



Module 4

WHO ARE THE NORTHERN ARAPAHO PEOPLE?

Lesson Plan #2

LESSON PLAN DEVELOPED BY: Michael Redman – Northern Arapaho

COMMON CORE STANDARDS ADDRESSED IN LESSON:

(See Standard Definition at end of lesson)

CCSS.ELA-LITERACY.RH.6-8-4 - Craft and Structure

CCSS.ELA-LITERACY.RL.8.1 - Key Ideas and Details:

CCSS.ELA-LITERACY.RL.8.1.6 - Craft and Structure:

CCSS.ELA-LITERACYW.8.1 - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.1.A - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.1.B - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.1.C - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.1.D - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.1.E - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.3 - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.3.A - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.3.B - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.3.C - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.3.D - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.3.E - Text Types and Purposes:

CCSS.ELA-LITERACYW.8.7 - Research to Build and Present Knowledge

CCSS.ELA-LITERACYW.8.8 - Research to Build and Present Knowledge

CCSS.ELA-LITERACYSL.8.1 - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.1.A - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.1.B - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.1.C - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.1.D - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.2 - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.3 - Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.4 - Presentation of Knowledge and Ideas

CCSS.ELA-LITERACYSL.8.5 - Presentation of Knowledge and Ideas

WYOMING STANDARDS ADDRESSED IN LESSON:

Wyoming Social Studies Standards (2014) Grade 8

(See Standard Definition at end of lesson)

WY Standard 5: SS8.5.2



Language Arts Standards (2012) Grade 8
Key Ideas and Details
Craft and Structure
Writing
Speaking and Listening
Presentation of Knowledge and Ideas

DURATION: 1 to 2 days (40 minute class periods) depending on class discussions.

MATERIALS REQUIRED:

Northern Arapaho History
<http://www.northernarapaho.com/history>

“*The Sand Creek Massacre – 8 Hours that Changed the Great Plains Forever*” by the National Park Service
<https://www.nps.gov/sand/index.htm>

“*The Sand Creek Massacre*” by the National Park Service
[http://sandcreeksite.com/The%20Sand%20Creek%20Massacre%20\(November%202014\).pdf](http://sandcreeksite.com/The%20Sand%20Creek%20Massacre%20(November%202014).pdf)

Other Resources:
Arapaho Names and Trails: A Report of a 1914 Pack Trip by Oliver W. Toll. Rocky Mountain Conservancy
<https://rmconservancy.org/product/arapaho-names-trails-a-report-of-a-1914-pack-trip/>

One Hundred Years of Old Man Sage: An Arapaho Life by Jeffrey Anderson. University of Nebraska Press
<http://www.nebraskapress.unl.edu/product/,671260.aspx?skuid=7856>

KEY VOCABULARY:

Sand Creek Massacre –

Treaty -

DESCRIPTOR:

Place is very important on who a tribe is and understanding where the Arapaho lived is part of who the people are.

LEARNING OBJECTIVES:

Students will be able to evaluate what geographical places were used by the Arapaho people and understand how historical events changed the future for the Arapaho people.

LESSON INTRODUCTION:

History told from the Arapaho perspective continually conflicts from the historian’s perspective and information about the tribe is often misconstrued.



STEP BY STEP PROCEDURE:

1. Introduction
2. Class discussion about the Arapaho Tribe. Do you know who the Arapaho Tribe is? Where do they live? Where is the reservation? Where were the original homelands of the tribe? How did the tribe become Northern and Southern?
3. Play video #4 – “Who are the Northern Arapaho?”
4. Students will read the handout of “The Sand Creek Massacre.”
5. Teacher will lead discussion on the oral accounts.
6. Teacher can show websites about the Sand Creek Massacre and the Arapaho Tribe.
7. Teacher will review with the students about Arapaho and historian perspectives and understanding the conflict between the two.

REVIEW:

History of the Arapaho

Geographical understanding

Pivotal events setting a future for the Arapaho

EVALUATION:

Students should be able to build a timeline about the historical events of the Arapaho people

OR students can build a poster about the Arapaho people



COMMON CORE STANDARDS ADDRESSED IN LESSON:

Craft and Structure:

CCSS.ELA-LITERACY.RH.6-8-4

- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

Key Ideas and Details:

CCSS.ELA-LITERACY.RL.8.1

- Cite the textual evidence that most strongly supports an analysis of what the text says explicitly as well as inferences drawn from the text.

Craft and Structure:

CCSS.ELA-LITERACY.RL.8.1.6

- Analyze how differences in the points of view of the characters and the audience or reader (e.g., created through the use of dramatic irony) create such effects as suspense or humor.

Text Types and Purposes:

CCSS.ELA-LITERACYW.8.1

- Write arguments to support claims with clear reasons and relevant evidence.

CCSS.ELA-LITERACYW.8.1.A

- Introduce claim(s), acknowledge and distinguish the claim(s) from alternate or opposing claims, and organize the reasons and evidence logically.

CCSS.ELA-LITERACYW.8.1.B

- Support claim(s) with logical reasoning and relevant evidence, using accurate, credible sources and demonstrating an understanding of the topic or text.

CCSS.ELA-LITERACYW.8.1.C

- Use words, phrases, and clauses to create cohesion and clarify the relationships among claim(s), counterclaims, reasons, and evidence.

CCSS.ELA-LITERACYW.8.1.D

- Establish and maintain a formal style.

CCSS.ELA-LITERACYW.8.1.E

- Provide a concluding statement or section that follows from and supports the argument presented.

CCSS.ELA-LITERACYW.8.3

- Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

CCSS.ELA-LITERACYW.8.3.A

- Engage and orient the reader by establishing a context and point of view and introducing a narrator and/or characters; organize an event sequence that unfolds naturally and logically.



CCSS.ELA-LITERACYW.8.3.B

- Use narrative techniques, such as dialogue, pacing, description, and reflection, to develop experiences, events, and/or characters.

CCSS.ELA-LITERACYW.8.3.C

- Use a variety of transition words, phrases, and clauses to convey sequence, signal shifts from one time frame or setting to another, and show the relationships among experiences and events.

CCSS.ELA-LITERACYW.8.3.D

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

CCSS.ELA-LITERACYW.8.3.E

- Provide a conclusion that follows from and reflects on the narrated experiences or events

Research to Build and Present Knowledge

CCSS.ELA-LITERACYW.8.7

- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

CCSS.ELA-LITERACYW.8.8

- Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

Comprehension and Collaboration

CCSS.ELA-LITERACYSL.8.1

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

CCSS.ELA-LITERACYSL.8.1.A

- Come to discussions prepared, having read or researched material under study; explicitly draw on that preparation by referring to evidence on the topic, text, or issue to probe and reflect on ideas under discussion.

CCSS.ELA-LITERACYSL.8.1.B

- Follow rules for collegial discussions and decision-making, track progress toward specific goals and deadlines, and define individual roles as needed.

CCSS.ELA-LITERACYSL.8.1.C

- Pose questions that connect the ideas of several speakers and respond to others' questions and comments with relevant evidence, observations, and ideas.



CCSS.ELA-LITERACYSL.8.1.D

- Acknowledge new information expressed by others, and, when warranted, qualify or justify their own views in light of the evidence presented.

CCSS.ELA-LITERACYSL.8.2

- Analyze the purpose of information presented in diverse media and formats (e.g., visually, quantitatively, orally) and evaluate the motives (e.g., social, commercial, political) behind its presentation.

CCSS.ELA-LITERACYSL.8.3

- Delineate a speaker's argument and specific claims, evaluating the soundness of the reasoning and relevance and sufficiency of the evidence and identifying when irrelevant evidence is introduced.

Presentation of Knowledge and Ideas

CCSS.ELA-LITERACYSL.8.4

- Present claims and findings, emphasizing salient points in a focused, coherent manner with relevant evidence, sound valid reasoning, and well-chosen details; use appropriate eye contact, adequate volume, and clear pronunciation.

CCSS.ELA-LITERACYSL.8.5

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

WYOMING STANDARDS ADDRESSED IN LESSON (Expanded):

Social Studies Standards (2014) Grade 8

Content Standard 5 - People, Places, and Environments

Students apply their knowledge of the geographic themes (location, place, movement, region, and human/environment interactions) and skills to demonstrate an understanding of interrelationships among people, places, and environment.

Physical Place and Region

SS8.5.2 - Analyze and evaluate how physical changes influenced historical events and participate in collaborative problem solving and decision making in the selection of professional and personal choices.

Language Arts Standards (2012) Grade 8:

Reading Standards for Literature

Key Ideas and details

In the script historian Henry Stamm states that the Arapahos are hostile, in the handout "Arapaho Memories" Scott Dewey states the Arapaho worked with the Calvary and were promised a reservation of their own.



Sand Creek Massacre was the pivotal event that split the Arapaho into Northern and Southern bands.

The Northern band came into Wyoming and was displaced for two years, waiting for the reservation promised to them. The Southern band was placed in Oklahoma in Indian Territory.

Craft and Structure

Analyze how differences in the points of view of the characters and the audience or reader (e.g., created through the use of dramatic irony) create such effects as suspense or humor.

Writing

Write arguments to support claims with clear reasons and relevant evidence.

Introduce claim(s), acknowledge and distinguish the claim(s) from alternate or opposing claims, and organize the reasons and evidence logically.

Support claim(s) with logical reasoning and relevant evidence, using accurate, credible sources and demonstrating an understanding of the topic or text.

Use words, phrases, and clauses to create cohesion and clarify the relationships among claim(s), counterclaims, reasons, and evidence.

Establish and maintain a formal style.

Provide a concluding statement or section that follows from and supports the argument presented.

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

Engage and orient the reader by establishing a context and point of view and introducing a narrator and/or characters; organize an event sequence that unfolds naturally and logically.

Use narrative techniques, such as dialogue, pacing, description, and reflection, to develop experiences, events, and/or characters.

Use a variety of transition words, phrases, and clauses to convey sequence, signal shifts from one time frame or setting to another, and show the relationships among experiences and events.

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

Provide a conclusion that follows from and reflects on the narrated experiences or events



Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

Speaking & Listening

Comprehension and Collaboration

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

- Come to discussions prepared, having read or researched material under study; explicitly draw on that preparation by referring to evidence on the topic, text, or issue to probe and reflect on ideas under discussion.
- Follow rules for collegial discussions and decision-making, track progress toward specific goals and deadlines, and define individual roles as needed.
- Pose questions that connect the ideas of several speakers and respond to others' questions and comments with relevant evidence, observations, and ideas.
- Acknowledge new information expressed by others, and, when warranted, qualify or justify their own views in light of the evidence presented.

2. Analyze the purpose of information presented in diverse media and formats (e.g., visually, quantitatively, orally) and evaluate the motives (e.g., social, commercial, political) behind its presentation.

3. Delineate a speaker's argument and specific claims, evaluating the soundness of the reasoning and relevance and sufficiency of the evidence and identifying when irrelevant evidence is introduced.

Presentation of Knowledge and Ideas

Present claims and findings, emphasizing salient points in a focused, coherent manner with relevant evidence, sound valid reasoning, and well-chosen details; use appropriate eye contact, adequate volume, and clear pronunciation.

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



APPENDIX:

Memories of "The People" – Ben Friday Sr., Hiram Armajo, Vince Redman, James Oldman Sr., Adam Shakespeare, Norman Moss, Robert Sun Rhodes, Jesse Oldman, Helen Cedar Tree, Gabriel Warren
March 4, 1981

HANDOUT: "Sand Creek Massacre"

MEMORIES OF "THE PEOPLE"

As our final contribution, we wish to present several personal reminiscences by some elder members of the Arapaho tribe. These stories come originally from living witnesses, the parents and grandparents of the men who have taken time to tell them to us.

The incidents they recount took place in the middle and late 19th century, which was before the Arapaho language had been put into any sort of written form. The story of a people whose language has not yet been alphabetized, or written down, obviously cannot itself be written down. And so the incidents that these men relate were for many years passed from one person to another by word of mouth only in the Arapaho tongue.

As such a story is passed along, parts of it may be changed; some details are embellished others are left out, actions or statements which actually came from one person might be attributed to someone else. In a word, variant editions of the story will begin to appear and be passed on. Scholars have been able to trace such variant strains in the literature of a number of cultures.

In the same way that is evident in other cultures, the narration of stories among the Arapaho people can have various editions. Therefore it is not agree in detail with one another, nor with other versions of that story that are current today.

It was not long ago that Indian people were keeping track of time in a different way than we are accustomed to do today. An example of the way they kept track of time was given to us by Frank Blake. Frank who is a good friend of the Mission and long time parishoner of St Stephens Church recalls:

I did not know how old my mother was when she died. That confusion arose simply because my mother never knew the year of her birth. When she was still a small girl her father told her that she was as old as the wagon they had been issued by the government. But she was unable to learn from my Grandfather the exact year the wagon was issued; for he did not know the year. At that time days, months, and years were not part of the way "The People" recalled important events." Frank's mother lived well into her sixties, but no one ever knew exactly what her age was.

Pius Moss, a teacher at St Stephens and a rancher on the Wind River Reservation tells about the Arapho stay in Colorado in the following way:

(39.)

Gabriel Warren, one of the vintage members of the tribe at 88, added this bit of information:

"The Northern Arapaho decided they would come further West after they had spent some years with the Sioux at Pine Ridge. The government thought it would be best for them to have land near where the city of Casper, Wyo. is now located. But some were close friends with the Northern Cheyenne and therefore began to drift north. Some of them wanted their reservation in Tongue River near the town of Sheridan, Wyoming. But that didn't work out so they decided to stay together."

However they were still without a reservation and badly in need of one. After "The People" endured a rootless period of wandering for two years, Black Coal and his followers came to the Wind River Reservation in March of 1878. Pius Moss narrates the version he was told of Black Coal's approach to Chief Washakie:

"Now can you feature the Shoshoni Tribe and the Arapaho Tribe being bitter enemies, but still the Chiefs were friends? Chief Black Coal said to his people, 'I want ten men to come with me, no children or women. We may never come back.' His little band came west from Casper. They came over the hills just south of where the Washakie Hot Springs are today. They looked over the grassy area below them and saw a big camp. It was the camp of the Shoshoni. There was a lot of dust there; many horse were running around. So they figured they were having a pow-wow.

"Black Coal turned to his men and said, 'This is what I came for; I am going down there to talk to the Chief, my friend.' So he cleaned up, put on good clothes, combed his hair and used the traditional wrap of his braids. His reason for looking his best was in case he was killed his body would be ready for burial.

"Then he once again addressed his men, 'I am going down now. At first they will not notice me because they will think I am one of them. But as I get closer there will be some disturbance, some concern. In case I do not come out in a given time from the camp and wave my buffalo robe, you better get out of here. They will know I am not alone. But if I do come out and wave my buffalo robe, then you come down. It will be okay.'

(41.)

"The government set aside the southeastern part of Wyoming, the western part of Nebraska, the western part of Kansas and very nearly all of the eastern half of Colorado as a hunting area for the Arapaho. That was established in 1863. The Northern Cheyenne and Arapaho were allies so when the Sand Creek Massacre took place in 1864, they moved away from there. Wherever death occurs they want no part of it; they just move away. A good many of the women and children were killed in that camp by Colonel Chivington. Why that happened is hard to explain, but nevertheless it happened."

Scott Dewey who has lived a great deal of history himself, and whose memory is keen for detail spoke with us for a moment about how the Northern Arapaho came to Central Wyoming:

"About 1876 when Custer was massacred by the Sioux and Cheyenne, the Arapaho were at Fort Robinson. They had been destined to go to Indian Territory like any other tribe. But they had been promised land at Red Cloud Agency. They had a piece of land assigned to them but due to the good farming country, the farmers prevailed on the people in Congress to take it away from the Arapaho; they wanted it left to the farmers. So we didn't have any place to go. Our territory was north of the Arkansas River and south of the Platte River on towards the Black Hills.

"General Cook prevailed on Sharp Nose to give him some scouts to help round up the Sioux; which he did. Sharp Nose also accompanied General Cook and there was a verbal understanding then that the Arapaho would come look for their own reservation in Wyoming, rather than go to Oklahoma. The Arapaho were escorted to Fort Casper, where they were provided with cattle and provisions. They received their supplies at Fort Casper."

Jess Oldman whose wife is a descendant of Sharp Nose offered the following information on the reason why there are Northern and Southern Arapaho:

"The Arapaho left Colorado and went to Wyoming in 1865. It was first the plan of the government to send the Arapaho to Oklahoma, and some of them went there. But Black Coal, Sharp Nose, Friday and others decided to remain in Wyoming. And the government allowed them to split up."

(40.)

"He went down the hill and came to the area of the camp. Nobody noticed him until he got close. Then right away an alarm was given. The Shoshoni crowded around him. They were going to kill him, but he kept saying sign language that he wanted to see Chief Washakie. He finally convinced them they should let their Chief know he was there.

"Chief Washakie was summoned. He came over and recognized Black Coal and said, 'Whoever harms this man will have to answer to me.' The backed off and the two Chiefs went to meet together."

"Chief Black Coal came over to Chief Washakie and the Shoshoni. Black Coal got off his horse - Chief Washakie did too - and they came together. Both had taken off any weapons they had. They shook hands and Washakie told Black coal to stay. They made a treaty and smoked a pipe. They were not going to fight anymore. When Indians used to do that, they had to keep the promise they made."

The Arapaho had finally found a land for their people. And that land came to them in a surprising way - Through the kindness of a traditional enemy. The Northern Arapaho have been on the Wind River Reservation ever since along with the Shoshoni. There have been times of tension between the two tribes. There are still differences. But they have learned to live with one another - and to live at peace. It is a lesson that some of the nations of the world could note well and imitate.

Today this place is home for the Arapaho people. They are happy to be here. John C" Hair, William's younger brother speaks for many when he says:

"I like it here. There are a lot of things that are beneficial to my people. I think there will come a day when we will start getting our benefits. So I am not sorry for my people being here. I think it is a nice place to live."

John's comment ends this set of reminiscences by men of the Arapaho Tribe about an important moment in the rich heritage which is their history.