	prepare food repair clothes	hunting
SPRING	maple sugar	peaked lodge	build fires boil sap make sugar	make snowshoes
SUMMER	fish, deer, corn, squash, berries	elm bark lodge summer wigwam	plant gardens gather berries store crops	fishing hunting
FALL	wild rice	summer wigwam	net fish harvest rice	harvest rice trapping





OJIBWE CREATION STORY

From: History of the Ojibwe People. William Whipple Warren. Minnesota Historical Society 1984

Origin of the Clans

When the Earth was new, The An-ish-in-au-beg, congregated on the shores of a great salt water From the bosom of the great deep there suddenly appeared six beings in human form who entered their wigwams. One of these six strangers kept a covering over his eyes, and he dared not look on the Anishinabeg though he showed great anxiety to do so. At last he could no longer restrain his curiosity, and on one occasion he partially lifted his veil, and his eye fell on the form of a human being, who instantly fell dead as if struck by one of the thunders. Though the intensions of this dread being were friendly to the Anishinabeg, yet the glance of his eye was too strong, and inflicted certain death. His fellows, therefore, caused him to return to the bosom of of the great water from which they had apparently emerged.

The others, who now numbered five, remained with the Anishinabeg and became a blessing to them. From them originated the five great clans or Totems, which are known among the Ojibwes by the general terms of A-waus-e (Catfish) Bus-in-aus-e (Crane), Ah-ah-wauk (Loon), Noka (Bear) and Waub-ish-ash-e (Marten).





MONTHS OF THE YEAR AND SEASONS IN THE OJIBWE AND DAKOTA CALENDARS

Curricula Areas: Language Arts, Science, Art

Materials: Rabbit pelts (optional) large paper, markers

Learner Outcomes: The students will be able to:

1. Name the seasons of the year either in Dakota or Ojibwe and in English
2. Identify the month of their birth according to the Dakota or Ojibwe calendar

Discussion and Activity:

With markers students draw a circle on a rabbit pelt or large piece of paper. They divide the circle into two sections. Half of the class can work with Ojibwe names for seasons and months and half can work with the Dakota names for each.

Next, share the names of the seasons in Ojibwe to half the class and the Dakota names for seasons to the other half. Students recall the season of the year they were born and draw a picture on half their circle that they think identifies that season. Then they label their picture with the appropriate Dakota or Ojibwe name.

Ojibwe Seasons:

December, January, February	Bii-boon (Winter)
March, April, May	Zii-gwan (Spring)
June, July, August	Nii-bin (Summer)
September, October, November	Dag-waa-gin (Fall)

Dakota Seasons:

December, January, February	Wahni-yetu (Winter)
March, April, May	Wetu (Spring)
June, July, August	Mdo-ketu (Summer)
September, October, November	Ptan-yetu (Fall)

Next, students think of and recall the month they were born. Share the Ojibwe names for the months with half the class and the Dakota names for the months with the other half. They draw a picture of the month in which they were born on the other half of the circle along with the Ojibwe or Dakota name for that month. If students ask why months are called moons in Native calendars, the teacher can remind them that the word “month” means “moon” and months are calculated from new moon to new moon.





Northern Ojibwe Monthly Calendar:

January	Half Way Through the Winter Moon
February	Little Bears are Born Moon
March	Crow Comes Back Moon
April	Loon Comes Back Moon
May	Tree Buds Moon
June	Strawberry Moon
July	Half of Summer Moon
August	Time of Picking Wild Rice Moon
September	Leaves Turning Moon
October	Tree Shedding Moon
November	Water in Freezing Moon
December	Mid-Winter Moon

Dakota Monthly Calendar:

January	Hard Moon (Hard Crust of Snow Moon)
February	Raccoon Moon
March	Sore Eyes Moon
April	Geese Lay Eggs Moon
May	Planting Moon
June	Strawberry Moon
July	Red Chokecherry Moon
August	Harvest Moon
September	Corn Harvest Moon
October	Shaking Leaves Moon
November	Deer Antler Shedding Moon
December	Trees Popping Moon

Next, the names of the seasons and moons in Ojibwe and Dakota are shared with the class. Ask the students: are there any identical names for the months in the Dakota and Ojibwe calendars? Yes. June is “strawberry moon” in both. Ask: Are there any names that are similar in both the Ojibwe and Dakota calendars? Yes. October is “shaking leaves moon” in Dakota and “tree shedding moon” in Ojibwe. Students are encouraged to show their work to the class and have students guess what season and month each student was born.

Evaluation: Students demonstrate they have been able to name the season of the year they were born in English and Dakota or Ojibwe, and identify the month of their birth according to the Ojibwe or Dakota calendar by completing their drawing activity





Lesson: The Giant Beaver; A Story from the Ojibwe Indians

Curricular Area: Language arts, science, history

Grade Level: 2nd and 3rd grade

Materials: Copy of the Giant Beaver story, Copy of Questions About the Story
Drawing paper and markers

Learner Goal: The students will be able to appreciate that the Ojibwe created stories to explain features of the landscape in their homeland. They will appreciate that there once was a huge beaver (500 pounds in the Great Lakes area) some 9000 years ago.

Learner Outcomes: The students will:

1. Locate the Ojibwe homeland on the map and the location of the story (the islands between Lake Superior and Lake Huron).
2. State that the Ojibwe (and all people) created stories to explain unusual features of their landscape.
3. Speculate as to whether or not the story was created when giant beavers actually built dams in the Great Lakes region.
4. Explain episodes of the story and draw an illustration for the story.

Teacher Background:

See Background and Questions for The Giant Beaver

Activities: Tell the story and have students answer questions relating to the story. Students draw an illustration of the story.

Evaluation: Students demonstrate they can locate the Ojibwe homeland and the story location, state that the Ojibwe (and all people) create stories to explain unusual features of the landscape, and speculate as to whether the story was created when giant beavers were around through verbal feedback. They demonstrate they can explain episodes of the story and summarize the story by answering the questions relating to the story and by creating a drawing to illustrate the story.

A Story of the Ojibwe People

NANABOZHO AND THE GIANT BEAVER

At the time our story took place, Nanabozho was living with his grandmother, Nokoomis. In spite of her age, she was quite able to keep up with the pace set by her grandson, but finally the two of them became discouraged. They had followed the trail of a Giant Beaver right to the great inland body of water we know as Lake Superior, and then the trail petered out. Waub-Amik, the Giant Beaver had disappeared without a trace.

They had been traveling for so long they were very, very tired and so built a wigwam to rest. They spent the next few days fishing and basking in the warm sun.

They had been in their new home for about a week when it suddenly occurred to Nanabozho that the level of water in the lake was rising. He noticed that the rocks that were at the shoreline when they arrived were now underwater. He said to his Grandmother, "I must find out why the water is rising".

He began to walk along the shore of the lake, toward the eastern end where the lake narrows at the approach of Lake Huron. Nanabozho looked ahead--and stood in shock and surprise. For there ahead of him, was a freshly built dam of giant proportions stretching right across the narrows.

"Ah", said Nanabozho, "so this is why the water is rising. Waub-Amik has built a giant dam. Well, we will soon fix that!". He took one more look and then ran home to his grandmother.

"Nokoomis", he shouted, "I've found the trail of Waub-Amik again. He's dammed up the waters at the head of the lake, and I know he must be hiding somewhere nearby. I want you to sit on his dam and wait for him to appear. I shall walk around the lake, and when I find him, I'll drive him toward you. Now don't fall asleep".

Nokoomis ran to the dam, taking up a position where she could see far down into the waters. Nanabozho began to run around the lake. In a few minutes he disappeared from sight and Nokoomis kept watch as the hours rolled by. The sun moved down toward the west and finally disappeared. The hours of darkness stretched out, and Nokoomis thought they would never end, but the sun finally appeared again in the east, and slowly mounted into the sky. Nokoomis began to feel sleepy, but forced herself to stay awake. The sun set for a second night, and the old woman wondered how she would be able to keep awake. Her head began to nod.

Suddenly she sat bold upright. She heard a sound of slashing. She jumped to her feet and ran along the top of the dam, and there, ahead of her was the Giant Beaver. She ran toward him and as he looked up he recognized her, and turned to dive back into the water. But Nokoomis was too quick for him, and she grabbed his broad, flat tail and held onto it tightly.

Waub-Amik struggled mightily, but he could not shake off the fingers of Nokoomis. He flailed in the water but to no avail. He could not escape. Nokoomis called aloud to Nanabozho, but there were no sounds in the night save the splashing of Waub-Amik. She called and called again, but her grandson was probably many miles away.

Now, Waub-Amik was very cunning. It did not take him long to realize that, although Nokoomis had a firm hold on his tail, the old woman did not have the strength to pull him out of the water. He twisted his body around and with his teeth and paws, began to burrow a hole through the great dam he had built.

It was hard unpleasant work, but he kept on. The hours passed, and in the east, the first faint streaks of light appeared. They suddenly, there was a loud gurgling noise and the great damn quivered. Waub-Amik had burrowed right through his damn. The gurgle turned into a roar. The damn began to tremble and then shook violently. One instant more and the damn gave way. With a mighty roar the waters rushed through the hole, carrying sticks, clay, mud and boulders.

Fortunately Nokoomis realized what was happened and despite her weariness stepped out of danger. As she did Waub-Amik gave a mighty tug and wrenched his tail from her hands. In an instant, he was free again, and swam far down beneath the surface of the water.

When the sun rose, Nokoomis, looking sad, hoped she might catch a glimpse of Waub-Amik. The Giant Beaver was now several miles away, but Nokoomis beheld a wondrous sight. There, in front of her, in the narrows between the two lakes, the large mass of sticks, clay, mud, and boulders came to rest. They formed a maze of islands, stretching out for miles, further than the eye could see in the narrow channel between Lake Huron and Lake Superior.

Poor Nokoomis stood, cold and tired in the early morning light, staring at the amazing sight, and did not hear Nanabozho approach her. He saw in an instant what had happened. "Poor Nokoomis" he said tenderly, "Do not worry. No one could hope to hold the tail of Waub-Amik day after day. Now you must have some sleep and we will take up the Beaver's trail again".

Nanabozho and his grandmother never did catch up with Waub-Amik again. But the Giant Beaver came back to the north country and became friends with Nanabozho and old Nokoomis.

**Taken from with editing from The Adventures of Nanabush: Ojibway Indian Stories. Told by Sam Snake, Chief Elijah, Yellowhead. Alder York. David Simcoe and Annie Kinø.*



STORY MAP

TITLE:

SETTING:

CHARACTERS:

PROBLEM:

EVENT 1

EVENT 2

EVENT 3

EVENT 4

SOLUTION:

PHENOMENA EXPLAINED:

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STORYTELLING PRESENTATION EVALUATION

Name _____
Period _____

- ___ 1 point. Title (did you say the title)
- ___ 2 points Indian Nation (did you say the name of the Indian nation from whom the story came?)
- ___ 5 points Culture and Geography (did you tell the audience where the homeland of this Indian nation is located? Features of the landscape? How they got their food, clothing and shelter?)
- ___ 5 points Interpretation. (did you say the lines or act out your part with meaning?)
- ___ 5 points Projection (Could you be heard or seen clearly by your audience?)
- ___ 2 points Did you give a copy of the story and the grading sheet to your teacher?
- _____ 20 points total performance





THE SACRED TOBACCO PLANT

Curricula Areas: Health, science, social studies, language arts.

Materials: Student reading, follow-up questions, Cherokee story about tobacco and follow-up questions, Internet research: the hummingbird in legends in another tribal group/or coming of tobacco legend from another tribal group.

Learner Outcomes: This students will be able to:

1. Explain why tobacco is considered sacred in Native cultures.
2. List three ways tobacco is used today and two ways tobacco was used in the past in Native traditions.
3. Name three additional plants that are used in religious ceremonies by Native people.
4. Explain why the hummingbird was able to retrieve tobacco in the Cherokee story:
The Hummingbird Brings Back Tobacco
5. Locate one additional Native legend involving a hummingbird/or the coming of tobacco from another tribal group and compare or contrast your story with the Cherokee account.

Activities:

Students read about the meaning and uses of tobacco in Native traditions, both past and present. They complete the follow-up questions.

Students read the Cherokee story about tobacco and complete the follow-up questions.

Students conduct Internet research and locate another Native story featuring the hummingbird/or the coming of tobacco and write a short essay comparing and contrasting their story with the Cherokee account.

Evaluation:

Students demonstrate they can explain why tobacco is sacred, describe additional plants sacred to Native people, and discuss ways that tobacco is used today and in the past in tribal communities by completing the follow-up questions. They are able to explain why hummingbird was able to bring back tobacco and what use it served among the Cherokee by completing the follow-up questions. They use Internet skills to locate and explain another Native story featuring the hummingbird/or coming of tobacco and demonstrate they are able to compare and contrast the stories by completing a short essay on the topic.





STUDENT READING

For Native people throughout the Americas, tobacco is a sacred plant. Tobacco, and often other sacred plants such as cedar, sage, and sweet grass are all used in religious ceremonies. The plants are burned in an open shell and the smoke is offered to participants for the purpose of purification. It is also offered to the sacred directions and to the Creator with prayer. Tobacco is also smoked in special pipes during a pipe ceremony. Not everyone can conduct a pipe ceremony. They have to be given permission from an elder who also conducts such ceremonies. In this way, the tradition continues.

Tobacco is also considered a proper gift. It is given to a storyteller, an Indian namer, a healer, or an elder when a special request has been made---such as asking for a story, asking for an Indian name, asking for sacred knowledge, or asking a healer to help someone in the family who is sick. Tobacco is also offered to the Earth when plants are picked and animals killed for food to sustain the family or community members. A tobacco offering reminds people that to live ourselves, it is necessary to take the life of a plant or animal, and the offering reminds people to be thankful. In some Native tribes, such as the Crow, there is a Tobacco Society, and only members of this society grow and harvest tobacco for the tribe as a whole.

In the past, pipes made of red pipestone with long stems symbolized the tribe or even clans within the tribe. These pipes, laden with Native tobacco, were used under very special circumstances. The tribal pipes were used in adoption ceremonies when an individual from another tribe was adopted into the family of the host tribe. They were also smoked when someone caused trouble in a village, and in the presence of the pipe, promised to stop quarreling and fighting.

Today, tobacco is also used at celebrations called pow-wows. Someone hosting the pow-wow gives tobacco to each drum in the drum circles, to the Master of Ceremonies, to the lead male and female dancers, and to the veterans who carry the American and tribal flags in what is called “the grand entry”. The tobacco is wrapped in red cloth and placed in a leather pouch. The red cloth symbolizes that something sacred is enclosed within.

Tribal Elders remind the people that tobacco is also a living thing, and if we take it from the Earth, we must have a very good reason for picking it----such as for use in religious ceremonies, as gifts for special requests, and as offerings to the plants and animals, to the Earth, the four sacred directions and to the Creator. One misuse of tobacco is to smoke for recreational purposes. This would be considered not a very good reason for taking the life of the plant.

When a sacred plant is not used in a sacred way, it can be very harmful. Commercial tobacco is a poison containing over 4,000 chemicals. The dominant culture exploits tobacco by commercializing and glamorizing cigarette abuse. When tobacco is used as a drug -- smoking it daily or chewing it; it is not being used in a sacred manner. It's also a problem when young people use it just to be cool and to fit in even if they don't have the right to use it. Commercial tobacco was introduced from the outside. When smoking becomes a habit, a mundane, everyday affair, it loses its power. The addictive nature of it destroys our communities. Around the world, seven people die every minute because they abuse tobacco. Forty percent of all our Native people smoke. This is the highest percentage of all groups. That means Native Americans abuse tobacco at a higher rate than any ethnic group in America.





FOLLOW UP QUESTIONS

How is tobacco used in Native religious ceremonies?

What other plants are used in ceremonies?

Under what circumstances is it proper to give tobacco to an Elder?

Under what circumstances is tobacco used as an offering?

How is tobacco distributed at a modern pow-wow?

In the past, what did pipes/pipestems symbolize?

Under what circumstances is tobacco use improper?

Explain in your own words why tobacco is sacred to Native people.

Extra Credit:

Are plants used in the ceremonies of your religion? Explain.

Hummingbird Brings Back Tobacco: A Cherokee Legend

Long ago when all the people and animals spoke the same tongue, there was only one tobacco plant in all the world. From far and wide they came for tobacco. All was well until the greedy geese stole the plant and flew far to the south with it where they guarded it with all their might. Before long, all of the people and the animals began to suffer greatly because they had no tobacco.

One old woman had become so thin and weak that everyone believed she would die soon, and could only be saved by tobacco. This old woman was loved by all the people and animals. So it was decided they should hold a council, which they did, and made a plan as to how to get tobacco back. They decided to send the animals to retrieve it.

One by one, the animals all tried to get the plant, but each time they were seen by the geese before they could reach the plant. From the largest to the smallest the four footed animals failed. Now the mole spoke up and said he would go. Everyone thought this was a good idea, as he could tunnel under the ground to the plant and steal it away. So off he went and as he approached the plant, his tracks were seen by the geese so he also could not get the plant.





Meanwhile the hummingbird listened to all the plans and had come up with one of his own. “How could this be?” they said “you are so small. How could you get the plant?” He told them he could do it and if they wanted they could test him. So out in the middle of the meadow, they showed him a plant that all could see. “Go sit on this plant”, they said “but do not let us see you getting there.”

No sooner had the words been spoken then the animals saw hummingbird sitting atop the plant. And he disappeared right before their eyes and reappeared in the council circle. No one had seen him go or return. They decided to give him a chance. Off he dashed straight to the tobacco plant, right under the noses of the geese. Quick as a wink he used his long beak to cut off the top of the plant that had the leaves and the seeds. Then off he dashed straight to the council.

By this time the old woman was thought to have died, but smoke was blown into her nostrils and with a cry--she opened her eyes and lived.

Follow-up Questions:

What kind of relationship did people and animals have long ago? How did they make decisions?

What problem did the geese cause in the story?

Why did the people and animals decide to do something about the stolen tobacco?

Which animals failed to bring back tobacco?

Why did the council think mole had a chance? Did he succeed?

Even though he was very small, why did the council think Hummingbird had a chance?

What characteristics did Hummingbird have that helped him bring back the plant?



Why Treaties Matter

**Self-Government
in the Dakota and
Ojibwe Nations**

exhibit

coming soon to Osseo Jr. High!

This traveling exhibition explores Minnesota's Native nations and the history of treaty-making with the U.S. government.

Treaties are agreements between self-governing, or *sovereign*, nations. The story of Native nations within Minnesota is the story of making treaties—from the time before Europeans came to this land, through treaty making with the United States, to the growth of tribal self-determination in our time.

We are honored to have ISD 279 Native American students hosting this exhibit during the American Indian Education Day, Saturday, April 27, at Osseo Junior High.

CURRICULUM GUIDE

This guide has been developed specifically for this exhibition by

*Priscilla Buffalohead
& Ramona Kitto-Stately*



A collaboration of the Minnesota Indian Affairs Council, the Minnesota Humanities Center, and the Smithsonian Institution's National Museum of the American Indian, this project is funded in part with money from the Arts and Cultural Heritage Fund that was created with a vote of the people of Minnesota on November 4, 2008, and The Patrick and Aimee Butler Family Foundation.

 Smithsonian
National Museum of the American Indian

 Indian Affairs Council
State of Minnesota

 MINNESOTA
Humanities Center



OSSEO AREA SCHOOLS

ISD  279

A DEEP CONNECTION TO PLACE

GRADE LEVEL: 7-12

CURRICULA AREA: Social studies, history, language arts, geography, and science

MATERIALS:

1. Map of Indian Tribes of North American
2. Map of the Dakota Communities (panel 2)
3. List of Dakota Place names and sacred sites in Minnesota
4. Blank Minnesota state map

GOALS: Students will

- ◆ gain an understanding of Mnisota before white people contact; and
- ◆ gain an understanding and appreciation for Mnisota as the homeland of the Dakota people for centuries.

OUTCOMES: Students will be able to

- ◆ locate the Dakota on a map of Native America;
- ◆ locate the four Dakota communities on a Minnesota map;
- ◆ describe the significance of the panel, “A Deep Connection to Place”;
- ◆ name places within the state that are the Dakota words; and
- ◆ name places within the state that are sacred to the Dakota.

ACTIVITIES: Students will

- ◆ locate the Dakota on a map of Native American and the locations of Minnesota communities on a Minnesota map;
- ◆ name two locations in the state that are words in the Dakota Language and one site that is sacred to the Dakota;
- ◆ express in their own words the historical evidence that the Dakota were in Minnesota before the Ojibwe arrived;
- ◆ locate and write the names of the four Dakota communities in the proper location on a blank Minnesota map; and
- ◆ list some of the historical evidence showing that Minnesota was Dakota homeland before any other group.

ASSESSMENT/EVALUATION: Students demonstrate they are able to

- ◆ locate the Dakota and the four Dakota Communities in Minnesota, name two places in the state that are Dakota words, and locate one place sacred to the Dakota by accurately placing them on a blank Minnesota map; and
- ◆ express the deep connection the Dakota have to “place” through verbal feedback.

BACKGROUND

The Dakota are a part of a larger group known to outsiders as the “Sioux.” The larger group also includes the Dakota and Lakota. All three are language dialects within the same Nation. The Dakota are also related to a large group of Siouan speaking Indian nations who live primarily around the Upper Mississippi Valley. Siouan speaking tribes include, among others, the Ho-Chunk (Winnebago), Iowa, Omaha, Osage, Ponce, Quapaw, Kansa (Kaw), Missourian, and Otoe.

A note on terminology: Most Dakota prefer to be called Dakota. It means “we are allies.” The term Sioux is a contraction of Nadouessioux, a word given to them by the Ojibwe meaning snakelike enemy and is a negative and offensive word to the Dakota. The word Sioux is still used however because when tribes established themselves with the Federal government and the Bureau of Indian Affairs, they were known as the Sioux. That word is also entrenched in the treaty terminology and cannot be easily changed.

Humans first came to Minnesota during the last ice age as glaciers melted, following herds of large game. Long before the first Europeans arrived, Indians from as far away as 1,000 miles came to make ceremonial pipes from soft reed pipestone carved from sacred quarries. The Pipestone National Monument in southwest Minnesota illustrates how these quarries were and still are used.

Five thousand years ago, humans made rock carvings of people, animals, and weapons that can be seen today at Jeffers Petroglyphs in southwest Minnesota. These people brought to Minnesota the idea of building earth mounds for graves and sacred ceremonies. At one time, there were more than 10,000 of these mounds in Minnesota.

The creation story of the Dakota takes place at Bdote—a Dakota word that translates to “where the energy is” or “the place where things are happening.” Physically, it is where the Minnesota and the Mississippi rivers come together at a juncture. Today, Dakota place names are prevalent and many of these names are still used across the state.

When the first French fur traders, or voyageurs, arrived in the late 1600s, the Dakota (Sioux) people had lived in Minnesota for many years. They hunted buffalo; fished; planted corn, beans, and squash; and harvested northern beds of wild rice. They lived in warm animal skin tipis in the winter and had airy bark houses, or wigwams, for the summer. The first written accounts of the Dakota were listed in these voyagers’ writings.

By the time Euro-American immigrants arrived in the lands, the Dakota called Mnisota, the Dakota had lived in the area for a very long time. They knew how to use the natural resources for food, clothing, and homes; and how to grow crops such as corn, beans, and squash. They knew how to dry and preserve foods for later use. They knew how to create large villages and fortify them, and govern themselves in a democratic manner. They knew where plant medicines could be found. They could show others how to navigate the rivers and lakes and where worn trails led. They knew how to

keep the land, air, and water clean. The immigrants had a great deal to learn from the Dakota.

What makes a Dakota, Dakota? We cannot separate ourselves from the environment. None of our ceremonies or cultural activities can happen without interacting with our environment. Water is essential for any life—it provides the medicines and foods. All are sustained and provided by the water.

Additional Resources:

Priscilla Buffalohead—Cultural Anthropologist

Indian Boyhood. Charles Alexander Eastman. Dover Publications. New York. 1971.

Games of the North American Indians. Stewart Culin. Dover Publications. New York. 1971.

Ohiyesa. Charles Alexander Eastman. Raymond Wilson. University of Illinois Press, 1983.

Dakota Language and Culture. Joanne Zacharias. Shakopee Mdewakanton Sioux Community. 2006.

Dakota Indians Coloring Book. Chet Kozlack. Minnesota Historical Society, 1979.

Painting the Dakota. Seth Eastman at Fort Snelling. Marybeth Lorbiecki. Afton Historical Society Press. 2000.

COMPARING WORLD-VIEWS AND CULTURAL VALUES

GRADE LEVEL: 7-12

CURRICULA AREA: Social studies (history, economics, and human geography)

MATERIALS: Student Reading, Questions About the Reading, My Values Essay

GOALS: Students will

- ◆ gain an understanding that different cultures may have different views of the world and the place of humans within our world; and
- ◆ gain an understanding that each culture may have its own priority of values.

OUTCOMES: Students will

- ◆ explain the meaning of the culture, world-view, and values concepts;
- ◆ describe how the Ojibwe and Dakota used their homeland resources;
- ◆ describe how Euro-Americans planned to use Minnesota lands; and
- ◆ identify three Euro-American values described by Charles Alexander Eastman's uncle.

VOCABULARY

- ◆ Culture: a way of life that is learned and shared by a group of people
- ◆ World-view: a picture of the world we learn from our cultural traditions
- ◆ Values: that which is important to us

ACTIVITIES

- ◆ Student reading and accompanying question
- ◆ My values paragraph

ASSESSMENT/EVALUATION: Students will demonstrate they can

- ◆ explain the meaning of the concepts of culture, world-view, and values by providing an example of each;
- ◆ describe the way the Dakota and Ojibwe people used the resources of their homeland, and how Euro-Americans planned to use the same land, through verbal feedback and by correctly answering the questions at the end of the reading; and
- ◆ identify Dakota ideas about Euro-American values by listing three of these values and writing a paragraph comparing their values to those echoed by Eastman's uncle.

STUDENT READING

Our picture of the world and our place within it is shaped by the people around us including our family, community, and culture. Our values refer to what we consider to be important in life. This picture is what social scientists call our “world-view.” As we learn this picture, we come to believe that our world-view is right and best for us and for everyone else regardless whether or not they grow up in different cultures. Usually the people around us share our world-view, because we are members of a common culture. Our culture is the way of life we accept as our own. That way of life is learned and shared.

When we encounter representatives of another culture, our way of thinking is challenged; because they may have a different world-view and express a different priority of values than ours. This is what happened when Euro-American immigrants met the Native people of Minnesota—the Dakota and Ojibwe. Euro-Americans saw the land and the animal and plant life upon it as being placed there for people to use. In this view, humans represent the most important form of life, and have an inherent right to use their earth's resources as they see fit.

In Native philosophy, the earth is a living being and the symbolic “mother” of all living things. Plants, animals, and humans all have a purpose in the scheme of things; and humans are not necessarily above, or more important than, other living things. Humans have the right to use the earth's resources in a respectful way. Respect means not wasting resources, honoring the animals killed as food, and not taking any more food and other resources than is necessary to sustain life.

The greatest clash between world-views came with regard to the land. Euro-Americans thought of land as parcels of private property that could be bought and sold. They saw resources such as forests of timber, hides of fur-bearing animals, minerals, and other gifts of the earth as commodities that could be possessed and sold to create private wealth. Since these resources were there for humans to take in their world-view, they saw no reason to take only what was necessary to sustain their families.

To Native people, land was not something that could be bought or sold. It was part of a living earth. Dakota and Ojibwe families and communities had the right to harvest resources such as wild rice, maple sap, fish, or game; but these were also living beings and not commodities. This traditional way of life required a larger land base than a particular acreage; because the rice beds, maple groves, fishing waters, and game were not necessarily located in any one place. This way of life followed the cycle of the seasons from summer fishing villages to winter hunting camps.

In addition to differing world views, Euro-American immigrants and Native people had difficulty understanding the priority of each other's values. In many ways, people around the world hold the same values, especially with regard to how to treat each other; but different cultures often have a different priority of values. Native people placed great value on sharing what they had with others. Sharing food was especially important. Food was offered even to strangers who happened to come by. Sharing also took place between tribal nations when they met for feasting, trading, and performing ceremonies. In this view, food sharing is what makes us human. Food sharing for Euro-Americans takes place within the family and at community events; but as a commodity, food is not freely shared. For Native people, Euro-Americans seemed very “stingy” and perhaps not quite human.

Charles Alexander Eastman, a Dakota physician and writer, spent his early childhood and part of his adult life in Minnesota. In his book, *Indian Boyhood*, he quotes his uncle's opinion of the European immigrants

[Euro-Americans]:

“The great object of their [Euro-Americans] lives seems to be to acquire possessions—to be rich. They desire to possess the whole world. For thirty years they were trying to entice us to sell our land. Finally, the outbreak (Dakota War of 1862) gave them all, and we have been driven away from our beautiful country.

They (Euro-Americans) are a wonderful people. They have divided the day into hours, like the moons of the year. In fact, they measure everything. Not one of them would let so much as a turnip go from his field, unless he received full value for it. I understand that their great men make a feast and invite many, but when the feast is over the guests are required to pay for what they have eaten before leaving the house. I myself saw at White Cliff (St Paul, Minnesota) a man who kept a brass drum and a bell to call the people to his table, but when he got them in he would make them pay for the food (probably a restaurant).”

From: Charles Alexander Eastman. Indian Boyhood. Dover Books New York 1971

READING QUESTIONS

1. How would you define the phrase, "world-view"?
2. Do people around the world have the same or different world-views?
3. Is the concept of culture the same as the concept of race? Why or why not?
4. How did Euro-American immigrants to Minnesota view the land? How did Native people view the same land?
5. How did Native people demonstrate respect for the Earth's resources?
6. Compare Native vs. Euro-American ideas about the distribution of food.
7. For what did Euro-American immigrants plan to use the land in Minnesota? How did Native people use the same land?
8. What is a value? What values did Charles Eastman's uncle see Euro-Americans as expressing?



MY VALUES PARAGRAPH

Do you think Eastman's uncle accurately describes Euro-American values?

Does this describe your values? Why or why not?



TEACHER INFORMATION

Students may provide examples of the concepts of culture, world-view and values in many ways. Culture is learned behavior; so brushing our teeth, buying a hamburger at McDonald's, or even attending a church service is cultural behavior.

Our world-view is our picture of the world. This view may see land as private property that should have fences around it, or as a part of a loving nurturing earth. Euro-American world views come partly from religion and partly from science. A world-view in Native philosophy may consist of seeing the earth as held up by the four sacred directions, or the moon as a grandmother closely connected to women.

Our values consist of things that are important to us. We may value accumulating possessions or having a lot of money. We may value sharing what we have with others, or our family, or friendships. People around the world often express the same values at particular times. What is important is our priority of values.

READING QUESTIONS KEY

- How would you define world-view?
It is our picture of the world that is learned through our cultural traditions
- Do people around the world have the same world view? *No. Different cultures may have many different world views.*
- Is the concept of culture the same as the concept of race? Why or why not?
Some people confuse the two concepts, but race refers to the physical characteristics of groups of people, while culture is learned behavior. That is why culture can be shared.
- How did Euro-American immigrants to Minnesota view the land? How did Native people view the same land?
Euro-Americans saw the land as rich in resources that could be exploited, and these resources included private pieces of property. Native people viewed the land as part of Mother Earth, a living being. No one could own the land outright, but people had the right to use resources in order to survive.
- How did Native people demonstrate respect for the Earth's resources? They demonstrated respect by not wasting these resources, by honoring the animals they killed as food, and by taking only enough to last the season or year.
- Compare Native vs. Euro-American ideas about the distribution of food.
Euro-Americans saw food as private property that could be shared with family and on occasions the community, but beyond these situations, food was a commodity to be bought and sold. Native people believed that food should always be shared freely.
- For what did Euro-American immigrants plan to use the land in Minnesota? How did Native people view the same land?
Euro-Americans saw the land as a place where each family could own enough property to feed their families and sell the surplus. They also saw the resources, such as timber, as a way to make money and possibly become rich. Native people used the land to sustain their families and communities. They harvested wild rice, maple sap, fish, and game. If they had a surplus, this could be traded for the resources available to other tribal nations
- What is a value? What values did Charles Eastman's uncle see Euro-Americans as exhibiting?
A value is something that is important to people. Often people from the same culture exhibit the same values. Eastman's uncle saw Euro-Americans as valuing possessions, valuing wealth, valuing the precise measurement of everything including time, and valuing food as property that could be sold at a profit.

COMPARING GOVERNMENTS AND LAND USE

GRADE LEVEL: 7-12

CURRICULA AREA: Social studies (history, civics, human and physical geography)

VOCABULARY

- ◆ Allotment: the process of dividing land into sections for single families
- ◆ Usufructuary rights: the right to retain certain rights to land that is sold to others

GOALS: Students will understand

- ◆ the effects of immigrant actions with regard to the land and lifestyle of the Ojibwe and Dakota; and
- ◆ how the federal government imposed their model of government on the Dakota and Ojibwe people.

OUTCOMES: Students will

- ◆ describe the effects of dam building and forest harvesting on the environment and lifestyle of the Native people of Minnesota;
- ◆ describe the government structure imposed on Minnesota tribal nations through the Indian Reorganization Act of 1934; and
- ◆ explain how the Dakota and Ojibwe traditionally governed themselves.

ACTIVITIES

- ◆ Use the 11 tribal websites to describe modern tribal government structure and record the findings as individuals or groups
- ◆ Complete the student reading and accompanying questions

ASSESSMENT/EVALUATION: Students demonstrate they can

- ◆ describe the effects of dam building and forest harvests on the environment and on traditional Native economics through verbal feedback and by correctly answering the questions at the end of the essay; and
- ◆ describe and explain traditional tribal governments and modern tribal government structure through research notes, verbal feedback, and by correctly answering the questions at the end of the essay.

STUDENT READING

Prior to the influx of Euro-American immigrants to the land we call Minnesota, the Ojibwe and Dakota tribal nations held land in common for all tribal members to use. After the Treaty of Prairie du Chien in 1825, the Dakota generally placed their villages in the forest and prairie lands of southern Minnesota, while the Ojibwe homeland became the forest and lake country in the northern half of the state. In using resources such as wild rice, maple sap, fish and game animals it was understood which families or groups of families had the right to use certain locations

After most of the land was ceded to the federal government through treaties during the 1800's government agents and others began to change the landscape to their liking. In many of these treaties, Indian nations retained the right to hunt, fish, and gather on the lands they ceded. These are called usufructuary rights. These rights are even recognized in the American law when individuals retain the mineral rights to the lands they sell. For the time being, government agents ignored these rights. Some Euro-American immigrants saw an opportunity for individuals to become rich by harvesting the vast stretches of timber in Minnesota's forests. They also built dams, some on Indian land, to facilitate the movement of logs to saw mills which affected the environment drastically. Before this massive timber cutting, it is said that the forests extended unbroken from Lake Mille Lacs to St. Paul. It took saw mills seven years to burn the sawdust from the trees that were cut in this location alone. Animals that lived in these forests migrated elsewhere. Dams affected the water levels, and the cycles of spawning fish and wild rice growth. These changes made it increasingly difficult for Native people to practice a traditional way of life.

Things were made even more difficult when Congress passed the General Allotment Act of 1887. This congressional act divided Indian land (now called reservations) into 80 or 160 acre parcels to be distributed to each family head. The intent was to make Indians more like whites by forcing them to become "white style" farmers. Both the Dakota and Ojibwe (living at the southern end of their territory) cultivated crops before Europeans came to this land. The women planted and harvested fields of corn, beans, squash, and sunflowers. "White-style" farming meant using horse-drawn plows to cultivate wheat, oats, and barley. It also meant keeping domesticated animals such as pigs, cows, and chickens. A portion of the seed crops went to feed the animals, and animal manure fertilized the fields. This plan assumed men would be the farmers, robbing Indian women of their traditional roles.

The Red Lake Nation rejected the Allotment Act and became the only reservation in Minnesota to hold its lands in common. After the land was allotted on the other reservations, surplus land was sold to Euro-American entrepreneurs. Outright fraud caused Native people to lose even more land. For example, Native people living on the White Earth reservation own only 10% of the total reservation land base.

Even after losing much of their original land base, the Dakota and Ojibwe never gave up their right to be sovereign (independent) nations. However, U.S. policies during the 19th and early 20th



centuries lessened the authority of tribal leaders, and many decisions with regard to Native welfare were made by government agents assigned to each reservation.

To strengthen the sovereign authority of tribal nations, Congress passed the Indian Reorganization Act of 1934. This act imposed a Euro-American style of government on Indian people regardless of tribal leadership traditions. Most decisions among the Ojibwe and Dakota were made by a consensus of community members. The Dakota had civil or village chiefs, but their authority was limited, and leadership also rested with young men who formed the soldier's lodge along with other interest groups. The Ojibwe had hereditary civil chiefs coming from the tribe's Crane and Loon clans. Separate individuals provided leadership for particular activities, such as the hunting and harvesting activities.

The Indian Reorganization Act also helped Indian tribes to function more like corporations, so they could initiate business enterprises to strengthen the tribal economic base. The "white-style" of government the IRA imposed always included a "head person," called president or chairperson, and secretary, treasurer, and representatives. Decisions came to be made, not by consensus, but by majority rule possibly causing more factionalism among tribal members.



READING QUESTIONS

1. What concept of land ownership did the Ojibwe and Dakota have prior to the General Allotment Act?
2. What treaty divided Minnesota lands between the Ojibwe and Dakota?
3. What rights to ceded land did many Ojibwe groups retain?
4. How did Euro-American land-use affect the Native people of the state?
5. What effect did the General Allotment Act have on Native people living on Indian Reservations? What Ojibwe nation did not accept this act?
6. What style of agriculture did the Dakota and Ojibwe practice before Europeans contact?
7. What style of agriculture did Euro-Americans impose?
8. What kind of government did the Ojibwe and Dakota have before the 20th century?
9. What kind of government was imposed by the Indian Reorganization Act?

READING QUESTIONS KEY

1. What concept of land ownership did the Ojibwe and Dakota have prior to the General Allotment Act? *Land was not privately owned but held in common by tribal members. Each group that lived together had an understood plan whereby families and groups of families could use certain portions such as maple sugar groves, to sustain a livelihood.*
2. What treaty divided Minnesota lands between the Dakota and Ojibwe? *The Treaty of Prairie du Chien*
3. What rights to ceded land did some Indian nations retain? *They retained the rights to hunt, fish, and gather on ceded lands.*
4. For what purpose did Euro-Americans want to use the prairie and forest lands of Minnesota? *They wanted to divide the land into parcels for individual families to farm. They also wanted to harvest the forests so certain individuals could become rich.*
5. How did Euro-American land-use affect Native people? *When forests were cut and dams built, it became increasingly difficult for Native people to harvest traditional resources such as fish, game animals, maple groves, and wild rice.*
6. What effect did the General Allotment Act have on Native people living on Indian reservations in Minnesota? What Ojibwe group rejected allotment? *The act divided land into small parcels owned by family heads who were supposed to farm this land. It also left surplus land that was grabbed up by white entrepreneurs. The result was that Native people today, own very little of their original reservation. The Red Lake Ojibwe refused to have their lands allotted.*
7. What style of agriculture did the Ojibwe and Dakota practice before European contact? *The women grew foods domesticated in the Americas such as corn, beans, squash, and sunflowers. What style of agriculture did Euro-Americans impose? They expected men to be farmers, grow crops such as wheat, and keep domesticated animals.*
8. How did the Ojibwe and Dakota govern themselves before contact with Europeans? *Both groups made decisions by consensus democracy. The Dakota had village chiefs and a powerful young men's organization called the "soldier's lodge." The Ojibwe had clan chiefs and selected leaders for each economic endeavor.*
9. What style of government was imposed by the Indian Reorganization Act? *A "white-style" democracy was imposed that included the concept of majority rule, and officers who mirrored the office of the executive branch of the federal and state governments.*



STUDENT RESEARCH PROJECT

1. As individuals or in groups, locate the eleven tribal websites on the Internet. (For political purposes each reservation is considered a separate nation.) The 11 reservations are Red Lake, White Earth, Leech Lake, Grand Portage, Bois Forte, Fond du Lac, Mille Lacs, Prairie Island, Shakopee-Mdewakanton, Lower Sioux and Upper Sioux.
1. Record the type of government each group describes. What conclusion can be drawn from these findings?



THE RIGHTS OF SOVEREIGN NATIONS & TRIBAL BUSINESS ENTERPRISES

GRADE LEVEL: 7-12

CURRICULA AREA: Social studies (civics, history, and economics)

MATERIALS

1. Student reading and accompanying questions
2. Map of the Indian Reservations and Communities in Minnesota
3. Blank Map of Minnesota

VOCABULARY

- ◆ Sovereign nations: Groups of people who are politically independent from others
- ◆ Casino: A Place Where People Can Gamble—usually taking the form of slot machines, high stakes poker, and other games of chance
- ◆ Games of chance: Games where the chance of winning is based on luck rather than skill

GOAL: Students will

- ◆ understand that as sovereign nations, American Indians have the right to govern themselves and create revenue for tribal members.

OUTCOMES: Students will be able to

- ◆ identify four activities tribes have a right to carry out for tribal members;
- ◆ explain the legal basis for Indian gaming in Minnesota;
- ◆ describe how gaming revenue benefits tribal members and other groups in the state of Minnesota; and
- ◆ provide one example of gambling (betting on games of chance) in ancient tribal traditions.

ACTIVITIES

- ◆ Complete the student reading and answer the questions at the end of the essay
- ◆ Locate on a map the 11 Indian reservations and communities in Minnesota
- ◆ Locate and name at least five of the Indian casinos in Minnesota
- ◆ Use the Internet to discover and describe traditional games of chance among the Dakota and Ojibwe. Examples: Dakota games of chance and Dakota dice games

ASSESSMENT/EVALUATION: Students should be able to

- ◆ identify four activities of tribal nations;
- ◆ explain the legal basis for Indian gaming in the state;
- ◆ describe some of the benefits going to tribal members and other Minnesotans through gaming revenue, using verbal feedback and correctly answering the questions at the end of the reading;

- ◆ demonstrate an understanding that gambling is a very old Native tradition by re-creating an ancient game of chance from the Dakota or Ojibwe, or by writing a paragraph about the game of chance that involved gambling.

STUDENT READING

The sovereignty or political independence of Indian tribes was legally acknowledged by the U.S. government through the process of treaty-making, because treaties only took place between independent nations. The American Constitution upholds treaties as the law of the land and acknowledges that treaty law supersedes state law. As sovereign nations, each of the eleven Indian reservations and communities in Minnesota has its own government. In addition, six of the seven Ojibwe reservations are governed by an umbrella organization called the Minnesota Chippewa Tribe.

As is the case of all governments, tribal nations have the right to elect government officials, make and uphold laws for tribal members, take actions for the general welfare of tribal members, and create revenue for the collective benefit of tribal members. The federal and state governments collect revenue by taxing citizens. Indian nations create revenue through tribal business enterprises. An example of tribal enterprise that has been very successful in generating revenue in Indian communities is the Indian casinos. Presently, high stakes gaming is forbidden on Minnesota state lands; but since tribal lands are not state lands but Indian lands held in trust by the federal government, they are not subject to state law. This loophole allowed Indian tribes to enter into the casino gaming business of which some Indian communities have greatly benefited. One example is the Shakopee-Mdewakanton Dakota nation that owns Mystic Lake and Little Six Indian Casinos. These enterprises donate 20% of their income to charitable projects—not only within Indian communities but also projects such as the new Gopher stadium at the University of Minnesota. The Mille Lacs Ojibwe own the Grand Casinos at Mille Lacs and Hinckley and have been able to purchase adjoining lands that were originally part of the reservation. Tribes have also used revenues to build infrastructure on reservation lands, such as water and sewer treatment facilities; restore natural habitat, develop language and cultural restoration programs, and build new housing for tribal members. The casinos and other tribal business enterprises also hire people from the surrounding communities. This has helped the unemployment problem on reservations and in rural areas where many of the casinos are located.

Non-Indian government agents who wielded considerable influence in the 19th century outlawed traditional games of chance, and confiscated gaming equipment on Indian reservations. As a result, many of these games were forgotten. Games of chance made with natural materials included a variety of dice games, hand game, moccasin game, and many others. Participants would bet beadwork, clothing, tools, jewelry, and other items on winning the game. Some of these games were played exclusively by men, women, or children. They taught hand-eye coordination, as well as math skills. The gambling portion of games of chance allowed property to move from those who made items to those who needed them. Social scientists call this a “redistribution” economy.

READING QUESTIONS

1. With regard to government, what does the term “sovereign” mean?
2. What kinds of activities can tribal governments engage in for the benefit of tribal members?
3. Why can Indian tribes in Minnesota have casinos?
4. What kinds of activities does tribal gaming support?
5. How do non-Indians benefit from tribal casinos and other tribal business enterprises?
6. Did the Dakota and Ojibwe have a tradition of gambling before casinos were created? If so, what

kinds of activities included a gambling component?

READING QUESTIONS KEY

1. With regard to government, what does the term “sovereign” mean?
Sovereign means “independent of all others” or self-government.
2. What kinds of activities can tribal government engage in for tribal members?
Tribal governments can hold elections and appoint people to office to represent the interests of the people. They can make laws and enforce laws by having courts and police of their own. They can engage in contracts and other activities such as business enterprises on behalf of tribal members.
3. Why can Indian tribes have Casinos with high stakes gambling?
Indian land is not part of state land but is held in trust by the federal government. High stakes gambling is outlawed by the state legislature on state lands only.
4. What kinds of activities does tribal gaming support?
Some tribes donate 20% of their revenue for projects for other tribes and for state residents in general. Tribes use casino revenue to buy back reservations lands, improve water and sewer systems on the reservations, build new housing for tribal members, and many other activities.
5. How do non-Indians benefit from tribal gaming casinos?
Tribal casinos are the fifth largest employer in the state. They hire hundreds of non-Indian employees in areas where unemployment used to be very high. They also fund projects such as the new Gopher stadium at the University of Minnesota.
6. Did the Dakota or Ojibwe have a tradition of gambling before casinos were created? If so, what are some examples of gambling?
Yes, Native people have created games of chance and gambling for centuries. These games of chance included among others, dice games, hand games and moccasin games.

ADDITIONAL STUDENT ACTIVITIES

Students locate the eleven Indian reservations and communities on a Minnesota map and record these locations by name on a blank map of Minnesota. They name and locate at least five Indian casinos in the state. (A partial list is Mystic Lake Casino, Little Six Casino, Treasure Island Casino, Jackpot Junction Casino, Firefly Casino, Grand Casinos, Black Bear Casino, Fortune Bay Casino, Shooting Star Casino, Northern Lights Casino, and Seven Clans Casino.)

Students conduct Internet research to find an example of a traditional Dakota or Ojibwe game of chance and either make and demonstrate the game to the class or write a paragraph about the game.



AN ANNOTATED BIBLIOGRAPHY OF TEACHER AND STUDENT RESOURCES ABOUT NATIVE HISTORY AND CULTURE

Comments by Priscilla Buffalohead

TEACHERS: Fresh Perspectives about Native American History

1. Mann, Charles. *1491*. Charles Mann first wrote an article by the same title in a recent issue of the *Atlantic Monthly*; and later wrote a book by the same title. The article includes fresh insights into the Native America at the time of the Columbus encounter and evidence that Native people were more advanced than Europeans in agriculture, healing, city planning, and a number of other areas.
2. Koppel, Tom. *Lost World*. This journalist writes a very readable account of the new discoveries of archaeologists along the Pacific Coast. This author challenges the widespread theory that the ancestors of Native Americans traveled through the interior of Alaska to populate the Americas. He presents the idea that oldest evidence for humans in the Americas is along the Pacific Coast from Alaska to California, to Peru and Chili.
3. Standard, David. *American Holocaust*. Oxford University Press. New York. 1992. This is a painful book to read as it documents acts of genocide against Native people by Europeans and Euro-Americans. In quoting soldiers who participated in the Sand Creek Massacre, they tell of shooting three-year-old Cheyenne children as they ran through the sand to escape the bullets of Chivington's men.
4. Weatherford, Jack. *Indian Givers*. The odd title to this book is actually satire. Jack Weatherford is a local anthropologist who documents the tremendous contributions that American Indians have made to world life and culture. I was able to create a jeopardy game out of this information. The games works well with students in fifth grade and up.
5. Wilson, James. *The Earth Shall Weep*. This is a carefully researched history of Native America concentrating on the Northeast, Southeast, Plains, Southwest and the Far West., with detailed information on the clash between Native and European world views.
6. Wright, Ronald. *Stolen Continents*. Houghton-Mifflin. Boston-New York. 2005. This is a detailed historical account of the encounter between Europeans and Native civilizations of the Inca, Aztec, Iroquois, Southwest, and Cherokee. This book is especially interesting with regard to the Inca civilization.



TEACHERS: A Guide to Children's Books about Native Americans

1. Slapin, Beverly and Doris Seale editors. *Through Indian Eyes*. Oyate Publication. New Society Publishers. Philadelphia 1992.

I agree with Beverly and Doris' evaluation of children's books 98% of the time. I especially like an essay included in this book called "Thanking the Birds" by Joseph Bruchac. I have used portions of this essay to help sensitize children about their kinship with all living things.

TEACHERS AND STUDENTS: Classic Resources—old resources about Native life that remain relevant today written by Native authors

1. Eastman, Charles. *Indian Boyhood*. Dover Publications. New York. 1971. This is a delightful book written by a Dakota Indian who went on to become a doctor, lecturer, and Boy Scout advisor. *Indian Boyhood* is my favorite book by Eastman. It includes a rare glimpse into the traditional customs of the Dakota before their culture was drastically changed by Euro-Americans.

2. Rogers, John. *Red World and White*.

John Rogers grew up on the White Earth Reservation in the late 19th century. This book serves as his memoirs of his boyhood on the reservation and in boarding school. Portions of the book read like poetry and offer a unique perspective on education.

3. Standing Bear, Luther. *My Indian Boyhood*. University of Nebraska Press. Lincoln. 1988 (1931). *Land of the Spotted Eagle*. Houghtin-Mifflin Company. New York. 1933.

Luther Standing Bear went to Carlisle Indian School in Pennsylvania in the latter years of the 19th and early 20th century. He talks about his experiences in boarding school and his home in South Dakota.

4. Wilson, Gilbert. *Waheenee. An Indian Girl's Story*.

This book was told to Gilbert Wilson who recorded it in the early years of the 20th century. Waheenee or Buffalo Bird Woman was of the Hidatsa tribe and lived in an earth lodge village for all of her girlhood. I love this book because it is a heartwarming story. It includes chapters on the close relationship Hidatsa women and girls had with their dogs. One entire chapter is devoted to how Waheenee trained her puppy to haul wood.

TEACHERS: Video/DVDs about Native Americans

1. *Dreamkeeper*. This movie came out in 2004. It is the story of a troubled Lakota boy who goes on a journey with his aging grandfather. Along the way his grandfather dies and he learns the power of stories. The vignettes within the main theme are worth viewing on their own. I have never seen the traditional stories of Native people portrayed so beautifully, dramatically, and respectfully.



Young children would enjoy each of the story vignettes within the overarching story. Hallmark Home Entertainment. 2004.

2. *Hopi: Songs of the Fourth World*. Pat Ferrero producer. 58 minutes. Color. 1985.
3. *In the Light of Reverence*. Christopher Mclead and Melinda Mayner producers. ITVS and Native American Public Telecommunications. 2001.
4. *The Sun Dagger*. Narrated by Robert Redford. Solstice Project. Bullfrog Films 1983.

TEACHERS: Posters, brochures, and monthly magazines—about the Ojibwe, treaty rights, and other current issues. Contact Great Lakes Fish and Wildlife Commission, Public Information Office, PO Box 9, Odanah, Wisconsin 54861.

STUDENTS: Lerner Publications

This local Minneapolis publishing company came out with a series of books during the 1990s that portray modern American Indian children doing traditional activities. These books, written and illustrated by Native Americans, are badly needed because all too often children come away with the idea that American Indians no longer exist. Some of the books are at a higher reading level than others but all the books can be read to younger children.

1. Hunter, Sally. *Four Seasons of Corn. A Winnebago Tradition*. 1997.
2. King, Sandra. *Shannon. An Ojibway Dancer*. 1993.
3. Mercredi, Morning Star. *Fort Chipewyan Homecoming. A Journey to Native Canada*. 1997.
4. Nichols, Richard. *A Story to Tell. Traditions of the Tlingit*. 1998.
5. Peters, Russell M. *Clambake. A Wampanoag Tradition*. 1992.
6. Regguinti, Gordon. *The Sacred Harvest. Ojibwe Wild Rice Gathering*. 1992.
7. Roessel, Monty. *Kinaalda'. A Navajo Girl Grows Up*. 1993. *Songs from the Loom*. 1995.
8. Swentzell, Rina. *Children of Clay*. 1992.
9. Wittstock, Laura Waterman. *Ininatig's Gift of Sugar*. 1993.
10. Yamane, Linda. *Weaving A California Tradition*. 1997



STUDENTS: Children's books by Paul Goble—renditions of traditional Native stories. Many of these are from the Lakota people, and the Lakota tribal colleges recommend these books.

1. *Buffalo Woman*. Bradbury Press 1984.
2. *Death of the Iron Horse*. Bradbury Press. 1987.
3. *Star Boy*. Bradbury Press. 1983.
4. *Beyond the Ridge*. Bradbury Press. 1989.
5. *Dream Wolf*. Bradbury Press. 1990.
6. *The Friendly Wolf*. Bradbury Press. 1974.
7. *The Gift of the Sacred Dog*. Bradbury Press. 1980.
8. *The Girl Who Loved Horses*. Bradbury Press. 1978.
9. *The Great Race*. Bradbury Press. 1985.
10. *Star Boy*. Bradbury Press. 1983.

STUDENTS: I haven't had the opportunity to read many of Bruchac's books, but the California organization, Oyate, recommends his work for children.

Bruchac, Joseph

1. *Iroquois Stories: Heroes and Heroines, Monsters, and Magic*. Crossing Press. New York. 1985.
2. *Songs from This Earth on a Turtle's Back: Contemporary American Indian Poetry*. Greenfield Review Press. 1983.
3. *The Wind Eagle and Other Abenaki Stories*. Bowman Books. 1985.

TEACHERS AND STUDENTS:

1. Benton-Banai, Edward. *The Mishomis Book*. Indian Country Press. 1979. The author is an enrolled member of the Lac Courte Band of Ojibwe and he speaks his Native language. This book is very readable and an authentic account of the migration of the Ojibwe from the East. The only problem with the book is that some traditionalists object to his revealing too much about what they consider to be sacred knowledge that should not be shared.



2. Big Crow, Moses Nelson. *Legend of the Crazy Horse Clan*. Tipi Press. 1987.
3. Blood, Charles and Martin Link. *The Goat in the Rug*. Four Winds Press. 1976. This book for young children is delightfully written and is really about Navajo weaving as narrated by a goat. Navajo women seldom use goat hair for rugs but the story is so delightful that doesn't seem to matter.
4. Brewer, Linda Skinner. *O Wakaga. Activities for Learning about the Plains Indians*. Daybreak Star Press. 1984. I have been impressed with everything that has been published by Daybreak Star Press. It is a Seattle based Indian company and the authors are all Native American scholars.
5. Broker, Ignatia. *Night Flying Woman. An Ojibwe Narrative*. Minnesota Historical Society Press. St. Paul. 1983.

Ignatia Broker was a member of the White Earth band of Ojibwe. She wrote a remarkable book that is very readable over a wide range of reading abilities. The book is fiction, but it is based upon her family history. The introduction includes a narrative by Broker about what life was like for Ojibwe families who came for the first time to the Twin Cities area.

6. Brown, Penny. *Native American Designs*. Search Press. Kent, England. 2005. This is one of the better sources on American Indian designs.
7. Coatsworth, Emerson. *The Adventures of Nanabush: Ojibwe Indian Stories*. Atheneum Publishers. 1980.
8. Culin, Stewart. *Games of the North American Indians*. Dover Publications. New York. 1975.

This book on authentic American Indian toys and games is the only book a teacher will need if they want to do a unit on this subject. Culin researched primary historical sources during the early years of the 20th century to include in a book that was originally published by the Bureau of American Ethnology. Some rules for some games are incomplete but each category of game includes information on how this toy or game was played in specific Indian tribes.

9. DesJarleit, Robert. *Nimiwin. A History of Ojibwe Dance*. Anoka-Hennepin Indian Education Program. Coon Rapids. 1991.

O-do-i-daim. Ojibway: Clans of the Ojibway Coloring Book. Minnesota Indian Women's Resource Center. Minneapolis. 1989.

I have worked with Robert on a number of publications over the years and I am constantly amazed at this man's talent and intellect. Robert is the eldest son of the internationally known artist, Patrick DesJarlait. Robert is an accomplished artist of his own and a skilled researcher.

10. Healy, David and Peter J. Orenski. *Native American Flags*. University of Oklahoma Press. Norman. 2003.





I used this book to give my American Indian students a copy of the flag from their reservation, and they made their own flags out of felt. Native flags that are not included in this book may be found on the Internet. The social studies standard requires students to understand that Indian tribes are Nations. One of the best ways to teach this concept to children is to have them create a flag of a Native nation.

11. Hirschfelder, Arlene. *Happily May I Walk. American Indians and Alaska Natives Today*. Charles Scribner's Sons. New York. 1986.

This book is criticized by Oyate, but the author is Native and, in my opinion, she has done an excellent job of explaining some very complicated issues in simple terms that a novice in American Indian history and issues can understand. The book explains the nature of sovereignty, treaties, and other issues.

12. Johansen, Bruce. *Forgotten Founders*. Ganbit Inc. 1982.

This is a scholarly work on how the Iroquois Confederacy influenced the Articles of Confederation that became the United States Constitution.

13. Johnston, Basil. *Tales the Elders Told. Ojibwe Legends*. Royal Ontario Museum. Toronto. 1981.
14. Johnston, Basil and Del Ashkewe. *How the Birds Got Their Colours*. Kids Can Press. Toronto. 1978.

Basil Johnston is Canadian Ojibwe. His books also include books for adults. His work is authentic and like Edward Benton-Banai, the only problem is that some traditionalists feel some information should have been reserved for the Ojibwe.

15. Josephy, Alvin. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. Viking Press. New York. 1969.
16. Kegg, Maude. *Gabekanaasing: At the End of the Trail*. University of Northern Colorado. Paper No. 4 1978.

This is one of several books narrated to non-Ojibwe scholars who understand and speak Ojibwe. I had the pleasure of meeting Maude, who was a member of the Mille Lacs Band of Ojibwe. She had a great sense of humor which shows in her vignettes about her childhood at Mille Lacs. She was also a skilled diplomat when it came to dealing with all kinds of people in her job at the Mille Lacs Indian Museum. In addition to narrating her stories, Maude was known for her beadwork and basswood bark dolls.

17. LaFlesche, Francis. *The Middle Five. Indian Schoolboys of the Omaha Tribe*. University of Wisconsin Press. 1962.



This book would be most readable by junior or senior high students, but upper elementary students with good reading skills would probably have no trouble reading it. Francis LaFlesche was an Omaha Indian and son of a chief. As a scholar he wrote extensively about the Omaha and cognate tribes. This book will reveal what a white man's boarding school was like for Indian children.

18. Martinson, David. *Cheer Up Old Man*. Duluth Minnesota Indian Education Committee. Duluth. 1975.

Shemay: The Bird in the Sugarbush. Duluth Indian Education Committee. 1975.

These children's stories were written and illustrated under the supervision of the Duluth American Indian Advisory Committee. They are delightful stories but may be difficult to obtain.

19. Mc Lellan, Joseph. *The Birth of Nanabush*. Pemmican Publications. Winnipeg. 1989.

Nanabozho Steals Fire. Pemmican Publications. Winnipeg. 1990.

Nanabozho Dances. Pemmican Publications. Winnipeg. 1991.

These children's stories are about the Ojibwe culture hero, Nanabozho. He is a character that is a hero and buffoon at the same time and he teaches people how to behave by doing the opposite sometimes. He is known by slightly different names in different parts of Ojibwe country. For example, among the Mille Lacs Ojibwe he is Winnebozho and among the Menomine, Manabush. I have been impressed with the authenticity of materials to come out of Pemmican Publications.

20. Mathers, Sharon. Linda Skinner and Terry Tafoya. *The Mamook Book: Activities For Learning about the Northwest Coast Indians*. Daybreak Star Press. Seattle. 1977.

21. Ortiz, Simon. *The People Shall Continue*. The Children's Book Press. 1977.

A member of a Southwest Pueblo, Simon Ortiz was also a scholar. This book is recommended for upper elementary students. It would serve as a multicultural perspective on the Columbus Encounter.

22. Parker, Arthur C. *Skunny Wundy: Seneca Indian Tales*. 1970.

Arthur C. Parker was a Seneca scholar in the early years of the 20th century. This is a wonderful book for children interested in authentic Native stories.

23. Plain, Ferguson. *Eagle Feather: An Honour*. Pemmican Publications. 1991.

24. Steptoe, John. *The Story of Jumping Mouse*. Lathrup Press. 1984.





25. Villasenoi, David and Jean. *Indian Designs*. Naturgraph Publishers. Happy Camp California. 1983. These authentic designs, from Mimbres pottery of the Southwest, give students some idea of the beauty and skill of ancient Southwest art.

26. Wheeler, Bernelda. *I Can't Have Bannock But the Beaver Has a Dam*. Pemmican Publications. Winnipeg. 1985.

Where Did You Get Your Moccasins? Pemmican Publications. Winnipeg. 1986.

Again, these are delightful children's books coming out of Pemmican Publications. These two stories are about contemporary Indian children.

27. Wilson, Raymond. *Ohiyesa Charles Alexander Eastman*. University of Illinois Press. 1983. This book is upper elementary reading level. It is a good source on a fascinating Dakota Indian man.

28. Zacharias, Joanne. *Dakota Language and Culture. Workbook and Coloring Book*. Shakopee Mdewakanton Sioux Community. 2006. This book is a must for teachers interested in teaching about the Dakota---a Minnesota nation. The book includes some Dakota vocabulary, such as the Dakota names for many animals. Young children can pick up languages even before they really understand the concept of ethnic group.

NEWS PUBLICATIONS

1. *The Circle Newspaper* is a publication of the Twin Cities urban Indian community. In the arts area, subscribing to this newspaper is a must. It includes postings for all Native-related events taking place in the area, such as pow-wows that may be sponsored by public schools and communities. The events usually take place evenings and weekends and are open to the public.

Address: 3355 36th Avenue South, PO Box 6026, Minneapolis

Telephone: 612-374-4023

E-mail: circlempls@aol.com

2. Birchbark Books is a store devoted exclusively to books and other media materials about Native people throughout the US and Canada.

Address: 2115 West 21st Street, Minneapolis, Minnesota

Telephone: 612-374-4023

3. Eastman, Charles A. *Indian Boyhood*. Dover Publications. New York. 1971.



EVALUATION

Lesson Plans About the Dakota and Ojibwe of Minnesota

Name (optional) _____ Education Day Attendee? _____

Grade Level Taught _____

Curricular Area Taught _____

Please rank the following 1=poor, 2=fair, 3=good, 4=very good 5=excellent

1. How would you rank the overall quality of the lessons, information and resources cited in this packet? 1 2 3 4 5

2. Are you likely to use some or all of these materials in your classroom during the months ahead? 1 2 3 4 5

3. Do the enclosed materials help you feel more comfortable in teaching about the Native people of Minnesota? 1 2 3 4 5

4. Does the information in the lessons strengthen your understanding of the Native people of Minnesota? 1 2 3 4 5

5. Would you recommend these lessons/materials to other teachers? 1 2 3 4 5

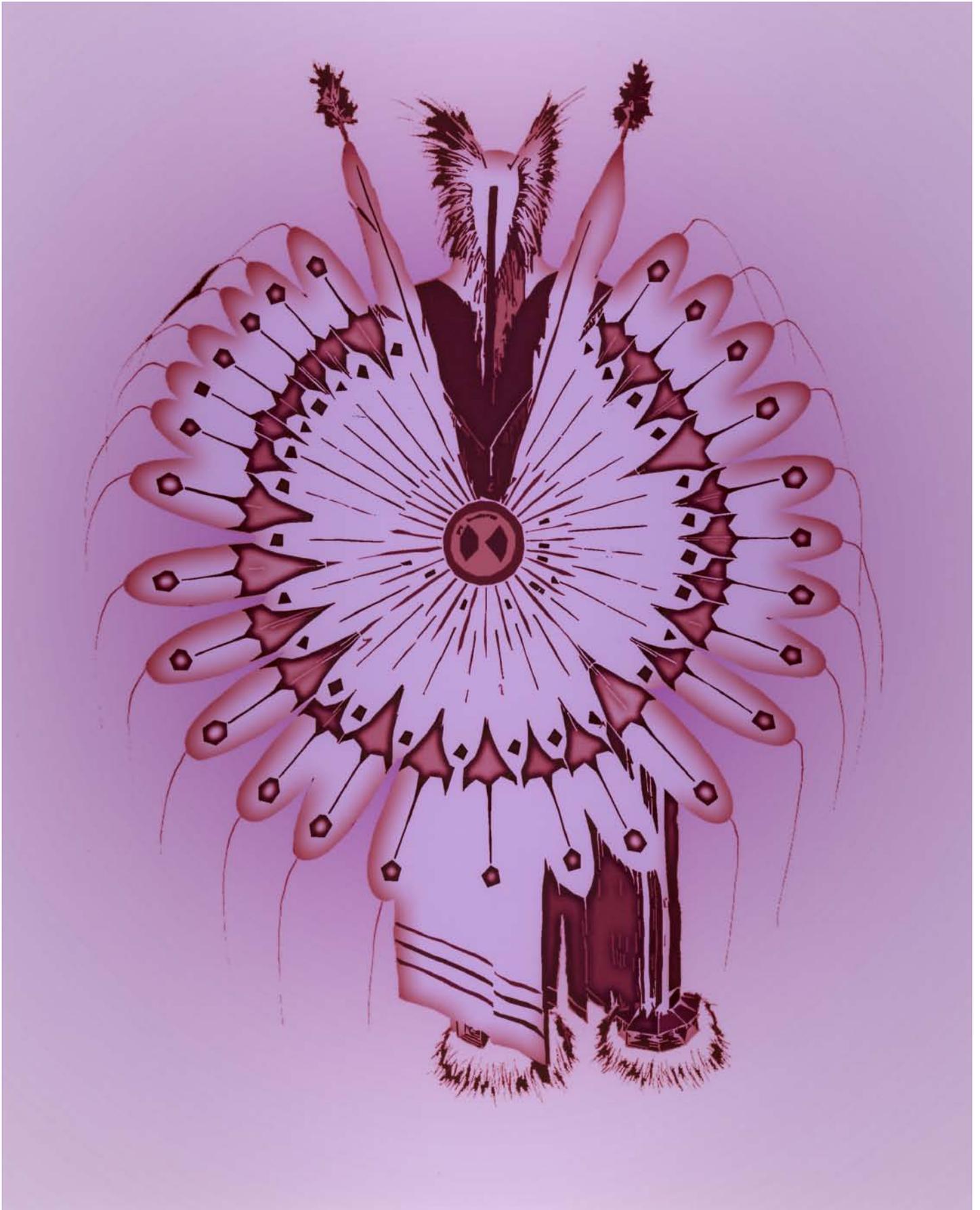
The best part of the packet was: _____.

How could the enclosed lessons in the packet be improved?: _____

We value your input. Further comments or suggestions: _____

Please return to: Ramona Stately, email: Statelyr@district279.org.
Educational Service Center. Osseo Area Schools. 11200 93rd Avenue North.
Maple Grove, Minnesota 55369





Art Print Courtesy of Tim Brown
White Earth, Ojibwe Artist