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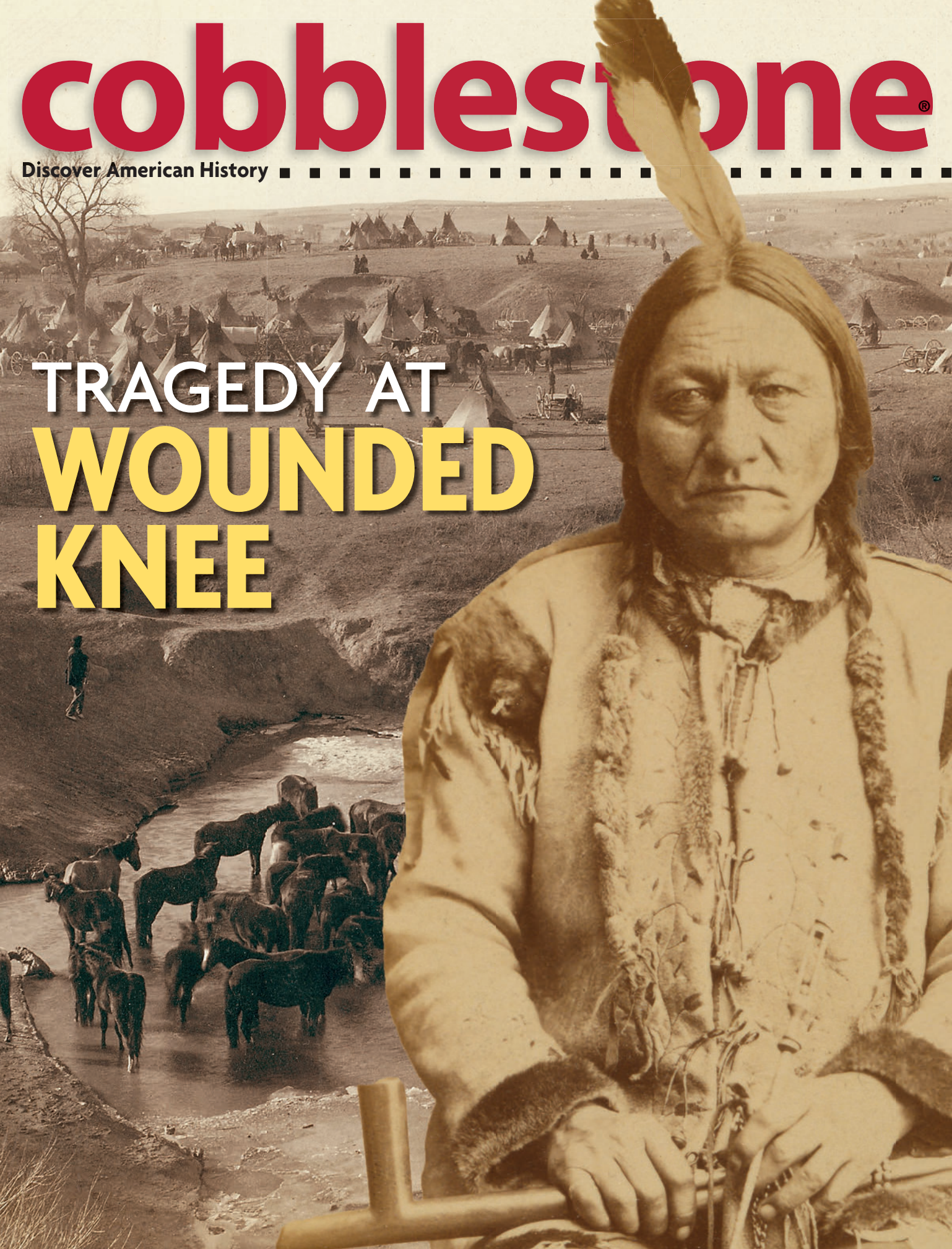
TRAGEDY AT WOUNDED KNEE



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page 20

FEATURES

page 20


page 14

CONSULTING EDITOR

Heather Cox Richardson, *professor of history, Boston College,* has been teaching 19th-century American history for 18 years and has written four books about it. Most recently, she published *West From Appomattox: The Reconstruction of America After the Civil War,* which examines the role of the West in American history from 1865 to 1901, and *Wounded Knee: Party Politics and the Road to an American Massacre,* which explores the reasons for the 1890 massacre.

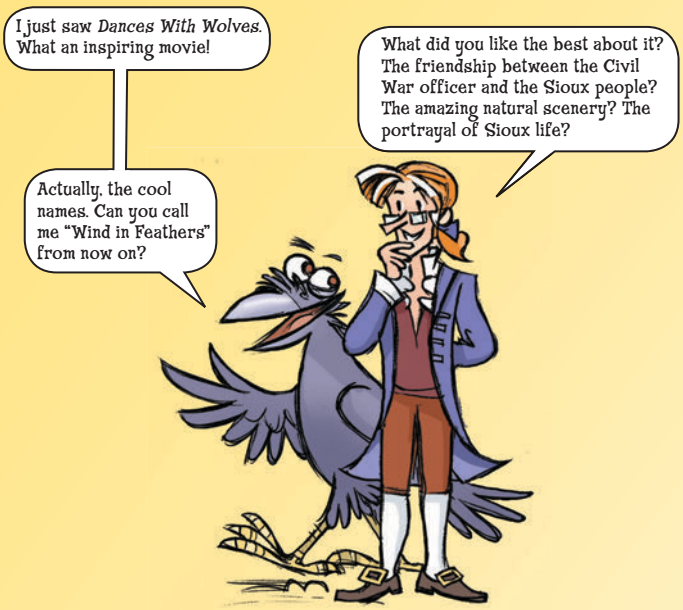
ABOUT THE COVER

This month's cover combines an image of a Sioux encampment in South Dakota with a view of Sioux leader Sitting Bull. Sitting Bull's death followed by the massacre of Sioux camped at Wounded Knee ended decades of struggle by Native Americans, who had tried to resist efforts to push them off their land and change their way of life. (Library of Congress, both)

U R E S

A C T I V I T I E S

D E P A R T M E N T S



EDITOR'S NOTE

After the Civil War (1861–1865), the U.S. government wanted to expand and grow the nation, and the western territories offered great potential for settlers and farmers. There was a problem, however. Native groups already lived there. When emigrants settled in the West, native people launched raids and attacks on travelers and settlers in an effort to keep ownership of their traditional lands. The success of some of these actions served only to make the U.S. Army determined to subdue what they considered "hostile" native people. The massacre of Sioux people at Wounded Knee in 1890 has become historic as the last violent action by the United States in its efforts to control the West. This issue looks at how it all unfolded.

Meg Chorlian

Editor

FALSE PROMISES

by Kathiann M. Kowalski

The Wounded Knee Massacre took less than a day. Yet the lead-up to that tragedy took a full century, and its wounds still haunt the United States today.

The female figure in this print portrays America pursuing its manifest destiny, but the native people and the bison seem to be fleeing in the face of what America brings with her.

Following the Revolutionary War (1775–1783), Americans looked to their future growth. The Northwest Ordinance of 1787 established a process for how territories could become states. It called for the United States to practice "utmost good faith . . . towards the Indians" who already resided in those areas. But far too often, the U.S. government broke promises and violated treaties in pursuit of its *manifest destiny.*

As settlers pushed westward across the Appalachian Mountains, some native groups tried to resist them. Shawnee leader Tecumseh led a native confederation to fight against the settlement of Americans in the Midwest from 1809 to 1813. Others, such as the Cherokees in the Southeast, tried to coexist. But most settlers wanted the best places for themselves. They often wanted to exclude native people altogether.

The 1830 Indian Removal Act gave President Andrew Jackson authority to move eastern tribes to areas west of the Mississippi River. Five years later, the U.S. government and a faction of the Cherokee people signed the Treaty of New Echota, in which a small group of Cherokees exchanged all the Cherokees' traditional land in the Southeast for land west of the Mississippi River. From 1838 to 1839, the army rounded up about 13,000 Cherokees and forced them to relocate to present-day Oklahoma, about 1,000 miles away. Thousands of Cherokees died on the forced march, which became known as the Trail of Tears.

WESTWARD HO!

In the mid-1800s, the first waves of emigrants began heading to Oregon and California. They saw the Great Plains mostly as something to be crossed, not somewhere in which to settle. Yet pioneer wagon trains involved large numbers of wagons, families, and livestock. They took a toll on the land as they passed through it. And the discovery of gold in California in 1848, Oregon in 1850, and Washington in 1853 brought more travelers. When native groups began defending their territory, the U.S. government signed the 1851 Treaty of Fort Laramie. It promised to provide money to Native Americans and to restrict the settlement of nonnative people.

DID YOU KNOW?

The Northwest Ordinance referred to the territory north of the Ohio River and around the Great Lakes, which eventually became the present-day states of Ohio, Indiana, Michigan, Illinois, Wisconsin, and part of Minnesota. In 1803, Ohio became the first state to be carved out of the Northwest Territory.

Manifest destiny was a belief that the United States had a right and a duty to expand throughout the North American continent.

Hired hunters slaughtered herds of bison in order to make way for transcontinental railways.

CULTURE CLASH

But Congress cut the promised aid, and settlers came anyway. And the U.S. Army began to build forts along the routes traveled by settlers to offer them aid and protection. This led to a clash of cultures. Native Americans didn't believe land could be owned. Native groups and the animals they depended on roamed freely.

As settlers began to clear large tracts of land for farming, native people found themselves excluded from their traditional spaces. They also discovered that once-plentiful big-game populations, such as bison, were hard to find.

The Sioux, Northern Cheyenne, and other native groups on the Great Plains grew concerned about the shrinking herds of bison. They relied on these creatures for food, shelter, and clothing. But railroad companies hired men to kill the animals to clear room for the tracks. Other men hunted bison for sport. They slaughtered millions of animals, taking only the hides and the tongues and leaving the rest to rot.

With their most important food source disappearing, some native leaders worried about their bands' ability to survive. They moved near forts and signed treaties with the U.S. government. Others fought back and attacked settlers, travelers, and soldiers. In 1868, a government commission sent to address the growing violence in the West recommended that native people be restricted to large *reservations.* In this way, native people could be contained and kept from interacting with emigrants.

Reservations are tracts of land set apart by the federal government for use by Native American groups.

In a meeting at Fort Laramie in 1868, the Great Sioux Reservation was set aside for the Sioux. It included all the land in present-day South Dakota west of the Missouri River. The Treaty of Fort Laramie also allowed the Sioux to continue to hunt in areas outside the reservation as long as big game was available. And the U.S. government agreed to provide food, blankets, and other supplies to the Sioux who accepted the arrangement.

But life on the reservation was difficult. The *nomadic* Sioux were told to become farmers, even though poor soil, drought, and inadequate resources from the government made farming a losing enterprise. The Indian agents sent to represent the government and distribute *rations* often were corrupt and were unconcerned about the interests of the native people.

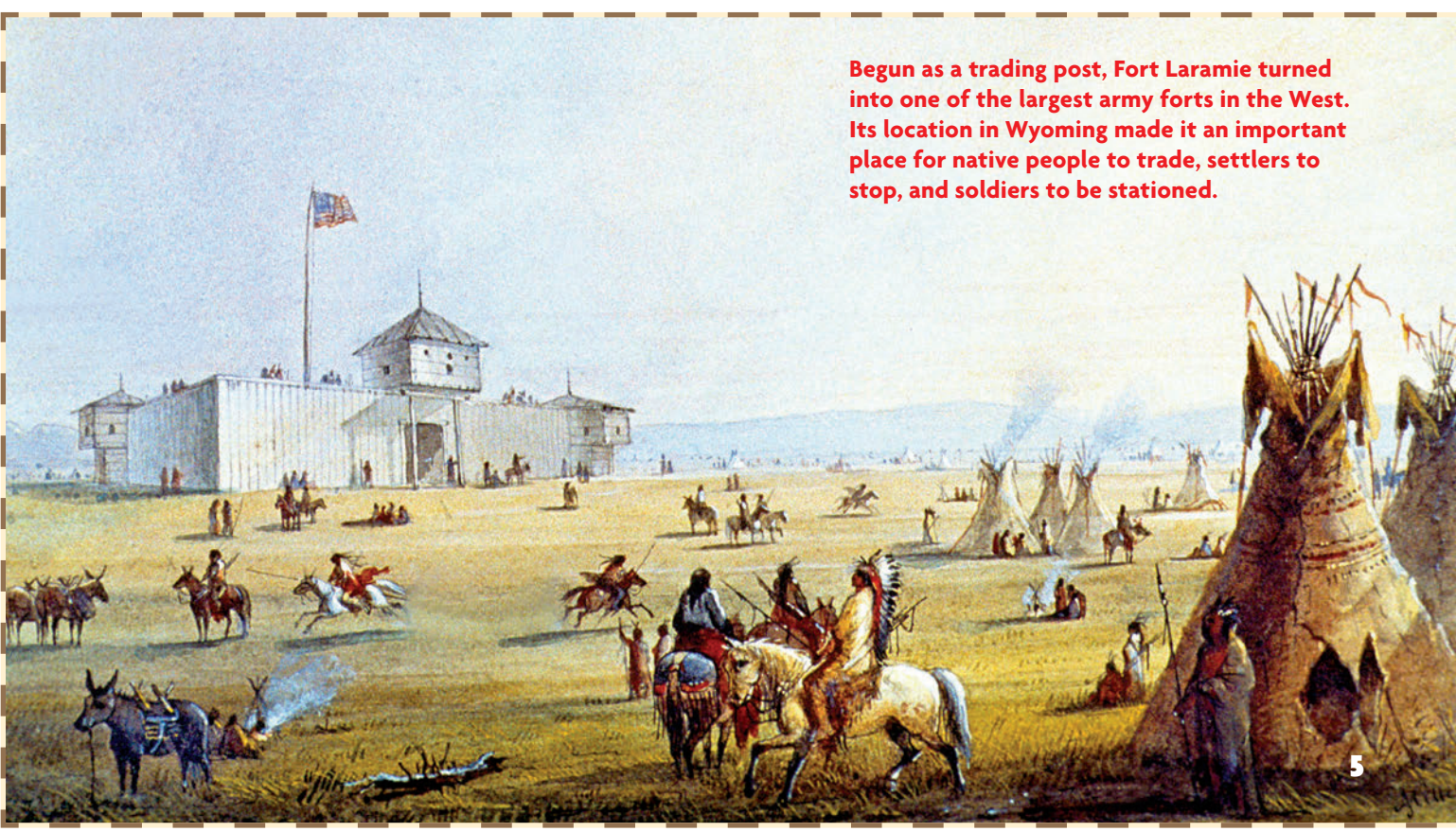
Nomadic means without a fixed home, or roaming freely.

Rations are fixed amounts of food or other supplies.

The U.S. government often failed to uphold its end of the agreements, such as making regular payments for the land. At times, it decreased or cut back on the promised supplies. Most treaties also needed three quarters of the native men to sign for them to be ratified, but the government rarely met that requirement or used unethical methods to get the signatures. And the government never stopped trying to acquire additional portions of native land. By the late 1800s, most Native American groups were living on reservations that represented a fraction of their original territory.

By 1890, the Sioux were struggling to survive in a world that was changing around them. The government's failures to try to understand the native way of life and to keep its promises ultimately led to the Wounded Knee Massacre—the last major act of violence in a century-long effort to push Native Americans out of the way.

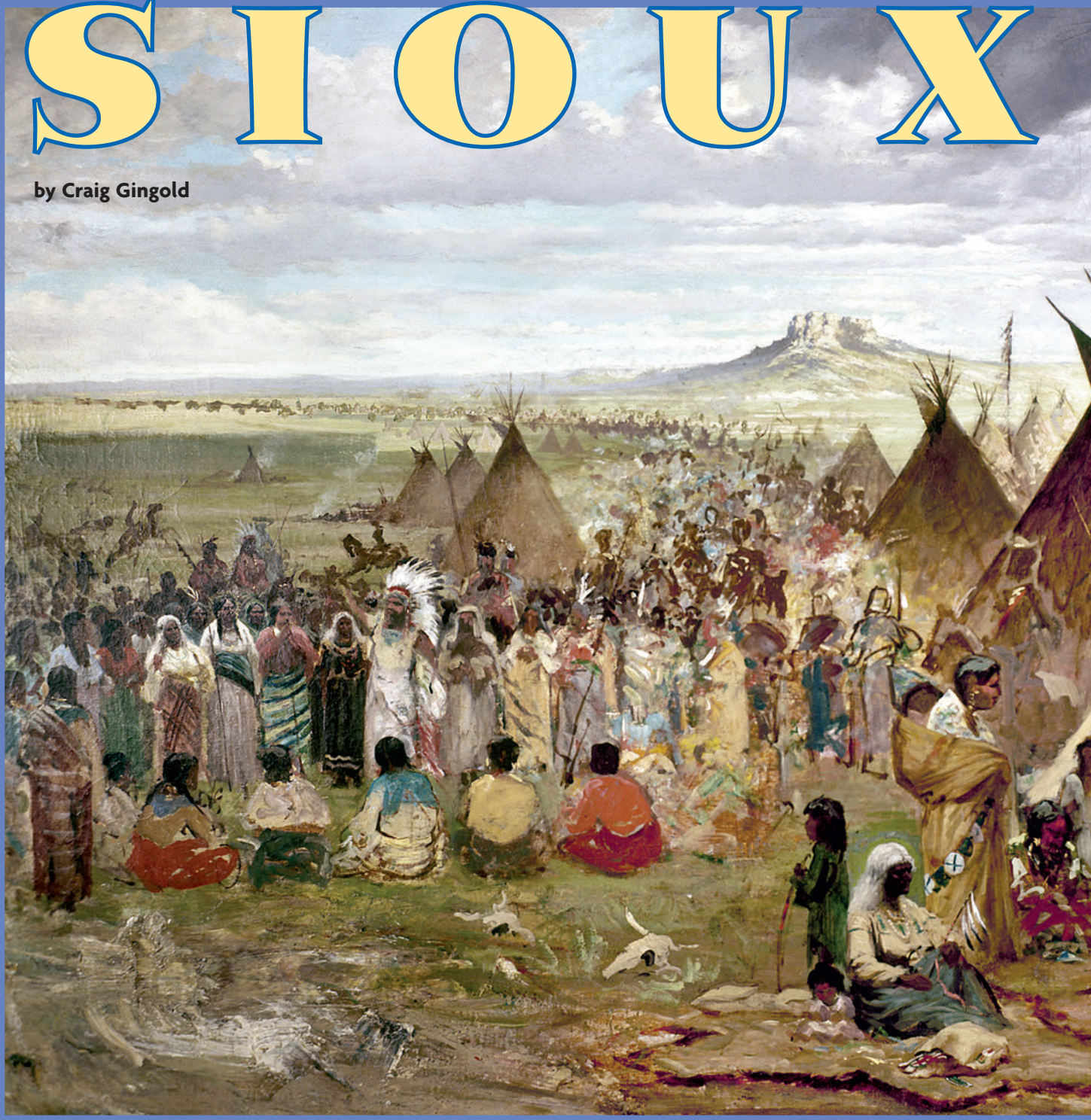
Kathiann M. Kowalski is the author of 25 books and more than 600 articles and contributes regularly to *COBBLESTONE* and other Cricket Media magazines.



Begun as a trading post, Fort Laramie turned into one of the largest army forts in the West. Its location in Wyoming made it an important place for native people to trade, settlers to stop, and soldiers to be stationed.

About the SIOUX

by Craig Gingold



Although the Sioux roamed over vast areas, they also regularly gathered together to participate in traditional ceremonies.

Long before white people came to the United States, the people who became known as the Sioux made their home well to the east of where they now live. Over time, they grew into a large confederation of closely related tribes. They spoke three *dialects.* The words that are used to refer to those dialects are also the words sometimes used to identify the three major Sioux divisions. The four tribes of the Santees use "Dakota." Yanktons and Yanktonais use "Nakota." The Tetons, by far the largest division of the Sioux, use "Lakota." The seven tribes of the Tetons include the Miniconjous, the Brules, the Blackfeet, the Sans Arcs, the Two Kettles, the Oglalas, and the Hunkpapas.

Dialects are regional varieties of a language.

The arrival of French fur trappers and traders in the late 17th century marked a major turning point for the Sioux. The French allied themselves with the Ojibwas, who were enemies of the Sioux. While the easternmost Sioux—the Santees—mostly remained in their lands in present-day Minnesota, the Ojibwas used their superior weapons to gradually drive the remaining Sioux westward toward the Great Plains.

Over the course of the 1700s, the Sioux, in turn, drove out the tribes then occupying the Great Plains. The Yanktons and Yanktonais made their way along the Missouri River. The Tetons migrated still further west, where they came into contact with the Cheyennes. The Cheyennes eventually split into two groups, and the Northern Cheyennes became allies with the Teton Sioux. The Cheyennes also introduced the Sioux to something that transformed their way of life: the horse. Horses offered greater mobility and the ability to successfully hunt herds of bison.

By the mid-1800s, however, the free, nomadic way of life for the Sioux was ending as the demands of settlers and their desire to own land came into conflict with it.

Road to Wounded

1816–1851 U.S. government forces more than 100,000 Native Americans to move from their homelands in the Southeast to an area west of the Mississippi River.

1830 Indian Removal Act becomes law. It gives President Andrew Jackson the power to negotiate with native groups in the South to acquire their lands and move them to territory west of the Mississippi River.

1838–1839 U.S. government forces Cherokee people to travel 1,000 miles to Indian Territory (present-day Oklahoma) in what becomes known as the Trail of Tears.

1851 Treaty of Fort Laramie with Sioux, Northern Cheyennes, Arapahos, and other nations promises that permanent settlers will stay out of much of the Great Plains.

1861 Treaty of Fort Wise promises sufficient food if Northern Cheyennes and Arapahos will move to Colorado reservation.

1862 Dakota Sioux chief Little Crow leads uprising in Minnesota. It ends in the mass execution of 38 Dakota men.

1864 Union soldiers attack a peaceful Northern Cheyenne and Arapaho camp in present-day Colorado, resulting in the Sand Creek Massacre. About 200 people—mostly women, children, and the elderly—are killed.

1866 Lakota Sioux chief Red Cloud attacks military strongholds that have been built without permission on Sioux land in Wyoming and Montana. Red Cloud's War leads to the defeat of a cavalry force under Captain William J. Fetterman and the abandonment of the Bozeman Trail by the U.S. Army.

1867 Medicine Lodge Treaty moves southern Plains tribes to Oklahoma.

Knee

by Kathiann M. Kowalski

1868 Indian Peace Commission concludes that most of the violence in the West stems from the United States' violations of its own treaties. Treaty of Fort Laramie promises the Sioux permanent control of a large area in the Dakotas, including the Black Hills, as part of the Great Sioux Reservation.

1871 Indian Appropriation Act declares that all native people are wards of the U.S. government. The government no longer recognizes individual tribes as having *sovereign* powers to negotiate treaties.

1874 U.S. military expedition discovers gold in the Black Hills.

1876 Battles of the Rosebud and the Little Bighorn result in the defeat of U.S. Army units by Sioux and Northern Cheyenne forces.

DID YOU KNOW?

The terms of the treaties between the U.S. government and native groups in the 1800s usually involved the native groups agreeing to give up sections of their traditional land, while the government promised regular payments of money and supplies and access to health and educational services.

1877 U.S. government seizes the Black Hills and breaks up the Great Sioux Reservation into six smaller areas.

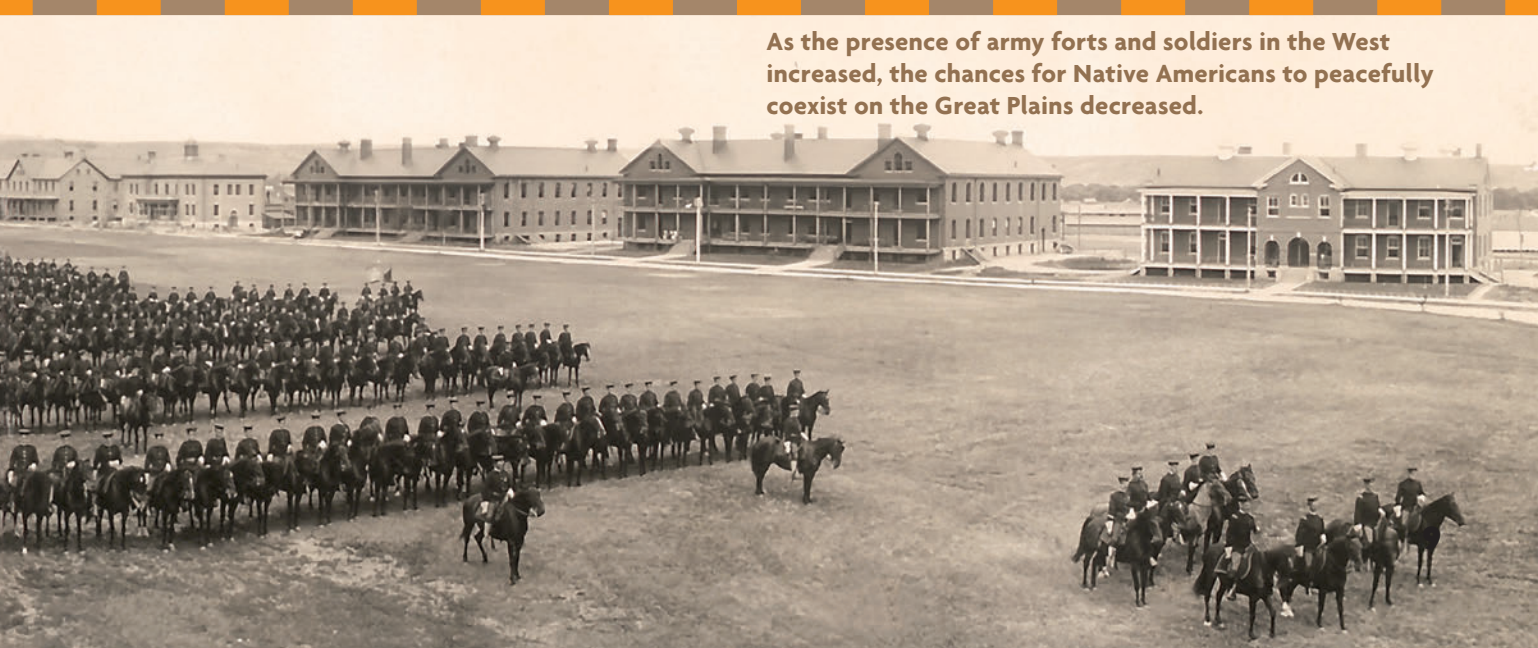
1887 Dawes Act supports native *assimilation* into "American" society.

1889–1890 U.S. government cuts Sioux rations. Sioux people turn to the Ghost Dance movement.

1890 Wounded Knee Massacre results in the death of between 225 and 250 Lakota Sioux men, women, and children.

Sovereign means self-governing.

Assimilation is the process of absorbing a group into the prevailing culture.



As the presence of army forts and soldiers in the West increased, the chances for Native Americans to peacefully coexist on the Great Plains decreased.

SACRED GROUND

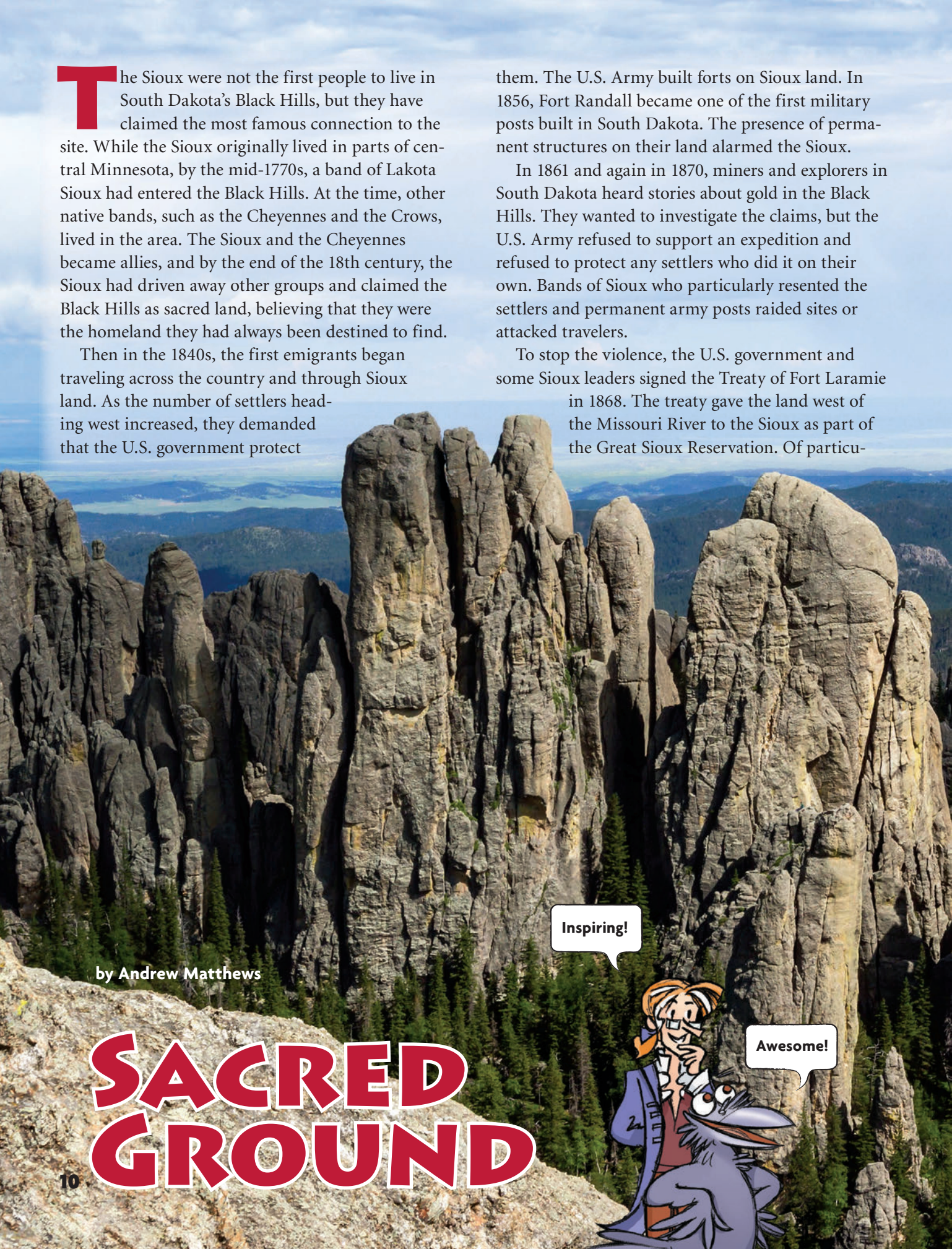
by Andrew Matthews

The Sioux were not the first people to live in South Dakota's Black Hills, but they have claimed the most famous connection to the site. While the Sioux originally lived in parts of central Minnesota, by the mid-1770s, a band of Lakota Sioux had entered the Black Hills. At the time, other native bands, such as the Cheyennes and the Crows, lived in the area. The Sioux and the Cheyennes became allies, and by the end of the 18th century, the Sioux had driven away other groups and claimed the Black Hills as sacred land, believing that they were the homeland they had always been destined to find.

Then in the 1840s, the first emigrants began traveling across the country and through Sioux land. As the number of settlers heading west increased, they demanded that the U.S. government protect them. The U.S. Army built forts on Sioux land. In 1856, Fort Randall became one of the first military posts built in South Dakota. The presence of permanent structures on their land alarmed the Sioux.

In 1861 and again in 1870, miners and explorers in South Dakota heard stories about gold in the Black Hills. They wanted to investigate the claims, but the U.S. Army refused to support an expedition and refused to protect any settlers who did it on their own. Bands of Sioux who particularly resented the settlers and permanent army posts raided sites or attacked travelers.

To stop the violence, the U.S. government and some Sioux leaders signed the Treaty of Fort Laramie in 1868. The treaty gave the land west of the Missouri River to the Sioux as part of the Great Sioux Reservation. Of particu-



lar importance in the treaty was the inclusion of the Black Hills. The treaty stated that "no persons except those designated herein . . . shall ever be permitted to pass over, settle upon, or reside in the territory described in this article." In other words, no one was allowed access to the hills without Sioux authorization.

But in 1874, Lieutenant Colonel George A. Custer led an expedition into the hills. He was looking for a location for an army fort to aid in controlling the natives in the area. Some members of his expedition were miners. They found gold. When that information was released to the public, miners started to pour into the hills despite the army's efforts to prevent them and the Sioux's refusal to permit access.

The U.S. government attempted to resolve ownership of the Black Hills once and for all by inviting Sioux leaders to Washington, D.C., in 1875 to discuss its purchase of the hills. Filled with distrust for the government's false promises, nearly every Sioux leader was united in their refusal to give up any more land. But by 1876, 10,000 nonnative people were in the Black Hills. When the Sioux and their allies defeated the 7th U.S. Cavalry at the Battle of the Little Bighorn (see page 14) in June, the U.S. government had the excuse it needed to simply seize the hills.

The Sioux claim that they never ceded ownership of the Black Hills. In 1980, the U.S. Supreme Court ruled that the government had taken the land illegally and ordered it to pay the Sioux for it. The Sioux, however, do not want money. They want the Black Hills returned to them. The issue remains unresolved.

DID YOU KNOW?

The Sioux called the Black Hills *Paha Sapa* or *He Sapa* ("Black Hills" or "Black Mountains"). In an area that is mostly flat prairie, the tree-covered hills appear to loom darkly out of the land.

FAST FACT

On November 2, 1889, much of the land under dispute with the Sioux became part of South Dakota, the 40th state in the Union.

MAPPING IT!

IN THE WEST

The general locations of native groups by the late 1800s, along with key Sioux events that took place during America's century of westward expansion, are located here.


Sioux
North Dakota
Ojibwa
Lake Superior
Ojibwa
Little Bighorn, 1876
Northern Cheyenne
Sioux
Sioux
Menominee
Winnebago
Fetterman Massacre, 1866
South Dakota
Powder River
Black Hills
Minnesota
Wisconsin
Mississippi River
Lake Michigan
Wounded Knee Massacre, 1890
Bozeman Trail, 1866
Sioux
Iowa
Missouri River
Nebraska
Platte River
Pawnee
Illinois
Indiana
Colorado
Sand Creek Massacre, 1864
Kansas
Arkansas River
Apache
Missouri
Kentucky
Pawnee
Kiowa
Oklahoma (Indian Territory)
New Mexico
Arapaho
Southern Cheyenne
Tennessee
Arkansas
Red River War, 1874–1875
Apache
Comanche
Kiowa
Red River
Pueblo
Mississippi
Alabama
Louisiana
Texas
Pecos River

On the Little

by Kenneth P. Czech

Thanks to a vision Sioux leader Sitting Bull had, the Sioux and Northern Cheyenne fighters went into battle feeling confident of victory.

The Fort Laramie Treaty of 1868 confirmed that the Black Hills would always belong to the Sioux as part of the Great Sioux Reservation. Some Sioux bands resigned themselves to life on the reservation, but others remained defiant. They refused to become dependent on the U.S. government. They wanted to live and hunt freely. But after gold was discovered in the Black Hills in 1874, the U.S. government pressured the Sioux to give up that sacred land. That led to conflicts.

Bighorn

Lieutenant Colonel George A. Custer

By 1875, the federal government wanted to resolve permanently the situation in the West. It ordered all Sioux to report to an agency on the reservation by January 31, 1876. Those who refused would be hunted down and forced to relocate. Some members of the Sioux, Northern Cheyenne, and Arapaho bands ignored the ultimatum. They were determined to fight to keep the Black Hills under their control. A military force of more than 2,000 U.S. soldiers, divided into three groups, was sent to deal with those "hostile" people.

Lieutenant Colonel George A. Custer and the 7th U.S. Cavalry made up a large part of one of those forces. An experienced soldier of the Civil War (1861–1865) and frontier, Custer hoped for a stunning victory that would add to his military reputation.

In June, about 8,000 native people, including Sioux leaders Sitting Bull and Crazy Horse, had gathered in an encampment on the banks of the Little Bighorn River in southeastern Montana. The group had just celebrated its annual Sun Dance ceremony and was preparing for hunting season. On June 25, Arikara scouts traveling with the 7th Cavalry located the large encampment. Fearing that his cavalry's presence had been detected, Custer decided not to wait for reinforcements and planned an attack. The scouts tried to warn Custer that there were too many warriors in the camp. One scout, Bloody Knife, said, "We are going to have a big fight, a losing fight." Custer ignored him.

Custer divided his 600-man command into four segments. The pack train remained behind to guard the ammunition and supplies. One wing, under Captain Frederick Benteen, scouted to the southwest. Another force, under Major Marcus Reno, moved to attack the southern end of the sprawling camped village. Custer led a third wing northward along a ridge.

Custer believed 800 warriors were in the camp, but the real number was closer to 1,800 fighters. Initially caught by surprise at the presence of the soldiers, the Sioux and Northern Cheyenne men rallied and rode out to face Reno. They quickly drove him back with heavy losses. Then, they turned to face Custer and his command of 210 troopers. With their path blocked by overwhelming numbers of warriors on horseback, the situation for Custer and his men quickly became hopeless. The cavalrymen shot their horses to use them as defensive cover, but they soon were either dead or too severely wounded to continue fighting.

Northern Cheyenne chief Two Moons, who fought in the battle, later recalled, "We circled all around him [Custer]—swirling like water around a stone. We shoot, we ride fast, we shoot again. Soldiers drop, and horses fall on them." Custer's entire command was wiped out by the evening of June 26.

Despite the victory, Sitting Bull ordered his people to break camp and scatter. He knew that the army would be looking for revenge. And he was right. A relief column of soldiers found Custer's bloody battleground the next day. They hastily dug graves for the more than 260 soldiers who were killed. The shocking news of Custer's defeat was telegraphed across the nation.

Within months, many of the Sioux and Northern Cheyennes, relentlessly pursued by the army, surrendered. Some were killed or sent to prison. Others accepted that they had no choice but to live on a reservation. After avoiding capture for many months, Crazy Horse surrendered at Fort Robinson in Nebraska in the spring of 1877. He was killed before the end of the year when agents attempted to arrest him. Sitting Bull and his band escaped to Canada. They lived there until 1881, when starvation forced them to return to live on the Standing Rock Reservation.

The Battle of the Little Bighorn was an overwhelming victory for the Sioux and their allies. But it made the U.S. government determined to rein in any hostile bands of native people. More soldiers were ordered west, and the government stopped trying to persuade the Sioux to give up the Black Hills—it simply seized them.

SETTLING ON A NAME

The United States has wrestled with how to remember the Battle of the Little Bighorn. In 1879, the government designated the battlefield a national cemetery. In 1881, the remains of the 7th Cavalry troopers were dug up and placed in a mass grave marked by a large granite memorial (BELOW). (A year after the battle, Lieutenant Colonel George A. Custer's body was moved to the U.S. Military Academy at West Point.) The National Park Service began to manage the Little Bighorn site in 1940, and in 1946, it became known as the Custer Battlefield National Monument. In 1991, the name changed again to the Little Bighorn Battlefield National Monument.

Surrounded and outnumbered by Sioux and Northern Cheyenne fighters, Custer and his men were all killed.

by Pauline Bickford-Duane

DESTROYING a Culture

The U.S. government spent nearly 100 years trying to develop a Native American policy that would work in the West. It crafted more than 400 agreements with Native American groups between 1778 and 1871. The U.S. Senate ratified 370 treaties and negotiated another 50 treaties that were never ratified. By the time Congress ended its efforts in 1871, most native groups had been restricted to life on large reservations. Their days of moving freely over the land were over.

In 1887, Senator Henry L. Dawes of Massachusetts made a proposal. He suggested breaking up the large communal reservation lands into many smaller sections. The U.S. government would give 160 acres of farmland or 320 acres of grazing land to each native family. This effort would cut native people's ties to large tribes and make them live more like traditional American families. The act further proposed that native children attend government-funded boarding schools. The schools would teach young Native Americans how to live in "American society."

The Dawes Act encouraged—or forced—Native Americans to adopt

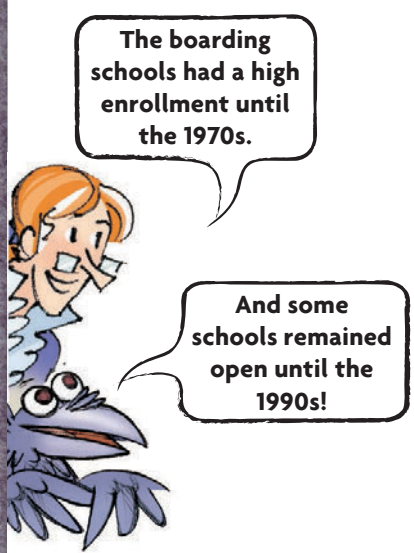
Senator Henry L. Dawes

U.S. commissioners posed with a delegation of Sioux leaders who came to Washington, D.C., in 1888.

nonnative customs, language, and clothing. Those who supported the act, including President Grover Cleveland, hoped that it would end the federal government's role of managing reservations and overseeing Native American welfare.

Congress passed the Dawes Act, or the General Allotment Act, on February 8, 1887. Publicly, it claimed to protect native property rights.

Photographs from the Carlisle Indian School show a group of Sioux boys shortly after their arrival at the school (ABOVE) and a group of "assimilated" Sioux students (OPPOSITE).



At that time, Native Americans owned about 138 million acres. By 1900, however, the amount of land had dropped to 78 million acres. Although each family was given a parcel of land to manage, the land was often dry and unsuitable for farming. In addition, many native people historically had been hunters. They didn't know much about agriculture on a large scale, and the resources to acquire tools or farm animals depended on the government. Meanwhile, the surplus land that remained after allotment was auctioned off to settlers and railroad companies.

The boarding schools were another concern. Many Native American children died after they were exposed to diseases for which they had no immunity. School administrators assigned new names to the students. They gave the students western-style clothing to wear and unfamiliar foods to eat. Long hair, which was encouraged and admired in native families, was forbidden at the schools. Teachers and administrators punished children for speaking their native language or for practicing native traditions or celebrations. Supporters of the schools hoped that the children would forget their heritage and adopt the customs of American culture.

At first, the Dawes Act applied only to certain Native American groups. However, in 1893 Cleveland appointed Dawes chairman of a commission that negotiated with the Five Civilized Tribes (the Cherokee, the Chickasaw, the Choctaw, the Creek, and the Seminole), which had previously been excluded from the Dawes Act. Members of these groups registered with the Bureau of Indian Affairs, a U.S. government agency set

up to oversee and control issues related to Native Americans. They received property in exchange for renouncing their tribal connections, assimilating into American society, and agreeing to obey U.S. laws.

A national policy of assimilation extended into the 20th century. Then, the Institute for Government Research released a report about Native Americans in the United States. Called the Meriam Report, it exposed the poor quality of life on reservations as well as the inhumane conditions at boarding schools. Shortly after the report was filed, the Great Depression pushed the United States into a severe economic downturn. It caused difficult living conditions all over the country for most of the 1930s.

In June 1934, the impact of both the Meriam Report and the Great Depression resulted in another piece of legislation. It was called the Indian Reorganization Act, or the Indian New Deal, in reference to President Franklin D. Roosevelt's other national reforms. The act granted rights to Native Americans, including control of their assets (which were mainly land) and the return to self-government at the tribal level. Many tribes created their own constitutions.

In the first 20 years after the act was passed, Native Americans reclaimed more than 2 million acres. The act also established a government aid program so that native groups could receive money for land purchases and education. Native people no longer had to send their children away to boarding schools.

The Indian Reorganization Act was not perfect, and people still debate its effectiveness. By reversing the worst elements of the Dawes Act, however, it tried to address the injustices of that earlier law. It laid the foundation for the recognition of Native American rights and opened up the potential for dialogue between tribes and the U.S. government.

Pauline Bickford-Duane is a student at Wheaton College in Massachusetts, where she studies English literature and French.

A TIME

A 13-year-old Sioux girl might have described what life was like for her family on a reservation in 1880 in this way:

No longer do the men of my tribe mount their horses and ride out on great bison hunts. The women do not prepare feasts of fresh bison meat roasted over the fire. The enormous herds are gone, and so are the days when we traveled freely, setting up our tepee camps wherever the bison led us. The white men say we must learn to farm instead of hunt. They insist we become "civilized" and adopt their ways. Our tribe must stay on this reservation, which is a small part of the land we used to roam.

Before the reservation, my people rose with the sun, ready to use the gifts of nature to meet our needs. Each day was a challenge, but we were free. Now we must depend on the white man's promise to feed and clothe us, but the government has not kept its word.

The Great Father pledged to give us cattle, tools, and seeds for farming, as well as blankets and cloth. While we learn to grow our own food, the government promises us beef, flour, beans, coffee, and other supplies. We line up to

We used to ride freely on the Great Plains.

by Ruth Spencer Johnson

Troubles of

receive our rations, but there is never enough. The food is often not fit to eat. My father says dishonest agents steal provisions meant for us and sell them for a profit.

Like my father, the men of our tribe were once proud hunters providing us with meat and skins from bison, elk, and other animals. They were warriors, ready to protect their families at a moment's notice. When we moved to the reservation, they had to give up their weapons and learn to plow. But farming takes fertile land and good weather, and we have neither. Settlers take the best land, and drought and hot summer winds kill many of the crops. We have not been able to raise enough food, and now we are starving.

As always, my mother and the other women cook, clean, and raise children. The home is a woman's responsibility, but without fresh bison hides, Mother cannot repair our tepee or make a new one. Government officials insist we dress like white settlers, so we must now sew our garments from thin cloth instead of animal skins. Without our warm bison robes and deerskin clothing, we are always cold in the winter winds.

We knew how to use all the parts of an animal.

Our tepees sheltered us from winter's hardship.

As if cold and hunger aren't enough to deal with, our people have been sick. We have little resistance to white men's diseases, and many people die—especially children. Officials have forbidden our medicine men from using traditional ways to treat the sick, so they must act in secret.

We children are busy doing chores and helping our parents, but we try to find a little time to play so we can forget our troubles for a while. Boys pretend to be warriors and hunters. Girls play with their dolls, and we all like to play ball and stick games. In the evening, we gather around our grandparents to hear them tell stories about their youth. They have so much wisdom to pass on to us!

Churches have set up schools on the reservation to teach us English and try to turn us into Christians. The teachers cut our hair short and give us new names. They want us to learn to live like them and hope we will help our parents give up the ancient ceremonies and customs. But when we go home after school, most of us still speak our own language and follow our traditional ways.

Some of my friends have been sent to boarding schools where they must live year-round. The white men think children are more likely to change if they are separated from their families for long periods. Students who return to their families after years at boarding school often feel like they no longer belong with their own people. This is

Traditional ceremonies are still practiced but in secret

a sad thing because we place a high value on family.

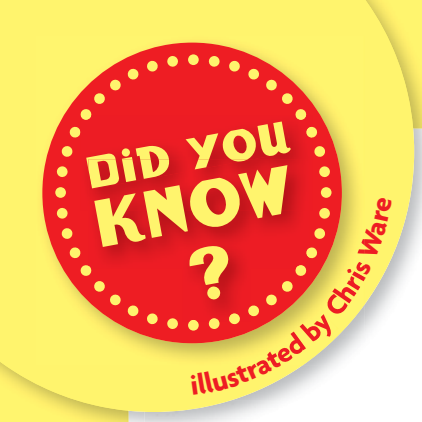
My tribe has struggled since we were forced onto the reservation. Some of our people want to learn the white man's ways, thinking that's the only path to survival. A few men have even become policemen and help enforce the reservation laws. But many people cling to tradition, and this has created conflict. The reservation officials do not allow us to mourn our dead or celebrate the seasons in the traditional ways.

Still, some things have not changed. The Sioux will always love the earth and all its creatures. We treasure our children and respect our elders. We try to follow the right path in life, and we ask the Great Spirit to give us strength and wisdom.

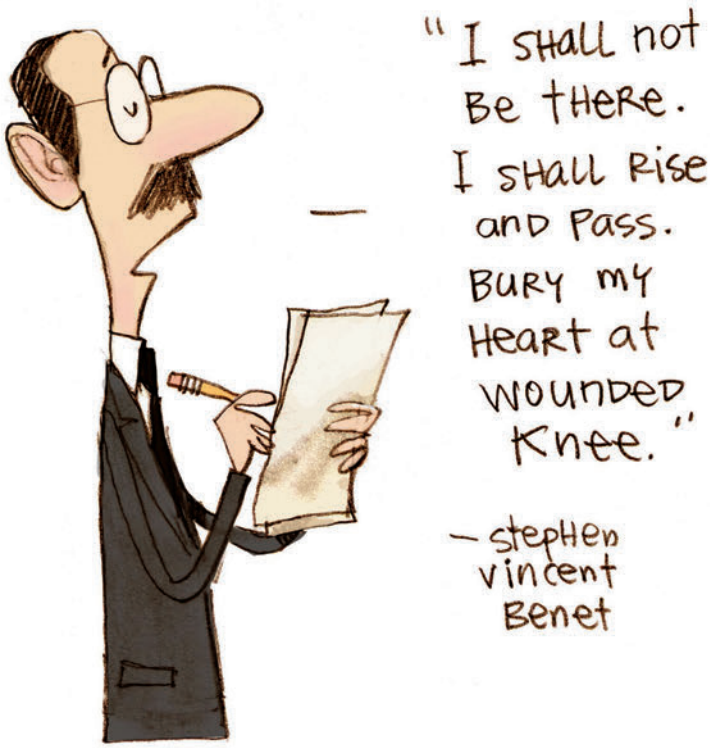
Many of us long for the old days and desperately hope for a way off the reservation. You can hear our yearning in the songs we sing around the fire on cold nights. Oh, Great Spirit, please hear our cries!

Ruth Spencer Johnson enjoys writing about American history for young people.

Life on reservations means living in the shadow of soldiers and cannon.



References to Wounded Knee have appeared in a number of contemporary works–from books to movies and songs.



"Bury my heart at Wounded Knee" first appeared as a line in Stephen Vincent Benet's 1931 poem "American Names." The poem celebrates unique and interesting place-names in the United States.

Dee Brown's best-selling book *Bury My Heart at Wounded Knee* was published in 1970. It offers an overview of the history of Native Americans in the West.

Legendary country singer Johnny Cash's 1972 "Big Foot" is about Sioux chief Big Foot (known as Sitanka), who died at Wounded Knee. The song is sympathetic to the Sioux.

Native American folksinger Buffy Sainte-Marie released a song in 1992 titled "Bury My Heart at Wounded Knee." The Indigo Girls later sang a version of the song on their 1995 album *1200 Curfews*.

Two movies, *Thunderheart* (1992) and *Hidalgo* (2004), each portray their leading character as having Sioux heritage and make references to the events that took place at Wounded Knee (in 1973 and 1890, respectively).

Message of Hope

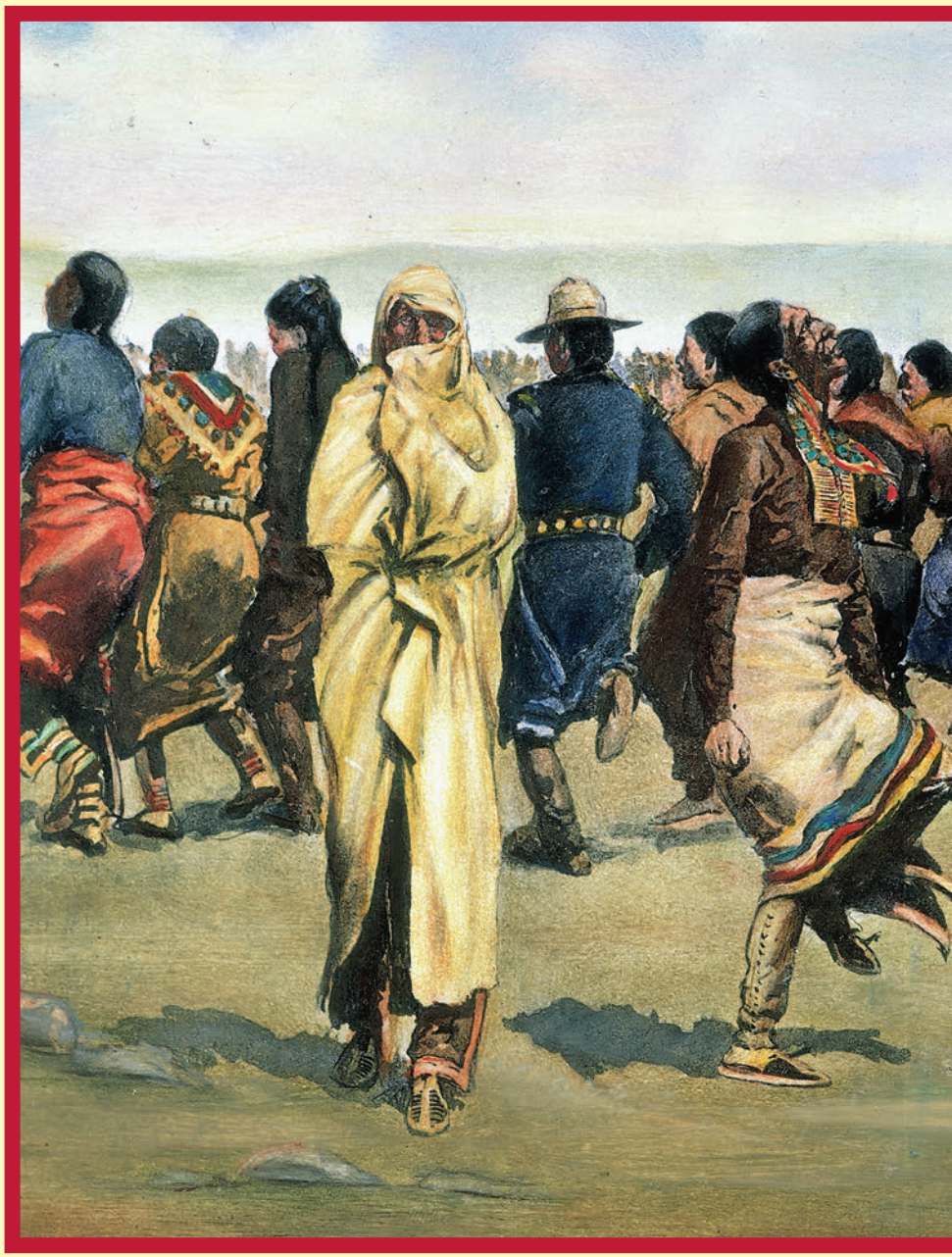
by Andrew Matthews

Many Native Americans felt helpless as they watched their way of life and traditions disappear in the second half of the 19th century. Their survival depended on promises made in treaties, but the U.S. government consistently failed to honor those promises. The situation for many native people grew desperate.

For the Sioux, 1889 was a particularly bad year. The U.S. government had been trying for some time to get the Sioux to agree to the breakup of the Great Sioux Reservation. In 1889, the government's use of threats and pressure succeeded, and it split the large Sioux reservation into six much smaller parcels. The surplus land that resulted was made available for nonnative settlement. Then, on top of that, an influenza epidemic swept through the Great Plains that winter and *decimated* native communities.

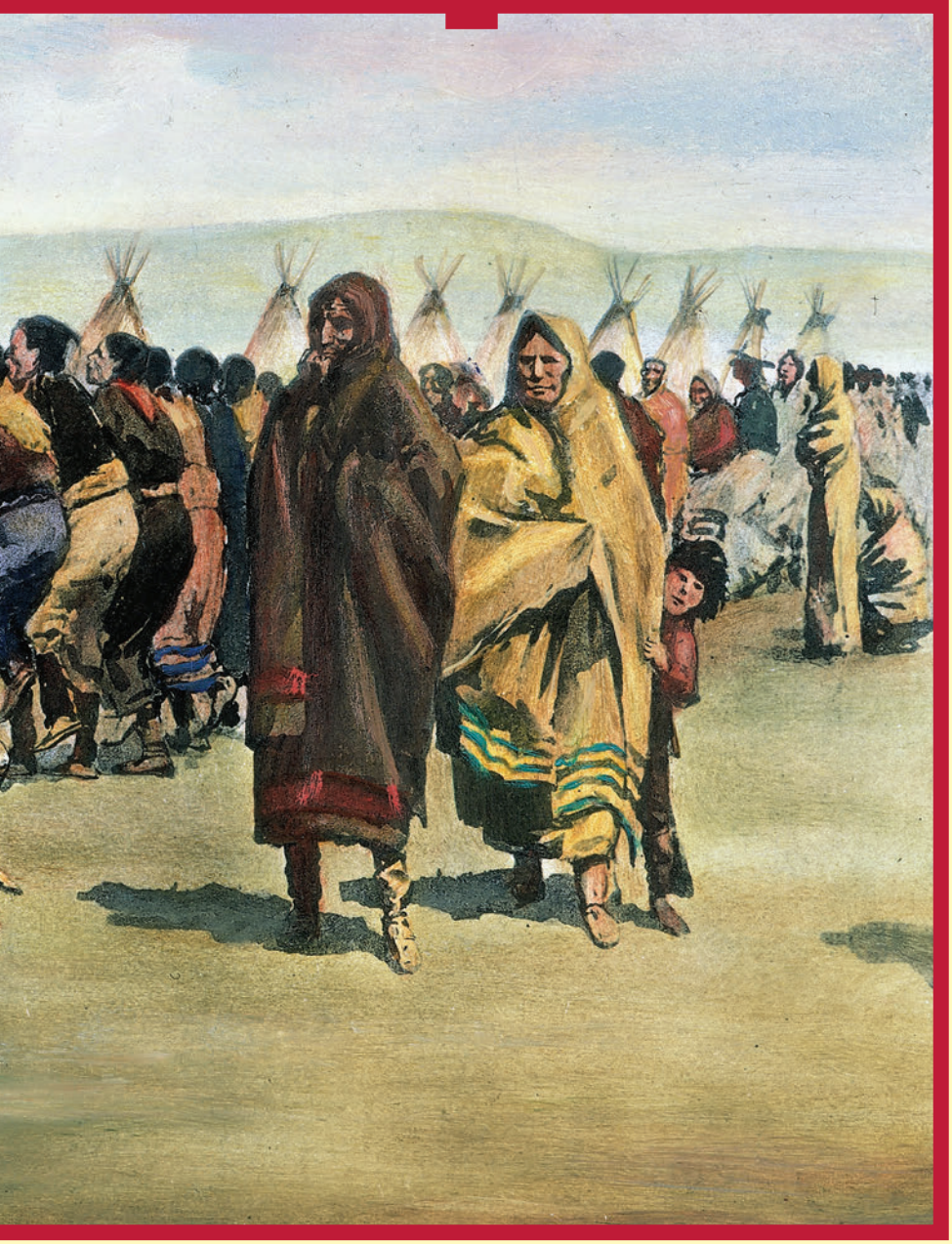
Around this time, a Paiute Indian named Wovoka shared his religious visions of the Ghost Dance. While in a trance, Wovoka had seen his ancestors coming across the plains driving bison before them. Wovoka preached that the land would once again be filled with animals. People would be reunited with their ancestors, who would return to live on the earth. Until that time, Wovoka said, Ghost Dancers should live peacefully as honest and hardworking people.

Decimated means killed, destroyed, or removed a large percentage of something.



Ghost Dance ceremonies gave the Sioux hope at a time when their future looked bleak.

Wovoka's message gave many Sioux hope that things might change. Believing that it offered a path to restore their traditional way of life, some Sioux embraced the Ghost Dance. Ceremonies usually lasted several days. Participants fasted, offered prayers, and listened to sermons. They wore special clothes—"ghost shirts"—that they believed to be bulletproof. They danced in a circle around a pole or a tree. Sometimes, a participant went into a trance, in which he or she often had visions of dead ancestors.



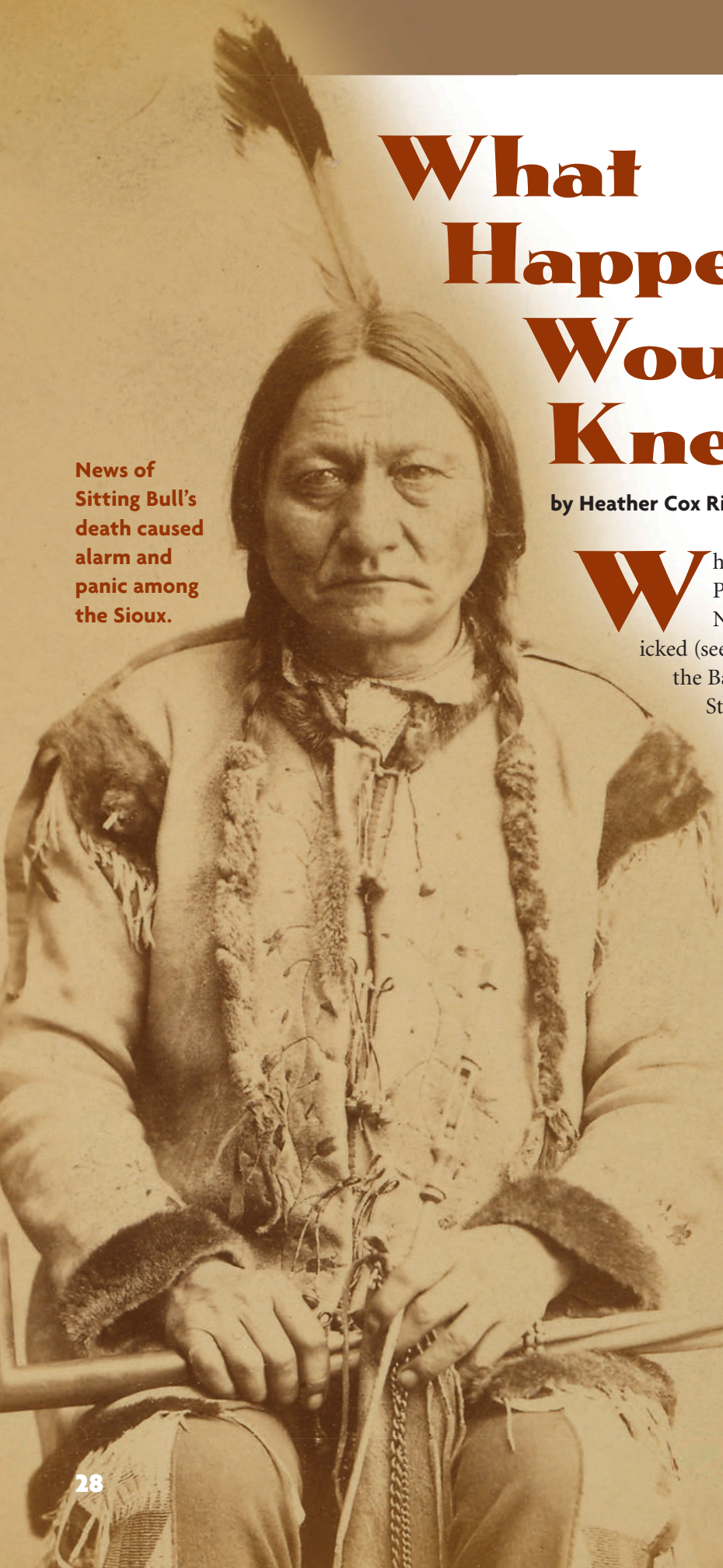
Word of the Ghost Dance movement reached Washington, D.C., in June 1890. The government was not overly concerned, but settlers in the Dakotas were. They spread rumors of an attack by the Sioux. The Sioux continued to dance, even when their food allotments were cut and they began to starve. They held on to the hope that change was coming.

That fall, more rumors of a Sioux attack on settlers made the Indian agents take action. Soldiers arrived at the Pine Ridge and Rosebud reservations in southern South Dakota in late November. Their presence convinced the Ghost Dancers that the army was sent to kill them. They fled to a place in the Badlands called the Stronghold. Officials then ordered the Sioux to report to their agencies and decided to take into custody any Ghost Dance leaders who had not joined the camp at the Stronghold.

One of the most famous Sioux leaders was Sitting Bull. He was living on the Standing Rock Reservation in northern South Dakota. He had not joined the Ghost Dance movement, but his popularity and status as a former warrior who refused to be intimidated alarmed officials. He had strongly opposed the government's push to seize additional reservation lands and its efforts to "civilize" native people. On December 15, 1890, tribal police tried to arrest Sitting Bull. A fight broke out, and Sitting Bull was killed. Despite its message of hope, the Ghost Dance movement became an excuse for the U.S. military to use alarming levels of force against the Sioux.

What Happened at Wounded Knee?

by Heather Cox Richardson



News of Sitting Bull's death caused alarm and panic among the Sioux.

When troops poured into South Dakota's Pine Ridge and Rosebud reservations on November 17, 1890, Ghost Dancers panicked (see page 26). Several thousand Sioux fled to the Badlands, to a high plateau known as the Stronghold, which could be reached only by a rock bridge. There they debated what to do next. Winter was coming, and they had little food. But they were afraid to go back to the reservations, where 9,000 U.S. soldiers—a third of the whole U.S. Army—waited.

Back at Pine Ridge, Brigadier General John R. Brooke ordered the Sioux who had not fled to come to the agency until the troubles ended. Then he tried for several weeks to negotiate with the Sioux at the Stronghold.

Meanwhile, reporters flooded into the agency. They were eager to find stories about a looming native uprising, but Brooke refused to talk to them. Bored and angry, the reporters made up stories of hostile natives and deadly fights.

Sioux reservations are located on this map of South Dakota.

The spread of those false stories increased a general feeling of anxiety among the Sioux. The stories also put pressure on the head of the army in the area, Major General Nelson A. Miles, to resolve the unrest. He ordered the arrest of Ghost Dance leaders on other Sioux reservations. Some Sioux came in easily. But when tribal police at Standing Rock Reservation tried to arrest Sitting Bull on the morning of December 15, he refused to go with them. A fight broke out, and a tribal officer shot and killed Sitting Bull. More than a dozen other men also died in the skirmish.

The death of Sitting Bull terrified his people. They thought that they would be killed next. They fled and sought shelter with relatives on the nearby Cheyenne River Reservation. A leader there, Sitanka (also known as Big Foot), was a famous negotiator, and they thought that he could protect them.

DID YOU KNOW?

What is the difference between a reservation and an agency? A reservation is a large piece of land that is set aside, or reserved, for specific native groups. In the 1800s, each reservation had a government-appointed Indian agent. The agent lived in a house, and around that house a town evolved, as warehouses, schools, and stores were added. The cluster of buildings became the reservation's agency. The native people spread out over the reservation, but they checked in at the agency twice a month for supplies and to see folks.

After surrounding the Sioux camp at Wounded Knee, soldiers open fired when attempts to disarm a Sioux man caused a gun to discharge.

Burial parties later found Sitanka's frozen body at Wounded Knee.

But when Sitanka's people heard that Sitting Bull had been killed, they panicked, too. About 350 of them decided to flee southward to the Pine Ridge Reservation, where they hoped to be safe with the famous Oglala leader Red Cloud. They set off on December 23.

Meanwhile, negotiators convinced the Ghost Dancers at the Stronghold to return to the Pine Ridge agency. But army officers now feared that Sitanka's band was headed for the Stronghold. They did not want the two native groups to join together. They knew that hearing of Sitting Bull's death would make the Ghost Dancers panic and run away again. So the army sent soldiers to intercept and capture Sitanka's people.

Sitanka's group was not located until December 28, as it neared Pine Ridge. The officer in charge immediately demanded that the Sioux accompany the soldiers to the Pine Ridge agency. That was fine with Sitanka. That was where they were going anyway, and his people were cold and hungry. He also was very ill with pneumonia.

Late in the afternoon of December 28, Sitanka's people and the soldiers camped at Wounded

Knee Creek in the southern part of the Pine Ridge Reservation. Still, the officers worried that the band would somehow escape and join with the group coming in from the Stronghold. They ordered a guard of about 500 soldiers with four repeating guns on the hills around the camp. All night, additional soldiers poured into the camp. Colonel James W. Forsyth took control of the military operations. He led the 7th Cavalry, which had been rebuilt after the Battle of the Little Bighorn (see page 14).

Before beginning the journey into the agency on the morning of December 29, Forsyth decided to disarm the Sioux men. His soldiers surrounded the native camp. Forsyth demanded that the Sioux give up their weapons. Some obeyed, but others refused the order. They needed their guns to hunt and for protection, and they had done nothing wrong. Forsyth ordered soldiers to disarm the resisting men one at a time.

As two soldiers struggled to take one man's gun, it went off. Forsyth screamed: "Fire on them!" The soldiers did. Bullets raked through the Sioux camp and hit other soldiers firing back. Bullets hit women and children as they tried to flee. Bullets hit men and boys who tried to hide in a gully behind their camp. Soldiers mounted horses and chased after those who ran away—in some cases, a distance of almost three miles—and then shot them.

The scene at the camp after the massacre shows unburied Sioux bodies in the foreground.

Soldiers rushed their wounded comrades to the agency for medical treatment. They left most of the dead and wounded Sioux on the ground. That night, a snowstorm hit. Those still alive on the field froze to death.

Between 225 and 250 Sioux died at Wounded Knee.

Forsyth's superior officers were horrified that a peaceful surrender had turned into a massacre, but many Americans believed that the army had done what was necessary. They thought that the Sioux were hostile and dangerous. For the Sioux, the massacre—and Sitting Bull's death—seemed to prove once and for all the *futility* of resisting the government's demands.

Futility means uselessness.

Heather Cox Richardson is a professor of history at Boston College and the consulting editor for this issue.

The Blame Game

by Heather Cox Richardson

Major General Nelson A. Miles (on horseback, left) keeps a watchful eye on a native encampment.

When word of the events at Wounded Knee reached top U.S. military and government leaders, they publicly congratulated the soldiers for "their splendid conduct." Fighting native people in the West was generally popular in the 1800s. While the Wounded Knee Massacre is viewed as an isolated tragic event today, people in 1890 thought it was the beginning of a war. In fact, when Major General Nelson A. Miles arrived on December 31 to take command of the situation, he ordered soldiers to fortify the buildings at the Pine Ridge agency to prepare for an attack.

But Miles also sent letters, gifts, and negotiators to the frightened Sioux. He assured them that he wanted to make peace. He promised to arrange for them to go to Washington to explain their problems to government officials. He sent troops to camp near the Sioux to nudge them toward Pine Ridge. By January 15, 1891, all the Sioux had surrendered. War was averted.

Miles also launched an investigation into Colonel James W. Forsyth's actions at Wounded Knee. He blamed Forsyth for turning a peaceful surrender into a deadly massacre. But soldiers defended Forsyth. They said that the Sioux had planned to attack them. Some claimed that the Sioux had attacked first.

Miles did not believe the stories, but government officials in Washington did not want to punish Forsyth when many Americans supported him. They blamed the Sioux. The secretary of war said that anger had made the Sioux attack the soldiers and that their rage blinded them from seeing that they were killing their own families. That was

one way the government explained the deaths of so many Sioux women and children.

When the Sioux leaders arrived in Washington for their promised visit, President Benjamin Harrison refused to talk with them. He only shook their hands. The secretary of the interior warned them to make sure they did as the government told them or face severe punishment.

Popular culture reinforced the idea that Sioux fighters had caused the "Battle" of Wounded Knee. Miles had sent 27 of the Sioux leaders to prison. In March 1891, government officials *commuted* the sentences of 23 prisoners so they could perform in Buffalo Bill's Wild West Show. In the era's most popular entertainment, the Sioux played the parts of savage villains.

For the Sioux who had not been involved in the events of December 29, at first it seemed as though life would get better. The army took control of the reservations in early 1891 and encouraged native people to raise cattle. The Sioux were good with horses and cattle, and their herds did well. But nonnative settlers wanted their lands. In 1900, the government taxed native cattle, and the Sioux herds disappeared. Tribes leased their land to white ranchers, while Sioux communities fell into poverty, barely surviving on government support.

In 1968, native people in Minnesota organized the American Indian Movement (AIM). The AIM called attention to the problems of daily life for native people (see the sidebar on page 34). Then, in 1970, Dee Brown wrote a book called *Bury My Heart at Wounded Knee*. It told in heartbreaking detail how badly the government had treated native people. It became a bestseller.

Americans learned more about the history of false promises and failed treaties between Native Americans and the U.S. government. Some tribes won legal settlements against the U.S. government. The Sioux proved that the Black Hills were taken from them illegally. They continue to fight for their return. Meanwhile, the Sioux in South Dakota are still very poor, with high rates of disease. Today, they face many of the same problems that led to the Wounded Knee Massacre more than 100 years ago.

FAST FACT

Twenty U.S. soldiers received Medals of Honor for their actions at Wounded Knee. In 2001, Native American groups called for the government to rescind, or take back, the medals.

Commuted means changed a punishment to a less severe one.

This group of Sioux from the Pine Ridge Reservation are dressed in full native regalia. Stereotypes of the Sioux as villains were reinforced by the roles they played in Buffalo Bill's popular Wild West Show.

PROTEST!

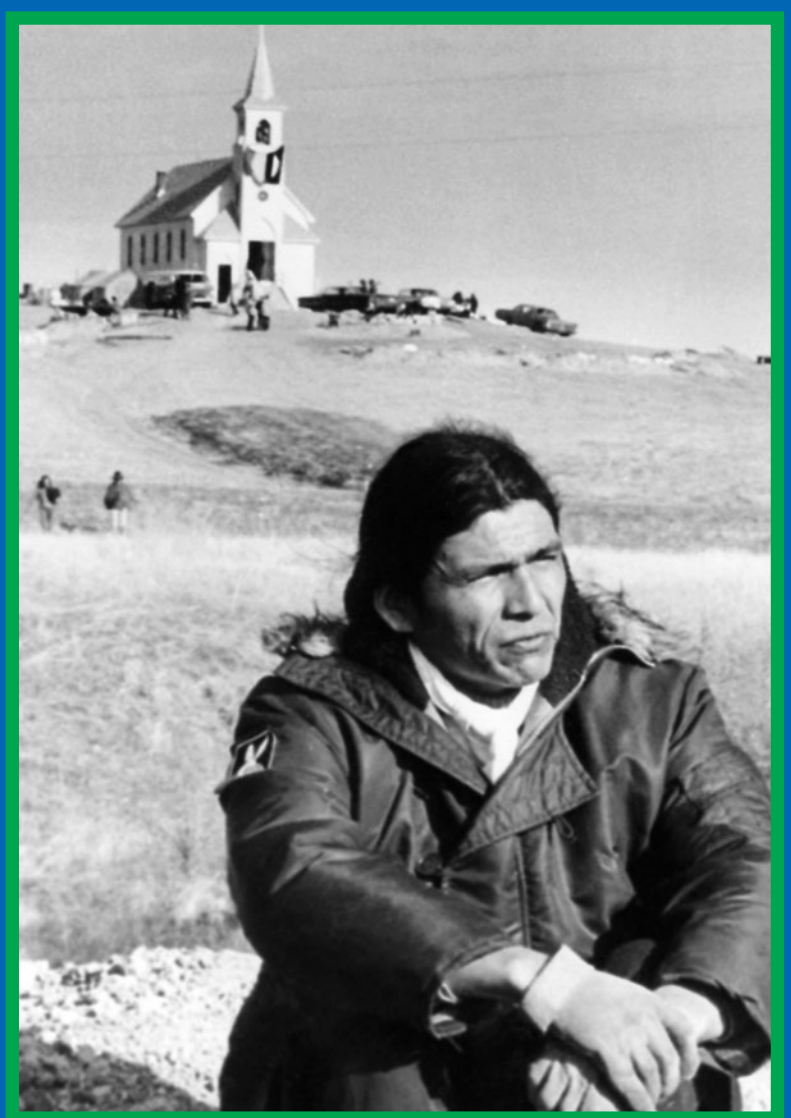
The American Indian Movement (AIM) wanted to get the U.S. government's attention. In 1972, it backed a protest named the "Trail of Broken Treaties." Supporters drove across the country to Washington, D.C., to protest the poor conditions in which many Native Americans lived.

The AIM's most famous protest became known as the Wounded Knee Incident. It started on February 27, 1973, when about 200 people took over the town of Wounded Knee, South Dakota. They thought the tribal leader of the Oglala Sioux, Richard Wilson, was corrupt. He was not helping the people on the Pine Ridge Reservation, who are some of the poorest people in America. AIM activists thought Wilson was just another example of the government mistreating Native Americans.

American officials surrounded the town, and FBI agents and other law enforcement officers set up a roadblock to keep it isolated. After 15 days, they decided their actions were making things worse, and they let people come and go. More protestors, who had heard about the standoff on the news, rushed in. Officers cut off the town again. Both sides shot at each other, and several people died.

Finally, Harlington Wood Jr. from the U.S. Department of Justice was able to talk to the protesters. He helped each side to understand the other one. Meanwhile, the government tried to weaken the protesters by cutting off their electricity and water. When, on April 26, a government sniper killed a young Oglala man, tribal elders asked the protesters to end the standoff.

After 71 days, the protesters agreed to give up. The government agreed to let them go. The AIM's efforts succeeded in making the American people aware of the difficulties native people still face, and they sparked a renewed interest in preserving native culture and traditions. **—H.C.R.**



Dennis Banks, one of the leaders of the American Indian Movement (AIM) and a participant at the standoff at Wounded Knee, reflects on events there.

Facing the Future

by Kathiann M. Kowalski

Today, the Oglala Sioux Nation at the Pine Ridge Indian Reservation spreads over nearly 3,500 square miles of southwestern South Dakota. It's the second-largest Native American reservation in the United States. It's also a place where people still suffer from the U.S. government's broken promises.

"Our needs are so great," says Bryan Brewer, 2012–2014 president of the Oglala Sioux Tribe. "They all go hand in hand.

"Probably our biggest needs right now are housing, economic development, jobs, and education," Brewer says. Many of the people live in poverty, including a majority of children. Unfortunately, jobs are scarce. Unemployment hovers around 80 percent. And living off the land is harder than it was 150 years ago.

A Sioux tepee on the Great Plains

The Sioux strive to keep their traditions alive at powwows and other contemporary celebrations.

"We come from a warrior society, and we were hunters," says Brewer. "We weren't farmers."

The United States made treaties with the tribe when it moved to the reservation. "These treaties have never really been honored," he continues. Among other things, the United States seized most of the Great Sioux Reservation's original land. The Black Hills, along with other areas that can support grazing and farming, were lost.

In 1980, the Supreme Court held that the U.S. government took the land unlawfully. The land's value with interest would come to roughly $1.3 billion today. Income from the land would be additional. More than money, though, the Sioux would like Congress to give back much of the land. The Black Hills remain sacred to the tribe.

"We're still fighting to get land back," Brewer says. Federally owned lands would come to about three fifths of the original treaty area.

The United States also has a continuing duty to provide monetary support each year. "Every year, we give them a needs-based budget," Brewer says. But Congress gives only a fraction of the full amount needed. As a result, the Oglala Sioux Nation suffers. "We're not meeting the needs of our people," he says. "We have people who are dying who can't get medical care" even for treatable diseases such as diabetes.

Housing is another huge need. The nation needs at least 12,000 more homes. Yet even people with homes lack basic necessities. "We have people who are living without electricity and without propane fuel," Brewer notes. Widespread poverty and unemployment make other troubles worse. Crime and addiction are significant problems for the tribe. Children suffer the most.

Sadly, the state of South Dakota can complicate matters more if it places children who need foster care into nonnative homes. "We'd like to have our own facilities to care for these children and guarantee that they would keep [connected to] their culture," says Brewer. However, that would take money—something they lack.

"Our tribe right now is in debt about $100 million dollars," Brewer notes. Yet the Sioux won't do just anything to make quick money. "We're so concerned about our environment now," he says.

For example, the reservation has shale oil and gas. However, errors in drilling, spills, improper waste disposal, and other activities can contaminate water. The nation also objects to plans for the Keystone XL pipeline to cross its land. "Our water is precious up here, and we have so little," Brewer says. Contamination of that resource "could destroy our way of life here."

Still, the nation has hope. "We're really working hard on economic development," says Brewer. More businesses would bring more jobs.

Tourism is one possibility. "A lot of people would like to have an Indian experience," Brewer notes. Managing some National Park Service land or having a park outside the U.S. system is also a possibility.

U.S. government funds have also let the nation buy about $60 million worth of "fractionated land." These are some of the parcels that were allotted under the 1887 Dawes Act. Many had dozens or even hundreds of co-owners—sometimes too many for people to use the land practically. The optional "buy backs" could now let the nation lease lands for income.

Perhaps most important, the Oglala Sioux people strive to retain their cultural identity. People come from far and wide for their powwows. "The powwow is a social gathering where we get together," explains Brewer.

The tribe also practices other traditions, such as the naming and the Sun Dance ceremonies. Other events include competitive dance competitions with elaborate *regalia.*

Meeting the nation's many needs remains an ongoing challenge. But, says Brewer, "We are rich in our culture, rich in our history, and rich in our population."

FAST FACT

A 2009 defense funding law "apologizes on behalf of the people of the United States to all Native Peoples for the many instances of violence, maltreatment, and neglect inflicted on Native Peoples by citizens of the United States." However, the law specifically adds that nothing in it supports or settles any claim by Native Americans against the United States.

Regalia are ceremonial objects and clothing.

All About Wounded Knee

Crossword Puzzle

by Will Bremen

Can you solve this puzzle about Wounded Knee? All the answers can be found in this issue.
Answers on page 48.

ACROSS

1. The Sioux considered this site in South Dakota to be sacred.
3. The Cheyennes introduced their Sioux allies to ____, which made hunting and moving around on the Great Plains easier.
8. Lieutenant Colonel George A. ____'s 1874 expedition into the Black Hills discovered gold.
10. The U.S. government stopped negotiating ____ with native groups in 1871.
11. The Battle of the Little ____ in 1876 was a stunning victory for the Sioux, Northern Cheyenne, and Arapaho Indians.
12. After determined Sioux attacks, the U.S. Army abandoned its forts along the ____ Trail.

DOWN

2. The Treaty of Fort ____ in 1868 guaranteed that the Sioux would always control the Black Hills.
4. The U.S. government tried to force Native Americans to live on ____.
5. Sioux leader ____ Bull resisted the U.S. government's attempts to control Sioux affairs.
6. The Sioux hoped that the ____ ____ movement would bring back their deceased ancestors and the herds of bison.
7. Starting in the 1840s, native groups and settlers began to clash as large numbers of Americans migrated ____ over the Great Plains.
9. This animal provided everything from food to clothing and tools for the Sioux.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GOING GLOBAL

by Marcia Amidon Lusted

illustrated by Bryan Langdo

Around the World in 1890

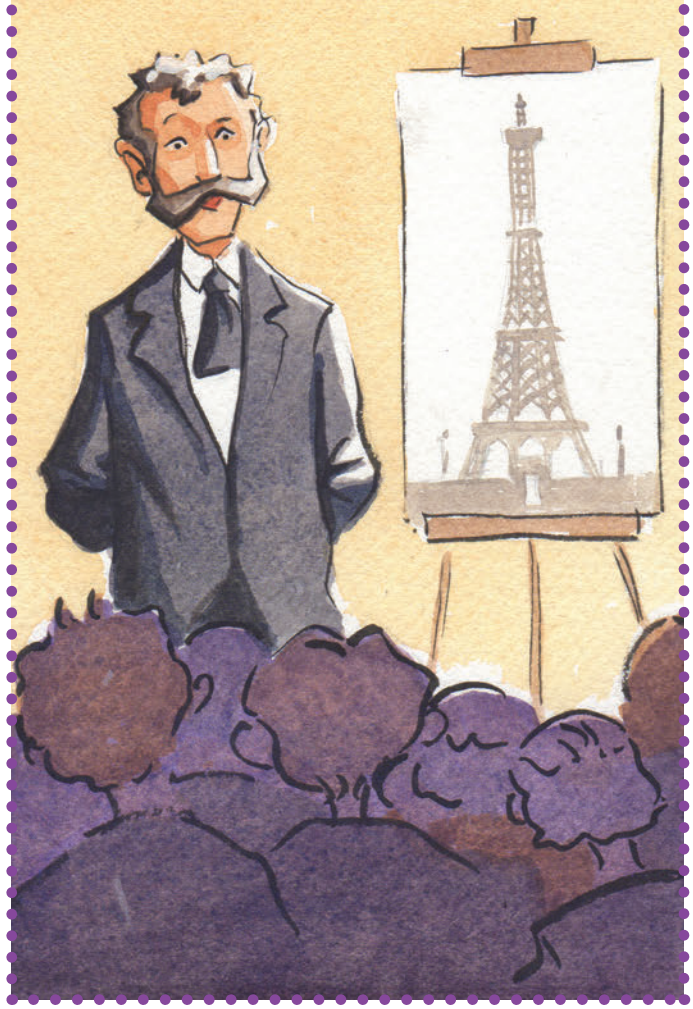
Along with the tragedy at Wounded Knee, 1890 became a year in which events around the world marked beginnings and endings.

Speeding Down the Slopes

Did you know that the sport of bobsledding, in which teams of riders travel down an icy path at high speed, got its start in 1890? A group of wealthy but bored tourists in Switzerland assembled some crude sleds. The sleds were little more than planks fastened together, but they were big enough for several people to ride on. The tourists took them out onto the ski slopes for some excitement and adventure, and the sport of bobsledding was born. The first official competition took place in St. Moritz, Switzerland, in 1898. And it hasn't slowed down since!

A Copycat Tower

It's difficult today to imagine the skyline of Paris, France, without the Eiffel Tower. Although many Parisians did not like it at first, the tower quickly became a major attraction after it was completed for the World's Fair in 1889. Soon London, England, decided that it also needed a tower. In 1890, a design competition was held for a Great Tower of London. Proposals came in from all over the world, and the winning entry closely resembled the Eiffel Tower. The English tower would be 1,200 feet tall and include an exhibition hall, restaurants, and theaters. But the weight of the steel tower made its foundation shift and led to construction problems. It was never completed due to concerns about safety.



A Sad Goodbye

One of the world's most famous artists is post-impressionist Vincent Van Gogh. He was born in the Netherlands in 1853, but he lived and did most of his painting in France. Van Gogh struggled with depression and mental illness all his life, but a stay in a hospital during most of 1889 and part of 1890 seemed to help. On July 27, 1890, he followed his usual routine of leaving home to paint until lunchtime. At some point before returning, he shot himself in the chest. Van Gogh died in the morning on June 29. He was 37 years old. At his funeral, his easel, stool, and brushes were placed onto the floor, and the sunflowers that he so often had painted surrounded his coffin.

My Beautiful America Contest Winners!

In *COBBLESTONE*'s July/August 2014 issue, ***America the Beautiful,*** we asked you to share your artistic views of what makes America beautiful to you. Here are the winning entries!

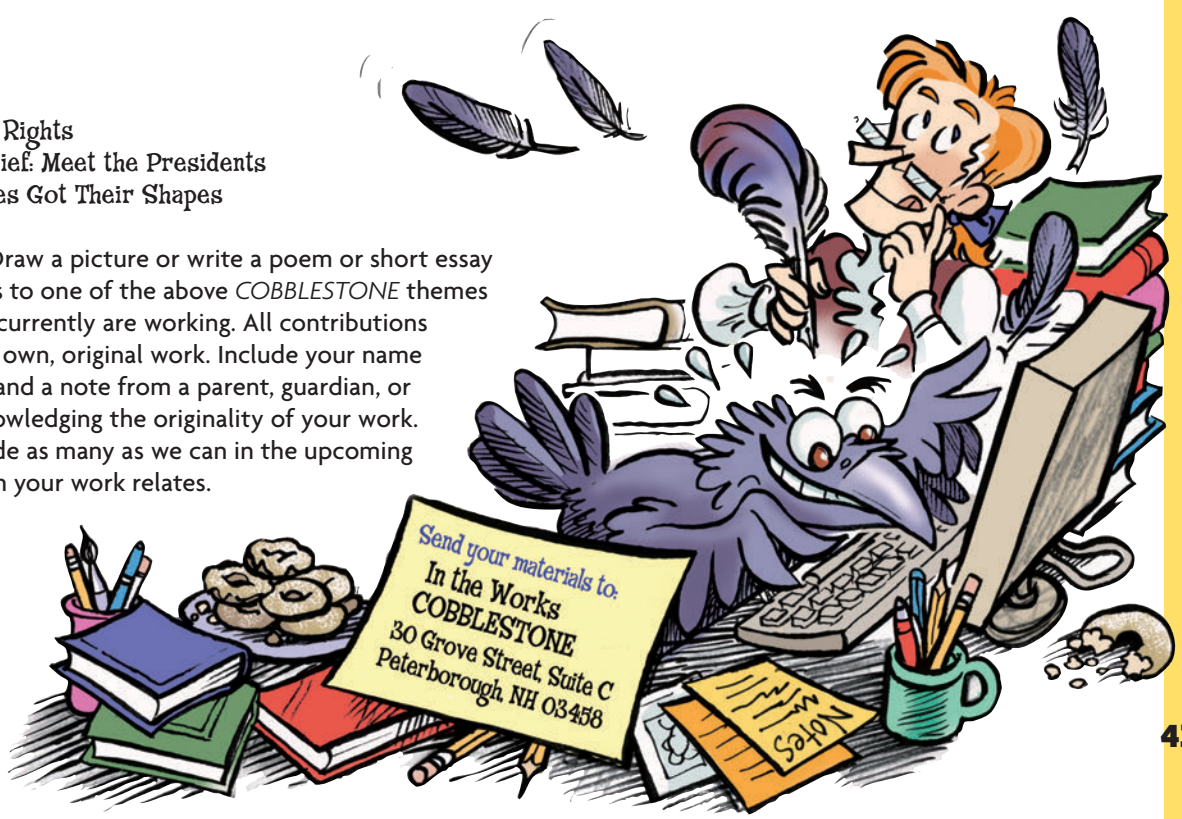
1st Prize
Miranda Almen,
age 15
Edmond, Oklahoma

2nd Prize
Natasha,
age 11
Coeur d'Alene, Idaho

3rd Prize
David Hyun,
age 11
Everett, Washington

Road to Civil Rights
Hail to the Chief: Meet the Presidents
How the States Got Their Shapes

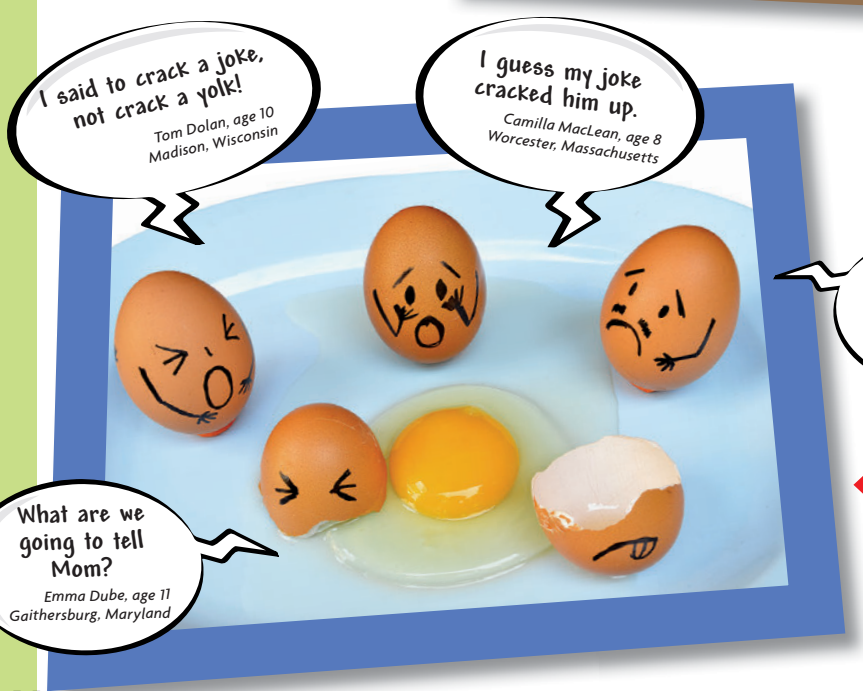
Write to us! Draw a picture or write a poem or short essay that connects to one of the above *COBBLESTONE* themes on which we currently are working. All contributions must be your own, original work. Include your name and address, and a note from a parent, guardian, or teacher acknowledging the originality of your work. We will include as many as we can in the upcoming issue to which your work relates.



JUST FOR FUN

Hey, kids!

We're looking for a funny caption for this photo. Send your idea to: Just for Fun, *COBBLESTONE*, 30 Grove Street, Peterborough, NH 03458. Include a letter from a parent or guardian that confirms it is your original work and that we have permission to publish it. Send your name and address, too. If your caption is chosen, we'll send you a copy of the issue in which it appears.



September Winners!

DR. D'S MYSTERY HERO

by Dennis Denenberg

The Negotiator

Our hero this month was one of the most famous Native American leaders in the West during the 1800s. He fought military battles and political battles to make sure that the U.S. government did not dismiss the interests of his people.

Our hero was born in Nebraska around the early 1820s into the Lakota Sioux band. In the constant battles for control of territory, he became a noted Sioux fighter against other tribes, such as the Pawnees, the Crows, and the Utes.

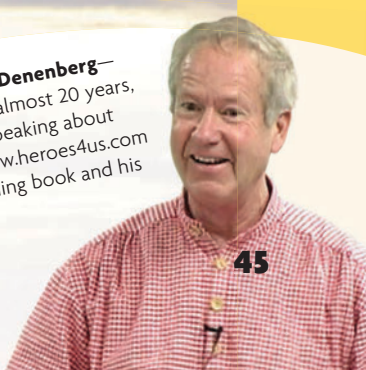
In the 1860s, our hero became concerned at the growing presence of settlers in the West. He was particularly alarmed when the U.S. Army built military forts on Sioux land and then allowed settlers, miners, and soldiers to travel through Sioux territory. In 1866, he organized one of the most successful offensives against the U.S. Army. Our hero's followers defeated a unit led by Lieutenant Colonel William Fetterman outside Fort Phil Kearny in Wyoming. They then spent the winter harassing army garrisons inside the fort.

Our hero's determined resistance convinced the U.S. Army to abandon any forts along the Bozeman Trail, which cut through Sioux territory. He was one of the only native leaders to win a war over territory with the U.S. government. His effort also led to the Fort Laramie Treaty in 1868. This treaty guaranteed that most of South Dakota, including the important Black Hills, would remain Sioux territory.

After 1868, this month's hero became an important negotiator between his people and the federal government. He fought corrupt Indian agents who controlled the flow of supplies and rations to the Sioux living on reservations. In later years, after Wounded Knee, he was a strong supporter of tribal self-government.

Can you guess who he is? The answer is on page 48.

"Dr. D"—also known as **Dr. Dennis Denenberg**—loves history and real heroes. For almost 20 years, he's been writing, teaching, and speaking about heroes all over America. Visit www.heroes4us.com to learn all about his award-winning book and his Hero-Virtue trading cards.



SPOTLIGHT ON...

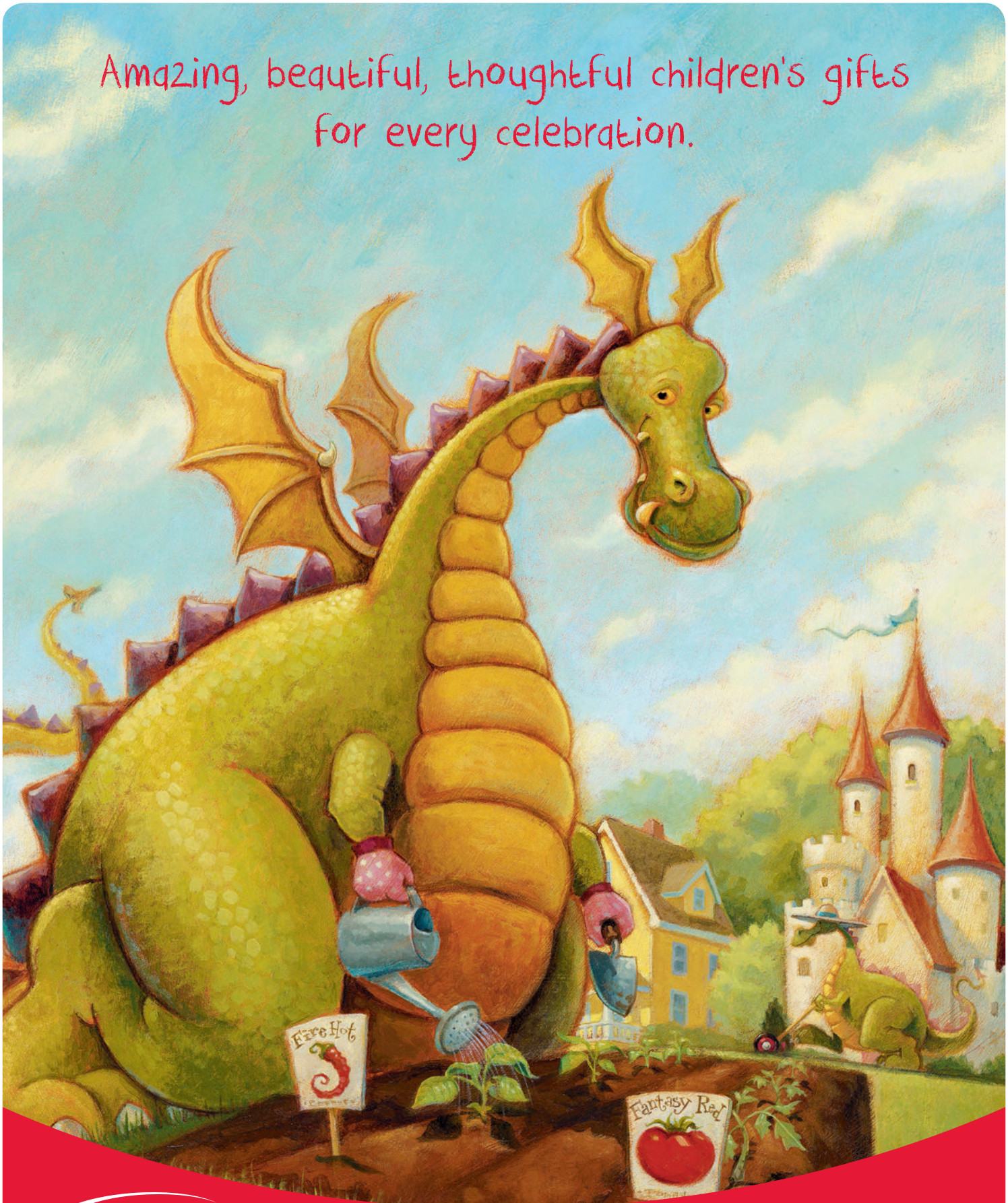
by Ebenezer

ANCIENT CAVE

You've read in this issue about the importance of the Black Hills to the Sioux. Well, there is another site in South Dakota that is considered sacred to the Sioux: the Wind Cave. The Sioux believed that, long ago, their ancestors and the bison they hunted emerged from it to live on the Great Plains. The cave is believed to be more than 300 million years old! In 1903, President Theodore Roosevelt signed a bill that preserved the site as a national park. In addition to being one of the oldest caves, it is also one of the longest cave systems in the world. Park rangers lead tours, where visitors can see the cave's unusual formations, including the unique exposed crystal fins known as boxwork (BELOW) and the small calcite growths known as cave popcorn. For more information about the cave, go to www.nps.gov/wica.

ABOVE: The cave was first discovered by the sound of air blowing out of this hole.

It's like the cave is breathing!



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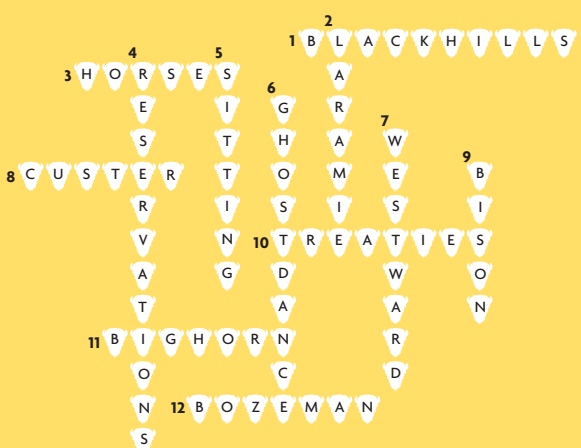
SAY WHAT?

exploring the origins of words and sayings

Sioux

The Ojibwas were historic enemies of the Sioux, and they referred to them as *Nadowesiu*, which means "Enemy" or "Little Snake." In the 1700s, French fur traders came into contact with the Ojibwas. The two groups became trade partners and allies. The French traders shortened the Ojibwa word for their enemies to "Sioux."

Answers to All About Wounded Knee Crossword Puzzle from page 38:



Answer to Dr. D's Mystery Hero from page 45: Red Cloud

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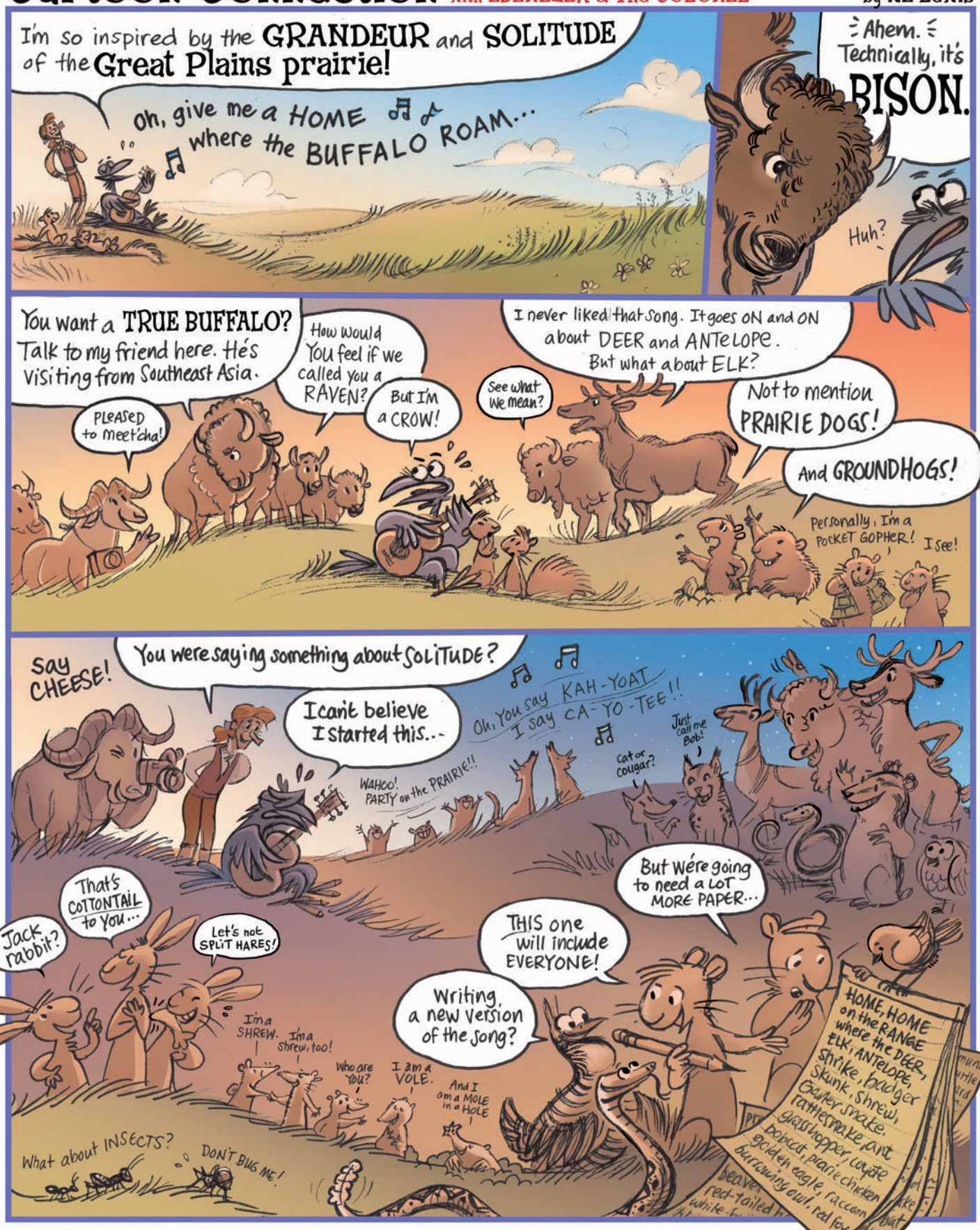
Cartoon Connection with EBENEZER & The COLONEL

by KE Lewis



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Mighty Bison

Bison played an important role in the lives of the Sioux. Not only was the animal a source of food, but its parts could be used for housing, tools, clothing, fuel, and toys. For example, bison meat—both fresh and dried—was a staple of the native people's diet. Hides were used to make clothing and tepees. Bones were transformed into a variety of tools. Bison dung fed campfires. With so many aspects of their lives connected to the bison, it's only natural that the Sioux—as well as other Plains Indians—viewed bison as also having spiritual value.

CREATURE FEATURE