

Language Arts / Social Studies Lesson Plan

Remembering in Pictures



Oceti Sakowin Essential Understandings:

OSEU 5.6-8.1 - Students are able to defend the cultural beliefs of the Oceti Sakowin and how they are demonstrated

OSEU 6.6-8.1 – Students are able to compare events recorded on Winter Counts to dates in American history.

Common Core State Standards:

RL8.4 - Determine the meaning of words and phrases as they are used in a text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone, including analogies or allusions to other texts.

W8.3.d - Use precise words and phrases, relevant descriptive details, and sensory language to capture the action and convey experiences and events.

SL8.1 – Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 8 topics, texts, and issues, building on others' ideas and expressing their own clarity.

SL8.5 – Integrate multimedia and visual displays into presentations to clarify information, strengthen claims and evidence, and add interest.

Introduction:

- Remembering and reflecting upon people, things and events is central to the development of personal identity
- Communities develop cohesive identities through the retelling of key shared experiences through writing, song and picture
- Traditionally, the people of the Oceti Sakowin remembered via pictures recorded on Winter Counts
- Winter Counts are a key window into the past and can be compared with each other and with other types of recorded histories to gain a fuller perspective on past events and on present varieties of World Views

Language Arts Lesson:

- Show Can You Trust Your Memory? video at <https://www.youtube.com/watch?v=lkvOMt34hAo>
 - Whole Class Circle Discussion:
 - How is memory important to a person?
 - How is memory important to a community or a people?
 - What happens when a person loses his or her ability to truly remember?
 - What happens when a community loses its ability to truly remember?
- Show video 56 Ways of Saying I Don't Remember at <https://www.youtube.com/watch?v=Mf3Z8asXB8>
- Edwin Honig was a poet, scholar and professor who during his lifetime wrote and published more than 13 books, 3 plays, 14 translations of works in Spanish and Portuguese and 10 books of scholarly criticism... near the end of his life, Alzheimer's took away his capacity to remember even simple details about his own life, family and friends.

- Recorded by *Sicangu* winter count keeper Battiste Good or Wapostan Gi (Brown Hat) who depicted a chief and his wife engulfed in flames
 - The picture tells of the time in 1762, when a lead band called *Cokatowela* (blue in the middle camp) was encamped for the night after a long trek from southern Minnesota
 - They were awakened by a prairie fire that swept through the village fanned by a high wind
 - Many *tipis* were destroyed and some lost their lives, the remaining jumped into a lake and stream to save themselves
 - Next morning when they examined themselves, they were all burnt about the thighs, hence they were called *Sicangu* (burnt thighs) or (Brule)
 -
- (from *Waniyetu Wowapi: Winter Count* by Victor Douville at <http://goo.gl/OjoeA7>)

- Whole Class Circle Discussion:
 - Do you know anyone who has lost his or her ability to remember?
 - How does this impact those around them?
- I Remember... poem activity
 - Word lists
 - Poem lines

Social Studies Lesson:

- View Dr. Craig Howe video on Winter Counts at <http://www.lc-triballegacy.org/video.php?vid=957&query=Winter%20Counts>
 - Whole Class Circle Discussion:
 - What's the difference between "history" you've experienced and history you've only read about?
 - What kinds of events became a part of the Winter Counts?
 - Why do you think the Lewis & Clark Expedition is so important in American History but doesn't amount to even a "blip" in time for the Lakota people?
- Visit Smithsonian Winter Count site at <http://wintercounts.si.edu/index.html> View 1800-1803 Counts.
 - Whole Class Circle Discussion:
 - What do you notice looking across different Winter Counts in the same year?
 - What things seem to have been very memorable in these years?
 - Why do you think they were?
- Distribute Lone Dog Winter Count Handouts (found at <http://history.sd.gov/FurTrade.pdf>)
 - Whole Class Circle Discussion
 - Which pictographs do you find especially interesting? Why?
 - What was happening at this time? What important changes were the Lakota people experiencing?
 - Do you know what was going on on the rest of the North American continent?
- Students complete their own Winter Count pictograph on one of the important people, things or events on their "I Remember..." poem, and are invited to share with class the Picture, title and additional details. Preface activity by reading **The Keeper** handout.

I Remember...

List five people who are important to you:

1
2
3
4
5

List five objects that are important to you:

A
B
C
D
E

List five important events that happened to you

ONE
TWO
THREE
FOUR
FIVE

I Remember...

I remember... (1)

he or she...

I remember... (A)

it...

I remember... (ONE)

when...

I remember... (2)

he or she...

I remember... (B)

it...

I remember... (TWO)

when...

I remember... (3)

he or she...

I remember... (C)

it...

I remember... (THREE)

when...

I remember... (4)

he or she...

I remember... (D)

it...

I remember... (FOUR)

when...

I remember... (5)

he or she...

I remember... (E)

it...

I remember... (FIVE)

when...

The Keeper

Each tiyospaye had a designated winter count historian or keeper. As the community historian, this member of the tribe—always a man—was responsible for maintaining the winter count and remembering its stories. Before recording the past year on the count, the keeper consulted with a council of elders to choose an appropriate event by which to remember the year. The even chosen was not considered the most important event of the past year, only the most memorable.

The keeper was also responsible for retelling the tiyospaye's history at various times throughout the year. During ceremonies or other social gatherings, he would bring out the count and use it as a visual reference to name the years. In this way, the members of the band knew their history and could use particular years to recall events in their own lives, such as the year of someone's birth. It was important that the keeper, in consulting with the community elder's, chose events that were easily remembered by the entire tribe.

When the keeper could no longer fulfill his role as historian, the duty was passed on to another male member of the tiyospaye—usually a son or nephew—whose first obligation was to copy his predecessor's winter count. With the arrival of the Euro-American people which brought devastating change for the western tribes keepers began to add written captions to their pictograph images. By the end of the 19th century, some winter counts were only written texts. Eventually pictographs were replaced by written years-names as the device to record community history.

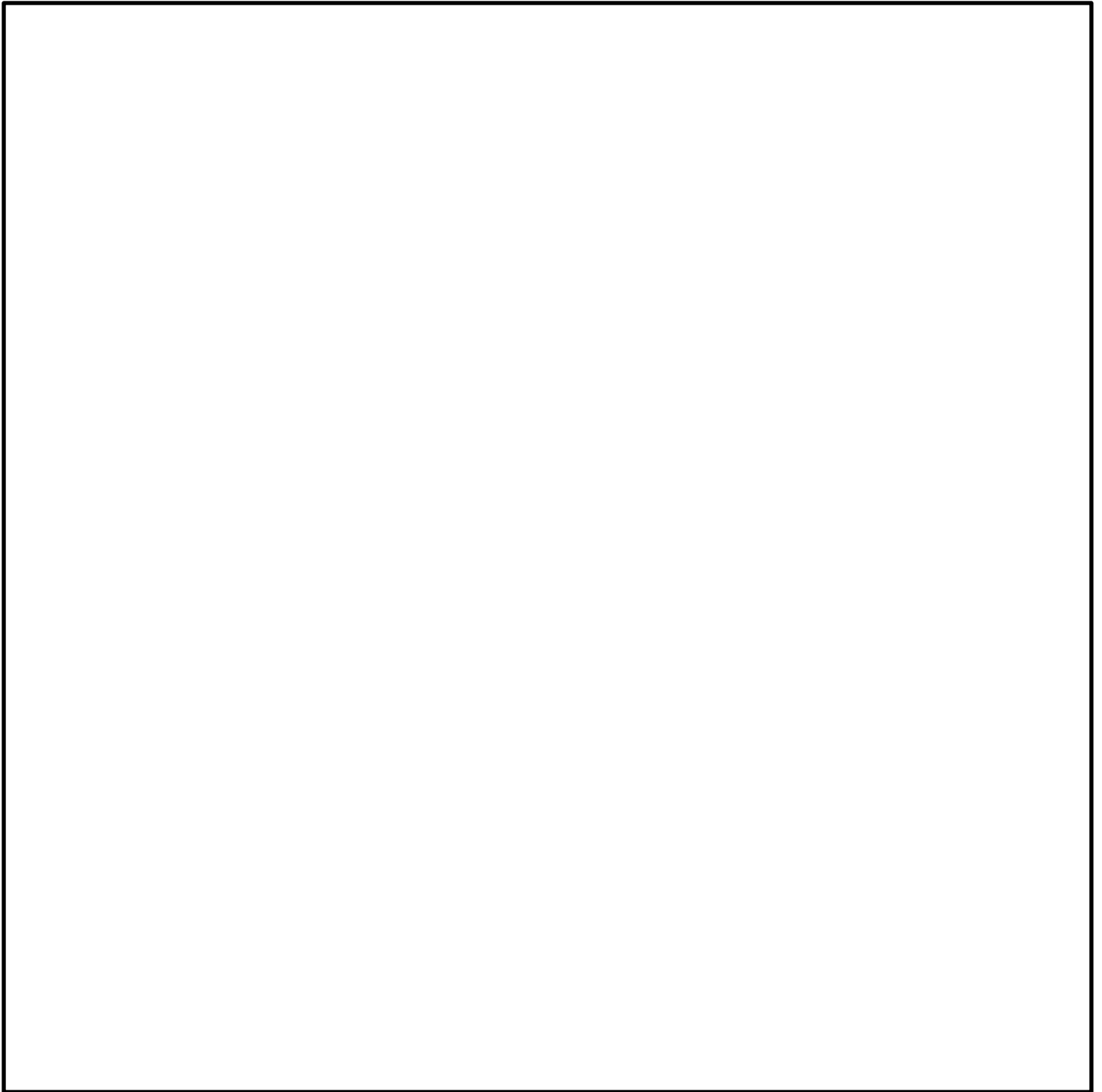
Sources:

Carkeek-Cheney, Roberta; *Sioux Winter Count: A 131-Year Calendar of Events*, Naturegraph Publishers, Inc., Happy Camp, CA, 1998.

Horse Capture, Geoge, P., Vitart, Anne, Waldberg, Michel, West, Richard W., Jr.; *Robes of Splendor: Native North American Painted Buffalo Hides*, The New Press, New York, NY, 1993.

<http://aktalakota.stjo.org/site/News2?page=NewsArticle&id=8994>

I Will Remember...



Title:



Fur Trade: Bridging Two Worlds

South Dakota State Historical Society Education Kit

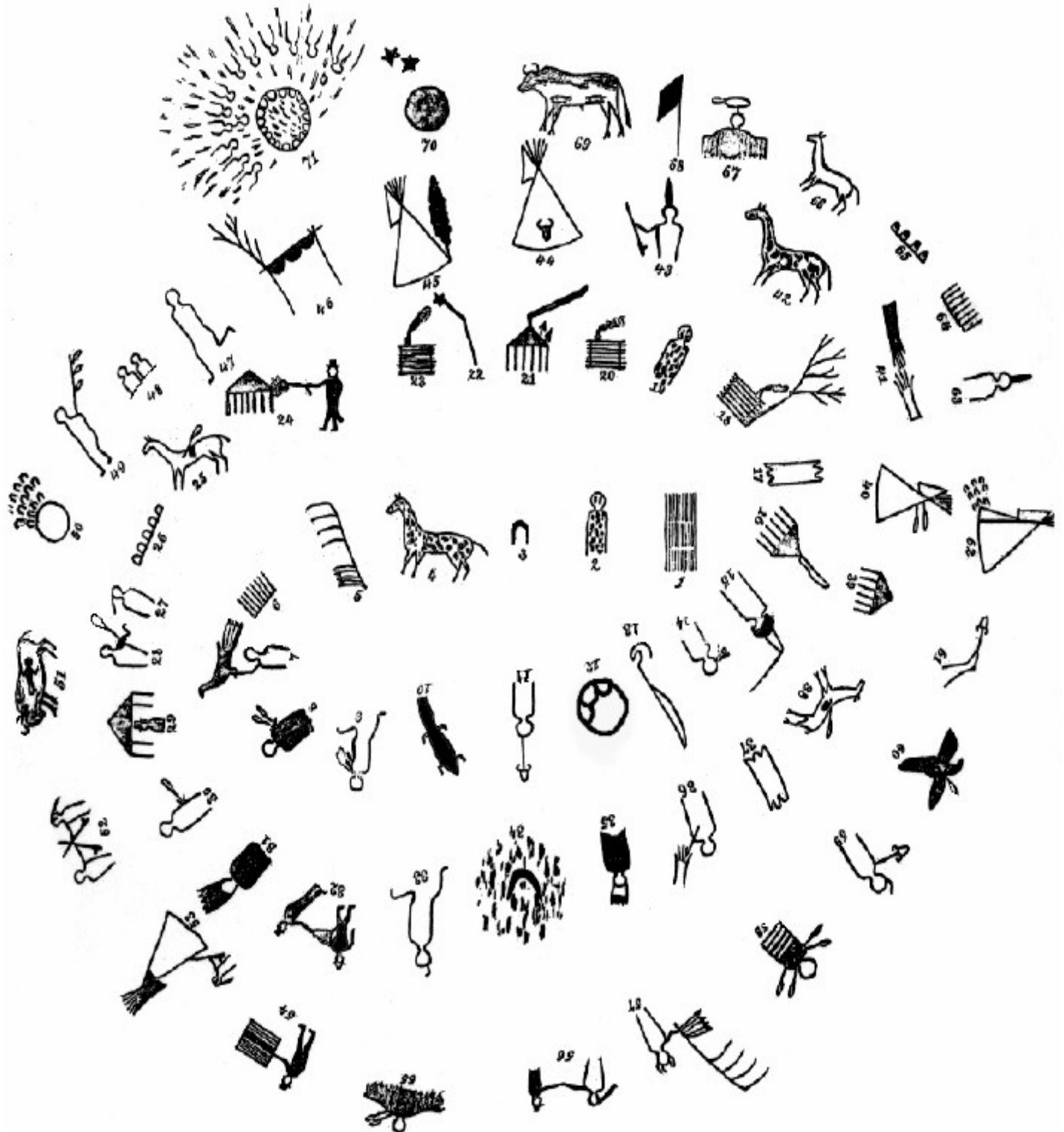
Background Information:

Europeans divided time into days, weeks, months and years. The Sioux marked time by counting nights, moons, winters, and generations. Designing a symbol for each winter and putting the symbols down in chronological order on hide, paper, or cloth created a winter count. The figures and symbols on a winter count depict a memorable event for each year. They serve as a kind of diary for a tribe. The symbols on a winter count are meaningless unless someone knows the history and stories the symbols represent. It was the count keeper's job to tell the winter count stories. Wintercounts aided the memory of the tribal historian by providing a symbol for an event during a particular year. The memory of that event then triggered other memories.

Lone Dog's winter count covers the years 1800-1871. Its symbols are organized in a spiral, starting at the center and working counter-clockwise. Lone Dog probably consulted with his tribe's elders for their advice before choosing each symbol.

Activity Steps:

1. Display the overhead of *Lone Dog's Winter Count* on the projector or show the poster of the winter count to the participants and explain what a winter count is. Ask if they see any symbols that might deal with fur traders. (Some examples would be numbers 2, 3, 18, 20, 21, 23, 29, 32, 56, and 69.) The explanations for the symbols can be found on the *Wintercount Key*. Why would the building of a trading post be the most important event of the year?
2. Give each participant a piece of paper and explain that they will be creating their own winter count. Each participant will need to think of a symbol that best represents each year of their life, or whatever years they choose to depict – doing a symbol for each year in school, for example. Participants draw their counts on the paper. Encourage them to be thoughtful and creative.
3. Once completed, the participants can share their counts with the rest of the group, sharing the stories that each of their symbols represents.



Lone Dog Winter Count
1800-1877

WINTERCOUNT KEY

1. **1800-1801** Thirty Dakotas were killed by Crow Indians. In this chart, black lines always signify the death of Dakotas killed by their enemies.
2. **1801-1802** A human being with many marks was always the sign of an epidemic or some disease such as small pox or measles. The interpretation is, "many died of small pox."
3. **1802-1803** A Dakota stole horses with shoes on. This means they would have had to stolen them directly from the Europeans or from some other Indians who had before obtained them from the Europeans as the Indians never shod their horses.
4. **1803-1804** They stole "curly horses" or horses with curly hides, from the Crows.
5. **1804-1805** The Dakota had a calumet dance and then off on a war expedition.
6. **1805-1806** The Crows killed eight Dakotas.
7. **1806-1807** A Dakota kills an Arikara (Ree) just as he was about to capture an eagle.
8. **1807-1808** Red-Coat, a chief, was killed.
9. **1808-1809** The Dakota who had killed the Ree shown in this record for 1806-1807 was killed himself by the Rees.
10. **1809-1810** A chief, Little Beaver, set fire to a trading store and was killed.
11. **1810-1811** This picture has to do with Black Stone, the medicine man. The symbol is a white buffalo skull over his head.
12. **1811-1812** The circle is a dirt lodge, while the interior circles represent heads. Interpreted, it shows that 27 Arikaras or Mandans were killed in a dirt lodge by the Dakotas.
13. **1812-1813** The device is a lasso. Wild horses were first run down and caught by the Dakotas.
14. **1813-1814** Whooping cough killed many.
15. **1814-1815** A Dakota kills an Arapaho in his lodge. The symbol represents a tomahawk stuck in the man's skull.
16. **1815-1816** The Sans Arcs make a dirt lodge at Peoria Bottom, near Pierre.
17. **1816-1817** "Buffalo were plenty." The symbol crudely represents a side of buffalo.
18. **1817-1818** A trading post of dry timber was built at Ft. Pierre by Joseph La Frombois.

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19. **1818-1819** The measles broke out and many died. (Note that the small pox epidemic represented in 1801-1802 showed larger marks on a human body.)
20. **1819-1820** Another trading post was built. This time by La Conte also at Ft. Pierre.
21. **1820-1821** The trader, La Conte, gave Two Arrow a war dress for his bravery.
22. **1821-1822** This symbol represents a very brilliant meteor falling to earth.
23. **1822-1823** Another trading house was built at the mouth of the Bad River.
24. **1823-1824** The event portrayed is the attack of the US forces, accompanied by the Dakotas, upon the Arikara villages.
25. **1824-1825** Swan, chief of the Two-Kettle tribe, had all of his horses killed.
26. **1825-1826** Many Indians drowned in a horrible flood on the Missouri River. The symbol suggests heads appearing above a line of water.
27. **1826-1827** Indians died a strange death after eating a rotting buffalo carcass while on the warpath.
28. **1827-1828** Dead Arm, a Dakota, was stabbed by a Mandan and lost lots of blood.
29. **1828-1829** A white man named Chadron built a dirt lodge.
30. **1829-1830** A Yanktonai Dakota was killed by Bad-Arrow, or "Blackfoot" Lakota.
31. **1830-1831** Twenty-three were killed in a bloody battle with the Crows.
32. **1831-1832** One European named Le Beau, killed another named Kermel.
33. **1832-1833** Lone Horn broke his leg on a buffalo hunt.
34. **1833-1834** The great meteor shower observed all over the US on the night of Nov. 12 of that year.
35. **1834-1835** The chief Medicine Hide was killed.
36. **1835-1836** Lame Deer shot a Crow Indian with an arrow, drew it out, and show him again with the same arrow.
37. **1836-1837** Plenty of buffalo again.
38. **1837-1838** One hundred elk were killed on a big hunt.
39. **1838-1839** A dirt lodge was built for Iron Horn.

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40. **1839-1840** The Dakotas killed an entire village of Snake or Shoshoni Indians.
41. **1840-1841** The Dakotas made peace with the Cheyenne.
42. **1841-1842** Feather-in-the-Ear stole 30 spotted ponies.
43. **1842-1843** One Feather raised a large war party against the Crows.
44. **1843-1844** The Sans Arcs made medicine to bring the buffalo.
45. **1844-1845** The Mineconjous built a pine fort.
46. **1845-1846** Plenty of buffalo meat, which is represented as hung upon poles and trees to dry.
47. **1836-1847** Broken Leg died.
48. **1847-1848** Two Man was killed.
49. **1848-1849** Humpback was killed.
50. **1849-1850** The Crows stole a large drove of horses (it is said 800) from the Brules.
51. **1850-1851** An old woman was found in the belly of a killed buffalo cow.
52. **1851-1852** Peace with the Crows.
53. **1852-1853** The Nez Perce came to Lone Horn's lodge at midnight.
54. **1853-1854** Striped blankets brought by Europeans to the Indians.
55. **1854-1855** Brave Bear was killed.
56. **1855-1856** General Harney, with a hat, makes a treaty with the Dakotas. This was at Ft. Pierre in the spring of 1856.
57. **1856-1857** A man with four horns holds out the same kind of ornamented pipestem shown in the character for 1804-1805, it being his badge of office.
58. **1857-1858** The Dakotas killed a Crow woman. She is pierced by four arrows, and the peace made with the Crows in 1851-52 seems to have been short lived.
59. **1858-1859** Lone Horn made buffalo "medicine," doubtless on account of the scarcity of that animal.
60. **1859-1860** Big Crow, a Dakota chief, was killed by the Crows.
61. **1860-1861** The elk makes medicine.

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62. **1861-1862** Buffalo were so plentiful that their tracks came close to the tipis.
63. **1862-1863** Red Feather, a Minneconjou, was killed.
64. **1863-1864** Eight Dakotas were killed by the Crows.
65. **1864-1865** Four Crows were killed by the Dakotas.
66. **1865-1866** Many horses died for want of grass.
67. **1866-1867** Swan, father of "White Swan," died.
68. **1867-1868** The flag indicates the treaty negotiations at Ft. Laramie that year.
69. **1868-1869** Texas cattle were brought into the country.
70. **1869-1870** There was an eclipse of the sun in August 1869.
71. **1870-1871** The circle is a Crow fort, nearly surrounded, and the weapons used were guns for it is bullets that are flying. All but one of the Crows was killed in fact, and 14 Dakotas.