

How should we remember European colonization of the “New World”?



Portrait photograph of Zitkála-Ša. Gertrude Kasebier, 1898. National Museum of American History via Wikimedia.

Supporting Questions

1. What was America like prior to European arrival?
2. Why did Europeans colonize America?
3. How did European colonization change the Indigenous peoples of North America?

4. How did Europeans change the land of North America?

How should we remember European colonization of the “New World”?

Inquiry Standard	<u>Ohio Social Studies Standards, Grade 8 (2019 edition)</u> Standard 2: North America, originally inhabited by American Indians, was explored and colonized by Europeans for economic and religious reasons.
Staging the Compelling Question	Read aloud to students “How America Was Discovered,” a Seneca narrative related by Handsome Lake, and “In 1492,” a poem by Jean Marzollo. Students will compare and contrast the ways that each represents Columbus’s “discovery” of America. Discuss why it is important to consider all perspectives when studying colonization.

Supporting Question 1	Supporting Question 2	Supporting Question 3	Supporting Question 4
What was America like prior to European arrival?	Why did Europeans colonize America?	How did European colonization change the Indigenous peoples of North America?	How did Europeans change the land of North America?
Formative Performance Task	Formative Performance Task	Formative Performance Task	Formative Performance Task
Make a list of the characteristics of America and its peoples before prior to European arrival.	Write a paragraph describing why various European countries colonized America.	Develop a claim, supported by evidence, that explains how the Indigenous peoples of North America were changed by European colonization.	Develop a claim, supported by evidence, that explains how land of North America were changed by European colonization.
Featured Sources	Featured Sources	Featured Sources	Featured Sources
Source A: Map of America before Colonization Source B: Excerpt from An Indigenous People's History of the United States Source C: "Living with the Land"	Source A: Excerpt from These Truths: A History of the United States Source B: "The Discovery of the Mississippi, by Ferdinand De Soto and his followers"	Source A: Excerpt from An Indigenous People's History of the United States Source B: Pope, Tewa Pueblo Revolutionary Source C: "The Cutting of My Long Hair," Zitkala-Sa Source D: "A History of Indigenous Languages" TED Talk	Source A: Timeline of the American Bison, US Fish and Wildlife Service Source B: Excerpts from letter to Lewis Cass by John Ross (1833) Source C: NPR, "To Manage Wildfire, California Looks To What Tribes Have Known All Along" Source D: Map of American Indian Reservations, ca. 1890 Source E: Map of Current US Indigenous Populations

Summative Performance Task	<p>ARGUMENT Construct an argument (e.g., detailed outline, poster, or essay) that addresses the compelling question, using specific claims and relevant evidence from historical sources while acknowledging competing views.</p> <p>*Suggestion for online classrooms: Using Google Slides, iMovie, or VoiceThread, create a visual documentary that explains your argument for how Europeans changed North America.</p>
	<p>EXTENSION View the news story, “Why are so many Native Americans dying from Cor.. Explain the situation described by the story is an effect of the historical and contemporary relationship between colonizers and Native American communities.</p>

<p>Taking Informed Action</p>	<p>UNDERSTAND Do some additional research, via a Google search, on the impact of COVID-19 on Native communities across the US.</p> <p>ASSESS Determine the impact that COVID has had on the health and economies of Native communities since the beginning of the pandemic.</p> <p>ACTION Write a letter to a Congressional representative that advocates for a policy to work with the Bureau of Indian Affairs to distribute COVID relief to tribal governments.</p>
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Inquiry Description

In this inquiry, students will explore the ways that Native nations lived before and after European colonization, the reasons that Europeans colonized America, and the lasting impacts of that colonization on Native nations and on the land that they inhabited.

Structure

The inquiry is composed of four supporting questions, each of which will reflect on an aspect of the varied experience of Native nations and European colonists both historically and contemporarily.

Staging the Compelling Question

Compelling Question	How should we remember European colonization of the "New World"?
Featured Sources	<ul style="list-style-type: none">● Source A: "How America was Discovered" (Handsome Lake; recorded by Arthur Parker in 1923)● Source B: "In 1492," Jean Marzollo (1991)

Staging the compelling question

By listening to, reflecting on, and discussing an 18th-century narrative of and a 20th-century poem on Columbus's so-called "discovery" of America, students will explore two different representations of the Columbus story and consider how different perspectives can offer two different narratives of the same event. Teachers should read both the narrative and the poem aloud to aid in comprehension.

Compelling Question

Featured Source A

"How America was Discovered" (Handsome Lake; recorded by Arthur Parker in 1923)

Excerpt

According to the Chief Cornplanter, Handsome Lake taught that America was discovered in the manner here related.

A great queen had among her servants a young minister. Upon a certain occasion she requested him to dust some books that she had hidden in an old chest. Now when the young man reached the bottom of the chest he found a wonderful book which he opened and read. It told that the white men had killed the son of the Creator and it said, moreover, that he had promised to return in three days and then again forty but that he never did. All his followers then began to despair but some said, "He surely will come again some time." When the young preacher read this book he was worried because he had discovered that he had been deceived and that his Lord was not on earth and had not returned when he promised. So he went to some of the chief preachers and asked them about the matter and they answered that he had better seek the Lord himself and find if he were not on the earth now. So he prepared to find the Lord and the next day when he looked out into the river he saw a beautiful island and marveled that he had never noticed it before. As he continued to look he saw a castle built of gold in the midst of the island and he marveled that he had not seen the castle before. Then he thought that so beautiful a palace on so beautiful an isle must surely be the abode of the son of the Creator. Immediately he went to the wise men and told them what he had seen and they wondered greatly and answered that it must indeed be the house of the Lord. So together they went to the river and when they came to it they found that it was spanned by a bridge of gold. Then one of the preachers fell down and prayed a long time and arising to cross the bridge turned back because he was afraid to meet his Lord. Then the other crossed the bridge and knelt down upon the grass and prayed but he became afraid to go near the house. So the young man went boldly over to attend to the business at hand and walking up to the door knocked. A handsome man welcomed him into a room and bade him be of ease. "I wanted you," he said. "You are a bright young man; those old fools will not suit me for they would be afraid to listen to me. Listen to me, young man, and you will be rich. Across the ocean there is a great country of which you have never heard. The people there are virtuous; they have no evil habits or appetites but are honest and single-minded. A great reward is yours if you enter into my plans and carry them out. Here are five things. Carry them over to the people across the ocean and never shall you want for wealth, position or power. Take these cards, this money, this fiddle, this whiskey and this blood corruption and give them all to the people across the water. The cards will make them gamble away their goods and idle away their time, the money will make them dishonest and covetous, the fiddle will make them dance with women and their lower natures will command them, the whiskey will excite their minds to evil doing and turn their minds, and the blood corruption will eat their strength and rot their bones."

The young man thought this a good bargain and promised to do as the man had commanded him. He left the palace and when he had stepped over the bridge it was gone, likewise the golden palace and also the island. Now he wondered if he had seen the Lord but he did not tell the great ministers of his bargain because they might try to forestall him. So he looked about and at length found Columbus to whom he told the whole story. So Columbus fitted out some boats and sailed out into the ocean to find the land on the other side. When he had sailed for many days in the water the sailors said that unless Columbus turned about and went home they would behead him but he asked for another day and on that day land was seen and that land was America. Then they turned around and going back reported what they had discovered. Soon a great flock of ships came over the ocean and white men came swarming into the country bringing with them cards, money, fiddles, whiskey and blood corruption.

Now the man who had appeared in the gold palace was the devil and when afterward he saw what his words had done he said that he had made a great mistake and even he lamented that his evil had been so enormous.

Source:

Heath Anthology of American Literature, 5th Edition

Compelling Question

Featured Source B

"In 1492," Jean Marzollo (1991)

Excerpt

In fourteen hundred ninety-two

Columbus sailed the ocean blue.

He had three ships and left from Spain;

He sailed through sunshine, wind and rain.

He sailed by night; he sailed by day;

He used the stars to find his way.

A compass also helped him know

How to find the way to go.

Ninety sailors were on board;

Some men worked while others snored.

Then the workers went to sleep;

And others watched the ocean deep.

Day after day they looked for land;

They dreamed of trees and rocks and sand.

October 12 their dream came true,

You never saw a happier crew!

"Indians! Indians!" Columbus cried;

His heart was filled with joyful pride.

But "India" the land was not;

It was the Bahamas, and it was hot.

The Arakawa natives were very nice;
They gave the sailors food and spice.

Columbus sailed on to find some gold
To bring back home, as he'd been told.

He made the trip again and again,
Trading gold to bring to Spain.

The first American? No, not quite.
But Columbus was brave, and he was bright.

Source:

In 1492, Jean Marzollo and Steve Bjorkman, Scholastic Books, 1991

Supporting Question 1

Supporting Question	What was America like prior to European arrival?
Formative Performance Task	Make a list of the characteristics of America and its peoples before prior to European arrival.
Featured Sources	<ul style="list-style-type: none">• Source A: Map of America before Colonization• Source B: Excerpt from An Indigenous People's History of the United States• Source C: "Living with the Land"

Through the sources listed, students will explore what the ways in which the Native peoples of North America lived and the characteristics of the land of North America before European colonists arrived.

Formative Performance Task

Students will list the characteristics they found described in the sources.

Supporting Question 1

Featured Source A

Map of America before Colonization

Excerpt

Find image at <https://legacy.npr.org/assets/news/2014/06/Tribal..>

Source:

"The Map of Native American Tribes You've Never Seen Before," Hansi Lo Wong, NPR, June 24, 2014

Supporting Question 1

Featured Source B

Excerpt from *An Indigenous People's History of the United States*

Excerpt

“Each Indigenous nation or city-state or town comprised an independent, self-governing people that held supreme authority over internal affairs and dealt with people on equal footing. ... The system of decision making was based on consensus, not majority rule. This form of decision making later baffled colonial agents who could not find Indigenous officials to bribe or manipulate. In terms of international diplomacy, each of the Indigenous peoples of western North America was a sovereign nation. ...

“Indigenous governance varied widely in form. ... According to the value system that drove consensus building and decision making in these societies, the community’s interest overrode individual interests. After every member of a council had had his or her say, any member who still considered a decision incorrect might nevertheless agree to abide by it for the sake of the community’s cohesion. IN the rare cases in which consensus could not be reached, the segment of the community represented by dissenters might withdraw from the community and move away to found a new community.”

By the time of European invasions, Indigenous peoples had occupied and shaped every part of the Americas, established extensive trade networks and roads, and were sustaining their populations by adapting to specific natural environments, but they also adapted nature to suit human ends. Mann relates how Indigenous peoples used fire to shape and tame the precolonial North American landscape. ... Rather than domesticating animals for hides and meat, Indigenous communities created havens to attract elk, deer, bear, and other game. They burned the undergrowth in forests, so that the young grasses and other ground cover that sprouted the following spring would entice greater numbers of herbivores and the predators that fed on them, which would sustain the people who ate them both. ...

Native peoples [also] left an indelible imprint on the land with systems of roads that tied nations and communities together across the entire landmass of the Americas. Scholar David Wade Chambers writes: “The first thing to note about early Native American trails and roads is that they were not just paths in the woods following along animal tracks used mainly for hunting. Neither can they be characterized simply as the routes that nomadic peoples followed during seasonal migrations. Rather they constituted an extensive system of roadways that spanned the Americas, making possible short, medium, and long distance travel. That is to say, the Pre-Columbian Americas were laced together with a complex system of roads and paths which became the roadways adopted by the early settlers and indeed were ultimately transformed into major highways” (25-29).

Source:

An Indigenous People's History of the United States Roxane Dunbar-Ortiz, Penguin Books, 2015

Supporting Question 1

Featured Source C

"Living with the Land"

Excerpt

Find video at <https://www.pbslearningmedia.org/resource/adlit08...>

Source:

"Living with the Land," *American Experience*, PBS LearningMedia

Supporting Question 2

Supporting Question	Why did Europeans colonize America?
Formative Performance Task	Write a paragraph describing why various European countries colonized America.
Featured Sources	<ul style="list-style-type: none">• Source A: Excerpt from These Truths: A History of the United States• Source B: "The Discovery of the Mississippi, by Ferdinand De Soto and his followers"

Through the sources, students will explore the reasons why Europeans wanted to colonize America.

Formative Performance Task

With the information from the sources, students will write, in 1-2 paragraphs, why European countries colonized America. Direct references to sources may or may not be required, according to teacher preference.

Supporting Question 2

Featured Source A

Excerpt from *These Truths: A History of the United States*

Excerpt

“[Christopher] Columbus, a citizen of the bustling Mediterranean port of Genoa, served as a sailor on Portuguese slave-trading ships beginning in 1482. In 1484, when we was about thirty-three years old, he presented to the king of Portugal a plan to travel to Asia by sailing west, across the ocean. The king assembled a panel of scholars to consider the proposal but, in the end, rejected it. ... Columbus next brought his proposal to the king and queen of Spain, who at first rejected it; they were busy waging wars of religion, purging their population of people who had different ancestors and different beliefs. Early in 1492, after the last Muslim city in Spain fell to the Spanish crown, Ferdinand and Isabella ordered that all Jews be expelled from their realm and, confident that their pitiless Inquisition had rid their kingdom of Muslims and Jews, heretics and pagans, they ordered Columbus to sail, to trade, and to spread the Christian faith: to conquer and to chronicle, to say what was true, and to write it down: to keep a diary” (12).

Source:

These Truths: A History of the United States Jill Lepore, WW Norton & Company, 2018

Supporting Question 2

Featured Source B

"The Discovery of the Mississippi, by Ferdinand De Soto and his followers"



"Discovery of the Mississippi: By Ferdinand De Soto, and his followers, May 1541," Library of Congress
<https://www.loc.gov/pictures/item/91795960>

Supporting Question 3

Supporting Question	How did European colonization change the Indigenous peoples of North America?
Formative Performance Task	Develop a claim, supported by evidence, that explains how the Indigenous peoples of North America were changed by European colonization.
Featured Sources	<ul style="list-style-type: none">● Source A: Excerpt from An Indigenous People's History of the United States● Source B: Pope, Tewa Pueblo Revolutionary● Source C: "The Cutting of My Long Hair," Zitkala-Sa● Source D: "A History of Indigenous Languages" TED Talk

Students will explore the ways in which colonization impacted the people of the Native nations of North America through policies of tribal removal, religious missionary work, and assimilation through education. Note that, for the source "The Cutting of My Long Hair" (Zitkala-Sa), the excerpted portion does not make explicit, except in the bracketed portion, that the incident described took place at a boarding school meant to assimilate Native children. Teachers may want to preface students' reading of this source with more information about boarding schools.

Formative Performance Task

Supporting Question 3

Featured Source A

Excerpt from *An Indigenous People's History of the United States*

Excerpt

“According to the current consensus among historians, the wholesale transfer of land from Indigenous to Euro-American hands that occurred in the Americas after 1492 is due less to European invasion, warfare, and material acquisitiveness than to the bacteria that the invaders unwittingly brought with them. ... [But] such an absolutist assertion renders any other fate for the Indigenous peoples improbable. ... Geographer William M. Denevan, while not ignoring the existence of widespread epidemic diseases, has emphasized the role of warfare, which reinforced the lethal impact of disease. ... Other killers cited by Denevan are overwork in mines, frequent outright butchery, malnutrition and starvation resulting from the breakdown of Indigenous trade networks, subsistence food production and loss of land, loss of will to live or reproduce ... and deportation and enslavement. Anthropologist Henry Dobyns has pointed to the interruption of Indigenous peoples’ trade networks. When colonizing powers seized Indigenous trade routes, the ensuing acute shortages, including food products, weakened populations and forced them into dependency on the colonizers, with European manufactured goods replacing Indigenous ones. Dobyns has estimated that all Indigenous groups suffered serious food shortages one year in four. In these circumstances, the introduction and promotion of alcohol proved addictive and deadly, adding to the breakdown of social order and responsibility. These realities render the myth of ‘lack of immunity,’ including to alcohol, pernicious” (40-41).

Source:

An Indigenous People's History of the United States, Roxane Dunbar-Ortiz, Penguin Books, 2015

Supporting Question 3

Featured Source B

Pope, Tewa Pueblo Revolutionary

Excerpt

Find video at: <https://www.pbslearningmedia.org/resource/pope-tew..>

Source:

"Pope, Tewa Pueblo Revolutionary," *American Experience*, PBS LearningMedia

Supporting Question 3

Featured Source C

"The Cutting of My Long Hair," Zitkala-Sa

Excerpt

Late in the morning, my friend Judéwin gave me a terrible warning. Judéwin knew a few words of English, and she had overheard the paleface woman [at the boarding school] talk about cutting our long, heavy hair. Our mothers had taught us that only unskilled warriors who were captured had their hair shingled by the enemy. Among our people, short hair was worn by mourners, and shingled hair by cowards!

We discussed our fate some moments, and when Judéwin said, "We have to submit, because they are strong," I rebelled.

"No, I will not submit! I will struggle first!" I answered.

I watched my chance, and when no one noticed I disappeared. I crept up the stairs as quietly as I could ... [and] ... on my hands and knees I crawled under the bed, and cuddled myself in the dark corner.

From my hiding place I peered out, shuddering with fear whenever I heard footsteps near by. Though in the hall loud voices were calling my name, and I knew that even Judéwin was searching for me, I did not open my mouth to answer. Then the steps were quickened and the voices became excited. The sounds came nearer and nearer. Women and girls entered the room. I held my breath, and watched them open closet doors and peep behind large trunks. Some one threw up the curtains, and the room was filled with sudden light. What caused them to stoop and look under the bed I do not know. I remember being dragged out, though I resisted by kicking and scratching wildly. In spite of myself, I was carried downstairs and tied fast in a chair.

I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw off one of my thick braids. Then I lost my spirit. Since the day I was taken from my mother I had suffered extreme indignities. People had stared at me. I had been tossed about in the air like a wooden puppet. And now my long hair was shingled like a coward's! In my anguish I moaned for my mother, but no one came to comfort me. Not a soul reasoned quietly with me, as my own mother used to do; for now I was only one of many little animals driven by a herder.

Source:

"The Cutting of My Long Hair," Zitkala-Sa, *American Indian Stories* (1921)

Find full text here: <https://digital.library.upenn.edu/women/zitkala-sa..>

Supporting Question 3

Featured Source D

"A History of Indigenous Languages" TED Talk

Excerpt

Find video at: https://www.ted.com/talks/lindsay_morcom_a_history..

Source:

"A History of Indigenous Languages," Lindsay Morcom, TEDxQueensU

Supporting Question 4

Supporting Question	How did Europeans change the land of North America?
Formative Performance Task	Develop a claim, supported by evidence, that explains how land of North America were changed by European colonization.
Featured Sources	<ul style="list-style-type: none">● Source A: Timeline of the American Bison, US Fish and Wildlife Service● Source B: Excerpts from letter to Lewis Cass by John Ross (1833)● Source C: NPR, "To Manage Wildfire, California Looks To What Tribes Have Known All Along"● Source D: Map of American Indian Reservations, ca. 1890● Source E: Map of Current US Indigenous Populations

Students will explore the ways in which Europeans changed the physical landscape of North America through colonization.

Formative Performance Task

Supporting Question 4

Featured Source A

Timeline of the American Bison, US Fish and Wildlife Service

Dates	Estimated Bison Population	Pressures on Bison	Legislation Concerning Bison	Recovery Efforts
1500's	An estimated 30 to 60 million bison living in North America.			
1700's to 1800's		As Euro-Americans settled the country, moving westward from the east coast, they brought changes to native habitat through plowing and farming. Introduced cattle diseases and grazing competition with feral horses also impacted bison prior to direct impact by Euro-Americans.		
1802		Bison gone from Ohio, pushed out by pioneers and settlers.		
1820		Native Americans tribes, forced off land in the east, bring horses and guns to the Great Plains and increased pressure on bison.		
1830		Mass destruction of the once great herds of bison began.		
1840's		West of the Rocky Mountains, bison (never in large numbers) disappeared. Native Americans market hunters concentrated on cow bison, because of their prime hides for trading.		

<https://www.fws.gov/bisonrange/timeline.htm>

1860's		Railroads built across the Great Plains during this period divided the bison into two main herds - the southern and the northern. Many bison were killed to feed the railway crews and Army posts. During this time, A Buffalo Bill@ Cody gains fame.	In 1864, the Idaho State Legislature passed the first law to protect the bison - after they were gone from the state.	In 1866, Charles Goodnight, at the request of his wife, captured a few free ranging bison calves and began a captive herd on his ranch in Texas. The bison were sold shortly after, unbeknownst of Mr. Goodnight.
1870		An estimated two million bison were killed this year on the southern plains. Germany had developed a process to tan bison hides into fine leather. Homesteaders collected bones from carcasses left by hunters. Bison bones were used in refining sugar, and in making fertilizer and fine bone china. Bison bones brought from \$2.50 to \$15.00 a ton. Based on an average price of \$8 per ton they brought 2.5 million dollars into Kansas alone between 1868 and 1881. Assuming that about 100 skeletons were required to make one ton of bones, this represented the remains of more than 31 million bison.		It became obvious in the 1870's that owning bison was profitable. More and more people were capturing free ranging bison to establish private herds.
1871		This year marked the beginning of the end of the southern herd. The greatest slaughter took place along the railroads. One firm in St. Louis traded 250,000 hides this year. Demand for bison skins escalated as a Pennsylvania tannery began commercially tanning bison hides. With this newly discovered tanning process, bison were now hunted year round.	Territorial delegate R.C. McCormick of Arizona introduced a bill that made it illegal for any person to kill a buffalo on public lands in the United States, except for food or preserving the robe. The bill indicated that the fine be \$100 for each buffalo killed. Mysteriously, this document disappeared. Wyoming passed a law prohibiting the waste of bison meat. Since such laws were not enforced, they did little to protect the bison.	

<https://www.fws.gov/bisonrange/timeline.htm>

1872		<p>During this year and the next two, an average of 5,000 bison were killed each day, every day of the year, as ten thousand hunters poured onto the plains. One railroad shipped over a million pounds of bison bones. Bison hunting became a popular sport among the wealthy.</p>	<p>The Kansas legislature passed a law prohibiting the wasting of bison meat, but the Governor vetoed it.</p> <p>Colorado passed a law prohibiting the wasting of bison meat; it was not enforced.</p> <p>The legislation creating Yellowstone National Park provided Aagainst the wanton destruction of the fish and game found in said park@. Staffing and funding were not provided to enforce this law.</p>	
1873		<p>On the southern plains, slaughter reached its peak. One railroad shipped nearly three million pounds of bones. Hides sold for \$1.25 each, tongues brought 25 cents a piece - most of the bison was left to rot. A railway engineer said it was possible to walk A100 miles@ along the Santa Fe railroad right-of-way by stepping from one bison carcass to another.</p>	<p>Columbus Delano, Secretary of the Interior, under President Grant, wrote in his 1873 report, AI would not seriously regret the total disappearance of the buffalo from our western prairies, in the effect upon the Indians. I would regard it rather as a means of hastening their sense of dependence upon the products of the soil and their own labors.@</p>	<p>In 1872 or 1873 with the aid of his wife Sabine, Walking Coyote, a Pend d=Oreille Indian, acquired some bison calves, bringing them into the Flathead Valley with the intent of starting a bison herd.</p> <p>In Canada, west of Winnipeg, James McKay acquired five bison and established a small herd.</p>
1874		<p>This year marked the seeming end of the great southern herd. Auctions in Fort Worth, Texas were moving 200,000 hides every day or two. One railroad shipped nearly 7 million pounds of buffalo bones.</p>	<p>Congress advanced their efforts to save the bison. Both the House and Senate passed a bill that protected female bison and did away with wanton destruction. However, President Grant refused to sign the bill.</p>	<p>Around this time, William and Charles Alloway of Manitoba, Canada, with the aid of a milk cow, captured three bison calves to start their own herd.</p>

<https://www.fws.gov/bisonrange/timeline.htm>

1876		<p>The estimated three to four million bison of the southern plains were now dead. The Northern Pacific Railroad, anxious to advance, ignored tribal treaties and sent in a survey party. Native Americans killed some of the men, and General George Custer was sent to investigate, making history with the Battle at Little Big Horn.</p>		
1877		<p>A few remaining free roaming bison were discovered in Texas and were killed.</p>	<p>A law was passed in Canada that forbade the use of pounds (corrals), wanton destruction, killing of buffalo under 2 years of age, and the killing of cows during a closed season.</p>	<p>Lt. Col. Samuel Bedson of Stoney Mountain, Manitoba (Canada) purchased bison from the Alloway herd, the McKay herd and from some Native Americans.</p>
1878		<p>Bison in Canada were disappearing rapidly.</p>	<p>Canada repealed the 1877 law.</p>	
1880		<p>Slaughter of the northern herd had begun.</p>	<p>New Mexico passed a law to protect the bison; unfortunately the bison were already gone from this state.</p>	
1881		<p>This year=s winter marked the largest slaughter of the northern herd. One county in Montana shipped 180,000 buffalo skins. Robes brought \$2.50 to \$4.00 each.</p>		<p>Around this time, the Glidden and the Dupree herds (of the Dakotas) were established.</p>
1882		<p>Over 10,000 bison were taken during one hunt of a few days length in Dakota Territory in September.</p> <p>The fate of the northern herd had been determined. Hunters thought that the bison had moved north to Canada, but they hadn=t. They had simply been eliminated.</p>		

<https://www.fws.gov/bisonrange/timeline.htm>

1883		By mid-year nearly all the bison in the United States were gone.	The Dakota Territorial Legislature enacted a law to protect bison; it was not enforced.	In Oklahoma, the McCoy brothers and J.W. Summers caught a pair of bison calves, 2 of very few left on the southern plains.
1884	There were around 325 wild bison left in the United States - including 25 in Yellowstone.		Congress gives the Army the task of enforcing laws in Yellowstone National Park in an effort to protect the final few wild bison from poachers.	Charles Goodnight re-established his herd. Michel Pablo and Charles Allard of Montana purchased 13 bison from Walking Coyote for \$2000 in gold.
1885				C.J. Jones purchased a few bison from Charles Goodnight, along with capturing 13 bison from southern Texas, starting his own private herd.
1886		The Smithsonian Institute sent an expedition out to obtain bison specimens for the National Museum. After a lengthy search, some were found near the LU Bar Ranch in Montana. Twenty-five were collected for mounting and scientific study. (The original mounted specimens were brought to the Fort Benton (MT) Museum of the Upper Missouri in the mid-1990's, close to where the original bison were taken.)		

<https://www.fws.gov/bisonrange/timeline.htm>

1889	William Hornaday estimated total bison population to be just over 1000 animals - 85 free ranging, 200 in the federal herd (Yellowstone NP), 550 at Great Slave Lake (Canada) and 256 in zoos and private herds.	Last commercial shipments of hides anywhere in United States.		
1896				The Pablo/Allard herd in the Flathead Valley totaled about 300. Allard died, and his widow sold her portion to Charles Conrad of Kalispell, MT.
1902	There were 700 bison in private herds. The Yellowstone herd was estimated at 23 animals.			
1905	Government bison herds held about 100 animals (Yellowstone NP and the National Zoological Park in Washington, DC).			The American Bison Society founded by private citizens to protect and restore bison. Ernest Harold Baynes, founder; William T. Hornaday, president; Theodore Roosevelt, honorary president. Hornaday (director of NY Zoological Park) gifted 12 of their bison to Wichita National Forest Preserve. This became the first gift of bison to establish/increase government herds.

<https://www.fws.gov/bisonrange/timeline.htm>

1910	The American Bison Society Census estimated 2,108 bison in North American (1,076 in Canada and 1,032 in the U.S.). Bison in public herds in the U.S. totaled 151.			
1913				Wind Cave National Park (SD) received 14 bison from the New York Zoological Society.
1919	Estimated population of North American bison at 12,521.			
1924				The National Bison Range donates 218 bison from a herd total of 675 to other public herds. This is the first of many donations and sales of live bison.
1935				Because of the secure populations of bison in public herds, the American Bison Society votes itself out of existence.
1990's	An estimated 20,000-25,000 bison were in public herds in North America. At least 250,000 bison in private herds by end of decade.			Private bison herds on the rise. Many bison raised for eventual slaughter - selling point of bison meat is it leanness and low levels of cholesterol. Many Native American Tribes reintroducing bison to their lands through the effort of the InterTribal Bison Cooperative and donations from federal herds.

<https://www.fws.gov/bisonrange/timeline.htm>

Supporting Question 4

Featured Source B

Excerpts from letter to Lewis Cass by John Ross (1833)

*Notes: Lewis Cass was the Secretary of War and responsible for Federal Indian affairs under President Andrew Jackson. John Ross was a Cherokee who fought alongside Jackson in the War of 1812 and, later, worked, ultimately unsuccessfully, to persuade Jackson's federal government to honor its treaties that would preserve Cherokee land and sovereignty, rather than remove them farther West. The original text of the letter runs along the left column of the page. To aid in students' comprehension of the letter, an annotated version runs along the right column.

"In reviewing the principles upon which these views are predicated we have been impelled to look into those upon which the primitive and conventional rights of the Cherokee nation have been recognized and established by solemn acts of this Government. And it is with deep regret and great diffidence we ... say that in this scheme of Indian removal we can see more expediency and policy to get rid of them than to perpetuate their race upon any fundamental principle. Were it possible for you ... to imagine yourself for a moment to be, in the peculiar situation in which we stand, with the existing treaties and laws and the subsequent acts of the Govt. all before your eyes, you cannot but feel and see as we do!

It is impossible then for us to see that by a removal to the country west of the Mississippi all our difficulties would be terminated, and the prosperity of our people fixed upon a permanent basis. Would[n]t a removal to the country west of the Mississippi ... denationalize their character as distinct communities? ... [H]ow is it possible for the U. States to afford them more adequate protection against your own citizens there, than where we are? These questions have never as yet been definitively settled down upon any fundamental law of Congress, that we know of, and we cannot avoid believing that the present system of policy toward the Indians, is founded upon ... the interests and desires of the States, without regarding the permanent prosperity and happiness of the Indians. ... Can this be permitted or will the President extend the constitutional arm of the Govt. to save us from this impending calamity? His determination upon this delicate and important question, we most respectfully solicit" (1454-55).

we have been forced to look at the Cherokee nation's rights as granted by the federal government

hesitancy, reserve

quickness

If you were in our shoes, you'd feel the same way that we do.

We cannot see how the government moving us from our land would fix our problems and ensure our people's prosperity.

remove

decision

request

John Ross, "Letter to Lewis Cass, February 14, 1833," *Heath Anthology of American Literature*, Volume B, 5th Edition

Supporting Question 4

Featured Source C

NPR, "To Manage Wildfire, California Looks To What Tribes Have Known All Along"

Excerpt

On a cool February morning, around 60 people gathered in the Sierra Nevada foothills to take part in a ceremony that, for many decades, was banned.

Men and women from Native American tribes in Northern California stood in a circle, alongside university students and locals from around the town of Mariposa. Several wore bright yellow shirts made of flame-resistant fabric. For the next two days, the group would be carefully lighting fires in the surrounding hills.

Also sprinkled throughout the crowd were officials from the state government, which a century ago had largely prohibited California's tribes from continuing their ancient practice of controlled burns.

Fire has always been part of California's landscape. But long before the vast blazes of recent years, Native American tribes held annual controlled burns that cleared out underbrush and encouraged new plant growth.

Now, with wildfires raging across Northern California, joining other record-breaking fires from recent years, government officials say tackling the fire problem will mean bringing back "good fire," much like California's tribes once did.

"We don't put fire on the ground and not know how it's going to turn out," Ron Goode, tribal chairman of the [North Fork Mono](#), tells the group. "That's what makes it cultural burning, because we cultivate."

When Western settlers forcibly removed tribes from their land and banned religious ceremonies, cultural burning largely disappeared. Instead, state and federal authorities focused on swiftly extinguishing wildfires.

But fire suppression has only made California's wildfire risk worse. Without regular burns, the landscape grew thick with vegetation that dries out every summer, creating kindling for the fires that have recently destroyed California communities. Climate change and warming temperatures make those landscapes even more fire-prone.

So, tribal leaders and government officials are forging new partnerships. State and federal land managers have hundreds of thousands of acres that need careful burning to reduce the risk of extreme wildfires. Tribes are eager to gain access to those ancestral lands to restore traditional burning.

"This is old land," Goode tells the circle. "It's been in use for thousands and thousands of years. And so what we're doing out here is restoring life."

Cultural burning

After a blessing, the group grabs shovels and chainsaws before heading out into the brush. It's late winter, and Mariposa's oak woodlands are dry and largely dormant, which is when controlled burning is safest.

"Sourberries," Goode says, spotting a bare-limbed, tangled bush. "Three-leaf sumac. There's a good one right there."

The group begins harvesting the long branches, which are used in traditional basket-weaving. It can take hundreds of branches to create just one piece.

Ray Gutteriez then takes a lighter to burn the plant, which encourages new growth that produces the flexible, straight branches prized by weavers. The plant is adapted to fire. Its root stock remains intact after burning and will quickly resprout after spring rains.

"All of our basket material needs to be tended to in some way," says Gutteriez, an ecologist and member of the Wuksachi Band of Mono Indians. "So they need to be burned, and they're used to being burned. And then next year, we'll probably have sticks that are 6, 7 feet tall in one year."

The group also burns a large field, several acres across, which is choked with dead grass.

"When I was a kid, I learned from my mother," Goode says of when he first started doing cultural burning. "But my mother got in trouble when she burned because the fire department didn't want her doing what we're doing today."

History of suppression

Before 1800, [several million acres burned every year](#) in California due to both Indigenous burning and lightning-caused fires, far more than even the worst wildfire years today. Tribes used low-grade fires to shape the landscape, encouraging certain plants to grow both for tribal use and to attract game.

The arrival of Western settlers dramatically changed the fire regime.

"They came with their concepts of being afraid of fire," Goode says. "They didn't understand fire in the sense of the tool that it could be to create and what it did to help generate and rejuvenate the land. So they brought in suppression."

The U.S. Forest Service infamously had the "[10 a.m. policy](#)": to put out all forest fires by 10 a.m. the next day. Without regular fires to clear out underbrush, forests quickly became overgrown, creating the conditions for more extreme fires.

"A cultural burn is very spiritual," Keith Turner of the North Fork Mono says. "I used to fight fire for the Forest Service. And it was all about fighting fire."

Native American tribes were forcibly displaced, and their religious ceremonies were banned throughout the state by the early 1900s.

"There was actually a bounty on California Indian people," says Beth Rose Middleton Manning, professor of Native American studies at the University of California, Davis. "The governor had announced a war of extermination. So you have all that history, and it really fostered removal — settler ownership of Indigenous lands."

Now, Goode and other tribal leaders have been reaching out to ecologists, researchers and fire agencies about the importance of Indigenous knowledge.

"I think it's really important that we don't think about traditional burning as: what information can we learn from native people and then exclude people and move on with non-natives managing the land," Middleton Manning says. "But that native people are at the forefront and leading."

Forming partnerships

With wildfires causing record-breaking destruction in the last few years, California has committed to reducing the vegetation [on a half-million acres](#). The federal government has set a similar goal. But there's a long way to go to reach those numbers, and controlled burning can be challenging in landscapes with too much fuel.

"Fire is a very wicked problem when you have years of suppression, because the longer you don't have fire in the system, the harder it is to put it back in," says Jonathan Long, ecologist with the Forest Service's Pacific Southwest Research Station. "So what we're trying to do is get these footholds."

In Northern California, the [Karuk](#) and [Yurok](#) tribes have partnered with the Forest Service to manage land for traditional values and wildfire management. [Studies have shown](#) that the two goals work hand in hand.

"By having these partnerships with the tribes, I think we can get that very frequent use of fire back in the system," Long says.

Jennifer Montgomery uses a drip torch, essentially a beefed-up lighter, to spread a line of fire at the corner of a field. As director of California's Forest Management Task Force, she knows the state is working against the clock to address its growing wildfire risk.

"It's an opportunity for me to see how effective cultural fire can be in addressing the issues we have around uncontrolled wildfire," Montgomery says. "The work that we did today, if a fire comes through there, it will

drop down to the ground and frankly it may, given the right circumstances, just stop the fire entirely on its own."

Still, it's early days in developing these partnerships for many tribes, particularly after a long history of inequality created and reinforced by the government. Many California regional air regulators require burn permits over concerns about smoke and air pollution. Some counties offer special permits for tribes to facilitate their burns, but others don't.

Goode says he is hoping that bringing together a wide network of researchers, officials, students and tribes will help those conversations happen faster.

"I'm excited," he says, looking across the blackened field in the early evening light. "I'm elated. Because I'm looking around at what we've done. How beautiful the land is looking. And it is. It is."

Source:

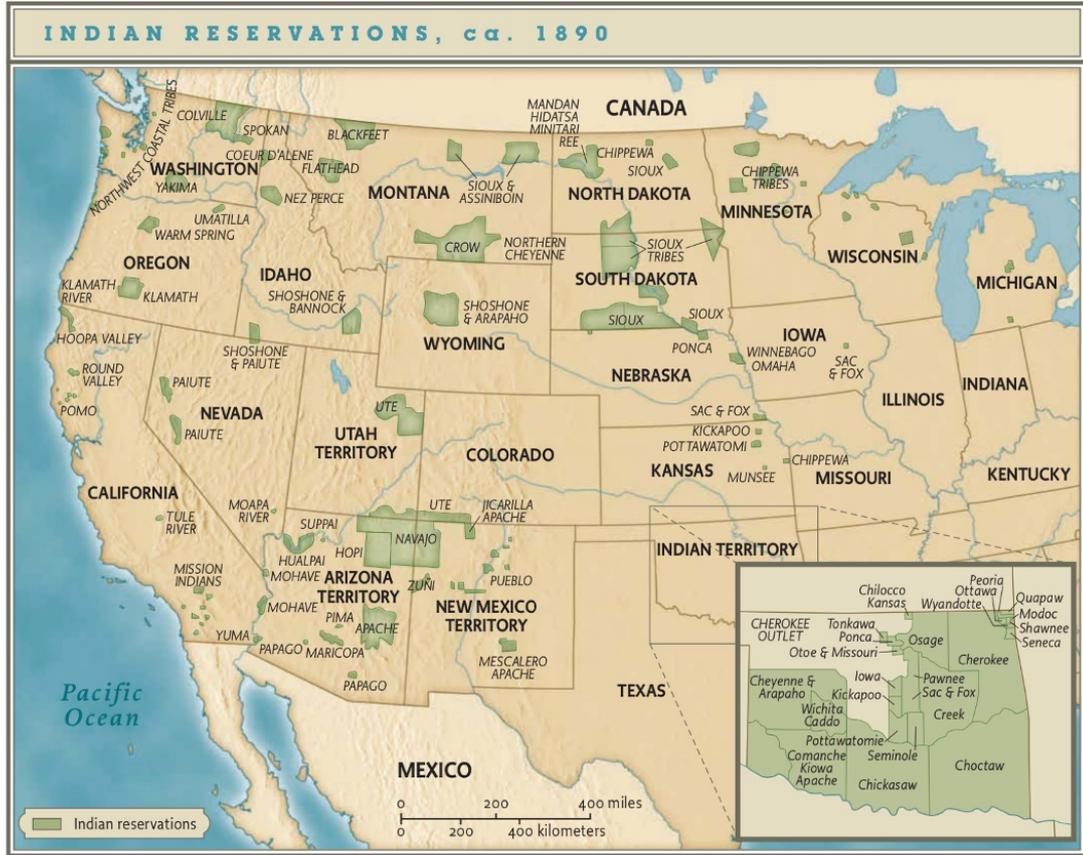
"To Manage Wildfire, California Looks To What Tribes Have Known All Along," Lauren Sommer, NPR, August 24, 2020

Find article, with accompanying photos, here: <https://www.npr.org/2020/08/24/899422710/to-manage..>

Supporting Question 4

Featured Source D

Map of American Indian Reservations, ca. 1890



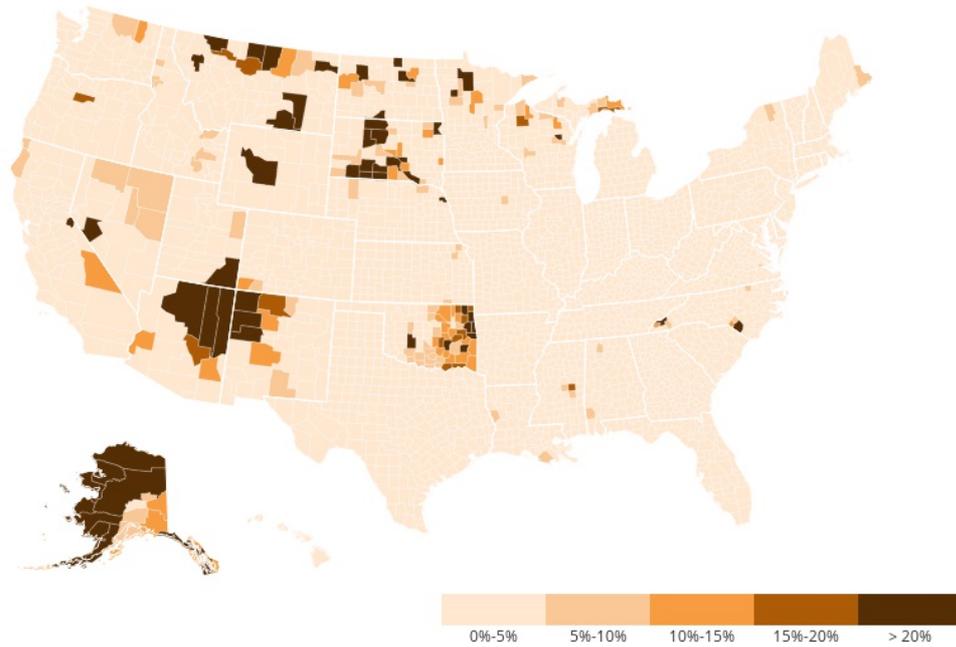
Eric Foner, *Give Me Liberty! An American History*, WW Norton & Company, 3rd Edition

Supporting Question 4

Featured Source E

Map of Current US Indigenous Populations

American Indian/Alaska Native Population, 2018



Note: May include people of Hispanic origin.
Source: [U.S. Census ACS, 2012 and 2018 5-year estimates.](#)

American Indian/Alaska Native Population, 2018, Rural Health Information Hub

Summative Performance Task

Compelling Question	How should we remember European colonization of the “New World”?
Argument	Construct an argument (e.g., detailed outline, poster, or essay) that addresses the compelling question, using specific claims and relevant evidence from historical sources while acknowledging competing views. *Suggestion for online classrooms: Using Google Slides, iMovie, or VoiceThread, create a visual documentary that explains your argument for how Europeans changed North America.
Extension	View the news story, “Why are so many Native Americans dying from Cor..” Explain the situation described by the story is an effect of the historical and contemporary relationship between colonizers and Native American communities.

Argument

Potential arguments can include:

- We should remember European colonization of America as a process that attempted to strip Native communities of their culture, their land, and their sovereignty.
- We should remember European colonization of America as an ultimately unsuccessful attempt to eradicate Native ways of life.
- We should remember European colonization as bringing in conflict two distinct ways of life.
- We should remember European colonization as a narrative of discovery and progress.

Extension

Students will view the video news story and explain how the impact of COVID on Native communities is connected to the history of European colonization.

Taking Informed Action

Understand	Do some additional research, via a Google search, on the impact of COVID-19 on Native communities across the US.
Assess	Determine the impact that COVID has had on the health and economies of Native communities since the beginning of the pandemic.
Action	Write a letter to a Congressional representative that advocates for a policy to work with the Bureau of Indian Affairs to distribute COVID relief to tribal governments.

This Taking Informed Action activity allows students to apply the knowledge they gained in the inquiry to social issues that they see around them.

- [Native American History IDM.docx](https://s3.amazonaws.com/idm-generator/u/a/0/d/d/10834/a0dd12f9ed034c6bdf755f29f01a5d73138b67ee.docx) (https://s3.amazonaws.com/idm-generator/u/a/0/d/d/10834/a0dd12f9ed034c6bdf755f29f01a5d73138b67ee.docx)

