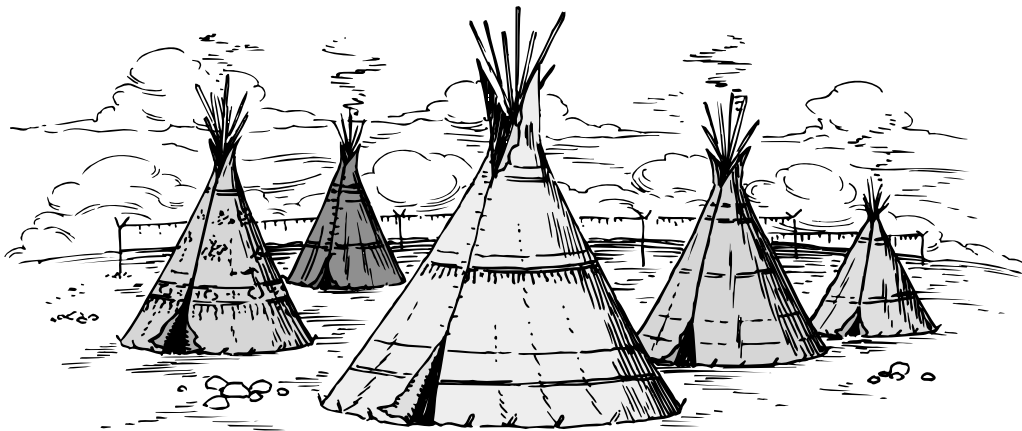


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# Crazy Horse Memorial

Native Americans first thought of the idea of honoring Chief Crazy Horse with a sculptured memorial as they saw the progress of the carving of Mount Rushmore during the 1930s. Chief Henry Standing Bear wrote to Korczak Ziolkowski about working on the memorial. Coincidentally, Korczak was born 31 years after the exact day on which Crazy Horse was killed. Korczak (as he preferred to be called) was well qualified for the job because he had assisted Gutzon Borglum in the work on Mount Rushmore in 1939. He had also won first prize at the New York's World Fair in 1939 with his sculpture of *Paderewski, Study of an Immortal* and was a member of the National Sculpture Society.



Korczak was born in Boston to parents of Polish descent. He was orphaned at age one and grew up in foster homes. As a youth, he worked hard in heavy construction. He took odd jobs to pay for his education at Rindge Technical School in Cambridge, Massachusetts. Afterwards, he learned pattern making in the Boston shipyards and woodworking to make furniture. He was self-taught as a sculptor, studying the work of other artists. His work was interrupted when he volunteered for military service during World War II.

The site of the memorial is in the Black Hills, which are sacred to the Lakota. Since there is no known photograph of Crazy Horse, the artist had to work from physical descriptions and his own creative imagination to form the face. When the sculpture is finished, it will show Crazy Horse on a horse pointing out over the Black Hills.

As Korczak studied Crazy Horse's life and the history of Native Americans, his concept of the memorial expanded beyond a giant sculpture. The complex built near the representation of Crazy Horse includes museums and a place for cultural activities. Ultimately a university and medical

training center to educate Native Americans will be built. An Orientation and Communications Center is already at the site. Here visitors can learn about Korczak's work and the history of the Lakota people. The sculptor decided that he would not use government money to pay for the memorial and would not take a salary for his work. The entire Crazy Horse Memorial is funded by private donations.

Work began on the memorial in 1948. At first Korczak worked by himself or with volunteers. In 1950, he married Ruth Ross, one of the volunteers. They had 10 children, seven of whom continue to work on the sculpture. By now even some of their grandchildren have joined in the project. The artist worked for almost 36 years on the memorial until his death in 1982. He is buried near the sculpture in a tomb blasted from the same rock. Ruth has continued the project with the help of her children. Crazy Horse's face was completely finished in 1998 (and dedicated on June 3, 1998) and work has begun on the horse's head. When the memorial is done, it will be a fitting tribute to a legendary warrior and an exceptional artist.



Name \_\_\_\_\_

# *Crazy Horse Memorial Questions*

1. Give two pieces of information that show Korczak was well qualified to sculpt the Crazy Horse Memorial. \_\_\_\_\_  
\_\_\_\_\_
2. What else will make up the memorial complex besides the giant carving? \_\_\_\_\_  
\_\_\_\_\_
3. Besides his training at the technical school, what are two jobs that helped Korczak learn the skills necessary to be a sculptor? \_\_\_\_\_  
\_\_\_\_\_
4. a. How long did Korczak work on the memorial? b. How much of the sculpture was completed by 1998? \_\_\_\_\_  
\_\_\_\_\_

5. Thought Question: Why do you think that Korczak would dedicate most of his life without pay to complete a single project?

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# *Lakota Culture and Names*

It is important to understand that not all Native Americans are alike. Not all of the Plains Indians nor all of the Sioux/Lakota branches are alike. Major reasons for the differences were the geography and climate of the places the tribes lived. These two aspects of life determined what materials were handy for shelter; what food each tribe could hunt, gather or grow; and what clothes they wore. Their cultures—which include such things as religious beliefs, arts and crafts, and myths and legends—also developed differently. To understand this idea better, compare the Native American tribes to the countries in Europe. The European countries have different languages, religions, native costumes, regional cooking and customs. This comparison shows how Native American tribes could also be different from one another.

We commonly know one tribe of North America as the Sioux (pronounced “Sue”). This name came from the Chippewa tribe, which was the traditional enemy of the Sioux. It meant either “adder” (a snake) or “enemy.” Of course, the Sioux did not call themselves “snakes” or “enemies.” They were the People—Dakotas, Lakotas or Nakotas.

Among the Lakotas, there were many sub-tribes. Think of your own family, which might be divided between your father’s and mother’s relatives. The Lakotas had four main bands (more than two just mentioned in your family). These were the Teton, Santee, Yankton and Yanktonai. Crazy Horse was a member of the Teton band. The Tetons called themselves Lakotas. Lakota is the name for the Teton Sioux that will be used in this book.

The Tetons had further subdivisions, or smaller bands. Think of your mother or father’s brothers and sisters. You might have cousins from several different families from your mother’s brothers and sisters or your father’s brothers and sisters. These are further sub-branches of your family. This comparison of your family to the Lakota tribes and bands will help you understand how Lakota tribes were divided into several smaller groups. The names of the Teton’s various bands were the Oglala, Sicangu (Brule), Hunkpapa, Minnicoujou, Oohenumpa, Itazipco (San Arcs) and Siha Sapa. The bands most often mentioned in this book will be the Oglala, Hunkpapa and Minnicoujou, who were allies.

## *Activity*

The other three major tribes of the Sioux and their sub-bands are given below. Use this list and information from the text to make a schematic drawing of the relationship among the four branches and their bands. The beginning of this exercise has been done for you. The Santee’s bands were Sisseton, Wahpeton, Wahpekute and Mdewkanton. The Yankton tribe had no sub-bands. The Yanktonai’s bands were the Yanktonai and Hunkpatina.

