

Santee Sioux

★ teacher's guide

University of Nebraska State Museum

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Nebraska Humanities Council, the Santee Sioux Tribe of Nebraska, and the
University of Nebraska State Museum**

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UNIVERSITY OF
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Dear Colleague:

The Santee Sioux Tribal Encounter Kit has been developed by the Santee Sioux Tribe of Nebraska and the Nebraska Commission on Indian Affairs in collaboration with the University of Nebraska State Museum. The Santee Sioux Tribe has generously sought to share their rich tradition with the people of Nebraska through the development of this Encounter Kit.

The goal of the Santee Sioux Tribal Encounter Kit is to introduce aspects of the Santee Sioux culture to students across Nebraska. Students have the opportunity to learn traditional and contemporary Santee Sioux values through storytelling, history, art, foods, music, and language.

The objectives of this Encounter Kit are for students to:

1. experience storytelling as a means of recording history;
2. create traditional arts of the Santee Sioux;
3. prepare and taste traditional foods of the Santee Sioux;
4. watch a wacipi (pow wow) and handle traditional regalia;
5. hear and learn part of the Dakota language.

The activities range in length of time from **30 to 120 minutes**. Any group size is possible, but a **group of fewer than 30 students is recommended**. Students should have a comfortable amount of space for viewing or working with materials. Additional supplies such as copies of worksheets, a TV and VCR, and craft supplies are required for some of the activities.

Your input into the usefulness, effectiveness, and enjoyment of this kit is valuable. Please assist the University of Nebraska State Museum and the Santee Sioux Tribe in ensuring that our goals and objectives are met by completing the enclosed evaluation of the kit. Your opinion is most important.

We hope that you and your students enjoy learning about the rich culture of the Santee Sioux people. If you have any questions please call (402) 472-6302.

The University of Nebraska State Museum Education Staff

Encounter Kits

Encounter Kits are organized around a teaching-learning framework, which guides teaching and learning through four main stages.

STARTING OUT:

Usually a full group discussion. This provides an opportunity for you to stimulate curiosity, set challenges, and raise questions. Students share their knowledge and previous experience on the topic.

Teacher: _____

- Probes for current knowledge and understanding
- Motivates and stimulates activity
- Sets challenges and poses problems

Student: _____

- Shares thoughts and ideas
- Raises questions

ACTIONS:

Groups of students look closely at the phenomena or actively participate in actual scientific work. They work directly with materials. It is important to allow enough time for this inquiry stage, so that they can explore materials and concepts that are new and fully experience trial and error. This can be an investigation time as students discuss ideas together, try out activities and manipulate materials.

Teacher: _____

- Facilitates
- Observes

Student: _____

- Explores
- Observes
- Works as a team member
- Problem solves
- Records

TYING IT ALL TOGETHER:

Usually a full group experience, this stage provides students with the opportunity to share their discoveries and experiences. You guide them as they clarify and organize their thinking, compare their different solutions, analyze and interpret results, and attempt to explain the phenomena they have experienced.

Teacher: _____

- Questions
- Guides
- Assesses student understanding

Student: _____

- Interprets and analyzes
- Synthesizes
- Communicates
- Questions

BRANCHING OUT:

This optional stage allows the students to connect and relate learning from the kit activity into other projects and activities.

Teacher: _____

- Facilitates
- Assesses understanding

Student: _____

- Applies
- Questions
- Integrates

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- Book: *The Santee Sioux Indians*
- Book: *Buffalo Woman*
- Mankato 38 scarf
- *Santee Sioux History and Stories* video tape
- Santee Sioux Informational Pamphlet from the Nebraska Indian Commission

Activity 2: Traditional Arts

- Beaded choker necklace
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- Dream catcher instructions and explanation
- Star quilt pattern
- Star quilt

Activity 3: Traditional Foods

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- Book: *Gifts of the Buffalo Nation*
- Recipe cards
 - Fry bread
 - Wozapi
 - Corn/hominy soup
 - Buffalo stew
 - Indian taco

Activity 4: Wacipi (Pow Wow)

- *Songs of the Dakota* audio tape
- *Trans-Mississippi Exposition Centennial Pow Wow Celebration* video
- *Pow Wow Etiquette and Rules*
- *Pow Wow Terms to Help Explain Activities*
- *When the Eagle Feather Drops*
- Fancy shawl

Activity 5: Language of the Dakota

- *Dakota Language Tape I* audio tape
- *Dakota Language Tape II* audio tape
- Book: *Dakota Language and Culture: Workbook and Coloring Book Book I*
- Book: *Dakota Language and Culture: Workbook and Coloring Book Book II*

Teacher's Background Materials

Santee Sioux Tribal Encounter Kit

Native Americans: What Not to Teach

by June Sark Heinrich
Nebraska Curriculum Institute on Native American Life (1979)
University of Nebraska-Lincoln

June Sark Heinrich directed an alternative school for Native American children in Chicago. Her experiences there revealed many inadequacies in the way teachers present the history and heritage of Native peoples in the classroom. She offers the following pointers to aid elementary school teachers in correcting the most common errors made in presenting Native American subject matter.

10 CLASSROOM “DON’TS”

Don’t use alphabet cards that say A is for apple, B is for ball, and I is for Indian.

The matter may seem to be a trivial one, but if you want your students to develop respect for Native Americans, don’t start them out in kindergarten equating Indians with things like apples and balls. Other short “i” words (imp, ink or infant) could be used, so stay away from I-is-for-Indian in your alphabet teaching.

Don’t talk about Indians as though they belong to the past.

Books and filmstrips often have titles like “How the Indians Lived,” as though there aren’t any living today. The fact is that about 800,000 Native Americans live in what is now the United States, many on reservations and many in cities and towns. They are in all kinds of neighborhoods and schools and are in all walks of life. Too many Native Americans live in conditions of poverty and powerlessness, but they are very much a part of the modern world. If the people who write books and filmstrips mean “How (particular groups of) Native Americans Lived Long Ago,” then they should say so.

Don’t talk about “them” and “us.”

A “them” and “us” approach reflects extreme insensitivity, as well as a misconception of historical facts. “They” are more truly “us” than anyone else. Native peoples are the original Americans and are the only indigenous Americans in the sense that all of their ancestors were born on this land. Everybody else in this country came from some other place originally.

Don’t lump all Native Americans together.

There were no “Indians” before the Europeans came to America--that is, no peoples called themselves, “Indians.” They are Navajo or Seminole or Menominee, etc. The hundreds of Native groups scattered throughout the U.S. are separate peoples, separate nations. They have separate languages and cultures and names. Native Americans of one nation were and are as different from Native Americans of another nation as Italians are from Swedes, Hungarians from the Irish or the English from the Spanish. When referring to and teaching about Native Americans, use the word “Indian”--or even “Native American”--as little as possible. Don’t “study the Indians.” Study the Hopi, the Sioux, the Nisqually or the Apache.

Don’t expect Native Americans to look like Hollywood movie “Indians.”

Some Native Americans tell a story about a white “American” woman who visited a reservation. She stopped and stare at a young man, then said to him, “are you a real Indian? You don’t look Indian.”

Whatever it is that people expect Native Americans to look like, many do not fit those images. Since they come from different nations, their physical features, body structure and skin colors vary a great deal and none have red skin. Of course, Native and non-Native Americans have intermarried so that many Native Americans today have European, African or other ancestry. Therefore, don’t expect all Native Americans to look alike any more than all Europeans look alike.

Don't let TV stereotypes go unchallenged.

Unfortunately for both Native and non-Native American children, TV programs still show the savage warrior or occasionally the noble savage stereotypes. Discuss with children the TV programs they watch. Help them understand that from the Native American point of view, Columbus and other Europeans who came to this land were invaders. Even so, Native Americans originally welcomed and helped the European settlers. When they fought, they were no more "savage" than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not "savage warriors," neither were they "noble savages." They were no more nor less noble than the rest of humanity.

Another common stereotype is the portrayal of the "Indian" as a person of few words, mostly "ugh." The fact is that early European settlers were aware of and commented specifically on the brilliance of Native American oratory and the beauty of their languages.

Stereotypes are sneaky. They influence the way we talk and live and play, sometimes without our knowing it. Don't say to your students, "You act like a bunch of wild Indians." Don't encourage or even allow children to play "cowboy and Indians." Be sensitive to stereotypes in everything you say and do.

Don't let students get the impression that a few "brave" Europeans defeated millions of "Indian savages" in battle.

How could a few Europeans take away the land of Native Americans and kill off millions of them? This did not all happen in battle. Historians tell us that, considering the number of people involved in the "Indian" wars, the number actually killed on both sides was small. What really defeated Native Americans were the diseases brought to this continent by the Europeans. Since Native Americans had never been exposed to smallpox, measles, tuberculosis, syphilis and other diseases that plagued the Old World, they had no immunity and were thus ravaged. Between 1492 and 1910, the Native population in the U.S. area declined to about 200,000. Help your students understand that it was germs and disease, not Europeans' "superior" brains and bravery, that defeated the Native peoples.

Don't teach that Native Americans are just like other ethnic and racial minorities.

Ethnic and racial minorities in the U.S. share in common discrimination, unemployment, poverty, poor education, etc. But they are not all alike. The problems these groups encounter are not all the same, nor are their solutions. Perhaps the biggest difference between Native Americans and other U.S. minorities is that Native peoples didn't come from some other land. This land has always been their home.

Although dispossessed of most of their land, Native peoples didn't lose all of it. According to U.S. law, Native American reservations are nations within the United States. U.S. government and business interests persist in trying to take away Native land--especially land containing oil or other valuable resources. However, the fact is that Native Americans--by treaty rights--own their own land. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. And though often ignored and/or violated, U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, attest to those claims.

Don't assume that Native American children are well acquainted with their heritage.

If you have Native American children in your class, you may expect that they will be good resource persons for your "unit on Indians." Today, it is not unlikely that such children will be proud of being Native American. Some may participate in traditional activities of their cultures.

In general, however, Native children have much in common with other children in the U.S. in that they know far more about TV programs than about their own national ways of life. They eat junk food and want all of the things most children in our society want. If lost in a forest, they would not necessarily be able to manage any better than other children would. Like other children in the U.S., Native children need to be taught about the Native heritage which, in a very real sense, is the heritage of everybody living in the U.S. today.

Don't let students think that Native ways of life have no meaning today.

Native arts have long commanded worldwide interest and admiration. But far more important for human and ecological survival are Native American philosophies of life. Respect for the land, love of every form of life, human and non-human, harmony between humans and nature rather than conquest and destruction of nature--these are vital characteristics of Native ways of life. All peoples in the U.S. can and must learn to live in harmony with the natural world and with one another. That is one lesson Native peoples can teach the world, and that is one of the most significant lessons you should teach your students about "the Indians."



Activity One – Traditional Stories and Tribal History of the Dakota

Learning Objectives:

Part 1 - Early History of the Santee Sioux: Learn Santee Sioux history, with an emphasis on the 1800s.

Write a short story about a day in the life of a Santee boy or girl. Create an illustrated book with their story.

Part 2 - The Great Sioux Uprising of 1862: Learn about events that led to the Great Sioux Uprising of 1862 and examine the hanging of the Mankato 38. Consider these events in light of human civil rights issues.

Part 3 - Buffalo Woman: Read and discuss the story, Buffalo Woman, by Paul Goble.

Part 4 - Tribal Elder Paul Robertson: Experience the oral tradition of the Santee Sioux. Listen and learn from Tribal Elder Paul Robertson.

Introduction:

From time immemorial, the Sioux people have enjoyed a rich and colorful history. Before the Santee Sioux's first contact with Europeans, history was recorded primarily in oral fashion. Stories of battles, great Sioux men and women, mother earth, and all matters spiritual were shared by tribal elders with their tribal youth. An important part of all Santee Sioux children's education was listening to stories. Lessons were learned about all aspects of life through oral stories and recreations by tribal elders. The essence of the Tribe's culture, religion and social beliefs was carried forward through stories from generation to generation.

Much Santee Sioux (non-European based) history was lost during the 1800-1900s. Tribal populations were decimated by disease, starvation, war casualties, harsh reservation life and ruthless governmental policies of the United States. Indian people experienced years of ethnic cleansing and relocation policies under the auspices of the US War Department. Militant policies of extermination, termination and assimilation were the government's way of dealing with Indian people, including the Santee Sioux. Because of these policies, today there remains little written information regarding the Santee Sioux Tribe.

On a more positive note, a renaissance is underway for many tribes, including the Santee Sioux. From youngest to oldest, Indian people are seeking to re-learn their traditional ways. Foremost in this revival is a desire (among young and old) to learn their native Dakota language. Elders are being called upon to speak with youth and to record the old stories in the hopes of preserving the Tribe's oral history and cultural lessons for future generations of Santee Sioux.

In the following section are stories and early history of the Santee Sioux Tribe. By studying the Santee's early history, stories and language, students can get a more personalized view of Indian people as human beings. Such information is critical to our children as they seek to understand how the Santee Sioux lived, survived and how they strive to prosper as we enter the 21st century.

The heart of a people, its very soul, depends on traditions. This is especially true for people with a strong oral tradition, such as the Santee Sioux Tribe. Through the language, history and stories enclosed in this section, students will have a cultural experience that will provide them the unique opportunity to understand the Santee Sioux people as an evolving society, rather than romanticized icons that we relegate to the stuffy pages of old, inaccurate history books.

Enjoy your section on Santee Sioux (Dakota) history, language and stories. Mitakuye Oy'asin (we are all related)!

Activity One - Traditional Stories and Tribal History of the Dakota

Part 1: Early History of the Santee Sioux

Group size: Entire class

Time: 90 Minutes (approximately)

Subjects Covered: Social Studies, Speaking, Listening, Writing

Values: Teamwork, Tradition, Respect

Materials Provided:

- Book: *The Santee Sioux Indians*

Additional Supplies Needed:

- Red or yellow construction paper (2 sheets per student)
- Wide black markers (1 for every 2 - 3 students)
- Lined writing paper (3 sheets per student)
- Blank white paper (2 sheets per student)
(All paper should be 8-1/2 x 11)
- Pencil (1 per student)
- Crayons (students can share, if necessary)
- 2-hole punch
- Red, yellow or black yarn (one 12 inch piece per student)
- 12 inch ruler (1 for every four students)

Preparation:

- Set the paper punch to punch holes two inches from top and bottom of the paper, or make a guideline for students to use when punching holes in their book
- Pass out to students the materials he/she will need to make a story booklet (see materials above).

Background:

Originally the Sioux (pronounced Sue) were a single large tribe living in the northern reaches of Wisconsin and eastern Canadian provinces of Ontario, Manitoba and Saskatchewan. They were driven southward and westward by the large and hostile Ojibwa Nation. The Sioux split at the Minnesota River. One part moved west into the Great Plains (Nebraska, Montana, Wyoming, North and South Dakota). Those who moved west again split and were known as the Teton Sioux and the Yankton Sioux. Both remained on the Great Plains. The group of Sioux who did not journey westward onto the plains settled in the valley of the Minnesota River, near Knife Lake. The Sioux word for knife is "isanti," thus, they became known as the Santee Sioux.

The Santee called their territory the Big Woods. The deep forests and rivers of Minnesota, as well as the rolling prairies had abundant natural resources. It was a harsh place of great beauty and freedom, but the environment was unforgiving. The Santee were expert woodsmen and had excellent survival skills. The Santee (along with all the Sioux) were renowned for their ability to endure hardship without complaint.

The Santee acquired food by hunting, gathering, and agriculture. They planted crops of corn, beans, sweet potatoes, and squash. They harvested wild rice, berries, fruits, roots and herbs. Buffalo, elk, deer, moose, bear, rabbit, badger, pheasant and fish were plentiful. They even collected the sap from maple trees, boiled it, and allowed it to harden into sweets. All the work of the Tribe was shared by the tiyospaye (the basic family unit of Santee society which included the head man, his wife,

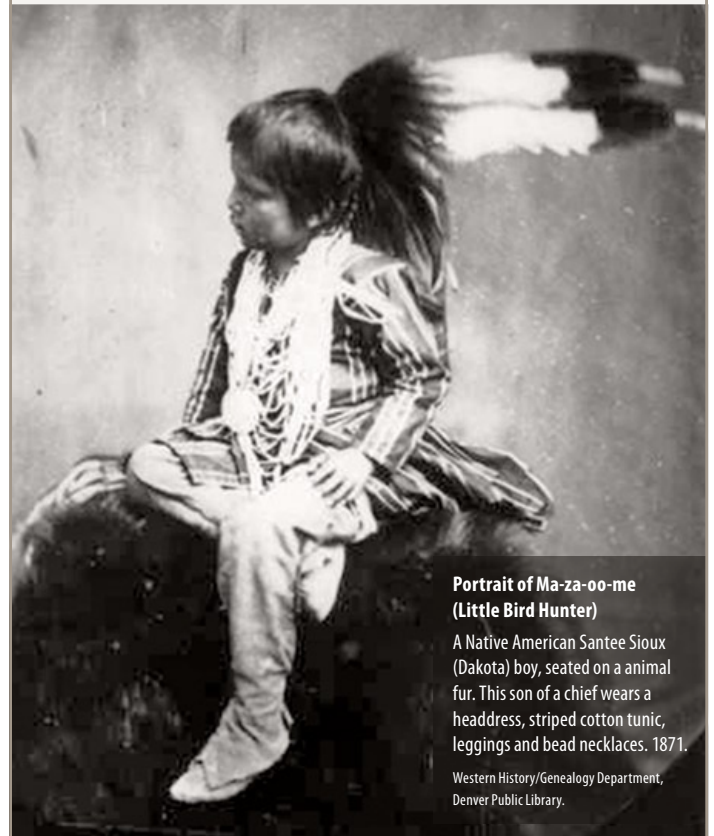
Background (Santee history cont):

children, parents, grand-parents, in-laws, cousins, uncles, aunts and sometimes even very close friends and their families). The Santee were fairly peaceful and had friendly relations with their neighbors, with whom they traded.

As with other Sioux people, the Santee tended to be tall and strong. Men wore deerskin breach cloths, leggings, and shirts. Women wore long shirts and leggings. They all wore moccasins of buffalo or deer hide. During the winter, they wrapped themselves in heavy buffalo-hide robes. Clothing was decorated. Some was painted. Some had dyed porcupine quills sewn into designs. Everyone had long black hair. Men cut their bangs on their forehead and the rest hung free. Women wore their hair extremely long and twisted it into two braids. Traditionally, all Santee painted their faces. Women sometimes put a small red dot on their foreheads or perhaps on their cheeks. Men used more paint, wore daring designs, or painted entire portions of their faces one color. Both women and men liked to wear bracelets, necklaces and other ornaments. Before the Euro invasion they used shells, smooth rocks and animal claws and teeth. Later they used trinkets, jewelry, military decorations and other articles of clothing. The men often wore headdresses with colorful feathers.

Santee boys and girls enjoyed a childhood of excitement, exploration and play. Discipline was minimal. Rarely was serious punishment required. Santee children learned from an early age what was expected of them. Misbehavior on a child's part might cause a problem for the tribal community; even the smallest children knew that was not acceptable. Children had no formal educational training. They learned their roles in Santee society by observing their elders and by playing games that imitated the roles they would assume. Boys held hunting contests, swam, climbed and had running races and bow-and-arrow competitions. They also had wrestling matches and other tests of their strength,

stealth, agility and survival skills. Girls did everything from gathering berries and harvesting wild rice to helping preserve foods and prepare meals. They learned to embroider buffalo robes and other clothing, and to construct tipis. A young woman brought great honor to her family by her skillful quill work. Both boys and girls spent hours listening to elders tell tales of great warriors, significant events, admirable Santee women, and the spirits and creatures that were both worshipped and feared by the Santee. All children were taught Santee traditions, spirituality and history. Children were taught that no individual member of Santee society was more important than the group as a whole. Even tribal leaders were not considered more important than the community. The Santee believed that the well-being of the Tribe would ensure the well-being of each person within the Tribe.



**Portrait of Ma-za-oo-me
(Little Bird Hunter)**

A Native American Santee Sioux (Dakota) boy, seated on a animal fur. This son of a chief wears a headdress, striped cotton tunic, leggings and bead necklaces. 1871.

Western History/Genealogy Department,
Denver Public Library.

Part 1: Early History of the Santee Sioux

Starting Out:

- Share with the students the book, *The Santee Sioux Indians*, by Terrance Dolan.
- Discuss what life for the Santee Sioux would have been like prior to the 1800s.
- Talk about how education was different for Santee Sioux children prior to 1800 than it is for children today.

Action:

1. Have students write a short fictional story about a day in the life of a Santee boy or girl prior to the 1800s. They will then create and bind a book containing their story.
2. Show students how to assemble the booklet: colored bottom sheet, lined sheet, blank sheet, lined sheet, blank sheet, lined sheet, colored top sheet.
3. Emphasize to students the importance of team work to the Santee Sioux and encourage them to help each other if they have problems assembling their booklets.
4. Using the 2-hole punch, allow each student to punch holes in their book.
5. Before tying the booklet together, have the students neatly copy their story onto the lined pages, draw pictures on the blank pages to illustrate their story, and create a cover.
6. Once the stories are written and illustrated, the ruler should be used to help neatly fold each page. The pages should be folded approximately 1 ruler width in from the left edge of the page. This will make it easier to turn the pages after the book is laced together.
7. Finally, they can take their piece of yarn and bind their finished books.
8. Each child can share their story with the group. This sharing re-enforces the concept of the Santee Sioux oral tradition.
9. If you would like, you can incorporate the vocabulary (see end of Part 1) of the Santee Sioux into this activity.

Review:

Ask the students the following questions:

Q. Where did the Santee Sioux live prior to being pushed down into Minnesota and then Nebraska?

A. *Northern Wisconsin & eastern Canada.*

Q. What were the Santee (as were all Sioux people) renowned for?

A. *Their ability to endure hardship and physical discomfort without complaint.*

Q. What did the Santee Sioux normally eat?

A. *Buffalo, deer, moose, bear, rabbit, fish, badger, pheasant, corn, beans, squash, sweet potatoes, wild rice, berries, fruit, roots, herbs and maple sugar.*

Q. How did the Santee dress or adorn themselves?

A. *Men wore deerskin breechcloths, shirts and leggings. Women wore long shirts and leggings. Everyone wore moccasins and used buffalo robes in cold weather.*

Q. What does the Sioux word "isanti" (from which the Santee derive their name) mean?

A. *Knife.*

Part 1: Early History of the Santee Sioux

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have the students take their illustrated stories and read them aloud to children in lower grades. (November is National Native American Month and would be a good time to do this activity).
- Invite a Santee elder to discuss what the group has read. Talk about how it compares to his/her early life experiences. This is especially good to promote a traditional oral learning method.
- Have the children take their stories and make their own oral recording of the stories. Perhaps the stories could be shared with a class from the Santee School.
- The children could develop an online dialogue with a sister class in Santee (via Internet) to discuss cultural differences. This would be a class effort and could continue throughout the school year.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

Santee
family (extended)
buffalo
man
woman

Dakota word

Isanti (Isá ya ti)
tiyospaye (thi yó spa ye)
tatan'ka (tha thá ka)
wicasa (wi cá sta)
winyan (wí ya)

Activity One - Traditional Stories and Tribal History of the Dakota

Part 2: The Great Sioux Uprising of 1862

Group size: Entire class

Time: 90 Minutes (approximately)

Subjects Covered: Social Studies, Speaking, Listening

Values: Respect, Civil Rights, Human Rights

Materials Provided:

- Book: *The Santee Sioux Indians*
- Mankato 38 scarf

Additional Item Needed:

- Local or school library

Preparation:

- Prepare classroom space to facilitate a discussion.

Background:

Originally the Sioux (pronounced Sue) were a single large tribe living in the northern reaches of Wisconsin and eastern Canadian provinces of Ontario, Manitoba and Saskatchewan. They were driven southward and westward by the large and hostile Ojibwa Nation. The Sioux split at the Minnesota River; part moving west into the Great Plains (Nebraska, Montana, Wyoming, North and South Dakota). Those moving west again split and were known as the Teton Sioux and the Yankton Sioux. Both remained on the Great Plains. The group of Sioux who did not journey westward onto the plains settled in the valley of the

Minnesota River, near Knife Lake. The Sioux word for knife is "isanti," thus they became known as the Santee Sioux.

In 1862, 300 Santee Sioux Indians were sentenced to hang for an uprising that left 400 settlers across Minnesota dead. Those 300 Santees were not afforded any of the legal rights guaranteed to American citizens in the Constitution and the Bill of Rights. This country's first citizens would not be considered people under US law until the trial of Standing Bear, a great Ponca Chief, in 1876 (a historic trial which took place in Omaha, Nebraska). The principles upon which this nation was founded, freedom, law and justice, were simply not applied to the Santee.

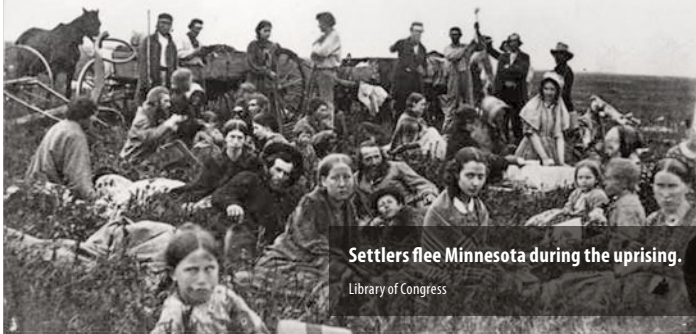
For about 150 years prior to the 1862 uprising, the Santee lands were systematically stolen from the tribe by European newcomers and the US government. In the summer of 1862, the Santee staged a violent uprising in Minnesota to win back lands that had been their homelands since time immemorial. The US government said that Indian people were not American citizens (although they were here long before Europeans). As non-citizens, they could have no real claim to lands they inhabited.

Although the uprising was short-lived, 300 Santees were sentenced to death for their part in the deaths of the 400 settlers. However, upon review of the case, President Abraham Lincoln decided that many trials had been unfair. He reduced the number of death sentences to 38.

Those 38 were executed on December 26, 1862, in the month known to the Santee as the Moon When the Deer Shed Their Horns. It took place before a huge crowd on a giant wooden gallows built for the occasion. Mankato, Minnesota, was the site of the public hanging. All the condemned Santee Sioux held hands and chanted their

Background (Sioux Uprising cont):

death songs. The mass hanging was the largest occasion of capital punishment in the history of the United States. Although 38 were hung, the rest were given long prison sentences. It later came to light that many of those hung had not even participated in the uprising and were innocent of any crime. Later, when the government learned many innocent men had been executed, their spokesman commented that it was “regrettable.”



Settlers flee Minnesota during the uprising.

Library of Congress



Portrait of Ka-ka-kel (Little Crow)

Native American man and chief of the Mdewakanton Sioux who lead his people in the Great Sioux Uprising of 1862 in Minnesota.

Western History/Genealogy Dept,
Denver Public Library

Part 2: The Great Sioux Uprising of 1862

Starting Out:

- Show the students the book, *The Santee Sioux Indians*, by Terrance Dolan that is enclosed.
- Talk to the students about what life for the Santee Sioux would have been like prior to the 1800s.
- Talk about how the European invasion of their homelands impacted the Santee Sioux, both good and bad.

Action:

1. Share with students the events leading up to the Great Sioux Uprising of 1862 (see background information for details).
2. Talk about the United States and what actions have precipitated our declaring war against another country. Compare it to what the Santee Sioux endured.
3. Look at historical and current events and talk about ethnic cleansing and removal of people from their homelands. Discuss civil and human rights issues that have occurred in Tienmen Square, Bosnia, Central Africa, or Kosovo. Discuss how these events are similar to Santee Sioux history and events that led up to the Great Sioux Uprising of 1862.
4. Discuss the Santee Sioux's declaration of war against the settlers.
5. Talk about the Constitution and Bill of Rights and why they were not applied to Indian people.
6. Discuss what feelings these events may have inspired if the students had been the Santee in 1862.
7. If you would like, you can incorporate the vocabulary (see end of Part 2) of the Santee Sioux into this activity.

Part 2: The Great Sioux Uprising of 1862

Review:

Ask the students the following questions:

Q. What two important documents were circumvented in the Mankato 38 trials?

A. *The Constitution of the United States and the Bill of Rights.*

Q. What was the month the hanging took place known as by the Santee?

A. *The Moon When the Deer Shed Their Horns.*

Q. Who reviewed the original 300 death sentences and lowered it to 38?

A. *President Abraham Lincoln*

Q. After the hanging what important fact came to light?

A. *Many of those hung were innocent.*

Q. What was the US. Government's comment when they learned of the Santees innocence?

A. *"Regrettable."*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have students research other instances of atrocities such as the Mankato 38 that have been committed throughout history. Discuss or have students write a report on the similarities, differences and the outcomes of these events.
- Have students research their family history to determine if their ancestors were victims of civil and/or human rights violations. Write a biographical summary of the events to share with the class.
- Create a timeline of the events that led up to and followed Great Sioux Uprising of 1862. Have students consider the circumstances that caused the uprising and the repercussion of both the uprising and the US government's response.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

Santee
man
freedom

Dakota word

Isanti (Isá a ti)
wicasa (wi cá sta)
tawaiciyapi (tá wai chi ya pi)

Activity One - Traditional Stories and Tribal History of the Dakota

Part 3: Buffalo Woman

Group size: Entire class

Time: 60 Minutes (approximately)

Subjects Covered: Social Studies, Speaking, Listening, Reading

Values: Respect, Tradition, Spirituality, Family Values

Materials Provided:

- Book: *Buffalo Woman*

Additional Supplies Needed:

- Chalk board, dry erase board or large sheet of paper
- Chalk or dry erase markers and eraser, or large markers or crayons

Preparation:

- Arrange the classroom so all students can see the illustrations as you read the book.

Background:

The Santee Sioux were originally from Wisconsin. They moved to a valley of the Minnesota River, near Knife Lake. The Sioux word for knife is “*isanti*,” thus, they became known as the Santee Sioux. The Sioux lived, as many Native peoples do, as part of an extended family. Traditionally, Indian families were comprised of parent(s), children,

grandparents, in-laws, aunts, uncles, cousins, and even friends. Today this tradition of living as extended families continues for Indian people. This is in sharp contrast to most American families where households are made up of only the parent(s) and their children.

Spirituality was an important part of Santee Sioux life. But where Euro-Americans often prayed only before eating, at funerals or on Sundays, the Santee enjoyed a life of continuous spirituality. Mitakuye Oy’asin (we are all related) meant that all things (animals, plants, the sun, the moon, the elements), great and small, were related to the Santee. Every part of their daily life was an opportunity to give thanks and appreciation for the bounty in their lives.

Much of this culture was conveyed through the oral tradition of story telling. From the creation of the world to lessons from the trickster, Coyote, lessons were conveyed in stories that were spiritual in nature. Many of these stories included or were about the buffalo.

As Black Elk, a renowned Oglala Sioux holy man, said, “*For it was the White Buffalo Cow Woman who, in the beginning, brought to us our most sacred pipe, and from that time we have been relatives with the four-legged and all that moves. Tatan’ka, the buffalo, is the closest four-legged relative that we have, and they live as a people, as we do.*”

Two hundred years ago, 50 million buffalo roamed the Great Plains. By the early 1900s, fewer than 500 animals remained. Today, more than 250,000 buffalo thrive on native lands. The Santee Sioux believe that as the buffalo prosper, so the Santee people prosper. Respect for Tatan’ka (the Buffalo) is making a resurgence across Indian Country. The Santee Sioux have brought the buffalo back onto tribal lands in the belief that within the

Activity 1

Background (Buffalo Woman cont):

spirituality of their brother the buffalo lies hope for the future of the Santee Sioux people and future generations.

The students will enjoy the writing and illustrations of Paul Goble. Although Paul Goble is not of Indian heritage, he has earned the respect of Indian people with his sensitive portrayals of America's first peoples. Mr. Goble has taken the oral story of Buffalo Woman and put it in print. "Mitakuye Oy'asin" (we are all related) is an integral part of the beliefs of the tribes of the Great Plains. This story teaches that the lives of Indian people and the sacred buffalo are intertwined and that all living things are related.

Tribal stories were not just for entertaining. They strengthened the bond between the Santee Sioux and their brother the buffalo. It was believed the retelling of the stories encouraged the herds to continue to sacrifice themselves for the good of the Santee Sioux. It was believed the story itself had the power to change those that heard it; that in hearing it, all the People became more worthy of their buffalo relative.

Part 3: Buffalo Woman

Starting Out:

- Discuss the relationship between the Santee Sioux and the buffalo.
- Remind students of the role of the oral tradition and storytelling in the life of the Santee Sioux (see background information for details).

Action:

1. Read and discuss the Buffalo Woman story. Be sure to show students the beautiful illustrations.
2. Discuss what lessons the story may hold for the students in your class.
3. Divide the class into two groups and select recorders for the groups.
4. Toss a coin to determine which group will begin.
5. Each team will alternate turns writing down important events which took place in the story.
6. When one team cannot think of a new event, the competition is over.
7. With the whole group, discuss the important events. Have the group decide as a whole if each important event reflects respect, tradition or spirituality. In some cases, events may reflect more than one of the three.
8. If you would like, you can incorporate the vocabulary (see end of Part 3) of the Santee Sioux into this activity.

Part 3: Buffalo Woman

Review:

Ask the students the following questions:

Q. Who was a great hunter in the story?

A. *The young man*

Q. What was the beautiful young woman before she met her husband and where did she come from?

A. *A buffalo cow from the Buffalo Nation.*

Q. What was their son's name?

A. *Calf boy.*

Q. Why did the wife leave her husband to return to her people who lived beyond the high distant ridge?

A. *The young man's family did not like her. They often said unkind things. They told her to go back from where she came. His relatives said she was nothing but an animal.*

Q. How were the son and wife distinguished from the other buffalo by the young man?

A. *The son flicked his left ear. The wife had a cockle-burr on her back.*

Q. What happened to the young man in the end?

A. *The buffalo surrounded the young man for three days and nights, and on the fourth day, he became a buffalo.*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Invite a Santee elder (or a Sioux person) to talk about what this story means to their tribe. This promotes oral tradition learning.
- Have the students make the story into a play. The play would be especially appropriate to put on for parents or other students during November, which is National Native American Month.
- Have students tape the play. Perhaps the recreations could be shared with a class from the Santee School.
- The children could develop an on-line dialogue with a sister class in Santee (via Internet) to discuss cultural difference. This would be a class effort and could continue throughout the school year.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

We are all related

buffalo

man

woman

tipi

Dakota word

Mitakuye Oy'asin

(mi ta ku e owá si)

tatan'ka (tha thá ka)

wicasa (wi cá sta)

winyan (wí ya)

tizi'kza (thí pi)

Activity One - Traditional Stories and Tribal History of the Dakota

Part 4: Tribal Elder Paul Robertson

Group size: Entire class

Time: 45 Minutes (approximately)

Subjects Covered: Social Studies, Reading, Speaking, Listening

Values: Respect, Oral Tradition

Materials Provided:

- *Santee Sioux History and Stories* video tape

Additional Supplies Needed:

- VCR
- TV

Preparation:

- Arrange the classroom so that all students may see and hear the TV clearly.

Background:

Paul Robertson is a member of the Santee Sioux. In an attempt to preserve some of the stories and lessons that he was taught as a young Santee, he is sharing the tradition of oral history.



Horse racing of the Sioux Indians, 1840-1843

PFERDERENNEN DER SIOUX INDIANER Karl Bodmer, Library of Congress

bei Fort Pierre.

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HORSE RACING OF SIOUX INDIANS

Part 4: Tribal Elder Paul Robertson

Starting Out:

- Briefly explain how oral history differs from written history.

Action:

- View the video tape.
- Talk briefly with the students about the video. Find out if any of the students are familiar with the concept of oral story telling as a tradition in their family. Discuss their oral traditions.
- Talk about the different styles of learning (oral, visual, auditory and hands-on). Discuss how different learning styles are best for different people, but everyone can learn in many different ways.
- If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. What is the name of the Santee Tribal Elder telling the stories?

A. *Mr. Paul Robertson.*

Q. What method of teaching is being used?

A. *Oral or traditional.*

Q. Why is oral history important to the Santee Sioux?

A. *Allow students to provide a variety of answers.*

Q. Which story was each person's favorite and why?

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Find other stories in the local library. Record the stories to share with the class.
- Make one of the stories into a class production (to share with family, friends or other students during National Native American Month in November).
- Have students interview members of their family or community and record their oral tradition.

Vocabulary:

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English word

Santee

story

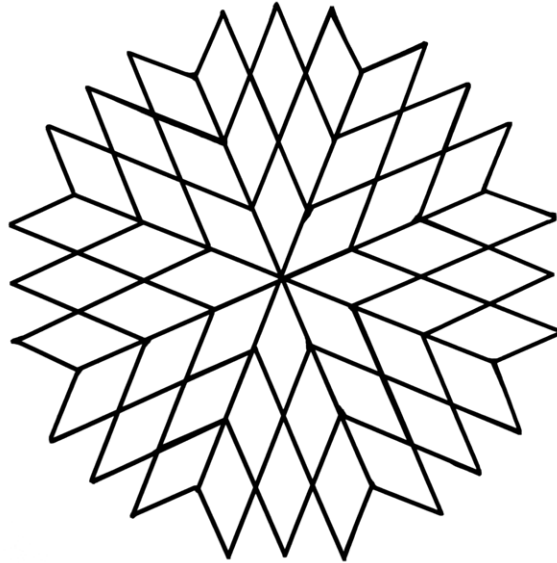
Great Spirit

Dakota word

Isanti (Isá a ti)

woyake (wó ya ke)

Wakan Tanka (Wa khá thá ka)



Activity Two – Traditional Arts of the Dakota

Learning Objectives:

Part 1 - Star Quilt (Wic'a'nhipi) Pattern: Design a star quilt. Learn the history of the star quilt. Learn the significance of gift giving by the Santee Sioux people.

Part 2 - Dream Catcher Pattern: Design a dream catcher. Learn the significance of dream catchers. Learn how the Santee Sioux used the natural world to bring beauty into their lives and to make spiritual adornments to enrich their daily lives.

Part 3 - Beaded Choker Pattern: Design a beaded choker. Talk about the significance of art and design on a society. Learn the skill of beading at its easiest level.

Introduction:

A long time before their first contact with Europeans, the Santee Sioux had enjoyed a rich and varied life filled with beauty and works of art. Their traditional design included the woodland (floral) motif. They incorporated much of nature into their designs.

Traditionally, jewelry was made to adorn both Santee men and women. Prior to European contact in the 1600s, shells, smooth stones, and animal claws and teeth were used to decorate such adornments. Additionally, the quills of porcupines were dyed (red, black and yellow) with animal, plant/vegetable and mineral bases. After European contact with the Santee Sioux, adornments often were made from trinkets, military decorations and articles of clothing.

From European influence came Star Quilts and bead work (with the introduction of glass beads), both of which are considered to be traditional arts today. European settlers were not the only ones to influence the arts of the Santee Sioux. Dream Catchers originated from the Oneida Tribe of the great northeast. Today, Dream Catchers are considered to be a traditional part of Sioux culture, including the Santee Sioux.

Contemporary Santee Sioux enjoy wearing the same jewelry, clothing and footwear that you do, including Nike and Adidas! However, when the Santee Sioux come together for a celebration or ceremony (such as a pow wow), they usually dress in traditional regalia. Such dress might include jingle dresses, buckskin dresses or fancy shawls for the women; buckskin shirts and pants and fur or grass regalia for the men. Adornments include feathers, animals skins, teeth or bones. Each person's regalia is usually hand-made and unique to that individual, their family and/or tribal history.

Today, the Santee Sioux still enjoy a rich and varied life filled with beauty and works of art. Among contemporary Santee Sioux, the arts are a way to earn a living on the reservation where there are few other economic opportunities. Beautiful Star Quilts, bead and quill work, Dream Catchers, drums and shields are among the traditional art that is crafted and sold.

In the following section are patterns and instructions on how to make some traditional arts of the Santee Sioux Tribe. By studying Santee arts, students can get a more personalized view of Indian people as human beings.

It is said that to enslave a people you must first dehumanize them. If that is true, then it is through the arts of a people that we get an educational and cultural experience that provides an opportunity to students for a unique understanding of the lives of the Santee Sioux people as an evolving society, rather than as just romanticized icons of history.

Enjoy your section on Santee Sioux (Dakota) traditional arts. Mitakuye Oy'asin (we are all related)!

Activity Two - Traditional Arts of the Dakota

Part 1: Star Quilt (Wic'a'nhipi) Pattern

Group size: Groups of 2 - 3 students

Time: 120 Minutes (approximately)

Subjects Covered: Social Studies, Listening, Mathematics

Values: Teamwork, Aesthetics, Tradition, Respect

Materials Provided:

- Star quilt
- Star quilt pattern sheet (one per group)

Additional Supplies Needed:

- Markers (or crayons or colored pencils)
- Scissors
- Glue or paste
- Construction paper (assorted colors -- 8-1/2 x 11)
- 1 Piece of large roll paper (white -- large enough to affix all the finished star patterns to it)

Preparation:

- Break students into small groups (2-3 per group).
- Gather materials and distribute to students.
- Pass out star quilt pattern sheets to color, one per group. Only three colors per group should be used on the pattern.

Background:

The star quilt is used in different ceremonies. The practice of making star quilts was adopted from European women, from whom Santee Sioux women learned quilting. Dakota women gathered to work on a quilt as a group project, in much the same way as their European counterparts. Star quilts were originally sewn by hand. Today, most quilts are sewn by sewing or quilting machines. Hand sewn star quilts are quite valuable.

In contemporary Santee Sioux culture, it is an honor to receive a star quilt. Star quilts are given as gifts to people who have accomplished something of importance or to those who have helped others in some significant way. Two important concepts to the Santee Sioux people are teamwork and respect for each person's ideas.

Starting Out:

- Show the students the star quilt from the kit.
- Explain to students the history of the star quilt, and when they are given away.
- Talk about the three colors used prior to 1800 (red--'sa; yellow--zi; black--sapa) and from where they were derived (animal, vegetable/plant and mineral sources).
- Explain to the students that they have to agree with the other people in their group on which three colors to use and that the colors they select must be available in the construction paper.
- Explain the importance of team-work in making the star quilt.
- Talk about the importance to the Santee Sioux of respecting each person's ideas.
- Discuss who they know that might be worthy of a star quilt, and why.

Part 1: Star Quilt (Wic'a'nhpi) Pattern

Action:

1. Have students decide in their group on three colors they want to use in their pattern.
2. Have students color the pattern sheets. Students may use markers, crayons, or colored pencils.
3. When finished coloring the pattern, the students will trace and cut out the diamonds using construction paper matching the colors to their pattern sheet.
4. When all the groups are finished cutting their patterns out of construction paper, they will come back together as a large group. The large group will work cooperatively assembling and gluing the diamonds on the large piece of rolled paper.
5. The group can then add a border or some trim around the edge of their star quilt design.
6. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

- | | |
|---|---|
| Q. What is the history of the star quilt? | Q. What mathematical concepts are used in making a star quilt? |
| A. <i>It was adopted from European women.</i> | A. <i>Geometry and patterning.</i> |
| Q. What were the three main colors used by the Santee Sioux prior to the 1800s? | Q. What did you learn about working in a group that was important to the Santee Sioux people? |
| A. <i>Red--'sa; yellow--zi; and black--sapa.</i> | A. <i>Teamwork is important, as is respect for each person's ideas.</i> |
| Q. How is the star quilt used in the Dakota culture? | Q. What is the Santee Sioux word for star? |
| A. <i>It is given as an honor to a person for an accomplishment or for helping.</i> | A. <i>Wic'a'nhpi.</i> |

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have the students write a report on star quilts. In November (during National Native American Month and around Thanksgiving), have the reports displayed around the large group's star quilt.
- Invite an Indian person from your community to discuss quilting (if there are no Indian people within your immediate area, invite an elder from your community to share information on quilting).
- Visit a museum that exhibits quilts to see if they have any that are star quilts.
- The students could collaborate with a local group of elders (Indian people if possible) to make a star quilt. (If the students are unable to help with sewing, they could design the pattern and choose colors for the elders doing the sewing.) The finished star quilt could be used three ways: a) To hang in the school to promote diversity; b) To sell tickets for a raffle to raise funds for either the Santee School (or for your local school to purchase contemporary Indian works for the library); c) To give as a gift to a local person who the students determine to be worthy of being honored.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

| English word | Dakota word |
|--------------|---------------------------------|
| sew | ka'ge'ge (ka gé ge) |
| star quilt | wic'anhpi sina (wi cá hpi siná) |
| black | sapa (sá pa) |
| red | 'sa (sa) |
| yellow | zi (zi) |

Activity Two - Traditional Arts of the Dakota

Part 2: Dream Catcher Pattern

Group size: Any size group

Time: 60 Minutes (approximately)

Subjects Covered: Social Studies, Listening

Values: Aesthetics, Tradition, Spirituality, Religion

Materials Provided:

- Dream catcher
- Dream catcher instructions
- Dream catcher explanation

Additional Supplies Needed:

Materials required for each student.

Modern Substitute:

- Scissors
- 18" Yarn (assorted colors)
- 1 Wooden ring (6" diameter)
- 9" Heavy package string
- 24" Heavy package string
- 15 Plastic beads (assorted colors)
- 3 Feathers (real or synthetic)

Traditional Item:

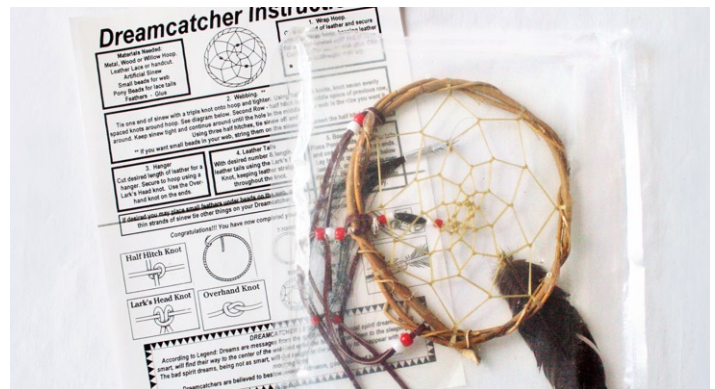
- Scissors
- Leather or fur
- Red willow branch
- Sinew
- Glass beads
- Bird/hawk feathers

Preparation:

- Gather materials and distribute to students.
- Make enough copies of the dream catcher explanation and significance so each student can take one with their dream catcher.

Background:

It is thought that dream catchers originated with the Oneida Tribe. They were hung in lodges and upon cradle boards. It was believed that the dream catchers drew all your dreams through their webs. The bad dreams were rough. Good dreams were smooth. The rough (bad) dreams became entangled in the web. The smooth (good) dreams were released through the hole in the center. They were returned to you by sliding down the feather or fringe that hangs down above you.



Starting Out:

- Explain to students the history of the dream catcher, the spiritual concept and how they were used. Show the students the dream catcher from the kit.
- Explain that due to difficulty in finding available supplies, everyday substitutions may be used in the classroom. Discuss real items that would be used and readily available to the Santee Sioux prior to the 1800s.
- Emphasize the importance of understanding the significance of the circle to Indian people. Talk about the three colors used prior to 1800 (red--sa; yellow--zi; black--sapa) and from where they were derived (animal, vegetable, plant, or mineral sources). Discuss diversity, cultural differences/beliefs and spirituality and how we all need to respect each other and celebrate our differences.

Part 2: Dream Catcher Pattern

Action:

1. Follow the instructions on how to make dream catchers.
2. Work on each step as a group; do not move on until everyone has completed each step. The teacher (or a helper) may offer to assist students having trouble.
3. Have students use an extra piece of yarn to attach the dream catcher explanation to their dream catcher so those who receive it will remember its spiritual significance.
4. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. What geometric shape do the Santee Sioux believe reflects all things?

A. *The circle.*

Q. What is the Santee Sioux word for dream catcher?

A. *Hom mde yuza.*

Q. What is the purpose of the dream catcher in Dakota culture?

A. *To catch your dreams (keeping the bad ones and releasing the good ones).*

Q. What mathematical concepts are used in making a dream catcher?

A. *Geometry, counting (multiplying & dividing), patterning, and measuring.*

Q. What three items would really have been used by the Santee Sioux in making a dream catcher?

A. *Red willow branches, sinew, fur (also acceptable are horse hair, feathers or glass beads).*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have the students write a short story on dream catchers. In November (during National Native American Month and around Thanksgiving), have the reports displayed along with the students' dream catchers.
- Invite an Indian person from your community to discuss dream catchers and to show the students how to make them (instead of using the written instructions).
- Research and discuss other cultures which may have similar ways to deal with good and bad dreams.
- Students could collaborate with a local charitable group to make dream catchers. The finished dream catchers can be used two ways: a) to hang in the school to promote diversity, b) or to sell for a fund raising drive. The funds raised can be given to the Santee School, or to your school to buy contemporary books about Indian people which are culturally sensitive for the school library.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word
dream catcher
horse hair
fur
sinew

Dakota word
hom mde yuza (ha mdé yu za)
sung him (sughi)
hi (hi)
ta kan (tha ká)

Activity Two - Traditional Arts of the Dakota

Part 3: Beaded Choker Pattern

Group size: Any size group

Time: 90 Minutes (approximately)

Subjects Covered: Social Studies, Listening

Values: Aesthetics, Tradition

Materials Provided:

- Beader choker necklace

Additional Supplies Needed:

Materials required for each student.

- Sinew or sturdy twine (three lengths, each the size of the student's neck plus twelve inches)
- 6 Leather dividers with three holes
- 32 Pony beads (assorted colors--medium--wooden, plastic or glass)
- 15 Bone beads (one inch long)

Items can usually be purchased at any local craft store, or you may wish to purchase your items at Prairie's Edge; located at P.O. Box 8303, Rapid City, SD 57709-8303; (605) 341-7534, fax (605) 341-6415, www.prairieedge.com.

Preparation:

- Gather materials and distribute to students.

Background:

From times before the Santee Sioux came down from the far north, chokers were used as adornments and jewelry for both men and women. Some chokers were a symbol of status, such as those made from bear claws or other hard to obtain items. A young man might give a choker he had made to a young woman to show his interest or affection. Others were simply for individual pleasure.

Prior to the 1600s, chokers were made from leather, sinew or twine. They were adorned with shells, feathers, smooth rocks and animal teeth or claws. After the European influence, it became more common to use beads, trinkets and metal on chokers.



Starting Out:

- Explain to the students about the cultural concept of the choker both as a symbol of distinction and as personal decoration.
- Discuss how people today still use jewelry as adornments to show class or wealth and/or personal style.
- Show the students the beaded choker from the kit.

Part 3: Beaded Choker Pattern

Action:

1. Work as a group and do not move on until everyone has completed each step.
2. Each student should measure their neck with a piece of twine or sinew, add 12 inches to that length, and cut three pieces of twine or sinew long enough to go around their neck plus 12 inches.
3. Put the ends of the three lengths together. Tie them in a knot.
4. Braid the three strings about 6 inches in, to the point where you want to begin putting on the beads.
5. Begin adding the beads, bones and leather spacers. First put one bead and push it to where the braid ends, then add the first leather spacer, followed by one bead on each of the three strings. Follow the bead with a bone piece on each string; followed by one more of each bead on the strings. Continue that pattern of steps four more times.
6. End by stringing the last leather spacer and the final bead. Braid the remaining strings and tie a knot at the end. Your beaded choker is ready to wear!
7. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. What two things could you tell about a person from their beaded chokers?

A. *Any distinction or their personal style.*

Q. What three items are used to make a choker?

A. *Lengths of sinew, leather spacers, and pony beads (wooden, glass or plastic).*

Q. What mathematical concepts are used in making beaded chokers?

A. *Counting, patterning and measuring.*

Q. What is the Santee Sioux word for beaded choker or necklace?

A. *Na pin.*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have the students write a short story about Indian chokers. In November (during National Native American Month and around Thanksgiving), have the reports displayed along with the students' beaded chokers.
- Invite an Indian person from your community to discuss beaded chokers and to show the students how to make them.
- Research and discuss other cultures which have similar ways to show class through jewelry adornment.
- Students could collaborate with a local charitable group to make beaded chokers. The finished chokers can be used two ways: a) to exchange at school to promote diversity; or, b) to sell for a fund raising drive. The proceeds could be used at the school to buy contemporary books about Indian people which are culturally sensitive for the school library, or be donated to the Santee School.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word
choker necklace
leather
beads
gift

Dakota word
na pin
ta ha (tha há)
si pto; (si ptó)
waku (wakhú)

Activity Three – Traditional Foods of the Dakota

Learning Objectives:

Part 1 - Making Fry Bread: Learn how to prepare and cook fry bread. Taste traditional Santee Sioux food.

Part 2 - Making Wozapi, a Berry Pudding: Learn how to make wozapi. Explain what it is.

Part 3 - Making Corn or Hominy Soup: Learn how to prepare and cook corn/hominy soup. Taste traditional Santee Sioux food and learn that corn soup was an important part of the tribe's diet.

Part 4 - Making Old Fashion Buffalo Stew: Learn how to prepare and cook a traditional buffalo stew. Taste traditional Santee Sioux food.

Part 5 - Making Indian Tacos: Learn how to prepare and cook an Indian taco. Explain where the Indian taco originated. Taste Indian Tacos.

Introduction:

A long time ago, before the Santee Sioux's first contact with Europeans, the diet of the Dakotas consisted of food that was obtained primarily through hunting, agriculture, and gathering.

By hunting, meat was provided by both large and small game. Large game that was hunted included the buffalo, elk and deer. Small game consisted of rabbits and birds, such as pheasants. Additionally, fishing was an important source of food.

Agriculture provided the Santee Sioux with crops such as squash, corn, and potatoes. Wild rice was also grown in area marshes and harvested. Rice was an important source of food for the tribe.

Gathering food was the tribe's way of using the natural resources available. They used it to supplement their hunting and farming. Foods that were gathered included wild berries, roots, and herbs. Choke cherries were a popular berry that the women and girls gathered. Because there was no refrigeration in those days, drying the food was the only way to preserve it for future use.

Today, the Santee Sioux enjoy eating the same foods that you do, including fast food! However, when the Santee Sioux come together for a celebration or ceremony, they usually have a traditional meal. The traditional meal might consist of corn soup with buffalo meat. (If buffalo meat is not available, beef is substituted.) Fry bread would be served with the soup. Fry bread is a bread dough (made from either baking powder or yeast) that is deep fried. For dessert, a berry pudding known as wozapi is usually served.

Another favorite food of the Dakotas are Indian Tacos. An Indian Taco is a large piece of fry bread topped with seasoned hamburger. The hamburger can be seasoned with packaged taco seasoning or family recipes may be used. Indian Tacos are topped with lettuce, tomato, and cheese. Taco sauce or salsa is added to taste. Although Indian Tacos are a relatively new traditional food, they are well known and loved throughout Indian Country. They are delicious!

In the following section are recipes for foods that can be cooked (if school resources are available and your individual policies allow). However, students do not need to cook to learn about the traditional foods of the Santee Sioux. By studying the recipes and discussing how the foods are made, students can get a more personalized view of Indian people as human beings. This is an educational, cultural experience that provides the opportunity to study or actually prepare fry bread, wozapi, buffalo stew and Indian Tacos. It gives all students a unique understanding of these favorite foods of the Santee Sioux people as an evolving society, rather than as just romanticized icons of history.

Enjoy your section on Santee Sioux (Dakota) Traditional Foods. Mitakuye Oy'asin (we are all related)!

Activity Three - Traditional Foods of the Dakota

Part 1: Making Fry Bread

Group size: 10 - 12 students

Time: 60 Minutes (approximately)

Subjects Covered: Social Studies, Science, Reading, Listening, Mathematics

Values: Tradition, Teamwork, Appreciation, Respect, Diversity

Materials Provided:

- Fry Bread Recipe Sheet

Additional Supplies Needed:

- Large frying pan
- Large pan & large bowl (for bread)
- Large spoon, large fork, pizza cutter
- Measuring cups & spoons
- Aprons or T-shirts (to protect clothing)
- Paper towels
- Cooking oil (frying pan half full)
- Flour (2 cups)
- Baking powder (4 teaspoons)
- Salt (1 teaspoon)
- Sugar (2 teaspoon)
- Milk (1/3 cup warmed)
- Water (1/4 cup warmed)

Preparation:

- Prepare cooking space.
- Gather ingredients, materials and salt or fire extinguisher needed for safety while cooking.
- Make additional copies of the recipe sheet if needed.

Starting Out:

Explain to students that fry bread is a special treat among the Dakotas. Inform students that bread was introduced to the Native Americans by Europeans in the late 1600's and that Native Americans came up with the idea of frying it (thus, Fry Bread). Which tribe originally came up with the idea of frying the bread is unknown, but it is widely practiced throughout Indian Country. Fry bread is usually fixed as part of a traditional meal (for a ceremony or celebration). Fry bread is also often fixed at home with meals (it is especially good with soup or chili).

Explain to students that there are two ways to prepare fry bread. One is with baking powder and the other is with yeast. If you choose to make the yeast kind, the teachers who have made fry bread in the classroom suggest using frozen bread dough or frozen biscuits. Let the dough thaw out and make it into little round circles (about two inches in diameter when patted out). Fry in hot grease. Top with powdered sugar, syrup or serve plain.

Part 1: Making Fry Bread

Action:

1. Discuss with students the history of fry bread and the occasions when it is fixed.
2. If preparing fry bread, assign duties, including clean-up detail.
3. **STRESS to students the hazards of using hot grease.** Review safety rules prior to cooking. (Precautions: have salt on hand and a kitchen fire extinguisher. If a fire should start, salt can be poured on the fire to smother it. If that does not work, use the fire extinguisher. Be sure that students use aprons or T-shirts that are not too large -- to prevent fire hazards.)
4. Assist the students in making fry bread using the recipe sheet. To save time, fry bread may also be made using pre-mixed refrigerator biscuit dough or frozen bread dough.
5. Once the fry bread is ready, ENJOY!
6. While enjoying the fry bread, discuss the activity. Talk about the varied cultures of the students who participated and any foods that they may use during ceremonies or special events, or foods considered special treats.
7. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. On what two special occasions do the Santee Sioux usually fix fry bread?

A. *Ceremonies and celebrations.*

Q. What are the two ways fry bread can be made?

A. *Baking powder and yeast.*

Q. Where did the Dakotas get bread?

A. *From the Europeans.*

Q. Approximately when did the Dakotas get bread?

A. *The late 1600's.*

Q. What is the Santee Sioux word for bread?

A. *Agu'yapi (a gu ya pi).*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- If you do not have the resources to allow the children to cook fry bread themselves, invite an Indian person from the community to come into the class and make fry bread. While students sample the fare, the guest can explain about fry bread and their tribe.
- The students could fix a traditional meal and invite some special guests, perhaps parents, grandparents, or other school staff.
- The recipe sheet can be copied and sent home for the students to fix fry bread for their families. They could then report back to the class on the activity.
- During November (in honor of National Native American Month and Thanksgiving), the school cafeteria could serve a traditional Indian meal (as they do a traditional turkey Thanksgiving meal).

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

bread
water
eat
sugar

Dakota word

agu'yapi (a gu ya pi)
mni' (mni)
wo'ta (wóta)
canhan'pi (cha hápi)

Activity Three - Traditional Foods of the Dakota

Part 2: Making Wozapi, a Berry Pudding

Group size: 10 - 12 students

Time: 60 Minutes (approximately)

Subjects Covered: Social Studies, Science, Reading, Listening, Mathematics

Values: Tradition, Teamwork, Appreciation, Respect, Diversity

Materials Provided:

- Wozapi Recipe Sheet

Additional Supplies Needed:

- Large sauce pan
- 3 Pounds pitted, dried wild cherries or blueberries
- 2 Cups flour
- 2 Cups sugar
- 1/2 teaspoon salt
- Large fork; large spoon (to stir mixture)
- Large bowl; small bowl with pour spout
- Measuring cups & spoons
- Aprons or T-shirts (to protect clothing)

Preparation:

- Prepare cooking space.
- Gather ingredients, materials and salt or fire extinguisher needed for safety while cooking.
- Make additional copies of the recipe sheet if needed.

Starting Out:

Explain to your students that wozapi is a dessert-like food item. It is a favorite among the Santee Sioux at celebrations and ceremonies. Share with students that choke cherries and berries, gathered by the women and girls, were an important staple in the Santee Sioux' diet. Flour was brought to the tribe by Europeans in the late 1600's (along with bread). The Dakotas added the flour to their fruit. This is a good time to point out to the students that all cultures evolve. Choke cherries and berries (traditional food) evolved into a pudding-like food (wozapi), which today is considered a traditional food. Although we use measuring cups and spoons today, long ago our grandmothers did not. They would estimate how much of each item they needed to make their wozapi. Each person made it to taste for their tiyospaye (Santee Sioux society extended family unit).

Part 2: Making Wozapi, a Berry Pudding

Action:

1. Discuss with the students the history of wozapi and the occasions when it is served.
2. If preparing wozapi, assign duties, including clean-up detail.
3. **STRESS to students the importance of safely using hot stoves and boiling water.** Review safety rules prior to cooking. (Precautions: have salt on hand and a kitchen fire extinguisher. If a fire should start, salt can be poured on the fire to smother it. If that does not work, use the fire extinguisher. Be sure that students use aprons or T-shirts that are not too large -- to prevent fire hazards.)
4. Assist the students in making wozapi using the recipe sheet.
5. Once the wozapi is ready, ENJOY!
6. While enjoying the wozapi, discuss the activity. Talk about the varied cultures of the students who participated and any foods that they may use during ceremonies or special events; or foods considered special treats. Talk about how foods evolve from their original forms.
7. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. What is wozapi?

A. *Berry pudding.*

Q. When is it likely to be served?

A. *At ceremonies and celebrations.*

Q. What are the four main ingredients used in making Wozapi?

A. *Berries, water, flour and sugar.*

Q. What are two ways wozapi can be eaten?

A. *As dessert or as a dip for fry bread.*

Q. Santee Sioux grandmothers did not use what when making wozapi?

A. *Measuring cups and spoons.*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- If you do not have the resources to allow the children to cook wozapi themselves, invite an Indian person from the community to come into the class and make wozapi. While students sample the fare, the guest can explain about wozapi and their tribe.
- The students could fix a traditional meal and invite some special guests, perhaps parents, grandparents, or other school staff.
- The recipe sheet can be copied and sent home for the students to fix wozapi for their families. They could then report back to the class on the activity.
- During November (in honor of National Native American Month and Thanksgiving), the school cafeteria could serve a traditional Indian meal (as they do a traditional turkey Thanksgiving meal).

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

pudding
water
berries
flour

Dakota word

wozapi (wó zapi)
mni' (mni)
waskuye'ca (wa skú ye ca)
a'guyapimdu (agú ya pi mdu)

Activity Three - Traditional Foods of the Dakota

Part 3: Making Corn or Hominy Soup

Group size: 10 - 12 students

Time: 90 Minutes (approximately)

Subjects Covered: Social Studies, Science, Reading, Listening, Mathematics

Values: Tradition, Teamwork, Respect, Appreciation, Culture and Diversity

Materials Provided:

- Corn/Hominy Soup Recipe Sheet

Additional Supplies Needed:

- 2-3 Pounds cubed beef (buffalo is used primarily for special occasions)
- 1 Medium onion (diced)
- Water (to fill soup pot)
- 5 Pounds of white potatoes
- 1-2 Pounds dried corn (or one large can of hominy)
- Large soup pot
- Large spoon and a soup ladle
- Aprons or T-shirts (to protect clothing)
- Paper towels
- Bowls and spoons (to serve soup)
- Salt & pepper (to taste)

Preparation:

- Prepare cooking space.
- Gather ingredients, materials and salt or fire extinguisher needed for safety while cooking.
- Make additional copies of the recipe sheet if needed.

Background:

Corn or hominy soup was a part of the Santee Sioux's diet. Because the Santee Sioux did not have iron soup pots, they used the stomach of the buffalo (tatan'ka) as a pot. The stomach was cleaned out and the opening stretched around sticks to make a pot. The pot was then put over a fire. Santee Sioux women dried corn in the sun and used it to make soup. Hominy was made by taking the corn off the cob, soaking it until the corn popped open. Often times, meat was added to the soup, preferably buffalo (tatan'ka). Wild turnips, onions, and potatoes were also added. Corn or hominy soup is the main dish at any traditional Santee Sioux meal.

Starting Out:

Explain to students how soup was a staple of the Santee Sioux's diet. Talk about how they prepared it.

This is a place where respect for the buffalo can be discussed; or you may choose to discuss the buffalo as you work on the buffalo stew recipe. The Santee Sioux people depended on the buffalo not only for food, but for clothing, their lodges, and many other daily items. Explain to the students that the Santee Sioux practiced ecology by utilizing every part of the buffalo (from the sinew, to the hoofs, to the bladder), nothing was wasted. Refer to Making Buffalo Stew for more details regarding the relationship between the Santee Sioux and the buffalo.

Part 3: Making Corn or Hominy Soup

Action:

1. Discuss with the students the importance of soup as a staple to the Santee Sioux's diet.
2. Discuss the importance of the buffalo (tatan'ka) to the tribe.
3. If preparing the soup, assign duties, including clean-up detail.
4. **STRESS to students the importance of safely using hot stoves and boiling water.** Review safety rules prior to cooking. Be sure that students use aprons or T-shirts that are not too large -- to prevent fire hazards.
5. Assist the students in preparing corn/hominy soup using the recipe sheet.
6. Once the soup is ready, ENJOY!
7. While enjoying the soup, discuss the activity. Talk about the varied cultures of the students who participated and any foods that they may use during ceremonies or special events, foods considered special treats, or very traditional foods.
8. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

- | | |
|---|---|
| <p>Q. What are the main ingredients in making soup? A. <i>Corn/hominy, meat/buffalo, potatoes, water and onions.</i></p> <p>Q. How did the Santee Sioux practice "ecology"? A. <i>By using all parts of the buffalo.</i></p> <p>Q. Why do you think buffalo meat and dried corn are hard to get these days? A. <i>Buffalo were almost extinct by the early 1900s (fewer than 500 remained at that time). Drying corn is no longer necessary for survival because of modern refrigeration methods.</i></p> | <p>Q. What did the Santee Sioux use for a soup pot prior to contact with Europeans in the late 1600s? A. <i>The stomach of a buffalo was stretched around sticks to make a pot.</i></p> <p>Q. What is the Santee Sioux word for buffalo? A. <i>Tatan'ka (tha thá ka).</i></p> |
|---|---|

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- If you do not have the resources to allow the children to make corn/hominy soup themselves, invite an Indian person from the community to come into the class and make soup. While students sample the fare, the guest can explain about corn soup and their tribe.
- The students could fix a traditional meal and invite some special guests, perhaps parents, grandparents, or other school staff.
- The recipe sheet can be copied and sent home for the students to fix corn/hominy soup for their families. They could then report back to the class on the activity.
- During November (in honor of National Native American Month and Thanksgiving), the school cafeteria could serve a traditional Indian meal (as they do a traditional turkey Thanksgiving meal).
- The students could talk about ways that ecology, such as the complete use of the buffalo by Native Americans, could be practiced today.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

| English word | Dakota word |
|--------------|-----------------------------|
| soup | wo'hanpi (wa há pi) |
| potatoes | bdo (bdo) |
| boiled corn | was'tun'kala (wa stú ka la) |
| meat | tado' (tha dó) |

Activity Three - Traditional Foods of the Dakota

Part 4: Making Old Fashion Buffalo Stew Recipe from Rosalie Little Thunder

Group size: 8 - 10 students

Time: 120 Minutes (approximately)

Subjects Covered: Social Studies, Science, Reading, Listening, Mathematics

Values: Tradition, Teamwork, Appreciation, Respect, Culture, Diversity

Materials Provided:

- Buffalo Stew recipe card
- Book: *Back from Oblivion*
- Book: *Gifts of the Buffalo Nation*

Additional Supplies Needed:

- 2 Large pots
- Paring knife (or food processor)
- Measuring cups & spoons
- Ladle; bowls; spoons
- Aprons or T-shirts (to protect clothing)
- Corn starch (for thickening)
- Canola oil (2 teaspoons)
- 2 Pounds. of buffalo stew meat (cubed)
- 1 Cup of dried corn
- 2 Squash (small; cubed)
- 2 Cups wild rice
- 2 Cups chopped green onion

Preparation:

- Prepare cooking space.
- Gather ingredients, materials and salt or fire extinguisher needed for safety while cooking.
- Make additional copies of the recipe sheet if needed.

Background:

Buffalo stew was a staple for the Santee Sioux. Although it was delicious, its most important aspect to the Santee was nutrition-based. Buffalo meat is lean and heart-healthy. Another added benefit was that buffalo was easily smoked for use throughout the long winter months. Large hunts were held in the fall to prepare for the harsh winter months.

Today, many Indian people (including the Santee Sioux) suffer from diabetes, heart disease and cancer as a result of diet. In many Indian communities diabetes can be found in as many as one out of every two to three people. In children, diabetes has reached epidemic proportions. Much of the diabetes problem evolved from actions taken by the United States Government. Policies aimed at eliminating the "Indian problem" included placing them on reservation lands, prohibiting hunting, and forcing warriors to become farmers (which was highly unsuccessful). These policies compelled Indian people to subsist on commodities, a program that continues to exist even today. Commodities are surplus foods the government buys from farmers and others. They are usually high in fat and have greatly contributed to the rise in diabetes among Indian people, a disease which was unknown to the Santee Sioux prior to the European invasion.

Background (buffalo stew cont):

One final aspect of the government's policy to conquer Indian tribes was to eradicate their primary source of food, the buffalo. Two hundred years ago, 50 million buffalo roamed the Great Plains. By the early 1900s, fewer than 500 individual buffalo remained. These actions were aimed not only at eliminating the primary source of food of Indian tribes, but to strike at the very heart of their spiritual and religious beliefs. The result to tribes, including the Santee Sioux, was devastating.

In the enclosed publication, *Back From Oblivion*, you can read more about the atrocities that were perpetrated against not only the buffalo, but against a way of life for Indian people. Additionally, you can see in the educational coloring book, *Gifts of the Buffalo Nation*, that the buffalo were especially beneficial to every aspect of Santee Sioux life. The Santee respected the buffalo and believed he was their brother.

The buffalo were an important part of the prairie ecosystem. Their sharp hooves plowed up the ground, helping plants get air and water, and pushing plant seeds back into the ground. Seeds would get caught in the thick hair of the buffalo and when the buffalo shed their hair in the spring, the seeds would fall to the ground and grow.

The Santee Sioux used every part of the buffalo in their daily lives. The skull was used as an altar for religious ceremonies, such as the Sun Dance, or for Medicine Prayers. The horns were made into cups, spoons, arrow points, carriers for fire, powder horns, headdresses, toys and medicines. The hair was made into headdresses, padding, pillows, ropes, ornaments, halters, bracelets, medicine balls, moccasin lining and doll stuffing. The gall was used for yellow pigment. Blood was used in soups, puddings and as pigments. The liver was used as a tanning agent. The brain was used in hide preparation and as a food source. The tongue was considered a choice morsel of meat. The beard and teeth were used decoratively (for example, on dolls). The meat was used to make caches

of food, sausage and jerky. Fat was used to make tallow, soap, hair grease and as a cosmetic aid. The stomach was used in several ways: the contents were used for medicines and as pigment, the liner was made into water containers and cooking vessels. The bladder was made into pouches and medicine bags. Tendons were used for sewing (with sinew) and for bowstrings. The hoofs, feet and dew claws were used in glue, for rattles, wind chimes and for spoons. Bones made excellent fleshing tools, pipes, knives, arrowheads, shovels, splints, sleds, war clubs, paintbrushes, gaming dice and tableware. The buffalo tail was used as a medicine switch, fly brush, whip and as decoration. Even buffalo droppings served a purpose for the Santee, as they were burnt in camp fires or crushed into fine powder for baby bottoms. The rawhide was used in shields, buckets, moccasin soles, drums, splints, mortars, cinches, ropes, sheaths, saddles, saddle blankets, stirrups, masks, snowshoes and shrouds. No part of the buffalo went unused!

For many Sioux, including the Santee, buffalo are the center of their spiritual lives. White buffalo are very rare and Indian people regard them with great respect and honor. That is due in part of the legend of the White Buffalo Calf Woman who brought the Sacred Buffalo Calf Pipe to the Sioux during a time of famine. The Santee Sioux believe the buffalo are sacred. The buffalo provided spiritual sustenance as well as food, clothing, tools and shelter. The buffalo slaughter devastated the Santee Sioux's traditional way of life. Today, the buffalo's recovery signals hope for the Santee Sioux. A cultural renaissance is underway, ushering in a new millennium filled with prosperity.

The Santee Sioux Tribe of Nebraska has a buffalo project. For more information on the buffalo, contact the tribal buffalo project office at (402) 857-2302, or contact the InterTribal Bison Cooperative office in Rapid City, SD. (605) 394-9730, www.itcbison.com.

Part 4: Making Old Fashion Buffalo Stew

Starting Out:

Explain to students that buffalo stew was a staple to the Santee Sioux diet. It was both a nutritious and delicious source of food. Prior to the introduction of cooking pots by Europeans, the Santee Sioux used the lining of the buffalo's stomach as a cooking pot.

Talk to students about the important part buffalo played in Santee society and their belief that it was through the generosity of their brother the buffalo that the Santee Sioux lived and prospered.

Action:

1. Explain to the students about buffalo stew and how it is fixed.
2. If preparing buffalo stew, assignments of duties can be given out, including clean up detail.
3. **STRESS to students the hazards of using a hot stove.** Review safety rules prior to cooking. (Precautions: have salt on hand and a kitchen fire extinguisher. If a fire should start, salt can be poured on the fire to smother it. If that does not work, use the fire extinguisher. Be sure that students use aprons or T-shirts that are not too large -- to prevent fire hazards.)
4. Assist the students in making buffalo stew using the recipe sheet.
5. Once the stew is ready, ENJOY!
6. While enjoying the buffalo stew, discuss the activity. Talk about the varied cultures of the students who participated and any foods that they may use during ceremonies or special events, or foods considered special treats.
7. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary at the end of Part 4.

Review:

Ask the students the following questions:

- Q. Prior to the introduction of pots by Europeans, what did the Santee use to cook buffalo stew?
A. *The lining of the buffalo's stomach.*
- Q. See how many parts of the buffalo students can name and describe what they were used for?
A. *Refer to above list or ITBC buffalo coloring book for answers.*
- Q. Beside food, clothing and shelter what other important part in Santee Sioux life did the buffalo play?
A. *Part of their spirituality or religion.*
- Q. In the 1700s over 50 million buffalo roamed the Great Plains. By the early 1900s fewer than how many remained?
A. *500 individual animals.*
- Q. What is the Santee Sioux word for the buffalo?
A. *Tatan'ka (tha thá ka).*

Part 4: Making Old Fashion Buffalo Stew

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- If you do not have the resources to allow the children to prepare buffalo stew themselves, invite an Indian person from the community to come into the class and make stew. While students sample the fare, the guest can explain about buffalo stew and their tribe.
- The students could fix a traditional meal and invite some special guests, perhaps parents, grandparents, or other school staff.
- The recipe sheet can be copied and sent home for the students to fix buffalo stew for their families. They could then report back to the class on the activity.
- During November (in honor of National Native American Month and Thanksgiving), the school cafeteria could serve a traditional Indian meal (as they do a traditional turkey Thanksgiving meal).

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

buffalo

fall

respect

generosity

Dakota word

tatan'ka (tha thá ka)

ptany'etu (pta yé tu)

oh'oda (ohóda)

o ga'was'te (o gá was te)

Activity Three - Traditional Foods of the Dakota

Part 5: Making Indian Tacos

Group size: 10 - 12 preferably, but any size can participate

Time: 90 Minutes (approximately)

Subjects Covered: Social Studies, Science, Reading, Listening, Mathematics

Values: Teamwork, Respect, Culture, Diversity, Appreciation, Knowledge

Materials Provided:

- Indian Taco Recipe Sheet

Additional Supplies Needed:

- 2 Large skillets
- 3 Pounds hamburger
- 1 Head lettuce (shredded)
- 2 Large tomatoes (diced)
- 1 Block cheese -- Colby or sharp (shredded)
- 1 Jar taco sauce or salsa (mild, medium or hot)
- 2 Packets taco seasoning
- 2 Large spoons
- Colander (for straining hamburger)
- 1 Pair of tongs
- Food processor (or small knife and cheese shredder)
- Aprons or T-shirts (to protect clothing)
- Paper towels
- Paper plates and forks (to serve tacos)
- Salt & pepper (to taste)
- Fry bread in six inch round patties (see Fry Bread Recipe)

Preparation:

- Prepare cooking space.
- Gather ingredients, materials and salt or fire extinguisher needed for safety while cooking.
- Make additional copies of the recipe sheet if needed.

Background:

The Indian taco is a contemporary food. It's origin is from the Southwest. The Indian taco is like a regular taco. The only difference is that instead of a taco shell, a piece of fry bread is used. Indian tacos are now served throughout Indian Country.



Starting Out:

Explain to students that they will be using the fry bread recipe again. Discuss with students that Indian tacos are a contemporary food that originated in the Southwest. Share how Indian tacos are made at home, as a meal, and often sold at pow wows or other events. Indian taco sales are used by organizations to raise money for their group, like Girl Scout cookie sales.

Part 5: Making Indian Tacos

Action:

1. Discuss with students the origins of Indian tacos and explain the difference between an Indian and Mexican taco.
2. Discuss the use of Indian tacos by Santee Sioux as a meal at home and as a fund-raiser at pow wows.
3. If preparing the Indian tacos, assign duties. Duties might include: fry bread duty; cooking hot ingredients duty; preparing cold ingredients (like lettuce and tomato) duty; making up tacos duty; and clean up duty.
4. **STRESS to students the importance of safely using hot stoves and boiling oil.** Review safety rules prior to cooking. Be sure that students use aprons or T-shirts that are not too large -- to prevent fire hazards.
5. Assist the students in preparing Indian tacos using the recipe sheet.
6. Once the tacos are ready, ENJOY!
7. While enjoying the Indian Tacos, discuss the activity. Talk about the varied cultures of the students who participated and any foods that they may use during ceremonies or special events, or foods considered special treats or very traditional.
8. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. Where did Indian tacos originate?

A. *In the Southwestern United States.*

Q. At what social event do you often find Indian tacos for sale?

A. *Pow wows.*

Q. What is the difference between an Indian taco and a Mexican taco?

A. *Basically, the shell. Indian tacos are placed on fry bread; not on a hard corn shell or soft flour shell.*

Q. What are the main ingredients in an Indian taco?

A. *Fry bread, hamburger, lettuce and tomatoes.*

Q. What is the Santee Sioux word for pow wow?

A. *Wacipi (wacipi).*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- If you do not have the resources to allow students to make Indian tacos themselves, invite an Indian person from the community to come into the class and make them. While students sample the fare, the guest can explain about Indian tacos and their tribe.
- The students could fix Indian tacos and invite some special guests, perhaps parents, grandparents, or other school staff.
- Recipes can be copied and sent home for the students to fix Indian tacos for their families. They could then report back to the class on the activity.
- During November (in honor of National Native American Month and Thanksgiving), the school cafeteria could serve Indian tacos (as they do a traditional turkey Thanksgiving meal).
- The students could fix Indian tacos to fund raise and donate the money they raise to the Santee School; or use it to purchase contemporary Indian literature for their school library.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

meat
pow wow
bread

Dakota word

tado' (tha dó)
wacipi (wacipi)
agu'yapi (a gú ya pi)

Activity Four – Wacipi (Pow Wow) of the Dakota

Learning Objectives:

Learn about many aspects of a pow wow, known as a wacipi to the Santee Sioux.
Experience the life of the Dakota through sight and sound.

Introduction:

Since time immemorial, even before the coming of the White Buffalo Calf Woman, the great Dakota Nations, including the Santee Sioux, have come together each year to celebrate the events of the past year. Family and friends would come together for days of singing, dancing, eating and praying. Often it was the only time during the year where family and friends from other tribes would get the chance to renew old acquaintances or to make new ones. The traditional name for this coming together was wacipi. Today it is known to most people as a pow wow.

The wacipi was both a social gathering and a religious event. Often, it was done in the summer as a way to give thanks for a bountiful year. Thanks might be given for good crops or a successful buffalo hunt. It was a time to come back together and practice the Dakota traditions.

The annual wacipi was a time to give thanks to individuals as well. It was a time to thank someone for a special favor that had been bestowed or to honor the good deeds of Santee Sioux tribal members (warriors, youth, elders). People from other tribes often came, too. Today the wacipi is still a time to give thanks and practice the Dakota traditions.

At wacipi you will see a variety of regalia. Regalia is the appropriate word to use (rather than costume) when referring to native dress. The term costume implies a mode of dress that makes you look like something you are not. Native dance regalia is a spiritual representation of the dancer's tradition and cultural heritage.

For women, you might see a traditional buckskin dress, a jingle dress or a fancy shawl. For men, you might see a traditional bustle (made of feathers), fancy dance or grass regalia. These days the grass regalia is often made from yarn. Men often have regalia that include bells, animal fur, quill work and beading. Beadwork and quill work are also used to beautify women's dress. Many of the symbols used on regalia have special meaning for the individual dancer, their tribe or clan family.

Music at pow wows is comprised mainly of traditional drums. The drum group may sing songs to honor a person or family. They will do songs of competition among the dancers, songs of romance and songs of prayer. All drumming, singing and dancing are done with the utmost respect. To act in any other fashion would bring dishonor upon a person's entire clan or tribe.

The Santee Sioux usually celebrate wacipi (pow wow) the last week of June. The Santee Sioux welcome everyone to their wacipi. For more information on when this event takes place, please contact the tribe at (402) 857-2302. Wacipi is a time of great joy, a time to give thanks and a time to reunite family and friends. With that in mind, we hope you enjoy your section on the Santee Sioux (Dakota) wacipi. Mitakuye Oy'asin (we are all related)!

Activity Four - Wacipi Music, Dance, Regalia and Etiquette

Group size: Any size class

Time: 60 Minutes (approximately)

Subjects Covered: Social Studies, Reading, Speaking, Listening

Values: Tradition, Respect, Honoring, Friendship

Materials Provided:

- *Songs of the Dakota* audio tape
- *Trans-Mississippi Exposition Centennial Pow Wow Celebration* video
- *Pow Wow Etiquette and Rules*
- *Pow Wow Terms to Help Explain Activities*
- *When the Eagle Feather Drops*
- Fancy shawl

Additional Supplies Needed:

- VCR player and TV

Preparation:

- Arrange the room so that all students may see the TV and participate in a discussion of the video.

Background:

In the mid to late 1800s, the Sioux were confined to different reservations. The loss of the buffalo and federal policies which prohibited any Indian military exploits were detrimental to the Sioux warriors' way of life. There was no way for them to gain honor for themselves or their

family. Reservation life was intended to break the spirit, restrict freedom of movement, and break up tiospayes (extended families). Once proud warriors were reduced to farmers or, worse yet, standing in line for free food. The heart of the people was being broken, little by little.

Many Sioux wanted to regain their former lifestyle, restore the buffalo, and drive the white man out. It became a widespread belief that this could happen through the practice of the Ghost Dance. The US government feared the Ghost Dance. They feared that the Sioux from different reservations would join forces, revolt and kill area settlers. The Ghost Dance, as a spiritual means of defeating the white man, ended in 1890 with the massacre of Chief Big Foot's band at Wounded Knee Creek.

In 1882, the federal government issued the "Code of Indian Offenses." The code banned the Sun Dance, Ghost Dance, war dance and other social and religious ceremonies. After the government restrictions, Native dancing was only allowed on special occasions such as July 4th.

Much of the background information above was derived from the introduction to a Lakota Language Course for Beginners which was produced by Oglala Lakota College.

Starting Out:

- Talk with students about some of the terminology they may hear in this section. (See *Pow Wow Terms to Help Explain Activities* sheet.)
- Discuss with students the importance of the arts (dance and song) to the prosperity of a culture. Talk about other ethnic groups and their traditional songs and dance.
- If you have students who are bilingual or who came from another country, discuss whether or not they still practice their native songs and dance. If so, ask how and when. If not, ask why not.

Action:

1. Watch the video of the Trans-Mississippi Exposition Centennial Pow Wow Celebration (25 minutes long). The video has four sections: Women's Dance, Men's Dance, Social Dance and Music.
2. Discuss the regalia of each of the featured dancers and the specific dances performed in the Women's and Men's Dance sections.
3. Discuss how the Social Dance section is different from the first two sections.
4. Listen to the music and discuss the music, the role of the drummers and the attitude displayed toward the drums in the last section.
5. Talk about how a pow wow resembles other gatherings with which students may be familiar. See if any of the students have been to a pow wow and discuss what they saw and felt.
6. If you would like, you can incorporate the vocabulary of the Santee Sioux into this activity, see the vocabulary below.

Review:

Ask the students the following questions:

Q. Who might you find in the dance arena?

A. *Announcer, Master of Ceremonies, Arena Director, dancers, singers, drum groups, Head Man & Head Lady Dancers.*

Q. Were students able to identify any of these people in the video?

Q. What is one of the dances where men and women dance together?

A. *The Rabbit Dance or Two Step.*

Q. Both the Rabbit Dance and Two Step are in the Social Dance section of the video, were students able to tell them apart? How?

Q. What is a trick song?

A. *A song where the singers/drummers try to trick the dancers into missing beats or stopping suddenly.*

Q. What happens when an eagle feather falls and hits the ground during a pow wow?

A. *Traditionally, only wounded veterans are allowed to dance and retrieve the spirit of the feather by picking it up with their left hand while emitting a war whoop to acknowledge the capture of the spirit of the feather. The warrior tells a true war story and then returns the eagle feather to the person who dropped it. Eagle feathers should be respected for they are considered to be the life of a fallen warrior.*

Q. What are some of the dance regalia you saw in the videos?

A. *Men's regalia included Traditional, Grass and Fancy Dance regalia. Women's regalia included Traditional, Jingle and Fancy Shawl Dance regalia.*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have the students invite a Santee Sioux person (or an Indian person) to teach them some of the basic dance steps. November, National Native American Month, would be a good time to do this project, but anytime is appropriate.
- Invite a Santee Sioux drum and singing group to share their talents and culture with your students.
- During the summer, plan an extra-curricular trip to one of Nebraska's tribal pow wows. Invite parents to help chaperone and to enjoy the event.

Vocabulary:

Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

drum

sing

dancer

Dakota word

cacega (cá ce ga)

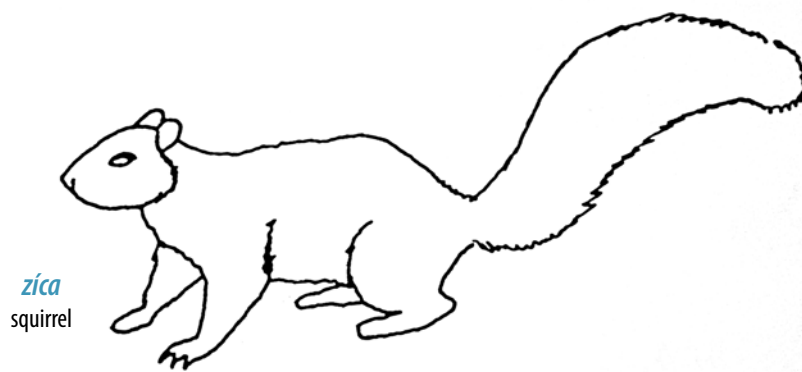
dowa (do wá)

wacisa (wa ci sa)

Activity Five – Dakota Language and Culture

Learning Objectives:

Learn language and culture curriculum specific to the Dakota.



Introduction:

Language is the golden thread that holds together the fabric of a people's life. When that thread is ripped from the fabric of our daily lives, our lives as a people, as a community, begin to unravel.

Prior to contact with Europeans in the early 1600s, the Santee Sioux spoke only the language of the People (Dakota). With the advent of the French fur traders, other language and words were incorporated into the Santee Sioux vocabulary. Today, fewer than a handful of Santee Sioux adults speak their language fluently. Sadly, there are no Santee Sioux children that speak Dakota fluently. This is a result of the onslaught of Manifest Destiny, Indian boarding schools, and past and present United States governmental policies of stripping tribes of their sovereignty through extermination, termination, and assimilation. (See below for definitions of the terms Manifest Destiny and sovereignty).

The Santee Sioux Tribal council, in conjunction with the Santee Public School, are looking at ways to address the loss of tribal language. A cultural renaissance is underway to bring back language, traditions and arts to the Santee Sioux Tribe's youth. The following section includes work books, coloring books and audio language tapes of the Santee Sioux (Dakota) language. By studying Santee language, students will get a more personalized view of Indian people as human beings. Through a combination of educational and cultural experiences, students will be provided the opportunity to garner a unique understanding of the lives of the Santee Sioux people as an evolving society and not just as romanticized icons of the past.

Enjoy your section on Santee Sioux (Dakota) language and culture. Mitakuye Oy'asin (we are all related)!

Manifest Destiny -- A future event accepted as inevitable; broadly, as an ostensibly benevolent or necessary policy of imperialistic expansion. Although Manifest Destiny, when viewed from a white-Euro perspective, was seen as a good thing, it led to the annihilation of complete tribes of indigenous peoples in this country. It left many native tribes on the brink of extinction. For better or for worse, it forever changed the lives of this country's native peoples -- our first citizens.

Sovereignty -- Supreme power over a political body; as in freedom from external control; autonomy. The sovereignty of Indian tribes is recognized in the Constitution of the United States. Through treaty, the United States government and some 567 tribes in this country have a government-to-government relationship; with the United States government acting in a fiduciary (or trust) capacity for the tribes. That fiduciary capacity does not deter from the tribe's right to self-determination for its people.

Activity Five - Dakota Language and Culture

Group size: Any size class

Time: It is recommended that language be incorporated into daily study for best results

Subjects Covered: Social Studies, Listening

Values: Tradition, Respect

Materials Provided:

- *Dakota Language Tape I* audio tape
- *Dakota Language Tape II* audio tape
- Book: *Dakota Language and Culture: Workbook and Coloring Book Book I*
- Book: *Dakota Language and Culture: Workbook and Coloring Book Book II*

Additional Supplies Needed:

- Cassette tape player

Preparation:

- Review the pronunciation guide on page 6 (red) and page 5 (blue).
- Copy the pages from the Red Book No. 1 of Dakota Language and Culture Work Book and Coloring Book. Make one whole set of the booklets for each student.
- Make up flash cards with the Dakota words on them and place them around the room by the English item or word.

Background:

The Dakota language is spoken by thousands of Sioux people; including the Santee Sioux of Nebraska. "Sioux" is used to refer to people of similar ethnicity. That would also include speakers of the Lakota language. The term "Sioux" was first recorded in 1640 by Jean Nicolet, a French fur trader; while on a visit to the Winnebagos of Green Bay.

The Ojibway (Algonquian language family) called the Sioux tribes to the west *nadowe-is-iw-ug*. As was often the case, the French further corrupted the word to *Naduesiu*. *Nadowe* means adder or enemy; *is* means lesser (or smaller) and *iw-ug* means there are.

In 1836, a man by the name of Albert Gallatin divided the tribes by "siouan" family. He divided the Winnebagos, the "Dahcoteh proper" and Assiniboin, the Minitaris, and the Osages and southern kindred tribes (i.e. Degihaspeakers). He identified the "Dahcoteh proper" as the Mdewakantons, Wahpetons, Wahpekutes, and Sissetons to the east and the Yanktons, Yanktonais and Tetons to the west. In the work, *Indian Linguistic Families of America North of Mexico* (1890), John Wesley Powell adopted Gallatin's designation of and then applied the subclass "Dakota" to the Santees, Yanktons, Yanktonais and Tetons. Classifications and terminology applied to tribal languages has become increasingly confusing throughout the years as various scholars mix linguistic, tribal and geographical distinctions. The three classifications widely accepted by scholars in modern times are:

Background (cont):

| Geographical | Dialect | Sub-bands |
|------------------------|----------------|---|
| Santee (Eastern Sioux) | Dakota | Mdewakatons Wahpetons Wahpekutes Sissetons |
| Yankton (Middle Sioux) | Nakota | Yanktons Yanktonias Assiniboins |
| Tetons (Western Sioux) | Lakota | Oglala Sicuagus Hunkapapas Mnikowoju Sihasapa Ooenunpa Itazipco |

The Santee-speaking Dakota live at the Santee Reservation in Nebraska.

A study of the language of Indian tribes in North America was commissioned by the United States government in the early 19th century. There were two major periods of language studies of Dakota/Lakota (which are closely related and overlap). The first were missionary publications of the Santee language in the late nineteenth century. This work among the Santee was while they lived in Minnesota (prior to the forced removal by the

US Government) in about 1820 to 1830. By around 1930, English came to be the dominant language used in schools and reservation agencies.

It should be noted that since, traditionally, Dakota is primarily a spoken (not written) language, word spellings found in these books may differ from those found in other Dakota language books. The pronunciations represented here are specific to the Yankton Sioux rather than the Santee Sioux. Presently, there are no known Santee Sioux Dakota language books. Therefore, the dialects you hear may be slightly different than those spoken by the Santee.

Much of the background information above was derived from the introduction to a Lakota Language Course for Beginners which was produced by Oglala Lakota College.

Activity 5

Starting Out:

- Discuss with students the importance of language to the survival of a culture. Explore what happens when a people's language is lost.
- If you have students who are bilingual or who came from another country, discuss what barriers they (or their family) encountered due to language.

Action:

1. Listen to the tapes and complete the work book and coloring projects.
2. Encourage students to say first the English word and then the Dakota word when talking about an object or word.
3. Using the tape(s) provided, go through each of the vocabulary lists in each section (body; numbers; animals; food; family; and culture.)
4. As students become more proficient with Dakota, they can move to the word scramble in the back of the book. In conjunction with the tape(s) provided, explain to each student the sounds that will be used. (You should reference page 6 of the Red Book and page 5 of the Blue Book for a pronunciation guide.)

Review:

Ask the students the following questions:

Q. What are the three Siouan dialects?

A. *Dakota, Lakota and Nakota.*

Q. Which dialect do the Santee Sioux speak?

A. *Dakota.*

Q. What was the name of the man who first used the "Siouan" family as an ethnic term?

A. *Albert Gallatin.*

Q. Name three body parts in Dakota.

A. *Check list in the workbook for correct answers.*

Q. How many Santee adults speak Dakota fluently? How many children?

A. *Less than a handful; None.*

Additional Activities:

Many times students enjoy this activity so much they want to do additional activities. Here are some fun suggestions:

- Have the students research Indian boarding schools such as the Genoa Indian School in Genoa, Nebraska, and the Santee Normal Training School in Santee, Nebraska. After researching what happened to Indian children at such schools, and determining the ways in which they tried to assimilate Indian children into dominant society, have students write a report on what it would be like if they had to attend such a school today. What problems would arise? Would they miss their family and friends? How would it make the students feel about themselves? The students should share their reports with the class. November (National Native American Month) would be a good time to do this project, but any time is appropriate.
- Invite a Sioux person from your community to discuss the language project (if there are no Indian people within your immediate area, perhaps someone could be brought in from one of the Sioux Tribes). Discuss the importance of language to a culture and have the person teach a few new words to students.
- Contact a sister class at the Santee Sioux school and see if they would like to work jointly with your class on a Dakota/English language project.

Vocabulary:

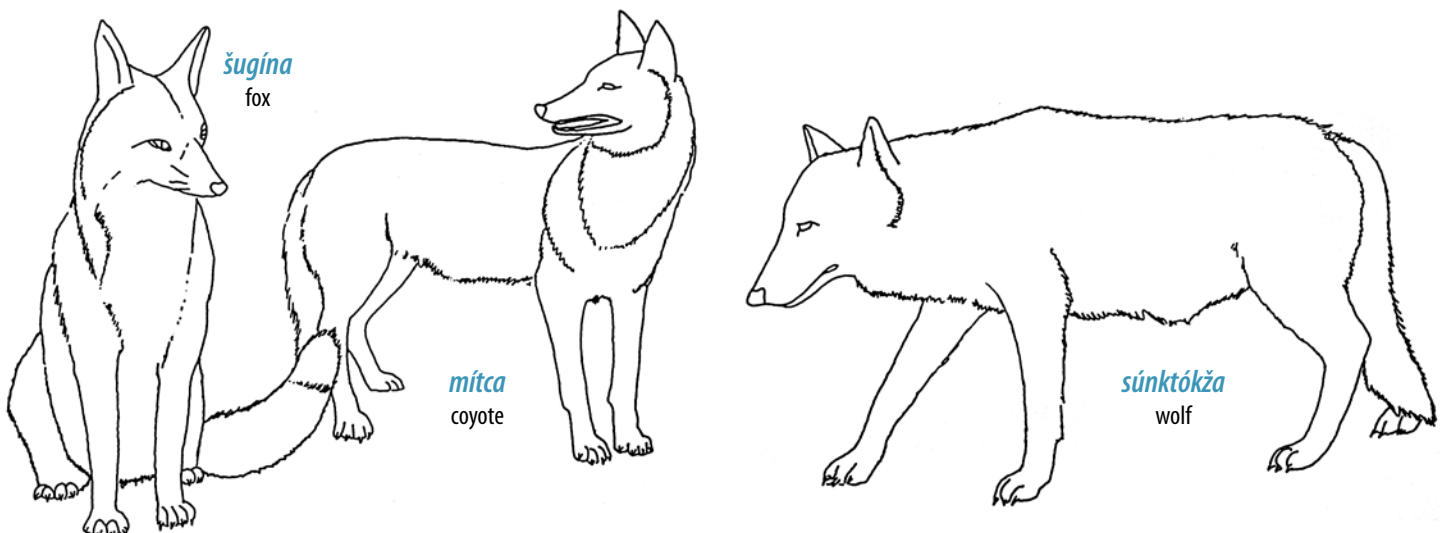
Within the Santee Sioux Encounter Kit there is one activity that focuses on language, however, you may also wish to incorporate language into each activity. Refer to the list for words relevant to this activity. After each Dakota word is the phonetic pronunciation of the word. You may wish to say first the English then the Dakota word when you are working with students. See the Santee Sioux Language and Culture activity for a more thorough introduction to the Dakota language.

English word

Santee
Black Hills
Great Spirit

Dakota word

Isanti (Isá a ti)
Paha Sapa (Pa há Sá pa)
Wakan Tanka (Wa khá thá ka)



Nebraska 4th Grade Social Studies Standards

| Activity Number | Activity Name | Topics | Nebraska 4th Grade Social Studies Standards |
|-----------------|--|--|---|
| One | Traditional Stories and Tribal History of the Dakota | Part 1 - Early History of the Santee Sioux, Part 2 - The Great Sioux Uprising of 1862, Part 3 - Buffalo Woman, Part 4 - Tribal Elder Paul Robertson | <p>4.1 Students will compare communities and describe how United States and Nebraska communities changed physically and demographically over time.</p> <p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> <p>4.7 Students will use higher level thinking processes to evaluate and analyze primary sources and other resources.</p> |
| Two | Traditional Arts of the Dakota | Part 1 - Star Quilt (Wic’a’nhpi) Pattern, Part 2 - Dream Catcher Pattern, Part 3 - Beaded Choker Pattern | <p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> |
| Three | Traditional Foods of the Dakota | Part 1 - Making Fry Bread, Part 2 - Making Wozapi, Part 3 - Making Corn or Hominy Soup, Part 4 - Making Old Fashion Buffalo Stew, Part 5 - Making Indian Tacos | <p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> |
| Four | Wacipi (Pow Wow) of the Dakota | Learn about many aspects of a pow wow, known as a wacipi to the Santee Sioux. Experience the life of the Dakota through sight and sound. | <p>4.1 Students will compare communities and describe how United States and Nebraska communities changed physically and demographically over time.</p> <p>4.2 Students will describe the contributions from the cultural and ethnic groups that made up our national heritage: Native Americans, Hispanic Americans, African Americans, European Americans, and Asian Americans.</p> <p>4.3 Students will describe social and economic development of Nebraska in the 20th century.</p> <p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> |
| Five | Language of the Dakota | Learn language and culture curriculum specific to the Dakota. | <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> <p>4.7 Students will use higher level thinking processes to evaluate and analyze primary sources and other resources.</p> |

Nebraska 8th Grade Social Studies Standards

| Activity Number | Activity Name | Topics | Nebraska 8th Grade Social Studies Standards |
|-----------------|--|--|--|
| One | Traditional Stories and Tribal History of the Dakota | Part 1 - Early History of the Santee Sioux, Part 2 - The Great Sioux Uprising of 1862, Part 3 - Buffalo Woman, Part 4 - Tribal Elder Paul Robertson | 8.1.1 Students will analyze major cultures in the Americas before the 17th century. 8.1.5 Students will describe growth and change in the US from 1801 – 1861. 8.4.2 Students will demonstrate skills for historical analysis. |
| Two | Traditional Arts of the Dakota | Part 1 - Star Quilt (Wic'a'nhpi) Pattern, Part 2 - Dream Catcher Pattern, Part 3 - Beaded Choker Pattern | 8.1.1 Students will analyze major cultures in the Americas before the 17th century. 8.1.5 Students will describe growth and change in the US from 1801 – 1861. |
| Three | Traditional Foods of the Dakota | Part 1 - Making Fry Bread, Part 2 - Making Wozapi, Part 3 - Making Corn or Hominy Soup, Part 4 - Making Old Fashion Buffalo Stew, Part 5 - Making Indian Tacos | 8.1.1 Students will analyze major cultures in the Americas before the 17th century. 8.1.5 Students will describe growth and change in the US from 1801 – 1861. |
| Four | Wacipi (Pow Wow) of the Dakota | Learn about many aspects of a pow wow, known as a wacipi to the Santee Sioux. Experience the life of the Dakota through sight and sound. | 8.1.1 Students will analyze major cultures in the Americas before the 17th century. 8.1.5 Students will describe growth and change in the US from 1801 – 1861. 8.4.2 Students will demonstrate skills for historical analysis. |
| Five | Language of the Dakota | Learn language and culture curriculum specific to the Dakota. | 8.1.1 Students will analyze major cultures in the Americas before the 17th century. 8.4.2 Students will demonstrate skills for historical analysis. |

ner Instructions



1. Wrap Hoop.
... of leather and secure
... wrap hoop, keeping leather
... until end of form
... with glue. Use
... to help.

2. Webbing. **
... onto hoop and tighten. Using half
... below. Second Row - half hitch in
... around until the hole in the middle
... three half hitches, tie sinew off and
... ur web, string them on the sinew

4. Leather Tails
With desired number & lengths
leather tails using the Lark's
Knot, keeping leather straight
throughout the knot.

... under heads on the web, o
... things on your Dreamcatcher.

! You have now completed your



erhand Knot

DREAMCATCHER | ... good spirit dream...
: Dreams are messages from the spirit world. They pass down to the sleeping
ay to the center of the web and enter the body. They appear with
s, being not as smart, will not catch in the web. They appear with
... morning light
... dreams, good...

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