Oȟéyawahe (Pilot Knob):

A Teacher Guide and Supplementary Lessons for Learning about Mnísota's First People

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Minnesota Humanities Center

Osseo Area Schools ISD 279

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Oȟéyawahe/Pilot Knob Now Listed on National Register of Historic Places

On March 14, 2017, Pilot Knob was listed on the National Register of Historic Places, the official federal registry of historically significant sites worthy of preservation. For centuries, Oheyawahi/Pilot Knob has been a sacred indigenous burial ground and gathering place, earning its Dakota name "Oȟéyawahe," meaning "a sacred place much visited; the place where people go for burials." It continues to be a Dakota ceremonial site and a place where people can learn about history and culture that predates Minnesota statehood. The view from Oȟéyawahe/Pilot Knob was frequently referenced in early explorers' and settlers' writings including Lt. Zebulon Pike in 1805. The Treaty of 1851 was signed here, ceding 35 million acres of land to the United States.

Of the designation, Darlene St. Clair, associate professor at St. Cloud State University and a citizen of the Lower Sioux Indian Community, states, "I am thrilled that Oheyawahi [Oȟéyawahe] has been placed on the National Register of Historic Places, not only because of its importance in Dakota and Minnesota history, but because Dakota people still cherish this place, as we always have done. I hope this new protective status will also usher in a time when Dakota peoples' efforts to maintain our relationship with this place is supported by the wider community."

The 112-acre site on the Register comprises both public and private land in Mendota Heights. People can experience spectacular views by visiting Historic Pilot Knob, a 25-acre natural area owned by the City of Mendota Heights. From the parking lot at the north end of Pilot Knob Road, a trail leads through a prairie restoration to three overlooks. Views include the confluence of the Minnesota and Mississippi Rivers, Historic Fort Snelling, and the skylines of Minneapolis and St. Paul.

Oȟéyawahe/Pilot Knob played an important role in Minnesota's early territorial and state history. The formation—or "knob"—atop the hill (removed in 1926), was an early prominent natural landmark for travelers and steamboat pilots. Because Pilot Knob was such a distinctive landmark, Senator Stephen Douglas in 1848 proposed it as the site for the territorial capital. Overlooking Pike Island, the property is believed to have served as a burial place for some of those who died in the island's fenced Dakota internment camp during the winter of 1862-63.

The stunning vistas from the bluffs of Pilot Knob take in a panoramic view that reflects much of the early history of the state itself. Across the river valley lies the historic Fort Snelling military post, completed in 1825. To the north is the Church of St. Peter, the oldest church in continuous use in Minnesota. Seen across the valley in the west horizon is the Minneapolis skyline, and to the north, downtown St. Paul. Below the bluff lies the confluence of the Minnesota and Mississippi Rivers, known as "Bdote Minisota" to the Dakota, which later led to the naming of the nearby village of Mendota, a bustling fur trading center in the early 1800s. Mendota became the home of the state's first elected governor, Henry H. Sibley, originally a fur trader for the American Fur Company. In a letter to a newspaper Sibley noted he "was much impressed with the picturesque beauty of the spot and its surroundings, when seen from the high ground overlooking the Mississippi and Minnesota rivers, and especially Pilot Knob."

In 2002, a private developer had plans to build high-density housing on the northern portion of the historic site. In response to the proposal, Dakota and Ojibwe communities, historians, archaeologists, religious institutions, environmental organizations, and area residents raised objections and urged the City of Mendota Heights to purchase the acreage slated for development and to permanently preserve it as public open space. From 2006 to 2008, the city of Mendota Heights acquired 25 acres through a combination of grants and funding from governmental entities, organizations, the city, Dakota County, and individuals.

Over the past decade, the city's 25-acre parcel has been undergoing restoration to oak savanna by Great River Greening, a non-profit that leads community-based vegetative restoration efforts. The oak savanna restoration at Historic Pilot Knob is believed to reflect the native vegetation that existed at the site before European settlement. A simple trail system, which includes interpretive signage, allows visitors to experience the site's impressive historic

vistas. Two overlooks incorporate public art works designed as tributes to the Dakota heritage of the area. A third overlook is a sculptural work of art by local artist Seitu Jones—seven blocks of carved stone set in a circle, engraved with the names of the seven council fires of the Dakota Nation. Additionally, Historic Pilot Knob is situated within an Important Bird Area of the Mississippi Flyway—one of the world's crucial migratory corridors.

Today, the acreage owned by the city of Mendota Heights that lies within the overall 112-acre historic site is stewarded in collaboration with the Pilot Knob Preservation Association, a 501(c)(3) nonprofit organization. The city of Mendota Heights recognizes this jewel in its midst.
"The residents of Mendota Heights are honored to have such a historical site within our beautiful city," says Mendota Heights Mayor Neil Garlock. "Our residents are greatly encouraged to visit the site and take advantage of this educational opportunity."

For directions to Oȟéyawahe/Pilot Knob and for more information, visit pilotknobpreservation.org. Brochures are available for download from the website, at City Hall or at Pilot Knob.

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Source: http://pilotknobpreservation.org/wp/?p=124

The Prairie Rose: A Dakota Story

Grade Level(s): K-2

Standards:

	Standard	Benchmark
Science: 1.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Recognize that tools are used by people, including scientists and engineers, to gather information and solve problems. For example: Magnifier, snowplow, calculator.
Social Studies: 1.3.1.1.1	People use geographic representations and geospatial technologies to acquire, process and report information within a spatial context.	Create sketch maps to illustrate spatial information about familiar places; describe spatial information found on maps. For example: Spatial information—cities, roads, boundaries, bodies of water, regions. Familiar places—one's home or classroom.
Social Studies: 2.4.2.4.1	The differences and similarities of cultures around the world are attributable to their diverse origins and histories, and interactions with other cultures throughout time.	Describe how the culture of a community reflects the history, daily life or beliefs of its people. For example: Elements of culture—foods, folk stories, legends, art, music, dance, holidays, ceremonies, celebrations, homes, clothing.
Language Arts: 2.1.9.9	Compare and contrast two or more versions of the same story (e.g., Cinderella stories) by different authors or from different cultures, including those by or about Minnesota American Indians.	
Art: 0.1.3.5.1	Demonstrate understanding of the personal, social, cultural and historical contexts that influence the arts areas.	Demonstrate understanding of the personal, social, cultural and historical contexts that influence the arts areas.

Materials:

- Internet images of prairies and the prairie rose
- Map of Minnesota showing coniferous and deciduous forests and prairie country
- Blank map of Minnesota
- Paper and drawing supplies such as markers, crayons, or pencils

Lesson Outcomes: Students will be able to:

1. Identify the Dakota as an Indian nation whose homeland is Minnesota.
2. Describe a prairie as a large open area of grassland with few trees but with many spring and summer flowers.
3. Locate Minnesota's prairie country on a Minnesota map and color in the prairies.
4. Illustrate on paper, a cover page for the story, The Prairie Rose.

5. Identify one or more metaphors in the story (optional).

Procedure:

In this lesson, the students are introduced to a story told by the Dakota. Remind students that the Dakota homeland is Minnesota, and that the word, Mnísota, is a Dakota word meaning "the way the clouds reflect upon the water."

Tells students they are going to draw a picture of the story, as the teacher tells the story. They can use their drawing as a cover page for the story.

Ask teacher generated questions about the meaning of the story. Discuss the word, "robe" as a metaphor for the prairies lands of Mnísota/Minnesota.

Describe a prairie as a large open area of grassland with few trees but with many spring and summer flowers.

Student Activities:

- Students locate the prairie lands in Minnesota and describe the location from the perspective of where they live. They color in the prairies on a blank map using the colored map as a guide.
- Students explain the story by designing a cover page for the story.
- Students identify one metaphor in the story and explain how they use metaphors in play (optional).

Evaluation: Students demonstrate that they can:

Describe a prairie, identify the prairie rose, and locate the prairie lands in Minnesota through verbal feedback and by coloring on a blank map, the Minnesota prairies. Students demonstrate they can explain the story by illustrating one or more episodes in the story. They demonstrate and identify a metaphor in the story through verbal feedback (optional).

Note: A metaphor involves using a concept or object to represent another concept or object. Small children, as the Oneida poet, Roberta Hill Whitman observed, use metaphor daily in play. A pillowcase can become a cape of a super hero or sticks and crayons can stand for human families. There is one overriding metaphor in The Prairie Rose. The "robe" in this case, is a metaphor for the prairie lands of Minnesota.

The Origin of the Prairie Rose: A Story From the Dakota

Long, long ago, when the world was young and the people had not yet come out, and no flowers bloomed on the prairie. Only the grasses and dull, greenish-grey shrubs grew there. Earth felt very sad because her robe lacked brightness and beauty.

"I have many beautiful flowers in my heart," Earth said to herself. "I wish they were on my robe, blue flowers like the clear sky in fair weather, white flowers like the snow in winter, brilliant yellow ones like the sun at mid-day, pink ones like the dawn of a shiny day—all these are in my heart. I am sad when I look on my dull robe, all grey and brown".

A sweet little pink flower heard Earth's sad talking. "Do not be sad, Mother Earth, I will go upon your robe and beautify it."

So the little pink flower came up from the heart of Mother Earth to beautify the prairies. But when the Wind Demon saw her, he growled, "I will not have this pretty flower on my playground." He rushed at her, shouting and roaring, and blew out her life. But her spirit returned to the heart of Mother Earth.

When other flowers gained courage to go forth, one after another, Wind Demon killed them also, and their spirit returned to the heart of Mother Earth.

At last Prairie Rose offered to go. "Yes sweet child," said Mother Earth, "I will let you go. You are very lovely and your breath so fragrant, that surely the Wind Demon will be charmed by you. I'm sure he will let you stay on the prairie."

So Prairie Rose made her long journey up the dark ground and came out on the drab prairie. As she went Mother Earth said in her heart, "Oh, I do hope the Wind Demon will let her live." When Wind Demon saw her, he rushed toward her, shouting, "She is pretty but I will not allow her on my playground. I will blow out her life." So he rushed on, roaring and directing his breath in strong gusts. As he came closer, he caught the fragrance of Prairie Rose.

"Oh how sweet," he said to himself, "I do not have it in my heart to blow out the life of such a beautiful flower with so sweet of breath. She must stay here with me. I must make my voice gentle and I must sing sweet songs. I must not frighten her away with my awful noise."

Wind Demon changed. He became quiet. He send breezes out on the prairie grasses. He whispered and hummed little songs of gladness. He no longer was a demon.

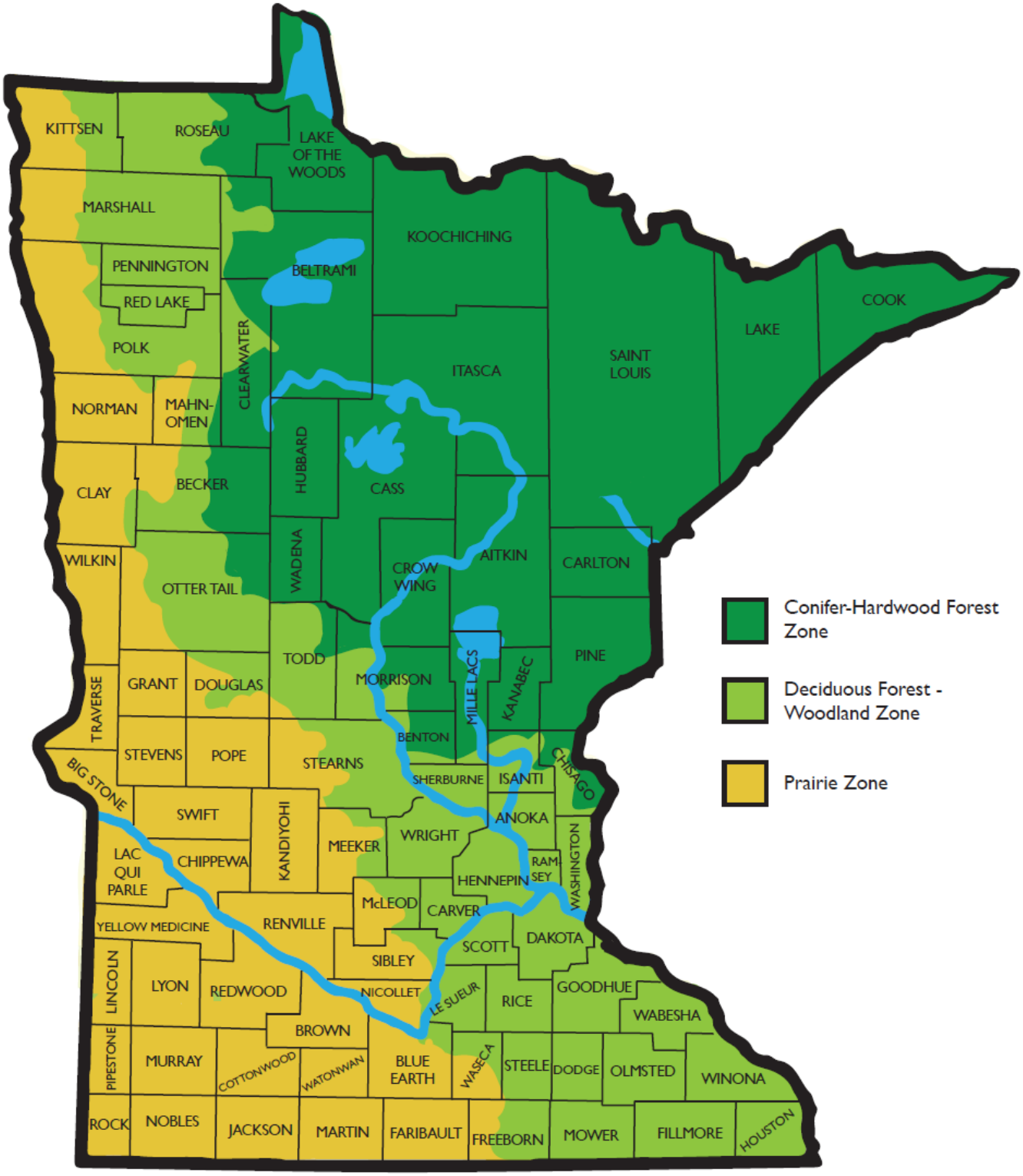
The other flowers came up from the heart of Mother Earth, up through the dark ground. They made her robe, the prairie, bright and joyous. Even Wind came to love the blossoms growing among the grasses of the prairie. And so the robe of Mother Earth became beautiful because of her loveliness, the sweetness, and the courage of Prairie Rose.

Sometimes wind forgets his gentle songs and becomes loud and noisy, but the loudness does not last long and he does not harm anyone whose robe is the color of Prairie Rose.

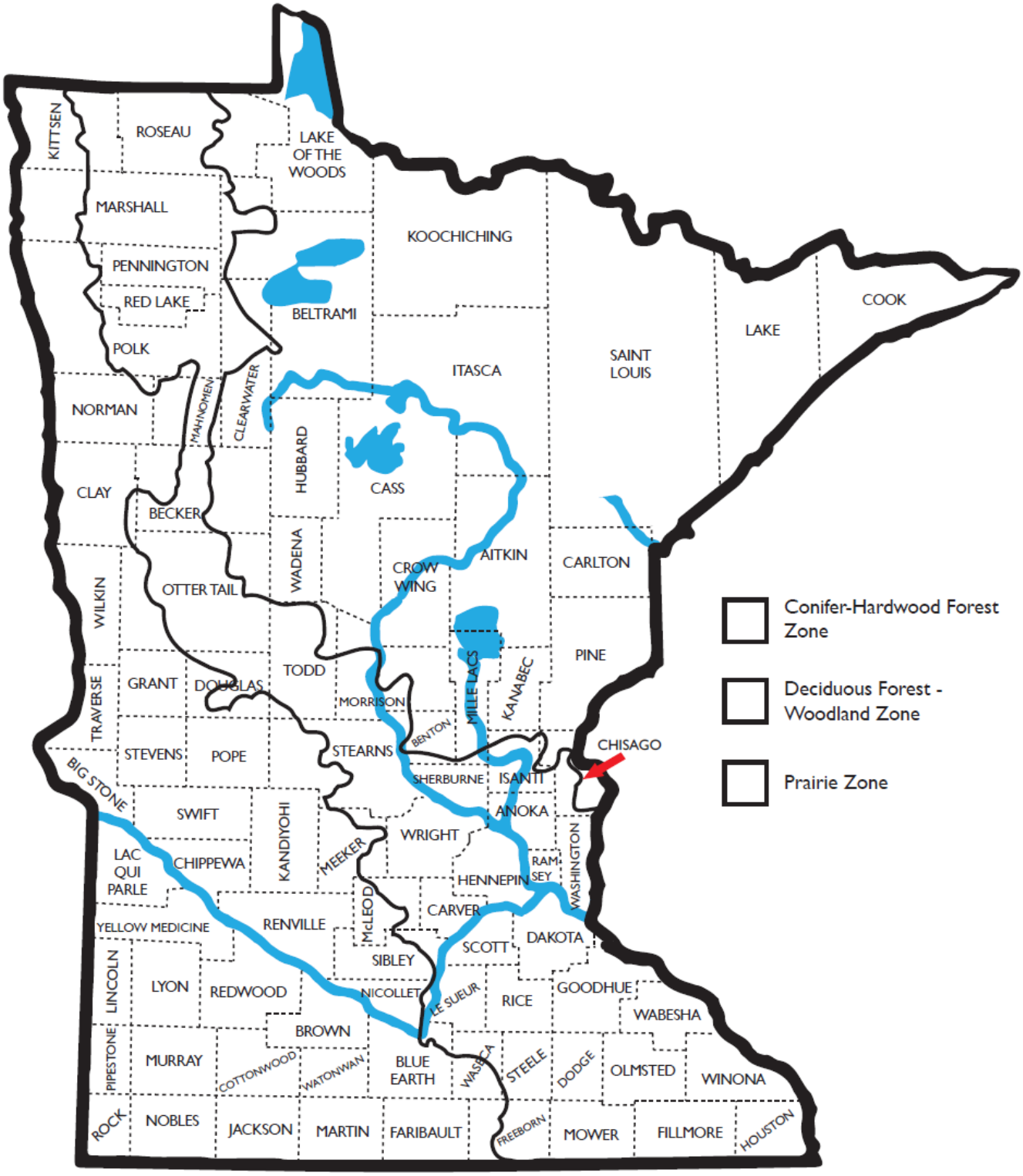
Source: http://www.indians.org/welker/prairier.htm

Map of Minnesota

The Conifer-Hardwood Forest, Deciduous Forest - Woodland, and Prairie Zones of Minnesota



The Conifer-Hardwood Forest, Deciduous Forest - Woodland, and Prairie Zones of Minnesota



Dakota Family Names

Grade Level(s): K-2

Standards:

	Standard	Benchmark
Social Studies: 0.4.2.4.1	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.	Compare and contrast traditions in a family with those of other families, including those from diverse backgrounds. For example: How families celebrate or commemorate personal milestones such as birthdays, family or community religious observances, the new year, national holidays such as the Fourth of July or Thanksgiving.
Social Studies: 2.4.2.4.1	The differences and similarities of cultures around the world are attributable to their diverse origins and histories, and interactions with other cultures throughout time.	Compare and contrast daily life for Minnesota Dakota or Anishinaabe peoples in different times, including before European contact and today.

Materials:

- Copy of *Dakota Alphabet* for teacher
- Copy of *Some Dakota Place Names* for each student
- Copies of *Dená Dakhóta Čháže* for each student

Lesson Outcomes: Students will be able to:

1. Identify the Dakota as an Indian nation whose homeland is Minnesota.
2. Explain that families around the world have different ways of naming children and that in Dakota tradition, children have a special name based on their gender and birth order.
3. Identify what their Dakota name would be based on whether they are a boy or a girl and their birth order in the family.

Procedure:

In this lesson, students get the opportunity to learn Dakota Indian names for family members. The Dakota have special personal names, but in the family setting, family members call each other names based on their sex and birth order in the family.

Study the pronunciation guide for the Dakota language. Write the proper pronunciation of each kinship term, using phonetics. Refer to Dakota Alphabet and www.yanktonai.org.

One effective way to introduce students to the Dakota language is to list place names in Minnesota that are taken from Dakota. Examples include among others, Minnesota, Chaska, Chanhassan, Winona, and Minnehaha.

Provide students with a copy of *Dená Dakhóta Čháže* and pronounce each name for students.

Work with each student to identify the name they would use in a Dakota family. For example: if a girl student is the oldest or only child in the family, her name would be "Winuna". Have students write down the Dakota name they would have in their family.

*Note: The Minnesota town of Chaska is a variation of Caske, and Winona is a variation of Winuna.

Student Activities:

- Students practice pronouncing Dakota kinship names.
- Students identify what their name would be based on their sex and birth order. They write down the name or circle the name on the *Dená Dakhóta Čháže* list.

Evaluation: Students demonstrate that they can:

Identify the Dakota as an Indian nation whose homeland is Minnesota.

Explain that families around the world have different ways of naming children, and that in Dakota tradition, children have a special name based on their sex and birth order.

Identify what their Dakota name would be based on whether they are a boy or girl and their birth order in the family.

Dakota Alphabet

A, a	ağúyapi	{bread}
Aŋ, aŋ	aŋpétu	{day}
B, b	bdó	{potato}
Č, č	čónana	{few}
Čh, čh	čhápa	{beaver}
Č', č'	č'ó	{splashing sound}
D, d	dowáŋ	{to sing}
E, e	épazo	{to point at}
G, g	g, (kiŋ)	{the (contracted)}
Ǧ, ǧ	ǧí	{brown}
H, h	hokšídaŋ	{boy}
Ȟ, ȟ	ȟé	{mountain}
I, i	ihmúdaŋ	{cat}
Iŋ, iŋ	íŋyaŋ	{rock}
K, k	kimámna	{butterfly}
Kh, kh	khéya	{turtle}
K', k'	k'é	{to dig}
M, m	mathó	{bear}
N, n	napé	{hand}
O, o	othúŋwe	{town}
P, p	piŋspíŋza	{prairie dog}
Ph, ph	pheží	{grass}
P', p'	p'ó	{fog}
S, s	sihá	{foot}
Š, š	šúŋka	{dog}
T, t	tópa	{four}
Th, th	thípi	{house}
T', t'	t'é	{to die}
U, u	úta	{acorn}
Uŋ, uŋ	uŋčí	{grandmother}
W, w	wíŋyaŋ	{woman}
Y, y	yámni	{three}
Z, z	zičá	{squirrel}
Ž, ž	žó	{to whistle}
'		(glottal stop)

Source: www.dakhota.org

Dená Dakhóta Čháže

Déčhed Dakhóta šičéča čhažé wičhák'upi. Dakhóta hokšídaŋ čhažé záptaŋ k'a Wičhíyaŋna nakúŋ čhažé záptaŋ.

Dená čhažé kiŋ eé:

Čhaské
Winúna
Hepáŋ
Hápaŋ
Hepí
Hápstiŋ
Čhatáŋ
Waŋské
Haké
Wiháke

Šičéča izáptaŋ iyohákab ičhǧapi kiŋ hená nakúŋ de ohná čhašwíčhathuŋpi. Aŋpétu ečhíyataŋhaŋ watóhaŋya wičháthuŋpi kais makhóŋčhaǧe ed tohán ičhǧapi kiŋ he ohnáya čhažéwičhak'upi. Thiwáhe uŋǧé totákuye kaŋ kais t'e kiŋháŋ čhažé tháwa kiŋ he šičéča kiŋ he waŋží yuhá okíhi

This is the way they give names to Dakhóta children. There are five Dakhóta names for the boys and five for the girls as well.

These are the names:

First born, boy
First born, girl
Second born, boy
Second born, girl
Third born, boy
Third born, girl
Fourth born, boy
Fourth born, girl
Fifth born, boy
Fifth born, girl

Children born after the fifth child the parents name the way they wish. They can be named for the time of day or the season in which they are born, or they can be given the name of a dead or elderly relative.

Source: www.dakhota.org

Some Dakota Place Names in Minnesota

Anoka (anúŋka):"on both sides"— anúŋka sáŋ, white on both ends, the bald eagle

Chanhassen (čháŋ há sáŋ): gray-white trees, the sugar maple, possibly referring to a sugar camp (western suburb of Minneapolis)

Chaska (čhaské) — name for the first-born son (western suburb of Minneapolis)

Chokio (čhokáya): middle, center (a town in western Minnesota)

Itasca (ité ská): white face (lake in northern Minnesota)

Kandiyohi (kaŋdíyohi): the buffalo fish (a brand of bottled water)

Kasota (kasóta): a place cleared of trees, a clearing

Mahtomedi (mathó bdé): bear lake (suburb north of St. Paul on White Bear Lake)

Mankato (makhátho): blue earth; a Dakota chief (a town in southwestern Minnesota; cf. Blue Earth, a southwest-Minnesota county) (maŋkátho — would be blue skunk)

Mazeppa (mazápha): metal striking on, i.e. a telegraph or telephone (a town north of Rochester)

Mdewakanton (Bdewákhaŋthuŋwaŋ): "Dwellers on/of the Sacred Lake," a band of the Dakota nation.

Mendota (bdóte): a place where waters run together, specifically the confluence of the Minnesota and Mississippi Rivers

Minnehaha (mniȟáȟa): curling waters, a waterfall

Minnesota (mnísota): clear water; or mníšota: smoky or cloudy water

Minnetonka (mní tháŋka): big water (a suburb and lake west of Minneapolis)

Minnewashta (mní wašté): good water (a school, a lake, etc. by Minnetonka and Chanhassen)

Minnewaska (mní wá ská): snow white water (a lake in western Minnesota)

Minikahda (mní kahdá or mničáhda): by the water or alongside the water (golf course, apartment complex, etc., in St. Louis Park)

Owatonna (owóthaŋna): straight, upright, honest (both literal and figurative) (a town in southern Minnesota, near the Straight River)

Shakopee (šákpe): six, name of a Dakota chief (sixth child)

Sisseton (Sisíthuŋwaŋ): "Dwellers of the Fish Grounds," a band of the Dakota nation

Wabasha (wapháha šá): red cap, red war bonnet; a Dakota chief

Waconia (wakóniya): spring, fountain, a place where water comes out of the ground (a town in Carver County)

Wahpeton (Waȟpéthuŋwaŋ): Dwellers of the Leaves, a band of the Dakota nation

Wayzata (wazíyata): to the north or towards Wazíya (the Giant of the North who brings winter)

Wazionja (probably wazí ožú): where pines thrive (north of Rochester, near Pine Island)

Winona (Winúna): name for the first-born daughter

Yellow Medicine (Phežíhutazizik'api): (Where) They Dig Yellow Medicine (a county in southwestern Minnesota)

Wičhóie (Vocabulary):

bdé: lake (mde or medi)

čháŋ: wood or tree

makhá: earth

mathó: bear

mní: water (mini or minne)

sáŋ: off-white, light gray

ská: white

sóta: clear

šá: red (sha)

šóta: smoke, smoky

tháŋka: big (tonka)

thó: blue (or green)

wá: snow

wašté: good (washta)

wazí: pine

wazíyata: (to the) north

zí: yellow

Months of the Year in the Dakota Calendar

Grade Level(s): 2

Standards:

	Standard	Benchmark
Science: 1.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Recognize that tools are used by people, including scientists and engineers, to gather information and solve problems. For example: Magnifier, snowplow, calculator.
Social Studies: 1.4.1.2.2	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.	Describe how people lived at a particular time in the past based on information found in historical records and artifacts. For example: Historical records—photos, oral histories, diaries/journals, textbooks, library books. Artifacts—art, pottery, baskets, jewelry, tools.
Social Studies: 2.4.2.4.1	The differences and similarities of cultures around the world are attributable to their diverse origins and histories, and interactions with other cultures throughout time.	Compare and contrast daily life for Minnesota Dakota or Anishinaabe peoples in different times, including before European contact and today.

Materials:

- Drawing paper and markers, pencils, or crayons for each student.
- Names of the months of the year in the Dakota calendar. *Not all Dakota calendars are the same as the Dakota live in different local environments.

Lesson Outcomes: Students will be able to:

1. Identify the Dakota as an Indian nation whose homeland is Minnesota.
2. Explain in their own words why they think the Dakota named the months as they did, and what activities the Dakota were engaged in at different seasons of the year.
3. Identify the name of the month of the year that you were born, and create an illustration based on the Dakota name for that month.

Procedure:

All the world's people note the cycles of the Sun and Moon and create calendars to record such events as solstices, equinoxes, and seasons of the year associated with the sun. The cycle of the moon takes approximately 28 days to complete. And Indian calendars adjust for the difference between the yearly cycle of the sun and cycles of the moon.

The Dakota have a tradition of naming the "months" or "moons" of the year in a different way than the calendar we use today. The names of the months in the classroom calendar are names that describe something in Roman or even Scandinavian languages. In English, they have no meaning.

Have students study a copy of the Dakota names (translated into English) of the months of the year. Have students identify the Dakota name for the month they were born. Have each student draw a picture to illustrate the name of that month in the Dakota calendar. When finished, each student can show their picture to the class and have classmates guess the month they were born.

Student Activities:

- Students review the English translated names for the months of the year in the Dakota calendar. They speculate why these months often reflect what the people were doing at that time of year.
- Students identify the Dakota name for the month that they were born. They draw a picture that illustrates their birthday month and each, in turn, ask other students to name their birth month based on their drawing.

Evaluation: Students demonstrate that they can:

Students demonstrate they can Identify the homeland of the Dakota as Minnesota through verbal feedback.

They demonstrate they can explain how the Dakota named the months of the year and how the names provide clues about Dakota activities at certain months of the year through verbal feedback.

They demonstrate they can name the month of the year they were born by drawing a picture of the Dakota name for that month.

Dakota Monthly Calendar

January	Withéȟi wi	Difficult Moon
February	Wičhá thawí	Raccoon's Moon
March	Išta Wičhayazaŋ wi	Sore Eyes Moon
April	Mağa Okáda wi	Geese Laying Eggs Moon
May	Wóžúpi wi	Planting Moon
June	Wažúštečaša wi	Strawberries Ripening Moon
July	Čhaŋpáša wi	Strawberries Ripening Moon
August	Wasúthuŋ wi	Chokecherries Ripen Moon
September	Wayúksapi wi	(Corn) Harvest Moon
October	Čhaŋwápakasna wi	Leaves Shaking Off the Trees Moon
November	Thahéčapšuŋ wi	Deer Antler Shedding Moon
December	Čaŋkáphopa wi	Tree Popping or Cracking Moon

Translations courtesy of Neil Çaŋte Máza McKay

Dakota Picture Writing as a Communication Device

Grade Level(s): 3-5

Standards:

	Standard	Benchmark
Science: 3.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Understand that everybody can use evidence to learn about the natural world, identify patterns in nature, and develop tools. For example: Ojibwe and Dakota knowledge and use of patterns in the stars to predict and plan.
Science: 5.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Describe how science and engineering influence and are influenced by local traditions and beliefs. For example: Sustainable agriculture practices used by many cultures.
Social Studies: 3.3.1.1.3	The differences and similarities of cultures around the world are attributable to their diverse origins and histories, and interactions with other cultures throughout time.	Compare and contrast daily life for Minnesota Dakota or Anishinaabe peoples in different times, including before European contact and today.
Social Studies: 3.4.1.2.3	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.	Compare and contrast various ways that different cultures have expressed concepts of time and space. For example: Calendar systems—Sun dial, Chinese, Hindu, Mayan or Aztec, Hebrew and Islamic calendars, Dakota or Anishinaabe seasonal cycles. Visual representations of location and spatial information—Chinese "Jingban Tianwen Quantu" map, Ptolemic maps, Islamic maps by Muhammad al-Idrisi, Polynesian stick and reed maps.
Art 4.1.3.5.1	Demonstrate understanding of the personal, social, cultural and historical contexts that influence the arts areas.	Describe the personal, social, cultural, or historical contexts that influence the creation of visual artworks including the contributions of Minnesota American Indian tribes and communities.

Materials:

- Internet photos of Jeffers Petroglyphs, Carver's Cave and other relevant sites
- Picture writing materials (such as blank paper, and pencils, and markers)

Lesson Outcomes: Students will be able to:

1. Students will identify the Dakota as an Indian nation whose homeland is Minnesota.

2. Explain how the Dakota used picture symbols to send messages.
3. Explain how picture writing answers the questions of Who? When? Where? What? And Why?
4. Create picture symbols of their own that answer the 5W's questions.

Procedure:

The Dakota and many other Indian nations used a writing system that conveyed messages, and/or recorded details of important ceremonies. The style of writing consisted of picture symbols that could be read because they included commonly understood symbols. The writing appeared etched or painted on rocks, or etched in wood or bark.

Introduce students to the power of picture writing by showing samples from Carver's Cave, the Jeffers Petroglyphs, or other authentic sites.

Review the picture writing student activity and ask students to create a message of their own that answers the questions: Who? When? Where? What? And Why?

Student Activities:

- Students view and ask questions about Dakota picture writing.
- Students review the information found in the student activity.
- Students use their own picture symbols to send their own message that answers of 5W's questions.

Evaluation: Students demonstrate that they can:

Identify the Dakota as an Indian nation whose homeland is Minnesota and explain how Dakota picture writing sent messages or told a story through verbal feedback. They demonstrate how picture symbols can be used to send a message, or tell a story by creating a message of their own and having fellow students try to read their message.

Dakota Writing Student Activity

The Dakota people used picture writing as one way to communicate with others. This picture writing often had to do with informing realities who might stop by when the family was absent. By reading the message the family could easily be located.

Picture writing is actually a very effective way to tell a story. By answering the questions When? Who? What? Where? And Why? – a complete story (message) can be recorded. Use your own picture symbols to send a message of your own. See examples:

When? Who? What? Where? and Why?

When? Who? What? Where? and Why?

(At sunrise I am going fishing at the Twin Lakes to get a supply of fish for my family)

(Today I am going with my father to hunt deer in the forest to provide food for my family)

Native American Developed Foods

Grade Level(s): 3-5

Standards:

	Standard	Benchmark
Science: 3.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Understand that everybody can use evidence to learn about the natural world, identify patterns in nature, and develop tools. For example: Ojibwe and Dakota knowledge and use of patterns in the stars to predict and plan.
Science: 5.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Describe how science and engineering influence and are influenced by local traditions and beliefs. For example: Sustainable agriculture practices used by many cultures.
Social Studies: 4.3.4.9.1	The environment influences human actions; and humans both adapt to and change, the environment.	Explain how humans adapt to and/or modify the physical environment and how they are in turn affected by these adaptations and modifications. For example: Humans cut down a forest to clear land for farming, which leads to soil erosion. Consequently, humans have to use more fertilizer to supplement the nutrients in the soil.
Social Studies: 5.4.1.2.1	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.	Pose questions about a topic in history, examine a variety of sources related to the questions, interpret findings, and use evidence to draw conclusions that address the questions.
Social Studies: 5.4.4.16.2	Rivalries among European nations and their search for new opportunities fueled expanding global trade networks and, in North America, colonization and settlement and the exploitation of indigenous peoples and lands; colonial development evoked varied responses by indigenous nations, and produced regional societies and economies that included imported slave labor and distinct forms of local government. (Colonization and Settlement: 1585-1763)	Describe early interactions between indigenous peoples, Europeans and Africans, including the Columbian Exchange; identify the consequences of those interactions on the three groups. (Colonization and Settlement: 1585-1763)

Materials:

- Origin of Common Foods by Continent
- Where Foods Originated

- Snack Foods
- Pencils or Pens

Lesson Outcomes: Students will be able to:

1. Identify 12 foods that were domesticated by American Indian farmers
2. Name the primary food in 16 snack foods
3. Compare the number of Native developed foods with those of other groups in the snack food list.
4. Explain how some popular snack foods are a combination of food from different continents.

Procedure:

In this lesson, students come to appreciate the number of foods they eat everyday as domesticated over many centuries by Native American farmers.

Students first complete the Origin of Common Foods Worksheet and after they complete the exercise they are told that all the foods on the list were domesticated in Native America.

Then students study the list of Where Foods Originated and familiarize themselves with the items on the list.

Students then use the list to complete the snack foods exercise where they discover that many snack foods today have Native American origins, and by discussing some foods-such as vanilla ice cream, tacos, and pizza which are made up of Native and non-Native foods. Thus they were invented after contact with Europeans and others.

Student Activities:

- Students complete the Origin of Common Foods Chart, and when they are finished they learn that all the foods in the list are foods domesticated in the Americas by Native farmers.
- Students study the Where Foods Originated Chart and Refer to the Chart while completing the Snack foods exercise.
- Students identify the main ingredient in a list of snack foods, count the number and explain how some snacks are made up of a food from the Americas and combined with food from other sources i.e. Europe, Africa, Asia

Evaluation: Students demonstrate that they can:

Identify 12 common foods that were domesticated by Native farmers through verbal feedback. They write the name of the major ingredient in a list of snack foods, and count the number of snacks based on Native food resources vs. foods from other continents. They explain how some snacks are a mixture of Native and non-Native foods, and thus were invented after contact through listing ingredients and tracing their origin.

Snack Foods

Write the main ingredient(s) of this snack food beside the name of the snack. How many of these foods are native to the Americas? How many originated elsewhere?

Potato Chips -

Beef Jerky -

Tortilla Chips -

Chocolate Bar -

Popcorn -

Walnuts -

Cracker Jacks -

Vanilla Ice Cream -

Peanuts -

Pizza -

Pumpkin Seeds -

Pecans -

Cheese -

Sunflower Seeds -

Turkey Jerky -

Tacos -

Answer Key:

Snack Food worksheet:

Ten of the snack foods' main ingredient(s) are from Native America: Potato Chips, Tortilla Chips, Chocolate Bars, Popcorn, Cracker Jacks, Peanuts, Pumpkin Seeds, Pecans, Sunflower Seeds, Turkey Jerky.

Three of the snack foods are from elsewhere: Beef Jerky, Walnuts, Cheese.

Three of the snack foods include ingredients from Native America and from elsewhere: Vanilla Ice Cream (Vanilla from Native America, Ice Cream from elsewhere) Pizza (tomato sauce from Native America, wheat flour crust, pepperoni, and cheese are from elsewhere) and Tacos (the corn tortillas, tomato and peppers salsa are from Native America, the ground beef filling is from elsewhere).

Origin of Common Foods by Continent worksheet:

All of the foods listed were domesticated in the Americas by Native American farmers.

Where Foods Originated

The Americas:

Wild rice

Maple syrup

Corn (including popcorn)

Beans

Squash

Pumpkins

Blueberries

Cashew nuts

Cassava

Chili peppers (all varieties of peppers)

Chocolate

Guava

Papaya

Pecans

Peanuts

Pineapple

Strawberries

Sunflower (oils and seeds)

Passion fruit

Potatoes

Tomatoes (all varieties)

Tomatillo

Vanilla

Turkey

Wild plums

Origin of Common Foods by Continent

Write the name of the continent where these foods were first domesticated beside the food name. Your choices are Europe, Asia, Africa, and Native America.

Peppers - _____

Tomatoes - _____

Corn - _____

Sunflowers - _____

Sweet Potatoes - _____

Beans - _____

Peanuts - _____

Squash (pumpkins) - _____

Avocado - _____

Chocolate - _____

Vanilla - _____

Grandfather Rock and the Significance of Pipestone

Grade Level(s): 3-5

Standards:

	Standard	Benchmark
Art: 4.1.3.5.1	Demonstrate understanding of the personal, social, cultural and historical contexts that influence the arts areas.	Describe the personal, social, cultural, or historical contexts that influence the creation of visual artworks including the contributions of Minnesota American Indian tribes and communities.
Language Arts: 4.1.9.9	Compare and contrast the treatment of similar themes and topics (e.g., opposition of good and evil) and patterns of events (e.g., the quest) in stories, myths, and traditional literature from different cultures, including American Indian.	
Science: 3.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Understand that everybody can use evidence to learn about the natural world, identify patterns in nature, and develop tools. For example: Ojibwe and Dakota knowledge and use of patterns in the stars to predict and plan.
Science: 5.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Describe how science and engineering influence and are influenced by local traditions and beliefs. For example: Sustainable agriculture practices used by many cultures.
Social Studies: 3.4.1.2	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.	Examine historical records, maps and artifacts to answer basic questions about times and events in history, both ancient and more recent. For example: Historical records—photos, oral histories, diaries or journals, textbooks, library books. Artifacts—art, pottery, baskets, jewelry, tools. Basic historical questions—What happened? When did it happen? Who was involved? How and why did it happen? How do we know what happened? What effect did it have?

Materials:

- Copies of the essay, Rocks and Stones in Dakota Traditions
- Copies of the story, The Stone Carver
- Copies of the Story Map

Lesson Outcomes: Students will be able to:

1. Recall seeing the large rocks at Pilot Knob and identify what the seven rocks symbolize.

2. Explain the significance of certain rocks and stones to the Dakota people.
3. Explain how the story, The Stone Carver, fits the theme of the lesson and how it describes the relationship between elders and children.

Procedure:

Use internet resources to show students what Pipestone Quarry in western Minnesota looks like, and what pipes and sculptures made with pipestone look like.

Discuss with students the meaning of the seven rocks at Pilot Knob and how the Dakota relate to special rocks and stones. (Students can read the short essay, *Rocks and Stones in Dakota Tradition*).

Students read the story, *The Stone Carver*, and they complete the story map exercise. Lead the class in a discussion of what the story says about how elders taught the young.

*While carving soft rock would be an excellent accompaniment to this lesson, pipestone is not available to the general public, but soapstone is easy to access, and a great substitute.

Student Activities:

- Students view the images of pipestone quarry, pipestone pipes, and pipestone artifacts.
- Students read the essay, Rocks and Stones in Dakota Traditions.
- Students read the story, The Stone Carver, and complete the story map. *Turtle is called Keya in Dakota, and Wolf is called Sunktokca.

Evaluation: Students demonstrate that they can:

Recall seeing the 7 large stones at Pilot Knob, identify what these rocks symbolize, and explain the significance of rock and stone in Dakota tradition through class discussion and by reading the essay. They demonstrate they can explain how the story, The Stone Carver, fits the theme of the lesson and how it reflects Dakota teaching/learning styles through verbal feedback and by successfully completing the story map.

Rocks and Stones in Dakota Traditions

At Pilot Knob, there are seven limestone rocks that represent the Seven "fires" or, divisions of the Dakota. In Dakota culture, large rocks are called "grandfather" Grandfather rock reminds the Dakota that rocks were a part of this Earth long before people arrived. Like human grandfathers—they watch over the Dakota people.

There is another rock that is very special to the Dakota and many other Indian nations as well. This is a soft red rock called Pipestone. It comes from Pipestone Quarry in far Western Minnesota. The town of Pipestone takes its name from the quarry. For many generations the Dakota came to the quarry to take pieces of this rock. It is called pipestone because Native people made, and continue to make, pipes from this red stone. The pipes were used, and continue to be used in ceremonies. In addition to pipes, animal figures, grave stones and other items are made from this red rock.

The Stone Carver story explains how elders taught the younger people how to carve this precious stone. What would you carve?

The Stone Carver

It was a warm day and the heat felt good to the old man. He sat at his workbench but did not work. He closed his tired eyes and held his wrinkled face toward the sun. A young boy stood nearby. He looked at the deep lines in the old man's tanned skin, the soiled shirt hanging from his thin shoulders, and the sharp knees that poked against his baggy pants.

His bright eyes saw the rough pipestone on the ground and the shiny tools that lay on the dusty bench. When the boy looked up, he saw the old man watching him. The old man smiled and pointed to a piece of stone, and the boy picked it up.

"What do you see in the stone?" the old man asked. The boy examined the red stone closely, turning it over and over with careful hands. At last he placed it in the old man's hands. "I see only a stone", the boy whispered. Smiling, the old man said, "I see a turtle." Then, picking up a knife, he began to carve. The bright blade moved quickly, as a pile of soft red dust grew slowly on the ground between his feet. He did not speak again and did not seem to notice when the boy left.

Several days later, the boy thought of the old man with the formless red stone. He remembered what the man said and he wanted to see the stone again. The old man was seated at his workbench holding the carved turtle when the boy arrived. He touched the boy's shiny nose with red stained fingers, and then worked the skin oil into the stone. He pressed the stone against his own brow and showed the boy how skin oil brought out the patterns in the stone.

Then he placed the turtle in the boys hand. The boy turned the turtle over and over as his thin fingers explored every surface and traced every line. "Yes" he told himself, "a turtle was hidden in the pipestone." When he looked up, the old man picked up the turtle. Handing him a knife, the old man said "There is a wolf in the stone at your feet."

The boy picked up the stone and he turned it over. He saw a young wolf caught in it. He took the knife and carefully began to carve. He watched the fine red dust slide across the bright blade. He looked at his red stained hands. He wondered how many stones he would carve before he became an old man holding his face toward the sun.

Source: traditional oral storytelling

Story Map

Title: _____

_____

_____

Setting: _____

_____

_____

Characters: _____

_____

_____

Problem: _____

_____

_____

Event 1: _____

_____

_____

Event 2: _____

_____

_____

Solution: _____

_____

_____

Phenomenon Explained: _____

_____

_____

Source: *The Gifted Child Today, magazine for parents and teachers of gifted, creative, and talented children and youth. (Reproduced with permission)*

Classifying Animals: The Dakota Way vs. Western Science

Grade Level(s): 6-8

Standards:

	Standard	Benchmark
Science: 8.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Describe examples of important contributions to the advancement of science, engineering and technology made by individuals representing different groups and cultures at different times in history.
Social Studies: 6.4.1.2.1	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about what happened in the past, and how and why it happened.	Pose questions about a topic in Minnesota history, gather a variety of primary and secondary sources related to questions, analyze sources for credibility, identify possible answers, use evidence to draw conclusions, and present supported findings.

Materials:

- Internet images of 20 animals identified in the worksheet
- Student reading
- Student Activity worksheet

Lesson Outcomes: Students will be able to:

1. Compare and contrast the Dakota vs. Linnaeus (European science) method of classifying animals.
2. Identify the Dakota criteria as method of locomotion and the Linnaeus method is based on warm/cold bloodedness, hair, and suckling their young.
3. Explain how both methods worked.

Procedure:

From the Internet show students images of the 20 animals and indicate they will classify these animals in ways devised by two cultures: Dakota nation, and European science. Provide each student with copies of the student reading, and activity sheet.

After students have had the opportunity to complete the classification exercise, discuss—which was easier to use? In each case what criteria was used to classify? Were both effective? Is it possible that all cultures have their own way of classifying animals?

Student Activities:

- Students view images of 20 animals
- Students review and ask questions about the student reading
- Students complete the *Classifying Animal Classifications* worksheets

- Class discussion about the results

Evaluation: Students demonstrate that they can:

Compare and contrast the Dakota vs. the Linnaeus method of animal classification by completing the worksheet. They demonstrate they can identify the criteria of classification in each case and form conclusions about each method through class discussion.

Comparing Animal Classifications - Dakota Methods

Dakota people classify animals based on how they interact with their environment. In the chart below, sort the animals by the following groups - **2 legs**, **4 legs**, **fly**, **swim**, or **creep**. If you are unsure of how to sort the animal, write in **not sure.**

Place each of the following 20 animals under the correct category on each list where you think the animal best fits:

Turtle		Penguin	
Bat		Whale	
Mosquito		Dragonfly	
Manatee		Opossum	
Crow		Rattlesnake	
Halibut		Pike	
Lizard		Robin	
Dolphin		Flying Squirrel	
Kangaroo		Frog	
Ostrich		Human	

Comparing Animal Classifications - Western Methods

The Western scientific method of sorting animals comes from a Swedish botanist named Carl Linnaeus. Animals are sorted in the following ways - **fish**, **amphibian**, **reptile**, **bird**, **insect**, or **mammal**. If you are unsure of how to sort the animal, write in **not sure.**

Place each of the following 20 animals under the correct category on each list where you think the animal best fits:

Turtle		Penguin	
Bat		Whale	
Mosquito		Dragonfly	
Manatee		Opossum	
Crow		Rattlesnake	
Halibut		Pike	
Lizard		Robin	
Dolphin		Flying Squirrel	
Kangaroo		Frog	
Ostrich		Human	

Possible Answer Key: Comparing Animal Classifications

Dakota classifications:

2 Legs	4 Legs	Fly	Swim	Creep	Not Sure
Human	Turtle	Bat	Manatee	Lizard	
Kangaroo	Opossum	Mosquito	Halibut	Rattlesnake	
Ostrich	Frog	Crow	Dolphin		
Penguin		Dragonfly	Whale		
		Robin	Pike		
		Flying squirrel			

Western classifications:

Fish	Amphibian	Reptile	Bird	Insect	Mammal
Halibut	Turtle	Rattlesnake	Crow	Mosquito	Bat
Pike	Lizard		Ostrich	Dragonfly	Whale
	Frog		Penguin		Dolphin
			Robin		Opossum
					Kangaroo
					Flying Squirrel
					Human

Student Reading: Animal Classification

Science is a way of thinking about the world around us. Scientific classification also shapes the way we see our world. All cultures use steps in the scientific method that sort out our environment. Using categories makes the world a less scary and more orderly place. Each culture has their own way of classifying the world and the plants and animals within it.

Western science classifies plant and animals according to a method developed by the Swedish biologist, Carolus Linnaeus. This method put animals as diverse as whales, humans, and bats in the same category "mammals" based on three characteristics; being warm blooded, hair, and suckling the young from their own bodies. The method ignores vast differences that could be considered.

The Dakota of Minnesota used a different method to classify animals. They were divided based on their method of locomotion (or the way they move around). Dakota categories include: 2 legs, 4 legs, those that fly, those that swim, those that creep.

In the reading, below, you will learn how Dakota children learned to classify animals. The book the reading is taken from is "Indian Boyhood" by Charles Alexander Eastman, published in 1902. Eastman, a Dakota Indian man, was still a child when war broke out between the Dakota and white settlers in 1862. Eastman's uncle and grandmother took him to Canada where he grew up living in a traditional Dakota way. When he was 15, his father came for him and put him in a white man's school. He went on to become a doctor and a writer.

> "To what tribe does the lizard belong?" inquired Uncheedah (grandmother---"To the four legged tribe" I shouted. Oesedah (his cousin) with her usual quickness, flashed out the answer "It belongs to the creeping tribe."
>
> The Indians divided all animals into four general classes: first those that walk on four legs, second those that fly, third those that swim with fins, fourth those that creep.
>
> Of course I endeavored to support my assertion that the lizard belonged to where I had placed it, because he has four distinct legs which propel him everywhere, on the ground or in the water. But my opponent claimed that the creature under dispute does not walk but creeps. My strongest argument was that it had legs' but Oesadah insisted that its body touches the ground as it moves. As a last resort, I volunteered to go find one and demonstrate the point in question. The lizard having been brought, we smoothed off the ground and stewed ashes on it so we could see the tracks. Then I raised the question "What constitutes creeping and what constitutes walking?"
>
> Uncheedah was the judge, and she stated without hesitation, that an animal must stand clear of the ground on the support of its legs, and not in contact with the ground in order to be termed a walker; while the creeper is one that, regardless of its legs, if it had them, drops its body upon the ground. Upon having the judge's decision, I yielded at once to my opponent.

Dakota Carrying Bags: Ožúha

Grade Level(s): 6-8

Standards:

	Standard	Benchmark
Art: 6.1.3.5.1	Demonstrate understanding of the personal, social, cultural and historical contexts that influence the arts areas.	Compare and contrast the connections among visual artworks, their purposes, and their personal, social, cultural and historical contexts, including the contributions of Minnesota American Indian tribes and communities.
Art: 6.1.3.5.2	Demonstrate understanding of the personal, social, cultural and historical contexts that influence the arts areas.	Analyze the meanings and functions of visual art.
Science: 8.1.3.2.1	Men and women throughout the history of all cultures, including Minnesota American Indian tribes and communities, have been involved in engineering design and scientific inquiry.	Describe examples of important contributions to the advancement of science, engineering and technology made by individuals representing different groups and cultures at different times in history.
Social Studies: 6.4.4.15.1	North America was populated by indigenous nations that had developed a wide range of social structures, political systems and economic activities, and whose expansive trade networks extended across the continent. (Before European Contact)	Compare and contrast the Dakota and Anishinaabe nations prior to 1800; describe their interactions with each other and other indigenous peoples. (Before European Contact)

Materials:

- Internet Resources to locate a map of Native North America, images of Plains Indian life, a travois, and a variety of hide bags
- Template for bags and parfleche bags
- Sample of Dakota designs.
- Leather, canvas, heavy paper and paint (shells and beads optional)

Lesson Outcomes: Students will be able to:

1. Locate the Dakota on a map of Native North America.
2. Describe how hide bags were used in the daily life of the Dakota and other Plains tribes.
3. Demonstrate how to make a hide bag by actually making and decorating a bag.

Procedure:

Research Internet resources to locate a map of Native North America that includes a location of Indian tribes: images of tipis and horses hide bags, and a travois. Use these resources to teach the lesson. Direct students to the Student Reading and discuss information that is new to students. Example: Did you know that horses are not native to the Americas? Did you know that Plains tribes did not necessarily hunt buffalo full time?

Direct students in making their own hide or parfleche bag. Have students use their copy of Dakota designs to paint or embellish their bags. If some students do beadwork, they might share their skills with other students. (Materials for the bags can include leather, canvas, or heavy paper.)

Student Reading: Dakota Carrying Bags

The Prairies and Great Plains of North America were very crowded after contact with Europeans and the introduction of the horse. Some Plains Indians became full time buffalo hunters and moved frequently to follow the herds. Others, kept permanent homes in the woodlands or prairies country and lived here on crops such as corn, beans, squash, and sunflowers matured. In the fall, and again in early summer, tribes such as the Dakota and other tribes moved temporarily onto the plains to hunt buffalo.

Before the coming of the horse, some groups continued to move out onto the prairies and plains to hunt. They used dogs and a travois to carry supplies such as tipi poles, hides or canvas for the tipi covering, food and other essential tools.

In a village setting, supplies could be stored in pottery or baskets, but for the buffalo hunt, hide bags, made of buffalo or deer, were more convenient because they did not spill what was inside. Bags of all size were made out of soft leather. The women made parfleche bags out of tough rawhide, to store food. They placed these on the travois* or as a saddle bag on the backs of horses.

The women used their own designs on the bags so each was unique. They used paint, shells, porcupine quills, and beads to make the designs.

The process of creating a handmade bag is therapeutic. Working with our hands expands our negative energy and allows us to relax. This relaxed state allow us to learn patience and helps enhance our creativity.

*A travois is made out of logs placed together on one end and spread out on the other.

Source: unknown

Plains Indian Parfleche

A parfleche is a rawhide carrying case decorated with geometric designs. These "suitcases" were made and used by nomadic Plains Indians to hold clothing, valuables, personal items, and tools.

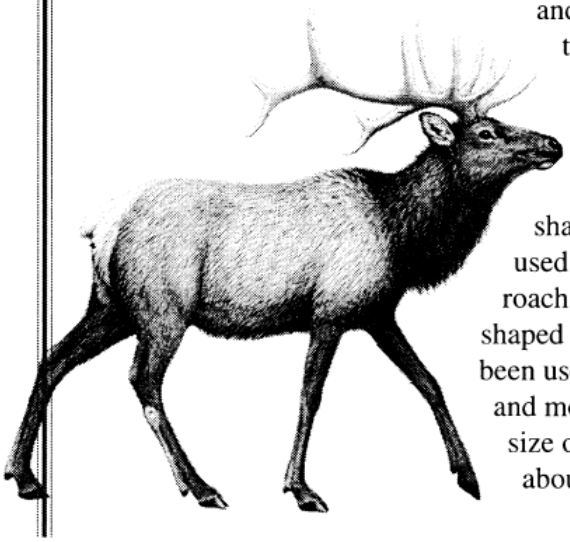
Rawhide was thin, stiff, and durable, and used for moccasin soles, drums, pouches, and parfleches. The process of making rawhide began with soaking the green (fresh) hide, removing the fleshy parts and fat, taking off the hair, and scraping the whole hide to an even thickness.

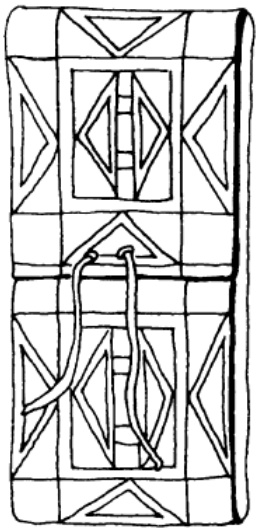
After the hide was soaked, it was stretched and staked to the ground, hair side down, or stretched very tightly on a wooden frame. The flesh was removed and the skin reduced to a uniform thickness by scraping it with a tool called a flesher. A flesher was made from bone or antler with a stone or an iron blade.

To remove the hair from the hide of a bison, elk (shown below), or moose, ashes were used. Once the hair was removed by the lye in the ashes, a scraper was used to remove any remaining hair. Ashes could not be used on deer hides, however, because the lye weakened the skin.

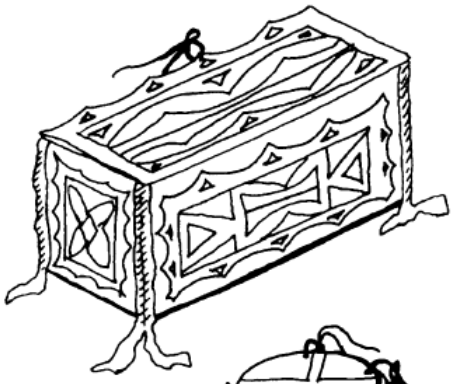
If an unusually thick or hard rawhide was needed, as for a shield, the skin was alternately soaked and dried over a slow smoky fire.

To make a traditionally shaped parfleche, the hide was trimmed to a rectangular shape, folded at the sides to overlap, and the ends folded towards the center. Other shapes were also made to accomodate special items. A tube-shaped parfleche was used to store a feather or roach headdress. The box-shaped parfleche might have been used to store clothing and moccasins. The average size of a parfleche was about 1 to 3 feet long.

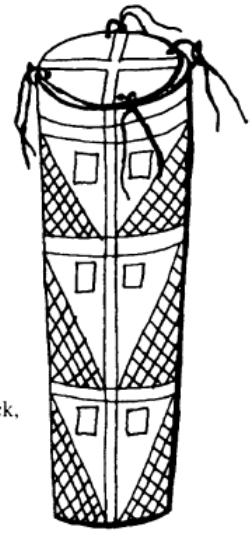




Folded parfleche of Mandan-Hidatsa manufacture, painted blue, green, red, yellow, and orange.
SHSND 15166



Box parfleche of Sioux manufacture, decorated with blue, green, yellow, and red paint.
SHSND 10480



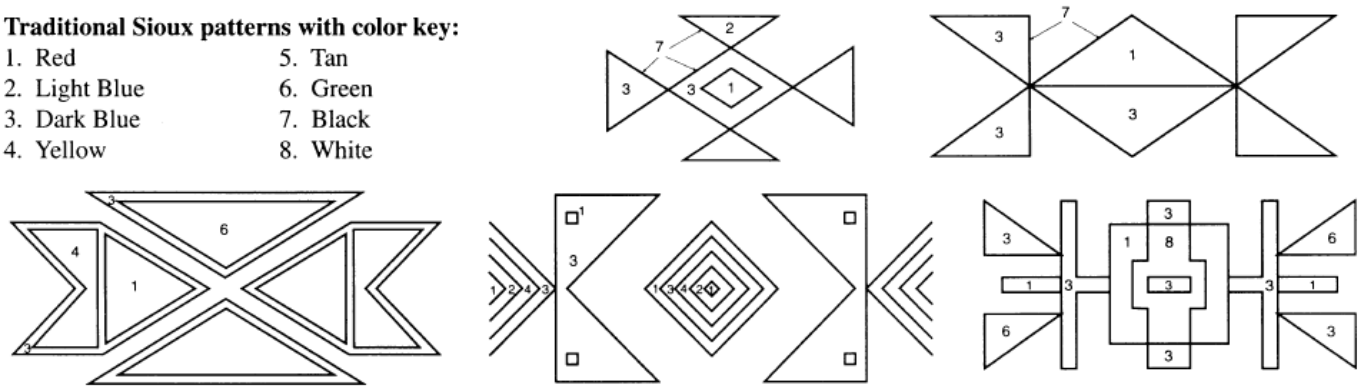
Sioux tube-shaped parfleche, painted in blue, red, yellow, black, and green.
SHSND 89.109.11

Look for this and other informational handouts on the web at DiscoverND.com/hist

The outside of a parfleche was painted in large, bold, geometric designs, usually in blue, red, yellow, green, brown, and black. The patterns were also symmetrical, the same on both sides.

Traditional Sioux patterns with color key:

1. Red
2. Light Blue
3. Dark Blue
4. Yellow
5. Tan
6. Green
7. Black
8. White



How to make a parfleche

Materials you will need:

A piece of tan-colored felt (or stiff paper) 18 by 14 inches, a piece of paper 18 by 14 inches, acrylic or tempera paints, brushes, a piece of string or shoelace, awl or paper punch, scissors, pencil, and spray starch.

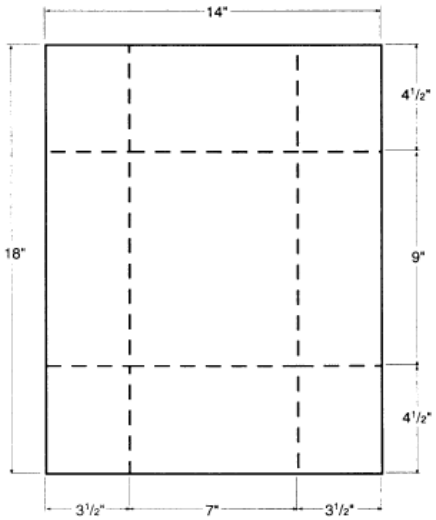


Figure 1

1- To stiffen the felt, spray with starch and iron it.

2- On the piece of paper, follow the design shown in **Figure 1**.

3- Fold the paper in half lengthwise to find the center of the sides, as in **Figure 2**.

4- Draw curved sides as shown in **Figure 2**. Cut this shape out and trace it onto the piece of felt.

5- Cut out this shape on the felt.

6- Turn the piece over and decorate it as in **Figure 3**. To decorate, use the patterns shown above, or look around the museum to find other parfleche patterns, or create your own design.

7- When the paint has dried, turn the piece over and fold the side in as in **Figure 4**.

8- Use an awl or paper punch to make holes in the ends as in **Figure 4**.

9- Folds the ends toward the center until the holes overlap as in **Figure 5**.

10- Put the string or shoelace through the holes and tie to hold the parfleche closed as in **Figure 6**.

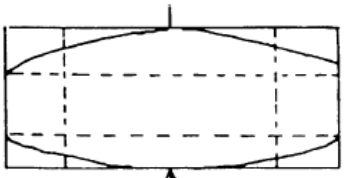


Figure 2

CENTER

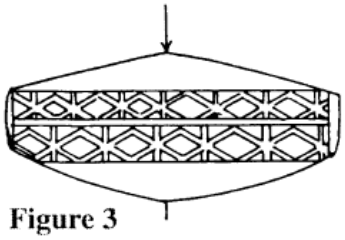


Figure 3

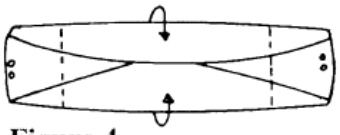


Figure 4

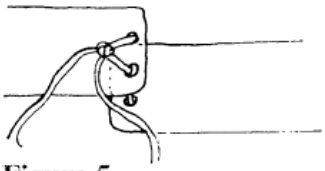


Figure 5

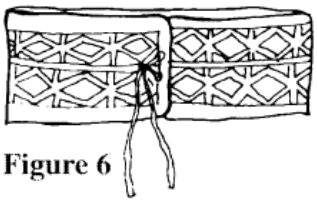


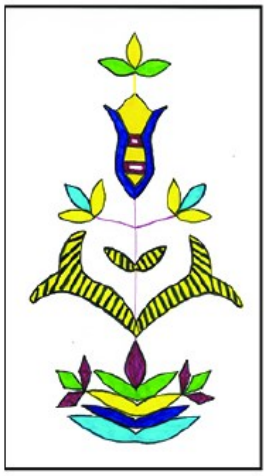
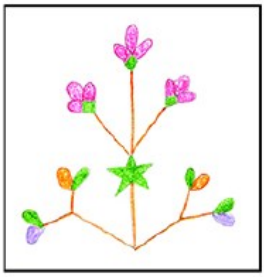
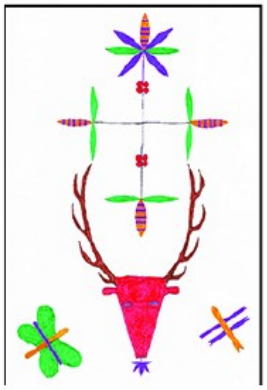
Figure 6

rev. April, 1998 - SHSND

TRADITIONAL DAKOTA DESIGN

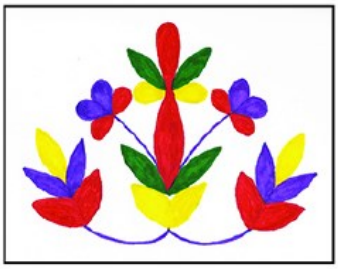
As an aspect of culture, Dakota art forms and design elements experience continual change. This variation can be caused by environmental change, introduction of new populations (like traders, settlers, and missionaries), and new lifestyles. The effects of these types of experiences are evident in Dakota quillwork and beadwork designs throughout time.

For this project, apprentices and staff from the Dakota Studies Program researched Dakota quillwork and beadwork from the 1830's to 1930's to identify recurring themes. Historically, meaning was the foundation of design. Specific designs could be associated with certain people, families, objects, times, and events. Prior to trade goods and the introduction of commercial colors, quills were dyed with natural pigments from plants and clays.

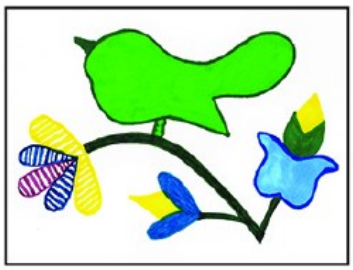
Floral Designs

Floral designs are a common element of Dakota art during this time period. Our ancestors close relationship with the environment is reflected in these designs. Many floral designs are representative of the plants our ancestors used on a daily basis for both medicine and food. Recurring design elements include symmetry, stacked leaves, representation of plants going to seed, and striping in both leaves and stems (always two contrasting colors, never black and white).



Animal and Star Designs

Depictions of birds, deer, elk, butterflies, and stars are also common Dakota design elements. The types of birds in historical Dakota designs appear to be sparrows or chickadees. Stars appear in at least two forms. When attached to a plant, the star design (whether four pointed or five pointed) represents a flower. When detached from a plant or not associated with a plant, a star may represent star knowledge.



Source: Sisseton Wahpeton College, https://www.swcollege.edu/index.php/academ/course-description/dakota-studies-page/248-traditional-dakota-design

The Seven Fires of the Dakota

Grade Level(s): 6-8

Standards:

	Standard	Benchmark
Language Arts: 6.7.9.9	Draw evidence from literary or informational texts to support analysis, reflection, and research. a. Apply grade 6 Reading standards to literature (e.g., "Compare and contrast texts in different forms or genres including those by and about Minnesota American Indians[e.g., stories and poems; historical novels and fantasy stories] in terms of their approaches to similar themes and topics"). b. Apply grade 6 Reading standards to literary nonfiction (e.g., "Trace and evaluate the argument and specific claims in a text, distinguishing claims that are supported by reasons and evidence from claims that are not").	
Language Arts: 7.4.9.9	Compare and contrast a fictional portrayal, including those in stories, poems, and historical novels of Minnesota American Indians, of a time, place, or character and a historical account of the same period as a means of understanding how authors of fiction use or alter history.	
Language Arts: 8.7.9.9	Draw evidence from literary or informational texts to support analysis, reflection, and research. a. Apply grade 8 Reading standards to literature (e.g., "Analyze how a modern work of fiction draws on themes, patterns of events, or character types from myths, traditional stories, including stories, poems, and historical novels of Minnesota American Indians, or religious works such as the Bible, including describing how the material is rendered new"). b. Apply grade 8 Reading standards to literary nonfiction (e.g., "Delineate and evaluate the argument and specific claims in a text, assessing whether the reasoning is sound and the evidence is relevant and sufficient; recognize when	
Social Studies: 6.3.3.6.1	Geographic factors influence the distribution, functions, growth and patterns of cities and other human settlements.	Locate, identify and describe major physical features in Minnesota; explain how physical features and the location of resources affect settlement patterns and the growth of cities in different parts of Minnesota. For example: Physical features—ecosystems, topographic features, continental divides, river valleys, cities, communities and reservations of Minnesota's indigenous people.
Social Studies: 6.3.4.10.1	The meaning, use, distribution and importance of resources changes over time.	Describe how land was used during different time periods in Minnesota history; explain how and why land use has changed over time. For example: Land use might include agriculture, settlement, suburbanization, recreation, industry.
Social Studies: 6.4.4.15.1	North America was populated by indigenous nations that had developed a wide range of social structures, political systems and economic activities, and whose expansive trade networks extended across the continent. (Before European Contact)	Compare and contrast the Dakota and Anishinaabe nations prior to 1800; describe their interactions with each other and other indigenous peoples. (Before European Contact)

Materials:

- Map showing ecological zones in Minnesota
- Student Reading and Questions
- Internet: Paintings of Seth Eastman - How the Dakota lived in the mid 1800s

Lesson Outcomes: Students will be able to:

1. Identify Minnesota as the homeland of the Dakota.
2. Explain that "fires" is a metaphor for family, divisions, villages or other places where the people are unified.
3. Explain how some of the seven divisions can be used to identify the ecological zone in which each group lived.
4. Identify one or more reasons why the Dakota moved onto the Minnesota prairies, and what food resources were used in this location.

Procedure:

Prepare for the lesson by completing the student reading and answering the questions at the end. Use the Internet to find the paintings of Seth Eastman and show selected paintings to the class. Direct students to complete the reading and answer the questions referring to the map when relevant.

Student Activities:

- Students study the map of the ecological zones in Minnesota and use the map to answer questions
- Students read the "Seven Fires of the Dakota" essay and answer questions at the end of the reading.
- Students view various Dakota scenes painted by Seth Eastman.

Evaluation: Students demonstrate that they can:

Complete the reading, answer questions about the reading, and use the ecological map of Minnesota to help answer the questions by completing the activity.

Student Reading: The Seven Fires of the Dakota

The Dakota are a part of a larger nation known to outsiders as the "Sioux." The larger group also includes tribal members who speak the Nakota and Lakota dialects of the language. The term "Sioux" comes from tribes who were at war with the Dakota and means "little snake or adder." "Dakota" means "we are allies," and the Dakota prefer to be known by this name.

There were originally seven divisions of the Dakota. Oceti Sakowiŋ means the seven "fires."
In this case fire is a metaphor for family, division or village group. At Pilot Knob seven limestone boulders represent these seven groups:

Bdewákhaŋthuŋwaŋ = Spirit Lake People

Waȟpéthuŋwaŋ = People Dwelling Among the Leaves

Waȟpékhute = Shooters Among the Leaves

Sisíthuŋwaŋ = People of the Fish Village

Iháŋkthuŋwaŋ = Dwellers at the End

Iháŋkthuŋwaŋna = Little dwellers at the End

Thíthuŋwaŋ = Dwellers of the Plains

It is believed that all these divisions once lived in the forest and lake region of Minnesota, and when the French arrived in the 1600's, there were Dakota villages at Mille Lacs, Leech Lake, Sandy Lake, and among other lakes and rivers in the woodlands. Sometime between 1700 and 1750, these divisions began moving south and west into the prairie country of Minnesota and, in the case of the Thíthuŋwaŋ, onto the Great Plains.

There are many reasons that came together that might explain this migration. First, there was an explosion of the buffalo population on the Plains and Spanish horses had begun living wild on these tall grasslands. Indian people tamed these horses. Combining the horse with buffalo hunting became an effective way to hunt buffalo seasonally or full time. Second, the French established a permanent trading post at Lake Pepin. After 1726, there were 800 Dakota camped at the post. Finally, the Ojibwe were moving west and into the woodlands of Minnesota, gradually taking over the Dakota's woodland homes.

While some groups moved further west, many Dakota continued to live in the river valleys of Minnesota's prairie country. Here they could exploit woodland resources such a maple sugar and wild rice—a short distance away. They could also use the soft bottomlands of the river valleys to plant corn, squash and sunflowers. Dakota permanent villages on the high banks overlooking the rivers were called "tipitanka" or big house. These houses were covered in bark and included an upper platform for drying meat and vegetables.

When Dakota families were on the move, such as when they went on annual or semi-annual buffalo hunts they used a “tipi”, a portable lodge made of long poles and buffalo hides. Today, many Dakota families still erect a tipi when they attend pow-wows*

* Events that include drumming, dancing, a master of ceremonies, and give-aways where families give precious items away to other families to honor a family member.

Answer Key: The Seven Fires of the Dakota

1. Fires are a metaphor for families, divisions, or villages. It is a metaphor because fire actually stands for something else.
2. The Dakota originally lived in the woodlands of Minnesota.
3. Clues are found if students realize Mille Lacs was once called "Spirit Lake," with two divisions making reference to leaves (deciduous forests) one division living along a lake or river (reference to fish) and the translation "Dwellers of the Plains."
4. Some of the reasons why the Dakota moved south and west is because the Anishinaabe were taking over Minnesota's woodlands, the Dakota lived closer to the French trading post, and the horse was tamed and with an explosion of the buffalo population on the Plains, buffalo hunting became much easier.
5. Tipi literally means "to live" or "to dwell." The tipi tanka therefore means "big house living."
6. They used woodland resources and also the rich soil of the prairies to plant crops.

The Four Sovereign Nations of the Minnesota Dakota

Grade Level(s): 9-12

Standards:

	Standard	Benchmark
Language Arts: 9.9.1.1	Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, including those by and about Minnesota American Indians, building on others' ideas and expressing their own clearly and persuasively. a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas. b. Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed. c. Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions. d. Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding	
Social Studies: 9.1.5.10.1	The United States establishes and maintains relationships and interacts with indigenous nations and other sovereign nations, and plays a key role in world affairs.	Explain how tribal sovereignty establishes a unique relationship between American Indian Nations and the United States government.
Social Studies: 9.3.3.7.2	The characteristics, distribution and complexity of the earth's cultures influence human systems (social, economic and political systems).	Describe the spatial distribution of significant cultural and/or ethnic groups in the United States and the world and how these patterns are changing.
Social Studies: 9.4.4.15.2	North America was populated by indigenous nations that had developed a wide range of social structures, political systems and economic activities, and whose expansive trade networks extended across the continent. (Before European Contact)	Describe change over time in selected indigenous nations, including migration, trade and conflict. (Before European Contact)
Social Studies: 9.4.4.22.8	Post-World War II United States was shaped by an economic boom, Cold War military engagements, politics and protests, and rights movements to improve the status of racial minorities, women and America's indigenous peoples. (Post-World War II United States: 1945—1989)	Identify the changes over time in federal American Indian policy in terms of sovereignty, land ownership, citizenship, education and religious freedom; analyze the impact of these policies on indigenous nations. (Post-World War II United States: 1945—1989)

Materials:

- Map showing the location of the four Dakota communities

- Official websites of the four communities: Shakopee-Mdewakanton Sioux Community https://shakopeedakota.org/ Prairie Island Sioux Community prairie island.org/ Lower Sioux community lowersioux.com/ Upper Sioux Community www.uppersiouxcommunity-nsn.gov/

Lesson Outcomes: Students will be able to:

1. Locate four Dakota communities on a map of Minnesota.
2. Conduct research on one of the four communities from official websites.
3. Write a report about their selected community.

Procedure:

Have students read the essay about Pilot Knob and the Dakota people at the beginning of the lesson guide.

Explain to students that the Indian reservations and communities in Minnesota are sovereign nations in the sense that they are self-governing, and have a nation to nation relationship with the United States. These Indian nations are self-governing because they never gave up the right to be self-governing even though they ceded lands to the United States. People who are members of an Indian nation are also citizens of the United States (since 1924) so that tribal members are dual citizens.

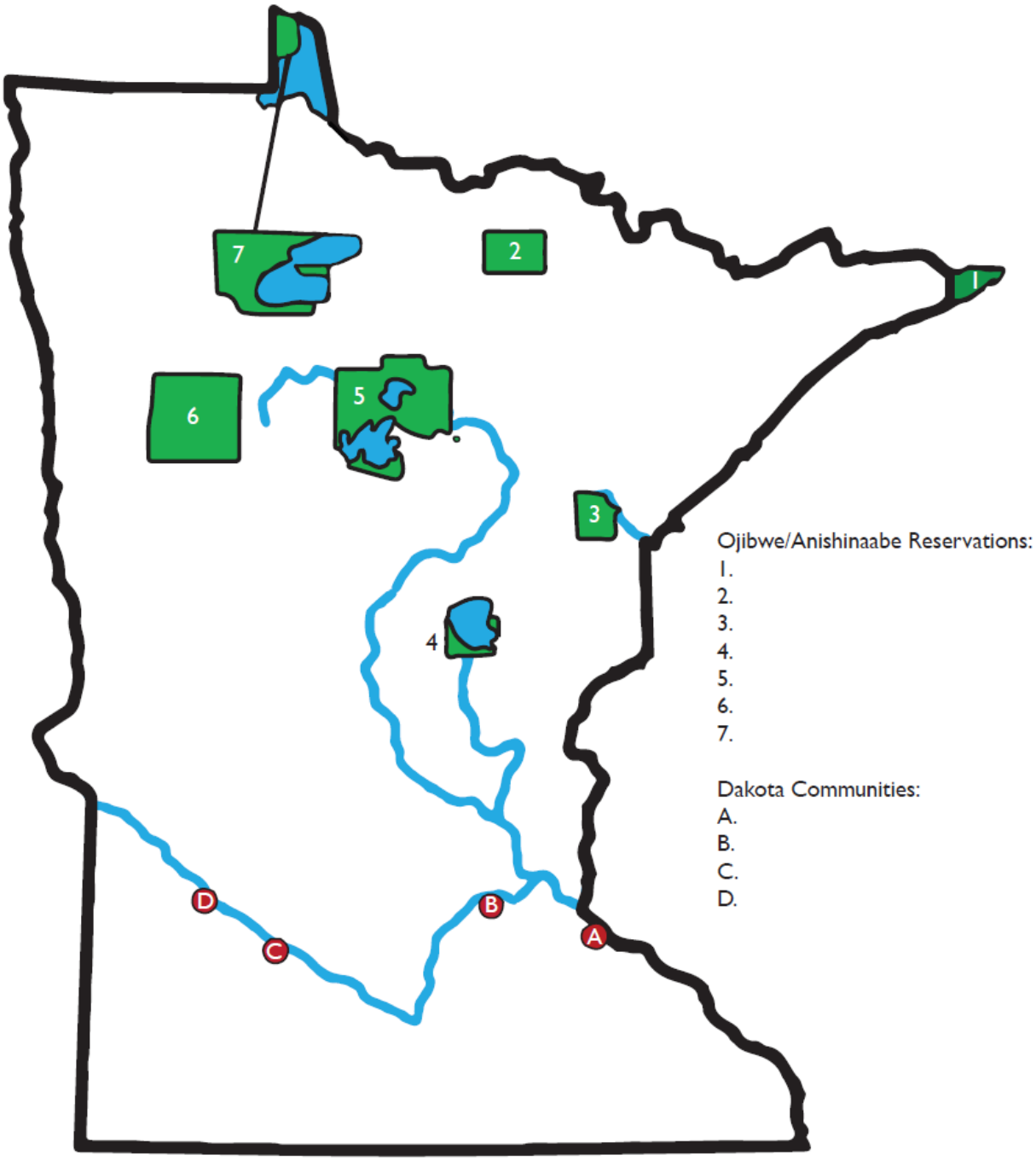
Provide a copy of the map outlining the location of the four Dakota communities in Minnesota. The student assignment will be for students to select one of these communities and conduct research (on an official website) about this community. Students will then write a short paper that covers such areas as location, government and tribal enterprises, government services to tribal members, sponsored events, an charitable giving.

Student Activities:

- Students select one of the four Dakota communities in Minnesota and using the Internet, conduct research on this community.
- Students write a report about this community based on the information available.

Evaluation: Students demonstrate that they can:

Locate the four Dakota Communities on a map of Minnesota through verbal feedback. They demonstrate they can conduct research and write a report about this community by their submission of the report.



Reservation Name Word Bank:

Bois Forte/Nett Lake	Fond du Lac	Grand Portage
Leech Lake	Lower Sioux	Shakopee (šákpe)
Mille Lacs	Prairie Island	Red Lake
Upper Sioux	White Earth	

The Treaty of 1851

Grade Level(s): 9-12

Standards:

	Standard	Benchmark
Language Arts: 9.9.1.1	Initiate and participate effectively in a range of collaborative discussions (one-onone, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, andissues, including those by and about Minnesota American Indians, building on others' ideas and expressing their own clearly and persuasively. a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas. b. Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed. c. Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions. d. Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding	
Language Arts: 9.12.6.6	The United States establishes and maintains relationships and interacts with indigenous nations and other sovereign nations, and plays a key role in world affairs.	
Language Arts: 11.12.6.6	Evaluate authors' differing points of view, including differing points of view about Minnesota American Indian history, on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.	
Social Studies: 9.1.5.10.1	The United States establishes and maintains relationships and interacts with indigenous nations and other sovereign nations, and plays a key role in world affairs.	Explain how tribal sovereignty establishes a unique relationship between American Indian Nations and the United States government.
Social Studies: 9.4.4.15.2	North America was populated by indigenous nations that had developed a wide range of social structures, political systems and economic activities, and whose expansive trade networks extended across the continent. (Before European Contact)	Describe change over time in selected indigenous nations, including migration, trade and conflict. (Before European Contact)
Social Studies: 9.4.4.16.5	Post-World War II United States was shaped by an economic boom, Cold War military engagements, politics and protests, and rights movements to improve the status of racial minorities, women and America's indigenous peoples. (Post-World War II United States: 1945—1989)	Identify the changes over time in federal American Indian policy in terms of sovereignty, land ownership, citizenship, education and religious freedom; analyze the impact of these policies on indigenous nations. (Post-World War II United States: 1945—1989)

Social Studies: 9.4.4.18.2	Economic expansion and the conquest of indigenous and Mexican territory spurred the agricultural and industrial growth of the United States; led to increasing regional, economic and ethnic divisions; and inspired multiple reform movements. (Expansion and Reform: 1792—1861)	Analyze how the expansion of United States territory and redefinition of borders affected the relationship of the United States with other nations, provided land for settlement, and resulted in political conflict. (Expansion and Reform: 1792—1861) For example: Louisiana Purchase; multiple treaty negotiations with and wars against indigenous nations and Native alliances; negotiated annexation of Texas; United States-Mexican War.
Social Studies: 9.4.4.20.4	As the United States shifted from its agrarian roots into an industrial and global power, the rise of big business, urbanization and immigration led to institutionalized racism, ethnic and class conflict and new efforts at reform. (Development of an Industrial United States: 1870—1920)	Explain changes in federal Indian policy, especially in the areas of removal, sovereignty, land ownership, education and assimilation; describe the impact of the federal policies and responses by indigenous nations. (Development of an Industrial United States: 1870—1920)

Materials:

- The Treaty of 1851
- The essay, *The Treaty of 1851*
- Journaling paper

Lesson Outcomes: Students will be able to:

1. Read the Treaty of 1851 and discuss what each party was to get from signing this treaty.
2. Read the essay, The Treaty of 1851, and explain what new information appeared.
3. Explain why it is important to read a variety of primary and secondary sources to understand an historic event.

Procedure:

Provide students with copy of the Treaty of 1851. Have students read the treaty and discuss the provisions. Then, provide students with the essay, The Treaty of 1851. Have students write a journal entry about what they learned from the essay that could not be found in the treaty itself.

Student Activities:

- Students read the Treaty of 1851 and discuss what each party got out of signing the treaty.
- Student read the essay, The Treaty of 1851, and discuss what new information they found. Students create a journal entry about the fairness or lack of fairness surrounding the treaty and why it is important to read both primary and secondary sources to understand an historic event.

Evaluation: Students demonstrate that they can:

Discuss what each party got out of negotiating the Treaty, and what they gleaned from the essay they would not have known about circumstances of the Treaty, through class discussion and note taking. They demonstrate they

can create a journal entry explaining the fairness of the treaty or lack there of, and why it is important to read more than one source to understand an historic event by completing the journal entry.

TREATY WITH THE SIOUX—MDEWAKANTON AND WAHPAKOOTA BANDS, 1851.

Aug. 5, 1851.
10 Stats., 954.
Proclamation Feb. 24, 1853.

Articles of a treaty made and concluded at Mendota, in the Territory of Minnesota, on the fifth day of August, eighteen hundred and fifty-one, between the United States of America, by Luke Lea, Commissioner of Indian Affairs, and Alexander Ramsey, governor and ex-officio superintendent of Indian affairs in said Territory, commissioners duly appointed for that purpose, and the Med-ay-wa-kan-toan and Wah-pay-koo-tay bands of Dakota and Sioux Indians.

Peace and friendship.

ARTICLE 1. The peace and friendship existing between the United States and the Med-ay-wa-kan-toan and Wah-pay-koo-tay bands of Dakota or Sioux Indians shall be perpetual.

Cession of lands in Minnesota and Iowa.

ARTICLE 2. The said Med-ay-wa-kan-toan and Wah-pay-koo-tay bands of Indians do hereby cede and relinquish all their lands and all their right, title and claim to any lands whatever, in the Territory of Minnesota, or in the State of Iowa.

ARTICLE 3. [Stricken out.]

Payment for said cession.

ARTICLE 4. In further and full consideration of said cession and relinquishment, the United States agree to pay to said Indians the sum of one million four hundred and ten thousand dollars, ($1,410,000,) at the several times, in the manner and for the purposes following, to wit:

1st. To the chiefs of the said bands, to enable them to settle their affairs and comply with their present just engagements; and in consideration of their removing themselves to the country set apart for them as above, (which they agree to do within one year after the ratification of this treaty, without further cost or expense to the United States,) and in consideration of their subsisting themselves the first year after their removal, (which they agree to do without further cost or expense on the part of the United States,) the sum of two hundred and twenty thousand dollars ($220,000.) *Provided*, That said sum shall be paid, one-half to the chiefs of the Med-ay-wa-kan-toan band, and one-half to the chief and headmen of the Wah-pay-koo-tay band, in such manner as they, hereafter, in open council, shall respectively request, and as soon after the removal of said Indians to the home set apart for them as the necessary appropriations therefor shall be made by Congress.

2d. To be laid out, under the direction of the President, for the establishment of manual-labor schools; the erection of mills and blacksmith shops, opening farms, fencing and breaking land, and for such other beneficial objects as may be deemed most conducive to the prosperity and happiness of said Indians, thirty thousand dollars ($30,000.)

The balance of said sum of one million four hundred and ten thousand dollars, ($1,410,000,) to wit: one million, one hundred and sixty thousand dollars ($1,160,000) to remain in trust with the United States, and five per cent. interest thereon to be paid annually to said Indians for the period of fifty years, commencing on the first day of July, eighteen hundred and fifty-two (1852,) which shall be in full payment of said balance, principal and interest: said payments to be made and applied, under the direction of the President as follows, to wit:

3d. For a general agricultural improvement and civilization fund, the sum of twelve thousand dollars, ($12,000.)

4th. For educational purposes, the sum of six thousand dollars, ($6,000.)

5th. For the purchase of goods and provisions, the sum of ten thousand dollars, ($10,000.)

6th. For money annuity, the sum of thirty thousand dollars, ($30,000.)

The annuity provided in treaty to be paid in money.

ARTICLE 5. The entire annuity, provided for in the first section of the second article of the treaty of September twenty-ninth, eighteen hundred and thirty-seven, (1837,) including an unexpended balance that may be in the Treasury on the first of July, eighteen hundred and fifty-two, (1852,) shall thereafter be paid in money.

Spirituous liquors.

ARTICLE 6. The laws of the United States prohibiting the introduction and sale of spirituous liquors in the Indian country shall be in full force and effect throughout the territory hereby ceded and lying in Minnesota until otherwise directed by Congress or the President of the United States.

Rules and regulations.

ARTICLE 7. Rules and regulations to protect the rights of persons and property among the Indian parties to this Treaty, and adapted to their condition and wants, may be prescribed and enforced in such manner as the President or the Congress of the United States, from time to time, shall direct.

In witness whereof, the said Luke Lea and Alexander Ramsey, Commissioners on the part of the United States and the undersigned Chiefs and Headmen of the Med-ay-wa-kan-toan and Wah-pay-koo-tay bands of Dakota or Sioux Indians, have hereunto set their hands, at Mendota, in the Territory of Minnesota, this fifth day of August, Anno Domini, one thousand eight hundred and fifty-one.

L. Lea.
Alex. Ramsey.

Med-ay-wa-kan-toans.

Chief Ta-oya-te-duta, (his scarlet people, or "Little Crow,")
Headmen Wa-kan-o-zhan, (Sacred Light, or Medicine Bottle,)
Tee-tchay, (Top of the Lodge or "Jim," or "Old Thad,")
Ta-tchan-h'pee-sa-pa, (His "Black Tomahawk,")
Ma-ka-na-ho-toan-ma-nee, (At whose tread the earth resounds,)
H'-da-ee-yan-kay, (he runs rattling,)
Too-kan-a-hena-ma-nee, (Walker on the Medicine Boulders or Stones,)
Wa-m'dee-doo-ta, (Scarlet War Eagle,)
Na-ghee-yoo-shkan, (He moves the Ghosts or Shadows,)
Shoank'-a-ska, ("White Dog,")
Hoo-sa-nee-ghee, (one leg yellow or orange colored,)
Wa-keen-yan-wash-tay, ("Good Thunder,")
Chief Wa-pa-sha, (The Standard, or "Red Leaf,")
Headmen Wa-kan-hendee-o-ta, (Many Lightnings,)
Tchan-h'pee-yoo-ka, (He has a war club,)
Heen-han-doo-ta, (Red Owl,)
Ma ka-ka-ee-day, (He sets the Earth on fire,)
Ee-a-hee-herday, (He bursts out speaking,)
Chief Wa-koo-tay, (The "Shooter,")
Headmen Ma-h'pee-ya-ma za, (Metal cloud,)
Ta-ma-za-ho-wash-tay, (his good iron voice,)
Ma-ka ta-na-zheen, (He stands on the earth,)
Ee-wan-kam-ee-na-zhan, (He stands above,)
Wa-kan-ta-pay-ta, (The Spirit's Fire,)
Na-ghee-mee-tcha-keetay, (He kills the Ghosts,)
Een-yan-sha-sha, (Red Stones,)
Ee-day-wa-kan, (Sacred Blaze,)
Ta-sag-yay-ma-za, (His metal Staff,)
Chief Ma-h'pee mee-tchash-tay, (man of the sky,)
Headmen Wee-tchan-h'pee, (The Star,)
Ta-tay-na-zhee-na, (Little standing Wind,)
Headmen Hoak-shee-dan-doo-ta, (Scarlet Boy,)
Am-pay-sho-ta, (Smoky Day,)
Ha-ha-ka-ma-za, (Metal Elk,)
Ta-tay-h'moo-he-ya-ya, ("Whistling Wind,")
Wa-pa-ma-nee, (He strikes walking,)
Ma-h'pee-ya-wa-kan, (Sacred Cloud,)
Ta-tchan-h'pee-ma-za, (His Iron War Club,)
Chief Ma-za-ho-ta, (Gray Metal,)
Headmen Wa-soo-mee-tchash-ta-shnee, (Wicked or "Bad Hail,")
Oan-ketay-hee-dan, (Little Water-God or "Little Whale,")
Tcha-noon-pay-sa, (The Smoker,)
Ta-tay-to-kay-tcha, (Other wind,)
Ka-ho, (The Rambler about,)
Chief Ta-tchan-koo-wash-tay, (Good Road,)
Headmen Ta-tay-o-wo-teen-ma-nee, (Roaring Wind that walks,)
O-yay-tchan-ma-nee, (Track Maker,)

Ta-shoark-ay, (His Dog,)
Chief Sha-k'pay, ("Six,")
Headmen A-no-ghee-ma-zheen, (He that stands on both sides,)
Hoo-ya-pa, (Eagle Head,)
Ta-tay-mee-na, (Round Wind,)
Ka-t'pan-t'pan-oo, (He comes pounding to pieces,)
Ma-h'pee-ya-henda-keen-yan, (Walking across a cloud,)
Wa-pee-ghee, (The orange red speckled cloud,)
Ma-za-wa-menoo-ha, (Gourd shell metal medicine rattle,)
Chief Hay-ee-tcha-h'moo-ma-nee, (Horn whistling walking,)

Headmen Pay-pay, (Sharp,)
Ta-wo-ta-way-doo-ta, (His Scarlet Armor,)
Hay-pee, (Third Son,)
A-pay-ho-ta, (Grey mane or crest,)
Ho-tan-een, (His voice can be heard,)
Ma-h'pee-ya-shee-tcha, (Bad Cloud,)
Ta-wa-tcheen, (His mind,)
Han-yay-too-ko-kee-pa-pee, (Night which is feared,)

In presence of Thomas Foster, Secretary. Nathaniel McLean, Indian Agent. Alexander Fariboult, P. Prescott, G. H. Pond, Interpreters. David Olmstead; W. C. Henderson; Alexis Bailly; Richard Chute; A. Jackson; A. L. Larpenteur; W. H. Randall, Sr.; A. S. H. White; H. L. Dousman; Frederic B. Sibley; Marten McLeod; Geo. H. Faribault.

To the Indian names are subjoined marks.

SUPPLEMENTAL ARTICLE.

1st. The United States do hereby stipulate to pay the Sioux bands of Indians, parties to this treaty, at the rate of ten cents per acre, for the lands included in the reservation provided for in the third article of the treaty as originally agreed upon in the following words:

Payment for said cession.

"ARTICLE 3. In part consideration of the foregoing cession and relinquishment, the United States do hereby set apart for the future occupancy and home of the Dakota Indians, parties to this treaty, to be held by them as Indian lands are held, a tract of country of the average width of ten miles on either side of the Minnesota River, and bounded on the west by the Tchaytam-bay and Yellow Medicine Rivers, and on the east by the Little Rock River and a line running due south from its mouth to the Waraju River; the boundaries of said tract to be marked out by as straight lines as practicable, whenever and in such manner as the President of the United States shall direct: *Provided*, That said tract shall be held and occupied by said bands in common, and that they shall hereafter participate equally and alike, in all the benefits derived from any former treaty between said bands, or either of them, and the United States," which article has been stricken out of the treaty by the Senate. The said payment to be in lieu of said reservation; the amount, when ascertained under instructions from the Department of the Interior, to be added to the trust fund provided for in the fourth article.

Tract of land to be set apart.

To be occupied in common.

2d. It is further stipulated that the President be authorized, with the assent of the said bands of Indians, parties to this treaty, and as soon after they shall have given their assent to the foregoing article, as may be convenient, to cause to be set apart by appropriate landmarks and boundaries, such tracts of country without the limits of the cession made by the first article of the treaty as may be satisfactory for their future occupancy and home: *Provided*, That the President may, by the consent of these Indians, vary the conditions aforesaid if deemed expedient.

Source: http://burnsvillehistory.org/cpg/albums/userpics/10002/1851_Treaty_of_Mendota.pdf

Student Reading: The Treaty of 1851

A treaty is a legal agreement between two or more sovereign (independent) nations. The United States, over the centuries, has made treaties with foreign nations as well as American Indian nations. Article 4, Section 2 of the United States Constitution states that "all treaties made under the authority of the United States shall be the supreme law of the land—and judges in every state shall be bound" when a treaty is made to consider treaty law as a higher law than state law. This means that, for example, if a treaty states that an Indian nation has the right to hunt and fish on the lands they ceded, the state cannot negate these rights.

The Treaty of 1851, between representatives of the United States and the Eastern divisions of the Dakota, greatly affected what became the state of Minnesota. The Indian Commissioner, Luke Lea and Minnesota's territorial governor, Alexander Ramsey, were to negotiate this treaty on behalf of the United States. They first headed west on the steamboat, Excelsior, to negotiate with the Sisseton and Wahpeton division of the Dakota. They arrived at Traverse des Sioux on July 1st to find only 1000 Dakota were there to meet them. The Sisseton chiefs, the Commissioner was told, were still hunting buffalo on the Plains, and two weeks passed before they finally arrived. In the meantime, as was their custom, the Dakota hosted the delegation with feasts and games of lacrosse.

Governor Ramsey, anxious to negotiate a land cession treaty, proposed to the Dakota that they swap their vast lands for government annuities (mostly food provisions). The Dakota delegation sat quietly under an arbor of boughs. Finally, the Sisseton chief, Orphan, spoke. He said that his soldiers had not yet arrived and they should be included in any decision that was made. At this point, Governor Ramsey scolded the chiefs, saying they alone should sign the treaty, clearly disturbed with Ramsey, the Sisseton chief, Sleepy Eye, spoke of how his relatives from Lake Traverse were not present and he chose not to make a decision without them.

The next day, after the fur traders persuaded the chiefs into resuming negotiations, Extended Tail Feathers spoke for the group. He said he was prepared to "give up our country if we are satisfied with your offer". The debate over the terms of the treaty lasted until July 24th. Finally, the chiefs were satisfied and ready to sign the agreement. Walking Spirit and Orphan, head chiefs, were the first to sign. Thirty three other leaders followed. In all, the Sisseton and Wahpeton Dakota agreed to give up a vast amount of land from what is now central Minnesota to northern Iowa. The western boundary ran from the Red River south to the Sioux River. The eastern boundary remained undefined until a treaty agreement was reached with the Mdewakaŋton and Wahpekute divisions of the Dakota who lived further east. The lands retained by the Dakota included only a 10 mile wide strip of land on either side of the Upper Minnesota River from Yellow Medicine Creek to Lake Traverse.

In return, the government agreed to keep $1,360,000.00 in the U.S. treasury for the Dakota for 50 years. The Dakota were actually paid $68,000 per year (5% of the total). As it turned out, no money was actually put in the Treasury and Congress had to appropriate the $68,000.00 per year.

As soon as the treaty was signed, the American fur traders who had been present at the negotiations tried to convince the Dakota to sign a second document called "trader's paper". This paper signed over $210,000 of the treaty money directly to the traders to pay debts the Dakota allegedly owed. The Dakota who signed the second paper believed they were signing a second copy of the treaty. This mistake caused many problems in the months that followed.

After these negotiations wrapped up, Lea and Ramsey and others headed down river to Mendota where they were to meet the leaders of the Mdewakaŋton and Wahpekute Dakota. At first the meetings were held at Fort Snelling, and then, at the request of the Dakota chiefs, the meetings continued outdoors at Pilot Knob across the

river. Lea immediately proposed to that the Dakota in this region give up their lands in exchange of $800,000 dollars. Chiefs Wabasha and Little Crow were opposed to the proposition. After much negotiation, and veiled threats from Lea, the chiefs finally signed.

Before the treaty could be ratified by Congress, hundreds of white people pushed their way onto Dakota lands and began to claim homesteads for themselves. These events prompted Chief Wabasha to say "There is one more thing our Great Father can do, that is, gather us all together on the prairie and surround us with soldiers and shoot us down".

It is clear from Wabasha's statement that Dakota leaders had been pressured into signing the Treaty of 1851. The Mdewakanton chief, Bad Hail, who had pushed for the treaty, was actually the father in law of Henry Sibley, a fur trader who attended the negotiations His decision to support the treaty was also influenced by the fact that he was told, if he cooperated, his son, who was in prison at Fort Snelling, would be released. Others were promised horses and ammunition if they signed.

The Mdewakaŋton and Wahpekute chiefs who signed the treaty understood they would be responsible for paying their debts to fur traders. That is not how things turned out. Governor Ramsey insisted on paying their debts for them. Ramsey's friends, Henry Sibley and Alexander Faribault, got $90,000.00 of the treaty money. Then Ramsey went back to Traverse des Sioux to try and get the chiefs there to sign an agreement letting him pay their treaty money to the traders. One of the chiefs, Red Iron, refused to sign this paper. He was subsequently put in a make-shift jail on the prairie until he agreed to sign. Ramsey finally got a few Dakota to sign the paper and he tried to make it appear as if this document was signed in an open meeting.

Newspaper editors who learned of this money exchange reported that grows improprieties had taken place on the part of the government officials. In January, 1853, the Senate ordered an investigation of Ramsey and Sibley (Nothing came of it). Historians have called the Treaty of 1851 as "monstrous conspiracy" to rob the Dakota of their lands and fill the pockets of influential white Minnesotans. After everyone was paid off, the Dakota got about 7 cents an acre for their land. It is important to understand the consequences of this Treaty on the Dakota to understand why the Dakota went to war with the white homesteaders in 1862.

Source: *The information in this essay is summarized and adapted from Gary Clayton Anderson Kinsmen of Another Kind: Dakota-white relations in the Upper Mississippi. University of Nebraska Press. 1984.*

Questions about the Treaty of 1851

1. What is a treaty and what is the legal status of treaties in the United States? _____

2. In what two locations did treaty negotiations between government representatives and the Dakota take place? _____

3. What did agents of the federal government want from the Dakota? What did the Dakota want in return?

4. Did the chiefs have the right to make all decisions for their people? What clues can be gleaned from the reading? _____

5. What land base did the Dakota retain from the treaty? How much land would have been needed for the Dakota to practice a traditional harvesting, hunting, fishing and food gathering way of life? (There is no certain answer but where can all these resources be found together? _____

6. How could the Dakota verify debts claimed by the traders when they had no written language? _____

7. Do you think Chief Wabasha understood the consequences of the 1851 Treaty? Explain. _____

8. Why do you think Chief Bad Hail signed the treaty? _____

9. Why do some believe the Treaty of 1851 was a monstrous conspiracy? _____

Pilot Knob: A Sacred Site

Grade Level(s): 9-12

Standards:

	Standard	Benchmark
Language Arts: 9.9.1.1	Initiate and participate effectively in a range of collaborative discussions (one-onone, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, andissues, including those by and about Minnesota American Indians, building on others' ideas and expressing their own clearly and persuasively. a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas. b. Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed. c. Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions. d. Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding	
Language Arts: 11.9.1.1	Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues, including those by and about Minnesota American Indians, building on others' ideas and expressing their own clearly and persuasively. a. Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas. b. Work with peers to promote civil, democratic discussions and decision-making, set clear goals and deadlines, and establish individual roles as needed. c. Propel conversations by posing and responding to questions that probe reasoning and evidence; ensure a hearing for a full range of positions on a topic or issue; clarify, verify, or challenge ideas and conclusions; and promote divergent and creative perspectives. d. Respond thoughtfully to diverse perspectives; synthesize comments, claims, and evidence made on all sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task.	
Language Arts: 11.12.6.6	Evaluate authors' differing points of view, including differing points of view about Minnesota American Indian history, on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.	
Social Studies: 9.1.5.10.1	The United States establishes and maintains relationships and interacts with indigenous nations and other sovereign nations, and plays a key role in world affairs.	Explain how tribal sovereignty establishes a unique relationship between American Indian Nations and the United States government.

Social Studies: 9.4.4.15.1	North America was populated by indigenous nations that had developed a wide range of social structures, political systems and economic activities, and whose expansive trade networks extended across the continent. (Before European Contact)	Compare and contrast selected examples of diverse societies that existed in North America prior to contact with Europeans; analyze their life ways, social organizations, political institutions, and the effect of their religious beliefs on environmental adaptations. (Before European Contact)
Social Studies: 9.4.4.15.2	North America was populated by indigenous nations that had developed a wide range of social structures, political systems and economic activities, and whose expansive trade networks extended across the continent. (Before European Contact)	Describe change over time in selected indigenous nations, including migration, trade and conflict. (Before European Contact)
Social Studies: 9.4.4.16.5	Post-World War II United States was shaped by an economic boom, Cold War military engagements, politics and protests, and rights movements to improve the status of racial minorities, women and America's indigenous peoples. (Post-World War II United States: 1945—1989)	Identify the changes over time in federal American Indian policy in terms of sovereignty, land ownership, citizenship, education and religious freedom; analyze the impact of these policies on indigenous nations. (Post-World War II United States: 1945—1989)
Social Studies: 9.4.1.2.2	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.	Evaluate alternative interpretations of historical events; use historical evidence to support or refute those interpretations.

Materials:

- Essay on Dakota vs. European/Euro-American Burial Practices. Questions.
- Paintings of the Dakota in 1800's by Seth Eastman (online)
- 1990 Native American Graves Protection and Repatriation Act (online)
- Graves and Burials: An Overview (Wikipedia) (online)

Lesson Outcomes: Students will be able to:

1. Compare and contrast the Dakota reasons for declaring Pilot Knob as a sacred site vs. Euro-American designation as an historic site.
2. Describe how Pilot Knob was used by the Dakota and speculate about why this site was chosen.
3. Compare and contrast Dakota vs. European/Euro-American burial practices. Do both meet the criteria of "sacred". How do you know?
4. Explain how Dakota remains were treated in the past and how things are different today.

Procedure:

Read the Teacher Background and Guide. Introduce students to the Bdote map of sacred sites for the Dakota people in the Twin Cities area. Use the internet to show the paintings of Seth Eastman—about Dakota culture in the 1800's. Have students read the essay, Dakota Burial Practices. Students conduct research and explain why burials are sacred sites.

Student Activities:

- Students explain the "sacred" and "historic" significance of Pilot Knob
- Student Read Essay and Answer Questions at the End
- Research on: Native American Graves Protection and Repatriation Act (1990). Burial Practices of People throughout the World. Short Essay.

Evaluation: Students demonstrate that they can:

Describe Pilot Knob as both a "sacred site" and an "historic site" and speculate why this site was chosen as a burial site through verbal feedback. They demonstrate they can compare and contrast Dakota and Euro-American burial practices by answering questions at the end of the essay. They explain how Dakota (and other Indian nations) burials were treated with disrespect and why the Native American Graves Protection and Repatriation Act legislation became necessary but writing a short essay at the end of the student essay questions.

Student Essay: Burial Practices of the Dakota

The Dakota, and other Indian nations whose homelands encompassed the prairie and plains country of North America buried their dead in specific ways. During the winter months, the soil became frozen and digging a grave in the Earth was impossible. When a loved one died in winter, their body was wrapped in a hide or blanket and they were either placed on a wooden scaffold (platform) or in the branches of a large tree. When the Sun warmed the Earth, the bodies were re-buried in small mounds.

Europeans and Euro-Americans generally buried their dead in the Earth or cremated the remains which were then placed in the Earth, scattered into the Water, or kept in the house. Earth burials generally included wood caskets, covered with Earth, and a grave marker that included their name and when they were born and died. In Europe, many people who were very poor were simply paced in a large mass grave. Burial sites were most often in the lands owned by a church. Later, certain spaces in villages and cities were designated cemeteries for the dead. Today, these cemeteries are protected and it is against the law to desecrate a grave in any way. It is a "sacred space."

When Europeans invaded the lands of the Dakota (and other Indian nations), they showed little or no respect for Indian burial sites. Some Dakota remains ended up on the shelves of Mayo Clinic in Rochester Minnesota. Dr. Mayo exhibited these bones to his students as a teaching tool. Other Indian remains filled the shelves of museums. Even the head of Little Crow, a Dakota chief, ended up on display at the Minnesota Historical Society. Native Dakota protested this display and finally, it was removed and buried in a respectful way.

Today, there are specific laws in place that are followed when an ancient grave is accidentally dig up by a road or construction worker, or even an archaeologist. The 1990 Congressional Graves Protection and Repatriation Act gives local Indian nations the right to rebury ancestors found on what are today public lands. In Minnesota, if an Indian burial is accidentally dug up, the Minnesota Indian Affairs Council is notified. In most cases the remains are reburied by local Indian groups. If the burial is deemed old enough to have archaeological significance, a forensic anthropologist is allowed to scientifically study the remains for a specific period of time and then, the remains are reburied with ceremony and dignity.

Source: Priscilla Buffalohead

Questions about Burial Practices of the Dakota

1. How did the Dakota bury their dead? Why did burial practices differ with the seasons? _____

2. How did Europeans/Euro-Americans dispose of the dead? _____

3. Are cemeteries "sacred spaces"? How do you know? _____

4. How did American invaders treat Dakota burials? Why do you think they did not treat Indian burials as "sacred places"? _____

5. What laws are in place today that protect Indian burials? _____

6. Write a short essay explaining why acts of Congress and state legislatures were necessary to safeguard Indian burials.

Resource List

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