



Museum of the Rockies Teacher Resources

ENDURING PEOPLES EXHIBIT: Governmental Policy and the Impact on Native Americans 11th – 12th grades

Exhibit Overview:

The *Enduring Peoples* exhibit shows that, despite hundreds of years of persecution, Indian cultures are still in existence, not as they were 100 years ago, but still enduring. The languages still are spoken, religious practices occur, and traditional notions of family are being lived. To underline that point, each panel has a final line with the heading of TODAY which explains how certain traditional ideas are still active today.

The *Enduring Peoples* exhibit does not focus on any single tribal group in this region. Instead, the exhibit deals with the similarities among the various tribes of the Northern Plains and Rockies. This neglects the many unique elements of each culture. Please make sure to address this issue with your class before you visit the Museum.

Lesson Description:

Explore the permanent exhibition of Montana's American Indian Cultures with age-appropriate lessons specifically tailored for the Enduring Peoples Exhibit. Student's grade eleventh through twelfth will have the opportunity to discover the ways in which governmental policy impacted the Native American culture and way of life. Pre-lessons and extensions are provided to maximize each school's visit to the Museum and student learning.

Goals:

Students will be given the opportunity to:

1. Read primary source documents of governmental policy
2. Investigate the cultural impact of governmental policy
3. Discover how the creations of reservations impacted Native Americans

Objectives:

Students will be able to:

1. Explain the significance of the Fort Laramie Treaty
2. Locate Montana Reservations
3. Compare and contrast cultural perspectives on governmental policy

Essential Understandings Addressed:

EU 1-7

Montana Social Studies Standards/Benchmarks Addressed:

Standard 1, Benchmark 12.3
Standard 2, Benchmark 12.5
Standard 3, Benchmark 12.3
Standard 4, Benchmark 12.1
Standard 6, Benchmark 12.3

PRE-LESSON DETAILS:

Materials:

Fort Laramie Treaty of 1851 (attached)

Primary Source questionnaire (attached)

Introduction to Native Americans:

Tell the class that soon they will be going to the Museum of the Rockies to visit an exhibit on Native Americans. Initiate a class discussion on Native Americans. Discuss with students the ways in which governmental policy can impact cultural heritage among different groups of people.

The importance of understanding the Fort Laramie Treaty of 1851:

The Fort Laramie Treaty of 1851 was an attempt for the US Government to make peaceful relations with seven of the Plains Indian tribes. The treaty would give the Plains Indian tribes standing with the federal government and provided territory in which to hunt and fish. However, as gold was discovered in the Black Hills, settlers began to push on to the lands of the Plains Indians and tensions began to grow. Despite the agreements made in the Fort Laramie Treaty, the US Government went against the treaty and began to force Plains Indians off of the land promised to them in the 1851 treaty. As a result of the discovery of gold on tribal lands, the creation of the Fort Laramie Treaty of 1868 was created and thus began the continuation of broken promises between the US Government and the Native American people.

Reading the Fort Laramie Treaty of 1851

As a class or in small groups read the primary source document of the Fort Laramie Treaty of 1851. Guide students through the process of reading a primary source document if they are not familiar with this style of historical investigations. Have students answer the primary source questionnaire.

Wrap-up

Class discussion will be a critical part of this lesson. The goal is to have students began to think critically about the impact of governmental policy on the Native American way of life. The Fort Laramie Treaty was a pre-cursor to the Reservation Period in the US from 1851-1880 and had a profound impact on the Plains Indians.

LESSON DETAILS:

Materials:

Enduring Peoples Gallery worksheet (attached)

Pencil – NO PENS ALLOWED IN EXHIBIT SPACE

Notebook to use as writing surface

Welcome:

Welcome the students to the Museum and cover behavior expectations if not already addressed. Guide the students to the Enduring Peoples exhibit. Please break your group into three smaller groups with a chaperone with each group. The worksheet will break down the exhibit into three main areas based upon the Native Americans historical ties to nature, spirituality and family.

Enduring People Gallery Worksheet:

Ask students to do an exhibit investigation. Students need to collect enough information on Plains Indian culture to draw conclusion on how that culture was impacted as governmental policy was implemented. Students will discover ways that nature, religion and family are very important aspects of Native American culture and how those institutions were negatively affected by some governmental policy. Students will also have the opportunity to discover that despite repression, Native American culture is still a vibrant part of the American culture as a whole.

Wrap-up:

Encourage students to think critically about Native American culture and the impact of US Government policy from the late 1800s to the mid 1900s. In-depth discussion of this exercise will most likely have to be carried back to the classroom.

EXTENSIONS:

Research Project

Students can research and report on the Montana State Constitution and specifically about the intentions of Montana to take progressive steps to enhance the public understanding of the Native American history and culture. (Montana constitutional amendments of 1972 and more recently legislative funded mandates of IEFA)

RESOURCES:

Bryan, William L. Jr. Montana Indians: Yesterday and Today. 2nd edition. American & World Geographic Publishing: 2006.

Fort Laramie Treaty of 1851. 30 Sept 2008 <www.canku-luta.org>

Merrill-Maker, Andrea. Montana: People and Their Stories. The Grace Dangberg Foundation, Inc. 2004.

“Montana Indians: Their History and Location.” Montana Office of Public Instruction, Division of Indian Education. January 2007.

Understanding your Primary Source

Directions: Read the primary source document Fort Laramie Treaty of 1851 to answer the following questions.

1. What type of document is this primary source?
2. When was this document written?
3. Who is/are the authors of this document?
4. What audience is this document written for?

DOCUMENT INFORMATION:

1. Why is this document being written?
2. What evidence in the document helps you understand why it was written? Quote from the document.
3. What are the parameters placed upon the parties involved in this document? Quote from the document.
4. What conclusions can you draw from this document?

DOCUMENT EVALUATION

1. Is this source reliable? Explain.
2. Is this source useful? Explain.
3. What can be learned from this document?

TREATY OF FORT LARAMIE

September 17, 1851

Articles of a treaty made and concluded at Fort Laramie, in the Indian Territory, between D. D. Mitchell, superintendent of Indian affairs, and Thomas Fitzpatrick, Indian agent, commissioners specially appointed and authorized by the President of the United States, of the first part, and the chiefs, headmen, and braves of the following Indian nations, residing south of the Missouri River, east of the Rocky Mountains, and north of the lines of Texas and New Mexico, viz, the Sioux or Dahcotahs, Cheyennes, Arrapahoes, Crows, Assinaboines, Gros-Ventre Mandans, and Arrickaras, parties of the second part, on the seventeenth day of September, A.D. one thousand eight hundred and fifty-one. (a)

ARTICLE 1. The aforesaid nations, parties to this treaty, having assembled for the purpose of establishing and confirming peaceful relations amongst themselves, do hereby covenant and agree to abstain in future from all hostilities whatever against each other, to maintain good faith and friendship in all their mutual intercourse, and to make an effective and lasting peace.

ARTICLE 2. The aforesaid nations do hereby recognize the right of the United States Government to establish roads, military and other posts, within their respective territories.

ARTICLE 3. In consideration of the rights and privileges acknowledged in the preceding article, the United States bind themselves to protect the aforesaid Indian nations against the commission of all depredations by the people of the said United States, after the ratification of this treaty.

ARTICLE 4. The aforesaid Indian nations do hereby agree and bind themselves to make restitution or satisfaction for any wrongs committed, after the ratification of this treaty, by any band or individual of their people, on the people of the United States, whilst lawfully residing in or passing through their respective territories.

ARTICLE 5. The aforesaid Indian nations do hereby recognize and acknowledge the following tracts of country, included within the metes and boundaries hereinafter designated, as their respective territories, viz;

The territory of the Sioux or Dahcotah Nation, commencing the mouth of the White Earth River, on the Missouri River; thence in a southwesterly direction to the forks of the Platte River; thence up the north fork of the Platte River to a point known as the Red Butts, or where the road leaves the river; thence along the range of mountains known as the Black Hills, to the headwaters of Heart River; thence down Heart River to its mouth; and thence down the Missouri River to the place of beginning.

The territory of the Gros Ventre, Mandans, and Arrickaras Nations, commencing at the mouth of Heart River; thence up the Missouri River to the mouth of the Yellowstone River; thence up the Yellowstone River to the mouth of Powder River in a southeasterly direction, to the headwaters of the Little Missouri River; thence along the Black Hills to the head of Heart River, and

thence down Heart River to the place of beginning.

The territory of the Assinaboin Nation, commencing at the mouth of Yellowstone River; thence up the Missouri River to the mouth of the Muscle-shell River; thence from the mouth of the Muscle-shell River in a southeasterly direction until it strikes the head-waters of Big Dry Creek; thence down that creek to where it empties into the Yellowstone River, nearly opposite the mouth of Powder River, and thence down the Yellowstone River to the place of beginning.

The territory of the Blackfoot Nation, commencing at the mouth of Muscle-shell River; thence up the Missouri River to its source; thence along the main range of the Rocky Mountains, in a southerly direction, to the head-waters of the northern source of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence across to the head-waters of the Muscle-shell River, and thence down the Muscle-shell River to the place of beginning.

The territory of the Crow Nation, commencing at the mouth of Powder River on the Yellowstone; thence up Powder River to its source; thence along the main range of the Black Hills and Wind River Mountains to the head-waters of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence to the head waters of the Muscle-shell River; thence down the Muscle-shell River to its mouth; thence to the head-waters of Big Dry Creek, and thence to its mouth.

The territory of the Cheyennes and Arrapahoes, commencing at the Red Bute, or the place where the road leaves the north fork of the Platte River; thence up the north fork of the Platte River to its source; thence along the main range of the Rocky Mountains to the head-waters of the Arkansas River; thence down the Arkansas River to the crossing of the Santa Fe' road; thence in a northwesterly direction to the forks of the Platte River, and thence up the Platte River to the place of beginning.

It is, however, understood that, in making this recognition and acknowledgement, the aforesaid Indian nations do not hereby abandon or prejudice any rights or claims they may have to other lands; and further, that they do not surrender the privilege of hunting, fishing, or passing over any of the tracts of country heretofore described.

ARTICLE 6. The parties to the second part of this treaty having selected principals or head-chiefs for their respective nations, through whom all national business will hereafter be conducted, do hereby bind themselves to sustain said chiefs and their successors during good behavior.

ARTICLE 7. In consideration of the treaty stipulations, and for the damages which have or may occur by reason thereof to the Indian nations, parties hereto, and for their maintenance and the improvement of their moral and social customs, the United States bind themselves to deliver to the said Indian nations the sum of fifty thousand dollars per annum for the term of ten years, with the right to continue the same at the discretion of the President of the United States for a period not exceeding five years thereafter, in provisions merchandise, domestic animals, and agricultural implements, in such proportions as may be deemed best adapted to their condition by the President of the United States, to be distributed in proportion to the population of the aforesaid Indian nations.

ARTICLE 8. It is understood and agreed that should any of the Indian nations, parties to this treaty, violate any of the provisions thereof, the United States may withhold the whole or a portion of the annuities mentioned in the preceding article from the nation so offending, until, in the opinion of the President of the United States, proper satisfaction shall have been made.

In testimony whereof the said D. D. Mitchell and Thomas Fitzpatrick commissioners as aforesaid, and the chiefs, headmen, and braves, parties hereto, have set their hands and affixed their marks, on the day and at the place first above written.

D. D. Mitchell
Thomas Fitzpatrick
Commissioners.

Assinaboines:
Mah-toe-wit-ko, his x mark,
Toe-tah-ki-eh-nan, his x mark,

Sioux:
Mah-toe-wha-you-whey, his x mark,
Mah-kah-toe-zah-zah, his x mark,
Bel-o-ton-kah-tan-ga, his x mark,
Nah-ka-pah-gi-gi, his x mark,
Mak-toe-sah-bi-chis, his x mark,
Meh-wha-tah-ni-hans-kah, his x mark,

Mandans and Gros Ventres:
Nochk-pit-shi-toe-pish, his x mark,
She-oh-mant-ho, his x mark,

Arickarees:
Koun-hei-ti-shan, his x mark,
Bi-atch-tah-wetch, his x mark,

Cheyennes:
Wah-ha-nis-satta, his x mark,
Voist-ti-toe-vetz, his x mark,
Nahk-ko-me-ien, his x mark,
Koh-kah-y-wh-cum-est, his x mark,

In the presence of--

A. B. Chambers, secretary.
S. Cooper, colonel, U. S. Army.
R. H. Chilton, captain, First Drags.
Thomas Duncan, captain, Mounted Rifiemen.
Thos. G. Rhett, brevet captain R. M. R.
W. L. Elliott, first lieutenant R. M. R.
C. Campbell, interpreter for Sioux.
John S. Smith, interpreter for Cheyennes.
Robert Meldrum, interpreter for the Crows.
H. Culbertson, interpreter for Assiniboines and Gros Ventres.
Francois L'Etalie, interpreter for Arickarees.
John Pizelle, interpreter for the Arrapahoes.
B. Gratz Brown.
Robert Campbell.
Edmond F. Chouteau.

Arrapahoes:
Be-ah-te,-a-qui-sah, his x mark,
Neb-ni-bah-seh-it, his x mark,
Beh-kah-jay-beth-sah-es, his x mark,

Crows:
Arra-tu-ri-sash, his x mark,
Doh-chepit-seh-chi-es, his x mark,

(a) This treaty as signed was ratified by the Senate with an amendment changing the annuity in Article 7 from fifty to ten years, subject to acceptance by the tribes. Assent of all tribes except the Crows was procured (see Upper Platte C., 570, 1853, Indian Office) and in subsequent agreements this treaty has been recognized as in force (see post p. 776).

Map Legend:



Lakota Nation: Reserved by the 1868 Treaty for the unreserved use of the Lakota people

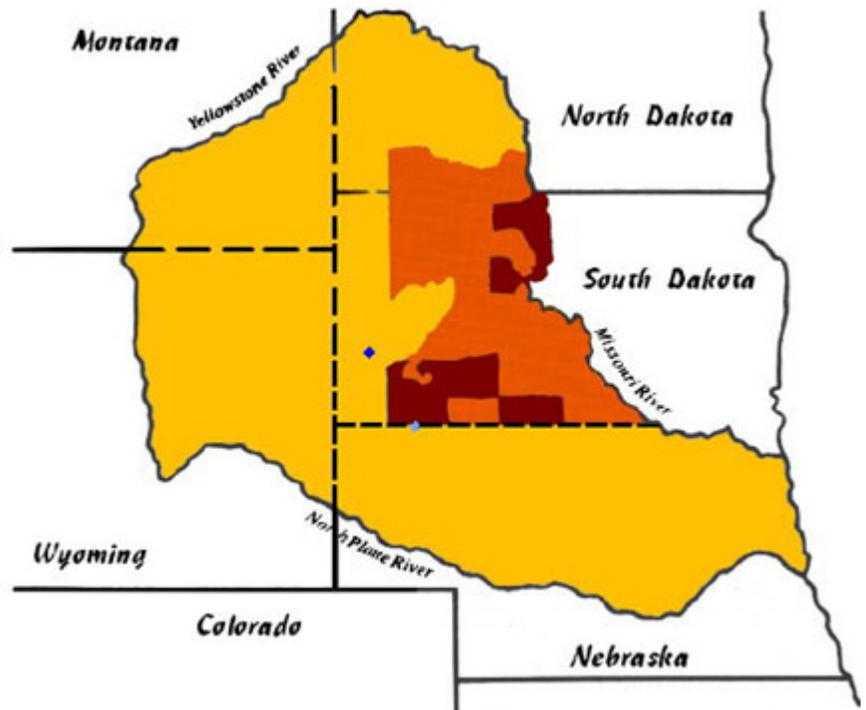


1876: Lakota reservation after the US stole the Black Hills



Lakota reservations after 100 years of court actions

To see the 1868 Treaty, please click [here](#).



<http://www.canku-luta.org>

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Final Short Answer question – Applying what you have discovered

Native American culture places high value on nature, spirituality and family. Reflecting specifically on the Fort Laramie Treaty as well as other governmental policies that the class has discussed, how were these cultural aspects of the Plains Indians negatively impacted by westward expansion and governmental policy?